



Principles and Procedures for Recruiting Church Ministers in Biblical Perspective

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ABSTRACT

This study applies a qualitative descriptive method and a literature review approach to explore the qualifications and procedures for serving as a minister according to the Bible. Data were gathered from journals, books, and other academic sources. The findings reveal that the concept of a minister in the church has both theological and historical depth. Ministerial roles include liturgical, diaconal, and pastoral functions, with stringent qualifications. These qualifications include blameless character, teaching ability, and an orderly family life. The recruitment process should start with prayer, thorough testing, and guidance from the Holy Spirit. The study emphasizes the importance of faithfulness to Christ's calling and a deep fellowship with God in selecting qualified ministers.

INTRODUCTION

Introduction The recruitment of ministers in the church is a crucial element that affects the sustainability and effectiveness of the ministry. Without competent and dedicated ministers, a church can have difficulty in carrying out its programs, including worship, teaching, social activities, and missions. To ensure every aspect of the ministry runs well, the availability of sufficient and qualified ministers is essential. These tasks include leading worship, teaching Bible classes, organizing social activities, and supporting church administration. This challenge becomes even greater in a new church context, where established structures and systems may not yet be fully established.

One of the passages in the Bible is believed to indicate that action is needed to conduct recruitment activities (Matthew 9:37-38). The church cannot conduct recruitment or seek workers by itself without directly asking God, the owner of the harvest, to send workers to serve in His fields. Based on the author's explanation, it is observed that there is a recruitment process in an effort to find workers to serve in God's field.

Theories on recruitment include roles, goals, sources, qualifications, and processes. The Bible also explains that in recruitment there are certain qualifications that must be met (1 Timothy 3:1-7) and the process (Matthew 28:19-20), what is expected of God's ministers today is obedience in carrying out God's work, prioritizing compliance with rules and qualifications, so that the services carried out do not become an obstacle for others.

New churches often face difficulties finding people who are ready to jump right in and take on ministry roles, especially when many of the congregants are new to the faith or to the church community. When a new church is formed, one of the main challenges is finding servants who are ready to commit to various ministry activities. Quality ministry requires someone who is not only highly committed, but also has spiritual maturity and a deep understanding of the church's teachings.

This issue is not limited to newly established churches. It also applies to churches that are already stable though, the goal is to produce quality servants of God by setting certain criteria standards that are in accordance with the truth of God's Word. Thus, the minister recruitment process must be done carefully and wisely. The church needs to set clear criteria for ministers, including integrity, skills, commitment, and spirituality. In addition, training and mentoring should be an integral part of this process to ensure that the new minister is truly ready to take on the responsibility.

This situation creates a dilemma for church leaders. If the recruitment of ministers is too strict, the church may experience a shortage of ministers, which may hinder the smooth running of worship and other ministry activities. Conversely, if recruitment is too lax, more complex problems may arise. For example, ministers who do not fully understand their responsibilities or whose behavior is not in line with the church's teachings. Real-life cases show how underprepared new ministers can pose their own challenges. There are reports of ministers who are involved in internal conflicts due to a lack of understanding of ministry ethics, or who are inconsistent in carrying out their duties, disrupting the smooth running of church activities.

For example, a new minister who had only been in the congregation for a few months was immediately given great responsibility in the worship service. As it turned out, this minister did not have sufficient understanding of church doctrine and often expressed controversial personal views during ministry sessions. This caused confusion among the congregation and sparked unnecessary debates. Another example is a minister who lacks discipline in carrying out his duties, often arriving late or being absent for no apparent reason, which ultimately disrupts the smooth running of church activities.

The next fact revealed is the looseness in setting criteria for ministers of God. Some churches or service organizations set low standards in selecting people to engage in ministry. Under these less stringent criteria, it appears that there are ministers of God who are allowed to serve even though they have not experienced genuine repentance or are still trapped in sin, so their service does not reflect a character that glorifies God.

