



# The Scrolls

Helping **CENTRAL BIBLE CHURCH** Families Belong, Become and Go Beyond V28 N17 April 26, 2026

## POWER AND PURPOSE

“The Power That Cannot Be Purchased”

Acts 8:4-25

### THIS WEEK'S CORE COMPETENCY

#### Spiritual Gifts

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

*“Just as each of us has one body with many members, and these members do not all have the same function, so in Christ we who are many form one body, and each member belongs to all the others. We have different gifts, according to the grace given us.”*

**Romans 12:4-6**



How do you use your spiritual gifts?

The gift of God's salvation provides for us eternal life (John 3:16). Followers of Jesus look forward to new life in the hereafter. Eternal life, though fully realized in the future, begins now with our new birth (John 3:7,15). Today, God has graced us with the indwelling of his Holy Spirit (John 14:16-17). God's Spirit not only indwells us but offers to us spiritual gifts that enable us to serve him and others known as the body of Christ. A spiritual gift is an enablement from the Spirit of God that helps a believer serve and find purpose in the aid of others. As a follower of Jesus, you have been given gifts from God to use to help others. There are a number of lists of spiritual gifts in the New Testament (Romans 12; 1 Corinthians 12; Ephesians 4; 1 Peter 4). These lists are not exhaustive but do suggest a number of abilities that can be used for God's worship and service. If you excel in a certain avenue of service or if others express appreciation for the ways in which you serve, you most likely are using spiritual gifts given to you by the Holy Spirit.

Gifts of the Spirit are not magic or super-powers. Instead, they are abilities to do things, led by God, to make an impact upon others to grow and spread God's influence in the world. Spiritual gifts are distinct from fruit of the Spirit (Galatians 5) which are spiritual practices or virtues that every believer should pursue. You may have the spiritual gift of administration, meaning that you do well with organizing and bringing order to chaos. You may use fruits of the Spirit such as joy, patience and self-control to help you use your gift of administration well.

Unfortunately, the misuse or neglect of spiritual gifts has been a problem for many followers of Christ. Simon from Samaria sought to leverage the gifts of God's Spirit with money (Acts 8:18). Some believers in Corinth thought that their gifts were superior to other gifts. Others were using their gifts in ways that caused disorder and confusion

(1 Cor 12-14). Some believers have felt that their gift was lacking or not as important as others (Rom 12:4-6). Not using your spiritual gifts to help others stunts the growth of God's body, the church. Misusing your gift as a means to take advantage of others can harm the unity of the body of Christ.

“The clear message of [1 Cor. 13] is that such gifts are useless if they are not accompanied by love. But already at [1 Cor.] 8:1 the apostle has cautioned that ‘knowledge [insight] puffs up, but love builds up.’ The fundamental error of the Corinthians was a defective anthropology that relinquished earthly human responsibilities in favor of heavenly experiences. Love calls such charismatic individualists away from their elitist – and sometimes arrogant – spiritual insights and measures spirituality in terms of how one relates to others” (R. P. Spittler, “Spiritual Gifts,” in *ISBE*, 604).

In the case of Simon of Samaria (Acts 8), Peter was used by God to discern error and bring a message of correction. This could be considered a gift of wisdom or discernment (1 Cor 12:8, 10). Sometimes serving in the body of Christ involves speaking the truth in love, asking difficult questions or reminding others of needed priorities. Spiritual gift use may involve bearing burdens of others or helping others overcome difficulties (Gal. 6:1-3).

Think of spiritual gifts like preparing for a picnic. When invited to a picnic, you would most likely bring something. You could bring anything. But what does everyone else coming to the picnic want you to bring? That thing that you are known for, that thing that is distinctively you – that is probably what you should bring. You and others will enjoy the picnic more if you bring that thing. Similarly, when serving the body of Christ, that thing you do best, which everyone else wants you to bring or do, that is most likely your spiritual gift and your sharing of it makes the body of Christ glow with God's glory.

# 1

## EXAMINE GOD'S WORD

### Read Acts 8:4-25

4 Now those who were scattered went about preaching the word. 5 Philip went down to the city of Samaria and proclaimed to them the Christ. 6 And the crowds with one accord paid attention to what was being said by Philip, when they heard him and saw the signs that he did. 7 For unclean spirits, crying out with a loud voice, came out of many who had them, and many who were paralyzed or lame were healed. 8 So there was much joy in that city.

