



OURLIGHT DEVOTIONAL — DAY 1 OF 7

Saving Grace

Day 1 of “The Gift of Grace,” anchored in Ephesians 2:8-9 (ESV).

PASSAGE Ephesians 2:8-9 (ESV)

RHYTHM Day 1 of 7

AUDIENCE Personal or small group

VERSION OurLight Ministries, 2026

Devotional aim: Today's reading confronts the instinct to explain your standing with God in terms of effort, and replaces it with the singular ground of grace.

Opening Scripture

“For by grace you have been saved through faith. And this is not your own doing; it is the gift of God, not a result of works, so that no one may boast.” — Ephesians 2:8-9 (ESV)

Central truth: Salvation is entirely God's gift, worked by grace through faith, so that no sinner can claim any part of it as his own achievement.

Meditation

Every natural religion assumes the same premise: the gods are pleased by human effort. Paul dismantles that premise in a single sentence. Salvation is not a transaction earned by the sinner but a gift given by God — through faith, and by grace alone. The text leaves no room for human contribution.

Paul's phrasing is deliberately layered. 'By grace' names the source; 'through faith' names the means — faith is the channel, not the currency, of salvation. 'Not your own doing' rules out any human origin, and 'not a result of works' rules out any human contribution once faith is exercised. The final clause exposes the real target: boasting. Paul is not merely describing a doctrine; he is dismantling every ground for self-congratulation before it can form.

This is the glory of grace: it cannot be diluted into a partnership between God and man. If salvation depended even partly on human performance, the sinner would have grounds, however small, to glory in himself. Scripture will not permit it. God saves in such a way that all the weight of praise falls on Him alone — not because He is stingy with credit, but because He alone did the work that rescues the dead. The gift is total because the need was total; a corpse cannot contribute to its own resurrection.

This truth confronts a quieter idolatry than open sin: the belief that God's favor must still be maintained by performance, even after conversion. If salvation began as pure gift, but your daily standing with God feels earned by devotion, obedience, or guilt management, you have quietly



rewritten Ephesians 2. The gospel does not merely open the door to God — it defines the terms of the relationship permanently. Grace received is grace that must govern how you approach Him today, not a gift on day one and wages ever after.

Stop auditing your worthiness. The gift stands finished, received by faith alone, resting on grace alone. Come to God today exactly as you came the first day — empty-handed, and welcomed.

Gospel Turn

The 'gift of God' Paul describes has a price he does not mention here but assumes throughout Ephesians: the blood of Christ, by which the guilty are brought near (Ephesians 2:13). Grace is free to the sinner only because it was costly to the Son.

Personal Reflection

- Ephesians 2:9 names two things salvation is not — 'your own doing' and 'a result of works.' Which of these two are you more tempted to quietly reintroduce into your standing with God?
- Where in your walk with Christ are you still relating to God as though His approval must be earned rather than received?
- What specific habit of self-justification — explaining, proving, or performing — will you lay down this week in light of Ephesians 2:8-9?

Closing Encouragement

Before you pray tonight, write down one way you have been treating God's approval as something to earn rather than receive. Cross it out. Then thank God in a single sentence — not for what you did today, but for the gift finished at the cross before you did anything at all. (Romans 3:24 (ESV))



OURLIGHT DEVOTIONAL — DAY 2 OF 7

Sustaining Grace

Day 2 of “The Gift of Grace,” anchored in 2 Corinthians 12:9 (ESV).

PASSAGE 2 Corinthians 12:9 (ESV)

RHYTHM Day 2 of 7

AUDIENCE Personal or small group

VERSION OurLight Ministries, 2026

Devotional aim: Today's reading reframes unanswered prayer for relief as an invitation to depend on a strength that only appears once your own has run out.

Opening Scripture

“But he said to me, “My grace is sufficient for you, for my power is made perfect in weakness.” Therefore I will boast all the more gladly of my weaknesses, so that the power of Christ may rest upon me.” — 2 Corinthians 12:9 (ESV)

Central truth: God's grace does not always remove the believer's weakness, but it is always sufficient to sustain the believer through it.

Meditation

Paul asked God three times for the same thing: remove the thorn. God's answer was not silence and not deliverance — it was a redefinition of what Paul actually needed. The believer does not always get the removal of hardship; he is promised something else: sufficiency.

The Lord's answer arrives in the present tense — ‘my grace is sufficient,’ not ‘will be.’ Sufficiency is not rationed out gradually as the trial worsens; it is already adequate for whatever the thorn requires. The reason given is equally precise: God's power ‘is made perfect in weakness’ — not despite it, not around it, but through it. Weakness is not an obstacle to God's strength; it is the very condition in which that strength is most visibly displayed.

