The Scrolls

Helping **CENTRAL BIBLE CHURCH** Families Belong, Become and Go Beyond V28 N45 November 15, 2026

UNHINDERED

"Almost Isn't Enough"

Acts 25-26

THIS WEEK'S CORE COMPETENCY

JESUS CHRIST

I believe Jesus Christ is the Son of God who became man, died for sinners and rose from the dead.

"*In the past God spoke to our ancestors through the prophets at many times and in various ways, but in these last days he has spoken to us by his Son, whom he appointed heir of all things, and through whom also he made the universe. The Son is the radiance of God's glory and the exact representation of his being, sustaining all things by his powerful word. After he had provided purification for sins, he sat down at the right hand of the Majesty in heaven. So he became as much superior to the angels as the name he has inherited is superior to theirs.*"

Hebrews 1:1-4

Q?

If you were on trial for your faith, how would you plead?

According to the *Open Doors World Watch List of 2026* (opendoors.org/persecution/WWL-2026-International-Advocacy-Report.pdf), more than 388 million Christians endure high levels of persecution and discrimination on a daily basis. That is more people than the entire current population of the United States. Open Doors reports that over 315 million of these believers face "very high or extreme levels of persecution and discrimination for their faith." In 2026 alone, 4,849 Christians have been killed due to their faith. Since 2020, estimates are that over 30,000 Christians have lost their lives for their faith. Many more than 30,000 have been incarcerated or detained since 2020 for the simple fact they claim to be followers of Jesus Christ. In 2026, Open Doors calculates that 13 Christians are killed every day of the year for following Jesus.

The majority of these cases of death and persecution are found in Africa, the Middle East and Asia. Surprisingly, there has been an increase of cases of death and persecution of Christians in Central America. Many totalitarian governments and criminal cartels have attacked Christians as a way of maintaining power and shutting down any perceived opposition.

In many countries the focus of persecution is upon recent converts to Christianity. People who have left a former religion to become Christians are often pressured to renounce any allegiance or devotion to Jesus and are pressured to return to their previous faith. Some who refuse to "reconvert" are killed. Others may be ostracized, stripped of property or inheritance rights, or driven out of their homes or lands because of their refusal to return to a previous faith. Often government officials or departments will turn a "blind eye" to such mistreatment.

Some countries constitutionally promise freedom of religion, but in practice will persecute those who seek to gather and observe "unregistered" or "unapproved" forms of worship, training or discipleship. This type of religious governance often forces Christians to go "underground." Christians will have to hide their gatherings and run the risk of arrest and imprisonment if they are caught in "illegal religious gatherings." If Christians participate in "registered" groups, they will often be closely monitored by cameras and informants.

Jesus said, "If the world hates you, know that it has hated me before it hated you. If you were of the world, the world would love you as its own; but because you are not of the world, but I chose you out of the world, therefore the world hates you. Remember the word that I said to you: 'A servant is not greater than his master.' If they persecuted me, they will also persecute you" (John 15:18-20).

Often persecution of Christians centers around commitment to the person and identity of Jesus. Believing and following Jesus as "the Son of God" who claims to be more than just a teacher or prophet seems to be the pressure point for most persecuted believers. Jesus' claim of divinity offends many other religions as well as atheistic world views that reject all forms of the supernatural. Jesus' claim to divinity conflicts with most polytheists because Jesus' claim to divinity is exclusive. In the New Testament, Jesus is understood to be the only one "Son of God who became man and died for sinners and rose from the dead." Jesus is also objectional to many monotheistic groups because his claims to divinity are misunderstood as claims to there being multiple gods. The Trinity teaches that there is one God, who eternally exists as three distinct persons. Father, Son and Spirit are this one God who exists as these three persons. Many monotheistic groups oppose such an understanding of one God. Atheists, denying all gods, would have difficulty with any religious leader who makes claims to be divine. The identity of Jesus as God is often the flashpoint of persecution.

We should be praying for our fellow Christians around the world who are suffering for their faith in Jesus. We should be sharing our faith in Jesus openly while we can. A day may come when we may face opposition for our belief and following of Jesus. Until then we should take advantage of every opportunity to share.

