



OURLIGHT BIBLE STUDY — LEADER COMPANION

The Nations Be Glad

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 Authority Behind the Commission

Leader Companion — Week 1 of “The Nations Be Glad.”

Study aim: The group should understand that the Great Commission is not a suggestion offered to willing volunteers but a command issued by the risen Christ on the authority of His finished work, and should leave ready to obey it because of who gave it, not because of what it might accomplish. — Scripture Anchor: Matthew 28:18 (ESV)

Leader Notes

Moment	Watch For	Direction
Opening	Group members may treat 'authority' as a spiritual abstraction disconnected from the actual command to go — nodding at Christ's lordship in general while missing that verse 19 depends grammatically on verse 18.	Read Matthew 28:18–19 aloud and point out the word 'therefore' — the command to go is not a separate thought, it is the direct, grammatical consequence of the authority Jesus just claimed. Anchor the whole session on that connective word before moving further.
Doctrine	Some may flatten Christ's authority into a vague 'power to help me' rather than the specific, cosmic dominion described in Colossians 1:15–20 — missing that it is authority over creation itself, not just over personal circumstances.	Walk the group through Colossians 1:16–17 slowly — all things were created through Him and for Him, and in Him all things hold together. Show that this is the same authority behind the Commission, not a smaller, more manageable version of it.
Application	Participants may default to guilt ('I should be doing more missions') rather than grounded confidence ('Christ's authority makes obedience possible') — turning the session into performance pressure instead of doxology.	Redirect toward Revelation 7:9–10 as the guaranteed outcome — the multitude will be gathered because Christ's authority secures it, not because any one believer's effort determines the result. Obedience flows from that certainty, not from anxiety about the outcome.

Discussion Question Guidance

Q1. According to Matthew 28:18, what is the direct relationship between Jesus' authority and the



command that follows it in verse 19?

Watch for: A drifted answer treats the command in verse 19 as standing on its own, disconnected from verse 18's claim of authority.

Direction: Point back to the word 'therefore' in verse 19 — the text itself makes the command dependent on the authority just declared; that dependency is the anchor for the whole week.

Q2. How do Philippians 2:9–11 and Colossians 1:15–20 each describe the scope of Christ's authority differently, and what do they add to what Matthew 28:18 already tells us?

Watch for: The shallow version simply restates that 'Jesus is powerful' without noticing what each passage specifically adds — Philippians emphasizes universal confession, Colossians emphasizes cosmic creation and sustaining.

Direction: Press for specifics: ask what Philippians 2:10–11 says will eventually happen (every knee, every tongue) and what Colossians 1:16–17 says is already true (all things created and held together through Him) — the two texts describe present cosmic authority and future universal acknowledgment.

Q3. Where in your own life or church has missions functioned as something optional rather than something commanded — and what would change if the group treated Christ's authority as the actual basis for going?

Watch for: The vague version names missions in general as 'something we should do more of' without identifying a real instance where it has functioned as optional in the speaker's own life.

Direction: Press for a specific memory or pattern — a decision, a conversation avoided, a habit of treating missions as someone else's calling — and ask what would concretely change this week if Christ's authority, not personal readiness, were the actual basis for acting.



OURLIGHT BIBLE STUDY — WEEK 2 OF 6

The Threefold Task of Discipleship

Leader Companion — Week 2 of “The Nations Be Glad.”

Study aim: The group should understand that the Great Commission's call to 'make disciples' is defined by three inseparable acts — costly following, public baptism, and ongoing obedience-teaching — and should leave recognizing that no one of these three can substitute for the other two. — Scripture Anchor: 2 Timothy 2:2 (ESV)

Leader Notes

Moment	Watch For	Direction
Opening	Members may treat 'making disciples' as synonymous with evangelism alone, missing that the week's texts describe an ongoing process (cost-counting, baptism, teaching) rather than a single evangelistic moment.	Open by naming the three acts in order — counting the cost, baptism, teaching toward obedience — and tell the group the whole session will trace how each one is inseparable from the others.
Doctrine	Some may hear 'entrust to faithful men' in 2 Timothy 2:2 as a call limited to formal pastors or teachers, not to every disciple.	Point out that Timothy himself was disciplined this way and Paul's instruction is for ordinary transmission of what 'you have heard' — not a specialized office. Every disciple who has received sound teaching is in view.
Application	Participants may reduce baptism to a past event with no present claim, answering 'I was baptized' as though the text's use of it were purely historical.	Return to Romans 6:4's phrase 'walk in newness of life' — ask what in the participant's current life still needs to catch up to what baptism already declared true of them.

