



The Scrolls

Helping **CENTRAL BIBLE CHURCH** Families Belong, Become and Go Beyond V28 N16 April 19, 2026

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



Whom can
God save?

POWER AND PURPOSE

"From Persecutor to Proclaimer"

Acts 8:1-3; 9:1-19

Salvation by Grace is always a surprise. We do not deserve God's grace. Certainly, our salvation is a gift from God and not something that we work up to or earn. Often the surprise of salvation includes the conversion of those strongly opposed to the Gospel. In recent memory, there have been a number of unlikely people who claim to have become followers of Jesus who previously lived overtly sinful and often hostile lives in opposition to the good news of Jesus. Many of these recent conversions include musicians, actors, authors and academics with large public followings. Time will tell if these conversion claims are genuine and authentic. The fact that many are connecting with Jesus through faith is testimony to the timelessness and power of the Gospel. With Paul, we can say, "For I am not ashamed of the gospel, for it is the power of God for salvation to everyone who believes, to the Jew first and also to the Greek" (Rom 1:16). Paul himself experienced this surprising, powerful, life-changing grace of God. Many were surprised, alarmed and even frightened at the prospect of a former persecutor becoming a champion of the cause he previously despised.

Perhaps one the most surprising recent conversions is that of former Muslim and former atheist, Ayaan Hirshi Ali. Ms. Ali was born in Somalia in 1969. She was raised Muslim and was influenced by many radical forms of Islam in her youth. She wore a hijab frequently and did much to spread religious Muslim dawah. She also experienced much abuse as a young girl and at a stage later in life fled an arranged marriage and sought asylum in Holland. While assimilating in Dutch culture she shed her religious upbringing and became a vocal atheist. She became a Dutch citizen and active in Dutch politics. She was elected to the Dutch Parliament in the early 2000s. In 2005 *Time Magazine* named her one of the 100 most influential people in the world. She wrote a number of books de-

tailoring her journey from Islam to atheism. She encountered much persecution related to her publications which denounced her former religious affinities.

In 2006 Ali moved to the US and continued her work as a writer and speaker. She became very popular among those known as the New Atheists and shared many speaking engagements with popular atheists such as Christopher Hitchens, Richard Dawkins, Daniel Dennett and Sam Harris.

In 2023 Ali surprisingly announced that she had become a Christian. She stated that she struggled greatly with hopelessness and found no solace in her materialistic atheism. One of her therapists challenged her to try praying to God even if she did not believe, because nothing else seemed to help her with her depression and despair. In a public discourse with Richard Dawkins, she stated adamantly that she now believed in the death and resurrection of Jesus and had become one of his disciples. Dawkins expressed disdain at her claims but reluctantly concluded that she obviously was not a convert to Christianity for simply cultural or political reasons.

Ayaan Hirshi Ali sums up her surprising turn to faith in Christ as follows, "I would not be truthful if I attributed my embrace of Christianity solely to the realization that atheism is too weak and divisive a doctrine to fortify us against our menacing foes. I have also turned to Christianity because I ultimately found life without any spiritual solace unendurable – indeed very nearly self-destructive. Atheism failed to answer a simple question: what is the meaning and purpose of life?" (Ayaan Hirshi Ali, "Why I Am Now a Christian," <https://unherd.com/2023/11/why-i-am-now-a-christian/?edition=us>).

We never know when or how our witness will impact those who seem far from embracing the grace of God. Pray, serve and testify to God's grace through Jesus. God can do amazing things with the smallest of seeds.

1

EXAMINE GOD'S WORD

Read Acts 8:1-3

1 And Saul approved of his execution.

And there arose on that day a great persecution against the church in Jerusalem, and they were all scattered throughout the regions of Judea and Samaria, except the apostles. 2 Devout men buried Stephen and made great lamentation over him. 3 But Saul was ravaging the church, and entering house after house, he dragged off men and women and committed them to prison.

