



GOD'S CREATURES TELL THE STORY

52 Questions

A Year of Family Bible Conversations

FREE ♦ PHOTOCOPY FREELY FOR YOUR FAMILY

One question a week for a year, drawn from all sixteen titles in the series. Each one gives you the question, an answer that opens a door rather than closing one, the Scripture to read together, and one thing to talk about. No preparation required. Fifteen minutes at a table.

HOW THE YEAR RUNS

- 1 How to Use This — and what these questions are for
- 2 Weeks 1–13 — beginnings, promises, and people who said yes
- 3 Weeks 14–26 — law, mercy, and the long middle
- 4 Weeks 27–39 — being seen, being called, being sent
- 5 Weeks 40–52 — breaking, waiting, and arriving
- 6 Index by book — which questions come from which title

How to Use This

Fifty-two questions, one for each week of the year. You do not need the books to use it, you do not need to start in January, and you do not need to do them in order.

The shape of each week

- **The question.** Read it out loud and let somebody guess before you read on. The guessing is half the value.
- **The answer.** Written to open a door rather than close one. Factual questions get a complete answer; questions about character get a real framing and then let the story finish it.
- **Read together.** One passage, usually short. Read it after the answer, not before.
- **Talk about it.** One question with no correct response. Nobody has to answer.
- **From.** Which of the sixteen titles the question came out of, if you want to go further.

Three ways families use it

- **At the table.** Same night each week. Fifteen minutes. The question goes to whoever is least likely to know the answer, on purpose.
- **In the car.** Read the question at the start of a drive and the answer at the end. The gap does more work than you would think.
- **In a classroom.** One a week as an opener. The Scripture line is the assignment; the talk-about-it line is the discussion.

A note on the answers

Some of these answers correct something most people believe. Noah was not on the ark for forty days. The Bible never says there were three wise men. Jonah did not run because he was afraid. These are not trick questions and the point is never to catch anyone out — it is that the real version is almost always more interesting than the familiar one, and children notice when you tell them the truth.

A few questions end without a settled answer, because Scripture leaves them open. Those are marked by how they read: they give you what the text supports and then stop. Resist finishing them. A conversation that ends in an honest “I don’t know yet” has done its work.

If a week goes badly

Some of these will land flat. A question that gets shrugs one year will open something up two years later, and the same question asked to a nine-year-old and a fifteen-year-old is not the same question. Skip freely, come back, and do not turn it into an obligation. Fifty-two weeks is a generous number; missing six of them still leaves you forty-six conversations you would not otherwise have had.

IF YOU ARE USING THIS WITH THE BOOKS

Each entry names its source title. Every one of the sixteen also has a free ten-page Teacher’s Packet at dondbrownbooks.com — five lesson plans, discussion questions for ages 11–13 and 14–17, a reproducible worksheet and quiz, and background notes. The questions here work on their own; the packets are there when a week turns into a month.

Weeks 1–13

WEEK 1

Why did God send animals instead of angels to report the Bible?

Gabriel works this out himself, and his reasoning is the reason the whole series exists. Angels are too far from human experience — they have never been afraid, never been small, never wondered whether they mattered. Humans cannot travel through time. But creatures who lived on Earth, faced real difficulty, and then gained wisdom in Heaven stand in both worlds at once. They can witness what happened and still remember what it feels like to be the one it is happening to.

READ TOGETHER *Matthew 19:14*

TALK ABOUT IT Who explains something to you best — the person who knows the most about it, or the person who remembers not knowing?

FROM *The Divine News Team: An Origin Story*

WEEK 2

Why did Noah take seven pairs of some animals and only two of others?

Because not all the animals were on board for the same reason. Two of every kind kept the species alive. The extra clean animals — seven pairs — were for sacrifice and food after the water went down. Noah was provisioning for what came after the flood, on a boat, during the flood, before he had any evidence there would be an after.

