



The Scrolls

Helping **CENTRAL BIBLE CHURCH** Families Belong, Become and Go Beyond V28 N8 February 22, 2026

POWER AND PURPOSE

"Spiritual Healing"

Acts 3:11-26

THIS WEEK'S CORE COMPETENCY

Jesus Christ

I believe Jesus Christ is the Son of God who became man, died for sinners and rose from the dead.

"In the past God spoke to our ancestors through the prophets at many times and in various ways, but in these last days he has spoken to us by his Son, whom he appointed heir of all things, and through whom also he made the universe. The Son is the radiance of God's glory and the exact representation of his being, sustaining all things by his powerful word. After he had provided purification for sins, he sat down at the right hand of the Majesty in heaven. So he became as much superior to the angels as the name he has inherited is superior to theirs."

Hebews 1:1-4



Q?

Who is Jesus Christ?

Who is Jesus? The answer to this question divides all of humanity. Interestingly, most world religions express some form of understanding of the person of Jesus of Nazareth. Some think Jesus was a great ethical teacher. Others think he was a spiritual master who influenced many. Others think he was a political zealot who died in an attempted overthrow of oppressive power.

Our Core Competency states that "Jesus Christ is the Son of God who became man, died for sinners and rose from the dead." A deeper consideration of the Christian belief about Jesus would include additional ideas related to his eternal existence, ascension, kingship and return. A sound understanding of Jesus identifies his followers as children of God and not children of darkness.

A question that skeptics often raise is, "Did Jesus believe that he was the Son of God?" A follow-up question to this is often, "When did followers of Jesus start to believe that Jesus is God?" The philosophical assumption behind these questions is that faith in Jesus developed over time through many different thinkers. This development is often framed with suspicion. Skeptics often claim that Jesus did not call himself God and was not considered to be God by his disciples. They believe that the idea of a divine Jesus was a later Christian development. Such skeptics would claim that the Synoptic Gospels have a "low Christology." This view would claim that Jesus is not divine in the early books of the New Testament. They suggest he is merely human. Any statements that appear to support a divine Jesus are considered a later development. Often this period of "later development" is projected to be decades or even centuries later.

There are others who challenge this "low Christology" and "late development" assessment of Jesus' identity. They see rather what is labeled an "early high Christology" (EHC) in the New Testament. Martin Hengel, a re-

nowned German theologian, stated this about the early high Christology of the New Testament: "The time between the death of Jesus and the fully developed Christology which we find in the earliest Christian documents, the letters of Paul, is so short that the development which takes place within it can only be called amazing" (Martin Hengel, *The Son of God: The Origin of Christology and the History of Jewish-Hellenistic Religion*, 4). Hengel argued that a divine Jesus was well understood by followers of Jesus by AD 50-70.

Another EHC scholar is Larry Hurtado. Dr. Hurtado analyzed the devotional practices of the early Christians such as prayers, hymns, baptisms, and communion. He concluded that early Christian worship showed a clear veneration of Jesus as the God of Israel in human form. He stated devotion to Jesus as divine "erupted suddenly and quickly, not gradually and late, among first-century circles of followers and exhibited an unparalleled intensity and diversity of expression" (Larry Hurtado, *Lord Jesus Christ: Devotion to Jesus in Earliest Christianity*, 650).

We can see from the early sermons of Peter that he understood Jesus as divine (Acts 2:33). These early sermons were preached just days after Jesus' resurrection. Peter's early sermons identified that Jesus was the name in which to be baptized and to obtain forgiveness (Acts 2:38). Jesus was the object of faith (Acts 3:16). It was only in the name of Jesus that people could be saved (Acts 4:12). The understanding of the divine nature of Christ continued through the preaching of Acts (7:1-60; 8:26-40). Paul would confirm this "early high Christology" in his missionary preaching (Acts 13:13-41) and in his epistles (Phil 2:5-11). All of the preaching of Acts was well within 20 to 30 years of the life of Jesus. The understanding of who Jesus is seems to abound quickly in the believing community. This understanding of Jesus as divine seems anything but "low and slow."

