



The Scrolls

Helping **CENTRAL BIBLE CHURCH** Families Belong, Become and Go Beyond V28 N5 February 1, 2026

POWER AND PURPOSE

"Preaching Jesus"

Acts 2:14-41

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?

Is evangelism only for extroverts?



Evangelism is a difficult discipline for many followers of Jesus. Often we struggle to know when to bring up the subject of salvation with people we meet. We often anticipate encountering disinterest, disgust or direct opposition from those with whom we may share. We often struggle with *how* or *when* to share that message.

We often presume that good evangelism is like fearless "cold call" marketing. Christians often have an incorrect perception that in order to "really" share my faith I must ask my neighbor point blank, "If you died today, would you go to heaven?" Or we often think that effective evangelists accost people with the following line, "Excuse me, sir, do you have time to talk about our Lord and Savior, Jesus Christ?" We should then run after them yelling, "Don't run from the Lord..." Many a social media post has humorously shown the futility of such confrontational methods.

Not all evangelism has to be "cold call" salesmanship. Some people may be gifted with this form of communication. Often those who are gifted with overt boldness also have the charm and sensitivity to not seem rude or uncaring. Extroverts often excel at evangelism. But the call to be a witness for Jesus is also for introverts. For those who are not so inclined to use strong-arm conversations about the Gospel, there is another way "to do evangelism."

In contrast to "confrontational evangelism" that initiates the subject of the Gospel with unprepared listeners, "responsive evangelism" seeks to provide answers to the questions of interested participants. "Responsive evangelism" seeks to offer the message of Jesus as a response to needs or problems presented by those around us. A comprehensive reading of the book of Acts provides many examples of times when the witnesses of Jesus answered questions initiated from individuals and crowds. Peter's Pentecost message evangelized after the crowds asked

about the miracle of those speaking in foreign languages (Acts 2). Stephen's great witness (Acts 7) came after questions initiated by the high priest. Philip did not share the message of Jesus until after the Ethiopian eunuch (Acts 8) asked a number of questions. Living with people and loving them can provide numerous opportunities to share as we seek to answer their questions about their heartaches, hang-ups or curiosities about Jesus.

Hospitality ministry is a great way to practice "responsive evangelism." Providing meals, inviting people to lunch or dropping off a care package will often prompt such questions as: "Why the kindness?" or "How can you be so thoughtful?" A straightforward answer like, "Jesus has been so good to me, how can I not be loving to others?" may open the door to conversations about other needs or questions your acquaintance might have. Inviting someone to church or to a Bible study may be easier if a relationship is begun first with gifts of service, acts of compassion or actions of genuine neighborliness.

Being empowered by the Holy Spirit (Acts 1:8) may include asking God for opportunities to share the Gospel in response to people's needs. When asking people, "How are you doing?" be sensitive to others' expressions of distress, fear or anxiety. Offering to pray with people may be the beginning of evangelistic conversations. Consider praying this week, "Lord, show me how I can respond with compassion to those you put in my path. Show me how I can share Jesus with someone who is seeking for answers."

There still may be times when you are led by the Lord to "confront" someone with the Gospel. But consider how practicing "responsive evangelism" might be more active in your life with your friends, neighbors and the people you meet. The *demonstration* of the Gospel often works best as a compassionate response to the genuine needs and questions of those we are trying to reach.

Read Acts 2:14-41

14 But Peter, standing with the eleven, lifted up his voice and addressed them: "Men of Judea and all who dwell in Jerusalem, let this be known to you, and give ear to my words. 15 For these people are not drunk, as you suppose, since it is only the third hour of the day. 16 But this is what was uttered through the prophet Joel:

17 "And in the last days it shall be, God declares, that I will pour out my Spirit on all flesh, and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams;

18 even on my male servants and female servants in those days I will pour out my Spirit, and they shall prophesy.

19 And I will show wonders in the heavens above and signs on the earth below, blood, and fire, and vapor of smoke;

20 the sun shall be turned to darkness and the moon to blood,

before the day of the Lord comes, the great and magnificent day.