9 But there was a man named Simon, who had previously practiced magic in the city and amazed the people of Samaria, saying that he himself was somebody great. 10 They all paid attention to him, from the least to the greatest, saying, "This man is the power of God that is called Great." 11 And they paid attention to him because for a long time he had amazed them with his magic. 12 But when they believed Philip as he preached good news about the kingdom of God and the name of Jesus Christ, they were baptized, both men and women. 13 Even Simon himself believed, and after being baptized he continued with Philip. And seeing signs and great miracles performed, he was amazed.

14 Now when the apostles at Jerusalem heard that Samaria had received the word of God, they sent to them Peter and John, 15 who came down and prayed for them that they might receive the Holy Spirit, 16 for he had not yet fallen on any of them, but they had only been baptized in the name of the Lord Jesus. 17 Then they laid their hands on them and they received the Holy Spirit. 18 Now when Simon saw that the Spirit was given through the laying on of the apostles hands, he offered them money, 19 saying, "Give me this power also, so that anyone on whom I lay my hands may receive the Holy Spirit." 20 But Peter said to him, "May your silver perish with you, because you thought you could obtain the gift of God with money! 21 You have neither part nor lot in this matter, for your heart is not right before God. 22 Repent, therefore, of this wickedness of yours, and pray to the Lord that, if possible, the intent of your heart may be forgiven you. 23 For I see that you are in the gall of bitterness and in the bond of iniquity." 24 And Simon answered, "Pray for me to the Lord, that nothing of what you have said may come upon me."

25 Now when they had testified and spoken the word of the Lord, they returned to Jerusalem, preaching the gospel to many villages of the Samaritans.

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

- Underline each word that has to do with preaching, proclaiming or testifying in Acts 8:4-25.
- Draw a box around the name of the one preaching in Acts 8:4-13.
- Draw a line connecting each use of the phrase "paid attention" in Acts 8:4-11.
- Draw a box around the names of those praying and preaching in Acts 8:14-25.
- Double underline each use of "great" in Acts 8:9-13.
- Put brackets around each use of the name "Spirit" in Acts 8:14-25.
- Draw a line connecting the words "power" in Acts 8:10 and 19.
- Draw a line connecting the words "word" (Acts 8:4), "word of God" (Acts 8:14), "word of the Lord" and "gospel" (Acts 8:25).

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

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

1. Why was Philip in Samaria and what challenges would he have faced there?
2. What were the results of Philip's proclamations in Samaria according to Acts 8:6-8?
3. What is the practice of magic and how is the preaching of good news of Jesus different?
4. Contrast how the people responded to the practices of Philip and Simon.
5. What did the people believe (see Acts 8:4, 12)?
6. Simon believed, was baptized and followed Philip. Was he saved or was he a counterfeit?
7. Peter promised that the Holy Spirit would be given to those who believe (Acts 2:38). The Samaritan believers did not receive the Holy Spirit until prayed for by Peter. Why the wait?
8. Of what "wickedness" was Simon guilty?
9. How might people today be guilty of "simony" or seeking to manipulate the Holy Spirit?
10. What is syncretism and how do we keep it from damaging the Gospel and our church (see p. 4)?

# 3

## EXPLORE RESOURCES

### Commentary On The Text

In the afterglow of Stephen's martyrdom and before the meteoric rise of Paul, Luke's narrative highlights the ministry of Philip in Samaria (Acts 8:5). Samaria was a region north of Jerusalem. Herod the Great had established a city in this region called Sabaste. The religious center of Samaria was known as Shechem or Sychar. Luke does not specify in which city Philip was preaching. Jerusalem and Samaria were at odds with each other for centuries. Jews thought of Samaritans as unclean and corrupted distant cousins who had long defected from God's law. Josephus, the prominent Jewish historian, conceded "that Samaritans worship the same God as the Jews – with the help of Jewish priests – but insists on the deviant character of their worship" (Chris Seeman, "Josephus, Flavius," in *The Lexham Bible Dictionary*). The spread of the Gospel to Samaria was surprising for those of Jewish upbringing. But the witness of Jesus to Samaria was God's plan all along (Acts 1:8).

