



# Central Peninsula Church

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Justin Buzzard  
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## How People Change

*SERIES: Philippians: A People and A Place Transformed by the Gospel*

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Roughly 1,950 years ago a decision was made, an act of obedience to God's sovereign will was carried out, that changed the world. Had this decision not been made, we would not be sitting here this morning. This decision, this story, is recorded in our Bibles. And by examining this true story we can gain the answer to a question that everybody's asking today.

Here's the question: How do people change? I don't know if you've noticed, but everybody's asking this question these days. Psychologists, parents, politicians, teenagers, teachers, biologists, and authors all want to know and all want to propose their own answer to this question.

What do you think? What will it take to change your non-Christian relative, your next-door neighbor, your wandering son or daughter? What's going to really change them? Do they need to try harder? Would a long vacation do the trick? A new good influence or two? Maybe a makeover and a new job?

It seems that among today's experts I hear three different answers to the question of how people change. Some say that people change through the intellect, through learning to think differently. Others say people change through having a spiritual encounter. And still others say that a new and powerful experience is needed for someone to change. There's a bit of truth in each of these answers. But to get the whole truth, to put these half-truth answers together, we need to turn to our Bibles.

To find out the ancient answer to our modern question, please turn with me to Acts 16, our doorway into a sermon series on Paul's letter to the Philippians. This is the first sermon of what will eventually be 15 sermons on the book of Philippians. These sermons will come in four different mini-series throughout this next year. You can see more about this on the bookmark that's in your bulletin.

### I. Acts 16:9-10 The Call.

We're in Acts 16 and we pick up the story right in the middle of Paul's second missionary journey. **"And a vision appeared to Paul in the night: a man of Macedonia was standing there, urging him and saying, 'Come over to Macedonia and help us.' And when Paul had seen the vision, immediately we**

**sought to go on into Macedonia, concluding that God had called us to preach the gospel to them"** (vv. 9-10).

Up until these two verses, the disciples of Jesus and the apostle Paul have been spreading the gospel throughout what we now know as the continent of Asia. In Acts 1:8 Jesus had told his disciples that they would carry the gospel from Jerusalem to Judea to Samaria and then to the ends of the earth. Like a rock thrown into a pond, the gospel was thrown into Jerusalem and at this point in the story the gospel has been rippling out through the continent of Asia. But, the ends of the earth remain untouched. Here is one of the most important moves, one of the most important decisions of all time—in the year 50, Paul and his companions cross the Aegean Sea and take the gospel of Jesus Christ to Macedonia, to the continent of Europe. Based on what Paul knew of the world, here on this voyage he was in fact taking the gospel to "the ends of the earth."

Paul did not embark on this journey because he thought it would be a good idea. He went because God called him. See, Paul is a missionary because God is a missionary. Our God is a missionary God. The Bible is a book about God, about a God who is on a mission to redeem his people—to change people, from all continents and nations. All true change begins here, with God's call. Only God can initiate and bring about deep change.

### II. Acts 16:11-12 The City.

Paul wastes no time in responding to God's call. Immediately he and his companions set sail. **"So, setting sail from Troas, we made a direct voyage to Samothrace, and the following day to Neapolis, and from there to Philippi, which is a leading city of the district of Macedonia and a Roman colony. We remained in this city some days"** (vv. 11-12). The rest of the book of Acts, in fact, the rest of Christian history, hinges on the sail-setting-obedience of verse 11. Instead of keeping the gospel contained on the Asian continent, Paul and his companions take a two-day sea journey and arrive on the shores of Europe at the port town of Neapolis. Upon arrival, right away Paul walks 10 miles inland to Philippi, one of the leading cities of the region.

God called Paul to Macedonia, to the continent

of Europe. But where exactly was Paul to go in Europe? Well, Paul was a man who knew how to think and strategize. Paul was a church planter who was very good at his job. Paul's passion was to take the gospel to new peoples and new places. And he accomplished this by taking the gospel not to the country, not to the suburbs, but to the city. Paul believed that by establishing a foothold for the gospel in large city centers, the rest of the region would soon be impacted.

