




Paul's guidelines for Church Leadership in 1 Timothy 3:1-7 as a template for Churches in Nigeria

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Abstract

The Apostle Paul has been an iconic theologian of the church. As a diverse society and a platform where there is expectation for excellence and orderliness, it is imperative for the church to be led by Christ-like, morally sound, and competent individuals. Based on media reports, most churches in Nigeria are mostly governed by individuals who have character deficit and lack leadership acumen. The church, as the body of Christ, must go back to the status-quo, which is the Holy Bible, for ethical direction. The study employed a socio-rhetorical method of studying 1 Timothy 3:1-7 towards developing theological and ethical guidelines for church leadership in Nigeria. In addition, the study made use of interviews as a research tool in gathering relevant information. The research reveals that Paul's guidelines in 1 Timothy 3:1-7 hinge on character, ministerial, spiritual, household, and social criteria which must be considered as standards for choosing anyone into ecclesiastical leadership positions. It is recommended that church leaders in Nigeria should appropriate the spiritual, ethical and social guidelines as stated in 1 Timothy 3:1-7 as an evidence of faithfulness to God and excellence in Christian ministry.

Keywords: Church, Paul, leadership, Nigeria, 1 Timothy 3:1-7, ethical conduct.

Introduction

God is the author and grand-master of leadership and it is so because He is portrayed in the Scriptures as the leader of the heavenly council. In the Garden of Eden, God gave man the opportunity to lead and oversee the affairs on earth (Genesis 1:28-30, Psalm 115:16). Suffice it to say that it is as a result of the fall of humanity in Genesis 3 that propelled God to set up qualifications for leadership. In the chain of events as recorded in the Bible, God laid down qualifications for leadership in every generation, the nation of Israel included and even the church, in spite of the new covenant relationship with all the attendant privileges. Realizing the essence and the significance of leadership in the church, Peter Wagner asserts that "The important factor that determines church growth or decline is its leadership" (Wagner, 1976: 55). Quality leadership is thus pivotal to the growth of the church.

The church should never be used as a platform for financial profits yet biblical leadership guidelines are often jettisoned by most pastors. Today, they will rather depend on strategies drawn from secular ideologies rather than on the Word of God. In essence, the church may be trying to do God's work in man's way. In spite of the modern innovations posed by science and technology the Bible remains our status quo and manual for every church leader regardless of the generation.

God's standard and the society's expectations for church leaders is very high given that Christianity is a religion with high ethical and moral standards. It is appalling to see, based on reports in the media that numerous ministers are not living up to the standards in terms of



integrity, transparency, and proper conduct both in the public space and home front. Church leaders (e.g. Apostle Paul in 1 Corinthians 11:1; and Apostle Peter's instruction in 1 Peter 5:3) who should set the pace for church members, the society, and secular leaders in terms of character and conduct are found culpable of immorality and nefarious acts.

The Pastoral Epistles are the manual for church leadership. In order to understand the nitty gritty of pastoral and ecclesiastic leadership one must rely on the guidelines set out in the Pastoral Epistles. Hence, 1 Timothy 3:1-7 is sacrosanct for smooth operations and an ethical framework for the church. Orthodoxy breeds orthopraxis, that is, right teaching produces right behaviour. If churches in Nigeria desire to make ethical and spiritual impacts on their parishioners and the society they must heed the prescriptions and proscriptions itemized in 1 Timothy 3:1-7. This study has a humble objective which is to elicit attendant insights from the chosen pericope, 1 Timothy 3:1-7, via exegetical procedures and then apply it to the contexts of Nigerian churches.

Conceptual Descriptions

It is required that some significant words and concepts used in this study should be defined and described for adequate understanding:

Pastoral Leadership is the ability to assume long term responsibility for the spiritual welfare of a group of believers (Jones, 1988:71).

Leadership is the capacity and will to rally men and women to a common purpose, and the character which inspires confidence (Jones, 1988:2).

Christian leadership "A Christian leader is someone who is called by God to lead; leads with a Christ-like character; and demonstrates the functional competencies that permit effective leadership to take place" (Blackaby, 2001:17). On the other hand, A Christian leader is a person with God-given capacity and with a God-given responsibility to influence a specific group of God's people toward God's purpose for the group.

