CoMission

WORKBOOK

# Answering the Hard Questions

Concede what's true, answer what isn't, and stop arguing.

Print it, write in it, and take it to the group.

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# Two goals, and why the fight is usually about one

REMEMBER

Knowledge follows faith, not the other way around.

**TWO GOALS, SIDE BY SIDE**

Almost every hard question you will be asked is somebody applying a knowledge-goal rubric to a faith-goal tool. Name the goal and most of the heat leaves.

| | |
|---|---|
| 1. The faith goal | A first honest look at Jesus. Exposure over precision, a guide who asks rather than a teacher who explains, measured by response. |
| 2. The knowledge goal | A maturing believer going deep. Accuracy and doctrine, a teacher who can open the text with weight, measured by understanding. |
| 3. Both are good | Neither replaces the other. They are simply not the same goal, and they do not belong in the same room at the same moment. |
| 4. The order | Faith first, then knowledge. Nobody fell in love by studying a biography. |

Somebody pushed back on your Bible study and you walked away replaying it, wondering whether they were right.

Most of that fight was not about the Bible study. It was about which of two goals the other person was measuring by, and nobody said it out loud.

Watch this chapter

NOTES

## Two goals, not one

Scripture gets read toward two ends. One is **faith** — a person taking a first honest look at Jesus, needing exposure more than precision. The other is **knowledge** — a maturing believer going deep, needing accuracy and doctrine.

Both are good. Both are necessary. They are not the same goal, and they do not belong in the same room at the same moment.

## Why the objection dissolves

Here is what happens nearly every time you hear “this seems shallow.” The person raising it is applying a knowledge-goal rubric to a faith-goal tool. They are right that it will not deliver doctrinal depth — it was never built to, not at that moment, for that person.

Name which goal is actually in view and most of the heat leaves. You are not disagreeing about whether depth matters. You are agreeing that it does.

## In sequence with scholarship, not against it

This is an argument about order, not about seminaries. Faith comes first, and knowledge has a home too — the pulpit, whole-book study, years with a mature believer.

Nobody has fallen in love with a person by studying their biography first. You meet them, and then you spend a lifetime learning who they are.

## Reflect and Discuss

1. **Write down the last hard question you were asked about a study. Which goal was the person actually measuring by — faith, or knowledge?**

2. **What did you answer at the time? Cross out every sentence that was defending rather than naming.**

3. **"I will name the goal out loud with ____, on ____."**

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# Jesus is alive

John 20:24-31

## 1 Eat

Read the passage slowly, read it again, then retell it in your own words. If you can't retell it, read it once more.

☐ Read ☐ Reread ☐ Retell

## 2 Digest

Answer from what the passage actually says — stay in the text.

1. **What does this passage show me about God?**

2. **What does it show me about people — and about myself?**

3. **What will I obey this week? (a concrete step, with a day)**

4. **Who will I tell?**

## 3 Grow

Growth is God's part, not yours. Do the cycle faithfully and trust Him to give the growth (1 Corinthians 3:6–7).

## ✦ Pray

> *Jesus, help my unbelief. If you really are alive, show me — and I will trust you.*

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# "Who's guarding doctrine?"

REMEMBER

> Truth is protected by process, not by a gatekeeper.

**FOUR SAFEGUARDS, BUILT IN**

These four scale with the movement. A trained expert in every room does not. The moment the movement outgrows the expert supply, expert-gatekeeping stops protecting anything.

| | |
|---|---|
| 1. The Bible at the centre | Nothing added. No outside material, no commentary, no borrowed sermon notes to smuggle in an idea the text never said. |
| 2. The guardrail, held by everyone | "Where do you see that in this passage?" belongs to the whole group, not the leader. Dozens of eyes on the text instead of one. |
| 3. Obedience over information | A group that has to act on what it read has less time to speculate about what it might mean in the abstract. |
| 4. The Spirit teaches | John 16:13 and 1 John 2:27 were written to ordinary believers standing in the middle of false teaching — not to seminarians. |

Someone hears “lay people, reading the Bible together, no teacher in the room,” and their face changes. It is almost always the first question, and it deserves a real answer rather than a defensive one.

