

9/9/07

**The Gospel Reached Europe**  
**Acts 16:10-34**

Paul the apostle was the type of individual that didn't remain to long in one place before God began to stir his heart to head out to the mission field once again.

1. He was not a quitter nor irresponsible, he just knew his call.
2. Paul was committed to discipleship evident by the work in Cilicia for about seven years and Antioch for one year, then God called him and Barnabas to go to the Gentiles, in south Galatia.
3. Paul had returned to Antioch from his first missionary journey with Barnabas and both shared what God had done.
4. Paul had gone up to Jerusalem with Barnabas and Titus to contested the Judaizers, who tried to have the Gentiles circumcised, as a requirement for salvation and put them under the law of Moses.
5. Paul and Barnabas had returned to Antioch and gave the good news regarding the decree at Jerusalem, the Gentile did not have to follow the Law of Moses but only four general observances.
6. After some days Paul was prompted to ask Barnabas that both go back to visit the brethren in every city where they had preached the word of the Lord and see how they were doing. Acts 15:36

7. There was a strong contention between Paul and Barnabas over taking John-Mark and the mission outreach is doubled, Barnabas taking John-Mark to Cyprus and Paul taking Silas to south Galatia. Acts 15:37-41

- Now Luke records the outreach of Paul and Silas as they return to the area in the reverse order, going north through Syria, Celicia, the Tarsus range and arriving at Derbe and Lystra. Acts 16:1a
1. When Paul arrived at Lystra he took Timothy as his disciple after circumcising him and delivered the decrees of the Church Council at Jerusalem and the churches were strengthened in the faith and increased in number daily. Acts 16:1b-5
  2. Notice that as they began their journey through Phrygia and the regions of Galatia, God began to guide them by various ways. vs. 6-10
    - a. There nothing stated that the trip was prompted by God yet the internal evidence reveals God was guiding and redirecting them, this was not just Paul's desire.
    - b. That happens often in our lives, we are so unaware God is working and think it is our own doing, until God makes it evident to us.
  3. They were forbidden by the Holy Spirit to preach in Asia as they went south, perhaps Paul had his eyes set on Ephesus but it was not the right time till the third missionary journey. vs. 6
  4. They proceeded north, once again the Spirit of Jesus did not permit them to go into Bithynia. vs. 7

5. They were being directed by God south-west to Troas, the ancient city of Troy, the chief sea port in the north-west of the Aegean Sea for travel between Asia and Europe, where the Lord gave Paul a vision of a man from Macedonia saying, “Come over to Macedonia and help us.” vs. 8-9

In view of this, we want to look at the first converts of Philippi to note the variety of people God saved, which consists of three individual:

- I. The wealthy business woman named Lydia. vs. 10-15
- II. The demon possessed slave girl. vs. 16-22
- III. The suicidal Roman jailer. vs. 23-34

**I. The wealthy business woman named Lydia. vs. 10-15**

**A. The encounter. vs. 10-13**

- 1. The missionaries were obedient to being directed by the Holy Spirit. vs. 10
  - a. They immediately sought a means of transportation to go to Macedonia. vs. 10a-b
    - 1) The three participles in the vision are said to be all periphrastic imperfects, the affect is continuation, there he kept standing, beseeching, and saying, “help us!”

- 2) The plural pronoun “we” appears for the first time in the narrative, indicating the joining of Luke with them and it runs till verse seventeen. Acts 16:10-17, 20:5-15, 21:1-18, 27:1-28:16
- 3) Some believe that Luke was the man in the vision but there is no direct evidence of this.
- b. They were of one accord and fully persuaded that God had called them to preach the gospel to them through the vision. vs. 10c
  - 1) The phrase assuredly gathering “sumbibazo” means to join together, unite or tie together.
  - 2) They understood the prohibitions and the vision to indicate the Holy Spirit’s direction.
- c. Keep in mind that Silas was a prophet. Acts 15:32
- 2. The missionaries travel route is detailed for us. vs. 11
  - a. They sailed from Troas a straight course to Samothrace, an Island between Troas and Philippi. vs. 11a-c
    - 1) Sailed “anago” and straight course “enthudromeo” are nautical terms.
    - 2) Called Poseidon’s Island due to the fact that from the top of Mount Fergari 5,000 feet, the Greek god