Read Acts 3:11-26

11 While he clung to Peter and John, all the people, utterly astounded, ran together to them in the portico called Solomon's. 12 And when Peter saw it he addressed the people: "Men of Israel, why do you wonder at this, or why do you stare at us, as though by our own power or piety we have made him walk? 13 The God of Abraham, the God of Isaac, and the God of Jacob, the God of our fathers, glorified his servant Jesus, whom you delivered over and denied in the presence of Pilate, when he had decided to release him. 14 But you denied the Holy and Righteous One, and asked for a murderer to be granted to you, 15 and you killed the Author of life, whom God raised from the dead. To this we are witnesses. 16 And his name – by faith in his name – has made this man strong whom you see and know, and the faith that is through Jesus has given the man this perfect health in the presence of you all.

17 "And now, brothers, I know that you acted in ignorance, as did also your rulers. 18 But what God foretold by the mouth of all the prophets, that his Christ would suffer, he thus fulfilled. 19 Repent therefore, and turn back, that your sins may be blotted out, 20 that times of refreshing may come from the presence of the Lord, and that he may send the Christ appointed for you, Jesus, 21 whom heaven must receive until the time for restoring all the things about which God spoke by the mouth of his holy prophets long ago. 22 Moses said, 'The Lord God will raise up for you a prophet like me from your brothers. You shall listen to him in whatever he tells you. 23 And it shall be that every soul who does not listen to that prophet shall be destroyed from the people.' 24 And all the prophets who have spoken, from Samuel and those who came after him, also proclaimed these days. 25 You are the sons of the prophets and of the covenant that God made with your fathers, saying to Abraham, 'And in your offspring shall all the families of the earth be blessed.' 26 God, having raised up his servant, sent him to you first, to bless you by turning every one of you from your wickedness." [ESV]

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

- Draw an arrow from the word "people" in v. 11 to the phrase that identifies them.
- Underline each occurrence of the word "God" in the passage.
- Double underline each action performed by Peter's audience in vv. 14-15.
- Circle the items that are the object of faith in v. 16.
- Draw a line from the word "brothers" in v. 17 to the people named in v. 12.
- Place brackets around the phrase that shows what the prophets predicted in v. 18.
- Above the name Moses in v. 22, write Deu 18:15-19.
- Above the name Abraham in v. 25, write Gen 12:3; 18:18; 22:18; 28:4, 14.
- Place a box around the word "first" in v. 26.

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 _____."

2

DIG DEEPER

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

1. Describe the setting of Peter's second sermon in the Book of Acts (see Acts 3:1-11).
2. What question does Peter ask of the crowd in v. 12? Summarize Peter's answer to his own question.
3. Describe the contrast between how God treated Jesus and how Peter's audience treated Jesus in vv. 13-15.
4. What is involved in having "faith in his [Jesus'] name" (v. 16)?
5. What did prophets predict according to vv. 18-21?
6. What did Moses predict (vv. 22-23)?
7. What prophecy is connected with Abraham (v. 25)?
8. Who is God's servant (see v. 13 and v. 26)?
9. What is meant by the phrase "sent him to you first" (v. 26)?
10. According to this passage, what is Jesus able to do for those who believe in his name?

Peter preached his second sermon in the temple courts to a large crowd that was stirred by miraculous happenings among the followers of Jesus. This occurrence had supernatural elements similar to the occasion of Peter's first sermon in the Book of Acts. This time Peter and John were on their way to the temple and were used by God to perform a "mighty wonder" (Acts 2:43) in the healing of a man who was crippled from birth (Acts 3:1-10). Peter addressed the crowd's shock by asking why they thought this miracle was done by their own power. Peter was quick to claim that neither he nor John were specially gifted nor excessively pious enough to perform such a miraculous feat on their own. Peter's deferment to God's plan and power would be a pattern that other believers would use in the outflow of their ministry (4:10; 8:9-20; 10:47; 11:17; 14:15) in the Book of Acts. This miracle also has interesting parallels with an early healing miracle of Jesus in the healing of the paralytic (Mt 9:2-8; Mk 2:1-12; Lk 5:17-26).

