

Celebrating Sacred Joy
i.e., Supernatural Biblical-Spiritual Joy
Part 14

(Points I. and II. and all sub points see previous note sheets)

III. **Why** Is It Important for Believers to **Attain** and **Maintain** and **Manifest** Supernatural Biblical Spiritual Joy

[Points A. through C. and all sub points see previous note sheets]

D. Because It **Enhances** the **Quality** of One's Earthly Life and Spiritual Life cf Acts 5:29-42; 16:21-34; 2 Cor. 7:1-4; Philipp. 1:25; 4:4 cf 4:11-13; 1 Thess. 1:6; Heb. 10:32-34

[Points 1. through 3. and all sub points see previous note sheets]

4. **Conversion** of the Jailer and His Family cf Acts 16:30-33

“And brought them out, and said, Sirs, what must I do to be saved? And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house. And they spoke unto him the word of the Lord, and to all that were in his house” Acts 16:30-32

“And he took them the same hour of the night, and washed their stripes / wounds and was baptized, he and all his immediately.” Acts 16:33

[Points a. through c. and all sub points see previous note sheets]

d. The Jailer's **Question**: 'What must I do to be **saved**?'

- 1) The Jailer's Question Places **Strong Emphasis** on What **Work He** Must Continue to Do: the Word '**Do**' Is the Translation of the Greek Verb (ποιέω) English Transliteration **poieo** in the Present Tense Expresses the Thought of **Human Activity** and Can Mean '**to Work**' cf the Word is Used in *The Septuagint* in Ru. 2:12 and Means '**Work**'; the Word is Also Used in Mt. 20:12 Where It Is Translated '**Work**'; in Acts 16:31 the Word Conveys the Jailer is Thinking He Can Be Saved by His **Work(s)**
- 2) What Did the Philippian Jailer **Mean** by the Words **Be Saved**? the Word '**Saved**' the Greek Verb (σώζω) English Transliteration **sozo** Is Used in The New Testament to Express **Four** Different **Kinds** of Salvation
 - a) The Word May Denote Deliverance or Salvation from Literal Physical **Enslavement** cf Jude 5

- b) The Word May Denote Being Saved from a Physical **Affliction** or an **Illness** cf Mt. 9:21, 22; Mk. 5:23, 28, 34; Mk. 6:56; 10:52; Lk. 7:50; 8:36, 48, 50; 17:19; 18:42; Jn. 11:12; Acts 14:8-9; James 5:15
- c) The Word May Denote Deliverance from **Physical Harm** and / or **Death** cf Mt. 8:25; 14:30; 24:22; 27:40, 42, 49; Mk. 3:4; 13:20; 15:30, 31; Lk. 6:9; 23:35, 37, 39; Jn. 12:27; Acts 27:20, 31; Heb. 5:7
- d) The Word May Denote **Spiritual Salvation** the **Forgiveness** of Sins and **Deliverance** from the Condemnation and Wrath of God for Sins and the gift of **Everlasting Life** with God in His *Eternal Kingdom* cf Mt. 1:21; 19:25, 29; 25:46; 26:38; Mk. 10:26, 30; Lk. 1:77; 8:12; 13:23; 18:26, 30; Jn. 3:7; 15-16, 18; 36; Jn. 4:14, 36; 5:24, 34; 6:27, 40, 47, 54, 68; 8:24; 10:9, 28; 11:25-26; 12:47; 17:2-3; Acts 2:21, 38, 40, 47; 4:12; 10:43; Acts 11:14; 13:38, 48; 15:1, 11; 26:18; Rm. 4:7-8; 5:9-10; Rm. 5:21; 6:23; 9:27; 10:9-11; 13; 11:14, 11:26; 1 Cor. 1:18, 21; 3:15; 5:5; 7:16; 9:22; 10:33; 15:2; 2 Cor. 2:15; 2 Cor. 4:17, 18; 5:1; Gal. 6:8; Eph. 1:7; 2:5, 8; Col. 1:13-14; Philipp. 1:28; 3:20-21; 1 Thess. 1:10; 2:13, 16; 2 Thess. 2:10; 1 Tim. 1:15, 16; 2:4; 4:16; 6:12; 2 Tim. 1:9; 2 Tim. 2:10; Titus 1:2; 2:11; 3:5-7; Heb. 5:9; 7:25; 9:12, 15; Heb. 13:20; James 1:21; 2:14; 4:12; 5:20; 1 Pet. 1:3-5; 1 Pet. 3:21; 4:18; 5:10; 2 Pet. 1:11; 1 Jn. 2:2, 12, 25; 5:11; 1 Jn. 5:13, 20; Jude 21, 23; Rev. 1:5; 21:1-7; 22:1-6
- 3) In the Context of Acts 16:30 Because of the **Idolatrous Cultural** Environment in Which the Jailer Grew Up and Lived, I Believe When He Asked, *'What must I do to be saved'* He Was Focused on and Concerned with a **Perceived** Need and His Primary Thought Was What Must I Do to Be **Delivered Physically** from *the Wrath* of Paul and Silas' God and Possibly with a Secondary Thought of Obtaining **Whatever** Salvation the Slave-Girl Said They Were Proclaiming Their Most-High God Offered
- a) It Is Highly Probable That the Jailer's **Mind-set** Concerning Earthquakes **Concurred** with the Prevailing Attitude of That Time: Earthquakes Were a Sign That the Government and/or the People Had angered a god or gods and Action Needed to be Taken by the Government and/or the
- b) It Is Possible Maybe Even Probable the Jailer Believed the Caning and His Thrusting Paul and Silas into the Inner Prison and in Locking Them in Stocks **Angered** their God

- c) It Is Highly Probable the Jailer Thought the Earthquake Was a **Manifestation** of the Anger of the God of Paul and Silas in **Response** to Their Praying, Singing, Praising Their God
- d) It Is Possible, Maybe Close to Probable the Jailer Was Concerned That His Casting Paul and Silas into the Inner Prison and Securing them in Stocks Might Cause the God of Paul and Silas to **Execute Awful Revenge** upon Him
- e) It Is Possible, and Maybe Even *Probable* the Jailer Had Heard Directly or Indirectly the Testimony of the Slave-Girl with a *πίθων* English Transliteration ***puthon*** Spirit, an Oracular Spirit Meaning She Was Believed to be **Inspired** by **deities** to Speak Concerning Paul and Silas Being Servants of The Most-High God Proclaiming a Way of **Salvation**