

MEN'S TRAINING CLASS

A QUESTION & ANSWER STUDY GUIDE

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MEN'S TRAINING CLASS: A QUESTION & ANSWER STUDY GUIDE

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Quotations of Scripture are from the New King James Version.

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INTRODUCTION

1. Why should one want to accept a public role in the assembly?

To edify the church (Ephesians 4:11-16; 1st Corinthians 14:1-5, 12, 17, 26).

2. What consideration should be given to appearance when leading in worship?

1) Facial hair is irrelevant (Psalm 133:2).

2) Piercings are irrelevant to God (Exodus 32:2; 35:22). They could, potentially, distract brothers and sisters, however.

3) Hats are inappropriate (1st Corinthians 11:4, 7).

4) Dress in a way which reflects the reverence of the occasion (Hebrews 12:28). There is no specific dress code, but if we would present ourselves one way at weddings (Jeremiah 2:32; Matthew 22:11-12) and funerals (Genesis 38:19; 2nd Samuel 14:2) because of the dignity of those events, but not in the same way while doing manual labor (John 21:3, 7), then let's not forget that basic awareness when gathering to honor the memory of Christ's death (1st Corinthians 10:16-17; Matthew 26:26-28). While we will not assume the worst about someone else who is dressed down (James

2:1-4), we must still offer God our own best (2nd Samuel 24:24).

3. Is eloquence necessary in order to stand before the congregation?

No (1st Corinthians 2:1-6; 2nd Corinthians 10:10; Exodus 4:10), but it's not out of place either (Acts 14:11-12).

Plain, unadorned speech is totally acceptable, but it would help to eliminate bad speaking habits, which only hinder communication. For instance, verbal pauses, like "Uh" should be avoided. Rote phrases that add no value, such as "We've come to that portion of our service", can be dispensed with.

4. How should one speak before the congregation?

- 1) Loud enough to be heard in the foyer.
- 2) Slow enough that everyone can understand. If you're nervous, you want it over with, but folks need to comprehend.
- 3) Clear enough that your words are distinct; muttering is unhelpful.
- 4) Pronouncing names correctly is important, more so in the announcements and prayers than anything else.

5. Did God ever call any to speak who were reluctant to do so?

Yes, He did! Examples include Moses (Exodus 4:10-12) and Jeremiah (Jeremiah 1:6-8).

6. What should be done about stage fright?

- 1) Do what must be done, regardless of your fear. That's how Paul managed. *"I was with you in weakness, in fear, and in much trembling"* (1st Corinthians 2:3).
- 2) Know that fear is not the condition God desires for you to remain in. *"For God has not given us a spirit of fear, but of power and of love and of a sound mind"* (2nd Timothy 1:7).
- 3) Pray to overcome your fear. *"Be anxious for nothing, but in everything by prayer and supplication, with thanksgiving, let your requests be made known to God; and the peace of God, which surpasses all understanding, will guard your hearts and minds through Christ Jesus"* (Philippians 4:6-7).

7. How should a dry mouth be dealt with?

- 1) Sip water.
- 2) Swallow.

- 3) Do not clear your throat. That will make the situation worse. It will also be more distracting to the hearers.

8. What does Scripture teach about preparedness?

“Be ready for every good work” (Titus 3:1).

“Ezra had prepared his heart to seek the Law of the Lord, and to do it, and to teach statutes and ordinances in Israel” (Ezra 7:10).

“Let your waist be girded and your lamps burning; and you yourselves be like men who wait for their master, when he will return from the wedding, that when he comes and knocks they may open to him immediately. Blessed are those servants whom the master, when he comes, will find watching. Assuredly, I say to you that he will gird himself and have them sit down to eat, and will come and serve them. And if he should come in the second watch, or come in the third watch, and find them so, blessed are those servants. But know this, that if the master of the house had known what hour the thief would come, he would have watched and not allowed his house to be broken into. Therefore you also be ready, for the Son of Man is coming at an hour you do not expect.’

Then Peter said to Him, ‘Lord, do You speak this parable only to us, or to all people?’

And the Lord said, 'Who then is that faithful and wise steward, whom his master will make ruler over his household, to give them their portion of food in due season? Blessed is that servant whom his master will find so doing when he comes. Truly, I say to you that he will make him ruler over all that he has. But if that servant says in his heart, "My master is delaying his coming," and begins to beat the male and female servants, and to eat and drink and be drunk, the master of that servant will come on a day when he is not looking for him, and at an hour when he is not aware, and will cut him in two and appoint him his portion with the unbelievers. And that servant who knew his master's will, and did not prepare himself or do according to his will, shall be beaten with many stripes'" (Luke 12:35-47).

9. Does it matter where a speaker positions himself?

Practically, it is most reasonable to stand in front of the congregation, which is exemplified for us by Ezra (Nehemiah 8:1-3). This allows all to see the speaker. It allows his voice to carry throughout the room. The assembly can see his lips move and match his words to what they're seeing, which improves comprehension. Also, it emphasizes the authority of the speaker, whereas sitting in a circle could be more conversational and appropriate for classes and discussions, but in assemblies in which one man at a time must speak, it helps to maintain order.

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Standing from an elevated position is often helpful, as well (4), although less important with fewer in the audience.

