



The Scrolls

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

V28 N28

July 12, 2026

POWER AND PURPOSE

"The Promised Savior"

Acts 13:13-52

THIS WEEK'S CORE COMPETENCY

Jesus Christ

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

"God spoke to our fathers by the prophets, but in these last days he has spoken to us by his Son, whom he appointed the heir of all things, through whom also he created the world."

Hebrews 1:1-2



Q?

How did Paul prove Jesus was Messiah and Savior?

The sermons recorded in Acts 1–13 provide the earliest inspired summaries of Christian belief about Jesus. Preached by Peter, Stephen, Paul, and others within a few years of Jesus' death and resurrection, these messages reveal a remarkably consistent understanding of who Jesus was and what God had accomplished through him. Although each sermon addresses a different audience, together they present a unified portrait of Jesus as the promised Messiah, the risen Lord, and the only Savior.

First, the earliest Christians believed that Jesus fulfilled God's promises in the Old Testament. Peter repeatedly declared that Jesus was the Messiah foretold by the prophets (Acts 2:16–36; 3:18–26). His suffering, death, and resurrection were not tragic accidents but the fulfillment of God's predetermined plan. Stephen likewise traced Israel's history to show that Jesus was the culmination of God's redemptive work (Acts 7). Paul, preaching in Pisidian Antioch, emphasized that the promises made to David found their fulfillment in Jesus (Acts 13:23, 32–37).

Second, the resurrection occupied the center of apostolic preaching. Every major sermon proclaims that God raised Jesus from the dead. Peter insisted that death could not hold him because God vindicated him by resurrection (Acts 2:24–32). The apostles repeatedly identified themselves as eyewitnesses of the risen Christ (Acts 2:32; 3:15; 10:39–41; 13:30–31). The resurrection demonstrated that Jesus was truly God's chosen Messiah and the conqueror of death.

Third, the early Christians proclaimed Jesus as exalted Lord. Following his resurrection, Jesus ascended into heaven and was enthroned at God's right hand (Acts 2:33–36). Peter concluded his Pentecost sermon with the declaration, "God has made this Jesus, whom you crucified, both Lord and Christ."

His present reign explained the coming of the Holy Spirit and established his authority over all people.

Fourth, they believed that Jesus alone provides salvation. Peter boldly announced that forgiveness of sins is available through faith in Jesus (Acts 2:38; 3:19). Before the Sanhedrin he declared, "There is salvation in no one else" (Acts 4:12). Peter later told Cornelius that everyone who believes in Jesus receives forgiveness through his name (Acts 10:43). Paul echoed this message, proclaiming that through Jesus everyone who believes is justified from sins in a way the Law of Moses could never accomplish (Acts 13:38–39).

Fifth, the sermons consistently call for a personal response. Hearers are urged to repent, believe, be baptized, and turn to God (Acts 2:38; 3:19; 10:43; 13:38–39). Faith in Jesus is never presented merely as intellectual agreement but as a wholehearted turning to God that results in forgiveness, the gift of the Holy Spirit, and membership in God's people.

Finally, the apostles taught that Jesus will return as God's appointed Judge and King. Peter spoke of the future restoration of all things when Christ returns (Acts 3:20–21), while Paul warned that those who reject God's salvation do so at their own peril (Acts 13:40–41). The exalted Jesus who now reigns will one day consummate God's kingdom.

Taken together, the sermons in Acts 1–13 reveal the core convictions of the first Christians. They believed that Jesus fulfilled Scripture, died according to God's plan, rose bodily from the dead, reigns as Lord, grants forgiveness and salvation to all who believe, and will return to establish God's kingdom in its fullness. These foundational convictions became the heart of the Christian message and remain central to Christian faith today.

Read Acts 13:13-52**Acts 13:26-52**

26 "Brothers, sons of the family of Abraham, and those among you who fear God, to us has been sent the message of this salvation. 27 For those who live in Jerusalem and their rulers, because they did not recognize him nor understand the utterances of the prophets, which are read every Sabbath, fulfilled them by condemning him. 28 And though they found in him no guilt worthy of death, they asked Pilate to have him executed. 29 And when they had carried out all that was written of him, they took him down from the tree and laid him in a tomb. 30 But God raised him from the dead, 31 and for many days he appeared to those who had come up with him from Galilee to Jerusalem, who are now his witnesses to the people. 32 And we bring you the good news that what God promised to the fathers, 33 this he has fulfilled to us their children by raising Jesus, as also it is written in the second Psalm,

"You are my Son,
today I have begotten you."