## Honour the concern first

Paul warned that wolves would come in among the flock. Anyone who has watched a church get quietly reshaped by one confident, wrong voice knows the fear is not paranoia.

So the first move is not to argue it away. It is to agree that error is real, and then show what stands guard.

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NOTES

## Four safeguards, and why they scale

The protection is not a person at the door. It is built into the process, four ways at once — the panel above has them.

All four scale with the movement. A trained expert in every room does not, and the moment the movement outgrows the expert supply, expert-gatekeeping stops protecting anything.

## When something does go sideways

The fix is not a lecture to the circle. It is the Priscilla-and-Aquila way of Acts 18:26 — a couple who heard Apollos teaching something incomplete took him aside and explained the way of God more accurately.

He kept teaching. He got better. Nobody corrected him in front of the people he was serving.

## The honest limit

This is not a promise of zero error. Churches with seminary-trained pulpits have not achieved that either.

The comparison was never these groups against perfection. It is a process that protects at scale against an expert whose attention runs out.

## Reflect and Discuss

**1. Who in your world will ask this question first? Write their name and what specifically they are afraid of.**

2. Say the four safeguards back without looking. Which one would this person find hardest to accept?

3. "I will talk with ____, privately, on ____." Somebody in your group who needs a gentle word rather than a public correction.

NOTES

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# The Helper — the Holy Spirit

John 14:15-27

## 1 Eat

Read the passage slowly, read it again, then retell it in your own words. If you can't retell it, read it once more.

☐ Read ☐ Reread ☐ Retell

## 2 Digest

Answer from what the passage actually says — stay in the text.

1. **What does this passage show me about God?**

   *Who does Jesus promise to send, and what will the Helper do (v. 26)?*
   *What does Jesus leave with his followers (v. 27)?*

2. **What does it show me about people — and about myself?**

   *How does Jesus link loving him with keeping his word?*

3. **What will I obey this week? (a concrete step, with a day)**

   *What command of Jesus will you keep this week out of love?*

4. **Who will I tell?**

## 3 Grow

Growth is God's part, not yours. Do the cycle faithfully and trust Him to give the growth (1 Corinthians 3:6–7).

## ✦ Pray

> *Thank you, Father, for giving me your Spirit. Teach me, and remind me of Jesus' words when I forget them.*

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# Release, then refine

> REMEMBER
>
> Release, then refine — not certify, then release.

**TWO PEOPLE THE TEXT RELEASED EARLY**

A weekly study is the most observable unit in church life. A pew is not. The certify-then-release model looks safer because the errors are quieter — not because they are fewer.

| | |
|---|---|
| 1. Apollos | Taught accurately what he knew, and what he knew was incomplete. Taken aside, taught more accurately, and released again — never removed. |
| 2. The woman at the well | A theology of one sentence — could this be the Christ? — and a whole town told before she had time to get anything else straight. |
| 3. What refine means | Correction happens privately, relationally, patiently, while the person keeps serving. Not instead of serving. |
| 4. Why it protects more | Releasing early does not create more error. It creates visibility into the error that was there anyway. |

Somewhere in your training there was a gate — a class, a test, a certificate, a season of proving yourself before anyone handed you responsibility.

It felt right at the time. So it lands as strange that the biblical pattern runs the other way.

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NOTES

## What the text actually does

**Apollos** taught accurately what he knew, and what he knew was incomplete. Priscilla and Aquila did not pull him from ministry while he got it right. They took him aside, taught him more accurately, and released him again.

**The woman at the well** had a theology of one sentence and told her whole town before she had time to get anything else straight. The town's faith did not stay thin — it ended verified in Christ himself.

Neither waited for a certificate. Both were still being formed while they were already being useful.

### Why this protects more

Releasing early does not create more error. It creates visibility into the error that was there anyway.

A weekly study is the most observable unit in church life — out loud, text open, and every week somebody reports what they did with what they read. A pew is not observable at all. A believer can sit in a service for decades holding a wrong idea about God and nobody finds out.

