



**OURLIGHT BIBLE STUDY — INTRODUCTION**

# Spirit Led

A 6-week Bible study, anchored in Galatians 5:25 (ESV).

## Anchor Passage

“If we live by the Spirit, let us also keep in step with the Spirit.” — Galatians 5:25 (ESV)

## Introduction

To be led by the Spirit is not a special experience reserved for the exceptionally devout — it is the ordinary mark of everyone Christ has made alive. This study traces that reality from its beginning to its end: the Spirit who opens blind eyes and gives a new heart is the same Spirit who seals, adopts, sanctifies, bears fruit, empowers obedience, and sends believers out as witnesses. This study asks more than agreement with these truths. It asks the reader to examine where dependence on the Spirit has quietly been replaced with self-effort, and to return, day by day, to the one doctrine underneath every other: apart from Him, no true spiritual life is possible at all.



## OURLIGHT BIBLE STUDY — WEEK 1 OF 6

# The Spirit's Work in Awakening the Sinner

Week 1 of “Spirit Led,” anchored in 2 Corinthians 4:6 (ESV).

**PASSAGE** 2 Corinthians 4:6 (ESV)

**LENGTH** Week 1 of 6

**AUDIENCE** Group or personal study

**VERSION** OurLight Ministries, 2026

**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

“For God, who said, “Let light shine out of darkness,” has shone in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ.” — 2 Corinthians 4:6 (ESV)

## This Week's Daily Readings

### Day 1 — Spiritual Blindness and the Light of Christ

**Scripture:** 2 Corinthians 4:3-6; John 3:19-21; 1 Corinthians 2:14

**Principle:** *The natural mind is not merely uninformed about God but blind to His glory until the Spirit gives sight.*

Paul locates unbelief not in insufficient evidence but in the god of this age blinding minds. Natural men cannot discern spiritual truth, since the problem is not ignorance but darkness requiring divine illumination rather than argument or persuasion.

#### Reflection Questions:

1. What does Paul identify as the actual cause of unbelief in 2 Corinthians 4:4, and how does this differ from a mere lack of information?
2. Where have you assumed that better arguments, not the Spirit's illumination, would be enough to open someone's eyes to Christ — including your own eyes at times?

### Day 2 — The Spirit Convicts and Illuminates

**Scripture:** John 16:8-11; 1 Corinthians 2:10-12; Psalm 119:18



**Principle:** *The Spirit who exposes sin is the same Spirit who opens the eyes of the heart to see what Scripture actually says.*

Jesus promises the Spirit will convict the world concerning sin, righteousness, and judgment (John 16:8), while Paul says the Spirit searches even the depths of God so believers might understand what has been freely given them in Christ.

**Reflection Questions:**

1. According to John 16:8-11, what three specific things does the Spirit convict the world of, and why must conviction precede comfort?
  2. When was the last time the Spirit exposed something specific in you through Scripture rather than through your own self-assessment — and how did you respond?
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### Day 3 — Regeneration: A New Heart from Above

**Scripture:** Ezekiel 36:26-27; John 3:3-8; 2 Corinthians 5:17

**Principle:** *Salvation begins with an act only God can perform — replacing a heart of stone with a heart that desires Him.*

Ezekiel promises God will remove the heart of stone and give a new heart animated by His own Spirit, causing obedience rather than merely commanding it. Jesus calls this being born again — a sovereign, Spirit-wrought beginning no one can produce in themselves.

**Reflection Questions:**

1. In John 3:3-8, why does Jesus insist that seeing the kingdom of God requires being born 'from above,' not simply moral improvement?
  2. What evidence in your own desires — not just your behavior — points to a heart that has actually been replaced, not merely reformed?
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### Day 4 — Grace Breaks the Chains of Sin

**Scripture:** Ephesians 2:1-9; Romans 6:6-7; Galatians 5:1

**Principle:** *Grace does not improve the sinner's old life; it puts to death what was dead already and raises up something new.*

Paul describes unbelievers as dead in trespasses, not merely wounded (Eph 2:1), and says the old self was crucified so that the body of sin might be brought to nothing, freeing believers from slavery to sin's dominion.