A Panoramic View of the Church in Nigeria

There are several church denominations in Nigeria with their different and unique traditions. Popular church traditions in Nigeria are Catholic, Evangelical and Pentecostal. But one can tell about their convergent characteristic which is leadership. There is virtually no church without leadership. However, there have been diverse impressions about the public image of pastors or church leaders and the commonest posture is dishonesty, immorality, suspicion, and incompetency. For instance, Pastor William F. Kumuyi expressed his concern for church leadership in the following ways in his foreword to the book titled, *2 Models of Leadership for Kingdom Building* written by Danny McCain (2000:8-9):

There is dearth of true leaders in many spheres of the world's institution today, especially in the church. Many who have taken on themselves positions of leadership are neither gifted for the role, nor do they take the pain to understand the intricacies of the office. Some others, who though called to the office of leadership, are either too timid to face the task, or are docile and lethargic about serving (loving) the Lord faithfully 'with their whole minds.' Consequently, they are unable to use the mind to focus on their God-given or divinely generated ideas or vision.

On the same note, Chris Ajaero in *Newswatch*, August, 27, 2007 reports that "They are churches but they are more into the business of making money than winning souls." An example that illustrates this mode is the statement made by Bishop David Oyedepo who stated that "just as business involves investment and profit making, pastors invest in ministry to make profit." Still the reporter comments that Bishop David Oyedepo and some other Pentecostal pastors have re-invented the core meaning of Christianity by pushing the frontiers of affluence



in the socio-political, business and educational realms of Nigeria. This is a showcase of the commercialization of Christianity; many so called churches are not churches in the actual sense but “business centres.” When purpose for running churches is influenced by quest for money one can expect the unthinkable to be the order of the day. There is increasing proliferation of churches in Nigeria yet without or little transformative impacts (Ogunbade, 2020). Similarly, on 16 September 2007, Rev. Dr. Maigadi (the then Deputy Provost of ECWA Theological Seminary Jos and the Pastor of the ECWA Seminary Church) in his preaching, expressed his pitiful concern about church leadership in Nigeria. He further said he came across a newspaper and in it was written boldly “The Most Fifty Powerful Pastors in Nigeria” where the names of the pastors that use the most expensive cars, the most numerous miracle performers and so on. James Means (1989:18-22) has rightly observed that the church is going through a leadership crisis or chaos which is glaring from five symptoms which are: The absence of meaningful growth in the churches; The amount of discord and disharmony among congregations; The number of brief pastorates and ministerial burnout; The rise of a spectator religion that caters to the fallout from churches with leadership problems; The high percentage of non-ministering churches. It is clear that there is a need to consider the criteria in 1Timothy 3:1-7 as the principles for a successful church leadership which may serve as a panacea for the issues plaguing churches relating to leadership. At different occasions the researcher will be using these terms “principles” and “qualifications” interchangeably in order to avoid ambiguity.

Biblical Facts about the Church

Serving in the Christ’s Church is a gracious privilege. Nothing is as significant and more honourable than as serving the body of Christ. Embedded in this privilege lies responsibility. There is an urgent need to be acquainted with some facts regarding the nature of the church as enumerated in the Scriptures. MacAuthor (1995:1) outlines the following: The church is the only institution that our Lord promised to build and to bless (Matthew 16:18); The church is the gathering place of true worshipers (Philippians 3:3); The church is the most precious assembly on earth since Christ purchased it with His own blood (Acts 20:28; 1 Corinthians 6:19; Ephesians 5:25; Colossians 1:20; 1 Peter 1:18; Revelation 1:5); The church is the earthly expression of the heavenly reality (Matthew 6:10; 18:18); The church will ultimately triumph both universally and locally (Matthew 16:18; Philippians 1:6); The church is the realm of spiritual fellowship (Hebrews 10:22–25; 1 John 1:3, 6–7); The church is the proclaimer and protector of divine truth (1 Timothy 3:15; Titus 2:1, 15); The church is the chief place for spiritual edification and growth (Acts 20:32; Ephesians 4:11–16; 2 Timothy 3:16–17; 1 Peter 2:1–2; 2 Peter 3:18); The church is the launching pad for world evangelization (Mark 16:15; Titus 2:11); The church is the environment where strong spiritual leadership develops and matures (2 Timothy 2:2).

Aware of these facts will make ministers more effective and fulfilling in their roles. My burden is two fold; the first is the current wave that produces and promotes seemingly strong natural leaders who manage the church as a business but do not understand the church from the perspective of Christ’s teachings. The second is the ignorant, lackadaisical and purposeless church leaders who are non-responsive and non-productive to the challenges in Church ministries because they are not properly and biblically informed and lack needed leadership qualities.

