



The Scrolls

Helping **CENTRAL BIBLE CHURCH** Families Belong, Become and Go Beyond V26 N40 October 6, 2024

CITY ON A HILL

“Light to the Nations”

John 4:31-38

THIS WEEK'S CORE COMPETENCY

Evangelism

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

“But you will receive power when the Holy Spirit comes on you; and you will be my witnesses in Jerusalem, and in all Judea and Samaria, and to the ends of the earth.”

Acts 1:8



Q?

How do community and evangelism work together?



Harvesting is a foreign concept to most modern day consumers. We go to a store, examine a few items of produce, put the choice selections in our basket and pay. All can be done in a matter of minutes. Many now are ordering groceries online and having them delivered the same day. No mess, no fuss, just instant delivery at my demand. This modernization of food supply is impressive but hides all the hard labor and energy exerted in the effort of agricultural harvest.

Growing up in a farming community, I experienced the multi-faceted phenomenon of harvest. Living in rural Michigan, I joined many different local farmers as they harvested a number of seasonal crops such as strawberries, cucumbers and sweet corn. Apples were also harvested in bulk from local orchards. Produce farmers know that you do not harvest produce alone. A farmer may till the soil and plant with a lone tractor. But when the vines are full and the harvest must be gathered quickly, all hands are implored to “get the harvest in!” Locals, migrant workers, and everyone and their brother were assembled to harvest the produce before it turned to seed, the birds destroyed too much or the sun baked away the profits. Food was cooked en masse to feed the pickers, trucks were lined up to get the produce to market and parties would go on late into the night as everyone celebrated the gathering of the harvest. Harvesting happened jointly. It was a community affair. Evangelism often works best when it is a community experience. Each person using their gifts to help with an evangelism event, party or presentation can make the spread of the Gospel lighter work with many hands lending help. You can do evangelism alone, but to do so with any scale, group evangelistic efforts may be required.

Harvesting also requires persistence. Harvesting cucumbers, which we called “pickles,” was an arduous, back-breaking endeavor. You had to be careful not to damage the vines as you searched for the prime pickles. “Picking pickles” required focused attention, aching muscles and unique skills that maximized gathering without sacrificing the next day’s yield. A pickle that was not ready today may be just right tomorrow. To gather the harvest, many people would work from sunrise to sunset in difficult conditions to gather the prime produce. Picking pickles was hard work that required much

effort and persistence. But the labor was worth it when you found your gunny sack full of pickles to be sold at market. Evangelism takes persistent effort. Some days you may have great results. Other days, results may be sparse. Persistently staying active in sowing and reaping the Good News will yield a return in God’s timing.

Different harvests also require different approaches. Picking strawberries is not the same as picking apples. Baling hay requires different techniques from harvesting corn. Different methods for harvesting different crops are essential for successful harvests. The result is the same – harvested fruit. The gathering method may be different dependent upon the type of crop at hand. Evangelism may require different approaches with different types of people. Sharing the Gospel with an atheist may take a different tactic than sharing the Gospel with a devout polytheist. Presenting the Gospel to children might require more creativity than sharing with adults. Learning about other cultures and religions prepares the way for a more effective harvest. Knowing the “plants” and “trees” you are working with may not change the message of the harvest, but may inform what issues need to be addressed as you seek to invite people to faith in Jesus.

The best part of harvest is celebration. Harvesting is frequently connected to images of abundance and God’s goodness. The entire concept of a “County Fair” is for farmers to showcase their harvest. Farmers bring the best of their produce and share what good things they have grown. The Fair is always a place of celebration. When the harvest of the Gospel happens, great celebration is in order. Celebrations related to baptism as the proclamation of a person’s faith should be encouraged. Spiritual new births should be celebrated more than natural births. God should be praised when people come to faith. Heaven rejoices when spiritual harvest happens (Lk 15:10). We too should celebrate spiritual harvests.

Consider not only how you are individually sowing the Good News of Jesus, but also how you are corporately advancing the kingdom of God. Consider joining others in the proclamation of the Good News of Jesus. Mission trips, service projects, campus parties, open houses and other larger events can become a major part of your own efforts in evangelism. Join the Harvest Party of inviting others to believe in Jesus.

