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Implementation of the Teaching on the Life of the Apostle Paul in Serving Based on 2 Timothy 3:10-17

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Abstract:

The pastor cannot be separated from his ministry life. In the church, the pastor is a leader, the attitudes and actions of pastors are often imitated by their congregation. Therefore, the pastor must maintain the attitudes and actions of his congregation as well as possible, the most important thing is that he must be able to set an example for others. For this reason, this article describes Paul's life teaching in serving as the goal in this writing which is beneficial for the implementation of the shepherd in serving God and others. Using descriptive qualitative method with literature study and analysis approach. So it can be concluded that the implementation of teaching about the life of the Apostle Paul in serving is based on 2 Timothy 3:10-17, among others: The Apostle Paul's Way of Life (Verse 10a). The Patience of the Apostle Paul (Verse 10b). The love of the Apostle Paul (Verse 10c). Perseverance of the Apostle Paul (Verse 10d). Live Hold on to the truth (Verse 14). Seek to know the Scriptures (Verse 15a). Wisdom (Verse 15b). Faith in Jesus (Verse 15). Living in the Word (Verse 16) Willing to Teach God's Word (Verse 16a). Willing to admit mistakes (Verse 16b). Willing to correct behavior (Verse 16c). Willing to be educated in the truth (Verse 16d). Willing to do good (Verse 17). All of this can be a guide for pastors in implementing Paul's teachings for the church and its ministry entrusted by God.

Keywords: *Life Teaching, Apostle Paul, Serving, Shepherd,*

INTRODUCTION

Service is an activity to reflect and continue the work of God in Jesus Christ to love this world. and service is a consequence of Christ's ministry and salvation to His people. The pastor is a person who is trusted by God to shepherd and serve the people who have been redeemed by God.

Because a pastor is called to serve, this means that God has commanded him to care for His people.¹ Therefore, the progress of the church is determined by the role and active involvement of the pastor in serving. Because the ideal church growth is a balanced increase in quantity, quality and organizational complexity of a church.² Therefore, as a good shepherd, he should have, maintain and improve his personal qualities from time to time. Because the personal qualities of a shepherd will give high value in the eyes of those he leads and those around the group he leads.

In spiritual leadership the pastor is responsible for teaching those he helps to some extent, and teaching must be supported by a life of blamelessness..³ This means that Christ teaches the shepherd as His instrument to help the congregation in getting freedom from the dirt of sin in their lives.⁴ So that the benefits of God's word are not only one-way but two-way, namely inward and outward whose main goal is the likeness of Christ. But the fact in the field is widely known that there are still congregational pastors who like to preach about blessings and offerings with certain tendencies, these pastors do not teach the cross, sin, holiness to their congregations. In connection with the topic of the implementation of teaching about the life of the apostle Paul in ministry based on 2 Timothy 3:10-17 for the pastor of the congregation. Sentot Sadono, Santy Sahartian has also researched with a research entitled Paulus as an exemplary Christian educator today.⁵ The conclusion of the research is that the main principles that Paul taught and need to be possessed by a Christian educator today in teaching are: Teachers who are broad-minded, who have deep knowledge and understanding of the Bible. A Dan Kia conducted a similar study in an article entitled theological-pedagogical study of the apostle Paul's example in evangelism and its relevance for Christian educators today. With the conclusion that to imitate the apostle Paul, it is appropriate for Christian educators to remain faithful in carrying out God's mission in ministry.⁶ Based on these two studies, there are still things that have not been researched, namely the implementation of the teaching about the life of the apostle Paul in serving based on 2 Timothy 3:10-17 for the pastor. Therefore, this article will research and discuss about this topic.

METHODE OF RESEARCH

The method used in this research is descriptive qualitative research,⁷ with a literature study approach that can describe the life of the Apostle Paul in serving based on 2 Timothy 3:10-17.

¹Seth Masweli dan Donald Crider, *Gembala Sidang Dan Pelayanannya* (Bandung: Kalam Hidup, 2002), 38.

²Jenson & Steven, *Dinamika Pertumbuhan Gereja* (Malang: Gandum mas, 2004), 30.

³J. O. Sanders, *Kepemimpinan Rohani*. (Bandung: Yayasan Kalam Hidup, 2006), 35.

⁴Bill Lawrence, *Effective Pastoring-Menggembalakan Dengan Hati* (Yogyakarta: Penerbit Andi Offset, 2010), 72.