**Reflection Questions:**

1. What does it mean that believers were 'dead in trespasses' (Eph 2:1) rather than merely sick or struggling, and why does that distinction matter for how grace works?
  2. What 'chains' has God already broken that you still instinctively try to carry, as though freedom in Christ (Gal 5:1) were optional rather than settled?
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## Observation

- Across these four days, the texts consistently locate the cause of spiritual sight and new life outside the sinner himself — in the Spirit's illuminating, convicting, and regenerating work, not in human reasoning or resolve.
- The words 'blind,' 'dead,' 'born again,' and 'new heart' recur across the week's passages, each naming an inability the sinner cannot resolve from the inside, met by an act only God performs from the outside.
- The immediate context of 2 Corinthians 4:6 is Paul's defense of a ministry that does not manipulate or distort the word (4:2) but simply preaches Christ, trusting that the same God who commanded light to shine at creation is the one who must shine in human hearts.

## Interpretation

| Question          | Notes                                                                                                                                                                                                                                                                                          |
|-------------------|------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| Main point        | The Spirit's work in awakening a sinner — illumination, conviction, and regeneration — precedes and produces every subsequent step of the Christian life; nothing that follows begins with the sinner.                                                                                         |
| Doctrine          | Effectual calling and regeneration (the doctrine of the new birth).                                                                                                                                                                                                                            |
| Context           | 2 Corinthians 4 sits within Paul's contrast between the glory of the old covenant, veiled and fading, and the greater glory of the new covenant ministry of the Spirit (2 Cor 3); the light that shone at creation (Gen 1:3) is the same light God causes to shine in the heart at conversion. |
| Christ connection | The glory the Spirit illuminates is specifically 'the glory of God in the face of Jesus Christ' (2 Cor 4:6) — the new birth is not a generic spiritual awakening but sight given to see Christ himself as glorious and trustworthy.                                                            |

## Application

- Believe and confess that your own conversion, however it felt at the time, was the Spirit's initiative from first to last — not a decision reached by unaided reasoning.
- The week's texts confront the false confidence that spiritual blindness in others (or in one's own past) can be resolved by better arguments or more information rather than by the Spirit's illuminating work.



- Pray specifically and by name for one person whose blindness to Christ only the Spirit can remove, naming your dependence on Him rather than on your own persuasiveness.

## Discussion Questions

1. 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?
2. 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?
3. 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?



## OURLIGHT BIBLE STUDY — WEEK 2 OF 6

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

Week 2 of “Spirit Led,” anchored in Romans 8:15-16 (ESV).

**PASSAGE** Romans 8:15-16 (ESV)

**LENGTH** Week 2 of 6

**AUDIENCE** Group or personal study

**VERSION** OurLight Ministries, 2026

**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

“For you did not receive the spirit of slavery to fall back into fear, but you have received the Spirit of adoption as sons, by whom we cry, “Abba! Father!” The Spirit himself bears witness with our spirit that we are children of God,” — Romans 8:15-16 (ESV)

## This Week's Daily Readings

### Day 5 — Union with Christ by the Spirit

**Scripture:** Romans 8:9-11; John 15:4-5; 1 Corinthians 6:17

**Principle:** *The believer's entire spiritual life flows from a real, Spirit-wrought union with Christ, not merely an agreement with His teaching.*

Paul says whoever does not have the Spirit of Christ does not belong to Him (Rom 8:9), and whoever is joined to the Lord becomes one spirit with Him (1 Cor 6:17). Apart from this abiding union, no true fruit is possible, only imitation.

### Reflection Questions:

1. In John 15:4-5, what specifically does Jesus say happens to a branch that tries to bear fruit apart from abiding in the vine?
2. Where in your life are you currently producing effort that looks like fruit but is disconnected from actual abiding — activity for Christ rather than out of union with Him?



## Day 6 — The Spirit of Adoption

**Scripture:** Romans 8:15-17; Galatians 4:4-7; 1 John 3:1

**Principle:** *Believers are not merely forgiven servants but adopted sons, given the Spirit who teaches them to call God Father.*

Paul contrasts the spirit of slavery that produces fear with the Spirit of adoption, by whom believers cry "Abba, Father" (Rom 8:15). Adoption is not a legal fiction but a Spirit-given relationship carrying the full standing and inheritance of a son.

### Reflection Questions:

1. According to Romans 8:15-17, what is the difference between relating to God out of 'the spirit of slavery' and relating to Him as an adopted son?
  2. Does your actual posture toward God in a hard week look more like a fearful servant trying to stay in favor, or a son who cries 'Abba' — and what would need to change for it to be the latter?
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## Day 7 — The Spirit Seals the Believer

**Scripture:** Ephesians 1:13-14; 2 Corinthians 1:21-22; Romans 8:16

**Principle:** *The Spirit's indwelling presence is God's own seal marking believers as His possession, not a feeling to be maintained by effort.*

Paul says believers were sealed with the promised Holy Spirit at the moment they believed (Eph 1:13), and that the Spirit bears witness with their spirit that they are children of God (Rom 8:16) — an objective mark, not a subjective mood.

