

WHITNEY CAPPS

The  
Melody  
of  
Grace

Delighting in the Saving,  
Sanctifying, & Sustaining  
Grace of God



SESSION

02

*The*  
GOD  
*of*  
GRACE

Grace is that glorious church word that feels familiar to many of us. We know grace deep in our bones. It's so ubiquitous it seems like a part of our spiritual DNA. We acknowledge it and are grateful for it, but can we explain it?

Perhaps, like me, you've quoted these sound bites and generalizations to define grace:

- God's unmerited favor
- Getting what we don't deserve
- God's Riches At Christ's Expense (acronym that spells G.R.A.C.E!)

These may be helpful summaries or memorable mnemonics, but each is insufficient to capture the full glory of grace.

Why aren't they enough? Grace is a free gift of God. Grace is an "expense" that is costly in nature. Grace is rich. But these definitions focus on the *what* of grace. In each context, grace is a thing we receive.

But grace is greater. Greater than a privilege, greater than a promise. Grace isn't merely transactional or positional. Grace, at its core, is relational. Grace is a Person. Grace is God Himself.

Grace isn't merely His *doing*. Grace is His *being*.

Grace is the work of salvation, but it is also the sustaining work of sanctification. Grace is the gentle gesture that cups our chin and lifts our gaze heavenward. Grace is the hope of glorification that we will one day be with Him. Grace makes Him the prize.

Mercifully, grace is both a "now" and a "not yet" feature of the kingdom. We don't have to wait for grace even in the most difficult parts of our stories.

I have Crohn's disease, and in late 2021, we discovered that the persistent inflammation in my gut had turned into a malignant tumor. Cancer became a part of our family's daily experience and DNA. It's not a story I would have chosen, and if I'm honest, the burden of chemo, crippling side effects, and general malaise have all felt not at all like grace or at least what I used to think of grace.

Maybe you've struggled to feel or define grace in your current circumstances, too. Your story doesn't have to be like mine. In fact, we have an unhelpful habit in the church of comparing pain. We tell ourselves that we aren't allowed to complain or share in sacred spaces because our story isn't as "heavy" or "tragic" as someone else's. That's a ploy of the enemy to keep us further in bondage and far from even the fringes of grace.

No matter your pain, let's not do that. Your story is safe here. Whether you're caring for an aging parent, struggling with estrangement from an adult child, reeling from church hurt, watching a loved one battle addiction, or feeling dangerously low on hope, we know what it feels like to be shackled to fear, anxiety, worry, regret, shame, and any number of unhelpful feelings that keep us from experiencing grace.

Over the last five years, here's the truth to which I've been clinging:

*Jesus is much more interested in my  
holiness than my happiness.*

That means grace shows up in various ways, working to make me more like Jesus.

My grandfather, the consummate pastor, used to say, "You get dying grace on your dying day." The longer I walk with Jesus, the more I realize the staying, sustaining power of grace. I got cancer grace on my cancer day. I have enough grace for each new day and the kind of grace I need for each new trial.

In Christ, you do too.

Grace is greater than the pain you've endured. Grace is sufficient for the story you are stewarding. Grace is stronger than the heartache you carry. Grace is greater than any need you have. Grace promises not just the means to endure, but the very presence of the enduring Eternal One in every circumstance and in every season.



# Day 1: The Heart of Grace

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If we were to meet in person, we'd be sitting at a great little Mexican restaurant enjoying queso, guac, and chips. I'd sit across from you, enjoying my frosty Coke Zero® as we chatted about everything! I love getting to know people. I'm an introvert, functioning as an extrovert in short bursts. Point being, I'd probably ask an annoying number of questions about you because relationships that run deep feed my soul. I love getting beyond the casual, surface-level stuff.

I'll go first.