ANNOUNCING

1. What is the purpose of the announcements?

- 1) To prevent confusion (1st Corinthians 14:33) by informing everyone what is going to happen.
- 2) To encourage orderliness (40) by making known who needs prayer.
- 3) To prevent speaking out of turn (26-33).

2. What must the announcer do in advance?

- 1) Gather prayer requests from everyone, especially ladies, in order to prevent any perceived need to speak out (1st Corinthians 14:34-35).
- 2) Assign tasks to the other men.

3. Why should announcements be written?

- 1) To avoid forgetting what needs to be said.
- 2) To avoid rambling, scattered thoughts.
- 3) To ensure the prayer requests are available to the ones wording prayers and the one emailing them out later.

4. What manner of greeting is appropriate?

One that is kind and welcoming, but does not warrant a verbal response, again to not speak out of turn (1st Corinthians 14:26-33) and to not have women speaking out (34-35).

5. What do newcomers need to know?

- 1) Our love for one another (John 13:35), observable in our concern with prayers.
- 2) That everyone is welcome (James 2:1-13), observable when we ask them to complete a visitor card, which allows us to keep in contact with them.
- 3) That what we do is understandable and not bizarre (1st Corinthians 14:22-25), observable throughout the orderly conduct of the assembly, beginning with announcements that prepare all for what is coming.
- 4) When and where we assemble, so they can be involved.

6. Should prayer requests be categorized?

Yes, it is helpful to comprehend and remember that way. They could be organized by household or by subject, but by household would be constantly changing, whereas by subject would be more steady.

7. How should prayer requests for non-members be handled?

Mention how they are known to our members, and, if possible, include last name and where they're from. This allows us to identify them in our thoughts more fully than just some random person with a first name.

8. How should prayer requests for medical matters be handled?

Delicately and discreetly! Explosive diarrhea and projectile vomiting don't need to be mentioned in detail; generalizing is sufficient.

9. Should social events receive mention?

No, that's not church business (1st Corinthians 11:22, 34; Acts 2:46).

10. Why do prayer request cards need to be mentioned?

So that those who arrived after requests were gathered, or those who simply remembered a request late may have their requests announced without disrupting the order of the assembly.

11. What should be done with cards or letters addressed to the congregation?

Read them carefully beforehand. If appropriate, read them aloud to the church. If an immature Christian is conveying a correct idea in an inaccurate way, omit the mistakes or simply summarize. If you are still unsure, seek advice from a mature man who can either guide you or relieve you of the burden.

12. What should be done with the clipboard after announcements?

Either hand it directly to the one praying or leave it near the podium for him.

PRAYING

1. Differentiate between individual and collective prayer.

Individual prayer is private and personal (Matthew 6:5-6), so it may include unutterable groanings (Romans 8:26), and confessions not intended for a wide audience (1st John 1:9).

Public prayer is a different matter (Acts 2:42; 12:5), with the expectation that others will say, "Amen" (1st Corinthians 14:15-17).

Considering these differences, it is preferable to word group prayers with collective pronouns: "we," "us," and "our" instead of "I," "me," and "mine" (2nd Chronicles 20:5-12).

2. What posture should be assumed when leading prayer?

Standing is appropriate (2nd Chronicles 20:5; Mark 11:25). Kneeling is, too (1st Kings 8:54; Luke 22:41; Acts 20:36; 9:40; 21:5). Sitting is not wrong (2nd Samuel 7:18) and neither is lying face down (Mark 14:35). Lifting hands has its place, too (1st Timothy 2:8). The occasion ought to be considered.

3. Who should prayer be addressed to and through whom must we pray?

Prayer should always be to the Father in Jesus' name (Ephesians 5:20; Colossians 3:17; cf. Romans 1:8; 7:25). Christ is our High Priest (Hebrews 3:1), our Advocate (1st John 2:1), and our Mediator (1st Timothy 2:5) with God, so it stands to reason that we pray not to Him, but through Him.

The specific order for wording this is unimportant.

4. What names are appropriate to call the Father?

There are a number of proper ways to refer to God the Father. Using some that are out of the ordinary might freshen up the approach, for example:

- 1) *"Abba"* (Romans 8:15).
- 2) *"Most High God"* (Genesis 14:20).
- 3) *"Jehovah our Maker"* (Psalm 95:6).
- 4) *"I AM"* (Exodus 3:14).
- 5) *"The God of heaven"* (Psalm 136:26).
- 6) *"God of our Salvation"* (1st Chronicles 16:35).
- 7) *"The God of my life"* (Psalm 42:8).
- 8) *"The God of my strength"* (Psalm 43:2).
- 9) *"The God of glory"* (Psalm 29:3).
- 10) *"Jehovah God of truth"* (Psalm 31:5).

5. What names are appropriate to call the Son?

Jesus Christ has many scriptural epithets which could be employed to keep prayers from getting dull. Here are a few:

- 1) *"Immanuel"* (Matthew 1:23).
- 2) *"The Blessed and only Potentate, the King of kings and Lord of lords"* (1st Timothy 6:15).
- 3) *"The Lamb of God who takes away the sin of the world"* (John 1:29).
- 4) *"The Lion of the tribe of Judah"* (Revelation 5:5).
- 5) *"The only begotten of the Father"* (John 1:14).
- 6) *"The Prince of life"* (Acts 3:15).
- 7) *"Shiloh"* (Genesis 49:10).
- 8) *"The Dayspring from on high"* (Luke 1:78).
- 9) *"The Root and Offspring of David, the Bright and Morning Star"* (Revelation 22:16).
- 10) *"The Just One"* (Acts 7:52).