⁵Sentot Sadono and Santy Sahartian, "Paulus Sebagai Teladan Pendidik Kristen Masa Kini," *REGULA FIDEI: Jurnal Pendidikan Agama Kristen* 5, no. 2 (2020): 132–47.

⁶A Dan Kia, "Kajian Teologis-Pedagogis Keteladanan Rasul Paulus Dalam Penginjilan Dan Relevansinya Bagi Pendidik Kristen Masa Kini," *Jurnal Shanan* 1, no. 2 (2017): 74–102, <https://doi.org/10.33541/shanan.v1i2.1493>.

⁷Sonny 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>.

The writer analyzes the text of 2 Timothy 3:10-17. The author also examines various literary sources in the form of theological journals or books according to the theme, so that an overview of the implementation of the Apostle Paul's teachings about the life of the Apostle Paul is obtained in serving. The author also describes descriptively and systematically according to the rules of writing. In addition to using the Bible as a primary reference, books and other secondary sources that are relevant to the topic are also used according to the principle of literature review referred to by Denney.⁸

RESULT AND DISCUSSION

Timothy faced a tough challenge serving the Ephesian church, Paul strengthened Timothy through his vocation. Because Timothy was devoted to serving God, Timothy had received prophecies or confirmations based on God's word and confirmation of the calling of duty through the laying on of hands of the elders (1 Timothy 4:14). What this means is that Timothy served not merely of his own will, but a commission authorized through and ordination. This means that Timothy legally got this assignment through the elders as God's representative so that in various ways the service must be carried out with full responsibility. Therefore, Paul set an example in serving Timothy to serve as a reference for the current pastor.

Implementation of teaching about the life of the Apostle Paul in serving based on 2 Timothy 3:10-17

Living according to the Apostle Paul (verse 10).

2 Timothy 3:10-11 But you have followed my teachings, my way of life, my stand, my faith, my patience, my love and my perseverance. Paul's patience, love and even perseverance. Timothy perfectly learned in his ministry to imitate what Paul had done. Timothy faithfully imitated Paul's model of ministry. Loyalty can mean sincerity in carrying out tasks entrusted with the principle of obedience and sincerity in carrying out tasks. That's why the apostle Paul confidently said follow the example of my personality. Thus, the shepherd personality qualification that Timothy must have is "Exemplary." Exemplary is the result of the act of obedience and perseverance in the process of God's word. Exemplary is an attitude that is highly demanded by students, especially God. Exemplary must be permanent and interrelated with spiritual maturity.

The term exemplary (tupos) that Paul uses several times in the book of Timothy, which he associates with the word "ginou" (be) to form the imperative sentence applied to Timothy. Timothy was asked to be an example for the church.⁹ The authority of a spiritual leader does not lie in outward things such as age, wealth, intelligence, use of violence, but in the example of life. Because at that time the congregation questioned the authority of Timothy as their leader. Because for a leader, authority is something very important. Without authority, a leader will not be able to move his subordinates. The best way to gain authority is by exemplary life. Therefore,

⁸Denney Andrew S. and Richard Tewksbury, "How to Write a Literature Review," *Journal of Criminal Justice Education* 24, no. 2 (2013): 218–234.

⁹Robert P Borrong, *Berakar Didalam Dia Dan Dibangun Diatas Dia* (Jakarta: BPK Gunung Mulia, 2002), 22.

Paul encourages Timothy to be an example in his life and ministry. The ministry that is carried out is not only done with words, but the most important thing is that it must be accompanied by attitudes and actions that can become role models for the entire congregation. By setting an example, he will be respected by believers. Being an example, one of the most important requirements for a church leader.¹⁰ This is what is called the integrity of a leader, this is an absolute requirement that must be owned by a leader.

The Apostle Paul's Way of Life (Verse 10a)

2 Timothy 3:10. But you have followed ... my way of life. The word way of life in the verse is used the word "agogete" which means mode of life, leading, guiding and conduct.¹¹ The verse explains not only the way of life that can be seen, but how to lead, how to guide and how to govern/shepherd the apostle Paul. The way of life is how one lives.¹² And a way of life as a pattern that people use to live and spend time and money. The concept of lifestyle is different from personality.¹³ The way of life shows how a person lives, how a person spends time, what (activities) he considers important in his environment (interests), and what he thinks about himself and the world around him (opinions). The way of life is basically a behavior that reflects what problems actually exist in a person's mind which tends to blend in with various things related to other people's emotional and psychological problems.¹⁴ A way of life is a person's pattern of living in the world which is expressed in his activities, interests and opinions. The way of life describes the whole person in interacting with his environment and describes the whole pattern of a person in acting and interacting in society. .