READ TOGETHER *Genesis 7:2–3 and Genesis 8:20*

TALK ABOUT IT What is something we are doing now only because we believe there will be a later?

FROM *Noah's Ark Adventure*

WEEK 3

Why did God walk between the pieces alone while Abraham slept?

In that world, both parties walked between the divided animals, and the walk meant: may this happen to me if I break my word. In Genesis 15, God puts Abraham to sleep and walks the path by Himself. The covenant is one-sided on purpose. Every consequence of a broken promise lands on God — and the New Testament reads that scene as pointing straight at the cross.

READ TOGETHER *Genesis 15:12–18*

TALK ABOUT IT What is the difference between a promise where both people have to hold up their end, and one where only one person does?

FROM *Abraham and Sarah*

WEEK 4

Who was the first person named in the book of Exodus?

Not Moses, and not Pharaoh. Exodus names two midwives — Shiphrah and Puah — who quietly refused a direct royal order to kill Hebrew baby boys, and it never names the Pharaoh who gave it. The most powerful man on earth goes unnamed in his own story. Two women who disobeyed him are on the page forever.

READ TOGETHER *Exodus 1:15–21*

TALK ABOUT IT Who in our family's history did something quiet and right that nobody outside would know about?

FROM *Moses: God's Rescued Prince*

WEEK 5

How tall was Goliath, actually?

Six cubits and a span. A cubit ran about eighteen inches and a span about nine, which puts him right around nine feet nine inches — taller than a basketball hoop by more than a foot. His coat of armor alone weighed roughly 125 pounds, about what a grown woman weighs, and he wore it while walking out to fight every day for forty days.

READ TOGETHER *1 Samuel 17:4–7*

TALK ABOUT IT Forty days is nearly six weeks of the same threat, every morning. What does a problem do to you when it does not go away?

FROM *David and Goliath*

WEEK 6

Why did Naomi ask people to stop using her name?

She came home from Moab having buried a husband and two sons, and she told the whole town to call her Mara — bitter — instead of Naomi, which means pleasant. She said plainly that the Almighty had dealt bitterly with her. Scripture records the complaint and does not correct it. The book that ends in a genealogy running to King David begins with a woman allowed to say the worst thing she was thinking.

READ TOGETHER *Ruth 1:19–21*

TALK ABOUT IT Is there something our family has felt about God and never said out loud?

FROM *Ruth and Boaz*

WEEK 7

Why did God send twenty-two thousand of Gideon's soldiers home?

God says it out loud, which is unusual: the army is too large, and Israel will claim the credit. Twenty-two thousand leave when fear is given as permission to go, and no shame is attached to them. Another ninety-seven hundred fail a test at the water. Three hundred remain — about three percent of what Gideon started with.

READ TOGETHER *Judges 7:2–7*

TALK ABOUT IT Where has our family grown comfortable enough that we have stopped depending on God?

FROM *Gideon and the Call to Valor*

WEEK 8

Joseph said “you meant evil against me, but God meant it for good.” Does that make what the brothers did okay?

No — and Joseph does not say it does. He names it as evil in the same breath. What he refuses to grant is that their evil got the final word. Both halves of the sentence are load-bearing, and dropping either one turns it into something Joseph never said: that the harm did not matter, or that God was not in it.

READ TOGETHER *Genesis 50:15–21*

TALK ABOUT IT Is it possible to forgive someone without pretending the thing was small?

FROM *Joseph and the Coat of Many Colors*

WEEK 9

When Joshua asked God whose side He was on, what was the answer?

“Neither.” Joshua meets a man with a drawn sword outside Jericho and asks the obvious question — are you for us or for our enemies? The answer is that he has come as commander of the army of the Lord. God does not join sides. Joshua stops asking whose side God is on and falls on his face to ask for orders instead.

READ TOGETHER *Joshua 5:13–15*

TALK ABOUT IT Where have we assumed God already agrees with us? What would it look like to ask for orders instead?

