



The Scrolls

Helping **CENTRAL BIBLE CHURCH** Families Belong, Become and Go Beyond V25 N28 July 9, 2023

LIVING HOPE

“The Whole Work of the Whole Gospel”

2 Thessalonians 2:13-17

THIS WEEK'S CORE COMPETENCY

Salvation By Grace

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

“For it is by grace you have been saved, through faith – and this not from yourselves, it is the gift of God, not by works, so that no one can boast.”

Ephesians 2:8-9



How does your view of “End Times” influence your efforts in evangelism?

“Salvation by Grace” is the one core belief that is required to become a Christian. By personally trusting Jesus by faith for his saving grace, a person comes into a right relationship with God. One can believe in the authority of the Bible, the purpose of the church and other core beliefs and still not be a child of God.

James, when talking about belief in God, stated that, “Even the demons believe that and shudder” (James 2:19). It is possible to hold a number of biblical beliefs and still not experience salvation by grace. Romans 10:9-10 state, “If you declare with your mouth, ‘Jesus is Lord,’ and believe in your heart that God raised him from the dead, you will be saved. For it is with your heart that you believe and are justified, and it is with your mouth that you profess your faith and are saved.” Salvation by Grace must be a belief that is actualized in the heart and in some sense publicly proclaimed. Salvation by Grace is not just mental assent. Salvation by Grace as a belief must be expressed as trustful dependence upon Jesus for the grace that makes things right with God. This active trust is something that unbelievers refuse to embrace or express.

In “Salvation by Grace” we are saved “from” something and saved “for” something. We are saved “from perishing.” John 3:16 states, “whoever believes in him shall not perish.” By grace we escape negative eternal judgment for sin because of the sacrificial gift of Jesus who perished on our behalf. “But God demonstrates his own love for us in this: While we were still sinners, Christ died for us” (Romans 5:8). Trusting Jesus’ death on the cross as the payment for our sins provides us salvation from death and eternal judgment for sin.

Not only are we saved “from perishing” but we are saved “for” eternal life. Those who believe Jesus shall have “eternal life” (John 3:16). This eternal life includes a new identity (John 1:12), a new fulfillment (John 4:14), new sight (John 9:39), new direction (John 10:7-16), and the guarantee of resurrection (John 6:40; 11:25-26). These positive results of salvation outshine the relief we gain from judgment. This “eternal life”

begins when a person believes in Jesus. We do not have to wait until heaven to experience the wonders of eternal life. Paul states that, upon salvation, we are made by God to do good works for his glory (Eph. 2:10).

Saved by grace, we should be grateful for the escape offered us from judgment and exuberant for the life given to us that we do not deserve. Salvation by Grace is like being pardoned from death row and winning the lottery all on the same day! This release from a death sentence and receipt of eternal life is extremely good news. And good news is best when shared. Salvation by grace is not a private affair. Salvation by grace fully embraced leads to evangelism. Sharing the good news of Jesus our Savior is not a “have to.” Sharing the Gospel is a “get to.”

Sharing the Gospel is perhaps the best antidote we have for a world in disrepair. When we hear about the Day of the Lord, the coming Apostasy, the man of lawlessness and the work of Satan in our world (2 Thes. 2:1-12), nothing can encourage us more in dark times than our own salvation (2 Thes. 13-14). We can stand firm in this eternal life we have received (2 Thes. 2:15) and can bring hope and good news of salvation to those around us (2 Thes. 2:16-17). Our experience of salvation can help us focus on “eternal encouragement and hope” that will help us share good words and good deeds with those we are inviting to join us in becoming children of God. Good eschatology (2 Thes. 2:1-12) leads to good evangelism (2 Thes. 2:13-17).

“Christians who did most for the present world were just those who thought most of the next. The Apostles themselves, who set on foot the conversion of the Roman Empire, the great men who built up the Middle Ages, the English Evangelicals who abolished the Slave Trade, all left their mark on Earth, precisely because their minds were occupied with Heaven. It is since Christians have largely ceased to think of the other world that they have become so ineffective in this. Aim at Heaven and you will get earth ‘thrown in’: aim at earth and you will get neither.” (C.S. Lewis, *Mere Christianity*, 134).

