



Christian Leaders Competences Based on 1 Timothy 3:1-13

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Abstract

This study aims to examine the church leaders and servants who fall into adultery and even the lifestyle of church officials that does not reflect the nature of Christianity. This tends to be worldly is a problem for Christian leaders today. For this reason, the researcher examined the Biblical study of Christian Leaders Based on 1 Timothy 3:1-13, where the life of church leaders is described as covering four qualifications of the life of Christian leaders who take part in fostering and serving the congregation, namely: spiritual qualifications, family qualifications, social qualifications and moral qualifications. So it can be concluded that a church leader should have a good personality and set an example in his or her life, namely a person who can be restrained, wise, polite, not angry, friendly, not a drinker and likes peace with everyone. The key qualification to look for in an overseer or 'shepherd' is a spotless reputation. A leader must have integrity, humility and a passion for serving God, must be one who leads by example, and is obedient to the Holy Spirit, In Paul's letter to Timothy, he sought to place in positions of leadership in churches, people that could safeguard right doctrine and orthopraxy or righteous living. Only in this way could the gospel be effectively spread. Paul requires all leaders to be role-models for us all and set a standard for believers to live by.

Keywords: Christian leaders, biblical truth, Timothy, early church.

Introduction

Paul stated that by serving well one will get into a good position so that faith in Christ Jesus can give witness to God's graces (1 Timothy 3:13) (Abineno, 2010). Paul's teaching to Timothy forms a strong profile to test the maturity level of a Christian. A messenger of God does not appear suddenly (Damazio, 2007). Thus, it takes the qualifications of Christian leaders who have been determined by God through the letter of the Apostle Paul to Timothy in the Book of 1 Timothy 3:1-13 to make church servants holy and worthy before God. The qualifications referred to in this discussion are the skills needed to do something or occupy a position and so on. The life of



a church leader written by the Apostle Paul to Timothy includes four qualifications for the life of Christian leaders who take part in building and serving the congregation as stated by Paul in 1 Timothy 3:1 – 13, namely: spiritual qualifications, family qualifications, social qualifications, and moral qualifications.

Lumintang (2017) explains that throughout its history, the church has always been defiled by the unclean acts of the people and especially its leaders. Not even a few church leaders and servants fall into adultery in one church as announced by mass media or social media but still lead and serve. "Moreover, leadership within the church is no better than leadership outside the church such as service and production companies, and leadership of political parties. It is not the truth that matters, but power. It is even described that leadership in the church is almost the same as that shown in the game of Thrones movie, where people are very hungry for power, pleasure, pleasure, and evil" (Lumintang, 2017). Lumintang also states that it is the leaders who destroy the church. This can be seen from the process of seizing seats in the church through clever tricks and intrigues, then leading with a strong leadership style, so that they are powerful and cannot be taken down. Then it forces the rise of the leadership of younger people who are thirsty for leadership seats in church and ecclesiastical institutions, so that division after division can no longer be dammed. The church is increasingly conformed to the world and of the world (Lumintang, 2017).

All of the things described above are certainly highly detrimental to what has been required by the Apostle Paul in the book of Timothy regarding the requirements of Christian leaders, namely about being blameless and being a good name, not a servant of money, but a servant who can be trusted. Furthermore, Stevri also explains that any problem in a community is not caused by its members, but by the leaders of the community, and the Christian community is no exception. It is even said that it is church leaders who destroy churches more often than other church and non-church members (Lumintang, 2015). Jesus' great example of leadership stressed the importance of being a discerning servant of His with regard to dealing with others, without trying to control them. Jesus cared about the freedom of his disciples to choose.