34 And as for the fact that he raised him from the dead, no more to return to corruption, he has spoken in this way,

"I will give you the holy and sure blessings of
David"

35 Therefore he says also in another psalm,

"You will not let your Holy One see corruption."

36 For David, after he had served the purpose of God in his own generation, fell asleep and was laid with his fathers and saw corruption, 37 but he whom God raised up did not see corruption. 38 Let it be known to you therefore, brothers, that through this man forgiveness of sins is proclaimed to you, 39 and by him everyone who believes is freed from everything from which you could not be freed by the law of Moses. 40 Beware, therefore, lest what is said in the Prophets should come about:

41 "Look, you scoffers,
be astounded and perish;
for I am doing a work in your days,
a work that you will not believe, even if one
tells it to you."

42 As they went out, the people begged that these things might be told them the next Sabbath. 43 And after the meeting of the synagogue broke up, many Jews and devout converts to Judaism followed Paul and Barnabas, who, as they spoke with them, urged them to continue in the grace of God.

44 The next Sabbath almost the whole city gathered to hear the word of the Lord. 45 But when the Jews saw the crowds, they were filled with jealousy and began to contradict what was spoken by Paul, reviling him. 46 And

Paul and Barnabas spoke out boldly, saying, "It was necessary that the word of God be spoken first to you. Since you thrust it aside and judge yourselves unworthy of eternal life, behold, we are turning to the Gentiles. 47 For so the Lord has commanded us, saying,

"I have made you a light for the Gentiles,
that you may bring salvation to the ends of the earth."

48 And when the Gentiles heard this, they began rejoicing and glorifying the word of the Lord, and as many as were appointed to eternal life believed. 49 And the word of the Lord was spreading throughout the whole region. 50 But the Jews incited the devout women of high standing and the leading men of the city, stirred up persecution against Paul and Barnabas, and drove them out of their district. 51 But they shook off the dust from their feet against them and went to Iconium. 52 And the disciples were filled with joy and with the Holy Spirit.

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

- Bracket those whom Paul addresses in v. 26a.
- Circle "salvation" in vv. 26, 47.
- Circle "fulfilled" in vv. 27, 33.
- Circle "raising" in v. 33 and "raised" in vv. 30, 34, 37.
- Circle "today" in v. 33.
- Bracket "blessings of David" in v. 34.
- Circle "corruption" in vv. 34, 35, 36, 37.
- Circle "freed" (2x) in v. 39.
- Circle "a work" (2x) in v. 41.
- Highlight v. 46.
- Bracket "as many as were appointed to eternal life believed" in v. 48.
- Circle "devout women" and "leading men" in v. 50.

What one word would you use to describe the **TONE** of this passage? (i.e., stern, joyful, cautious, etc.)

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. To whom did Paul address his sermon delivered at Antioch?
2. He begins his message with a survey of Israel's history *beginning* with the patriarchs and *ending* with David (vv. 16-23). What purpose did that sketch serve? Explain (cf. v. 23).
3. John the Baptist serves as a *transition* figure. How so? (see v. 23; cf. v. 25).
4. Explain why — according to Paul — those living in Jerusalem and their leaders had Jesus executed.
5. Explain the *contrast* introduced in verse 30.
6. Based on his resurrection, Paul proves that Jesus fulfilled what God promised by quoting three Old Testament passages: Ps 2:7, Isa 55:3 and Ps 16:10. Explain the point of each citation.
7. Explain what verse 39 means.
8. Do you think anyone responded in faith to either of Paul's two Sabbath Day messages? Explain what makes you think so.
9. Did Paul's "turning to the Gentiles" (v. 46) mean that he would no longer preach the gospel to Jews? Explain.
10. **Discussion.** Discuss what you think Luke wants his readers to *know*, *do*, or *be*.

