Appendix 3

Ordination Comprehensive Questions

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Rediscovering Pastoral Ministry: Shaping Contemporary Ministry with Biblical Mandates

The Ordination Comprehensive comprises three areas in which ordination candidates will be required to demonstrate proficiency. These areas are systematic theology, general Bible knowledge, and practical theology. You are expected to be knowledgeable in every topic specified. Ordination is conditioned on satisfactorily answering a minimum of seventy percent of all questions presented.

Recommendations for your preparation:

Systematic and Practical Theology
1. Be concise and to the point.
2. Cover what you believe are the essential points.
3. Outline your answer with verses (i.e., quote a verse, explain it; quote a verse, explain it; etc.)

General Bible Knowledge
1. Work with a top-down approach (book themes, outlines, chapters, passages, dates, people, verses).
2. Be sure to have someone quiz you periodically.

I. Systematic Theology-Comprehensive
In systematic theology, the candidate shall be required to commence all answers by quoting a biblical reference(s) followed with an explanation of the text. The candidate must not proof-text his answers but must demonstrate a systematized theology based upon biblical exegesis.

A. What We Teach
The candidate must be able to articulate any doctrinal truth found in *What We Teach* with supporting Scripture.

B. Topical
In addition, the candidate must be able to demonstrate a thorough knowledge of biblical systematics in the following areas.
1. Bibliology
   a. Scripture
      (1) Theme
      (2) Purpose
   b. Revelation
      (1) General
      (2) Specific
   c. Inspiration
      (1) Method
      (2) Verbal
      (3) Plenary
   d. Authority of Scripture
      (1) Inerrancy
      (2) Infallibility
   e. Illumination
(1) Saved
(2) Unsaved

f. Canonicity
   (1) Internal testimony
   (2) External testimony

g. Theology Proper
   (1) Proof of God
   (2) Cosmological
   (3) Teleological
   (4) Anthropological
   (5) Ontological
   (6) Biblical

h. Attributes of God
   (1) Communicable
   (2) Incommunicable

i. Divine Decrees
   (1) Problem of sin
   (2) Providence

j. Trinity
   (1) Unity
   (2) Plurality

k. God the Father

l. God the Son
   (1) Names
   (2) Prerogatives
   (3) Preexistence
   (4) Theophanies
   (5) Incarnation
   (6) The kenosis
   (7) Hypostatic union
   (8) Humanity
   (9) Temptation and impeccability
   (10) Transfiguration
   (11) Teachings
      (a) Sermon on the Mount
      (b) Olivet Discourse
      (c) Upper Room Discourse
   (12) Miracles
   (13) Resurrection and ascension
   (14) Glorification
   (15) Mediatorial work
   (16) Second Coming

m. God the Holy Spirit
   (1) Baptism
   (2) Filling
   (3) Indwelling
   (4) Sealing
   (5) Ministry to believers
2. Anthropology
   a. Origin and nature of man
   b. State of innocence
   c. Original sin
   d. The Fall
   e. Personal sin
   f. Punishment

3. Soteriology
   a. The Savior
      (1) Offices
      (2) Sufferings
      (3) First and second Adam
      (4) Work of Christ
   b. Terminology
      (1) Atonement
      (2) Depravity
      (3) Expiation
      (4) Forgiveness
      (5) Grace
      (6) Guilt
      (7) Imputation
      (8) Justification
      (9) Propitiation
      (10) Reconciliation
      (11) Redemption; ransom
      (12) Regeneration
      (13) Sacrifice
      (14) Vicarious substitution
   c. Election
      (1) Predestination
      (2) Man’s free will
      (3) Limited/unlimited atonement
      (4) Convicting work of the Spirit
      (5) Terms
         (a) Calling
         (b) Drawing
         (c) Foreknowledge
         (d) Foreordination
         (e) Chosen
   d. Conditions of salvation
      (1) Old Testament versus New Testament
      (2) Terminology
         (a) Believe
         (b) Repent
         (c) Confess
(d) Surrender
(e) Lordship of Christ
e. Sanctification
   (1) New birth/new creature
   (2) Joint heirs with Christ
   (3) Position versus practice
   (4) Eternal security
   (5) Ultimate glorification
f. Grace versus law
g. Heaven versus hell
h. Calvin’s Tulip
4. Ecclesiology
   a. Christ and the church
   b. Church government (see practical theology for additional subject matter)
5. Eschatology
   a. Covenants
      (1) Abrahamic
      (2) Mosaic
      (3) Davidic
      (4) New
   b. Daniel’s seventy weeks
   c. Church and Israel
   d. Advents of Christ
   e. Rapture
   f. Tribulation
g. Jacob’s trouble
   h. The Antichrist
      i. The Beast
      j. Marriage of the Lamb
   k. Armageddon
   l. The Kingdom
   m. Resurrection of the dead
   n. Bema seat
   o. Great white throne judgment
   p. New Jerusalem
   q. Hell and heaven
   r. Eschatological chronology
   s. Millennial views
6. Angelology
   a. Classification of angels
   b. Angels and free will
c. Satan
      (1) Satan’s sin
      (2) Career
      (3) Character
      (4) Methods
      (5) Future
d. Fallen angels
C. Apologetics
The candidate must be able to give a brief apologetic in the following areas:
1. Historicity of the Bible
2. Sudden Creationism (six days)
3. Deity of Christ
4. Problem of evil
5. Existence of God
6. Resurrection of Christ
7. Virgin birth