### Reflection Questions:

1. What does Paul mean by calling the Spirit a 'seal' in Ephesians 1:13-14 — what does a seal guarantee that a feeling cannot?
  2. When doubt about your standing with God creeps in, do you look first to the objective fact of the Spirit's seal, or to how confident you happen to feel that day?
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## Day 8 — The Spirit as the Guarantee of Our Inheritance

**Scripture:** Ephesians 1:13-14; 2 Corinthians 5:5; Romans 8:23

**Principle:** *The Spirit given now is not the whole of what is promised but the first installment guaranteeing the full inheritance still to come.*

Paul calls the Spirit the "guarantee" of the inheritance (Eph 1:14) and the "firstfruits" of the redemption still awaited (Rom 8:23). Present experience of the Spirit is real but partial — a genuine down payment, not the final sum, of what God has promised.

### Reflection Questions:

1. What is the difference between a guarantee (down payment) and the full payment itself, and how does that distinction shape what Paul means in Ephesians 1:14?



2. Where are you tempted to treat your present experience of the Spirit — however rich or thin it feels — as the whole of what God has promised, rather than a foretaste of something greater still to come?
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## Observation

- Across the week, the texts describe a threefold status the Spirit establishes at conversion — union with Christ, adoption as sons, and sealing as God's possession — each a settled fact, not a process still being negotiated.
- The words 'Spirit of adoption,' 'sealed,' 'guarantee,' and 'joined to the Lord' recur across the week's passages, each describing something already given to the believer rather than something still being earned.
- The immediate context of Romans 8:15-16 is Paul's larger argument in Romans 8 that those led by the Spirit are sons of God, set against the fear-driven existence of those still under the law's condemnation described earlier in Romans 7.

## Interpretation

| Question          | Notes                                                                                                                                                                                                                                                                                    |
|-------------------|------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| Main point        | Because the Spirit unites believers to Christ, adopts them as sons, and seals them as God's own, their standing before God rests on what He has already done, not on what they currently feel.                                                                                           |
| Doctrine          | Union with Christ, adoption, and the sealing/assurance of the Spirit.                                                                                                                                                                                                                    |
| Context           | Romans 8 follows Paul's description in Romans 7 of the believer's ongoing struggle with indwelling sin under the law; the 'Spirit of adoption' language in 8:15 directly answers that struggle by grounding identity in sonship rather than performance.                                 |
| Christ connection | Adoption is possible only because the Son himself was sent 'so that we might receive adoption as sons' (Gal 4:4-5) — believers do not become sons independently of Christ but are brought into the same Spirit-cry, 'Abba, Father,' that marks the Son's own relationship to the Father. |



## Application

- Believe and confess that union, adoption, and sealing are completed facts accomplished by God, not achievements still in progress or dependent on daily performance.
- The week's texts confront the false pattern of relating to God as a fearful servant trying to earn or maintain favor rather than as an adopted son already secure.
- Identify one specific situation this week where fear of God's disfavor typically drives your behavior, and consciously replace it with the Spirit-given confidence of Romans 8:15.

## Discussion Questions

1. According to Romans 8:15-16, what two things does the Spirit do that together give a believer assurance of belonging to God?
2. 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?
3. 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?



## OURLIGHT BIBLE STUDY — WEEK 3 OF 6

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

Week 3 of “Spirit Led,” anchored in Romans 8:13 (ESV).

**PASSAGE** Romans 8:13 (ESV)

**LENGTH** Week 3 of 6

**AUDIENCE** Group or personal study

**VERSION** OurLight Ministries, 2026

**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

“For if you live according to the flesh you will die, but if by the Spirit you put to death the deeds of the body, you will live.” — Romans 8:13 (ESV)

## This Week's Daily Readings

### Day 9 — Sanctification Is the Spirit's Ongoing Work

**Scripture:** Philippians 1:6; 1 Thessalonians 5:23-24; 2 Thessalonians 2:13

**Principle:** *The same Spirit who regenerates the believer is the one who sanctifies him, and He will complete what He began.*

Paul is confident that God who began a good work will complete it until the day of Christ (Phil 1:6), and prays that the God of peace will sanctify believers wholly (1 Thess 5:23). Sanctification is God's work, not the believer's self-improvement project.

### Reflection Questions:

1. What does Paul's confidence in Philippians 1:6 rest on — the believer's continued effort, or God's own commitment to finish what He started?
2. Where have you quietly treated sanctification as a self-improvement project you must sustain by willpower, rather than a work God has bound Himself to complete?