Read John 4:31-38

31 Meanwhile his disciples urged him, "Rabbi, eat something."

32 But he said to them, "I have food to eat that you know nothing about."

33 Then his disciples said to each other, "Could someone have brought him food?"

34 "My food," said Jesus, "is to do the will of him who sent me and to finish his work. 35 Don't you have a saying, 'It's still four months until harvest'? I tell you, open your eyes and look at the fields! They are ripe for harvest. 36 Even now the one who reaps draws a wage and harvests a crop for eternal life, so that the sower and the reaper may be glad together. 37 Thus the saying 'One sows and another reaps' is true. 38 I sent you to reap what you have not worked for. Others have done the hard work, and you have reaped the benefits of their labor." [NIV]

Read in another translation

31 Meanwhile the disciples were urging Him, saying, "Rabbi, eat something." 32 But He said to them, "I have food to eat that you do not know about." 33 So the disciples were saying to one another, "No one brought Him anything to eat, did he?" 34 Jesus said to them, "My food is to do the will of Him who sent Me, and to accomplish His work. 35 Do you not say, 'There are still four months, and then comes the harvest'? Behold, I tell you, raise your eyes and observe the fields, that they are white for harvest. 36 Already the one who reaps is receiving wages and is gathering fruit for eternal life, so that the one who sows and the one who reaps may rejoice together. 37 For in this case the saying is true: 'One sows and another reaps.' 38 I sent you to reap that for which you have not labored; others have labored, and you have come into their labor." [NASB]

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

- Above the word "Meanwhile" write the reference "vv. 27-30."
- Circle all the words that have to do with eating and food in vv. 4:31-34.
- Double underline the phrases Jesus uses to define what is his food in v. 34.
- Number the sayings Jesus mentions in vv. 35-37.
- Draw a line connecting all of the uses of the word "harvest" in vv. 35-36.
- Draw a line connecting all of the uses of the word "reap/reaper" in vv. 36-38.
- Draw a line connecting the words "sent" in v. 34 and v. 38.
- Draw a line connecting the words "work/worked" in v. 34 and v. 38.
- Draw a line connecting "benefits" in v. 38 with the phrase "crop for eternal life" in v. 36.
- Double underline the modifier "hard" in v. 38.

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. Explain your answer. What comparisons or contrasts do you see between the Samaritan woman (Jn 4:7-26) and Jesus' disciples (Jn 4:27-38)?
2. What did the disciples misunderstand (4:31-34)?
3. What is the "food" that Jesus was describing (4:32, 34)?
4. What are "the will of God" and "the work of God," and how do they relate to Jesus' food (4:34)?
5. What misconception does Jesus correct in Jn 4:35?
6. What are the results of the harvest described in Jn 4:36?
7. Who is sending in Jn 4:34 and in Jn 4:38? What connection do you see between "sending" and "sowing" and/or "reaping"?
8. Who is being sent in Jn 4:38 and what are they supposed to do?
9. What is the major lesson the disciples were supposed to learn from Jn 4:31-38?
10. How does a fuller understanding of Jn 4:31-38 change your views of mission and evangelism?

The first four chapters of John follow Jesus on his round-trip mission from Cana to Cana and chronicle his interactions with confused inquisitors (disciples, marriage guests, religious leaders and colorful outsiders). These chapters illustrate the way in which Jesus, the “true light... was coming into the world,” and how “the world did not recognize him” (Jn 1:9-10).

On the way to his second Cana miracle (Jn 4:46), Jesus “had” to make a stop in Samaria (Jn. 4:4). This itinerary through undesirable territory was most uncommon for a Jewish rabbi. While stopping at Jacob’s Well, Jesus had a spiritual conversation with the least likely of characters, a Samaritan woman with questionable morals. The high contrasts between Jesus’ Jerusalem questioner (Jn 3:1-21) and his Samaritan counterpart (Jn 4:7-30) border on comedy. After Jesus fielded queries of confusion from both a member of the Jewish ruling council and a member of the Samaritan undesirables, Jesus’ own disciples entered the scene to issue their own entry of misunderstanding (Jn 4:31-33). They urged Jesus to eat food (Jn 4:31). Jesus informed them that he had “food” that they did not understand (Jn 4:32). Just as Jesus used natural examples to illustrate spiritual truths with Nicodemus and the Samaritan woman, similarly he turned the subject of natural food into a lesson of spiritual mission (Jn 4:34-38).