21 And it shall come to pass that everyone who calls upon the name of the Lord shall be saved.'

22 "Men of Israel, hear these words: Jesus of Nazareth, a man attested to you by God with mighty works and wonders and signs that God did through him in your midst, as you yourselves know – 23 this Jesus, delivered up according to the definite plan and foreknowledge of God, you crucified and killed by the hands of lawless men. 24 God raised him up, loosing the pangs of death, because it was not possible for him to be held by it. 25 For David says concerning him,

"I saw the Lord always before me, for he is at my right hand that I may not be shaken; 26 therefore my heart was glad, and my tongue rejoiced;

my flesh also will dwell in hope.

27 For you will not abandon my soul to Hades, or let your Holy One see corruption.

28 You have made known to me the paths of life; you will make me full of gladness with your presence.'

29 "Brothers, I may say to you with confidence about the patriarch David that he both died and was buried, and his tomb is with us to this day. 30 Being therefore a prophet, and knowing that God had sworn with an oath to him that he would set one of his descendants on his throne, 31 he foresaw and spoke about the resurrection of the Christ, that he was not abandoned to Hades, nor did his flesh see corruption.

32 This Jesus God raised up, and of that we all are witnesses. 33 Being therefore exalted at the right hand of God, and having received from the Father the promise of the Holy Spirit, he has poured out this that you yourselves are seeing and hearing. 34 For David did not ascend into the heavens, but he himself says,

"The Lord said to my Lord,

"Sit at my right hand,

35 until I make your enemies your footstool."

36 Let all the house of Israel therefore know for certain that God has made him both Lord and Christ, this Jesus whom you crucified."

37 Now when they heard this they were cut to the heart, and said to Peter and the rest of the apostles, "Brothers, what shall we do?" 38 And Peter said to them, "Repent and be baptized every one of you in the name of Jesus Christ for the forgiveness of your sins, and you will receive the gift of the Holy Spirit. 39 For the promise is for you and for your children and for all who are far off, everyone whom the Lord our God calls to himself." 40 And with many other words he bore witness and continued to exhort them, saying, "Save yourselves from this crooked generation." 41 So those who received his word were baptized, and there were added that day about three thousand souls. [ESV]

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

- Circle each name given to the hearers of Peter's sermon (vv. 14, 22, 29).
- Draw a box around the author of each Scripture quoted (vv. 16, 25, 34).
- Underline each occurrence of the word "Spirit" in this passage.
- Double underline each occurrence of the name "Jesus" in this passage.
- Place brackets around each mention of the name "God" in this passage.
- Highlight the call to action made by Peter 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. What occasioned Peter's response to the crowd in vv. 15-16?
2. What in Peter's quotation of Joel (vv. 17-21) supported the idea that those speaking were doing so by the Holy Spirit?
3. What is the desired result of Peter as he quotes Joel (v. 21)?
4. What claims does Peter make in vv. 22-28?
5. How do David's words (vv. 25-28) relate to Joel's word (vv. 17-21)?
6. What interpretation does Peter offer of the events spoken of in vv. 29-33?
7. What does Peter claim about Jesus (v. 36)?
8. What was the response of Peter's audience (vv. 37-41)?
9. What was Peter's answer (vv. 38-41) to the question of the crowd (v. 37)?
10. What happened after Peter's evangelistic message according to vv. 40-41? What things can you infer from this result?

Luke the historian recorded not only the Acts of the Apostles, but also the speeches made by the evangelists of Acts. Depending on how one counts, the Book of Acts contains over 20 speeches regarding the person of Jesus and how hearers should respond to his message. Acts 2:14-41 is the first such speech in Luke's historical account of the early church. Peter delivers this fine sermon referencing three key Old Testament passages. "In this, Peter's first sermon, the element of scriptural proof dominates. Three major texts form the framework of the speech: Joel 2:28-32; Ps 16:8-11; 110:1. Echoes of other texts and Old Testament traditions occur as well. The sermon falls into three main divisions. First, the full citation of the Joel text serves to connect the sermon with the immediate occasion of the Spirit-filled Christians (2:14-21). The central section of the speech establishes that Jesus is the Messiah, with Ps 16:8-11 pointing to his resurrection and Ps 110:1 to his exaltation (2:22-36). Finally, there is a call to repentance, with a final allusion to the text of Joel to "round off" the sermon and a report of the response of the Jewish crowd" (John B. Polhill, *Acts*, vol. 26, *The New American Commentary*, 107).

