



The Scrolls

Helping **CENTRAL BIBLE CHURCH** Families Belong, Become and Go Beyond

V28 N22

May 31, 2026

POWER AND PURPOSE

“When the Spirit Breaks Our Boundaries”

Acts 10:1-48

THIS WEEK'S CORE COMPETENCY

Disciple-Making

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

“What you have heard from me in the presence of many witnesses entrust to faithful men, who will be able to teach others also.”

2 Timothy 2:2



Q?

Gentiles were included in the community of believing Jews—why?

Can Gentiles become disciples? Luke alludes to fact that they both *can* and *will* in his Gospel and in Acts. In his Gospel he records these words of Jesus to his disciples, who were all Jews: “Thus it is written, that the Christ should suffer and on the third day rise from the dead, and that repentance for the forgiveness of sins should be proclaimed in his name *to all nations*, beginning from Jerusalem” (24:46-47). And in Acts he records the following words of Jesus to his disciples, who again were all Jews: “But you will receive power when the Holy Spirit has come upon you, and you will be my witness in Jerusalem and in all Judea and Samaria, and *to the end of the earth*” (1:8). In his Gospel, Matthew succinctly expresses the mission to which Luke alludes (28:19-20a).

What is obvious to contemporary readers, namely, that *geographical* expansion of the proclamation of the gospel from Jerusalem “to the end of the earth,” would inevitably entail the *ethnic* expansion of its proclamation from Jew to Gentile. Gentiles can and will become disciples because they will be *converted* and *baptized* and will be *taught* to observe the teachings of Jesus. But what is obvious now was not obvious then. Perhaps Jesus envisioned the gospel going to Jews worldwide or perhaps he envisioned Gentiles becoming believing Jewish proselytes. The inclusion of the Gentiles as Gentiles in the existing Jewish community of believers proved to be problematic historically.

It’s generally believed that Cornelius, a devout man who worshiped Yahweh, the God of the Jews (Ac 10:2), was among the first Gentile converts to receive the Holy Spirit just as Jewish converts had on the day of Pentecost. About those Gentile converts, Peter said: “Can anyone withhold water for baptizing these people, who have received the Holy Spirit just as we have?” (v. 47). Cornelius’s conversion can be dated to c. A.D. 40-41. The relationship of Gentiles to the existing community of Jewish

believers, that is, the relationship of Gentiles to Jews in the church remained problematic until after Paul’s first missionary journey (Ac 13-14). The Jerusalem council settled the controversy c. A.D. 49. For nearly ten years the early church faced the question of whether Gentile men had to be circumcised — i.e., become proselyte Jews — to be *saved* (15:1), and then live like Jews through obedience to the law to be *sanctified*.

As for events leading to the council, after opening “a door of faith to the Gentiles,” Paul and Barnabas returned to Antioch (14:24-29). Luke describes what happened next: “But some men came down from Judea and were teaching the brothers, ‘Unless you are circumcised according to the custom of Moses, you cannot be saved.’ And after Paul and Barnabas had no small dissension and debate with them, Paul and Barnabas and some of the others were appointed to go up to Jerusalem to the apostles and the elders about this question . . . When they came to Jerusalem, they were welcomed by the church and the apostles and the elders, and they declared all that God had done with them. But some believers who belonged to the party of the Pharisees rose up and said, ‘It is necessary to circumcise them and to order them to keep the law of Moses’” (15:1-2, 4-5).

Following much debate, James delivered the council’s historic decision. The council decided that Gentiles do not have to become Jews by being circumcised to become Christians, neither do Gentile Christians have to live like Jews in order to be sanctified (vv. 19-21). Had the council decided otherwise, the advance of the gospel worldwide would have been severely undermined since Jewish food laws prevented Jewish Christians from having table fellowship with Gentiles, discouraging contact with them.

We have our own unique prejudices. However, the gospel is clearly for everyone regardless of the racial, ethnic, gender, economic, and cultural prejudices that too often divide us.

Read Acts 10:1-48 (selected verses below)

Cornelius' vision: 1 At Caesarea there was a man named Cornelius, a centurion of what was known as the Italian Cohort, 2 a devout man who feared God with all his household, gave alms generously to the people, and prayed continually to God. 3 About the ninth hour of the day he saw clearly in a vision an angel of God come in and say to him, "Cornelius." 4 And he stared at him in terror and said, "What is it, Lord?" And he said to him, "Your prayers and your alms have ascended as a memorial before God. 5 And now send men to Joppa and bring one Simon who is called Peter. 6 He is lodging with one Simon, a tanner, whose house is by the sea."

