

FIVE WELLS MINISTRIES

LEGACY MAKER CHAIN BREAKER 14-WEEK STUDY GUIDE

Living a Life of "What ifs"

Lead with purpose. Multiply the impact.
For small groups, churches, and personal growth.

Protestant First — Jesus as Lord and Savior

Revised Edition — Ezra Standard

A Second Act Starter by Kalan Paul

TheSecondActMinistry.com

How to Use This Guide

This 14-week guide is designed to walk you, your small group, or your house church through the heart of each chapter of Legacy Maker, Chain Breaker. Every week includes scripture studied in its original language and context, reflection questions that drive you into the text, an action step, a prayer, and a Berean Challenge.

The Berean Challenge is the most important part of each week. It sends you to the scriptures to verify what the book teaches. Acts 17:11 says the Bereans received Paul's teaching with eagerness and then examined the scriptures daily to see if what he said was true. That's what we're asking you to do. Don't take the book's word for it. Go to the text.

The last section includes optional house church practices for groups who want to move beyond study into the kind of shared life described in Acts 2:42-47. I would highly recommend considering using it. For me personally and many others I feel we've kind of drifted from how God intended for us to come together in a more intimate way as fellow believers. Leaders, consider adding this to deepen your group's walk with and calling by God.

I've intentionally left space.

WRITE IN IT!

Week 1: What If?

Theme: *Bold Faith Over Regret*

Scripture: Jeremiah 29:1-14; John 21:15-19

From the Text

Jeremiah 29:11 is spoken to Jewish exiles in Babylon. God tells them the exile will last seventy years (v. 10) and instructs them to build houses, plant gardens, and settle in (vv. 5-7). The Hebrew *machashavah* (plans/purposes) in verse 11 is a promise that operates through the exile, not around it. God's plan doesn't require comfortable circumstances — it works through hard ones. In John 21, Jesus restores Peter after three denials with three questions. The calling isn't withdrawn because of failure. It's restored through honest reckoning.

Reflection Questions

- What "what if" question has been lingering in your heart?
- Are you currently living more out of fear or faith?
- Have you been reading Jeremiah 29:11 as a promise of comfort — or a promise of purpose inside difficulty?
- Where in your life might God be working through a hard season, not just despite it?

Action Step

Action Step: Write down one bold "what if" God might be inviting you to pursue this season. Then read Jeremiah 29:1-14 before the next meeting.

Prayer

Lord, give me the courage to ask "what if" and the faith to follow through. Help me trust that Your machashavah — Your purposes — operate through the hard seasons, not just the easy ones. In Jesus' name, Amen.

Berean Challenge

Read Jeremiah 29:1-14, the full letter to the exiles — not just verse 11. Notice who God is speaking to, what he tells them to do while they wait, and how long the wait will last. Does knowing the full context make this promise weaker or stronger?

Notes

Week 2: Chosen Love

Theme: *Adoption & Identity*

Scripture: Ephesians 1:3-14; Romans 8:15; 2 Samuel 9

From the Text

The Greek *hiothesia* (adoption/placing of a son) appears five times in Paul's letters. In Roman law, adoption was more binding than biological birth — it required intentional choice, gave full inheritance rights, and was irrevocable. Paul chose this word deliberately for an audience that lived under Roman law. In Romans 8:15, he pairs it with *Abba* — the Aramaic word of intimate, familial trust. You were not born into God's family by accident. You were placed there by decision. Mephibosheth in 2 Samuel 9 was living in *Lo-debar* ("no pasture") — chosen and restored not because of his merit but because of David's covenant with Jonathan.

Reflection Questions

- Do you truly see yourself as God's adopted child — placed, not accidental?
- How does understanding the legal permanence of *hiothesia* change how you see your identity?
- Where are you living in "*Lo-debar*" — a place of nothing — when God has a seat at the table for you?

Action Step

Action Step: Speak a truth about your identity in Christ over your life each morning this week. Use Ephesians 1:3-14 as your source.