1 EXAMINE GOD'S WORD

Read Acts 25-26

Acts 26:1-30

So Agrippa said to Paul, "You have permission to speak for yourself." Then Paul stretched out his hand and made his defense:

2 "I consider myself fortunate that it is before you, King Agrippa, I am going to make my defense today against all the accusations of the Jews, 3 especially because you are familiar with all the customs and controversies of the Jews. Therefore I beg you to listen to me patiently.

4 "My manner of life from my youth, spent from the beginning among my own nation and in Jerusalem, is known by all the Jews. 5 They have known for a long time, if they are willing to testify, that according to the strictest party of our religion I have lived as a Pharisee. 6 And now I stand here on trial because of my hope in the promise made by God to our fathers, 7 to which our twelve tribes hope to attain, as they earnestly worship night and day. And for this hope I am accused by Jews, O king! 8 Why is it thought incredible by any of you that God raises the dead?

9 "I myself was convinced that I ought to do many things in opposing the name of Jesus of Nazareth. 10 And I did so in Jerusalem. I not only locked up many of the saints in prison after receiving authority from the chief priests, but when they were put to death I cast my vote against them. 11 And I punished them often in all the synagogues and tried to make them blaspheme, and in raging fury against them I persecuted them even to foreign cities.

12 "In this connection I journeyed to Damascus with the authority and commission of the chief priests. 13 At midday, O king, I saw on the way a light from heaven, brighter than the sun, that shone around me and those who journeyed with me. 14 And when we had all fallen to the ground, I heard a voice saying to me in the Hebrew language, 'Saul, Saul, why are you persecuting me? It is hard for you to kick against the goads.' 15 And I said, 'Who are you, Lord?' And the Lord said, 'I am Jesus whom you are persecuting. 16 But rise and stand upon your feet, for I have appeared to you for this purpose, to appoint you as a servant and witness to the things in which you have seen me and to those in which I will appear to you, 17 delivering you from your people and from the Gentiles – to whom I am sending you 18 to open their eyes, so that they may turn from darkness to light and from the power of Satan to God, that they may receive forgiveness of sins and a place among those who are sanctified by faith in me.'

19 "Therefore, O King Agrippa, I was not disobedient to the heavenly vision, 20 but declared first to those in Damascus, then in Jerusalem and throughout all the region of Judea, and also to the Gentiles, that they should repent and turn to God, performing deeds in keeping with their repentance. 21 For this reason the Jews seized me in the temple and tried to kill me. 22 To this day I have had the help that comes from God, and so I stand here testifying both to small and great, saying nothing but what the prophets and Moses said would come to pass: 23 that the Christ must suffer and that, by being the first to rise from the dead, he would proclaim light both to our people and to the Gentiles."

24 And as he was saying these things in his defense, Festus said with a loud voice, "Paul, you are out of your mind; your great learning is driving you out of your mind." 25 But Paul said, "I am not out of my mind, most excellent Festus, but I am speaking true and rational words. 26 For the king knows about these things, and to him I speak boldly. For I am persuaded that none of these things has escaped his notice, for this has not been done in a corner. 27 King Agrippa, do you believe the prophets? I know that you believe." 28 And Agrippa said to Paul, "In a short time would you persuade me to be a Christian?" 29 And Paul said, "Whether short or long, I would to God that not only you but also all who hear me this day might become such as I am – except for these chains."

30 Then the king rose, and the governor and Bernice and those who were sitting with them. 31 And when they had withdrawn, they said to one another, "This man is doing nothing to deserve death or imprisonment." 32 And Agrippa said to Festus, "This man could have been set free if he had not appealed to Caesar."

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

- Underline each occurrence of "Agrippa."
- Circle each occurence of "Festus."
- Double underline the word "Christian" in v. 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 _____."

2 DIG DEEPER

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

1. What led up to Paul's request to appear before the Emperor Caesar (see Acts 25:1-12)?

2. Who was Festus and who was King Agrippa? How did each relate to Paul's legal case?

3. How did Paul describe himself before his conversion (see Acts 26:1-11)?

4. Describe Paul's miraculous encounter and what he was instructed to do (see Acts 26:12-18).

5. What was Paul's response to this heavenly vision and what was Festus' opinion about Paul's testimony (see Acts 26:19-24)?