## Day 10 — The Spirit and the Mortification of Sin

**Scripture:** Romans 8:13; Colossians 3:5-10; Galatians 5:24

**Principle:** *Genuine holiness requires the active, Spirit-empowered killing of specific sin, not passive hope that it will fade on its own.*

Paul commands believers to "put to death" what is earthly in them (Col 3:5) and says that by the Spirit they must put to death the deeds of the body (Rom 8:13). Mortification is deliberate and ongoing, not automatic, and it is Spirit-empowered, not self-willed.

### Reflection Questions:

1. In Romans 8:13, what specific means does Paul say believers must use to put to death the deeds of the body — willpower, or the Spirit?
  2. Name one specific sin you have been waiting to 'grow out of' rather than actively putting to death — what would deliberate mortification of it actually require this week?
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## Day 11 — Flesh Versus Spirit: The War Within

**Scripture:** Galatians 5:16-17; Romans 7:18-25; Romans 8:5-8

**Principle:** *The believer's internal conflict between flesh and Spirit is not evidence of failed faith but confirmation of a real war belonging to those indwelt by the Spirit.*

Paul describes flesh and Spirit as opposed to each other so that believers do not do the very things they want (Gal 5:17), and cries out over the war within (Rom 7:24) before answering with thanks to God through Christ, not self-effort.

### Reflection Questions:

1. In Romans 7:18-25, what does Paul's own struggle reveal about the ongoing presence of sin even in a believer who genuinely wants to obey?
  2. Does the tension you feel between flesh and Spirit currently function as evidence you're not a real Christian, or as confirmation the Spirit is actively opposing sin in you — which does Scripture say it should be?
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## Day 12 — The Spirit Fulfills What the Law Could Not

**Scripture:** Romans 8:1-4; Hebrews 8:10; Philippians 2:12-13

**Principle:** *What the law could only demand from the outside, the Spirit produces from within, fulfilling the law's righteous requirement in those who walk by Him.*

Paul says the law was weakened by the flesh, so God condemned sin in the flesh through Christ, that the law's righteous requirement might be fulfilled in those who walk according to the Spirit, not the flesh (Rom 8:3-4). Obedience is enabled, not merely commanded.

### Reflection Questions:

1. According to Romans 8:3-4, why was the law, though holy and good, unable to produce the righteousness it demanded?



2. Where do you still try to obey God by sheer willpower under law-like pressure, rather than depending on the Spirit's enabling power described in Philippians 2:12-13?
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## Observation

- Across the week, the texts describe sanctification as a real war requiring deliberate action — putting sin to death — that is simultaneously God's completed commitment (Phil 1:6) and the believer's Spirit-enabled task (Rom 8:13), not one or the other.
- The words 'put to death,' 'flesh,' 'war,' and 'fulfilled' recur across the week's passages, each pointing to sanctification as active conflict rather than passive drift toward holiness.
- The immediate context of Romans 8:13 follows Paul's declaration in 8:1 that there is no condemnation for those in Christ — the command to put sin to death is addressed to those already secure, not to those earning their standing.

## Interpretation

| Question          | Notes                                                                                                                                                                                                                                                           |
|-------------------|-----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| Main point        | Sanctification is God's certain, ongoing work carried out through the believer's Spirit-empowered, deliberate war against remaining sin — never automatic, never self-willed, and never evidence against genuine faith when the fight continues.                |
| Doctrine          | Progressive sanctification and the mortification of sin.                                                                                                                                                                                                        |
| Context           | Romans 8:13 stands between Paul's declaration of no condemnation (8:1) and his description of the Spirit of adoption (8:15) — mortification is framed entirely within a relationship already secured, not as a condition for acceptance.                        |
| Christ connection | The law's righteous requirement is fulfilled in believers only because God first condemned sin in the flesh through the sending of His own Son (Rom 8:3) — mortification is possible only because Christ's death has already dealt with sin's condemning power. |

## Application

- Believe and confess that ongoing sanctification is God's certain commitment (Phil 1:6), not a project that depends on the believer's consistency to succeed.



- The week's texts confront both the false comfort of passive drift ('holiness will just happen') and the false guilt of self-willed striving ('I must fix this myself').
- Name one specific sin pattern and take one concrete, Spirit-dependent step to put it to death this week — not a vague resolution, but an identifiable action.

## Discussion Questions

1. According to Romans 8:13, what is the stated consequence of living according to the flesh, and what is the alternative Paul commands?
2. 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?
3. 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?