Background, Literary Context and Exegesis of 1Timothy 3:1-7

1 Timothy, 2 Timothy and Titus are categorised as Pastoral Epistles being letters from the Apostle Paul to Timothy and Titus. Paul informs that Timothy was in Ephesus (1:3) at the time the 1 Timothy was written. Timothy was born to a Jewish mother (Eunice, cf. 2 Timothy 1:5) and a Greek father at Lystra (cf. Acts 16:1). There is no record of his father’s faith in Christ,



but there is an indication that his mother and grandmother, Lois, have sincere faith (cf. Timothy 1:5). Paul integrated Timothy as a member of his missionary team (Acts 16:2). Timothy became one of Paul's companions, a faithful messenger and representative (1 Corinthians 16:10; Philippians 2:19-22; 1 Thessalonians 3:2, 6). Paul mentioned Timothy in the salutations of six of his letters (cf. 2 Corinthians. 1:1; Philippians 1:1; Colossians 1:1; 1 Thessalonians 1:1; 2 Thessalonians. 1:1; Philemon 1).

There has not been agreement among scholars regarding the date of composition of 1 Timothy. Nevertheless, it is said that 1 Timothy was known to the Christian community at least by the middle of the second century. The reason is because the epistle appears in the Muratorian Canon which contains a list of New Testament books likely to have been written at the close of the second century (Arichea & Hatton, 1995). It is notable that 1 Timothy was occasioned by the presence and heinous activities of the false teachers in the church (1 Timothy 1:4; 4:7). Hence, Paul instructs Timothy urging him to oppose these false teachings by giving right teaching (orthodoxy) and conducting himself properly as an example to the emerging church leaders.

Paul gives instructions about how to appoint church leaders in 1 Timothy 3: 1-13 and Titus 1:5-9, and there is no mention of need for a special call. Judgment is to be based purely on one's ability and the quality of one's Christian example. Likewise, where we see Paul choosing leaders himself, there is no indication that he required a specific call (Smith, 1991:122). Having introduced the office of a bishop as an honourable adventure and that one should desire it, the Apostle Paul furthers his argument by giving the qualifications for that office. The reason must have been the fact that it is a very sensitive and key office in the church. The qualifications number fifteen in all. One must pay attention to this word $\delta\epsilon\iota$ meaning be necessary, must; should, ought; be proper. In that case it is of high value and imperative for these conditions to be met before anyone can assume this noble office. As seen in this passage, there are four cardinal principles of church leadership: there are two social qualifications relating with the reputation of the leader within the church and outside the church, one ministry qualification-the ability to teach, eight qualifications which have to do with the leader's behaviour, three on family life, and one on his spiritual maturity (Fernando, 1985:52).

An Outline of 1 Timothy 3:1-7

1. The Office (v.1)
2. Character Qualifications (vv. 2-3)
3. Ministerial Qualifications (v. 2b)
4. Spiritual Qualifications (v. 6)
5. Family Qualifications (vv. 4-5)
6. Social Qualification (v. 7)

The Office. "Here is a trustworthy saying: If anyone sets his heart on being an overseer, he desires a noble task" (1 Timothy 3:1). According to Campbell (1994:73-86), "This saying is trustworthy:" the saying introduced is so unlike others after this phrase that some later Western manuscripts read, "This saying is popular." It is understood by some interpreters as concluding the preceding section (1 Timothy 2:8-15). This saying may have been submitted to Paul for his comment, and he responded by commending it as good and acceptable. Paul's exhortation in Romans 12 that if an individual's gift is leadership he should 'govern diligently' (verse 8) implies the temptation to shrink sometimes from the exercise of leadership because of its demanding nature (Prime, 2003:179).

The term $\acute{o}\rho\acute{\epsilon}\gamma\epsilon\tau\alpha\iota$ means "be eager for," "long for," "desire." That is (1) to stretch one's self out in order to touch or to grasp something, to reach after or desire something (2) to give one's self up to the love of money. It is quite true that the two meanings are relevant still today



because some come into this noble office either with positive or negative intention. The picture this word tends to portray is that church leadership is a goal one sets before oneself with enthusiastic longing. Christian aspiration is not the same selfish aspiration. Christian aspiration stems out of a desire to be used by God to the fullest. The primary goal toward which a Christian strives is to be totally available for God to use as he sees fit, because availability breeds productivity. As noted by the Roman historian Tacitus, “The lust for power, for dominating others, influences the heart more than any other passion” (Prior, 1987: 12). The German philosopher Let us conclude this section with what Bertrand Russell (1938) noted, “Of the infinite desires of man, the chief are the desires for power and for glory.”

