

# International Journal of Culture and Religious Studies

(IJCRS)



## **Theological Studies of Paul's Teaching Based on 1 Thessalonians 4:13-18 For the Elderly Congregation in The church**

**Franseda Sihite**

SekolahTinggiTeologi KADESI, Yogyakarta.

[fransedanehemia@gmail.com](mailto:fransedanehemia@gmail.com)

**Sri Wahyuni**

SekolahTinggiTeologi KADESI, Yogyakarta.

[sriwahyuni@sttkadesiyogyakarta.ac.id](mailto:sriwahyuni@sttkadesiyogyakarta.ac.id)

**TimotiusSukarna**

SekolahTinggiTeologi KADESI, Bogor.

[timotiussukarna@gmail.com](mailto:timotiussukarna@gmail.com)

**MunerDaliman**

SekolahTinggiTeologi KADESI, Yogyakarta.

[munerdaliman16@gmail.com](mailto:munerdaliman16@gmail.com)

### **Abstract:**

The purpose of this study how to face death itself. For this reason, the readiness to accompany and teach about the overall condition of death and after death according to the Bible really makes a person ready to respond to a situation. The research used descriptive quantitative methods with field research study approach. This implementation of the Teaching of the Apostle Paul Preparing dying based on 1 Thessalonians 4:13-18 in the Elderly in the Church is in the category of being declared accepted. It is known from the results of calculations using Confidence Interval statistics at a significance level of 5% resulting in Lower Bound and Upper Bound 119.2812 – 122.0299. This shows that the Level of Implementation of the Teachings of the Apostle Paul Preparing dying based on 1 Thessalonians 4:13-18 in the Elderly in the Church is in the "medium" category. This is supported by the conclusions drawn from the first hypothesis compared with the results of calculations for each dimension (D1 – D3) as exogenous variables that show a more specific level of endogenous Variables that both state the level in the "medium" criteria.

**Keywords:** *Old Age, Dying, Accompaniment, 1 Thessalonians 4:13-18, Church*

## INTRODUCTION

The church is a community of believers called and gathered out of this world, a community of saints, worshiping and serving God in Jesus Christ. In other words, the church refers to all those who belong to Christ, namely those who have been purchased by the blood of Christ. Thus the church as the body of Christ is a church consisting of many members who differ from one another, but all members show unity and diversity..<sup>1</sup>Therefore, the congregation as church members is expected to grow and have a correct understanding of God's Word. One of the efforts made is to teach God's word. The church's efforts in educating and teaching and equipping believers can also be expressed as the church's efforts to provide a correct understanding, which is based on the truth of God's Word or the Bible. This true understanding must be conveyed to all members of the church, both to children and adults, especially to the elderly. This right understanding must be conveyed to all church members, both for children and adults, especially for the elderly.

The problem of the elderly is a special concern from all parties, be it the government, community institutions, especially for the church as a place for the elderly to fellowship. The church must be able to play an active role in fostering or educating the elderly so that they can enjoy old age in prosperity without feeling afraid of facing their old age. One of the problems for the elderly that should be of particular concern to the church is the fear of facing death. This is due to the lack of mentoring, teaching or mentoring the church for the elderly. It will make the congregation or the elderly afraid, confused and not even feel ready to face death. Indeed, death is something that must be experienced by all humans, there is not a single human who does not experience death. Billy Graham stated that: "Only people who are ready to face death can be said to be people who are ready to face life in this world. Death will surely come, what is not certain is, our readiness to face it. <sup>2</sup>No human being can resist death. Death is a natural part of human nature, and is willed and ordained by God's plan for creation for righteous and good purposes; namely that humans will exist in time as creatures that are limited and can end, because death is a common thing, because humans do live to the point of terminus ad quem, die and no longer exist, or in other words, human life does have a limit.<sup>3</sup>

Many people do not or lack faith, so they are afraid and try to fight death in various ways even in ways that violate God's word. Anxiety haunts them all the time, because they do not have faith in salvation.<sup>4</sup>They felt trepidation as if the word was the greatest calamity that would befall them.<sup>5</sup>In addition to fear, there are also elderly Christians who have a wrong understanding or conflict with the truth of God's word. The elderly understand that death is not the end of life on earth because they think that there is still a second life, namely reincarnation. There are even

---

<sup>1</sup>R.C. Sproul, *Kebenaran-Kebenaran Dasar Iman Kristen* (Malang: Literatur SAAT, 2018), 285–86.

<sup>2</sup>Billy Graham, *Menghadapi Kematian Dan Kehidupan Sesudahnya* (Bandung: Lembaga Literatur Baptis Indonesia, 1991), 18–19.

<sup>3</sup>Anthony A Hoekema, "Alkitab Dan Akhir Zaman," *Surabaya: Momentum*, 2004, 107.

<sup>4</sup>Jeffrey Garant, *Perjalanan Menuju Kekalanan, Mencari Yang Kekal* (Jakarta: Yayasan Pekabaran Injil Immanuel, 2001), 27.

