




## From Mentorship to Mastery: Investigating Paul's method for lay leadership formation in the early church

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**Abstract:** The article aims to shed light on regenerating the laity into church-serving lay leaders. This article constitutes a literature review employing a qualitative approach to explore 2 Timothy 2:2, focusing on trustworthy, capable, and committed lay leadership as successors of truth. This analysis involves reading and interpreting the text 2 Timothy 2:2 while referencing relevant literature on Christian leadership and applying Paul's model of lay leadership to Timothy, aiming to contribute to developing a pattern of lay leadership for contemporary churches. This article examines the concept of lay leadership, emphasizing the leader's ability to inspire and motivate lay individuals to develop their potential and become future leaders. It underscores the importance of setting a positive example, building trust, and empowering followers to achieve change. This article employs this theory to explain how Paul mentored Timothy into a competent congregational leader for the Lord. According to the findings, Paul used a laity leadership approach to prepare Timothy for leadership in the early Christian church. He demonstrated leadership by emulating the life and attitude of the Lord Jesus. He instructed him on faith, duty, and ministry, entrusted him with ministry and leadership responsibilities, and encouraged him to be independent and mature in his leadership. Paul developed Timothy's leadership potential and prepared him to lead the Lord's congregation through this process. The conclusion emphasizes the significance of transformative leadership in developing lay leaders who can effectively serve the church.

## Introduction

The role of the servant of God and the lay's participation influence the church's growth and the evolution of ministry within the church. As the congregation's leader, the servant of God must lead his congregation well, especially in moving his congregation to serve in the church. However, not many lay people involve themselves in church services. Therefore, it is necessary to carry out a regeneration process for the laity in order to emerge lay leaders who serve in the church.<sup>1</sup> In practice, there is a significant challenge regarding active lay participa-

<sup>1</sup> Silvester Manca, "Kepemimpinan Pastoral Bercorak Pastor-Sentris Dalam Perspektif Teologi," *Jurnal Alternatif Wacana Ilmiah Interkultural* 10, no. 1 (2020): 13–26,

<https://jurnal.stipassirilus.ac.id/index.php/ja/article/view/40>; Ambrosia Ndepi, Roberta Sestriani, and Marioes

Eduardus Kakok Koerniantono, "Partisipasi Kaum Awam Dalam Bidang Pewartaan," *In Theos: Jurnal Pendidikan Dan Teologi* 1, no. 11 (2021): 348–51, <https://journal.actual-insight.com/index.php/intheos/article/view/1203>;

Yuliana Eni Yulianti, "Partisipasi Kaum Mudah Dalam Pengembangan Komunitas Basis Gerejani Diera Digital:-,"

tion in church services and leadership roles, which underscores a contemporary problem within many religious communities. This issue stems from various factors that have become increasingly prevalent in today's society.

Previous research papers have researched the development of lay leaders in the church. For example, literature research from Ayub Rusmanto and Bambang Dewandaru explains that the laity's role is essential outside and inside the church in church services.<sup>2</sup> Therefore, the lay needs to be involved and developed to support the ministry more effectively. Another piece of research by Rio Marbun, David Manete, and Sudi Hasudungan.<sup>3</sup> In their research, these three authors argue that since the ministry of pastors is more focused in urban areas than in rural areas, members of the congregation who are classified as lay people in rural areas need to be guided and mentored to be able to answer the challenges of ministry in rural churches.

Furthermore, research from Elliya Dece emphasizes that a church pastor has a significant role and influence in motivating the laity to contribute tangibly to the task of service in the congregation.<sup>4</sup> Then, in further research, Ricardo Freedom Nanuru states that within the church, we do not endorse the concept of "idolizing church leaders." Therefore, it is imperative never to regard leaders as saints beyond criticism or reproach. This study concludes that every leader-shepherd will continually strive to self-improve and enhance the leadership system for the betterment of the future.<sup>5</sup>

After examining the four previous studies, this article will focus on conducting specific research on the development of lay leaders in the church. The perspective will primarily revolve around the books of the New Testament, with a particular emphasis on Timothy.. Although the methods used in this paper are similar to those used in the three previous articles, this article on Christian leadership assignments focuses on research on the pattern of leadership that Paul taught Timothy.