Hi. My name is Whitney. I'm a small-town girl living just outside Atlanta with all boys and cancer. Before the last five years, I'd tell you my life has been laced with grace. I grew up in a lovely town where I still live. My childhood best friend, Lori, is still my best friend. My parents, brother, his wife, and my in-laws are some of my favorite people. I have a husband I adore and four sons who are tangible gifts of grace. I married an impossibly good man who loves and serves me and models fidelity and integrity to our boys at every turn. And those boys? Any good in them is all and only Jesus. Chad and I are constantly amazed at the Lord's kindness. Parenting has been hard. We're in a constant state of prayerful insecurity, asking the Lord to cover our failures and sins. Yes, when we look at Cooper, Dylan, Ryder, and Tate, we see grace.

But five years ago, cancer became a part of our story. I have small bowel adenocarcinoma. It's aggressive and most often terminal. The average life expectancy is eighteen months. I've been carrying this diagnosis and story for nearly five years. It's been hard. Unbelievably hard. Yes, we have tasted and seen that the Lord is good. He's been faithful, of course. But grace has felt fleeting. Delivered meals get eaten, and the dishes washed. Cards are read and discarded. Flowers fade. I got caught looking and living from one grace to the next. There's nothing wrong with that, but I can tell you it's exhausting and inconsistent. As steadfast as our friends and church family have been, we aren't meant to live on acts of grace alone. Grace isn't merely or even primarily what the Lord does for us. Grace is God Himself.

That's why when considering how to start this study on grace, I knew I wanted to begin with the source of grace: God Himself. We cannot begin to understand the actions of God's grace until we recognize His character of grace. But what's the best way to explain that truth? I thought about composing a doctrinal treatise on this first day, working through several passages of Scripture to establish a systematic understanding of the God

of grace. While that approach certainly has merit, I don't feel like it really resonates with the tenor of this study. Rather, I want you to see the heart of God. So, I chose a different route.

Let's begin with a story.

**READ LUKE 15:11-24.**

You may be familiar with this story—the parable of the prodigal son.

**Look up the word *prodigal* in a dictionary and write the meaning below.**

Were you surprised by the definition? For the longest time I thought the word prodigal meant wayward or rebellious. Instead, it means to be “characterized by profuse or wasteful expenditure: lavish.”<sup>2</sup> Keep that in mind.

**Summarize the story from verse 11 through the first sentence in verse 20.**

**Now, write an ending to this part of the story based on how the father might have reacted according to the character and values of the world.**

Not sure what you wrote, but I can see it going something like this:

*The son arrives at home and finds his father hard at work in the barn. The father gruffly greets him, then launches into a blistering scolding for his actions. He castigates the boy for his recklessness and the shame he has brought to the family. The son quietly gets his apology out, including his plan to hire on as a servant. The father “harumphs” at him, shakes his head, and is silently non-committal for an agonizing few minutes. Then without looking at his son, the father tells him to throw his stuff in the bunkhouse, find the foreman, and go to work. He tells the boy this is a temporary arrangement, and they’ll see how it goes. His last words to his son are “You’ve got a lot to make up for.” The boy trudges off and the father goes back to work.*

Think that sounds possible?

But that’s not what happens in the story. Instead, grace happens.

**Starting at verse 20 and going through verse 24, describe the heart of the father and the actions that displayed his heart.**

Instead of harsh condemnation, there was joy, blessing, restoration, and celebration! There was no talk of what the son deserved for what he did. No calculations on how much the boy took and what he owed. All was forgiven.

That’s crazy, right?

No. That’s a picture of grace. The son had done everything wrong. Acted selfishly. Wasted resources. Disgraced the family. But all was forgotten when the son came home.

Of course, this story shows us the heart of our gracious God. In fact, as some scholars have suggested, the “prodigal” moniker could refer to the father as well. He lavishly extended love and grace to the wayward son who came running to him.

And we, like the son, have wantonly separated ourselves from our Father. We have rebelled, chosen our own way. Our sin is dark and deep. But with our first step of repentance, He comes running to us with arms of grace open wide to restore us into intimate fellowship with Him.

It's hard to get a better picture of grace than that.