Read 2 Thessalonians 2:13-17

13 *But we ought always to thank God for you, brothers and sisters loved by the Lord, because God chose you as firstfruits ^[b] to be saved through the sanctifying work of the Spirit and through belief in the truth. 14 He called you to this through our gospel, that you might share in the glory of our Lord Jesus Christ.*

15 *So then, brothers and sisters, stand firm and hold fast to the teachings ^[c] we passed on to you, whether by word of mouth or by letter.*

16 *May our Lord Jesus Christ himself and God our Father, who loved us and by his grace gave us eternal encouragement and good hope, 17 encourage your hearts and strengthen you in every good deed and word. [NIV]*

^[b] *Some manuscripts because from the beginning God chose you*

^[c] *Or traditions*

Read in another translation

13 *But we ought to thank God always for you, brothers and sisters loved by the Lord, because God chose you from the beginning for salvation through sanctification by the Spirit and faith in the truth. 14 He called you to this salvation through our gospel, so that you may possess the glory of our Lord Jesus Christ. 15 Therefore, brothers and sisters, stand firm and hold on to the traditions that we taught you, whether by speech or by letter. 16 Now may our Lord Jesus Christ himself and God our Father, who loved us and by grace gave us eternal comfort and good hope, 17 encourage your hearts and strengthen you in every good thing you do or say. [NET]*

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

- Circle the word indicating contrast in v. 13.
- Underline the words showing the reasons for giving of thanks in v.13.
- Place a box around each phrase that shows what salvation comes “through” in v. 13.
- Double underline the phrase that shows the purpose of God’s calling in v. 14.
- Draw a line connecting “brothers and sisters” in v. 13 and v. 15.
- Draw a box around each charge made in v. 15.
- Circle each item given by God in v. 16.
- Underline each act of God mentioned in v. 17.

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 is one thing you do 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. What similarities do you see between 2 Thes. 2:13-17 and 1 Thes. 1:1-5?
 2. According to verses 13-14, what elements are included in our salvation?
 3. How is the Trinity (Father, Son and Spirit) involved in our salvation?
 4. God chose those “to be saved” (v. 13). How and why did he do this?
 5. What role did Paul play in the salvation of those “called” (v. 14)?
 6. According to verses 13-17, how are Jesus and God different from “the son of destruction” and Satan described in 2 Thes. 2:3-10?
 7. What are believers supposed to do after experiencing salvation (v. 15)?
 8. From 1 or 2 Thessalonians, list some teachings or traditions that Paul passed on to the Thessalonians.
 9. What action of God is found in both v. 13 and v. 16, and what does this add to our understanding of salvation?
 10. What connection do you see between a discussion of salvation (2 Thes. 2:13-17) and the Day of the Lord (2 Thes. 2:1-12)?
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Commentary On The Text

After delivering a potentially “unsettling” teaching (2 Thes. 2:2) concerning the return of Christ (2 Thes. 2:1-12), Paul encouraged Thessalonian believers to remain encouraged despite such a consequential apocalypse (2 Thes. 2:13-17). Paul weaved this encouragement around the foundational teaching of our salvation (2 Thes. 2:13-17). Paul began his first letter to the Thessalonians with similar themes in 1 Thes. 1:1-5. The good news of “our gospel” (1 Thes. 1:5; 2 Thes. 2:14) introduced God the Father’s election, God the Son’s saving hope and the Holy Spirit’s continued work sanctification, all leading to the shared glorification of believers of our Lord Jesus Christ (2 Thes 2:14). This section (2 Thes. 2:13-17) “contrasts the fate of those ‘who are perishing’ (since they ‘delighted in wickedness,’ 2:10b-12) with that of the Thessalonian believers, described as brothers and sisters ‘loved by the Lord’ (i.e., Jesus; cf. 1 Thess. 1:4) and chosen by God for salvation. Paul’s major goal is to reassure the Thessalonians regarding their fate (salvation), in contrast to that of those opposing and persecuting them” (Michael Holmes, *1 and 2 Thessalonians*, The NIV Application Commentary, 252).