6. What was Paul's desire for Festus, King Agrippa and all who heard his testimony (see Acts 26:25-29)?

7. Was Paul's evangelistic testimony to King Agrippa a success or failure? Explain your answer?

8. What do you find interesting or intriguing about Paul's message to King Agrippa?

9. What was King Agrippa's assessment of Paul's testimony (see Acts 26:28-32)?

10. What from Paul's witness in Acts 26 can you incorporate in your own sharing of the Gospel with others?

3 EXPLORE RESOURCES

Commentary On The Text

Acts chapters 25-26 form a climactic, summarizing literary unit in the history of the Acts of the Apostles. Luke for the third time in Acts recounts the conversion story of Paul. Paul's defense before Festus (Acts 25) and King Agrippa (Acts 26) form some of Paul's longest discourses in the book of Acts. In this closing formal testimony, Paul made the case that he was a righteous adherent of Judaism who embraced the full hope of the Jewish Messiah in the resurrected person of Jesus. Luke summarizes many theological themes of the book Acts in Paul's final words to Agrippa. "In effect, it [Acts 25-26] is a Lucan composition, a repetition of the story of Paul's conversion (9:1–30), once again in the form of a discourse, as in 22:3–21. It is the fifth and last defense that Paul makes in Acts, and this is done before a Herodian king and a Roman procurator. Luke depicts Paul thus fulfilling the role of Christ's 'chosen instrument,' who was 'to carry my name before Gentiles and kings, and the children of Israel' (9:15). He bore that testimony before 'Gentiles' in Missions I, II, and III; he carried the word to 'the children of Israel,' often in synagogues (13:5, 14–47; 14:1; 17:1, 10, 17; 18:4, 19; 19:8; 23:6), and now to 'kings' (25:23–26:22)" (Joseph A. Fitzmyer, *The Acts of the Apostles*, vol. 31, Anchor Bible Commentary, 755).

Festus, the proconsul who filled the office of Roman rule in Judea, following in the footsteps of Pilate and Felix, sought to resolve the case of Paul who had been captive in Caesarea for two years under an indolent Felix. Upon entering his new assignment, Festus quickly travelled to Jerusalem to meet with officials there. He invited Jewish leaders from Jerusalem to come to Caesarea to testify against Paul. Such a plan foiled a planned ambush on Paul's life. Festus held a hearing of Paul in Caesarea that resulted in Paul appealing to be heard before Caesar in Rome (Acts 25:11-12). In order to legitimize Paul's Roman appeal, Festus was required to provide credible charges against Paul in order for an appeal to be heard. Festus confessed that he struggled to find such credible accusations against Paul (Acts 25:26-27). To help form a case to appeal, Festus invited a visiting King Herod Agrippa II to hear Paul's case and perhaps explain to him the Jewish case against Paul. Paul shared his testimony before King Agrippa in Acts 26.

The setting of this hearing before King Agrippa was saturated with drama. King Agrippa and his sister Bernice served as examples of palpable religious hypocrisy in stark contrast to Paul's Pharisaical piety. They represented Jewish power and influence but were compromised by corrupt Roman allegiances and personal moral indecencies. King Agrippa and Bernice made a grand "pompous" entrance into this hearing (Acts 25:23) that included many Roman tribunes and prominent people of Judea. In sharp contrast to the affluent King Agrippa and his impressive entourage, a solitary prisoner in chains was set to testify. With great courage and acumen, Paul told his story of faith to the large crowd surrounding King Agrippa. Paul's final official speech in the book of Acts could not be on a larger stage with more drama and anticipation.

Paul's testimony before King Agrippa is shared in three distinct movements. First, Paul recounted his early life as a zealous and righteous Jewish Pharisee. Paul shared that his zeal for the Law motivated him to ultimately persecute Christians (Acts 26:1-11). Second, Paul described in great detail his encounter with the risen Jesus on the way to Damascus to persecute followers of the name and person of Jesus of Nazareth (Acts 26:12-18). From this encounter, Paul detailed the assignment given to him by Jesus to go to both Jews and Gentiles "to open their eyes, so that they may turn from darkness to light and from the power of Satan to God, that they may receive forgiveness of sins and a place among those who are sanctified by faith in me" (Acts 26:18). This summary of Paul's message encapsulated much of the themes of both the Gospel of Luke and the book of Acts. Luke appears to be highlighting the theology of his writings in Paul's final testimony. Third, Paul testified that his message was consistent with the predictions of Moses and the Jewish prophets. They predicted that the Jewish Messiah must suffer, die and rise from the dead (Acts 26:19-23). Paul claimed that he was faithfully proclaiming this messianic message of the Jewish prophets and his life was threatened because of his obedience to this Jewish prophetic message of a risen Jewish Messiah.