### What refine actually looks like

Refine is not abandoning correction. It is correction the Priscilla-and-Aquila way — private, relational, patient — while the person keeps serving. Nobody sits out the game while they learn to play it.

## Reflect and Discuss

1. **Name someone you have been holding back from leading until they are "ready."**

2. **Write the one thing that is actually stopping you. Then write what would have to be true, and by when.**

3. **"I will release ____ to lead, and refine as we go, starting ____."**

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# “Come and see”

John 4:28-30,39-42

## 1 Eat

Read the passage slowly, read it again, then retell it in your own words. If you can't retell it, read it once more.

☐ Read ☐ Reread ☐ Retell

## 2 Digest

Answer from what the passage actually says — stay in the text.

1. **What does this passage show me about God?**

   *What did the woman do the moment she believed?*

   *Why did the townspeople finally believe (v. 42)?*

2. **What does it show me about people — and about myself?**

   *What is your version of her invitation, 'come and see'?*

3. **What will I obey this week? (a concrete step, with a day)**

4. **Who will I tell?**

   *Who could you say 'come and see' to this week?*

## 3 Grow

Growth is God's part, not yours. Do the cycle faithfully and trust Him to give the growth (1 Corinthians 3:6–7).

## ✦ Pray

> *Jesus, like the woman at the well, give me the courage to say 'come and see' to someone this week.*

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# "Isn't this shallow?"

REMEMBER

> Shallow is a group that knows and doesn't obey.

**CONCEDE, THEN TURN**

You are not defending the short story and the four questions as the whole of Christian education. They are the front door, where the bar for entry is willingness to try one thing this week.

| | |
|---|---|
| 1. The true half | If depth means how much a person knows, an hour on four questions will not deliver it. Say so plainly rather than arguing it away. |
| 2. The turn | Shallow is not a group that knows a little. Shallow is a group that knows and does not obey. |
| 3. James 1:22 | Hearing without doing is not merely less deep. Scripture calls it a form of self-deception. |
| 4. Whole books still matter | The same questions, the same demand for obedience, applied to an epistle over months. It is where a person goes after deciding to follow. |

Somebody who has read a lot of theology sits in on a study — four questions, one short story, twenty minutes — and you can watch the verdict form before they say it: this is thin.

Do not rush past that. They are half right.

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## Concede the real version first

If the measure of depth is how much a person knows — background, original language, the connections between fifteen passages — then an hour on four questions will not get you there.

Say so plainly. Arguing it away only makes you sound like you did not hear it.

## But depth was never only that

Here is the turn. Shallow is not a group that knows a little. **Shallow is a group that knows and doesn't obey.**

A congregation that can diagram Romans and has never let it interrupt a Tuesday is not deep. Four people who read one story and changed how they treated a neighbour went somewhere diagramming never reached.

James does not say hearing is less deep than doing. He says hearing without doing is a form of self-deception.

## This is not against whole books

Mature believers should study whole books — the hard and dense parts included. That posture does not disappear here; it moves. The same questions, the same demand for obedience, applied to an epistle over months.

The epistle simply is not where a person meets Jesus for the first time. It is where they go after they have decided to follow him.

## Reflect and Discuss

1. **Write the objection in its strongest form, as the smartest person you know would say it. Then write the half of it that is simply true.**

2. **Take one group or class you are part of. How much of what it covered last month moved into someone's life?**

3. **"I will obey ____, and tell ____, by ____." Something you learned recently and have done nothing about.**

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# Hear it and do it

## James 1:22-27

### 1 Eat

Read the passage slowly, read it again, then retell it in your own words. If you can't retell it, read it once more.

☐ Read ☐ Reread ☐ Retell

### 2 Digest

Answer from what the passage actually says — stay in the text.

1. **What does this passage show me about God?**

   *What does James compare a hearer-only to, and what does he say pure religion looks like?*

2. **What does it show me about people — and about myself?**

   *When have you looked into God's word like a mirror and then forgotten what you saw?*

3. **What will I obey this week? (a concrete step, with a day)**

   *Whose real need — an orphan, a widow, someone in distress — will you meet this week to put the word into practice?*

4. **Who will I tell?**

   *Who could see the difference between hearing and doing in how you live this week?*

### 3 Grow

Growth is God's part, not yours. Do the cycle faithfully and trust Him to give the growth (1 Corinthians 3:6–7).

