



MY FAVORITE STORY

D-Group Leader Guide • Summer 2026

Fellowship Bible Church

What's Inside

This packet contains everything you need to lead your D-Group through the My Favorite Story series this summer. You will find:

- A Teaching Schedule showing which sermon story each campus is covering each week
- A Question Index listing all 15 sermon question guides by number, title, and scripture
- 15 Sermon Question Guides — one for each story in the series

How to Use This Packet

Each week, your campus will preach from one of the 15 stories in this series. Your job as a D-Group leader is to use the matching sermon question guide to facilitate discussion around that same story with your group. Here's how to find the right guide each week:

1. **Find your campus** on the Teaching Schedule on the following page.
2. **Find the week** your group is meeting (Jun 7, Jun 14, etc.).
3. **Note the guide number** listed for your campus that week (e.g., #7 Elijah, Baal & the Cave).
4. **Flip to that numbered guide** in this packet and use it to lead your group.

The guides are numbered #1–15 and appear in that order in this packet. Each guide includes:

- **KNOW** — Icebreaker questions to get people talking
- **GROW** — Scripture discussion questions to dig into the passage
- **SHOW** — Application questions to help your group take next steps

You don't need to use every question. Choose what fits your group best and feel free to add your own. We are praying for you as you lead this summer!

Questions? Contact your campus discipleship pastor and we'd love to help!

MY FAVORITE STORY

Summer 2026 — D-Group Teaching Schedule

Campus	Jun 7 Wk 1	Jun 14 Wk 2	Jun 21 Wk 3	Jun 28 Wk 4	Jul 5 Wk 5	Jul 12 Wk 6	Jul 19 Wk 7	Jul 26 Wk 8
WLR	#1 David & Jonathan <i>Tim</i>	#9 Sacrifice of Isaac <i>Justin</i>	#12 Sin of Achan <i>Alfredo</i>	#7 Elijah, Baal & Cave <i>Ben</i>	#15 Prodigal Son <i>Mark</i>	#4 Zacchaeus <i>Matt</i>	#3 Peter in Jail <i>Brandon</i>	#8 Philip & Ethiopian <i>Cody</i>
Midtown	#6 Church at Ephesus <i>Alan</i>	#1 David & Jonathan <i>Tim</i>	#9 Sacrifice of Isaac <i>Justin</i>	#4 Zacchaeus <i>Matt</i>	#2 Asa & Jehoshaphat <i>Tim</i>	#7 Elijah, Baal & Cave <i>Ben</i>	#12 Sin of Achan <i>Alfredo</i>	#15 Prodigal Son <i>Mark</i>
Benton	#3 Peter in Jail <i>Brandon</i>	#8 Philip & Ethiopian <i>Cody</i>	#6 Church at Ephesus <i>Alan</i>	#11 Shadrach, Mesh & Abed <i>Jason</i>	#9 Sacrifice of Isaac <i>Justin</i>	TBD <i>Clay K.</i>	#15 Prodigal Son <i>Mark</i>	#7 Elijah, Baal & Cave <i>Ben</i>
Cabot	#7 Elijah, Baal & Cave <i>Ben</i>	#10 Paul & Silas in Prison <i>Jason</i>	#4 Zacchaeus <i>Matt</i>	#12 Sin of Achan <i>Alfredo</i>	#11 Shadrach, Mesh & Abed <i>Jason</i>	#3 Peter in Jail <i>Brandon</i>	TBD <i>Clay K.</i>	#14 Jesus, Peter & John <i>Jay</i>
Español	#8 Philip & Ethiopian <i>Cody</i>	#12 Sin of Achan <i>Alfredo</i>	#14 Jesus, Peter & John <i>Jay</i>	#15 Prodigal Son <i>J. Vance</i>	#13 Rich Young Ruler <i>Alfredo</i>	#10 Paul & Silas in Prison <i>Jason</i>	#15 Prodigal Son <i>J. Vance</i>	#3 Peter in Jail <i>Brandon</i>
Maumelle	#4 Zacchaeus <i>Matt</i>	#3 Peter in Jail <i>Brandon</i>	#8 Philip & Ethiopian <i>Cody</i>	#6 Church at Ephesus <i>Alan</i>	#5 David & the Ark <i>Matt</i>	#2 Asa & Jehoshaphat <i>Tim</i>	#9 Sacrifice of Isaac <i>Justin</i>	#10 Paul & Silas in Prison <i>Jason</i>
NLR	—	#15 Prodigal Son <i>Mark</i>	—	—	—	#6 Church at Ephesus <i>Alan</i>	—	—

Find your guide number from the schedule above, then flip to that numbered guide in this packet.

All 15 Guides at a Glance

#	Story	Scripture	Speaker
#1	David & Jonathan	1 Samuel 18–20	Tim Caldwell
#2	Asa & Jehoshaphat	2 Chronicles 20	Tim Caldwell
#3	Peter in Jail	Acts 12	Brandon Barnard
#4	Zacchaeus	Luke 19:1–10	Matt Morgan
#5	David & the Ark	2 Samuel 6	Matt Morgan
#6	Gospel Transforms Ephesus	Acts 19:23–41	Alan Greenwood
#7	Elijah, Baal & the Cave	1 Kings 17–19	Ben Parkinson
#8	Philip & the Ethiopian	Acts 8:26–39	Cody Calhoun
#9	Sacrifice of Isaac	Genesis 22	Justin Bilson
#10	Paul & Silas in Prison	Acts 16	Jason Beams
#11	Shadrach, Meshach & Abednego	Daniel 3:8–30	Jason Beams
#12	The Sin of Achan	Joshua 7	Alfredo Zuniga
#13	The Rich Young Ruler	Luke 18:15–34	Alfredo Zuniga
#14	Jesus, Peter & John	John 21	Jay McGuirk
#15	The Prodigal Son	Luke 15	Mark Henry

My Favorite Story

#1 Tim Caldwell – David & Jonathan
1 Samuel 18–20

Allow God to speak to you through his written Word. The goal of this time is to have quality connection and time together. Choose questions from Know, Grow, and Show that will best help your group discuss the passage and take their next steps of faith. Don't feel like you need to use all the questions. Feel free to add your own too! We are praying for you as you lead your D-Group this week!



KNOW

- Who is the best friend you've ever had—growing up or as an adult? What made that friendship so special?
- Think of a time someone showed up for you when you really needed it. What did they do, and how did it make you feel?
- What's one thing a close friend has taught you that you still carry with you today?
- Have you ever had a friendship that required real sacrifice—of time, comfort, or something more? What did that look like?
- How has your ability to make or keep close friendships changed as you've gotten older?
- What's a quality you look for most in a true friend? Where did that value come from?
- Have you ever had an unlikely friendship—different age, background, or personality—that ended up being deeply meaningful?
- Finish this sentence: "A friend who has shaped my faith is _____ because _____."