Therefore, Paul goes to Philippi—one of the largest and most influential cities in the area. Philippi was a city that was over 400 years old. It had been founded by and named after Philip of Macedonia. You haven't heard of Philip before, but you've heard of Philip's son: Alexander the Great. Philip had a great son and a great city. The text tells us that Philippi was also a Roman colony, meaning that Philippi enjoyed all the rights and privileges of the great city of Rome. Philippi was not a province of Rome, under the occupation of Rome. Philippi was a colony, a sister city, of Rome. And Paul believes that in this historic, thriving metropolis, situated near the coast and centered on the main Roman highway system, that here he can best fulfill his God-given calling to preach the gospel in Europe. Paul was right. From this beachhead, Paul and the gospel will go all over Europe—to Thessalonica, to Berea, to Corinth, and to Rome.

### III. Acts 16:13-15 The First Conversion.

Verse 12 tells us that Paul remains in the city for "some days." Paul spends his time getting to know the city. He learns its culture. He gets to know his audience. Wisely, Paul gets to know the city before he preaches in the city. **"And on the Sabbath day we went outside the gate to the riverside, where we supposed there was a place of prayer, and we sat down and spoke to the women who had come together"** (v. 13).

Paul waits until the Sabbath day to make any major moves. Paul had studied up on when and where he would have the best shot of seeing lives changed. Paul's normal strategy was to first teach the gospel at the local synagogue. But this city doesn't have a synagogue. For a synagogue to exist, you needed at least ten Jewish men. Evidently, this pagan city doesn't have that many Jewish men. And so on the Sabbath, Paul goes, sits down, and speaks with a group of praying women outside the city gate.

CPC, we need to learn from Paul. We too need to know our cities and prayerfully discern where God might be calling us to do some ministry outside of the gate. It's because of Paul's missionary example that as

a twenties group, on a regular basis we go out to, sit down, and speak with other 20-somethings at BJ's restaurant. On Thursday nights BJ's is full of 20-somethings who need Jesus. It's a location here in our city that's outside of the normal ministry gate, but it's a place where we have a good shot at changing lives. If you think of it, pray for us in our mission there.

So, as a traveling Jewish rabbi who had been transformed by Jesus, Paul sits down with this group of women and preaches the gospel. He proclaims the message that the long awaited Messiah of Israel has now come, that the Old Testament Scriptures have been fulfilled in Christ. "Christ," remember, is the Greek translation of the Hebrew word "Messiah." Paul shares the good news that Jesus the Messiah, the Christ, has come and lived the life we couldn't live and has died the death we should've died.

According to verse 10, Paul came to Philippi to do one thing: preach the gospel. This was Paul's passion. In 1 Corinthians 9:16 Paul says, "Woe to me if I do not preach the gospel." Every preacher ought to feel this verse.

Paul didn't come all this way to teach morality, self help, or five steps to a better self image. Paul didn't come to tell these women that if they just tried a little harder they could change into really good, really happy people who live a purposeful life. Paul didn't come to preach a purpose driven life; he came to preach a gospel driven life.

This is the key to all change: the gospel. The gospel is how people change. And out of this crowd, we learn that one woman responds to the gospel and is changed. Her name is Lydia. She is the first of three people, three very different people, who are changed, who are converted, here in the city of Philippi by the gospel of Jesus Christ.

The three characters we're about to encounter couldn't be more different. They're different racially, socially, spiritually, and culturally. Yet the gospel changes all three of them. This is great news. The gospel, my friends, changes all types of people. The gospel doesn't just change the people you think are changeable—it also changes the people you think are least likely to ever change.

So, we begin with Lydia. **"One who heard us was a woman named Lydia, from the city of Thyatira, a seller of purple goods, who was a worshiper of God. The Lord opened her heart to pay attention to what was said by Paul. And after she was baptized, and her household as well, she urged us, saying, 'If you have judged me to be faithful to the Lord, come to my house and stay.' And she prevailed upon us"** (vv. 14-15).

This is what we know about Lydia. Lydia's a woman. She's from the city of Thyatira—an industrious city on the other side of the Aegean Sea, back in Asia. So, Lydia is an Asian from Thyatira. She's also a "a seller of purple goods." She's a businesswoman. Presently she's an immigrant in Philippi, working on an international business visa. Lydia's a wealthy business woman. She didn't earn her wealth from the .com boom; she made it big in the fashion industry. She heads up an operation that sells purple cloths and clothing—a very luxurious product in that day. She's got a home back in Thyatira, otherwise the text wouldn't tell us that she's from this city, and she's got a second home, probably in the ritzy district of Philippi, as verse 15 tells us. If Philippi were our Peninsula, Lydia's place is in Hillsborough.