Peter's vision: 9 The next day, as they were on their journey and approaching the city, Peter went up on the housetop about the sixth hour to pray. 10 And he became hungry and wanted something to eat, but while they were preparing it, he fell into a trance 11 and saw the heavens opened and something like a great sheet descending, being let down by its four corners upon the earth. 12 In it were all kinds of animals and reptiles and birds of the air. 13 And there came a voice to him: "Rise, Peter; kill and eat." 14 But Peter said, "By no means, Lord; for I have never eaten anything that is common or unclean." 15 And the voice came to him again a second time, "What God has made clean, do not call common." 16 This happened three times, and the thing was taken up at once to heaven.

Peter visits Cornelius: 17 Now while Peter was inwardly perplexed as to what the vision that he had seen might mean, behold, the men who were sent by Cornelius, having made inquiry for Simon's house, stood at the gate 18 and called out to ask whether Simon who was called Peter was lodging there. 19 And while Peter was pondering the vision, the Spirit said to him, "Behold, three men are looking for you. 20 Rise and go down and accompany them without hesitation, for I have sent them." . . . 23 So he invited them in to be his guests. The next day he rose and went away with them, and some of the brothers from Joppa accompanied him.

Peter and Cornelius meet: 24 And on the following day they entered Caesarea. Cornelius was expecting them and had called together his relatives and close friends. 25 When Peter entered, Cornelius met him and fell down at his feet and worshiped him. 26 But Peter lifted him up, saying, "Stand up; I too am a man."

27 And as he talked with him, he went in and found many persons gathered. 28 And he said to them, "You yourselves know how unlawful it is for a Jew to associate with or to visit anyone of another nation, but God has shown me that I should not call any person common or unclean. 29 So when I was sent for, I came without objection. I ask then why you sent for me."

33 "Now therefore we are all here in the presence of God to hear all that you have been commanded by the Lord."

Peter's sermon: 34 So Peter opened his mouth and said: "Truly I understand that God shows no partiality, 35 but in every nation anyone who fears him and does what is right is acceptable to him. 36 As for the word that he sent to Israel, preaching good news of peace through Jesus Christ (he is Lord of all), 37 you yourselves know what happened throughout all Judea, beginning from Galilee after the baptism that John proclaimed: 38 how God anointed Jesus of Nazareth with the Holy Spirit and with power. He went about doing good and healing all who were oppressed by the devil, for God was with him. 39 And we are witnesses of all that he did both in the country of the Jews and in Jerusalem. They put him to death by hanging him on a tree, 40 but God raised him on the third day and made him to appear, 41 not to all the people but to us who had been chosen by God as witnesses, who ate and drank with him after he rose from the dead. 42 And he commanded us to preach to the people and to testify that he is the one appointed by God to be judge of the living and the dead. 43 To him all the prophets bear witness that everyone who believes in him receives forgiveness of sins through his name."

Gentiles receive the Spirit: 44 While Peter was still saying these things, the Holy Spirit fell on all who heard the word. 45 And the believers from among the circumcised who had come with Peter were amazed, because the gift of the Holy Spirit was poured out even on the Gentiles. 46 For they were hearing them speaking in tongues and extolling God. Then Peter declared, 47 "Can anyone withhold water for baptizing these people, who have received the Holy Spirit just as we have?" 48 And he commanded them to be baptized in the name of Jesus Christ. Then they asked him to remain for some days.

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

- Circle "Caesarea" in v. 1.
- Circle "Cornelius" in v. 1.
- Underline "common or unclean" in v. 14.
- Highlight v. 23.
- Circle "Peter entered" in v. 25.
- Circle "acceptable" in v. 34.
- Underline "Lord of all" in v. 36.
- Highlight v. 43.
- Bracket vv. 44-45.



