

House On The Rock Life Group Study outline 2026

August: Overflow – Let it Flow

Outlines for the month

Week 1: Overflowing with His Presence

Week 2: Overflowing through perseverance✓

Week 3: Overflowing in praise

Instructions

During this study, we will be doing a 'deep dive' into a scriptural passage. It is strongly encouraged that you study the passage and entire chapter ahead of the study. Also be prepared with your research tools, for example Google or your study Bible, as you will need to reference it during the study. Spend time answering and discussing each question with the intention to gain sufficient understanding to help your own private Bible study as you further explore these topics.

Study chapters: Psalms 3, 6, 13, 18, 22, 31, 40, 44, 55, 56, 57, 61, 69, 73, 77, 86 and 88

Pilot text

Psalm 13:1–6

1 How long, O Lord? Will You forget me forever? How long will You hide Your face from me?

2 How long shall I take counsel in my soul, having sorrow in my heart daily? How long will my enemy be exalted over me?

3 Consider and hear me, O Lord my God; enlighten my eyes, lest I sleep the sleep of death;

4 Lest my enemy say, "I have prevailed against him"; lest those who trouble me rejoice when I am moved.

5 But I have trusted in Your mercy; my heart shall rejoice in Your salvation.

6 I will sing to the Lord, because He has dealt bountifully with me.

Psalm 23:4–5

4 Yea, though I walk through the valley of the shadow of death, I will fear no evil; for You are with me; Your rod and Your staff, they comfort me.

5 You prepare a table before me in the presence of my enemies; You anoint my head with oil; my cup runs over.

Introduction

Last week we began with the source of overflow. We saw the Shepherd leading us beside still waters, restoring our souls and filling our cups until they run over. But what happens when the still waters disappear, and the valley comes?

The Psalms refuse to give us a polished picture of faith. They contain some of Scripture's most honest words of fear, grief, frustration and confusion. David asks, "How long?" He feels forgotten. He cries out in distress. Psalm 88 ends without the neat resolution we might expect. Psalm 73 begins with a struggle to understand why the wicked seem to prosper while the righteous suffer.

And yet something extraordinary happens throughout these songs - the Psalmist keeps turning towards God.

This is an important lesson about overflow. Overflow does not mean that we never experience difficulty. It does not mean that faith removes every valley, answers every prayer immediately or protects us from disappointment. It means that even in the valley God's life, grace and presence can continue to flow through us.

David does not deny the valley. He learns to recognise the Shepherd within it.

And this is where the Psalms point us powerfully towards Jesus. Christ did not remain distant from human suffering. He entered it. He experienced rejection, betrayal, anguish and death. Psalm 22 gives us a remarkable prophetic window into His suffering, while Psalm 31 echoes through His final moments on the cross.

Jesus entered the deepest valley so that our valleys could never have the final word.

So this week, do not come pretending that everything is fine.

Come honestly. Bring God the questions that have no easy answers. Bring the disappointments. Bring the waiting. Bring the things you have struggled to understand.

And expect to discover that God can sustain an overflowing life even in an empty season.

Discussion questions

1. **Where do we see Christ in this story?** The Psalms of suffering contain some remarkable glimpses of Christ. Psalm 22 describes abandonment, mockery, pierced hands and feet, divided garments and a suffering righteous one. Jesus' crucifixion deliberately echoes several of these details.

Further study: Matthew 27:35-46, John 19:23-24, Hebrews 2:10-18, 1 Peter 2:21-24

2. **Where do we see salvation foreshadowed?** The Psalmists repeatedly cry to God for deliverance, refuge and salvation. They do not always see the answer immediately, but they continue to place their confidence in God's mercy.

Psalm 31:5 is particularly significant: *"Into Your hand I commit my spirit."* Jesus speaks these same words at the moment of His death in Luke 23:46. How does this connection help us understand Christ's death as an act of willing trust and surrender, and how does His resurrection transform our understanding of suffering, deliverance and salvation?

3. **Where do we see ourselves in this story?** A difficult season can cause people to withdraw from God because they believe faith should have prevented the difficulty in the first place. The Psalms show something different: honest lament can become an expression of faith when it keeps turning towards God. What might it look like to bring a current disappointment, unanswered prayer or difficult circumstance honestly before God without allowing it to define His character?

Closing thoughts: The Psalms give us permission to say what we sometimes struggle to say in church. *How long, Lord? Where are You? Why does this keep happening?* David does not hide his distress behind religious language. He brings it directly to God. Yet notice where his lament takes him. Psalm 13 begins with the painful question, *"Will You forget me forever?"* and ends with, *"I will sing to the Lord, because He has dealt bountifully with me."* The circumstances have not necessarily changed within the space of six verses, but the direction of David's heart has.

This is the difference between denial and faith. Faith does not pretend the valley is not there, but instead knows that God is there too.

Psalm 23 gives us the same picture. The Shepherd does not promise that His sheep will never walk through the valley. He promises His presence within it: *"You are with me."* That promise finds its fullest expression in Jesus, who entered suffering Himself. Psalm 22 gives us a prophetic picture of Christ's crucifixion, while Psalm 31:5 finds an echo in Jesus' final words from the cross. The One who asks us to trust God in suffering first entrusted Himself completely to the Father.

This is where salvation becomes so powerful. Jesus did not merely teach us how to endure suffering. He entered the deepest suffering, bore our sin and overcame death. Through His resurrection, suffering and death no longer have ultimate authority over those who belong to Him (Romans 5:6–11).

Where are we in this story? Perhaps you are in a season where the cup does not feel like it is running over. You may be waiting for healing, carrying financial pressure, navigating a broken relationship, facing uncertainty at work or praying for something that seems increasingly distant. The Psalms remind us that spiritual overflow is not measured by how easy life feels.

Sometimes overflow looks like peace when circumstances should produce panic, or forgiveness when resentment would be easier, or continuing to pray when the answer has not arrived; or is simply being able to say, **"I don't understand this, but I still trust You."**

Here is an invitation for you:

This week, bring your valley into God's presence.

Don't minimise it. Don't spiritualise it. Don't rush past it.

Tell God the truth, just as the Psalmists did.

But then remain there long enough to hear His invitation: **"You are with me."**

Your valley may be real, but it is not the whole story.

Christ has entered suffering, conquered death and secured your salvation. Therefore, even here, God's life continues to flow through you.

Let His peace overflow into the situation that is testing you; His mercy into the relationship that is hurting you; His faithfulness into the place where you are tempted to give up.

And when you cannot yet see the way forward, hold on to the Shepherd.

The valley may change you, but it does not have to empty you.

Because even here, God is enough, and His grace is sufficient for you.

Application questions (use scriptures to support your position):

1. A sister has been praying for a close family member for many months. Her prayers seem unanswered, and she is beginning to wonder whether God is listening. How does David's honest lament in Psalm 13 provide a healthier way to process disappointment without abandoning trust in God?
2. A friend experiences an unfair decision at work that threatens his finances and professional reputation. His first instinct is to retaliate against the people he believes have treated him unjustly. How might Psalm 56:3–4 and Psalm 61:1–4 help them respond from trust rather than fear?
3. A couple have experienced a painful breakdown in a close friendship. They still feel angry and betrayed, but they recognise that allowing resentment to dominate them is affecting their other relationships. What does the movement from lament towards trust in the Psalms suggest about bringing pain to God and allowing His character to shape the response?