After his conversion, Paul set an example for his mentee. Paul imitated the attitude or life of the Lord Jesus. He was able to set an example for the early church. Paul followed what God had taught so that from the life of the Lord Jesus, Paul imitated his leadership. Paul's leadership entirely depended on the power of God. He believes that God will always guide him so that in the service he does, he can be an example for his people. Paul was one of the most influential church leaders in early Christianity. As a Leader, Paul makes the people around him become leaders or at least become people who impact the ministry of preaching

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*Jurnal Pelayanan Pastoral* 4, no. 2 (2023): 97–104, <https://e-journal.stp-ipi.ac.id/index.php/jpp/article/view/440>; Sirilus Yekrianus, "Panggilan Dan Perutusan Kaum Awam Katolik Dalam Membangun Gereja Di Tengah Merembaknya Disrupsi Digital," *Religi: Jurnal Studi Agama-Agama* 18, no. 1 (2022): 65–81, <https://ejournal.uin-suka.ac.id/ushuluddin/Religi/article/view/3698>; Chen Siau Siau, "Pemahaman Misi Lintas Budaya Melalui 'Kursus Kairos' Bagi Kaum Awam Di Persekutuan Doa Kasih Ilahi Malang," *JURNAL Komunitas Servizio: Jurnal Terkait Kegiatan Pengabdian Kepada Masyarakat, Terkhusus Bidang Teknologi, Kewirausahaan Dan Sosial Kemasyarakatan* 5, no. 2 (2023): 1360–67, <http://ejournal.uki.ac.id/index.php/cs/article/view/5036>.

<sup>2</sup> Ayub Rusmanto and Bambang Dewandaru, "Pemberdayaan Kaum Awam Dalam Pengembangan Pelayanan Gereja Untuk Mewartakan Kabar Keselamatan," *DIDASKO: Jurnal Teologi Dan Pendidikan Kristen* 2, no. 2 (October 3, 2022): 139–48, <https://doi.org/10.52879/didasko.v2i2.50>.

<sup>3</sup> Rio Marbun, David Manete, and Sudi Hutagalung, "Kaum Awam Sebagai Pelayan Tuhan Dan Implikasinya Bagi Pelayanan Gerejawi Di Pedesaan," *JURNAL TRANSFORMASI: Jurnal Teologi Dan Kepemimpinan* 1, no. 1 (2022): 24–43.

<sup>4</sup> Elliya Dece, "Pengaruh Kepemimpinan Gembala Sidang Terhadap Motivasi Pelayanan Kaum Awam," *DIEGESIS: Jurnal Teologi Kharismatika* 2, no. 1 (June 6, 2019): 25–34, <https://doi.org/10.53547/diegesis.v2i1.45>.

<sup>5</sup> Ricardo Freedom Nanuru, "Pengembangan Kepemimpinan Gereja Masehi Injili di Halmahera melalui Pemaknaan Filosofis Kepemimpinan Gembala," *KURIOS (Jurnal Teologi dan Pendidikan Agama Kristen)* 6, no. 2 (October 24, 2020): 414–29, <https://doi.org/10.30995/kur.v6i2.188>.

the gospel. In particular, Paul intended to prepare Timothy for the need for guidance, as Paul did not see Timothy again (1Tim. 3:14-15). The hope and future of the Church at that time lay in Timothy's leadership to lead the Lord's congregation properly. Paul wanted Timothy to be firm and strong and an example of caring for God's people.

Timothy means a person who honors God in his life and fears God. He was the product of the ministry converted to Paul's second missionary ministry. Since then, Timothy has always accompanied Paul wherever he went. Timothy was a young man who received the staff of ministry and leadership from Paul. Timothy participated in Paul's ministry journey and was willing to be educated by Paul in faith and devotion to duty and ministry. He even followed everything Paul did. In the account of 2 Timothy 3:10-11, the original word "follows" (παρὰκολουθεῖ) means to conform or imitate. Timothy always accompanies Paul in his ministry, praying and experiencing suffering together.<sup>6</sup> Timothy is also willing to be independent and mature through Paul's various responsibilities. While the name Timothy is mentioned and his connection to Paul is established, there is no explanation of the significance of Timothy's name or how it relates to his character or actions.

Additionally, the passage mentions that Timothy received the staff of ministry and leadership from Paul, but it needs to be clarified what this means and how it was bestowed upon him. The passage also suggests that Timothy needs to follow Paul with independent thought or action, which may undermine his credibility as a leader. Furthermore, while the passage references suffering and various responsibilities given to Timothy by Paul, it does not provide any concrete examples or details to support these claims.