The way of life is about a person running which becomes his self-concept which is determined by individual characteristics that are built and formed from birth and along with the ongoing social interactions during their life cycle. The lifestyle desired by a person affects the behavior that is in him, and will subsequently affect or even change the individual's lifestyle. A shepherd can be a good leader because his quality of life and faith can be relied on, so that the congregation he leads will follow his guidance.¹⁵ The way of life that is born from the depths of the heart by the Holy Spirit is not because of hypocrisy like the Pharisees and scribes they also do according to what the law commands. But in reality it is only a hypocrisy and in the end it becomes futility.

The Patience of the Apostle Paul (Verse 10b)

2 Timothy 3:10c. But you have followed ... my patience. Patience is one of the fruits of the Spirit which signifies that the person is living in Christ and experiencing spiritual maturity.

¹⁰Donald C. Stamps, *Alkitab Penuntun Hidup Berkelimpahan* (Jakarta: Lembaga Alkitab Indonesia, 2008), 245.

¹¹BibleWorks ceased operation as a provider of Bibleworks, "BibleWorks," 2018.

¹²John Mowen, *Perilaku Konsumen Jilid 2* (Jakarta: Erlangga, 2002), 22.

¹³James Engel, *Perilaku Konsumen Jilid 1* (Jakarta: Bina Rupa Aksara, 1994), 55.

¹⁴Nugroho J. Setiadi, *Perilaku Konsumen* (Jakarta: Kencana Prenamedia Grup, 2010), 7.

¹⁵I.H Enklaar, *Gembala Yang Baik* (Jakarta: BPK Gunung Mulia, 2003), 118.

Patience is one of the foundations so that every congregation is diligent and faithful in fulfilling their personal calling. The word patience used in this verse is (makrothumia) which means patience, endurance, steadfastness, steadfastness, perseverance. In addition, the word makrothumi consists of two words, macro, namely old; Thumia is anger or anger. Makrothumia literally means long/slow to get angry, or simply endure suffering. It is the ability to handle difficult people for a long time before becoming angry, persevering with patience and courage; patient in enduring resistance and hurt from others; gentle and slow to reply, slow to punish. Suffering is the quality of self-control against provocation that does not retaliate hastily or punish immediately. This is what Christians should do in difficult circumstances with people instead of getting angry immediately. Makrothumia refers to patience with respect to others, hupomone to patience with respect to circumstances.¹⁶ A person is makrothumian if he has to deal with hurting people and does not allow himself to be provoked by them or explode in anger. A person is hupomone if he is surrounded by great suffering and he perseveres and does not lose his brave heart. Endure suffering” may not be used much these days, but it is a very beautiful and descriptive word. Interestingly, makrothumia (suffering against people) is used in the Bible, while hupomone (patience with circumstances). Like us, God had to endure patiently with people, who had free will, so He had to endure suffering. However, God is never patient with circumstances, which He can immediately change, and He is never patient with the suffering of people's circumstances and lives. Endurance (makrothumia) and patience (hupomone) appear together in Colossians 1:11; 2 Corinthians 6:4-6; 2 Timothy 3:10; and James 5:10.

Paul illustrates the importance of patience in a conflict between the Christian community. According to Paul, if one Christian disagrees with another, he must be patient, willing to lose rather than damage the reputation of the church. To the Thessalonians, Paul's instructions were clear: "Always be at peace with one another." (1 Thess. 5:13). In order to achieve that peace, Paul encouraged them to "be patient with all men" (1 Thess. 5:14). That is not an easy thing to do. Most importantly, patience must be present in Christian leaders. To Timothy, his spiritual protégé, Paul wrote and set an example: "While a servant of God should not fight, but must be kind to everyone. He must be able to teach, be patient and gently guide those who are rebellious, because perhaps God will give opportunity for them to repent and lead them so that they know the truth

The love of the Apostle Paul (Verse 10c).