Festus, in an interrupting outburst, claimed that Paul was "out of his mind" (Acts 26:24). Paul refuted this charge and boldly asked King Agrippa if he believed this message of Messiah from the Jewish prophets (Acts 26:26-27). King Agrippa deflected Paul's inquiry with a question of his own, "In a short time would you persuade me to be a Christian?" (Acts 26:28). To both a Gentile Proconsul and a Jewish King and all their assembled officials, Paul had testified to the good news of the suffering and risen Savior, Jesus Christ. Though in tattered apparel and prisoner's chains, Paul and his message of the Gospel stood larger than all the pomp and circumstance of his affluent audience.

King Agrippa exited this hearing and entered a private consultation with Festus, admitting that there was no real case against Paul (Acts 26:30-32). After this dramatic testimony, Paul would be sent to Rome to make his appeal to Caesar. The rest of the book of Acts follows Paul to Rome and waits with Paul as he is detained there. There are no more dramatic speeches or long sermons in Luke's account. Paul's message to King Agrippa and the Roman Festus serves as the theological climax of the book of Acts. Paul's intention and desire in his final formal message is that all who hear him would become as he is, a follower of the risen Messiah, Jesus Christ (Acts 26:29).

Word Studies/Notes

25:1 ***Festus*** "Roman procurator (governor) of Judea, who succeeded Felix Antonius and who was succeeded by Albinus. The precise date of Porcius Festus' accession to power is debatable but has been narrowed to sometime between AD 55 and 60. The only sources mentioning Festus are the Book of Acts and the writings of Josephus, a Jewish historian. … Festus ruled wisely and justly in contrast to Felix and Albinus. Sicarii bandits (named after the small swords they carried) who had terrorized the Palestinian countryside were eliminated under Festus' rule. In spite of this, he could not reverse the damage incurred by his predecessor, Felix" (Walter A. Elwell and Barry J. Beitzel, "Festus, Porcius," in *Baker Encyclopedia of the Bible*, 790). Died of an illness in AD 62 (K. O. Gangel, *Acts*, Holman NT Commentary, 414).

25:11 ***appeal*** "A Roman citizen's request to have a judicial matter heard in Rome; formally called the right of *provocatio*. … The appeal to Caesar was one of the fundamental legal rights of Roman citizens. The right seems to have originated to protect Roman citizens against the actions of a local governor. Sherwin-White describes *provocatio* as protection from 'summary punishment, execution or torture without trial from private or public arrest, and from actual trial by magistrates outside Italy' (Sherwin-White, Roman Law, 58). Appealing to Caesar did not necessarily mean that the emperor himself would judge the case, but rather ensured that it would be heard in a Roman court. Once the right was invoked, the magistrate was required to send the citizen to Rome, and the citizen was protected" (Shane Kraeger, "Appeal to Caesar," in *The Lexham Bible Dictionary*).

25:13 ***Agrippa*** "This would be Herod Agrippa II (AD 28–100), also known as Marcus Julius Agrippa. He was the only surviving son of Herod Agrippa I, whose death is recorded in Acts 12:23, and great-grandson of Herod the Great, ruler of the region at Jesus's birth. He ruled over the territory Philip originally received from Herod the Great, and in AD 56 he received even more territory, so that he ruled over the northeastern portion of Herod the Great's empire. … Agrippa II was part Jewish, and so the Roman governor was seeking his help as one with some knowledge about these matters. ... He also was a faithful vassal: later he would side with Rome in the war that led to Jerusalem's defeat in AD 70. One of his sisters, Drusilla, was the wife of the previous Roman governor, Felix. . … Bernice (Julia Bernice), his sister, lived in the palace with Agrippa, after having been a wife to Herod of Chalcis (in Lebanon), who was also her uncle, and to King Polemon of Cilicia. She was a year younger than her brother. It was rumored that she was his incestuous partner. … Later she was mistress to Vespasian and especially to Titus, who desired to marry her but did not because of Roman antipathy to Jews. There is irony in having such a couple sit in judgment on Paul, who, as Luke makes clear, is innocent" (Darrell L. Bock, *Acts*, Baker Exegetical Commentary on the New Testament, 709).