The issue of leadership faced by the church will be depicted within the framework that draws upon the text in the Book of Timothy. Modern life's fast-paced nature influences the challenge of limited lay involvement in church services, misconceptions about lay roles, and shifting societal values. To combat this issue, a regeneration process is needed to empower and equip lay members to become active leaders within the church, fostering a stronger and more engaged religious community.

To address this contemporary problem effectively, initiating a regeneration process within the laity becomes crucial. This process involves encouraging lay members to participate in church services actively and providing them with the necessary tools, training, and support to become effective lay leaders. It may require redefining the role of laypeople within the church, emphasizing their importance, and highlighting how their involvement can contribute to the spiritual growth and well-being of the entire community.

This study utilizes a literature review as its theological methodology to examine management leadership concepts pertinent to laity leadership in a Christian context.<sup>7</sup> In practice, the research employs a qualitative methodology, drawing inspiration from Paul's guidance in developing Timothy for the role of leader of the early Christian church. This process entails a thorough analysis and interpretation of biblical narratives, complemented by pertinent scholarly works on Christian leadership, to establish a conceptual structure for comprehending the leadership strategies utilized by Paul. The research methodology thoroughly examines and evaluates biblical excerpts,<sup>8</sup> specifically emphasizing Paul's mentoring style and its

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<sup>6</sup> Merrill Chapin Tenney, *Survei Perjanjian Baru* (Malang: Gandum Mas, 2006), 414.

<sup>7</sup> Newton Cameron and Knight Ruth, *Handbook of Research Methods for Organisational Culture* (Massachusetts: Edward Elgar Publishing, 2022), 285.

<sup>8</sup> Klaas Bom and Benno van den Toren, "The Theoretical Framework, Methods, and Layout of the Research," in *Context and Catholicity in the Science and Religion Debate* (Brill, 2020), 15–41, [https://doi.org/10.1163/9789004420298\\_003](https://doi.org/10.1163/9789004420298_003).

relevance to modern-day laity leadership. In addition, pertinent scholarly works concerning Christian leadership will be referenced to enhance the analysis. Through the analysis of Timothy's mentoring process in light of Paul's leadership pattern, this study aims to clarify the leader's responsibility in motivating and enabling followers to achieve their utmost capabilities as prospective leaders. The research further underscores the significance of cultivating secular leaders who serve the community effectively and involve the laity in church services. In addition to identifying and classifying significant themes and patterns in biblical literature and accounts, data analysis will establish correlations between these themes and the tenets of laity leadership. This analytical procedure aims to provide valuable insights into the development of laity leadership in the church and enhance our comprehension of effective leadership within the Christian framework.

## Characteristics of Lay Leadership

In the context of leadership, Bernard Bass articulated that it involves leaders influencing followers' values to align with the organization's vision, nurturing relationships and trust to share visions. He emphasized leadership's operational aspect, where leaders inspire and motivate individuals to surpass performance expectations.<sup>9</sup> This leadership style drives significant changes in organizational members' attitudes and commitments to the mission. Indicators of laity leadership encompass dimensions such as reforming, setting exemplary examples, mentoring subordinates, creating harmonious work environments, empowering subordinates, aligning actions with values, continuous self-improvement, and adeptly navigating complexity.

Leaders are also obliged to carry out control activities so that their efforts to influence the thoughts, feelings, attitudes, and behavior of members of the organization are always directed at the organization's goals. The characteristics of leadership, according to Bernard M. Bass, are as follows:

Idealized influence, also known as charismatic influence, is a necessary quality for lay leaders, as it inspires their subordinates to follow their lead willingly. This charisma is demonstrated through specific behaviors, such as comprehending the organization's vision and mission, displaying a firm stance, demonstrating unwavering commitment and consistency in decision-making, and showing respect toward subordinates. Paul's leadership acts as a role model for all laity, going beyond simply providing guidance and instead offering tangible examples. In other words, lay leaders serve as exemplary models of morality, ethics, and performance, garnering their subordinates' admiration, appreciation, and followership.