Prayer

Father, thank You for choosing me — not by accident but by hiothesia, by deliberate, irrevocable decision. Help me live like I'm truly Yours. In Jesus' name, Amen.

Berean Challenge

Read Ephesians 1:3-14 in one sitting — in Greek it's one continuous sentence describing everything God has done. Then read 2 Samuel 9 in full. Notice what Mephibosheth says about himself in verse 8 and what David does anyway.

Notes

Week 3: Burnout, Breakdowns, and Breakthroughs

Theme: *When You're Tired of Trying*

Scripture: 1 Kings 19:1-18; Matthew 11:20-30

From the Text

After his greatest victory on Mount Carmel, Elijah collapses — fleeing Jezebel, asking God to let him die. God's response is not rebuke. He sends an angel with bread and water (the Hebrew *naga* — to touch, to reach) and lets Elijah sleep. Only after physical restoration does God speak — in a *qol demamah daqqah*, a sound of thin silence. Jesus' invitation in Matthew 11:28 uses *deute* (come now) and *anapauo* (active relief from labor). The context matters: it comes right after Jesus rebukes cities that rejected him and prays about God revealing truth to the humble. The rest he offers is for people weary from religious performance.

Reflection Questions

- What area of life is draining you right now?
- Have you allowed yourself to truly rest — or do you feel like rest has to be earned?
- Does it change anything to know God's first response to Elijah was bread, water, and sleep — not a lecture?

Action Step

Action Step: Block out one time this week for genuine rest or soul-refreshing activity. Not productivity disguised as rest. Actual rest.

Prayer

Jesus, meet me in my exhaustion. Like Elijah under the broom tree, let me receive what You're offering before I try to keep going. Remind me that Your anapauo — Your active relief — is not earned. It's offered. In Your name, Amen.

Berean Challenge

Read 1 Kings 19:1-18 in full. Notice the sequence: fear, collapse, provision, rest, journey, encounter. Then read Matthew 11:20-30 and notice what comes right before the invitation to rest. Who is Jesus speaking to, and what are they weary from?

Notes

Week 4: Building with Purpose

Theme: *Using Work for the Kingdom*

Scripture: Nehemiah 1:1-2:20; Psalm 127:1; Colossians 3:23

From the Text

Nehemiah was a cupbearer — not a builder. When he heard Jerusalem's walls were broken, his first response was grief, fasting, and prayer (Nehemiah 1:4). The building project in chapters 2-6 faced opposition at every stage. Workers held a tool in one hand and a weapon in the other (4:17). Psalm 127:1 uses the Hebrew *shav* (emptiness/worthlessness) — the same word from the third commandment. It's wisdom poetry: an observation that effort without God's involvement produces emptiness, not a guarantee that God-centered projects succeed on your timeline.

Reflection Questions

- How do you currently view your job or daily work?
- What would it look like to dedicate your work to God's purposes — not just God's blessing?
- Nehemiah grieved before he built. What needs grieving in your life before you start building?

Action Step

Action Step: Identify one way you can bring Kingdom values into your workplace this week. Then read Nehemiah 1-2 before the next meeting.

Prayer

God, use the work of my hands to build something that honors You. Like Nehemiah, help me grieve what's broken, plan with wisdom, and build even when the opposition is loud. In Jesus' name, Amen.

Berean Challenge

Read Nehemiah 1:1-2:20 and notice the sequence: grief, prayer, planning, then action. Then read Psalm 127 as wisdom poetry — not a promise, but an observation. Ask: what in my life am I building with *shav* — effort that looks productive but has no foundation?

