CoMission

LEADER BOOK

Loving God Out Loud

Personal, yes. Private, never.

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

comission.cc

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Not a private feeling

REMEMBER

Personal, yes. Private, never.

THE PASSAGE — COUNT THE PLACES IT NAMES

Deuteronomy 6:6–9

These commandments that I am giving you today are to be upon your hearts. Impress them upon your children. Speak of them when you sit at home, when you walk along the road, when you lie down, and when you rise. Bind them as a sign on your hands and let them be as frontlets between your eyes. Inscribe them on the doorframes of your houses and on your gates.

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

It begins on the heart, exactly where we expect it to. And then it does not stay there. Sitting at home. Walking on the road. Lying down. Getting up. On the hands, where the work happens. Between the eyes, where the looking happens. On the doorframe, where every visitor passes. On the gates, where the whole town goes by.

FOR THE FACILITATOR

Time 25 minutes

Before the session Read Deuteronomy 6:4-9 out loud twice before the session and do the two-column exercise on your own week first. Bring your own filled-in list and be willing to show it.

Watch for

- A room that hears this as an accusation of hypocrisy. It is not — it is a description of an arrangement almost everybody inherited without noticing. Say so early or the rest of the class is spent defending.
- Someone who answers the third exercise with what they feel rather than what another person could observe. Push gently back to the observable; the whole class turns on that distinction.

Note

1. Make them write the second column, not just the first. Listing the biblical places is a comprehension exercise; naming their own kitchen, their own commute and their own 6pm is what makes the next question land. Give this the full eight lines of silence.
2. The answer is zero, and the one line is deliberate — a number, not an essay. Let the room say it out loud together. Do not add commentary; the count argues better than you can.
3. This is the question the whole class hangs on, and it will produce a long silence. Let it run. Anyone who answers "they'd see it in how I treat people" has given chapter 6's answer early — do not correct it, just note who said it and come back to them in that chapter.
4. Most people cannot name anyone, which is the point: nobody taught it on purpose. That matters because it turns the Sunday-loud, Monday-silent pattern from a personal failing into an inherited habit, and habits are easier to change than character.

The first chapter has one job: move the room from thinking of love for God as an interior state to seeing it as something with an address.

Let the passage do the work

Do not open with the thesis. Read Deuteronomy 6:4-9 out loud, twice, and then run the first exercise before you say anything about it.

The listing is not busywork. A room that has written *sitting at home, walking on the road, lying down, getting up, hands, eyes, doorframe, gates* has already made the argument to itself. Your job is to make them write the second column next to it — their actual kitchen, their actual commute, their actual six o'clock. That is the move from a passage about Israel to a passage about Tuesday.

Then ask for the count, out loud, together: how many of those are inside a religious building? Zero. Let that sit without commentary. It is the strongest moment in the chapter and it is entirely the text's doing.

Name the inherited arrangement, not a failing

The room will start to feel accused around here, and if you let that set in you will spend the rest of the class arguing with defensiveness.

So name it as an inheritance. Faith loud on Sunday and silent Monday through Saturday is an arrangement almost nobody chose and almost nobody was taught on purpose. We call the silence respect, or humility, or professionalism, and we are usually sincere when we do.

The fourth exercise exists for exactly this. Most people cannot name anyone who taught them to live that way — which reframes the whole thing from a character flaw into a habit, and habits are far easier to change than character.

Guard the third exercise

How would the people who see you every week know Who you live for? is the question the entire class hangs on, and the room will try to soften it two ways.

The first is answering with a feeling: *I think it comes through.* Push back to what another human being could actually observe. The second is answering with behaviour: *they'd see it in how I treat people.* That is chapter 6's answer, and it is half right — do not correct it here. Note who

Watch this chapter

NOTES

said it and come back to them when the class reaches actions and words together. It lands much harder as their own idea, revisited.

Expect a long silence. Let it run; the discomfort is the chapter working.

Do not offer relief yet

Somebody will want to know what they are supposed to *do*, and the temptation is to skip forward and describe the Shema statement to relieve the tension.

Don't. Chapter 4 hands them the tool, and it works because chapters 1 to 3 made them want one. A room given the answer in week one treats it as a technique; a room that has sat with the question for three chapters treats it as a relief.

What the passage is doing here

The bound sheet is Deuteronomy 6:1-6 — the front half of the chapter, ending where the panel's quotation begins. That is deliberate: the group studies the commandment and the reason for it, and the panel carries the part about where the words go. Between the sheet and the panel they have the whole Shema without printing any verse twice.

Reflect and Discuss

1. List every location the passage names. Beside each one, write where that place is in your own week — the actual room, the actual road, the actual hour.

2. How many of the places in your list are inside a religious building? Write the number.

3. How would the people who see you every week know Who you live for? Not "could they guess if they asked" — how would they know?

4. Where did you learn the arrangement you actually live by? Write who modelled it, if you can name anyone.

Love and obedience

Deuteronomy 6:1-6

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 name as the greatest commandments, and how does Deuteronomy say that love is passed on at home?

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

   If love is the engine of church planting, what is actually driving you right now?

