



The Scrolls

Helping **CENTRAL BIBLE CHURCH** Families Belong, Become and Go Beyond V28 N20 May 17, 2026

POWER AND PURPOSE

"Bold Faith, Growing Church"

Acts 9:19b-31

THIS WEEK'S CORE COMPETENCY

Life Purpose

I believe I am a steward of God's resources and have been redeemed to participate in His kingdom purposes for His glory.

"However, I consider my life worth nothing to me; my only aim is to finish the race and complete the task the Lord Jesus has given me – the task of testifying to the good news of God's grace."

Acts 20:24



Is it ever good to debate the Gospel?

Does arguing with unbelievers about the Gospel really help the advancement of the Gospel? Christians are often intimidated by opponents of Jesus. Being ridiculed, demeaned or scoffed at is not enjoyable and most would rather avoid such treatment rather than invite such interaction. Christians may be inclined to "turn the other cheek" or politely endure the mistreatment of antagonists, thinking this is the only way Christians should act when facing hostility or strong objection. Some Christians may not do so well with pacifist inclinations and may want to "fight" for the faith, dishing out invectives and insults to match those being dealt. Popular social media trends often highlight those who "slam dunk" or "own" others in feisty debates. Silence or slam dunks do not have to be the only methods for answering objections to the good news of Jesus.

The book of Acts records a number of interactions of believers with those who did not believe and even opposed the good news of Jesus Christ. The apostles and disciples of Jesus were not silent in the face of opposition. They did "make a defense" to anyone who asked for a reason (1 Pet 3:15). Peter encouraged believers to make such a defense with gentleness and respect. Speaking out for the Gospel is important. How we speak out is equally important.

A helpful resource for Gospel conversations is the book *Tactics* by Gregory Koukl. Koukl writes that we should not be ashamed of the Gospel but instead should be inquisitive and ask insightful questions to those we engage with the good news of Jesus. Koukl does not encourage believers to "win" arguments with unbelievers but rather guide conversations in such a way that helps others think more deeply about what they claim. Koukl states, "I'd like to suggest a 'more excellent way.' Jesus said that when you find yourself as a sheep amidst wolves, be innocent but shrewd (Mt 10:16). Even though

there is real warfare going on, our engagements should look more like diplomacy than D-Day. ... I want to suggest a method I call the Ambassador Model. This approach trades more on friendly curiosity – a kind of relaxed diplomacy – than on confrontation" (Koukl, 19).

Koukl encourages the use of several strategic questions. "Never make a statement when a question will get the job done" is a statement often repeated by Koukl. Opening questions might include topics such as, "What do you know about Jesus?" or "What do you think happens to a person after death?" When a person answers such a question or makes a claim or objection of their own, Koukl suggests asking follow-up questions such as "What do you mean by that?" or "How did you come to that conclusion?" Before sharing your own conclusions, Koukl suggests working to get the other person to share their reasons for their own claims. Often those objecting to claims of faith or the Bible have little more than private opinions about why they believe or do not believe in certain truths. Inviting others to support their claims often diffuses the intensity of the objection.

Koukl makes the argument that both acts of love and verbal communication of the Gospel, are valid and needed ways to share the good news of Jesus. "Why do you think God is just as pleased to use a good argument as a warm expression of love? Because both love and reason are consistent with God's own character. The same God who is the essence of love also gave the invitation, Come now, and let us reason together. Therefore, both approaches honor him. Understanding this truth makes our job as ambassadors much easier. We can be confident that every time we engage, we have an ally. Our job is to communicate the gospel as clearly, graciously, and persuasively as possible. God's job is to take it from there. We may plant the seeds or water the saplings, but God causes whatever increase comes from our efforts" (Koukl, 36).



EXAMINE GOD'S WORD

Read Acts 9:19b-31

4 19(b) For some days he was with the disciples at Damascus. 20 And immediately he proclaimed Jesus in the synagogues, saying, "He is the Son of God." 21 And all who heard him were amazed and said, "Is not this the man who made havoc in Jerusalem of those who called upon this name? And has he not come here for this purpose, to bring them bound before the chief priests?" 22 But Saul increased all the more in strength, and confounded the Jews who lived in Damascus by proving that Jesus was the Christ.