Notes

Week 5: Wired for Purpose

Theme: *Embracing How You're Made*

Scripture: Psalm 139:13-16; 1 Peter 4:10; Exodus 4:1-5

From the Text

Psalm 139 uses the Hebrew *sakakh* (knit together/woven) and the word *nora* (awesome/fearfully made) — a word used elsewhere for the fear of God himself. Your design provokes the same awe as God's own presence. In Exodus 4, God asks Moses "What is that in your hand?" — a *matteh*, an ordinary shepherd's staff. God doesn't replace the ordinary with something supernatural. He uses what's already there. Peter's word *poikilos* (1 Peter 4:10) means many-colored, varied — God's grace comes in as many shapes as there are people to carry it.

Reflection Questions

- What parts of your personality or wiring have you tried to hide or apologize for?
- What's in your hand right now — what ordinary thing might God want to use?
- How could your unique wiring be a blessing to others this week?

Action Step

Action Step: Ask someone close to you what strengths they see in you. Listen without deflecting.

Prayer

Lord, I give You my personality, my gifts, and my weaknesses. Like Moses' staff, take what's ordinary in my hand and use it for Your purposes. In Jesus' name, Amen.

Berean Challenge

Read Exodus 3:1-4:17 — the full burning bush encounter, including every excuse Moses makes and every response God gives. Then read Psalm 139:13-16 and 1 Peter 4:7-11. Ask: am I making Moses-style excuses about what God has already placed in my hand?

Notes

Week 6: Marriage in the Middle of Mayhem

Theme: *Fighting for Connection*

Scripture: Ephesians 5:25-33; Hosea 2:19-20; Genesis 2:24

From the Text

Paul's instruction in Ephesians 5:25 — "love your wives as Christ loved the church" — uses the Greek *paradidōmi* (gave himself up). This is sacrificial, self-emptying love measured by cost, not feeling. Hosea 2:19-20 uses the Hebrew *aras* (betroth) three times — a deliberate, covenantal act of binding. God's marriage to Israel is the model, and it's a marriage that survived unfaithfulness. Genesis 2:24 uses *dabaq* (cling/cleave) — the same word Ruth uses for Naomi. Marriage in the text is covenantal clinging, not contractual convenience.

Reflection Questions

- Where is your marriage thriving? Where is it under pressure?
- What does *paradidōmi* — self-giving love — look like practically in your relationship this week?
- How does knowing that God's covenant with Israel survived unfaithfulness shape how you see your own marriage?

Action Step

Action Step: Schedule one focused hour with your spouse this week — no phones, no work, just presence.

Prayer

*Jesus, teach me to love sacrificially — with *paradidōmi* love that gives rather than demands. Help me build a marriage that reflects Your covenant faithfulness, not the world's conditional terms. In Jesus' name, Amen.*

Berean Challenge

Read Ephesians 5:22-33 and notice that Paul calls marriage a "mystery" that refers to Christ and the church (v. 32). Then read Hosea 1-3 to see the full picture of God's covenant love through an unfaithful marriage. Ask: what does covenant love actually require of me?

Notes

Week 7: The Legacy You Can't See Yet

Theme: *Planting Seeds in Faith*

Scripture: Romans 4:18-21; Galatians 6:9; Hebrews 11:13-16

From the Text

Abraham "hoped against hope" (Romans 4:18) — the Greek *par' elpida ep' elpidi* means against hope, upon hope. Faith that operates when the evidence says stop. Paul says Abraham did not weaken in faith when he considered his own body "as good as dead" (v. 19). He didn't ignore reality — he weighed it and trusted God anyway. Hebrews 11:13-16 adds a sobering note: many heroes of faith died without receiving what was promised. They saw it from a distance. Legacy doesn't always mean you get to see the harvest.

Reflection Questions

- What legacy are you currently building — even if you can't see the results?
- Are you discouraged by what you can't see yet?
- Can you hold the tension that faithfulness sometimes means planting seeds you'll never see grow?

Action Step

Action Step: Write down one seed you're planting right now — in your family, your work, your faith — and pray over it daily this week.

Prayer

God, give me Abraham's par' elpida ep' elpidi faith — hope against hope. Help me trust You with what I can't yet see growing, and give me peace if the harvest comes after my time. In Jesus' name, Amen.