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

   Which neighborhood or household will you begin loving in concrete ways this week as the place you intend to plant?

4. **Who will I tell?**

   Whom in your cohort will you tell what you sensed God saying about where to plant?

3 Grow

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

✦ Pray

> *Lord, you ask for all my heart, soul, and mind. Let love for you and for my neighbors — not ambition — be the reason I plant.*

This study online

Jesus called it the greatest

> REMEMBER
> Love God with everything. Love your neighbor. Nothing outranks these.

THE PASSAGE — ASKED TO RANK EVERYTHING, HE REACHED FOR THE SHEMA

> **Mark 12:29–31**
>
> "The foremost one," answered Jesus, "is this: 'Hear, O Israel: The Lord our God is one Lord. Love the Lord your God with all of your heart, with all of your soul, with all of your mind, and with all of your strength.' The second is: 'Love your neighbour as yourself.' No other commandments are greater than these."
>
> The Open Translation Bible (OTB), openbible.uk, CC BY-SA 4.0.

1. Heart	Affection — actually loving him, not merely approving of him.
2. Soul	The whole self, including the parts nobody sees.
3. Mind	Thinking. This is not anti-intellectual in the slightest.
4. Strength	Your body, your labour, your hours — where love stops being a feeling and starts costing something.

FOR THE FACILITATOR

Time 30 minutes

Before the session Have your own answer to the first exercise ready, honestly — including which of the four is thin in you now, not last year.

Watch for

- A room that treats the four words as a personality quiz. They are a description of a whole person, not four types; nobody gets to pick two and specialise.
- Someone hearing "strength" as effort or striving. It is body, labour and hours — the place love costs something — not spiritual intensity.

Note

1. The distinction in the prompt is doing real work. Guilt and thinness are different: people feel guiltiest about heart and are usually thinnest in strength. Say that only after they have written, or you will have answered it for them.
2. Refuse anything without a day in it. "Pray more" is not an answer; "pray for ten minutes before work on Tuesday" is. This is the class's first datable commitment and it sets the standard for the ones in chapters 5 and 8.
3. Offer your own first, and offer a bend rather than a virtue. This one usually produces the most honest conversation in the chapter, because everyone has watched a church go one of these ways and few have been given permission to name it.
4. The word in the class is amputated, and it is worth arriving at rather than supplying. Also watch for the opposite error: someone who writes that kindness alone is enough. Kindness is good and it is not what he was asked for.

The first chapter made the case from the Old Testament. This one closes it: the visible, spoken life is not an optional temperament, because Jesus was asked to rank the entire law and reached for exactly that passage.

Land the reach itself

Do not rush past what Jesus actually did. Asked which command is most important — the question the room's own religious teachers had argued for generations — he quoted the confession every household already recited daily.

He named nothing new. He named the one they said out loud every morning and told them it outranked everything else.

Say plainly what that does to chapter 1. If the Shema is the greatest commandment, then the doorframes and the roadside and the getting-up are not poetry around the edges of a private devotion. They are the shape of the greatest thing a person can do.

Four words, one person

Take the four slowly and keep the room off the idea that this is a personality inventory. Everyone has a favourite and quietly skips the rest, and the point is that the commandment covers a whole person and does not offer a specialism.

The bends are the useful part, and the third exercise is where the honest conversation happens. Mind without heart becomes argument — most rooms can name a church like that. Heart without strength becomes sentiment. Strength without soul becomes performance, which is chapter 7 arriving early; if someone names it here, tell them to hold the thought and that the class comes back to it.

Go first with your own bend. A leader who names a real one gets real ones back.

Guard the word "strength"

Somebody will hear strength as spiritual intensity or trying harder. It is not. It is body, labour and hours — the place where love stops being a feeling and starts costing something.

That correction matters more than it looks, because the whole class ends in chapter 8 with a map of a week. Strength is the word that makes the calendar a spiritual document.

Watch this chapter

NOTES

Two commands, attached

Finish on the second commandment and on the attachment between them, because it is the hinge into everything else this ministry teaches.

Love for God that never reaches a neighbour has been amputated. Love for a neighbour with no God in it is kindness — genuinely good, and not what he was asked for. Everything else about making disciples hangs off these two: if they are alive, the methods work; if they are dead, no method saves the effort.

What the passage is doing here

The bound sheet is Mark 12:28-34 — the panel's verses plus the scribe's reply and Jesus telling him he is not far from the kingdom. Worth having the whole exchange, because the scribe agrees with Jesus and still gets told *not far*, which is a useful thing for a room full of people who agree with this chapter.

Note for the facilitator: this book deliberately never binds Matthew 22:34-40. It is the same conversation in a different Gospel, and printing both would put the same scene in front of the reader twice.

Reflect and Discuss

1. **Of the four — heart, soul, mind, strength — which is actually thinnest in you right now? Not the one you feel guiltiest about. The thin one.**

2. **Name one specific thing you will do about it this week, with a day attached.**

3. Mind without heart becomes argument. Heart without strength becomes sentiment. Which bend have you seen up close — in a church, or in yourself?

