

**MEFC Community Group Study Guide**  
For the Week of March 1st- 7th

**Getting Started**

1. Can you think of any lines of work or vocation where on-the-job training is impractical if not impossible (perhaps even dangerous)? What are some examples?

**Digging Deeper**

2. Though continuing education and training for elders is critical, why do you think the New Testament expects church leaders to come into the eldership more or less fully formed?

**Open Your Bible to 1 Timothy 3:1-7...**

3. Don Carson has astutely observed that the qualifications for elders are remarkable for being unremarkable. Read straight through 1 Timothy 3:1-7; Titus 1:5-9 and 1 Peter 5:1-5. Apart from the expectations that an elder be able to teach and defend sound doctrine (1 Timothy 3:2; Titus 1:9) and not a recent convert (1 Timothy 3:6), can you spot even one character quality to which all Christians everywhere aren't called in the pages of the New Testament?

What does this indicate about the expectations for elders in the church? What does this indicate about the expectations for all Christians in the church?

4. 1 Timothy 5:17-18, 21 make it clear that while some elders will serve in a non-vocational capacity, others will be called to serve as vocational elders. How does this verse distinguish between the two (i.e. which elders ought to be paid)? What biblical passages does Paul point toward to strengthen his argument (consult the footnotes on v.18)?

5. The next three verses address the topic of the corrective discipline of elders in the local church (1 Timothy 5:19-21). Why does Scripture command us to take care when entertaining an accusation against an elder (v.19)? What specific protection is put into place for him in this case? On the other hand, how are we to deal with elders who have clearly been found guilty of unrepentant sin? How does this process for peacemaking differ from the general steps for conflict resolution found in Matthew 7:1-6 and 18:15-27? Why do you think God's Word distinguishes between these two approaches in corrective church discipline?

6. In 1 Timothy 5:22, what warning is given to the church in the process of identifying and appointing faithful elders? What might be the consequences of not taking this biblical caution seriously?

7. What advantages might there be for an elder who is a single man? If you get stuck, consider what the apostle Paul says about singleness in the church more generally (1 Corinthians 7:6-8, 32-34a, 35).

Nevertheless, Paul certainly does appear to assume that elders will be married (1 Timothy 3:2). Does being a husband and a father present some advantages for an elder as well? If so, how?

8. Does it seem strange to you that Scripture would address the importance of an elder having a good reputation among unbelievers (1 Timothy 3:7)? Why does this matter? How does a passage like Romans 2:19-24 speak to this issue?

9. Using Paul's words to Timothy as well as to the Ephesian elders (1 Timothy 4:12; Acts 20:32), take some time as a group to pray for our elders at MEFC (Dave, Aaron, Matt, and Caleb).

**Sermon Notes for 3/1/20**  
**Titus 1:7-8**  
**“Elders on Mission, Part 2”:**  
*An Elder's Character*

➤ **Our mission and vision demand biblical church leadership - and that means biblical eldership** (vv.5a, 7a)

*\*While an elder may not be without his critics, he absolutely must be without reproach - especially in his character (v.7a)*

1. It's not that certain \_\_\_\_\_ should be put to \_\_\_\_\_, it's that by God's \_\_\_\_\_ they must already have received a decent \_\_\_\_\_ (v.7b; 2:11-12)

2. It's not that certain \_\_\_\_\_ should be cultivated on the \_\_\_\_\_, it's that by God's \_\_\_\_\_ they're a prerequisite for being \_\_\_\_\_ in the first place (v.8; 2:11-12)

*\*And who is sufficient for these things? (Acts 20:32)*

**Next Week: Titus 1:9 - “Elders on Mission, Part 3”:**  
*An Elder's Doctrine*