Berean Challenge

Read Romans 4:16-25 and Hebrews 11:13-16. Notice that the Hebrews passage says some died without receiving the promise. Ask: does my definition of "legacy" require me to see the results — and is that a biblical expectation?

Notes

Week 8: From Survival to Revival

Theme: *Saying Yes Again*

Scripture: John 10:10; Acts 9:1-19; Ezekiel 37:1-14

From the Text

Jesus says in John 10:10 that he came so we might have life "abundantly" — the Greek *perisson* means exceedingly, beyond measure. But the context is the Good Shepherd passage (10:1-18) — abundant life comes through belonging to the shepherd, not through individual achievement. Paul's conversion in Acts 9 shows a man whose entire identity and purpose was demolished and rebuilt. Ezekiel 37 — the valley of dry bones — is prophetic literature addressed to Israel in exile. God asks: "Can these bones live?" The Hebrew *ruach* (breath/spirit/wind) appears multiple times. The revival comes from God's breath, not human effort.

Reflection Questions

- What has been keeping you in survival mode?
- Where do you sense God calling you back to life — to *perisson*, life beyond measure?
- What in your life feels like dry bones that only God's *ruach* can revive?

Action Step

Action Step: Say yes to one thing that feels like a step toward revival this week — even if it's small.

Prayer

Father, breathe Your ruach into the dry places. I say yes again to Your plan. Move me from survival to the perisson life Jesus promised — abundant life that comes from belonging to You. In Jesus' name, Amen.

Berean Challenge

Read Ezekiel 37:1-14 and notice that the bones cannot revive themselves — it takes God's command and God's breath. Then read John 10:1-18 (not just verse 10) and ask: what does "abundant life" look like in the context of the shepherd-sheep relationship?

Notes

Week 9: Kingdom Legacy

Theme: *Living for Eternity*

Scripture: 2 Timothy 1:5-7; Matthew 6:19-21; 2 Timothy 2:2

From the Text

Paul reminds Timothy of the faith that lived first in his grandmother Lois and his mother Eunice (2 Timothy 1:5). The Greek word *anupokritos* means sincere, unhypocritical — a faith that was real in the previous generation, not performed. Paul then tells Timothy to "fan into flame" (*anazōpureō* — to kindle afresh) the gift of God. Legacy is passed, but it must also be personally activated. In 2 Timothy 2:2, Paul gives the multiplication model: what you heard from me, entrust to faithful people, who will teach others also. That's four generations in one sentence.

Reflection Questions

- Who shaped your faith legacy — and was their faith *anupokritos* (unhypocritical)?
- Who are you investing in right now?
- Can you trace the 2 Timothy 2:2 chain in your own life — who taught you, who are you teaching, who will they teach?

Action Step

Action Step: Write a note or message to someone you're discipling or influencing. Name what you see God doing in them.

Prayer

*Lord, let my life leave a trail that leads others to You. Give me *anupokritos* faith — sincere, real, unhypocritical — that the next generation can trust because they've watched it hold up. In Jesus' name, Amen.*

Berean Challenge

Read 2 Timothy 1:1-14 and 2:1-7. Notice the chain: Lois → Eunice → Timothy → faithful people → others. Ask: where am I in this chain, and is the chain continuing through me?

Notes

Week 10: Second Chances, Sacred Starts

Theme: *Beginning Again with God*

Scripture: Jonah 3:1-3; Lamentations 3:22-23; John 21:15-19

From the Text

Jonah 3:1 says "the word of the LORD came to Jonah a second time." The Hebrew *shenit* — a second time, again. God doesn't just forgive Jonah's rebellion. He reissues the same calling. The mission didn't change because Jonah failed. Lamentations 3:22-23 is written in the middle of devastation — Jerusalem has been destroyed. The Hebrew *chesed* (covenant faithfulness) and *rachamim* (compassion/womb-love) are "new every morning" precisely when everything else is in ashes. This isn't an optimistic greeting card. It's a declaration of God's character from the bottom of despair.