4. Jesus was asked for one and gave two. Write what happens to love for God that never reaches a neighbour.

— DISCOVERY BIBLE STUDY

CoMission

Love God and your neighbor

Mark 12:28-34

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 two commands does Jesus call greatest?
   What does everything else hang on?

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

   Which is harder for you now — loving God, or your neighbor?

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

   Who is one neighbor you will love concretely 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 love you with all that I am, and love my neighbor as myself.*

This study online

Openly spiritual, not religious

> REMEMBER
>
> Not forcing conversations. Refusing to hide.

TWO THINGS THAT LOOK ALIKE FROM INSIDE AND NOT FROM OUTSIDE

> **Matthew 5:16**
>
> In the same way, let your light shine before others, so that they may see your good works and glorify your Father in heaven.
>
> The Open Translation Bible (OTB), openbible.uk, CC BY-SA 4.0.

You are not being asked to start conversations you would not otherwise have. You are being asked to stop carefully removing God from the ones you are already having.

1. Religious	A costume and a vocabulary. Church clothes on a Tuesday. Words nobody outside the building uses. Steering a conversation somewhere it did not want to go — and the faint pressure that comes with it: I am working on you.
2. Openly spiritual	Letting the people around you know, in natural ways, that your relationship with God is the centre of your life.

FOR THE FACILITATOR

Time 30 minutes

Before the session Have a real edit of your own from the past week, and be willing to say the cowardly version out loud before you say the true one.

Watch for

- A room that uses the word religious to describe other Christians and stops there. The chapter is a mirror, not a category for sorting people; steer every example back to their own week.
- Someone who wants to act on the third exercise immediately. Hold them — the tool is chapter 4 and the sending is chapter 5. Enthusiasm here produces exactly the version they are afraid of.

Note

1. Do this first and out loud. The fear is real and unnamed, and naming it precisely — the cornering, the jargon, the redirected conversation — is what lets the room see that none of it is being asked of them. Vague answers do not release the fear; specific ones do.
2. Seven days, not ever — the recency is what makes it undeniable. Go first with one of your own from this week. Everybody has one; a room that claims otherwise has not looked yet, so give it more silence rather than moving on.
3. The instruction not to say it is deliberate and worth repeating out loud. This chapter's job is to make the editing visible, not to send anybody out to speak; chapter 4 gives them the tool and chapter 5 sends them. A room pushed to act early produces the awkward version everybody feared in the first exercise.
4. To the Father, not to the person shining. That is the whole safeguard against the fear in exercise one, and it is chapter 7's argument in advance — same visibility, opposite direction.

This chapter removes an obstacle rather than adding a practice. The obstacle is a fear with a face on it, and until it is named out loud the room cannot hear anything else.

Watch this chapter

Name the fear precisely

Start with the first exercise, out loud, and insist on specifics. *The coworker who corners people by the coffee machine. The relative who cannot let a meal pass without a speech.* Vague dread does not dissolve; a precise description does.

Then draw the line the chapter draws. Religious is a costume and a vocabulary — church clothes on a Tuesday, words nobody outside the building uses, a conversation steered somewhere it did not want to go. People feel that pressure within about thirty seconds, and what they learn from it is to stop telling you anything real.

Openly spiritual is smaller and much harder to argue with. Say the sentence and let it stand on its own: **not forcing conversations, refusing to hide.**

Watch for the room turning *religious* into a label for other Christians. This chapter is a mirror. Bring every example back to their own week.

The editing is the discovery

The second exercise is the chapter, and the seven-day limit is what makes it work. Not *have you ever* — this week. Go first with one of your own, and say the cowardly version out loud before the true one; a leader who edits the confession has taught the room to edit theirs.

Then make the cost concrete, because the room will file this as a small politeness. Nothing dramatic happens when you say "quiet, not much." You simply teach that person that you are not someone who talks about God — and when their crisis comes, and it will, they go looking for somebody who is.

That is the cost. Not a lost argument. A door that never opened.

Hold them back on purpose

Somebody will want to go and say the true version this week, and it is tempting to encourage it.

Don't. The third exercise says *do not say it to anyone yet* and you should repeat that out loud. They have no tool yet — chapter 4 builds the sentence and chapter 5 sends them out with it. A person who improvises now, with the fear from exercise one still fresh, tends to produce exactly

NOTES

the version they are afraid of, and one bad experience will close this down for a year.

Tell them the holding back is deliberate and that they will be sent, soon, with something in hand.

Point the light

Close on where the verse aims. Light that is hidden is not modest, it is just unlit — and the attention goes to the Father rather than to the one shining.

That is the safeguard against everything named in the first exercise, and it is chapter 7's whole argument arriving early. Same visibility, opposite direction.

What the passage is doing here

The bound sheet is Matthew 5:13-16 — salt and light, four verses, the panel's verse in its own paragraph. Salt is worth the group's attention as much as the light: it is not seen at all, and it is useless the moment it stops being what it is. The two images together are the chapter, and the group finds them without the facilitator arguing anything.