- of the waters, earthquakes, and horses, was said to have surveyed the plains of ancient Troy.
- 2) It became a stop-over for ships of trade in the North Aegean, to avoid the dangers of sailing at night.
- b. The trip took them only two days, arriving at Neapolis. vs. 11d
- 1) Neapolis means “new city” and was on the Via Egnatia, which ran east to Byzantium and west to Philippi, then to Thessalonica.
  - 2) This was a distance of about 140 miles or so.
  - 3) The winds must have been favorable for the same trip took five days. Acts 20:6
3. The missionaries came to Philippi. v. 12
- a. The men traveled about ten miles on foot to Philippi.
- 1) The foremost “protos” or first city, meaning of the division of four districts in 168 B.C. an honorary title and then in 146 B.C, it was reduced to a provincial province but the capital was Amphipolis, not Philippi. vs. 12a-b
  - 2) Philippi was captured by Philip of Macedon, fortified it as a stronghold and developed it’s gold mines then naming it after himself

- in 356 B. C. and during Roman times it’s importance was due to its agriculture and commercial strategic location by sea and land.
- b) It was a Roman colony therefore they were citizens of Rome. vs. 12c
- 1) To be used as a fortified outposts.
  - 2) To provide for the poor of Rome.
  - 3) To settle veterans soldiers.
  - 4) They had as autonomous government, exempt from taxes and had all the privileges of citizens in Italy.
3. The missionaries went to a prayer meeting. vs. 13
- a. The day was the Jewish Sabbath. vs. 13a
- 1) The day of Jewish gathering.
  - 2) There had to be at least ten men for a synagogues to be established, there were not enough men.
- b. The place where they met her was the river, where prayer was made. vs. 13a
- 1) Probably the Gangites or Angites, a tributary of the Strymon.
  - 2) During the Babylonian captivity the Jews having no Temple met by the rivers, remembered Zion. Ps. 137:1

- c. The practice of prayer was regular, indicated by the word customarily. vs. 13b
  - d. They sat and spoke to the women meeting at the river to seek God. vs. 13c
- B. The woman Lydia's activities. vs. 14**
- 1. She ran a business as a seller of purple from the city of Thyatira. vs. 14a-b
    - a. The dye of Thyatira was famous throughout the Roman world procured from shellfish at great expense and used for the official toga, a robe like garment.
    - b. The city was located in the Lycus Valley in Asia Minor, where one of the churches mentioned in the book of Revelation. Rev. 2:18
    - c. The woman heard the preaching of the Gospel through Paul and Silas.
      - \* The word heard "akouo", the imperfect tense means she heard them on more than one occasion, she was really listening and kept it up, we get our word acute from it.
  - 2. She worshipped the God. vs. 14c
    - a. The word worshipped "sebomai" means devoted and to revere God.

- b. She was a proselyte, women proselytized more than men because of the requirement of circumcision.
  - 3. She responded to the Lord's conviction as the Lord opened her heart to heed the things spoken by Paul. vs. 14d
    - a. The word open "dienoixen" means to open up wide and complete, this was the Lord's doing.
      - 1) It is used of the deaf man whose ears were open by Jesus. Mk. 7:34
      - 2) It is used of the men on the road to Emmaus, when Jesus opened the Scriptures to them. Lk. 24:32
    - b. She had to heed "prosecho" to give attention and chose to believe the gospel, this was the exercise of her own will to be saved.
      - \* Faith comes by hearing and hearing by the word of God. Rom. 10:17
- C. The evidence of conviction. vs. 15**
- 1. Her household were saved and baptized through her faith in Christ. vs. 15a
    - a. Water again follows salvation.
    - b. Water does not save anyone.
  - 2. Her offer of hospitality was in relationship to her faithfulness to the Lord. vs. 15b-e
    - a. She begged "parakaleo", meaning to call along side.

\* The word is used for God who comforts us. 2Cor. 1:4

b. Her attitude was one of gratitude.