6. Is prayer a teaching opportunity or should that wait until the sermon?

It certainly could be an occasion to teach (1st Corinthians 14:15-19) and Jesus acknowledged this (John 11:41-42), but that is not necessarily its primary purpose.

7. *"When you pray, do not use vain repetitions as the heathen do. For they think that they will be heard for their many words" (Matthew 6:7).*

We don't need to say "Lord" or "Father" at the beginning of every sentence. More than once is acceptable, maybe even at the beginning of each paragraph, but not every sentence, and certainly not multiple times per sentence.

Phrases like "Guide, guard, and direct us" are not bad, but we do not want to say them so often that, as soon as we approach the microphone, members begin wondering if we will say it this time.

We don't need verbal waste, such as, "like," "just," "um," or even "you know."

8. What are the basic components of prayer as Jesus demonstrated for His disciples?

- 1) Exaltation (Matthew 6:9),
- 2) Submission (10),
- 3) Material requests (11), and
- 4) Spiritual requests (12).

9. Explain the distinction between *"supplications, prayers, intercessions, and giving of thanks."*

"Supplications" are requests, even pleadings, *"prayers"* refers to communicating with God in general, *"intercessions"* means speaking with God on behalf of others, and *"giving of thanks"* speaks, obviously, of gratitude expressed (1st Timothy 2:1).

10. Is God able to fulfill requests? Is He obligated to do so?

Yes, we must ask in full faith, without doubting, that God can grant what we ask (Mark 11:24; James 1:5-8), but, no, He is not beholden to us. He may decline our requests if they are selfish (James 4:3), or if they are not in our best interest (2nd Corinthians 12:7-10), or if a higher purpose would be served (Matthew 26:39, 42; James 4:15). So, we must ask according to His will (1st John 5:14-15).

11. Whose prayers does the Lord hear?

He listens to the righteous (James 5:16-17; 1st Peter 3:12; 1st John 3:21-22; John 15:7).

12. Is there anything wrong with a scripted prayer written out in advance?

This is fine for a novice to get used to what he's doing, provided the words are his own and that they are sincere. However, it should not be a crutch for long because it will sound like reading and become a distraction to others.

13. How is a closing prayer different than an opening prayer?

1) If prayer request cards have been turned in, it is important to announce them, and pray accordingly.

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- 2) The exhortation has been preached, so the contents of the message can be applied and prayed about.
- 3) The earlier announced prayer requests might be prayed for again, but that is not altogether necessary. It is more relevant at this juncture to pray for God to keep us in His grace until we gather again.

READING

1. **What were the Colossians, Laodiceans, and Thessalonians told to do with the epistles from Paul?**

They were instructed to read them to all the brethren (Colossians 4:16; 1st Thessalonians 5:27).

2. **What was Timothy to *“give attention to?”***

“Reading, exhortation, doctrine” (1st Timothy 4:13). There is a need for reading that is not necessarily teaching or preaching.

3. **Why is public reading beneficial even though everyone has their own Bible?**

Hearing is important (Romans 10:17). As much as possible, students should engage every sense in receiving information. Sight is good, but so is sound. The material will stick better when more senses are exercised.

4. **How should the reader announce the text?**

Announce the book, chapter, and verse, as well as the version read from.

Repeat at least once. Try alternating the presentation. For instance, announce, “Isaiah 53”, and then repeat it as “the 53rd chapter of Isaiah’s prophecy”. This allows

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disambiguation in case two names or numbers sound alike.

Do not pluralize "Revelation" into "Revelations" (Revelation 1:1). Do not pluralize any single Psalm (Acts 13:33). Do not call a psalm a "chapter". Do not mention any chapter with regard to Obadiah, Philemon, 2nd John, 3rd John, or Jude. Do not attribute Hebrews to Paul (Galatians 1:12; Hebrews 2:3).

5. **When the people were gathered before the Water Gate, how did Ezra read *"from the book?"***

"Distinctly" (Nehemiah 8:8). Be loud and clear. Articulate every word. Don't read fast or slow.

6. **What is *"Shibboleth?"***

It is a lesson in pronunciation (Judges 12:6)!

7. **How should tone vary?**

To express the mood of the text.

8. **What emotion should be conveyed with each of the following texts?**

a. **1st Samuel 17:43** Resentment

b. **John 20:16** Surprise & Joy

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- c. **Psalm 103:13-14** Humble Gratitude
- d. **Ruth 1:16-17** Devotion
- e. **2nd Samuel 18:31-33** Broken-hearted
- f. **Matthew 26:69-75** Frightened Anger
- g. **John 14:1-3** Comfort

9. What if the reader's voice catches or eyes well up?

It is right, well, and good for a message to cut to the heart (Acts 2:37), and for grown men to weep together (Acts 20:37).

COLLECTING

- 1. What is the minimum-effort method of collecting? Would this method be expedient?**

A church could simply leave a treasury box by the door and let members contribute on their way in and thereby satisfy the command. Also, a QR code could be available for scanning in order to mobile transfer funds. However, these would minimize the opportunity to teach about the subject and allow some to forget and neglect their duty to give.