Reflect and Discuss

1. **Picture the person you are afraid of becoming. What exactly do they do that makes people back away? Be specific.**

2. **Find one conversation in the last seven days where the honest answer included God and the answer you gave did not. Write what you actually said.**

3. Now write what the true version would have been. Do not say it to anyone yet. Just find it.

4. The verse sends the attention somewhere. Where? Write it in your own words.

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

The Shema statement

> REMEMBER
>
> One honest sentence. True, natural, no jargon.

THREE TESTS — TEN SECONDS, AND A GREAT DEAL OF SAVED AWKWARDNESS

Examples: "When I'm worried, I pray and God gives me peace." "We've been reading the Bible as a family, and it's changing how we treat each other." "I asked God about that decision, and I feel like He gave me clarity." No verse reference. No church words. No question aimed at the other person. No invitation. No conclusion they are expected to reach.

1. Is it true?	Not aspirational. True of your actual last month. If it is not, that is not a failure — go live it first, then say it.
2. Is it natural?	Say it out loud. If it sounds like something you would read aloud rather than say, cut it down. Shorter is almost always better.
3. Is it free of church jargon?	Would a neighbour with no church background know exactly what you meant, with no translation?

FOR THE FACILITATOR

Time 40 minutes

Before the session Have your own Shema statement written, tested and rehearsed. Be ready to say a bad first draft of it out loud before you say the good one.

Watch for

- Somebody with no true sentence to write. Handle it privately and warmly — it is real information, not a failure of the exercise, and manufacturing one is worse than leaving it blank.
- A room polishing toward eloquence. Sincerity is the whole aesthetic; a well-turned sentence that is not quite true fails the first test no matter how good it sounds.

Note

1. Give this five real minutes of silence, which will feel far too long. The instruction not to read ahead matters — a room that has seen the tests first writes to pass them instead of writing something true, and you can hear the difference immediately.
2. Almost everyone fails one, and which one is diagnostic: too-long usually means they are explaining, jargon usually means they are quoting their leader, untrue usually means they reached for something impressive. Name the pattern, not the person.
3. Collect the underlined words on a board — blessed, convicted, walking in victory, the Lord laid it on my heart. Seeing twenty of them together does more than any explanation. Nobody in the room chose this vocabulary; they absorbed it, which is why it is invisible from inside.
4. Do this in the room, in pairs, not as homework. Almost everyone edits after hearing their own sentence — that edit is the exercise. The point of rehearsal is not polish; it is that the sentence stops feeling like a decision and starts feeling like a thing they happen to say.

This is the practical centre of the class, and most of the session should be people writing and saying things out loud rather than listening to you.

Write before the tests

Run the first exercise before teaching anything about the three tests. The order matters more than it looks: a room that has seen the tests writes to pass them, and you can hear it — the sentences come out careful and slightly hollow.

Give five real minutes. It will feel far too long and somebody will fidget. Let it run.

The tests as diagnosis

Almost everyone's first draft fails one test, and which one tells you something useful about them.

Too long means they are explaining rather than reporting — they have written a small sermon and are describing a doctrine instead of a Tuesday. Jargon usually means they are quoting their leader rather than speaking. Not-quite-true almost always means they reached for something impressive.

Name the pattern rather than the person. Then have them rewrite underneath, and have a few read both versions aloud so the room hears how much stronger the plain one is.

Make the jargon visible

The third exercise works best collected. Put the underlined words on a board — *blessed*, *convicted*, *walking in victory*, *the Lord laid it on my heart* — and let the room look at twenty of them at once.

Say the thing that keeps this from feeling like a scolding: nobody chose this vocabulary. They absorbed it over years inside a building where it means something real, which is exactly why it is invisible from the inside and opaque from the outside.

Rehearse in the room

Do the saying-aloud in pairs, in the session, not as homework. It will feel ridiculous, and you should say so before they start.

Watch this chapter

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Watch what happens after the first reading: almost everybody edits. That edit is the exercise. Every believer who ever said one of these naturally in the wild practised it somewhere unnatural first, and the point of rehearsal is not polish — it is that the sentence stops feeling like a decision and starts feeling like something they happen to say.

The person with no sentence

Expect at least one, and handle it privately rather than in front of the room.

Somebody who genuinely cannot find one true recent moment with God has learned something worth knowing, and it is a different problem than this class solves. Do not let them manufacture a sentence to have one — that is the performance failure in chapter 7, built in at the foundation. Tell them plainly that a blank is the honest answer this week, and follow up with them afterwards.

What the passage is doing here

The bound sheet is John 4:28-30,39-42 — the woman leaves her water jar, says one sentence to her town, and many believed *because of the woman's testimony*. It is the shortest recorded Shema statement in Scripture and it has all three properties: true of her own life, entirely natural, no religious vocabulary at all. Worth noticing with the group how little she claimed and how much it did.