Reflection Questions

- What area in your life needs a fresh start?
- Are you open to God reissuing a calling you walked away from or failed at?
- Does it change the meaning of Lamentations 3:22-23 to know it was written from the ruins of Jerusalem?

Action Step

Action Step: Identify one area where you've stalled and take a small step forward this week.

Prayer

Thank You, God, for shenit — for the second time, the reissued calling. Your chesed is new every morning, even when everything around me looks like ashes. I trust You with my fresh start. In Jesus' name, Amen.

Berean Challenge

Read Jonah 1-3 (the full arc of rebellion, consequence, and recommissioning). Then read Lamentations 3:19-33 in its context of destruction. Ask: does God's faithfulness mean more or less when it's declared from ruins instead of mountaintops?

Notes

Week 11: The Power of Presence

Theme: *Showing Up with Intention*

Scripture: Luke 8:43-48; Matthew 1:23; Genesis 16:13

From the Text

In Luke 8:43-48, the woman with the bleeding touches Jesus' garment in a crowd. Jesus stops and asks "Who touched me?" — not because he needs information, but because he wants presence. He could have let her leave healed and anonymous. Instead, he draws her out, calls her "daughter" (the only time he uses that word for anyone in the Gospels), and sends her away in shalom. Matthew 1:23 names Jesus Immanuel — the Hebrew immanu-El, God with us. Genesis 16:13 records Hagar naming God El Roi — the God who sees. The pattern across scripture is a God who doesn't just act from a distance. He shows up, sees, and stays.

Reflection Questions

- Who in your life needs your full, undistracted presence right now?
- What distractions are keeping you from showing up well?
- Jesus stopped a crowd for one woman. What would it look like for you to stop your schedule for one person?

Action Step

Action Step: Choose one moment this week to be fully present — phone down, eyes up. Name the person before the week starts.

Prayer

Jesus, You stopped for one person in a crowd. You called her daughter. Help me to love others with that kind of full, seeing, present attention. Make me an Immanuel presence — God-with-them — in someone's life this week. In Jesus' name, Amen.

Berean Challenge

Read Luke 8:40-48 and notice that Jesus was on his way to heal someone important (Jairus' daughter) when he stopped for the anonymous woman. Then read Genesis 16:1-16 — the full Hagar story. Ask: who is God seeing in my life that I might be walking past?

Notes

Week 12: Memories Over Materials

Theme: *Living for What Lasts*

Scripture: Luke 10:38-42; Matthew 6:19-21; Joshua 4:4-7

From the Text

In Luke 10:38-42, Martha is periespaō — pulled, dragged in different directions by preparations. Mary chose the agathen merida — the better portion, the thing that will not be taken away. Jesus isn't condemning service. He's distinguishing between what can be consumed and what endures. Joshua 4:4-7 describes memorial stones — physical markers of God's faithfulness set up so that "when your children ask in time to come, 'What do those stones mean to you?' you shall tell them." Memories in scripture aren't passive. They're intentional monuments built so the next generation can ask the right questions.

Reflection Questions

- What memories have shaped your life and faith most?
- How are you creating meaningful, intentional moments for others?
- If where your treasure is reveals where your heart is (Matthew 6:21), what does your time and attention say about the location of your heart?

Action Step

Action Step: Plan one memory-making moment this week — even if it's simple. Build a stone.

Prayer

God, help me invest in what lasts — people, presence, and purpose. Like Mary, help me choose the agathen merida — the portion that cannot be taken away. Help me build memorial stones so the next generation asks the right questions. In Jesus' name, Amen.

Berean Challenge

Read Joshua 4:1-9 and notice that the stones were placed specifically so children would ask "What do these mean?" Then read Luke 10:38-42. Ask: what memorial stones am I building in my family's story — and what questions will they provoke?

