CoMission

LEADER BOOK

How to Do a Discovery Bible Study

Learn the whole Discovery Bible Study cycle one step at a time — then try it today. About 15 minutes, and anyone can lead.

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

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What Is a Discovery Bible Study?

REMEMBER

Eat → Digest → Grow.

THE WHOLE METHOD, BEFORE WE TAKE IT APART

Everything in this book is one of those three moves. Whenever a chapter feels like a lot of detail, come back to this page and find which move you are in.

1. Eat it	Read the passage, read it again, then tell it back in your own words. Re-reading is the chewing; the retell is the swallow. Chapter 2.
2. Digest it	Four questions, in order: what does this show me about God? About people — and about me? What will I obey this week? Who will I tell? Chapters 3–6.
3. Grow	The growth God gives — deeper faith, clearer sight, and the push to go out. Not a step you perform. Chapter 7.

FOR THE FACILITATOR

Time 15 minutes

Before the session Read Mark 1:16–18 twice and do the retell yourself — chapter 2 asks you to model it.

Watch for

- Someone who already knows the passage and wants to explain it. Ask them to hold it until the group has retold the story.
- Silence at the first question is people thinking, not people stuck. Count to ten before you fill it.

Note

1. Worth going around the room. A group that names setting 2 or 3 out loud stops treating the class as remedial, which is the commonest reason a mature believer quietly checks out of it.
2. Most people describe a classroom with one expert at the front. Hearing themselves say it out loud is what makes the rest of the class land.
3. Eat → Digest → Grow. If someone can only get two, it is almost always Grow that goes missing — which is worth noticing out loud, because it is the one that isn't ours to do.
4. You want both halves: the Bible and the Spirit are the teachers, and we discover rather than lecture. If someone writes only "don't lecture", ask who that leaves as the teacher.
5. Grow. Let them find it rather than telling them — this is the first place in the book where the facilitator can pre-chew the food, and the class is partly about not doing that.

A Discovery Bible Study is not a class and it is not a sermon. It is a simple way to meet Jesus in a short passage and do what He says — and it is built so that anyone who can ask a question can lead one.

That last part is the whole point. A method only spreads if the person who just learned it can turn around and use it the same week, without permission and without training. So there is nothing here to master.

Three moves, and one picture that holds them

The panel above is the entire method. It is worth learning as a picture rather than a list, because a picture survives the week and a list does not.

You **eat** the Word — you take it in, and you make sure it actually went down. You **digest** it — the passage stops being information and becomes faith and obedience. And then it **grows**, which is the part that isn't yours.

That is not a metaphor we invented to be memorable. Ezekiel is handed a scroll and told to eat it. Jeremiah says God's words were found, and he ate them, and they became the joy of his heart. Scripture keeps describing itself as food, so we handle it the way food is handled.

What this is for — and what it isn't

One thing to settle before you start, because it decides whether you finish satisfied or disappointed.

Scripture gets opened toward two different goals. One is **knowledge** — doctrine, context, precision, the work a good class or commentary or years of study do well. The other is **faith** — meeting God in a passage and doing what He says. Both are good. Both are necessary. They are not the same goal, and they are not served by the same tools.

A Discovery Bible Study is built for the faith goal. If you come to one hoping to grow in theological knowledge, you will leave underfed and conclude, reasonably, that DBS is shallow or not for mature believers. And the mistake runs the other way just as often: take an inductive study or a theology class hoping it will grow your faith, and you may finish saying it only filled your head with more information. Neither tool failed. The expectation was set against the wrong goal.

Knowledge follows faith, not the other way around.

Watch this chapter

NOTES

Where this shines

Someone meeting God for the first time. Nothing to study for, no vocabulary required.
A long-time church-goer who has only ever heard sermons. Decades of good teaching received, and never once opened the text and asked what it says. The gap is not information.
Mature believers, as part of a balanced diet. Open a class with a fifteen-minute DBS on a few verses, then go into the in-depth study the class exists for. The deeper work lands on people who have just practised responding rather than only absorbing.
That last one is the answer to "so this is only for new believers?" No. It is only for the faith goal — and that goal never stops mattering.

Where most studies go wrong

Notice what comes *first*. Most Bible studies are all digestion — straight to the questions, straight to discussion. But you cannot digest what you have not swallowed, and the honest truth is that most people, including experienced Christians, do not really take in a passage they have read once and quietly.

So the four questions are the back half of this method, never the whole of it. The front half is the part almost everyone skips, and it is the part that decides whether the answers come from the passage or from the last sermon somebody heard.

The part that is not your job

The third move is different in kind from the other two.

You eat. You digest. **God gives the growth** — "neither he who plants nor he who waters is anything, but only God who gives the growth" (1 Corinthians 3:6–7). Growth is the fruit, not a fourth task; it is not something you perform, and it is not something you can manufacture in yourself or in anyone you study with.

That is a relief rather than a limitation, and it is why the last chapter of this book asks you to do something small and faithful rather than something impressive.

The one rule

The Bible and the Spirit are the teachers. We discover; we don't lecture.