Commentary On The Text

In Acts 13:13-52 Luke records Paul's address to the synagogue at Pisidian Antioch and more. In verses 13-15, he describes the three-to-four-day sailing of Paul and his companions from Paphos on Cyprus to Perga in Pamphylia (v. 13) — where John Mark left them (no one knows why) — and then goes on to describe their difficult 100-mile-journey from Perga to Antioch in Pisidia (v. 14a). "The route was barren, often flooded by swollen mountain streams, and notorious for its bandits, which even the Romans had difficulty bring under control" (John B. Polhill, *Acts*, NAC, 302). When Paul and Barnabas finally arrived at the synagogue at Antioch, Paul was invited to speak (vv. 14b-15).

Verses 16-43 contain what he said to those in attendance (vv. 16-41) and their initial reaction to it (vv. 42-43). "Luke recorded three of Paul's evangelistic messages to unbelievers: here in Pisidian Antioch, in Lystra (14:15-17), and in Athens (17:22-31). This is the longest of the three, though Luke quite certainly condensed all of them. This one takes most people less than a minute to read" (Thomas L. Constable, "Notes on Acts," 2026 ed., 266, soniclight.com/tcon/notes/pdf/acts.pdf).

What Paul said is divided into two paragraphs in the ESV. In the first (vv. 16-25), as did Stephen, the apostle laid an historical foundation for the point of his message — "God has brought to Israel a Savior, Jesus, as he promised" (v.23). Paul *began* with the God's choice of the patriarchs (v. 17) and ended with his choice of David (v. 22), about whom the LORD said: "I have found in David the son of Jesse a man after my heart who will do all my will."

In between Paul declared that: God made his people great (v. 17); delivered them from Egypt (17); gave them the land of Canaan as an inheritance (v. 19); provided them with judges (v. 20); and granted their request for a king by giving them Saul (v. 21). He *ended* with God's choice of David — because as Luke records: "Of his man's offspring God has brought to Israel a Savior, Jesus, as he promised" (v.23). "The promise Paul alludes to is in Isaiah 11:1-16, a messianic passage of special import for Judaism because it speaks of the messiah's descent from David ('A shoot will come up from the stump of Jesse; from his roots a Branch will bear fruit.'). of his righteous rule, of his victories, and of the establishment of his kingdom." Before he arrived, John the Baptist, his forerunner, declared "I am not he. No but behold, after me one is coming, the sandals of whose feet I am not worthy to untie" (v. 25).

In the second paragraph (vv. 26-41), Paul proved from the citation of three Old Testament messianic passages, Psalm 2:7 (v. 33), Isaiah 55:3 (v. 34), and

Psalm 16:10 (v. 35; cf. 2:27), that Jesus was the promised Savior about whom the prophets spoke. However, when he appeared, the people neither recognized him nor understood what the prophets had said (v. 27). And so, ironically they "carried out all that was written of him" (v. 29) by having him executed. He was innocent, yet they crucified him. Afterward, they took him down from "the tree" and laid him in a tomb, thereby confirming that he had actually died. "But God raised him from the dead" (v. 30), proving that "what God promised to the fathers, this he has fulfilled . . . by raising Jesus (vv. 32-33). The resurrection is key to Paul's thesis.

Psalm 2 links Jesus' identity as God's messianic Son to his resurrection for through the resurrection, Jesus was exalted to the Father's right hand and declared to be Lord and Christ (Ac 2:36). Jesus was God's *ontological* son from conception, but he was declared to be God's Davidic, *messianic* son at his resurrection (2Sa 7:14). Isaiah 55:3 links Jesus to the promises God made to David — "Your house and your kingdom shall be made sure forever before me; your throne shall be established forever" — promises that could not be kept apart from the resurrection of David's royal heir (cf. Lk 1:32-33). Psalm 16 was written by David, but the words of verse 10, "For you will not . . . let *your holy one* see corruption," do not refer to him.

In his sermon, Peter declared: "Fellow Israelites, I may say to you confidently of our ancestor David that he both died and was buried, and his tomb is with us to this day. Since he was a prophet, he knew that God had sworn with an oath to him that he would put one of his descendants on his throne. Foreseeing this, David spoke of the resurrection of the Messiah" (Ac 2:29). "Only by virtue of the resurrection of Jesus were the promises to David fulfilled. Jesus is God's Holy One who saw no decay. He is the one who received the sure and holy promises to David. He is the Son of God whose throne is forever" (Polhill, 304).

