

A Contextual Reading of 1 Timothy 3:1-7

Sampson M. Nwaomah, PhD, PGDE.

Abstract

Concerns have been raised on the character and competencies of ecclesiastical leadership in societies today such as Nigeria. There is discontent with moral life of some ecclesiastical leaderships, their justification for the pursuit and accumulation of wealth and even the depth of their theological knowledge. This paper therefore, using some New Testament exegetical elements and procedure, studied the leadership characteristics in 1 Timothy 3:1-17, with special focus on, “one-woman man,” “ability to teach,” and “not covetous or lover of money,” in the context of ecclesiastical leadership challenges today. It argues that ecclesiastical leadership is a role of influence that occurs within a community of faith and also impacts the larger society. Thus, the godly characteristics and qualities in 1 Timothy 3:1-7 are necessary for exemplary ecclesiastical leadership.

Keywords: ecclesiastical, leadership, moral, teach, money

Introduction

Among the ecclesiastical issues that Paul addresses in 1 Timothy are qualifications and duties of leadership. Specifically, 1 Timothy 3:1-7 addresses the qualifications of an overseer in the Christian community. Disputes about the originality of this list in reference to Paul has been

raised. It is argued that this list may have been borrowed from the secular world since it “might represent a common stylized list that was used in the non-Christian world to describe all sorts of leaders....”¹ This argument is founded on the similarity of this list with those of military general in the Greco-Roman world.² In this regard, Fee asserts that items such as “love, faith, purity, endurance reflect the highest ideals of Hellenistic moral philosophy.”³ However, there are considerable differences between Paul’s list since most of them are directed to Christian ministry. For instance, teaching ability, domestic leadership as foundation for ecclesiastical leadership, and the cluster of gentleness to mention but a few. Hence, the list may not have been just a reechoing of secular virtues.

Nevertheless, Paul’s concern for the qualifications of leadership in the community of faith was certainly one of the reasons for the writing of this epistle. Therefore, Towner asserts that the construction of the beginning of the passage, “if any one...sets a condition worthy of fulfilment.”⁴ He further states that the manner in which this passage is presented heightens the “value of leadership in the eyes of the [church] community....”⁵ Hence “oversight in the church is a ministry that makes positive contribution to the life of believing community and, done well, brings honor to the leader.”⁶

¹ George W. Knight III, *The Pastoral Epistles* (Grand Rapids, MI., William B. Eerdmans, 2013), 151. He here refers to the position of Dibelius-Conzelmann on this issue.

² Ibid.

³ Gordon D. Fee, *1 & 2 Timothy, Titus* (Grand Rapids, MI: Baker, 2011), 78

⁴ Philip H. Towner, *The Letters to Timothy and Titus* (Grand Rapids, MI., William B. Eerdmans, 2006), 248.

⁵ Ibid., 249.

⁶ Ibid.

In the Pastorals, ecclesiastical leadership is a task entrusted with oversight and management in connection with divine matters and such is considered a stewardship (Titus 1:7). Writing to Titus on Church leadership in the church at Crete, Paul admonishes: “For a bishop must be blameless, as a *steward of God*, not self-willed, not quick-tempered, not given to wine, not violent, not greedy for money, (Titus 1:7; cf. 1 Peter 4:10, emphasis supplied)⁷. Paul strengthens the grand metaphor of the church as “the household of God” as he writes to Timothy in Ephesus on leadership and conduct in God’s house. He counsels “but if I am delayed, I write so that you may know how you ought to conduct yourself in the house of God, which is the church of the living God, the pillar and ground of the truth” (1 Tim 3:15). In this vein, John Goodrich evaluating the moral qualifications of stewards in the Pastoral Epistles observes that it has been noted by many “the metaphor underscores the role of the overseer as the representative who leads in God’s household on his behalf.”⁸ Thus, a leader in the household of God (the church and its affiliate institutions) is one who has been entrusted with responsibilities and he is to “be an example to the believers in word, in conduct, in love, in spirit, in faith, in purity (1 Tim 4:12). Accordingly, the role and identity of ecclesiastical leaders in the Pastorals, is that of a model who is to show the followers examples in moral purity and fiscal responsibility, among others in cognizance of its consequences. He is also the image of the Christian community as he engages in leadership in other spheres of society.