Also, the term ἐπισκοπῆς connotes “bishop” literally, “overseer” (cf. Philippians 1:1). Other shades of meanings are as follows: investigation, inspection, and visitation. Furthermore, it could go a long way to mean: First, that act by which God looks into and searches out the ways, deeds character, of men, in order to adjudge them their lot accordingly, whether joyous or sad. Second oversight: overseership, office, charge, the office of an elder and seer or presiding officers of a Christian church.

Never are church leaders to think of their status as lordship, but as servanthood. Leaders are not selected so that they might have dominion over the body of believers, but that there might be guidance in spiritual matters by qualified, godly individuals under the Lordship of Christ. Therefore, however we interpret the words: “rule, direct, obey and submit,” they cannot be interpreted in a way that gives leader the kind of authority that the rulers of the Gentiles had, or that officials exercise in the secular world (Means, 1989:97). Oswald Sanders has rightly observed when he writes: “True greatness, true leadership, is achieved not by reducing men to one’s service but in giving oneself in selfless service to them” (Sanders, 1980:23). Church leadership should not be seen as an opportunity to exploit the members.

Choosing men for office in the church or any of its auxiliaries without reference to spiritual qualifications must of necessity result in an unspiritual administration.... Appointment of men with a secular or materialistic outlook prevents the Holy Spirit from carrying out His programme for the church in the world (Sanders, 1980:113-114).

Character Qualifications “Now the overseer must be above reproach,... temperate, self-controlled, respectable, hospitable, ..., not given to drunkenness, not violent but gentle, not quarrelsome, not a lover of money. He must also have a good reputation with outsiders, so that he will not fall into disgrace and into the devil's trap (1 Timothy 3:2, 3, 7). Titus 1:6-8 is a twin Scripture passage to 1 Timothy 3:2-3 since it is written by one author, Apostle Paul. In these passages Paul presents a phenomenon to discuss the character traits necessary for one who holds the pastoral office in a local church. First, he must be a man with the highest of morals in his sexual behaviour, including a wholesome relationship with his wife. Second, he must also be one who has proven his leadership capabilities in his own children spiritually as well as otherwise. Third, he must demonstrate nobility in his attitude and conduct by being free from self-will, quick temperedness, addiction to wine, aggressiveness, and a fondness of sordid gain, he must have the positive qualities of hospitality, a love for the good, sensibleness, justice, purity, and self-control (MacArthur, 1995: 281).

To begin with “blameless” (ἀνεπίληπτov) meaning to be “above reproach.” Every virtue is implied in this word; so that if anyone be conscious to himself of any sins, he does not will to desire an office for which his own actions have disqualified him. For such a person ought to be ruled, and not to rule others. For he who bears rule should be brighter than any luminary; his life should be unspotted, so that all should look up to him, and make his life the model of their own. However, we must be conscious of the fact that, “Strong people always have strong weaknesses too” (Drucker, 1966:433). “Character is what someone is in the dark” writes D. L. Moody. On this note Greeley has this to say, “Fame is vapour; popularity an accident; riches



take wings. Only one thing endures, and that is character.” Also Spencer expresses himself this way, “Not education but character is man’s greatest need and man’s greatest safeguard.” To conclude this Macaulay (2024) says, “The measure of a man’s real character is what he would do if he knew he would never be found out.”

The word φιλόξενον is often translated “hospitality” which refers literally to taking in trustworthy travellers as guests. Such hospitality was a universal virtue, but because inns in antiquity usually functioned also as brothels, Jewish people in the Diaspora were especially willing to take in fellow Jewish travellers, as long as the travellers bore letters of recommendations certifying their trustworthiness. Clarendon says “It is not the quantity of the meat, but the cheerfulness of the guests which makes the feast.” Today one needs to be careful because of many false teachers and brethren who pretend to be children of light but they are not. Christian leaders particularly need discernment to know who to accommodate or not. Hospitality is one of the core values of African culture but in this text, it is more than cultural practice but Christian imperative.

Ministerial Qualification. “...able to teach” (1 Timothy 3:2). The word “διδασκικόν” is translated “apt and skilful in teaching.” One of the problems that local church leaders have is the inability to teach the Word of God properly. At times it is on the part of the church members, teaching programmes might have been organized by the pastor but nobody is available. One cannot over-emphasize the significance of teaching ministry in the church. The early church was committed to this, “They were continually devoting themselves to the apostles’ teaching (Acts 2:42). Gbile Akanni (1999: 134) notes that “what sustains the church is not administration but ministry.”