II. General Bible Knowledge-Comprehensive
The candidate must be able to demonstrate breadth and depth in general Bible knowledge.
A. General
1. Order of the sixty-six books
3. Contribution of each book to the whole
4. History, prophecy, poetry
5. Chronology of Israel (give dates for the following persons or events)
   a. Abraham
   b. Jacob
   c. Joseph
   d. Exodus
   e. Judges
   f. Saul, David, Solomon
   g. Division of kingdom
   h. Assyrian captivity
   i. Babylonian captivity
      (1) Phase 1 (Daniel)
      (2) Phase 2 (Ezekiel)
      (3) Phase 3 (Jeremiah)
   j. Return under Zerubbabel
   k. Major and minor prophets
   l. Intertestamental period
   m. Birth of Christ
   n. Death of Christ
   o. Jerusalem Council
   p. Paul’s first, second, and third missionary journeys
   q. Destruction of Temple
6. Date of creation and flood
7. Religious Sects of Israel (date, theology, politics)
   a. Pharisees
   b. Sadducees
   c. Essenes
   d. Zealots
B. Old Testament
1. General theme, date, and outline of each Old Testament book
2. Theme/importance of key Old Testament chapters
3. Meaning/significance of key Old Testament passages

c. **Leviticus 17:11; 19:2; 20:6–8**
d. **Numbers 16:31–35; 21:4–9**
g. **Judges 11:34–40; 17:6 (21:25)**
h. **Ruth 4:18–22**
i. **1 Samuel 15:20–23; 16:7**
j. **2 Samuel 7:8–16; 12:23; 24:24**
k. **1 Kings 13:2**
l. **2 Kings 4:18–28; 6:1–7**
m. **1 Chronicles 11:2; 17:11–14**
n. **Ezra 4:3; 10:9–15**
o. **Nehemiah 8:4–8**
p. **Esther 4:14**
q. **Job 14:14; 19:25–26; 23:10–12; 26:7; 42:12–13**
s. **Ecclesiastes 1:2; 12:11–14**
t. **Song of Solomon 8:6–7**
C. New Testament

1. General theme, date, and outline of each New Testament book
2. Theme/importance of key New Testament chapters
   a. Matthew 4, 5–7, 10, 13, 18, 23, 24–25
   b. John 2, 3, 4, 10, 13, 14, 15, 16, 17
   c. Acts 1, 2, 5, 6, 7, 9, 10, 13–14, 15, 27–28
   d. Romans (entire book by chapter)
   e. 1 Corinthians (entire book by chapter)
   f. 2 Corinthians 3, 5, 8–9, 11
   g. Galatians 2, 5
   h. Ephesians (entire book by chapter)
      i. Philippians 2, 3, 4
      j. Colossians 1, 3, 4
      k. 1 Thessalonians 4
      l. 2 Thessalonians 2, 3
   m. 1 Timothy 2, 3, 4, 5
   n. 2 Timothy 2, 3
   o. Hebrews (entire book by chapter)
   p. Revelation 1, 2–3, 4–5, 6, 8–9, 11, 12, 17–18, 19, 20, 21–22
   b. Mark 10:45
   d. John 1:1; 3:5; 3:16; 10:30; 20:31
   h. 2 Corinthians 9:6–5
   i. Galatians 5:16–6
   k. Philippians 2:5–8; 4:12–13, 19
   l. Colossians 1:15; 2:16–17
m. 1 Thessalonians 4:3–13; 5:1–3
n. 2 Thessalonians 2:1–12
o. 1 Timothy 2:9–15; 3:1–7, 8–13; 5:9–16, 17–25
p. 2 Timothy 2:1–9; 3:16; 4:1–6
q. Titus 1:5–9; 2:3–5, 11–13
s. 1 Peter 1:23; 2:2, 18–25; 3:7–9, 21; 5:1–3
t. 2 Peter 1:20–21
u. 1 John 1:5–10; 5:16–17
v. Revelation 3:10; 12:1–4; 20:4