Inspirational motivation refers to the leadership trait characterized by the ability of a leader to uphold and enforce high standards while simultaneously motivating and encouraging subordinates to attain these standards. This particular type of character possesses the ability to instill optimism and foster a sense of high enthusiasm among individuals in subordinate positions. Christian laity leadership should have a distinct vision and the ability to communicate and articulate it effectively to their team members. Furthermore, they ought to consistently exhibit the ability to inspire and motivate their subordinates. Leadership entails upholding and enforcing high standards while concurrently motivating and encouraging subordinates to achieve these standards. This leadership archetype demonstrates the ability to foster a positive mindset and instill a strong enthusiasm among individuals in subordinate

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<sup>9</sup> Bernard M. Bass, "Two Decades of Research and Development in Transformational Leadership," *European Journal of Work and Organizational Psychology* 8, no. 1 (March 10, 1999): 12–15, <https://doi.org/10.1080/135943299398410>.

positions. A clear and well-defined vision is a hallmark of transformational leaders, as is the ability to articulate and convey that vision to their followers.

Individualized consideration is essential for leaders, as it involves actively engaging with and providing support and encouragement to each team member. Leaders also ensure that communication channels remain open, enabling team members to share ideas freely while promptly recognizing and acknowledging the unique contributions of each team member. It characterizes a leader who possesses the ability to comprehend the individual differences among their subordinates. In the context of laity leadership, such leaders are willing and capable of listening to their subordinates' aspirations and educating and training them. Furthermore, a transformational leader can recognize their subordinates' potential accomplishments and developmental needs and actively facilitate their growth. In other words, leaders can understand and value their subordinates based on their individual needs while also paying attention to their aspirations for achievement and personal development.<sup>10</sup>

In this context, leadership looks more at the idea of togetherness, and individual interests and needs must be aligned with the organization's values. Followers need to trust their leader and fully align with the overarching mission. While leaders must have a certain level of emotional intelligence to connect with people and bring followers to new behavior, the principle concerns the change process. It includes people who are involved in change.<sup>11</sup> This style impacts the environment and followers because it is part of the change process.<sup>12</sup> According to the previous definition, laity leadership embodies a comprehensive approach characterized by inclusivity, reciprocal interchange, and enduring nature. There is no individual motivation that becomes the intention of the group. In addition, within this framework of communal living, leadership becomes particularly significant in Christian faith and theology. This is because the institutions are not oriented towards reward or appreciation for action but rather prioritize an attitude of humility and service. For this reason, it can be concluded that laity leadership, in its various theories, has the potential to impact leadership development in Christian ethics and culture.

Leaders and their followers engage in processes that inspire them to improve their character and drive. There is a regeneration effort from the leader to seek the followers' awareness to surpass the existing leader. This pattern is based on moral values such as justice and humanity. Emotional elements, greed, jealousy, and hatred are ideas contrary to laity leadership patterns. On the other hand, trust, admiration, loyalty, and respect for the leader are the essence of laity leadership.<sup>13</sup> Another impact is the motivation to carry out the directions from the leadership. This style will result in superior performance in response to updates and changes to the work environment. He argues that the provision of vision and mission, as well as the radicalization of pride, trust, and respect, are part of the charisma of a leader with a transformational spirit. Then, the characteristics of a laity leader are inspiratio-

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<sup>10</sup> Bass, 22.

<sup>11</sup> Shamekia Shonta' Smith-Tucker, "A Transcendental Phenomenological Study of Christian Leaders' Competency Development Experience: Prepared to Equip the Laity," 2023.

<sup>12</sup> Andrew D. Kitchenham, "School Cultures, Teachers, and Technology Transformation," *Canadian Journal of Learning and Technology / La Revue Canadienne de l'apprentissage et de La Technologie* 35, no. 2 (May 11, 2010), <https://doi.org/10.21432/T21G6D>.

<sup>13</sup> Daniel Renshaw, "The Queen's Loyal 'Others'—the Metropolitan Jewish and Catholic Hierarchies, the Communal Press and the Diamond Jubilee of 1897," *Immigrants & Minorities* 38, no. 3 (2020): 184–204.

nal, intellectual, and the drive to train and advise subordinates.<sup>14</sup> But, in essence, laity leadership offers change, and regeneration is created.<sup>15</sup> A leader with a transformative style can motivate his followers to put the group's goals ahead of their own and has exceptional sway over them. Developing a loyal following is critical to endorsing the laity leadership. The inspiration constructed in the modeling of the leader is a legacy passed on to the next leader. Thus, the laity leadership idea exudes the value of religiosity, inspiration and the main character is continuity and responsibility of preserving and inheriting leadership.<sup>16</sup> An actual example can be seen in the life of a theologian who received the Nobel Prize, Desmond Mpilo Tutu. Desmond Tutu's life and leadership demonstrate how laity leadership may embody religiosity, inspiration, continuity, and the responsibility to preserve and inherit leadership. Tutu forever changed the world by motivating others to follow in his pursuit of justice and compassion. Tutu believed leadership preservation and inheritance required responsibility. He inspired and mentored future leaders, passing on his wisdom and legacy. His dedication to training future leaders secured his lasting impact on the church and society. Mother Teresa also knew her duty was to keep her memory alive and pass it on to future generations. She actively guided and inspired many people, pushing them to live lives of kindness and service.<sup>17</sup>

