

## How to Lead a Bible Discussion (Discussion Centered Learning)

### Introduction:

ESV **Deuteronomy 6:6-7** . . . these words that I command you today shall be on your heart. You shall teach them diligently to your children, and shall talk of them when you sit in your house, and when you walk by the way, and when you lie down, and when you rise.

ESV **Ephesians 6:4** Fathers, do not provoke your children to anger, but bring them up in the discipline and instruction of the Lord.

ESV **1 Corinthians 14:34-35** . . . women should keep silent in the churches. For they are not permitted to speak, but should be in submission . . . if there is anything they desire to learn, let them ask their husbands at home.

Here is the issue: **How can fathers who teach their families and those who teach the church best cause others to learn and experience life change?** (*Rhetorical*). This series is designed to help you teach the things of the Lord.

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Think of all the preachers or teachers or professors you've ever had. You may have noticed that they employed one of two opposite teaching methods (I don't mean either boring or interesting, relevant or irrelevant, Spirit-filled or prideful!). Most common is the:

**1. Lecture Method** — A lecture is a monologue or a sermon, wherein the teacher presents information. It is one-way communication. When in the form of preaching it involves the art of oratory. Monologues allow for a large volume of information to be imparted in a relatively short time.

**Example:** Jesus' Sermon on the Mount was a monologue.

**Caution:** It takes a special skill to be able to sermonize effectively and hold people's attention.

**2. Discussion Method** — A discussion is a dialogue that involves group participation. The teacher leads students to discover truth for themselves. The participants are involved in a discussion. This is a more relational approach. This is also known as the Socratic Method, because Socrates taught by asking questions of his disciples to guide their thinking. One disadvantage is that the Socratic Method takes longer to cover the same material than does the lecture method.

**Perspective:** Neither style is necessarily bad; Jesus used both methods in His ministry.

**Which method would be better suited to large audiences? Why?** The lecture method is better for large groups, such as the great crowds gathered when Jesus preached the Sermon on the Mount.

- 1) Since one of people's greatest fears is public speaking, a discussion format would be impractical. The larger the crowd, the less likely the average person would be willing to speak. Also, people will have trouble hearing each other.
- 2) A certain percentage of the population is greatly lacking in judgment; their comments would not be edifying. Large crowds are magnets for the unbalanced who, if given a chance, would wreck the meeting.

**Why might the discussion method be better suited for smaller groups (like a home Bible study or with your own family)?** To stand up and lecture or worse yet, preach, to a living room of people can be boring, artificial, awkward, and unnecessary. In my opinion, the participatory, question and answer, discussion method is best for smaller settings. A guided discussion better holds people's attention, gets them involved, allows them to ask questions and helps them to learn to think for themselves. Active participation by everyone during discussion centered learning helps people retain what is being learned. It also helps develop the believer's confidence in his ability to understand the Bible.

**Jesus' Method:** When Jesus was with small groups of people, He was constantly asking questions to the people around Him. There are over 100 recorded questions asked by Jesus in the Gospels. In his book, *Jesus the Master Teacher*, H.H. Horne observed that Jesus "came not to answer questions, but to ask them; not to settle men's souls, but to provoke them" (p.51). Questions made up the core of Jesus' teaching method.

**What advantages of discussion-centered learning can you think of? It:**

1. Allows people to discover truth for themselves.
2. Forces people to think as they analyze the text, figure out what it really means and apply it to their own lives.
3. Creates & holds the student's interest and attention. By way of contrast, monologues can be very boring & the listener's minds often wander far away . . .
4. Helps people better remember what they learn since they help find the answers.
5. Exposes the learners to the ideas & insights of other group members.
6. Allows the Holy Spirit more freedom to speak through the contributions of all present.
7. Allows the teacher to evaluate what people are really thinking, revealing their needs & maturity levels.
8. Allows people to challenge the teacher's presentation. Truth is then discovered corporately rather than in a vacuum of isolation. It is good for believers to study the Bible together.
9. The input offered by differing perspectives can offer insights not even the teacher thought of as a result of his preparation.

