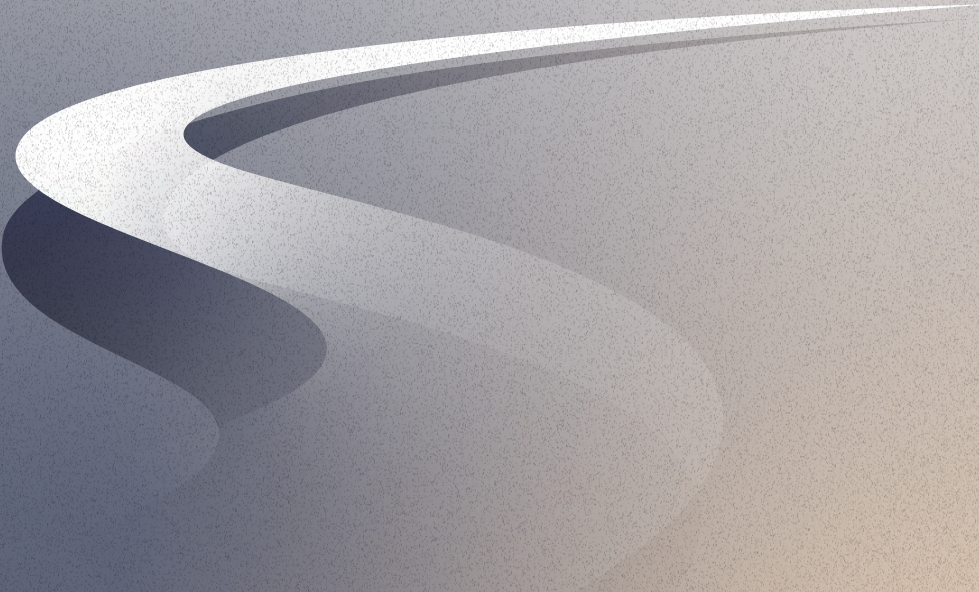


OUT^{OF THE} SHADOWS



Freedom for Women Fighting Pornography

STUDY GUIDE

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HOW TO USE THIS CURRICULUM

Study Guide

The study guide provides a place for students to expand their knowledge and understanding as they are challenged by the content of this curriculum. This can become a valuable tool when they need personal encouragement or equipping to help others. The guide presents several questions for each episode and space to record their answers and take additional notes during discussion.

The student's copy without answers is found at the end of this guide starting at page 22. The lessons with answers should act as a teacher's or facilitator's guide. Print several copies of the second section for students. The teacher should print one full copy of the entire guide.

Videos and Questions

Each lesson has several questions the students should answer after watching the videos. Then engage the students in discussion using the teacher's guide with answers.

Conclusion

Use whatever time remains to answer questions, make announcements, and close in prayer.

DISCUSSION TIPS

The strength of this curriculum depends on the engagement of the students with the ideas presented. Use the following discussion tips to help you lead fruitful discussion:

- Discussion is effective when a majority of students are involved. Manage students as necessary to draw out those who are quieter and keep the more vocal from dominating the conversation.
- Create an environment where students feel safe to share their thoughts and experiences without judgment or ridicule.
- While you need to be aware of your time, do not cut short a discussion that seems especially engaging to the students. Invest your time where the students respond best.
- Have a plan but be flexible enough to allow the students to guide the discussion. In this way you will learn what aspects they are most interested in.
- Use the students' answers to the questions, especially if they changed their answers, to launch discussion.
- Use the main ideas provided as prompts for discussion. Ask whether students agree with certain statements in the video. Encourage thoughtful explanations.
- Ask questions that require thoughtful answers.
- Avoid leading questions; the goal of discussion is not to receive correct answers but to lead students to think about their answers.

Sample Schedule

Below is a sample schedule based on one and a half hours of class time. Exact timing will vary with segment lengths and success of discussion.