Some leadership problems are based on the problem of the lack of leadership development and lack of awareness of leaders to learn leadership regularly, lack of a leader approach to the congregation to recruit cadres to become leaders, and frequent absenteeism from service, and this is all related to personal discipline and poor leadership from the leaders. Other cases that are no less important are the often heard on social media about the manipulation of church money by church leaders, both pastors and elders and deacons, which results in church divisions and causes conflicts between leaders and even between the congregational members themselves. The lifestyle of church officials who do not reflect the nature of the church, which tends to be worldly is a problem for Christian leaders. According to the researcher, all of this is very contradictory and tends to ignore what is required by the Apostle Paul to Timothy about becoming a Christian leader, especially regarding the conditions for self-restraint and not being a servant of money. The problem of Christian leaders does not stop there, Timothy indeed reminds the elders (*presbuteroi*) and overseers (*episkopos*) of the church to be blameless, or in Greek, it is called *anepileptos*, which means literally 'not to be held'. The point is that he is flawed in the household, society, and business, so there is no prosecution against him in the future for actions that are not right in the eyes of the community. As stated by Eka Darmaputera in her book "Not to mention when the press exposes the sex and moral scandals that occur". After the services that bring the heavenly atmosphere are over, the people flock to their homes, bringing a more vital determination to live a perfect life, but not so with the some of the leaders (Darmaputra, 2013).

In connection with the biblical study of Christian leaders based on 1 Timothy 3:1-13, Ohodo and Marini in their research entitled Qualifications of Congregational Leaders According to 1 Timothy 3:1-7 for Pastors of the GPdI Congregation in East Keerom Region found interesting things. The



study concluded that the quality of church leaders who are built seriously and responsibly in a person is something that is important and becomes a solid foundation for church leadership. Likewise, Laoly, conducted the same research related to church leaders and the results of the research revealed that the 'Shepherd' is a key leader in the church leadership structure. He is the person who is in control of the leadership, the person God has given the responsibility to, to lead and influence them in all aspects and to cultivate their spirituality (Otniel et.al, 2021). A good leader has strong self-awareness, is credible and can stress relationship-building. He or she has humility and helps empower others, and is a role model person.

Based on the research that has been done by previous researchers, there are still things related to the leadership qualifications described in 1 Timothy 3:1-13. Consequently, this study discusses research from the perspective of Christian leadership qualifications.

Methodology Research

A qualitative approach was used in this study considering that the results of the study were not obtained from the calculation of statistical figures but from the results of exegesis and analysis of the biblical text (Anggito, 2018). Data collection was obtained through a literature study of various existing literature and equipped with field observations regarding the phenomena that occur in the virtual world today. This study emphasizes the understanding of the description of the biblical study of Christian leaders based on 1 Timothy 3:1-13 to the real conditions for the leadership of the pastor. In this research, the Bible becomes the main basis for building theory construction.

Results and discussion

A servant-hearted leader and a servant who leads by action.

The act of serving will build a local congregation, but developing leaders will enable one congregation to build another church in a different location. Therefore, for the sake of widening the Kingdom of God, the Apostle Paul encouraged Timothy to develop leaders and ministers by providing the standard qualifications as stated above. This section will systematically discuss the qualifications of Christian leaders based on the book of 1 Timothy 3:1-13, which consist of spiritual qualifications, family qualifications, social qualifications, and moral qualifications.

Spiritual Qualifications, 1 Timothy 3:2, 5, 6, and 13

In the concept of Christian leadership, there are several main factors that determine the success of a leader. These factors are: Vision (sense of vision) "If there is no revelation, the people run wild," says Proverbs 29:18. Vision is a goal, a goal, a goal, a direction, a revelation, a dream to be achieved. John Stott said that vision is a matter of seeing, getting a perception of something imaginative, which combines a basic understanding of the present situation with a far-reaching vision. Muner Daliman has stated that leaders should focus and care about efforts to see more clearly what lies ahead. The vision is not only conveyed and introduced but also must be convinced that the vision will actually become a reality. Vision does not just stop at an idea or ideas, but will penetrate various obstacles, and then will manifest into a reality (Daliman, 2017).

Leadership is not only "successful" at the beginning, but consistently maintains the quality of work and leadership until the end. Consistency speaks of resilience, persistence, and focus that never diminishes or fades in achieving leadership goals (Zinzendorf, 2015). Christian leadership is Christ-centered leadership. There is no human being on this earth who will be able to become a reliable Christian leader if he does not first meet Jesus personally and become a new creation (2 Corinthians 5:17). When a person wants to be an effective leader, he must grow in character. Because the true calling of Christian leadership is to serve, not to be served and to dominate.