Jesus taught that God’s will and work were more important than physical hunger food (Jn 4:34). Jesus needed nourishment and hydration (Jn 4:6-7). Yet Jesus found spiritual vitality in the activity of sharing the good news. “Following a pattern that we have seen in the conversations with the Jews after the Temple cleansing (2:20), with Nicodemus (3:4) and with the woman (v. 15), the disciples misunderstand Jesus by taking his words in a literal and material fashion. Their question expects the answer, ‘No.’ ‘Surely no one has brought him anything to eat?’ But the point is that they are thinking only in terms of material food. However, their complete misunderstanding opens up the way for Jesus to teach them valuable truths” (Leon Morris, *The Gospel According to John*, The New International Commentary on the New Testament, 245).

Jesus emphasized that his “spiritual” food was tied to his mission (Jn. 4:34). Jesus said that his “food” was to do the will of his Father that sent him and to do his Father’s work. John speaks much of Jesus being sent to do the will of his Father (5:17, 19, 30; 6:38-40; 7:17; 9:31; 12:49-50; 20:21). The work that the Father had for Jesus was also a major theme (5:30; 6:38; 7:18; 8:50; 9:4; 10:37-38; 12:49, 50; 14:31; 15:10; 17:4). While the disciples were not wrong to seek out food (Jn 4:8, 6:5-9; 12:2; 13:2), Jesus taught his disciples that bringing the good news of “believing in him” (Jn 4:39, 41) was just as important as eating and drinking. Jesus on the job training is a great example of effective disciple-making.

Jesus moved from the metaphor of food to the source of such spiritual food by introducing “harvest” in his discipleship training. Jesus used a common expression regarding harvest time. Farmers in Jesus’ day frequently observed that harvest usually came about four months after planting (Jn 4:35). Jesus reversed this saying as he applied it to the spiritual harvest of people believing and coming into eternal life. Jesus had just shared with the Samaritan woman, and she was now returning to Jesus with many people from her village. Jesus did not have to wait a number of months for them to believe. They were ready with faith within hours of his initial “sowing.”

Jesus challenged his disciples to “wake up” or “open their eyes” from their natural concerns to see the rapid readiness of the spiritual harvest that was in front of them. “The command to ‘wake up’ is a call for spiritual vigilance, also used in Revelation 3:2-3 and 16:15 of the need to overcome spiritual lethargy. Jesus asked his disciples to be vigilant for the harvest of souls God was giving them. In the narrative, this has special relevance to the Samaritan mission, for the townspeople were on their way there as Jesus was talking (4:30). They were the ‘fields’ that were ‘ripe for harvest’” (G. Osborne & P. W. Comfort, *John and 1, 2, and 3 John*, Vol 13: Cornerstone Commentary, 73).

Jesus introduced another saying to his disciples and affirmed its truthfulness: “One sows and another reaps” (Jn 4:37). As Jesus was sent (Jn 4:34), so he sends his disciples into the harvest of people into faith (Jn 4:38). Disciples sow and disciples reap. Both work hard and benefit with rewards and joy from this shared spiritual harvest (Jn 4:36-38). The “others” that sow include many witnesses including Old Testament prophets, the witness of John the Baptist, the work of God the Father, God the Son and God the Spirit and faithful witnesses both ancient and modern. God is at work sowing and reaping a “crop unto eternal life” (Jn 4:35). We would do well to join the party of seeing souls come to Jesus by faith! Following Jesus in the harvest of souls is greater than any feast imaginable!

“Just as Jesus has been sent on his mission by the Father, so his followers are sent by him to reap the rewards of his mission. ... In this immediate context those who laboured in the sowing that leads to the harvest among the Samaritans in which the disciples are to join are presumably Jesus and the Samaritan woman. This highlights the significant juxtaposition of scenes at this point in the narrative. While the woman is carrying out her witness to the townspeople, Jesus is in dialogue with the disciples, who appear to have been less perceptive than the woman and are told that they need to seize the opportunity for harvesting. This Samaritan woman with a dubious past has, ironically, brought Jesus his true food, in contrast to the disciples (cf. vv. 31-4), by her receptivity to his revelatory mission and by becoming the catalyst for the belief of other Samaritans” (Andrew T. Lincoln, *The Gospel According to Saint John*, Black’s NT Commentary, 180).