For whoever is facilitating, that has a blunt corollary: *don't chew their food for them.* The moment you explain the passage for the group, you have pre-chewed it, and they stay dependent on you to eat.

Grab a Bible, or your phone, and open to Mark 1:16–18. We will use those same three verses the whole way through, so you can watch one real cycle come together.

Reflect and Discuss

1. Which of the three settings are you in right now — meeting God for the first time, years of sermons but never studying for yourself, or adding the faith half to a fuller diet?

2. Before you go any further — what have you assumed a Bible study is supposed to look like? Who talks, and who listens?

3. Cover the panel above. Write the three moves in order, and one line on what each one is.

4. Write the one rule in your own words.

5. **Of the three moves, which one is not your work to do?**

— DISCOVERY BIBLE STUDY

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“Go tell 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 Jesus tell the healed man to do instead of coming with him?
   What is he to tell, and where?

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

   What has the Lord done for you that you could tell?

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

4. **Who will I tell?**

   Who are 'your own people' you could go home and 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

> *Father, help me go home and tell my own people how much you have done for me.*

This study online

Eat: Read, Re-read, Retell

REMEMBER

The retell is the swallow.

THE PASSAGE — READ IT TWICE, OUT LOUD

Mark 1:16–18

As Jesus walked beside the Sea of Galilee, he saw Simon and his brother Andrew casting a net into the sea, for they were fishermen. “Come, follow me,” Jesus said, “and I will make you fishers of people.” Without hesitation, they immediately left their nets and followed him.

The Open Translation Bible (OTB), openbible.uk, CC BY-SA 4.0.

A retell sounds like this: “Jesus is walking by the sea. He sees two brothers, Simon and Andrew, casting their nets — they're fishermen. He says, follow me, and I'll make you fishers of people. And right away they drop their nets and go with Him.” Plain words. Nothing added. That is the whole skill.

FOR THE FACILITATOR

Time 20 minutes — longer than it looks, and worth it

Before the session Be ready to retell Mark 1:16–18 out loud yourself, without notes. A facilitator who has not done it shows.

Watch for

- Quoting instead of retelling. If it comes out word-for-word, ask for it again in their own words — memorised text can be carried without being held.
- A group that wants to discuss the passage now. The discussion is chapter 3; hold the line here.

Note

1. Have someone retell out loud before anyone writes. Do it yourself first if the group is cold — modelling an imperfect retell gives everyone else permission to try.
2. The gap is the teaching, not a failure. Say so out loud — someone who thinks they got it wrong stops volunteering.
3. Almost everyone adds something. Naming it here is what makes "where do you see that?" feel ordinary rather than accusing when it arrives in chapter 3.
4. This is the gate. Do not move the group to the four questions until the story can be told back. Every borrowed answer in the next four chapters comes from skipping it.

Before a single question gets asked, you have to actually *hold* the story.

That is what this step is, and it is the one people skip. It feels like a warm-up — read the thing, then get to the real part. It isn’t a warm-up. It is the part that decides whether everything after it is discovery or recitation.

Why reading twice is not the same as reading twice

The first read is for the plot. Your mind is working out who is in this, where they are, what happens. The second read is for the details the first one drove past: that Jesus goes to where these men already are, that He speaks first, that the nets go down *immediately*. Almost nobody sees those on the first pass, and almost everybody sees at least one of them on the second.

Read it out loud, both times. Reading aloud is slower than reading silently, and slower is the point. It also means a group where some people don't read well is a group where everyone still gets the passage — which is most groups, in most of the world.

The retell is the swallow

Then close the book and tell it back in your own words.

Re-reading is the chewing. The retelling is the swallow. Until you can say the story without looking, it isn't in you yet — it is still on the page, and anything you build on it will be built on the page rather than on what you actually took in.

This is also the quiet test that keeps a study honest. **Borrowed answers sound like the last sermon somebody heard, not like the three verses on the table.** A group that has retold the story in its own words has almost nowhere to borrow from; a group that skipped straight to the questions has nothing *but* the things it already believed.

When you can't do it

You will sometimes get to the end of a retell and realise you left out half of it. Good. That is the method working, not you failing.

Read it once more and try again. Nobody is being graded, there is no prize for getting it right the first time, and the thing you left out is almost always the thing you skimmed — which makes it the most interesting part of the passage for you today.

Watch this chapter

NOTES

Reflect and Discuss

1. Now cover the passage above and write the story in your own words.

2. Uncover it and read again. What did you leave out? Add it below.

3. Did anything creep into your retell that isn't in these three verses — that they were poor, that they were young, that they had been waiting for a Messiah?

4. Could you tell this story to someone tonight with no Bible in your hand? If not, read it once more and retell it again.

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Give freely

Mark 12:41-44

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?**

   Why did the widow give more than the rich, though it was less?
   What did her gift show about her trust in God?

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

   What does your giving reveal about where your trust is?

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

   What could you give freely this week, trusting God like her?

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

> *Father, help me give freely and trust you with what I have, the way the widow did.*

This study online

Digest: What Does This Teach Me About God?

