



OURLIGHT BIBLE STUDY — INTRODUCTION

Grace Lived Out

A 6-week Bible study, anchored in John 1:16 (ESV).

Anchor Passage

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

Introduction

Grace is the ground beneath every claim Scripture makes about God's dealing with sinners — the gospel itself, from a sinner's first breath of new life to a believer's final glory. This six-week study traces grace across its full doctrinal range: the sole ground of salvation, the ongoing work of sanctification, the sustaining strength within suffering, the bond of the church's corporate life, the fuel of Scripture, prayer, generosity, and witness, and the certain guarantee of resurrection and a renewed creation. This study asks for more than information. It asks the reader to examine, week by week, where self-reliance still competes with grace.



OURLIGHT BIBLE STUDY — WEEK 1 OF 6

Grace in Salvation: Justification and New Life

Week 1 of “Grace Lived Out,” anchored in Ephesians 2:8-9 (ESV).

PASSAGE Ephesians 2:8-9 (ESV)

LENGTH Week 1 of 6

AUDIENCE Group or personal study

VERSION OurLight Ministries, 2026

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

“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)

This Week's Daily Readings

Day 1 — Grace in Salvation

Scripture: Ephesians 2:1-9; Romans 3:21-26; Titus 3:4-7

Principle: *God saves sinners by grace alone, through faith alone, apart from any work they perform.*

Ephesians 2 declares that those dead in trespasses are made alive by grace, not works, lest anyone should boast; Romans 3 grounds this in Christ's propitiating blood, and Titus 3 names it mercy poured out through the washing of regeneration.

Reflection Questions:

1. According to Ephesians 2:8-9, what two things does Paul explicitly deny are the source of salvation, and what does he affirm instead?
2. Where in your life do you still quietly credit yourself, rather than grace, for your standing before God?

Day 2 — Grace and Regeneration

Scripture: John 3:3-8; Titus 3:5; Ezekiel 36:26-27



Principle: *Apart from the Spirit's regenerating work, no one can see or enter the kingdom of God.*

Jesus tells Nicodemus that entrance into the kingdom requires a birth from above, not human effort; Titus 3:5 names this the washing of regeneration, and Ezekiel 36 promises a new heart replacing one of stone, God's sovereign act alone.

Reflection Questions:

1. In John 3:3-8, why does Jesus compare the Spirit's work in the new birth to the wind?
 2. What evidence in your own life points to a heart that has actually been replaced, not merely reformed?
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Day 3 — Grace and Union with Christ

Scripture: Romans 6:3-11; Galatians 2:20; 2 Corinthians 5:17

Principle: *Every believer is united to Christ so completely that his death, burial, and resurrection become their own.*

Romans 6 teaches that baptism pictures a real union with Christ's death and resurrection, ending sin's reign; Galatians 2:20 names the old self crucified with Him, and 2 Corinthians 5:17 declares the one in Christ a genuinely new creation.

Reflection Questions:

1. According to Romans 6:3-11, what specific claim does sin lose over someone united to Christ, and why?
 2. What part of your former identity do you still let define you, though it died with Christ?
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Day 4 — Grace and Adoption

Scripture: Galatians 4:4-7; Romans 8:14-17; 1 John 3:1

Principle: *In Christ, God does not merely forgive sinners but adopts them as sons and heirs.*

Galatians 4 grounds adoption in the Son sent to redeem those under the law, so slaves become sons; Romans 8 adds the Spirit's own testimony to that sonship, and 1 John 3:1 calls it a love the Father lavished on believers.

Reflection Questions:

1. In Romans 8:15-17, what does Paul say the Spirit does that distinguishes adoption from mere legal pardon?
 2. Do you relate to God more as a nervous servant or a secure son — and what in your prayers reveals which?
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Observation

- Across the week's texts, salvation is uniformly something done to and for sinners — dead men made alive, slaves adopted as sons, strangers united to Christ's own death and resurrection — never something sinners achieve.
- The words 'grace,' 'gift,' and 'not by works' recur across Ephesians 2, Titus 3, and Galatians 4, alongside a sharp contrast between what man contributes (nothing) and what God supplies (everything).
- Ephesians 2:8-9 sits immediately after Paul's description of spiritual death in verses 1-3 and before the good works of verse 10 — grace intervenes between death and any human response, including obedience.