The Samaritans "paid attention" to Philip's message. They observed the signs and wonders performed by Philip and the city was filled with much joy (Acts 8:5-8).

As Philip was evangelizing Samaria, he encountered a local celebrity named Simon. Later church fathers would label this man Simon Magus, connecting him to the "magic" that he practiced (Acts 8:9-11). Simon wielded considerable influence upon the Samaritans. They "paid attention" (Acts 8:10-11) to Simon because of his magic. These practices denote "'rites ordinarily using incantations designed to influence/control transcendent powers' (BDAG). ... The fact that Simon practiced magic probably implies that he earned money from the sale of magic spells" (Eckhard J. Schnabel, *Acts*, Zondervan Exegetical Commentary on the NT, 407).

Luke made a strong contrast between the "magic" of Simon and the powerful preaching of Philip. The people of Samaria "paid attention" to Simon because of his powerful magic (Acts 8:9-11). The Samaritans "paid attention to what was being said by Philip" (Acts 8:6) and believed the message that Philip was preaching (Acts 8:12). There were confirming signs and wonders performed by Philip (Acts 8:6-7), but they seem to be secondary to the message of Philip. Simon himself believed and was baptized. This conversion suggests that the Gospel was superior to superstitious magic.

Simon's belief has been a point of controversy for centuries. Early church fathers such as Justin Martyr and Irenaeus identified Simon as an early gnostic heretic. The text of Acts is less conclusive. Luke states that Simon "believed" and "was baptized" just like other Samaritans. When confronted by Peter, Simon was given the chance to repent. He pleaded for others to pray for him. Simon was not struck down like Ananias and Sapphira (Acts 5:5,10). Was Simon a true follower of Jesus? Only God ultimately knows. The author Luke "drops the story without mentioning whether or not Simon is restored and continues with the Samaritan converts. It is possible that this ending of the story is deliberate and another example of his narrative of sus-

pension. ... Luke leaves Simon's fate in the hands of the readers, inviting the Christian audience to participate in praying for Simon and others like him who need repentance and restoration. ... The passage would also serve as an implicit warning to the audience to question themselves about their own potential to act like Simon, attempting to exploit the Spirit through material substance." (B. J. Oropeza, *In the Footsteps of Judas and Other Defectors: The Gospels, Acts, and Johannine Letters*, vol. 1, Apostasy in the New Testament Communities, 156).

After Philip's preaching, Peter and John are sent from Jerusalem to see what God was doing among the Samaritans (Acts 8:14). Luke recorded that Samaritans had believed but that they had not received the Holy Spirit. Peter and John, as Apostles, came to see what God was doing among those distrusted by Jerusalem. The visit of Peter and John was less about adding to Philip's ministry and more about convincing Jerusalem believers that Samaritans were also recipients of God's Messiah. "Perhaps God withheld the Spirit in his sovereignty in order to establish a connection between the Samaritan believers and the Jewish believers in Jerusalem through the apostles Peter and John. ... The Jewish believers in Jerusalem might have been easily skeptical regarding Samaritans being granted salvation, despite Jesus' command in Acts 1:8. The delay of the Spirit's reception by the Samaritans and the involvement of Peter and John teach the Samaritan believers that they need the mother church in Jerusalem, and it demonstrates to the Jewish believers that God granted Samaritans who came to faith in Jesus the same messianic salvation that they had been granted" (Schnabel, 411).

After the Spirit of God came upon the Samaritan believers, Simon attempted to "buy" the administration of the Spirit (Acts 8:18-19). Simon wanted to continue his sway over the people through this power exhibited by the Apostles. Peter condemned Simon's offer, clearly stating that God's Spirit could not be purchased. Peter strongly chided Simon's ill motives and challenged him to repent and seek forgiveness. Luke does not tell us of Simon's full response to Peter's rebuke. Instead, we are left with the lesson that God's Spirit is not to be used to control people or gain wealth. Our modern church would do well to heed Peter's warning. Syncretism, the act of combining truth with falsehood to make the Gospel seem more palatable is a frequent temptation for the church. George Barna writes: "The worldview known as Syncretism – the blending of elements from multiple worldviews ... has dominated the worldview landscape of the United States for several decades. Its 92% incidence among American adults dwarfs the runner-up worldview, Biblical Theism (or the biblical worldview), which claims only a 4% share of the nation's worldview pie" (read more at [georgebarna.com/2025/02/most-americans-believe-in-a-supreme-power](http://georgebarna.com/2025/02/most-americans-believe-in-a-supreme-power)).