REMEMBER

Where do you see that in this passage?

FOR THE FACILITATOR

Time 20 minutes

Before the session Have the passage in front of you and resist preparing answers. Your job is the follow-up question, not the content.

Watch for

- The right answer from the wrong place — true about God, but not visible in these verses. "Where do you see that here?" is the whole response.
- A long silence after the first question. Wait. The person about to speak is usually the one who has never been asked before.

Note

1. From the text: He goes to where they work. He speaks first. He asks for everything and offers a purpose. He is worth leaving nets for. Do not supply these — ask questions until the group finds them.
2. This is the exercise that teaches the rule. A line with no words beside it came from somewhere else — that is not a rebuke, just information.
3. Answer this one about yourself first, out loud. A facilitator who admits importing something makes it safe for everyone else to.

Now that the group is holding the story, you digest it — and digestion starts with God. Not with what it means to me, not with what we should do about it. God first, every time.

Why the order is not decoration

Put “what does this say about me” first and the study becomes a conversation about the people in the room, with the passage as a prompt. Put God first and everything after it has something to stand on. What you will obey depends on who you understand yourself to be obeying; who you will tell depends on whether you have seen anything about Him worth telling. A group that saw something true about God this morning answers the other three questions differently from a group that skipped straight to itself.

Watch this chapter

NOTES

The question does not need your help

What does this passage teach me about God? That is the entire prompt, and the temptation is to improve it — to narrow it to what you already found, or to sharpen it toward the answer you were hoping for. Don't. A broad question asked plainly and then left alone is what produces discovery; a narrowed one produces the answer you narrowed it toward, which you could have supplied yourself and saved everyone the meeting.

Ask it, then stop talking. The first silence is not a problem to solve. Count to ten. The person about to speak is very often the one nobody has ever asked.

The one follow-up question

There is exactly one question you need after that, and it will serve you for the rest of your life: *where do you see that in this passage?*

It is not a challenge and it is not a trap, and it stops being heard as either once the group has heard you ask it about a right answer as readily as a wrong one. Asked evenly, it does something no correction can: it sends everyone back to the text **together**. You have not judged the answer. You have simply moved the room to where the teacher is.

You will use it most often on answers that are perfectly true. Someone will say Jesus knew their hearts, or that He had prayed all night before choosing them. Both are Christian and neither is in Mark 1:16–18. The response is the same question, in the same tone, and the group learns the discipline from watching you apply it to true things rather than to mistakes.

What "wrong" looks like — and what it doesn't

Two things are worth naming out loud in this chapter, because a group that has not heard them said will draw the wrong conclusion from your questions.

Importing is not a sin; it is a habit. Everyone does it. Most people have been trained to — years of good teaching received without ever being asked to look for themselves is exactly the setting chapter 1 described. Say so, and admit your own, and the room relaxes into honesty instead of defending itself.

An incomplete answer is not a failed answer. Three verses do not contain everything about God. The group is not trying to exhaust the passage. It is trying to see what is actually there, which is a smaller and far more achievable thing than the study most of them have been braced for.

Reflect and Discuss

1. **Looking only at Mark 1:16–18 — what does this show you about who Jesus is, and about how He calls people?**

2. **Go back over what you just wrote. Beside each line, note the words in the passage that show it.**

3. **Did anything you wrote come from outside these three verses — from a sermon, a study note, or something you already believed?**

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When you sin, confess

1 John 1:5-9

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 does walking in the light bring (v. 7)?
   What does God promise when we confess (v. 9)?

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

   What are you tempted to keep in the dark?

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

   What sin will you bring into the light this week?

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

> *Father, when I sin, help me come into the light and confess it, trusting you to forgive and cleanse me.*

This study online

Digest: About People — and About Me

REMEMBER

> Not just people back then. You.

FOR THE FACILITATOR

Time 20 minutes

Before the session Decide in advance what your own answer to the last exercise is. You may not need to share it, but you should know it.

Watch for

- Answers that stay safely in the third person — "people are often afraid." Ask: and you?
- A group that turns this into advice for each other. The mirror is for the person holding it.

Note

1. From the text: they were working, not waiting. They answered immediately. They left something real behind. Let the group get there.
2. This is where a study stops being interesting and starts being uncomfortable. Do not rescue anyone from that. Answer it about yourself if the group needs a way in.
3. Nobody has to say this one out loud. Say so before you ask it — the honest answers only come when they are not owed to the room.

The second question turns the mirror around: **what does this teach me about people — and about me?**

Not people in general. Not people back then. You.

The two halves are not the same question

It is written as one question with a comma in it, and that is deliberate — but they behave very differently in a room, and knowing which half you are in is most of facilitating this chapter.

The first half is safe, and it should be. It lets someone say something true and observable without exposure: they were working, not waiting. They answered immediately. They left something real behind. Good observations, freely given, and they warm up a group that is not yet sure what this study costs.

Watch this chapter

NOTES

The second half is where the temperature changes. *Where are you in this story?* Now the passage is not describing fishermen; it is describing the person holding the pen. Most groups feel the shift, and most groups try to get out of it.