Lydia's also a "worshipper of God." She's a Gentile who's seeking the God of Israel. But this isn't enough. The good business, the wealth, the two homes, a little bit of God seeking—and Lydia is still empty. She's successful, but she's empty. She's lived her high class Hillsborough life, but it's not enough. The alterations she'd tried to bring about in her life didn't deliver the change she was looking for. Do you know anyone like this?

But on this particular morning, Lydia is changed from the inside out. She'll never be the same. The Lord opens Lydia's heart to "pay attention" to Paul's words. By the grace of God, Lydia pays attention, her heart is opened, she believes in Jesus.

Now, notice how Lydia is changed. Lydia has an intellectual conversion. The word "heart" here, in the Greek, is a big, comprehensive word that means the seat of your whole way of thinking and looking at life. In this first of three conversion stories, we have an intellectual conversion—a woman who is changed by listening to, paying careful attention to, a message. Now each of the three people we're looking at this morning are changed by the same gospel, a message that affects change in the whole person—mind, heart, and spirit. Yet for each of these three characters the emphasis, the means, the way in which the gospel gets a hold of them and changes them, is different. For Lydia, the target of change is the intellect.

The gospel message is an intellectually powerful message. It changed Lydia of Philippi and it changes Lydia's of the Peninsula. Maybe this morning some of you are like Lydia. You came here looking for a place to do a little prayer and fix a few of your problems. And maybe right now the Lord is opening your heart to pay attention and bring about not a little fix in your life, but an eternal change. If that's you, keep paying attention.

#### IV. Acts 16:16-18 The Second Conversion.

Now, a second person, a very different person, is changed in Philippi. It happens while Paul is on a walk. **"As we were going to the place of prayer, we were met by a slave girl who had a spirit of divination and brought her owners much gain by fortune-telling. She followed Paul and us, crying out, 'These men are servants of the Most High God, who proclaim to you the way of salvation.' And this she kept doing for many days. Paul, having become greatly annoyed, turned and said to the spirit, 'I command you in the name of Jesus Christ to come out of her.' And it came out that very hour"** (vv. 16-18).

We know five facts about this second character. First, we know she's a girl. Lydia was a woman; this one's a girl. Second, she's a slave. Lydia was wealthy. Lydia ran a business and owned two homes, but this slave girl doesn't even own herself. This girl's poor. She doesn't live in Hillsborough. She sleeps on a piece of cardboard under an overpass. Third fact, Lydia was from Asia, but we don't know where this anonymous girl is from. Most scholars think she was a Greek because of the vibrant slave trade that operated in Greece. Fourth, the no-name girl has a spirit of divination that her owners exploit for a profit. She has a demonic spirit. This shouldn't surprise us. Philippi was a city teeming with false worship. Here in this metropolis, a host of Greek and Roman gods were worshiped: Dionysus, Apollo, Zeus, even Ceaser himself—all of these pagan gods and many others, were worshipped in Philippi. This girl is just one of thousands of Philippian residents living a very dark spiritual life. And, fifth fact, this girl is... annoying. Notice that Paul doesn't interact with this girl because he's "moved with compassion" or "deeply concerned," no, he's simply "annoyed." Even annoying people have hope for being changed!

The text doesn't explicitly say this slave girl is converted, but it implicitly says that. Most commentators believe, as do I, that the exorcism of this girl's demonic spirit, being sandwiched between the story of Lydia and the upcoming story of the jailer, is also this girl's conversion. And what a conversion, what a change, this is. Lydia of Hillsborough needed an intellectual conversion. But the girl without a name needs something different. She's poor and desperate. She's a slave. She's lived a life of being exploited. She needs a spiritual encounter. See, conversion happens differently for different people. Lydia needed to listen and have her mind opened up to the gospel. But this Philippian needs someone to say: "evil spirit, I command you in the name of Jesus Christ to come out of her!" God breaks into this girl's life through a

radical spiritual encounter. That's how she changes. And through this change, through this exorcism, the city of Philippi catches a glimpse of the reality that the spirit of Jesus is stronger than the false spirits and gods that have been a part of city life for a very long time.

