

Leading Bible Studies

Part 1: Perspectives on Bible Study

- I. Introduction.
 - A. My experience at Virginia Tech.
 - 1. The disaster of untrained and unsupported Bible study leaders in InterVarsity.
 - 2. The transferable concepts of Campus Crusade.
 - 3. The thoroughness of Navigator training.
 - B. My experience at Hopkins: success in training Bible study leaders.
 - C. My experience as staff: success in training staff and student Bible study leaders.
 - D. Conclusion: Staff and students can be trained to lead excellent Bible studies, but without training most will be mediocre.
- II. The Essence of Scripture.
 - A. False (incomplete) evangelical views of the Bible.
 - 1. Guidance for life.
 - 2. Directions for getting saved.
 - 3. Moral instruction and example.
 - 4. Instruction for ministry.
 - B. True evangelical view of the Bible.
 - 1. The word of God (2 Tim. 3:16).
 - 2. The source of life (Ps. 119:50; John 6:68).
 - 3. The gospel of Christ.
 - C. As ministers of God's word we want to avoid a completely utilitarian view of scripture, but in our ministry bring the dead to life, give hope to the hopeless, and enable people to encounter the living God.
- III. Receiving Scripture.
 - A. The Navigator Hand: hearing, discussing, reading, memorizing, meditating.
 - B. Hearing.
 - 1. The unique benefit: clear, accurate explanation and application of scripture.
 - 2. Thus the preacher must strive for careful exegesis and thoughtful application.
 - C. Reading.
 - 1. The unique benefit: personal focus.
 - 2. Thus the individual can freely pursue his own personal interests.
 - D. Discussion.
 - 1. The unique benefit: individual verbalization.
 - 2. Thus the leader must strive to involve everyone in discussing the passage.

E. Accuracy in Bible study groups.

1. Accuracy of interpretation and application must be pursued in Bible studies, but it is not the highest goal.
2. The highest goal is to get everyone involved in talking and struggling with the passage.
3. If accuracy were the highest goal, we would lecture.
4. Bible studies can never be the only source of biblical input; preaching and teaching are necessary to provide that clear, accurate exposition of scripture.
5. In the Bible studies, people will at times say things that are wrong.
6. Mark Lowrey: if there isn't some heresy being articulated in your small groups, something isn't right.
7. In the process of talking, their own thoughts become clearer.
8. Sometimes people will leave the study with wrong views.
9. We trust God to correct this in His time, using preaching, teaching, etc.
10. Our role is to follow up the Bible study with one-to-one meetings.
11. What you see in Bible studies should also influence your Large Group teaching. (See Part 5.)

IV. The Goal of Bible Study.

- A. To be transformed (Rom. 12:2).
- B. Renewing of the mind comes first.
- C. Moving from knowledge to assent to trust.
- D. A changed mind changes the will, body (behavior), emotions, and conscience.
- E. Interaction: changes in the will affect the behavior, emotions, and conscience – etc.
- F. Feedback loop: changes in will, behavior, emotions, and conscience promote further changes in knowledge and belief.

V. The Nature of Scripture.

- A. Scripture is literature.
- B. The process of studying the Bible is no different than the process of studying any piece of literature.
- C. The difference is in the spiritual impact scripture has and the moral requirements it lays upon us.

Part 2: Basic Hermeneutics Review

- I. The Universal Study Process.
 - A. Three basic parts.
 - 1. Observation.
 - a. What is there? What does it say?
 - b. Gathering the facts.
 - 2. Interpretation.
 - a. What do these facts mean?
 - b. Understanding the facts.
 - 3. Application.
 - a. What can/should we do now?
 - b. Profiting from our study.
 - B. Used in any field of study.
 - 1. Science.
 - 2. Literature.
 - 3. Farming.
 - 4. Construction.
 - 5. etc.
 - C. Real examples.
 - 1. Genetics.
 - a. Observe characteristics of human genes.
 - b. Interpret the data to find which gene produces insulin.
 - c. Apply this gene to a bacterium to produce large quantities of insulin for human consumption.
 - 2. Literature.
 - a. Observe all the ways Jane Austen portrays the clergy in her novels.
 - b. Interpret the data to draw conclusions about her view of the clergy.
 - c. Apply your finding to a senior thesis so you pass the course.
 - 3. Daily life.
 - a. Observe that the traffic light is red.
 - b. Interpret that to mean you should stop.
 - c. Apply your foot to the brake.
 - D. OIA is not so much a Bible study method, or even less the “RUF Bible Study Method” as it is a description of how we successfully relate to the world around us.
- II. Observation – What does it say?
 - A. Types of literature.
 - 1. Narrative (story).
 - a. History.
 - b. Parable.
 - c. Narrative is a series of events; the event is the main structural element.