2 Timothy 3:10d. But you have followed...my love. In the context of this verse the word love uses the word (Agape) which means unconditional love, God's love, God's mercy, holy love. Love is the central theme of the entire Bible for expressing God's love for the world. To love means to give, to love means to love, and to pity means to have mercy on someone or something that is all based on sincerity. Robert P Borrong stated, "The most important element of exemplary in each of Paul's letters is love, because love greatly determines the quality of life of Christians."¹⁷ Besides love as a solid foundation to build his ministry. Because the origin of the

¹⁶Richard Trench, *Sinonims of the New Testament* (London: Gordon College, 2006), 204.

¹⁷Mary Go Setiawani, *Hidup Dalam Kasih* (Bandung: Kalam Hidup, 2002), 33.

mission of the church stems from love and in love is found the missionary vocation.¹⁸ Therefore, it is very important to have Timothy as a shepherd. Where he must rightly lay a solid foundation not only by teaching but by love. The word love used here comes from the word "agape" which is true love, divine love because love unites and completes. The Ephesians was a heterogeneous church. There are many ethnic groups in the congregation, which means there are also differences in background, cultural differences, character, mindset and so on. The existence of various differences is prone to cause conflict, conflict and contention among fellow church members. Therefore, wear love. Because love unites and completes. The verb *agapetoi*, can be translated well known, which means also "welcoming with affection", especially to children or guests. In addition, love, both for the divine and for the human, is an expression as well as showing a close and close personal relationship.¹⁹ Love must always be active, meaning through useful and caring care for the welfare of others. Christ has come as a uniting person and equalizing elements. it establishes a bond of fellowship between God and man.²⁰

Love is one of the basic human needs. Therefore, in this verse the Apostle Paul told Timothy to imitate his love. Because church members will be easily reached through positive and loving relationships.²¹ By pouring out love for our congregations and a shared responsibility to mold them into men and women God happens naturally and quietly in the church. This is realized because each member of the congregation takes the time to get to know each other as a family.²² Because "sincere love for one another is an irreplaceable component for the growth and development of children, especially the development of emotional health and the formation of the personality of the congregation..²³ And also "Love is the thing that is most easily felt by every member of the church that cannot be replaced with material things".²⁴

The Apostle Paul's Endurance (Verse 10d)

2 Timothy 3:10. But you have followed my ... perseverance. In the context of this verse the word perseverance is used the word *hupomene* which means endurance or endurance. Paul reminded Timothy to carry out his duties in the ministry he needed Perseverance.²⁵ Paul asked Timothy to continue or continue to persevere according to what he had been taught and which he had embraced as the truth to rely on against heresies.²⁶ Perseverance has the root word *persevering* which means diligent, hard-hearted, and earnest. Perseverance is a diligent attitude to do something with a high commitment that is serious and there is fun in doing it. Perseverance is not only needed in daily work, but in serving God is also very necessary. The word perseverance in Greek is (*hupomene*) comes from the word "*hupomene*" which means "to endure". What is defined in the new translation is perseverance, perseverance, patience, your perseverance, steadfastness, patience, endurance, my perseverance, holding on with patience,

¹⁸I.H Enklaar, *Gembala Yang Baik*, 188.

¹⁹Mitch Finley, *7 Pilar Dasar Kehidupan Kristiani* (Jakarta: Fidei Press, 2001), 33.

²⁰Karl-Heinze Peschke, *Etika Kristiani III* (Surabaya: Momentum, 2003), 25.

²¹Bill Wilson, *Gereja Tanggung Jawab Siapakah Ini?* (NewYork: Metro Ministry, 2012), 95.

²²Robert J. Keeley, *Menjadikan Jemaat Kita Bertumbuh Dalam Iman* (Yogyakarta: Andi Offset, 2009), 32.

²³Tri Budiardjo, *Anak-Anak: Generasi Jemaat?*, 2000, 102.

²⁴Mary Go Setiawani, *Pembaharuan Mengajar* (Bandung: Kalam Hidup, 2000), 29.

²⁵Harrison F.Everett, *The Wycliffe Bible Commentary* (Malang: Gandum Mas, 2001), 135.

²⁶Borrong, *Berakar Didalam Dia Dan Dibangun Diatas Dia*, 19–22.

your steadfastness. “Perseverance is a key to success.”²⁷ Perseverance is also Paul's tenacity in the face of life's difficulties.