This is a staggering reversal of ordinary logic. Human strength wants to eliminate weakness so that God's power will have less to compensate for. God does the opposite: He leaves the thorn in place so that His power has room to be seen clearly, unmixed with human competence. Paul's response is not resignation but boasting — gladly. He has grasped that a life visibly held together by grace displays more of Christ's glory than a life that never needed help. The weaker the vessel, the more evident the treasure.

Sustaining grace exposes what you actually believe about strength. If your instinct in hardship is to hide the weakness, manage the image, and wait it out until you can present a competent self again, you have not yet believed verse 9. You are still trusting your own sufficiency and merely tolerating



grace as a backup plan. Paul did not tolerate his weakness; he boasted in it, because it forced total reliance on Christ's power rather than his own. The thorn you most want removed may be the very place God intends to be seen.

Stop pleading only for removal. Ask instead for grace equal to the weight you are carrying, and trust that His power is already sufficient — not someday, but now, in the weakness you are in.

Gospel Turn

Christ's own sufficiency was proven not by escaping weakness but by entering it fully — 'he was crucified in weakness, but lives by the power of God' (2 Corinthians 13:4). The cross is where God's power was made perfect in weakness first.

Personal Reflection

- Paul asked God three times to remove his thorn. What does God's answer in verse 9 reveal about the difference between what we ask for and what we actually need?
- What weakness are you currently trying to manage or hide rather than bring honestly before God?
- What would it look like this week to ask God for sufficiency in a specific hardship rather than only for its removal?

Closing Encouragement

Name one weakness you have been hiding from others or minimizing before God. Bring it to Him plainly in prayer today, asking not for its removal but for grace sufficient to bear it — and tell one trusted believer what you're carrying. (Lamentations 3:22-23 (ESV))



OURLIGHT DEVOTIONAL — DAY 3 OF 7

Sanctifying Grace

Day 3 of “The Gift of Grace,” anchored in Philippians 1:6 (ESV).

PASSAGE Philippians 1:6 (ESV)

RHYTHM Day 3 of 7

AUDIENCE Personal or small group

VERSION OurLight Ministries, 2026

Devotional aim: Today's reading anchors your confidence in ongoing spiritual change not in your own consistency, but in the character of the One who started the work.

Opening Scripture

“And I am sure of this, that he who began a good work in you will bring it to completion at the day of Jesus Christ.” — Philippians 1:6 (ESV)

Central truth: The same God who began saving grace in a believer guarantees, by His own commitment, to complete the work of holiness He started.

Meditation

Paul writes to a church he cannot supervise, from a prison he cannot leave, and he is still sure. His confidence is not in the Philippians' spiritual momentum but in the identity of who started their transformation. Sanctification's certainty rests on the Author, not the progress report.

'He who began' identifies God, not the believer, as the initiator of the good work — echoing the same grace-alone logic of salvation. 'Will bring it to completion' is not a hope but a certainty grounded in God's own follow-through. And the completion point is fixed: 'the day of Jesus Christ,' not the reader's next milestone of visible improvement. The verse promises finished work, not steady output.

This is glorious because it removes sanctification from the category of a project the believer might abandon or botch beyond repair. If perseverance depended on the Philippians' unbroken effort, Paul could offer no certainty — only encouragement to try harder. Instead he grounds their future holiness in God's unbroken commitment. The same God who does not save by halves does not sanctify by halves either. He who purchased the believer at the cross is not content to leave him unfinished; He is presently, patiently, certainly at work.

This confronts two opposite errors of the heart. The first is despair over slow progress — measuring God's faithfulness by your own visible improvement instead of His stated commitment. The second is complacency — assuming the promise excuses present carelessness, as though God's certainty removes your responsibility to walk in step with the Spirit. Philippians 1:6 answers both: your



standing rests on His guarantee, not your pace, but the God who guarantees the finish is the same God actively working the means. Trust His commitment; do not use it as a substitute for obedience.

Do not measure God's faithfulness by a single week. He is not finished with you, and He does not fail to finish what He starts. Rest in that, and keep walking.

Gospel Turn

The good work God began is anchored in the same cross that purchased it — Christ's single, finished offering is what makes an unfinished believer certain of completion, not a fresh performance renewed each day (Hebrews 10:14).

Personal Reflection

- Philippians 1:6 names God, not the believer, as the one who 'began' and who 'will bring to completion.' What does that order — God's action first, both times — rule out about how sanctification actually works?
- Where are you currently measuring God's faithfulness by your own visible progress rather than by His stated commitment in this verse?
- Is there an area where you have used 'God will finish the work' as an excuse for present carelessness rather than as fuel for present obedience?