2. Discourse (command).
 - a. Epistles.
 - b. Sermons.
 - c. Proverbs.
 - d. Discourse is a series of propositions; the proposition is the main structural element.
 3. Poetry.
 - a. Psalms.
 - b. Prophets.
 - c. Song of Solomon.
 - d. Poetry is a series of images; the image is the main structural element.
- B. Observing narratives.
1. Focus on the events.
 2. Look for the facts.
 3. Details: who, what, when, where, how.
 4. Clearly grasp the sequence of events.
 5. Notice the *stated* purpose or reason behind events.
 6. Notice the manner and method by which events occur.
- C. Observing discourse.
1. Focus on the propositions.
 2. Look for the literary relationships.
 3. Repetition of words and concepts.
 4. Contrast of words and concepts.
 5. Cause and effect.
 6. Progression of general to particular, particular to general.
 7. Note the particular words chosen.
 8. Note the structure of the sentences and the whole passage.
- D. Observing poetry.
1. Focus on the images.
 2. Look for the parallelism.
 3. Repetition.
 4. Contrast.
 5. Comparison.
 6. Notice the use of metaphors, similes, and personification.
 7. Note the canonical use of the images.
 8. Note how the images are arranged to create the whole picture.
- E. General observation.
1. Each genre will make some use of the characteristic elements of the others.
 - a. Narratives will contain repeated and contrasted words and ideas, and will use metaphors to describe people and events.
 - b. Discourse passages will use events and poems to illustrate and reinforce propositions.
 - c. Poetry will have historical events and propositions as their subjects.

2. The basic genre of a passage is determinative in interpreting it.
 - a. Exodus and Numbers, not Psalm 106, determine the sequence of events in Israel's departure from Egypt.
 - b. Psalms determines how we ought to respond to that event.
3. Always note the author and original audience, including their cultural setting.
4. Always note references to other parts of scripture.

III. Interpretation – What does it mean?

- A. The goal of interpretation.
 1. To discover the main point of the passage.
 2. Not to decode secret messages or to clear up all possible ambiguities.
- B. Examine the parts: events, propositions, images.
 1. What is the overall meaning of this event, proposition, or image?
 2. Narrative interpretation.
 - a. Why did he do _____?
 - b. Why did _____ happen?
 - c. Why were _____ involved?
 - d. Was this event good or bad?
 - e. Why did the author include this event?
 3. Discourse interpretation.
 - a. Why was this word used?
 - b. Why was the sentence written this way?
 - c. Why did the author include this statement?
 4. Poetry interpretation.
 - a. Why is this metaphor/simile/personification used here?
 - b. What does the parallelism show us?
 - c. What response does this image evoke?
 - d. Why did the author include this image?
- C. Examine the relationship between the parts (within the passage).
 1. How are these events/statements/images connected to each other?
 - a. Repetition? Contrast? Intensification? Conclusion? Progression?
 2. What is the meaning of this repetition/contrast/etc.?
 3. Narrative: what events caused other events?
 4. Discourse: what propositions implied other propositions?
 5. Poetry: how do these images create a whole picture?
- D. Determine the *main point* of the whole (passage).
 1. What is the meaning of the whole passage?
 2. The main point is *the primary timeless principle* revealed in this ancient text.
 3. Make a tentative decision about the main point.
 4. Test it against your initial conclusions (See III. A. and B.)
 - a. Ask "Does each verse contribute to the main point?"
 - b. If not, you may have a *secondary point*.
 5. Modify tentative main point.
 6. Test it again.

7. Adopt final conclusion about the meaning of the whole passage.
8. This is the author's *main point* of the passage.

IV. Application – How does it apply to me?

- A. Flesh out in our 21st century context how the timeless principle of the main point works out.
- B. New things to believe and remember – about God, man, the world, the church, etc.
- C. New things to do.
- D. Specific plan of obedience.

V. Last words.

- A. Narrative passages tell us what other people did; they do not tell us what to do – we must figure out from the story which principles to apply to our lives.
 1. Luke 10:29-37 – What happened: Samaritan cared for the wounded traveler.
 2. Possible application – Help those stranded along the road.
- B. Discourse passages tell us in general what to do – we are left to decide the specifics of applications.
 1. Romans 13:1 – General command: obey authorities.
 2. One specific – Pay your taxes.
- C. Poetic passages paint pictures; they are more evocative than instructive, yet they do contain some commands – we must think about where we fit into the picture.
 1. Psalm 1 – Picture: The righteous are a strong tree, the unrighteous are chaff.
 2. Application – Are you righteous or unrighteous; fruitful or worthless?