- 2. What do visitors need to understand about the collection?**

Non-members need to be aware that we are not soliciting donations from them. Giving is a privilege and obligation of membership. It is appropriate for the collector to say so.

Announce that this is the time to turn in visitor cards.

- 3. Must a Scripture be read before the offering?**

It is not a requirement, but it is helpful. The collection can be done without it, but a topical reading keeps the givers in mind of God's will on the subject.

4. Where in the New Testament is the collection required?

There is one passage which presents it as an order: "Now concerning the collection for the saints, as I have given orders to the churches of Galatia, so you must do also: On the first day of the week let each one of you lay something aside, storing up as he may prosper, that there be no collections when I come" (1st Corinthians 16:1-2).

5. Which verses teach about attitudes in giving?

"Remember the words of the Lord Jesus, that He said, 'It is more blessed to give than to receive'" (Acts 20:35).

"If there is first a willing mind, it is accepted according to what one has, and not according to what he does not have" (2nd Corinthians 8:12).

"He who sows sparingly will also reap sparingly, and he who sows bountifully will also reap bountifully. So let each one give as he purposes in his heart, not grudgingly or of necessity; for God loves a cheerful giver" (2nd Corinthians 9:6-7).

6. Which verses show how much to give?

Previously cited (1st Corinthians 16:2), this verse tells us to give according to our prosperity, and this verse (2nd

Corinthians 8:12) tells us to give according to what we have.

7. Provide worthy examples of givers from both Old and New Testaments.

The example of the poor widow giving two mites bears consideration (Mark 12:41-44), as does the example of Barnabas (Acts 4:36-37), each of which demonstrates sacrifice.

The whole congregation in Jerusalem set a worthy precedent on more than one occasion (Acts 2:44-45; 4:32-35), as well as the Macedonian brethren (2nd Corinthians 8:1-7).

In the Old Testament, the Israelites were so generous when the tabernacle was under construction that they had to be restrained from giving more (Exodus 36:1-7). Similarly, during the reforms under King Hezekiah, the Israelites gave so much, their gifts literally piled up (2nd Chronicles 31:4-10).

8. Must a prayer be said over the offering? If so, when?

It is not a requirement, but it is a good practice. It could be done beforehand or afterwards.

Most, very likely all, congregations are in the habit of praying first.

9. What are appropriate subjects in a prayer about the offering?

- 1) We may ask for cheerful hearts as we give.
- 2) We may ask that the funds received be used in a manner consistent with God's will.
- 3) We may ask the Lord to prosper the givers so they may continue to give.
- 4) We may ask He bless the givers for giving.
- 5) We may thank Him for all that He has given us.

10. When should the collector give his own offering?

Any time is acceptable, but it might be helpful to be an example and give first.

11. How should the collector pass the basket/plate?

Keep it at a level easy for the contributors to grasp. Eye level is unreasonable and inconvenient; it should be lower.

Usually, it is appropriate to hand it to the first person in the row and pick it up at the end of the row; there's usually no reason to hand it to each person individually unless very small children could disrupt the process.

When passing it to visitors, quietly indicate the visitor cards would be appreciated.

12. Are there any comments worth mentioning once the basket/plate has been passed?

It can be helpful to announce where the basket will be, in case anyone was unprepared with their offering and wishes to give after the assembly is concluded, but this is not really essential.

If one wishes to ask the Lord's blessing on the collection received, it is not out of order to do so.

13. Where should the basket/plate be placed following the collection?

Up front and out of sight. If it is brought to the back of the room, a random person could come in and take it, so leave it where it would be hard to steal without being noticed. However, it does not need to remain, full of cash, on the front table, to be stared at.

14. What does the collector need to do following the assembly?

In many congregations, specific deacons or designated treasurers are relied on to count what was received, but if one of them is absent, then the collector himself may need to participate. Each one should double check the accounting of the other, record the total, and prepare the deposit.

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If the church posts the collection total on a board in the foyer or auditorium, that would need to be done.

BREAKING BREAD

1. **Among the various acts of worship, how important is breaking bread?**

It is the reason we come together on the first day of the week (Acts 20:7).

2. **By what other names is this referred to in Scripture?**

1) *"Breaking bread"* (Acts 2:42; 20:7), although this is a phrase with both specific and generic applications (Acts 2:46; Acts 20:11).

2) *"The Lord's Supper"* (1st Corinthians 11:20), which is probably the most straightforward and readily understood description.

3) *"The Lord's Table"* (1st Corinthians 10:21), which very few ever say, but is quite appropriate and not confusing.

4) *"Communion"* (1st Corinthians 10:16), but this, too, is a specific application of a word that can refer to other things (2nd Corinthians 6:14).

Inspiration does not refer to this as *"mass"*, *"eucharist"*, *"sacrament"*, or *"Passover"*.

3. **What is partaken of in the Lord's Supper?**

- 1) Bread (Matthew 26:26; Mark 14:22; Luke 22:19; 1st Corinthians 11:23-24), which was unleavened (Matthew 26:17; Mark 14:1; Luke 22:1, 7).
- 2) "*Fruit of the vine*" (Matthew 26:29; Mark 14:25; Luke 22:18), also called "*the cup*" (Matthew 26:27; Mark 14:23; Luke 22:17, 20; 1st Corinthians 11:25), "*the cup of blessing*" (1st Corinthians 10:16), or "*the cup of the Lord*" (1st Corinthians 10:21).