 **GROW**

- In 18:1, Jonathan’s soul was “knit to the soul of David.” What do you think it means for two people’s souls to be knit together? What does this kind of bond require? *Ecc 4:9–10*
- Jonathan gave David his robe, armor, sword, bow, and belt (18:4)—the symbols of his royalty and future inheritance. What was Jonathan communicating through these gifts? What might God be asking you to sacrifice for the sake of someone else? *Romans 12:10*
- In chapter 19, Jonathan defends David to Saul at personal risk. His loyalty to David put his own future in jeopardy. What does this reveal about genuine covenant friendship? How does it challenge the way we typically prioritize self-protection? *Proverbs 17:17*
- Michal helps David escape through deception (19:11–17), while Jonathan protects him through truth and direct confrontation. What is the difference between helping someone in a way that costs you something versus helping in a way that shields you? Which pattern shows up more in your own friendships?
- Jonathan risks his life to warn David (20:33) and ultimately surrenders any claim to the throne on his behalf. In what ways does Jonathan’s willingness to lose everything foreshadow the love of Jesus? How does Christ’s sacrifice go even further than Jonathan’s? *John 15:13*
- David and Jonathan weep together and embrace at their farewell (20:41). Men especially often struggle to show emotional vulnerability. What does this scene reveal about God’s design for deep friendship? What barriers—cultural or personal—make this kind of honesty difficult?
- The covenant Jonathan made with David extended to his future descendants (20:42). Biblical covenant friendship is not transactional—it is sacrificial and long-term. How does this differ from the “convenience friendships”? *Heb 10:24–25*
- Research shows that men especially report fewer close friendships than any previous generation. But Scripture tells us this is not just a cultural problem—our fallen nature resists the vulnerability and sacrifice that true friendship requires (James 4:1–2). What does the story of David and Jonathan reveal about what we are losing, and what the gospel makes possible? *Proverbs 18:24; James 4:1–2*
- God’s hand is visible throughout 1 Samuel 18–20: He used Jonathan’s friendship to protect, sustain, and fulfill His covenant purposes through David. How does this give you confidence that God is at work in the friendships He has placed in your own life—even the costly or painful ones? *James 1:17*

 **SHOW**

- Is there someone in your life right now who needs a “Jonathan moment”—someone who needs you to show up, speak up, or sacrifice something for them? What would that look like this week?
- Is there a friendship in your life that has drifted or been broken? Is God prompting you toward reconciliation? What is one step—even a small one—you could take this week? (Col 3:13)

My Favorite Story

#2 Tim Caldwell – Asa & Jehoshaphat 2 Chronicles 20

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KNOW

- Think of a time you faced something completely overwhelming—a circumstance, decision, or season that felt too big for you. What was your very first instinct?
- Who is someone in your life—a parent, grandparent, mentor, or older believer—who modeled dependence on God in a hard season? What did that look like, and what did it teach you?
- When you were growing up, did your family pray together in a crisis? What do you remember about that—and how has it shaped (or not shaped) the way you respond to difficulty now?
- Have you ever fasted or intentionally set something aside to seek God? What prompted it, and what happened?
- Are you more naturally a “pray first” person or a “figure it out first” person? Where do you think that instinct comes from?
- Has there ever been a battle in your life where you realized—maybe too late—that you had been trying to fight it entirely in your own strength? What did that cost you?
- What does “finishing well” mean to you? Who is someone you know who has finished well—and what made you think so?
- Is there a song or hymn that has carried you through a hard season? What made it meaningful to you in that moment?

 **GROW**

- 2 Chron 20:1–4, a vast coalition of armies gathers against Jehoshaphat. His immediate response is to “set his face to seek the Lord” (v.3) and proclaim a fast throughout all Judah. He doesn’t call a war council first or draft a military strategy. What does this instant instinct toward prayer reveal about Jehoshaphat’s character? Is that instinct natural for you? *Philippians 4:6–7*
- Jehoshaphat’s prayer (vv. 5–12) begins not with his request but with a declaration of who God is: His rule over all kingdoms, His power, His past faithfulness in giving them the land. Only after rehearsing God’s character does he describe the threat. Why does beginning with God’s greatness matter—theologically and practically—before we name our need?
- The pivot of the entire passage is verse 12: “We do not know what to do, but our eyes are on you.” This is one of the most honest and powerful prayers in all of Scripture. What does ‘keeping your eyes on God’ actually look like when you genuinely don’t know what to do? What does it look like—and what does it not look like? *Psalms 121:1–2*
- 2 Chron 20:14-17. God answers through the Spirit of Jahaziel: “Do not be afraid and do not be dismayed... for the battle is not yours but God’s” (v.15). This is a profound theological statement that points to what Christ accomplished at the cross. How does understanding that the ultimate battle is already won in Christ change how you face the battles you’re in right now? *Rom 8:31–32*
- 2 Chron 20:18-22. After hearing God’s word, Jehoshaphat and the people fall down in worship before a single soldier moves (v.18). Then Jehoshaphat appoints singers to go before the army, singing “Give thanks to the Lord, for his steadfast love endures forever” (v.21). Praise is their battle strategy. What does it say about Jehoshaphat’s faith that worship precedes action? *Psalms 22:3*
- God sets an ambush—the enemy armies destroy each other and Judah doesn’t have to fight (vv.22–24). But notice: the people still had to show up, walk out, and sing. The victory was entirely God’s, but obedient participation was still required. What does this teach about the relationship between our faithful action and God’s sovereign work? *2 Cor 12:9–10*
- Even after this spectacular victory, Jehoshaphat stumbles at the end of his reign—making a trading alliance with the wicked King Ahaziah, which God judges by destroying their ships (vv.35–37). Great victories do not immunize us against future failure. In what ways does this warn against spiritual pride after seasons of breakthrough? *Galatians 6:1*

 **SHOW**

- What is the biggest ‘horde’ you are facing right now—a relationship, a health crisis, a financial pressure, a spiritual battle? Have you brought it fully before God the way Jehoshaphat did? Is there a friendship in your life that has drifted or been broken? Is God prompting you toward reconciliation? *Col 3:13*
- What is one thing you want to be true of your walk with God ten years from now?

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#3 Brandon Barnard – Peter in Jail Acts 12

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KNOW

- Have you ever prayed for something and been genuinely surprised when God answered—maybe even in a way you didn't expect? What happened?
- Did you grow up in a home or church where praying together was a regular part of life? What do you remember about it—and how has that shaped (or not shaped) the way you pray now?
- If you had to describe your current prayer life in one honest word, what would it be? Why that word?
- Has there been a time when you knew someone else was praying for you, and it made a real difference? What did that feel like?
- Have you ever been in a situation where you felt completely powerless and prayer was the only option left? What was that experience like?
- When you think of someone you know who truly “knows how to pray,” who comes to mind? What sets that person's prayer life apart?
- Have you ever gathered with other believers specifically to pray for something together—not just a quick group prayer but intentional, sustained intercession? What was that like?
- On a typical week, when are you most likely to pray: when things are hard, when things are good, or more or less the same either way? What does your pattern tell you?



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#4 Matt Morgan – Zacchaeus Luke 19:1-10