Part 3: Preparing a Bible Study

- I. Goal of preparation: get everyone involved in thinking and talking about the passage.
 - A. Thus your preparation must be oriented toward provoking conversation about the passage.
 - B. Must know well both the passage and the people.
 1. Commentaries can help you understand the passage, but don't take the place of your own study of scripture.
 2. Study guides can help you understand how to engage people with the passage, but can't take the place of your understanding the specific people in your group.
 3. Using a study guide to lead a Bible study is like reading a sermon in your large group meeting that someone else wrote.
- II. Study the passage carefully yourself (See Part 2).
- III. *The key to a fascinating Bible study: lead them through a natural thought process.*
 - A. Difference between preaching and a Bible study.
 1. Preaching.
 - a. You present a carefully prepared explanation of the passage
 - b. The whole message is a presentation of your conclusions about the passage.
 - c. It is generally undesirable and unhelpful to burden the congregation with an explanation of *how* you studied and prepared your sermon.
 - d. People benefit by understanding and responding to the word of God.
 2. Bible study.
 - a. You assist the group in studying the passage.
 - b. You don't get to the conclusions until the end of the hour.
 - c. The whole point is to go through the study process.
 - d. People benefit by understanding and responding to the word of God – **and** by learning *how* to study scripture.
 3. Summary.
 - a. Through preaching people gain knowledge about scripture.
 - b. Through Bible study people learn how to think about the scripture as well as gain knowledge about it.
 - c. Thinking is hard work.
 - i. Some people are lazy and will not want to think about the scripture.
 - ii. They will try to get you to give them answers.
 - iii. Your job is to help them grow to maturity by developing their thinking ability.
(Ephesians 4:11-15)
 - d. A Bible study is like inviting friends into your study to help you prepare your sermon as a group project.
 - B. Respond naturally to the text.
 1. How did *you* respond to it when you studied? What caught your eye?
 2. What is naturally eye-catching, perplexing, shocking, heart-warming, comforting, etc.?
 3. What in this passage will your students in particular especially respond to? *How* will they respond?

C. Let OIA fall out naturally.

1. Don't ask all the observation questions first, then all the interpretation questions, then the application questions.
2. Often, especially with attentive people, it works best to mingle observation and interpretation questions.
3. In fact, sometimes if the facts are rather obvious you can jump right to interpretive questions ("Why did this happen?").
4. You can tell if they missed an important observation – their interpretation will be off; then you can go back and observe some more ("Wait a minute, I think we missed something in verse 2").
5. If you have spent a good portion of your time on a part of the passage and there is a significant application in it, go ahead and discuss that application before you finish the passage.
6. If they can't resist discussing the end of the passage first, let them – then go back and pick up the beginning.
7. People are impatient; they want to rush to application, but maybe they will pause to consider a puzzling interpretation. Occasionally let them race ahead until they get stumped; then go back and observe what the passage actually says.
8. Always make sure the application cuts to the heart – of the passage and of your students; don't let them apply it to hypothetical people out there – make them apply it to themselves, their roommates, their families and friends.

D. Ask well-worded questions.

1. Not too simple – they will insult or embarrass people.
 - Who approached Jesus in this passage?
2. Not too complex – they will confuse people.
 - In light of the fact that leprosy was a serious disease with significant Old Covenant spiritual overtones, and considering the social customs surrounding it, what was Jesus thinking when He reached out and touched the leper?
3. Must be clear: simple structure and obvious intent.
 - What do we learn about the man who approached Jesus?
4. Not binary (answered by "yes" or "no") – they halt conversation.
 - Did Jesus have compassion on the leper?
5. Not too narrow – they do not promote conversation.
 - Why did Jesus cleanse the leper?
6. Not too broad – they are difficult to answer.
 - How do the characters interact in this passage?
7. Must be simple in concept, but rich in possible answers.
 - What does Jesus' response to the leper reveal about Jesus?
8. Must lead to the main point.
9. Must drive application to the heart.
 - Where in your life do you resist believing Jesus cares about you?