Word Studies/Notes

v. 31 **Rabbi** “The scene changes from the effects of Jesus on the Samaritan woman and her village to the disciples, who in their faithful search for food have missed the provision Jesus already provided. The uncommon phrase ‘in the meantime’ (ἐν τῷ μεταξύ) makes explicit the direct overlap between the two scenes the narrative is moving between. The scene involving vv. 27–38 serves as an interlude that propels forward the central theme of the dialogue. The contrast is filled with irony and bears witness to the inability of all (Samaritans and Jews alike) to view Jesus and his provision through their own lenses (cf. 1:5). The Samaritan woman saw a ‘prophet’; the disciples saw a ‘rabbi’” (Edward W. Klink III, *John, Zondervan Exegetical Commentary on the New Testament*, 247).

v. 31 **eat** “The misunderstanding about food in the first lines (vss. 31–33) of the exchange resembles the misunderstanding about water in vss. 7–11. In each instance Jesus is speaking on a spiritual level while the other party is speaking on the material level. In each instance, the misunderstanding leads Jesus to clarify what he means. The explanation that Jesus’ food is his mission (vs. 34) leads rather naturally into the extension of the metaphor in terms of harvest (vs. 35), that is, the fruit of his mission is represented by the Samaritans who are coming to him” (Raymond E. Brown, *The Gospel According to John (I–XII)*, vol. 29, Anchor Yale Bible, 181).

v. 34 **My food** “The disciples’ misunderstanding set the stage for Him to clarify His statement. As usual, the disciples were confined to thinking materialistically. Jesus said, ‘My food ... is to do the will of Him who sent Me.’ This does not mean Jesus had no need of physical food, but rather that His great passion and desire was to do God’s will (cf. 5:30; 8:29). He knows that man does not live by bread alone, but ‘by every word that comes from the mouth of the Lord’ (Deut. 8:3). His priority is spiritual, not material. It is the Father’s work which must be done (cf. John 17:4)” (Edwin A. Blum, “John,” in *The Bible Knowledge Commentary*, vol. 2, 287).

v. 34 **will** “Jesus came to do the Father’s will (5:36; 6:38), and always did no less (8:29). His works were the works of God (9:3–4; 10:25, 32, 37–38; 14:10; 17:4). No-one has ever exemplified the truth of Deuteronomy 8:3 in anything like the degree Jesus has: man does not live on bread alone but on every word that comes from the mouth of the Lord. If in his dealings with the Samaritan woman Jesus was performing his Father’s will, there was greater sustenance and satisfaction in that than in any food the disciples could offer him. Indeed, all of Jesus’ ministry is nothing other than submission to and performance of the will of the one who sent him (a frequent designation for God: e.g. 5:23–24, 30, 37; 6:38–39; 7:16, 18, 28, 33; 8:16, 18, 26, 29; 9:4; 12:44–45, 49; 13:20; 14:24; 16:5). Once the cross is firmly in view, Jesus can pray, ‘I have brought you glory on earth by completing the work you gave me to do’ (17:4)” (D. A. Carson, *The Gospel According to John*, The Pillar New Testament Commentary, 228).

v. 34 **work** “This saying calls attention to what is significant about his encounter with the Samaritan woman and indeed about all of his activity: he does God’s will and finishes

God’s work. Jesus is the true Son of God, living out the obedience that was expected of the people of Israel, who were not to ‘live on bread alone but on every word that comes from the mouth of the LORD’ (Deut 8:3). Jesus is thus not only God’s presence on earth but also the model of discipleship. Doing the will of God is Jesus’ food and is such for his followers also” (R. A. Whitacre, *John*, vol. 4, The IVP NT Commentary Series, 110).

v. 35 **four months** “Jesus here reminds His disciples of a rural saying, ‘Harvest does not come for four months,’ and then he points to the contrast with the spiritual harvest already ripe for gathering in the hearts of the Samaritan villagers, although the seed had been sown only that day” (J. H. Bernard, *A Critical and Exegetical Commentary on the Gospel According to St. John*, International Critical Commentary, 155).

v. 35 **harvest** “Jesus quotes a saying, sometimes taken as proverbial, regarding the future harvest: ‘Don’t you say, “There are still four months before harvest comes?”’ Jesus corrects that viewpoint, commenting that harvest-time has arrived: ‘The fields are [already] ripe for harvest’ (cf. ‘the time is coming and now is,’ v. 23). ... In John the emphasis falls rather on the imminence of the harvest-time, which is pictured primarily as a time for the ingathering of ‘fruit’ from the mission of God in and through Jesus; so too Jesus ‘gathers together’ the scattered children of God (11:52)” (Marianne Meye Thompson, *John: A Commentary*, The New Testament Library, 109).