6:00–6:10	Open, introduction, and prayer
6:10–6:35	Watch video lesson, encourage students to think about and answer the questions while watching
6:35–6:55	Have students complete answering all questions on their own
6:55–7:20	Discuss each question as a class
7:20–7:30	Wrap-up, answer questions, make announcements, close in prayer

LESSON 1 | SEGMENT 1

Freedom for Women Trapped in Porn

You can't overcome what you won't bring into the light. This segment shatters the "women don't struggle" myth, exposes how secrecy multiplies bondage, and shows why God's call to confession is mercy, not condemnation. Walk away with clarity: you're not alone—and you're not excused.



1. **Why is it so important to recognize that pornography is not a men-only problem?**
Discuss answers. Recognizing that the sin of pornography is not gender-specific opens the door to healing. For the church, this truth brings to light an area where help is needed but has not been previously available. While there are many male-focused resources targeted at this particular sin, women's struggle in this area has been largely ignored. For individuals, debunking this lie brings relief from false shame, exposes the seriousness of sin, and positions women to deal with true conviction for sin.
2. **How have you seen the negative impact of secrecy and isolation when it comes to sin?**
Examples may vary, but the impact is universal. Secrecy and isolation are no friends of the Christian. Sin thrives in darkness and the enemy's power is often magnified in such circumstances. When we hide our sins, it becomes easy to make excuses or to give in to our temptations. It is when sin is exposed by the light that true conviction and repentance occur.
3. **Why is it not enough to create a safe space for women to share their stories?**
Discuss answers. While there is a desperate need for honesty and compassion, sharing about our sins and struggles with no call to repentance and change is unhelpful. While sin loves darkness, sin also loves company. Sharing our temptations is not the same as bringing them into the light of God's Word. The goal should not be to keep women safe from conviction or accountability. It is good to protect women from gossip, humiliation, and self-righteous shaming, but our ultimate goal ought to be a call to repentance.
4. **What hope, encouragement, or challenge did you draw from this segment?**
Discuss answers, using the opportunity to prepare participants for the remainder of this study. Those who are struggling may be encouraged that they are not alone and hopeful that there is finally an effort to help women in this area. Others may be challenged to help fill in the ministry gap. Discuss what some of those actions may look like (e.g., sharing honestly, leading a Bible study, participating in an accountability group, having individual conversations guided by biblical truth, etc.)
5. **Read 1 John 1:5–10.**
 - a. **How does John use the imagery of light and darkness?**
John uses the contrast between light and darkness to illustrate the incompatibility of God and wickedness. God is light—pure, holy, undefiled. He is the absence of darkness. John uses darkness to represent wickedness, sin, and unrighteousness. Light and darkness have no fellowship with each other; the two are at odds.
 - b. **What is the result of walking in darkness?**
If we walk in darkness, our fellowship with God (the light) is broken. We lie and do not practice truth.
 - c. **What is the result of walking in light?**
If we walk in the light, we have fellowship with God and one another (i.e. other Christians), and we are cleansed from our sin.
 - d. **In verses 8 and 9, what does John teach we ought to do with sin?**
John warns against denying or ignoring sin. That is akin to hiding our sin, as talked about in the video. When we hide our sin (from others or ourselves), we are merely deceiving ourselves. On the other hand, when we bring our sins into the light, we confess our sins, God is faithful to forgive us our sins and cleanse us from unrighteousness.
 - e. **Considering this passage, why is the silence of the church in this area so damaging?**

The Bible clearly teaches that confession is what brings healing. We must bring our sins into the light, repenting of our iniquities and trusting in the cleansing power of Christ. By being silent on the issue of women struggling with pornography, we have facilitated the hiding, denying, or obscuring of sin. Rather than call people to repentance and pointing them to the healing found in Christ, we have encouraged silence, shame, and secrecy. It is time to change this narrative. Let us walk in the light and call others into the light. Let us confess so we may be healed.

LESSON 1 | SEGMENT 2

Stop Managing Your Shame

Porn promises relief and delivers debt—every time. If you're tired of “managing your shame” here’s a better solution—repentance, forgiveness, and Spirit-empowered change, anchored in four key passages. If you feel stuck, it aims straight at that lie: God’s arm is not too short to save.