Closing Encouragement

Identify one area of slow, discouraging spiritual progress. Instead of measuring it against last month's effort, write one sentence thanking God specifically for His commitment in Philippians 1:6 to finish what He started — then take one obedient step in that area today. (1 Thessalonians 5:23-24 (ESV))



OURLIGHT DEVOTIONAL — DAY 4 OF 7

Abundant Grace

Day 4 of “The Gift of Grace,” anchored in John 1:16 (ESV).

PASSAGE John 1:16 (ESV)

RHYTHM Day 4 of 7

AUDIENCE Personal or small group

VERSION OurLight Ministries, 2026

Devotional aim: Today's reading confronts the fear that God's patience with you has a limit, replacing it with the picture of grace flowing continuously from Christ's own fullness.

Opening Scripture

“For from his fullness we have all received, grace upon grace.” — John 1:16 (ESV)

Central truth: Grace does not come to believers in a fixed ration but flows continuously from the inexhaustible fullness of Christ.

Meditation

John does not say believers received a measure of grace once. He says they received 'grace upon grace' — wave following wave, drawn from a fullness that does not diminish with use. The text answers a fear before it is even spoken: that grace might eventually run out.

'From his fullness' locates the source outside the believer entirely — not in reserves of merit built up over time, but in Christ Himself. 'We have all received' includes every believer without distinction; this is not a grace reserved for the spiritually advanced. And 'grace upon grace' — wave after wave — describes a continuous supply, not a single deposit that must be rationed carefully across a lifetime of failure.

This is glorious precisely because human patience is not like this. People run out of forgiveness to extend; they keep ledgers, and the ledgers eventually close. Christ's fullness does not work that way. Because His fullness is the fullness of God (Colossians 1:19), it cannot be depleted by the size or repetition of a sinner's need. Every fresh grace a believer receives comes not from a shrinking supply but from the same inexhaustible source as the first — which means the tenth failure this year draws from a fullness no smaller than the first.

This confronts the quiet arithmetic many believers run in their heads: I have asked for grace too many times on this same sin; surely there is a limit I am approaching. That arithmetic assumes grace is a finite resource measured out from a human-sized account. John 1:16 says otherwise — grace is drawn from Christ's fullness, not your track record. If you are treating repeated repentance as



evidence you are wearing out God's patience, you have replaced Christ's fullness with your own imagined ledger, and it is the ledger, not the grace, that is fiction.

Stop counting how many times you have returned. Return again. The fullness you are drawing from was never yours to exhaust in the first place.

Gospel Turn

The 'fullness' from which believers draw is not an abstract attribute but Christ Himself, in whom 'all the fullness of God was pleased to dwell' (Colossians 1:19) — grace upon grace flows because the cross emptied nothing from Him that grace requires to be given again.

Personal Reflection

- John says believers received 'grace upon grace' from Christ's fullness. What does the repetition in that phrase teach about how grace is supplied, as opposed to a single one-time gift?
- Is there a sin or failure you believe you have brought to God 'too many times'? What does that belief assume about the size of His grace?
- The next time you're tempted to hide a repeated failure out of shame rather than bring it to God, what will you do instead?

Closing Encouragement

Bring to God today the specific failure you have been most reluctant to name again in prayer — not with a new strategy to avoid repeating it, but simply naming it and receiving grace upon grace, exactly as John 1:16 describes. (Romans 5:20 (ESV))



OURLIGHT DEVOTIONAL — DAY 5 OF 7

Transforming Grace

Day 5 of “The Gift of Grace,” anchored in Titus 2:11-12 (ESV).

PASSAGE Titus 2:11-12 (ESV)

RHYTHM Day 5 of 7

AUDIENCE Personal or small group

VERSION OurLight Ministries, 2026

Devotional aim: Today's reading corrects a common misunderstanding of grace as permission, showing instead that grace is the very power that teaches the believer to say no to sin.

Opening Scripture

“For the grace of God has appeared, bringing salvation for all people, training us to renounce ungodliness and worldly passions, and to live self-controlled, upright, and godly lives in the present age.” — Titus 2:11-12 (ESV)

Central truth: The grace that saves a sinner is the same grace that actively trains him to renounce sin and pursue godliness.

Meditation

Grace is sometimes preached as though its only function were forgiveness — a pardon issued and then set aside. Titus 2:11-12 will not allow that shrunken definition. The grace that appeared bringing salvation is described in the same breath as a grace that trains.