This paper aims to address this dilemma by referring to the Bible, particularly the apostolic church passage that can provide guidance on how ministerial recruitment was conducted in the early church. The Bible, implicitly or explicitly, has talked about the criteria and process of minister selection that focuses not only on ability, but also on spiritual maturity and personal integrity. Through this study, biblical principles that can be applied in the context of today's church can be explored to ensure that the recruitment of ministers is done wisely and responsibly so as to produce high quality servants of God.

METHODS

The method applied in this research is a qualitative descriptive method. It presents a systematic explanation in paragraph form to investigate truth and theory. The aim is to describe certain characteristics, phenomena, variables, and social situations. The research data was collected through literature review.

With this method, researchers collect relevant theories and data from academic literature sources such as journals, books, articles, websites, and research reports that have accountable validity. The purpose of this method is to provide a theoretical basis for solving problems and identify shortcomings in previous research that can be improved.

RESULTS AND DISCUSSION

Results and to be able to express the qualifications and procedures of a minister of God based on the Bible, the author first conducts a study of expert opinions or previous research regarding the definition of a minister of God.

Then the author digs deeper into the terms related to the minister of God positionally, practically, and functionally in several parts of the New Testament. The author then describes a synthesis of the qualifications of biblical ministers of God and their relevance to the recruitment process of ministers of God in the church today.

The Meaning of a Minister of God

The term "Minister of God" has various definitions. According to Sumiwi, a minister is generally defined as someone who is actively involved in the church environment, including those who participate in liturgical, diaconal, pastoral, and mission activities. Budiman argues that a minister is someone who is active in serving in church organizations, in the mission field, as well as in schools. A servant of the Church is someone who is chosen to carry out ministerial duties by paying attention to his way of life, behavior, and performance of duties, so that his service is beneficial to the people. Simanjuntak defines a servant of God as someone who is given the responsibility to take care of all aspects of his or her life which includes the physical body, property, time, talents, work, and family for the sake of Christ. Arifianto argues that a Servant of God is a servant who has been redeemed and received forgiveness through the work of Jesus, is called to serve with sincerity in various aspects of life according to God's will, and is committed as a servant of Christ with obedience, loyalty, and humility.

George W. Peters states that an effective servant of God in growing the Church must be faithful to Christ's calling, serve without personal ambition, have deep fellowship with God, live in the Spirit, set priorities correctly, work in teams, be passionate about spreading the gospel, be sacrificial, and preach the pure Word of God. The recruitment of a minister must fulfill the elements of a code of ethics. Code of ethics is a word from the Greek language, Ethics, namely "ethos" which means morals, customs, ways of thinking, attitudes, and character

Christiaan de Jonge states that, according to Calvin, Christ as the head of the church has established four offices in the church, namely pastor (pasteur, pastor) or pastor, teacher (doctor, docteur), elder (ancient) which means an elderly person), and deacon (shamas).

Based on the explanation that has been given, it can be concluded that the term “servant of God” has two meanings, namely philosophical meaning and practical meaning. Philosophically, a servant of God means every believer who is served and by Christ and has a servant character in every aspect of his life. Practically, servants of God are believers who have certain responsibilities or positions and serve in their respective fields. In this research, the practical understanding of a minister will be examined in relation to the recruitment of ministers in the church.

Ministerial Qualifications and Practical Functions According to the Bible

Before proceeding further, it is important to note that the apostolic church recorded in the Bible did not yet have a worship system like the liturgy practiced today. Luke explains that the early church consistently focused on the apostles' teaching and fellowship, and regularly gathered to break bread and pray (Acts 2:42). Paul also describes the activities carried out in worship, especially in the Corinthian church at that time, namely the revelation of God, knowledge, prophecy, teaching (14:6). Praise, teaching, revelation of God, speaking in tongues and interpreting them (14:26), as well as praying, singing, and giving thanks (14:13-17). The earliest recorded liturgy is from the Apology of 1 Justin Martyr, which begins with the reading of the Gospel, the Apostolic Epistles, and the Prophets, followed by teaching and exhortation from the presider, the congregation praying together, the holy kiss, the Eucharist accompanied by prayer, praise, and thanksgiving, and ending with the collection.

This difference in the order of worship causes some areas of service carried out by ministers of God today cannot be directly linked to the areas of service of the apostolic church era. However, the Church today can take this discussion as a review which is then more relevant in terms of principles, procedures, and qualifications according to the context and needs of each church.