E. Creative questions.

1. Identify with the perspectives and attitudes of your students; e.g. "those tiresome Old Testament laws" (see the study below).
2. Play the devil's advocate; promote a wrong, but plausible interpretation, and see how long it takes them to figure out the problem.
3. Suggest real situations in their own lives where the passage applies.

- F. Differences between male and female thought patterns.
 - 1. Among men understanding tends to grow through challenge; among women understanding tends to grow through cooperation.
 - 2. Men tend to be more conceptual (focused on ideas), women more personal (focused on the people involved).
 - 3. Men gravitate toward interpretation, women toward application.
 - 4. Women might misunderstand the text, but at least they will do something with it; men might understand the text, and then live as if they didn't.
 - 5. Male understanding tends to grow through examining contrasting ideas; female understanding through identifying with the person, then adding another thought.
 - 6. The type of questions you pose should reflect the sex composition of your group.
 - a. Encourage men to argue, encourage women to affirm.
 - b. Help women do better interpretation, push men to application.
- IV. Write out your questions.
 - A. This will discipline you to make them clear.
 - B. Write them on note cards or half-sheets of paper.
 - C. Write the main questions at the left margin.
 - D. Write secondary, support and clarifying questions indented under the main question.
 - E. Write optional questions in parentheses.
 - F. Write the answers to any questions which are not completely obvious to you.
- V. Common Bible Study Pitfalls.
 - A. Stiffly march through OIA.
 - B. Questions are not written out, resulting in a study that wanders.
 - C. Questions are so simple they insult or embarrass people.
 - D. Questions are so complex they confuse people.
 - E. Questions are just murky or vague.
 - F. Questions don't lead to the main point – the leader fails to discipline himself to avoid delicious but irrelevant side issues.
 - G. Application fails to grab the heart.
- VI. Monologues.
 - A. Useful for introduction, conclusion, and explanation of points they need to know to understand the passage but could not know themselves.
 - B. None is better than too much.
 - C. Must be essential and brief.
 - D. Most useful to explain some necessary cultural data.
 - E. Suspense is desirable; it promotes curiosity and desire to learn. Don't always answer the questions they direct to you.

Bible Study – Mark 1:40-45

1. What do we learn about the man who approached Jesus?
 - a. What is significant about leprosy?
 - b. What does his question reveal about him?
2. How did Jesus answer his question/meet his need?
 - a. Why did Jesus touch him?
 - b. What does Jesus' response reveal about Jesus?
3. Why did Jesus burden this poor man with those tiresome Old Testament laws?
 - a. Which laws are meant here?
 - b. Where are they found? (Read them.)
 - c. The man was already healed. Why bother with the ceremonies?
4. Why did Jesus forbid him to tell anyone about his healing?
5. (Why did the man disobey Jesus?)
6. What happened as a result of the man's disobedience?
 - a. How much did that matter?
7. What is the main point of this passage?
 - a. What characteristic of Jesus does this passage seem to focus on?
8. How does this passage apply to us?
 - a. Who are the people around you at Lehigh that you can care for this way?
 - b. Where in your life do you resist believing Jesus cares about you?

Part 4: Leading a Bible Study

- I. Preparing for the Meeting
 - A. Recruiting the people.
 - 1. Where will you get the people?
 - a. Dorm area.
 - b. Class.
 - c. Special interest.
 - d. How you form the group will be related to other aspects of your ministry (e.g. Large Group, outreach).
 - 2. How will you contact them?
 - 3. How will you invite, encourage, persuade them to come?
 - B. Selecting a place.
 - 1. Easy to find.
 - 2. Easy to get to.
 - 3. Comfortable atmosphere.
 - 4. No distractions.
 - 5. This is more important than you think.
 - 6. Possibilities: dorm room, lounge, seminar room, cafeteria corner, your house.
 - C. Choosing a time.
 - 1. When the people will be available.
 - 2. When the people will be most receptive.
 - 3. When the leader is available.
 - D. Setting up the room.
 - 1. Enough comfortable seating.
 - 2. Good lighting.
 - 3. Comfortable temperature.
 - 4. Reasonably tidy.
- II. Mechanics of the Meeting.
 - A. Beginning the meeting.
 - 1. Welcome everyone and make introductions.
 - 2. Use an ice-breaker for a few weeks to facilitate relationships.
 - 3. Explain the process and expectations of the Bible study to the people in the group.
 - a. The purpose of the group: discuss the passage at hand.
 - b. No one knows all the answers.
 - c. Everyone says something wrong at some point.
 - d. We are all learning together.
 - e. The leader's role is to facilitate discussion, not to teach.
 - f. Come to large group to hear teaching.
 - g. When the study will end.