3. Her posture was that she would not take no for an answer. vs. 15f

\* She persuades “parabiazomai”, meaning to compel with great force. vs. 15f

### Illustration

John D. Rockefeller, Jr. , “The poorest man I know is the man who has nothing but money.” #3561

### Application

1. The Bible does not say that rich people can not be saved, it only reveals their own difficulty in trusting God to save them, due to trusting in their own sufficiency or trusting in their money.

a. The rich young ruler rejected the gospel, “Then Jesus, looking at him, loved him, and said to him, “One thing you lack: Go your way, sell whatever you have and give to the poor, and you will have treasure in heaven; and come, take up the cross, and follow Me.” But he was sad at this word, and went away sorrowful, for he had great possessions. Then Jesus looked around and said to His disciples, “How hard it is for those who have riches to enter the kingdom of God!” Mk. 10:21-23

b. Jesus said, “Now he who received seed among the thorns is he who hears the word,

and the cares of this world and the deceitfulness of riches choke the word, and he becomes unfruitful.” Matt. 13:22

c. “But those who desire to be **rich** fall into temptation and a snare, and into many foolish and harmful lusts which drown men in destruction and perdition.” 1Tim. 6:9

d. “Command those who are **rich** in this present age not to be haughty, nor to trust in uncertain riches but in the living God, who gives us richly all things to enjoy.” 1Tim. 6:17

g. “Listen, my beloved brethren: Has God not chosen the poor of this world to be **rich** in faith and heirs of the kingdom which He promised to those who love Him?” Ja. 2:5

2. How important it is for each of us to be sensitive the leading of the Lord, through His Holy Spirit, without respect of person.

a. I think of how God directed me to Alhambra to start a home study.

b. Though I was on staff at a church, it was very evident to me after a while, God was telling me our to Alhambra, March of 1980.

3. One of the greatest mistakes each of us can make is to evaluate the leading or work of God by the size of a work.

a. The Bible study in Alhambra started with three people.

b. George Gutierrez, his wife Rita, her mother Lorain.

- c. But God began to add each week and in June 27, 1980 we had our first church service, at the YMCA on main street, about 78 people came, and the church was established.

\* “For who has despised the day of **small things?**” Zech. 4:10

*God saves wealthy women like Lydia!*

## II. The demon possessed slave girl. vs. 16-22

### A. The encounter. vs. 16

1. A young girl met them as they were going to prayer. vs. 16a-b
2. The young girl was possessed by a demon of divination. vs. 16c
  - a. The spirit of Python the serpent whom Apollo had slain at Delphi had possessed her for divination.
  - b. The young girl was recognized
3. The girl brought her master much profit by fortune-telling. vs. 16d
  - a. The phrase fortune-telling “manteuomai” means to deliverer an oracle by familiar spirits.
  - b. She was being exploited by men.
  - c. Demon only know past and present information not the future.

### B. The young girls activities. vs. 17

1. She followed Paul and the men around. vs. 17a
  - a. Satan loves to intimidate.
  - b. Satan loves to infiltrate.
2. She attempted to identify herself with the work of God. vs. 17b-e
  - a. By identifying them as “The servants of the most High”.
  - b. By identifying the message as the way of salvation, for demons know the believers. Mk. 1:24, Lk. 4:41

### C. The power encounter. vs. 18

1. Paul waited for God’s perfect timing, as she continued doing this for many days. vs. 18a
2. Paul reached the end of his patience. vs. 18b-c
  - a. The contrast is marked by the phrase “but Paul”. vs. 18a
    - \* Paul would not allow the enemy to have anything to do with the Lord’s work.
  - b. The consternation of Paul is marked by the phrase greatly annoyed. vs. 18
    - 1) The phrase “diaponeo” means to displeased and pained for the girl.
    - 2) The word is used for the Sadducees being grieved with the apostles for teaching the people. Acts 4:2

- 3) Paul acted on God's prompting, not his own!
- c. The plural pronoun "us" stops.
- 3. Paul confronted the spirit. vs. 18d-e
  - a. He turned towards the girl but he spoke to the spirit possessing her. vs. 18d
  - b. He commanded the demon in the name of Jesus Christ to come out of her. vs. 18e
- 4. Paul saw God's deliverance of the girl. s. 18f
  - a. The demon came out of her that very hour.
  - b. The gift of discerning of spirits, possibly a word of knowledge and wisdom were in affect.
- D. The consequences of their actions. vs. 19-22
  - 1. The masters of the demon possessed girl responded violently. vs. 19
    - a. The masters who were exploiting this slave girl were outraged when they saw their means of gain was destroyed. vs. 19a
    - b. The masters dragged them into the marketplace to the authorities. vs. 19b
  - 3. The masters accused Paul and Silas before the magistrates. vs. 20-21
    - a. These magistrates "strategos" were Roman praetors, two men given the