Perseverance as strength to endure in the face of all things; the ability to face defeat repeatedly without giving up; the ability to press ahead in the face of adversity, knowing that victory is yours; strive to overcome all obstacles and do what is necessary to achieve the goal.²⁸ Hupomene which as the ability to handle difficult people for a long time before becoming angry, perseveres with patience and courage; patient in enduring resistance and hurt from others; gentle and slow to reply, slow to punish. Suffering is the quality of self-control against provocation that does not retaliate hastily or punish immediately.

God saves and chooses servants for Him to do His work on this earth, Christ puts his trust in his people. The trust that God has given to Christians is proven by God's gift of wisdom to understand the truth, He has given great adaptability, He has given the potential for perseverance to fulfill responsibilities, He has given skills to carry out tasks, He has given the ability to communicate with others in other languages, and confer special statuses and positions for participation. The potential for persistence is an essential ingredient for accomplishing a tough task. People with potential, diligently and patiently will be able to complete even tough tasks.²⁹ Endurance was important in the new covenant, when the early church was growing in number. After the day of Pentecost where God poured out His Holy Spirit, many people repented and became believers. The history of the founding of the church which we know as the early church in Acts 2 tells how they lived, these verses teach many examples of life examples. Most writers do not focus on the word “endurance” in Acts 2:41-4, but rather focus on another pattern they do. If we look at this text, perseverance was one of the keys to the success of the early church.³⁰

Living Holding on to the Truth (Verse 14)

2 Timothy 3:14 But you must hold on to the truth that you have received and believe, always remembering the person who taught it to you. The Apostle Paul emphasized to Timothy how important it is for a church leader to hold on to the truth. The Apostle Paul set an example in his ministry so far to the congregation so that it would not be swayed by various kinds of teachings, namely by living firmly to the truth. The word "truth" in verse 14 uses the word *diakaiosune* (*diakaiosune*). In Paul, righteousness is not just a right behavior before God, but a right relationship with God.³¹ So Paul's point in this word is that Timothy must stick to the truth he has accepted and believed. Where he must continuously pass on everything he has learned. Timothy's task was to lead his opponents to the right path. Which Timothy had to admit guilt,

²⁷Hagar Pangarep, *101 Tips Kilat Personality Plus*. (Yogyakarta: Media Pressindo, 2010), 127.

²⁸Myles Munroe, *The Spirit of Leadership*, 1st ed. (Jakarta: Immanuel, 2006), 257–58.

²⁹Peter Wongso, *Tugas Gereja Dan Misi Masa Kini* (Surabaya: Yakin, 1981), 116.

³⁰Aris Elisa Tembay and Febriaman Lalaziduhu Harefa, “Gerakan Perintisan Jemaat Dalam Kisah Para Rasul Bagi Pengembangan Gereja Masa Kini,” *SCRIPTA: Jurnal Teologi Dan Pelayanan Kontekstual* 3, no. 1 (2020): 23–47, <https://doi.org/10.47154/scripta.v3i1.33>.

³¹Bibleworks, “BibleWorks.”

rebuke and advise patiently. The truth that is meant is the truth that is in accordance with the Word of God. "The foundation of Your Word is truth and all Your righteous laws are forever."³²

Therefore, so that every congregation can always hold on to the truth, a form of discipleship is needed where every congregation is taught in the doctrine of God's word so that it becomes the foundation of their faith to be able to hold on to the truth. For this reason a discipleship is needed, a relationship process in which a more experienced follower of Christ shares knowledge with new believers doctrinally.³³ In addition Discipleship is equipping believers for ministry according to their calling (Ephesians 4:11-16), and to make them sufficient to give intelligent and reasonable answers about the hopes they have (1 Peter 3:15).³⁴ Because the character of a servant of God must match the character of Christ which is the truth. Servants of God are not just servants of God, servants of God are not positions and servants of God are not pride. The servant of God is a servant who has a heart like a servant. The servant of God is a servant who has a character like Christ who is a servant of God.

In order for every believer to hold on to the truth, there are several stages that must be experienced. First, so that every congregation becomes a person who knows the true Lord God in Jesus Christ personally. Second, being a disciple of Christ who is committed that God is fully sovereign over his personal life covering all aspects. Third, being a servant of Christ who always walks under the leadership of the Holy Spirit, faithfully obeying God's will according to the teachings of the Bible which has full authority in his life. Fourth, to belong to God's beloved, who for the rest of his life only thinks about things that are holy, pleasing and glorifying God. Therefore, as servants of God and Christian educators, we are committed to helping every congregation to be able to undergo a learning process that is in accordance with Bible principles and the will of the Lord Jesus Christ.