**For a moment, I want you to sit with this part of the story. Put your pen down and just meditate for a few minutes on this beautiful picture of the gracious heart of God, depicted by this loving father. Consider how God has extended that grace to you. Feel free to jot down a prayer of thanksgiving and worship for what God has done for you.**

Now, if I oversaw the filming of this story, I'd roll the credits as the party is in full swing. But, interestingly enough, Jesus didn't end the story there.

**READ LUKE 15:25-32.**

**Why was the older brother upset and how did he express his frustration?**

**How did the father show his heart of grace to the older son?**

The older brother copped an attitude. He felt cheated and taken for granted and wanted no part of the party. He chose criticism and condemnation over celebration. But the loving father spoke kindly and invitingly to the older brother, reminding him of all he still had as the father's son. He had not been displaced or pushed aside; he was still in his rightful place with all the benefits that position bestowed. And in essence, the story closes with the father inviting the older brother again to the party, reminding him of the need to celebrate.

**In the original telling of this story, who did the older brother represent? (Hint: Look at Luke 15:1-2 to see the original audience for this parable.)**

## How do we sometimes act like the older brother?

Can I be honest? I struggled to include and interpret this story rightly. Why? One reason is I don't often see myself as the prodigal. (That's its own kind of self-deception.) But what bothered me the most was that I identified most closely with the older brother. Grace here doesn't feel fair.

And you know what? It isn't fair, but it's not unfair to us. It's unfair to God! The scales are uneven; He always gives more than He receives. We are indebted to Him. He gives us what we don't deserve and bears the burden of grace on His shoulders. The clearest view of this is the cross.

Looking for fairness isn't a problem unique to us. Jesus had the self-righteous religious leaders in sight with the depiction of the older brother. They had no room in their religion or their hearts for the "sinners and tax collectors." In fact, it was their complaint about Jesus mingling with these outcasts that prompted this parable (Luke 15:1-2).

As much as I want to shake my head and be disgusted with these religious leaders, I need to remember how easily and often I look down my spiritual nose at the unlovely, the degenerates, and those I deem "tax collectors and sinners" in my field of vision. I forget the Father has opened His arms of grace to all sinners—they and me. Instead of writing them off, I need to invite them in. The grace I have received, I must extend to them. (Much more on this in Session 7!)

**As you close this day, consider how this parable of the prodigal son (or the prodigal father) helps you see the heart and character of our gracious God. Jot down your thoughts below.**



## Day 2: Grace First

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Grace comes from God as an extension of His character, but it also keeps us in the faith. It saves, sanctifies, and sustains. By grace we come to know God, walk in fellowship with Him, and live a life in pursuit of holiness. The grace of God is both an attribute and an action. It is an action He initiates toward humanity—toward us!

**Let me ask you a quick question. (And before you answer, know that no one is checking answers or grading your paper, so feel free to take a shot at the answer!) When does grace first appear in the Bible?**

For many of us, our initial response might have something to do with Jesus—when He came to earth as a baby or when He died for us. And those are certainly glorious expressions of God’s grace for which we all shout “Hallelujah!” But we need to realize and understand that grace didn’t just show up in the manger or at the cross. Grace isn’t merely a New Testament virtue. Even where grace isn’t mentioned specifically, it serves as the backdrop to nearly every page of Scripture, starting with the creation story. Perhaps we see grace most extravagantly displayed in the Old Testament through God’s covenant promises made to Adam, Noah, Abraham, and Moses. We’ll take a look at some of those covenant promises over the next few days, but let’s start with His covenant with Adam.

**READ GENESIS 3:8–24, LOOKING SPECIFICALLY AT 3:15.**

**How would you summarize what God promised the serpent here, and how do you see grace in this promise?**

Genesis 3:15, is known as the *protoevangelium* or the *first gospel*. It’s the first time God declares that He will, on behalf of His creation, defeat the enemy of our souls. Note the grace baked into this portion of God’s covenant commitment to Adam and, by extension, all humanity. Even before He proclaims judgment for their sin and resulting fall on Adam, Eve, and all humanity, God extends the grace of the gospel. He will defeat sin and death

through One who will strike (or crush as some translations explain) the head of His enemy, pictured here as the serpent.