Reflect and Discuss

1. **Write one sentence. Do not read ahead first. If nothing comes, reach for something small and recent rather than something impressive.**

2. **Run it through the three tests. Write which one it failed, and rewrite it underneath.**

3. Underline any word that only means something inside a church. Write a plain replacement beside each one.

4. Say it aloud three times. Write what it felt like, and what you changed after hearing it.

— DISCOVERY BIBLE STUDY

CoMission

“Come and see”

John 4:28-30,39-42

1 Eat

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

☐ Read ☐ Reread ☐ Retell

2 Digest

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

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

   What did the woman do the moment she believed?

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

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

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

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

4. **Who will I tell?**

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

3 Grow

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

✦ Pray

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

This study online

Planting flags

REMEMBER

> Plant flags. Let the hungry find you. Then open the Bible, not the church door.

WHAT THE FLAG SAYS, AND WHERE THE DOOR LEADS

A flag says one thing: I am safe to talk to about this. That is all. Most of the time nothing visible happens and you will be tempted to conclude it did not work. Then, weeks later, the crisis comes — and a person does not scroll through a list of churches. They think of one name.

1. When the door opens	The invitation goes to Jesus and an open Bible, not to a building. "Would you want to see what Jesus said about that?"
2. Not "come to my church"	The moment somebody is genuinely open, that sentence sends them to a schedule and a room full of strangers, when what they wanted was for someone to help them.
3. If they ask to come	Take them. Attendance is fruit. It is not the door.

FOR THE FACILITATOR

Time 30 minutes

Before the session Know your own answer to the last exercise, and know what you would actually do next if somebody said yes to it this week — which passage, and where you would sit down.

Watch for

- A group measuring success by reaction. Most flags produce nothing visible, and a room expecting a response will conclude the practice failed and stop.
- Somebody who plans to say the sentence and then attach an invitation to church. That is the reflex this chapter exists to interrupt; catch it in the last exercise rather than after they have done it.

Note

1. The second half is the exercise. The reasons — they think we would judge them, they do not want a project made of them, they do not know the words — are all reasons a flag solves and a campaign does not. Let the room find that rather than saying it.
2. Both blanks, out loud, every person, before anybody leaves. This is the first time the class sends anyone anywhere, and it is the whole point of the four chapters before it. Collect the names and ask about them next session.
3. Nearly everyone is tempted to add an invitation or a question, because silence after the sentence feels like failure. Writing the temptation down in advance is what makes it recognisable in the moment. This is the discipline the whole chapter rests on.
4. Decided in the cold, before it happens, because in the moment the church invitation is the reflex. Listen for anything with a service time or a building in it and have them rewrite. "Would you want to see what Jesus said about that?" is the shape.

Chapter 4 gave them the sentence. This chapter tells them what it is for and sends them out with it, and the whole session should end with names and dates on paper.

Lower the expectation deliberately

Say early and plainly that most of the time nothing visible will happen. A room that expects a reaction will say the sentence twice, watch nothing happen, and conclude the practice does not work.

The flag says one thing — *I am safe to talk to about this* — and it is filed away without either person making anything of it. The payoff is weeks later, when a crisis comes and the person thinks of one name.

Tell it as the mechanism rather than as encouragement. The flag was planted long before it was needed, which is exactly why it was there when it was needed.

The hungry are already in the room

The first exercise is the one that changes how people see their week, and the second half of the prompt does the work: *why would they not say so?*

The answers are always reasons a flag solves and a campaign does not. They think we would judge them. They do not want to become somebody's project. They do not know the words. Let the room arrive at that themselves — it is the argument for the whole practice and it is much stronger in their handwriting than in yours.

Then say the reframe: you do not have to find the hungry. You make it possible for them to find you.

The hardest instruction is to stop

The third exercise is the discipline the chapter rests on, and it is harder than it sounds. Silence after the sentence feels like failure, and the reflex is to fill it — with a question, an invitation, an explanation of what you meant.

Watch this chapter

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Have them write the temptation down in advance. Naming it beforehand is what makes it recognisable in the moment; it is the same reason the escalation and handover chapters in other classes ask people to decide in the cold.

Decide the door sentence now

The fourth exercise settles what happens if it works, and it must be decided before it happens, because in the moment the church invitation is the reflex.

Listen for anything containing a service time or a building and send it back. The moment somebody is genuinely open, "come to my church" sends them to a schedule and a room full of strangers, when what they wanted was for a person to help them. *Would you want to see what Jesus said about that?* is the shape.

Then the balancing half, so this does not read as anti-church: if they ask to come, take them. Attendance is fruit. It is not the door.

Send them with a date

Close on the second exercise, out loud, every person, both blanks filled. This is the first time the class sends anybody anywhere and it is what the previous four chapters were building toward. Collect the names, and ask about them next session — the asking is what makes the next round honest.

What the passage is doing here

The bound sheet is Mark 5:18-20 — the man who begs to come along and is sent home to his own people instead. Three verses. He is given no training and no material, told to report what happened to him, and the whole Decapolis marvels. He is the first planted flag in his region, and he became one by saying what was true of his own life in the place he already lived.

Reflect and Discuss

1. Name one person in your week who might be spiritually hungry and would never say so. Why would they not say so?

2. Say your sentence once, in a real conversation, to somebody who does not yet follow Jesus. Write who, and when.

3. After you say it, do nothing else — no question, no invitation, no explanation. Write what you will be tempted to add, so you can recognise the temptation.