DIG DEEPER

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

1. Describe Cornelius – his ethnicity, religious beliefs, character habits, and where he lived.
 2. Describe his vision and how he responded to it.
 3. Where was Peter and what was he doing when he received his vision?
 4. Describe Peter's vision and how he responded to it.
 5. When did Peter begin to realize the meaning of verse 15, and what makes you think so?
 6. When Peter arrived at Cornelius's house, a group of people were waiting for him. Who were they and why were they there?
 7. In his sermon, Peter makes it clear that forgiveness of sins is available to everyone regardless of ethnicity. How so?
 8. Peter was still speaking when the Holy Spirit fell on his hearers. What does that indicate to you about his hearers, and what does it indicate about the possibility of a Gentile mission?
 9. Put the point of Peter's rhetorical question (v. 47) in a declarative statement.
 10. **Discussion.** What does Luke want you to *know*, *do*, and/or *become*? Put differently, why did he include this narrative in his history of the Acts of the Apostles? Talk about it.
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Commentary On The Text

The gospel message about Jesus that offers forgiveness and salvation to all who believe is to be preached worldwide beginning in Jerusalem (Ac 1:8; cf. Lk 24:45-47; Mt 28:18-20). Since the first disciples were exclusively Jews, the worldwide spread of the gospel would likely be impeded by the religious and cultural barriers between Jews and Gentiles. Thankfully, the “dividing wall of hostility” between the two “has broken down” because of Christ (Eph 2:14). When Peter fully recognized that the distinction between “clean” and “unclean” food (Lev 11:1-47) had been rescinded, he realized by implication that he “should not call any person common or unclean” (Ac 10:28)—namely, Cornelius in this story. Consequently, according to one commentator: “Because God has declared that no person can any longer be called unclean, Jewish Christians can freely associate with Gentiles. This relates not only to fellowship among Jewish and gentile Christians in the church. It applies also to Gentiles who have not yet received the gospel. It opens up the possibility of Jewish Christians conducting a mission among Gentiles. If Jewish Christians must guard against unlawful association with Gentiles, as Peter stated in 10:28, such a mission would be difficult or impossible. Now this obstacle to the gentile mission has been removed” (Robert C. Tannehill, *The Narrative Unity of Luke – Acts*, vol. 2, *The Acts of the Apostles*, 136). What’s more, reflecting on the fact that Jesus is “Lord of all,” Peter immediately recognized that all should hear the “good news of peace through Jesus Christ” (v. 36).

Acts 10:1-48, the longest single narrative in all of Acts, can be divided into six scenes: Cornelius’s vision (v. 1-8); Peter’s vision (vv. 9-16); Peter visits Cornelius (vv. 17-23); Peter and Cornelius meet (vv. 24-33); Peter’s sermon (vv. 34-43); and finally, Gentiles receive the Spirit (vv. 44-48).

In the first scene (vv. 1-8), an angel appeared to Cornelius in a vision around 3:00 p.m. and instructed him to send for Peter, who could be found lodging with Simon, a tanner, in nearby Joppa. Cornelius was a centurion and a devout man—as evidenced by his prayer and almsgiving—who worshiped the one true God and was allied with the Jewish community. Nevertheless, he was still a Gentile and not a *circumcised* proselyte to Judaism. Without questioning the angel, Cornelius sent two of his servants and a soldier, devout like himself, to Joppa.

In the second scene (vv. 9-16), Peter fell into a trance and saw a vision around 12:00 p.m. the following day. In his vision he saw a great sheet descending from heaven filled with all kinds of animals, reptiles, and birds. When a heavenly voice told him, “Rise, Peter; kill and eat” (v. 13), he refused because he had never eaten any “unclean” animals because they were barred from the Jewish diet (Lev 11:1-47). In response, the voice replied, “What God has made clean, do not call common” (v. 15). This happened three times, leaving Peter perplexed as to the vision’s

meaning—which meaning began to dawn on him when he met the men from Caesarea, whom the Spirit had sent to him vis-à-vis Cornelius.

In the third scene (vv. 17-23), while Peter was musing over the meaning of his vision, the three men sent by Cornelius appeared at his door. And as he continued to ponder the vision, the Spirit revealed who the men were and what Peter was to do, namely, go with them without hesitation, even though they were Gentiles. He invited these Gentiles into his home, indicating that he understood, at least in part, the meaning of the vision—the point of which can be summarized as follows: “Although it is unlawful for a Jew to associate with non-Jews because of their uncleanness, God has removed this obstacle. God has shown Peter that Gentiles can no longer be regarded as unclean, which frees Peter to come to Cornelius’ house (10:29)” (Tannehill, 135). Inviting Gentiles into his home as overnight guests was something Peter would normally have never done.