### ✦ Pray

> *God, keep me from hearing your word and walking away unchanged. Make me a doer who looks intently into your word and acts on it.*

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# The weak rows, conceded first

> REMEMBER
> Credibility comes from conceding, then answering.

**WEAK BY DESIGN, AND WHY**

A method that can tell you exactly where it is weak, and why, sounds like it knows itself. Skeptical leaders can tell which one they are being given inside two minutes.

| | |
|---|---|
| 1. Historical and literary context | Genuinely thin in a short discovery study. That depth lives in whole-book study and teaching settings, not here. |
| 2. Dense doctrinal literature | Romans, Hebrews, an argument built across three chapters. The method is built for narrative a person can retell, and a letter resists that shape on purpose. |
| 3. Weak by design | Not a blind spot nobody noticed. A place where the method traded something away on purpose, for reproducibility, and knows it. |
| 4. The order | Put the weak rows on the table before they are found. A method strong at everything sounds like a sale. |

You are about to sit down with a leader who has read more theology than you have, watched programmes come and go, and will ask hard questions in the first ten minutes.

You could walk in with a highlight reel. Walk in with the weak rows instead.

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## Weak by design

Rate this method honestly against everything an ideal Bible study method needs to be, and some rows come back Strong, some Partial, and some **Weak — by design**.

That phrase is the one that matters. It is not a blind spot nobody noticed. It is a place where the method chose reproducibility over something else, and knows it.

## The two real ones

**Historical and literary context** — the background a trained teacher brings — is genuinely thin in a short discovery study. That depth lives somewhere else.

**Dense, doctrinal literature** — Romans, Hebrews, arguments built across three chapters — is not where this method starts. It is built for narrative a person can retell in their own words, and a letter resists that shape on purpose.

Neither is a rumour a critic invented. Both are true, and both are what "weak by design" means: traded away for something the method needed more.

## Credibility comes from conceding

Put those rows on the table before they are found. A method that claims to be strong at everything sounds like it is selling something.

That is the whole difference between a pitch and an honest report, and skeptical leaders can tell which one they are getting inside two minutes.

## Reflect and Discuss

1. **Write the two real weaknesses in your own words, as you would say them to a friend rather than defend them to a critic.**

2. **For each one, write where that need is actually met. A concession without a next sentence sounds like a defeat.**

3. **"I will tell ____ the weak rows first, on ____."**

NOTES

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# Humble yourself before God

Luke 18:9-14

## 1 Eat

Read the passage slowly, read it again, then retell it in your own words. If you can't retell it, read it once more.

☐ Read ☐ Reread ☐ Retell

## 2 Digest

Answer from what the passage actually says — stay in the text.

1. **What does this passage show me about God?**

   *How do the two men's prayers differ, and which one goes home justified?*

2. **What does it show me about people — and about myself?**

   *When has your private prayer sounded more like a list of merits than a confession of need?*

3. **What will I obey this week? (a concrete step, with a day)**

   *What sin will you honestly name before God this week, instead of comparing yourself with others?*

4. **Who will I tell?**

   *Who could you tell that God justifies the humble, not the impressive?*

## 3 Grow

Growth is God's part, not yours. Do the cycle faithfully and trust Him to give the growth (1 Corinthians 3:6–7).

## ✦ Pray

> *God, be merciful to me, a sinner. Strip away every trace of the Pharisee in me and keep my prayers honest before you.*

This study online

# The tradeoff nobody escapes

> REMEMBER
>
> You cannot maximize expert depth and reproducibility at the same time.

**ONE LINE, TWO ENDS**

Gifts add depth on top of a method that already works without them. The moment a method requires the gift before anyone can start, it has quietly disqualified everyone who does not have it.

| | |
|---|---|
| 1. The depth end | Expert depth, doctrinal precision, contextual scholarship. A method built around one gifted teacher goes where a discovery group never will. |
| 2. The reach end | Simple and reproducible. A method built around anyone in the room asking a question spreads where the gifted teacher never will. |
| 3. Everything sits somewhere | Your church's current class is on this line too — probably near the depth end, and probably paying the reproducibility cost without anyone saying so. |
| 4. The real question | Not which end is better. Which end the harvest in front of you actually needs. |

Somebody will ask you to defend this against a better method — a class with a gifted teacher, a curriculum built by scholars, a programme with real theological weight.

The honest answer is not that the better method is worse. It is that no method escapes the tradeoff underneath all of them.

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## The line every method sits on

The more a method maximizes expert depth, doctrinal precision and contextual scholarship, the less simple and reproducible it becomes. Those pull against each other by nature, not by accident.

You cannot have the full measure of both. Every real method sits somewhere on that line — including your church’s current class, which is probably nearer the depth end and probably paying the reproducibility cost.

## Not which is better — which the harvest needs

The mistake is asking which method is better in the abstract.

A room of people who have followed Jesus for twenty years needs the depth end badly, and should get it. A neighbourhood where nobody has ever opened a Bible needs something an ordinary person can watch once and try next week — not because depth does not matter, but because a method only the gifted can carry never reaches that neighbourhood at all.

## Gifts add on top; they are never the entry price

A gifted teacher is real, and belongs in the church. What the gift cannot become is the price of admission to making disciples.

The moment a method requires it before anyone can start, it has quietly disqualified everyone who does not have it.

## Reflect and Discuss

1. **Take one ministry in your church. Mark where it sits on the line, and what it is paying for sitting there.**

2. **Who is that ministry actually in front of? Is that where they need it to sit?**

3. **"I will ask ____ this question, on ____."**

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# Becoming all things to all people

## 1 Corinthians 9:19-27

### 1 Eat

Read the passage slowly, read it again, then retell it in your own words. If you can't retell it, read it once more.

☐ Read ☐ Reread ☐ Retell

### 2 Digest

Answer from what the passage actually says — stay in the text.

1. **What does this passage show me about God?**

   *To which groups does Paul become like them, and for what purpose does he do it?*

2. **What does it show me about people — and about myself?**

   *Which of your church habits are gospel, and which are just your culture?*

3. **What will I obey this week? (a concrete step, with a day)**

   *What will you change this week — language, meeting style, or meeting place — to fit the people you intend to reach?*

4. **Who will I tell?**

   *Whom from that community will you ask this week to teach you how they live and gather?*

### 3 Grow

Growth is God's part, not yours. Do the cycle faithfully and trust Him to give the growth (1 Corinthians 3:6–7).

### ✦ Pray

> *Father, Paul made himself a servant to everyone so that some might be won. Free me from my preferences so the people you send me to can hear.*

This study online

# The harvest is not small

REMEMBER

The harvest is not small — the workers are.

**TWO JOB DESCRIPTIONS, SAME PERSON**

Read the first column straight down and you have a job description almost nobody qualifies for. The shortage was never of willing hearts. It was a bar the method set too high.

| | |
|---|---|
| 1. What the traditional way asks | Months of commitment, hours of weekly preparation, strong reading, deep Bible knowledge, public-speaking skill, the confidence to be the authority, years of proven maturity, often a certificate — and money for materials. |
| 2. What a discovery study asks | Willingness to obey one step and come back. An hour, almost no preparation, listening and retelling, questions rather than answers. A Bible. |
| 3. The permitted answer | "I don't know — where do you see it in the passage?" is completely sufficient. Doubts go back to the text and the group, not to the leader. |
| 4. Who this reaches | A new believer, even a seeker, can already do this. The quiet and the introverted often do it best. |

You have said it, or heard it said, in a leadership meeting: we cannot find enough people. It sounds like a problem with the congregation. It usually is not.

## Do the exercise honestly

Pick one ordinary person — a farmer, a working mother, a shy teenager, a widow who never finished school — and go down the first column in the panel above. Commitment sustained for months. Hours of preparation every week. Strong reading and often formal training. Deep Bible knowledge, because the teacher is the source of every answer. Public-speaking skill. The confidence to stand as the authority and risk being wrong in front of a room.

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Let it get heavy. It is meant to. Now ask how many of those boxes your person checks.

### Now the other column

The same person needs a willingness to obey one step and come back next week. About an hour, with almost no preparation, because the questions stay the same. The ability to listen and retell a story. Not answers, but questions.

No expert posture to defend. No certificate. No pedigree. Only a Bible.

### The reframe

Read the first column straight down and you have a job description almost nobody in your church qualifies for. That is why the shortage feels permanent.

It was never a shortage of willing hearts. It was a bar the method set too high for most of the people God already gave you.

## Reflect and Discuss

1. **Pick one ordinary person in your church by name. Go down the first column and mark honestly how many boxes they check.**

2. **Now the second column, same person. What changed?**

3. **"I will ask ____ to lead a study, on ____." Use the name you just wrote.**

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# The harvest is plentiful, the workers are few

Matthew 9:35-38

## 1 Eat

Read the passage slowly, read it again, then retell it in your own words. If you can't retell it, read it once more.

☐ Read ☐ Reread ☐ Retell

## 2 Digest

Answer from what the passage actually says — stay in the text.

1. **What does this passage show me about God?**

   *What does Jesus feel when he sees the crowds, and what does he tell his disciples to pray for?*

2. **What does it show me about people — and about myself?**

   *Do you see the people around you as a harvest waiting for workers, or just as a crowd?*

3. **What will I obey this week? (a concrete step, with a day)**

   *Will you pray every day this week for the Lord of the harvest to send out workers — starting with you?*

4. **Who will I tell?**

   *Who in your life could you invite this week to read a Bible story with you?*

## 3 Grow

Growth is God's part, not yours. Do the cycle faithfully and trust Him to give the growth (1 Corinthians 3:6–7).

## ✦ Pray

> *Lord of the harvest, thank you that the harvest is plentiful. Give me your compassion for the crowds, and send me out as one of your workers.*

This study online

# One generation, then nothing

> REMEMBER
>
> People reproduce only what they have seen done and believe they could do.

**TWO GATES, BOTH REQUIRED**

Excellence, modeled without thinking, teaches the watcher something you never meant to teach: this takes a gift I do not have. The skill that made it work is what convinced everyone else they could not.

| | |
|---|---|
| 1. Seen | Watched up close, not heard described from a stage. Nobody passes on a method they only heard about. |
| 2. Believed doable | "I could do that" — without the gift, without the training, without the years the person in front of them had. |
| 3. Miss either one | Multiplication caps at exactly one generation: the people the gifted leader personally reached, and then it stops. |
| 4. Model at the floor | Ask the question, then hold your tongue. Say "I don't know, let's look at the passage" and mean it. Let the silence sit. |

Somewhere in your church there was someone genuinely gifted — a teacher who could hold a room, a discipler whose one-on-ones changed people. Then they moved, or aged, and the thing they built quietly stopped.

It was not that nobody wanted to pick it up. Almost none of them believed they could.

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## The law underneath that story

People reproduce only what they have **seen** done and **believe they could do** themselves. Both halves are required, and missing either breaks the chain.

Nobody passes on a method they only heard described from a stage — they pass on what they watched, up close. And nobody attempts what they watched unless they believe *I could do that*, without the gift and without the years.

Miss either gate and multiplication caps at exactly one generation.

## The uncomfortable part

This happens to the most talented leaders, and it is nobody's fault. Excellence, modeled without thinking about it, teaches the watcher something the leader never meant to teach: *this takes a gift I don't have.*

The very skill that made the ministry work is what convinced everyone else they could not do it too.

## Model at the floor, not the ceiling

The fix is not to become less excellent. It is to model plainly the parts anyone can copy — ask the question and hold your tongue, say "I don't know, let's look at the passage," let the silence sit.

Model at the floor so the honest reaction is *that's it? I could do that.*

## Reflect and Discuss

**1. Name one thing you do well that nobody has ever watched you do plainly, mistakes included.**

**2. What would the floor version of it look like — the part anyone in your church could copy on Sunday?**

**3. "I will let ____ watch me, on ____."**

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# The peace of God

## Philippians 4:4-9

### 1 Eat

Read the passage slowly, read it again, then retell it in your own words. If you can't retell it, read it once more.

☐ Read ☐ Reread ☐ Retell

### 2 Digest

Answer from what the passage actually says — stay in the text.

1. **What does this passage show me about God?**

   *What should we do instead of being anxious (v. 6)?*
   *What does God promise will guard our hearts (v. 7)?*

2. **What does it show me about people — and about myself?**

   *What could you bring to God 'with thanksgiving' today?*

3. **What will I obey this week? (a concrete step, with a day)**

   *What will you pray about this week instead of carrying it alone?*

4. **Who will I tell?**

### 3 Grow

Growth is God's part, not yours. Do the cycle faithfully and trust Him to give the growth (1 Corinthians 3:6–7).

### ✦ Pray

> *Lord, I give you what I am anxious about. Fill me with the peace that only you can give.*

This study online

# Your tradition's version of the question

REMEMBER

Every tradition asks the same question in its own accent.

**SAME SKELETON, FOUR ROOMS**

The bones are the same everywhere. The words a Baptist elder, a Church of Christ minister, a Catholic seeker and a Pentecostal pastor use are different enough that one answer misses each of them a little.

| | |
|---|---|
| 1. Baptist | "This bypasses the local church" and "where's the invitation?" It runs under the church's blessing, leader first; the decision is relocated, not removed. |
| 2. Church of Christ | "Book, chapter and verse" — so, who may lead? And the opposite fear: that discovery delays baptism. It reaches the water quickly, because the believer meets the text unfiltered. |
| 3. Catholic | The sheep-stealing suspicion, which in Honduras is earned. We invite people to the Bible, not to church. Never open with a critique of Marian devotion. |
| 4. Pentecostal | "You're limiting the Spirit." Trusting a brand-new believer to be taught by the Spirit through an open Bible, with no professional present, may be the most charismatic claim in the method. |

Every objection in this class has an accent. The bones underneath are the same everywhere, but the words people actually use differ enough that answering all of them the same way misses each one a little.

Watch this chapter

NOTES

## Four rooms

**Baptist.** Usually “this bypasses the local church and its ordained oversight,” or “where’s the invitation?” It runs under the church’s blessing and the leader goes first. Discovery does not eliminate the decision to follow Jesus — it relocates it, from an altar to a kitchen table.

**Church of Christ.** The instinct is book, chapter and verse, so the sharper worry is who may lead — and, running opposite most traditions, the fear that discovery *delays* baptism. It reaches the water quickly, because the believer meets the text unfiltered.

**Catholic.** In Honduras the sheep-stealing suspicion has real history behind it. The line that works is the plainest one: **we invite people to the Bible, not to church.** Never open with a critique of Marian devotion, and reach for the DHH or the Biblia Latinoamérica.

**Pentecostal.** "You're limiting the Spirit." The honest turn: trusting a brand-new believer to be taught by the Spirit through an open Bible, with no professional in the room, may be the most charismatic claim in the method.

### What this chapter does not answer

Gender roles in mixed groups are not settled here. Every congregation carries its own convictions, and this class defers to them rather than ruling from outside.

## Reflect and Discuss

1. **Whose objection is next? Write their tradition, and the question in the words they would actually use.**

2. **Now write your answer using their tradition's language rather than ours. Cross out every phrase that is our vocabulary.**

3. **"I will talk with ____ using their own tradition's language, on ____."**

— DISCOVERY BIBLE STUDY

CoMission

# God prepares both ends

Acts 10:9-33

## 1 Eat

Read the passage slowly, read it again, then retell it in your own words. If you can't retell it, read it once more.

☐ Read ☐ Reread ☐ Retell

## 2 Digest

Answer from what the passage actually says — stay in the text.

1. **What does this passage show me about God?**

   *What is God doing with Cornelius and with Peter at the same time?*

2. **What does it show me about people — and about myself?**

   *Who have you quietly written off as too far from God to be ready?*

3. **What will I obey this week? (a concrete step, with a day)**

   *What line — culture, class, or comfort — will you cross this week, trusting that God has gone ahead of you?*

4. **Who will I tell?**

   *Whose house, like Cornelius', might already be gathered and waiting — and how will you find out?*

## 3 Grow

Growth is God's part, not yours. Do the cycle faithfully and trust Him to give the growth (1 Corinthians 3:6–7).

## ✦ Pray

> *Lord, you were speaking to Cornelius before Peter ever arrived. Thank you that you prepare hearts before you send me; help me go without calling anyone unclean.*

This study online

# Avoid arguing; share stories

> REMEMBER
> Avoid arguing; share stories.

**HOW TO DELIVER ALL NINE ANSWERS**

A class that pretended to have no remaining seams would be easier to sell and harder to believe. The unresolved parts are the proof this is not a sales pitch.

| | |
|---|---|
| 1. Story over argument | A won argument rarely changes a heart. A story almost always opens a door an argument would have slammed shut. |
| 2. Confession, not accusation | "I used to think the same thing" travels further than "here's why you're mistaken." You are still in the untraining too. |
| 3. Assume they are protecting something | A church they love, a doctrine that cost someone dearly, a flock they feel responsible for. Treat the question that way and it changes shape before you answer. |
| 4. Name what is unresolved | Depth for mature believers is genuinely contested. Memorization is only partly addressed. Worship engagement grows elsewhere, in the gathered church. |

You now have nine answers. You could walk into the next hard conversation and win it. Please don't.

## The discipline underneath every answer

**Avoid arguing; share stories.** That has been the real method the whole time. Not because the arguments are unsound — you have earned the right to make them. But a won argument rarely changes a heart, and a story almost always opens a door an argument would have shut.

Deliver every one of these as confession, never as accusation. "I used to think the same thing" travels further than "here's why you're mistaken."

Watch this chapter

NOTES

The objector across the table is almost never foolish. Most of the time they are protecting something worth protecting — a church they love, a doctrine that cost someone dearly, a flock they feel responsible for.

### Say what is still unresolved

A class that only concedes small, safe weaknesses is not conceding anything. So here, at the end, the real ones.

Depth for mature believers remains contested; not everyone agrees the two-goals answer settles it. Memorization is only partly addressed — the retell gate helps and is not a substitute. Worship is partial too: gratitude and prayer happen, but the fuller expression grows in the gathered church.

### Why naming the gaps is the point

If every answer in the last nine chapters had come out perfectly clean, a careful listener would rightly wonder what you were hiding.

The unresolved parts are not a weakness in this teaching. They are the proof it is not a sales pitch.

## Reflect and Discuss

1. **Write the one story from your own group — a person, a passage, a change you watched — that you could tell instead of arguing.**

2. **Which of the three unresolved parts will you name first, and to whom? Write the sentence you will use.**

3. **"I will tell ____ that story instead of arguing, on ____."**

NOTES

— DISCOVERY BIBLE STUDY

CoMission

# “Tell them what the Lord has done”

Mark 5:18-20

## 1 Eat

Read the passage slowly, read it again, then retell it in your own words. If you can't retell it, read it once more.

☐ Read ☐ Reread ☐ Retell

## 2 Digest

Answer from what the passage actually says — stay in the text.

1. **What does this passage show me about God?**

   *What does the freed man ask for, and what does Jesus send him to do instead?*

2. **What does it show me about people — and about myself?**

   *What has the Lord done for you that your family and friends have never heard?*

3. **What will I obey this week? (a concrete step, with a day)**

   *Will you write out this week, in a few sentences you can say aloud, what the Lord has done for you?*

4. **Who will I tell?**

   *Who in your own home or town will hear it first, and when will you tell them?*

## 3 Grow

Growth is God's part, not yours. Do the cycle faithfully and trust Him to give the growth (1 Corinthians 3:6–7).

## ✦ Pray

> *Jesus, you have done great things for me and had mercy on me. Send me home to tell my own people, even when I would rather stay with you.*

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