The dodge you will hear most

The commonest escape is a true statement about human nature, delivered in the third person, that sounds exactly like an answer while costing nothing. “People are often afraid to leave what’s comfortable.” Nobody is lying. Nobody has said anything about themselves either.

The response is four words, asked kindly: *and you?*

You do not need to explain the dodge or name it as one. Ask the second half again and wait. If the room needs a way in, go first with your own answer — a real one, small and specific and slightly costly. What a facilitator models here is not courage; it is the *size* of the honesty the group is being asked for. Go too big and nobody follows.

Do not rescue anyone

The second dodge is subtler and it comes from the kind people. Someone answers honestly, the room goes quiet, and a well-meaning person fills the silence with encouragement, reassurance, or advice.

Let the quiet stand. An honest answer that is immediately smoothed over teaches the room that honesty is uncomfortable and will be managed. An honest answer that is simply received teaches them the opposite. If you say anything, thank them and move on.

The same instinct is why the group will try to turn this question into advice for each other. It is easier to hold someone else’s mirror. Bring it back: the question is not what they should see, it is what you see.

The nets

The last exercise is the sharpest thing in the book so far, and it is the one to protect.

Simon and Andrew put down the thing they were holding — their trade, their income, the identity everyone in town knew them by. Asking what is in the reader’s hands right now is not a metaphor exercise. It is the passage, applied.

Say before you ask it that nobody has to read this one out. Then mean it. The honest answers to this question only appear when they are not owed to the room — and a written answer nobody hears still does its work on the person who wrote it.

Reflect and Discuss

1. Same three verses. What does this show you about people?

2. Now turn it around. Where are you in this story?

3. Simon and Andrew left their nets. What is in your hands right now that you would have to put down?

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You are a new creation

2 Corinthians 5:17-21

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 has God done with our sins through Christ (v. 21)?
   What name does God give you in verse 20?

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

   What is the 'old' that has passed and the 'new' that has come for you?

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

   As an ambassador, whose reconciliation could you carry this week?

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, thank you for making me new. Where I still feel like my old self, help me trust that you have already changed me.*

This study online

Digest: What Will I Obey This Week?

REMEMBER

A name and a day.

FOR THE FACILITATOR

Time 25 minutes — this one runs long and should

Before the session Write your own "I will" before the session and be ready to read it out. Yours sets the specificity bar for the whole group.

Watch for

- The heroic commitment. A step too big to do by Sunday is a step designed to fail; ask for the smaller version of the same thing.
- Someone who commits on behalf of the group — "we should all...". Bring it back to "I will."

Note

1. Do not accept the first draft if it has no name and no day. "I will be more patient" is a wish; "Thursday I will call my brother and ask his forgiveness" is an obedience.
2. Make everyone say a day out loud. A step with a date on it gets done; a step without one gets remembered fondly next week.
3. This is what makes the follow-up honest next session. Someone who named the cost in advance can tell you they paid it or they didn't.
4. If the answer is nobody, the group is the answer — open the next session by asking. Obedience that is never asked about quietly becomes optional.

Discovery that stops at ideas changes nothing. This is the hinge of the whole method, and it is the chapter most likely to be rushed because it comes after the interesting part.

Give it the time. Twenty-five minutes here is worth more than an hour anywhere else in the book, because everything before it was preparation for this and everything after it assumes it happened.

Watch this chapter

NOTES

A name and a day

What will I obey this week? One concrete step, with two things in it: a name and a day.

That is the entire standard, and it is worth stating plainly before anyone writes, because it is a much lower bar than most people expect and a much harder one than most people are used to. Lower, because nobody is being asked to change their life — just to do one thing. Harder, because a wish cannot be dated.

“I will be more patient” is a direction. It cannot be done, only approximated, and next week nobody — including the person who wrote it — will be able to say whether it happened. “Thursday I will call my brother and ask his forgiveness” is something you either did or did not do.

Write your own before the session and read it out. Yours sets the specificity bar for the whole group, and a facilitator whose “I will” is vague has just told the room that vague is acceptable no matter what the page says.

Do not accept the first draft

Almost every first answer is a wish. That is not resistance; it is simply how people have been taught to talk about obedience. Your job is one follow-up: *with whom, and when?*

Ask it warmly and ask it every time, including of the answers you like. Then have everyone say a day out loud. Saying it in the room is what makes it real — a date written privately is a plan, and a date spoken to five other people is a commitment.

Two failure modes

The heroic commitment. Someone will propose a step so large it could not possibly be done by Sunday: reconciling a decade-old estrangement, restructuring their week, starting a ministry. It usually comes from a real conviction, which is why it must be handled gently rather than praised and left alone. A step too big to do is a step designed to fail, and failing it quietly is how people conclude the method does not work for them. Ask for the smaller version of the same thing — the phone call before the conversation, the first hour before the new schedule.

The commitment on behalf of everyone. “We should all be more intentional about this.” This is the third-person dodge from chapter 4 wearing different clothes. Bring it back to “I will.” Nobody in the room can obey on anyone else’s behalf.