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- Luke 19:1-2 introduces Zacchaeus as a “chief tax collector” and “rich” (v2). In 1st-century Jewish culture, tax collectors were despised as traitors. Luke makes sure we know exactly who this man is before Jesus arrives. Why does that matter? *Matthew 9:12–13*
- Luke 19: 3-4. Zacchaeus “was seeking to see who Jesus was” (v3)—but the crowd blocked his view. So he ran ahead and climbed a tree. What does this desperation reveal? Is there a hunger in your own life right now to see more of Jesus? What tends to block your view?
- Verse 5. Jesus looks up, calls Zacchaeus by name, and says “I must stay at your house today.” The word ‘must’ (dei in Greek) signals divine necessity—Jesus came to Jericho for Zacchaeus. He doesn’t wait for Zacchaeus to clean up. Jesus initiates. What does this tell us about the nature of grace? *Ephesians 2:4–*
- Jesus called Zacchaeus by name—not ‘tax collector,’ not ‘sinner,’ not ‘that short man in the tree.’ He knew him. Psalm 139:1–4 says God has ‘searched me and known me’—our sitting, rising, thoughts, ways. What does it mean to your faith that Jesus chose Zacchaeus not in spite of full knowledge of who he was, but with it?
- Luke 19:6. Zacchaeus “hurried and came down and received him joyfully” (v6). Now contrast this with the rich young ruler in Luke 18:22–23, who heard Jesus’s invitation and “became very sad, for he was extremely rich.” Both men had wealth. Both met Jesus. Why did they respond so differently? What made Zacchaeus ready to receive?
- Luke 19:8, Zacchaeus stands and declares half his possessions to the poor and fourfold repayment to those he defrauded (v8). He is not giving to earn Jesus’s acceptance—he has already received Jesus with joy. The giving flows from the grace, not toward it. How does this sequence—grace first, transformation second—challenge both moralism (‘change your behavior to earn God’s favor’) and cheap grace (‘God accepts you so behavior doesn’t matter’)? *Titus 2:11–*
- Luke 19:10 is the mission statement of Jesus: “The Son of Man came to seek and to save the lost.” He came actively seeking—not sitting and waiting to be found, but going after the lost the way a shepherd leaves 99 to find one (Luke 15:4–7). How does this verse reshape your understanding of who Jesus is and why He came? And how does it invite you to see the people around you—not as the crowd sees them, but as someone Jesus came specifically to seek?



- The crowd saw Zacchaeus as a sinner and kept their distance. Jesus sat down at his table. Who in your life have you quietly written off—someone you’ve categorized as ‘too far gone’ or ‘not the type’? What would it look like this week to see that person the way Jesus saw Zacchaeus?
- Is there something you’ve been climbing trees for—achievement, approval, relationships, social media, entertainment—that you need to come down from and simply receive Jesus? What is one area where Jesus is calling you to step down and let Him in?

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#5 Matt Morgan – David and the Ark 2 Samuel 6

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KNOW

- If you could create a playlist of songs that perfectly describe your life right now, what would the first three tracks be—and why those?
- What's one song, hymn, or piece of music that has moved you to tears or given you chills? What was it about that moment?
- Describe the most joy-filled celebration you've ever witnessed or been part of—wedding, championship, reunion, anything. What made it feel electric?
- Have you ever had a moment of awe—standing before something so big, so beautiful, or so holy—that you just went silent? Tell us about it.
- Growing up, what did 'going to church' look like in your house? Was it reverent and quiet, lively and loud, or something in between?
- When was the last time you did something slightly embarrassing because you were just that happy or excited? What happened?
- Is your default approach to God more formal and reverent, or more spontaneous and expressive—and how did you get there?
- What's one thing you have given up, sacrificed, or walked away from for something that mattered more? Did you ever regret it?



GROW

- 2 Samuel 6:1–5. The ark of the covenant contained the tablets of the Law, Aaron’s staff, and a jar of manna—the very symbols of God’s covenant, provision, and authority (Hebrews 9:4). Why do you think David was so desperate to bring this object back to Jerusalem? What does that tell us about how he understood God’s presence?
- 2 Samuel 6:6–10 Uzzah reached out to steady the ark when the oxen stumbled. From a human standpoint, it looks like a reflex of good intention. Yet God struck him dead (v. 7). Why do you think the text says David was angry AND afraid?
- 2 Samuel 6:12–15. David “danced before the LORD with all his might” (v. 14), wearing a linen ephod and not much else. What does it tell us about David’s heart that his joy was too big for dignity? Is there a difference between emotional expressiveness in worship and genuine encounter? How do we know if our worship is “before the LORD” or merely performance?
- 2 Samuel 6:16, 20–23. Michal watched from a window and despised David in her heart (v. 16). She was embarrassed by his undignified dancing. David’s response is sharp: “I will make myself yet more contemptible than this” (v. 22). What is Michal really protecting—reputation, dignity, self-image? What in us functions like Michal’s window: watching worship from a distance, critiquing rather than participating?
- Hebrews 9:1–14. The ark held three items: the Law (which Israel broke), Aaron’s staff (representing priesthood), and manna (God’s provision). Jesus fulfills all three—He is the Word made flesh, our great High Priest, and the Bread of Life. If the people of David’s day celebrated the ark’s return with everything they had, how much more reason do we have to worship? What makes it easy or hard to feel that weight of joy?
- 2 Samuel 24:24. Later in his life David refused a free threshing floor for an altar, saying: “I will not offer burnt offerings to the LORD my God that cost me nothing” (2 Sam. 24:24). What does costly worship look like in practical terms today—financially, relationally, socially, in terms of pride?



SHOW

- The ark held the Law, the priesthood, and God’s provision—all fulfilled in Jesus. Spend five minutes this week meditating on one of these: John 1:14, Hebrews 4:14–16, or John 6:35. Let what Jesus has done fuel your gratitude out loud—to Him or to someone else.
- Who in your life right now is more like Michal than David—spiritually guarded, wounded, or keeping God at arm’s length? How can you be a gentle, non-condemning presence for them this week? Pray for them by name right now in your group.

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#6 Alan Greenwood – Church at Ephesus Acts 19:23-41

Allow God to speak to you through his written Word. The goal of this time is to have quality connection and time together. Choose questions from Know, Grow, and Show that will best help your group discuss the passage and take their next steps of faith. Don't feel like you need to use all the questions. Feel free to add your own too! We are praying for you as you lead your D-Group this week!



KNOW

- Think about a place you have lived, worked, or gone to school. What's one thing that was "just the way things are done here" that turned out to be completely different somewhere else?
- Has your faith ever quietly changed a habit, a purchase, or a relationship without you making a big announcement about it? What shifted, and did anyone notice?
- Think of someone who influenced you profoundly — not through a single dramatic moment, but through years of consistent, faithful presence. Who was it and what did they model?
- What's something you spend time or money on that, if you really examined it, reveals what you most deeply value? (No wrong answers here — this is safe space.)
- Have you ever been in a conversation where someone shared what they believed — about faith, politics, or values — in a way that was confident but not combative? What made it land well?
- When you hear "Christians should stay out of culture and politics," what's your honest gut reaction? And when you hear "Christians should fight for cultural dominance," same question?
- Describe a moment when you stood up for something you believed was true and right, and it cost you something. What happened, and would you do it again?
- If someone who didn't know you was watching your life for a week — your calendar, your purchases, your conversations — what would they conclude you worship?

 **GROW**

- Acts 19:1–22. Before the riot, Paul spent two full years in Ephesus reasoning daily in the hall of Tyrannus (Acts 19:9–10). The text says “all the residents of Asia heard the word of the Lord, both Jews and Greeks” — not from a stadium crusade, but from a rented lecture hall. What does that tell us about how the gospel actually spreads?
- Acts 19:23–27. Demetrius frames his complaint in three layers: his business (v. 25), the reputation of Artemis (v. 27a), and the greatness of the goddess herself (v. 27b). He puts the economic argument first but publicly argues from religious pride. Where do we see this same pattern today — real motivation hidden behind noble-sounding reasons?
- Acts 19:28–34. The crowd chanted “Great is Artemis of the Ephesians!” for two hours — and most of them didn’t even know why they were there (v. 32). Cultural momentum and social pressure can override rational thought entirely. When have you felt the pressure of a crowd or culture pushing you toward something you hadn’t thought through? How did you navigate it?
- Acts 19:35–41. The town clerk brings the riot to order not by attacking the crowd but by appealing to shared civic values and the rule of law — while implicitly defending Paul’s right to speak. Acts doesn’t present this man as a believer, yet God uses him to protect the mission. What does this tell us about God’s sovereign use of ordinary, non-believing people and institutions to advance His purposes? Where do you see that happening today?
- Revelation 2:1–7. By the time Jesus writes to the Ephesian church in Revelation 2, they have impressive credentials: doctrinal precision, hard work, endurance, zero tolerance for false apostles (vv. 2–3). And yet Jesus says they have “abandoned the love you had at first” (v. 4). How is it possible to be theologically sound and missionally active and still lose your first love? What does that warning say to us today?
- By the end of Acts 19, the Word of God is described as having “grown mightily and prevailed” (v. 20). The Temple of Artemis — once one of the Seven Wonders of the Ancient World — now lies in ruins. The silversmiths’ trade collapsed. Paul’s daily discipleship in a rented hall changed the entire economic and spiritual culture of a city. What does this tell us about the cumulative, long-term power of private faithfulness?