The overtly visible and audible manifestation of the Holy Spirit as he descended upon the 120 gathered disciples (Acts 2:1-4) led to the spread of these voices of Spirit-filled disciples as they began to proclaim Christ in many local languages (Acts 2:5-8). They most likely spread out from an upper room into the temple courts where thousands of people could gather and hear these speakers proclaim the message of Jesus in their own native languages. Ultimately, they would hear Peter's sermon with thousands responding in faith.

Peter's first Pentecost sermon began with a correction to the questions and skepticism of the gathering crowd (Acts 2:14-15). For untrained ears, much of the speech that they heard must have sounded like babbling nonsense. But quickly the crowd learned that these followers of Jesus were speaking the message of Jesus in numerous languages understood by those assembled. This miraculous event allowed a group of disciples, mostly from remote Galilee, to fluently speak in languages previously unknown to the speakers but understood clearly by listeners from all over the Roman Empire (Acts 2:8-11). Some thought this strange phenomenon was due to some kind of intoxication (Acts 2:13). Peter refuted this ridicule and provided prophetic support for this miraculous display.

Peter, fresh off of his 40-day crash course of biblical training from the resurrected Jesus (Lk 24:44-47; Acts 1:3), cited the prophet Joel's prediction of the "pouring out of the Holy Spirit upon all flesh" (Joel 2:28-32). In this first Old Testament reference made by Peter, he explained that these followers of Jesus were not drunk with wine, but were instead filled with the Holy Spirit and were telling the good news of Jesus. He concluded that all who called upon the name of the Lord, and that name being Jesus, would gain forgiveness of sins, salva-

tion unto eternal life and the gift of the Holy Spirit spoken of by the prophet Joel. This sign of the Spirit coming upon more than just kings or priests would indicate that "the last days" had come and that God's Messiah had come to save the lost from the corruptions of the current generation. The coming of the Spirit showcased the coming of the Messiah. "Peter clarifies that the words of Joel's prophecy are the very words of God and that God is the one who pours out his Spirit. ... The text sets up the later point in Peter's speech that it is Jesus, the Messiah, who pours out the Spirit and who has thus, after his exaltation, taken over a divine function" (Eckhard J. Schnabel, *Acts*, Zondervan Exegetical Commentary, 136).

Peter moved from the miraculous pouring out of the Spirit to the message that the Spirit-filled believers were proclaiming. Peter quoted Psalm 16 to show that the Jesus being proclaimed is the same Jesus that suffered at the hands of those in charge in Jerusalem. This Jesus was crucified and killed by the hands of lawless men. And yet this victim of injustice was raised by God from the dead. David, as a prophet, predicted that his "Holy One" would not "see corruption." David, as a man, died and was buried, so he must be speaking of someone other than himself. Peter clarified that this one who overcame death and did not see corruption was none other than Jesus. The pouring out of the Holy Spirit was further proof of Jesus and his resurrection.

Finally, Peter referred to the Old Testament Scripture most quoted in the New Testament, Psalm 110. Here David wrote about the LORD speaking to David's Lord and exalting him to his right hand. Peter rightly argued that David did not ascend into heaven so David must be speaking of someone else. Peter understood that this Psalm must be referring to Jesus and how God the Father recognized Jesus as Lord and Christ. "The belief that this too was a Davidic psalm, and that the 'lord' to whom the invitation, 'Sit at my right hand,' was addressed by God was the Messiah, is attested in the Gospel incident of Mark 12:35-37. Peter's argument is similar to that already based on Ps. 16:10. The invitation to sit at God's right hand was not addressed to David: David did not ascend personally to heaven to share the throne of God. The invitation was addressed to the son of David, and has found its fulfillment in Jesus. He has been exalted not only by God's right hand (as has been stated in v. 33) but to take his place at God's right hand, the position of supremacy over the universe. Thus the words were vindicated with which he had shocked the Jewish court of inquiry less than two months previously: "from now on the Son of man shall be seated at the right hand of the power of God" (Luke 22:69). This exaltation of Jesus, in accordance with Ps. 110:1, is an integral part of the primitive apostolic message, as it remains an integral part of the historic Christian creeds" (F. F. Bruce, *The Book of the Acts*, *New International Commentary*, 67).