25:23 ***pomp*** "The appearance of Agrippa and Bernice with great pomp to hear Paul speak at a gathering that included 'high ranking officers and the leading men of the city' reminds us of the prediction God made to Ananias that Paul would appear before the kings of the Gentiles (9:15). Though Agrippa cannot himself be called a Gentile, the territory he ruled included many Gentiles. Luke's expression 'with great pomp' may suggest the transitory character and vanity of all the outward show" (Ajith Fernando, *Acts*, The NIV Application Commentary, 594).

26:14 ***goads*** "This was a familiar adage in the Greek world expressing the senselessness of resisting a god. One of the earliest occurrences in ancient literature dates back to the Greek tragedy *The Bacchanals*, written in the fifth-century BC by the Athenian playwright Euripides… 'DIONYSUS: I would sacrifice to the god rather than kick against his [goads] in anger, a mortal against a god.' … Paul's point in including this familiar saying is to emphasize the futility of his actions and to spell out the implications of the question, 'Saul, Saul, why do you persecute me?' That is, his actions in persecuting the followers of Jesus—however honorable and zealous they may have seemed to him at the time—were not only misinformed but were misdirected" (Dean Pinter, *Acts*, The Story of God Bible Commentary, 564).

26:15 ***Jesus*** "Paul's perplexed question makes sense both for a Jew like Agrippa and a pagan like Festus: heavenly revelations (or auditions) remain ambiguous if the person receiving the revelation does not know who is speaking. The fact that Jesus, whose followers Paul has been persecuting, identified himself as speaking from the reality of divine glory means that the Jew with the name Jesus who had been crucified by governor Pontius Pilate, on the instigation of the chief priests, is alive and shares God's glory" (Eckhard J. Schnabel, *Acts*, Zondervan Exegetical Commentary on the New Testament, 1009).

26:28 ***Christian*** "Agrippa blurts out that if Paul keeps talking, he might shortly make him into a Christian. The term is important because it shows a people identified and gathered around the idea of Jesus as the Christ. These are people who identify with Jesus as the anointed one of God. Also interesting is that both uses in Acts appear to be from what other people called them, not self-designations. When those outside saw that what these people believed and preached, it was their connection to the Christ that identified them. This assumes a witness and the carrying out of a mission" (Darrell L. Bock, *A Theology of Luke and Acts*, 309).

4 APPLY THE TEXT

CENTRAL MESSAGE OF THIS PASSAGE

Courageously share the good news of Jesus and how this Gospel has changed your life with whomever God places in your path

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 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

Jesus told Paul to tell others about Him. He specifically told Paul on the road to Damascus that his job was to be a witness to the Jews and Gentiles of the things he had seen Jesus do and the future things to come. This makes me wonder what Paul's spiritual gift was. Did he have the gift of evangelism (presenting the Gospel with clarity)? Or maybe it was teaching (explaining the truth of scripture), prophecy (proclaiming God's truth to both expose sin and strengthen, comport and encourage believers), or faith (trusting God in unusual circumstances)? Maybe it was a mix of all the above, kind of like a good Italian seasoning. Do you know what your child's spiritual gift is? Every believer is given at least one gift that is designed to further the Kingdom. Your child might have the gift of mercy, giving, exhortation (encouragement) or serving. Their job is to give their gift away to make God known to the world; your job is to encourage this gift in them. This week, have your child take a spiritual gifts test (email me for help – stephanie@wearecentral.org). Talk to them about their interest or look for areas of success. If you see a light in their eyes when they're serving with the preschoolers, chances are serving might be a hallmark of giftedness. Pray for them and encourage how God is working in their life. We're praying for you! **Family Challenge:** Have each family member take a spiritual gifts test and share what you learn about your gift at dinnertime.

What Does The Bible Say?	What Do You Think?	What Do You Do?
Read Acts 25-26 1. How did Paul treat Christians? (26:9-11) 2. What was Paul to be a witness of to the people? (26:16-17) 3. To whom was Paul sent to preach? (26:17-18)	Do you think Paul should have gone to trial for professing faith in Jesus?	Who can you share the good news of Jesus with this week? Be on the lookout for a good opportunity, and have a gospel conversation with a friend, neighbor, or person you don't even know.