1. **What is the biblical solution to your struggle with sin?**
The Bible teaches that the solution to sin is repentance. We are to be grieved with a godly sorrow over our sin, to confess our sins, and then to turn away from sin and run in the direction that leads to a life of pursuing holiness. We must put to death our sin and be remade into the image of Christ by the transforming power of the Holy Spirit and the Word of God.
2. **How would you help a woman who turned to pornography because of sexual abuse?**
Discuss answers. We can rightly grieve with those who have suffered such abhorrent circumstances, but commiserating is not the final answer. We might comfort the wounded with the promises that God is compassionate and gracious, heals the brokenhearted, and brings healing and restoration. We must also help the woman to recognize that she is responsible for her response, and sin endured does not justify sin committed.
3. **How is your attitude toward (or perspective of) sin impacted by recognizing that sin never delivers what you think it will?**
Discuss answers. Sin promises control, power, safety, escape, etc. But sin is a false refuge, a counterfeit comfort. It can only deepen pain and strengthen chains. Sin will never bring lasting relief and solace. Only Jesus can do that. Sin delivers death, but Jesus offers true healing. Encourage participants to consider this truth and to act accordingly. Recognizing the deception of sin ought to equip us to better resist temptation.
4. **What truths gleaned from the passages highlighted in this session did you find most impactful?**
Discuss answers, encouraging participants to share how they were encouraged, comforted, convicted, challenged, etc. Use the conversation to reemphasize the healing that is only found in Christ, the truth and hope of the Gospel, and the role of repentance and sanctification (i.e., the pursuit of holiness) in dealing with sin.
5. **Read Romans 2:4 and 2 Corinthians 7:9–10.**
 - a. **What is God's kindness in Romans 2:4?**
God's kindness is linked to forbearance and patience toward sinners. God's kindness refers to His mercy in delaying judgment against sin and His grace in providing a way of salvation.
 - b. **How does Paul's attitude in 2 Corinthians parallel the truth of Romans 2:4?**
Romans 2:4 teaches that God's kindness is meant to lead us to repentance. Likewise, Paul rejoiced to hear that the people were led to repentance. Paul was emulating God's desire to see people come to repentance.
 - c. **How is Paul's "kindness" different than God's in Romans?**
While Romans highlights God's mercy in giving people time to repent, 2 Corinthians points to godly sorrow (i.e., conviction) as motivating repentance.
 - d. **How is Paul's "kindness" linked to God's?**
While the two motivators may seem distinct at first, there is an implied connection when considering all of God's Word. God is not patient towards sinners at the expense of justice. Rather, as He delays judgment to give time for repentance, He also clearly rebukes and reproves. God's patient kindness involves an element of correction. Paul takes his cue from God, who rejoices when a rebuke results in a godly sorrow that leads to repentance.
 - e. **What is the difference between godly grief and worldly grief?**
Godly grief is a true conviction over sin, and it leads to salvation without regret. A worldly grief may look like regret, shame, or self-loathing, but it is destructive. Rather than leading

to salvation, it only brings death, driving us further into sin and darkness. Godly grief is a kindness of God.

f. **How does this understanding of God's kindness help you to think about repentance?**

Discuss answers. God's rebuke is an act of grace and compassion. His call to repentance is an act of kindness. Repentance is not about self-loathing; it's about the lasting change that God wants for each one of us. We should be convicted of sin, but that should not lead us to hide in darkness. Rather, godly sorrow leads to salvation without regret.

LESSON 2 | SEGMENT 1

Counterfeit Intimacy: What Your Heart Is Really Craving

Need a clearer vision of God's design for intimacy and why porn always leaves you emptier? Get ready for the payoff: a framework that makes the battle make sense—and points you toward real change, not endless cycles.