Incidentally, the fruit of the vine is never referred to as "wine" in any inspired account of the Lord's Supper. Although "wine" is a generic word in Scripture referring to any grape juice, whether fermented or not, the word is not even used in connection with this memorial event at all. There would not have been any kind of leaven in an Israelite house during the Passover anyway (Exodus 12:19).

a. What do they represent?

- 1) The bread is the body of Christ (Matthew 26:26; Mark 14:22; Luke 22:19; 1st Corinthians 10:16; 11:24).
- 2) The cup is the blood of Christ (Matthew 26:27-28; Mark 14:23-24; Luke 22:20; 1st Corinthians 10:16; 11:25).

b. Are these things actual or symbolic?

The bread and cup are the "*communion*" of the "*body*" and the "*blood*" (1st Corinthians 10:16), not the actual consumption of His physical body and blood. It is done "*in remembrance*" (Luke 22:19; 1st Corinthians 11:25).

It is sinful to consume blood (Acts 15:20, 29; 21:25), so it cannot be His literal blood.

Jesus expects His followers to grasp the meaning of figurative language without specifying that is what it is (Matthew 16:5-12).

c. In what order are they to be had?

Why it should make any difference, we do not know, but the order consistently presented in Scripture is the bread first, followed by the cup (Matthew 26:26-28; Mark 14:22-24; 1st Corinthians 11:24-25).

Even when the cup is mentioned before the bread, the bread is eaten first (Luke 22:17-20).

4. Must a Scripture be read aloud at the Lord's Table?

It is not required, per se, but it is most appropriate, and the congregation would likely have a difficult time getting proper concentration without it.

- a. Identify at least two passages recording the establishment of the Supper by Christ.**

- 1) Matthew 26:26-28
- 2) Mark 14:22-24
- 3) Luke 22:17-20

- b. Share at least one example in Scripture in which brethren ate the Lord's Supper.**

The church in Jerusalem is one example (Acts 2:42) and the church in Troas is another (Acts 20:7).

- c. Which texts teach the worshiper the proper mindset for breaking bread?**

Paul treated this subject thoroughly (1st Corinthians 11:17-34).

- d. Share two or more passages recording Christ's agony on the cross or the events leading to the crucifixion.**

- 1) His prayer in the garden (Matthew 26:36-46; Mark 14:32-42; Luke 22:37-46).

- 2) His betrayal and arrest (Matthew 26:47-56; Mark 14:43-52; Luke 22:47-53; John 18:1-11).
- 3) His trial before the Jewish council (Matthew 26:57-68; Mark 14:53-65; Luke 22:66-71; John 18:12-14, 19-24).
- 4) His trial before Pontius Pilate (Matthew 27:1-2, 15-26; Mark 15:1-15; Luke 23:1-5, 13-25; John 18:28-19:16).
- 5) His trial before Herod (Luke 23:6-12).
- 6) His abuse by the Praetorians (Matthew 27:27-31; Mark 15:16-20).
- 7) His crucifixion (Matthew 27:32-54; Mark 15:21-41; Luke 23:26-49; John 19:17-34).

e. Present at least two Old Testament prophecies of the Lord's suffering.

Isaiah foretold it (Isaiah 50:6; 53), as did David (Psalm 22; 34:20; 41:9; 69:4, 21), and Zechariah (Zechariah 11:12-13; 12:10).

f. What is a Scripture that speaks to the sacrifice of Christ's body?

Colossians 1:22-23; Hebrews 10:10; 1st Peter 2:24

g. What is a Scripture that speaks to the efficacy of Christ's blood?

- 1) Romans 5:9
- 2) Ephesians 1:7
- 3) Ephesians 2:13
- 4) Colossians 1:13-14, 19-20
- 5) Hebrews 9:12-14, 18-22, 24-28
- 6) Hebrews 10:19-22
- 7) Hebrews 12:22-24
- 8) Hebrews 13:11-12, 20-21
- 9) 1st Peter 1:18-21
- 10) 1st John 1:7
- 11) Revelation 1:4-7
- 12) Revelation 5:9-10

5. When is reading appropriate at the Table?

It is acceptable to only read at the outset of the Supper or to have a reading before the bread and another before the cup. Jesus commented on both the bread and the fruit of the vine separately, so we may do likewise.

6. How many prayers are needed?

Two in total — one before the bread and the other before the cup (Matthew 26:26-28; Mark 14:22-24; Luke 22:17-20; 1st Corinthians 11:24-25).

7. What is the minimum content of each prayer? May more be said?

In each prayer, the item considered, either bread or cup, must be blessed or given thanks for. These expressions are used interchangeably (Matthew 26:26; 1st Corinthians 11:24). Saying it either way is sufficient, but more can be said, if one is comfortable doing so. Other appropriate remarks include:

- 1) Thanking God for giving His Son to die.
- 2) Expressing gratitude that Christ was willing to go to the cross.
- 3) Expressing sorrow that our sins made His death necessary.
- 4) Requesting that all eat and drink with worthiness and discernment.