Interpretation

Question	Notes
Main point	Salvation is a single grace-act with several inseparable dimensions — regeneration, union with Christ, justification, and adoption — each showing that God alone moves first and last in saving a sinner.
Doctrine	Justification, Regeneration, and Adoption (the objective acts of grace in salvation)
Context	Ephesians 2:8-9 concludes Paul's argument that Gentile and Jewish believers alike were spiritually dead (2:1-3) before God's mercy made them alive with Christ (2:4-7); verse 10 then clarifies that good works follow salvation as its fruit, never its cause.
Christ connection	Every dimension of the week's grace — new birth, union, adoption — is 'in Christ' language; apart from a real, Spirit-wrought union with the crucified and risen Christ, none of these gifts exist for the sinner at all.

Application

- Believe, without qualification, that your standing before God rests entirely on Christ's finished work, not on your progress, effort, or religious performance.
- Confront any lingering self-reliance — the quiet assumption that God's favor toward you rises or falls with your recent obedience.
- This week, name one specific way you have been treating grace as a starting bonus rather than the entire basis of your standing, and confess it plainly to God.



Discussion Questions

1. What does Ephesians 2:8-9 explicitly rule out as a basis for salvation, and what does it name instead?
2. How do regeneration (John 3), union with Christ (Romans 6), and adoption (Galatians 4) each describe a different aspect of the same saving grace?
3. 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?



OURLIGHT BIBLE STUDY — WEEK 2 OF 6

Grace in Sanctification: The Ongoing Work of Transformation

Week 2 of “Grace Lived Out,” anchored in Titus 2:11-12 (ESV).

PASSAGE Titus 2:11-12 (ESV)	LENGTH Week 2 of 6
AUDIENCE Group or personal study	VERSION OurLight Ministries, 2026

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

“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)

This Week's Daily Readings

Day 5 — Grace in Growth

Scripture: Philippians 1:6; Colossians 3:12-17; 2 Peter 3:18

Principle: *The same grace that saves a sinner is the grace that matures him into the likeness of Christ.*

Philippians 1:6 promises God will complete the good work He began; Colossians 3 describes that completion as being clothed with Christlike virtues, and 2 Peter 3:18 commands growth in grace itself — sanctification is grace working, not human self-improvement.

Reflection Questions:

1. What does Philippians 1:6 guarantee about the completion of sanctification, and who is the subject of that verb?
2. Where have you mistaken effort at self-improvement for the grace-driven growth these texts describe?



Day 6 — Grace that Trains

Scripture: Titus 2:11-14; Hebrews 12:7-11; 1 Peter 1:13-16

Principle: *Grace does not excuse sin; it actively trains believers to renounce it and pursue holiness.*

Titus 2:11-12 says grace itself trains believers to renounce ungodliness; Hebrews 12 frames God's discipline as the proof of sonship, not punishment, and 1 Peter 1 commands holiness patterned on God's own character, not mere behavior management.

Reflection Questions:

1. According to Titus 2:11-12, what specifically does grace train a believer to do, and toward what end?
 2. What form of God's discipline in your life have you resented rather than received as evidence of sonship?
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Day 7 — Grace and the Mortification of Sin

Scripture: Romans 8:12-13; Colossians 3:5-10; Galatians 5:16-17

Principle: *By the Spirit's grace, believers are obligated to put to death the sinful practices of the flesh, not merely manage them.*

Romans 8:13 commands putting to death the deeds of the body by the Spirit, on pain of death itself as the alternative; Colossians 3 lists specific sins to put off, and Galatians 5 names the Spirit's opposition to the flesh.