1. **What does it mean that we all have a worship disorder?**
Every person since sin entered the world has struggled with a sin nature. Though temptations and manifestations of sin may vary among people, we ultimately all have the same disorder. We want to be the center of our own universe. We want to indulge in our passions and desires. We are self-serving. In other words, we are worshiping ourselves and our sinful pleasures rather than the King of kings who deserves all worship.
2. **How will you reorder your worship?**
Discuss answers, encouraging intentional reflection and practical, achievable applications. It may help to start by considering how one spends money, discretionary time, efforts, and thoughts. This will often reveal areas of idolatry in one's life. Though worship is more than a behavioral issue, practical steps may include memorizing Scripture, committing time to Bible study, serving in ministry, listening to sermons and worship music, etc.
3. **What is God's design for sex and intimacy?**
Sex is a precious gift from God to be enjoyed in marriage. In the beginning, God created mankind, male and female, in His image and declared everything very good. He brought Adam and Eve together in a covenant relationship that would serve as the anchor for sex and intimacy. It is rooted in this covenant that intimacy flourishes. God's purpose for sex in marriage is intimacy, unity, procreation, and to reflect Christ and His church.
4. **How has this session helped you to think differently about the battle with pornography?**
Discuss answers. This segment ought to spur Christians to consider the weight of their sin, looking deeper into their own hearts. The battle with pornography isn't just about avoiding bad behavior or resisting a specific temptation, it's about the deeper desires of your heart. Unbelievers should recognize that the only hope of true healing comes through salvation.
5. **Read Romans 6:1–14.**
 - a. **What does Paul claim the Christian's attitude toward sin should be?**
The Christian should reject and avoid sin. If we have died to sin, we must not continue to live in it. The implication is that we must hate sin just as God hates sin.
 - b. **What changes for the believer in terms of sin?**
A Christian is no longer enslaved to sin. It is no longer our master. The believer is able to resist sin and live for God.
 - c. **What exhortation did Paul give in verses 12–13?**
Paul exhorts the Christian to refuse to let sin reign in her body. Since the Christian is freed from the bondage of slavery, allowing sin to reign is a willing submission to what is unrighteous.
 - d. **What is the call Paul gives to the believer that is the opposite of allowing sin to reign?**
Rather than presenting our members to sin as instruments of unrighteousness, Paul calls us to present our members to God as instruments of righteousness. Paul recognized that it isn't enough to stop bad behavior. We must devote ourselves to the opposite—the pursuit of righteousness.
 - e. **How does this exhortation connect to the worship disorder discussed in this session?**
Discuss answers. When our worship is rightly directed (i.e., we are focused on God and all He has done for us), our response will not be to continue to sin. Rather, we will respond adamantly with Paul, "By no means!" We worship by presenting ourselves to God as instruments of righteousness, inclining our hearts to God rather than sin. See also Romans 12:1–2.

- f. How will you present your members as instruments of righteousness this week?
Discuss answers, encouraging specific and practical ideas that can be accomplished this week.

LESSON 2 | SEGMENT 2

The “New Affection” That Pushes Out Old Addictions

If “try harder” has failed you, this segment offers something stronger: beholding. You’ll see why transformation doesn’t come from willpower but from worship—and how God displaces sinful desire with a superior pleasure.



