



OURLIGHT BIBLE STUDY — LEADER COMPANION

Spirit Led

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

The Spirit's Work in Awakening the Sinner

Leader Companion — Week 1 of “Spirit Led.”

Study aim: The group should understand that spiritual sight, conviction, and new birth are entirely the Spirit's sovereign work — not the product of better arguments, willpower, or self-improvement — and should respond by tracing their own conversion back to His initiative rather than their own. — Scripture Anchor: 2 Corinthians 4:6 (ESV)

Leader Notes

Moment	Watch For	Direction
Opening	Participants may equate 'spiritual blindness' with intellectual doubt or lack of church exposure, missing that Scripture describes it as moral and spiritual inability, not an information gap.	Open by reading 1 Corinthians 2:14 aloud and asking what kind of blindness Paul is describing — not lack of facts, but inability to receive what is freely offered.
Doctrine	The group may slide into describing the new birth as something the sinner initiates by 'opening their heart,' effectively making regeneration a human decision the Spirit merely assists.	Point back to Ezekiel 36:26 — God says 'I will give' and 'I will remove' three times; walk the group through the verbs and ask who is the subject of each one.
Application	Someone may ask why, if illumination is entirely the Spirit's work, we still share the gospel or pray for the lost — implying human effort is pointless.	Clarify that means and ends are not in tension: God ordains gospel proclamation and prayer as the ordinary means He uses to illuminate — cite Romans 10:14-17 if it comes up, and affirm both truths together.

Discussion Question Guidance

Q1. According to 2 Corinthians 4:3-6, what does Paul say is actually happening when someone does not believe the gospel, and who is responsible for removing that blindness?

Watch for: A drifted answer treats unbelief as primarily an intellectual problem (not enough evidence) rather than what 2 Cor 4:4 names — the god of this age blinding minds so they cannot see the light of the gospel.

Direction: Point back to 2 Corinthians 4:4 specifically: the blinding is spiritual and active, not a passive



information gap, and the remedy named in 4:6 is God causing light to shine, paralleling Genesis 1:3.

Q2. How does the doctrine of the new birth in John 3 change the way we should think about what a person needs before they can respond to the gospel?

Watch for: A shallow answer stays abstract ('we need to pray more') without naming a specific shift in what the group believes is actually required for conversion.

Direction: Press for a concrete before-and-after: what did they used to think a person needed (information, an invitation, an experience) versus what Ezekiel 36 and John 3 say is actually required first.

Q3. What would change in how this group prays for unbelieving friends and family if it took Ezekiel 36:26-27 seriously as describing what must happen before someone can obey God from the heart?

Watch for: A vague answer settles for 'pray more' without naming a specific change in how or what to pray.

Direction: Push toward specificity: ask the group to name one person and one specific request grounded in Ezekiel 36:26-27 language — for God to remove, not just soften, that person's resistance.



OURLIGHT BIBLE STUDY — WEEK 2 OF 6

The Spirit's Work in Union, Adoption, and Sealing

Leader Companion — Week 2 of “Spirit Led.”

Study aim: The group should understand that the Spirit does not merely assist believers from outside but joins them to Christ, adopts them as sons, and seals them as God's own possession — and should respond by resting their assurance in these objective realities rather than in fluctuating feelings. — Scripture Anchor: Romans 8:15-16 (ESV)

Leader Notes

Moment	Watch For	Direction
Opening	Participants may treat 'sealing' and 'assurance' as synonyms for a feeling of confidence, missing that Paul presents the seal as an objective mark independent of mood.	Open by asking the group to distinguish a seal (a legal, objective mark of ownership) from a feeling, and have them look at Ephesians 1:13 to see what the seal is tied to — believing, not feeling.
Doctrine	The group may collapse adoption into a generic 'we are all God's children' idea that erases the specific Spirit-given cry of 'Abba, Father' described in Romans 8:15.	Clarify from Galatians 4:4-7 that adoption is a specific legal and relational status given only to those in Christ, not a universal human condition — the Spirit's cry marks a real change in status.
Application	Someone may ask how sealing and assurance relate to seasons of real doubt or spiritual dryness, worried that doubt disproves the seal.	Distinguish the objective fact of the seal from the subjective experience of assurance — point to Romans 8:16 where the Spirit 'bears witness with our spirit,' meaning assurance can be renewed by returning to the promise, not manufactured by feeling.