D. Identify key Bible characters

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<tr>
<th>Aaron</th>
<th>Ezra</th>
<th>Moses</th>
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<tr>
<td>Abednego</td>
<td>False Prophet</td>
<td>Naaman</td>
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<td>Annas</td>
<td>James (Jesus’ brother)</td>
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<td>Philip</td>
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III. Practical Theology-Comprehensive
   A. General
      The candidate must be able to discuss effectively, with biblical references, the following areas.
      1. Church government
         a. Plurality of elders
         b. Deacons
         c. Deaconesses
      2. Principles of biblical decision making
      3. Role of women in the church
      4. Pastoral ministry priorities
      5. Expository preaching
         a. Eisegesis versus exegesis
         b. Whole counsel of God
      6. Biblical hermeneutics
      7. Church discipline
      8. Biblical ordinances
      9. Baby dedications
     10. Leadership development
     11. Biblical concept of missions
         a. Local and foreign
         b. Sending process
         c. Evangelism
         d. Parachurch versus local church
     12. Stewardship
         a. Loans
         b. Giving
     13. Lawsuits
     14. Biblical basis of marriage and remarriage
     15. Biblical basis for divorce
     16. Manifestations of salvation
     17. Progressive sanctification
         a. Prayer
         b. Personal Bible study tools/methods
c. Confession of sin
d. Worship
e. Fellowship
18. Social issues
   a. Abortion
   b. Politics
   c. Homosexuality
19. Church’s responsibilities to widows, orphans, and the poor
20. Demon possession/oppression
B. Situations
In addition, the candidate must have studied the following situations and be able to provide proper biblical counsel. The actual ordination questions need not be limited to the cases presented.
1. Deacon/Elder responsibilities
   a. Among the people you are called to shepherd is a man who is very analytical. He wants to understand just what deacons are supposed to do according to the Bible. What Scriptures would you use in helping him discern what the ministry of deacons should include?
   b. Someone from another church states that their church’s position is that the pastor is the only elder and that he and his Board of Deacons form the ruling body of the church, but even their decisions are subject to congregational approval. He then challenges you to show him if you think there is a more biblical pattern for church rule. If you disagree with him, what form of church order and rule would you advocate? What line of scriptural evidence would you use to prove your position?
   c. A man comes to you and says he would like to be an elder in the church. He has served faithfully as a deacon for a number of years and now feels he is ready to serve as an elder. He asks you to tell him how he can become an elder. What would you say to him as far as what a faithful deacon should do and be in order to become an elder?
   d. An argument has occurred over whether 1 Tim. 3:11 refers to wives of deacons or whether it provides for an office in the church for women deacons. What would you state as your position on this issue, and how would you defend it?
   e. An elder in your church has a grown son who has recently deserted his wife and children and joined a cult. This elder has served faithfully for many years and is above reproach in the eyes of the people. Do you think he is still qualified to serve as an elder? If so, explain why, and if not, give your biblical reasons for thinking he should step down.
   f. Two leaders from a newly formed church come to you with an issue that has divided the leadership. Some of the leadership feel that a simple majority is reasonable, while others feel that leadership decisions should be made on a unanimous basis. Which do you believe is the biblical pattern for decision making, and what kind of biblical reasoning would you take them through to prove your point?
   g. The pastor and some of his leaders from a congregationally ruled church come to you and tell you that they are convinced that a plurality of elders is the biblical pattern for rule in the church. If you disagree with them, show what you believe is the biblical argument for your position. If you agree with them, show them a way to move the church from congregational to elder rule with the greatest possibility of maintaining church harmony in the process.
   h. An elder, because of an indiscretion on his part, has stained his reputation and is no longer “above reproach.” Because you are his close friend, you are asked to lead in
dealing with him and his position as an elder. Describe step-by-step how you would handle the situation, taking it to the point of what you would do if he rejected counsel. What Scripture would you use to support your approach?

