



OURLIGHT BIBLE STUDY — LEADER COMPANION

Grace Lived Out

Leader Companion for the 6-week study — pair this with the main packet.

This companion is for group leaders only — it is not additional content for participants. For each week, it repeats a short context recap, then the facilitation notes that live outside the main packet: what to watch for as a session unfolds, and how to respond. It deliberately does not include model answers to the Discussion Questions — the guidance below is meant to help you recognize a substantive answer and a shallow one, not to hand you a script to read from. You are still expected to work the text yourself before leading it.



OURLIGHT BIBLE STUDY — WEEK 1 OF 6

Grace in Salvation: Justification and New Life

Leader Companion — Week 1 of “Grace Lived Out.”

Study aim: The group should see that salvation from beginning to end is God's sovereign gift — a new birth, a new union, and a new family — so that no one leaves this week trusting anything of their own making. — Scripture Anchor: Ephesians 2:8-9 (ESV)

Leader Notes

Moment	Watch For	Direction
Opening	Participants may treat 'salvation by grace' as review material and disengage, assuming they already know this.	Press immediately into the distinctions — regeneration, union, adoption — so the week is felt as depth, not repetition.
Doctrine	Group members may collapse regeneration, union with Christ, and adoption into one vague idea of 'being saved' without seeing them as distinct, textually grounded realities.	Walk the group through each day's specific text and ask what each one adds that the others do not.
Application	Someone may ask how to know if they are 'really' regenerate, turning application into anxious self-examination.	Point back to the text's own terms — a new birth evidenced by faith in Christ (1 John 5:1) — not to subjective feeling.

Discussion Question Guidance

Q1. What does Ephesians 2:8-9 explicitly rule out as a basis for salvation, and what does it name instead?

Watch for: A drifted answer will smuggle in some form of human contribution ('faith is our part').

Direction: Point back to Ephesians 2:8 — even faith itself is named 'the gift of God' in this text, not a human contribution alongside grace.

Q2. How do regeneration (John 3), union with Christ (Romans 6), and adoption (Galatians 4)



each describe a different aspect of the same saving grace?

Watch for: Shallow answers will simply restate that 'they're all about salvation' without naming what each text uniquely reveals.

Direction: Press for the specific verb or image each day supplies — birth, union, sonship — and what it adds to the doctrine of salvation.

Q3. Where does this group tend to slip into treating salvation as something maintained by effort rather than received by grace, and how should that be corrected?

Watch for: Vague answers will name generic 'trying harder' without locating a real instance.

Direction: Ask for one specific situation this week where effort quietly replaced trust, and what confession looks like in that instance.



OURLIGHT BIBLE STUDY — WEEK 2 OF 6

Grace in Sanctification: The Ongoing Work of Transformation

Leader Companion — Week 2 of “Grace Lived Out.”

Study aim: The group should see sanctification as grace's continuing work, not self-improvement — training, discipline, mortification of sin, and humility all flowing from the same grace that first saved them. — Scripture Anchor: Titus 2:11-12 (ESV)

Leader Notes

Moment	Watch For	Direction
Opening	Group members may hear 'sanctification' as an abstract theological term disconnected from daily struggle.	Open by naming a common, relatable pattern of managed rather than mortified sin before moving into the text.
Doctrine	Someone may frame discipline in Hebrews 12 as punitive, producing guilt rather than assurance.	Point to Hebrews 12:7 — discipline proves sonship; unfold the passage's own logic that a father disciplines only the children he claims, not strangers.
Application	Participants may name a sin generally ('pride,' 'anger') without any specific, actionable next step.	Ask directly: what will you do differently before this group meets again, and who will know about it?

Discussion Question Guidance

Q1. According to Titus 2:11-14, what does grace train believers to renounce, and what does it train them to pursue?

Watch for: A drifted answer might reduce 'grace trains' to generic moral effort disconnected from the text.

Direction: Anchor back to Titus 2:11-12 — grace itself is the subject of the verb 'training'; point to the specific pairing of renouncing ungodliness and pursuing self-controlled, upright, godly lives.

Q2. How does Hebrews 12's picture of discipline change the way a believer should interpret hardship connected to their own sin?



Watch for: Shallow answers treat hardship as random rather than fatherly.

Direction: Press toward Hebrews 12:10-11 specifically — discipline is 'for our good, that we may share his holiness' — ask what changes when hardship is read that way.

Q3. What is the difference between managing a sin and mortifying it, and why does that difference matter?