4. Begin with prayer.
 - a. For a new group, it might be best for the leader to open with a simple prayer for God's blessing.
 - b. As the group develops, they ought to share requests and pray for each other. (This could also be done after the study.)
- B. Leading the meeting.
 1. Encourage everyone to speak.
 - a. Recognize those who have not spoken much.
 - b. Call on people by name if necessary, but only those people who will not feel too awkward about it.
 - c. Be sensitive to different levels of spiritual and personal maturity; direct questions appropriate to the ability and comfort level of each person.
 - d. If necessary, speak to someone who talks too much outside the meeting; enlist his help in drawing out others.
 2. Affirm all contributions; learn to find something positive to say about anyone's contribution, even false ideas – be encouraging.
 3. Keep the study moving.
 - a. Develop a sense of pace that is appropriate for your group.
 - i. Don't let it drag – inject some energy.
 - ii. Don't rush people – keep it relaxed.
 - b. Don't get bogged down on minor points.
 - i. This means you must be clear about what the 2 or 3 major points of the study should be.
 - ii. Deflect minor points to another time, like after the study.
 - c. Summarize the discussion.
 - i. Do this when enough has been said on a point and most people have had a chance to speak.
 - ii. Here you are playing the role of moderator.
 - iii. E.g. say, "So are we all saying this passage teaches that Jesus is the Son of God?"
 - iv. One sentence is about right; this is no time for you to hijack the study and preach a sermon.
 4. Encourage interaction among the group members.
 - a. Set the example by using one person's comment as the basis for your next question.
 - b. Call attention to agreement or disagreement among members.
 - c. Encourage them to resolve differences of opinion themselves.
 - d. Ask one what he thinks of another's statement.
 - e. If they too easily (unthinkingly) state a position, express doubt so they can gang up on you.

- C. Keep the study moving, in the right direction.
 - 1. Try to avoid dead periods in conversation, but give people time to think.
 - 2. If you get a glazed look from one of your questions, reword it to make it clearer.
 - 3. **Never** answer your own questions!
 - a. This is the fool-proof way to sabotage your Bible study.
 - b. Remember the idiotic professor in *Paper Chase*.
 - c. Answering your own questions just confirms what some people suspected all along – this Bible study is just a cover for you to preach another sermon.
 - d. Reword the question.
 - e. If that doesn't work, move on; often the point will come up later.
 - f. In the worst case, go home, ask someone for help, and try again next week.
 - g. Just never answer your own question!
 - 4. Try to avoid conversation off the topic.
 - a. Listen politely to a tangent, then steer the conversation back to the passage.
 - b. "That's interesting. Now what do the rest of you think about Jesus' statement in verse 5?"
 - c. Keep the conversation on track by making your questions very specific.
 - i. Not: "What are some false ideas people have about Jesus?"
 - ii. But: "What are the two most common heresies about the nature of Jesus?"
 - d. However, don't make them so specific they are insulting.
 - i. Not: "What did Jesus do to the leper in verse 5?"
 - ii. But: "Why did Jesus touch the leper?"
- D. Ending the meeting.
 - 1. Close in prayer.
 - a. For a new group, the leader might pray for God's help in applying the scripture.
 - b. As a group develops, others should join in praying for application.
 - 2. End on time!!!
 - a. Your credibility is at stake.
 - b. Respect other people's time.
 - c. If you run over time, people will not come when they get busy.
 - d. If interest is high, officially close the meeting and dismiss anyone who has to go. Then the rest of you can continue conversation.
 - e. Consider continuing the discussion at the local Starbucks.

III. Tips for Stimulating Conversation.

- A. Communicate that you are really interested in the views of the people attending.
 - 1. If you are willing to listen to them so that they will listen to your little sermon, they will get the message that you are not really interested in them.
 - 2. If you are not really interested in them, they will not share anything of real significance.
 - 3. Do you care about them as people, or only as objects of your teaching ministry?
 - 4. If you love them, you will be interested in their views
 - 5. If you are genuinely interested in their views, they will share their views with the group.