Notes

Week 13: Listening to the Whisper

Theme: *Hearing God in the Stillness*

Scripture: 1 Samuel 3:1-21; 1 Kings 19:11-13; John 10:1-18

From the Text

Samuel heard God's voice three times and didn't recognize it (1 Samuel 3). The text says explicitly: "Samuel did not yet know the LORD; the word of the LORD had not yet been revealed to him" (v. 7). He needed Eli's guidance to identify what was happening. The Hebrew *shama* means to hear with intent to respond — not passive reception but active readiness. In 1 Kings 19:11-13, God speaks to Elijah in a *qol demamah daqqah* — a sound of thin silence, not the wind, earthquake, or fire. John 10:27 says "my sheep hear my voice" — but the context is identity (belonging to the shepherd), not technique (a method for hearing God).

Reflection Questions

- When do you most clearly sense God's direction?
- Samuel needed Eli to help him recognize God's voice. Who serves that role in your life?
- Are you trying to learn a listening technique, or deepening a relationship with the shepherd?

Action Step

Action Step: Set aside 10-15 minutes of silence this week to practice *shama* — hearing with the intent to respond.

Prayer

Speak, Lord, for your servant is listening. Teach me shama — to hear with readiness and intent to respond. Like Samuel, give me people who help me recognize Your voice. Like Elijah, meet me in the thin silence. In Jesus' name, Amen.

Berean Challenge

Read 1 Samuel 3:1-21 in full and notice that recognition came through practice, guidance, and community. Then read John 10:1-18 — the full passage, not just verse 27. Ask: is hearing God more about method or about belonging?

Notes

Week 14: Let's Go

Theme: *Courage to Begin*

Scripture: Hebrews 12:1-2; Isaiah 6:8; Esther 4:14

From the Text

Hebrews 12:1 describes a "great cloud of witnesses" — the Greek *martyrs* means witness in the sense of testimony, not spectator. These are the people from Hebrews 11 who lived by faith, some without receiving what was promised. They surround us as evidence that faith holds, not as a cheering section. Isaiah 6:8 records the only volunteer call in the prophets: "Whom shall I send?" and Isaiah responds "Here am I. Send me" — *hinneni*, the same word Abraham used at the binding of Isaac. It means total availability. Esther 4:14 uses *mi yodea* — "who knows" — not prophetic certainty but faith under uncertainty. Mordecai is discerning providence, not claiming a guarantee.

Reflection Questions

- What's your first step in this Second Act?
- What has been holding you back from *hinneni* — total availability?
- Where in your life is God asking "who knows but that you have come to this position for such a time as this" — and are you willing to step in without certainty?

Action Step

Action Step: Declare your next step publicly — to a friend, a group, or in writing. Say *hinneni*. Say "Let's go."

Prayer

Here I am, Lord — hinneni. Send me. I don't need certainty. I need You. Give me the courage to begin, the faith to keep going, and the humility to trust that Your plan is bigger than my ability to see it. Let's go. In Jesus' name, Amen.

Berean Challenge

Read Hebrews 11:32-12:3 as one continuous passage — from the heroes who conquered to the heroes who were tortured without deliverance, and then into the "therefore" of 12:1. Then read Esther 4 and notice the "who knows" faith of Mordecai. Ask: am I waiting for certainty before I move, or am I willing to step into "who knows" faith?

Notes

Congratulations

You've completed this 14-week journey. But the real adventure begins now.

Live the story only you can live — the one God designed from the start.

And keep your Bible open. Everything we studied in these fourteen weeks came from the text. Go back to it. Go deeper into it. Let it speak for itself. The Berean Standard doesn't end when the study guide does.

He sees you. He loves you. He hasn't forgotten you. He has a plan and a purpose.

Now go find it in the text for yourself.

Let's go.