 **SHOW**

- Demetrius’s economy revealed what Ephesus really worshiped. Audit one area of your budget, calendar, or attention this week and ask honestly: “What does this say I really trust and treasure?”
- The town clerk used his ordinary civic role to protect the gospel mission without even knowing it. Where does God have you in an ordinary role — PTA, workplace, neighborhood, HOA, sports league — that could be used for kingdom purposes? Ask God this week to show you one specific opportunity in that space.

My Favorite Story



#7 Ben Parkinson – Elijah, Baal and the Cave 1 Kings 17-19

Allow God to speak to you through his written Word. The goal of this time is to have quality connection and time together. Choose questions from Know, Grow, and Show that will best help your group discuss the passage and take their next steps of faith. Don't feel like you need to use all the questions. Feel free to add your own too! We are praying for you as you lead your D-Group this week!



KNOW

- Have you ever been asked to do something — a task, a conversation, a commitment — without being given all the details upfront? How did that feel, and how did it turn out?
- When life gets genuinely overwhelming, what does your personal “cave” look like? Where do you go, what do you do, and who (if anyone) do you let in?
- Think of a time when God showed up in a quiet, unexpected, almost-easy-to-miss way rather than a dramatic one. What was it, and did you almost miss it?
- Describe a moment when you were absolutely certain you were the only person who cared about something — only to find out later that others were quietly on the same side. What was that like?
- Has a time of personal exhaustion or burnout ever produced in you a clarity about God or yourself that you couldn't have gotten any other way? Tell us about it.
- When you feel strongly that something is wrong — in your family, workplace, church, or culture — what is your natural first instinct? Speak up loudly? Go quiet? Pray first? Strategize?
- Who is the most quietly faithful person you know — not famous, not loud, but someone whose steady obedience has shaped you? What do you see in them?
- Have you ever prayed for something for years without seeing results, then suddenly the rain came? What did that season teach you about God's timing?



- 1 Kings 17:1–7. Notice the sequence in 1 Kings 17: Elijah speaks the drought into existence in verse 1, and only in verse 2 does “the word of the LORD come to him” with further direction. God instructs him after the declaration, not before. What does this tell us about the relationship between obedience and divine guidance? Have you ever had to step out before you felt you had the full picture — and found God’s direction came mid-step
- 1 Kings 17:8–24. God sends Elijah not to a wealthy patron or a fellow Israelite, but to a destitute Gentile widow who is preparing her last meal before she and her son starve. She is the last person you’d expect to be God’s instrument of provision. What does this say about how God tends to work — and about our tendency to look for help only in obvious or expected places? Where might God be asking you to receive from an unlikely source right now
- 1 Kings 18:1–19. Obadiah is a man who “feared the LORD greatly” (18:3) while working inside Ahab’s corrupt administration — hiding 100 prophets in caves and feeding them at personal risk. He is never celebrated or publicly acknowledged. What does Obadiah’s quiet faithfulness teach us about kingdom work that happens behind the scenes? Is there a danger in assuming that visible, confrontational ministry is more valuable than hidden, sustaining ministry
- 1 Kings 18:20–40. On Mount Carmel, Elijah’s prayer is remarkably God-centered: “Let it be known... that you are God in Israel, and that I am your servant, and that I have done all these things at your word” (v. 36). He does not pray for personal vindication or public victory. He prays for God to be known. How does that shape the way you think about praying in difficult or confrontational situations? What’s the difference between praying for God to win and praying for you to win
- 1 Kings 19:1–8. Immediately after his greatest public victory, Elijah collapses into depression and suicidal despair. He flees, sits under a broom tree, and asks God to take his life: “It is enough” (v. 4). God’s first response is not a rebuke or a sermon — it is an angel, food, and the words: “Arise and eat, for the journey is too great for you.” What does God’s tender, physical care for an exhausted prophet tell us about how God regards our bodies, our limits, and our low moments?
- 1 Kings 19:9–14. God manifests at Horeb not in the wind that tears mountains, not in the earthquake, not in the fire — but in “a low whisper” (v. 12, ESV) or “a still small voice” (KJV). The sermon notes observe: God shows His presence in quiet, graceful moments rather than tumultuous ones. Why do you think we so often expect God to speak loudest in the dramatic and urgent, and miss Him in the quiet? What conditions in your life make it hardest to hear the whisper
- 1 Kings 19:15–18. God’s reply to Elijah’s “I alone am left” is both a commission and a correction: “Yet I will leave seven thousand in Israel, all the knees that have not bowed to Baal” (v. 18). God had been quietly at work in 7,000 lives that Elijah didn’t know about. How does knowing that God is always working in ways we cannot see change the way we pray, serve, and hope — especially when our efforts seem fruitless?



- Is there someone in your life who is running on empty right now — spiritually, emotionally, or physically? Choose one practical act of care to bring them this week: a meal, a call, a note, a couple of hours of help.

My Favorite Story



#8 Cody Calhoun – Philip and the Ethiopian Acts 8:26-39

Allow God to speak to you through his written Word. The goal of this time is to have quality connection and time together. Choose questions from Know, Grow, and Show that will best help your group discuss the passage and take their next steps of faith. Don't feel like you need to use all the questions. Feel free to add your own too! We are praying for you as you lead your D-Group this week!



KNOW

- If you could go anywhere in the world — or anywhere outside your home country — where would you go and why?
- Think of a time you were in the right place at the right time and had an unexpected meaningful conversation. What happened?
- Has anyone ever shared their faith with you in a way that opened your heart rather than closed it? What made the difference?
- Have you ever felt a nudge — a quiet sense that you were supposed to do something or talk to someone — but weren't sure if it was God or just yourself? What did you do?
- What's one question you remember having about faith or God before you became a believer (or that you still wrestle with)?
- Growing up, what was your picture of what a "missionary" looked like? How has that image changed?
- Have you been baptized? What was that experience like — or why haven't you taken that step yet?
- What's the most random or surprising place God has used you to say something that mattered to someone else?