Then, after God pronounces His judgment for Adam and Eve's sin, He doesn't abandon this first couple. God continues to show grace through His provision for them.

**REREAD GENESIS 3:21-24** and list two ways that God extended grace to Adam and Eve.

**VERSE 21**

**VERSES 22-24**

Remember that once Adam and Eve sinned, their nakedness was exposed. They patched together fig leaves to try to clothe themselves and cover their shame. But those vegetation garments were a temporary fix. Knowing they would need more for the life that was ahead of them, God "made clothing from skins" for both Adam and Eve.

**What had to happen for God to make clothing "from skins"? Why is that significant?**

God performed the first sacrifice—the practice of killing animals as an act of repentance and worship seen throughout the Old Testament—on behalf of His people to provide the clothes. Wow. This graceful act foreshadowed an even greater sacrifice that would take place one day on a cross.

And don't miss the tenderness of God's actions in this verse:

*The LORD God made clothing . . . and he clothed them.*

**GENESIS 3:21**

God didn't just provide the skins for the clothing, He made the clothes. Then He covered Adam and Eve with the clothes He had made. Again, we see a beautiful foreshadowing of how the grace of God covers our sinfulness through the blood of His Son.

The second act of grace seen in verses 22-24 might not seem much like grace at first glance. Instead, it seems like only punishment.

### **What disciplinary action did God take in verses 23-24?**

### **Though God's decision was punitive, how do you see grace in His reasoning in verse 22?**

On the surface, being kicked out of the nice neighborhood with free food on every corner doesn't feel very loving or gracious. But in the midst of this disciplinary action, God was protecting Adam and Eve. They couldn't stay in Eden in their sinful condition and risk eating from the tree of life and forever remain in a sinful state. Instead, God removed them from the garden and placed heavenly beings with a "flaming, whirling sword" to guard the entrance. (What a sight that must have been!)

So, from the beginning, the God of grace displayed His character. His promise and provision for the first sinners pointed toward what He would continue to do for all sinners.

### **How are you currently enjoying God's grace in His promises and provision?**

Take a moment to praise God for His attribute of graciousness and thank Him for how He has acted in grace toward you.

Grace first! Grace always! To God be the glory!



## Day 3: Grace Abounds

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Classic hymns often declare the attributes and actions of our God. One of my favorites is “How Firm a Foundation.” Turn back to page 12, read the hymn, and consider the robust theology of each verse. This hymn clearly communicates the power of grace expressed in the promises of God.

In each verse, the writer states the promise that no matter the circumstances, God’s greatest gift to us is His presence. He will be with us. He will never leave us. He will go where we go. Grace is our supply, and it will never fail us because grace is God Himself.

*In grace, God gives nothing less than himself. Grace, then, is not a third thing or substance mediating between God and sinners, but is Jesus Christ in redeeming action.<sup>3</sup>*

### MICHAEL HORTON

God doesn’t leave us to discern who He is from nature or from our own inclinations toward the divine. Instead, He reveals Himself to us. What greater grace can you imagine than the Maker of heaven and earth condescending to dwell with His creation?

While the word *grace* doesn’t appear in the Old Testament in the same fashion and number as it does in the New Testament, the essence of the word and words that embody the meaning of grace are seen throughout. Three Hebrew words in the Old Testament seem to capture the expression and character of God’s grace:

- *Hen* – usually translated “favor”
- *Hesed* – usually translated “kindness or faithful love”
- *Hannun* – usually translated “gracious”<sup>4</sup>

Today, we’re going to focus mainly on the first word, *hen*.

**READ GENESIS 6:5-9.** Look at the verses before and after this passage. What is the context surrounding the use of “favor” in this text?