Discussion Question Guidance

Q1. According to Romans 8:15-16, what two things does the Spirit do that together give a believer assurance of belonging to God?



Watch for: A drifted answer names only one of the two Spirit-actions (either adoption or witness-bearing) rather than both named in Romans 8:15-16.

Direction: Point back to the text: v. 15 names the Spirit of adoption enabling the cry 'Abba, Father,' and v. 16 names the Spirit's own witness alongside the believer's spirit — both together, not one alone, ground assurance.

Q2. How does adoption language (Gal 4:4-7) change the nature of a believer's relationship with God compared to a merely legal or transactional idea of forgiveness?

Watch for: A shallow answer states 'adoption means we're forgiven' without engaging how sonship changes the believer's ongoing relational posture toward God, not just their legal record.

Direction: Press for how adoption changes daily posture, not just legal status — ask what a son expects from a father that a forgiven debtor does not.

Q3. What would it look like this week for someone in this group to actually relate to God as an adopted son rather than as a servant trying to stay in good standing?

Watch for: A vague answer stays general ('trust God more') without naming a specific fear-driven pattern this week's discussion could actually address.

Direction: Ask for one concrete moment this week where fear of disfavor shaped a decision, and press the group to name what a son's confidence would have looked like instead.

**OURLIGHT BIBLE STUDY — WEEK 3 OF 6**

The Spirit's Work in Sanctification and the War Against Sin

Leader Companion — Week 3 of “Spirit Led.”

Study aim: The group should understand that sanctification is God's ongoing, Spirit-empowered work requiring the believer's active mortification of sin — not automatic growth, not self-willed reform, and not evidence of failure when the war with the flesh continues — and should respond by engaging that fight in dependence on the Spirit rather than in discouragement or self-effort. — Scripture Anchor: Romans 8:13 (ESV)

Leader Notes

Moment	Watch For	Direction
Opening	Participants may hear 'war within' language and conclude ongoing struggle with sin means their faith is not genuine.	Open by clarifying from Romans 7:18-25 that Paul himself, an apostle, describes this exact struggle — the fight itself is evidence of the Spirit's presence, not His absence.
Doctrine	The group may treat mortification as either entirely automatic ('let go and let God') or entirely self-willed ('try harder'), missing Paul's both/and in Romans 8:13 — 'by the Spirit' you 'put to death.'	Walk through the grammar of Romans 8:13 directly: the Spirit supplies the power, but the believer is the one commanded to act — hold both together rather than collapsing into either passivity or bare willpower.
Application	Someone may name a besetting sin and ask for a formula or technique to defeat it immediately.	Resist offering a technique; point back to Colossians 3:1-5 — mortification follows from setting the mind on things above, not from a standalone method detached from ongoing dependence on Christ.

Discussion Question Guidance

Q1. According to Romans 8:13, what is the stated consequence of living according to the flesh,



and what is the alternative Paul commands?

Watch for: A drifted answer treats 'you will die' in Romans 8:13 as physical death only, missing the spiritual sense Paul intends against the promise of 8:1's no condemnation.

Direction: Point to the contrast Paul sets up across chapter 8 — the alternative to death is 'you will live,' matching the life-versus-death framework running through the whole chapter, not a threat of losing salvation.

Q2. How does Galatians 5:16-17's description of flesh and Spirit as opposed to each other help explain ongoing struggle in a genuine believer's life?

Watch for: A shallow answer says 'we still sin sometimes' without engaging why Paul frames it as active opposition ('these are opposed to each other') rather than simple imperfection.

Direction: Press the group to describe the war in active terms — what does it feel like when flesh and Spirit are actively pulling in opposite directions, not just when someone makes a mistake.

Q3. What would it look like for someone in this group to actually 'put to death' a specific sin this week, rather than simply feeling bad about it?

Watch for: A vague answer stays at the level of intention ('I'll try to do better') without naming a specific, concrete action.

Direction: Push for specificity: what exactly will they stop doing, avoid, or replace this week, and how will they know by next week whether they did it.