The cost, and the follow-up

The last two exercises are what make next week honest.

Naming the cost in advance is the difference between someone who did not do it and someone who can tell you *why* they did not do it. That is not a small distinction: the first ends in shame and silence, the second ends in a conversation the group can actually have.

And name who will ask. If the answer is nobody, the answer is the group — which means you open the next session by asking. Do it every time, without ceremony, and without treating a “no” as a failure. Obedience that is never asked about becomes optional, and it happens quietly enough that nobody notices it happening.

Reflect and Discuss

1. **Write one "I will" you can actually do this week. What, with whom, and when.**

2. **Which day?**

3. **What will it cost you to do it? Name that now, before the week talks you out of it.**

4. **Who is going to ask you whether you did it?**

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Hear it and do it

Matthew 7:24-27

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 is the one difference between the wise and foolish builder?

   What does Jesus call the rock?

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

   Where are you hearing Jesus' words but not yet doing them?

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

   What word of Jesus will you put into practice this week?

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, help me not just hear your Word but do it. Build my life on the rock.*

This study online

Digest: Who Will I Tell?

REMEMBER

> Living water is a spring that runs.

FOR THE FACILITATOR

Time 20 minutes, plus the study sheet

Before the session Read the bound study sheet that follows this chapter so you know what the group is walking into.

Watch for

- The person who names someone they have been avoiding for years. That is a real answer and it may need a smaller first step, not a smaller commitment.
- A group that treats this as evangelism training. It is not a technique — it is telling one person one story.

Note

1. A name, not a category. "Someone at work" is nobody. Wait for the name.
2. Same rule as the "I will" — a day makes it happen. "Next time I see her" does not.
3. Usually one of three: fear of the relationship changing, feeling unqualified, or not knowing how to start. All three shrink when said out loud, which is the only reason this exercise exists.
4. Have two or three people read theirs out. Hearing an ordinary opening — "I read something this week that got to me" — is what removes the imagined script most people are dreading.

The last of the four questions points outward: **who will I tell?**

What the group just received was not meant to be stored. Living water is a spring, not a cistern — it runs, or it goes stale. So every cycle ends the same way: a name, and a day.

Watch this chapter

NOTES

This is not an evangelism session

The single most useful thing you can do in this chapter is keep it small.

Groups arrive at this question braced for something else. They expect a technique, a conversation map, a set of answers for the objections they are afraid of. Some of them have sat through that training before and did not enjoy it. If the chapter turns into that, half the room will commit to nothing and feel guilty about it.

It is not a technique. It is telling one person one story — the same three verses they just retold in chapter 2, in the same plain words. That is the whole assignment, and it is deliberately something anyone can do this week.

Say so early. The relief in the room is the point.

A name, not a category

“Someone at work” is nobody, and everyone knows it while they are writing it.

Wait for the name. This is the same discipline as the “I will” in chapter 5 and for the same reason: a category cannot be reported on next week, and a person can. Then ask when and where, and hold the same line — “next time I see her” is not a day.

What makes it hard, and why you ask

The third exercise looks soft and is doing the most work in the chapter.

You will hear one of three things, nearly every time: they are afraid the relationship will change; they feel unqualified to talk about God; they do not know how to start. All three are heavier when carried privately than when said out loud, and none of them survives contact with the room particularly well — someone else has always had the same one.

You do not need to solve them. Naming them is the exercise. If you find yourself constructing arguments against each fear, you have turned the chapter back into training.

The last exercise then removes the third fear entirely. Have two or three people read out the first sentence they would actually say. What everyone hears is how ordinary it is: *“I read something this week that got to me.”* Most people are dreading a script they invented, and the fastest way to dissolve it is to hear a real one.

The person they have been avoiding

Someone will name a person they have not spoken to in years — an estranged sibling, a parent, a friend a hard conversation ended.

That is a real answer, and it is often the truest thing said in the session. Do not talk them out of it and do not let the room applaud it either. Ask what the first step is, and let it be a small one: a message before a visit, an hour before an afternoon. The commitment stays; the step shrinks.