1. **How has this episode shifted your perspective of the battle with pornography?**
Discuss answers. Those who have been trapped in the destructive cycle of addiction have likely heard various suggestions for how to escape. The problem is that many of the self-help methods focus on behavior modification. Understanding biblical truth brings hope of true and lasting victory and healing. A shift from self-focus to God-focus changes everything.
2. **How does the Gospel provide hope for overcoming the sin of pornography?**
The Gospel is the key to overcoming sin. When we are saved, we are crucified with Christ and are freed from the bondage of sin. We can say no when tempted to sin. Furthermore, when Jesus saved us, He did not just forgive our sins, He also gave us freedom and victory over sin. He didn't die only for our justification, but also for our sanctification. It is the power of God in us (not our own power) that transforms us.
3. **How is beholding the beauty and glory of God the solution to pornography?**
The deeper issue behind the sin of pornography (and any sin) is that we love God too little. When we stop beholding God, we are always going to behold something else. But when we behold God in His glory, everything else fades by comparison. Even good things pale in contrast to God's goodness. Beholding God drives us to worship and our desire for other lesser things dim.
4. **What can you do to behold God's glory more intently?**
Discuss answers, encouraging participants to brainstorm specific applications. Challenge each woman to make a specific goal to implement this week. Ideas may include setting aside intentional times for worship, prayer, or meditating on Scripture; meeting with others to share what God has done in each other's lives; or completing the ABC attributes activity Libby suggested. Encourage accountability for these goals, whether it is within this group (e.g., sharing during the next session) or with another accountability partner.
5. **Read Romans 8:29–30.**
 - a. **Who is “he” in these verses? Who are “those”?**
God is the subject of these verses. The object of God's actions are people who are saved.
 - b. **What doctrines of salvation can you identify in these verses?**
These verses walk through every stage of salvation. Justification (i.e., being rendered innocent before God) and glorification (i.e., the ultimate perfected state of holiness) are specifically mentioned. Sanctification (i.e., the ongoing process of growing in holiness) is evident in the phrase “conformed to the image of His Son.” These verses also include references to foreknowledge, election (i.e., God's calling), and predestination.
 - c. **Who is doing all the action? Why is that significant?**
God is the one doing all the action. We (i.e., those who are called) are passive in this description of salvation. This is significant because our salvation and glorification are not dependent on us. We have hope (i.e., a confident expectation) that we will be conformed into the image of the Son, that we will be glorified, not based on our own efforts but because God has promised to accomplish it.
 - d. **How does this passage offer hope and encouragement to one battling pornography?**
If we are saved, we know that we will be conformed to the image of Christ. We know that we will be glorified. This means that we fight from a position of victory. We have a biblical hope—not an eager wish as the world often uses the term, but a confident expectation built on the promises of God, who is always faithful to fulfill His promises. We can and we will overcome our sins, not by our own power but by the power of God at work within us. The

grace that saved us is the grace that changes us.

e. How does this truth motivate you to fight?

Discuss answers, pointing to the hope of transformation. Though God promises sanctification and glorification, that does not absolve us of our responsibility to repent and follow God. Knowing that God has already paid such a price for our transformation should motivate us to strive for holiness. We can fight from a place of hope rather than a place of discouragement, looking not to ourselves for the answer, but to the transformative power of God who is at work in us.

LESSON 3 | SEGMENT 1

Radical Amputation: Jesus' Strategy for Sexual Sin

This segment puts Matthew 5 under a microscope and answers the question you actually need: what do I do when temptation hits? You'll learn the difference between accidental exposure and lustful intent—and why Jesus calls for decisive, costly action.



1. What was the real issue Jesus exposed in Matthew 5:27–30?

Jesus revealed that the problem is not merely what you do. Rather, the root of wrong behavior is a problem of the heart. The problem is what you want. Sinful actions spring from inward desires that have been twisted by the fall. Adultery was just a manifestation of a deeper problem of lust, which flows out of a disordered worship. The same is true of pornography. It's really a heart issue, which means that the solution must deal with the heart.

2. What is “radical amputation” and why is it necessary?

Radical amputation refers to intentional and decisive action, even to what may seem extreme measures, taken to limit access to sin. It is intensive surgery in an area of sin. We fall into temptation when we desire the sin, have time to engage in it, and access is available. Radical amputation seeks to interrupt those three areas in order to starve temptation.

3. What do you need to radically amputate?

Discuss answers. Radical amputation may look like installing filters on computers or even getting rid of devices. It may include inviting others into a position of accountability. It may require setting boundaries on when and how electronics are used, unsubscribing from streaming services, blocking certain websites or content, installing accountability software, etc. Encourage specific and practical examples and challenge participants to commit to one or more of these boundaries.

4. Why is it important that we deal so thoroughly with our temptations?

Discuss answers. This decisive action is important because it is commanded by Christ. Practically, it is important because sin seeks to ensnare us and we must be diligent to mortify our sins. We are called to be set apart, to pursue holiness. We must not coddle sin or attempt to see how close we can get to the edge. That is setting ourselves up for failure, playing with fire. Rather, we should focus on what will keep us closest to Christ. The closer we are to Christ, the farther we are from danger.