## I. The Three Types of Discussion Questions

There are three different types/categories of questions a teacher could use. The leader of an effective Bible discussion will want to be sure to use all three types. **The three questions below, based on Romans 1:16, illustrate the three different types (kinds) of questions. Analyze each to see if you can discern the three types of questions?**

**ESV Romans 1:16** . . . I am not ashamed of the gospel, for it is the power of God for salvation to everyone who believes, to the Jew first and also to the Greek.

1. "What does this verse reveal about the gospel?" — *This type of question deals with what the text actually says ("Just the facts, Ma'am"). The answer to this type of question is obvious from the verse itself. Type: **OBSERVATION***
2. "Why is salvation first for the Jew, and then for the Gentile?" — *This category of question deals with what the text means. Questions that begin with "why" tend to clarify. Anytime one has to go outside of the verse under study to answer a question, that question is interpretive. Type: **INTERPRETATION***
3. "Based on 1:16, what attitude should we have toward the gospel?" — *This type of question deals with what the text means for us today. The first two types of questions (above) constitute the "what". They are content oriented. The third type of question constitutes the "so what". It was to do with life change & application. Type: **APPLICATION***

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**Test: How would you categorize each of the questions below (based on Romans 1:16)?**

**ESV Romans 1:16** . . . I am not ashamed of the gospel, for it is the power of God for salvation to everyone who believes, to the Jew first and also to the Greek.

1. Of what was Paul "not ashamed"? *observation*
2. What does the word "gospel" mean? *interpretation*
3. What is the gospel message? *interpretation*
4. According to this verse, why was Paul not ashamed of the gospel? *observation*
5. From what do we need "salvation"? *interpretation*
6. What did Paul mean by "everyone"? *observation*
7. Why is salvation first to the Jew? *interpretation*
8. What is a "Greek"? *interpretation*
9. What would it mean for us to be "ashamed" of the gospel today? *application*
10. What should our hope of salvation be grounded in? *application*

## II. Asking Good Questions

### 1. Why is it important for the teacher himself to first study\* the text before leading a discussion?

- If you as teacher do not have the correct answers, the Bible study will likely degenerate into a session of pooled ignorance.
- Teaching via the discussion method is not a way to avoid personal preparation.
- You must be prepared to answer all your own questions.
- You are still the expert on the subject being studied by virtue of the fact that you have spent hours studying it.

\*Observe what it says, do word studies, interpret it, read commentaries, and apply it to your own life. How to do this is another study all by itself.

### 2. How is adopting the motto: “Never tell when you can ask” consistent with the Socratic Method? The teacher’s job is to help people discover truth for themselves, to help them to draw their own conclusions by asking the right questions. The general idea is to give the answer only after you’ve asked a question the group did answer correctly or fully, even after you tried to guide them to discover the answer.

### 3. Why might it be a good discipline to write out all of your questions in advance of the meeting?

- It is impossible to dream up quality discussion questions on the fly, as you are teaching.
- To not write out all your questions in advance of the meeting is to come to the meeting unprepared. The weakest ink is stronger than the strongest memory.
- Think creatively. Be inquisitive. Ask questions of the text. Don’t assume anything! Write out every possible question and then thin it down to be best and most relevant ones.

### 4. After your questions are written out, why is it helpful to imagine how people will respond and then revise your questions if necessary?

- This is where knowing people well will pay off. You almost should be able to hear how they will answer your questions as you are writing them out. If you don’t like the answer you imagine, re-write your question.
- Later, when actually teaching your lesson, it is good to try to incorporate someone’s answer to a previous question into your next follow-up question. Simply mentally alter your written out question to use the other person’s own words. If you have correctly anticipated how they will answer, your next question should logically follow their answer and easily be modified to use their own wording. People appreciate hearing their own thoughts being used.