The organizational structure of the early church was also not as organized and strict as it is today. The church congregation at that time was led directly by the Apostles even though it was still a democratic system with the congregation. However, there are still indications that the church organization developed to be more complicated and there were people who pursued the position to be considered important.

De Jonge revealed that during the ancient church or early church, there were three positions in the church, namely Bishop or Overseer (episkopos), Elder or Priest (presbyteros), and Deacon (diakonos). Jewish houses of worship are led by Elders, while Greek congregations by Elders who are assisted by Deacons where hierarchically, the position of the Elders is higher than the elders and deacons. Elders and Overseers have similar duties, which are to lead the church, organize the congregation, lead worship, and serve the sacraments, then as the congregation grows, elders help lead smaller church communities. The Overseer and Elders are supported by Deacons who are responsible for the preaching of the Word, Holy Communion, and diaconal ministry to the sick and poor.

On the other hand, Merkle argues that the terms "elder" and "overseer" refer to the same office, which is evident from their interchangeable use, the absence of separate qualifications, the similarity of functions in leading the congregation, and the non-mention of these two offices as separate offices, indicating that a three-tier ecclesiastical system was unknown in the New Testament.

This opinion is indirectly challenged by Pomazansky who, looking at Acts 20:17 and 20:28, says that the terms “overseer” and “elder”, which are not always distinguished from each other, are not strong enough to indicate that the offices were combined. This only shows that the terminology of the church in the first century was not yet standardized, and the term overseer was used to refer to both the highest hierarchy and supervisors according to the Greek context.

Benson in his commentary says that in the time of Acts, there was no distinction between elders and overseers in the Christian Church. All elders were bishops, overseers, or superintendents. 1 Peter 5:1-2 in the KJV translation reads: “The elders (presbyterous) which are among you taking the oversight (episkopountes)...” It is likely, however, that when, in any city or district, the elders became numerous, it was deemed necessary to appoint some to oversee the others, and ensure that they performed their duties. Ellicot adds that the function of Elder in Gentile churches was carried out by the Overseer, and when Jews and Gentiles mixed, the two names were interchangeable (Acts 20:17-18; Tit 1:5; Tit 1:7).

The explanation of the sources above shows that in the early church of the apostolic era, there were three terms or positions found in the church, namely Church Overseer, Elder, and Deacon. However, the first and second offices have relatively the same function and position, only different designations, namely the Overseer for the Gentiles and the Elder for the Jews. This makes interpreters tend to categorize them as one. This section will discuss the meaning, function, background, and qualifications of the three ministerial offices to find out what terms and qualifications are most suitable and relevant to be applied in the recruitment process of ministers in the church today.

Church Overseers (Episkopoi) and Elders (Presbuteroi)

The term “Elder” was known among the Jews before the time of the early church to refer to the chiefs of the tribes of Israel or leaders in the Jewish nation at that time. The term later found its way into the early church where it referred to the leadership group in local congregations such as in Antioch, Ephesus, and Jerusalem.

The term elder is first mentioned in the church in Acts 11:30 and subsequently appears as a permanent element in the church organization. However, in this passage it seems that the title elder refers more to the older men in the Jerusalem congregation at the time rather than to elders by office in the church. Furthermore, Acts 14:23 explains that elders were appointed to each church by the apostles, in this case Paul and Barnabas.

Meanwhile, the term “church overseer” (episkopos) appears five times in the New Testament (Acts 20:28; Phil. 1:1; 1 Tim. 3:2; Tit. 1:7) and refers to the Lord (1 Pet. 2:25). The term refers to someone who is called by God to literally “look over” or “watch over” His flock (the Church, the body of Christ), i.e. to provide personal and direct care and protection.

Before these Elders and Overseers are elected in the church, there are some requirements or qualifications and procedures that must be fulfilled. Paul and Barnabas who were also appointed to be set apart for God's mission did the same when appointing elders in the church of Antioch (Acts 13:2-3, 14:23). Paul and Barnabas realized that it was an established rule of the Church that these two acts of prayer and fasting should together serve as preparation for one's appointment to certain spiritual functions or offices. This passage also emphasizes the importance of relying on the leading of the Holy Spirit in the appointment of elders or overseers.