Mother Teresa's influence went far beyond Kalkutta. She encouraged people worldwide to follow love, kindness, and community values. The Catholic Church made her a saint in 2016, which made her even more of a figure of lay leadership and kindness in Asia, Europe, and beyond.<sup>18</sup>

## The Pattern of Paul's Laity Leadership

We must do severe theological digging to understand laity leadership in modern Christianity, especially in Paul's ideas. Paul stresses the priesthood of all Christians and the various spiritual gifts provided for the development of the church, offering significant insights into the nature and practice of leadership throughout his epistles. Preaching that Christians should follow Christ's example of unselfish service, his theology stresses the importance of servant leadership. In addition, Paul emphasizes that the best way to cultivate future leaders is through mentoring and discipleship. We take a holistic view of leadership that fosters all Christian community members' active engagement and spiritual development by establishing

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<sup>14</sup> Tria Mondiani, "Pengaruh Kepemimpinan Transformasional Dan Kompensasi Terhadap Kinerja Karyawan PT. PLN (Persero) UPJ Semarang," *Jurnal Administrasi Bisnis* 1, no. 1 (2012): 46–54, <https://doi.org/10.14710/jab.v1i1.4317>.

<sup>15</sup> Denise Norfleet-Walker, "To Discover Laity Leaders' Knowledge of Their Responsibilities at the Pikesville Pimlico Charge" (Ashland University, 2023), [https://etd.ohiolink.edu/acprod/odb\\_etd/etd/r/1501/10?clear=10&p10\\_accession\\_num=atssem1681816762738452](https://etd.ohiolink.edu/acprod/odb_etd/etd/r/1501/10?clear=10&p10_accession_num=atssem1681816762738452).

<sup>16</sup> William I. Orbih, "Clericalism and the Problem of Leadership in Africa: Reimagination as Praxis," *Exchange* 52, no. 1–2 (June 21, 2023): 100–121, <https://doi.org/10.1163/1572543x-bja10027>.

<sup>17</sup> Sherman Gillums Jr et al., "The Case for Tutuian Ethics of Critical Leadership," *Journal of Health and Human Experience*, 2022, 23, <https://jhhe.sempervifoundation.org/pdfs/JHHE%20V8n2%20Fall2022-LowResPagesFINAL.pdf#page=33>; Baniyelme D. Zoogah, "Humanistic Leadership in Africa: A Relational Ideal of Maat," in *Humanistic Leadership Practices*, ed. Pingping Fu, Humanism in Business Series (Cham: Springer International Publishing, 2024), 95–125, [https://doi.org/10.1007/978-3-031-34366-7\\_5](https://doi.org/10.1007/978-3-031-34366-7_5).

<sup>18</sup> Anthony Nicotera, Dawn Apgar, and Ines Murzaku, "Centering Those on the Periphery: Mother Teresa as Exemplar of Catholic Social Thought (CST) and Social Work Core Commitments to Dignity, Service, and Justice," *Journal of Vincentian Social Action* 7, no. 1 (2023): 7, <https://scholar.stjohns.edu/jovsa/vol7/iss1/7/>; Leemamol Mathew and H. S. Ashok, "Women in Religious Leadership: A New Framework," in *Handbook of Research on New Dimensions of Gender Mainstreaming and Women Empowerment* (IGI Global, 2020), 346–63, <https://www.igi-global.com/chapter/women-in-religious-leadership/255621>.