### 5. Why is it critical to arrange your questions in a logical sequence? You are not randomly asking questions merely for the sake of asking questions. Your objective is to cause other believers to interact with the Scriptures, guide them to think about what God’s Word really means, and then to apply it to their own lives.

- Arrange your questions in a way that directs people's thinking. There should be a progression of thought that takes the group from the initial observation of the text all the way through to a thorough understanding and a correct application of its truth.
- The best way to logically arrange your questions is to simply follow the word order & progression of ideas found in the text under study. Do not jump all over the passage. Systematically work through the verses, dealing with words & concepts as they occur in the text. Follow the Holy Spirit's outline and you won't have to create your own! In dealing with God's people, most of us are not smart enough to teach anything but the Bible, but we should be smart enough to know not to teach anything else.
- **Example:** Review the test questions (1-10) above for Romans 1:16. They are laid out logically, following the word order of the verse itself.

**6. Although your questions will be written out in advance, why should you know them well enough to ask them in a conversational tone, using your natural voice inflection & everyday vocabulary?** Otherwise you will either bumble and fumble or worse yet, sound like a robot as you mechanically read them! Also be aware that questions written out with proper English grammar often do not sound natural when verbalized. Few people speak the way they write. Make your questions real, not stuffy!

**7. Many discussion leaders will launch the discussion of each new paragraph of Scripture with a good observation question (asked just *prior* to having someone read the text). Example:** *Please read Romans 1:16 and tell me, why was Paul not ashamed of the gospel?* **What purpose is served by asking an observation question first?**

- Doing this will rivet their attention on the text and give them something concrete to look for. It takes their minds out of neutral and put them in gear!
- Related to the above, always ask someone to read the text aloud for you. This gets him more involved and gives you time to think about what you are going to ask next.
- Since the answer to an observation question is right in the text, they are usually "safe" questions with little risk of a person losing face.

**8. Once you have asked a question, look at the group and wait for an answer. Don't be afraid of silence. What is the purpose of quietly waiting for a response?**

- Instead of merely attending a lecture, people can now be actively involved in learning! However, after years of being passive pew potatoes, people have to unlearn the "sit down and shut up" way of teaching.
- If the group is not used to participation, there will be a hesitancy to speak up. In such cases, the silence itself will put pressure on the group and someone will eventually speak out. If for no other reason, an answer will be given to break the silence!
- People need time to think and reflect. So ask the question, smile, and wait patiently for a response.

**9. What function do the following type questions serve: “What else do you see in this verse?” “Would anyone like to add anything to that?” “Would you explain your answer more fully?” “Why do you say that?”** They help further the discussion once an answer is given.

- Such questions as the above are to a discussion like oil is to machinery. They keep everything from grinding to a halt.
- Keep in mind that you are not asking questions just for the sake of asking questions. You should have an objective clearly in mind for the lesson and then drive toward it!

**10. Why is it important to periodically summarize the group’s discussion & ideas (reviewing what has been said)?** Giving the big picture is like coming up for air!

- It helps keep the discussion on track.
- This also gives the church positive reinforcement as they realize that you are really listening to their ideas. It will become “their” Bible study instead of just something you prepared.
- Repetition is the key to learning and it lets those who are behind to catch up.

**11. Why is it important to give careful attention to application questions?**

- If the “what” (content) does not lead to the “so what” (application), then you have not taught the “what” correctly.
- These are often the hardest questions to formulate, but they are the most important.
- Design your lesson to evoke life change, not just content input. Teaching is not to be a sterile, academic exercise.
- The goal of any teaching in the church must be life-change (transformation).
- Application can often be made by a personal illustration of how you experienced this in action.

**12. Why should you beware of calling on a particular person to answer interpretive and application questions? Examples:** *Bill, are you saved? Jane, what does the word ‘gospel’ mean?*

- These are very difficult questions and could easily embarrass or offend someone.
- Instead, ask such questions to the group as a whole; those who do know the answer will respond.
- Ask specific person a question only when the answer is blatantly obvious in the text. Observation questions usually fit into this category. **Example:** *Bill, according to Romans 1:16, who is salvation for?*

**13. Why is it necessary to cultivate the ability to ask the right questions?** Teaching really is an art. It is a gift that must be developed. Practice helps!