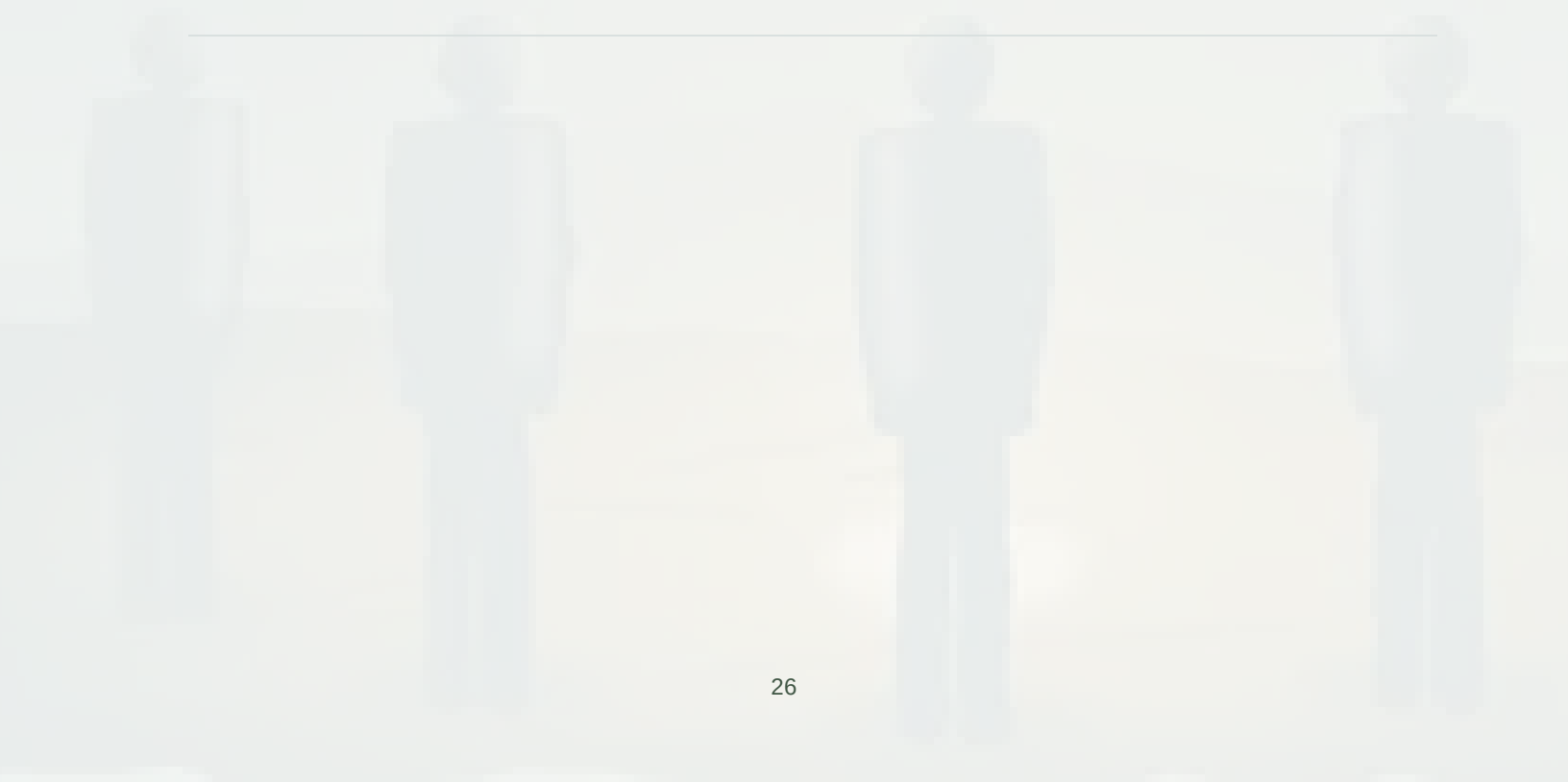
Reflect and Discuss

1. **Name one person you will tell this story to this week.**

2. **When, and where?**

3. **What makes that hard?**

4. **Write the first sentence you will actually say.**



CoMission

Salt and light

Matthew 5:13-16

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 are salt and light for?

   Why does Jesus say to let your light shine (v. 16)?

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

   Where might your light be hidden under a basket?

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

4. **Who will I tell?**

   Who around you needs to see the works that point to the Father?

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, let my new life shine, so that the people around me see you and praise the Father.*

This study online

Grow: God Gives the Growth

REMEMBER

God gives the growth. (1 Corinthians 3:6–7)

FOR THE FACILITATOR

Time 15 minutes

Before the session Read 1 Corinthians 3:6–7 in full. Someone will ask what Paul was actually addressing, and the answer — a church splitting over which teacher they belonged to — is worth having ready.

Watch for

- Relief that tips into passivity — "so it doesn't matter what I do." Planting and watering are still commanded; it is only the growing that was never yours.
- Someone measuring their week by whether the person they told responded well. That is the exact burden this chapter removes.

Note

1. Expect long answers or none. Many people have been told for years that faithfulness means results, and this is the first time anyone has taken it off them.
2. The answer should be the two things they already wrote down: the "I will" from chapter 5 and the person from chapter 6. If someone invents a third task, point them back.
3. Then pray them out loud together if the group is willing. This is the natural end of the session, and it is better prayed than discussed.

Here is the relief: the growing is not their job, and it is not yours either.

The group planted and watered by eating and digesting. **God gives the growth** — “neither he who plants nor he who waters is anything, but only God who gives the growth.”

Watch this chapter

NOTES

Grow is different in kind

This is the one place in the book where the pattern breaks, and it is worth saying out loud rather than letting people work it out.

Eat and Digest are things a person does. Grow is not a third task in the same list. It is the fruit — deeper faith, clearer sight, the push to go out — and it arrives on God’s initiative rather than as the payoff for having done the first two correctly. Nobody in the room can manufacture it in themselves, and nobody can manufacture it in the person they are about to tell.