⁷ All Bible quotations are from the New King James Version unless otherwise stated

⁸ John Goodrich, “Overseers as Stewards and the Qualifications for Leadership in the Pastoral Epistles,” *Zeitschrift für die Neutestamentliche Wissenschaft und die Kunde der älteren Kirche* 104. 1(2013): 83.

Correspondingly, one may argue the virtues of leadership in 1 Timothy 3:1-7 hold some relevance to contemporary ecclesiastical community, such as Nigeria where concerns have been raised on character and competencies of ecclesiastical leadership.⁹ Further, it has been argued that the exponents of prosperity gospel in this context “articulates widespread discontent with the venality plaguing national political culture, while at the same time offering divine justification for the pursuit and accumulation of wealth.”¹⁰ On the aspect of theological knowledge, in spite of the numerous theological institutions and affiliates, there seems to be lack of depth in the kind of theological education that is offered in most of these theological institutions.¹¹ This situation possibly manifests in theological ignorance and lack of emphasis in moral and spiritual formation.¹² Therefore, this study explores 1 Timothy 3:1-7 with the aim of drawing relevant implications for exemplary ecclesiastical leadership.

However, the task of this paper excludes the discussion on the affirmation of the literary style Πιστὸς ὁ λόγος, “this is a faithful saying,” in verse 1 (cf. 1:15; 3:1; 4:9; 2 Tim 2:11; Titus 3:8). This paper, based on the structure of the text aligns with the position that the phrase is a

⁹ Olatundun Oderinde, “Ethical Misconduct among Nigerian Church Leaders in the Context of 1 Timothy 3: 1-7,” *Research on Humanities and Social Sciences* 4.17, (2014): 29.

<https://core.ac.uk/download/pdf/234674076.pdf>. Accessed June 16, 2021. See also Jacob Peter Oluwashola and Kolawole Oladotun Paul, “Pastoral Ministry and Theological Education in Nigeria,” *International Journal of Research in Humanities and Social Studies* 7. 11 (2020): 25-30.

¹⁰ Daniel Jordan Smith, The Pentecostal prosperity gospel in Nigeria: paradoxes of corruption and inequality, *The Journal of Modern African Studies*, vol. 59, no. 1 (March 2021): 103-122.

¹¹ See P. E. Nmah, “Theological Education and Character Formation in Nigerian Christianity: A Reflection” *African Research Review: An International Multidisciplinary Journal* 7.1 (2013): 40- 41.

¹² Oluwashola and Paul, Pastoral Ministry and Theological Education in Nigeria, 26-29.

cataphoric reference to the desire for the noble task¹³ of the ecclesiastical leadership of ἐπισκοπος, “overseer,” rather anaphoric reference to the salvation of women in 1 Timothy 2:15.¹⁴ It is also important to state here that the scope of this paper discounts a detail study of each of the characteristics enumerated in verse 2-6. This paper also speaks of ecclesiastical leadership as masculine. Therefore, I have chosen to focus on some aspects—such as moral purity, teaching ability and fiscal responsibility—that could promote godly ecclesiastical leadership. So, the qualifications, μιᾶς γυναικὸς ἄνδρα, “one-woman man,” διδασκικόν, “ability to teach,” (verse 2), ἀφιλάργυρον, “not covetous or lover of money,” (verse 3) constitute the scope of this study.

Section one of this paper provides a brief contextual issue of 1 Timothy, with emphasis on some of the key problems in the Church, while section two deals with the exegetical studies of the selected qualities of leadership. Section three is on contextual implications and the final section is the conclusion.

¹³ Paul elsewhere states that the minister of God is accountable to Him as a steward of His mysteries (1 Cor 4:1, 2; cf. Titus 1:7; cf. 1 Tim 1:12; 2:7c). Therefore, it seems that it is not the dignity or status of the exalted position of an overseer/elder that makes it desirable. Its goodness is rather found in the honour and responsibility of the task of sharing the mysteries of God for the salvation of humanity which must be done from a pure heart, good conscience, sincere faith, faithfulness, and truth unlike the false teachers (see. 1 Timothy 1; cf. 6:1-12; Phil 1:15-18).