Watch for: Vague answers describe managing sin without naming the difference in kind, not just degree.

Direction: Push toward Romans 8:13's own verb — 'put to death' — and ask what a decisive, final action against a specific sin would look like, versus an ongoing negotiation with it.



OUR LIGHT BIBLE STUDY — WEEK 3 OF 6

Grace in Suffering: Sustaining and Sovereign Grace

Leader Companion — Week 3 of “Grace Lived Out.”

Study aim: The group should see suffering not as evidence of God's absence but as the arena where sustaining, sovereign grace is displayed and matures faith toward Christlikeness. — Scripture Anchor: 2 Corinthians 12:9 (ESV)

Leader Notes

Moment	Watch For	Direction
Opening	Participants may want to share personal suffering stories at length before the text is opened, derailing the session.	Acknowledge suffering is real and invite brief context, but move quickly into the text as the authority that will actually address it.
Doctrine	Someone may hear 'sovereignty in suffering' as fatalism or as minimizing real pain.	Distinguish sovereignty from indifference using Genesis 50:20 — God's sovereign purpose does not erase the evil of what was done, it overrules it for good.
Application	Participants may reduce endurance to gritting their teeth through hardship.	Redirect to Hebrews 12:2 — endurance is fueled by fixing attention on Christ, not by sheer willpower.

Discussion Question Guidance

Q1. What did Paul ask for three times in 2 Corinthians 12:8, and what did God give him instead?

Watch for: A drifted answer may say God simply healed Paul or ignored him.

Direction: Anchor to 2 Corinthians 12:8-9 precisely — God refused the request and gave a specific promise ('my grace is sufficient') plus a stated reason ('power is made perfect in weakness').

Q2. How does Romans 8:28-30 define 'good' in a way that might differ from how the group instinctively defines it?



Watch for: Shallow answers assume 'good' means comfort, relief, or favorable circumstances.

Direction: Press the group to Romans 8:29 specifically — 'good' is defined as conformity to the image of Christ, which may include, not exclude, hardship.

Q3. What is one practical difference between enduring a trial in your own strength and enduring it by grace fixed on Christ?

Watch for: Vague answers describe 'trusting God more' without any concrete difference in action or posture.

Direction: Ask for a specific decision or habit this week that would look different if grace, not self-reliance, were fueling their endurance.



OURLIGHT BIBLE STUDY — WEEK 4 OF 6

Grace in the Church: Corporate Life and Mission

Leader Companion — Week 4 of “Grace Lived Out.”

Study aim: The group should see that grace is inherently corporate — it forms a people marked by generosity, forgiveness, mutual service, and unity, not merely private, individual transformation. — Scripture Anchor: Acts 4:33 (ESV)

Leader Notes

Moment	Watch For	Direction
Opening	Group members may assume 'community' is a soft, optional theme compared to weeks on salvation or suffering.	Open by naming Acts 4:33's explicit causal link — grace produced generosity — to establish that corporate life is a doctrinal, not merely practical, subject.
Doctrine	Someone may treat gifts (1 Corinthians 12) as a personality-test category rather than Spirit-given grace for the body.	Return to 1 Corinthians 12:7 — gifts are given 'for the common good,' not for self-discovery or personal fulfillment.
Application	Participants may name unity or forgiveness in the abstract without identifying an actual person or relationship.	Ask directly who they are thinking of as this topic is discussed, and press gently for a real name, even if not shared aloud.

Discussion Question Guidance

Q1. What did 'great grace' produce in the Jerusalem church according to Acts 4:32-35, and how visible was it?

Watch for: A drifted answer might describe generosity as coincidental rather than the direct result named in the text.

Direction: Anchor to Acts 4:33 — the text places 'great grace' as the stated cause; the community held all things in common as its result, not a separate initiative.

Q2. How does the parable in Matthew 18:21-35 redefine the size of the debts other people owe



us, in light of the debt we have been forgiven?

Watch for: Shallow answers minimize personal offenses without engaging the actual scale contrast in the parable.

Direction: Press toward the specific numbers in Matthew 18:24 and 18:28 — the disproportion is the entire point Jesus is making.

Q3. What would it look like for this specific group to more visibly display the unity Ephesians 2 says Christ has already accomplished?

Watch for: Vague answers propose 'being nicer' without any concrete, testable action.

Direction: Push for one specific relationship or practice this group could visibly change in the next month, not a general resolution.