In the fourth scene (vv. 24-33), Peter met Cornelius along with Cornelius’s relatives and close friends, and he revealed to them that God had shown him he should not consider any person unclean, which explained why, when he was sent for, he came without unnecessary delay. After refusing to accept the centurion’s worship, he inquired, “I ask you then why you sent for me” (v. 29). After recounting his vision, Cornelius replied, “to hear all you have been commanded by the Lord” (v. 33). Peter also revealed had he not learned what he learned in his vision, he would never have associated with or visited anyone of another nation.

The fifth scene contains Peter’s sermon, in which he delivers welcome news for Gentiles (vv. 34-43). God shows no partiality as far as “the good news of peace through Jesus” is concerned. Because Jesus Christ is “Lord of all,” forgiveness of sins through his name is available to all. So after briefly recounting the doing-good and healing ministry of Jesus, from Galilee to Jerusalem, Peter got to the point: Jesus was crucified, but God raised him from the dead and made him the judge of the living and the dead. “To him all the prophets bear witness that everyone who believes in him receives forgiveness of sins through his name” (v. 43).

The sixth scene confirms that Gentiles can and do become disciples—without becoming Jews first (vv. 44-48). Even before Peter finished speaking, “the Holy Spirit fell on those who heard the word,” indicating that Peter’s un-circumcised Gentile hearers believed his message about Jesus and immediately received the Holy Spirit, accompanied by speaking in tongues—perhaps they were praising God in Aramaic. Their reception of the Holy Spirit triggered Peter’s rhetorical question (v. 47), which means, “No one can withhold water for baptizing these people, who have received the Holy Spirit just as we have.” And the believing Gentiles were baptized sans circumcision.

Word Studies/Notes

v. 1 **Caesarea** “Located 30 miles north of Joppa and named in honor of Augustus Caesar, it was the headquarters for the Roman forces of occupation” (*The NIV Study Bible*, note on Ac 10:1). “Caesarea was a Hellenistic-style city with a dominant population of Gentiles” (John B. Polhill, *Acts*, NAC, 252).

v. 1 **Cornelius** “Cornelius was a **centurion**, a Roman officer in charge of 100 soldiers, in the **Italian Regiment**, consisting of 600 soldiers . . . From the description of Cornelius as **devout** (*eusegēs*, used only here and in v. 7; 2 Peter 2:9) and **God-fearing** (‘righteous and God-fearing,’ Acts 10:22), it can be inferred he was not a full-fledged proselyte to Judaism (he had not been circumcised, 11:3), but he did worship Yahweh. Evidently he attended the synagogue and to the best of his knowledge and ability followed the Old Testament Scriptures” (Stanley D. Toussaint, “Acts” in *The Bible Knowledge Commentary: New Testament*, 379).

v. 14 **common or unclean** Cf. Lev 11. “The issue of unclean food was the basic one that separated observant Jews like Peter from Gentiles . . . ‘the point is that the Lord’s command frees Peter from any scruples about going to a Gentile home and eating whatever might be set before him. It would be a short step from recognizing that Gentile food was clean to realizing that Gentiles themselves were ‘clean’ also.” (Thomas L. Constable, “Notes on Acts,” 2026 ed., 211, soniclight.com/tcon/notes/pdf/acts.pdf). “The particular application had to do with nullifying Jewish dietary laws for Christians in accord with Jesus’ remarks on the subject in Mark 7:17-23. But Peter was soon to learn that the range of the vision’s message extended much more widely, touching directly on Jewish-Gentile relations as he had known them and on those relations in ways he could never have anticipated” (Richard N. Longnecker, “The Acts of the Apostles,” in *John-Acts*, vol. 9, EBC, 388).

v. 23 **So he invited them in . . .** Cf. v. 28. “By providing lodging for them, Peter was already taking the first step toward accepting Gentiles. Such intimate relationship with Gentiles was contrary to prescribed Jewish practice” (*The NIV Study Bible*, note on Ac 10:23). “Already he was beginning to have fellowship with Gentiles he formerly considered unclean” (Polhill, 257).