¹⁴ For further readings, see T. C. Lawson, “The Five Faithful Sayings,” https://churchsociety.org/docs/churchman/047/Cman_047_2_Lawson.pdf, R. Alastair Campbell, “Identifying the Faithful Sayings in the Pastoral Epistles,” *Journal for the Study of the New Testament*, 14.4 (1994): 3-28.

Context and Structure of 1 Timothy 3:1-7

The church in Ephesus is believed to have been established by Paul around 52 AD. The location of the church made it an important point for the declaration of the Gospel across Asia. Nonetheless, its location exposed it also to freelance preachers who peddled false teachings, a situation that Paul warned about in his counsel to the church (see Acts 20:29-31). The nature of false teachings indicated in 1 Timothy included speculations (1: 4; 6:4), asceticism (4:1-5), gross immorality (5:6; cf. 2 Tim 3: 1-6). Others are spiritual pride possibly due to supposed superior knowledge (1 Tim 6:4, 20, 21), lust and greed for money even amongst leaders (1 Tim 6:6-10, 17-19). Finally, there were also denial of the resurrection (2 Tim 2:18) and some form of Judaism.¹⁵ Specifically, in 1 Timothy, it could be observed that the theme of challenge to orthodoxy are mentioned at various intervals (1:3-7, 18-20; 4:1-5, 6-10; 6:2b-10, and 6:20-21).¹⁶ The objectionable influence of the false teachers, the diversity and also evil effects of their teachings were what Timothy had to oppose and correct as he defends the gospel.¹⁷ It is also possible that the charge to offer prayers “without wrath and doubt” (1Tim 2:8), implies contention in worship settings. Since the public influence of the Christian community, seems to be principally determined by the attitude of leadership, an exemplary leadership was important in the situations in the Ephesian Churches.

¹⁵ Tom U. Ekpot and Sampson M. Nwaomah, *Paul: His Ministry and His Writings* (Jos: Fab Anieh, 2015), 301.

¹⁶ Towner, *The Letters to Timothy and Titus*, 97.

¹⁷ Douglas J. W Milne, *1 Timothy 2 Timothy Titus* (Fearn: Christian Focus Publications, 1996), 1.

Therefore, Paul, while travelling to Macedonia, wrote to Timothy urging him to remain in Ephesus. His task there was to warn the false teachers and correct the false teachings in the community (1:3, 7). According to Knight, Paul's principal objective in 1 Timothy, was to encourage Timothy in his "responsibility over against the false teaching and his responsibility as the church leader/teacher."¹⁸ The list of qualifications then in 1 Timothy 3 could have been given in this context where Paul was concerned about the character and competencies of ecclesiastical leadership and because of the role such was expected to play in the circumstances.

On the structure of 1 Timothy 3:1-7, Ryken groups the items into elder's morals, elder's duties, elder's family, elder's experience and elder's reputation.¹⁹ It is also argued that Paul's list is more on the elder's personality than his task. This may be because "the usefulness of an elder will depend in the long run more on his character than on his gifts and knowledge."²⁰ One could see a kind of bracketing in the phrase ἀνεπίλημπτον, "Blameless," in verse 2 and μαρτυρίαν καλὴν ἔχειν ἀπὸ τῶν ἔξωθεν, "of good report from outsiders" (verse 7). Hence, the character requirement and competencies could be elucidations of these general qualification.²¹ The list also begins with six positives (verse 2) and a combination of some positives and negatives (verses 3-6). As was noted earlier in this paper, the scope of this study eliminates an investigation into all the fifteen qualities in the passage. Therefore, three qualities have

¹⁸ Knight III, *The Pastoral Epistles*, 10

¹⁹ Philip G. Ryken, *1 Timothy* (Phillipsburg, New Jersey: P & R, 2007), 110-120.

²⁰ David Dickson, *The Elder and His Work*, George K. McFarland and Philip G. Ryken, eds., (Phillipsburg, New Jersey: P & R, 2004), 34.

²¹ Towner, *The Letters to Timothy and Titus*, 250.

been chosen for this paper and discussed in the next section.