Read Acts 9:1-19

But Saul, still breathing threats and murder against the disciples of the Lord, went to the high priest 2 and asked him for letters to the synagogues at Damascus, so that if he found any belonging to the Way, men or women, he might bring them bound to Jerusalem. 3 Now as he went on his way, he approached Damascus, and suddenly a light from heaven shone around him. 4 And falling to the ground, he heard a voice saying to him, "Saul, Saul, why are you persecuting me?" 5 And he said, "Who are you, Lord?" And he said, "I am Jesus, whom you are persecuting. 6 But rise and enter the city, and you will be told what you are to do." 7 The men who were traveling with him stood speechless, hearing the voice but seeing no one. 8 Saul rose from the ground, and although his eyes were opened, he saw nothing. So they led him by the hand and brought him into Damascus. 9 And for three days he was without sight, and neither ate nor drank.

10 Now there was a disciple at Damascus named Ananias. The Lord said to him in a vision, "Ananias." And he said, "Here I am, Lord." 11 And the Lord said to him, "Rise and go to the street called Straight, and at the house of Judas look for a man of Tarsus named Saul, for behold, he is praying, 12 and he has seen in a vision a man named Ananias come in and lay his hands on him so that he might regain his sight." 13 But Ananias answered, "Lord, I have heard from many about this man, how much evil he has done to your saints at Jerusalem. 14 And here he has authority from the chief priests to bind all who call on your name." 15 But the Lord said to him, "Go, for he is a chosen instrument of mine to carry my name before the Gentiles and kings and the children of Israel. 16 For I will show him how much he must suffer for the sake of my name."

17 So Ananias departed and entered the house. And laying his hands on him he said, "Brother Saul, the Lord Jesus who appeared to you on the road by which you came has sent me so that you may regain your sight and be filled with the Holy Spirit." 18 And immediately something like scales fell from his eyes, and he regained his sight. Then he rose and was baptized; 19 and taking food, he was strengthened.

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

- Underline each phrase in Acts 8:1-3 that shows Saul's actions.
- Draw a box around the words "great persecution" in Acts 8:1.
- Double underline the word "scattered" in Acts 8:1.
- Underline each phrase in Acts 9:1-2 that shows Saul's actions.
- Draw an arrow from the word "me" in Acts 9:4 to his identity found in Acts 9:5.
- Draw a box around each use of the word "persecuting" in Acts 9:4-5.
- Underline the phrase "done much evil" in Acts 9:13.
- Draw a line between all the uses of "name" in Acts 9:14-16.
- Draw a box around the word "suffer" in Acts 9:16.
- Circle the word "Brother" in Acts 9:17.
- Circle the word "baptized" in Acts 9:18.

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. Describe what Saul was doing in his opposition to the early church (see Acts 8:1-3 and 9:1-2).
2. What did Saul see and hear according to Acts 9:3-4? From what posture did he experience this?
3. What connections do you see between the answer to Saul's question (Acts 9:5) and Luke's description of Saul's crusade in Acts 9:1?
4. Describe Saul's response to his encounter with Jesus (Acts 9:6-9).
5. According to Luke, who else heard from God (Acts 9:10-12)? Contrast his response with that of Saul.
6. "Name" is mentioned 3 times in Acts 9:13-16. Whose name is this and what are some significant implications involving the identity of this name?
7. Describe Ananias' courage and theology as mentioned in Acts 9:17.
8. What happened to Saul after Ananias touched and spoke to him (Acts 9:18-19)?
9. Luke tells the story of Saul's conversion three times in the book of Acts. Why do you think he repeats this account so many times?
10. Whom do you know who has been dramatically converted? For whom are you praying for God to miraculously change and save?

3

EXPLORE RESOURCES

Commentary On The Text

After describing the alarming and brutal death of Stephen in Jerusalem (Acts 7), Luke showed that the spread of the Gospel of Jesus went beyond into Samaria and even the ends of the earth as believers were scattered from Jerusalem (Acts 8:1). While the chief priests were restricting and punishing those who followed Jesus, one would think things would be safer for the community of believers outside of the temple city. Luke recorded just the opposite. A new zealot burst onto the scene breathing threats against believers in Jesus. Saul (also known as Paul, his Roman name according to Acts 13:9), was complicit in the death of the church's first martyr and was "ravaging" the church even to the point of raiding houses, looking to arrest people like Stephen who were following this new teaching. As the church spread out for safety, Saul took his campaign of "murderous threats" to cities beyond Jerusalem. Now followers of Christ who had fled Jerusalem also had to fear persecution chasing them in distant locales. Saul, a Pharisee, now working with the Sadducees formed a united and aggressive front of opposition against those following Jesus of Nazareth.