Word Studies/Notes

v. 14 **drunk** Peter refuted the drunkenness charge, appealing to the time of day (9 am). Few if any would be drunk before breakfast. Luke contrasts Peter's refutation with the jeering or ridicule of the crowd (v. 13). Some questioned how all the different languages could be spoken by the uneducated followers of Jesus. "Presumably the jeerers were Judeans who hadn't resided in foreign countries and understood the disciples' Aramaic but didn't understand the other languages they were speaking and therefore accused them of drunken babbling. Luke savors, and expects us to savor, the stupidity of the accusation that the tongues-speakers were drunk on wine [v.13] so unfermented as still to be sweet" (Robert H. Gundry, *Commentary on the New Testament: Verse-by-Verse Explanations with a Literal Translation*, 469).

v. 17 **pour out** "For Peter the universal pouring out of the Spirit on the whole Christian group was demonstration that the end time had come. Perhaps the clearest indication that the entire 120 received the Spirit at Pentecost is Joel's inclusion of daughters as well as sons — all were prophesying. Joel undoubtedly had seen the Spirit's outpouring only as a gift to Israel, and perhaps many of those Jewish-Christians at Pentecost saw it the same way. The remainder of Acts clarifies that the promise applies to the Gentiles as well: it is indeed poured out on 'all people'" (John B. Polhill, *Acts*, vol. 26, *The New American Commentary*, 109)

v. 21 **saved** "The wording of this particular verse from Joel indicates that Peter no longer addresses the multitude in general. He confronts the individual listener with Christ's gospel and tells him to call on the name of the Lord. At this point the listener understands the term Lord to mean God; but in the conclusion of his sermon, Peter clearly states that God made Jesus 'both Lord and Christ' (v. 36). When the believer calls on the Lord's name (compare 9:14), he calls on Christ" (Simon J. Kistemaker and William Hendriksen, *Exposition of the Acts of the Apostles*, vol. 17, *New Testament Commentary*, 91).

v. 21 **raised** "The resurrection of Jesus had caused a monumental reversal in the process and pain of death caused by sin, and turned the tide of life in the righteousness of the Messiah according to the plan of God — His audience needed to better understand what they had taken for granted. The Israelites were like blindfolded travelers (cf. Deut 29:4; Isa 6:9; Matt 13:13; Mark 4:12) who had to be told by Peter about the journey into God's plan and purpose that concerned the Savior" (Youngmo Cho and Hyung Dae Park, *Acts*, *A New Covenant Commentary*, 60).

v. 25 **David** "Luke's text quotes Ps 16:8-11 (LXX) exactly, which is for the most part an accurate rendering of the Hebrew original, but Greek *ep' elpidi*, 'in hope,' renders Hebrew *lābetāh*, 'in security,' and Greek *diaphthoran*, 'corruption, decay,' renders Hebrew *šāḥat*, 'pit, grave.' Most of the quotation has little pertinence to Peter's argument, but what appears in v 27 is crucial. Psalm 16 is a lament, actually a psalm of personal trust in God; it expresses the psalmist's faith in God's power to deliver from evil and personal troubles, as he calls upon God to recall his constant seeking of refuge in divine help and makes renewed recognition of that help. As Peter makes use of it in his speech, it is applied to the risen Christ's exaltation" (Joseph A. Fitzmyer, *The Acts of the Apostles*, vol. 31, *Anchor Yale Bible*, 256).