i. A man in your church has been suggested for the office of elder, and for the five years he has been in the church he and his family have led exemplary lives. His personal life in business, sports, and church has been above reproach. However, you know that he has been divorced in the past. You have talked with him and found that he was a Christian at the time of his divorce. However, his wife was unfaithful and she divorced him, even though he told her he was willing to forgive her and try to rebuild the marriage. In trying to determine how you would stand on his becoming an elder, what else might you want to know about him before you decided? Also, if another elder pointed out that he feels that 1 Tim. 3:2 (“husband of one wife”) prohibits the man from ever being an elder, would you accept that as a valid reason for rejecting him? If not, why not?

2. Church leadership
   a. To what Scripture passages would you refer to find the personal characteristics that God considers essential in calling men to the leadership of His people? What are the key qualities that you find in these passages? Are these qualities the kind of things that can be developed in a person, or are they a part of a person’s innate nature?
   b. A deacon comes to you and asks you for some things he can say and do in the following situations: What would you say to help him prepare for each of these possible situations?
      (1) Visiting someone in the hospital who is very ill.
      (2) Someone whose spouse has just died.
      (3) Someone whose child has just died accidentally.
      (4) Someone who has just lost a job he’s had for thirty years.
      (5) Someone who has just discovered he (she, his wife, parent, child) has a fatal disease.

3. Discipling
   a. One of the young men you are shepherding has a genuine desire for spiritual growth, and he has come to you with a request that you disciple him. Under what circumstances would you be available to help him in his Christian walk? What is the first thing that you would tell him to do?
   b. A young man you are shepherding comes to you and asks if you will disciple him. He, however, is not sure what that means and asks you to tell him what the process of discipling includes. What would you tell him? List at least three things you think the process of discipling should include.
   c. A group of men in your fold asks you to teach them how to disciple other men. Outline or list what you would teach them, including philosophy, goals, bibliography, tools, materials, and methods.
   d. A man in your fold comes to you and says he is discipling someone who is most anxious to get on with using his spiritual gifts for the welfare of the body. He asks you how to help the young man identify his spiritual gifts. What would you tell him about spiritual gifts versus natural talents and how he could lead the young man to discover his gifts and implement them in the body?
   e. A young man you are shepherding is active in the youth ministry at the church, but he seems not to be doing well in gaining credibility with the youth, and he is unable to teach and lead them effectively. He is beginning to get very discouraged and is
wondering if his spiritual gifts and natural talents really equip him for that ministry. How would you help him?