OURLIGHT BIBLE STUDY — WEEK 4 OF 6

The Fruit of the Spirit as Evidence of His Indwelling

Leader Companion — Week 4 of “Spirit Led.”

Study aim: The group should understand that the fruit of the Spirit is a unified, Spirit-grown character rooted in union with Christ — not a checklist of personality traits to master individually — and should respond by examining which fruit is thinnest in their life as a diagnostic of dependence, not performance. — Scripture Anchor: Galatians 5:22-23 (ESV)

Leader Notes

Moment	Watch For	Direction
Opening	Participants may treat the fruit list as nine separate self-improvement goals to tackle individually, missing Paul's singular 'fruit.'	Open by pointing out the grammar — 'fruit' is singular in the Greek and English text — and ask what it means that these nine qualities grow together from one root rather than as nine separate projects.
Doctrine	The group may conclude that because fruit is 'grown,' effort and discipline are unspiritual or unnecessary — a passive-only view of sanctification.	Balance the organic (abide, John 15) and disciplined (train, 2 Pet 1; 1 Cor 9) language across the week's days — growth is real growth, but it still involves deliberate cultivation, not passive waiting.
Application	Someone may feel discouraged comparing themselves to others who seem naturally more patient or joyful, concluding they lack the Spirit.	Clarify that fruit is evidence of the Spirit's presence, not a competition of natural temperament — direct them to name specific growth over time in their own life rather than comparing themselves to someone else's starting point.

Discussion Question Guidance

Q1. According to Galatians 5:22-23, why does Paul use the singular word 'fruit' rather than 'fruits' for nine distinct qualities, and what does that suggest about how they grow together?

Watch for: A drifted answer treats the singular/plural distinction as incidental wordplay rather than Paul's



deliberate point that these qualities are inseparable, growing from one Spirit-given root.

Direction: Point to the direct contrast with the plural 'works' in 5:19 — Paul's word choice is deliberate, distinguishing a list of separate deeds from a single, unified fruit.

Q2. How does the direct contrast between the works of the flesh (5:19-21) and the fruit of the Spirit (5:22-23) sharpen what Paul means by 'walking by the Spirit' in verse 16?

Watch for: A shallow answer restates the fruit list without connecting it back to what 'walking by the Spirit' (v.16) practically means day to day.

Direction: Press the group to describe what walking by the Spirit looks like in a specific moment of temptation this week, using the fruit/works contrast as the measuring line.

Q3. What would it look like for this group to actually watch for growth in one specific fruit over the coming month, rather than treating this week's study as complete once it's discussed?

Watch for: A vague answer commits to 'working on my patience' without a concrete, checkable plan.

Direction: Push for something specific and time-bound — one fruit, one situation where it will be tested, and a plan to check in on it by name next time the group meets.



OURLIGHT BIBLE STUDY — WEEK 5 OF 6

The Spirit's Empowerment for Obedience and Perseverance

Leader Companion — Week 5 of “Spirit Led.”

Study aim: The group should understand that Spirit-empowered obedience and perseverance rest on God's ongoing work in the believer, not on unaided willpower or self-generated discipline, and should respond by pursuing holiness with the confident dependence Philippians 2:12-13 describes rather than either passivity or anxious striving. — Scripture Anchor: Philippians 2:12-13 (ESV)

Leader Notes

Moment	Watch For	Direction
Opening	Participants may hear 'work out your own salvation' and assume Paul is teaching salvation by works, missing the ground clause in verse 13.	Open by reading both verses together and asking what the word 'for' at the start of verse 13 is doing — it grounds the command in God's prior and ongoing work, not human merit.
Doctrine	The group may resolve the tension between divine work and human effort by quietly favoring one side — either becoming passive ('God will do it') or anxious ('it's on me').	Name both errors explicitly and hold the text's own balance: God works in you to will and to work — both the desire and the ability originate with Him, yet the command to work is still real and addressed to the believer.
Application	Someone may ask how to know if they are 'trying too hard' versus properly engaged in Spirit-empowered obedience.	Point to the posture Paul commands — 'fear and trembling' — as seriousness before God, not anxious self-reliance; the difference is not effort level but where confidence is placed.