- The goal of your teaching should be to lead believers in discovering Biblical truth for themselves, and not simply to tell what you (the teacher) have discovered.
- Once you have prepared and then led a Bible discussion, go back and review how it went. Examine your notes. Make an after-action report. What would you change if you had it to do all over again?

### III. Pitfalls to Avoid

**1. Analyze this question; what is wrong with it?** *Was Paul ashamed of the gospel?* This question evokes a yes/no response. It is a dead-end street. **Why should you avoid questions that evoke a yes/no response?** Such a question is a discussion killer!

**How could the above example question be better phrased? Example:** *Why was Paul not ashamed of the gospel?*

**2. What is the problem with these questions?** *Why is the power of God? Why is there shame and power in the verse?* These questions are vague. Vague questions are unclear as to what you are asking. You are not conducting a mind-reading contest. People will not know what you are looking for.

**How could the above example questions be rephrased? Examples:** *Why is the power of God needed for salvation? Why would someone be ashamed of the Gospel?*

**3. Why is this not a good question?** *Who got salvation first and who is salvation for? It is too complex, coming two questions into one.* **What will happen if your questions are too complex?**

- Key: Avoid using “and” or “but” in your questions. These two words (and, but) usually introduce a new idea.
- Keep your questions clear. Remember KISS = Keep It Simple Somehow!

**4. What weakness can be found in this question?** *What aspects of the atonement are evident in Romans 1:16 that are consistent with the Reformers’ concept of soteriology?* It uses words that are too big/unfamiliar. **Why should you avoid using big words?**

- If you use big words you will lose many in your audience. Your goal is to communicate, not to impress people with your vocabulary. Make your questions easy to understand.
- Bust twenty-five cent words up into five cent words.
- Generally, if you will try to only use words that come from Anglo-Saxon roots you will be understood by all. Words derived from Latin roots tend to be not as readily understood.

**5. What problem is inherent in this sentence?** *According to Romans 1:16, salvation is for everyone who believes. What relationship is there between salvation and speaking in tongues?* It introduces an unnecessary or distracting topic. **Why should you avoid introducing issues irrelevant to the text/topic?** An unnecessary issue will only serve to distract from the point of the text. Although the study of tongues is good and proper in the right place, it has nothing to do with Paul’s point in Romans 1. Focus, focus, focus!

**6a. What does it mean to major on the minors?** It is to focus on things of lesser importance to the detriment of more critical matters. It is to make a mountain out of a mole hill. So doing reflects a lapse of judgment, a lack of perspective. It is a distraction from the main point. It is to concentrate a word, phrase, or name in a verse without consideration of the passage’s larger context or governing theme.

### **6b. What might happen if you major on the minors when you teach?**

- Not being able to see the forest for the trees can demoralize the group. Do not get bogged down in minute details. People may feel as if their time is being wasted. They may get also get bored.
- Stick to the text and pace yourself so as to cover the main point of the text and its application.
- Wear a watch to help you keep the discussion moving at a reasonable pace.
- When teaching Scripture, try to cover at least one paragraph of the text per lesson. To cover only word per lesson or even just one verse per lesson is usually to get bogged down into minutia. Perspective will be lost; reading foreign ideas into the text is almost unavoidable.

### **7. Why should the teacher show enthusiasm and avoid being a dullard?**

- There is nothing spiritual about being boring.
- If the class seems lethargic it is probably because you are failing to show your excitement.
- If you are not excited about your lesson, there is almost no way that anyone else will care anything about it.
- Your expectations about the study and the participants will invariably impact the discussion itself, either positively or negatively.