FROM *Joshua and the Walls of Jericho*

WEEK 10

Why did Jonah really run away?

Not fear — he says so himself in the last chapter. He ran because he knew God was gracious, compassionate, and slow to anger, and he did not want that spent on Nineveh, the capital of an empire that had brutalised his people for generations. Jonah was right about God's character and furious about it.

READ TOGETHER *Jonah 4:1–3*

TALK ABOUT IT Is there anyone we would rather God did not forgive?

FROM *Jonah and the Big Fish*

WEEK 11

How old was Daniel in the lions' den?

Not a young man — that is the surprise. He was around fifteen or sixteen when Babylon took him, and the lions' den comes near the end of a career that spanned the fall of one empire and the rise of the next. He was likely in his eighties. The most famous night of his life happened after most people would have said his story was over.

READ TOGETHER *Daniel 6:1–4*

TALK ABOUT IT Who is the oldest person you know well? What are they still doing that nobody expects?

FROM *Daniel in the Lions' Den*

WEEK 12

Why did Elijah pour water on the altar before asking God for fire?

Because it was the third year of a drought and water was the most valuable thing in Israel. Twelve jars of it, poured out until the trench overflowed, in front of a crowd who knew exactly what it cost. He removed every possible explanation but one, and he did it with the scarcest thing on the mountain.

READ TOGETHER *1 Kings 18:30–35*

TALK ABOUT IT What would it look like to make it harder for people to explain away something good God did for us?

FROM *Elijah and the Prophets of Baal*

WEEK 13

Why is God never mentioned in the book of Esther?

Not once in ten chapters. No prayer is recorded, no miracle happens, no prophet appears. And yet a king cannot sleep on exactly the right night, and the record read to him falls open at exactly the right page. The silence is the argument: this is what God's work looks like from the inside, when nobody hears a voice.

READ TOGETHER *Esther 4:14 and Esther 6:1–3*

TALK ABOUT IT Where have we looked for God and not obviously found Him?

FROM *Queen Esther's Courage*

WEEK 14

Why did a rich man climb a tree?

Because he had run out of dignified options. Zacchaeus was a chief tax collector — wealthy, powerful, and the most hated man in Jericho. In that world a man of his standing did not run in public and certainly did not climb. He traded what was left of his reputation for a distant look at someone he had never met.

READ TOGETHER *Luke 19:1–4*

TALK ABOUT IT What would you be too embarrassed to be seen doing? What would have to be at the other end of it?

FROM *Zacchaeus*

WEEK 15

How long was Noah on the ark? It was not forty days.

Forty days was only the rain. The waters then stayed high for 150 days, and by the time the ground was dry enough to leave, Noah and his family had been on board something over a year. The famous number is the smallest number in the chapter.

READ TOGETHER *Genesis 7:12, 7:24, and 8:13–14*

TALK ABOUT IT The hardest part came after the dramatic part ended. When have you found that to be true?

FROM *Noah's Ark Adventure*

WEEK 16

If a reporter sees someone about to make a terrible mistake, why can't they stop it?

This is the hardest of the Six Sacred Rules and the one Penny fights first. Gabriel's answer is not that interfering would not work — it is that free will is God's deepest gift, and taking someone's choice away, even to protect them, takes from them something only God has the right to give. The rule protects the person being watched, not the one watching.

READ TOGETHER *Deuteronomy 30:19*

TALK ABOUT IT Has anyone ever let you make a mistake they could have stopped? Looking back, do you wish they had stopped you?

FROM *The Divine News Team: An Origin Story*

WEEK 17

Why ten plagues instead of one?

Because they were aimed. The Nile, the frogs, the livestock, the sun — each was the territory of a particular Egyptian god, and Pharaoh himself was held to be divine. Exodus says outright that judgment is being brought on the gods of Egypt. This was not random punishment. It was a public argument, conducted one claim at a time.