That is not a limitation on the method. It is the reason the method can be handed to someone who learned it last week.

The exercise that lands hardest

The first exercise is short and will produce either very long answers or complete silence. Both are normal, and neither needs managing.

A great many faithful people have been taught, mostly by implication, that faithfulness means results — that a child who walked away, a spouse who is not interested, a group that did not grow, is a verdict on how well they did. This may be the first time anyone has told them that the growing was never theirs to produce. Give it room. Do not fill the silence, and do not hurry to the next question if someone is still writing.

The two ways it goes wrong

Relief that tips into passivity. Somebody will land on "so it doesn't matter what I do." It matters entirely. Planting and watering are commanded, they are real work, and they are theirs — the second exercise exists to make that concrete before the session ends. What was never theirs is the growing.

Measuring the wrong thing. Watch for the person already anxious about how the conversation from chapter 6 will go. If they tell the story and it lands badly, they will read that as failure. It isn't. They planted. What happens next in that person is not on the list of things they were asked to do — and telling them so now, before the week happens, is worth more than saying it afterwards.

Note the second exercise has no new work in it

If someone answers "planting and watering, this week" with a third task they have just invented, point them back. The answer is already written: the "I will" from chapter 5 and the person from chapter 6. Nothing has been added.

That is the shape of the whole method — a small, faithful, repeatable cycle rather than an expanding list of obligations — and this is the chapter where the group can be shown it rather than told it.

End by praying

The last exercise is the natural close of the session, and it is better prayed than discussed. Have people write a short prayer over their “I will” and the person they named, then pray them out loud together if the group is willing.

Do not turn this into a round of sharing. The point is not that everyone hears each other’s commitments; it is that the commitments get handed to the one who gives the growth.

Reflect and Discuss

1. What have you been carrying that is actually God's job — in yourself, or in someone you love?

2. Planting and watering are your part. In practice, this week, what does that look like?

3. Write a short prayer over your "I will" and the person you named.

— DISCOVERY BIBLE STUDY

CoMission

Power to be a witness

Acts 1:4-8

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 are they told to wait for, and what will it bring (v. 8)?
   How far does Jesus say the witness will reach?

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

   Where is your 'Jerusalem,' the first place you are sent?

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

4. **Who will I tell?**

   Who in your daily life could be your first witness 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

> *Holy Spirit, fill me with your power, and make me a witness even in my first weeks of faith.*

This study online

Now Do It Yourself

REMEMBER

> You just learned it. Now do it.

FOR THE FACILITATOR

Time 25 minutes

Before the session Bring the date of the next gathering. The single biggest predictor of whether anyone runs a study is whether there is a day on which they will be asked about it.

Watch for

- The group that wants to do another class before trying one. Gently refuse. There is nothing left to learn here that doing it will not teach faster.
- Someone who wants to invite five people. One is the assignment. Five is a launch, and launches are what this method is designed to avoid.

Note

1. Same rule that has held all book: a day, not a season. Go around the group and collect eight dates.
2. This is the bravest line in the book and the one that turns a reader into a facilitator. Do not let the session end without every person having a name written down.
3. Naming the obstacle in advance is what makes it survivable. The usual three: no time set aside, waiting to feel ready, and waiting for a better passage.
4. This is the exit exam and it should be easy by now. Anyone who cannot do it has not yet run a cycle — send them to the sheets that follow before they lead one.

That is the whole cycle — eat, digest, and let God grow it. Everything left to do in this session is get each person to a date and a name.

The job of this chapter is a handoff

There is nothing new to teach here, and adding something would undo the point. The book has been arguing since chapter 1 that a method only spreads if the person who just learned it can use it the same week without permission and without training. This is the session where that either happens or quietly doesn't.

So resist the instinct to summarise, and resist the instinct to reassure. What the group needs from you now is not another explanation — it is a date, a name, and someone who will ask.

Watch this chapter

NOTES

Collect the dates out loud

Go around the room and collect every date. All of them, one at a time, spoken.

This is the same discipline as chapter 5 and it matters more here, because the step is larger and unsupervised. A day named in a room gets done. A season — “in the next couple of weeks”, “once things calm down” — does not, and everyone already knows that about themselves.

Bring the date of the next gathering with you and say it. The single biggest predictor of whether anyone actually runs a study is whether there is a day on which someone will ask them about it.

The invitation is the bravest line in the book

The second exercise is the one that turns a reader into a facilitator, and it is the one most likely to be left blank if you let the session drift to a close.

Do not let it. Every person leaves with a name written down.

Two things go wrong here, in opposite directions. Some people will write nobody, because they do not feel ready — which is a fear the whole book has been answering and does not get more true by being restated. And someone will want to invite five people, or announce it to a group, or plan a launch. One is the assignment. Five is a launch, and launches are precisely what this method exists to avoid: they put the weight on the event rather than on the cycle, and they require a facilitator who feels qualified.

Name what will stop them

The third exercise is short and does more than it looks like.

The obstacles are almost always the same three: no time set aside, waiting to feel ready, waiting for a better passage. Written down in advance — with the response written beside it — they become survivable. Encountered for the first time on Wednesday evening, they end the week’s plan.