Because true Christian leaders are not leaders-rulers, but leaders-servants. Authority to lead is exercised not by power but by love (*agape*), not by violence but by example, not by coercion but by persuasion.

Many cases of morality, corruption, and so on occur because leaders fail to implement the principles that they teach. It relates to the quality of the qualifications or standards that have been set. Quality also needs to meet the specified requirements. This is because most organizations identify leadership competencies or at least try to define the character and qualities of successful leaders. Any conversation about leadership competence can usually be controversial. Many assume that the identification of competencies is helping organizations understand performance and results. Another question is whether competence can be defined. On the other hand, Bengt Karlof said that quality is related to the perceptions of others, where these perceptions will affect the values created by the company or other parties (Karlof, 1996). As a result of other people's perceptions of an organization, the organization will set a standard that must be followed to satisfy other people or followers involved in it. Meanwhile in relation to leadership, Dennis Perkins has said that optimism is the most important quality of a leader (Perkins, 2000).

However, Perkins views that quality is not only determined by knowledge, skills, abilities, values, and integrity but also by an attitude of optimism (Perkins, 2000). Meanwhile, Richards and Hoeldtke revealed that the basic quality of Christian leadership is the ability to live according to God's word, according to what it teaches. Additionally, the quality assessment is a character assessment. What are the spiritual qualifications in leadership found in 1 Timothy 3: 2, 5, 6, 13 (Wiwcharuk, 1973). Nicolaidis (2016) states that managers are not always good leaders. Being a Church manager is not enough- since people like this set objectives and try to implement them but leaders on the other hand, have unique skills and develop a vision and communicate the vision of their church effectively in order that everyone understands their role in achieving the desired vision.

A Flawless One, 1 Timothy 3:2, 5 (Right Living)

The standards listed for bishops are primarily moral and spiritual. The vindicated character of those who wish to be leaders in the church is far more important than personality, preaching gift, administrative ability or academic achievement. Spiritual history for everyone who wants the office of overseer or *episkopos*, must be tested first (Bible Guide to Abundant Life, 2004). The word interpreted from the above verse which is included as a spiritual and moral quality is the word "blameless, in Greek it is *anepilambano* (Fernando, op. cit. p. 45). which is formed from the word *lambano* with the meaning "above" plus the prefix "alpha" which refers to the opposite meaning to its positive meaning (Zodiates, 1999. 887).

So *anepilambano* means someone who can't be proven or stripped and raised to the surface or for all his personal defects. The combination of the words *lambano* and *epi* means "to be charged" with the addition of "alpha" the whole word means "a person who cannot be charged" (Vine's, op. cit. p. 69). Paul stipulates, a leader must be of such character without flaw that no one can accuse him of anything so that he can freely testify. It should be noted that this word is preceded by the word "must" for all qualifications including flawless. Flawless is a spiritual and moral qualification that must be possessed by someone who wants to be a leader in the local church,

From this description it can be said that for an "unblemished" person it is not enough that he is not a criminal, but he must be someone who is impossible to be accused of guilt and has no burden in service. He can endure the investigation, blameless and irresistible. This moral reputation became Paul's first prerequisite. There is no blemish in a leader that can defame the name of Christ. Literally the word "blameless" means "innocent" (Zodiates, 1999). His fault-finding adversary didn't find it, so there was no excuse for him to bring down a church leader..



The word 'unblemished' *anepilempton* singular masculine accusative adjective from the root *anepilempton* describes the adjective and refers to the direct ownership of the sufferer/ojek driver, namely *episkopon*. It means perfect or never caught doing something wrong. Unblemished means that the church overseer does not have any shortcomings (especially in the ethical field) that make an overseer easy to criticize. The importance of an unblemished overseer is related to his role as a witness to others. The church overseer must be able and free to be a witness (13) for others through all his daily behavior. Impeccability relates to one's behavior. Church overseers who have bad behavior can be caused by their actions such as through words and actions that are not in accordance with moral values and truth values. For this reason, Paul emphasizes that church overseers must avoid behavior that is contrary to these truth values, so that it is called righteous living.