23 When many days had passed, the Jews plotted to kill him, 24 but their plot became known to Saul. They were watching the gates day and night in order to kill him, 25 but his disciples took him by night and let him down through an opening in the wall, lowering him in a basket.

26 And when he had come to Jerusalem, he attempted to join the disciples. And they were all afraid of him, for they did not believe that he was a disciple. 27 But Barnabas took him and brought him to the apostles and declared to them how on the road he had seen the Lord, who spoke to him, and how at Damascus he had preached boldly in the name of Jesus. 28 So he went in and out among them at Jerusalem, preaching boldly in the name of the Lord. 29 And he spoke and disputed against the Hellenists. But they were seeking to kill him. 30 And when the brothers learned this, they brought him down to Caesarea and sent him off to Tarsus.

31 So the church throughout all Judea and Galilee and Samaria had peace and was being built up. And walking in the fear of the Lord and in the comfort of the Holy Spirit, it multiplied.

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

- Circle the words "disciples," "brothers," and "church" in Acts 9:19b-31.
- Draw a box around the word "immediately" in v. 20.
- Underline each phrase that describes Saul's understanding of Jesus in Acts 9:20-31.
- Draw a line connecting the responses of various groups: "amazed" (v. 21), "confounded" (v. 22), "afraid" (v. 26), "peace" and "comfort" (v. 31).
- Double underline each geographic reference in Acts 9:19-31.
- Draw a line connecting the words "kill" in Acts 9:23-29.
- Place brackets around the name "Barnabas" in v. 27.
- Draw a line connecting the use of "name" in vv. 21-28.

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 amazing things was Saul doing in Damascus after his conversion (vv. 19-21)?
2. What was included in Saul's preaching in both Damascus and Jerusalem (vv. 20, 22, 27-29)?
3. What is possibly included in Luke's phrase "many days had passed" (see note on v. 23)?
4. How does Acts 9:23-25 relate to Acts 9:15-16?
5. How does Barnabas live up to his name (Acts 4:36) in Acts 9:26-27?
6. Why was it important for Saul "join the disciples" in Jerusalem (v. 26)?
7. What strategy or tactic did the church use when Saul faced intense persecution (vv. 25, 30)?
8. What was the result of Saul's conversion and preaching (v. 31) and who produced this result?
9. What is the place of confrontation (vv. 20, 22), debate and dispute (v. 29) in presenting the gospel to unbelievers?
10. What role do you play in the spread of the Gospel – a proclaimer (vv. 20, 22, 27-29) or a protector (vv. 25, 27, 30)? Explain the importance of both roles.

On the heels of his dramatic conversion (Acts 9:1-18), Saul wasted no time in launching his ministry of proclaiming the good news of Jesus in the town he had previously intended to disrupt. In the very synagogues where he had planned to arrest people of The Way, Saul was now communing with these followers of Jesus (Acts 9:19) and proclaiming that Jesus was the Son of God (Acts 9:20). This “about-face” of message and intent rocked the city of Damascus even more dramatically than Saul’s initial plan of capture and deportation. Saul’s intense and thorough training as a Pharisee supplied his understanding of the Hebrew scriptures. His conversion and filling of the Spirit gave him keen insight into these scriptures enough to “confound” those in Damascus and prove to them that Jesus was the Chosen One, the Christ, the same one whom Stephen saw standing at the right hand of God (Acts 7:56).