Discussion Question Guidance

Q1. According to 2 Timothy 2:2, how many distinct people or groups does Paul name in the chain of entrusted teaching, and what does that chain reveal about what 'making disciples' requires?

Watch for: A drifted answer counts only two links (Paul, Timothy) and misses that the verse specifies four: Paul, Timothy, faithful men, and 'others.'

Direction: Point back to the text word for word — 'what you have heard from me... entrust to faithful men,



who will be able to teach others also' — four links, not two, showing the chain is designed to keep extending.

Q2. How does Romans 6:3–4 explain what baptism actually signifies, and why does Paul connect it to 'walking in newness of life' rather than only to forgiveness of past sin?

Watch for: The shallow version treats baptism as symbolic only of forgiveness, missing Paul's emphasis on a changed manner of living going forward.

Direction: Press toward the forward-facing language in verse 4 — ask what specifically would need to be different in someone's daily choices if they took 'newness of life' as seriously as they take forgiveness of past sin.

Q3. What would it look like this month to move from being taught to teaching — from receiving discipleship to entrusting it to someone else?

Watch for: The vague version names a general intention to 'be more available' without identifying an actual person or a specific first step.

Direction: Press for a name and a date — who, specifically, and what will the participant actually do this week to move toward teaching them.



OURLIGHT BIBLE STUDY — WEEK 3 OF 6

Spirit-Empowered Witness

Leader Companion — Week 3 of “The Nations Be Glad.”

Study aim: The group should understand that the Great Commission's spread from Jerusalem to the ends of the earth is not accomplished by human strategy or courage but by the promised power of the Holy Spirit, and should leave recognizing where their own 'Jerusalem,' 'Judea,' 'Samaria,' and 'ends of the earth' actually are. — Scripture Anchor: Acts 1:8 (ESV)

Leader Notes

Moment	Watch For	Direction
Opening	Group members may treat 'the Spirit's power' as an emotional experience to be felt rather than the objective enabling described in the text — waiting to feel powerful instead of acting on the promise.	Clarify from the start that Acts 1:8's promise is a fact stated to the disciples before Pentecost occurred — the power is given, not felt first and then trusted. Faith acts on the promise before any subjective confirmation.
Doctrine	Some may assume the 'ends of the earth' language is only about distant foreign missions, missing that Jerusalem, Judea, and Samaria describe concentric, nearer circles that every believer already occupies.	Walk through all four circles in Acts 1:8 and have the group identify their own Jerusalem (immediate household or friends), Judea (broader community), Samaria (people culturally different but nearby), and ends of the earth (unreached peoples) before moving to application.
Application	Participants may name good intentions toward 'the ends of the earth' while leaving their actual 'Jerusalem' untouched — the far-off feels safer to discuss than the near-at-hand.	Press the group to identify their nearest circle first. Ask directly: who is in your Jerusalem that you have not yet spoken to about Christ, and what is stopping you?

Discussion Question Guidance

Q1. In Acts 1:8, what does Jesus say will happen before the disciples become His witnesses, and what does that ordering (power first, then witness) teach about the source of effective evangelism?



Watch for: A drifted answer reverses the order, suggesting boldness or witness comes first and the Spirit's power follows or confirms it.

Direction: Point back to the sequence in the verse itself — 'you will receive power... and you will be my witnesses' — power is promised as prior cause, not subsequent validation.

Q2. How does Isaiah 49:6 deepen what Acts 1:8 says about the geographic scope of the church's witness — what does it add about why the mission extends beyond Israel?

Watch for: The shallow version simply restates that missions is global without engaging why Isaiah specifically ties the Servant's mission to the nations rather than Israel alone.

Direction: Press toward Isaiah 49:6's phrase 'too light a thing' — ask what it means that reaching Israel alone would have been too small a mission for who this Servant is, and what that implies about limiting witness to comfortable circles today.

Q3. What is one concrete way you can be a faithful witness in your 'Jerusalem' — your most immediate, ordinary circle — this week?

Watch for: The vague version names a general desire to 'be a better witness' without identifying a specific person in the participant's nearest circle.

Direction: Press for a name in the room's actual Jerusalem — press for what specifically will be said or done, and by when.



OURLIGHT BIBLE STUDY — WEEK 4 OF 6

Sent in the Manner and Motive of Christ

Leader Companion — Week 4 of “The Nations Be Glad.”