The exit exam, and what to do with a blank one

The last exercise should be easy by now: the three moves and the four questions, without looking back.

If someone cannot do it, that is information rather than a verdict. It almost always means they have not yet run a full cycle themselves — they have followed one. Send them to the study sheets bound into this book and have them work one alone before they lead anyone.

The group that wants another class

Expect this, and expect it to be sincere. A group that has enjoyed the class will propose doing another one before anybody tries it for real.

Refuse gently. There is nothing left to learn here that doing it will not teach faster, and a second class is the most comfortable way there is to never start.

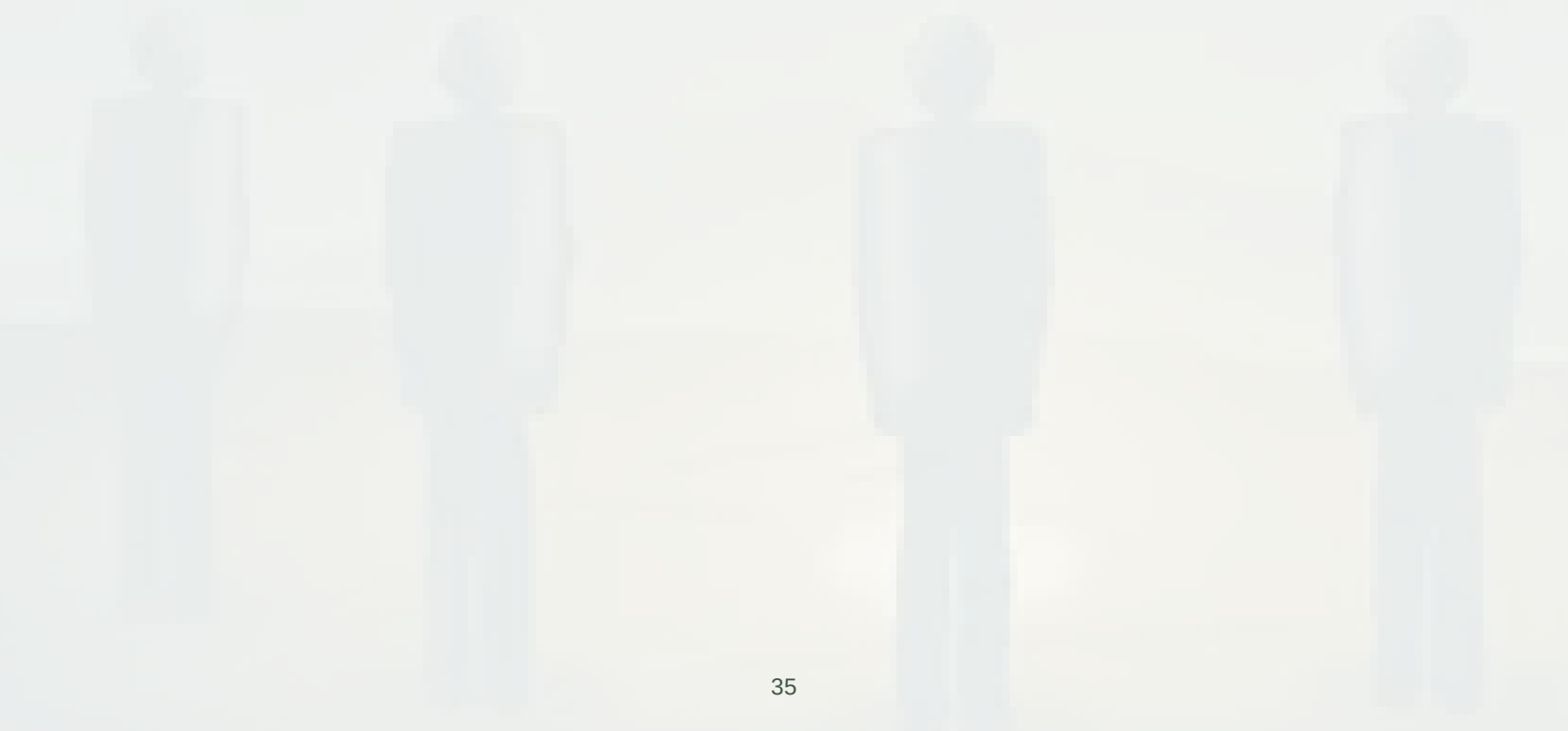
Reflect and Discuss

1. When this week will you run a full cycle — eat, digest, grow — on a real passage?

2. Who will you invite to read the next one with you? Write the name, and when you will ask.

3. What is most likely to stop you? Write it down, then write what you will do when it happens.

4. **Without looking back: write the three moves and the four questions.**



CoMission

Make disciples

Matthew 28:16-20

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 authority does Jesus have, and what does he send us to do?
   What does he promise as we go (v. 20)?

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

   What part of 'make disciples' feels possible even now?

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

   Who could you begin helping to follow Jesus this week?

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, thank you that you are with me always. Help me help others follow you, even now.*

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