READ TOGETHER *Exodus 12:12*

TALK ABOUT IT What does our family quietly trust to keep us safe besides God?

FROM *Moses: The Great Deliverer*

WEEK 18

Why did Sarah laugh when God said she would have a baby — and was God angry about it?

He asks about it — “why did Sarah laugh?” — and she denies it, and He does not let the denial stand. But He also names the baby Isaac, which means “he laughs.” The laugh that started in disbelief gets stitched into the child's name and comes out the other side as joy. That is a strange and generous thing to do with someone's doubt.

READ TOGETHER *Genesis 18:10–15 and Genesis 21:6*

TALK ABOUT IT Has something you doubted ever turned out to be true? Did you get to laugh about it later?

FROM *Abraham and Sarah*

WEEK 19

What was Jonah's entire sermon?

One sentence — five words in Hebrew, about eight in English. Forty more days and Nineveh will be overthrown. No mention of God, no offer of mercy, no call to repent. Just a deadline, delivered by a man who wanted it to fail. The whole city repented, from the king down. The results had nothing to do with the preacher.

READ TOGETHER *Jonah 3:1–10*

TALK ABOUT IT Write the shortest warning you can think of that would actually make someone change. Why is length so unimportant?

FROM *Jonah and the Big Fish*

WEEK 20

Why did David turn down King Saul's armor?

Because he had never worn any, and a borrowed advantage he could not use would have killed him. This is the quietest smart moment in the story: the youngest person in the valley refuses equipment offered by a king, in front of everyone, because he knows what he can actually do. He goes with the sling — the thing he had practised alone, in fields, with no one watching.

READ TOGETHER *1 Samuel 17:38–40*

TALK ABOUT IT What is something you are good at that you learned when nobody was watching?

FROM *David and Goliath*

WEEK 21

Why did a rainbow only show up after the rain stopped?

A rainbow needs three things at once: sunlight, water still hanging in the air, and the sun behind you. That combination only exists on the far edge of a storm — which is exactly where God put the sign. And notice who Genesis says the bow reminds. Not us. Him.

READ TOGETHER *Genesis 9:11–16*

TALK ABOUT IT Is there something you understood only after it was over?

FROM *Noah's Ark Adventure*

WEEK 22

Why did Israel march around Jericho for six days when nothing happened?

For six days an army walked a silent circle and went back to camp, watched from the walls the whole time. Nothing happened. Nothing was supposed to. The instructions included not speaking, so they could not even complain to each other. Then on the seventh day they went round seven times and shouted, and the wall came down without anyone touching it.

READ TOGETHER *Joshua 6:1–20*

TALK ABOUT IT What is our family doing faithfully right now that seems to be accomplishing nothing?

FROM *Joshua and the Walls of Jericho*

WEEK 23

Why did Elijah's servant have to look at an empty sky seven times?

Six times he came back and said there was nothing. On the seventh he saw a cloud the size of a man's hand rising from the sea. Elijah had already told the king rain was coming — he prayed and sent the boy back anyway, six times, with nothing to show for it.

READ TOGETHER *1 Kings 18:41–45*

TALK ABOUT IT What is our family waiting on? Would we still be looking on the fifth try?

FROM *Elijah and the Prophets of Baal*

WEEK 24

How many wise men were there?

The Bible never says. Three gifts are named — gold, frankincense, and myrrh — and someone later assumed three men. Matthew calls them magi, scholars from the east, and never gives a number, names, or a country. He also puts them in a house, not a stable, possibly a year or more after the birth.

READ TOGETHER *Matthew 2:1–11*

TALK ABOUT IT Take everything out of your nativity set and sort it into two piles: in the Bible, and not in the Bible. What surprised you?

FROM *The Nativity Report*

WEEK 25

Was Boaz being generous by letting Ruth glean in his field?