<sup>5</sup>John Calvin, "Mutiara Kehidupan Kristen," *Surabaya: Momentum*, 2013, 75.

those who think that the living can talk to the dead.<sup>6</sup> Starting from some of the problems that have been described above, this encourages the author to study further about the attitudes and readiness of the elderly to face death. The researcher in this case took Paul's Letter to the Thessalonians, namely 1 Thessalonians 4:13-18 as a reference source in providing teaching God's word about the death of believers.

Regarding the topic of theological studies of preparing believers to face death based on 1 Thessalonians 4:13-18 for the elderly congregation, PuspitaHarapan, FebrianaSabrian, WasistoUtomo researched the Phenomenological Study of Perceptions of the Elderly in Preparing for Dying.<sup>7</sup> The conclusion of this study is that the preparations carried out by the elderly in preparing themselves for death are spiritual preparations. Farmawati, Miftahul, Esti conducted a similar study in an article entitled Sufistic Counseling to Overcome Anxiety Facing Death (Case Study on Abandoned Elderly in RPSBM Elderly in Pekalongan City),<sup>8</sup> with the conclusion that the elderly in the face of death without counseling will form anxiety and this results in decreased mental health and well-being, cognitive decline, increased need for assistance and use of health services, depression and so on. Based on these two studies, there are still things that have not been researched, namely about facing death based on 1 Thessalonians 4:13-18 for the elderly in Bible studies. Therefore, this article will examine and discuss this topic.

## METHOD OF RESEARCH

The method used in this research is descriptive quantitative,<sup>9</sup> with a field research study approach related to preparing believers for dying based on 1 Thessalonians 4:13-18. This result of Implementation of the Teachings of the Apostle Paul Prepares dying based on 1 Thessalonians 4:13-18 in the Elderly was able to improve 22,617 times the condition of the Implementation of the Teaching of the Apostle Paul Preparing dying based on 1 Thessalonians 4:13-18 in the Elderly in the church which is currently significant at  $<0.05$  and the dimension of Preparing Believers by Teaching Believe in Jesus (D2) has a level of significance / able to influence 100% of the degree of distribution of score acquisition. Implementation of Apostle Paul's Teaching Prepares Believers to Face Death based on 1 Thessalonians 4:13-18 in The Elderly in the Church is 29,716.

---

<sup>6</sup>Calvin, 18.

<sup>7</sup>Puspita Harapan, Febriana Sabrian, and Wasisto Utomo, "Studi Fenomenologi Persepsi Lansia Dalam Mempersiapkan Diri Menghadapi Kematian," *Jom Psik* (Riau University, 2014).

<sup>8</sup>Cintami Farmawati, Miftahul Ula, and Esti Zaduqisti, "Konseling Sufistik Untuk Mengatasi Kecemasan Menghadapi Kematian (Studi Kasus Pada Lansia Terlantar Pada Lansia RPSBM Di Kota Pekalongan)," *Esoterik* 5, no. 1 (2019): 126, <https://doi.org/10.21043/esoterik.v5i1.4826>.

<sup>9</sup>"Sonny Eli Zaluchu, 'Strategi Penelitian Kualitatif Dan Kuantitatif Di Dalam Penelitian Agama,' *Evangelikal: Jurnal Teologi Injili Dan Pembinaan Warga Jemaat* 4, No. 1 (2020): 28–38, <https://doi.org/10.46445/Ejti.V4i1.167>," n.d.

## RESULT AND DISCUSSION

### *Elderly and their Characteristics*

The world's population in 2021 will reach 7.7 billion people, more than 1 billion of whom are elderly residents. Indonesia ranks fourth in the world with around 30 million elderly people. Taking into account the large number of elderly people, our nation is not only faced with an increasing birth rate, but the Indonesian nation is also faced with a double burden, namely an increase in the number of elderly people (aged 60 years and over). Elderly is the final stage of human life who is considered as someone who experiences various declines in their life functions. The process of aging in the course of human life is an event that will be experienced by everyone who is blessed with a long life and takes place continuously. According to the World Health Organization (WHO), the elderly is someone who has reached the age of 60 years and over.<sup>10</sup> Elderly is an age full of life's struggles, both physically and spiritually.

There are three periods in the age division of adults, namely the transitional period of early adulthood (age 17-22 years), a period in which a person's development is followed by a period of building structure. A person enters the adult world from the age of approximately 22-28 years. The transition of 30 years (28-33 years) is a structural bridge forming a period of calm (33-40 years), which is a sign of closing in a person's early adulthood. The next age is called the intermediate age of life (40-45 years). The early and middle adulthood period is a period for building the first structure in middle adulthood (45-50 years) and is followed by a 50-55 year age transition. The peak of middle adults is 55-60 years old. Furthermore, the age of advanced adults or called the elderly is (60-70 years). This period is a period where after middle adulthood, a transition is followed by an advanced adult or elderly.<sup>11</sup>

### *Characteristics of Late Adult or Elderly (60 years and over)*

Physiologically the elderly will experience a decrease in physical/biological conditions, psychological conditions, and changes in social conditions. One of the characteristics of this phase, usually the elderly contemplate the nature of their lives more intensively and try to get closer to God. In addition, it has been generally identified that the elderly generally experience various symptoms due to a decline in biological, psychological, social, and economic functions. These changes will have an impact on all aspects of life, including their health<sup>12</sup> Likewise, loneliness that occurs in the elderly is caused by lax activities in parenting, lack of relationships or friends, lack of activity so that there is a lot of free time, death of a spouse, being abandoned

---

<sup>10</sup>Nugroho Wahyudi, "Keperawatan Gerontik Dan Geriatrik," *Jakarta: EGC*, 2008, 19.