Spiritual qualifications. “He must not be a recent convert, or he may become conceited and fall under the same judgment as the devil” (1 Timothy 3:6). The word translated “recent convert” (νεόφυτον) where we got our English word “neophyte” and could mean: newly planted, a new convert. The Africa Bible Commentary (2006:1472) comments that “The most important requirement for a pastor is maturity. Pride is the worst trap that lies in wait for a new convert given a position of leadership. Once caught in the devil’s trap, the pastor and the entire community can no longer give a good testimony for God.” This looks straight to the problem what pride can cause in Nigerian church leadership and in a wider range African church leadership. Spurgeon (2000) observes, “There is nothing into which the heart of man so easily falls as pride. And yet there is no vice that is more frequently, more emphatically, and more eloquently condemned in Scripture.”

Occasionally we christen some people as “born leaders” and even before conversion they possess this natural endowment. However, this must not be confused with spiritual maturity. The consequence of such act is that the fellow may become τυφωθεις “conceited or puffed up”. What can the Church of Christ do in order alleviate this problem? There is serious need for theological education in Africa to integrate and encourage Christ’s style of making leadership which is “discipleship” into its curriculum. The crux of the matter is that leadership does not emerge accidentally. Just as Jesus Christ spent time with the disciples, there is need for disciplers (Church leaders and theological educators) to spend qualitative time with their disciples. It is unfortunate that most of us do not engage in any leadership training and just expect leaders to emerge from our churches. While the training is going on “The promising convert should be afforded a widening opportunity to serve at humbler and less prominent tasks that would develop both natural and spiritual gifts” (Sanders, 1967: 43).

Family Life. 1 Timothy 3: 2, 4- 5 states “the husband of but one wife, He must manage his own family well and see that his children obey him with proper respect. (If anyone does not know how to manage his own family, how can he take care of God’s church?).” The phrase “The husband of but one wife,” New American Bible translates the phrase μιᾶς γυναικὸς



ἄνδρα (“married only once.” But then this is exegetically incorrect and doctrinally imbalanced. There have been different interpretations throughout the history of the church (See Barclay, 1953: 87). The question that one is faced with is should a pastor be allowed to serve if he has more than one wife, either through death or divorce? Pulpit Commentary (1950:51) has this to offer:

If we consider the general laxity in regard to marriage, and the facility of divorce, which prevailed among Jews and Romans at this time, it must have been a common thing for a man to have more than one woman living who had been his wife. And this [was] a distinct breach of the primeval law (Genesis 2:24), [and] would properly be a bar to any one being called to the ‘office of a bishop’.... It is utterly unsupported by any single passage in Scripture that a second marriage should disqualify a man for the sacred ministry. As regards the opinion of the early church, it was not at all uniform, and among those who held that this passage absolutely prohibits second marriages in the case of a [overseer], it was merely a part of the asceticism of the day.

John Chrysostom’s (2000) opinion is that when the Apostle says “the husband of one wife.” This he does not lay down as a rule, as if he must not be without one, but as prohibiting the church leader of having more than one.

House (οἴκου) could be “a dwelling” (more or less extensive, literally or figuratively); by implication a “family” (which might literally or figuratively) be “home,” “house” (or household) or temple (Meyers, 2005). Home is the microcosm of the church. If one does not possess the stamina or capacity to lead his home hence it is counterintuitive to assume that such individual will be able to lead the church, the forum where several homes converge.

Politicians were often evaluated by how well their children obeyed them; it had long been accepted that the family was a microcosm of society and that a leader first needed to demonstrate his leadership skills in the home. Men in Paul’s day exercised a great deal of authority over their wives and children. That children’s behaviour reflected on their parents was a commonplace of ancient wisdom (Keener, 2000:613).

In an interview conducted with Miss Alheri on 5th October 2023, she emphasized on the roles of the parents in the upbringing of their children. She cited the case of her family thus blaming her parents for the failure and misfortune of her siblings. Home should be a place of mutual responsibility and respect, of encouragement and cooperation and counsel, of integrity, of willingness to work, of discipline when necessary, with the tempering quality of love added to it, with a sense of belonging, and with someone to talk to. In an interview conducted on 13th November, 2023 with an ECWA Pastor who said “There are many problems at home but more are there in the church, so the capacity to perform effectively in the church leadership must be tested at home.”