'Bringing salvation for all people' establishes grace's saving scope. But the verb that follows — 'training' — is decisive: grace is not passive once it saves. It is active, ongoing, pedagogical. It trains believers to 'renounce' two specific things, ungodliness and worldly passions, and to pursue three qualities — self-controlled, upright, godly lives — 'in the present age,' not in some future state of arrival. The training is for now.

This single sentence dismantles two errors at once. Legalism says holiness is achieved by will alone, apart from grace. Antinomianism says grace makes holiness optional. Paul says grace itself is the teacher of holiness — the same undeserved favor that rescues a sinner is the power that reshapes his desires. This is not law smuggled in under grace's name; it is grace doing what only grace can do: changing what a person actually wants, not merely what he is permitted to do. Renunciation is not the price of grace — it is grace's product.

This exposes a subtle heart error: treating grace as a resource you draw on after failure rather than a teacher shaping your desires before it. If your pattern is sin, guilt, grace, repeat — with no expectation that grace is actually training you out of the pattern — you have reduced Titus 2:11 to a



forgiveness machine instead of receiving it as a teacher. Grace that never trains a specific ungodliness out of you has not yet been allowed to do what this text says it does.

Name one worldly passion grace is currently training you to renounce. Do not negotiate with it as tolerable. Let grace teach you to say no — today, not eventually.

Gospel Turn

Grace could only appear as a teacher of holiness because it first appeared as a Savior at the cross — Christ 'gave himself for us to redeem us from all lawlessness and to purify for himself a people for his own possession who are zealous for good works' (Titus 2:14), the very next verse in Paul's sentence.

Personal Reflection

- Titus 2:12 names two things grace trains us to renounce (ungodliness, worldly passions) and three qualities it trains us to pursue (self-controlled, upright, godly). Which of these five words most exposes an area grace has not yet been allowed to train in you?
- Where have you been treating grace as permission to continue in a pattern rather than as the power training you out of it?
- What would obedience to grace's training look like this week in the specific area you named above?

Closing Encouragement

Identify the one worldly passion or pattern of ungodliness grace is currently training you to renounce. Write it down, confess it to God by name, and take one concrete step today to say no to it rather than negotiate with it. (2 Corinthians 3:18 (ESV))



OURLIGHT DEVOTIONAL — DAY 6 OF 7

Overflowing Grace

Day 6 of “The Gift of Grace,” anchored in 2 Corinthians 9:8 (ESV).

PASSAGE 2 Corinthians 9:8 (ESV)

RHYTHM Day 6 of 7

AUDIENCE Personal or small group

VERSION OurLight Ministries, 2026

Devotional aim: Today's reading turns the focus of grace outward, showing that God supplies abundant grace not merely to comfort you, but to make you a channel of blessing to others.

Opening Scripture

“And God is able to make all grace abound to you, so that having all sufficiency in all things at all times, you may abound in every good work.” — 2 Corinthians 9:8 (ESV)

Central truth: God supplies grace abundantly to believers not to end in them, but to overflow through them into good works for others.

Meditation

Grace is often received privately and stops there — a comfort held, not a resource shared. Paul will not let grace terminate on the believer. 'All grace' is given so that the believer may 'abound in every good work.' Grace has a destination beyond the recipient.

The verse is built on totalizing language: 'all grace,' 'all sufficiency,' 'all things,' 'at all times.' Paul is not describing occasional generosity but a completeness of supply that removes every excuse for withholding good works. The purpose clause is equally deliberate — 'so that... you may abound' — grace is given with an outward aim already attached. Sufficiency is not the goal; overflow is.

This is a glorious picture of how God's economy works: He does not give grace to His people as a private reservoir to be guarded, but as a channel to be opened. The abundance is not wasted on self-sufficiency; it is designed to spill over. God supplies 'all sufficiency' precisely so that no believer has grounds to withhold good works on the excuse of insufficiency. Every act of generosity, forgiveness, or service that flows from a believer is, at root, grace that has simply kept moving rather than being dammed up.

This confronts a subtle self-protection: treating grace as something to be hoarded until your own need is fully met, as if generosity toward others must wait until your reserves feel secure. Paul's logic is the opposite — sufficiency is the reason to give, not the excuse to wait. If you find yourself withholding kindness, forgiveness, or practical help until you feel you have 'enough' grace left over,



you have misunderstood the verse. Grace was never meant to pool in you; it was given to move through you toward someone who needs it now.

Do not wait until your cup feels full. Let grace move through you today — toward the one person you have been withholding it from.