It is not appropriate at this time, however, to pray for the sick, the traveling, the needy, the government, the lost, the wayward, elders, preachers near or far, the weather, or anything else. We are focused on Christ crucified, period.

8. How many brothers should serve at the Table?

It is appropriate to use as many as are needed to efficiently bring the bread and cup to however many have assembled and in whatever seating configuration they are arranged in, rows being preferable (Mark 6:40). Some congregations of hundreds, meeting in large buildings, require six men or more to serve. Smaller congregations may only need one or two, but we should be flexible to accommodate visitors.

If more men are required, they should decide ahead of time who is wording each prayer and who is reading Scripture, or if one should do all that and just allow the others to pass trays.

9. When should the lids be removed from the trays?

It is best to take them off after the prayer, just before passing them around the room. It is simply more sanitary.

10. When should those serving partake?

They may partake, first, last, or in between.

By eating first, they will not forget to do so later. Also, they will set an example, showing newcomers what to do. Some first-time visitors don't know how much is an appropriate portion of bread or to return the empty cup

to the tray after drinking, so letting them see it done can be instructive.

By going last, they may ensure there is enough to serve everyone.

In between may allow a man to partake with his wife.

11. What should the servers be careful about while passing the trays?

- 1) Keep the trays, especially for the fruit of the vine, level, so as not to spill!
- 2) Serve the trays at hand height, not face height. Because the server is standing and those being served are sitting, it is easy to forget this.
- 3) Keep out of reach of babies!
- 4) It is not necessary in all cases to hold the tray for each and every person. Usually, handing it to the first person in a row is adequate; that person can pass it to the next. However, if the person does not take hold of the tray with a decent grip, don't let it drop! Be prepared for this contingency and just hand it one by one if that is what is preferred.

12. Who in the assembly needs special consideration?

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- 1) Some of the elderly have arthritis and cannot extract the cup from the tray. Help them, individually.
- 2) Mothers of infants probably have their hands full, literally. They may need extra help.
- 3) The parent of an infant may have left the room to nurse the baby or to change a diaper. You may need to await their return to the auditorium by the door.
- 4) Anyone who went to the bathroom at an inconvenient moment may need to be waited for in the back of the room. It's a helpful habit to ask, after serving both bread and cup, if anyone has been overlooked.
- 5) Do not presume a visitor is not a member of the body of Christ and so exclude that person. It is not your task to determine such things; just offer it and let them decide.

EXHORTING

1. Who should preach?

- 1) Those willing to be held accountable (James 3:1).
- 2) Those willing to preach first to themselves (1st Timothy 4:16).
- 3) Those who set worthy examples (1st Timothy 4:12; Titus 2:6-8).
- 4) Those who are faithful (2nd Timothy 2:2; Romans 2:21-23).
- 5) Those who would feel ashamed not to preach (1st Corinthians 9:16; Jeremiah 20:9).

Keep in mind that not teaching indicates lack of maturity (Hebrews 5:12).

2. What authority does the preacher have?

He has "*all authority*" to speak, exhort, and rebuke (Titus 2:15) according to apostolic instruction. This cannot be correctly overruled by elders, members, or anyone.

3. How should a subject be chosen?

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- 1) Current events often make for appropriate topics (Luke 13:1-5).
- 2) Responding to questions is relevant (Mark 10:1-12). Insincerity on the part of the inquisitor does not necessarily invalidate the query.
- 3) A historical event from Scripture can be told:
 - a) The flood of Noah
 - b) Sodom overthrown
 - c) The plagues in Egypt and Israel's exodus
 - d) The conquest of Jericho
 - e) David and Bathsheba's sin
 - f) Shadrach, Meshach, and Abednego's courageous stand
 - g) Jesus' birth
 - h) The crucifixion
 - i) Christ's resurrection
 - j) The establishment of the church
- 4) Characters can be studied:
 - a) Abraham
 - b) David
 - c) Mary
 - d) Paul
- 5) A sin can be admonished:
 - a) Covetousness, envy, and jealousy
 - b) Lust, lewdness, and fornication
 - c) Foul language and cursing

- d) Pride, self-will, and presumption
- 6) A virtue can be extolled:
 - a) Love
 - b) Patience
 - c) Self-control
 - d) Knowledge
- 7) An act of worship can be explained:
 - a) Prayer
 - b) Song
 - c) Lord's Supper
 - d) Collection
- 8) A text can be expounded on:
 - a) Nehemiah 8
 - b) Psalm 19
 - c) Colossians 3
- 9) Oft-repeated phrases can be explored:
 - a) *"This is a faithful saying"*
 - b) *"Do not be deceived"*
 - c) *"Have you not read?"*
 - d) *"Be of good cheer"*

4. Why is it helpful to organize a lesson into outline form?

It allows the speaker to stay on track without losing his place and it allows the hearers to do the same.

5. What is proper outline formatting?

- I. USE ROMAN NUMERALS FOR MAIN POINTS
 - A. Use capital letters for headings
 - B. Use capital letters for headings
 - 1. Use Arabic numerals for sub-headings
 - 2. Use Arabic numerals for sub-headings
 - a. Use lower-case letters for details
 - b. Use lower-case letters for details
 - i. Use lower-case Roman numerals for supporting information
 - ii. Use lower-case Roman numerals for supporting information
- II. USE ROMAN NUMERALS FOR MAIN POINTS

Anything more detailed than this is too detailed and will not hold the audience's attention.