No — that part was the law. Israel required landowners to leave the field edges and the dropped grain for the poor, the widow, and the foreigner, who then did the gathering themselves. Boaz was obeying. His generosity is everything he added on top: extra grain dropped on purpose, water, protection, a place at the meal.

READ TOGETHER *Leviticus 19:9–10 and Ruth 2:8–16*

TALK ABOUT IT Where is our family doing the minimum? What would one step past it look like?

FROM *Ruth and Boaz*

WEEK 26

Why did Daniel open his window anyway, when he knew the law had been signed?

He had prayed three times a day toward Jerusalem for decades, and the trap was built precisely around that habit — his enemies could find nothing else to accuse him of. He did not add anything or make a show of it. He simply refused to subtract. Closing the window would have been easier than praying louder, and he did neither.

READ TOGETHER *Daniel 6:6–11*

TALK ABOUT IT What do you do so regularly that someone could set their watch by it? Would you keep doing it if it cost you something?

FROM *Daniel in the Lions' Den*

WEEK 27

Why did the angel call Gideon a “mighty warrior” while he was hiding in a hole?

Gideon was threshing wheat in a winepress — a sunken pit, the worst possible place for the job and the best place not to be seen by raiders. The greeting is the first thing said to him, before he has done anything at all. God is not describing what He sees. He is naming what He intends, and Gideon will spend the rest of the book growing into it.

READ TOGETHER *Judges 6:11–16*

TALK ABOUT IT What do you think God intends each person at this table to grow into?

FROM *Gideon and the Call to Valor*

WEEK 28

What does it mean that Hagar called God “the One who sees me”?

Hagar is a foreign slave, pregnant, alone in a desert, running from a household that mistreated her — and she is the first person in the whole Bible to give God a name. Not Abraham. Not Sarah. The name she chooses is El Roi, the God who sees me. He found her before anyone missed her.

READ TOGETHER *Genesis 16:7–13*

TALK ABOUT IT Who in your life might feel unseen right now? What would it take for them to know somebody noticed?

FROM *Abraham and Sarah*

WEEK 29

What did Mordecai say would happen if Esther stayed silent?

Something most people leave out of the famous verse. He tells her relief will come from another place regardless — God's purposes do not depend on her. Then he asks whether she has come to her position for such a time as this. He does not tell her she is indispensable. He tells her she has a choice.

READ TOGETHER *Esther 4:12–16*

TALK ABOUT IT What does it mean that God's plans do not need us, and He invites us anyway?

FROM *Queen Esther's Courage*

WEEK 30

Why did Joseph name his first son “God made me forget”?

Manasseh means roughly that — God has made me forget all my hardship and my father's household. Joseph was second in command of Egypt with a family of his own, and he named his child after the pain he was finally putting down. Then he named the second one Ephraim, “God has made me fruitful.” Two sons, two sentences, the whole arc of a life.

READ TOGETHER *Genesis 41:50–52*

TALK ABOUT IT If you named something after what God has done in this family this year, what would you call it?

FROM *Joseph and the Coat of Many Colors*

WEEK 31

Why were shepherds told first?

The single most important announcement in history was delivered to night-shift labourers on a hillside. Shepherds were not respected in that world, and their word carried little weight in a dispute. God told them anyway, before He told any priest or official — and the sign He gave them was a baby lying in a feeding trough.

READ TOGETHER *Luke 2:8–16*

TALK ABOUT IT Who would the announcement go to today if the same principle held?

FROM *The Nativity Report*

WEEK 32

Who actually shut the lions' mouths?

Daniel says it plainly the next morning: God sent His angel and shut the lions' mouths. He does not take credit, and he does not say the lions were not hungry. The account keeps both facts in view — the danger was entirely real, and something was in the pit that the king could not see from the top of it.

READ TOGETHER *Daniel 6:19–23*

TALK ABOUT IT Darius spent the night awake and fasting while Daniel slept in the den. Which of the two was actually in trouble?