Gospel Turn

This overflow is possible only because grace first flowed to sinners who had nothing to offer in return — Christ, 'though he was rich, yet for your sake he became poor, so that you by his poverty might become rich' (2 Corinthians 8:9), the pattern every overflowing act of grace imitates.

Personal Reflection

- Paul stacks the words 'all grace,' 'all sufficiency,' 'all things,' and 'at all times' in a single verse. What is he ruling out by using such total language?
- Where have you been withholding generosity, forgiveness, or service from someone, waiting to feel like you have 'enough' first?
- Who is one specific person you can let grace overflow toward this week, in a concrete act rather than a general intention?

Closing Encouragement

Identify one person you have been withholding grace from — through unforgiveness, silence, or simply neglect — and take one specific, concrete step toward them this week: a conversation, a note, or an act of practical service, given because grace has already been supplied to you in full. (Ephesians 2:10 (ESV))



OURLIGHT DEVOTIONAL — DAY 7 OF 7

Eternal Grace

Day 7 of “The Gift of Grace,” anchored in 1 Peter 1:13 (ESV).

PASSAGE 1 Peter 1:13 (ESV)

RHYTHM Day 7 of 7

AUDIENCE Personal or small group

VERSION OurLight Ministries, 2026

Devotional aim: Today's reading calls you to anchor your hope not in present comfort but in the grace that will be fully revealed when Christ returns.

Opening Scripture

“Therefore, preparing your minds for action, and being sober-minded, set your hope fully on the grace that will be brought to you at the revelation of Jesus Christ.” — 1 Peter 1:13 (ESV)

Central truth: The believer's hope rests not only on grace already received, but on grace still to come at the revelation of Jesus Christ.

Meditation

Peter writes to believers under real pressure, and his command is not for escape but for posture: minds prepared, sober judgment, hope set fully — not partially — on a grace not yet arrived. Grace, in this verse, is future tense as much as it is past.

'Preparing your minds for action' is the posture of someone ready to move, not settled into comfort. 'Sober-minded' rules out both despair and careless optimism. And the object of hope is precise: not vague future blessing, but 'the grace that will be brought to you at the revelation of Jesus Christ' — grace tied explicitly to Christ's return, not to circumstances improving now.

This is glorious because it means grace is not a resource that runs out at death or diminishes as trials mount — it has a future installment guaranteed by Christ's own revelation. The believer is not merely surviving until grace runs dry; he is moving toward a grace still being brought to him. Present grace and future grace are the same grace, from the same Christ, at different points in the same unbroken story. What began at the cross does not end at the grave; it culminates at His appearing.

This confronts a hope that has quietly shrunk to fit present circumstances — a heart that has stopped expecting anything beyond what this life can supply, because eternity feels too distant to organize daily faith around. Peter does not command hoping 'somewhat' on future grace; he commands setting hope 'fully' on it. If your functional hope is entirely bound up in this year's outcomes, you have set your hope on something smaller than 1 Peter 1:13 describes, and the anchor will not hold when the outcomes disappoint.



Prepare your mind. Stay sober. Set your hope fully — not partly — on the grace still coming to you at Christ's revelation.

Gospel Turn

The grace 'brought to you at the revelation of Jesus Christ' is secured by the same Christ already revealed once in weakness and suffering — the One who bore the cross is the One who returns in glory, and future grace is only certain because past grace was already purchased in full.

Personal Reflection

- Peter commands believers to set their hope 'fully,' not partially, on future grace. What would it look like practically to hope only 'partially' on this, and how is that different from what the verse commands?
- Where has your hope quietly shrunk to depend on this year's or this season's outcomes rather than on Christ's return?
- What is one daily habit — of mind, prayer, or attention — that would help you 'prepare your mind' the way this verse commands?

Closing Encouragement

Choose one recurring worry tied to present circumstances, and this week, each time it surfaces, deliberately redirect your hope out loud — in a single sentence of prayer — to the grace that will be fully revealed at Christ's return, rather than to how the circumstance resolves. (Jude 24-25 (ESV))



CLOSING ENCOURAGEMENT

As You Go From Here

Seven days is not enough to exhaust what Scripture says about grace, but it is enough to see the shape of it: grace that saves apart from works, grace that sustains in weakness, grace that sanctifies without fail, grace that never runs dry, grace that trains the heart toward holiness, grace that overflows into others, and grace still to come when Christ appears. None of these is a different grace. It is one grace, from one Christ, meeting the believer at every point of need across an entire lifetime.

“The grace of the Lord Jesus be with all.”

— Revelation 22:21 (ESV)

*Receive grace as gift, not wage.
Rest in grace as strength, not self-reliance.
Extend grace as overflow, not obligation.*



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