We need to take the Gospel to people of all walks of life. As we do so, we must also protect the good news from being so acculturated that it is no longer a message of faith in a God of righteousness, a Savior who forgives and a Spirit who transforms..

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## Word Studies/Notes

v. 5 **Samaria** “In practice, the Jews put the Samaritans on a level with Gentiles and had restricted dealings with them (cf. Jn. 4:9), even though the Samaritans claimed to worship the same God and follow the law of Moses. So Philip’s offer of the gospel to this despised people was a radical step forward, signifying the newness of the situation brought about by Jesus and the gospel. The essential message proclaimed by Philip, even among the Samaritans, was that Jesus is the Messiah” (David G. Peterson, *The Acts of the Apostles*, The Pillar New Testament Commentary, 280).

v. 6 **attention** “The verb (*prosechō*) reappears two more times in the passage as Simon also pays heed in 8:10–11. Half of the six uses of this word in Acts appear in this unit (5:34–35; 8:6, 10–11 [2x]; 16:14; 20:28). The term means paying careful attention (BAGD 714 §1aβ; BDAG 880 §2b). Two items garner their attention (note the explanatory use of γάρ, gar, for): his preaching and the signs (see 2:22) he performed. The explanation is that exorcisms and healings of the paralyzed draw them to Philip’s message. Miracles, for Luke, draw people into considering the message” (Darrell L. Bock, *Acts*, Baker Exegetical Commentary on the NT, 325).

v. 9 **Simon** “The narrator gives him two negative characteristics: he claims that ‘he himself is someone great’ (8:9) and he thinks that he can obtain by money the power to control the Holy Spirit (8:18–19). His proposal to pay evokes a strong rebuke from Peter, making clear that this is a serious error. ... A concern over corrupt religion appears in these comments about Simon. They suggest that religion becomes corrupt whenever humans attempt to use God’s power to make themselves powerful or great in human eyes. Because this is a continual temptation, the leaders of the mission must make clear, whenever the crowd gets false ideas, that they themselves are neither divine nor great” (R. C. Tannehill, *The Narrative Unity of Luke-Acts: A Literary Interpretation: The Acts of the Apostles*, vol. 2, 105).

v. 9 **magic** “The implication is that ‘magic’ tries to manipulate the divine by use of special formulae and techniques (8:19) which could be written down in books, learned and used by would-be practitioners (19:13, 18–19). The Christian practice, of laying on hands or exorcism, may look very much the same, and indeed have a very similar effect (cf. 8:9–11 with 8:6, 8 and 13), but one of Luke’s primary concerns in relating the episodes of 8:17–24 and 19:13–16 is to make clear the difference” (James D. G. Dunn, *The Acts of the Apostles*, 109).

v. 12 **name** “We find the kingdom of God coupled with the name of Jesus Christ. So Philip proclaimed that God’s kingly rule had been established in fulfillment of prophecy through the person and work of the Lord

Jesus. He used the ‘name’ theology of the earliest preachers, who were presumably influenced by the prophecy of Joel (Acts 2:21, 38; 3:6, 16; 4:10, 12), to make clear who Jesus is and how they should respond to him. Jesus is the saviour upon whom everyone must call to be delivered from the coming judgment, since God has made him ‘both Lord and Christ’ (2:36)” (Peterson, 283).

v. 14 **Peter** “In 10:44–48 the coming of the Holy Spirit is a visible sign that God wants to include the Gentiles in the salvation that Jesus brings (cf. 11:15–18). Those who have clearly received the Spirit cannot be rejected even if they belong to alienated groups. The coming of the Spirit to the Samaritans is a similar sign that God has already begun to include the Samaritans in salvation through Jesus. The apostles come to Samaria in order to verify Philip’s mission. This does not mean that they are being portrayed as strongly skeptical. They prove to be open to signs of God’s working among these people. Through their own actions they receive such a sign, and the Samaritan mission is confirmed. The resulting change in the apostles is indicated in 8:25, for Peter and John now join in Philip’s mission and preach to many villages of the Samaritans” (Tannehill, 105).