**Why is the order of verses 8 and 9 significant to an understanding of favor or grace?**

This is the first use of the Hebrew word *hen* in the Scriptures. The favor Noah found in God is set in contrast to the wickedness of humanity that moved God to judgment. It would be easy to read this passage and presume Noah had earned or merited God’s favor because of his righteous life. But God’s favor is not gained through goodness, then or now. That’s why I think verses 8 and 9 are in the correct order. God didn’t have to bestow favor on Noah or on us. He just does because that’s who He is. It’s grace. All grace.

**READ GENESIS 18:1-5.**

This is a small vignette nestled in the story of Abraham. Abraham’s story has many glimpses of grace and favor. This scene takes place right after God reiterated His covenant with Abraham to make him into a great nation and promised Abraham he would have a son, Isaac.

**How do you see grace or favor at work in this story?**

**Had Abraham done anything to deserve this honor?**

Again, there is nothing here to indicate that Abraham had somehow earned or merited the Lord’s favor. In fact, if we look back at Abraham’s call from the Lord in Genesis 12, there’s no list of good deeds attributed to Abraham, nor is there any commendation for his holy living. It simply says in 12:1, “The LORD said to Abram . . .” Then what follows are all the ways the Lord was going to bless Abraham. Why? It was grace. All grace.

Let’s look at one more instance of the use of *hen* in the Old Testament.

**READ EXODUS 33:12-17.** (For further context, skim the paragraphs before and after this text.)

**What do you observe in this passage about the Lord's favor?**

Evidently, the Lord had set His favor on Moses, even speaking face to face with Moses “as a man speaks with his friend” (Ex. 33:11). So, in this context, God's favor was displayed through presence and intimacy, showing that favor is bound up not just in blessings, but in relationship. And if we go back to Moses's encounter with God at the burning bush (Ex. 3), where God called Moses to lead His people out of Egypt, we find nothing there that shows God chose him because of goodness or accomplishments. God wasn't overwhelmed by Moses's resume. God just set His favor on him. It was grace. All grace.

**List some ways God has set His favor on you?**

The passages we've looked at today show us God's grace in action—God setting His favor on certain individuals. But again, grace is not just an action God takes, it is who He is. So, let's take a quick look at a passage that describes the character of God from which His favor is expressed. In fact, these verses show how God describes Himself.

**READ EXODUS 34:5-7.** List how God describes Himself in verse 6.

What a beautiful list! We find the other two Hebrew words used to express grace in this list—*hannun* (gracious) and *hesed* (faithful love). Again, this is not a list of what God does, but who God is.

**When and how have you experienced these characteristics of God?**

**Is one of the descriptions especially meaningful to you? If so, why?**

## **Why is it significant that grace is not just something God expresses but is part of His character?**

In January of 2024, we found out that the cancer had spread to my liver. There were five small, stubborn spots we needed to attack. Months of chemo didn't bring the results we wanted, so my oncologist added targeted radiation to my protocol. From September into early 2025, we assaulted these five spots with a rigorous combo of chemo and radiation. In May of 2025, two days before my son Dylan's graduation from high school, I met with my oncologist. All indications up to that point had my confidence at an all-time high; I was sure we would get good news. I was partly right.

Dr. Flynt told me the good news that those five targeted spots were dead, but they had quickly been replaced by seven new ones. I was gutted. I felt cheated. We had done all the right things, and my numbers seemed to point toward success and a much-needed break. Instead, we needed to jump right back into chemo to attack these aggressive new spots. It felt like someone had moved the finish line of a marathon. I began to weep uncontrollably.

I called Chad, and Dr. Flynt and I updated him on the new results. He immediately began packing up his office and heading to the car, but he was two hours away. (Chad works in Columbia, SC, over two hours from our home.) So, at the time, I was alone. After a few minutes, I walked to my car in a stupor. I wasn't sure how to drive home. I couldn't focus. I couldn't breathe. I couldn't figure out what to do or where to go. At some point, muscle memory took over, and mercifully, my car seemed to drive itself home. I pulled into my garage and began to weep again.