FROM *Daniel in the Lions' Den*

WEEK 33

Who hardened Pharaoh's heart?

Both, and the order matters. God says in advance that He will. But through the first five plagues the text says Pharaoh hardened his own heart. Only from the sixth onward does Exodus say God did it. The most defensible reading is that God confirmed a man in the direction he had already chosen, again and again.

READ TOGETHER *Exodus 8:15, 8:32, and 9:12*

TALK ABOUT IT Can a person make the same choice so many times that it stops feeling like a choice?

FROM *Moses: The Great Deliverer*

WEEK 34

Why did David pick up five stones if he only needed one?

The Bible does not say, which makes this a better question than a settled one. Some read it as prudence — a shepherd knows a sling can miss. Others point out that Goliath had four relatives who were also giants, and read the five stones as a boy prepared for the whole family. Either way, faith and preparation showed up in the same person on the same afternoon.

READ TOGETHER *1 Samuel 17:40 and 2 Samuel 21:20–22*

TALK ABOUT IT Is getting ready for something a sign that you do not really trust God, or a part of trusting Him?

FROM *David and Goliath*

WEEK 35

Why did Elijah pour out twelve jars — and God still answer with a whisper?

On Carmel God answered with fire that consumed everything. A few days later, with Elijah exhausted and asking to die, God was not in the wind, the earthquake, or the fire — the very things He had just used. He was in a gentle whisper. The same God, the same week, at completely different volume.

READ TOGETHER *1 Kings 19:11–13*

TALK ABOUT IT What does our family treat as proof that God is working? Would we notice Him at low volume?

FROM *Elijah and the Prophets of Baal*

WEEK 36

How did a foreign widow end up as King David's great-grandmother?

Ruth was a Moabite — from a people Israel's law excluded from the assembly of the Lord. She arrived in Bethlehem with nothing, gleaned in a stranger's field, and married the man who redeemed her family's land. Their son was Obed, Obed's son was Jesse, and Jesse's son was David. Matthew puts her in the genealogy of Jesus by name.

READ TOGETHER *Ruth 4:13–22 and Matthew 1:5*

TALK ABOUT IT Who in our lives would be surprised to be told they belong?

FROM *Ruth and Boaz*

WEEK 37

What is the other Bible story that uses the same word as Moses' basket?

Noah's ark. The Hebrew word for the basket, *tevah*, appears in only one other place in all of Scripture. Both are sealed with pitch. Both carry a rescued remnant safely through water. Both are how a story starts over. That is not a coincidence; it is the writer of Exodus pointing at something — and it means the rescue of one baby is being told in the same language as the rescue of the world.

READ TOGETHER *Exodus 2:1–10 and Genesis 6:14*

TALK ABOUT IT What has God carried our family through that we came out the other side of?

FROM *Moses: God's Rescued Prince*

WEEK 38

What was Zacchaeus's promise — and where did the number four come from?

Half of everything to the poor, and four times over to anyone he had cheated. Fourfold was not the ordinary rate for confessed wrongdoing; that was the principal plus a fifth. Four times over was the penalty in the law for a thief who had sold what he stole. Nobody asked him for it, and Jesus had not made it a condition of anything. He sentenced himself at the maximum, out loud, in front of the people he had cheated.

READ TOGETHER *Exodus 22:1 and Luke 19:8*

TALK ABOUT IT What would a change of heart cost each of us if we put an actual figure on it?

FROM *Zacchaeus*

WEEK 39

Why did Joseph make everyone swear to carry his bones out of Egypt?

Because he believed a promise made to his great-grandfather would still be kept after he was dead. He had spent ninety-three years in Egypt, run its economy, married into it, and buried his father — and he still did not consider it home. The bones travelled for centuries and were finally buried at Shechem, in ground Jacob had bought.

READ TOGETHER *Genesis 50:24–26, Exodus 13:19, and Joshua 24:32*

TALK ABOUT IT What is something you hope is still true long after you are not around to see it?