OURLIGHT BIBLE STUDY — WEEK 5 OF 6

Grace in the Means of Grace: Word, Prayer, Generosity, and Witness

Leader Companion — Week 5 of “Grace Lived Out.”

Study aim: The group should see the ordinary means by which grace is received and expressed — the Word, prayer, generosity, and witness — as disciplines grace itself produces, not works that earn it. — Scripture Anchor: Hebrews 4:16 (ESV)

Leader Notes

Moment	Watch For	Direction
Opening	Participants may treat this week as a list of duties to check off (read more, pray more, give more, witness more).	Frame the week from the start as means grace supplies, not requirements grace demands — return often to the word 'means.'
Doctrine	Someone may treat bold prayer in Hebrews 4:16 as presumption rather than grace-grounded confidence.	Emphasize the causal 'since' of verse 14 — boldness is warranted specifically because of who the high priest is, not despite the pray-er's unworthiness.
Application	Participants may name a spiritual discipline they want to improve without connecting it to grace already received.	Ask what specifically about Christ's finished work makes each practice possible, before asking what practical steps follow.

Discussion Question Guidance

Q1. What two things does Hebrews 4:16 say believers can expect to receive when they approach God's throne with confidence?

Watch for: A drifted answer might reduce the verse to a general promise of God's help.

Direction: Anchor to the exact wording of Hebrews 4:16 — 'mercy' and 'grace to help in time of need' are named as two distinct things received at the throne.

Q2. How does 2 Corinthians 8:9 connect Christ's own poverty to the Corinthians' call to



generosity?

Watch for: Shallow answers state Christ 'gave up a lot' without locating the specific exchange the text names.

Direction: Press toward the specific terms of 2 Corinthians 8:9 — He 'became poor' so that 'you by his poverty might become rich' — an intentional exchange, not vague sacrifice.

Q3. What is one practical way this group could grow in speech 'seasoned with grace' toward outsiders, as Colossians 4:6 commands?

Watch for: Vague answers propose 'being kinder' without any specific, repeatable practice.

Direction: Push for one concrete conversational habit or specific relationship where gracious speech could be practiced this week.



OUR LIGHT BIBLE STUDY — WEEK 6 OF 6

Grace to Glory: Perseverance, Resurrection, and the Consummation of Grace

Leader Companion — Week 6 of “Grace Lived Out.”

Study aim: The group should see that grace does not merely begin and sustain the Christian life but will certainly finish it — in bodily resurrection and a renewed creation, not vague spiritual survival. — Scripture Anchor: 2 Timothy 4:7-8 (ESV)

Leader Notes

Moment	Watch For	Direction
Opening	Participants may treat resurrection and new creation as distant, impractical doctrine with no bearing on daily life.	Open by noting this is Paul's own deathbed confidence, not abstract speculation, to establish the stakes immediately.
Doctrine	Someone may spiritualize the resurrection body or new creation into a merely symbolic idea.	Point to the specific bodily and physical language in 1 Corinthians 15:42-44 and Revelation 21:1 — a real body, a real renewed earth, not metaphor.
Application	Participants may respond only with generic encouragement ('that's comforting') without any specific life application.	Push for one actual decision, fear, or priority this certain hope should reorder before the group disperses.

Discussion Question Guidance

Q1. What does Paul name as the basis for his confidence in 2 Timothy 4:8, and to whom else does he say that same crown belongs?

Watch for: A drifted answer may locate Paul's confidence in his own faithfulness or accomplishments.

Direction: Anchor to 2 Timothy 4:8's own wording — 'the Lord, the righteous judge, will award' the crown, and it belongs to 'all who have loved his appearing,' not to Paul's unique record.



Q2. How does 1 Corinthians 15:42-44's contrast between the 'sown' body and the 'raised' body change how the group should think about death?

Watch for: Shallow answers treat death as simply sad or final without engaging the specific contrasts Paul lists.

Direction: Walk through each pair in 1 Corinthians 15:42-44 — perishable/imperishable, dishonor/glory, weakness/power, natural/spiritual — and ask what each contrast implies about death's actual place in the Christian story.

Q3. What difference should it make in how believers live now that Romans 8:18-21 says creation itself is waiting for the same freedom they are promised?

Watch for: Vague answers describe general hopefulness without any concrete behavioral or attitudinal shift.

Direction: Ask what specifically changes in how someone handles present suffering, possessions, or fear of death if they actually believe creation's renewal is certain.



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