v. 25 **Peter entered** “It was taboo for Jews to associate with Gentiles or to visit them in their homes. Gentiles did not observe the strict rules that Jews followed in eating, preparing, and even handling food, nor did they tithe or practice circumcision. Any physical contact with Gentiles laid a Jew open to becoming ceremonially unclean because of the Gentiles’ failure to observe these Mosaic laws” (Constable, 224).

v. 34 **acceptable** “God requires faith in Jesus Christ for total acceptance (v. 43; cf. 11:17). However, anyone who ‘fears’ God and ‘does what is right’ in harmony with His will, as Cornelius did, meets with His initial acceptance” (Constable, 227). “Cornelius already worshiped the true God, but this was not enough: He lacked faith in Christ (v. 36)” (*The NIV Study Bible*, note on Ac 10:34).

v. 36 **Lord of all** “Jesus is exalted and is Lord over all people. Since he is Lord of all, the gospel can go to all, including people of the nations (the Gentiles) such as Cornelius” (Darrell L. Bock, *Acts*, BECNT, 397). “If he is truly Lord of all, then the gospel and Christ’s peace are for all peoples, not just the people of Israel. Verse 36 echoes Isa 52:7; 57:19” (Polhill, 261).

v. 43 **everyone who believes . . .** “Here Peter underscores that it is faith in the Jesus he has just described that brings forgiveness. So the way of salvation is through the judge of the living and the dead, by appealing to him to forgive sin, which leads into the way of peace through the gospel (v. 35). Everyone who believes in this forgiveness receive this salvation” (Bock, 400).

v. 44-45 **the Holy Spirit fell . . .** “What happened to Cornelius and his companions was manifestly no different from what had happened to the first disciples on the day of Pentecost. How could the ‘faithful from circumcision’ affirm the one and deny the other? They could not” (James D. G. Dunn, *The Acts of the Apostles*, 146). “Peter’s Jewish Christian companions who had come with him from Joppa were astounded by what they saw and heard: Gentiles – those ‘lesser breeds without the law’ – had actually received the same Holy Spirit as Jewish believers in Jesus had already received. How right Peter had been in his new insight into the impartiality of God as between men of one race and another!” (F. F. Bruce, *Commentary on the Book of Acts*, NICNT, 230).

4

APPLY THE TEXT

CENTRAL MESSAGE OF THIS PASSAGE

Proclaim the gospel to everyone without discrimination because everyone who believes in Jesus receives salvation, namely, the forgiveness of sins, confirmed by the reception of the Holy Spirit.

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 the author of this passage want me to *know*?

2. What does the author of this passage want me to *do*?

3. What does the author of this passage want me to *be*?



PARENT CONNECTION

I love the story of Peter and Cornelius in Acts 10. You’ve got a vision, a trance, angels, and cultures colliding all for the glory of God. One of my favorite parts of this story is toward the end when Peter is brought to Cornelius’ house. I love how Peter finally begins to understand that God doesn’t show partiality and neither should he. I love the gospel message. I love how Peter takes the next step and obeys God’s command to preach the message of salvation to the Gentiles. Those are all wonderful things. But what I love most is how Cornelius has gathered his family and friends in expectation of Peter’s arrival. He knew something big was about to happen and didn’t want anyone to miss out. Many of us are praying for friends and family members to know the Lord – kids, neighbors, parents, teachers, coaches, or coworkers. Prayer is undoubtedly the most powerful weapon we have to open the door and introduce them to God. It’s not the only weapon, though. We need to be both invitational and willing to take the next step. Chances are that most people will come if we just invite them. Give friends and family a peek behind the curtain of changed lives by inviting them to church, biblical community, or a special event like a marriage conference. When the time is right and the Holy Spirit prompts, be willing to ask if they are ready to give their life to Christ. While God is in the business of life change, our job is obedience to proclaim His good news. We’re praying you invite someone this week!

What Does The Bible Say?

Read Acts 10:1-48.

1. What method did God use to “speak” to Cornelius and what did He say?
2. What method did God use to “speak” to Peter and what did He say?
3. What message did Peter have for Cornelius and his family and

What Do You Think?

What does it mean to be accepted by God?

What Do You Do?

Pick a country on the map and pray for the people in that country to know and trust in Jesus.

CORE COMPETENCY: Disciple-Making

I multiply godly beliefs, qualities, and behaviors in others to encourage them to grow in Christ.

MEMORY VERSE: Psalm 46:1

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

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.

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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.