An Overseer as a One-woman man

The first major qualification for ecclesiastical leadership in this passage, which could be considered the beginning of the elucidation of an overseer being above reproach, is the expressions, *μιᾶς γυναικὸς ἀνὴρ*.²² The phrase literally means “one-woman man.” It has however, been translated variously such as “as faithful to his wife” (NIV), “the husband of one wife” (NASB, NKJV, ESV, RSV), “married only once” (NRSV), “faithful in marriage” (CEV). The diversity in translation also reflects in the interpretation of the phrase, whether it is a marital status or a moral quality. Thus, the history of interpretation has proposed the options of meanings as: (i) be married, (ii) have no more than one wife, (iii) never divorced and remarry (iv) prohibition of a second marriage after the death of a spouse, (4) sexual fidelity in marriage.²³ An evaluation of the several proposals of the interpretation of this phrase, does not suggest that Paul in this text is requiring marriage for ecclesiastical leadership. It is without dispute that in his epistles, he endorses marriage as a divine institution as oppose to perverted views in some of the churches he founded (1 Cor 7:1-16; Eph 5:22-33; Col 3:18-19; cf. 1 Tim 4:3; cf. 5:14). However, it does not seem that he considered

²² A similar but not exact *ἐνὸς ἀνδρὸς γυνή*, translated, one-man women.

The context of usage does imply a woman who has been faithful to her marriage vows and certainly does not mean a woman who has not remarried following death of her first spouse since Paul, himself further in this section (verse 14) encouraged younger widows to remarry.

²³ For some insightful discussion on these views, see Sydney Page, “Marital Expectations of Church Leaders in the Pastoral Epistles,” *JSNT* 50 (1993):105-120; Kevin Smith, “Family Requirements for Eldership,” *Conspectus: The Journal of the South African Theological Seminary* 1. 3 (2006): 27-43; Fee, *1 & 2 Timothy, Titus* 80-81, and William D. Mounce, *World Biblical Commentary: Pastoral Epistles* 46 (Dallas: Thomas Nelson, 2000), 170-173,

mariage as necessary for ecclesiastical leadership. On the contrary, he commends voluntary celibacy and it is possible that he himself was not married (1 Cor 7 :6-8 ; 9 :5).

Further, one may also question if Paul was prohibiting a church leader from remarrying after the death of a spouse, or even after divorce depending on the circumstances leadings to divorce (1 Cor 7 :10, 39 ; cf. Matt 5 :31-32 ; 19 :8-9) ? Could Paul also be prohibiting re-marriage even after the death of a spouse (1 Cor 7 :7-9 cf. Rom 7 :2)? In addressing this, it is also significant to note that the requirement of “one-woman man” in 1 Timothy 3:1-7 is given in the context of addressing character qualities and not status. This is evident in the other requirements in the section such as Paul’s charge to his associates on matters of purity and self-control. For instance, he exhorts Timothy and Titus and also charges them to command others on self-control and purity in relationships which certainly includes sexual fidelity (1 Tim 1.10; 5:2; Tit 1:8; 2:5, 6, 12; 3:3). Paul also instructs that only widows who have been chaste in marriage qualify for the support of the church (1 Tim 5:9).

Therefore, it is more plausible to conclude that the qualification of “one-woman man” hints on fidelity to the marriage institution. Consequently, the phrase $\mu\acute{\alpha}\varsigma$ $\gamma\upsilon\upsilon\alpha\iota\kappa\acute{o}\varsigma$ $\acute{\alpha}\nu\eta\rho$ is better understood in this context as consistent with Paul’s emphasis on self-control and purity. Perhaps it is in this regard that Dibelius and Conzelmann, citing Theodore of Mopsuestia, state that the phrase refers to one “who marries one wife, lives with her prudently, keeps to her, and directs to her the desire of nature.”²⁴ However, this does include the prohibition of polygamy and

²⁴ M. Dibelius and H. Conzelmann, *The Pastoral Epistles* (Hermeneia; Philadelphia: Fortress, 1972), 52.

other forms of sexual promiscuity common in that era. This ecclesiastical leadership qualification indicates that sexual fidelity in faithfulness to one's legal spouse is an important virtue that could keep the overseer in good reputation and blameless before the public.

Ability to teach

A second requirement that this paper focuses on is that an ecclesiastical leader should be able to teach. This is expressed by the adjective διδακτικός. This word occurs only in 1 Timothy 3:2 and 2 Timothy 2:24. It is translated variously as “able to teach,” (ESV, NIV, NKJV), “skilful in teaching” (NASB), “apt to teach” (NRSV). Outside the New Testament, this term hints on learning.²⁵ Thus, this word has generally been understood as “skillful in teaching,” “teachable” or “characterized by teaching,” the latter suggesting that the teacher should be an experienced teacher.²⁶ However, I contend that there is more in understanding what Paul meant by διδακτικός and its significance may be understood from the context of the doctrinal predicament in the Pastorals.