<sup>11</sup>Jerry M Stubblefield, *A Church Ministering to Adults* (Baptist Sunday School Board, 1986), 42.

<sup>12</sup>S Tamher Noorkasiani, "Kesehatan Usia Lanjut Dengan Pendekatan Asuhan Keperawatan," *Jakarta: Salemba Medika*, 2009, 111.

by children due to studies, working out of town or because of children married children. The problem of loneliness can greatly affect psychological health.<sup>13</sup>

The psychology of the development of the elderly (aged 60 years and over), Absolute describes the characteristics of the elderly in eight characteristics. The eight characteristics are almost one hundred percent or all of them have more criteria, in all respects. These characteristics, namely: more tense, less confident, more afraid of failure, more self-aware, more difficult to admit mistakes, more careful, slower, more resistant to change and renewal. The struggle with death is usually individualistic for each elderly, where each elderly has a different view. In fact, the elderly in the face of death is not something that is easy for most people. Many things become the minds of the elderly, including:<sup>14</sup>First, with regard to the state of everything (wealth) he has. Second, the elderly feel that they are not or are not willing to be separated from their loved ones and also from their friends. Third, the elderly feel that their life is meaningless, because they feel that their goals in life have not been achieved. Fourth, the elderly feel that they are not ready to enter the reality of life after death, where this can cause a great sense of fear and uncertainty.

#### *Paul's Teachings 1 Thessalonians 4:13-18*

There are many teachings produced by the Apostle Paul related to the topic of this paper, the researcher will discuss Paul's teachings in 1 Thessalonians 4 about ; the meaning of the believer's death, the state of death in God, believe in Jesus Christ, believe that Jesus died for human sins, believe that Jesus rose to conquer death, believe that Jesus will come a second time, God gathers believers who died, who died in God will rise first, believers who are still alive will be raptured and all believers will one day be with God in the eternal kingdom. These lessons of the apostle Paul will provide understanding for every believer so that every believer, especially the elderly in the face of death, will not face death. again feeling scared. Believers know clearly their status or whereabouts when death picks them up.

#### *Death is a temporary separation from a living Believer (1 Thessalonians 4:13b)*

The existence of a misunderstanding about the condition of believers who have died has become a serious discussion among the Thessalonians. This error eventually became a concern for the Thessalonians who questioned the status of believers who had died. It is very likely that this happened considering that Paul had not had time to teach in detail when he was in Thessalonica. We can see this in Acts 17:1-9, where the apostle Paul had to leave the city of Thessalonica in a hurry because not everyone was interested in his presence in that city. His very short time in the city of Thessalonica, made him not have much time to explain the truth of the word. The existence of the Thessalonian church who died, made the living believers wonder

---

<sup>13</sup>Elizabeth B Hurlock, "Psikologi Perkembangan: Suatu Pendekatan Sepanjang Rentang Kehidupan (Edisi Kelima)(Terjemahan)," *Jakarta: Erlangga*, 1992, 379–409.

<sup>14</sup>Iskandar Santoso, "Keberadaan Kaum Lansia Dan Pelayanan Gereja," *Jurnal Theologia Aletheia* 6, no. 11 (2004): 28–29.

about the condition of the dead person. To the Thessalonica church Paul finally gave an answer about the certainty and condition of the deceased believer. But before that, Paul warned not to fall into a misunderstanding of this, because without an unclear knowledge of the condition of the believer who died, it would cause excessive grief. The word sorrow in 1 Thessalonians 4:13 is written with the word *lupeó*, which means: to feel sad, to hurt, to destroy.

In the King James translation it is written as "not you should be grieved as also the rest those not having hope". That means Paul is telling us that the death of a believer is different from the death of an unbeliever in Jesus. Therefore, Paul appealed to the Thessalonians so that in dealing with the death of believers who have died, it should also not be the same as the attitude of unbelievers, namely an attitude without hope. The word hope is written with the word (*elpis*), which can be interpreted as hope (hope), faith (faith), confidence (trust), expectation (hope), trust (trust).<sup>15</sup>

As a redeemed believer or often referred to as the new man, believers have a new life. The new life is living with Christ. The believer's new life is the new life that comes out of the grave with Christ, ascends to heaven with Him, is hidden with Christ in God and is finally revealed with Him in glory at the parousia (see Col. 3:1-4)..<sup>16</sup>Believers do not live alone, but live with the risen Christ, "I have been crucified with Christ; yet I live, but it is no longer I who live, but Christ who lives in me" (Gal. 2:20). Life with Christ is the present reality that will enable believers to live victorious over sin. The believer's new life has a purpose, which is to live for God, just as Christ rose and lived for God (Rom. 6:10). Living for God means living for God's sake. Believers are saved to serve God. "For we are God's handiwork, created in Christ Jesus to do good works, which God prepared in advance. He wants us to live in it" (Ephesians 2:10). In all things the believer is ready to submit to God's will and plan only for the glory of God.