Reflection Questions:

1. In Romans 8:13, what is the stated consequence of living according to the flesh, and what reverses it?
 2. What specific sin have you been managing or excusing rather than putting to death by the Spirit's power?
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Day 8 — Grace and Humility

Scripture: James 4:6-10; Micah 6:8; Philippians 2:3-11

Principle: *God opposes the proud and gives grace to the humble, and Christ Himself is the pattern of that humility.*

James 4:6 quotes Proverbs to declare God's active opposition to the proud and favor toward the humble; Micah 6:8 defines true religion as humble walking with God, and Philippians 2 grounds humility in Christ's own self-emptying descent to the cross.

Reflection Questions:

1. What does James 4:6 say God actively does toward the proud, not merely withholds from them?
2. Where does pride most stubbornly resist grace in your life right now — in what you defend, or in what you refuse to admit?



Observation

- Across the week, sanctification is consistently described as something grace does in the believer — completing, training, killing sin, humbling — never as a project the believer manages alone.
- The words 'grace,' 'train,' and 'discipline' recur across Titus, Hebrews, and Philippians, alongside repeated contrasts between the flesh's pull and the Spirit's opposing work.
- Titus 2:11-12 follows Paul's instructions to specific household groups (2:1-10) and precedes the description of Christ's return in 2:13 — grace trains believers for holy living because they are waiting for Christ, not because holiness earns His favor.

Interpretation

Question	Notes
Main point	Sanctification is grace continuing the work it began at salvation — growing, training, killing sin, and humbling — so that holiness is always a fruit of grace, never a substitute for it.
Doctrine	Progressive Sanctification (the ongoing work of grace after justification)
Context	Titus 2:11-14 sits between Paul's household instructions and his description of the believer's hope in Christ's appearing — sanctification here is framed as present training oriented toward a future, certain hope, not present performance for uncertain approval.
Christ connection	Titus 2:14 names Christ's self-giving as the reason grace trains believers toward holiness — He 'gave himself for us... to purify for himself a people,' making mortification of sin an act of gratitude, not fear.

Application

- Believe that your ongoing growth in holiness is God's work in you, not a project you must complete to stay saved.
- Confront any pattern of managing a besetting sin rather than putting it to death — grace does not negotiate with sin, it kills it.



- Name one specific area of pride or unmortified sin this week and take one concrete, accountable step against it — confession to another believer, removal of an occasion for sin, or a specific new practice of humility.

Discussion Questions

1. According to Titus 2:11-14, what does grace train believers to renounce, and what does it train them to pursue?
2. How does Hebrews 12's picture of discipline change the way a believer should interpret hardship connected to their own sin?
3. What is the difference between managing a sin and mortifying it, and why does that difference matter?



OURLIGHT BIBLE STUDY — WEEK 3 OF 6

Grace in Suffering: Sustaining and Sovereign Grace

Week 3 of “Grace Lived Out,” anchored in 2 Corinthians 12:9 (ESV).

PASSAGE 2 Corinthians 12:9 (ESV)

LENGTH Week 3 of 6

AUDIENCE Group or personal study

VERSION OurLight Ministries, 2026

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

“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)

This Week's Daily Readings

Day 9 — Grace in Weakness

Scripture: 2 Corinthians 12:7-10; Isaiah 40:28-31; Psalm 73:25-26

Principle: *God's grace is not diminished by human weakness but is displayed most clearly through it.*

Paul's unanswered prayer for the thorn's removal receives instead the promise that grace is sufficient and power is perfected in weakness; Isaiah 40 grounds this in God's inexhaustible strength, and Psalm 73 names God as the strength of the heart itself.

Reflection Questions:

1. In 2 Corinthians 12:7-10, why does God refuse Paul's three requests to remove the thorn?
2. What weakness are you currently trying to pray away rather than let grace be displayed through?

Day 10 — Grace in Trials

Scripture: James 1:2-4; 1 Peter 5:6-11; Romans 8:18-25



Principle: *God uses trials as the appointed means of producing steadfast, mature faith in believers.*

James 1:2-4 commands counting trials as joy because testing produces steadfastness leading to completeness; 1 Peter 5 promises the God of grace will restore and establish those who suffer, and Romans 8 fixes present suffering against the certainty of future glory.