Teaching Skills, 1 Timothy 3:2

A Christian leader who has spiritual qualifications based on the provisions of the Apostle Paul is a person who is capable of teaching. *Didacticope* "capable of teaching people," is a condition that has special application for pastors and teachers. It requires the ability to learn and teach. Therefore learning becomes an important thing before being able to teach, but not everyone who has learned can teach. Teaching is the ability to convey a message and impart knowledge. Since a pastor must teach "all things which God has commanded," he must know and understand his Bible. So should all Christians, especially pastors should be skilled in conveying truths that save others. In his second letter, Paul instructs Timothy to entrust what he has learned from Paul "to men who can be trusted, who are also capable of teaching others" (2 Timothy 2:2). Anyone who cannot "teach others" lacks an essential requirement for community service.

The Church is responsible for preserving and defending the original and true apostolic doctrines found in the Bible and entrusting them to people without compromise or contamination. This shows the need for Bible formation in the early church (Bible Guide to Abundant Life, 2004). True biblical study through teaching emphasizes the true truth which is "knowing to be and to do" and not just knowing biblical facts and truths. The great truths revealed in the Bible are redeeming truths, and not just academic truths. Because it covers issues of life and death, the truth demands a personal response and decision from both the coach and the learner (James 2:17; Philemon 1:9). Therefore, skills in teaching *didaskalia* are special abilities possessed by a teacher. Therefore Paul to Timothy and Titus ordered that they choose Elders who have skills in teaching (Yaminus Yikwa Ministry, 2020).

People who have long repented

A leadership position is an honorable and respected position. As a leader of the Jama'at one must be able to teach doctrine and spiritual matters. Therefore, a new convert must understand the Biblical doctrines first. It takes sufficient time to study and understand and live the doctrines. In addition, new converts have yet to be tested for their character and spiritual maturity. If the character is immature or newly converted and has been appointed as a leader, then he can become arrogant. The word "recently converted" means "recently a Christian" or a new believer. This word in the original language *neophytos* from the word *neos* meaning "new" or *phyo* meaning "blooming". It literally means "newly planted" which is an allusion to new believers in Jesus Christ (Perkins et.al, 2014). This word is used in agriculture, namely the planting of new palm trees. In this context, Christians adopt it to describe a new convert or the seed of God just starting to grow; not yet firmly rooted and immature; so it's easy to change. Paul forbade a prospective leader from among those who had just converted, the aim was not to become arrogant. The word "arrogant" is *tuphoo* which means "smoke" or "smoke out" so as not to be punished. The word "punishment" is *krima* which in this context indicates the meaning of bringing punishment and not the actual punishment. The verb "to be arrogant" means "to be wrapped in



smoke or covered by a cloud". Such a person cannot see ahead, he has felt that he has arrived when in fact he has not. The word 'newly converted' or in English recent convert (νεόφροντος) is only found in the New Testament which can be described as a newly planted plant. This term is used to describe the development of a person's Christian faith. This verse describes the situation in the Church where several people have just entered as members of the Church. These people can be said to have no rooted Christian faith so they are not worthy to be given important positions such as church leaders. For that, it takes time for his faith to take root. However, there is no set time limit used to say someone is called a recent convert.

The term condemnation of the devil does not have a clear or vague meaning. The definition of the devil is not explained by Paul, namely the slanderers. Although in the New Testament outside of the pastoral letters, (differently interpreted but it can be said that the Devil has the meaning of an evil spirit (the devil), which is proposed as a consistent interpretation in Paul's pastoral letters as slanderers (slanderers) or human enemies. While punishment (condemnation) can be interpreted as criticism (criticism), and the devil (devil), is defined as a liar or a boaster (malicious gossip). By taking the term literally, the term devil (devil) is good in verse 6 and verse 7 can be interpreted or interpreted better, namely: (a) the meaning of (διάβολος) in the singular in Christian writings is interpreted as the Devil (devil); (b) means the punishment of the Devil (condemnation of the devil) as criticism conveyed through gossip (criticism by a gossip) which is both too secular and too weak as an excuse or warning.

