



NEW HEIGHTS CHURCH OF THE NAZARENE

"Our Heart is People, Our Message is Jesus"

Table Group Discussion Questions

Series: Words We Thought We Knew

Title: "Grace"

Icebreaker / Getting Started (10-15 minutes)

1. What's the most unexpectedly generous gift you've ever received — something you clearly didn't earn or see coming? How did it make you feel?
2. When you hear the word "grace" outside of church — like "she handled it with grace" or "say grace before dinner" — what comes to mind? How is that different from how you'd define it now?

Digging into the Scripture & Sermon (15-20 minutes)

Read together: Exodus 34:6, Romans 5:6–8, and 1 Corinthians 15:10

3. In Exodus 34, God defines his own character to Moses as "*gracious and compassionate, slow to anger, abounding in love.*" This is the Old Testament — long before the cross. How does that challenge the idea that God only became gracious in the New Testament? What does it mean to you that grace isn't just something God *has* but something God *is*?
4. The sermon pointed out that Jonah and Joel said almost the exact same thing about God's grace — but one with joy and one with resentment. Have you ever found yourself in Jonah's position, knowing the right words about grace but quietly resenting who else was receiving it? What does that reveal?
5. Romans 5:6–8 makes a point of saying Christ died for us *while we were still sinners* — not once we cleaned up, not once we were worthy. In the ancient world, gifts only went to the deserving. Why does it matter that God's grace completely breaks that rule?
6. Paul says in 1 Corinthians 15:10 that grace "*hasn't been for nothing*" — it actually made him work harder, not in an achievement mindset, but as a response. What's the difference between working *for* grace and working *from* grace?

Personal Reflection (15-20 minutes)

7. The sermon described two cycles — the **cycle of self** (achievement → entitlement → resentment) and the **cycle of grace** (gift → gratitude → generosity). Which cycle do you most naturally default to? Can you think of a specific area of life where the cycle of self has quietly crept in — work,

parenting, relationships, your walk with God?

8. The sermon mentioned that Bono described grace as defying reason and logic — that it interrupts the consequences of your actions. Where in your own story has grace interrupted what you probably deserved? Have you let that fully land?
9. The sermon connected the word *Eucharist* (Thanksgiving) to the word *charis* (grace) — gratitude lives at the heart of grace. On a scale of 1–10, how naturally does gratitude flow out of you right now? What tends to block it?

Action & Follow-Up (15-20 minutes)

10. This week, do a personal audit of your hands — are they clenched or open? Pick one area of your life where you're holding tightly (a relationship, a resource, a plan, an outcome) and practice saying: "Lord, this was always yours." Share what that area is with the group so you can pray for each other.
11. The cycle of grace moves from gift → gratitude → generosity. Take one step this week that's an act of generosity not tied to anything you're owed or anything you'll get back. It can be small. Come back and tell the group what you did and how it felt.
12. Paul said grace created a new capacity in him — he could do things he couldn't do before. Ask yourself: What's one thing you've been telling yourself you can't do that grace might be inviting you into? Bring that to God in prayer this week.

Close in Prayer

As a group, open your hands — literally — and pray through the three dimensions of grace together:

- **Extravagant:** Thank God that he never runs out of grace, and that his character has always been gracious.
- **Undeserved:** Confess any Jonah-like resentment or karma-based thinking, and receive the scandalous gift of grace that comes without a calculus of worth.
- **Transformative:** Ask God to move you deeper into the cycle of grace — from gift, to gratitude, to generosity — this week.

Close by reading **Romans 8:32** aloud together: "He who did not spare his own Son, but gave him up for us all — how will he not also, along with him, graciously give us all things?"