While Peter attributed this miracle of healing to God (Acts 3:13a, 16), he contrasted the miraculous work of God with the dark evil of those who caused Jesus' suffering and death (vv. 13b-15). Peter described a fivefold charge against those who caused Jesus' suffering and death just a few short days before this miracle. The last charge was perhaps the most pointed. "You killed the Author of life," was Peter's climactic accusation. "Peter repeats his accusation in its most extreme form, *apekteinatē*, 'you killed.' Another christological title heightens the contrast. *Archēgos tēs zōēs* [Author of Life] is not easy to translate. Basically, *archēgos* means 'pathfinder, pioneer' and was used of patrons, founders, and eponymous heroes. Here it must mean something like 'originator, author.' The title will appear again at 5:31; cf. Heb 2:10; 12:2. In 26:23 Luke will identify Christ as 'the first to rise from the dead,' and that notion explains the title used here" (Joseph A. Fitzmyer, *The Acts of the Apostles: A New Translation with Introduction and Commentary*, vol. 31, Anchor Yale Bible, 286).

In further contrast to the theme of death, Peter returned to the miracle of life at hand and concluded that the miracle of fully restored life came from the power of Jesus Christ. Acts 3:16 repeatedly states that life and restored health came from Jesus and faith in the name of Jesus. The Name of God and its connection to the name of Jesus becomes a major theme in the Book of Acts. It is from Peter's first sermon in Acts that we learn that those "who call upon the name of the Lord shall be saved" (Acts 2:21; Joel 2:32). Peter connected this saving "name of the Lord" with the "name of Jesus Christ" for forgiveness and salvation (Acts 2:38, 41). The Book of Acts will use "the Name" formula over 30 times. Peter made his most dramatic reference to "the Name" in defense before the Sanhedrin when he stated, "And there is salvation in no one else, for there is no other name under heaven given among men by which we must be saved" (Act 4:12). Peter was clearly connecting "the

Name" here with Jesus (see Acts 4:11). "The Name" convention used in the Book of Acts may be an allusion to the Hebrew practice of referring to God as "the Name" or "HaShem." When referring to God in normal conversation (not prayers or Scripture readings) Jewish people will refer to God as "HaShem" or "the Name." The "name of Jesus" is not a magical incantation but it may be another way to give a name to the divine without risking any form of violating the third of the Ten Commandments. Faith in "the name of Jesus" is placing full trust Jesus for salvation and fullness of life. Like the paralytic of Mark 2, the faith expressed in Acts 3:1-10 is the faith of the paralytic but could also include the faith of Peter and John. The faith of multiple parties in the power of the divine Jesus resulted in a powerful miracle and a compelling testimony to the divine identity and glory of Jesus Christ.

Peter moved from a discussion of the present miracle (Acts 3:11-16) to explain more fully the ministry of Jesus behind the miracle (Acts 3:17-26). Even though the suffering and death of Christ were the results of treachery, Peter affirmed that God had predicted that the Messiah would suffer (Acts 3:18). This "foretelling" by God made the suffering of Christ part of God's plan. Jesus suffered and died for a purpose. Jesus' resurrection after his death was part of his glorification (Acts 3:13, 26) as Lord and Christ (Acts 2:36).

Peter ended his second sermon in the temple with mention of two other prophecies that Jesus fulfilled. First was the prophecy by Moses that another prophet like himself would come (Acts 3:22-23). This prediction is found in Deuteronomy 18:15-19. Those who choose not to follow this coming prophet will face grave consequences. The Book of Hebrews promises that Jesus is to receive more "glory" than Moses (Heb 3:3).