It is also said that elders were appointed or elected by Paul and Barnabas. The verb *χειροτονήσαντες* (cheirotonesantes), which also appears in 2 Corinthians 8:19, originally meant “to vote with a show of hands.” However, this word does not necessarily refer to elections. However, this

word does not necessarily refer to elections. Its usage is more likely to mean "appoint" or "elevate," as seen in the context of Paul, Barnabas, and the writings of Josephus in later centuries. This suggests that elders or overseers are not democratically elected by the congregation, but appointed by a higher authority.

James 5:14 emphasizes the role of church elders, who in addition to prophesying or teaching, are also in charge of visiting the sick. They not only give spiritual counsel, but also have the "gift of healing" (1 Corinthians 12:9), especially for elders who teach and labor in the word and doctrine (1 Timothy 5:17).

The Bible indicates that elders should watch over the congregation with care and vigilance, be examples of holiness and self-denial, and fulfill all the Christian duties they teach the people (1 Pet 5:2). Thus, the duties of an elder or overseer also include the task of shepherding (poimen) as well as being a good example through his life.

Paul's explanation to his "spiritual children" regarding the requirements for church elders or overseers (1 Tim 3:1-7 and Tit 1:5-9). The requirements for an overseer have significant similarities. Summarized, they include: a man without blemish, the husband of one wife, having children in the faith, self-controlled, wise, courteous, a giver, skilled in teaching, not a drinker, not hot-tempered but kind and conciliatory, not greedy or a slave to money, a good head of a household, respected and revered by his children, not a recent convert, reputable outside the church, favorable, just, godly, holding to the truth, and sound doctrine.

Paul's letter to Timothy was written in response to the emergence of false teachers who were spreading wrong teachings among the believers in Ephesus. Timothy, who was responsible for managing the church there, needed the support of bishops, elders, and deacons who were qualified to teach the people. Paul, having realized how important the office of a Christian bishop is, described the characteristics and qualities that one must possess to attain such a position.

In Titus 1:5 and 7, there is a parallel between elders and overseers. Paul entrusted Titus with the task of appointing elders or overseers of the church in Crete for the reasons given in the following verses. Verse 9 emphasizes the importance of having church leaders who are faithful to sound doctrine. To be able to uphold sound doctrine and reject heresies that could jeopardize the faith of the church (Tit 1:9). The influence of these false teachings divides families and leads to behaviors that are not in accordance with the Christian faith (Tit 1:10-13). The church of Crete at that time was notorious for being wicked, disobedient, and incapable of doing good (Tit 1:16), so the elders and overseers of the church were expected to be examples for the congregation in terms of spiritual and moral life. Elders or overseers are generally chosen from knowledgeable and experienced Christians, both older and younger but with authority and good behavior and are appointed when the number of Christians is significant, both in cities and villages.

Women have an important role in the church, but Paul does not seem to allow them to be elders. The primary requirement for elders is men, in accordance with 1 Timothy 3:2. according to Rouw, although the degree of service between men and women is equal, women are prohibited from becoming overseers, but can still serve as deacons. It is expected that men get more opportunities to lead. This relates to 1 Timothy 2:11-14 where David's son argues that since women are considered more impressionable, they should not hold positions of leadership or authority over men nor in the context of worship.

Deacons (Diakonoi)

Deacons were originally appointed in Acts 6. The seven deacons were appointed because of dissension that arose as the church grew, and grievances arose among the Hellenists against the Hebrews, due to neglect in the distribution of compensation to their widows in the daily service (v. 1). To solve the problem, the Apostles then appointed seven deacons for the Jerusalem church at that time, with specific criteria, to serve tables (v. 2). The word deacon comes from the word "diakoneo"

(ΔΙΑΚΟΝΕΩ) which in Greek means to be a helper, a servant, to wait on tables and offer food and drink to guests. A deacon was an official/servant in the early Church who specifically ministered to widows and the poor. These first seven deacons were Stephen, Philip, Prochorus, Nikanor, Timon, Parmenas, and Nicolaus (v. 5).