Alone and desperate, my crowded, dirty garage became a sanctuary. God met me there. It wasn't anything grand or miraculous. I didn't hear Him audibly. But His Holy Spirit, the Comforter, began to dry my tears and help me take slow, steady breaths. Sitting there, alone in my car, something holy happened. Peace that passes understanding (Phil. 4:7) replaced fear. Resolve replaced exhaustion. I got grace for that moment, because I got God Himself delivered in the person of His Holy Spirit; I was held and helped. It wasn't transactional. It was relational. He was all I needed for that moment. I'll never forget it.

God remains faithful—He always acts according to His character. He doesn't dole out grace on a whim, or give it today and snatch it back tomorrow. That doesn't mean He ignores sin or doesn't hold His people accountable. He does. But in His grace, faithful love, and compassion He stands ready to forgive and restore when we come in repentance. With God, grace abounds. And when we need Him most, He is graciously, faithfully there.



## Day 4: Grace's Continuous Melody

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Don't you hate it when people make promises they don't keep? I've had people in my life in the past who did that so often that when they made a promise statement—"I'll be there!" "I'll pray for you." "I'll take care of that."—I just did the proverbial eye roll, knowing it would not happen. (And let me be honest, from time to time, I've been that person.) Aren't you glad God is not like that? He is forever faithful.

I want to start with the Scripture passage we closed with yesterday, Exodus 34:5-7. So, go back to that passage for a moment. We'll use it as our jumping off spot as we continue to see that the God of grace we know in the New Testament is the same God of grace in the Old.

### **READ AGAIN EXODUS 34:5-7.**

**What does the Lord say about Himself in the first part of verse 7?**

We noted yesterday in verse 6 that God stated He is "abounding in faithful love." Faithful love is the Hebrew word *hesed*, one of the Old Testament words that parallels grace. Not only does God abound in it, but He also maintains it, or He keeps this kind of love toward His people for a thousand generations. That number is not literal. He doesn't just love for 40,000 years and say "Sorry, that's all the love I have." No, God was using hyperbole. He was saying He would continue to show faithful love for an unending duration.

Let's take an aside for a moment and deal with the elephant in the room—the second part of verse 7. It sounds like generations of children and grandchildren of sinful people will be punished for their ancestors' sin. It's understandable that a holy God would punish the wicked, but to lay that punishment also on the wicked's offspring sounds cruel. An innocent generation should not have to bear the punishment of an evil one. Thankfully, that's not what the verse means.

One scholar explained it like this:

*It does not mean that God would punish children and grandchildren for something their ancestors did but that they themselves did not do. Rather, it describes God's just punishment of a given type of sin in each new generation as that sin continues to be repeated down through the generations. In other words, God here reminded his people that they could not rightly think something like "we can probably get away with doing this in our generation because God punished an earlier generation for doing it, so the punishment for it has already been given, and we don't have to worry about it."<sup>5</sup>*

Ok, now that we moved that elephant out, let's get back to God maintaining faithful love forever. I want us to see proof throughout the Old Testament that God did that. So, let's trace *hesed* through some pages of Scripture to see the God of grace fulfilling His promise to thousands of generations.

**Look up the following verses and note what is said about God's faithful love, including who receives it and what it results in. (You may need to read a few verses surrounding these passages to pick up the context.)**

	WHO RECEIVES IT	WHAT IT RESULTS IN
1 Kings 3:6		
Lamentations 3:22,32		
Ezra 9:9		
Jonah 4:2		
Micah 7:18-20		

God continued to show His faithful love to kings (1 Kings), to those suffering the destruction of Jerusalem (Lamentations), to the returning exiles (Ezra), and even to the pagan people of Ninevah (much to Jonah's chagrin). His grace was evident even in the difficult times. And in the passage from Micah, we hear the prophet cast his eye toward the future. He stated that God would continue to uphold His promise of faithful love and will bring into the world the fullest expression of His grace: Jesus.