## **IV. Common Problems**

**1. Chatty Cathy.** Catty Cathy was a talking doll manufactured back in the 1960s. Here is refers to someone who is over responsive, who answers every question before anyone else can or who monopolizes the discussion, talking on and on. In extreme cases, socially dysfunctional people will blaviate totally oblivious to the fact he is talking too much. It would be better for the teacher to lecture than to allow a Chatty Cathy to drone on and on (at least the teacher will have studied).

Suppose a teacher came to you seeking help in dealing with an overly talkative group member. In desperation he asks you, "How do I turn it off?" **How might a teacher handle someone who talks too much?** Speak privately with the talker. Sincerely thank him for his enthusiasm and interest, and then enlist his help. Ask him to hold back on his answers to "see if we can get the more quiet people to participate." If he still talks too much, ask him not talk at all. If he still can't keep quiet, ask him to stop coming (he is ruining it for everyone else); if he does not stop coming then everyone else will stop coming to avoid him.

**2. Chasing Rabbits.** This refers to impromptu topics raised by the class (or the teacher!) that are unrelated to the point of the text/topic being studied. *Don't chase theological rabbits.* Some people's main "ministry" seems getting Bible studies off track and onto side issues. They love nothing more than a good argument and are good at throwing down the gauntlet. Falling into their trap can be discouraging to everyone else. Resist the song of the Sirens!



**How could a teacher respond to an invitation to run down a rabbit trail?** Respond by saying, “That’s an interesting question/issue/point. However, we’ve left our topic. Let’s get back to . . .” or “Let’s put that topic on hold for now and discuss it after the study, or another week.”

**3. Wrong Answers.** The good news is that even though some answers to your questions will be wrong, at least you are getting people to think, an accomplishment in itself! When someone gives an answer that is just dead wrong, try hard not to embarrass him. Be pleasant. If possible, give some type of positive reinforcement. You don’t necessarily even need to publicly disagree with a wrong answer. Instead, try saying, “I see what you mean . . .” or “That’s an interesting point . . .” or “What does someone else think about this?” or “I’m not sure I can agree with you on that . . .” or “I have a hard time agreeing with everything you are saying . . .” Most group members will be discerning enough to know a wrong answer when they hear one. Also, the person who gave the wrong answer will often abandon his position after hearing the view point of the others present.

**Steak Example:** Someone once said if you try to pry a bone out of a dog’s mouth, he will bite you. But, if you lay a steak down in front of that same dog, he will gladly drop the bone and go after the steak; truth often has the same effect on people.

**4. Hard Questions from the Group.** It is not hard to win a game of “stump the dummy.” Don’t pretend to be a know-it-all. There is nothing wrong with saying, “I don’t know” or “That’s such a profound question that any answer I might give would be shallow” or “Let me research that and see what I can find out about it” or “Regardless of the answer to that, the main point we need to focus on is . . .”

**Mark Twain:** “It ain’t those parts of the Bible that I can’t understand that bother me, it is the parts that I do understand.” Twain was a skeptic and out-spoken critic of the Bible. He did not like what he read in the Bible. Yet there is truth in what he wrote for us as believers. We won’t ever understand everything in the Bible. But to put unanswerable questions in perspective, what we need to know for life is plain. The real problem isn’t that there are parts of the Bible we can’t understand, but that we don’t always obey the parts we do understand.

**5. Lack of Critical Thinking Skills.** Thanks to our great educational system, designed to create worker drones rather than critical thinkers, many people don’t know how to reason clearly or even read competently. Part of your objective in teaching is to train people to think biblically, having the mind of Christ. Don’t be surprised if people at first respond with totally off the wall (unbiblical/illogical) answers to your questions. One of the greatest things you can do as a teacher is to help God’s people develop critical thinking skills. Socratic teaching will help them discover truths for themselves.

**6. Contentious People.** The world is full of miserable people and they will be quick to throw some of it your way. After all, misery loves company! Hurting people hurt others. When such angry souls are encountered, remember what Jesus said: “Do not resist an evil person. If someone strikes you on the right cheek, turn to him the other also” (**Mt 5:39**).