 **GROW**

- Acts 8:26–29 An angel directs Philip to 'rise and go toward the south — to the road that goes down from Jerusalem to Gaza.' Philip goes. No questions, no hesitation. What does this kind of immediate obedience reveal about Philip's relationship with God? What makes that kind of trust hard for us?
- Acts 8:30–35. Philip hears the man reading aloud from Isaiah 53 and asks, 'Do you understand what you are reading?' The eunuch replies, 'How can I, unless someone guides me?' Who in your life right now is like the Ethiopian — spiritually curious or searching, but without someone to help them understand? What is your responsibility toward that person? *Romans 10:14–15*
- Philip began 'with this Scripture' — the very passage the eunuch was wrestling with — and told him the good news about Jesus. He didn't start with a program or a rehearsed script. He started with the person's own questions. How does this model of meeting people in their questions shape the way we think about sharing our faith? What are some ways we can find the 'Isaiah 53' in someone's life today?
- Acts 8:36–39. The chariot approaches water and the eunuch says, 'See, here is water! What prevents me from being baptized?' Why does genuine faith produce this kind of urgency and desire for public declaration? What sometimes prevents people today from taking the step of baptism? *Romans 6:3–4*
- After the baptism, the Spirit carries Philip away and the eunuch 'went on his way rejoicing.' He had no discipleship class, no small group, no follow-up program — just an encounter with the living God. What does the eunuch's joy teach us about what the Holy Spirit does in the heart of a new believer?
- Tradition holds that the Ethiopian eunuch carried the gospel back to Africa, and the Ethiopian Orthodox Church traces its roots to this encounter. The church went on to grow in East Africa from that day forward. How does this passage reshape the way you think about the potential impact of one act of obedience? *1 Corinthians 3:6–7*
- 1 Kings 19:15–18. God had been quietly at work in 7,000 lives that Elijah didn't know about. How does knowing that God is always working in ways we cannot see change the way we pray, serve, and hope — especially when our efforts seem fruitless?

 **SHOW**

Is there someone in your life who is running on empty right now — spiritually, emotionally, or physically? Choose one practical act of care to bring them this week: a meal, a call, a note, a couple of hours of help.

My Favorite Story

#9 Justin Bilson – Sacrifice of Isaac Genesis 22

Allow God to speak to you through his written Word. The goal of this time is to have quality connection and time together. Choose questions from Know, Grow, and Show that will best help your group discuss the passage and take their next steps of faith. Don't feel like you need to use all the questions. Feel free to add your own too! We are praying for you as you lead your D-Group this week!



KNOW

- Think about something you once held very tightly — a plan, a relationship, a dream — that you eventually had to let go of. Without going too deep yet, what was it like to release it?
- When you were growing up, was there a person in your life — a parent, grandparent, coach, or mentor — whose faith under pressure inspired you? What did you see in them that stayed with you?
- Have you ever had to say yes to something before you understood where it was going? A job, a move, a relationship, a call? How did you decide to step forward?
- If you had to describe your trust in God right now using a weather metaphor — sunny, cloudy, foggy, stormy — what would you say, and why?
- What's the hardest 'yes' you've ever said to God — or to anyone? What made it hard?
- Can you remember a moment when you had no idea how things were going to work out, but God came through in a way you didn't expect? Give the group the short version of that story.
- Is there something in your life right now — a child, a career, a relationship, a financial plan — that you find yourself holding on to more tightly than you'd like to admit?



- Genesis 22:1 says 'God tested Abraham'. God tests to reveal, not to punish. The Hebrew word here (nissah) means to prove or demonstrate, not to entrap. How does this distinction change the way you interpret hard seasons in your own life? What's the difference between a test that reveals faith and a temptation that attacks it? *James 1:2–3, 13–14*
- Genesis 22:3–8 Abraham rises 'early in the morning' (v. 3). No record of a sleepless night of negotiating. No delay. He has waited 25 years for Isaac, and he moves without hesitation. What does the pace of Abraham's obedience tell us about the depth of his trust in God? And what does delayed, reluctant, or partial obedience reveal about ours? *1 Samuel 15:22*
- In verse 5, Abraham tells his servants, 'We will worship and come again to you.' Hebrews 11:19 tells us why — Abraham believed God was able to raise Isaac from the dead. He called the act of sacrifice worship before anything was resolved. How does Abraham's definition of worship challenge our tendency to think of worship as what we do after God comes through — rather than in the middle of our surrender? *Romans 12:1 — 'Present your bodies as a living sacrifice, holy and acceptable to God, which is your spiritual worship.'* | *Hebrews 11:17–19*
- Genesis 22:9–14. At the very moment Abraham raises the knife, the Angel of the Lord calls out — and a ram appears, already caught in the thicket. The provision was there before Abraham could see it. What does this moment say to someone in your group who is in the middle of their own Moriah right now — who is still waiting for the ram to appear? What does it mean to trust a God who provides before we can see it? *Philippians 4:19*
- Genesis 22:15–19. After the test, God reaffirms every covenant promise: countless descendants, blessing to all nations. Notice: the test didn't earn the blessing — God had already promised it. The obedience revealed and demonstrated the faith God had placed in Abraham. How does this guard against any works-based reading of this passage? And how does it shape the way we think about our own obedience — not as the means of earning God's favor, but as the fruit of already having it? *Galatians 3:6–9*
- What does Genesis 22 teach you about who God is? How does the Atonement — God providing His own Son where Abraham didn't have to — deepen your understanding of what happened at Calvary? *Romans 8:32*



- Demetrius's economy revealed what Ephesus really worshiped. Audit one area of your budget, calendar, or attention this week and ask honestly: "What does this say I really trust and treasure?"
- The town clerk used his ordinary civic role to protect the gospel mission without even knowing it. Where does God have you in an ordinary role — PTA, workplace, neighborhood, HOA, sports league — that could be used for kingdom purposes? Ask God this week to show you one specific opportunity in that space.

My Favorite Story



#10 Jason Beams – Paul and Silas in Prison Acts 16

Allow God to speak to you through his written Word. The goal of this time is to have quality connection and time together. Choose questions from Know, Grow, and Show that will best help your group discuss the passage and take their next steps of faith. Don't feel like you need to use all the questions. Feel free to add your own too! We are praying for you as you lead your D-Group this week!

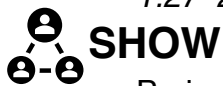


KNOW

- What's your go-to song when you're having a hard day — something that lifts your spirits or shifts your mood? Why that song?
- Have you ever been stuck somewhere — physically stuck, or stuck in a situation — and found yourself unexpectedly at peace? What happened?
- Think of someone you know personally who handles hardship with unusual grace. What is it about the way they carry difficulty that stands out to you?
- When things go wrong, what's your natural default — do you go quiet, get loud, call someone, distract yourself, push through alone, or something else? Be honest.
- Have you ever witnessed someone else's response to a hard situation and had it deeply affect your own faith? What did you see in them, and what did it do in you?
- What does your prayer life look like when things are going well compared to when they're falling apart? Is there a difference? What does that reveal?
- Describe a time when what felt like a dead end — a closed door, a setback, a loss — ended up opening something unexpected. What did you learn from it?
- Finish this sentence honestly: 'The hardest thing I've ever tried to praise God through was _____.!' You don't have to go deep yet — just name the category.