It seems that in the Pastorals, the desire for the status of a spiritual teacher and the enthusiasm for teaching was widespread in the faith community (see 1 Tim 3:1). However, in spite of the ambitions and enthusiasm of certain teachers, their theological illiteracy and inappropriate zeal led to propagation of false doctrines (1 Tim 1:3, cf. 4:7), speculations about myths and genealogies (1 Tim 1: 4; 6:4), contention for teaching (1 Tim 1:7) asceticism and demonic

²⁵K. H. Rengstorf, “διδακτικός,” *TDNT* (1965), 2:165.

²⁶ For further reading on this, see Paul A. Himes, “Rethinking the Translation of Διδακτικός in 1 Timothy 3.2 and 2 Timothy 2.24,” *The Bible Translator* 68. 2 (2017): 189-208. See also Knight III, *The Pastoral Epistles*, 159-160.

teachings (1 Tim 4:1-5), greed and gross immorality (1Tim 5:6; 6:5, 6; 2 Tim 3: 1-6). This situation also caused spiritual pride, possibly due to supposed superior knowledge (1 Tim 6:4, 20, 21), denial of the resurrection (2 Tim 2:18) and advocating some form of Judaism. Further, challenges to orthodoxy are mentioned at various intervals in 1 Timothy (1:3-7, 18-20; 4:1-5, 6-10; 6:2b-10, and 6:20-21). It is also noteworthy that in his second epistle to Timothy, Paul charges him to be studious in Scripture and properly teach it (2 Tim 2:15).

Therefore, the purpose of the διδακτικός requirement in 1 Timothy 3:2 could be to restore order in the faith community threatened by false teachings, and even moral challenges. This is significant, since by his knowledge of the truth and his personality, the genuine Christian leader has to counter the false teachers and correct the falsehood they propagate (1 Tim 1:6, 7). It is for this that Paul exhorts Timothy to be an example for his members in “speech, in conduct, in love, and in purity” and urging him publicly proclaim and teach the Scripture (1 Tim 4:12-15).

The question that may arise, is what does Paul mean when he required an ecclesiastical leader to be able to teach? A careful consideration of the requirement of ability to teach in the context of 1 Tim 3:2 (cf. Titus 1:9) does not principally convey the idea of being skillful or ability to teach, but more significantly the responsibility of refuting falsehood. This responsibility then implies that a spiritual leadership should be thorough in orthodoxy and faith principles. He should have good understanding of biblical truth to be able to teach members and refute false doctrines and correct teachers who were not only ignorant of the doctrines and other tenants of faith but mislead people (1Tim 1:6, 7).

Therefore, in this context, διδακτικός may not be limited to a teaching skill and persuasiveness to teach. Rather, this qualification weighs more on the teacher's knowledge of and faithfulness to the gospel if he is to refute the false teachings, restore order in worship and reclaim those who have been deceived back to faith. From this context, διδακτικός includes the "teacher's intellectual and didactic skill in giving instructions to converts, building up the church, and in correcting error."²⁷ In this vein, the knowledge and experience of the teacher more than the external charisma and skillful process, may be the priority of the requirement. This requirement includes the worthy character of the teacher or ecclesiastical leader in the community of faith and the larger society as Paul exhorts Timothy to be able example to the community of faith (1 Tim 4:12).

Not covetous or lover of money

A final ecclesiastical leadership value that this paper considers is ἀφιλάργυρον. This adjective, in the masculine accusative singular, is from ἀφιλάργυρος which literally means "not having money" but in context one who does not love money. Translations such as "free from the love of money" (NAS), "not covetous" (KJV), "not loving money" (INT) have been provided for this term. Beside its occurrence in 1 Timothy 3:3, this term is used in Hebrews 13:5 where the author admonishes on contentment. The New King James version translates the term as covetousness in this passage.²⁸ No doubt, this term conveys the idea of greed, avarice, covetousness and lust for what could become an insatiable desire for wealth. This could

²⁷ Thomas D. Lea and Hayne P. Griffin, Jr., *The New American Commentary: 1, 2 Timothy, Titus*, vol. 34 (Nashville: Broadman, 1992), 111

²⁸ The regular Greek word for covetousness pleonexia, which can be translated as "greediness," "avarice," and "covetousness"

become a depravity and adverse to exemplary ecclesiastical leadership.