- authority to administrate the justice in a Roman colony.
- b. They identified the men as being racially different, Jews. vs. 20a-d
  - 1) Bringing religious convictions as Jews.
  - 2) Yet Rome tolerated the Jewish sect as long that it didn't try to convert Romans but not Christianity.
- c. They were charged first with "exceeding troubling the city". vs. 20e
  - 1) Bringing disorder to the city, disturbing the "Pax Romano", the Roman peace.
  - 2) Rome was vicious to anyone who broke the peace.
- d. They were accused second with teaching contrary customs not lawful for them to receive or observe, being Romans. vs, 21
  - 1) Bringing sedition, teaching customs which were not lawful being Romans.
  - 2) The world is always open to any form of philosophy or perversion but intolerant towards the Gospel.
  - 3) All cases of persecution came from the Jews, except at Philippi and Ephesus.

4. Her masters, the multitudes and magistrates unanimously agreed to punish them. vs. 22
  - a. The crowds turned against Paul and Silas. vs. 22a
  - b. The magistrates tore their clothes off and commanded them to be beat them with rods. vs. 22b
    - \* The officers “rhabdouchos” were the sergeants, lectors, literally the “rod-bearers” who beat them. vs. 35
  - c. Luke and Timothy were not taken.
    - 1) Paul mentions he been beaten with rods three times. 2Cor. 11:25,  
1Thess. 2:2
    - 2) When Satan can not join the work, his second tactic is to bring persecution.

### **Illustration**

A Google search and lists show the money being made by the New Age and self-help books that look to the potential of man by spirit guides and familiar spirits. (p. 102-3)

1. Yoga-66,800,000.
2. Meditation—43,200,000.
3. New Age—35,000,000.
4. Astrology—32,300,000.
5. Tarot—24,300,000.
6. Buddhism—18,000,000.

### **Application**

1. We find ourselves in a similar situation as Paul and Silas in our day, the teaching of the Bible is contrary to our humanistic society and educational institutions that are embracing the New Age.
  - a. Many of these are occult in nature, making contact with demons and spirit guides, dealing with the metaphysical.
  - b. Tara card readings, psychics and prognosticators are sought after in great demand today.
  - c. The dependency on these occult spiritist includes law enforcement to solve crimes, the paranormal is considered as just part of our normal day to day life in America.
  - d. Some Christians are being taken in by the New Age, which the “emerging Church” shares many of the same disciplines and practices as New Agers.
2. The Scriptures are clear on the occult.
  - a. “There shall not be found among you anyone who makes his son or his daughter pass through the fire, or one who practices witchcraft, or a soothsayer, or one who interprets omens, or a sorcerer, or one who conjures spells, or a medium, or a spiritist, or one who calls up the dead. For all who do these things are an abomination to the LORD, and because of these abominations



the LORD your God drives them out from before you.” Deut. 18:10-12

- b. “Beloved, do not believe every spirit, but **test** the spirits, whether they are of God; because many false prophets have gone out into the world.” 1Jn. 4:1

3. The book The Secret, by Rhonda Byrne is based on the New Age concept called the “Law of Attraction”, which means whatever you think — you make happen.”

- a. Ray Yungen, in his book, For Many Will Come In My Name, says the following,
- b. The Australian woman credits Jerry and Esther Hicks and “the teachings of Abraham”, which is described as a large number of spirit guides who collectively go by that name. (P. 103)
- c. Released in 2006 but since she appeared in Oprah Winfrey in 2007, the book soared in sales, Over 3.75 million copies are in print.
- d. She sums up The Secret, listen, “No matter who you thought you were, now you know the Truth of Who You Really Are. You are the master of the Universe. You are the heir to the kingdom. You are the perfection of Life. And now you know The Secret.” (p. 104)

3. Ray Yungen, in the same book, chapter 8 on New Age says the following:

- a. He states that due to our epidemic of rehabilitators, be they broken homes,

violence, abuse, food, alcohol or drug addictions, our society is prime for spiritual deception.