Verses 44-52 describe what happened a week later after the hardened Jews mustered riotous resistance to Paul. While Paul's message was warmly received — some were apparently converted and others wanted to hear more — the same was not true one week later. On the following Sabbath, the Jews were hardened, and in the presence of a large mixed crowd, jealous Jews pushed back against Paul and "heaped abuse on" him (v. 45 NIV). This marked a turning point in his ministry. Before being forced to leave the city, he boldly told them: "It was necessary that the word of God be spoken first to you. Since you thrust it aside and judge yourselves unworthy of eternal life, behold, we are turning to the Gentiles" (v. 46).

Word Studies/Notes

v. 26a *Men of Israel* . . . “Paul addressed a synagogue consisting of Jewish listeners and devout God-worshipping Gentiles who identified closely with the Jewish faith and looked to the promises given to Israel” (John B. Polhill, *Acts*, NAC, 302).

vv. 26, 47 *Salvation* Paul links the message of salvation to “forgiveness of sins” (v. 38) and to being “freed from everything from which you could not be freed by the law of Moses,” that is, to being justified (v. 39). “The message of salvation is a message of deliverance and enablement, as 13:23, 34-39 shows” (Darrell L. Bock, *Acts*, BECNT, 454).

vv. 27, 33 *fulfilled* A note of fulfillment runs through the entire speech (vv. 27, 33) and the scriptural citations (Ps 2:7; Isa 55:3; Ps 16:10).

v. 33 *raising* Cf. “raising up” (HCSB, NIV). “The expression ‘raising up’ could be connected with God’s bringing Jesus onto the stage of history . . . In the immediate context, however, the emphasis is on the resurrection of Jesus” (Polhill, 303). “Other occurrences of this term [*anastēsas*, a different term *ēgeiren* is used in v. 22 to refer to David being “raised up”] in Acts refer to resurrection (2:24, 32; 10:41; 17:3, 31)” (Bock, 456).

v. 33 *today* Refers to the day of Jesus’ resurrection (Ac 2:32-36). “Jesus was always the ‘Son’ of God ontologically (with regard to His essential being), but God declared Him to be His ‘Son’ when He raised Him from the dead and made Him the Davidic ruler (Ps. 2:7)” (Thomas L. Constable, “Notes on Acts,” 2026 ed., 269, soniclight.com/tcon/notes/pdf/acts.pdf). Put differently, God declared Jesus to be the Messiah, that is his Messianic Son (2Sa 7:12-14). “It was through the resurrection that he was exalted to God’s right hand, enthroned as Son of God, and recognized as such by believing humans” (Polhill, 304).

v. 34 *blessings of David* The quote from Isa 55:3 is closely linked to the following one from Ps 16:10. “Paul now remarks, appealing to the promise of Isa. 55:3, that the resurrection means that the Promised One would not see corruption as part of God’s promise to David . . . God brought Jesus back to life before he decayed. Here the reference to the resurrection leads to the citation of Isa. 55:3 LXX to make the point that the resurrection was the means by which God distributed the promised blessing that were given to David for the people” (Bock, 456).

v. 34, 35, 36, 37 *corruption* Cf. 2:27. “These words of Ps. 16:10 could not refer personally to David for he died

was buried, and ‘saw corruption’ after he had accomplished the will of God in his own lifetime: the one who, in the language of the psalm, was not permitted ‘to see corruption’ was the one whom God raised from the dead – Jesus, thus demonstrated to be the Messiah” (F. F. Bruce, *Commentary on the Book of Acts*, NICNT, 277).

v. 39 *freed* Or “justified” (NET, HCSB, NKJV). “Paul notes that Jesus can provide what Moses and the law could not, namely, justification (v.39) . . . Justification is what Jesus brings, Paul twice uses the verb (*dikaioō*). This is a favorite term of Paul and means ‘declare [someone] righteous.’ This happens in Jesus and not by the law because the law could not justify and make one righteous” (Bock, 458, 59).

v. 41 *a work* “Does this work refer to the resurrection (Pillai 1980: 72-73), the work of God in Christ (Barrett 1994: 652), the preaching of the message (Fitzmyer 1998: 519), or the church’s turning to Gentiles (Schneider 1982: 141)? A combination of God’s work in Christ and the message about it is most likely” (Bock, 461).