Optional House Church Practices

This companion section is designed to enrich your small group or house church experience alongside the 14-week journey. Each week offers a simple practice rooted in Scripture and the rhythms of the early church described in Acts 2:42-47, designed to deepen your connection with God and each other.

Week 1: What If?

Share a meal or dessert together. Read Jeremiah 29:1-14 aloud — the full letter, not just verse 11. Go around and answer one "What if?" out loud — boldly, even if it feels vulnerable. Then, lay hands (if comfortable) and pray over each person's "what if" dream.

Week 2: Chosen Love

Bring baby or childhood photos to the group. After reading Ephesians 1:3-14, reflect on the idea of being "adopted by God" — *huiothesia*, placed by decision. Go around the circle: speak a truth over the person next to you (e.g., "You are a son/daughter of God, chosen and loved"). Then pray Ephesians 1:5 over one another.

Week 3: Burnout, Breakdowns, and Breakthroughs

Create a quiet, peaceful environment — low lights, gentle music, no rush. After reading 1 Kings 19:1-18, take 3 minutes of silence together. Then invite anyone who's tired to share. Don't rush to fix — just listen and then pray for them as a group. Model God's response to Elijah: provision and presence before instruction.

Week 4: Building with Purpose

Start by having each person share what kind of work they do. After reading Nehemiah 1:1-2:20, ask: "Where do you see God at work in what you do?" Close by praying over each other's hands, blessing the work they put their hands to this week.

Week 5: Wired for Purpose

Bring slips of paper and write one strength you see in each person. Go around and speak those words aloud — blessing each other's gifts. Read 1 Peter 4:10 together and discuss what *poikilos* (many-colored) grace looks like in your group. End with prayer.

Week 6: Marriage in the Middle of Mayhem

If couples are present, have them sit together and reflect quietly. Read Ephesians 5:25-33 aloud. Then have each person (or couple) share one way they want to show up with *paradidōmi* (self-giving) love this week. Lay hands and pray for strengthened, covenant-centered marriages.

Week 7: The Legacy You Can't See Yet

Bring a small object that symbolizes legacy — a seed, a journal, an heirloom. Share what you're trusting God to grow, even if you can't see it yet. Read Hebrews 11:13-16 together and pray over each other's unseen legacies.

Week 8: From Survival to Revival

Start with worship. Read Ezekiel 37:1-14 aloud. Invite each person to answer: "Where have I just been surviving?" Pray bold prayers over one another, asking God to breathe His ruach into tired, dry places.

Week 9: Kingdom Legacy

Hand out index cards and write the name of someone you're currently discipling, mentoring, or influencing. Read 2 Timothy 2:2 and trace the four-generation chain together. Pray over those names. If someone has no name, pray for God to reveal someone.

Week 10: Second Chances, Sacred Starts

Have a bowl of water (symbolizing baptism/new beginnings). After reflection on Jonah 3:1, invite each person to dip their hands into the water as a symbolic fresh start. Say together: "His mercies are new every morning" (Lamentations 3:23).

Week 11: The Power of Presence

Start with silence — 2 minutes of intentional stillness. Read Luke 8:43-48. Ask: "Who in your life needs your full presence this week?" Write one name and commit to showing up fully. Pray over those names.

Week 12: Memories Over Materials

Share one favorite memory that has shaped your faith journey. Read Joshua 4:4-7 and reflect on "Ebenezers" — memorial stones — in your story. Brainstorm ways to create meaningful moments for others.

Week 13: Listening to the Whisper

Create a sacred space. Dim lights, turn off phones, no music. After reading 1 Kings 19:11-13, take 10 minutes of silence — practicing shama, hearing with intent to respond. Invite those who feel led to share what surfaced. End with a quiet prayer: "Speak, Lord. We're listening."

Week 14: Let's Go

Invite each person to stand and say out loud: "Hinneni — here I am, Lord. Send me." Then share one next step you sense God calling you to. Bless and affirm each step with prayer. Commission one another for the adventure ahead.