### **What words of wisdom did Paul offer Timothy in 2 Timothy 2:23-26?**

ESV **2 Timothy 2:23-26** Have nothing to do with foolish, ignorant controversies; you know that they breed quarrels. And the Lord's servant must not be quarrelsome but kind to everyone, able to teach, patiently enduring evil, correcting his opponents with gentleness. God may perhaps grant them repentance leading to a knowledge of the truth, and they may escape from the snare of the devil, after being captured by him to do his will.

ESV **Romans 12:17** Repay no one evil for evil, but give thought to do what is honorable in the sight of all. If possible, so far as it depends on you, live peaceably with all.

## **V. Philosophy of Teaching**

### **1. You, as teacher, must take the responsibility to make sure learning takes place!**

- Simply presenting information is not really teaching.
- Arguably, teaching has not taken place unless learning has occurred.
- Do whatever it takes to cause people to learn. Review, be animated, use a white board, illustrate with examples, create PowerPoints, etc.
- One of the best ways to cause learning is by employing the question & answer teaching method (discussion-centered learning).

### **2. Teach to meet needs in the lives of the people you are teaching.**

- Remember that your lesson does not have a need to be taught. It is the people present who have needs!
- Teach for life-change.
- If you can surface a felt need in people's lives, they will be more interested in what you have to say. Telling a real-life experience related to the topic will help create interest.

### **3. You must have a clear objective in mind when teaching. To help you focus, always be able to boil your lesson down to an irreducible minimum. Be able to state in a sentence or two the main point of the Biblical text being studied.** A well prepared lesson plan is to a teacher what a road map is to a traveler. It will also help you avoid rabbit trails.

It has been said that a mist in the pulpit is a fog in the pew.

### **4. In Ezra 7: 10, what did Ezra do prior to teaching God's Word?**

ESV **Ezra 7:10** . . . Ezra had set his heart to study the Law of the LORD, and to do it and to teach his statutes and rules in Israel.

He set his heart to both study it and obey it.

**What application does Ezra's example suggest for us as teachers?** It takes time to study the Bible. We must set our hearts to study it. We must not only study God's Word, but be committed to doing it ourselves.

### **5. In general, what can we learn about teaching from 1 Timothy 1:3-6?**

**ESV 1 Timothy 1:3-6** As I urged you when I was going to Macedonia, remain at Ephesus that you may charge certain persons not to teach any different doctrine, nor to devote themselves to myths and endless genealogies, which promote speculations rather than the stewardship from God that is by faith. The aim of our charge is love that issues from a pure heart and a good conscience and a sincere faith. Certain persons, by swerving from these, have wandered away into vain discussion . . .

- Wrong doctrine promotes speculations (1:4) and meaningless talk (1:6).
- The goal of proper teaching is love from a pure heart, a good conscience and a sincere faith (1:5).

### **What is true of those who teach false doctrines, according to 1 Timothy 6:3-5?**

**ESV 1 Timothy 6:3-5** If anyone teaches a different doctrine and does not agree with the sound words of our Lord Jesus Christ and the teaching that accords with godliness, he is puffed up with conceit and understands nothing. He has an unhealthy craving for controversy and for quarrels about words, which produce envy, dissension, slander, evil suspicions, and constant friction among people who are depraved in mind and deprived of the truth, imagining that godliness is a means of gain.

- False teachers tend to be conceited and lack understanding. Their teachings promote controversy and quarrels and result in bad fruit (such as envy, slander, friction, etc).
- Spirit-led teachers will not have an unhealthy interest in controversies and quarrels.

**ESV Titus 2:1** . . . teach what accords with sound doctrine.

We are to speak the truth in love:

**ESV Ephesians 4:15** . . . speaking the truth in love, we are to grow up in every way into him who is the head, into Christ . . .

### **6. The ability to teach God's Truth is a spiritual gift and, along with all the gifts, is necessary for building up the church:**

**ESV Romans 12:6-7** Having gifts that differ according to the grace given to us, let us use them: if prophecy, in proportion to our faith; if service, in our serving; the one who teaches, in his teaching . . .