## OURLIGHT BIBLE STUDY — WEEK 4 OF 6

# The Fruit of the Spirit as Evidence of His Indwelling

Week 4 of “Spirit Led,” anchored in Galatians 5:22-23 (ESV).

|                                         |                                          |
|-----------------------------------------|------------------------------------------|
| <b>PASSAGE</b> Galatians 5:22-23 (ESV)  | <b>LENGTH</b> Week 4 of 6                |
| <b>AUDIENCE</b> Group or personal study | <b>VERSION</b> OurLight Ministries, 2026 |

**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

“But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, self-control; against such things there is no law.” — Galatians 5:22-23 (ESV)

## This Week's Daily Readings

### Day 13 — Love, Joy, and Peace: Fruit Rooted in Christ

**Scripture:** Galatians 5:22-23a; John 15:4-5; 1 John 4:7-11

**Principle:** *Love, joy, and peace are not achievements produced by trying harder but fruit that grows only out of abiding union with Christ.*

John says love originates in God, who loved first and sent His Son (1 John 4:10), and Jesus says apart from abiding in Him no fruit is possible at all (John 15:4-5). Love, joy, and peace are the Spirit's fruit, not achievements of independent effort.

### Reflection Questions:

1. According to John 15:4-5, what specifically does Jesus say is impossible for a branch that is not abiding in the vine?
2. Which of these three — love, joy, or peace — is currently thinnest in your life, and does your instinct to fix it look more like trying harder or abiding more?



## Day 14 — Patience, Kindness, and Goodness

**Scripture:** Galatians 5:22-23a; Colossians 3:12-13; Romans 2:4

**Principle:** *Patience, kindness, and goodness are the Spirit's fruit toward others, modeled first on how God himself deals with the undeserving.*

Paul grounds patience and kindness in God's own character, asking whether believers presume on the riches of His kindness, forbearance, and patience that are meant to lead to repentance (Rom 2:4). Believers are to bear with one another as the Lord has borne with them.

### Reflection Questions:

1. In Romans 2:4, what does Paul say God's kindness and patience toward sinners is actually meant to produce — and how does that reframe why He is patient with you?
  2. Where have you withheld patience or kindness from someone specifically because you felt they hadn't earned it — and what does Colossians 3:13 say about that standard?
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## Day 15 — Faithfulness, Gentleness, and Self-Control

**Scripture:** Galatians 5:22-23b; 2 Peter 1:5-8; 1 Corinthians 9:25-27

**Principle:** *Faithfulness, gentleness, and self-control are Spirit-produced character, not personality traits some believers simply have and others lack.*

Peter commands believers to supplement their faith with self-control and steadfastness (2 Pet 1:6), promising that possessing these qualities in increasing measure keeps them from being ineffective in the knowledge of Christ. Paul compares this discipline to an athlete training for an imperishable prize.

### Reflection Questions:

1. In 2 Peter 1:5-8, what does Peter say increasing faithfulness, gentleness, and self-control actually produce or prevent in a believer's life?
  2. Which of these three virtues requires the most deliberate, disciplined effort from you right now — like Paul's athlete in 1 Corinthians 9:25-27 — rather than simply waiting to feel more spiritual?
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## Day 16 — Fruit of the Spirit Versus Works of the Flesh

**Scripture:** Galatians 5:19-21; Galatians 5:22-23; Romans 8:5-6

**Principle:** *Scripture draws a sharp line between the visible, catalogued works the flesh produces and the visible, catalogued fruit the Spirit produces — there is no third, neutral category.*

Paul lists specific works of the flesh — evident to all — immediately before listing the fruit of the Spirit, deliberately contrasting a catalog of deeds against a singular fruit (Gal 5:19-23). What governs the mind, flesh or Spirit, determines which list describes a life.

### Reflection Questions:



1. Why does Paul call the list in Galatians 5:19-21 the 'works' of the flesh (plural, produced) but the list in 5:22-23 the 'fruit' of the Spirit (singular, grown) — what does that grammatical choice suggest?
  2. Looking honestly at Galatians 5:19-21, which named work of the flesh is most present in your life right now, and what would it mean to actually name it rather than minimize it?
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## Observation

- Across the week, the texts present the nine qualities of Galatians 5:22-23 not as separate achievements to pursue one by one but as a single 'fruit' flowing from one root — abiding union with Christ.
- The words 'fruit,' 'abide,' 'bear with,' and 'discipline' recur across the week's passages, showing that Spirit-produced character is simultaneously organic (grown) and effortful (disciplined, trained) — not a contradiction but two sides of the same reality.
- The immediate context of Galatians 5:22-23 is Paul's direct contrast with the works of the flesh catalogued just before it (5:19-21), making the fruit list a deliberate counter-list, not an isolated statement of ideals.