Reflection Questions:

1. According to James 1:2-4, what specific outcome does testing produce when it is allowed to run its full course?
 2. What present trial are you trying to escape rather than let produce the steadfastness James describes?
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Day 11 — Grace and the Sovereignty of God in Suffering

Scripture: Romans 8:28-30; Genesis 50:20; 2 Corinthians 4:16-18

Principle: *God sovereignly governs every trial a believer faces and works it toward their conformity to Christ.*

Romans 8:28-30 grounds 'all things work together for good' in God's prior purpose to conform believers to Christ's image; Genesis 50:20 shows the same sovereignty over evil intent, and 2 Corinthians 4 calls affliction light and momentary against eternal weight of glory.

Reflection Questions:

1. In Romans 8:28-30, what is the stated goal that 'good' is measured by — and is it comfort or something else?
 2. Can you name a specific evil or hardship you have not yet been able to trust God's sovereign hand over, the way Joseph could in Genesis 50:20?
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Day 12 — Grace in Endurance

Scripture: Hebrews 12:1-3; 2 Timothy 2:1-7; Revelation 14:12

Principle: *Believers endure to the end not by their own strength but by grace fixed on Christ, who endured the cross before them.*

Hebrews 12:1-3 commands running with endurance by fixing eyes on Jesus who endured the cross for joy set before him; 2 Timothy 2 pictures grace as strength granted for a soldier's hardship, and Revelation 14:12 calls endurance the mark of the saints.

Reflection Questions:

1. According to Hebrews 12:1-3, what specifically is the believer told to fix their eyes on, and why does that particular focus produce endurance?
 2. What race are you currently tempted to walk away from, and what would it look like to fix your eyes on Christ instead?
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Observation

- Across the week, suffering is never treated as pointless — weakness displays power, trials produce steadfastness, and every hardship is governed by a sovereign purpose fixed on conforming believers to Christ.
- The words 'grace,' 'weakness,' and 'glory' recur across 2 Corinthians, James, Romans, and Hebrews, alongside a consistent contrast between present affliction and future, certain reward.
- 2 Corinthians 12:9 follows Paul's own request, three times refused, for the thorn's removal (12:7-8) — the anchor verse is God's direct answer to unanswered prayer, not a general platitude about hardship.

Interpretation

Question	Notes
Main point	Suffering does not contradict grace; it is one of grace's chief instruments, sustaining faith through weakness and trials while God sovereignly conforms believers to Christ.
Doctrine	Providence and the Grace of Suffering
Context	2 Corinthians 12:7-10 sits within Paul's extended, reluctant defense of his apostleship (chapters 10-13) — he boasts in weakness precisely because his opponents boasted in strength, making this verse a direct polemic against triumphalist Christianity, not a general comfort saying.
Christ connection	Christ's own power was perfected through weakness at the cross, where apparent defeat accomplished the greatest victory — Paul's thorn is a small echo of the pattern Christ Himself walked first and fully.

Application

- Believe that your present weakness or trial is not a sign of God's absence but a possible site of His clearest power.
- Confront the false confidence that says trials should be avoided or minimized rather than endured under grace.
- Identify one trial you are currently facing and name, specifically, what 'fixing your eyes on Jesus' would look like in it this week.



Discussion Questions

1. What did Paul ask for three times in 2 Corinthians 12:8, and what did God give him instead?
2. How does Romans 8:28-30 define 'good' in a way that might differ from how the group instinctively defines it?
3. What is one practical difference between enduring a trial in your own strength and enduring it by grace fixed on Christ?



OURLIGHT BIBLE STUDY — WEEK 4 OF 6

Grace in the Church: Corporate Life and Mission

Week 4 of “Grace Lived Out,” anchored in Acts 4:33 (ESV).