The second prophecy that Peter mentions in his closing arguments of his temple sermon is the promise of God to Abraham (Acts 3:25) that "all the families of the earth would be blessed" through his seed. This ultimate blessing from the lineage of Abraham would be the Messiah that comes from the tribe of Judah, the offspring of Abraham. The ultimate fulfillment of the Abrahamic promise is the child of Abraham who is God's servant raised up and sent to his people (Acts 3:26). Peter's appeal to this temple audience suggests that God has come to them first with the good news of the suffering servant who has been raised from the dead and exalted into the heavens to the right hand of God (Acts 2:33-35). If the crowd hearing Peter's message rejects this message of forgiveness and salvation that Peter is offering, they personally may not get future opportunities to respond in faith.

Peter's explanation of the miraculous (Acts 3:11-16) and his offer of redemption (Acts 3:17-26) to the attending crowd centered upon Jesus. As much as people need benevolence, healing, or education, their greatest need is redemption through Jesus Christ (Acts 3:16, 19).

Word Studies/Notes

v. 11 *portico* “The colonnade on the east side is referred to as ‘Solomon’s Colonnade’ (or ‘portico,’ ‘stoa,’ or ‘porch’). On the other side of the eastern temple wall would have been a steep hillside descending to the Kidron Valley. Josephus provides us with a detailed description of the colonnade: ‘The colonnades were all double, the supporting pillars were 37-1/2 feet high, cut from single blocks of the whitest marble, and the ceiling was panelled with cedar. The natural magnificence of it all, the perfect polish and the accurate jointing afforded a remarkable spectacle, without any superficial ornament either painted or carved. The colonnades were 45 feet wide and the complete circuit of them measures three quarters of a mile, Antonia being enclosed within them.’ This eastern colonnade would then have extended for over three hundred yards” (Clinton E. Arnold, *Acts*, vol. 2B, Zondervan Illustrated Bible Backgrounds Commentary, 27).

v. 13 *God* “Highlighting God’s relationship with Abraham, Isaac and Jacob in this way, Peter recalls God’s covenant with them and his faithfulness in fulfilling his promises to them. This perspective returns at the conclusion of the speech (vv. 25–6), establishing a broad theological framework in which to understand the person and work of Jesus. So Peter’s second sermon takes us back behind the eschatological and messianic prophecies that were the basis of his Pentecost address, linking these with the foundational covenantal promises of Scripture (e.g., Gn. 12:1–3; 13:14–17; 15:1–21; 17:1–22; 22:15–18; 26:1–6; 28:10–15). In this way he affirms that he is proclaiming no new religion but the fulfillment of God’s ultimate intentions” (David G. Peterson, *The Acts of the Apostles*, Pillar NT Commentary, 173).

v. 13 *servant* “First, Jesus is the Servant of Yahweh in Isaiah’s prophecy. His suffering and death mentioned in the subsequent statements of Peter’s speech (vv. 13–15, 18) corresponds to the suffering and death of the Servant in Isa 53:2–10. The forgiveness that God grants in connection with the suffering and death of Jesus the Messiah (vv. 19–20) corresponds to the substitutionary atonement for sins that the Servant achieves in Isa 53:5. Jesus’ glorification, which is his resurrection on account of the power of God (v. 15), corresponds to the glorification of the Servant in Isa 52:13. Jesus fulfills the role of God’s Servant, promised to forgive Israel’s sins, through his substitutionary suffering and death, in the last days. After his suffering and death, and after his resurrection and glorification, which God effected, Jesus is alive and powerfully at work, as God promised of his messianic Servant. Second, as God’s glorified Servant, Jesus has the power, now, to do signs and wonders such as the healing of the man who was lame from birth” (Eckhard J. Schnabel, *Acts*, Zondervan Exegetical Commentary, 209).

v. 15 *killed* “The loaded christological titles ‘servant’ (3:13), ‘holy and righteous one’ (3:14), and ‘author of life’ (3:15) sharpen the contrast between God and his Messiah, on the one hand, and, on the other, the deeds of the audience that acted out its sinfulness in the passion of Jesus” (Mikeal C. Parsons, *Acts*, Paideia Commentaries on The New Testament, 60).