The requirements for those who were appointed as deacons in Acts 6 were that they were known as good men, and that they were good deacons. 6 were to be known as good men, full of the Holy Spirit, and possessing wisdom (v. 3). This means that they must be “approved” by both God and man. People could judge by their good lives and wisdom, while their lives full of God's Spirit showed God's gift to them.

In 1 Tim. 3:8-13 also describes the requirements for deacons. These conditions include being a man of honour, not a double-talker, not a wine addict, not covetous, keeping the mystery of the faith with a clear conscience, having been tested and found blameless, and a husband of one wife who is able to take good care of his children and family. This verse also reveals that the office or function of deacon can be held by women or wives, provided that they must be honourable, not slanderers, able to restrain themselves, and trustworthy in all matters. The role of deacons that can be held by women is also reinforced by Romans 16:1-2 where Paul mentions Phoebe as a deaconess in the church in Cenchrea.

Based on Acts. 6:2, the deacon's duty was to help serve the table (distribution of rations to widows and the poor) so that the Apostles (later elders and overseers) could focus on prayer and the preaching of the Word of God. De Jonge adds that deacons are tasked with taking care of the Lord's Supper, providing diaconal services, and ministering to the sick and poor. So basically, the deacons are tasked with helping the elders and overseers of the congregation take care of the physical matters delegated to them.

Deacons are tasked with caring for the poor and sick. There are deacons who specifically handle the poor and deacons who focus on serving the sick. Some deacons are tasked with distributing donations, while others are busy with the affairs of the poor and sick, such as the widows that the Apostle Paul advised Timothy to care for (1 Tim. 5:10).

Deacons are also expected to manage their households and families well, as outlined in 1 Timothy 3:12, which indicates that they should be role models for the congregation in terms of family leadership and domestic responsibilities. In addition, implicitly in 1 Tim. 3: 13, deacons have the task of bearing witness to the congregation and even to non-Christians. This is supported by Stephen and Philip who were active in witnessing and evangelizing (Acts 6:8, 8:5-8, 26-40)

The fundamental difference between elders and deacons lies in the primary focus of the ministry. Elders focus more on shepherding and spiritual formation, while deacons focus more on practical service within the church community. Elders are required to have the capacity to provide spiritual guidance through teaching, as indicated by the requirement to be "able to teach" (1 Timothy 3:2). In contrast, deacons are not required to have teaching ability as a prerequisite for serving, although some deacons may be involved in teaching duties. Thus, elders and overseers are leaders whose duties include preaching, baptizing, and so on, while deacons are tasked with organizing the course of a service and serving the congregation.

It can be concluded that deacons are servants who assist elders so that they can carry out the shepherding and teaching duties according to God's calling. Each local church has the freedom to determine the duties of deacons based on their specific needs. The role of deacons can cover various areas of service, with the exception of spiritual leadership responsibilities which remain under the authority of the elders. Based on the explanation above, it can be concluded that the offices of overseers/elders and deacons require Christians who are spiritually mature, with the right priorities, and come from strong families. However, there are

differences in terms of title, responsibility, and qualifications: "overseers" or elders' function to oversee the congregation, while "deacons" serve the congregation. It seems that the term deacon is more appropriate to be aligned with the term servant of God which is generally understood today. Servants of God assist leaders, namely shepherds or pastors in other ministries. Although there are some differences with other terms in terms of function, position, and qualifications, there are many similarities in qualifications between these terms. This means that even though deacons are lower in position, the standards set are still high, although not as high as their leaders. This ensures the quality of the servant in carrying out his/her service duties to the congregation. In addition, it also shows that every servant of God is actually required to have the character and qualifications of a leader.

Implementation of Procedures and Principles for Recruiting Servants Based on the Bible

Based on the explanation above, there are several criteria and principles that can be applied in recruiting God's servants in today's church. Edy also explained that the Apostle Paul reminded Timothy and the congregation that service should not be handed over to just anyone, which means that serving God is a noble and valuable calling (1 Tim. 3:1), so special criteria are needed for those who are chosen for this task. Implementing procedures and principles for recruiting servants based on the Bible is very important to ensure that the people chosen are truly qualified and ready to serve. Here are some aspects related to recruiting servants that can be applied to leaders in the church today.