Study aim: The group should understand that being sent by Christ is not merely a task assignment but a pattern — sent with the Father's own love, for Christ's own purposes of proclaiming freedom and healing, and compelled by the same love that first reached them — and should leave examining whether their own sense of mission is rooted in that love or in obligation. — Scripture Anchor: John 20:21 (ESV)

Leader Notes

Moment	Watch For	Direction
Opening	Group members may hear 'sent as the Father sent Jesus' as a vague comparison rather than a specific pattern involving wounds shown, peace spoken, and the Spirit given — missing the concrete details John records.	Walk through John 20:19–23 in order — Jesus shows His wounds, speaks peace, then sends and breathes the Spirit. Point out that sending in this text is inseparable from the cross and from the Spirit's presence, not an abstract parallel.
Doctrine	Some may treat Luke 4:18–19 as describing only Jesus' literal, first-century ministry, missing that the church's sending in John 20:21 explicitly extends that same purpose.	Connect the two texts directly — ask the group what it would mean, practically, for their own witness to include proclaiming good news to the poor and freedom to captives, not only verbal gospel proclamation.
Application	Participants may confess general fatigue or obligation around evangelism without naming the specific difference between duty-driven and love-driven witness.	Use 2 Corinthians 5:14's word 'controls' — ask what it would actually feel like, in a specific upcoming conversation, for love to control the participant's words rather than a sense of religious duty.

Discussion Question Guidance

Q1. In John 20:21, what does Jesus mean by sending His disciples 'as the Father has sent' Him — what specific qualities of the Father's sending of the Son should shape how the church understands its own sending?



Watch for: A drifted answer treats 'as the Father sent me' as generic encouragement rather than naming specific qualities — love, purpose, and the presence of the Spirit.

Direction: Point back to the immediate context (John 20:19–23) — the Father sent the Son in love (John 3:16), for a purpose accomplished at the cross whose wounds are just shown, and with the Spirit now given to accompany the sent ones.

Q2. How does Luke 4:18–19 define the content and purpose of Jesus' mission, and how does that same purpose apply to what the church is sent to do today?

Watch for: The shallow version reduces the church's mission to verbal proclamation only, missing that Luke 4:18–19 names concrete acts of mercy alongside proclamation.

Direction: Press for specifics from the text — poor, captives, blind, oppressed — and ask what each category looks like in the group's actual context, not only in first-century terms.

Q3. Where in your life is evangelism currently driven by duty rather than by the love described in 2 Corinthians 5:14 — and what would it look like this week to let that love, rather than obligation, be the motive?

Watch for: The vague version names 'I should share my faith more' without identifying whether duty or love is actually the current motive.

Direction: Press for an honest accounting — ask the participant to name the last time they spoke of Christ, and whether it came from a sense of controlling love or from pressure to check a box.



OURLIGHT BIBLE STUDY — WEEK 5 OF 6

The Urgency of the Harvest

Leader Companion — Week 5 of “The Nations Be Glad.”

Study aim: The group should understand that the urgency of the Great Commission rests on God's demonstrated love (Romans 5:8), a genuinely plentiful harvest requiring prayer for laborers (Luke 10:2), and a mission that does not stop at the possibility of suffering — and should leave examining what specifically holds them back from acting with that urgency. — Scripture Anchor: Luke 10:2 (ESV)

Leader Notes

Moment	Watch For	Direction
Opening	Group members may hear 'the harvest is plentiful' as an exaggeration or a purely historical statement about first-century Judea, disconnecting it from present, local readiness.	Ask the group to name specific evidence of a 'plentiful harvest' in their own community before moving further — grounding the abstract phrase in observable, current reality rather than leaving it as ancient rhetoric.
Doctrine	Some may treat prayer for laborers as a substitute for going themselves, using Luke 10:2 to justify passivity.	Point out that the seventy-two are commanded to pray for laborers while they themselves are already being sent — the text does not present prayer as an alternative to going but as the means by which more go alongside them.
Application	Participants may respond to Acts 14:22's mention of suffering with quiet withdrawal rather than sober resolve, treating any cost as reason to disengage from urgency altogether.	Clarify that suffering is named as an expected feature of faithful entry into the kingdom, not a sign the mission has gone wrong — return to Romans 5:8 to remind the group that the love that sends them has already absorbed the greater cost.