v. 16 *name* “The name of Jesus continues to be the focus of Peter’s thinking because he wants to reinforce his claim that the salvation promised by Joel and other prophets (cf. Jl. 2:32 in Acts 2:21) is only for those who call upon that name (cf. Acts 2:38). The healing of this crippled man is a pointer to the saving power of Jesus in the widest sense (cf. 4:10–12). Since ‘calling upon the name of the Lord’ was a distinguishing mark of Israel in the ancient world, it was extremely provocative for the apostles to claim that Jesus was the one on whom to call for salvation. It was an implicit claim to divinity” (Peterson, 177).

v. 18 *foretold* “Peter is making clear that a Messiah who suffers, which was not an expectation in Judaism, is something God planned and Scripture declared, even though Peter does not note a specific text here. Luke’s earlier use of the righteous-sufferer texts (Pss. 22, 69) and his allusion to Isa. 53 in verse 13 show the roots of the concept Peter argues for here at a literary level” (Darrell L. Bock, *Acts*, Baker Exegetical Commentary on the New Testament, 174).

v. 22 *Moses* “Jesus like Moses was ‘mighty in word and deed’ (Luke 24:19; Acts 7:22), functioned as instrument of salvation (4:12; 7:25), as ruler, deliverer, and judge (3:15; 5:31; 7:35; 10:42). Both were twice rejected by their own people (Luke 23:18–25; Acts 6:11–7:60). The threat of ultimate rejection in the final judgment gives urgency to Peter’s call for repentance and places a clear-cut alternative before his audience” (Gerhard A. Krodel, *Acts*, Augsburg Commentary on the NT, 107).

v. 26 *Abraham* “Jesus, as Abraham’s promised descendant, had come to them to bestow God’s best blessing on them, turning them away from their sin. They had not paid heed to him at first when God sent him; let them pay heed now, when God in his pardoning grace was giving them a second opportunity” (F. F. Bruce, *The Book of the Acts*, NICNT, 87).

v. 26 *first* “The little word *first* should not be overlooked. Here is the first explicit statement in *Acts* that historically the gospel came first to the Jews. But the promise in the previous verse suggests that the thought ‘and also for the Gentiles’ is implicit, and there may well be the warning that if the Jews fail to respond the Christian mission will turn to the Gentiles” (I. Howard Marshall, *Acts*, vol. 5, Tyndale NT Commentaries, 103).

CENTRAL MESSAGE OF THE TEXT

Faith in Jesus Christ for salvation is God's ultimate plan for humanity.
Heaven help us to be faithful and frequent witnesses of this truth.

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

Every year in elementary school, my kids would have a class session with the school counselor focusing on replacing negative put-downs with positive put-ups. They would come home talking about bucket fillers and using kind, encouraging words. Heaven forbid I might say one negative thing like, "Clean your room; it's a cesspool of nastiness." Or even the gentle, "You might want to change out of those lime green leggings; they don't really match your purple and orange top." They would be quick to cross their arms and tap their toes as they said, "For every put-down you have to give me three put-ups. Go ahead..." Yes, it's true our kids need to hear positive and loving encouragement from us. But instead of empty, generic compliments, let's show them how God is at work in their life. Instead of telling your girl her hair is cute, tell her how God made it cute, "God gave you the prettiest, brown curls. He must love you a lot to give you such beautiful hair." Instead of telling your son he's funny, encourage him in how God is developing his sense of humor and personality, "God has given you such a fun way with words. You always make me laugh and smile." We have the unique and special responsibility to speak into who they are by showing them how God is creating them into the person He wants them to be. Point your kids to God. Show them the amazing way He is working in their life. We're praying for you!

What Does The Bible Say?

Read Acts 3:11-26

1. What question did Peter ask the people?
2. According to Peter, who did the people deny?
3. What did Peter tell the people to do? (v. 19)

What Do You Think?

Why was the healed man clinging to Peter and John?

What Do You Do?

Peter gave God the glory for healing the man. How can you give God glory this week for the way He is working in your life?

CORE COMPETENCY: Jesus Christ

I believe Jesus Christ is fully God, perfectly man and died for my sins.