Leaders Pray and Fast

Before starting the process of selecting servants, it is very important for church leaders to prioritize prayer and fasting. Acts 13:2-3 describes how the early church leaders, before sending Barnabas and Saul on an evangelistic mission, first prayed and fasted to seek guidance from God. By doing this, it is recognized that relying only on human wisdom is not enough to make decisions that

are in line with God's will. Prayer and fasting are not only forms of obedience, but also ways to calm the heart, purify the motivation, and open ourselves to the guidance of the Holy Spirit. Thus, the decision made in choosing a minister is not based on personal preference or logic alone, but rather on clear direction from God. This process helps ensure that each minister chosen is truly called and anointed by God for the task, so that his or her ministry will bear fruit for the kingdom of God.

Conducting Evaluation and Testing

Evaluation and testing are important steps in the process of recruiting ministers, as taught in 1 Timothy 3:1-13. In this passage, the Apostle Paul provides criteria for ministers to have, including good character, teaching ability, and a well-ordered family life. Leaders must assess the spiritual maturity of prospective ministers, ensuring they are mature Christians who have the right priorities in life and are filled with wisdom and the Holy Spirit (Acts 6:3). Next, check the candidate's stability and responsibility in managing their family, ensuring they are examples in their home life (1 Tim. 3:12). Finally, test the candidate's personal character, ensuring their integrity, freedom from bad habits such as drinking, greed, and self-control, and have been proven blameless (1 Tim. 3:8-10).

The purpose of this evaluation is to ensure that prospective ministers have the appropriate moral and spiritual integrity. Testing can be done in various ways, such as in-depth interviews with church leaders, observing how they serve in their daily lives, observing their family life, and getting recommendations from other members of the congregation who know them personally. This process can also involve a background check to see the spiritual and moral track record of the prospective minister. In this way, the church can ensure that the minister chosen has a strong foundation in faith and a life that reflects Christian values. A questionnaire or checklist containing questions about spiritual maturity can also help leaders determine the spiritual maturity of prospective ministers of God. In addition, direct interviews can be conducted to evaluate

further. Not only in terms of character and spirituality, but this evaluation and testing section can also be in the form of a test of the prospective minister's technical abilities (skills) in the field where he will serve. This is related to the gifts he has and their continuity with the ministry he will undertake. With the harmony of the person's gifts and his ministry, it is hoped that it will provide maximum results in his ministry.

Continue Mentoring

After someone has been chosen as a minister, it is important for the church to continue to provide mentoring and support. Ongoing mentoring, as seen in the relationship between Paul and Timothy (2 Timothy 2:2), ensures that the minister not only gets off to a good start in ministry but also continues to develop and grow in faith and ministry skills. This mentoring can take the form of formal training, such as a theology class or ministry seminar, as well as personal mentoring from a church leader or more experienced minister. In addition, spiritual support through prayer, counsel, and discipleship is also essential. The church must create an environment where ministers feel supported and valued, so that they can serve with passion and dedication. This mentoring also serves to keep ministers faithful to their calling, despite the challenges and difficulties of ministry.

Providing Spiritual Support and Prayer

The church needs to provide ongoing spiritual support for ministers through prayer and counsel. This support is important to ensure that ministers remain spiritually strong and able to face the challenges that come in ministry. The church can hold special prayer meetings for ministers, where they can pray together, share experiences, and receive spiritual encouragement. In addition, church leaders should be available to provide counsel and support when ministers face difficulties or confusion. This support is not only to address problems that may arise but also to ensure that ministers feel emotionally and spiritually supported in their ministry journey. By providing this kind of support,

the church helps to maintain the spiritual well-being of ministers, so that they can continue to serve with a heart full of dedication and trust in God.