v. 30 **prophet** "In Acts 2:29-31, Peter's basic argument is to deny the identity of the 'holy one' as David. After all, the death of David is recorded in history, and David's tomb is a matter of public record. He could not be the referent of Ps 16. Rather, Peter argues, David prophesied 'the resurrection of the Christ'" (Mikeal C. Parsons, *Acts*, *Paideia Commentaries on The New Testament*, 46).

v. 38 **repent** "Repentance is a condition of salvation because it entails a change in one's 'attitude and orientation that results in a new relation to God and fellow humans.' It is often tied to turning to 'the Lord' or 'to God' (3:19; 9:35; 11:21; 14:15; 15:19; 26:18, 20; 28:27). To bring Israel to repentance is cited as one reason God exalted Jesus to his right hand (5:31). Baptism is not a condition of salvation but follows as the consequence of repentance. Only by breaking with the ways of their wicked generation (cf. Luke 11:29-32; 11:50-51) can the audience escape the coming judgment" (David E. Garland, *Acts*, *Teach the Text Commentary*, 33).

v. 38 **gift** "All four references to a gift in Acts are to the giving of the Holy Spirit to those who respond to the preaching of the church (2:38; 8:20; 10:45; 11:17). In the Spirit is the enablement for new life and for sharing the new message, as Acts 2 itself has shown. The varying way in which the Spirit is distributed, especially on occasions without baptism (Acts 10:44; also Luke 24:47; Acts 3:19; 26:18 [forgiveness mentioned without baptism]), indicates how Spirit baptism signifies primarily the Spirit's washing and consequent presence, rather than representing an emphasis on tongues speaking as a required evidence of salvation or a 'second' gift of salvation. In other words, one is baptized in the Spirit so that new life can come and flow forth from cleansing" (Darrell L. Bock, *Acts*, *Baker Exegetical Commentary*, 144).



APPLY THE TEXT

CENTRAL MESSAGE OF THE TEXT

The empowering Holy Spirit, predicted by prophets, is offered to all who trust in Jesus Christ for the forgiveness of sins.

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

How often do you feel the nudge to tell others about Jesus? Do you have the courage to act on that nudge? Do you find it easy to strike up a spiritual conversation or do you leave that for the people more “gifted” than you? Let me encourage you to be like my six-year-old friend, Colton. Sitting next to a random Indian woman at the Dallas Stars game, he was burdened to share the good news of Jesus Christ. Though the woman’s response was not what he hoped, he was willing to be obedient to the call. My favorite part of this interaction, aside from a first grader sharing the Gospel, was the conversation he had with his father just before it. Colton asked his dad if he could talk to this woman about Jesus. As we already know, the answer was a resounding, “Yes!” As parents we sometimes think that because our kids are young, they have a junior varsity Holy Spirit. Nothing is further from the truth. Their God is your God. Their Holy Spirit is your Holy Spirit. Without realizing it – we’re embarrassed, in a hurry, or just don’t want our kids to bother a stranger – we can quench the Spirit and stifle the Gospel message. Part of discipleship is equipping and encouraging our kids to share what they know about Jesus to their neighbors and the nations. Help them learn simple salvation message tools and practice them together. Pray together asking the Spirit for opportunities to share. Model this for your kids in real life. God is calling us to boldly proclaim the message of salvation. We’re praying for you!

What Does The Bible Say?

Read Acts 2:14-41

1. What did God say He would do in the last days?
2. What did God promise David?
3. What did Peter tell the people to do? What would they receive?

What Do You Think?

How do you see the Old Testament pointing to Jesus?

What Do You Do?

How would you tell someone about the gift of the Holy Spirit? Write this down and wrap it inside a gift box. Share your gift with a neighbor or friend.

CORE COMPETENCY: Evangelism

I share Jesus with others with my words and actions.

MEMORY VERSE: 1 John 4:7

“Beloved, let us love one another, for love is from God and whoever loves has been born of God and knows God.”

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.

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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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**CENTRAL
BIBLE CHURCH**

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