- b. The idea he says is to replace substance and other abuses with “consciousness expansion”.
  - c. Ray Yungen quotes author, councilor and theologian John Badshaw of five New York Times best-sellers. Yungen states Bradshaw says man’s problem is a spiritual one that requires a spiritual remedy. His remedy is the Ancient Wisdom and explains the meditation process. “After such practice you can create a state of mindlessness. This state is called the silence. Once the silence is created, an unused mental faculty is activated. It is a form of intuition. With this faculty one can know God directly. Spiritual masters present a rather uniform witness on this point. They speak of this intuitive knowing variously as “untuitive consciousness,” or God consciousness, or higher consciousness. It is direct union with God.” (p.108)
  - e. Listen to him, “Each of us in his own way is the universe... We are all one... The more we are truly ourselves, the more we are truly Godlike... This consists in manifesting in a fully human way our Godlikeness”.
4. Jesus alone can save any person but He can also save those in the occult and possessed.

- a. Satan is the god of this world, deceiving and taking people captive. 2Cor. 4:4, 2Tim. 2:26
- b. Jesus often cast out demons of many and saved them.
- c. Greater is He that is in you than he who is in the world. 1Jn. 4:4

*God saves demon possessed people like the young slave girl!*

### III. The suicidal Roman jailer. vs. 23-34

- A. The encounter. vs. 23-24
  - 1. The magistrate handed Paul and Barnabas over to a jailor. vs. 23
    - a. They after inflicting many stripes on them, they threw them into prison. vs. 23a-b
      - 1) Their bodies must have been hurting tremendously.
      - 2) The welts and bruising would only worsen.
    - b. They commanded the Jailor to keep them securely. vs. 23c
      - 1) Jailor were usually retired army veterans.
      - 2) The jailor was responsible to keep them secure, at the risk of his own life. vs. 23
  - 2. The jailor obey the orders from the magistrates. vs. 24

- a. He put them into the inner prison. vs. 24a-b
  - 1) There were three levels, the upper flat where light and fresh air was available.
  - 2) The lower flat shut off by with strong iron gates, bared and locked.
  - 3) The lower dungeon was for the condemned to die, damp, dark and filthy.
- b. He fastened their feet in the stocks. vs. 24b
  - 1) Stocks were wooden planks with hole for the feet and hands to be inserted to be shackled.
  - 2) They were very uncomfortable but much more having been beaten with rods.
- B. The apostles activities. vs. 25-28
  - 1. They were worshipping God. vs. 25
    - a. The word “But” marks the sharp contrast between their physical condition and their spiritual condition. vs. 25a
    - b. At midnight the were praying and singing to God, seeking and praising God, not murmuring or complaining! vs. 25a

- c. The prisoners were listening and were probably amazed. vs. 25b
- 2. They were delivered from their chains through divine intervention. vs. 26
  - a. Suddenly there was a great earthquake. vs. 26a
    - \* This was no small tremor but a great “megas” a big one. vs. 26a
  - b. The foundations of the prison were shaken. vs. 26b
    - \* Down to the third level of the prison!
  - c. Immediately all the doors were opened and everyone’s chains were loosed. vs. 26c
    - 1) Lenski says the Greek means the locks no longer held, not just opened.
    - 2) God took this opportunity to give meaning to what they were singing about and the person of Christ!
- 3. They prevented the jailer from committing suicide. vs. 27-28
  - a. The Roman jailer awaking from sleep saw all the prison doors open. vs. 27a-b
  - b. The jailer supposed the prisoners had fled. vs. 27c
  - c. The jailer drew his sword and was about to kill himself, committing

- suicide, for he would have to pay with his life. vs. 27d
- d. Paul called with a loud voice, saying, “Do yourself no harm, for we are all here.” vs. 28
  - \* The word “but” again marks the sharp contrast between the two!
- C. The evidence of conversion. vs. 29-34
  - 1) The jailer called for a light, ran in and fell trembling before Paul and Silas. vs. 29
    - a) His response demonstrated that he was very aware that God was at work, in view of Paul and Silas.
    - b) He knew why they were put in jail, for preaching the gospel and overcoming the power of Satan.
    - c) He saw the power God manifested in releasing all the men from their chains and they were still there.
  - 2) The jailer brought them out of the cell and asked, “What must I do to be saved?” vs. 30
    - a) The pagan understanding of having to do something, works.
    - b) The Roman world was very religious.
    - c) The conviction of the Holy Spirit did this in the jailer’s heart.
  - 3) The jailer was told to simply believe. vs. 31
    - a) He would be saved.