Vv. 16 **not yet fallen** “God in his providence withheld the gift of the Holy Spirit until Peter and John laid their hands on the Samaritans—these two leading apostles, who were highly thought of in the mother church at Jerusalem and who would have been accepted as brothers in Christ by the new converts in Samaria. In effect, therefore, in this first advance of the gospel outside the confines of Jerusalem, God worked in ways conducive not only to the reception of the good news in Samaria but also to the acceptance of these new converts by believers at Jerusalem” (R. N. Longenecker, “Acts,” in *The Expositor’s Bible Commentary: Luke-Acts*, vol. 10, 840).

v. 20 **money** “The English term ‘simony’ derives from this event. Simon’s proposal is a ‘syncretizing’ request. It was not unknown to pay for a priestly office, but it was less than honorable. ... Also one could buy magical secrets (Acts 19:19), and so Simon is thinking in his old and more Gentile ways here ... Luke makes a theme out of connecting a magical worldview with the desire to minister for money, something Christian ministers in Acts do not do (13:6–8; 16:18; 19:19)” (Bock, 333).

v. 25 **villages** “In v. 4 Luke reports the missionary work of believers who have to flee Jerusalem and who proclaim the word of God as they travel from place to place. In v. 25 he reports the missionary work of Peter and John in many Samaritan villages as they travel back to Jerusalem; this summary statement contains the only reference to ‘villages’ in the NT outside of the Gospels, a social location in which Jesus often proclaimed the arrival of the kingdom of God. Since the Twelve accompanied Jesus during his travels, they had experience in interacting with village people” (Schnabel, 400).



## APPLY THE TEXT

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### CENTRAL MESSAGE OF THE TEXT

Proclaim the good news of Jesus everywhere, even in challenging places;  
protect the good news from corruption as you proclaim it.



### 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

After the martyrdom of Stephen, the church experienced a wave of violent persecution. Believers, fearing for their lives, began to scatter. Rather than hunker down and wait for everything to blow over, they became increasingly more bold in proclaiming the truth of the Gospel—Jesus is the Messiah who came to save. Philip, one of the seven chosen to serve in Acts 6, travels to Samaria and many, through the message of hope in Jesus, turned their lives over to Jesus. There’s much debate over the legitimacy of Simon’s conversion. Did he, or didn’t he? Was it real or was it emotional, impulsive or for gain? Many of you are wondering something similar about your kids. I wish I could confirm salvation with an easy checklist, but ultimately salvation is between your child and God. While parents can merely guess based on outward appearance, only God knows the heart (1 Sam 16:7). There are several things a parent can look for to discern a child’s true understanding and spiritual growth. Does your child understand they have sinned against God, not just broken a household rule? Do you see a change (no matter how minor) in their hearts and development of the fruit of the Spirit? Do you recognize evidence for increased relationship—do they pray more, express a hunger for biblical knowledge, or wake you up early on Sunday mornings? While none of these things can fully guarantee a child’s salvation experience, they do point to evidence of heart change and spiritual growth. As a parent, you can participate by modeling, encouraging, and praying for your child to know God. We’re praying for you!

### What Does The Bible Say?

Read Acts 8:4-25

1. What was Philip doing in Samaria?
2. What did Simon want the ability to do?
3. What was Peter’s response and what did he tell Simon to do?

### What Do You Think?

Do you think Simon really trusted Jesus as his Savior?

### What Do You Do?

Learn a magic trick this week and perform it for your family. Explain how the Holy Spirit is different from magic.

## CORE COMPETENCY: Spiritual Gifts

I use the special abilities God has given me to help with His work.

## MEMORY VERSE: Psalm 119:18

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

## 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](mailto: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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**OUR MISSION**  
Making God known by making disciples who are changed by God to change their world.