It seems that in the context of the Pastorals, some ecclesiastical leaders' lust for money possibly because they might handle and manage congregational finances²⁹—has compromised the gospel, attracted some to ministry, promoted godliness for the purpose of wealth and destroyed the faith of some (1 Tim 6:6-10). Therefore, the warning about this vice, in its listing as requirement for ecclesiastical leadership, is noteworthy for the church in Ephesus where Timothy was to teach correct doctrines, superintend over other aspects of church life, appoint people to leadership, and be exemplary in his personal life and leadership.

Contextual Implications of 1 Tim 3:1-7

Blackaby and Blackaby define spiritual leadership as “moving people on God’s agenda.”³⁰ While according to Maxwell, “leadership is influence that's it. Nothing more; nothing less.”³¹ From these definitions it could be concluded that leadership is not provided in a vacuum. Ecclesiastical leadership then is “a role of influence”³² that occurs within a community of faith and also impacts the larger society. These descriptions of spiritual leadership assume that ecclesiastical leadership acknowledges the biblical foundation and goal of leadership and that it is not an ego trip for personal gratification.

²⁹ Lea and Griffin, Jr, *The New American Commentary: 1, 2 Timothy, Titus*, 111.

³⁰ Henry & Richard Blackaby, *Spiritual Leadership* (Nashville, Tennessee: 2011), 36.

³¹ John C. Maxwell, *Developing the Leader Within You* (Nashville, Tennessee: Thomas Nelson, 1993), 1.

³² Duane M. Covrig, Janet Ledesma, and Gary Gifford, “Spiritual or Religious Leadership: What Do You Practice? What Should You Practice?” *The Journal of Applied Christian Leadership* 7.1 (2013): 105.

It seems also that the model of leadership, the attitude of a leader and the impact of leadership style could be influenced by the leader's perception of leadership, his self-awareness and/or conviction of the foundation of his philosophy of leadership and his commitment to that foundation. In the context of this paper, exemplary ecclesiastical leadership is very imperative for the propagation of the gospel and the positive influence to Christians and the society. Therefore, this paper, arising from the study of the three requirements chosen from 1 Tim 3:1-7, raises some contextual implications for ecclesiastical leadership.

First, it is significant to state that the requirements of 1 Timothy 3:1-7 are divine provisions given to affirm ecclesiastical leadership as a ministry, which if well undertaken, makes helpful contribution to the life of the Christian community and by extension the larger society. Thus, leadership in the Church is a ministry of service and discipling that should be regarded with solemnity by those who have this task.

Next, exemplary leadership could be demonstrated by ecclesiastical leaders in their conduct and lifestyle. Moral scandals among ecclesiastical leadership, whether married or not, does not reflect the ideal of God for them and His Church. Hence, it is imperative for them to demonstrate fidelity in their sexual and marital lives. Therefore, since the Christian community is largely judged by the ills of some of these leaders, it is imperative for the Church to publicly denounce immoral acts among its clergy and engage appropriate correctional processes on those who misrepresenting the Church.

Additionally, ecclesiastical leaders are called as teachers of the truth of the Gospel in a society with diversity of

interpretation of Scriptures. Faithfulness to this requirement could promote righteousness. But the effectiveness of this task may be limited if their theological knowledge is inadequate. Thus, this task requires ecclesiastical leaders to seek opportunities that could enhance their understanding and interpretation of scriptures. A thorough theological education, coupled with emphasis on biblical spirituality, can enhance the ability of ecclesiastical leaders to teach either through their proclamation in words, literature, lifestyle and other mediums. Through this, they will not only demonstrate righteousness but promote it among members and the society.

Finally, an exemplary ecclesiastical leadership and its endeavour to influence adherents could be adversely inhibited by the ostentatious lifestyle that are evident among some leaders. This culture does not represent the ideals of Scripture on leader's attitude toward money. Hence, ecclesiastical leaders, through their personal life and engagements with others, should demonstrate before their followers that they are not in ministry for money. Therefore, rather than accumulating wealth and even boasting about it, they should hold this resource in trust for the mission and ministry of the church in Nigeria.