Just like Philippi, our Peninsula is full of people like this slave girl—people who are being physically and spiritually exploited and need an encounter with the gospel. Do you love people like this? Do you have a heart to see people like this changed? For such people, an intellectual Bible seminar won't do. They need a spiritual encounter. Their dark spirit must be cast out for them to even begin to think straight or begin to listen and pay attention as Lydia did.

#### V. Acts 16:19-24 The Prison.

**“But when her owners saw that their hope of gain was gone, they seized Paul and Silas and dragged them into the marketplace before the rulers. And when they had brought them to the magistrates, they said, ‘These men are Jews, and they are disturbing our city. They advocate customs that are not lawful for us as Romans to accept or practice.’ The crowd joined in attacking them, and the magistrates tore the garments off them and gave orders to beat them with rods. And when they had inflicted many blows upon them, they threw them into prison, ordering the jailer to keep them safely. Having received this order, he put them into the inner prison and fastened their feet in the stocks” (vv. 19–24).**

The story continues. When the slave girl's demonic spirit left, so did her owner's income. The exorcism had economic consequences. So the girl's owners “seize” Paul and Silas and “drag” them into the marketplace. Paul's other traveling companions, Timothy and Luke, are left alone because they're Greeks. But Paul and Silas are Jews. Here we have a window into the racism of the city. The racist owners say, “these men are Jews, but we are Romans.” Here's the beginning of anti-Semitism in Europe. In verse 19 we learned that the owners' issue with Paul was economic, but in front of the city leaders they present the issue as a racial and religious one.

Paul and Silas are falsely accused. They're accused of disturbing the city when, in fact, Paul is there for the good of the city, to transform and bless the city. This is what Christians are called to do. Do you love your city? Like Paul, we too are to be a people who want to see our cities flourish. We ought to work and live for our cities' good. But, just like in Philippi, some may misunderstand our presence in the city. As we love our cities with the gospel, we may very well be accused of disturbing the city.

Paul suffers for his gospel work in the city. Look at

verses 22 & 23: Paul is “attacked,” his garments are “torn,” he's “beaten,” he receives “many blows,” and he's “thrown into prison.” Paul's voyage across the sea didn't bring him to a coastal paradise, it brought him to a coastal prison. And thrown in prison, the jailer doesn't merely watch over Paul and Silas. He goes beyond his orders and puts them into the inner prison and puts their feet in stocks. The situation couldn't be more bleak. It's “midnight,” they're in the “innermost” cell, and their feet are in “stocks.”

#### VI. Acts 16:25-34 The Third Conversion.

**“About midnight Paul and Silas were praying and singing hymns to God, and the prisoners were listening to them,...” (v. 25).** Paul himself is a radically changed man. In his earlier life Paul had been a man seeking to put Christians in prison. Now Paul's put in prison because he's been seeking Christians. And what does he do in prison? Paul sings. Paul and Silas sing songs in the night.

The whole prison is listening to these men sing songs in the night, and if you've ever heard Christian men sing songs in the night, especially while in the midst of suffering, then you know what a powerful experience that is. Listening to this, all of a sudden verses 26 and 27 happen.

**“...and suddenly there was a great earthquake, so that the foundations of the prison were shaken. And immediately all the doors were opened, and everyone's bonds were unfastened. When the jailer woke and saw that the prison doors were open, he drew his sword and was about to kill himself, supposing that the prisoners had escaped” (vv. 26–27).** Under Roman law, if prisoners escaped under this jailer's watch, the jailer would be punished by death. Earlier, the jailer had been having a pretty good day. He's a Roman citizen. He's got a good blue collar job at the local jail. He's a state employee with a decent wage and a nice retirement plan. He's got a three bedroom house in South City and two new prisoners whose lives rest in his hands. But now, with a sudden turn of events, the jailer is having a very bad day. An earthquake strikes, the prison doors are opened, and assuming all is lost, the jailer decides to take his own life, rather than letting his boss take it for him. This man appeared to have a decent life, but suicide was just one earthquake away.

But there's more to the story.

**“But Paul cried with a loud voice, ‘Do not harm yourself, for we are all here.’ And the jailer called for lights and rushed in, and trembling with fear he fell down before Paul**

and Silas. Then he brought them out and said, ‘Sirs, what must I do to be saved?’ And they said, ‘Believe in the Lord Jesus, and you will be saved, you and your household.’ And they spoke the word of the Lord to him and to all who were in his house. And he took them the same hour of the night and washed their wounds; and he was baptized at once, he and all his family. Then he brought them up into his house and set food before them. And he rejoiced along with his entire household that he had believed in God” (vv. 28–34).