4. Counseling situations
   a. One of the couples you have been shepherding has been anxiously awaiting the birth of their first child. You get a phone call from the new father telling you that the baby has been born with a serious physical handicap. His wife is in a semihysterical state. He wants you to come over. What will you tell him? How will you comfort her?
   b. A man who is the husband of one of the ladies in your fold calls you and in a desperate voice tells you his wife is packing her bags and preparing to leave him. He wants you to come over and talk her into staying. He admits that he has been unfaithful and he does, on occasion, drink too much and beat her. Now he realizes how much he loves her and needs her. What will you say? How will you deal with each of them?
   c. The doctor of a thirty-nine-year-old man you know very well calls to tell you that the man has terminal cancer and has less than a year to live. The doctor has just told him this, and he asked the doctor to call you and ask you to come to the hospital. He is married and has three children ranging from four to thirteen years old. What will you say to him? What will you say to his wife and children?
   d. You get a call from a crying mother and a distraught father. You have been shepherding their family, and they have just discovered that their fourteen-year-old daughter has been using drugs. Not only that, but she has been sexually involved with her boyfriend and is pregnant. She says she loves him. They want you to come over and talk to the four of them. How will you handle this?
   e. You discover that a woman you have been shepherding is in a deep state of depression over the recent death of her husband of over forty years. She has lost all her desire to live. She is not eating, and she appears to be willing to die herself. How would you deal with her?
   f. You have just been asked to come to the home of a couple in your fold whose seven-year-old son was hit by a car and killed. What will you say to them?
   g. A dear woman in the church whose husband has been painfully ill for an extended period of time calls you and tells you that her husband has just committed suicide. How will you comfort her? What would you say to her if her husband was not a believer?
   h. While passing the men's room late in the evening when everyone appears to be gone, you hear two familiar voices. Because there is stress in the voices, you stop and discover that one is asking the other to continue in a homosexual relationship. The other indicates that he thinks that what they've been doing is wrong, but the first voice continues to plead for one more sexual episode. By now you realize that both men are members of your church. What would you do?
   i. One of the men you have been shepherding is proving to be a very godly man and an exceptionally capable leader. You and he have developed a very close friendship. He requests your help in making a decision about a job opportunity. He has a good job where he is, but it has limited opportunities for advancement. He has been offered a job in another state with a lower starting salary but excellent prospects for advancement. His family has left the decision up to him and he wants to do whatever God directs. He is having trouble making the decision and has come to you for help. What will you say?
   j. A lady in your fold has been seeing a psychiatrist for some strange fears she has developed. Just recently she has become a Christian and believes that Christ can deal with the problem more adequately. There is no outwardly apparent reason for her
fears. They seem to come on her without any connection to fearful events. How would you treat this problem using the Word?

k. The teenage son of one of the couples you shepherd has a problem with a compulsive desire to steal. He knows it is wrong, and he has the desire under control most of the time. His frustrated parents have taken him to a psychologist, who suggests long months of expensive counseling for their kleptomaniac son. You sense that there is more to this than simply the obvious sin of stealing. How would you diagnose this problem and attempt to help them deal with it?

l. A man comes to you with a tremendous burden for his wife who constantly nags him. He indicates to you that the only way he can have peace is for his wife to somehow change. He is desperate for her to change and wants your help. He intimates that he would like you to talk with her about this. What would you tell him?

m. A teenager in your shepherding area comes to you and pours out his heart about his poor self-image. He says that this has been a problem since early childhood. There are no obvious sin issues that you can discern. In fact, he is one of the exemplary young men in the church youth group. He confides that in the last month or so the problem has surfaced again with some intensity. How would you deal with this problem?

n. One of the women in your fold confides with you that she is being abused by her husband, who is not a church attender. He has made it clear to her that he wants nothing to do with her religion. As far as you are able to tell, there has been no sexual immorality, and you cannot discern any scriptural grounds for divorce. What would you advise her to do?

o. “I’m terribly afraid that I’m going to hurt one of my children.” The frustrated voice is from one of the new members of your fold. She confides that in the last month she has exploded at the slightest disobedience of her two preschool children. It is not that their behavior is out of the ordinary, but her reactions are sometimes violent. Just today she knocked one child across the room with a violent attack. In despair over her own uncharacteristic violence, she has called you for help to understand what her root problem is. What would you look for in your effort to help her?

p. A father cannot understand why he clashes with his second son when his oldest son’s antics do not seem to bother him half as much. You are asked to help him understand why he reacts this way. What would you tell him?

q. One of the young people who has grown up in the church is doubting his salvation. He has been plagued with this for almost a year. You know that he knows all the verses that would give him assurance. In fact, you have discipled him personally. How would you help him understand the reason for his lack of assurance? What Scripture passages would you use?

r. A woman in your fold comes to you very concerned about a decision she must make. It seems that her son has asked permission to drive a carload of other young people to a church retreat. She sees the value in his driving, since it would be a boost to his confidence. Still, she is unsure about the wisdom of it. In the course of the conversation you learn that she has not discussed this problem with her husband because she is the one to whom the children have always come. What would you advise her to do?

s. An active couple in the church has a boy who is a terror. They have tried just about everything they can think of to deal with him, but he seems to be getting worse. Even their stern discipline is often ineffective. In fact, he almost seems to enjoy it. What Scriptures would give you insight into the cause and cure for this situation? How would you advise them?
t. “We’re having a communication problem in our marriage,” confides a couple in your fold. They have tried to work it out, but they have come to an impasse. Their greatest frustration is that they do not even know why the problem exists. There is no outwardly sinful behavior in either of their lives. They have simply lost the desire to communicate with each other. How would you help them discern the root problem and deal with it?