- b) His household would be saved.
  - \* Belief in the lord is individually not by household as some teach!
- c) Because there is no other name given to men under heaven and earth whereby he must be saved. Acts 4:12
- 4. The jailor and his household were instructed in the word. vs. 32
  - \* Because once the Gospel is preached to the unbeliever and excepted then that same Gospel must be taught to him.
- 5. The jailor washed their stripes. vs. 33a
  - a. He had compassion over their wounds.
  - b. He now recognized their innocence.
- 6. The jailor and his house were baptized. vs. 33b
  - a. They were giving a public confession of what had already happened inside their hearts.
  - b. They were saved by believing only.
- 7. The jailor brought them into his own house and fed them. vs. 34a-b
  - a. They were brothers in Christ.
  - b. They were enjoying fellowship in the Lord.
- 8. The jailor rejoiced having believed in God with all his household. vs. 34d-e
  - a. He had the Holy Spirit in him and was manifesting the fruit of the Spirit.
  - b. The joy of seeing all his family saved.

### **Illustration**

In the devotional Bread for each day, June 11 says the following, “As we think of the awesome responsibility that God has given to each of us regarding the communicating of the Gospel, we must see people as the scriptures describe man and the potential of the blood of Christ.

David in his penitent prayer in Psalm 51 after his sin of adultery with Bathsheba and the murder of Uriah her husband, reveals his confidence as well as his incredible understanding about God’s forgiveness to make one clean when he declares that if God cleansed him he would be “*whiter than snow* “. The expression is not mere exaggeration, for though to our eyes snow is perhaps the whitest thing that one can look at, yet every snowflake has at its core a tiny speck of dirt around which its lacy pattern of ice has been formed. In other words, *every snowflake has a “dirty heart!* The blood of Christ and the water of the word cleanses us so that in God’s sight we become “whiter than snow.”

When King Edward VII was still Prince of Wales, he went visiting a country nobleman. The little girl of his host entered the room and climbed upon his knee. Being a sweet Christian she had determined to talk to the Prince about his soul. “Do you like to make guesses?” she asked in her childlike way. “Yes,” he said, with a smile. “Is there something you should like me to answer?” “Please, sir, can

you tell me what is whiter than snow?” The king looked confused and finally had to give up. The little maid with a sweet rebuke in her eyes said, “Oh, Prince, I’m sorry, But every soul washed in Jesus” blood should know that he is whiter than snow!

### **Application**

1. The preaching of the Gospel to be saved is not dependent on ones economic level but grace through faith. Eph. 2:8-9
  - a. The wealthy woman Lydia was of the upper level of society.
  - b. The demon possessed slave girl was of the lower level of society.
  - c. The suicidal Roman jailer was of the middle level of society.
    - \* All new creatures. 2Cor. 5:17
2. The preaching of the Gospel will always be opposed.
  - a. By an attempt to join the work of God.
  - b. By persecution to stop the preaching and to intimidate the preacher.
3. The preaching of the Gospel will always be initiated by God and He will guide His servants.
  - a. We must be sensitive to God’s prompting to move.
  - b. We must be moving for God to guide us.
  - c. We must be patient as God closes doors.
  - d. We must be obedient as God directs us somewhere we had no idea or plans about.

- e. We must be interested more in God’s will and work than our own.
- f. We must realize that God’s leading, though it surely does not promise no opposition, difficulties or dangers.
- g. God wanted Paul to take and preach the Gospel in Europe, where does God want you to take and preach the Gospel at?
  - \* “To the law and to the testimony! If they do not **speak** according to this word, it is because there is no light in them.” Is. 8:20
4. God was directing and guiding the steps of Paul and Silas, all the way.
  - a. God could of kept Paul and Silas from being beaten and thrown in prison but he chose not to, but rather to used them to reach the prisoner, the jailor and his family with the Gospel.
  - b. Do we always interpret personal difficulties and opposition to be of the devil, when in fact God is in them to use us for the benefit of reaching others for the kingdom?
  - c. It is natural for me to think of my rights and what is not fair, without ever considering the leading and will of God!
    - \* God is not willing that any perish. 2Pet. 3:9

***God saves suicidal people like this Roman jailers!***

**Conclusion**

These were the first converts of Philippi revealing the kinds of people God can save.

- I.** The wealthy business woman named Lydia!
- II.** The demon possessed slave girl!
- III.** The suicidal Roman jailer!\_