#### *Preparing Believers by Teaching to Believe in Jesus (1 Thess 4:14-15)*

This is the main point of Christian teaching, which is to bring humanity to life believe in Jesus. This is also the core of the relationship between the church and Christ where the congregation fully believes, has faith and believes that Jesus is the Lord and Savior of life. Believing in Jesus Christ is a response or decision action when accepting the truth of the Word. The word believe in the context of 1 Thessalonians 4:14 uses the word (*pisteuó*), have faith, comes from the word *pistis*, which means faith.<sup>17</sup>This belief is called faith, which is full belief in the existence of Jesus as Lord and then accepts Him as the Savior of life, who is fully sovereign for believers.

#### *Believing that Jesus' resurrection is the guarantee of a believer's resurrection (1 Thessalonians 4:14b)*

<sup>15</sup>Sutanto, *Perjanjian Baru Interlinear Yunani-Indonesia Dan Konkordansi Perjanjian Baru Jilid 1*.

<sup>16</sup>Herman Ridderbos, "Paulus: Pemikiran Utama Theologinya," *Surabaya: Momentum*, 2010, 221.

<sup>17</sup>Sutanto, *Perjanjian Baru Interlinear Yunani-Indonesia Dan Konkordansi Perjanjian Baru Jilid 1*.

Resurrection comes from the root word rise which means "to wake up to live again. The word ἀνίστημι, *anistémi*, is a verb used in the Greek New Testament about resurrection, which means to rise which in the King James Version means rose again. This word is often used by Jesus to describe someone who came back to life after experiencing death. When Jesus commanded the dead son of Jairus to rise from the dead, the child immediately got up and walked (Mark 5:42). The word resurrected in Mark 5:42 is written with (*anistemi*) and proves that the child came back to life. To the crowd Jesus also used the same word, namely to proclaim about his resurrection from the dead (Mark 8:31, 9:10, 16:9, Luke 15:18, 16:31, 24:7, 46, John 20:9, Acts 2:24,32, 3:22,26, 13:34, 17:3,31, Romans 15:12, 1 Thessalonians 4:13).<sup>18</sup>

In addition to the word , *anistémi* is also used the word , *egeiró* which means to wake up. This can be seen when Jesus commanded the son of Jairus to rise from the dead. Mark 5:41, "Son, I say to you, get up!" The word wake in the verse uses the word , *egeiró*. There are many incidents of resurrection from the dead written in the Bible that use the word , *egeiró* which means to wake up or rise from the dead as in Matthew 14:2, 16:21, 17:23,52,63,64, 28:6,7, Mark 6 :14,16, 9:27, 12:26, 16:4,14. The resurrection of Jesus as tangible evidence to humans that human life does not stop when Jesus died. The resurrection of Jesus refutes the atheist view that there is no life beyond death. The atheist view is not true, in fact Jesus who has become a human has descended into the world of the dead and Jesus has risen again. Human life does not stop at physical death and death is not the ultimate goal for every believer. The Resurrection of Christ is the event of a great victory. This resurrection is the source of victory in both the Old and New Testaments, the Lord over the dead and the living (Rom. 14:9). His victory over death is complete and complete. The power of death no longer reigns over believers. The believer's life has been won and will be resurrected. The resurrection of Jesus guarantees every believer will be resurrected. The Apostle Paul wrote to the Church in Thessalonica as follows: For if we believe that Jesus died and rose again, so also those who die in faith in Jesus will be brought with Him. Furthermore, Millard J. Berquist in the investigation of I Corinthians as follows: Paul emphatically wrote that: if there is no resurrection of the body of believers, then surely Christ will not be resurrected and the whole Christian movement will fall.<sup>19</sup>

*Believe that Jesus will come a second time (1 Thessalonians 14:15)*

The return of Jesus or , *paousia* is part of eschatological dogma but also one of the events of Christology of Jesus Christ. Regarding the second coming of Jesus is a very important matter which has to do with the work of redemption that was carried out by the Son of God Jesus Christ. The apostles were no exception, who spoke several times about the coming of Jesus Christ at the end of time. There are several terms that are used and conveyed in the coming of the child of God in the future, including the term *Parousia* which literally means presence which refers to his return through or precedes the presence of Jesus Christ at the end of time. The other

<sup>18</sup>Sutanto, 77.