Seek to know the Scriptures (Verse 15a)

2 Timothy 3:15a Remember, too, that you have been acquainted with the Scriptures since childhood. The Apostle Paul emphasized that in order for everyone to hold on to the truth, the first thing that must be done is to try to know the scriptures. The word knowing in the verse is used the word "Oida" which means not only knowing the skin but knowing to the depth of its meaning and purpose.³⁵ The Bible is a testimony to the faith of Israel (Old Testament) and the Church keeping in mind the Christian understanding of revelation. Revelation is not Scripture but the person of God Himself that is manifest to us in Jesus Christ.³⁶ The Bible is given by the inspiration of God as the Holy Spirit works in the chosen people, revealing to them the mind of God and enabling them to use the right words to communicate God's truth without error but they are sinners. The Apostle Paul stated that "all writing is inspired by God" (2 Timothy 3:16). The

³²Yosafat Bangun, *Integritas Pemimpin Pastoral* (Yogyakarta: Yayasan Andi, 2010), 27.

³³Paul D. Stanley dan J. Robert Clinton, *Mentor: Anda Perlu Mentor Dan Bersedia Menjadi Mentor* (Malang: Gandum mas, 2004), 46.

³⁴George W. Peters, *Teologi Pertumbuhan Gereja* (Malang: Gandum Mas, 2013), 233.

³⁵Bibleworks, "BibleWorks."

³⁶Suharyo, *Membaca Kitab Suci, Paham-Paham Dasar* (Yogyakarta: Kanisius, 1991), 17.

Greek Theopneustos, translated by the word "inspired" actually literally means "breathed by God." God "breathed" truth into the human mind.

Then it's the turn of man to express it in words or language and then it becomes the Bible. Therefore, inspiration or inspiration is a process that God uses to convey His eternal truths.³⁷ Inspiration (inspiration) comes from the Latin word meaning "breathing deeply" or "into" (in and spiro) and from the Greek word meaning "God's breath" (theopneustos). God put the Holy Spirit into the writers of the Bible and through Him, guided them in writing the Bible, so "inspiration" can be defined as the process through which God breathed His Spirit into humans to enable them to receive and communicate divine truths without error. . The Bible is God speaking! As stated by Luke in the gospel of Luke 1:3,4 "Therefore, after I have thoroughly investigated all these events from the beginning, I have decided to record them regularly for you, so that you may know that everything that was taught to you really true." Most of what they write they know for the first time through inspiration from Allah, whether they write facts they know or revelations, Allah's inspiration leads them to know only the truth, without errors in communication. The Bible is the verbal and inert word of God. . Verbal is addressed to the words. God does not simply inspire "thoughts" and allow the human author to choose his own words. These are God's own words. Every word in the Bible exists because God willed it. This does not mean that the human writer was a "typewriter" for God. The Holy Spirit took on each author's individual style. Inerrant means cannot be wrong. There are no errors in the Bible. This implies the absolute authority of the scriptures. This trait is already contained in 'Theopneustos.' Theopneustos meant to be revealed by the Holy Spirit, by God Himself, but it is impossible for God to err. So the conclusion that can be drawn automatically is that the Scriptures cannot be wrong.³⁸ Therefore Paul uses the term God's breath that breathes, so Paul wants to emphasize the Bible as God's creation. God Himself created the Bible through the work of His Holy Spirit working with His chosen people (1 Cor. 3:9).³⁹

Wisdom (Verse 15b)

2 Timothy 3:15b ... who can give you wisdom. The Apostle Paul emphasized that after knowing his Scriptures properly and correctly, Timothy would gain wisdom. Etymologically there are several words that refer to Wisdom in the NT. The Greek word gnôsis comes from the verb ginôskô, to know, from not knowing to knowing.⁴⁰ The Greek word gnôsis means knowledge in general, has a synonym (similar word) with sophia, wisdom, but with quite a principal difference. The Greek word sophia translated wisdom is the highest word of all kinds of knowledge, encompassing the full understanding of mental goodness, knowledge plus goodness, accompanied by attitude and action. This word is only used specifically for the righteous. The Greek word gnôsis is slightly lower than sophia, wisdom, meaning prudence, skill, skill,

³⁷Departemen Kependetaan Gereja Masehi Advent Hari and Ketujuh Sedunia, "Apa Yang Perlu Anda Ketahui Tentang 28 Uraian Doktrin Dasar Alkitabiah," 2006, 20.