## Interpretation

| Question          | Notes                                                                                                                                                                                                                                                    |
|-------------------|----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| Main point        | The fruit of the Spirit is one unified character, grown out of abiding union with Christ and cultivated through real discipline, standing in direct contrast to the catalogued works of the flesh.                                                       |
| Doctrine          | The fruit of the Spirit and its relationship to progressive sanctification.                                                                                                                                                                              |
| Context           | Galatians 5:16-26 forms Paul's answer to the false choice the Galatian churches faced between law-keeping and lawlessness — walking by the Spirit produces a third way, neither legalism nor license, evidenced by this fruit.                           |
| Christ connection | The fruit named — love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, self-control — is a description of Christ's own character; bearing this fruit is the Spirit conforming believers to the image of the Son they are united to. |



## Application

- Believe and confess that Spirit-produced fruit grows out of abiding in Christ, not out of isolated effort to improve one trait at a time.
- The week's texts confront the false pattern of treating fruit as a personality inventory — assuming some believers are naturally more loving or patient — rather than as evidence of the same Spirit at work in every believer.
- Identify the fruit named in Galatians 5:22-23 that is thinnest in your life right now, and take one specific, disciplined step this week that depends on the Spirit rather than sheer resolve.

## Discussion Questions

1. 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?
2. 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?
3. 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?



## OURLIGHT BIBLE STUDY — WEEK 5 OF 6

# The Spirit's Empowerment for Obedience and Perseverance

Week 5 of “Spirit Led,” anchored in Philippians 2:12-13 (ESV).

**PASSAGE** Philippians 2:12-13 (ESV)

**LENGTH** Week 5 of 6

**AUDIENCE** Group or personal study

**VERSION** OurLight Ministries, 2026

**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

“Therefore, my beloved, as you have always obeyed, so now, not only as in my presence but much more in my absence, work out your own salvation with fear and trembling, for it is God who works in you, both to will and to work for his good pleasure.” — Philippians 2:12-13 (ESV)

## This Week's Daily Readings

### Day 17 — The Spirit Empowers Obedience

**Scripture:** Romans 8:12-14; Galatians 5:25; Colossians 3:5-10

**Principle:** *True obedience is Spirit-empowered surrender, not forced compliance generated by willpower alone.*

Paul says those led by the Spirit of God are sons of God (Rom 8:14), grounding obedience in identity, not obligation. Believers who live by the Spirit are commanded to keep in step with Him (Gal 5:25) — obedience follows life rather than producing it.

### Reflection Questions:

1. In Galatians 5:25, what is the relationship Paul draws between already living by the Spirit and the command to keep in step with Him?
2. Where does your obedience currently function more like forced compliance to avoid guilt than surrender that flows from an identity already secured?



## Day 18 — Grace Trains Us Toward Holiness

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

**Principle:** *Grace is not the opposite of discipline but its source, actively training believers to renounce ungodliness and pursue holiness.*

Paul says the grace of God has appeared, training believers to renounce ungodliness and worldly passions and to live self-controlled, upright, and godly lives (Titus 2:11-12). Hebrews adds that God disciplines those He loves as sons, for their good, that they may share His holiness.

### Reflection Questions:

1. In Titus 2:11-12, what does Paul say grace itself actively does — teach abstractly, or train concretely — and how does that differ from grace being merely permission?
  2. Where have you resisted a hard providence as senseless suffering rather than receiving it, per Hebrews 12:7-11, as a Father's training toward holiness?
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## Day 19 — Sanctification as Cooperative Grace

**Scripture:** Philippians 2:12-13; 2 Peter 1:3-4; John 15:5

**Principle:** *Believers are commanded to work out their salvation precisely because God is the one working in them, not despite it.*

Paul commands believers to work out their own salvation with fear and trembling, grounding the command in the fact that it is God who works in them, both to will and to work for His good pleasure (Phil 2:12-13). Sovereignty and effort are not competitors.

### Reflection Questions:

1. In Philippians 2:12-13, why does Paul ground the command to 'work out your own salvation' in the fact that 'God is at work in you' rather than treating these as opposing ideas?
  2. Do you tend to collapse this tension into passivity ('God will do it, so I don't need to act') or into anxious self-reliance ('it's all up to me') — and what would holding both together actually look like this week?
- 

## Day 20 — Perseverance: The Spirit Who Began Will Finish

**Scripture:** 1 Peter 1:3-5; Jude 24-25; Hebrews 12:1-2

**Principle:** *The believer's perseverance to the end is as certain as the Spirit's initial work, because both rest on God's power, not the believer's stamina.*

Peter says believers are 'guarded through faith for a salvation ready to be revealed' (1 Pet 1:5) by God's power, not their own. Jude praises the One 'able to keep you from stumbling' — perseverance is God's guard over those He has begun to save.