Paul stops the suicide. The tables have been turned. Earlier in the day, the jailer had the prisoners’ lives in his hands, but now the prisoners have the jailer’s life in their hands. And prisoner Paul treats the jailer with grace.

Trembling at this act of grace, the broken man asks the question. He asks, on a deeper level, the question everyone’s asking today: how can I change? He asks how he can be saved. You can’t ask a more important question. Earlier in the day the jailer didn’t think he needed any change. Now he trembles for change. He trembles for salvation. Lydia had an intellectually oriented conversion. The slave girl had a spiritual encounter. This man is having an experience. He’s experienced men singing songs in the night, a great earthquake, a brush with suicide, and now he experiences grace from a prisoner.

Paul stops the suicide and answers the question. Matter of factly, Paul tells the jailer to believe in the Lord Jesus. Intellectual Lydia needed to sit and listen to a talk about Jesus. Spiritual slave girl needed to have a spirit cast out in the name of Jesus. But, the pragmatic jailer needs to simply be told what to do: believe in Jesus. Paul says: “this is what you must do to be saved, you must believe in the one who already did it all, the one who laid down his own life so that you don’t have to lay down your life.” The jailer hears this and believes. I wish I could preach sermons like that. Paul now carries on a midnight Bible study with the jailer’s whole household and they too are saved. The jailer’s bad day has actually turned out to be a very good day.

Do you know that our Peninsula is full of people just like this jailer—living the blue collar life, thinking they’re doing just fine, but then an earthquake strikes and all seems lost? These people need a concrete experience of the gospel if they’re to change. They need to experience people who sing songs in the night, who return evil with grace, and who are bold enough to answer questions and say it like it is: to be saved, to change, you must believe in the Lord Jesus Christ.

## VII. Philippians 1:1-2 The City Conversion.

Here in Philippi Paul preached the gospel to three very different types of people. And these three unlikely converts, along with Lydia and the jailer’s households, now form the first church of Philippi. Paul didn’t let these changed people remain solo. He gathered them together in a local church. In verse 40 we see that Lydia’s house has become the meeting place of the church.

The Christian life is not a solo life, it’s a shared life. God’s plan for saving the world is not through an individual believer or two, but through the church. The church is God’s great plan, and he doesn’t have a plan B. It’s only in the church that people who ordinarily never meet—Lydias from Hillsborough, anonymous slave girls from under the overpass, and jailers from South City—only in the local church do these different types of people come together.

Ten years after first preaching the gospel in Philippi—ten years after planting the Philippian church with these three changed people—Paul writes a letter. It’s now about the year 60 and Paul’s in prison, probably in Rome. From prison, Paul writes to the city in which he was formerly imprisoned. When Paul was a prisoner in Philippi he sang songs. Now as a prisoner in Rome, he writes his most joy-saturated letter to his favorite church.

This is Paul’s last letter to a church. He will write one more letter to a person—2 Timothy, but this is his last to a church. And this is how this last letter begins. **“Paul, an apostle of Christ Jesus by the will of God according to the promise of the life that is in Christ Jesus, To Timothy, my beloved child: Grace, mercy, and peace from God the Father and Christ Jesus our Lord”** (vv. 1-2).

Notice that Paul calls the Philippians “saints.” Lydia, the slave girl, the jailer, and now many others—they’re all saints! The word saints means “holy ones.” These Philippians are a company of saints, of holy ones. When you become a Christian, you become a saint. Yes, you still sin, but God views you through the blood of his son and he considers you a holy saint. So, I’m preaching this morning to saint..., saint..., and saint... This is a change that only God can bring about. This is the type of change that, whether they know it or not, the people of our Peninsula are desperate for.