Believers can take comfort in the whole work of God who saved us past, present and future. God the Father in the past “chose” us to be saved. Presently we believe in our Lord Jesus Christ and are being sanctified daily by the Holy Spirit. In the future we will experience the fulfillment of eternal life where we will “share in the glory of our Lord Jesus Christ.” When we become troubled at the declining condition of our world, we can rejoice in the truth and hope of our salvation. As is often stated, “The whole work of the whole Gospel is the whole work of God.” 2 Thes. 2:13-17 is a clear statement about the work of God in our salvation. The complete work of God the Father, God the Son and God the Holy Spirit stands in stark contrast to the work of the devil and his agent, the “man of lawlessness” (2 Thes. 2:3-12).

There is some difference of opinion on the translation of the way in which God has chosen us (2 Thes. 2:13). Some translations say we are chosen “as firstfruits.” Others suggest we are chosen “from the beginning.” Some Greek texts have the word “*ap’ arche*” and others have the word “*aparche*.” The first means “from the beginning” while the second means “as the first.” Both translations share a “first” concept, but differ about the placement of this “first” quality. Paul could be simply saying that the Thessalonian believers were the first ones in their community to be believe, hence “firstfruits.” Paul uses this word in Romans 16:5 where he states that Epenetus... was the “first convert of Asia.” When Paul uses “*aparche*” in this way he most often gives a complement to help identify who is first in a location or amongst a group. Curiously, such a complement is absent in 2 Thes. 2:13.

“From the beginning” as a translation emphasizes that God’s people were chosen for salvation at the genesis of all things. This understanding expands the scope

of the glorious gift of salvation. Salvation (2 Thes. 2:13-17) includes future “glory,” “eternal encouragement and good hope” – all expansive descriptions of a salvation that stand in stark contrast to the “eternal destruction” of those who “do not obey the gospel” (2 Thes. 1:8-10). Paul frequently glories in the expansiveness of God’s plan of salvation that begins with his divine choice (Rom. 8:28-30; Eph 1:4-11; 2 Tim 1:9; Titus 1:2). Such an expansive understanding of salvation deepens encouragement for persecuted believers (2 Thes. 2:17).

Salvation, though started and finished by God, always includes the proclamation of the Gospel and the faith of those who “believe” (2 Thes. 2:13). Those who are “not saved” are punished because they “do not obey the gospel” (2 Thes. 1:9). They perish because “they refused to love the truth and so be saved” (2 Thes. 2:10). All “who have not believed the truth” will be condemned (2 Thes. 2:12). Election and calling are God’s business. But proclamation of the Gospel and trust in the good news are well within our human capacity to understand and share. Paul clearly understood the grand work of God in the recipients of his grace. But he also claimed to be preaching “our gospel” through which people entered God’s calling and continued to grow by following the “teachings ... we passed on.”

Because we are the beneficiaries of such a glorious salvation, we should “Stand firm” (2 Thes. 2:15) in the face of persecution and our own temptations to abandon truth. “Stand firm” is a frequent appeal made by Paul occurring 20 times in his epistles. Perhaps his most concentrated use of this charge is found in Ephesians 6:11-14 where he encourages believers multiple times to “stand firm” even in the face of demonic opposition.

Paul encourages believers to “hold fast” to what they had received. Translations differ using “traditions” or “teachings” for the single word “*paradosis*.” The word simply means “things given over.” Paul encourages the Thessalonians to follow the things that have been “given over” to them by his teaching and example. The transmission of these things “given over” is “by word of mouth or by letter.” This suggests teachings delivered by writing would later be recognized as Scripture, inspired by God (2 Tim. 3:16). Practices outside the scope of scriptural teachings would not carry the same authoritative weight as written teachings. Church traditions may accrue over time but should not be considered as authoritative as teachings clearly delineated in Scripture. Paul will use this word again in 2 Thes. 3:6.

As a fitting conclusion to his teaching on end things and the salvation we enjoy, Paul pronounces a benediction. This benediction serves as a climax to the escalating consideration of eschatological judgment (2 Thes. 2:1-12) and the fulfillment of our salvation (2 Thes. 2:13-15). Paul often breaks out in doxology or benediction when completing a grand treatment of deep truth (Rom. 15:5-6, 13; Eph. 1:15-19; 3:17-21; Phi. 1:9-11; 4:6-7; Col. 1:3-14; 3:15-17; 1 Thes. 3:12-13; 1 Tim. 1:17; 6:15-16; 2 Tim. 1:16-18). He has more to say to the Thessalonians, but finds it fitting to conclude teachings on the Day of the Lord and the salvation of saints with a benediction.