- Paul and Silas didn't end up in prison through failure or sin — they were beaten and jailed because Paul cast a demon out of a slave girl. Their suffering is a direct result of obedience. How does this change the way you read their praise in verse 25? *1 Peter 4:12–13 | John 16:33*
- Paul and Silas are beaten, their wounds left unattended, their feet in stocks, placed in the inner prison — the worst cell. Humanly speaking, this is rock bottom. What would your midnight look like without faith? *Psalms 88:1–3 | Hebrews 6:19*
- Verse 25: 'At about midnight Paul and Silas were praying and singing hymns to God, and the prisoners were listening to them.' They praised at the worst hour, in the worst place, and others were watching. What does it mean for our suffering to be reframed — not removed — into something that carries God's glory? How does public praise do something that private suffering alone cannot? *2 Corinthians 4:17 | Revelation 12:11*
- The Greek word for 'singing hymns' here (*hymnēō*) is the same word used in Matthew 26:30 — Jesus and His disciples sang before He went to Gethsemane. What does it mean that both Jesus on the night of His betrayal and Paul and Silas in a prison cell chose to sing? What is praise accomplishing in those moments that emotion or willpower cannot? *Psalms 22:3 | Habakkuk 3:17–18*
- Prayer takes the focus off self-sufficiency and puts it on God's sufficiency. In what specific ways does self-sufficiency make suffering worse — practically, emotionally, spiritually? What does it look like in a real hard week to make that shift? *2 Corinthians 12:9–10 | Proverbs 3:5–6*
- When the earthquake opens the doors, the jailer assumes all prisoners have fled and draws his sword. Paul shouts: 'Do not harm yourself, for we are all here.' They stayed. In an open prison, with their chains gone, Paul and Silas did not run. What does their staying reveal about their mission? How does suffering faithfully inhabited — not escaped — become a platform for the gospel in ways comfort and ease never could? *Philippians 1:12–14*
- The jailer falls trembling and asks 'What must I do to be saved?' — the most important question in Acts. He would never have asked it if Paul and Silas had run. Their midnight praise and their mercy in his moment of crisis opened the door. How is your response to hardship right now functioning as either a barrier or a bridge to the gospel for the people watching you? *Matthew 5:16 | 1 Peter 3:15*
- The story ends at 3am: the jailer washes their wounds, his entire household is baptized, a meal is shared, and they 'rejoiced greatly' together. A Roman jailer's family comes to faith because two men chose praise over despair in a prison cell. What does this tell you about the way God works through what the world would call waste, weakness, and failure? *1 Corinthians 1:27–29 | Isaiah 55:8–9*



- Praise rewrites our story into God's story. What is the narrative you're currently telling yourself about your most difficult circumstance? How would that story change if you retold it from the angle of what God might be doing in it and through it?
- Paul and Silas stayed in the open prison. Their suffering became a platform for an eternal conversation. Is there a hard situation in your life that you've been trying to exit, but God might be asking you to remain in for the sake of someone else's story? What would faithful presence look like instead of escape?

My Favorite Story



**#11 Jason Beams – Shadrach, Meshach, and Abednego
Daniel 3:8-30**

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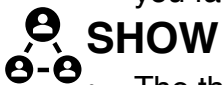


KNOW

- Think of a time you were told to do something by someone in authority over you — a boss, a parent, a coach — that felt deeply wrong. What did you do, and how did it feel in the moment?
- Have you ever been in a situation where everyone around you was going along with something you disagreed with? What kind of pressure did you feel, and how did you handle it?
- What's the bravest thing you've ever seen someone do — not physically, but morally or spiritually? What made it stand out?
- When you face a really hard or scary decision, who do you call first? What makes that person your go-to?
- Be honest: when life gets hard, where do you naturally turn first — yourself, other people, or God? Why do you think that is?
- Can you think of a season when you were waiting for God to rescue you from something and the rescue didn't come the way you expected? How did you make sense of that?
- As you've gotten older, how has your definition of "God coming through for you" changed? Is it different now than it was 10 or 20 years ago?
- Finish this sentence: 'The hardest thing I've ever tried to trust God through was _____.'



- Shadrach, Meshach, and Abednego were exiles with no political power, yet their faith was so visible that their enemies singled them out by name (vv. 8–12). What does it say about these three men that their convictions were noticeable to the people watching? *Proverbs 4:23*
- Nebuchadnezzar gives them a second chance in verse 15: ‘If you are ready... fall down and worship... But if you do not worship, you shall immediately be cast into the furnace.’ Why is a second chance sometimes more dangerous spiritually than the first moment of testing? What makes compromise easier the second time around? *Matthew 26:41 | 1 Corinthians 10:12*
- This is the theological heart of the passage. They say God is able to deliver them — but even if He doesn’t, they will not bow. What is the difference between this ‘but if not’ faith and the kind of faith that treats God as a vending machine — input obedience, receive deliverance? *Hebrews 11:35–40 | Job 13:15*
- They hold two things simultaneously: confidence in God’s power and openness to His plan being different from theirs. How does this model help someone who is suffering and struggling to believe God is still good? What’s the danger of promising people that God will rescue them from a hard circumstance? *Romans 8:28 | Lamentations 3:21–23*
- God does not stop the furnace from being lit or from being heated seven times hotter. He doesn’t remove the fire — He enters it. What does ‘delivered in the furnace, not from the furnace’ tell us about the nature of God’s presence in suffering? Why is ‘God with us in it’ sometimes more significant than ‘God taking us out of it’? *Isaiah 43:2 | John 11:35*
- Nebuchadnezzar sees a fourth figure in the fire — ‘like a son of the gods’ (v. 25). Many theologians read this as a pre-incarnate appearance of Christ. If Jesus Himself enters the fire with us, what does that say about how God views our suffering? Does this change where you look for God when things are at their hardest? *Matthew 1:23 | Hebrews 4:15–16*
- When they come out of the furnace, not even their hair is singed — and the fire burned only what bound them: the ropes. What ‘ropes’ in your own life might God want to burn away through a difficult season? *James 1:2–4 | 1 Peter 1:6–7*
- The king who threatened to kill them ends up issuing a decree protecting their God across his entire empire. How does faithful endurance in the face of opposition become a witness to people in power — and to everyone who is watching? Who in your sphere of influence might be observing how you handle your current pressure? *Matthew 5:16*
- Shadrach, Meshach, and Abednego were delivered through a representative who stood in the fire with them — pointing forward to Jesus, who entered the full fire of God’s judgment on our behalf. How does the cross change the way you read Daniel 3? How does it change the way you face your own furnace? *Galatians 3:13 | 2 Corinthians 5:21*



- The three men’s faithfulness became a public testimony that changed an empire. Who in your life — a coworker, neighbor, family member — is watching how you respond to your current hard season? How can you intentionally let your trust in God be visible to them this week?

- Faith always confronts us with a choice: to trust or not to trust. Faith always carries a risk. Faith will always encounter opposition. Where in your current life are you being confronted with that choice right now? What is the furnace in front of you? *Proverbs 3:5–6* | *Hebrews 11:1*

My Favorite Story

**#12 Alfredo Zuniga – The Sin of Achan
Joshua 7:16-26**

Allow God to speak to you through his written Word. The goal of this time is to have quality connection and time together. Choose questions from Know, Grow, and Show that will best help your group discuss the passage and take their next steps of faith. Don't feel like you need to use all the questions. Feel free to add your own too! We are praying for you as you lead your D-Group this week!

 **KNOW**

- Have you ever come off a big win — in sports, work, relationships, or life — and immediately let your guard down in a way you regretted? What happened?
- Think of something small you've talked yourself into that you knew deep down wasn't right — but you had reasons for it. How did you justify it in the moment?
- Have you ever seen a 'small thing' — a little compromise, a little dishonesty, a small habit — snowball into something much bigger? What did it teach you?
- When you are at your best spiritually — most connected, most at peace — what does that look like practically? What's the first thing that slips when that changes?
- Have you ever been in a season of real fruitfulness in ministry or life and found yourself more spiritually vulnerable, not less? Why do you think seasons of blessing can sometimes become seasons of drift?
- When you were growing up, how did your family or community think about rules — were they there to protect you, to control you, or something else? How has that shaped the way you think about boundaries today?
- Be honest: when life gets hard, where do you naturally turn first — yourself, other people, or God? Why do you think that is?
- Finish this sentence: 'The version of me most likely to make a bad decision is the version that feels _____.' Why?