- B. Always try to involve the group in answering questions that arise.
 - 1. Refuse to answer questions they can figure out for themselves.
 - 2. Redirect questions to the rest of the group.
 - 3. When the group is stuck with two competing views, solve it the American way – hold a vote to decide which truth is correct.
 - C. Identify with the perspectives and attitudes of your students in asking your questions.
 - D. Play the devil's advocate; promote a wrong, but plausible interpretation, and see how long it takes them to figure out the problem.
 - E. Let them pass by an essential point until they get stuck, then point them back to it.
 - F. Occasionally refuse to clear up a murky secondary point for them – let them stew on it for a few weeks.
 - 1. Suspense is a good thing. Jesus used it.
 - 2. Missed points can be great topics for your one-to-one time.
 - G. Ask for or suggest real situations in their own lives where the passage applies.
- IV. Tone of the Group.
- A. You want to create a warm and accepting, but also stimulating and exciting environment.
 - B. You want to create a sense that scripture is both understandable, but also mysterious; practical, yet rich literature; serious, but enjoyable.
 - C. You want to develop an insatiable appetite for discussing God's word.
- V. Summary.
- A. Most people can lead effective Bible studies if they are trained and supervised, and if they practice.
 - B. The goal of a Bible study is to transform people.
 - C. The means of accomplishing this goal is conversation – discussion among everyone in the group.
 - D. Your personal thorough study of the text is essential.
 - E. Carefully prepare questions which will engage the group.
 - 1. Follow a natural thought process.
 - 2. Use creative questions.
 - 3. Drive application to the heart.
 - F. Keep the study moving in the right direction.
 - 1. Keep moving toward the main point.
 - 2. Prompt students to interact with each other.
 - G. Remember that the scripture is the word of God, the source of life, and the gospel of Christ.
- VI. What's Next? Visit each other on campus to observe and evaluate your Bible studies.

Part 5: Bible Studies and Our Philosophy of Ministry

- I. Bible Studies Can Help Fulfill Our Purpose.
 - A. We reach students, both believers and unbelievers, with the gospel through Bible studies.
 - B. We equip students in Bible studies.
 - 1. Doctrine and life.
 - 2. How to study the Bible.
 - 3. How to lead a Bible study.
 - C. Bible studies are one means of evangelism and discipleship.
- II. Bible Studies Should Impart Our Principles.
 - A. By submitting ourselves to scripture every week, we communicate the foundational authority of scripture.
 - B. We should be sure that justification and sanctification are emphasized in the texts that are studied.
- III. Our Presuppositions Encourage Us To Use Bible Studies.
 - A. The Bible and Reformed Theology.
 - 1. If the Bible is the authoritative word of life, we should want to get it before students as much as possible – much more than in large group once a week.
 - 2. If God is sovereign, we can expect Him to work through His word.
 - B. God is at Work.
 - 1. If so, let's encourage students to use the means of grace.
 - C. The Church is God's institution of gospel ministry.
 - 1. As a ministry of the church and under its oversight, we can risk letting people study the Bible on their own.
 - D. The Individuality of each person.
 - 1. Some people will learn, grow, and respond better in a discussion setting.
 - 2. Diverse small groups can accommodate different personalities.
 - E. Demographics.
 - 1. A flexible method like Bible studies can easily be adapted to diverse campuses.
 - 2. Residential campuses might emphasize dorm-based studies.
 - 3. Commuter campuses might emphasize time-slot or major-specific studies.
 - F. Learning is a process.
 - 1. Cognition is only the beginning of true learning; truth must also shape the heart and change behavior.
 - 2. Bible studies enable people to interact with truth, thus assisting real learning.
 - 3. Bible studies enable people to seek out the aspects of the passage which address the questions and problems in their lives at that time.

4. Bible studies provide an arena for TDOEE.
 - a. Truth is taught in the study.
 - b. Members demonstrate the truth as they start to apply the scripture.
 - c. Members observe each other as they try to apply scripture.
 - d. The relationships in the Bible study provide a context for evaluation and encouragement.

IV. Bible Studies Dynamically Interact With The Other Avenues of Ministry.

A. Large group.

1. Systematic Biblical teaching vs. dynamic interaction with the Bible.
2. Campus-wide vision and worship vs. close relationships and prayer.
3. You can use Large Group to cover topics you notice people are missing in Bible studies.

B. One-to-ones.

1. Individualized teaching vs. learning with and through others.
2. Focus on specific personal problems vs. general application.
3. You should use one-to-ones to cover points students did not get in the Bible studies.

C. It is vital to plan large group, Bible studies, and one-to-ones as a whole ministry package.

1. Teaching should be complimentary (e.g. Decalogue in LG, Sermon on the Mount in Bible studies).
2. Reach all sorts of people on all parts of the campus – how you do large group and Bible studies and one-to-ones is determined by the intersection of your gifts and abilities with campus demographics.

C. David Green