While blitzing his way to Damascus, Saul's manhunt was focused on people of the Way (Acts 9:2). This description of followers of Jesus is unique to Luke in the New Testament and is used often to speak of people who believed in Jesus the Way and lived in a way distinctive from Jewish norms (Acts 19:9, 23; 22:4; 24:14, 22). Saul's pursuit of offenders involved priestly sanctions and synagogue assistance. Saul would later describe such campaigns against the church as violent and murderous (1 Tim 3:13-15; Acts 22:4). What Saul condoned in Jerusalem (Acts 9:1) he violently implemented in places like Damascus.

Saul, who was on his way to arrest the people of the Way, soon found himself being led another way with a direct encounter with the Way, Truth and Life he was persecuting. Ignoring the counsel of his wise teacher Gamaliel (Acts 5:39), Saul found himself knocked to the ground and confronted by a presence more formidable than his own. "About noon (22:6) without any previous warning he found himself surrounded by an intensely bright light and heard a voice speaking to him. These are two features that one might expect in a divine revelation. The bright light is to be understood as an expression of divine glory, and, since it is generally held that no man can see God, it is not surprising that the effect of the light was to cause blindness. Similarly, when Peter was in prison, his angelic visitor was accompanied by shining light (12:7; cf. Matt. 17:5). The voice is also characteristic of a divine revelation (e.g. Exod. 3:1-6; Isa. 6:8; Luke 3:22; 9:35), but here it is specifically the voice of Jesus. Paul, then, can be said to have had an encounter with the risen Jesus in which he heard his voice. Elsewhere Paul speaks of God revealing his Son to him (Gal. 1:16), but he also goes further and speaks of seeing Jesus (1 Cor. 9:1; cf. 15:8). In view of 9:27; 22:14f. and 26:16 there can be no doubt that the present passage is meant

to be interpreted in the same way" (I. Howard Marshall, *Acts*, vol. 5, Tyndale New Testament Commentaries, 178).

After a confrontation from Jesus about his persecutions, Saul was led away blind and hapless. He fasted and prayed for three days. A follower of the Way, Ananias obeyed God, though somewhat reluctantly, and sought out a subdued Saul to extend a message of hope and healing. Saul obeyed the good news he heard, was restored with sight and was baptized in Jesus' name. He joined the community of the Way he persecuted and quickly began to preach the same message of Stephen and the Apostles (Acts 9:20-22). This turnaround of the Way's archenemy is perhaps the greatest miracle recorded in the book of Acts. Literarily Saul's conversion is pivotal in the plot of Luke's drama. "The account of the conversion of Saul is a crucial one. It is significant because Saul will be the Lord's 'chosen instrument to proclaim [Jesus's] name to the Gentiles and their kings' — in a sense, to cover much of the gentile ground between Samaria and the ends of earth. So significant is this narrative that it is told three times in Acts (9:1-19a; 22:1-21; 26:2-23) and corroborated in Paul's letters (1 Cor 15:8-9; 2 Cor 11:22-33; Gal 1:11-24; Phil 3:4-15)" (Dean Pinter, *Acts*, *The Story of God Bible Commentary*, 219).

Saul's encounter with Jesus and Ananias' vision of the Lord present a curious description of the divinity of Jesus. Saul called the one he encountered "Lord." As a pharisaical monotheist, Saul most likely would have understood that he was not speaking with one of a number of heavenly deities. The blinding light, direct address and commanding message all alerted Saul that he was dealing with one more powerful than himself. Jesus identifying himself in this encounter was proof to Saul that Jesus was alive and powerfully protecting his followers. Ananias' conversation with the Lord (Acts 9:10-16) connected divinity with "the name" being called upon for salvation and proclaimed to the nations. Ananias was told that Saul would suffer much in the service of this name that is both Lord and Jesus. When Ananias spoke to Saul, he stated that the one who spoke to him on the way was the Lord Jesus. Saul believed this and was soon baptized as affirmation of such faith. "In 9:1-9, Jesus's glory, revealing his divine identity, physically blinds his spiritually blind persecutor, Saul. Realizing that he has been fighting the Lord he claimed to be serving (5:39; 26:14), by persecuting the pious remnant with whom the Lord is identified, Saul repents and obeys. This account is so central for Luke that he repeats its substance two more times (22:5-21; 26:9-18)" (Craig S. Keener, *Acts*, *New Cambridge Bible Commentary*, 274).