CORE COMPETENCY: Jesus Christ

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

MEMORY VERSE: Colossians 3:17

And whatever you do, in word or deed, do everything in the name of the Lord Jesus, giving thanks to God the Father through Him.

KidPIXCOUPON

Earn 1 KidPIX Token by completing the CENTRALKids Bible Study on this page and another token by memorizing and reciting the memory verse for this week. Questions: **kids@wearecentral.org**

_____ I completed my Bible Study
_____ I memorized this week's verse
_____ I brought my Bible to church
_____ I brought a friend

CHILD'S NAME _____ GRADE _____ PARENT SIGNATURE _____

OUR CORE COMPETENCIES

CENTRAL BELIEFS

Authority of the Bible (2 Timothy 3:16-17)
I believe the Bible is the Word of God and has the right to command my belief and action.
Church (Ephesians 4:15-16)
I believe the church is God's primary way to accomplish His purposes on earth today.
Eternity (John 14:1-4)
I believe there is a heaven and a hell and that Jesus Christ is returning to judge the earth and to establish His eternal kingdom.
The Holy Spirit (Romans 8:9)
I believe the Holy Spirit convicts, calls, converts and changes me as a child of God.
Humanity (John 3:16)
I believe all people are loved by God and need Jesus Christ as their Savior.
Identity in Christ (John 1:12)
I believe I am significant because of my position as a child of God.
Jesus Christ (Hebrews 1:1-4)
I believe Jesus Christ is the Son of God who became man, died for sinners and rose from the dead.
Life Purpose (Acts 20:24)
I believe I am a steward of God's resources and have been redeemed to participate in His Kingdom purposes for His glory.
Personal God (Psalm 121:1-2)
I believe God is involved in and cares about my daily life.
Salvation by Grace (Ephesians 2:8-9)
I believe a person comes into a right relationship with God by His grace, through faith in Jesus Christ.

CENTRAL VIRTUES

Love (1 John 4:10-12)
I sacrificially and unconditionally love and forgive others.
Joy (John 15:11)
I have inner contentment and purpose in spite of my circumstances.
Peace (Philippians 4:6-7)
I am free from anxiety because things are right between God, myself and others.
Patience (Proverbs 14:29)
I take a long time to overheat and endure patiently under the unavoidable pressures of life.
Kindness/Goodness (1 Thessalonians 5:15)
I choose to do the right things in my relationships with others
Faithfulness (Proverbs 3:3-4)
I have established a good name with God and with others based on my long-term loyalty to those relationships.
Gentleness (Philippians 4:5)
I am thoughtful, considerate and calm in dealing with others.
Self-Control (Titus 2:11-13)
I have the power, through Christ, to control myself.
Grace (Colossians 3:13)
I demonstrate forgiveness, mercy and generosity to others, even when they have offended me.
Hope (1 Peter 1:3-5)
I have a growing anticipation of God's promises and my secure eternity with Him.
Humility (Philippians 2:3-4)
I choose to esteem others above myself.

CENTRAL PRACTICES

Bible Study (Hebrews 4:12)
I study the Bible to know God, the truth, and to find direction for my daily life.
Biblical Community (Acts 2:44-47)
I fellowship with other Christians to accomplish God's purposes in my life, others' lives, and in the world.
Compassion (Psalm 82:3-4)
I seek to serve the last, the least and the lost in my community.
Disciple-Making (2 Timothy 2:2)
I multiply godly beliefs, virtues and practices in others to encourage their spiritual growth in Christ.
Evangelism (Acts 1:8)
I share Jesus with others through personal proclamation and demonstration of the gospel.
Generosity (2 Corinthians 9:6-11)
I gladly give my resources to fulfill God's purposes.
Prayer (Psalm 66:16-20)
I pray to God to know Him, to lay my request before Him and to find direction for my daily life.
Single-Mindedness (Matthew 6:33)
I focus on God and His priorities for my life.
Spiritual Gifts (Romans 12:4-6)
I know and use my spiritual gifts to accomplish God's purposes.
Worship (Psalm 95:1-7)
I worship God for who He is and what He has done for me.

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