4. Write the sentence you will use if the door opens. Aim it at an open Bible, not at a building.

— DISCOVERY BIBLE STUDY

CoMission

“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

Words and actions together

REMEMBER

> Actions get noticed. Words say what they saw.

WHAT EACH ONE DOES WITHOUT THE OTHER

You helped them move; later, when they say thanks, you say "honestly, we've been reading the Bible as a family and it's been changing how we treat people." Four seconds. Now the kindness has an address.

1. Actions alone	People notice, and draw the only conclusion available to them: that person is remarkable. Your kindness pointed at you, because nothing in the situation pointed anywhere else.
2. Words alone	A person who talks about God constantly and lives an ungenerous, sharp-edged life is noise — and actively teaches people that this kind of talk means nothing.
3. The two together	Actions get you noticed. Words tell people what they just saw. A Shema statement is not the argument; it is the caption on something they already witnessed.

FOR THE FACILITATOR

Time 30 minutes

Before the session Bring one thing somebody did for you that you admired for years before learning why they did it — or, if you have one, a caption you gave badly and would give differently now.

Watch for

- A group defending actions-only as the humbler option. It is not humility; it is the arrangement chapter 1 named, wearing a better coat.
- Someone writing a caption that is really a paragraph. Time it at four seconds — the brevity is what keeps this from becoming the performance chapter 7 warns about.

Note

1. The instruction not to add a new act is deliberate — it removes the escape route of promising future service instead of speaking now. Most people have several from the last month and have never captioned any of them.
2. Time it. Four seconds is short enough that they cannot fit an explanation in, which is the whole design. Anything that needs longer has stopped being a caption and become the argument.
3. The usual answers are good upbringing, temperament, or that the person is just naturally patient. This is the chapter's sharpest moment and it needs no commentary — the room feels the cost of silence when they write the sentence themselves.
4. Because the Shema commands both — all your strength, and speaking of his words when you sit and when you walk. Somebody will defend the line as humility; the honest answer is that it is a permission slip, and most of us have used it as one.

This chapter settles an argument the room has been having with itself since chapter 1, and it settles it in both directions at once.

Take the old line seriously first

Preach the gospel, and if necessary use words. Do not mock it. It is repeated by sincere people and it contains something true — a life that contradicts the words destroys them.

Then say what it has become: a permission slip. It sounds like humility and it functions as a reason never to say anything, and most of the room has used it that way at some point.

The Shema is what settles it, which is why this chapter sits in this class rather than anywhere else. Love God with all your strength — that is the actions — *and* speak of his words when you sit at home and when you walk on the road. Both are commanded in the same sentence. There is no version of the commandment that lets you pick.

Let the cost land through the third exercise

The prose can describe what actions alone produce. The exercise makes them feel it.

Someone who admires you and does not know why you are the way you are — what conclusion have they drawn instead? The answers come back as good upbringing, temperament, natural patience. Somebody usually writes down a real name and goes quiet.

That is the chapter's sharpest moment and it needs nothing added. Your kindness pointed at you, because nothing in the situation pointed anywhere else.

Then the other failure, briefly

Do not spend long on words-without-actions, because this room is not at risk of it — they are the people who have been silent, not the people who talk too much.

Give it one honest paragraph: a person who talks about God constantly and lives an ungenerous, sharp-edged life is noise, and everyone around them knows it. Words without actions do not merely fail to persuade; they teach people that this kind of talk means nothing. Then move on.

Watch this chapter

NOTES

Caption, not argument

The second exercise is the practical yield, and the four seconds is not a figure of speech. Time it in the room.

Four seconds is short enough that an explanation will not fit, which is the entire design. A caption tells people what they just saw. The moment it grows long enough to make a case, it has become the argument — and it stops working, because nobody asked for one.

What the passage is doing here

The bound sheet is Romans 12:1-13 — bodies presented as a living sacrifice, and then gifts exercised in speech and in service side by side, in one list, with no suggestion that a person picks. It is the chapter's claim in Paul's words rather than the facilitator's.

The woman at the well is in the chapter prose and deliberately not the bound sheet: John 4 is bound to chapter 4, where her one sentence is the model for the Shema statement itself. Pointing at her twice would print the same scene twice.

Reflect and Discuss

1. **Name one thing you have already done for someone. You do not need a new act of service.**

2. **Write the caption — one true sentence about God, four seconds long, for the moment they mention it.**

3. **Think of someone who admires you and does not know why you are the way you are. What conclusion have they drawn instead?**

4. **"Preach the gospel, and if necessary use words." Write why the Shema will not let us keep that line.**

DISCOVERY BIBLE STUDY

CoMission

One body, offered to God

Romans 12:1-13

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?**

   What does Paul call us to offer to God (v. 1)?

   What picture shows how believers belong together (vv. 4-5)?

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

   What gift or role might God have given you in the body?

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

   How will you love or serve another believer 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, I offer you my whole self. Show me how to serve your people in love.*

This study online

Two ways to get this wrong

REMEMBER

Performance points at me. Witness points at the Father.