5. Read 1 Corinthians 10:13.

a. How might this verse comfort one who feels alone in her struggle?

According to this verse, no temptation that you are facing is unique to you. You may feel alone or like no one really understands, but the truth is that there are others who are (and have) struggled with the same temptations you face.

b. What is the source or foundation of the hope given here?

God is the source of hope and encouragement in this verse. God is faithful. It is because He is faithful that we know victory over temptation is possible.

c. What does God promise in regard to temptation?

God will not allow temptation to overwhelm the believer. Though He does not rid the believer of all temptation, He promises that it will not be beyond her ability. God will provide a way of escape.

d. How does God's promise connect to the truth that the believer is no longer enslaved to sin?

The nonbeliever is in bondage to sin, but the Christian is freed—crucified with Christ and dead to sin. Thus, the Christian has the ability to not sin. God providing a way of escape goes hand in hand with this truth. God provides the escape route and frees the Christian to take it.

e. What does a “way of escape” imply about your role in enduring temptation?

The fact that God provides a way of escape so that you may be able to endure temptation

implies that escape is the path to endurance. God does not expect us to face down our temptations and never give in. He expects us to take the escape route, to take active steps to remove ourselves from our temptations. Especially in the area of sexual sins, this is likely to involve radical amputation.

LESSON 3 | SEGMENT 2

Holiness After Pornography: Long Obedience, Real Hope

What happens after the first steps of freedom—when the road feels long? This segment frames holiness as the fruit of grace (not the entry fee), then shows why lasting purity starts with a prepared mind, spiritual clarity, and hope fixed on Christ.



1. **What does it mean to prepare your minds for action?**
Preparing our minds for action requires intentionality. The renewed mind doesn't drift and wander aimlessly. Rather, our minds ought to drive us, to direct us. Holiness after pornography requires intentional thought patterns. The renewed mind is active. We must be deliberate and decisive. We must rein in our thoughts in order to pursue holiness.
2. **How does fixing your hope completely on grace reframe the pursuit of holiness?**
Our hope is anchored in the grace that is coming. Our hope is not set on our own willpower or how well we check off all the boxes. We don't base our hope on who we are or what we can accomplish. Rather, our hope is set fully on future grace. Our pursuit of holiness now is fueled by the certainty of God's promises and Christ's return. Our hope is set on our eternal reality in Christ. That eternal perspective will impact the pattern of how we live now.
3. **How has this episode helped you to understand or view holiness differently?**
Discuss answers. Holiness is a big calling and often seems an impossible command. This view makes holiness a burden. We must understand that holiness is the fruit of grace that is promised to the believer. Holiness is the character of God, and we pursue holiness by pursuing Christ. We don't have to become holy to earn salvation, God's affection, or even His promises to His children. Holiness is not a prerequisite but a promise. As this truth clarifies our view of holiness, it empowers us to pursue it gladly.
4. **How is your walk going to change as a result of this study?**
Discuss answers. Review and draw applications from the truths that have been discussed throughout the series. Encourage participants to offer specific goals and actionable plans for meeting them. If appropriate, facilitate steps for accountability as well. Consider scheduling a checkpoint to help with motivation and follow-through.
5. **Read Ephesians 4:17–32.**
 - a. **What characterized the Gentiles' walk?**
The Gentiles walk in futility, darkened understanding, hardened hearts, and alienation from God. They are callous and have given themselves over to sensuality and impurity.
 - b. **What is true for the Christian regarding the Gentiles' walk?**
The Christian used to be characterized in the same way as the Gentiles, but no longer. In Christ, the believer is taught to put off the old self (i.e., the self that looks like the Gentiles). A Christian must no longer walk the way the Gentiles do.
 - c. **What is the alternative to the old self?**
The Christian is called to put off the old self and be renewed in the spirit. The Christian puts on the new self in place of the old, replacing alienation from God with being created after the likeness of God. The Christian no longer walks in darkness and impurity but in righteousness and holiness.
 - d. **What pattern do you notice in this teaching, and in the examples that follow?**
The pattern is one that Paul uses often, sometimes referred to by scholars as the "put off, put on" principle. Paul describes the transformation of a believer with a pattern of replacement. Put off the old; put on the new. Behaviorism says put off the old. Period. Biblical transformation says to be renewed after the likeness of God, not simply stopping unrighteousness but also pursuing righteousness.
 - e. **What practical examples of replacement does Paul give in verses 25–32?**
The liar/deceiver instead speaks truth. The angry are not controlled by the emotion but take control of it (dealing with it rather than letting it fester). The thief not only stops stealing but