Luke succinctly mentioned that “after some time” or “when many days passed” (Acts 9:23), the crowd confounded by Saul sought to kill him. In Saul’s first preaching outpost he encountered the suffering that that was prophesied at his calling (Acts 9:16). It is possible that during the passing of these “many days” Saul may have traveled outside of Damascus frequently to an area known as Syrian Arabia, just south and east of Damascus. “Verse 23 finds Saul in Damascus ‘after many days had gone by.’ His trip to Arabia and his return to Damascus (see Gal. 1:17) must have occurred during this time – probably doing both meditating and preaching. He spent almost three years in Arabia. Arabia was ruled by the Nabateans at the time, and Damascus may have been either part of it or bordering it. Predictably, opposition arose, and the persecutor Saul becomes the persecuted – with the Jews conspiring to kill him (vv. 23–24). Saul had to make an unceremonious exit from Damascus in a basket (v. 25). In 2 Corinthians 11:32 Paul says that he had to leave Damascus in this way because the governor under the Nabatian king Aretas was guarding the city in order to arrest or kidnap Saul. In other words, both the Jews and the Arabs were now after him! Perhaps this governor wanted to arrest him since he had done something in Arabia that he did not like – such as preaching” (Ajith Fernando, *Acts*, The NIV Application Commentary, 300). Verses 24–25 most likely describe Saul’s last time in Damascus at the end of this Arabian period. The very believers whom he had planned three years earlier to arrest were now described as Saul’s disciples and made an ingenious way of escape for their now beloved brother and friend.

In the dark of night, Saul made his way from a hostile Damascus to epicenter of both Judaism and the developing church, Jerusalem. As in Damascus, Saul sought to join the believers in Jesus and meet with the apostles who were leading this assembly. Even though a number of years had most likely passed since his conversion, Saul was still feared and mistrusted by those who knew him previously as a primary persecutor of their cause. Even with Saul’s successful ministry in Da-

mascus, many in Jerusalem still did not believe Saul was a true follower of Jesus (Acts 9:26). Saul’s acceptance into the Jerusalem church was assisted by the advocacy of Barnabas (Acts 9:27). Barnabas’ description of Saul’s Damascus Road experience and his detailing of Saul’s preaching ministry suggest that Barnabas had firsthand knowledge of Saul and may have spent time with him in and around Damascus.

Saul’s acceptance by Jerusalem’s apostles and church, assisted by an encouraging Barnabas, would help remove the skepticism related to Saul’s past and set the stage for future ministry. Saul’s time in Antioch (Acts 11:19–30) and his commissioning to take the Gospel to the Gentiles (Acts 13) flow from the acceptance and support of the Jerusalem church.

Saul’s time in Jerusalem was marked with bold preaching and defense of the Gospel (Acts 9:28–29). The very Hellenists who battled with Stephen were now disputing with Saul. “It is deeply ironic that Saul debates with a similar – perhaps the same – group as Stephen (6:9–10), whose murder he supported (7:58; 8:1). Saul not only shares Stephen’s ministry among the Hellenists but also himself meets with the same murderous response. Paul’s later claim that he proclaimed the gospel in Jerusalem (Rom 15:19) may well be a reference to this period” (Steve Walton, *Acts 1–9:42*, vol. 37A, Word Biblical Commentary, 599).

Just as believers in Jesus had reacted to the opposition that had boiled to a point of violence in Damascus, so the believers, whom Luke affectionately calls “brothers” (Acts 9:30), sought to protect their newly accepted fellow disciple by removing him from harm’s way. They provided Saul safe passage out of Jerusalem and got him a boat trip from Caesarea to his hometown of Tarsus. The Jerusalem church’s move from fear to protection showed a significant level of love and compassion for this new voice of proclamation. This protection of Saul also speaks of the wisdom and strategy for a surviving and thriving church. Sometimes the best plan in the face of persecution is evacuation. Proud defenders of the faith may at times be called upon to lay down their lives for the Gospel. But sometimes the wisest and most prudent tactic for Gospel propagation is to live another day, following God along a path of dispersion or flight.

Luke ends his description of the tumultuous time of persecution from the time of Stephen’s death to the reversal of Saul’s Damascus campaign with comforting statements regarding the peace, growth and development of God’s church through the “fear of the Lord and the comfort of the Holy Spirit” (Acts 9:31). Summary statements like this are a literary marking of Luke (Acts 2:47; 4:32–33; 5:14; 6:7; 9:31; 12:24; 16:5; 19:20; 28:30–31) which show that the growth of the church and the advance of the Gospel are dependent upon God and not upon just one or two individuals. We need God to lead us and provide for us as we proclaim the Gospel. We need each other for protection, encouragement and support. The spread of the Gospel is a family affair. Lone rangers need not apply.