FROM *Joseph and the Coat of Many Colors*

WEEK 40

What were Gideon's three hundred men carrying instead of weapons?

A trumpet, a clay jar, and a torch inside the jar — which left no hand free for a sword. At midnight they smashed the jars all at once, and the light only did its work because the jars broke. Paul picks the image up centuries later: treasure in jars of clay, so the power is obviously God's and not ours.

READ TOGETHER *Judges 7:16–22 and 2 Corinthians 4:7*

TALK ABOUT IT Where has something in this family been broken and light came out anyway?

FROM *Gideon and the Call to Valor*

WEEK 41

Why did Jacob cross his hands when he blessed Joseph's sons?

Joseph placed the older boy under his father's right hand — the greater blessing — and Jacob deliberately crossed his arms to put it on the younger. Joseph tried to correct him. Jacob refused. He knew exactly what he was doing, and he was doing what had already happened to him, and to Isaac, and to Abraham's line more than once.

READ TOGETHER *Genesis 48:13–20*

TALK ABOUT IT Why does God so often skip the person everyone expected?

FROM *Joseph and the Coat of Many Colors*

WEEK 42

What did Israel do while Moses was still up the mountain getting the commandments?

Built a golden calf. The covenant was broken before it came down the hill. What happens next is the part worth knowing: Moses stands between God and the people and offers to be blotted out of God's book in their place. God says no. Moses could plead, but he could not substitute — and that gap is exactly where the New Testament picks up the thread.

READ TOGETHER *Exodus 32:30–35 and 1 Timothy 2:5*

TALK ABOUT IT Who has stood in the gap for someone at this table?

FROM *Moses: The Great Deliverer*

WEEK 43

Twenty-five years passed between God's promise and Isaac's birth. What do you do while you wait?

Abraham did several things while waiting, and only some of them were good. He built altars and believed God. He also lied twice about who Sarah was and tried to force the promise along through Hagar. Scripture keeps all of it on the page. The waiting was not wasted, but it was not clean either.

READ TOGETHER *Genesis 12:4, Genesis 21:5, and Romans 4:18–21*

TALK ABOUT IT What is our family waiting on? What is the honest, and what is the tempting, way to spend the wait?

FROM *Abraham and Sarah*

WEEK 44

Why does the book of Jonah end with a question and no answer?

God asks Jonah whether He should not have concern for a city of a hundred and twenty thousand people who cannot tell their right hand from their left — and the cattle. Jonah never answers. The book simply stops. That is deliberate: the question is aimed past Jonah at whoever is reading it.

READ TOGETHER *Jonah 4:9–11*

TALK ABOUT IT Read the last verse out loud and then sit quietly for a moment before anyone speaks. Who do you think the question was written for?

FROM *Jonah and the Big Fish*

WEEK 45

Penny sees the heart, Hoot sees the context, Dominic sees the questions. Why does it take all three?

Because none of them is enough alone, and the book is honest about that. Hoot knew everything and understood too little. Penny felt everything and knew too little. Dominic asked what the others were embarrassed to ask. The rule that follows — work as a team, not alone — is not about being nice. It is that pride says “I have it” and wisdom says “we have it.”

READ TOGETHER *1 Corinthians 12:14–20*

TALK ABOUT IT Which of the three are you most like? Who in this family sees the part you keep missing?

FROM *The Divine News Team: An Origin Story*

WEEK 46

Elijah thought he was the only faithful person left. How many were there really?

Seven thousand. He says twice that he is the last one, and God corrects the arithmetic rather than the feeling — and Elijah already knew about the hundred prophets Obadiah had hidden in two caves. Being alone can feel completely true and be factually wrong at the same time.

READ TOGETHER *1 Kings 19:14–18 and Romans 11:2–4*

TALK ABOUT IT When you have felt like the only one, was it true? How would you have found out?