<sup>19</sup>Millard J. Berquist, *Penyelidikan Surat Kristus Yang Pertama*, (Bandung: Yayasan Baptis Indonesia, 1999), 147.



term used is Apocalypsis or dispelling this which refers to things that block our view of the end times or hinder our view of Jesus, another term is Epiphaneia which means appearance or also statement, a term that refers to the coming Christ who is seen from a mysterious background but has the blessing of the saving grace that he has promised. Of the three terms used in understanding the understanding of the return of Jesus, they are ordered through the Apocalypse event first where we will understand the teaching of Jesus' return at the end of time theologically with God the Father as the one who organizes and plans, then the Epiphaneai event which refers to the appearance of the vision prophecy will the coming of the Son of Man with a purpose is to open the mystery in his first coming, and the last is the Parousia of God which refers to the coming of the Son of God Jesus Christ as implementing God the Father's plan for his people, in his second coming he comes as Lord and king with glory descending from the clouds bring joy to believers and establish justice.<sup>20</sup>

*Believe that the dead are gathered together by God (1 Thessalonians 4:14c)*

The teaching of the salvation of the soul after death for Christians, namely those who believe in Jesus, is a very basic and basic thing. According to Calvin, the soul of the believer after going through various struggles in this world in maintaining faith and then facing God through physical death, actually the believer is brought to a stopping place, where the soul of the believer waits in peace for the fulfillment of the glory of the Lord Jesus Christ to come. Calvin further said, the souls of the dead will live and enjoy a quiet and happy rest, but all peace and tranquility is not perfect and will be perfected when Jesus comes to bring eternity..<sup>21</sup>Anthony A. Hoekema, wrote the understanding that if a believer dies in God, believes and accepts with all his heart that Jesus Christ is the Savior, then the believer will join the fellowship of the saints with God in Paradise..<sup>22</sup>According to the Bible, when humans die, the souls and spirits of those who are in Jesus their spirits will go to heaven (1 Cor 5:5) and heaven is meant Paradise. As for the souls who rejected Jesus, their spirits and souls were taken by angels to a place which in the Bible is called "the World of the Dead" or "the Hell."<sup>23</sup>Therefore, these verses show that the spirits of the dead cannot walk as they please. But they are still being escorted, so the spirit of the dead is passive and has no other choice, he must obey the angel who brought him. There is no opportunity to change choices, this time is showing who will experience happiness and who will suffer, there is no other choice. because the determination at the time of life, after death can not be active in other words arranged or they will be commanded by an angel assigned by God to occupy the place appointed by God himself the term used by the Bible to provide an explanation of the world of the dead is "sheol" in Old Testament or "Hades" in the New Testament. There are various names for the shelter of the spirit of believers who have returned to the Father. In Luke 16:19-31, this place is called Abraham's lap. Of course it cannot be interpreted literally because it

<sup>20</sup>Louis Berkhof, *TEOLOGI SISTEMATIKA Volume 6: Doktrin Akhir Jaman*, ed. Cetakan 5 (Surabaya: Momentum, 2005), 69.

<sup>21</sup>Summers, *Kehidupan Di Balik Kubur*, 29.

<sup>22</sup>Hoekema, "Alkitab Dan Akhir Zaman," 130.

<sup>23</sup>Hoekema, 313.

is impossible for Abraham's bosom to be able to accommodate all believers. Explanation according to the Bible Abraham is the father of believers who became an icon or paved the way for believers to know the true God. Abraham's lap is not the real meaning, it only describes the closeness of someone who has won the war (faith) with Abraham. Because we all know that Abraham is the Father of believers (Romans 4:11, 16; Galatians 3:7). The bosom of Abraham is also called Paradise by the Lord Jesus (Luke 23:43). After the death of the two men, the Bible does not say that Lazarus entered hell (hades) when he died, but rather that he was brought by an angel into Abraham's bosom (v. 22). But for the rich man it is said, "he is afflicted in hell, he looks up" (v. 23). From this contrast we immediately see that hades is a place of torment and suffering for the unrighteous, while "Abraham's bosom" is a place or situation opposite to hades, namely the place of happiness for those who are justified by God (v. 25). ).

Abraham's bosom is a temporary shelter for those who believe in Jesus. The bosom of Abraham/Paradise is provided by God for believers who have triumphed in the face of the battle of faith in the world, while for those who have lost a place called "hell" which is the beginning of suffering before going to hell (Luke 16:23). The basis for being able to live happily as experienced by Abraham and Lasarus they are people who believe. Abraham's bosom points to the place where the spirits of the redeemed wait until the day of Christ's resurrection, presumably this is the same place as Paradise. And that place is not heaven but a part of the realm of the dead (sheol).<sup>24</sup>life in Sheol/hades, and the Paradise that is currently inhabited, is not eternal, but temporary.

As for the place of the spirits of those who died who did not accept Jesus Christ as Lord, it is not the same as the spirits of believers. In the Old Testament the term used to place the spirits of those who died outside of Jesus is referred to as entering the "Hell of Hell" namely "Sheol" which is mentioned 65 times. The New Testament mentions it 42 times and the word used in Greek is "Hades."<sup>25</sup>The word refers to the abode after death for the unrighteous. Generally, the existence of the dead in Old Testament times is described by the Hebrew word "yarad" which means descending to the realm of the dead or sheol. For example, when Korah and His followers rebelled against Moses in the wilderness, God punished them by opening the ground, so that they and all their possessions fell into the pit.