Word Studies/Notes

v. 20 *immediately* “How could Saul proclaim the good news of Jesus without first learning about Jesus, being instructed by other Christians? The fact that Saul was forcefully involved in the persecution of the followers of Jesus in Jerusalem and Judea presupposes that he was fully informed about their views concerning Jesus – which he then rejected as serious theological error and blasphemy, but now acknowledged as true and confessed as his own beliefs as a result of his encounter with the risen Jesus. ... Since Saul arrested followers of Jesus and as he was presumably involved in their interrogations, he would have witnessed not only the courageous commitment of the believers to these convictions, but learned more details about Jesus’ life and teaching. And as a trained Torah expert who had probably memorized the Scriptures, he quickly would have linked relevant passages in Scripture with Jesus’ life, death, resurrection, and exaltation” (Eckhard J. Schnabel, *Acts*, Zondervan Exegetical Commentary on the NT, 452).

v. 20 *Son of God* “As the bearer of the Sanhedrin’s commission, Paul would have been expected to preach in the synagogues of Damascus, and so he did, using them as he would the synagogues of his later travels as a platform for preaching the gospel (cf. 13:5; 14ff.; 14:1; 16:13; 17:1f., 10; 18:4, 19; 19:8; 28:17). His message took his hearers by surprise (v. 21), for he preached about Jesus, not against him, declaring him to be the Son of God (v. 20). To Jewish ears, this phrase could mean a number of things, but most importantly in this connection, it was an official title of the king (e.g., 2 Sam. 7:14; Pss. 2:2 and 89:27, 29) and, by extension, of the eschatological king, the Messiah (Enoch 105:2; 4 Ezra 7:28, 29; 13:32, 37, 52; 14:9). It was at least in this sense that Paul called Jesus Son of God (see v. 22; 11:20), but in view of his recent experience, he may not have been far from the distinctively Christian use of the term of the divine nature of Jesus. Paul alone uses this title in Acts (13:33), and it is no accident that it is also of central importance in his epistles (e.g., Rom. 8:3; Gal. 4:4; Col. 1:15–20) and figures in his own account of his calling to be an apostle (Rom. 1:1–4; Gal. 1:16)” (D.J. Williams, *Acts*, Understanding the Bible Commentary, 174).

v. 21 *astonished* “The forward position of ἐξίσταντο, ‘[they] were astonished,’ focuses attention on their reaction; the imperfect tense matches the tense for Saul’s proclamation, ἐκήρυσσεν, ‘he began proclaiming’ (v. 20). Luke uses ἐξίστημι, ‘be astonished,’ intransitively in response to God’s actions here. It combines reactions of ‘astonishment mingled with fear’ – what God has done with Saul is awesome. This reaction and their being confounded echo the responses of the Pentecost crowd using the same words” (Walton, 593).

v. 22 *increased* “When Luke says that Saul grew more and more powerful, the term he uses (*enedynamouto*) suggests the empowerment of the Spirit (cf. Jgs. 6:34; 1 Chr. 12:18; Eph. 6:10; Phil. 4:13; 2 Tim. 4:17). The way in which that empowerment was experienced is indicated by what follows. Saul baffled (*synechynnen*, ‘confounded’ in most EVV) the Jews, throwing them into confusion as Stephen did with his God-given wisdom (6:10). He did this by proving (*symbibazōn*), no doubt from the Scriptures, that Jesus is the Messiah (cf. 13:16–41). Faced with such arguments, his hearers were neither able to respond positively to his message nor to contradict it effectively” (David G. Peterson, *The Acts of the Apostles*, The Pillar NT Commentary, 313).

v. 23 *many days* “According to Gal 1:17, Saul went to Arabia, the Nabatean kingdom located south of Syria, ruled at the time by king Aretas IV... According to 2 Cor 11:32–33, the ethnarch of King Aretas wanted to arrest Paul in Damascus, a fact that suggests two things. First, Paul was active as a missionary in the towns of Arabia, evidently provoking unrest among the population ... Second, since the escape from Damascus in 2 Cor 11:32–33 corresponds to Acts 9:23–25, the ‘several days’ in v. 19e may refer to the time that Saul stayed in Damascus before he embarked on his first missionary project in the towns of Arabia/Nabatea. He may have used the church in Damascus as his base to which he returned periodically (cf. Gal 1:17). The phrase ‘after considerable time had passed’ in v. 23 refers to the three years that Saul mentions as the interval between his conversion and stay in Damascus and his return to Jerusalem (Gal 1:18)” (Schnabel, 452).