ESV **1 Corinthians 12:28** . . . God has appointed in the church first apostles, second prophets, third teachers . . .

ESV **1 Corinthians 14:26** What then, brothers? When you come together, each one has a hymn, a lesson, a revelation, a tongue, or an interpretation. Let all things be done for building up.

ESV **Ephesians 4:11-12** And he gave the apostles, the prophets, the evangelists, the pastors and teachers, to equip the saints for the work of ministry, for building up the body of Christ . . .

Teaching is an integral part of disciple-making:

ESV **Matthew 28:19-20** Go therefore and make disciples of all nations . . . teaching them to observe all that I have commanded you.

### **7. What divine advice about teaching does James offer in James 3:1?**

ESV **James 3:1** Not many of you should become teachers, my brothers, for you know that we who teach will be judged with greater strictness.

### **Why will church teachers incur a stricter judgment (James 3:1)?**

### **8. What limitation regarding teaching the church is found in 1 Timothy 2:11-15?**

ESV **1 Timothy 2:11-14** Let a woman learn quietly with all submissiveness. I do not permit a woman to teach or to exercise authority over a man; rather, she is to remain quiet. For Adam was formed first, then Eve; and Adam was not deceived, but the woman was deceived and became a transgressor.

- It seems that “not many” of the “brothers” should presume to be church teachers (Ja 3:1), and no women at all should teach the gathered church (1Ti 2:12).

### **According to Titus 2:3-5, what and who are older women to teach?**

ESV **Titus 2:3-5** Older women . . . are to teach what is good, and so train the young women to love their husbands and children, to be self-controlled, pure, working at home, kind, and submissive to their own husbands, that the word of God may not be reviled.

ESV **2 Timothy 1:5** I am reminded of your sincere faith, a faith that dwelt first in your grandmother Lois and your mother Eunice and now, I am sure, dwells in you as well.

ESV **2 Timothy 3:14-15** . . . continue in what you have learned and have firmly believed, knowing from whom you learned it and how from childhood you have been acquainted with the sacred writings, which are able to make you wise for salvation through faith in Christ Jesus.

## VI. Teaching Tools

### 1. Books, How to Teach

- Contact Walk Thru the Bible Ministries (770-458-9300) and get a copy of their audio series by Bruce Wilkinson, *The Seven Laws of The Learner*.
- An excellent book now out of print, *How To Lead Small Group Bible Studies*, by NavPress, is worth buying if you can find it anywhere.
- Anything on teaching by the late Howard Hendricks.

### 2. Books, Bible Study

- An exhaustive concordance for whatever version of the Bible you prefer. Just be sure that it is coded to Strong's numbering system!
- Greek-English Lexicon of the NT*, Joseph Thayer (Grand Rapids, MI: Baker, 1977). Get a version that is numerically coded to Strong's numbering system.
- New Bible Dictionary*, Wood & Miller, eds. (InterVarsity Press: ISBN 0830814396)
- A Greek-English Lexicon of the NT and Other Early Christian Literature*, Baurer, Arndt, Gingrich, Danker (Chicago, IL: University of Chicago Press, 1979). Note: a basic knowledge of Greek is needed to use this work.
- The New International Dictionary of NT Theology*, Colin Brown (Grand Rapids, MI: Zondervan, 1971)
- How to Read The Bible For All Its Worth*, Fee & Stuart, (Grand Rapids, MI: Zondervan, 1982)

**Homework:** Take your favorite Bible verse (not book, not chapter, not even paragraph, but one single verse) and prepare to lead the group in a discussion of that one verse. Keep it short. Work up just a few good questions (maybe two observation, two or three interpretation, and two application), think of how to guide the discussion, how to handle any issues that come up and how to end the study. Aim for 5-10 minutes maximum. The entire group will offer any suggestions for improvement after you are done. This is supposed to be fun, not terrifying!

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