Moral Qualifications, 1 Timothy 3: 2, 3, 8, and 11

In the Moral qualifications stated in 1 Timothy 3:2,3,8 and 11 are as follows: *Courteous*, 1 Timothy 3:2. 1 Timothy 3:2 says "... Polite, likes to give rides, good at teaching people". Polite words that are included in the moral qualifications of a leader are "polite". In Greek this word is *kosmion* (Barclay, The Daily, 2020, p. 56). which means "capable of giving orders to those who cannot be governed" (Barclay, The Daily, 2020, p.57). The word "polite" is "hospitable" (Zodiates, 690) which means "worthy of respect" (Zodiates, 690). With reference to the translation above, the word "polite" means "good behavior that a person has in this case a church leader, who can be trusted because he acts in a good way. The way that causes him to gain the right to be respected by others. A polite leader is a leader who receives respect from others because he acts very well and is always ethical with strong Christian faith and is positive servant leadership motivator based on his deep spirituality (Nicolaidis, 2020).

In verse 2, it is explained some basic qualities that an overseer must have, namely being able to restrain himself, be wise, and be polite. A wise person will behave politely and can control himself well. These are the qualities that church leaders must possess. Associated with these good qualities, there are two Greek words that describe the character of a church leader, namely *sophron* (prudent) and *kosmios* (well-behaved) (Herman, 2018). *Sophron* is defined as 'wise' although in fact the word is not really translated as 'prudent'. The word *sophron* can be interpreted in various ways such as a whisper of the heart, harmony, wisdom, self-control, purity, and the ability to control oneself from sexual desires. In Greek, these two words mean 'to keep one's mind safe and sound' (Jonch, 2007). A number of Greek researchers interpret it differently. Plato defines it as the mastery of pleasure and desire. Aristotle defines that power by which the pleasures of the body are used as law commands. While Philo defines it as a certain limiting and ordering of the desires, which eliminates external influences. *Sophron* is a way of thinking about both the bad and the good (Laoly, 2021). Everyone, both male and female, who has a *sophron*, will feel good and bad things in the world such as feelings of love, joy, danger, and relief and all of that is stored in his heart. A wise person (*sophron*) will be able to control everything that is in him well. The wise man has been able to imitate Jesus who is always gentle and patient.

The second word that shows the character of a church leader (Ferrari et.al, 2016) is the word *kosmios*, which is translated as well-behaved. A person who has good behavior is a wise person



in his life. *Kosmios* can be interpreted as neat, honest, and respectful (orderly, honest, decorous). In Greek these two terms are used for very special things, namely honors and offerings at death. In addition, it is also used to describe a person who is famous in a city or place. People who have a good way of life are people who are able to manage each character they trait have harmoniously on an ongoing basis. In this regard, a church leader must be a *sophron* (wise) person or able to properly control all turmoil and desires. In addition, the leader of the congregation must also be well-behaved, namely *kosmios*, who is able to control every influence he experiences properly. The church leader must be of one heart with Christ and live in the light of Christ (Griggs, 2003).