Involvement in Clear Specific Ministries and Responsibilities

Once a minister is selected, it is important to assign him to specific ministries that are in line with his gifts and calling. This can include areas of ministry such as teaching, shepherding, social service, or church administration, according to the needs of the church and the abilities of the person. The apostles chose seven men to carry out specific tasks in the ministry (Acts 6:2-4), so that they could focus more on prayer and ministry of the Word. By placing ministers in areas that are in line with their gifts, the church ensures that each minister can serve to the fullest and most effectively. This also gives ministers the opportunity to grow in areas of ministry that they are interested in and feel called to, which ultimately strengthens the entire body of Christ. The church must continually evaluate and support ministers and ensure that they remain motivated and enthusiastic in serving according to the calling that God has given them.

Deacons are assigned to serve in practical aspects of the church, such as caring for the poor, serving the communion table, and supporting the elders in carrying out their pastoral duties.

Providing Opportunities for Women

This has the potential to trigger a broader debate about whether women should be involved in church ministry. This certainly requires further discussion, but the author suggests that each church look back at the principles and church regulations that they already have, then move forward according to what is believed to be right. Based on the findings that have been presented, the author tries to provide a solution, namely allowing women to be servants of God, even to the point of teaching and preaching the word of God to the congregation. The church can consider women for the role of deacons or servants of God who assist leaders as exemplified in Romans 16:1-2, by considering the appropriate qualifications.

However, based on 1 Timothy 2:11-12, it is better for the role of the highest leader in the church organizational structure to remain held by men.

CONCLUSION

Research on the qualifications and procedures of God's servants based on the Bible reveals that the concept and practice of God's service in the church have significant theological and historical depth. This study investigates the meaning of "God's servant" from various scholarly perspectives and explores related terms in the New Testament and their relevance to the recruitment of God's servants in the church today.

The term "God's servant" covers various aspects. One view sees God's servant as someone who is active in church activities such as liturgy, diakonia, pastoral, and mission. Another view adds that God's servants are those who are involved in church activities and are responsible for the spiritual life of the congregation. There are also those who define God's servant as someone who manages all aspects of his life for the sake of Christ. In addition, God's servant is also considered a servant who receives forgiveness through Jesus and serves with sincerity and obedience.

Another approach emphasizes the importance of loyalty to Christ's calling, without personal ambition, and having a deep fellowship with God. Based on Calvin's teachings, there are four offices established by Christ: pastor, teacher, elder, and deacon. In this context, "God's servant" can be divided into philosophical and practical meanings. Philosophically, a servant of God is a person who is qualified by Christ and has the character of a servant. Practically, a servant of God is a congregation that has certain responsibilities in their respective fields.

The qualifications of a servant of God in the Bible are divided according to office and practical function. In the early church, the organizational structure was not as organized as it is today, with the Apostles leading the congregation directly. The main offices are Bishop or Church Overseer (episkopos), Elder (presbyteros), and Deacon (diakonos). Church Overseers and Elders have similar duties, such as

leading the church, organizing the congregation, and leading worship. There is an opinion that the terms Church Overseer and Elder are often used interchangeably.

Paul in his letters mentions the qualifications for Church Overseers which include blameless character, husband of one wife, having faithful children, and self-control and wisdom. Elders are also required to be examples of holiness and self-denial. Deacons, on the other hand, are tasked with serving the practical aspects of the church, such as serving the poor and sick, and are not required to have teaching abilities like Elders. Deacons were first appointed in Acts 6 with the criteria of being well-known, filled with the Holy Spirit, and having wisdom.

In the process of recruiting God's servants, several biblical principles are essential. First, church leaders must begin the process with prayer and fasting, as exemplified in Acts 13:2-3, to seek direction from God and to make sure decisions are based on the guidance of the Holy Spirit. Second, careful evaluation and testing of prospective ministers must be done, including good character, teaching ability, and a regular family life. This evaluation involves interviews, observing the candidate's daily life, and getting recommendations from the congregation, as well as background checks to ensure the candidate's moral and spiritual integrity.

Overall, ministers in the church today must meet high qualifications, both in terms of personal character and skills in ministry. The offices of Church Overseer and Elder require someone who can lead and set a spiritual example, while deacons focus more on practical ministry. Biblical recruitment principles help the church in selecting ministers who are truly qualified and can serve with full commitment according to God's calling.

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