6. How can word searches be performed?

Use a Bible computer program like Logos, PC Study Bible, or Quickverse. Use an app on your smartphone. Use a traditional book like Cruden's Concordance.

7. How can the original languages be studied?

Computer resources are most helpful. Interlinears, including analytical ones, are very helpful.

8. Are commentaries useful?

They can be, but not always. Start with those written by brethren before venturing into the denominational sources, but don't rely on any of them 100%.

9. Does it matter what Bible version is read from?

Somewhat, yes.

- 1) Select a reputable translation, such as the King James Version (KJV), New King James Version (NKJV), American Standard Version (ASV), New American Standard Bible (NAS), or English standard Version (ESV).
- 2) Absolutely avoid the most modern versions that are more paraphrases than translations, like the New International Version (NIV), Revised Standard Version (RSV), or Contemporary English Version (CEV).
- 3) Consistently preach from the same translation, but feel free to cite others when relevant, remembering to mention that you are doing so.
- 4) Maintain some awareness of the versions in use by the members. Don't make it difficult for them to keep pace.

10. May uninspired sources be quoted from?

To a limited extent, yes (Acts 17:28; Titus 1:12), but don't get carried away (1st Timothy 1:3-7; 4:7; 2nd Timothy 4:4).

11. What posture should the speaker assume?

Unless physical inability precludes it, standing is always best (Acts 2:14; 13:16).

Preferably, an elevated position should be used (Nehemiah 8:4; 2nd Chronicles 24:20), although this can be awkward if the congregation is small.

12. What should the speaker do with his mouth?

Open it (Matthew 5:2; Acts 8:35; 10:34)! Don't speak through clenched teeth and don't have anything in your mouth to keep the words from getting out.

13. What should the speaker do with his eyes?

Maintain eye contact (Acts 23:1)! This is a form of engagement and should help to keep attention.

14. What should the speaker do with his hands?

Gesture (Acts 12:17; 13:16)! Hands are useful for communicating and are sometimes essential to proper expression (Ezekiel 6:11; 21:12).

15. Is it appropriate to incorporate visual aids into the lesson?

It certainly can be (Acts 21:10-11), but not every single time (11:28).

16. Is there an appropriate balance of “positive” to “negative” content?

In some prominent passages, the ratio is 2:1 in favor of negative messaging (2nd Timothy 4:2; Jeremiah 1:10). We cannot plant good fruit if thorns and weeds are in the ground; they have to come up first. We cannot build a new house if a dilapidated one is crumbling in that spot; it has to be demolished first.

Even so, if all we do is focus on removing sin without emphasizing the need to replace bad with good (Luke 11:24-26), then we have failed.

17. How can Scripture citations be referenced?

1) *“It is written”* (Acts 1:20)

2) *“Have you not read?”* (Matthew 22:31)

3) *“Showed in the... passage”* (Luke 20:37).

4) *“David himself said by the Holy Spirit”* (Mark 12:36).

5) *“The Holy Spirit spoke... by the mouth of David”* (Acts 1:16).

- 6) *"David says" (Acts 2:25).*
- 7) *"God... who by the mouth of Your servant David have said" (Acts 4:25).*
- 8) *"Saying in David" (Hebrews 4:7).*
- 9) *"It is also written in the second Psalm" (Acts 13:33).*
- 10) *"Moses truly said" (Acts 3:22).*
- 11) *"Moses writes" (Romans 10:5).*
- 12) *"As the prophet Isaiah said" (John 1:23).*

18. How should every exhortation conclude?

The goal is always to persuade (2nd Corinthians 5:11) the hearers to obey the gospel (1st Corinthians 1:21), so invite them to do exactly that in plain words. Whatever the message was about should segue naturally toward this end.

Do not assume the audience is fully aware of the whole plan of salvation. Enumerate every part.

19. Has the speaker failed if no conversions result or no evidence presents that hearts have changed?

We would not classify Jesus Christ as a failed preacher, but many rejected Him (John 6:60-61, 66; Isaiah 53:3). Noah was a preacher who did not bring anyone but his family aboard the ark (2nd Peter 2:5). What matters is that the seed is sown (Matthew 13:3-9), but we cannot control the soil.

SONG LEADING

Unless otherwise indicated, song numbers are from Hymns for Worship.

1. How should ability factor into song selection?

You cannot lead a song you do not know. The congregation cannot sing a song they don't know. If the ability of either you or the assembly is limited, choose songs without separate parts in the chorus and stick with simple tunes you are very familiar with.

2. How should lyrical soundness factor into song selection?

Paul commanded, *"Let the word of Christ dwell in you richly in all wisdom, teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord"* (Colossians 3:16). Singing is a form of teaching, and we are accountable for what we teach (James 3:1), so hymns that impart accurate information are required.

3. What are some common doctrinal errors in hymns?

- 1) Prayer to Jesus is frequently taught. Sometimes, it is done egregiously, like in "Just a Little Talk with Jesus" (Sacred Selections #646, Songs of Faith and Praise #959), but more often it is subtle, like in "Sing and Be

Happy" #683: "Look to Jesus and pray" in the fourth line of the chorus. This is contrary to direct instruction concerning prayer (Ephesians 5:20; Colossians 3:17) and Jesus' own prohibition against praying to Him (John 16:23).