- Joshua 7:1 opens: ‘But the people of Israel broke faith... for Achan... took some of the devoted things.’ The sin is Achan’s alone — but the text says Israel broke faith. What does this tell us about how sin works in community? How does individual compromise affect the people around us in ways we rarely calculate? *1 Corinthians 5:*
- Joshua falls on his face and cries out in despair. God’s response is striking: ‘Get up! Why have you fallen on your face? Israel has sinned.’ God redirects Joshua from grief about consequences to the cause. What does it tell us about God? *Ps 32:3–5*
- The devoted things (herem) were set apart entirely for God — untouchable. Achan didn’t steal from a neighbor; he took what belonged exclusively to God. How does this reframe what sin actually is — not primarily rule-breaking, but a theft of glory and a violation of relationship? *Romans 3:23*
- Walk through Achan’s own words: ‘I saw... I coveted... I took... I hid.’ This is the anatomy of sin — desire, decision, deed, concealment. Which of those four stages do you most recognize in your own life? And why does concealment so often feel like the only option in the moment? *James 1:14–15 | Proverbs 28:13*
- Achan’s sin began with his eyes: ‘I saw... I coveted... I took.’ We live in an era of unprecedented visual stimulation — screens and feeds designed to make us want more. How does Achan’s sequence speak to the specific temptations of your generation? Where do you most feel the pull from ‘I saw’ to ‘I want’ to ‘I took’?
- The place of Achan’s judgment is named the Valley of Achor — ‘Valley of Trouble.’ But Hosea 2:15 says God will one day turn the Valley of Achor into a ‘door of hope.’ How does the gospel turn the very place of our worst failure into an entrance point for grace? What does it mean that Jesus was taken outside the camp for our sin the same way Achan was for his own? *Hebrews 13:12 | Hosea 2:15 | Romans 6:23*
- God already knew who had sinned — yet He walks Israel through a tribe-by-tribe, household-by-household search. Why does God take time when He already knows? What does this drawn-out process reveal about God’s patience? And what does it say about how He deals with us today? *2 Peter 3:9 | Lamentations 3:22–23*
- When you’re serving God and seeing Him do great things, you can begin to feel immune to serious temptation. How does success in ministry or Christian service create a particular kind of blind spot? What spiritual disciplines or relationships have helped you stay honest when things are going well? *1 Kings 11:1–4 | Galatians 6:1*
- Calvary is the monument God has placed in history so we don’t have to die like Achan for our own sin. We can live in victory — not because we are strong enough to avoid the tent, but because someone else paid for what we buried there. How does the cross change the way you approach your own sin — not to minimize it, but to come to God honestly rather than hiding? *Colossians 2:13–14 | 1 John 1:7*



- Achan’s sin began with ‘I saw.’ This week, identify one specific place in your life — a screen, a relationship, a habit, a thought pattern — where the ‘I saw’ cycle tends to start for you. What is one concrete change you can make to interrupt it before it reaches ‘I coveted’?

My Favorite Story



#13 Alfredo Zuniga – The Rich Young Ruler Luke 18:18-40

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KNOW

- Think of something you worked really hard to earn or achieve — a degree, a title, a reputation. How did getting it change the way you saw yourself? Did it satisfy you the way you expected?
- What is the one thing in your life right now that would be the hardest to walk away from if God asked you to? Just notice what came to mind first.
- When you were a child, what did you think you needed to do or be in order for someone important to love or approve of you? How did that shape the way you relate to God as an adult?
- Have you ever met someone who seemed to have everything — success, wealth, good character — and still seemed to be missing something? What do you think it was?
- What is something you used to hold very tightly that you eventually had to let go of — a plan, a relationship, an identity? What did that letting go cost you, and what did it open up?
- Looking back over your life with God, what has He asked you to surrender that felt impossible at the time? How do you see that surrender differently now than you did then?
- Is there someone in your life — a family member, a close friend — who you've been praying would come to know Jesus? What has that waiting felt like?
- Finish this sentence: 'The thing I'm most tempted to put between me and full surrender to God is _____.'



- The ruler asks: ‘Good Teacher, what must I do to inherit eternal life?’ He approaches eternal life as something to achieve through action — one more thing to earn. How does this reveal his fundamental misunderstanding of salvation? Where do you feel the pull to approach God the same way? *Ephesians 2:8–9 | Galatians 2:16*
- Luke 18:19 — ‘Why do you call me good? No one is good except God alone.’ Jesus doesn’t deflect — He redirects to the nature of God Himself. Why does a proper understanding of God’s character have to come before any honest conversation about salvation? What happens when we start with what we must do rather than who God is? *Isaiah 6:1–5*
- The ruler’s moral record may be genuinely impressive: ‘All these I have kept from my youth.’ What is the danger of moral respectability — of being someone whose righteousness looks undeniable from the outside but has never been reckoned with at the deepest level? How does this speak to people in the church who ‘grew up right’? *Philippians 3:4–9 | Romans 10:3*
- Luke 18:22 — ‘One thing you still lack.’ Jesus doesn’t give him a list. He identifies one specific thing — and it isn’t the money itself. The ruler’s wealth is a window into where his heart actually lives. What is the ‘one thing’ Jesus would name for you? *Matthew 6:21*
- Luke 18:23 — ‘He became very sad, for he was extremely rich.’ The ruler goes away sorrowful — not angry, not dismissive. Sad. He clearly wanted what Jesus was offering. He just couldn’t release what he already had. What does his sadness reveal about divided hearts — genuinely wanting God and genuinely wanting something else simultaneously? *James 4:8*
- Luke 18:24–27 — ‘It is easier for a camel to go through the eye of a needle.’ The disciples are astonished: ‘Then who can be saved?’ If the most visibly blessed, morally upright person can’t make it on his own, what hope is there? And what does Jesus’ answer — ‘What is impossible with man is possible with God’ — mean for those praying for someone who seems impossibly far from Him? *Romans 4:18–21 | Luke 1:37*
- Luke 18:28–30 — ‘We have left our homes and followed you.’ Peter asks honestly: we have left things — what do we get? Jesus answers with abundance and eternal life. What is the difference between willingness and requirement? What does joyful, willing surrender look like versus reluctant, grudging obedience? *Matthew 13:44–46*
- Luke 18:31–34 — Jesus immediately predicts His own death. Jesus is the true Rich Young Ruler who left everything in heaven behind to come and love the world and trust the Father. What changes in how you read this entire story when you see Jesus not just as the one making a demand — but as the one who fully met that demand Himself? *Philippians 2:6–8*



- The ruler went away sad — not because Jesus was unkind, but because what Jesus offered cost more than he was willing to pay. Is there an area of your life where you’re walking away sad right now — sensing what God is asking but haven’t said yes yet?
- If you’ve been carrying the weight of praying for someone who seems far from God, Jesus says: ‘What is impossible with man is possible with God.’ Write that person’s name down. Share it with your group. Commit to praying for them every day this week, anchoring that prayer in Luke 18:27.

My Favorite Story



#14 Jay McGuirk – Jesus, Peter, and John John 21

Allow God to speak to you through his written Word. The goal of this time is to have quality connection and time together. Choose questions from Know, Grow, and Show that will best help your group discuss the passage and take their next steps of faith. Don't feel like you need to use all the questions. Feel free to add your own too! We are praying for you as you lead your D-Group this week!