Like Ananias and Stephen who preceded him, we need to be prayerfully close to God and courageously ready to follow his lead to share the good news of Jesus Christ with even the most objectionable of characters. We never know who may be the next Saul, someone who is to be radically changed by Christ.

Word Studies/Notes

8:1 **approved** “The fact that the witnesses laid their clothes at Saul’s feet (7:58 note) suggests that he was the acknowledged leader in the opposition to Stephen. Saul was from Cilicia (22:3), as were some of those who attacked Stephen (6:9). He could even have been one of those disputing with Stephen in the synagogue (cf. 6:10–14). There is no doubt that he was a key figure in the persecution that followed (8:3). The same emphasis on giving approval to Stephen’s death is found in Paul’s report of the event in 22:20” (David G. Peterson, *The Acts of the Apostles*, The Pillar New Testament Commentary, 275).

8:3 **house** “The community life, which found its strength in house meetings and spread its influence from that joyful and caring context (2:46–47), was now systematically dismantled. Saul is portrayed as one who ‘breaks and enters’, violently dragging the believers off to prison and securing the death of some (cf. 22:4; 26:10)” (Peterson, 277).

9:1 **threats** “The account of Saul’s conversion opens with the picture of him ‘still breathing out murderous threats against the Lord’s disciples.’ The adverb *eti* (‘still’) ties the narrative into what has gone before (cf. 8:3). It also suggests that, even after the death of Stephen and the expulsion of the Hellenistic Jewish Christians from Jerusalem, Saul saw that it was necessary to continue the persecution of Hellenistic Jewish believers in Jesus in localities outside the Sanhedrin’s immediate jurisdiction” (Richard N. Longenecker, “Acts,” in *The Expositor’s Bible Commentary: Luke–Acts*, vol. 10, 850).

9:2 **Damascus** “Located in southern Syria, this old city (dating back to the second millennium BC) was literally an oasis that stood along a major trade route connecting Mesopotamia and Egypt. Like other cities of the Decapolis, Greek culture dominated, though a substantial Jewish population lived there (according to Josephus, J. W. 2.561, 7.368, thousands of Jews living there died in the revolt of AD 66). Given that this was a major urban center heavily populated by Jews along a major trade route, it is reasonable that the gospel message would find its way there relatively quickly” (J. Bradley Chance, *Acts*, Smyth & Helwys Bible Commentary, 147).

9: 4 **persecuting** “What Paul does against the church represents an attack against Jesus, who here appears as the exalted Lord. This verb appears nine times in Acts (7:52; 9:4–5 [2x]; 22:4, 7, 8; 26:11, 14–15 [2x]). Six of the occurrences are in the three descriptions of this event. Two of the others appear in Paul’s description of his early work against the church. In 26:11 Paul alludes to chasing believers down in foreign cities, just as he is doing here in Acts 9” (Darrell L. Bock, *Acts*, Baker Exegetical Commentary on the New Testament, 358).

9:5 **Lord** “The word ‘Lord’ is more than mere polite address. For a Jew familiar with biblical stories of divine manifestations, Saul would know that the person behind the voice is none other than the ‘Lord,’ the Greek equivalent of the sacred, four-lettered Hebrew name ‘YHWH,’ the divine ‘I am.’ This is remarkable since the reply he receives from heaven is ‘I am Jesus’ (v. 5). For Christians used to viewing Jesus as divine, the second person of the Trinity, this may not strike them with the same force it would have for Saul. Saul’s life up to this point was enveloped with ‘zeal’ for the Lord; zeal focused on persecuting fellow Jews who regarded Jesus, one cursed by God, as the Messiah” (Pinter, 223).