- 2) Sometimes, touches of premillennialism get mixed in, such as in "I Know Whom I Have Believed" #350: "Nor if I'll walk the vale with Him, Or meet Him in the air" in the third verse. These lyrics imply that some souls will remain on earth while others ascend, but that is not so (1st Thessalonians 4:17).
- 3) Misapplying the words from the Song of Songs relevant to the beloved as if they are epithets for Christ Jesus is very common. "*Rose of Sharon*" and "*Lily of the Valleys*" are not referring to the Savior (Song of Songs 2:1), yet many songs so use those phrases that way: "*The Lily of the Valley*" #594 and "*Jesus, Rose of Sharon*" #445. Doing this may not be sinfully wrong, but using terms of romantic endearment to describe the Lord will strike those aware of it as quite awkward.
- 4) Whom Jesus prayed and wept for in the garden on the night of His betrayal gets confused in some songs, too. "Weeping there for you and me" in the third verse of "*In Gethsemane Alone*" #170 does not accurately convey the fact that His repeated prayer that night was "*Let this cup pass from Me*" (Matthew 26:39).

4. When is it appropriate to skip verses?

- 1) When a verse, but not the whole song, contains error.
- 2) When certain verses, but not others, are apropos to the topic at hand.
- 3) When time is short in a rented facility.
- 4) When an additional song is being sung while a respondent to the gospel is preparing for baptism and that person is now ready.

Otherwise, do not make a habit of leaving out portions of a song. This can sometimes disrupt the narrative if the verses tell a story in order. It can also frustrate the member whose favorite hymn we are singing!

5. When is it important to sing topically appropriate hymns? When is it helpful, but not necessary? And when is best to sing general songs of praise?

- 1) The song before eating the Lord's Supper really ought to be focused on the death of Christ or the Supper in which that death is memorialized.

The song immediately following the exhortation should provoke hearers to answer the gospel call.

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- 2) The song before taking up the collection could be about giving or thankfulness for blessings, but this is not essential.

The song before the exhortation could be about preaching or even on the topic about to be addressed, if it is known.

The song prior to dismissal can be about God protecting us while we are apart, or about implementing the lesson learned, but this is not required.

- 3) Opening songs are most appropriate for general songs of praise. Also, any songs that are between other songs and not leading directly into a different aspect of worship are suited for general praise.

6. Be ready with a song or verse for each of the following topics:

a. Prayer

"Sweet Hour of Prayer" #73

"Did You Think to Pray?" #62

b. Collection

"Upon the First Day of the Week", verse 3, #177

"True Worship", verse 1, #178

"Count Your Blessings" #392

c. Exhortation

"Give Me the Bible" #500

"More About Jesus" #406

"Psalm 19" #439

d. Invitation

"Prepare to Meet Thy God" #297

"Nothing But the Blood" #269

"Let Him Have His Way with Thee" #343

e. Lord's Supper

"He Bore It All" #666

"Hallelujah! What a Savior!" #161

"The Lord's Supper" #171

f. Dismissal

"God Be with You" #512

"Be with Me, Lord" #72

"Abide with Me" #74

7. How should each hymn be announced?

Announce it three times:

- 1) Announce the song number one way: "One-Three"
- 2) Announce the title: "Alleluia"
- 3) Announce the song number another way: "Number Thirteen"

"Thirteen" and "thirty" can sound alike, so be careful to present the number in more than one way.

Once the hymnal is opened, someone may forget which page we are singing from, so announcing the title prevents confusion.

It is not necessary to say, "All found?", but it is appropriate to look and listen in order to confirm pages are no longer turning and the whole congregation is ready to sing.

8. When should the "invitation song" be announced?

This song gets announced before the exhortation is preached, not afterward. We want the congregation ready to immediately and enthusiastically invite sinners to be saved after the preacher has done so without any delay. Make sure, then, to encourage everyone to use the bookmark, so they're ready at the appropriate time.

9. Provide examples of obscure lyrics which deserve to be defined.

"I will sing with the spirit, and I will also sing with the understanding" (1st Corinthians 14:15). All should comprehend the meaning of the words that are sung.

- 1) "Ebenezer" means "stone of help" (1st Samuel 7:12) in "O Thou Fount of Every Blessing" #420.
- 2) "Ebon Pinion" means "dark winged" in "Night, with Ebon Pinion" #162.
- 3) "Diadem" means "crown" (Isaiah 28:5) in "All Hail the Power of Jesus' Name" #434.

The song leader would do well to briefly explain the meanings of these words or phrases before asking the congregation to sing them.

10. If the congregation assembles where water is prepared for baptizing, what would be a good idea for the song leader to be ready with?

It would be prudent to have songs about salvation and baptism prepared both while the congregation waits for the one to change clothes to head into the water and while the congregation waits for that one to dry off and return.

If the church does not gather in a place that has a baptistry and will have to go to a lake or pool elsewhere, then the

assembly can proceed as otherwise planned and those songs can be sung at the place of water.

The foregoing is intended to bring to light certain scriptural necessities relative to song leading, as well as certain practicalities that might be overlooked. Information about musical notation, pitching the song, and keeping the beat can be taught by someone knowledgeable in those things.