v. 35 **ripe** “Using the grain growing in the surrounding fields as an object lesson (cf. the use of similar illustrations in Matt. 9:37–38; 13:3–8, 24–32; Mark 4:26–32), Jesus impressed on the disciples the urgency of reaching the lost. There was no need to wait four months; the spiritual fields were already white for harvest. The disciples had only to lift up their eyes and look at the Samaritans coming toward them (v. 30), their white clothing forming a striking contrast against the brilliant green of the ripening grain and looking like white heads on the stalks that indicated the time for harvest” (John F. MacArthur Jr., *John 1–11*, MacArthur New Testament Commentary, 158).

v. 36 **eternal life** “The arrival of harvest is underscored in v 36: the harvester is already receiving his ‘wages’ and gathering produce ‘for life eternal’; i.e., he is bringing men and women under the saving sovereignty that has arrived, that they may enjoy the life eternal of the kingdom” (George R. Beasley-Murray, *John*, vol. 36, Word Biblical Commentary, 63).

v. 38 **others** “Others had labored among these Samaritans, and now the disciples have been commissioned to enter into (i.e., to gather the fruits of) their labor. But who were these others who had toiled (worked with much effort)? At this point many introduce Moses, the Old Testament prophets, John the Baptist, etc. More definitely in harmony with the historical facts and with the immediate context is the inference that the Lord here refers to himself – think of the labor of love which he had performed here at the well, as recorded in 4:1–26 – and the Samaritan woman, whose preparatory labor is recorded in 4:29, 39. Both Jesus and the Samaritan woman had been laboring among these Samaritans: Jesus indirectly, via the Samaritan woman; she, in turn, directly, among her neighbors. Into this labor the disciples now entered” (W. Hendriksen & S. J. Kistemaker, *Exposition of the Gospel According to John*, vol. 1, NT Commentary, 174).

4

APPLY THE TEXT

CENTRAL MESSAGE OF THE TEXT

Ask God to open your eyes to the exciting harvest of those believing in Jesus and to open ways for you to help in this compelling adventure of seeing people believe in Jesus.

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

One Sunday after church I ran into the grocery store to grab a few things. While I was shopping, I heard, "Mrs. Stephanie!" It's always so fun to bump into church friends, and the kids are genuinely amazed that I don't actually live at church. The mom explained to me they had just been talking about baptism. The kids wanted to be baptized, and Mom was helping them understand the very first step in that process, and the most important one, is actually trusting in Christ. I had the privilege of following behind this mom and helping these kids understand salvation through Jesus. We all prayed right in the middle of the store, and these two boys trusted in Christ. Woohoo! Sowing seeds of Gospel truth is a kingdom calling for all believers at all times. The beauty of this command is that the seeds you sow might eventually be reaped by another. My husband shared the Gospel with his two best friends in words and actions for years. Both eventually turned to Christ, one through a family member and another through a coworker. We were overwhelmed with celebration and thankful for the people that poured into them! The responsibility and personal mission of every believer should be to plant seeds of truth beginning right in your own home (Matthew 28:18-20). Every conversation with your child is an open door to share God's grace and mercy. Every friend that comes to visit should leave thinking, "There's something about that family that's different. What is it?" The harvest is ripe. We're praying for you!

What Does The Bible Say?

Read John 4:31-38

1. What did the disciples want to give Jesus?
2. What did Jesus say is His food?
3. What does Jesus say about the fields?

What Do You Think?

Today's passage is talking about physical food and spiritual food. How would you explain the difference?

What Do You Do?

Choose to fast from something this week (candy, screen time, TV, sodas, etc.). As you're fasting, replace that time with something that will help nourish your spiritual life (prayer, scripture memory, Bible reading, etc.).

CORE COMPETENCY: Evangelism

I share Jesus with other with my words and actions.

MEMORY VERSE: Matthew 11:28-30

"Come to me, all you who are weary and burdened, and I will give you rest. Take my yoke upon you and learn from me, for I am gentle and humble in heart, and you will find rest for your souls. For my yoke is easy and my burden is light."

KidPIX COUPON

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.

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.