Conclusion

Paul in 1Timothy 3:1-7 gives a list of qualities that are necessary for exemplary ecclesiastical leadership. Although the list has been considered by some as not exclusive to him nor originated as qualifications for leadership in the Christian community, the purpose of this study was to argue that the passage pointedly offers ideal character requirements for leaders to serve as models of righteousness in the church and society. Thus, this

passage challenges leaders to live worthily of their calling and task in their moral life, teaching ministry and attitude toward money.

Sources

- Blackaby, Henry & Richard. *Spiritual Leadership*. Nashville, Tennessee: 2011.
- Campbell, R. Alastair. "Identifying the Faithful Sayings in the Pastoral Epistles," *Journal for the Study of the New Testament*, 14.4 (1994): 3-28.
- Covrig, Duane M. Janet Ledesma, and Gary Gifford, "Spiritual or Religious Leadership: What Do You Practice? What Should You Practice?" *The Journal of Applied Christian Leadership* 7.1 (2013): 104-113.
- Dibelius, M. and Conzelmann, H. *The Pastoral Epistles*. Hermeneia; Philadelphia: Fortress, 1972.
- Dickson, David. *The Elder and His Work*, George K. McFarland and Philip G. Ryken, eds. Phillipsburg, New Jersey: P & R, 2004.
- Ekpot, Tom U. and Nwaomah, Sampson M., *Paul: His Ministry and His Writings*. Jos: Fab Anieh, 2015.
- Fee, Gordon D. *1 & 2 Timothy, Titus*. Grand Rapids, MI: Baker, 2011.
- Goodrich, John. "Overseers as Stewards and the Qualifications for Leadership in the Pastoral Epistles," *Zeitschrift für die Neutestamentliche Wissenschaft und die Kunde der älteren Kirche* 104. 1(2013): 77-91.
- Himes, Paul A. "Rethinking the Translation of Διδασκαλικός in 1 Timothy 3.2 and 2 Timothy 2.24," *The Bible Translator* 68. 2 (2017): 189-208.
- Knight, George W. III, *The Pastoral Epistles*. Grand Rapids, MI., William B. Eerdmans, 2013.
- Lawson, T. C. "The Five Faithful Sayings," https://churchsociety.org/docs/churchman/047/Cman_047_2_Lawson.pdf
- Lea, Thomas D. and Griffin, Hayne P. Jr., *The New American Commentary: 1, 2 Timothy, Titus*, vol. 34. Nashville: Broadman, 1992.
- Maxwell, John C. *Developing the Leader Within You*. Nashville, Tennessee: Thomas Nelson, 1993.
- Milne, Douglas J. W. *1 Timothy 2 Timothy Titus*. Fearn: Christian Focus Publications, 1996.
- Mounce, William D. *World Biblical Commentary: Pastoral Epistles* 46. Dallas: Thomas Nelson, 2000.
- Nmah, P. E. "Theological Education and Character Formation in Nigerian Christianity: A Reflection" *African Research Review: An International Multidisciplinary Journal* 7.1 (2013): 34-46
- Oderinde, Olatundun "Ethical Misconduct among Nigerian Church Leaders in the Context of 1Timothy 3: 1-7," *Research on Humanities and Social Sciences* 4.17, (2014):27-32.

- Oluwashola, Jacob Peter and Kolawole, Oladotun Paul, "Pastoral Ministry and Theological Education in Nigeria," *International Journal of Research in Humanities and Social Studies* 7. 11 (2020): 25-30.
- Page, Sydney. "Marital Expectations of Church Leaders in the Pastoral Epistles," *JSNT* 50 (1993):105-120;
- Rengstorf, K. H. "διδακτικός," *TDNT* (1965), 2:165.
- Ryken, Philip G. *1 Timothy* (Phillipsburg, New Jersey: P & R, 2007), 110-120.
- Smith, Kevin. "Family Requirements for Eldership," *Conspectus: The Journal of the South African Theological Seminary* 1. 3 (2006): 27-43.
- Towner, Philip H. *The Letters to Timothy and Titus*, The New International Commentary on the New Testament. Grand Rapids, MI: Eerdmans, 2006.