TWO FAILURES, OPPOSITE DIRECTIONS

The rule that keeps you honest: if it is not true of your real life, do not say it. Go live it first. That single rule closes off the performance failure almost entirely, because performance requires saying more than is true — and a person who only ever reports what actually happened has nothing to inflate.

1. Silence	"I don't want to push my beliefs." "My faith is private." "I'd rather let my life speak." Some of it is genuine consideration. Most of it, honestly, is fear.
2. Performance	Spirituality worn for appearance — the loud prayer aimed at the room, the piety doing work on your reputation.
3. The one word that separates them	Target. Same visibility, opposite direction. The test is not how loud you are; it is who ends up looking good when the sentence lands.

FOR THE FACILITATOR

Time 30 minutes

Before the session Have a real example of your own performance — a time you said something spiritual that was doing work on your reputation. The room will not go here unless you go first.

Watch for

- A room using this chapter to retreat. Anyone who concludes the safest option is to say nothing has just chosen failure one, and it is worth saying that out loud before the session ends.
- Somebody who has already said their sentence and it went badly. Handle it warmly — awkward is the normal experience of the first several times, and treating it as a verdict is what makes people stop.

Note

1. Evidence, not self-assessment — that is what keeps this from being a personality quiz. Nearly everyone in a room like this is at risk of silence and afraid of performance, which is worth letting them discover rather than announcing.
2. The words are respect, humility, professionalism, not wanting to push. Do not supply them; let the room write its own and then read a few aloud. Hearing four people produce the same word is what makes it visible as a habit rather than a conviction.
3. Almost every sentence gets shorter here, and shorter is better. If somebody's sentence disappears entirely, that is a real and useful result — they have found that they reached for something impressive in chapter 4, and the honest replacement is smaller.
4. The test in two lines. A sentence that names God as the one who did something has somewhere for the credit to go that is not the speaker. If the honest answer is "me", the sentence needs rewriting, not the person.

This chapter names two failures, and the danger in teaching it is that a room uses failure two as a reason to retreat into failure one. Guard against that from the first minute.

Say which one they are actually at risk of

Nearly everyone in a room like this is at risk of silence and afraid of performance. Let the first exercise show them that rather than announcing it — the prompt asks for evidence rather than a guess precisely so the answer is not a self-image.

Then handle the respectable coat. *I don't want to push my beliefs. My faith is private. I'd rather let my life speak.* Say clearly that some of it is genuine consideration and most of it is fear, and then say the thing that has to be said: fear is understandable and not shameful, but it is not humility and it should stop being called humility.

The second exercise makes this land. Have several read out the word they use for their own silence. When four people in a row produce *humility* or *respect*, the room sees it as an inherited habit rather than a conviction.

Go first on performance

The room will not talk honestly about performance unless you do. Bring a real example of your own — a time you said something spiritual that was doing work on your reputation — and say it plainly.

Then read the two commands together: Jesus condemns spirituality that is seen, and in the same Sermon commands light that is seen. Do not resolve it quickly. Let the room sit with the apparent contradiction long enough to want the answer, and then give the one word: **target.** Same visibility, opposite direction.

The rule that does the work

The honesty rule is the most useful sentence in the chapter and it deserves to be said slowly: if it is not true of your real life, do not say it — go live it first.

Say why it closes the performance failure almost entirely. Performance requires saying more than is true. A person who only ever reports what actually happened has nothing to inflate. That is why chapter 4's first test was truth and not eloquence, and this is where that decision pays.

Watch this chapter

NOTES

Do not let the chapter produce retreat

Watch for the person concluding that the safest thing is to say nothing. Name it before the session ends: choosing silence to avoid performance is not caution, it is failure one, and it is the one this room was already living in.

Then close on awkwardness, because that is what actually stops people. The first several times it will sound to them like a neon sign in the middle of a normal sentence, and they will replay it in the car afterwards. That is what practice feels like from the inside. Steps, not leaps, and nobody is grading the delivery.

If somebody's first attempt went badly, handle it warmly and in front of the room — one visible "that is normal, mine went worse" does more for this class than the chapter does.

What the passage is doing here

The bound sheet is Matthew 6:5-13 — praying to be seen, and praying to the Father who sees in secret, followed by a model prayer with nothing performative in it at all. It is the chapter's second failure in Jesus's own words, and the model prayer is the answer: short, plain, and aimed at somebody other than the audience.

Reflect and Discuss

1. Of the two, which is the one you are actually at risk of? Write the evidence, not the guess.

2. What do you call it when you stay quiet? Write the word you use — to yourself, or out loud to others.

3. Read your sentence again. Is any part of it there to make you look good? Is any part not quite true yet? Cross out both and write what is left.

4. Say your sentence aloud once more. When it lands, who ends up looking good? Write the honest answer.

CoMission

Learn to pray

Matthew 6:5-13

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?**

   How does Jesus say to pray, and how not to (vv. 5-7)?
   What does this prayer show about the Father?

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

   Which line of the prayer do you most need to pray today?