Preparing believers by teaching there is eternal life in Jesus

(1 Thessalonians 4:16-17)

Talking about eternity in Christ, cannot be separated from the second coming of Christ to this world. The mission of Jesus in the second coming to this earth is the fulfillment of His promise that is to pick up the church as believers and will receive the kingdom of eternity. Eternity with God in the kingdom of heaven is the hope of all believers. There are two aspects

---

<sup>24</sup>Gleason L. Archer, *Encyclopedia of Bible Difficulties – Ucapan-Ucapan Yang Sulit Dalam Alkitab* (Malang: Gandum Mas, 2004), 627.

<sup>25</sup>Archer, 314.

that can be studied from the event of the second coming of Christ, namely the first as a time of declaration of judgment on the world and secondly the peak time of salvation, as stated in the series of 2 Peter 3. This event as the culmination of the statement that God Almighty and sovereign in the history of the world, will establish His kingdom to fulfill all His promises in the Bible. In the context of 2 Peter 3:4, by implication there is an understanding of the return of the Lord Jesus, as Christ this second time gives hope to believers, that the sovereign God Almighty in the history of the world will include punishment for people who do not repent, but save those who acknowledge and believe in Jesus as their personal Lord and Savior. "But according to His promise, we are waiting for a new heaven and a new earth, where there is truth (2 Peter 3:13)." This affirmation states that God will replace the heavens and the earth which will be destroyed by fire with a new one and also replace the entire present world order with a new one. This teaching is a teaching about Jesus which is specifically called eschatology. 1 Thessalonians 4:14-16 provides a guarantee that the soul of the deceased in Christ will be gathered together with God. This is a statement that strengthens and gives hope to every believer in the face of death. Paul said, if the physical house is broken on this earth, then the believer has a heavenly house from God a house that cannot be made by human hands but an eternal home in heaven (2 Cor. 5:1). The death and resurrection of Jesus is a guarantee or guarantee that humans will live after death. (John 11:25-26; 1 Cor. 15:12-22). The Bible states, when a believer experiences death, at that moment the believer is with Christ in Paradise (Luke 23:43). The death of the body is different from the death of the soul.<sup>26</sup> However, body and soul are a unit that makes up the human person. Humans are not called humans if humans do not have a body, nor will they be called humans if humans do not have a soul.<sup>27</sup> It is understood that when humans experience death, soul and body will separate. But the Bible says death does not separate every believer from Christ. Believers enter death with the assurance that the sting of death has been broken (1 Cor. 15:55) and to them the gates of heaven are opened with Christ (2 Thess. 1:7) and know that in the end the believer's body will be snatched out of the power of death for later. forever with Christ. Believers are no longer in the power of death because they have been redeemed by Christ through His death on the cross.

*Believers who are still alive will be raptured (1 Thessalonians 4:17)*

The Rapture is a glorious event where Christ will descend from Heaven. In this event there will be 2 major events, where people who died in the Lord will rise from the grave and Believers who are still alive will be changed and have a resurrection body. These two groups were caught up and met Christ in the air and taken to heaven (1 Thess 4:17, John 14:1-3, 1Co 15:51-54). According to Bible understanding, the rapture is a mystery which is a truth that will surely happen in the future but cannot be investigated by humans.<sup>28</sup> In general, these events point to a truth that was unknown to people living in Old Testament times, but is now being revealed

<sup>26</sup>Berkhof, *TEOLOGI SISTEMATIKA Volume 6: Doktrin Akhir Jaman*, 17.

<sup>27</sup>Kasdin Sitohang, *Filsafat Manusia*, (Yogyakarta: penerbit Kanisius, 2009), 49.

<sup>28</sup>Ron Rhodes, *Hari Kiamat*, (Yogyakarta: Penerbit Andi, 2018), 121.

through special revelation from God (Matt 13:17, Col 1:26). This is the great feast that believers look forward to. The promise of the new heavens and the new earth is related to the prophecy of Isaiah 65:17; 66:22-23, as a total restoration of the whole earth, in the event of the destruction of the earth by fire (cf. Rev. 21:1). With the understanding that the new heavens and new earth include the value of the quality and quantity of the universal order established by God. For tears will be wiped away, there will be no more death, no more mourning, no more weeping or sorrow, for all things that were old have passed away (Rev. 21:4). Thus believers live with the Lord Jesus and enjoy all the blessings that God has prepared forever (cf. Rev. 22:5). Heaven is indeed a difficult place for humans to understand. If a believer's soul goes straight to heaven after death, this certainly raises questions. Where is heaven? People often say that heaven is above, whereas according to archeology, the earth is round, if the earth is rotated, then what is below can be above and what is above can be below. Stephen Tong said, Alla Ron Rhodes, Judgment Day, (Yogyakarta: Andi Publisher, 2018), 121 h is not limited by space and time, God created space not space created God.<sup>29</sup> It can be understood that the residence of Allah or heaven is not limited by space and time. The abode of the believer's soul after physical death, said to be with God means that it is also not limited by space and time. D. Martyn Lloyd-Jones gives two reasons why it is difficult for humans to understand life in heaven. First; The sinful state of man makes every human being unable to understand the explanation of heaven. Second; because often it's just curiosity to always want to know more without any faith.<sup>30</sup> Heaven cannot be accepted without faith that guides everyone, because heaven is the most holy place of God and the people who will be in it must also be holy. This holiness only exists in believers because believers are justified and sanctified by faith in Christ Jesus.