also cultivates a heart of generosity (replacing his former selfish covetousness). Those that speak corruptly instead use their words to build others up. Bitterness, malice, and slander are replaced with kindness and forgiveness.

f. **How might this principle apply to your fight against pornography or sexual impurity?**

Discuss answers, encouraging increasingly specific and practical answers. The goal of a Christian is not simply to stop participating in or consuming pornography. The Christian desires a transformation of the heart and mind, trading impurity for purity. Ultimately, the answer to any sin is the pursuit of holiness. Discuss practical ways to pursue holiness, both in general and in specific response to the battle of pornography.

STUDENT GUIDE

Lesson 1 | Segment 1—Freedom for Women Trapped in Porn

You can't overcome what you won't bring into the light. This segment shatters the "women don't struggle" myth, exposes how secrecy multiplies bondage, and shows why God's call to confession is mercy, not condemnation. Walk away with clarity: you're not alone—and you're not excused.

1. Why is it so important to recognize that pornography is not a men-only problem?
2. How have you seen the negative impact of secrecy and isolation when it comes to sin?
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 - c. What is the result of walking in light?
 - d. In verses 8 and 9, what does John teach we ought to do with sin?
 - e. Considering this passage, why is the silence of the church in this area so damaging?

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 - b. How does Paul's attitude in 2 Corinthians parallel the truth of Romans 2:4?
 - c. How is Paul's “kindness” different than God's in Romans?
 - d. How is Paul's “kindness” linked to God's?
 - e. What is the difference between godly grief and worldly grief?
 - f. How does this understanding of God's kindness help you to think about repentance?

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 - c. Who is doing all the action? Why is that significant?
 - d. How does this passage offer hope and encouragement to one battling pornography?
 - e. How does this truth motivate you to fight?

Lesson 3 | Segment 1—Radical Amputation: Jesus’ Strategy for Sexual Sin

This segment puts Matthew 5 under a microscope and answers the question you actually need: what do I do when temptation hits? You’ll learn the difference between accidental exposure and lustful intent—and why Jesus calls for decisive, costly action.

1. What was the real issue Jesus exposed in Matthew 5:27–30?
2. What is “radical amputation” and why is it necessary?
3. What do you need to radically amputate?
4. Why is it important that we deal so thoroughly with our temptations?
5. Read 1 Corinthians 10:13.
 - a. How might this verse comfort one who feels alone in her struggle?
 - b. What is the source or foundation of the hope given here?
 - c. What does God promise in regard to temptation?
 - d. How does God’s promise connect to the truth that the believer is no longer enslaved to sin?
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Lesson 3 | Segment 2—Holiness After Pornography: Long Obedience, Real Hope

What happens after the first steps of freedom—when the road feels long? This segment frames holiness as the fruit of grace (not the entry fee), then shows why lasting purity starts with a prepared mind, spiritual clarity, and hope fixed on Christ.

1. What does it mean to prepare your minds for action?
2. How does fixing your hope completely on grace reframe the pursuit of holiness?
3. How has this episode helped you to understand or view holiness differently?
4. How is your walk going to change as a result of this study?
5. Read Ephesians 4:17–32.
 - a. What characterized the Gentiles' walk?
 - b. What is true for the Christian regarding the Gentiles' walk?
 - c. What is the alternative to the old self?
 - d. What pattern do you notice in this teaching, and in the examples that follow?
 - e. What practical examples of replacement does Paul give in verses 25–32?
 - f. How might this principle apply to your fight against pornography or sexual impurity?