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

   When and where will you pray this week the way Jesus taught?

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, teach me to pray. I am new at this — help me talk with you simply and honestly.*

This study online

Map your week

REMEMBER

Find the silent hours. Bring God into one of them.

THE MAP — DRAW IT HERE

> **Acts 5:28**
>
> "We gave you strict orders not to teach in this name," he said. "Yet you have filled Jerusalem with your teaching and intend to bring this man's blood upon us."
>
> The Open Translation Bible (OTB), openbible.uk, CC BY-SA 4.0.

Draw your normal week. Hour blocks, or just the chunks: mornings at home, the commute, work before lunch, work after, the pickup line, evenings, weekends. Write the people you see in each. Then mark two things — where your faith is currently VISIBLE to another human being, and where it goes silent.

FOR THE FACILITATOR

Time 35 minutes

Before the session Map your own week first and bring it, including the silent blocks. Decide how you will collect the commitments and when you will follow up — and actually follow up.

Watch for

- Somebody picking a block they have a legitimate reason to be quiet in, usually out of guilt. Send them back to an ordinary one; this chapter is not asking anyone to be unwise.
- A room that wants to fix every silent block at once. One block, one person, one week. The whole design is a step small enough to actually happen.

Note

1. Hold the line on "visible to another human being". People will list blocks where they pray privately or listen to something on the commute. Those are real and they are not what this asks; the test is what an observer could tell.
2. The workplace and the extended family come up in nearly every room, and the workplace block is usually the largest single chunk of the week. Let the room notice that proportion out loud — the biggest block being the silent one is the chapter's whole argument.

3. One, not all. The exclusions are real — the tense in-law, the boss who has said stop — and you should honour them rather than pushing. What you are looking for is an ordinary block that went quiet by habit, and "why it went quiet" is usually "no reason, it just did".
4. Three blanks, out loud, every person, before anybody leaves. Collect them and set a date to ask. This is the last exercise of the class, and a class about ending the silence that ends without a name and a day has argued against itself.

The last chapter converts everything before it into a calendar, and it fails in exactly one way: a room that discusses the map without drawing it.

Make them draw it

Give real time — ten minutes at least — and have them draw on the page rather than think it through. Your head averages things out and paper will not. That sentence is worth saying out loud before they start.

Then insist on the two markings. **Visible** means visible to another human being, not felt by the person themselves; expect people to list the commute where they pray privately, and send that back. **Silent** means blocks with people in them who have no idea Who they live for.

Let the proportion do the arguing

Most people find something they were not expecting: faith is loud in one or two blocks and inaudible in the largest ones — usually the workplace, often the extended family.

Have the room say out loud which block is biggest and whether it is on the visible list. That comparison is the chapter's entire argument and it needs no help from you. A person who has just drawn forty working hours in the silent column has made the case to themselves.

One block, not all of them

Watch two errors in the third exercise.

The first is ambition: somebody wants to fix every silent block this month. One block, one person, one week. The whole design is a step small enough to actually happen, and a person who attempts everything does nothing.

Watch this chapter

NOTES

The second is guilt: somebody picks the block where they have a genuine reason for silence — the tense in-law, the boss who has told them to stop — because it feels like the bravest choice. Honour the exclusions and send them back to an ordinary block. This class is not asking anyone to be unwise, and choosing the hardest possible case is a reliable way to guarantee failure and then quit.

Read Acts 5:28 as testimony from the wrong side

The passage is worth pausing on for the source of the sentence. It is not a report from the apostles. It is the complaint of the people trying to stop them, and they are the ones who say the city has been filled.

Say what filled it: not eloquence, not a building, not a campaign. Ordinary people who had seen something and could not stop reporting it, in every block of every week, in the places they already were. That is a direct answer to the room that just wrote *workplace* in the silent column.

Close with three blanks

End on the last exercise, out loud, every person, all three blanks filled. Collect them. Set a date to ask how it went, and then actually ask — the asking is what makes the next round honest.

Tell them to keep the map and come back to it in a month. It is the one artifact of this class that keeps working after the class ends.

What the passage is doing here

The bound sheet is Acts 2:36-47 — the church filling a city day by day, house to house, in ordinary places on ordinary days. It is the same phenomenon Acts 5:28 complains about, seen from the inside and in its mechanics: not a campaign, just people in the places they already were.

Reflect and Discuss

1. **Which blocks are visible? Not felt by you — visible to another human being. List them.**

2. Which blocks are silent? Which have people in them who have no idea Who you live for?

3. Choose one silent block with people in it, where the silence is not for any good reason. Write which one, and why it went quiet.

4. I will bring God into _____ by saying my sentence to _____, on _____.

DISCOVERY BIBLE STUDY

CoMission

The family you were added to

Acts 2:36-47

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 Peter tell the crowd to do (v. 38)?

   What four things did the believers devote themselves to (v. 42)?

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

   Which of those four is hardest for you to keep?

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

   Which practice from verse 42 will you take up with others 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

> *Thank you, God, for the family you added me to. Help me share life with your people and not walk alone.*

This study online

CoMission
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