Absorb the fact that now Paul is writing to a whole church of saints at Philippi. Paul addresses a whole church of saints who are “in” Christ Jesus “at” Philippi. Notice that double designation. These saints are both “in” Christ and “at” Philippi. You’re always a saint somewhere. You can’t just be a saint “in” Christ, you’re also a saint “at” Philippi, or “at”

Foster City or “on” the Peninsula. Philippi is a different place from ten years earlier. It’s changed. It’s a city full of saints. See, the gospel doesn’t just change people, it also changes places. It changes cities. The gospel changes sinners into saints and it changes pagan cities into church cities. Philippi went on to become a major metropolis of Christianity. And this is what I want for our Peninsula.

Since I’ve arrived here I’ve been saying this to the twenties group over and over again. I’ve been telling these 20-something saints that if the Peninsula doesn’t begin to change as we exist “in” Christ and “on” the Peninsula, then there’s a massive problem. If where we live isn’t changing, then we’re forgetting the gospel. But if we remember the gospel, live the gospel, and proclaim the gospel, then the people we know and the places we go will begin to change. The gospel is still, and always will be, that powerful and that compelling.

Verse 2, to these Philippian saints, Paul writes his standard greeting: “grace to you and peace.” Paul reminds the Philippians that the gospel that started their change and now sustains their change is all about God’s grace and peace.

Our study of Philippians will remind us of this “grace and peace” gospel. Philippians is a book about a people and a place changed by the gospel. It’s a book that’s about the last four words of verse 2: “the Lord Jesus Christ.” The name Christ shows up 37 times in this short, four chapter letter. The name “Christ” appears 17 times in this first chapter alone! Once every two verses it’s: Christ, Christ, Christ, Christ.

We will learn a lot from our study of Philippians. We’ll learn the reasons Paul wrote this letter, that he wrote to thank, encourage, report to, and challenge the believers in Philippi. We’ll learn the main themes Paul deals with in this letter: joy, humility, hope, unity, witness, growth, suffering, and contentment. This letter covers most of the major Christian doctrines. But, fundamentally we will be learning about Christ. Philippians is a book about Christ—about glorifying Christ, following Christ, knowing Christ, and enjoying Christ.

## CONCLUSION

So, how do people change? How do cities change? Many years ago Paul knew the answer—people and places change through the gospel of Christ. All these years later we still remember Philippi and the letter Paul wrote to the Christians in this city. The gospel didn’t stay confined to Philippi. It didn’t stay confined to the Asian continent or to the European continent. It’s gone out to all continents. It’s come to our continent. And today, the gospel of Christ is still on the move, changing us and changing our Peninsula.

This sermon series will change us. It will teach us

more about what it means to be a church that glorifies, follows, knows, and enjoys Christ. And as we’ve now set sail for Philippi, let me close by giving you three challenges to keep in mind as we navigate this book over the course of this next year.

First, believe that true change happens today the same way it happened in Paul’s day—through the power of the gospel. Yet remember that gospel change happens in different ways for different people. Some of your non-Christian loved ones will be transformed by an intellectual conversion, some by a radical spiritual encounter, and some through listening to you sing songs in the night. So, please remember that according to the biblical blue print, there’s great variety as to how gospel change actually takes place in people’s lives.

Secondly, throughout this sermon series I want you to feel hope. Philippians gives us great reason to be full of hope for our friends and our cities. I’m so encouraged by what we’ve studied this morning. I can have hope that all types of people can be saved. The power of the gospel is stronger than my faulty analysis of how beyond hope people are. My intellectual friend Adam, who I’ve been praying for and sharing the gospel with for over 10 years, there’s hope that one day God will open his heart to pay attention to the gospel, like he did for Lydia. My mentally sick grandma, there’s hope that in the name of Jesus, her evil spirits will be cast out, as were the slave girl’s. And my friend Pierce, the blue collar bar tender. I’ve prayed for him many times. There’s hope that when the earthquake comes in his life, he might ask the most important question: What must I do to be saved? This sermon series ought to give us hope. I want you to feel this. I want you to feel hope.

Third and finally, as we sail in the Christ-centered waters of Philippians, I challenge you to examine if God might be calling you to obey a fresh ministry vision. For Paul, obedience meant a boat. To obey God’s call Paul had to get in a boat and set sail for Philippi. For you, obedience might simply mean beginning to pray regularly for your city, or beginning to live on the lookout for opportunities to talk about the one who Paul loved to talk about, or maybe you’re being called to move into a new neighborhood where you can be more effective for the Kingdom. Soak in Philippians and see if Christ might be giving you a new vision for how you can be involved in changing a people and a place with the gospel.

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