## RESEARCH RESULTS

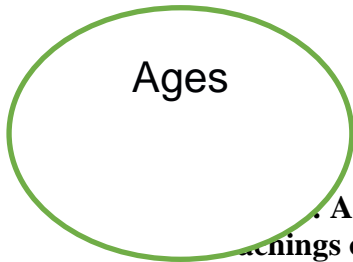
From the results of the analysis between exogenous background variables of respondents together with endogenous variables, it shows that age background is the most dominant background category in shaping the Implementation of the Teaching of the Apostle Paul based on 1 Thessalonians 4:13-18 in the Elderly in the Church (Y). Age background is able to improve by 3,093 times the condition of the Apostle Paul Teaching Implementation Preparing Believers to Face Death based on 1 Thessalonians 4:13-18 in the Elderly in the Church Which is now significantly at <0.05 and background age has a level of importance / can affect 100% of the degree of distribution of the score of the Implementation of the Teaching of the Apostle Paul Preparing Believers to Face Death based on 1 Thessalonians 4:13-18 in the Elderly in the Church throughout Pekalongan of 5,966.

Thus, from the hypothesis testing carried out, it can be concluded that the third hypothesis proposed. The dominant background category determines the Implementation of the Teaching of the Apostle Paul Preparing Believers to Face Death based on 1 Thessalonians 4:13-18 among the Elderly in the Church are long-time believers. declared rejected. The following is a

<sup>29</sup>Stephen Tong, *Iman Dan Agama*, (Surabaya: Momentum Press, 2014), 85.

<sup>30</sup>D. Martyn Lloyd-Jones, *Ketika Iman Diadili* (Jakarta: Perkantas, 1996), 140.

picture of the age background category that affects the Implementation of the Apostle Paul's Teaching Preparing Believers to Face Death based on 1 Thessalonians 4:13-18 in the Elderly in the Church.



**5,966 pada 100%**

### **Age background category images that influence the Implementation of the Teachings of the Apostle Paul based on 1 Thessalonians 4:13-18 in the Elderly in the Church**

#### **CONCLUSION**

**First**, the test of the second hypothesis, namely the most dominant dimension in determining the Implementation of the Teachings of the Apostle Paul Preparing dying based on 1 Thessalonians 4:13-18 in the Elderly in the Church to be declared accepted. From the test results using linear regression analysis, it is stated that the dimension of preparing believers by teaching Believe in Jesus (D2) has the highest determination value of 0.831 with a contribution to the endogenous variable of 69%. This indicates that the most dominant dimension determining the Implementation of the Apostle Paul's Teaching Preparing dying based on 1 Thessalonians 4:13-18 among the Elderly in the Church and the test results using Classification and regression Trees (CRT) From the results of the analysis between the exogenous variables together with the endogenous variables, it shows that the dimension of Preparing Believers by Teaching Belief in Jesus (D2) is the most dominant dimension in shaping the Implementation of Paul's Teachings Preparing Believers to Face Death based on 1 Thessalonians 4 :13-18 in the Elderly in the Church t(Y). The dimension of Preparing Believers by Teaching Believe in Jesus (D2) was able to improve 22,617 times the condition of the Implementation of the Teaching of the Apostle Paul Preparing Believers to Face Death based on 1 Thessalonians 4:13-18 in the Elderly in the Church (Y) which is currently significant at <0.05 and the dimension of Preparing Believers by Teaching Believe in Jesus (D2) has a level of significance / able to influence 100% of the degree of distribution of score acquisition. Implementation of Apostle Paul's Teaching Prepares Believers to Face Death based on 1 Thessalonians 4:13-18 in The Elderly in the Church is 29,716.

**Second**, testing the third hypothesis, namely the dominant background category determining the Implementation of the Teachings of the Apostle Paul Preparing dying based on 1 Thessalonians 4:13-18 among the Elderly in the Church is that longtime believers are declared rejected. From the results of the classification and regression analysis between exogenous background variables of respondents together with endogenous variables using Classification and regression trees (CRT) at a significance level of 0.05 with maximum trees depth = 3, minimum cases in parent

node = 2, and minimum cases in child note = 1. To test which background category has the most influence on the Y variable, a one-way variance test (One way ANOVA) was conducted at a significance level of 0.05. From the results of the analysis between exogenous background variables of respondents together with endogenous variables which indicate that age background is the most dominant background category forming the Implementation of the Apostle Paul's Teaching Preparing Believers to Face Death based on 1 Thessalonians 4:13-18 in the Elderly in the Church all over (Y). Age background was able to improve 3,093 times from the condition of the Apostle Paul's Teaching Implementation Preparing Believers to Face Death based on 1 Thessalonians 4:13-18 in the Elderly in the Church (Y) which is now significantly at <0.05 and Background age has a level of importance / can influence 100% of the distribution of scores on the Implementation of the Teaching of the Apostle Paul Preparing Believers to Face Death based on 1 Thessalonians 4:13-18 in the Elderly in the Church is 5,966.

