



THIS WEEK

GRACE COMMUNITY CHURCH, KAILUA KONA, HAWAII

events

Aloha! Thank you for joining us this morning. If you would like to know us better, please visit the welcome table.

Nursery and Kids' Church are available. Parents, please sign-in your children at the nursery.

GraceKona & KKO invite you to our **Give Thanks Celebration**. Games, pie eating contest, and chili cook-off. Nov 19, 3-5 pm

Boxes are available for **Operation Christmas Child**. See Roxena for your box.

Men's Breakfast Sat, Nov 12

Food Drive next week.

Pickleball? See Tom.

Medicare help? See Nate.

Ways to Give:

- Online on our website or app
- Giving box on Sundays
- Mail a check to the church

Budget Snapshot Jan thru Sept

- Budgeted - \$255,000
- Actual Giving - \$261,280

Andrew, Lead Pastor

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Kalehua, Ministry Assistant

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LouAnne, Children's Director

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Alex, Worship Director

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Andrew Severinsen
Acts 16:6-40; Philippians 1:1-2

Paul's letter to the Philippians - Uncle Eliot Lee from Word by Heart (a ministry/training of University of the Nations)

Introducing Philippians: The people Paul meets, how the gospel is shown or spoken to them, how the first church in Europe is started... In order to understand this letter, you have to understand its beginnings.

- Lydia — Acts 16:14-15
- The demon-possessed girl — Acts 16:16-18
- The jailer — Acts 16:23-34

GRACE GROUP DISCUSSION QUESTIONS

Paul's Second Missionary Journey (Acts 15:36–18:22)

1. Acts 16:11–15 records the baptism of Lydia. The Lord is the one who graciously opens hearts to repent and believe the gospel. Consider Acts 16:14. How does Luke emphasize that God is the active agent in bringing believers to faith in Christ? How is this fact also reflected in Acts 18:27?
2. Acts 16:16–34 records Paul and Silas in prison. What is the jailer's question in Acts 16:30? How do they answer him (Acts 16:31)? How does he respond (Acts 16:33–34)?
3. In Acts 17:1–15, the episodes in Thessalonica and nearby Berea offer vivid illustrations of nearly opposite reactions to the gospel. How does each city respond, respectively?
4. Paul's approach to the Greek elites of Athens is a contrast in preaching style to how he approaches the Jews in the synagogues, but it is the same gospel of the grace of God through Jesus Christ that he preaches to Jews and Greeks. Paul's outreach to the Gentiles, though it tends to stir up the Jews to jealousy, is simply a reflection of Jesus' gracious approach to outsiders.
5. Paul's speech at the Areopagus (Acts 17:22–34) offers an example of witnessing with relevance. He studies the culture to find the most relevant and engaging inroads for the gospel. Despite his passionate disdain for the idolatry of the city (Acts 17:16), how does Paul begin his discourse (Acts 17:22)? Knowing that his listeners are not familiar with the Old Testament Scriptures, whom does Paul quote (Acts 17:28)?
6. Paul's understanding of the local culture, however, does not prevent him from confronting their misconceptions and denouncing their idols (Acts 17:29–30). The gospel has not changed, even though Paul's presentation of it begins in a much different manner than usual. Look at Acts 17:30–31. What does Paul say God is commanding everyone to do (Acts 17:30)? Why does he say they must do this (Acts 17:31)? What assurance has God given (Acts 17:31)?
7. Before Paul returned to Antioch to bring his second missionary journey to a close (Acts 18:18–22), he spends some time in Corinth (Acts 18:1–17). In Acts 18:6, Paul seems frustrated. In Acts 18:9–10, God speaks to Paul, encouraging him to remain in Corinth despite his frustrations, because God apparently has many people to bring to faith there. In the face of opposition, God steps in with faithful love to strengthen Paul's resolve. In Acts 18:9–10, how does God promise his presence and protection?