Word Studies/Notes

v.13 *chose* “This is the only instance in the NT of the use of the simple verb *haireō* (in the middle voice) of God’s choice. It is used, however, in the OT (LXX Deut. 26:18), and, in any case, the idea, whether expressed by compounds of this verb (Gal. 1:4; cf. Deut. 7:6f.; 10:15) or by other means (e.g., 1 Thess. 1:4; Eph. 1:4), is a familiar one linked always with the idea of grace. For his choice is made not on the basis of human merit but according to God’s own purposes” (David J. Williams, *1 and 2 Thessalonians*, Understanding the Bible Commentary Series, 134).

v. 13 *firstfruits* “The choice between the variants ἀπαρχήν (*aparchēn*, ‘firstfruits’) and ἀπὸ ἀρχῆς (*ap’ archēs*, ‘from the beginning’) is difficult. The latter has a slight edge in external support, being found in both Western and Alexandrian text types [NT Manuscripts]. It is a more difficult reading because of the absence of this phrase from Paul’s other writings. Nevertheless, ἀπαρχήν, *aparchēn*, is also difficult, because without an explanatory genitive [of some group, see Rom. 16:5] it renders no satisfactory sense in the verse. ‘Firstfruits’ points to a larger group, but no group can be found among which these believers are first” (Robert L. Thomas, “2 Thessalonians,” *The Expositor’s Bible Commentary: Ephesians–Philemon (Revised Edition)*, Vol. 12., 476).

v. 13 *saved* “Salvation comes to those who believe in the truth – that is, they accept the gospel message of salvation through Christ. Then a process begins by which believers are made holy like Christ. This is called ‘sanctification.’ This is a gradual, lifelong process that will be completed when believers see Christ face-to-face. ‘Beloved, we are God’s children now; what we will be has not yet been revealed. What we do know is this: when he is revealed, we will be like him, for we will see him as he is’ (1 John 3:2)” (B.B. Barton & G.R. Osborne, *1 & 2 Thessalonians*, Life Application Bible Commentary, 135).

v. 14 *our gospel* “occurs some sixty times in the apostle’s letters, very often accompanied by the genitive descriptors ‘of God.’... Here Paul deviates from his typical manner of referring to the gospel and employs the personal pronoun ‘our’ (*hēmōn*), which stresses the crucial role that he and his fellow missionaries played in the Thessalonians’ conversion and their experience of election (1 Thess. 1:5). Paul’s reference to ‘our gospel,’ therefore, does not appear to be merely a ‘personal touch’ intended to ‘stress his care for his converts.’ Rather, it more likely has a polemical thrust, as Paul is already anticipating the command that he is about to give in the following verse to hold fast to the traditions that he and his coworkers taught them” (Jeffrey A. D. Weima, *Baker Exegetical Commentary on the New Testament: 1–2 Thessalonians*, 554).

v. 14 *glory* “‘Glory’ is a Pauline symbol of the final resurrection. Believers will enter glory in the kingdom (1 Thess 2:12); in the end they will glorify Christ but also be glorified by him (2 Thess 1:12; cf. Rom 8:30); glory is sought by the righteous (Rom 2:7); the saints hope for it (Rom 5:2; 8:17–23; 2 Cor 4:17; 2 Tim 2:10). As in 2 Thess 2, it is the goal of God’s election and call (Rom 8:30). The resurrection body is a body of ‘glory’ (1 Cor 15:40, 41, 43). The genitive ‘of our Lord Jesus Christ’ has two possibilities: source (Jesus will give you glory) or descriptive (glory like that which Jesus has)” (Gary Steven Shogren, *1 & 2 Thessalonians*, Zondervan Exegetical Commentary on the New Testament, 304).