PASSAGE Acts 4:33 (ESV)

LENGTH Week 4 of 6

AUDIENCE Group or personal study

VERSION OurLight Ministries, 2026

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

“And with great power the apostles were giving their testimony to the resurrection of the Lord Jesus, and great grace was upon them all.” — Acts 4:33 (ESV)

This Week's Daily Readings

Day 13 — Grace in Community

Scripture: Acts 4:32-35; Colossians 4:5-6; Romans 12:3-8

Principle: *Grace received individually is meant to be expressed corporately, binding believers together in generosity, speech, and mutual service.*

Acts 4:32-35 records 'great grace' resting on a church marked by radical generosity and unity; Colossians 4 extends grace to speech itself, and Romans 12 grounds differing gifts in the same grace given to each member for the body's good.

Reflection Questions:

1. What specific outward evidence in Acts 4:32-35 accompanied the 'great grace' upon the early church?
2. Where does your speech or use of possessions reveal a gap between the grace you claim and the grace you practice toward others?

Day 14 — Grace to Forgive

Scripture: Matthew 18:21-35; Colossians 3:12-14; Ephesians 4:29-32



Principle: *Because God has forgiven an immeasurable debt, believers are obligated to forgive the comparatively small debts owed them.*

Matthew 18's parable contrasts a servant's cancelled, unpayable debt with his refusal to forgive a small one, exposing the danger of receiving grace without extending it; Colossians 3 and Ephesians 4 both root human forgiveness directly in God's prior forgiveness in Christ.

Reflection Questions:

1. In Matthew 18:21-35, what specific detail shows the disproportion between the two debts in the parable?
 2. Who are you currently withholding forgiveness from in a way that contradicts the forgiveness you have received?
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Day 15 — Grace in Service

Scripture: Romans 12:3-8; 1 Corinthians 12:4-11; 1 Peter 4:10-11

Principle: *Spiritual gifts are grace distributed by God to individual believers for the building up of the whole church.*

Romans 12 and 1 Corinthians 12 both describe gifts as varied but Spirit-apportioned, given for the body's benefit rather than individual status, and 1 Peter 4:10 commands stewarding each gift as a manager of God's varied grace, not its owner.

Reflection Questions:

1. According to 1 Corinthians 12:4-11, who determines which gift each believer receives, and on what basis?
 2. Are you using your gift as a steward serving the body, or have you quietly begun treating it as your own possession?
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Day 16 — Grace in Unity

Scripture: Ephesians 2:11-22; John 17:20-23; Galatians 3:26-29

Principle: *Grace demolishes the hostility that divides people and creates one new people in Christ.*

Ephesians 2:14-16 declares Christ Himself is the church's peace, breaking down the dividing wall of hostility between Jew and Gentile; John 17 grounds unity in the Father-Son relationship, and Galatians 3:28 removes every ground of division 'in Christ Jesus.'

Reflection Questions:

1. In Ephesians 2:14-16, what specifically does Paul say Christ did to accomplish unity between Jew and Gentile?
 2. What division in your own relationships or church have you treated as unsolvable, though Christ has already made peace?
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Observation

- Across the week, grace consistently moves outward from the individual into the community — generosity in Acts, forgiveness in Matthew, service in Romans and 1 Corinthians, unity in Ephesians — never staying private.
- The words 'one,' 'body,' and 'grace' recur across the week's passages, alongside repeated commands governing speech, gifts, and relationships within the church.
- Acts 4:33 sits within Luke's summary of the early church's common life (4:32-37), immediately following the description of shared possessions — 'great grace' is the stated cause of that community's visible generosity, not merely its byproduct.

Interpretation

Question	Notes
Main point	Grace is never received in isolation; it forms a people marked by shared generosity, mutual forgiveness, gift-driven service, and Christ-purchased unity.
Doctrine	The Corporate Dimension of Grace (Ecclesiology)
Context	Acts 4:32-35 describes the Jerusalem church shortly after Pentecost, under active persecution (4:1-31) — the community's radical generosity is not utopian idealism but grace displayed under real pressure, immediately following prayer for boldness in the face of threats.
Christ connection	Ephesians 2:14 names Christ Himself, not a shared ideal or program, as the church's peace — corporate unity in every week's text traces back to what He accomplished on the cross, not to human effort at harmony.