Avoiding Intoxicants/Non-Drinkers, 1 Timothy 3:3

Based on the words non-drinker (Yun. *me paroinon*, meaning "not" and *paroinos*, a compound word meaning "on, with. Close to wine") which is translated literally "not near wine", not with wine". In this case the Bible requires that an overseer should not sit near the wine" or "with the wine". In other words . he may not drink intoxicating wine, be tempted or seduced by it or eat and drink with drunkards (Matthew.24:49) (Berkley, 1994). Not a drinker, not hot-tempered, but kind, peaceful, not a slave to money, (μί): Denial particle "not" πάροινον (*pároinon*) masculine accusative singular: drunkard (*plíktin*), masculine accusative singular: fierce, fierce, bully (*allá*) contrasting conjunction: but (*epieikí*) singular masculine accusative adjectives: gentle, kind. (*ámachon*) singular masculine accusative adjective: peacemaker. singular masculine accusative adjective: free from the love of money (*afilárgyron*), (*mí pároinon*) "Not a drunkard" / dependence on wine. To understand this advice it is necessary to recall Paul's letter advising Timothy about the term "add a little wine" for health reasons (1 Timothy 5:23). The point of Paul's statement in this case is understood as an exhortation to avoid the misuse of wine. The proper use of wine for health and ceremonial purposes was common among the people of Ephesus. So it's not its use that is prohibited but rather its misuse that must be avoided. Paul realized that abuse of this would make a person drunk and addicted to wine. To be able to teach skillfully, a pastor/overseer needs to possess full mental ability. Drunkenness impairs this ability. Not even just temporary but drunkenness can cause permanent damage to the human mind (Sembiring, 2020). This reaffirms the importance of a capability for an overseer or pastor which can be obtained by avoiding the abuse of wine so as to avoid mental disorders or ways of thinking. With a stable way of thinking, the ability to teach and convey the truth of God's word will be achieved (Prodjowijono, 2008).

Not Grumpy, 1 Timothy 3:3

In 1 Timothy 3:3 it says "..., not angry but kind...." The phrase not angry but kind is included as a moral qualification of Christian leaders. The phrase "not grumpy" in the original language is *me plekten* (Barclay, The Daily, 2020, p. 49) comes from a noun with the meaning "good at fighting", "one who is always ready to hit", "like to fight ", "fighting" and "squabbling" (Barclay, The Daily, op. cit. p. 49). So a grumpy person is someone who likes to make a fuss. Paul really did not want such a person to be a leader in the church (Covrig, 2013).

Christian leaders should not be quick to anger, hurt, or provoke anger, not easily provoked, nor hot-tempered and be able to regulate his own spirit. So a church leader should treat others with patience and consideration, not with a desire to dominate. An overseer must also be a peacemaker, meaning that he has peaceful qualities within himself, meaning that he does not like to argue or be quick to argue with others, does not like to be hostile to others and does not even like to make noise (Arichea, 2014).

Not a Servant of Money, 1 Timothy 3:3

The following moral qualifications of Christian leaders in 1 Timothy 3:3 say "....."not a slave to



money". The word "not a servant of money" or *aphilarguron* is formed from the words *phileo* which means "to love" and *arguros* which means "silver" and the prefix alpha which is a denial of its positive meaning. So if these words are combined, they will form the meaning of "not loving silver" or "not loving money". Money is necessary in the life of all humans, everything needs money but not everything can be had with money, (See Jesus saying in Matthew 5:1-12 and the fruit of the spirit in Galatians 5:22-23). 1 Timothy 6:10 says: "For the root of all evil is the love of money. For it is because of the pursuit of money that some have strayed from the faith and tormented themselves with various sorrows". Money is not the source of evil but the attitude of love for money will encourage leaders to justify any means and commit crimes to get more money (Fee, 1988).

A Christian leader must be someone who is not greedy for money. Basically the words in Greek, means not to earn money in a dishonest way or to earn money that is not lawful in any way. This person is not to be fond of money (literal Concordant) and not pursuing dishonest gains and free of love of money (Damazio, 2007). What is meant by not loving money is a person who is not greedy for other assets. An elder must be free from the love of money and the things it can produce, but still needs money to live.

Not a fan of wine, 1 Timothy 3:8

The words of a respectable person should not be two-faced not , and he should do not be a fan of wine and have a good personality. Personality according to Sidjabat, in the perspective of Christian faith is related to character, mindset, attitudes, and habits which are the hallmarks of a person who fulfills his or her duties (Sidjabat, 2017). Saunder explains that character is a real and distinct trait that is shown by individuals (Saunders, 2007). This is in line with personality, which is viewed from an ethical or moral starting point, such as a person's honesty, which is usually associated with relatively fixed traits (Gulo, 1982). Furthermore, the moral qualification of a Christian leader is "not a wine drinker". The word "non-drinker" in the original language is *me paroinon* (Fernando, p. 57) formed from the words *para* meaning "beside" and *oinos* which means "wine". So the meaning of the word *paroinon* or "drinker" is a person who always partakes of wine to excess. While *me* indicates a denial, the words *me paroinon* means a person who does not sit beside his wine glass all day. So that self-control is needed to lead oneself, lead others and love, not to control others and manipulate (Abineno, 2010).