Discussion Question Guidance

Q1. In Luke 10:2, who does Jesus command to pray for more laborers, and what does it mean that the people being sent are also the ones commanded to pray for their own reinforcements?

Watch for: A drifted answer suggests Jesus is speaking to a separate group of intercessors rather than to



the seventy-two who are themselves being sent.

Direction: Point back to Luke 10:1–2 directly — the same people being commissioned and sent out in pairs are told to pray for more laborers; sending and praying-for-sending belong to the same group, not two separate roles.

Q2. How does Romans 5:8 describe the timing of God's love — and how should that timing (love shown to sinners, not to the already-worthy) shape how urgently and to whom we extend the gospel?

Watch for: The shallow version notes only that 'God loves sinners' without engaging the specific timing Paul emphasizes — love demonstrated before any change in the sinner's status.

Direction: Press on the word 'while' — ask what it means that the love was shown before repentance, and how that timing should shape urgency toward people who currently show no interest in the gospel.

Q3. What is one specific fear, comfort, or barrier that currently slows your own sense of urgency about the harvest, and what would it look like to pray earnestly about it this week rather than simply feel guilty about it?

Watch for: The vague version names 'busyness' or 'I don't know' without identifying an actual, specific fear or comfort being protected.

Direction: Press for particulars — ask what specifically would be risked, lost, or made uncomfortable if the participant acted on this urgency this week, and press toward naming one true barrier rather than a generic one.



OURLIGHT BIBLE STUDY — WEEK 6 OF 6

Perseverance Until He Comes

Leader Companion — Week 6 of “The Nations Be Glad.”

Study aim: The group should understand that the Great Commission's final horizon is not indefinite labor but a mission that will actually be completed at Christ's return, sustained now by the Spirit's presence in suffering and secured by the promise of eternal reward — and should leave anchoring present perseverance in that certain future. — Scripture Anchor: 1 Peter 4:14 (ESV)

Leader Notes

Moment	Watch For	Direction
Opening	Group members may treat suffering for Christ as an unfortunate possibility to be avoided rather than the expected, even blessed, experience 1 Peter 4:14 describes.	Read 1 Peter 4:12 aloud first — 'do not be surprised' — and point out that Peter is correcting an expectation of ease before he ever gets to the promise of blessing. Set the tone that the whole week deals honestly with cost, not around it.
Doctrine	Some may treat 'eternal rewards' as a self-serving or mercenary motive that feels inappropriate to admit, softening or avoiding Daniel 12:3 and Matthew 25:21.	Clarify that Scripture itself commands and commends this hope without embarrassment — Christ Himself uses reward as a legitimate motive in Matthew 25:21. Distinguish this from earning salvation; the reward is for those already His, not a means of becoming His.
Application	Participants may respond to the theme of Christ's return with either apathy (it feels too distant to matter) or unhealthy speculation about timing rather than the text's actual point — urgency to finish the task.	Redirect from timing questions to Matthew 24:14's actual emphasis — the gospel reaching all nations is what precedes the end, not calculating dates. Ask what unreached place or person the group can concretely engage this week.



Discussion Question Guidance

Q1. According to 1 Peter 4:14, what specifically happens to a believer who is insulted for Christ's name, and how does that reframe suffering rather than simply enduring it?

Watch for: A drifted answer treats the verse as merely comforting without naming the specific claim — that the Spirit of glory rests upon the insulted believer.

Direction: Point back to the text's precise wording — 'the Spirit of glory and of God rests upon you' — this is stated as present fact accompanying the insult, not a future compensation for it.

Q2. How does Matthew 24:14 connect the completion of the Great Commission to the timing of Christ's return, and what does that connection mean for how the church understands its ongoing task?

Watch for: The shallow version notes only that 'the gospel will reach everyone eventually' without engaging the direct causal link the text draws between completion and Christ's return.

Direction: Press on the word 'then' in Matthew 24:14 — ask what it means that the end is tied to, not merely followed by, the gospel's proclamation to all nations, and how that shapes urgency rather than passive waiting.

Q3. What would change in your own sense of perseverance this week if you held Daniel 12:3's promise of reward and 1 Peter 4:14's promise of the Spirit's presence together, rather than focusing on the cost alone?

Watch for: The vague version says perseverance would 'feel better' without identifying a specific situation currently weighed down only by cost.

Direction: Press for a specific current hardship or discouragement related to faithfulness, and ask how holding Daniel 12:3's promise alongside 1 Peter 4:14's promise would actually change the participant's next action, not just their feelings.



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