our egalitarian understanding,<sup>19</sup> especially on lay leadership in Paul's theological framework. This approach challenges hierarchical notions of leadership. In theory, as previously described, laity leadership is an expression of a leader who remains consistent in maintaining the running of an organization with the subsequent regeneration of leaders. This also implies that the previous leader provides mentoring or training to his successor (*apostolic succession*).<sup>20</sup> Thus, not all leadership concepts in the Bible can be used as a theoretical basis for building laity leadership concepts. In the Bible, God is the supreme ruler. As a result, it is reasonable to acknowledge that He is the catalyst for this kind of leadership. The work of creation, after all, confirms that He delegates the task of leadership along with the power passed on by God. Remember that creation is not a coincidence but contains a deep meaning, vision, and mission. The origin of leadership itself began when God delegated leadership to the first humans to rule the earth (Gen. 1:28). This is an initial model that serves as a guide and an example for future leaders.<sup>21</sup> In essence, the earthly ministry of Jesus serves as a specimen of his distinctive leadership approach. Utilizing the incarnation concept, his laity leadership model deftly incorporates the cultural, social, and environmental contexts intrinsic to God's mission. Most importantly, the election of the twelve disciples of Jesus confirms Jesus' leadership, which is implemented by His disciples.<sup>22</sup> The lay leadership model of Jesus embodies a contextualization of divine knowledge, socio-cultural nuances, and environmental dynamics.

The Apostle Paul became a successful mentor to continue his leadership; Paul provided Timothy with the guidance needed in the ministry to carry out the best work of evangelism.<sup>23</sup> Paul describes the requirements of a Christian leader very systematically, from personal requirements, attitudes and responsibilities in the family, attitudes in the congregation, and most importantly, relations with the non-Christian world.<sup>24</sup> Furthermore, the basis for becoming a Christian leader is the desire and willingness of the prospective leader to give themselves to serve the congregation. There is a meeting point between laity leadership and church clerical leadership. In addition, it takes discipline from a leader so that he does not have defects and can restrain his lust so that the leader's appearance can be projected in the congregation's life regarding lay leadership. Paul emphasized to Timothy the critical idea of trust and the ability to teach others. In other words, Paul's laity leaders are models who can be trusted to develop contextual leadership skills. A leader must have high integrity and strive to bring God's congregation to the mission of God's kingdom. In 2 Timothy 2:2, Paul emphasizes the importance of integrity in leaders, highlighting the significance of trustworthiness."

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<sup>19</sup> Akdel Parhusip, "Hospitalitas dan spiritualitas egalitarian dalam kepemimpinan kristiani," *KURIOS (Jurnal Teologi dan Pendidikan Agama Kristen)* 9, no. 2 (October 11, 2023): 572–82, <https://doi.org/10.30995/kur.v9i2.302>.

<sup>20</sup> Jacob Kohlhaas, "Another World: Dismantling Clericalism and Pursuing Healing," *Proceedings of the Catholic Theological Society of America* 74 (2019): 88–89.

<sup>21</sup> Jacques R. Doukhan, "The Creation Narrative," in *Servants and Friends: A Biblical Theology of Leadership*, ed. Skip Bell (Berrien Springs, MI: Andrews University Press, 2014), 435.

<sup>22</sup> Budi Harwanto, "The Mediating Role of Disciple-Making Process in the Relationship of Transformational Leadership Behavior, Church Ministry Programs and Church Membership Retention" (Adventist International Institute of Advanced Studies, 2016).

<sup>23</sup> Stacy E. Hoehl, "The Mentor Relationship: An Exploration of Paul as Loving Mentor to Timothy and the Application of This Relationship to Contemporary Leadership Challenges," *Journal of Biblical Perspectives in Leadership* 3, no. 2 (2011).

<sup>24</sup> Naomi Sampe and Simon Petrus, "Realita Kompleks Pemimpin Kristen : Hikmat Dan Integritas Pemimpin Kristen Menghadapi Laju Perubahan Dunia Sebagai Dampak Globalisme Dan Postmodernisme," *KINAA: Jurnal Kepemimpinan Kristen Dan Pemberdayaan Jemaat* 2, no. 2 (December 29, 2021): 133–46, <https://doi.org/10.34307/kinaa.v2i2.35>.

That is why laity leaders who have integrity can gain trust; the consequence of a leader who is not trusted is not having followers. Paul reminded Timothy, as a future leader candidate, to be able to prepare other leaders as trustworthy regeneration.

Trust in a leader does not presuppose an unconditional alignment with the leader's directives. Instead, it denotes a belief in the alignment between a leader's professed intentions and their subsequent deeds. Thus, integrity emerges as a cornerstone attribute of leadership within the lay context. Beyond integrity, the embodiment of courage, steadfastness, and resilience, as Paul advocates, appears as a salient manifestation. Paul's exhortations to Timothy regarding lay leadership encapsulate a spectrum of pivotal principles.