Application

- Believe that grace is meant to be visible in your relationships to the church, not confined to your private standing before God.
- Confront any pattern of withholding forgiveness, generosity, or the use of your gift because extending it costs you something.
- Identify one specific person or need in your church this week where you can put this week's grace into visible, corporate practice.



Discussion Questions

1. What did 'great grace' produce in the Jerusalem church according to Acts 4:32-35, and how visible was it?
2. 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?
3. What would it look like for this specific group to more visibly display the unity Ephesians 2 says Christ has already accomplished?



OURLIGHT BIBLE STUDY — WEEK 5 OF 6

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

Week 5 of “Grace Lived Out,” anchored in Hebrews 4:16 (ESV).

PASSAGE Hebrews 4:16 (ESV)	LENGTH Week 5 of 6
AUDIENCE Group or personal study	VERSION OurLight Ministries, 2026

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

“Let us then with confidence draw near to the throne of grace, that we may receive mercy and find grace to help in time of need.” — Hebrews 4:16 (ESV)

This Week's Daily Readings

Day 17 — Grace and the Word of God

Scripture: 2 Timothy 3:14-17; Hebrews 4:12; Psalm 119:65-68

Principle: *God ordinarily grows believers in grace through the living and active instrument of His written Word.*

2 Timothy 3:16-17 names Scripture as God-breathed and sufficient to equip believers for every good work; Hebrews 4:12 calls it living, active, and able to divide soul and spirit, and Psalm 119:65-68 credits affliction and the Word together with teaching obedience.

Reflection Questions:

1. According to 2 Timothy 3:16-17, what is Scripture said to be sufficient for, and toward what final outcome?
2. Is your own use of Scripture treating it as living and active, the way Hebrews 4:12 describes, or as reference material you consult occasionally?

Day 18 — Grace and Prayer

Scripture: Hebrews 4:14-16; Philippians 4:6-7; 1 Thessalonians 5:16-18



Principle: *Because of Christ's high priesthood, believers may approach God's throne with confidence to receive grace and mercy.*

Hebrews 4:14-16 grounds bold access to God's throne in Christ's sympathetic high priesthood; Philippians 4:6-7 replaces anxiety with prayer that guards the heart with God's peace, and 1 Thessalonians 5:17 commands unceasing prayer as the believer's ordinary posture, not a crisis response.

Reflection Questions:

1. According to Hebrews 4:14-16, on what basis specifically can believers approach God's throne 'with confidence'?
 2. Does your own prayer life function as an ordinary posture or mainly as a crisis response — and what does that reveal about what you actually trust?
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Day 19 — Grace in Generosity

Scripture: 2 Corinthians 8:1-9; 2 Corinthians 9:6-8; Matthew 6:19-21

Principle: *Christian generosity flows from grace received, most fully modeled in Christ's own self-improverishing gift.*

2 Corinthians 8 credits the Macedonians' extreme generosity to God's grace at work in them, not their circumstances, and grounds all giving in Christ becoming poor for the reader's sake; 2 Corinthians 9 promises God's grace abounds to the cheerful giver.

Reflection Questions:

1. In 2 Corinthians 8:1-5, what specific circumstance were the Macedonians in when they gave generously, and why does that detail matter?
 2. What does your actual pattern of giving reveal about whether you believe Christ's self-improverishment for your sake, described in 2 Corinthians 8:9?
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Day 20 — Grace in Witness

Scripture: Acts 20:22-24; Colossians 4:2-6; 1 Peter 3:13-16

Principle: *The gospel itself is called 'the grace of God,' and believers are called to testify to it with both word and gracious speech.*

Acts 20:24 names Paul's entire ministry 'the gospel of the grace of God,' worth more to him than his own life; Colossians 4:6 commands speech seasoned with grace toward outsiders, and 1 Peter 3:15 requires readiness to defend the hope believers hold.