### **READ JOHN 1:1-18.**

**What is said of Jesus in verses 14-18? How is He the full expression of God's faithful love?**

**How do we realize and benefit from what God has done through Christ (see v. 12 also)?**

Jesus has fully revealed the God of grace, and now we can know this inexhaustible grace ("grace upon grace") through a relationship with Christ. Our faith in Him gives us the right to be in His family.

You and I are recipients of God's promise to maintain faithful love to a thousand generations. My Dad tells a story of the very first sermon he preached. (Dad has been my pastor for all my life. I'm living in generational faithfulness!) My Papaw (my mom's father), was also a pastor and asked Dad to preach at his church one Sunday night. Dad had just surrendered his life to full-time ministry and the call to preach. On that Sunday night, a nervous Alan Posey took the pulpit to preach for the very first time.

He opened his Bible, looked up at the full congregation, and froze. Nothing came out of his mouth. His preparation? Gone. His notes? Useless. He was crippled and desperate. After a few awkward moments, Dad fled the pulpit, exiting the church out the nearest side door.

H. T. Henderson, my Papaw, stood, took the five steps up the stage, and stood behind the pulpit. He looked at his congregation and told them they had failed that young man. They had taken for granted what the Lord wanted to do in and through him. They hadn't prayed for him on this all-important night. They owed him more than their attendance; they owed him their prayer support. He led them in a prayer and left the stage.

He exited out the same side door Dad had just used. Dad said he stood there crying when he felt my grandfather's huge hand on his shoulder. He turned him around and hugged him. He told Dad what he'd told the congregation and encouraged Dad to go back in. Dad returned and preached his first sermon.

That's generational faithfulness.

I think of that story often when insecurity attacks before I get up to teach. I come from a long line of faithful, church servant leaders. It's a grace to stand in their shadow and on their shoulders. I don't deserve it, and if I'm honest, it's often intimidating. But I choose to see it for what it is. Grace to a thousand generations. I pray I'm extending that grace one generation at a time.

**How have you seen God's generational love and faithfulness in your family? How are you continuing to bear witness to this grace and continuing to extend it?**

I realize that not everyone is blessed with a legacy of Christian faith. In fact, you may be a first-generation believer in your family. It's ok for you to take a moment to lament your past. However, remember that nothing is wasted with the Lord. He uses everything in your life to shape who He wants you to be for His glory. And He has now blessed you with the awesome grace of being the one to begin a legacy of faith in your family. Embrace this calling and start this legacy with gratefulness and joy!

**If you don't have a history of faith within family, how is the Lord currently developing your faith to begin that legacy? How will you share His faithful love with the next generation?**

Who God has been from the beginning, and the faithful love He self-professed and made known from the garden is now realized in us through Christ, by the Holy Spirit. It's a beautiful continuous melody that will ring out into eternity.



## Day 5: Reflections on Grace

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Just so you know, Day 5s of each week will not be heavy content days. There may be some teaching, but mainly the day will be designed for you to reflect on and/or reinforce what you learned, especially the “Grace in Review” section.

A day to catch up.

A day to contemplate.

A day to rest in the grace you’ve been given.

You’ve done some heavy lifting this week in laying the foundation for this study. As I alluded to earlier, the temptation with a Bible study on grace is to jump right in to how grace has been shown in the Bible and to each of us. But to get the best and fullest understanding of grace we need to start not with the action of grace, but with its origin. Let’s remember, grace is a defining and exclusive characteristic of the Christian faith. Other religions are, at least in part, works-based—I must do something to be able to reach God. But in Christianity, we have a God who by His grace reaches for us. We don’t have to make our way to Him, He has made a way to us. He loves and forgives not based on what we do but on what He has done.

It all starts and ends with Him.

**Write a prayer of expectation and hope for what God’s going to do in you as we study the melody of grace together.**

## **Grace in Review**

Take a few minutes to review this week of study, then answer the following questions.