KNOW

- When life feels uncertain or confusing, what is the thing you tend to go back to — the habit, the place, the activity, the person? What is your version of 'going back to fishing'?
- Think of a season when you didn't know what was next — a job change, a move, a loss. How did you handle the in-between? What did you do while you were waiting for clarity?
- Has anyone ever asked you a question you knew was really about something much deeper than the surface? What was it, and how did it feel to be seen that way?
- When you've made a significant mistake you're not proud of, what kind of response from the people around you helped most? What made restoration feel possible, and what made it feel impossible?
- Have you ever caught yourself comparing your life — your calling, your pace, your path — to someone else's? What triggered it, and what did it do to you?
- Think of a time you felt like you had failed or disqualified yourself from something important. Did you eventually find your way back — or are you still in that season?
- What has helped you most in seasons of spiritual uncertainty — when you believed but didn't know what God was doing? What kept you tethered when clarity wasn't coming?



- The disciples have seen the risen Jesus twice — and still Peter says, ‘I am going fishing,’ and the others follow. Why is returning to the familiar such a natural response to disorientation — even after a genuine encounter with God? What does this reveal about us, and about how God works with our humanity? *1 Kings 19:3–4 | Psalm 46:10*
- The disciples don’t recognize Jesus at first. He calls from the shore, tells them to cast on the other side, and they haul in 153 fish — an almost exact echo of their first call in Luke 5. Why does Jesus call them the same way He called them the first time? What does it say about restoration — that it often sounds like the beginning? *Luke 5:4–11 | Lamentations 3:22–23*
- The moment John says ‘It is the Lord,’ Peter throws himself into the sea — the same Peter who denied Jesus three times and has been carrying that weight. What does his impulse reveal about the relationship between genuine love for Jesus and shame? *1 John 4:18 | Romans 8:1*
- Jesus has already prepared bread and fish on a charcoal fire. He doesn’t need what they caught — He just invites them to bring some. Then He serves them. No sermon. No debrief. No agenda. Just a meal. What does this scene say about what Jesus most wants from His people — and about what restoration looks like before any commission is given? *Luke 10:38–42 | Psalm 23:5*
- Jesus asks Peter the same question three times — once for each denial. He doesn’t lecture, expose, or make Peter rehearse his failure. He simply asks about love and then gives him something to do with it. Why does Jesus use love — not repentance, not a vow, not a plan — as the ground of Peter’s restoration? *Luke 22:31–32 | Jeremiah 29:11*
- Jesus gives Peter three charges: tend my lambs, shepherd my sheep, feed my sheep. Peter is being recommissioned to what he was always called to do. How does failure, when brought honestly to Jesus, deepen rather than disqualify a calling? Have you seen this in your own life or in someone else’s? *2 Corinthians 12:9*
- Jesus tells Peter plainly that his path will be costly. Then He says simply: ‘Follow me.’ Not a strategy, not a timeline. To summarize the whole chapter: be with Jesus, tend His sheep, follow your calling. What does it mean to follow Jesus when you can’t see the full path — only the next step? *Proverbs 3:5–6 | Hebrews 12:2*
- Peter immediately looks at John and asks what will happen to him. Jesus’ answer is essentially: that’s not your concern. ‘You follow me.’ Why is the comparison trap — looking at someone else’s path, pace, or calling — so persistent even among people who genuinely love Jesus? *Galatians 6:4–5*



- Name your ‘fishing’ — the thing you go back to when life feels uncertain or God feels distant. Is it replacing presence with Jesus? Share it with one person in this group tonight and ask them to check in on you next week.
- ‘Be with Jesus’ is the first calling — and for many of us the most neglected because it produces no visible output. What would it look like this week to spend time with Jesus that has no agenda — no prayer list, no study goal, no task? Block it. Put it on your calendar. Report back next week.

My Favorite Story



#15 Mark Henry – The Prodigal Son Luke 15

Allow God to speak to you through his written Word. The goal of this time is to have quality connection and time together. Choose questions from Know, Grow, and Show that will best help your group discuss the passage and take their next steps of faith. Don't feel like you need to use all the questions. Feel free to add your own too! We are praying for you as you lead your D-Group this week!



KNOW

- Think of a time you ran away from something — a relationship, a responsibility, a hard conversation, a season of life. Where did you run to, and what did you find when you got there?
- Is there someone in your life right now — a family member, a close friend — who feels far from home, spiritually or literally? What has it been like to watch them from a distance and wait?
- Have you ever hit a personal 'rock bottom' — a moment where you finally ran out of road and had to reckon with something true about yourself? What was it like when that happened?
- Have you ever felt like you'd done something that put you beyond the reach of someone's forgiveness — a parent, a friend, God? What did that feel like to carry?
- Honest question: have you ever been frustrated watching someone receive what felt like undeserved grace — a prodigal restored, a late arrival celebrated? What was going on inside you in that moment?
- Think of the most grace-filled person you know — someone who consistently gives more than people deserve. What is it about them that stands out? Where do you think that comes from?
- When you read this story, which character do you most naturally identify with — the younger son, the elder brother, or the father? Be honest. Why that one?



- Jesus tells this parable because tax collectors and sinners are drawing near — and the Pharisees are grumbling: ‘This man receives sinners and eats with them.’ The parable is a direct response to religious people who resented Jesus’ welcome of the unworthy. How does knowing the original audience change how you read both the younger son and the elder brother? *Luke 5:30–32*
- The son squanders everything, a famine comes, and he ends up feeding pigs — the most degrading work imaginable for a Jewish man. Luke says ‘no one gave him anything.’ He has exhausted every option. Why does it often take hitting rock bottom before we reconsider where we are? *Psalms 107:4–9*
- Before he stands up and goes home, something happens inside the son: he comes to his senses, sees himself clearly, remembers his father’s house. What does this moment tell us about repentance? *2 Corinthians 7:10 | Psalm 51:3–4*
- The son prepares what he will say: ‘I am no longer worthy to be called your son. Make me like one of your hired servants.’ He plans to negotiate his way back to a diminished position. But the father doesn’t let him finish. What does the father’s interruption of the speech tell us about how God receives genuine repentance? *Ephesians 2:8–9 | Isaiah 64:6*
- In first-century Middle Eastern culture, a man of honor did not run — he would have had to hitch up his robe. The father absorbs the social shame publicly, running before the village can intercept and shame his son further. What does the father running tell us about the character of God? What does it cost God to receive us? *Hebrews 12:2 | Zephaniah 3:17*
- The father calls for the best robe, a ring, sandals, and the fattened calf. The robe covers his rags, the ring restores his authority as a son, the sandals distinguish him from a servant. This is not cautious, conditional reinstatement — it is full and immediate restoration to sonship. What does this extravagant welcome say about how God sees people who come back to Him? *Romans 8:15–17 | Galatians 4:7*
- The elder brother is furious. He says: ‘These many years I have served you, and I never disobeyed your command, yet you never gave me a young goat.’ He has been living in his father’s house as a servant, not a son. How can someone be physically present in God’s house and yet spiritually far from the Father’s heart? *Isaiah 29:13 | Matthew 23:27–28*
- What does the father’s posture toward the elder brother tell us about God’s heart toward the self-righteous? And why does Jesus leave the ending open? *Luke 15:2 | Romans 10:3*
- The younger son is lost far away; the elder brother is lost right at home. Both are separated from the father’s heart. Both need the same grace. Which kind of lostness is more dangerous — and which is harder to see in yourself? And what does it mean that the father goes out to both? *Luke 18:9–14*



- Is there a prodigal in your life you’ve been waiting for — a child, a sibling, a friend? What does ‘scanning the horizon’ look like for you practically — in how you pray, how you stay in contact, how you keep the door open without conditions?
- The elder brother was in the father’s house but not in the father’s heart. Are there places in your spiritual life where you have been serving out of duty rather than delight?