Social Qualifications. The Greek vocabulary “*maturia*” is best translated as “evidence” which is given judicially or generally. Other cognates are: record, report, testimony, witness (Lowe and Nida in BibleWorks, 2003). If you want your neighbour to see what the Christ’s spirit will do for him, let him see what it has done for you. Christian leaders are ambassadors of the Kingdom of God and so they testify and re-present the gospel as they live and lead. Paul emphasizes that they must have a good reputation outside as well as inside the church. He evidently thinks of the pastorate as a public office requiring public esteem. If this is not put into serious consideration, they will suffer public disgrace and fall into the devil’s trap. We note this second reference to the devil. But whereas ‘the devil’s judgment’ (6) was evidently an objective genitive (judgment falls on the devil), ‘the devil’s trap’ is a subjective genitive (we fall into his trap, which is also mentioned in 6:9 and 2 Timothy 2:26).



Implications of 1 Timothy 3:1-7 on Church Leadership

Christian leadership is the development of relationships with the people of a Christian institution or body in such a way that individuals and the group are enabled to formulate and achieve biblically compatible goals that meet real societal needs. By their ethical influence, spiritual leaders serve to motivate and enable others to achieve what otherwise would never be achieved.

If a leader is worthy of the position, he is worthy to be followed. If he cannot be trusted, he ought not to be the leader. The man who is qualified to be a pastor of a congregation is entitled to the loyal allegiance and support of every member of his flock. If the official board feels that they must not take his orders and get his vision from them, then they ought not to have him as their pastor at all. If a man is capable of being the pastor, he is capable of leading the flock. Christian Leadership has a strong moral dimension. When a leader is seen to ignore morality, trust in that particular leader is often reduced or lost. Like faith, leadership is a personal matter but it requires a degree of personal effort. A leader, especially a Christian leader, has to be totally trusted and be worthy of that trust if he is to lead people. Complete honesty and total integrity are most precious qualities – once lost they are seldom recovered. Usually, the trust of other people is lost forever. Oderinde (2014:31) rightly noted that every (potential) church leader "...must be spiritually minded, regenerated and divinely empowered by the Holy Spirit.

Effort must be made by the pastor to prevent any lifestyle that will bring stigma or reproach to the name of God in his life and family." And that "churches should have policies about standard of conduct, screening procedure, supervision guidelines, adequate insurance coverage, honest pastoral referees, and procedures for handling allegations of unethical behaviour and misconduct by ministers." Church leadership is a serious endeavour because one must be conscious of the day of reckoning when one would be required to account of what he has done in the body. In view of the perilous times in which we live, the church must carefully observe the integrity and reputation of individuals that are entrusted with ecclesiastical duties and responsibilities (cf. 2 Timothy 3:1-5).

Conclusion

This study has revealed Paul's catalogue of guidelines for church leadership in 1 Timothy 3:1-7, the following was observed: The office which reveals that it is noble and honourable; the character qualifications which are related to someone's aptitude to live a disciplined life were discussed; we noticed one ministerial qualification—ability to teach; we were intimated with the household stipulations which serve as a litmus test for ability to lead the Church; The spiritual qualification hinges on someone's maturity, and lastly, is the social qualification which has to do with a leader's reputation both within and outside the Church. Many so called church leaders have turned their congregations into "business centres" where they use the church to achieve their financial goals. Many so called "Men of God" are in the church ministry because of their daily bread. Many so called "Pastors" are in church ministry today because of their quest for fame and recognition. Therefore, 1 Timothy 3: 1-7 stands to correct these menaces and misrepresentations in church leadership and church.

Nigeria as a nation has not been enjoying good leadership which has resulted in its lagging behind in the league of nations. Church leadership in Nigeria should set the pace for the Nigerian political and traditional leaders. Without doubt, most Christians even non-Christians admit that there are spiritual and moral maladies in Nigeria's church leadership. 1 Timothy 3:1-7 (along with other Scripture passages like Titus 1:5-9) presents to every leadership role a way out of the ill-health condition of church leadership thus serving as a panacea. Integrity is required from every leader that desires a lasting and transformative change in this and future generations. Church leaders must be prepared to pay the price because they will give account



before God, the righteous Judge. Church leadership in Nigeria should lead responsibly as they give their best to the people they are leading. Jesus Christ remains the ultimate role-model and example to follow “just as the Son of Man did not come to be served, but to serve, and to give his life as a ransom for many.” (Matthew 20:28, NIV).

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