### Reflection Questions:

1. In 1 Peter 1:5, what is it that guards believers until the salvation ready to be revealed — their own faithfulness, or God's power exercised through faith?



2. When you consider your own perseverance in faith over the hardest season of your life, do you credit it more to your own resolve or to God's guarding power — and does your current confidence about the future reflect that?
- 

## Observation

- Across the week, the texts hold together two truths that are easy to separate — God's active work in the believer and the believer's active obedience — presenting them as partners, not competitors, in every passage from Romans 8 to Philippians 2 to 1 Peter 1.
- The words 'trains,' 'work out,' 'work in,' 'guarded,' and 'keep in step' recur across the week's passages, each combining divine initiative with genuine human action rather than favoring one at the expense of the other.
- The immediate context of Philippians 2:12-13 follows Paul's description of Christ's own humility and obedience (2:5-11) — believers are called to work out salvation modeled on, and empowered by, the same Spirit that raised the obedient Christ.

## Interpretation

| Question          | Notes                                                                                                                                                                                                                                                           |
|-------------------|-----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| Main point        | Obedience and perseverance are Spirit-empowered realities in which divine sovereignty and human responsibility operate together, not in competition, from beginning to end of the Christian life.                                                               |
| Doctrine          | The doctrine of sanctification's cooperative structure and the perseverance of the saints.                                                                                                                                                                      |
| Context           | Philippians 2:12-13 sits within Paul's broader appeal for unity and humility in the Philippian church, grounding practical obedience not in self-effort but in the prior example and present power of Christ described in the preceding hymn (2:5-11).          |
| Christ connection | The obedience believers are called to work out mirrors the obedience of Christ himself, who 'humbled himself by becoming obedient to the point of death' (Phil 2:8) — Spirit-empowered obedience conforms believers to the pattern their Savior already walked. |



## Application

- Believe and confess that both your obedience and your perseverance to the end are Spirit-empowered realities secured by God's ongoing work, not achievements resting on your own stamina.
- The week's texts confront both passive resignation ('God will do it regardless of me') and anxious self-reliance ('it's ultimately up to my discipline') as equally false responses to grace.
- Identify one area of obedience you have either abandoned out of passivity or white-knuckled out of anxiety, and reengage it this week in conscious, prayerful dependence on the Spirit's work in you.

## Discussion Questions

1. 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?
2. 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?
3. 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?



## OURLIGHT BIBLE STUDY — WEEK 6 OF 6

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

Week 6 of “Spirit Led,” anchored in Acts 1:8 (ESV).

**PASSAGE** Acts 1:8 (ESV)

**LENGTH** Week 6 of 6

**AUDIENCE** Group or personal study

**VERSION** OurLight Ministries, 2026

**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

“But you will receive power when the Holy Spirit has come upon you, and you will be my witnesses in Jerusalem and in all Judea and Samaria, and to the end of the earth.” — Acts 1:8 (ESV)

## This Week's Daily Readings

### Day 21 — The Spirit Sends Us

**Scripture:** Acts 1:8; Matthew 28:18-20; 2 Corinthians 5:18-20

**Principle:** *The Spirit who indwells believers also commissions them, making mission the necessary overflow of being Spirit-filled, not an optional add-on.*

Jesus promises power to witness once the Spirit comes (Acts 1:8), directly tying Spirit-reception to sent purpose. Paul describes believers as Christ's ambassadors, entrusted with the message of reconciliation (2 Cor 5:19-20) — receiving the Spirit and being sent are inseparable, not sequential options.

### Reflection Questions:

1. In Acts 1:8, what specific purpose does Jesus attach to the power believers receive when the Spirit comes upon them?
2. Where in your life is God calling you to bring His light right now, and what fear is genuinely holding you back from it?



## Day 22 — Boldness in Witness

**Scripture:** Acts 4:29-31; Ephesians 6:18-20; 1 Peter 3:15-16

**Principle:** *Spirit-given boldness is not natural confidence or personality but courage anchored in prayer, truth, and gentleness.*

The early church prayed for boldness rather than assuming it, and was filled with the Spirit and spoke the word boldly immediately after (Acts 4:29-31). Peter pairs this boldness with gentleness and respect — courage without humility is not the boldness Scripture commends.