v. 27 *Barnabas* “Barnabas has already been introduced as ‘Son of Encouragement’ (4:36–37) and he now demonstrates that quality in a most significant way. Barnabas told the apostles about the genuineness of Saul’s experience (how Saul on his journey had seen the Lord and that the Lord had spoken to him), anticipating to some extent the manner of Peter’s report to the Jerusalem church about the conversion of Cornelius and his household (11:1–18). The change in Saul is attributed to the Lord Jesus. Barnabas also reported Saul’s subsequent behaviour, which confirmed the reality of his conversion (how in Damascus he had preached fearlessly in the name of Jesus). So Barnabas helped the apostles to accept Saul as a Christian and to welcome him as a fellow believer and partner in the gospel” (Peterson, 316).

v. 31 *church* “Luke here uses the term ἐκκλησία in the singular to refer to the house churches in several regions (cf. also 20:28), though more often he uses the singular to refer to a congregation in one location. This also characterizes the way Paul uses the term ἐκκλησία, usually of a local assembly but occasionally of the church more broadly defined (cf. Gal. 1:22; 1 Thess. 2:14)” (Ben Witherington III, *The Acts of the Apostles: A Socio-Rhetorical Commentary*, 326).



APPLY THE TEXT

CENTRAL MESSAGE OF THE TEXT

Boldly proclaim the good news of Jesus, relying upon the support and protection of fellow believers who fear the Lord and are led by the Holy Spirit.



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

Who’s your best friend? You know who I’m talking about – your ride-or-die, your partner-in-crime, your person. Who do you know will come to your defense no matter the cost? That person is your Barnabas. Of course, we can’t be absolutely certain that Barnabas and Saul, soon-to-be Paul, were instant best buddies. But the fact of the matter is that Barnabas chose to be Saul’s advocate when he needed a friend most. Let’s face it. Saul was a scary dude, the worst of the worst persecutors and a true enemy of believers in Christ. After Saul’s spiritual awakening on the road to Damascus, Barnabas didn’t just defend Saul to the local disciples but went straight up the food chain to the apostles who walked with Jesus for three years and acted as a champion on his behalf. Barnabas was known to be financially generous and was instrumental in reaching the Gentiles as he partnered with Paul on many of his missionary journeys. Known as the “Son of Encouragement,” Barnabas was called, “a good man, full of the Holy Spirit and faith” (Acts 11:24). I want that person on my side. Better yet, I want my child to be like that, a true friend who honors the Lord in their speech and actions. I want my kids to be abundantly generous. I want them to fight for justice. I want them to be an advocate for those in need and a friend to the friendless. Out of the overflow of God’s abundant grace and mercy, I pray all of our children are like Barnabas, a friend who honors the Lord.

What Does The Bible Say?

Read Acts 9:19b-31

1. After Saul was baptized (Acts 9:18) where did he go (list all the places in the text)?
2. What was the people’s reaction to Saul?
3. What did Saul preach?

What Do You Think?

How did persecution result in the Church growing?

What Do You Do?

There are many people being persecuted throughout the world because of their Christian belief. Pick a country on the map and pray for persecuted Christians.

CORE COMPETENCY: Life Purpose

I believe God wants me to glorify Him in all I say and do.

MEMORY VERSE: Psalm 46:1

“God is our refuge and strength, a very present help in trouble.”

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.

Eric Wright (B.A. Biblical Studies, Faithway College, Th.M. Pastoral Ministry, Dallas Theological Seminary). Eric served as a pastor in churches in Michigan and Texas for 15 years. He currently serves as a business administrator for a local medical practice. Eric has ministered for over 13 years internationally in Southeast Asia and Africa teaching the Gospel of Mark to seminary students and volunteers locally with International Students Inc. at UT Arlington.

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

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

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**CENTRAL
BIBLE CHURCH**

8001 Anderson Boulevard
Fort Worth, Texas 76120
817-274-1315
wearecentral.org

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