Reflection Questions:

1. In Acts 20:22-24, what does Paul say he counts his life as worth, compared to finishing his ministry?
 2. When was the last time your speech toward an outsider was actually seasoned with grace, as Colossians 4:6 commands, rather than silence or harshness?
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Observation

- Across the week, each practice — reading Scripture, praying, giving, witnessing — is grounded in grace already received, never presented as a means of earning further favor from God.
- The words 'grace' and 'confidence' (or its equivalents — boldness, access) recur across Hebrews, Colossians, and Acts, alongside commands governing how something is done (unceasingly, cheerfully, with gentleness and respect).
- Hebrews 4:16 follows the description of Scripture as living and active (4:12-13) and Christ's sympathetic high priesthood (4:14-15) — bold prayer is grounded first in a Word that exposes the sinner and a Priest who intercedes for them.

Interpretation

Question	Notes
Main point	The ordinary means of grace — Scripture, prayer, generosity, and witness — are not obligations that earn favor but grace-fueled practices through which grace already given is deepened and extended.
Doctrine	The Means of Grace (Spiritual Disciplines as Grace-Dependent Practice)
Context	Hebrews 4:16 caps the letter's opening argument for Christ's superior priesthood — the 'therefore' of verse 16 rests entirely on what has just been established about Christ's sympathy and sinlessness, not on any merit belonging to the one who prays.
Christ connection	Every practice this week is possible only because of Christ specifically — access to the throne through His priesthood, generosity patterned on His poverty for the reader's sake, and witness centered on 'the gospel of the grace of God' that He purchased.

Application

- Believe that access to God in prayer rests on Christ's finished priestly work, not on the quality or frequency of your own praying.
- Confront any pattern of treating Scripture, giving, or witness as optional extras rather than grace's ordinary channels.
- Choose one specific means of grace — Scripture, prayer, generosity, or witness — that has grown thin in your life, and take one concrete step to restore it this week.



Discussion Questions

1. What two things does Hebrews 4:16 say believers can expect to receive when they approach God's throne with confidence?
2. How does 2 Corinthians 8:9 connect Christ's own poverty to the Corinthians' call to generosity?
3. What is one practical way this group could grow in speech 'seasoned with grace' toward outsiders, as Colossians 4:6 commands?



OURLIGHT BIBLE STUDY — WEEK 6 OF 6

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

Week 6 of “Grace Lived Out,” anchored in 2 Timothy 4:7-8 (ESV).

PASSAGE 2 Timothy 4:7-8 (ESV)

LENGTH Week 6 of 6

AUDIENCE Group or personal study

VERSION OurLight Ministries, 2026

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

“I have fought the good fight, I have finished the race, I have kept the faith. Henceforth there is laid up for me the crown of righteousness, which the Lord, the righteous judge, will award to me on that day, and not only to me but also to all who have loved his appearing.” — 2 Timothy 4:7-8 (ESV)

This Week's Daily Readings

Day 21 — Grace and Hope

Scripture: Romans 5:1-5; 1 Peter 1:3-9; Titus 3:4-7

Principle: *Grace secures a hope that will not disappoint, because it is grounded in God's own love and Christ's finished work, not in circumstance.*

Romans 5:1-5 traces justification by faith to a hope that does not put believers to shame because God's love is poured out by the Spirit; 1 Peter 1 calls this hope a living hope through Christ's resurrection, kept imperishable in heaven.

Reflection Questions:

1. According to Romans 5:3-5, what does Paul say suffering ultimately produces, and what guarantees that hope will not disappoint?
2. Is your hope currently anchored in something that could still fail you, or in the resurrection of Christ, as 1 Peter 1:3 describes?



Day 22 — Grace to the End

Scripture: 2 Timothy 4:6-8; Revelation 22:17-21; Jude 24-25

Principle: *Grace that begins a believer's life is the same grace that carries them to glory and keeps them from falling.*

Paul's final testimony in 2 Timothy 4:7-8 names a crown of righteousness awaiting all who have loved Christ's appearing, not himself alone; Jude 24-25 ascribes to God the power to keep believers from stumbling and present them blameless before His glory.