### Reflection Questions:

1. In Acts 4:29-31, what did the early church ask God for in the face of threats, and what happened immediately after they prayed that specific request?
  2. When have you felt timid in faith, and does dependence on the Spirit — not a personality upgrade — actually change how you respond the next time?
- 

## Day 23 — The Spirit and the Hope of Glory

**Scripture:** Romans 8:18-25; 2 Corinthians 4:16-18; Titus 2:13

**Principle:** *The Spirit sustains believers through present suffering by anchoring them to a certain future glory that outweighs it entirely.*

Paul says the sufferings of this present time are not worth comparing with the glory to be revealed (Rom 8:18), and that creation itself waits eagerly for that same redemption. Present affliction is light only when measured against the eternal weight of glory it produces.

### Reflection Questions:

1. In Romans 8:18-25, what does Paul say creation itself is doing in relation to the believer's future hope, and why does he include it in this argument?
  2. What present suffering are you currently measuring by its own weight rather than against the 'eternal weight of glory' Paul describes in 2 Corinthians 4:17 — and what would change if you measured it rightly?
- 

## Day 24 — Living as the Spirit-Led: A Life Summed Up

**Scripture:** Galatians 5:25; Romans 8:9-11; 1 John 3:24

**Principle:** *To be Spirit-led is not a special category of advanced believer but the ordinary, defining mark of everyone in whom the Spirit dwells.*

Paul states plainly that anyone without the Spirit of Christ does not belong to Him (Rom 8:9), making the Spirit's presence the line between belonging and not belonging. Keeping in step with the Spirit (Gal 5:25) is the ordinary shape of every Christian life.

### Reflection Questions:

1. What does Romans 8:9 say is actually true of someone who does not have the Spirit of Christ, and what does that imply about the Spirit's role in genuine faith?



2. Looking back across this whole study, what fruit or freedom has become clearest to you — and what specific, ordinary practice of 'keeping in step' will you actually carry forward after this study ends?
- 

## Observation

- Across the week, the texts trace a single line from Spirit-reception to sent purpose to sustained hope — mission is not an optional application of the Spirit-filled life but its direct, expected overflow.
- The words 'power,' 'witnesses,' 'boldness,' and 'glory to be revealed' recur across the week's passages, each pointing outward from the believer toward a world that needs both proclamation and the hope that sustains it.
- The immediate context of Acts 1:8 is Jesus' final instruction before His ascension, deliberately redirecting the disciples' question about the timing of the kingdom (1:6) toward the mission they are actually given — the Spirit's coming is tied to sending, not merely to comfort.

## Interpretation

| Question          | Notes                                                                                                                                                                                                                                                                                                      |
|-------------------|------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| Main point        | The Spirit's indwelling necessarily produces sent, bold witness sustained by unshakeable hope — this is the ordinary shape of the Spirit-led life the whole study has traced, not its final, optional stage.                                                                                               |
| Doctrine          | The doctrine of Spirit-empowered mission and the believer's future hope (glorification).                                                                                                                                                                                                                   |
| Context           | Acts 1:8 answers the disciples' persistent question about when Israel's kingdom would be restored (1:6) — Jesus redirects their expectation from timing to task, and the geography named (Jerusalem, Judea, Samaria, the end of the earth) previews the entire structure of the book of Acts that follows. |
| Christ connection | Believers are sent as Christ's own ambassadors (2 Cor 5:20), carrying forward the same reconciling mission the Father sent the Son to accomplish — witness is not a human initiative added to the gospel but its intended continuation through the Spirit.                                                 |



## Application

- Believe and confess that being sent as a witness is not reserved for the specially gifted but is the ordinary calling of everyone indwelt by the Spirit.
- The week's texts confront both timid silence that treats witness as optional and self-reliant boldness that forgets Acts 4's pattern of prayer before proclamation.
- Name one person and one specific opportunity for witness in the coming weeks, and pray by name for the boldness Acts 4:29-31 describes rather than waiting for confidence to arrive on its own.

## Discussion Questions

1. 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?
2. 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?
3. 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?



CLOSING ENCOURAGEMENT

# As You Go From Here

*“Now may the Lord of peace himself give you peace at all times in every way. The Lord be with you all.”*

— 2 Thessalonians 3:16 (ESV)

The Spirit's work in you did not end when this study did. He convicted, illuminated, regenerated, sealed, sanctified, and sent — and He continues still. Return to Scripture, not memory of this study, as your ongoing means of grace. Bring what you have learned into the ordinary rhythms of your local church: gathered worship, the Lord's Supper, accountable fellowship. Keep in step with the Spirit who has already begun a work He will finish.



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