5. Church discipline

a. A man you are shepherding comes to you and asks you to help him deal with a situation in which he feels he must admonish a fellow believer. A friend of his has taken the first step into a sinful situation, and he needs to confront him. What Scriptures would you share with him to inform him of how to admonish a sinning brother? Be sure to include the whole process so that he knows how to carry it through to the end, regardless of his friend’s response.

b. You have received second-hand information that one of the men in your fold has been coming home very late at night on several occasions recently, which is highly unusual for him since he works nearby and has always come home right after work. You were also told that his car has been noticed parked in front of a bar in the next town. What is the first thing that you would do? Would you confront him with this information yourself?

c. A man who is a member of your fold has left his wife and family and is living with another woman. He has rejected your admonishment and also that of the two others who went with you the second time. It is now time to “tell it to the church.” You want to let him know that you are going to do that at the next communion service, but he has made himself unavailable to either personal contact or phone calls. You know where he is staying, so you are writing a letter to send to him by registered mail. What would you say in the letter? What would you do if before the communion service you received a letter or phone call from him resigning his membership in the church? In “telling it to the church,” if you were asked to make the statement in regard to what he had done, what exactly would you say?

d. In regard to the preceding situation, what would be the church’s obligation to this disobedient member’s wife and family? What information would you have to collect and to what extent should the church help them financially and otherwise?

e. A woman in the church was asked to separate herself from the fellowship because she persisted in pursuing a divorce from her husband on unbiblical grounds. In spite of numerous efforts by her husband, her friends, and the elders of the church, she refused to change her mind and turned away from everyone close to her. Six months later she fell in love with another man and was soon remarried. Two years after the second marriage she contacts you in a very humble and repentant attitude. She knows she has offended her family, her friends, the church, and God Himself. She is deeply sorry and says that she wants to “make things right.” She and her new husband both want to join the church. What would you tell her to do? What biblical guidance would you give her? Under what circumstances do you think she should be allowed to join the church again?

f. A deacon is dealing with a man in the church who has fallen into a sinful behavior pattern. The man has rejected the deacon’s admonition on several occasions when they have talked privately. This time the deacon wants you to go along with him to be a witness to this confrontation. You have no firsthand knowledge of the matter, but you agree to serve as a witness to the man’s response. What will you do to prepare your own heart and mind for this meeting? What Scripture passages will you review ahead of time? How will you pray for your own attitude? How will you pray for the others involved in this situation?
6. Apologetics
   a. A new neighbor catches you out in the yard and says he has heard that you are a Christian. He asks what it means to be a Christian. He says he has to leave in a few minutes so he would like you to give him as short an answer as possible. What would you include in your short answer?
   b. A new person at work is assigned to work with you. The second day on the job he says to you, “Hey, I understand you’re a Christian, too. I’m a Mormon, what are you?” How would you reply? Describe what strategy you would use, knowing that you are going to be working next to each other.
   c. An acquaintance who has recently seen her baby die asks you how a loving God could allow innocent babies to die or be born deformed, people to suffer incurable illnesses, and others to be killed in accidents, war, or plagues. What kind of biblical defense would you give?
   d. You are visiting a new Christian who has just been assigned to you to shepherd. When you call upon her, her non-Christian husband challenges you with the following question: “How could a God of justice condemn people to everlasting hell just because they did not believe in Christ? How could He condemn those who have not heard the gospel and have never heard of Jesus?” How would you respond to his question?
   e. A woman who is new to the church and has just been assigned to you to shepherd says that she considers herself to be a “Christian feminist.” She states that Paul was wrong to bar women from being elders in the church. What scriptural arguments would you use to refute her position?
   f. If a person from any of the following groups were to challenge you to show them at least three major differences between what you believe and what they believe, what major differences would you delineate?

   Jehovah’s Witnesses  Liberal Christianity
   Mormonism  Charismatics
   Catholicism  Occultism
   Christian Science  Eastern Mysticism
   Scientology  Hinduism
   New Age Movement  Buddhism