v. 15 *stand firm* “Paul always has the figurative sense of ‘to be firmly committed in conviction or belief, stand firm, be steadfast’ (Rom. 14:4; 1 Cor. 16:13; Gal. 5:1; Phil. 1:27; 4:1; 1 Thess. 3:8). The apostle employed this same verb in his First Letter to the Thessalonians (3:8), where it looks back to his previously stated concern that none of his readers ‘may be shaken by these afflictions’ (3:3a), and so the command ‘stand firm’ serves as a fitting antidote to that fear. Here in the second letter, Paul employs this same verb in a parallel manner; it looks back to his previously stated concern that his readers ‘not be easily shaken from your mind or alarmed’ (2:2a) about a false claim concerning the arrival of the day of the Lord” (Weima, 556).

v. 15 *teachings* “Paul specifies that the true Christian ‘tradition’ is the apostolic teaching of the Scriptures: ‘hold to the traditions that you were taught by us, either by our spoken word or by our letter’ (2 Thess. 2:15). Any doctrine that we embrace must therefore be based on and built upward from the written record of the Bible” (Richard D. Phillips, *1 & 2 Thessalonians*, Reformed Expository Commentary, 366).

v. 16 *good hope* “In the New Testament hope has something of the note of certainty about it, because it is grounded in the divine nature and rests on the divine promises. Here it is the gift of grace (see comment on 1 Thess. 1:1), and a hope based on God’s grace can never be disappointed (cf. Rom. 5:5). It is a good hope, not confined to minor issues of the here and now, but reaching over into the coming age” (Leon Morris, *1 and 2 Thessalonians: An Introduction and Commentary*, Vol. 13. Tyndale New Testament Commentaries, 136).

v. 17 *encourage* “A verbal form of the noun in the earlier phrase ‘eternal encouragement.’ This verb, however, in conjunction with the prayer for God to strengthen ‘every good deed and word’ of the church, looks to the present condition of the believers rather than their eschatological hope. In their present distress (1:5–7) and alarm (2:2), the church needed divine encouragement. (Martin, D. Michael, *1, 2 Thessalonians*, Vol. 33. The New American Commentary, 259).

4

APPLY THE TEXT

CENTRAL MESSAGE OF THE TEXT

Because God has so comprehensively saved you, ardently follow him with your heart, your hands and your words.

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?



FAMILY TALK

I get such a kick out of the social media video trend where kids sit with a yummy donut or delicious cupcake right in front of them for a minute while the parent walks away. Sometimes the kids dive right in because Mommy’s gone and the rules don’t count. Some children look around and sniff and maybe even take a quick lick but don’t cave. They know what their parents said and refuse to succumb and disobey. I don’t know how they can sit there with goodies staring them right in the face. How many of you could do that with queso? Be honest – the Lord knows when you lie. We want our kids to stand firm and hold fast to what we teach them, especially when it comes to God’s Word. But how do we do that? Start by teaching them. How can they stand firm in God’s truth if they don’t know God’s truth? The world is screaming sweet sounding lies and half-truths loud and clear in their schools, sports teams, dance companies, even the playground. They are learning every day. As fabulous as our church is, they won’t learn everything they need to know by attending two hours twice a month. Your job is to disciple them, to teach them God’s Word so they can stand firm and hold fast to His teachings. Also, pray for them. There is nothing like the earnest prayer of a godly parent. Pray for a discerning heart and pray for your child to be the light, standing firm in and holding on to truth. We’re praying for you!

What Does The Bible Say?

Read 2 Thessalonians 2:13-17.

1. Why should Paul always thank God for the Thessalonians?
2. What did Paul encourage people to do with his teachings?
3. What did Paul pray God would do for the Thessalonians?

What Do You Think?

How are standing firm and holding fast to teaching linked together? Can you do one without the other?

What Do You Do?

Sit in a chair with your feet flat on the floor and your back against the back of the chair. Holding a Bible and try to get up without leaning over. Do you notice you must lean over in order to stand up? We need to lean into God’s Word in order to stand firm.

CORE COMPETENCY: Salvation By Grace

I believe that I become a child of God through faith in Jesus, not because of anything I do.

MEMORY VERSE: Hebrews 12:28-29

Therefore, since we are receiving a kingdom that cannot be shaken, let us be thankful, and so worship God acceptably with reverence and awe, for our “God is a consuming fire.”

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 four children: Elijah, Levi, 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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