## REFERENCES

- Archer, Gleason L. *Encyclopedia of Bible Difficulties – Ucapan-Ucapan Yang Sulit Dalam Alkitab*. Malang: Gandum Mas, 2004.
- Berguist, Millard J. *Penyelidikan Surat Kristus Yang Pertama*,. Bandung: Yayasan Baptis Indonesia, 1999.
- Berkhof, Louis. *TEOLOGI SISTEMATIKA Volume 6: Doktrin Akhir Jaman*. Edited by Cetakan 5. Surabaya: Momentum, 2005.
- Calvin, John. "Mutiara Kehidupan Kristen." *Surabaya: Momentum*, 2013.
- Douglas, J.D. *Ensiklopedi Alkitab Masa Kini Jilid I*. Jakarta: YAYasan Bina KASih/OMF, 2013.
- Erickson Millard J.. *Teologi Kristen Volume 3*. Malang: gandum mas, 2018.
- Farmawati, Cintami, Miftahul Ula, and Esti Zaduqisti. "Konseling Sufistik Untuk Mengatasi Kecemasan Menghadapi Kematian (Studi Kasus Pada Lansia Terlantar Pada Lansia RPSBM Di Kota Pekalongan)." *Esoterik* 5, no. 1 (2019): 126. <https://doi.org/10.21043/esoterik.v5i1.4826>.
- Friberg, Timothy, Barbara Friberg, and Neva F Miller. "Analytical Lexicon of the Greek New Testament." *Baker's Greek New Testament Library* 379 (2000).
- Garant, Jeffrey. *Perjalanan Menuju Kekekalan, Mencari Yang Kekal*. Jakarta: Yayasan Pekabaran Injil Immanuel, 2001.
- Graham, Billy. *Menghadapi Kematian Dan Kehidupan Sesudahnya*. Bandung: Lembaga Literatur Baptis Indonesia, 1991.
- Green, Denis. *Tafsiran Surat I Korintus*,. Malang: Seminari Alkitab Asia Tenggara, 1992.
- Harapan, Puspita, Febriana Sabrian, and Wasisto Utomo. "Studi Fenomenologi Persepsi Lansia Dalam Mempersiapkan Diri Menghadapi Kematian." *Jom Psik*. Riau University, 2014.

- Hoekema, Anthony A. “Alkitab Dan Akhir Zaman.” *Surabaya: Momentum*, 2004.
- Hurlock, Elizabeth B. “Psikologi Perkembangan: Suatu Pendekatan Sepanjang Rentang Kehidupan (Edisi Kelima)(Terjemahan).” *Jakarta: Erlangga*, 1992.
- Jonar Situmorang. *Eksistensi Dunia Roh*,. Yogyakarta: Penerbit Andi, 2018.
- Lloyd-Jones, D. Martyn. *Ketika Iman Diadili*. Jakarta: Perkantas, 1996.
- Noorkasiani, S Tamher. “Kesehatan Usia Lanjut Dengan Pendekatan Asuhan Keperawatan.” *Jakarta: Salemba Medika*, 2009.
- Paker, J.I. *Ensiklopedi Alkitab Masa Kini*. Jakarta: Yayasan Komunikasi Bina Kasih.OMF, 1974.
- Rhodes, Ron. *Hari Kiamat*,. Yogyakarta: Penerbit Andi, 2018.
- Ridderbos, Herman. “Paulus: Pemikiran Utama Theologinya.” *Surabaya: Momentum*, 2010.
- Santoso, Iskandar. “Keberadaan Kaum Lansia Dan Pelayanan Gereja.” *Jurnal Theologia Aletheia* 6, no. 11 (2004).
- Sitohang, Kasdin. *Filsafat Manusia*,. Yogyakarta: penerbit Kanisius, 2009.
- “Sonny Eli Zaluchu, ‘Strategi Penelitian Kualitatif Dan Kuantitatif Di Dalam Penelitian Agama,’ Evangelikal: Jurnal Teologi Injili Dan Pembinaan Warga Jemaat 4, No. 1 (2020): 28–38, <https://doi.org/10.46445/Ejti.V4i1.167>,” n.d.
- Sproul, R.C. *Kebenaran-Kebenaran Dasar Iman Kristen*. Malang: Literatur SAAT, 2018.
- Stubblefield, Jerry M. *A Church Ministering to Adults*. Baptist Sunday School Board, 1986.
- Summers, Ray. *Kehidupan Di Balik Kubur*,. Bandung: Yayasan Baptis Indonesia, 1994.
- Susanto, Hasan. *Konkordansi Pejanjian Baru Interlinear Yunani-Indonesia*,. Jakarta: Lembaga Alkitab Indonesia, 2004.
- Sutanto, Hasan. *Perjanjian Baru Interlinear Yunani-Indonesia Dan Konkordansi Perjanjian Baru Jilid 1*. Jilid 1. Jakarta, 2014.
- Tacoy, Selvester M. *Kamus Pintar Alkitab*. Bandung: Kalam Hidup, 2013.
- Tong, Stephen. *Iman Dan Agama*,. Surabaya: Momentum Press, 2014.
- Wahyudi, Nugroho. “Keperawatan Gerontik Dan Geriatrik.” *Jakarta: EGC*, 2008.