Discussion Question Guidance

Q1. According to Philippians 2:12-13, what reason does Paul give for commanding believers to 'work out' their salvation, and how does that reason change the nature of the command?



Watch for: A drifted answer treats verse 13 as merely encouraging or motivational rather than as the actual ground ('for') of the command in verse 12.

Direction: Point to the causal word 'for' connecting the two verses — Paul commands work precisely because God's prior work makes it possible, not because the believer must generate ability on their own.

Q2. How does Hebrews 12:7-11's picture of fatherly discipline help explain why grace 'trains' rather than merely permits, as Titus 2:11-12 describes?

Watch for: A shallow answer conflates grace and discipline as simply 'both important' without explaining how Hebrews frames discipline as evidence of sonship and love, not punishment.

Direction: Press the group to explain why Hebrews 12:7-11 calls painful discipline proof of being a genuine son rather than a sign of God's displeasure — how does that change how they interpret hard providences.

Q3. What would it look like for this group to genuinely rest in God's guarding power (1 Pet 1:5) while still pursuing holiness with real effort this week — not choosing one over the other?

Watch for: A vague answer defaults to 'balance' as an abstract concept without a specific example of what resting and striving look like together in one real situation.

Direction: Ask for one specific area of obedience this week and press the group to describe concretely what dependent effort — not passive waiting, not anxious self-reliance — would look like in that one case.



OUR LIGHT BIBLE STUDY — WEEK 6 OF 6

The Spirit's Work in Mission, Witness, and Hope

Leader Companion — Week 6 of “Spirit Led.”

Study aim: The group should understand that Spirit-indwelt believers are necessarily sent, given boldness for witness, sustained through suffering by certain hope, and marked ordinarily — not exceptionally — by keeping in step with the Spirit, and should respond by identifying one concrete way they will carry this into ongoing obedience beyond the study. — Scripture Anchor: Acts 1:8 (ESV)

Leader Notes

Moment	Watch For	Direction
Opening	Participants may hear 'sent' and assume it means formal missionary service, excluding themselves from the calling described in Acts 1:8.	Open by pointing out the geography in Acts 1:8 begins at Jerusalem — the disciples' own city — showing that witness begins exactly where someone already is, not only in distant or formal mission contexts.
Doctrine	The group may treat boldness as a natural personality trait some people have and others lack, discouraging quieter or more anxious members.	Point back to Acts 4:29-31 — the boldness described follows specific prayer and the Spirit's filling, not natural temperament; even the apostles asked for it rather than assuming it.
Application	As the final week, the group may want to summarize the study with vague encouragement ('this was a great study') rather than naming a concrete next step.	Press for specificity using Day 24's question — one fruit, one practice, one person to witness to — and consider having the group state it aloud so it becomes a spoken commitment, not just a private thought.

Discussion Question Guidance

Q1. According to Acts 1:8, what does Jesus redirect the disciples' attention toward, and what



does the specific geography He names (Jerusalem to the end of the earth) suggest about the scope of the Spirit's mission?

Watch for: A drifted answer treats the geography in Acts 1:8 as incidental detail rather than Jesus deliberately reframing the disciples' question about the kingdom's restoration (1:6) into a mission mandate.

Direction: Point back to verses 6-8 together — Jesus does not answer their timing question directly but redirects it toward task and scope, previewing the actual structure of the book of Acts that follows.

Q2. How does the pattern in Acts 4:29-31 — praying for boldness before receiving it — challenge the assumption that boldness is a natural personality trait some believers simply have?

Watch for: A shallow answer agrees 'we should pray more' without naming what specifically changes about the request or the source of confidence.

Direction: Press the group to name the difference between confidence they generate (rehearsed answers, personality) and confidence they receive (prayed-for boldness) — ask what practically changes about how they'd prepare for a hard conversation.

Q3. As this study ends, what is one concrete way this group will keep in step with the Spirit (Gal 5:25) in the coming month, rather than treating this as the conclusion of the work rather than its ongoing shape?

Watch for: A vague commitment ('I'll try to share my faith more') without a specific person, timeframe, or practice.

Direction: Push for a name, a timeframe, and a specific fruit or practice from the study — the more concrete the commitment, the more it can actually be followed up on.



OUR LIGHT MINISTRIES

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