**What was the most significant insight about grace that you learned this week and why?**

**How could that insight lead to transformation or application?**

**How has your understanding of grace grown?**

**Write out a one sentence summary of this week of study.**

# grace note

*At the end of each session, you'll find a Grace Note from one of Whitney's friends sharing how the grace of God has impacted her life.*



*God's grace is sufficient. God's grace is enough. We hear these statements regularly, yet they never seem adequate to me. We are sinners, rebels, the worst sort of offenders. We revel in our sin. We boast in it. In our own strength, we are blind to the sovereign God of the universe who holds all things. We deserve His wrath. I'm a wretched sinner, and I hide behind a guise of pride and self-righteousness, judging others for the same sins I fall prey to and participate in.*

Yet what did I receive instead of the wrath I deserve? Overwhelming grace that is abundant, overflowing, and bountiful (and grace in your life may look different than it does in mine). I have loving, Christian parents who brought me up in the nurture and admonition of the Lord, who consistently brought me to church to hear the Word of God and who diligently taught me God's truth, goodness, and beauty. God gave me ears to hear the Word and a new heart that I may receive His gracious salvation. I received an education at a Christian school. He blessed me with a wonderful husband and a sweet daughter who lights up any room she enters. Not only did I receive good from the Lord, but I also experienced trials such as infertility and a miscarriage that I might become even more dependent on Him, better able to appreciate the blessings of two more sons. Each day He gives me strength to worship and glorify Him. He has graciously called out so many of my sins—pride, self-righteousness, apathy toward others, lust, selfishness—that I might walk more righteously before Him. Yet, He does not overwhelm me by showing me my sins' depths all at once. Yes, God's grace is sufficient in my life, but more than that His grace is glorious, bringing me into freedom and glory as His daughter.

*Kelsey Hays*



## DISCUSSION QUESTIONS

1. What stood out to you in the Session 2 teaching and why?
2. Read Exodus 3:1-4. What does it mean to be looking and listening for the activity of God? Do you do that well? Explain.
3. Do you view interruptions as annoyances or as invitations? Explain.
4. Read Exodus 3:5-6. How did Moses respond to God in this moment? What causes us to get too comfortable with God at times? How does that distort our view of Him? How does that hinder our relationship with Him?
5. Why do we sometimes treat God's grace as transactional, where receiving His grace is based on whether God is pleased with me or I do what's right? How is this a distorted view of grace?
6. Whitney said "Grace isn't a thing we look for. Grace is a Person we pursue." What does that mean and do you agree? Explain.
7. How did this video teaching help you better understand, receive, or extend grace?



To access the video teaching sessions, use the instructions in the back of your Bible study book.

# Amazing Grace

*Amazing grace! How sweet  
the sound  
That saved a wretch like me!  
I once was lost, but now am found;  
Was blind, but now I see.*

*'Twas grace that taught my heart  
to fear,  
And grace my fears relieved;  
How precious did that grace appear  
The hour I first believed.*

*Through many dangers, toils,  
and snares,  
I have already come;  
'Tis grace hath brought me safe  
thus far,  
And grace will lead me home.*

*The Lord has promised good to me,  
His Word my hope secures;  
He will my Shield and Portion be,  
As long as life endures.*

*Yea, when this flesh and heart  
shall fail,  
And mortal life shall cease,  
I shall possess, within the veil,  
A life of joy and peace.*

*The earth shall soon dissolve  
like snow,  
The sun forbear to shine;  
But God, who called me here below,  
Will be forever mine.*

*When we've been there ten  
thousand years,  
Bright shining as the sun,  
We've no less days to sing  
God's praise  
Than when we'd first begun.*

## **HYMN STORY**

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"Amazing Grace" was written in 1772 by John Newton, an Anglican clergyman and former slave trader. It was first sung by his congregation on January 1, 1773. The hymn is a paraphrase of 1 Chronicles 17:16-17 and was shaped by Newton's dramatic conversion to Christianity. The beloved hymn reflects Newton's deep repentance and gratitude for God's mercy. Its message centers on saving grace, forgiveness, and spiritual transformation, proclaiming that God redeems even the most broken lives.<sup>1</sup>