Firstly, Paul found Timothy based on the guidance of the Holy Spirit; he met Timothy while on a ministry mission. Thus, there is no denying that Timothy is the right person to continue Paul's leadership work.<sup>25</sup> The pattern of laity leadership works well from Paul to Timothy. Then, Paul prepared Timothy's mental abilities for the work ahead. Paul succeeded in transforming his experience and knowledge to Timothy. This was revealed when Paul was ministering in Berea and separated from Timothy and Silas. Paul was able to see the potential of Timothy. However, he still needed development, especially in certain things that could hinder his ministry. For example, social and cultural factors hinder Timothy as a leader. There are specific provisions where a Jew who is the result of a mixed marriage cannot perform some crucial rituals in a worship service, and this applies to Timothy, so Paul needs to prepare everything for Timothy's success in the future. Through this mentoring and training process, Timothy slowly developed and grew until he eventually became a leader with a high capacity.

During this process, Paul showed Timothy that the actual calling came from God, who invited Timothy to be a leader. God allowed Paul to lead independently, which he then transferred to Timothy. Another exciting thing is that Paul challenged Timothy to do ministry in the city of Ephesus.<sup>26</sup> Completing a mission in the city of Ephesus was not an easy task; this was because of the heretical teaching that the Ephesians had to deal with, so Timothy was required to be able to preach the gospel correctly. The ministry opportunity in Ephesus was excellent for Timothy to develop himself. On the other hand, this task is part of Paul's strategy to transform the leadership knowledge to Timothy. Paul entrusted his protégé Timothy with his vision and mission, equipping him with a wealth of spiritual resources and expertise to carry on his leadership ministry. This leadership pattern has advantages in the context of regeneration, where there is continuity between the previous leader and his successor.

Finally, this article proposed that the mentoring relationship between Paul and Timothy provided a valuable case study of laity leadership development in early Christianity. Paul stressed that one must seek God's calling and His power to lead rather than pursue these things for oneself. He also challenged Timothy to take on complex ministry tasks, such as preaching in the heretical environment of Ephesus, to develop his leadership skills and character. Through this process, Paul passed on his vision and mission to Timothy, ensuring continuity in leadership and ministry. This pattern of leadership development has important implications for modern leadership training, particularly in regeneration contexts where succession planning is crucial. The example of Paul and Timothy highlights the importance of

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<sup>25</sup> Hoehl, "The Mentor Relationship: An Exploration of Paul as Loving Mentor to Timothy and the Application of This Relationship to Contemporary Leadership Challenges."

<sup>26</sup> Isaac Ademola Abioye, Fortunatus Godwin Pontifex ALABI, and Julius Olajide Ademola, "Relational Leadership: An Exploration of Paul's Leadership to Timothy and Its Application to the 21st Century Leadership Challenges," *International Journal Of Contemporary Research In Humanities* 1, no. 1 (2023): 12–21, <https://journals.lcu.edu.ng/index.php/INJOCORH/article/view/289>.



mentorship, spiritual provision, and experience in developing influential leaders who can carry on a legacy of vision and mission.

## Conclusion

The main characteristic of laity leadership is the dimension of continuity that causes the chain of leadership to be unbroken. Historically, Paul's experience shows that the value of leadership only reaches sacred matters and tends to have a pietistic character. Paul's leadership power was harnessed to fulfill the mission and development of the early Christian association. However, Paul realized the need to regenerate to equip other potential leaders for the same task in the future. The challenges encountered by Christian lay leaders are illuminated by examining the Pauline model of laity leadership and its application to his relationship with Timothy. By differentiating the sacrosanct essence of the mission from secular concerns, Paul presents a theological resolution to the paradox that contemporary lay leaders frequently encounter. Paul's utilization of the Holy Spirit to provide Timothy with equipment signifies his dependence on supernatural authority to foster leadership growth, alluding to the contemporary imperative for spiritual empowerment. The unwavering dedication to sacrosanct labor guarantees preserving the mission's integrity, while the smooth transfer of leadership guarantees the ongoing operation and continuity of the vision. This theological perspective maintains the intrinsic principles of Christian leadership and permits the possibility of supernatural intervention in completing duties. When confronted with the intricate nature of modern laity leadership, adopting the Pauline model provides a theologically grounded structure that aids in surmounting obstacles and cultivating efficient leadership within the Christian community.

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