³⁸R Soedarmo, *Ikhtisar Dogmatika*, Cetakan 17 (Jakarta: BPK Gunung Mulia, 2011), 144.

³⁹Scheunemann, *Apa Kata Alkitab Tentang Dogma Kristen* (Batu Jawa Timur: Departemen Literatur, YPPII, 1988), 97.

⁴⁰Bibleworks, "BibleWorks."

cleverness, cleverness; it can be applied to both the righteous and the wicked. The wise man (sophia) is a kind and knowledgeable person. Smart people (gnosis) are not necessarily good people, even though they are knowledgeable.

In general the wisdom (sophia) in the NT is also practical. Wisdom is not neutral. It can be a gift from God or against God (Acts 7:22). If wisdom is kept away from God's revelation, then wisdom is not taken into account (even called stupid/unwise 1 Cor 1:17, 2:4). Those who are truly wise are those who have received divine gifts such as Solomon (Matthew 12:42, Luke 11:31), Stephen (Acts 6:10), Paul (2 Peter 3:15). In contrast to wisdom according to the Greeks who tried to answer spiritual problems through human experience. One of Christ's gifts to His disciples was the wisdom to speak the truth in times of persecution and trial (Luke 21:15). The same wisdom is needed to understand the riddles and apocalyptic messages (Revelation 13:18). Wisdom is absolutely necessary not only for church leaders (Acts 6:3), but also for believers to understand God's purpose in salvation (Ephesians 1:8-9), and to walk properly in God's presence (Col 1:9). , Jas 1:5, 3:13-17). As Paul taught his hearers in all wisdom (Colossians 1:28), so should those who are mature enough to understand spiritual wisdom also teach others in wisdom (Colossians 3:16).

The wisdom of Christians is Jesus our wisdom first (1 Corinthians 1:24,30). In Jesus Christ "all the treasures of wisdom and knowledge are hidden" (Colossians 2:3). God's Word is also our wisdom. "Remember, I have taught you statutes and regulations. Do it faithfully, for this will be your wisdom and your understanding in the eyes of the nations" (Deuteronomy 4:5a and 6a). Scripture can give "wisdom and lead to salvation" (2 Timothy 3:15).⁴¹ True wisdom is a gift from God, because it can be translated as God-given wisdom. Wisdom has nothing to do with the ability of the brain. On the other hand, wisdom is the ability to understand God's will, namely "spiritual understanding". The true wisdom we receive from God is pure because its source is Christ Himself who is holy. This wisdom produces peace, gentleness, good conduct, a good way of life and bears virtue as Paul describes in Gal. 5:22-23. Wisdom is also the Word of God that corrects our behavior and guides our steps to the right path (2 Timothy 3:16).

Faith in Jesus (Verse 15c)

2 Timothy 3:15c ... leads you to salvation by faith in Christ Jesus. In addition to imparting wisdom, reading and knowing the scriptures will lead Timothy to true salvation in Jesus Christ. This is the gospel preached by Paul as quoted in the previous section that According to Paul, the message of the cross of Jesus Christ is an element that cannot be ignored in the preaching of the gospel. Paul asserts that only in and through the cross and death of Jesus did God reveal Himself to a world that could not know God through faith. In the context of this verse faith is written with (pis'-tis) which means fundamental belief. Faith or "trust" in many languages may have to be translated using terms about the "feeling center" such as heart, heart, etc. This is mainly because faith involves deep inner experience. Faith is belief in God.

In the New Testament faith means: agreeing with all one's personality and way of life to God's promise, that in Christ He has reconciled sinners to Himself, so that the whole life of a believer is

⁴¹Yakub B. Susabda, *Mengenal Dan Bergaul Dengan Allah* (Batam: Gospel Press, 2002), 16.

controlled by such belief. Faith is seen as a hand stretched out by humans to receive God's great grace. It can also be said that faith is seen as "the way of salvation". In the same sense, the word faith is used in the expression "the righteous shall live by his faith or by believing. Because Faith underlies all True Christian experience".⁴² Faith is not a force that we can use every now and then. