CoMission

LEADER BOOK

DBS Anywhere

Change the setting. Never change the method.

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

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The one rule

REMEMBER

> Change the setting. Never change the method.

WHAT NEVER MOVES

Change the room, the language, the hour, the number of people, even how the passage gets read aloud. Do not touch those four.

1. The open Bible	At the centre of the circle. Read twice and told back in somebody's own words before anyone discusses it.
2. The same questions	The same handful of honest questions, asked in order, never answered by you.
3. A real "I will"	A commitment that starts with "I will," not "we should."
4. One name	The person you are going to tell. Not a category, not a hope — a name.

FOR THE FACILITATOR

Time 30 minutes

Before the session Name the thing you personally protect, and be ready to say it first. Every facilitator has one, and a leader who claims not to will not be believed.

Watch for

- The rule being heard as "anything goes". Chapter 10 is the floor and it is ten chapters away — say now that there is one, and that it is coming.
- Somebody defending a preference as a principle. The test is one question, and it is worth asking out loud, gently, every time it comes up.

Note

1. A place they already go. This book is not about starting a new ministry; it is about the room they will be in on Thursday anyway.
2. The second half is the exercise. A chair is culture. A printed handout is culture. Reading the story aloud twice is not.
3. Without the thing they just named. That subtraction is what makes this a real experiment rather than a good intention.

This session sets the rule the whole book runs on, and it fails in one of two directions: a room that hears permission for anything, or a room that defends its furniture.

Say what you protect, first

Every facilitator protects something — a certain hour, a certain room, printed sheets, the person who always reads.

Name yours out loud before you ask anybody else to. A leader who says “I did not think a study counted unless everyone had the passage in front of them on paper” gives the room permission to be honest about theirs, and the second exercise fills with real material instead of safe examples.

Run the test out loud, on real answers

The question — essential, or merely our culture? — is easy to agree with and hard to apply to your own habit.

So apply it in the room, gently, to two or three of the things people wrote. Somebody will defend a preference as a principle, and it is nearly always sincere: they have watched the thing help. Ask what it would cost the group to run once without it. That is a smaller question than whether they are right, and it is the one the exercise is actually asking.

The rule is not “anything goes”

Somebody will hear the one rule as permission to remove whatever is inconvenient, and by chapter 6 that becomes a study with no obedience step in it.

Cut it off now. Say that there is a floor, that chapter 10 is entirely about where it is, and that the four things in the panel do not move in any of the nine settings coming. It costs thirty seconds and saves the whole book.

This book assumes paper is all you have

Say this once, in session one, because it explains the shape of what they are holding.

Chapter 3 is for rooms where nobody reads well. Chapter 7 is for places people cannot leave. Those are exactly the settings where a reader has no signal and no video, so both editions of this book were written to work alone, on paper, with nothing else. If somebody in your group has the class videos, good. Nobody needs them to run any chapter in here.

Watch this chapter

NOTES

Collect a place, not a plan

The first exercise asks for somewhere they already go, and rooms answer with somewhere they could imagine going.

Insist on the ordinary one — the shift, the thread, the table, the waiting room they will be in this week regardless. This whole book is about rooms people are already standing in, and a group that leaves session one with a hypothetical setting will spend nine chapters designing for it.

What the passage is doing here

Philippians 2:5-11 is bound in after this — the one with every right to be served, emptying himself instead.

The group will find the argument without help. What is worth noticing is the direction: he did not ask the world to come up to him. That is the whole of what this book asks of a facilitator, decided before any of us existed.

Reflect and Discuss

1. **Name one place you already go where you have quietly assumed the method would not work.**

2. **Name one piece of "how we have always done it" you have been protecting there. Then answer: is it essential to following Jesus, or is it merely our culture?**

3. **"I will try the method, without that one thing, with ____, on ____."**

— DISCOVERY BIBLE STUDY

CoMission

The shame of the cross, the name above all

Philippians 2:5-11

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?**

   Follow the movement of the passage — how far down does Jesus go, and how high does the Father exalt him in response?

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

   The cross was the most shameful death the empire had; what does it mean to you that God's greatest honor came through it?

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

   Where will you choose the downward path — letting go of status or the last word — in one relationship this week?

4. **Who will I tell?**

   Who could you tell that the name above every name belongs to the one who embraced shame for 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 let go of the highest honor and went down to the most shameful death a man could die — for me. I bow my knee now and confess with my tongue that you are Lord.*

This study online

On WhatsApp

REMEMBER

A voice note is not a summary.

TWO SHAPES, ONE METHOD

Nothing here picks a shape for you. What never changes is what happens inside either one: the text at the centre, the same questions, the same commitment to obey and tell somebody.

1. Live call	Same circle, same order, a screen in between. Choose it if that is the shape your group will actually keep showing up for.
2. Asynchronous thread	The passage goes out Monday and the group works it across the week, a little each day.
3. The gate people skip	The retell. Typing "it is about the prodigal son, good lesson on forgiveness" is a summary — and often copied from whoever answered first.
4. Ask for a voice note	Spoken in their own words, as if telling a friend who had never heard it. It also quietly includes the person who reads slowly.

FOR THE FACILITATOR

Time 30 minutes

Before the session Have run one yourself, and know what went wrong. A leader teaching this from theory will not have an answer when somebody asks what to do about the person who never replies.

Watch for

- Typed retells being accepted because they are easier to collect. That is the one thing on a screen that cannot be allowed to slide.
- Groups that grow too big because adding a number costs nothing. A screen punishes length and size in a way a living room does not.

Note

1. Their people, not the better format. A thread that runs beats a call nobody joins.
2. The exact words, written out. "Send me a voice note telling the story like you would tell a friend" is the message; "please retell it" gets typed summaries.
3. One person. A thread of twelve started cold is a broadcast; two people is a study.

This session is mostly one discipline held against constant, reasonable pressure to let it go.

The typed retell is the whole battle

Everything else in this chapter is adjustment. This one thing is the method.

Say plainly why: a typed summary can be produced without holding the story, and it can be copied from the person who answered first — both of which end the discovery while looking like participation. A voice note cannot be either.

Expect the objection that some people will not send voice notes. Some will not, at first. Ask for it anyway and send yours first; in most groups the resistance is about being heard, not about the format, and it goes away in about two weeks.

Let them pick the shape you would not

The first exercise is not a trick question with a right answer. A thread that runs beats a call nobody joins, and the reverse is equally true.

Push only on the reason. “A thread, because two of them work nights and would never make a fixed hour” is a decision about people. “A call, because it feels more like a real study” is a decision about the leader’s comfort, and it is worth asking about gently.

Watch the size

On a screen, adding somebody costs nothing, so groups grow until nobody speaks.

Say the number out loud — small, and smaller than a living-room group. And keep the week’s passage short, because a screen punishes length in a way a room does not: people who would sit through a long story in person stop reading a long thread by Wednesday.

Give the silence back on purpose

On a call, the silence after a hard question feels like a technical fault, and somebody always fills it.

Watch this chapter

NOTES

Tell the group in advance that you are going to count, and then count — seven seconds, ten if you can bear it. Naming it beforehand is what makes it possible on a screen, because otherwise three people start talking at once to rescue you.

Answer the person who never replies

Somebody will ask what to do about the member who reads every message and never posts, and it is the most common real failure of a thread.

The answer is not more prompting in the group. It is one private message asking for their voice note directly, which nearly always works, because silence in a thread is usually about being heard by twelve people rather than about unwillingness. If it happens twice more, the honest read is that the thread is the wrong shape for that person, and a five-minute call on their own is not a downgrade.

What the passage is doing here

Romans 10:8-13 is bound in after this: the word is near you, in your mouth and in your heart — and faith arrives by hearing.

In your mouth. Let the group sit with that in a chapter about a device that would much rather have your typing.

Reflect and Discuss

1. **Live call or thread? Write which, and the honest reason — which one will your people actually keep showing up for?**

2. How will you ask for the retell so it stays spoken? Write the exact message you will send.

3. "I will start a WhatsApp study with ____, on ____." Someone you would normally only text.

CoMission

Confess Jesus as Lord

Romans 10:8-13

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, I confess that you are Lord, and I believe God raised you from the dead. Thank you for saving me.*

This study online

When no one reads well

REMEMBER

> Read it, tell it — nobody has to be a reader to belong.

BUILT FOR THE EAR

A person who has never held a book comfortably can still carry a story once they have heard it twice. You do not have to build a ramp. It is already there.

1. The method is already oral	Read aloud twice, then the group tells the story back together before anyone discusses it. That second step is where the study happens.
2. Sin señalar a nadie	Without singling anyone out. Never ask somebody to read aloud without asking privately first, and never go around the circle taking turns.
3. A recording can read	If nobody reads comfortably, an audio Bible or a voice recording on a phone can carry the passage. It replaces the reader, never the group.
4. Choose whole stories	Short, self-contained narrative with a beginning and an end — not long teaching sections that are hard to hold in the ear.

FOR THE FACILITATOR

Time 30 minutes

Before the session Know how to play an audio Bible on the kind of phone your people actually carry, and be able to do it in front of them. Explaining that it exists is not the same as showing it working.

Watch for

- Kindness that singles somebody out. "We will skip you, Don Marcos" protects nobody and announces everything.
- A room that assumes this chapter is about somebody else. Most groups have a slow reader nobody has identified, and the point is a format that never requires anybody to declare themselves.

Note

1. Decided in advance is the whole point. Going around the circle is the failure this chapter exists to prevent, and it happens by default when nobody decided.
2. A story, not a topic. If they cannot say how it begins and ends, it is a passage rather than a story.
3. A date. This chapter is often the one somebody has needed for years without knowing it existed.

This is the chapter most likely to be read as being about somebody else's group, and the one most likely to be quietly needed in the room you are standing in.

Assume there is a slow reader present

There usually is, and nobody knows who.

That is the argument for the whole chapter: the point is not to accommodate a person you have identified, it is to run a format that never requires anybody to identify themselves. Say it in those terms. A room that thinks this is charity for one member will implement it as charity; a room that understands it as the default will implement it as the default.

Kindness that points is still pointing

The instinct of a warm facilitator is to protect the struggling reader out loud — we will skip you, you do not have to, I will read yours.

Every one of those announces the thing it means to hide. Name that plainly, once, because it is well-meant and nearly universal, and because the alternative is free: never go round the circle, always ask for a volunteer, and ask anybody privately before you ask them publicly.

Show the recording working

Do not describe an audio Bible. Play one, from the kind of phone your people actually carry, in the session.

Half the room does not know it exists and the other half assumes it needs data they do not have. Two minutes of demonstration answers both, and turns a suggestion into something somebody will do on Thursday.

Guard the retell from being rescued

When a group is finding the story hard, the pressure to help is enormous, and help is what ruins it.

Let it be slow. Let the third attempt happen. What you must not do is supply the missing part — the moment you do, the group learns that if they wait, the story will be told to them, and you have replaced the method with yourself.

Watch this chapter

NOTES

Story, not passage

The second exercise collects references — a chapter number, a section heading — rather than stories.

Ask them to say how it begins and how it ends, out loud. If they cannot, it is a passage and not a story, and it will not survive being carried in the ear. This is the one preparation decision that matters most in a room like this, and it is made days before anybody arrives.

What the passage is doing here

Acts 8:26-40 is bound in after this. Philip runs up, hears the man reading, and asks a question — *do you understand what you are reading?*

He did not hand him a study guide. He sat down beside him and talked the story through, and by the end the man is asking for baptism himself. That is this chapter, and most of the method, in one page.

Reflect and Discuss

1. For your next study: who reads, or will you play a recording? Decide now, before the room, so nobody is caught off guard.

2. Name one short, complete story you will use. Not a long passage — a story with a beginning and an end.

3. "I will lead this story with ____, on ____."

— DISCOVERY BIBLE STUDY

CoMission

Philip and the Ethiopian

Acts 8:26-40

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 does God direct Philip, and what does Philip do with the Scripture the man is already reading?

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

   When has God set up a conversation for you that you almost missed?

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

   How will you put yourself this week where you can hear God's 'go' — and go at once?

4. **Who will I tell?**

   Who around you is already asking questions, and when will you offer to open the Scriptures with 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

> *God, like Philip, help me get up and go when you say go. Put me beside someone who is already reading and asking, and give me words to tell the good news about Jesus.*

This study online

Teenagers

REMEMBER

> If you can ask a question, you can lead.

HAND OVER THE CHAIR

Shorter passages than you would use with adults, more silence than is comfortable — count to ten before you rescue it — and absolutely no performance.

1. The pattern to notice	The teenagers are attentive, and every week they are watching somebody else do the thing instead of doing it themselves.
2. The whole qualification	Not if you can teach. Not if you have read the whole Bible. Can you ask "what does this show us about God" and then wait?
3. Hand over one part first	Somebody reads. Somebody retells. Somebody asks the first question. Within a few sessions, one of them runs the whole thing from a card.
4. Model at the floor	Too polished and the lesson they take is "I could never do that." People reproduce only what they have seen and believe they could do.

FOR THE FACILITATOR

Time 30 minutes

Before the session Count what you actually did in your last session — every element, honestly. Bring the number; it is more persuasive than the argument.

Watch for

- Hesitation dressed as protection. We hand teenagers car keys and jobs, then hesitate over four questions and a Bible.
- A handover that is really a rehearsal. If the teenager has to run it past you first, they are performing rather than facilitating.

Note

1. The list first, circles second. Most leaders are surprised how much of the session is theirs, and the circling is nearly always most of it.
2. A name and a part. "I should involve the youth more" is what this exercise exists to prevent.
3. Both dates. The second one is the real one, and it should be inside two months.

This chapter is not really about teenagers. It is about a leader discovering how much of the session belongs to him, and youth group is simply where that is easiest to see and cheapest to fix.

Count your own session first

Bring the number. Everything you did last week, element by element: opened, prayed, read, asked all four, answered two of them, closed.

An argument about handing things over is resistible. A leader saying “I did nine of the eleven things in the room, and I did not notice” is not, and it makes the first exercise honest before anybody starts writing.

Circle generously

Rooms circle two items and stop, because handing over feels like risk.

Push. Which of those could a fifteen-year-old do badly and have it still be a real study? That is the actual test, and the answer is nearly all of them. The study survives a clumsy retell and an awkward silence; it does not survive being performed at.

A handover that has to be approved is not a handover

Watch for the plan where the teenager prepares and then runs it past you before the session.

That is rehearsal, and it teaches exactly what this chapter is trying to unteach — that leading is a thing you have to be qualified for by an adult. Give them the card, tell them what the four questions are, and sit in the circle. If it goes badly, it goes badly in a room where that costs nothing.

Say what “no performance” costs the leader

The hardest part of this chapter for a gifted youth leader is that the session will get worse before it gets better.

Name it in advance. A session run by a nervous fifteen-year-old is less polished than yours and produces more disciples, because everybody watching has just learned that the bar is reachable. If you cannot bear one mediocre evening, the chapter cannot be done.

Watch this chapter

NOTES

The card is the whole handover kit

Somebody will ask what the teenager actually needs in order to run a session, and the honest answer is smaller than they expect.

One card: the passage reference, the four questions in order, and two reminders — ask the retell before any discussion, and count to ten before rescuing a silence. That is it. No preparation, no notes, no outline of what the passage means. Make the card in the session, out loud, so the room watches how little it takes; the shortness of it is most of the argument.

What the passage is doing here

Philippians 4:4-9 is bound in after this, and the line that matters is the last one: whatever you learned, received, heard **or saw in me**, put it into practice.

Paul did not ask them to admire what he knew. He asked them to do what they had watched him do — which is the whole job description of a youth leader, written before youth groups existed.

Reflect and Discuss

1. **List everything you personally do in a session — open, read, ask, fill silences. Then circle the ones a fifteen-year-old could do next week.**

2. **Name one teenager and the one part you will hand them first.**

3. **"I will hand ____ the ____ part, on ____." And the date they run the whole session.**

DISCOVERY BIBLE STUDY

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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

Around your own table

> REMEMBER
> At home, on the road, lying down, rising up — ordinary moments, not special ones.

THE PATTERN WAS ALWAYS THE TABLE

Somebody spills the milk before the Bible is open and you wonder whether this counts. It counts. It may be the most reproducible version of this method you will ever lead.

1. Deuteronomy 6	Speak of them when you sit at home, when you walk along the road, when you lie down and when you rise. Ordinary moments.
2. You already have everything	Not a lesson plan. The Word, a few honest questions, and the willingness to let your children talk more than you do.
3. Let the youngest go first	Adults summarize and skip to the point. A child remembers the donkey, the coins, the smell of the pigsty.
4. Small enough for one meal	Some nights there is room for one short story and one question. That is not the plan failing — it is the plan at tonight's size.

FOR THE FACILITATOR

Time 25 minutes

Before the session Bring one honest account of a family study that went badly — the interruptions, the child under the table — and what you did about it. Parents will not believe a tidy version.

Watch for

- Parents measuring against a devotional ideal nobody has ever achieved. Five minutes with one question is the plan, not the compromise.
- A father who runs it as a lesson. The children talking more than the parent is the whole distinctive here, and it is the hardest part for anybody used to leading.

Note

1. Already happens is the requirement. A new weekly family devotion is a plan; the meal they already eat is a habit.
2. Most parents have never tried it and are surprised. Ask two who have to say what happened.
3. This week. A table study postponed to a better season is postponed permanently.

The obstacle in this chapter is not disagreement. It is a picture of family devotions that nobody in the room has ever managed, held quietly against themselves.

Watch this chapter

Tell a bad one

Open with a family study of yours that went badly. The interruption, the child under the table, the night you gave up four minutes in.

Parents do not need to be persuaded that this is good; they need to be released from the version they think they are failing at. A specific mess, told by the person teaching, does that in ninety seconds and nothing else does.

Five minutes is the plan

Say the small number out loud and mean it: one short story, one question, done.

Otherwise every parent hears “family devotions” and mentally schedules something that will happen twice. The chapter’s claim is not that a short study is acceptable — it is that a short study at the table your family already sits at is the most reproducible thing in this entire book.

The moment must already exist

The first exercise asks for a moment that already happens without being scheduled — the meal, the car, the bedtime.

Rooms invent a new slot instead, and the new slot is the thing that fails. Deuteronomy 6 does not describe an appointment; it describes the times of day a family already shares. Push people back to one they cannot avoid having.

Watch the father who teaches

The commonest failure at a table is a parent running a small lecture, and it is well-meant: this is their child, and they know the answer.

Name it directly, because it is the same failure as everywhere else in the book and it hurts more here. The children talking more than the parent is the whole distinctive. If a father cannot bear to leave a wrong answer alone for one evening, the table becomes a classroom with worse chairs.

Youngest first surprises people

Most parents have never tried it. Ask, at the end, whether anybody has, and let them tell it.

NOTES

What they usually report is that the story came back longer and stranger than they expected, with details the adults had trimmed away years ago. That is the argument, and it lands better from a parent than from you.

The interruptions are not the enemy

Parents treat the spilled milk as the thing that ruined the study, and it is worth saying plainly that it did not.

A child who wanders off and comes back has still heard the story twice. The obedience question asked over dishes still gets answered. What actually ends a table study is not chaos — it is a parent who decides that a chaotic one does not count and stops holding it.

What the passage is doing here

Deuteronomy 6:1-9 is bound in after this — the Shema, the passage this chapter is built on.

Notice with the group that there is no class in it anywhere. The original strategy was ordinary life, repeated, which is exactly what a table study is trying to recover.

Reflect and Discuss

1. **Which ordinary moment already exists in your week — a meal, a car ride, bedtime? Write the one that already happens without being scheduled.**

2. **Who is the youngest at your table, and what would change if they retold the story before anyone else?**

3. **"I will open one short story at ____, on ____." Choose a night this week.**

— DISCOVERY BIBLE STUDY

CoMission

Teach these words to your children

Deuteronomy 6:1-9

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?**

   When and where does God say his words should be talked about?

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

   Who talked with you about God when you were growing up — or who didn't — and how did that shape you?

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

   In what ordinary moment this week — a meal, a drive, bedtime — could you speak of God with someone in your home?

4. **Who will I tell?**

   Who — a child, a grandchild, a new believer — could you begin sharing God's words with?

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, write your words on my heart first, so that they overflow naturally into my home — at the table, on the road, at bedtime.*

This study online

At work

> REMEMBER
> Saying "no pressure" out loud does not make it true.

BORROW THE SCRIPT, SHRINK THE ASK

This is the same sin compromiso the whole method runs on, applied to the one setting where saying it is not enough to make it true.

1. The invitation	"A few of us read one short Bible story on our lunch break and talk about it. No class, no church. Want to try it once? If it is not for you, no problem at all."
2. Fixed and easy to decline	A fixed time, a fixed length, and an easy no. Say nothing about attendance and nothing about your church — you are inviting them to a story, not a membership.
3. Where power changes the rules	Pressure lives in the org chart whether you mention it or not. So the protection has to be structural, not verbal.
4. The structural rules	Never invite your own direct reports. Never use company time without consent that genuinely costs nothing to decline. Let a peer invite anyone below you.

FOR THE FACILITATOR

Time 30 minutes

Before the session Know your own org chart honestly, including the influence that is not on it. If you supervise nobody, say so — and say who you would not invite anyway, and why.

Watch for

- Somebody deciding their workplace is different because everybody is friendly. Friendliness does not remove the chart.
- A study that quietly becomes a company activity. If it is on company time and the boss is there, declining stopped being free.

Note

1. The crossing out is the exercise. Almost every first draft contains a sentence about the church, and it is the sentence that turns a story into a recruitment.
2. In effect matters as much as directly. The person who trains new staff has power over them whatever the chart says.
3. Lingering is the signal, not enthusiasm. A person who asks one real question is worth more than one who says the whole idea sounds great.

Every other chapter in this book adapts the setting. This one restricts the leader, and that is a different kind of session.

Watch this chapter

Make the org chart concrete

The second exercise is the one that does the work, and it only works with names.

Ask for the list, including the influence that is not on the chart — the person who trains new staff, the one who assigns shifts, the one whose word decides who gets the good route. Those relationships carry power the chart does not show, and the rule applies to all of them.

“My workplace is different”

Somebody will say their team is friendly, informal, family. They are usually telling the truth about the atmosphere and missing the point about the structure.

The answer is not to argue about their workplace. Ask what it would cost the newest employee to say no to their supervisor’s invitation — not what it should cost, what it would. That question is answerable and it answers itself.

Cross out the church sentence

Nearly every drafted invitation contains one line about the church, or about this being something that could continue.

Read one aloud and cross it yourself. It is always well-meant and it always converts a story into a recruitment, which is exactly what a coworker is braced for. What survives is shorter, warmer, and easier to say.

Lingering, not enthusiasm

The third exercise collects the enthusiastic colleague, who is often the wrong person.

The signal is somebody who asked a real question, stayed a moment after, brought something up unprompted. Enthusiasm about the idea is cheap; lingering costs something, and it is what Jesus told his people to watch for.

Protect the easy no

A study that becomes a company activity has failed even if it is well attended.

NOTES

If it drifts onto company time with a manager present, declining is no longer free, and the person who quietly does not want to be there stops being able to say so. Say that the shape is what protects people, and that it has to be protected on purpose after the first month too.

If you supervise nobody, the chapter still applies

Half the room does not manage anyone and will quietly file this chapter as somebody else's problem.

Point out the other power that exists at work: seniority, tenure, being the one everybody likes, being the person who decides who covers a shift. None of it is on a chart and all of it makes a no expensive. The test is the same — what would it cost this person to decline? — and it has an answer for everyone in the room.

What the passage is doing here

Luke 10:1-11 is bound in after this — sent out two by two, told to stay where they are received and not to move from house to house.

The instruction assumes some houses will not receive them, and treats that as ordinary rather than as failure. In a workplace, that is the whole permission structure this chapter is built on.

Reflect and Discuss

1. **Write your invitation in the words you would actually say. Then cross out anything about your church, attendance, or how long it might continue.**

2. Who at work reports to you, directly or in effect? Write the names. Those are the people you do not invite.

3. Who has lingered — asked a question, stayed after, brought something up unprompted? Name one, and the day you will ask.

— DISCOVERY BIBLE STUDY

CoMission

Sent out two by two: the person of peace

Luke 10:1-11

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 does Jesus send the seventy-two, and what kind of person are they to look for in each town?

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

   What fears keep you from going out like a lamb among wolves?

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

   Who will you pair up with this week, and which home or place will you visit together?

4. **Who will I tell?**

   Who might be your person of peace — someone who welcomes you — and how will you find out 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, you still send workers ahead of you. Send me out, and lead me to the person of peace you have already prepared.*

This study online

Where people can't leave

REMEMBER

> The moment help becomes leverage, it stops being help.

BUILT FOR INSTABILITY, ON PURPOSE

Service stays completely unconditional, every time, for everyone, whether they attend once or never.

1. Design for one session	Design every session as if it is the only one that group will get, because for some of them it is. Membership turns over fast.
2. The shape that survives	A short, self-contained story. The same four honest questions. One obedience step small enough to try before tomorrow.
3. Consent is fragile here	A patient waiting for care, a resident of a shelter, somebody in a programme they did not choose, somebody incarcerated — none of them can freely walk away.
4. The absolute rule	Nothing anyone receives — care, a bed, a meal, a good word in a file — can ever depend on whether they come or say yes to anything spiritual.

FOR THE FACILITATOR

Time 35 minutes

Before the session Know the rules of the place you serve — who may be present, what may be handed out, who owns the relationship with the institution. Guessing costs somebody else their access.

Watch for

- A curriculum with sessions that build on each other. In a place with turnover, that quietly excludes everyone who arrived this week.
- Anybody treating the consent rule as caution rather than as the point. In a place people cannot leave, it is the difference between service and coercion.

Note

1. The shortest end. A group designed for the person who stays six weeks fails the person who is discharged on Thursday.
2. How they would KNOW is the exercise. Intending it is not the same as it being visible from where they are standing.
3. Complete and self-contained. If it needs last week to make sense, it was not built for this room.

This is the chapter where getting it wrong harms somebody, and the room needs to feel that without becoming too frightened to serve.

Turnover is the design brief

Start with the second half of the first exercise. Not how long people usually stay — the shortest realistic stay.

Everything else follows from that number. A group designed for the six-week resident is a group that quietly excludes the person discharged on Thursday, and in most of these places that person is a large fraction of the room. Designing for the shortest stay costs the long-stayers nothing; they simply get another complete study.

Kill the curriculum instinct

Somebody will want a series, because a series feels like real discipleship.

Ask what happens to the woman who arrives at session four. In a stable room that is an inconvenience; here it is exclusion, every week, structurally. Complete and self-contained is not a lesser form of the method — in this setting it is the only honest one.

"How would they know?" is the whole consent exercise

The second exercise gets answered with intentions: of course the meal does not depend on attending.

Push to visibility. How would a man in that queue *know* that? Who told him, in what words, and does the person handing out the food say the same thing? A rule everyone in the organisation intends and nobody has ever said out loud is not protecting anybody who is standing there wondering.

Say why this is the point, not caution

If the room hears the consent rule as legal caution, it will be observed carelessly the first time somebody is enthusiastic.

Say it as what it is. Where people cannot leave, the ordinary safeguards are gone: no one can vote with their feet, and a polite yes may cost nothing to give and everything to withhold. Unconditional service is what keeps this from being coercion wearing a friendly face — which is not a legal risk, it is the thing itself.

Watch this chapter

NOTES

Know the institution's rules before you teach them

You cannot answer what may be handed out, who may be present, or who holds the relationship with the place — and guessing costs somebody else their access.

Find out before the session, and if you do not know, say so and tell them who to ask. A group that starts against the rules of a clinic can close the door for every person who comes after them.

What the passage is doing here

Matthew 10:16-31 is bound in after this: sheep among wolves, shrewd as serpents and innocent as doves.

Both halves, in one sentence, given to people being sent somewhere genuinely risky. Neither shrewdness alone nor innocence alone would have been enough, which is exactly the balance this chapter asks for.

Reflect and Discuss

1. How long does somebody stay where you serve? Write the honest range, then design for the shortest end of it.

2. What do the people you serve receive from you or your organisation? For each one, write how they would know it does not depend on attending.

3. "I will run one complete, self-contained study at ____, on ____."

— DISCOVERY BIBLE STUDY

CoMission

Prepared for opposition

Matthew 10:16-31

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?**

   What kinds of opposition does Jesus predict, and what reasons does he give not to be afraid?

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

   What opposition or criticism have you faced for following Jesus, and how did you respond?

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

   How will you prepare the people you lead this week for opposition, instead of promising them comfort?

4. **Who will I tell?**

   Whom who is suffering for their faith will you encourage this week — and what from this passage will you share with 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

> *Father, you send us out like sheep among wolves. When opposition comes, keep me from fear, teach me to trust your Spirit for words, and help me prepare those I lead for the same.*

This study online

A room of mixed traditions

REMEMBER

Where do you see that in this passage?

SAFE BECAUSE NOBODY IS BEING CONVERTED TO A SIDE

Somebody leans on a saint, somebody on an experience, somebody on a denomination's teaching. The question is never a correction of the person — only an honest ask about the text in front of everyone.

1. Say it out loud, first	At the very first meeting, before the Bible opens: people here come from different churches, and this group is not going to settle those differences.
2. The passage says what it says	One sentence, spoken warmly at the start, does more good than an hour of careful diplomacy later.
3. One question referees	"Where do you see that in this passage?" belongs to the whole group, not to you, and applies the same way to every tradition in the room.
4. What the text does not say	It quietly stops being said. Nobody has to lose an argument for that to happen.

FOR THE FACILITATOR

Time 30 minutes

Before the session Know your own reflex. Every facilitator has one tradition they find hardest to leave uncorrected, and knowing which is what keeps you from refereeing without noticing.

Watch for

- Smoothing over differences before anyone notices them. That is not the job either — the job is smaller and safer than both instincts.
- The guardrail question used as a weapon. Said to win, it is a correction wearing a question mark, and the room hears the difference immediately.

Note

1. Warm and short. A sentence that sounds like a legal disclaimer teaches the room that the differences are dangerous.
2. The second half is what makes this usable. Rehearsing the question in the specific moment is what lets somebody say it kindly under pressure.
3. The story, not the fault line. Opening on the disputed thing to get it over with is the commonest mistake here.

The two instincts in this room — smooth everything over, or brace for the collision — are both attempts to manage the differences. The chapter's answer is that you are not the one managing them.

Watch this chapter

Rehearse the sentence, out loud

The first exercise fails as writing. Have three people say their opening sentence aloud, and listen to the tone rather than the words.

Said warmly it sounds like hospitality. Said carefully it sounds like a disclaimer, and a room that hears a disclaimer learns in the first minute that the differences are dangerous — which is exactly what the sentence exists to prevent. Most first attempts are too careful; ask them to say it again the way they would tell a friend what the evening is.

The guardrail can be a weapon

Where do you see that in this passage? asked to genuinely wonder is the whole method. The same words asked to win are a correction with a question mark on the end, and everybody in the circle can hear which one it was.

Demonstrate both, badly and well, in the session. It takes a minute and it is the only reliable way to teach the difference.

Know your own reflex

Every facilitator finds one tradition hardest to leave uncorrected — and it is usually the one nearest their own, not the one furthest away.

Ask people to name theirs privately. A leader who knows he tightens when the Pentecostal cousin describes a dream will notice himself doing it; one who has never thought about it will simply referee and call it teaching.

Open on Jesus, not the fault line

The third exercise is where rooms make the classic mistake: choosing the disputed passage first to get it over with.

Do not. Choose a story about Jesus that everybody in the room can enter, and let the group learn how the guardrail works on easy ground. The fault line will arrive on its own in a month, and by then the question will already belong to everybody.

The sentence is said once, and then kept

Somebody will ask whether to repeat the opening promise at every meeting, and the answer is no — but it has to be kept, which is harder.

NOTES

It is kept by what you do the first time somebody's tradition surfaces. If the guardrail question gets asked then, exactly as it would be asked of anybody, the promise is proved and nobody needs it repeated. If you let one comment pass and correct another, the sentence was a formality and the room learns that in one evening.

What the passage is doing here

John 4:19-26 is bound in after this — a woman raising the oldest denominational dispute she has, and Jesus refusing to settle it on her terms.

He does not tell her she is wrong about the mountain. He moves the conversation to what the Father is actually seeking, and she ends up talking about the Messiah. That is the referee's job, done by somebody who could have won the argument.

Reflect and Discuss

1. **Write the sentence you will say at the first meeting, in the words you would actually use.**

2. **Which difference are you most afraid will surface? Write it, then write what the guardrail question would sound like in that moment.**

3. **Choose the story you will open with — one that is about Jesus rather than about the fault line.**

CoMission

Worship

John 4:19-26

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 say true worship is, and who is the Father seeking?

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

   What does your worship depend on — place, feeling, or God himself?

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

   How will you worship God in spirit and truth this week, beyond a gathering?

4. **Who will I tell?**

   Who could you invite to worship God 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

> *Father, you are seeking worshipers who worship in spirit and truth. Help me worship you honestly, with my whole life.*

This study online

Rural and urban Honduras

REMEMBER

> The harvest was never small. The workers were.

WORDS THAT SOUND LIKE HOME

None of this changes what happens in the group. It only changes whether the person hearing about it recognises their own language or somebody else's.

1. Not facilitador	Say el que ayuda con preguntas — the one who helps with questions. Facilitador sounds like a title from a seminar nobody in the room has attended.
2. Not "it reproduces"	Say se riega como semilla — it spreads like seed. Reproduction is a word borrowed from a lab, not a field.
3. La cosecha, not la mies	With laypeople, use the harvest word people actually say. La mies is the older biblical word most people no longer use in ordinary speech.
4. What clears the filter	Economic pressure sorts anything needing money, materials or a building into "that is for the rich churches". This method needs none of them.

FOR THE FACILITATOR

Time 30 minutes

Before the session Have one local story ready that you witnessed yourself, and be able to tell it in two minutes without naming anybody who did not agree to be named.

Watch for

- Treating the vocabulary as decoration. A word that marks the speaker as an outsider is an obstacle, and this whole book is about removing obstacles.
- Answering the "imported method" objection by arguing. It is answered with Scripture and a neighbour, or it is not answered.

Note

1. Their own vocabulary first. Almost everyone is carrying two or three words they picked up from training and has never noticed sound foreign.
2. Scripture first, then a story from here. An answer that opens with research from abroad proves the objection rather than answering it.
3. A watchable neighbour beats any argument. If the honest answer is nobody yet, that is worth saying — and it is what the rest of this book is for.

The risk in this session is that a room agrees the vocabulary matters and keeps using its own words by Thursday, because the words feel neutral to the person saying them.

Make them hear their own vocabulary

The first exercise only works if people write what they actually say, not what they should say.

Ask two or three to describe the method out loud, as if to a neighbour, and have the room listen for imported words. Almost everybody is carrying two or three picked up in training — *facilitar*, *reproducir*, *discipulado intencional* — and cannot hear them any more. Somebody else hearing them is what makes this real.

Vocabulary is not decoration

Say why this belongs in a book about removing obstacles. A word that marks the speaker as an outsider is an obstacle, exactly like a printed handout or a folding chair.

It is the one rule from chapter 1 applied to language: essential to following Jesus, or merely our culture? *Facilitador* is not in any Gospel. It is the vocabulary of a training somebody attended, and it is negotiable.

The imported-method objection is answered, not argued

Watch for people preparing a case. The objection is not really a claim about origins; it is a question about whether this belongs to the people here.

An argument cannot answer that. Scripture answers it, and a neighbour doing it answers it, and nothing else does. If somebody in the room starts citing research from abroad, point out gently that a foreign study is the objection proving itself.

Have a local story, told carefully

Bring one you witnessed yourself, and tell it in two minutes.

Two cautions. Do not name a person, a family or a church that has not agreed to be named — a story told in a training travels further than the teller expects, and consent belongs to the people in the story. And keep it ordinary: a story about somebody with resources nobody in the room has proves the filter rather than clearing it.

Watch this chapter

NOTES

“Nobody near me is doing this yet”

Some rooms cannot name a watchable neighbour, and the honest response is not to manufacture one.

Say plainly that this is what the rest of the book is for, and that the first person on that list is the one holding it. A leader who runs one group in an ordinary house becomes, within a few months, the answer to this objection for everybody nearby.

What the passage is doing here

Matthew 9:35-38 is bound in after this: the harvest is plentiful, the workers are few, so ask the Lord of the harvest to send them.

The shortage was never in the field. Let the group notice what he tells them to do about it — and that the workers he sends, in the next chapter, are the twelve already standing there.

Reflect and Discuss

1. **Write the three or four words you use most when you describe this to somebody. Beside each, write what an ordinary person in your town would say instead.**

2. **"This is just another new method from the United States." Write your answer — and check that it leads with Scripture and a local story rather than a case study from somewhere else.**

3. **Who nearby is already doing this, whom somebody could go and watch? Write the name.**

— DISCOVERY BIBLE STUDY

CoMission

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

The line you don't cross

REMEMBER

> Removing too much is not gentler. It is abandonment dressed up as love.

EVERYTHING BENDS EXCEPT ONE THING

Paul names the exact temptation: trim the one thing that costs people something and the persecution stops — but so does the gospel.

1. The floor	The offence of the cross itself — what it costs to actually follow Jesus, repent, believe and obey. That was never ours to remove, negotiate or soften.
2. The wrapper is negotiable	A screen instead of a room, a voice note instead of print, a fifteen-year-old instead of a veteran teacher. All of that was right.
3. Four things that never move	The Bible at the centre, not a curriculum or a personality. A real obedience commitment. One actual person to tell. A group that can keep going without you.
4. The test, one more time	Is this essential to following Jesus, or is it merely our culture? Ask it of the language, the room, the person who leads.

FOR THE FACILITATOR

Time 30 minutes

Before the session Bring every adaptation this group has produced across the ten sessions. The close of this book is a review of what people actually changed, not a summary of what was taught.

Watch for

- A room that has quietly dropped the obedience step somewhere around chapter 6. That is contents, not wrapper, and this is the session to find it.
- Anybody hearing the floor as harshness. Removing the cost is not kindness — it is abandonment, and saying so plainly is the last thing this book does.

Note

1. Every item, marked. A list where everything is wrapper has not been examined; one where everything is contents has not understood the book.
2. Uncertainty is expected and is not failure. Naming who to ask is what keeps it from being settled alone, quickly, in the direction of comfort.
3. The last exercise of the book. Collect these out loud, round the room.

The last session, and the one that decides whether nine chapters of adaptation produced disciples or a method with the cost quietly filed off.

Audit what actually got removed

The first exercise is the session. Do not let it be quick.

Ten chapters of adaptation add up, and nobody has seen theirs as a list before. Written out and marked wrapper-or-contents, it becomes obvious where somebody has crossed the line without a decision — most often the obedience step, dropped around the workplace chapter because a lunch break is short, and never restored.

Find the missing “I will”

That is the specific failure to look for, so look for it directly rather than waiting for it to surface.

Ask: in your last three studies, did every one end with somebody naming what they would do and who they would tell? A group can lose that gradually and never notice, because everything else still looks like a study. It is contents, not wrapper, and this session is the last chance the book has to say so.

The floor is not harshness

Somebody will hear this chapter as a hardening after nine chapters of flexibility, especially anybody serving where people are already suffering.

Say it the way Paul does. Removing the cost does not protect people from anything; it hands them something that cannot save them and calls it kindness. The gentlest thing available is the real thing, and that is not a tightening at the end — it is why everything else was allowed to bend.

Let “I am not sure” be an acceptable answer

The second exercise asks what they are genuinely unsure about, and rooms want to resolve it on the spot.

Resist. Some of these are real judgement calls — how much to say about baptism in a place where it is dangerous, whether a thread counts as a group, what to do when a family’s culture and the text collide. The chapter’s own answer is to ask somebody rather than decide alone and

Watch this chapter

NOTES

quickly, and modelling that is better than supplying rulings you would have to defend.

Close on the record

Read back what this group changed across ten sessions — the threads started, the teenagers handed the chair, the tables opened, the coworkers invited.

Then take the last exercise out loud, round the room. This book has spent ten chapters saying the setting is negotiable; the close should sound like people going back into their own settings, not like a summary of a class.

What the passage is doing here

Luke 14:25-33 is the closing sheet. Large crowds are travelling with him, and he turns and tells them to sit down and count the cost first.

He is talking to people who are already following. That is the floor, said to the friendliest possible audience — and it is the reason this book ends here rather than on another adaptation.

Reflect and Discuss

1. **List everything you have changed or removed across these ten chapters. Then mark each one: wrapper, or contents?**

2. **Which one are you genuinely unsure about? Write it, and write who you will ask.**

3. **"I will run the method — with everything bent except the floor — with ____, on ____."**

DISCOVERY BIBLE STUDY

CoMission

The cost of discipleship

Luke 14:25-33

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 does Jesus say a person must be willing to give up to be his disciple, and which two pictures does he use?

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

   What would be hardest for you to give up to follow Jesus?

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

   What is one thing you will lay down this week to put Jesus first?

4. **Who will I tell?**

   Who could you talk with honestly about what following Jesus really costs?

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 ask me to count the cost and to love you more than anything or anyone else. Give me courage to carry my cross and follow you all the way.*

This study online

CoMission
comission.cc