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 CENTRAL Kids Bible Study on this page and another token by memorizing and reciting the memory verse for this week. Questions: kids@wearecentral.org

I completed my Bible Study
 I memorized this week's verse
 I brought my Bible to church
 I brought a friend

CHILD'S NAME _____

GRADE _____

PARENT SIGNATURE _____



OUR CORE COMPETENCIES

CENTRAL BELIEFS

Authority of the Bible (2 Timothy 3:16-17)
I believe the Bible is the Word of God and has the right to command my belief and action.

Church (Ephesians 4:15-16)
I believe the church is God's primary way to accomplish His purposes on earth today.

Eternity (John 14:1-4)
I believe there is a heaven and a hell and that Jesus Christ is returning to judge the earth and to establish His eternal kingdom.

The Holy Spirit (Romans 8:9)
I believe the Holy Spirit convicts, calls, converts and changes me as a child of God.

Humanity (John 3:16)
I believe all people are loved by God and need Jesus Christ as their Savior.

Identity in Christ (John 1:12)
I believe I am significant because of my position as a child of God.

Jesus Christ (Hebrews 1:1-4)
I believe Jesus Christ is the Son of God who became man, died for sinners and rose from the dead.

Life Purpose (Acts 20:24)
I believe I am a steward of God's resources and have been redeemed to participate in His Kingdom purposes for His glory.

Personal God (Psalm 121:1-2)
I believe God is involved in and cares about my daily life.

Salvation by Grace (Ephesians 2:8-9)
I believe a person comes into a right relationship with God by His grace, through faith in Jesus Christ.



CENTRAL VIRTUES

Love (1 John 4:10-12)
I sacrificially and unconditionally love and forgive others.

Joy (John 15:11)
I have inner contentment and purpose in spite of my circumstances.

Peace (Philippians 4:6-7)
I am free from anxiety because things are right between God, myself and others.

Patience (Proverbs 14:29)
I take a long time to overheat and endure patiently under the unavoidable pressures of life.

Kindness/Goodness (1 Thessalonians 5:15)
I choose to do the right things in my relationships with others

Faithfulness (Proverbs 3:3-4)

I have established a good name with God and with others based on my long-term loyalty to those relationships.

Gentleness (Philippians 4:5)

I am thoughtful, considerate and calm in dealing with others.

Self-Control (Titus 2:11-13)

I have the power, through Christ, to control myself.

Grace (Colossians 3:13)

I demonstrate forgiveness, mercy and generosity to others, even when they have offended me.

Hope (1 Peter 1:3-5)

I have a growing anticipation of God's promises and my secure eternity with Him.

Humility (Philippians 2:3-4)

I choose to esteem others above myself.



CENTRAL PRACTICES

Bible Study (Hebrews 4:12)

I study the Bible to know God, the truth, and to find direction for my daily life.

Biblical Community (Acts 2:44-47)

I fellowship with other Christians to accomplish God's purposes in my life, others' lives, and in the world.

Compassion (Psalm 82:3-4)

I seek to serve the last, the least and the lost in my community.

Disciple-Making (2 Timothy 2:2)

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

Evangelism (Acts 1:8)

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

Generosity (2 Corinthians 9:6-11)

I gladly give my resources to fulfill God's purposes.

Prayer (Psalm 66:16-20)

I pray to God to know Him, to lay my request before Him and to find direction for my daily life.

Single-Mindedness (Matthew 6:33)

I focus on God and His priorities for my life.

Spiritual Gifts (Romans 12:4-6)

I know and use my spiritual gifts to accomplish God's purposes.

Worship (Psalm 95:1-7)

I worship God for who He is and what He has done for me.

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Stephanie Thomas (B.B.A University of Texas at Arlington). Stephanie is married to James and they have five children: Elijah, Levi, Bo, Ella and Simon. Stephanie has attended Central Bible Church for more than 20 years, has been on staff since 2014, and now serves as Children's Minister.

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

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CENTRAL BIBLE CHURCH

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