v. 46 *turning to the* . . . Cf. Isa 49:6. “The Jews had rejected the gospel that embraces all people without distinction. Paul had to focus his attention on those who were receptive – the Gentiles. Since Jesus was the Messiah who fulfilled God’s promise to the Jews, it was essential to proclaim the gospel to the Jews first (cf. vv. 26,32f.). But the Jews in Antioch had rejected the eternal life that is to be found in Jesus, and Paul had to turn to those who were ‘worthy’ (v. 46)” (Polhill, 307).

v. 48 *appointed, believed* Those who “believed” were “appointed.” The Gk. word *tassō* in other places in Acts, means ‘appoint’ or ‘assign’ to something (Bock, 464). Luke doesn’t imply *causation*; he simply asserts two truths about those who received eternal life: they were “appointed” (cf. “chosen” GNT, NLT; “ordained” RSV; “destined” NRSV Updated Edition) to eternal life, and they believed. “In this phrase we encounter the same balance between human volition and divine providence that is found throughout Acts” (Polhill, 308).

v. 50 *devout women* “Many Gentile women were attracted to the Jewish religion in the Diaspora, attending the synagogues and even becoming proselytes. Just who the ‘leading men’ were whom they incited is not clear. Evidently they were Gentiles who had sufficient social standing or political power to force the departure of Paul and Barnabas” (Polhill, 308-309).



APPLY THE TEXT

CENTRAL MESSAGE OF THIS PASSAGE

As Jews became more hardened and Gentiles became more receptive, Paul determined to focus on preaching the good news – the promises made to David have been fulfilled in Jesus who can forgive – to Gentiles but not to the exclusion of Jews.

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'm about to show my age, so don't laugh. When I first became a Christian, Google was a prototype. If I wanted to look up a specific verse about "compassion," I had to go to the concordance at the back of the Bible and search each listed verse. While it was a long and sometimes arduous process, the rabbit trails led to amazing discoveries. Searching the Bible through a concordance was like a treasure chest with hidden compartments that kept revealing awesome gifts. I have two older Bibles where Genesis has fallen out and colorful highlights, dated notes and scripture underlines cover the pages. Today, we don't even need to carry our physical Bible because we can just take out our phone and in seconds access hundreds of translations or ask Siri the address for that compassion verse. I consider the accessibility of Scripture at my fingertips a huge blessing, but I miss my physical Bible. Seeing the dated prayers for my family above a particular verse remind me of God's faithfulness; I remember when He saw us through my husband's hospital experience and daughter's rough patch of anxiety. There's something special about our physical Bibles that bring us closer to God. So, let's dust it off, sit down with our kids and teach them how to navigate God's Word. Instead of reading your Bible plan on your phone, read the hard copy. Go ahead and underline that word or write a new discovery in the margin. Pick a Psalm and as a family read it together. Model your love and appreciation for God's Word. We're praying for you!

What Does The Bible Say?

Read Acts 13:13-52.

1. What is the good news Paul tells the people?
2. What happens through Jesus?
3. How are people set free from sin?

What Do You Think?

Why did the Jewish leaders choose to stir up the women?

What Do You Do?

The Gentiles were glad and honored the Word of the Lord. This week, honor God's Word – put your Bible in a special place and each day at a specific time read one chapter.

CORE COMPETENCY: Jesus Christ

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

MEMORY VERSE: Psalm 19:1

"The heavens declare the glory of God, and the sky above proclaims His handiwork."

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

- _____ 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.

Tom Bulick (M.A. in Educational Leadership, Eastern Michigan University, Th.M. in Old Testament, and Ph.D. in Bible Exposition, Dallas Theological Seminary). For more than forty years, Tom has served as pastor, faculty member, and administrator. Tom was Vice President for Student Life and Associate Professor of Religious Studies at Trinity Western University (Vancouver, B.C.) from 1986 to 1998 and Spiritual Formation Pastor at Central Bible Church (Fort Worth, TX) from 1998 to 2022. He and his wife Ruth have one son, Zach.

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.

© 2026 Central Bible Church.

Material researched, written and supervised by Dr. Tom Bulick. All Scripture referenced from the English Standard Version unless otherwise noted. This resource is freely distributed and may be copied without permission.



**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.