Not greedy / Can hold back, 1 Timothy 3: 2.8

The word "restraint" in Greek is *nephalion* meaning "calm", "not impartial" and "very careful". So overall from the original language the word "restraint" means to be calm and very careful and impartial. The use of the word "self-restraint" relates to self-development, being careful about a problem, and the ability to mediate. At first, the word *nephalion* was used in conjunction with "to refrain from drinking" but later the meaning referred to "self-control" or "calm". Paul wants someone who wants to be a church leader to be someone who can practice a quiet life. From the description above, the personality of a person who "can restrain himself" will produce the right decision. A person who knows when to hold back, when to speak, when to push, when to be angry and when to punish, and especially he knows what he has to do (Fowler, 1976).

Do not be greedy, (1 Titus 1:7; 3:8,) which means liking dishonest profits, greedy for money, and here the case is a limitation on an action of a direct object, so from this, it can be understood that the nature of a servant of God who is greedy for money is not being a servant of God. Therefore, the apostle Paul emphasized that God's servants can serve totally. Without seeking profit, and by doing so dishonestly, but must be open, honest, and shepherd the congregation voluntarily (1 Peter 5:2).

Application 1 Timothy 3: 8-13



The Christian leaders emphasis described in 1 Timothy 3:8-13 is mainly on character and behavior traits. However, the church too often ignores this emphasis (Gidion, 2019). The thing learned about any Christian leader is his or her personal responsibility to serve well. Christian leaders need to be of right character and conduct, and thus have authority and this gains one greater influence and a positive reputation in the community of faith. Service that is done faithfully and correctly works both ways; i.e. increasing one's belief in one's identity and ability to serve in the Christian community and at the same time, increasing others' belief in Christ Jesus. Allowing someone who hasn't been tested to become a Christian leader later can cause many problems. Duties that can be performed by a deacon are for example, taking responsibility for the basic management of church property. In addition, deacons may be responsible for distributing newsletters, arranging congregation seating, or preparing elements for fellowship. The most recommended duty of the Christian leader is to be virtuous as stated according to in Acts 6. Christian leaders should be involved in the administration of funds for the needy, such as ministering to the poor and widows (cf. Acts 6:1-6 & Romans. 16:1-2; 15:25, 26). Paul does not give details of the duties of a Christian leaders, but in his letters, Paul emphasizes loving service to the poor or marginalized. Christian leaders not only deliver service by expressing affection for the poor (Clinton, 1998), but they are also responsible for preserving the mystery of the faith. Therefore, they must learn to explore the word and preach it to the people who are served by them.

Conclusion

Leadership must indeed be in harmony with God's will but is also leadership which is identified with qualifications as the ability to support the pastoral ministry of God's church. The importance of leadership in this work was examined based on the Biblical Study of Christian Leaders as stated in 1 Timothy 3:1-13, where the life of church leaders is described as covering four qualifications needed in the life of Christian leaders who take part in fostering and serving the congregation. These include the spiritual qualifications, family qualifications, social qualifications, and also moral qualifications. So it can be concluded that a church leader should have a good personality and set an example in his life as he acts as a role model, and be a person who can be restrained, who is wise, polite, not angry, friendly, not a drinker and likes promoting peace with everyone. The Christian leader's emphasis described in 1 Timothy 3:8-13 and the desired characteristics and behaviors of the Christian leaders are stated.. A Christian leader should have a life that is consistent with his words, and actions. He should not be a drunkard and be loyal and honest in finances, manage the church well. Ideally such leaders should be appointed after having demonstrated desired characteristics and traits of personality.. They must possess integrity and be virtuous in their lives. They should always be honest, altruistic and demonstrate sincere care for the wellbeing of others.

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