Reflection Questions:

1. In 2 Timothy 4:7-8, to whom specifically does Paul say the crown of righteousness will be given?
 2. What in your life are you currently trusting to keep you faithful to the end — your own resolve, or the power Jude 24 ascribes to God alone?
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Day 23 — Grace and the Resurrection Body

Scripture: 1 Corinthians 15:20-23; 1 Corinthians 15:42-44; Philippians 3:20-21

Principle: *Grace does not merely save the soul; it guarantees the believer's future bodily resurrection in glory, patterned on Christ's own risen body.*

1 Corinthians 15:20-23 names Christ 'the firstfruits' guaranteeing believers' own resurrection in proper order; verses 42-44 contrast the body sown perishable and weak with one raised imperishable and powerful, and Philippians 3:21 promises Christ will transform believers' bodies to be like His own.

Reflection Questions:

1. In 1 Corinthians 15:20-23, what specific order does Paul describe for the resurrection, and why does he call Christ 'firstfruits'?
 2. Does your present hope for the future include your own body, the way Philippians 3:21 describes, or has it stayed vaguely spiritual?
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Day 24 — Grace and the New Creation

Scripture: Revelation 21:1-5; Romans 8:18-21; 2 Peter 3:13

Principle: *Grace's final work is not merely rescuing individuals but making all things new, a renewed creation freed from its bondage to corruption.*

Revelation 21:1-5 pictures God dwelling with His renewed people in a new heaven and earth where He wipes away every tear; Romans 8:18-21 says creation itself waits for that freedom, and 2 Peter 3:13 anchors hope in a home where righteousness dwells.

Reflection Questions:

1. According to Revelation 21:1-5, what specific declaration does the one on the throne make about the world being created, and what does He say about its former state?



2. Does your present view of the future include creation's own renewal, as Romans 8:18-21 describes, or only your personal escape from it?
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Observation

- Across the week, grace's future orientation is concrete, not abstract — a hope that does not disappoint, a crown awarded at Christ's appearing, a resurrected body, and a physically renewed creation.
- The words 'hope,' 'glory,' and 'crown' recur across Romans, 1 Peter, 2 Timothy, and 1 Corinthians, alongside a consistent structure moving from present suffering to future, certain reward.
- 2 Timothy 4:7-8 is Paul's own final written testimony, composed while imprisoned and anticipating execution (4:6) — the anchor verse is not theoretical hope but a dying man's confession of what grace had actually secured for him.

Interpretation

Question	Notes
Main point	The grace that saves and sanctifies a believer is the same grace that will certainly glorify them — resurrecting their body and renewing all creation, so the Christian life ends in consummation, not merely conclusion.
Doctrine	Glorification and the Consummation of Grace (Eschatology)
Context	2 Timothy 4:6-8 closes Paul's final letter, written from prison shortly before his death — his confidence rests entirely on 'the Lord, the righteous judge,' not on any final surge of personal achievement, and he extends the same crown to 'all who have loved his appearing.'
Christ connection	1 Corinthians 15:20 names Christ 'the firstfruits' of the resurrection — every believer's future bodily resurrection and the whole creation's renewal are guaranteed only because Christ Himself has already been raised bodily and reigns as the pattern of what is to come.



Application

- Believe, concretely, that your bodily resurrection and creation's renewal are certain outcomes of grace, not sentimental hopes.
- Confront any tendency to treat the Christian life as merely surviving until death rather than a race run toward a certain crown.
- Name one specific way the certainty of resurrection and new creation should change a decision, fear, or priority you are currently facing.

Discussion Questions

1. 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?
2. 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?
3. 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?



CLOSING ENCOURAGEMENT

As You Go From Here

“The grace of the Lord Jesus Christ be with your spirit.”

— **Philippians 4:23 (ESV)**

Six weeks do not exhaust grace; they only trace its outline. Grace saved you before you could contribute anything, and grace will finish what it started — through the ordinary means of the Word, prayer, the church, and endurance to the end. Close this study by returning to Scripture itself, not to what has been written about it here. Take your place in a local church. Receive grace daily. There is no other way to live.



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