9:10 **Lord** “‘The Lord’ here is clearly Jesus (9:15 puts the point beyond dispute). In what follows Jesus as Lord exercises a sovereignty elsewhere attributed only to God (9:15 – ‘my chosen instrument’)” (James D. G. Dunn, *The Acts of the Apostles*, 122).

9:13 **saints** “This is the first time that this expression is used to refer to Christians. It is here found on the lips of a believer in Damascus. The term reflects the proper understanding that the new covenant people of God have been made holy and pure before God by the forgiveness achieved in Jesus’ death on the cross. It also conveys the idea that believers are especially devoted to God” (Clinton E. Arnold, *Acts*, vol. 2B, Zondervan Illustrated Bible Backgrounds Commentary, 78).

9:14 **name** “Striking once again is the prominence Luke gives to the name – Saul’s mission will be to carry Jesus’ name before various audiences and to suffer for the sake of the name (cf. 5:41), a double emphasis thoroughly Pauline in character (see e.g. Phil. 1:29). As in chs 3–4, the name of Jesus continues to be a central identifying factor for the new movement and for its mission, the mission itself being an increasingly integral part of its identity” (Dunn, 123).

9:17 **Brother** “Ananias addresses Saul as ‘brother’ (ἀδελφὲ). This may simply be the term that a Jew uses when he addresses another Jew. Since Ananias has been informed by Jesus in his vision that Saul has been blinded but will be healed, and that Jesus has chosen Saul to confess him as Messiah and Savior before Jews and Gentiles, he may have concluded that Saul has already come to faith in Jesus. Further, since Ananias would have spoken to Judas, in whose house Saul has been staying, refusing to eat as he was praying – Judas would have heard these prayers – he may have concluded from Judas’s report about Saul’s condition that he had come to understand the truth about Jesus as the promised Messiah and Savior. Thus, the term ‘brother’ probably suggests that Ananias greets Saul as a fellow believer who belongs to the group of followers of Jesus” (Eckhard J. Schnabel, *Acts*, Zondervan Exegetical Commentary on the New Testament, 450).



APPLY THE TEXT

CENTRAL MESSAGE OF THE TEXT

God can save the most unlikely of his opponents;
pray and faithfully witness to all who need Christ.

CENTRAL MESSAGE FOR YOUR 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

The conversion of Saul is dramatic and nothing short of a miracle. Persecuting and killing Christians, Saul supernaturally met Jesus on the road to Damascus and everything – his whole entire life – changed. There are others who’ve had equally dramatic conversion experiences. Prisoners, abusers and addicts meet Jesus in the deepest, darkest pit of sin and destruction, and He radically changes their lives with ridiculous grace. Like Paul, they go on to share their experience, and many others come to know Jesus as Savior. We hear stories like this and when we look in the mirror, we think our salvation experience is so vanilla, so tame. Then we wonder if our young elementary kids who trust Christ are truly able to grasp His mercy the way these serious offenders have. It’s humbling and quite staggering to understand that the sin our young children are born with carries the same weight as these radical offenders – the same weight as Saul’s murderous persecution of those who believe. For us with a tame story or our young children who’ve yet to “live” a little, the change that comes about in trusting Christ is as miraculous and awe-inspiring as the change in these terrible offenders. The sin that needs forgiveness for your eight-year-old daughter is the same sin that weighed Paul down. The flood of grace and mercy that comes with salvation for your seven-year-old son is the same as the worst offenders throughout history. Salvation removes our heart of stone and replaces it with a heart of flesh that beats for our Savior. Never stop being amazed at the miraculous work of Jesus! We’re praying for you.

What Does The Bible Say?	What Do You Think?	What Do You Do?
Read Acts 8:1-3; 9:1-19 1. Who was Saul persecuting? 2. What happened to Saul on the road to Damascus? 3. What does the Lord call Saul?	Would you believe that Saul was a changed man or would you be afraid of him?	Create a Blind Snack Exploration for the family. Place a blindfold on family members and ask them to guess what they are eating. Explain that God opened Saul’s heart even when his eyes were closed.

CORE COMPETENCY: Faithfulness

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

MEMORY VERSE: Psalm 119:18

“Open my eyes that I may behold wondrous things out of your law.”

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 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**

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