FROM *Elijah and the Prophets of Baal*

WEEK 47

Why do people still celebrate Purim, thousands of years later?

Because the Jews who survived decided a rescue was worth repeating every year forever. The name comes from pur, meaning lot — the lots Haman cast to pick the date for destroying them. To this day the book is read aloud, noise is made whenever Haman's name appears, food gifts are exchanged, and gifts go to the poor so that everyone can celebrate.

READ TOGETHER *Esther 9:20–22*

TALK ABOUT IT What would this family lose if we stopped telling one particular story?

FROM *Queen Esther's Courage*

WEEK 48

What did Noah do first when he stepped off the ark?

He built an altar. Before planting, before shelter, before anything practical on an empty planet, he stopped and gave something back — and he had only just finished counting animals he could not replace.

READ TOGETHER *Genesis 8:18–20*

TALK ABOUT IT What is the first thing our family does when something goes right?

FROM *Noah's Ark Adventure*

WEEK 49

Who was looking for whom in the story of Zacchaeus?

Zacchaeus spent the whole morning trying to get a look at Jesus — running, climbing, waiting in a tree. Then Jesus stopped underneath, used his name without being told it, and invited Himself to dinner. And afterwards He said the sentence the entire Gospel of Luke has been building toward: the Son of Man came to seek and to save the lost.

READ TOGETHER *Luke 19:5–10*

TALK ABOUT IT Who has been looking for you, longer than you realised?

FROM *Zacchaeus*

WEEK 50

Why did Rahab believe, when nobody else in Jericho did?

Everyone in the city had heard the same reports — the Red Sea, forty years earlier, and what had happened to kings east of the Jordan. The whole town was terrified. Rahab took the same information and drew a different conclusion: that the Lord is God in heaven above and on the earth below. She is the only one who acted on it, and Matthew puts her in the family line of Jesus.

READ TOGETHER *Joshua 2:8–13 and Matthew 1:5*

TALK ABOUT IT Why do you think the same information produces faith in one person and fear in another?

FROM *Joshua and the Walls of Jericho*

WEEK 51

What was Mary's song actually about?

Not a lullaby. Mary sings about rulers being pulled down from their thrones, the humble lifted up, the hungry filled with good things, and the rich sent away empty — and she sings it in the past tense, as though it is already done. A pregnant teenager in an occupied province announcing the overturning of the whole order.

READ TOGETHER *Luke 1:46–55*

TALK ABOUT IT Read it out loud. Does it sound like a Christmas song? What would a Roman official have thought hearing it?

FROM *The Nativity Report*

WEEK 52

Why did God arrive as a baby in a feeding trough?

He could have arrived any way at all. He came to a young woman nobody had heard of, in a town nobody respected, in a country under occupation, and the sign given to prove it was a newborn lying where animals were fed. Then the family became refugees before He could walk. The whole story is an argument about where God chooses to show up.

READ TOGETHER *Luke 2:1–20 and Matthew 2:13–15*

TALK ABOUT IT What does it mean for our family that God started there rather than in a palace?

FROM *The Nativity Report*

Index by Book

Which weeks come from which title. If your family is reading one of the sixteen books, these are the questions that pair with it.

The Divine News Team: An Origin Story	1, 16, 45
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Weeks 51 and 52 both come from The Nativity Report, and they are placed there on purpose. If you begin this in a month other than January, either shift the whole year or simply save those two for December.

WHERE TO GO NEXT — MORE FREE DOWNLOADS

- **The Six Sacred Rules of Divine Reporting** — one-page classroom poster.
- **Meet the Divine News Team** — one page, four character cards.
- **Teacher's Packets** — ten pages for each of the sixteen titles, with lesson plans, discussion questions banded for ages 11–13 and 14–17, reproducible worksheets and quizzes with answer keys, and background notes for the teacher.

All free at dondbrownbooks.com ♦ Photocopy freely for your family or your class.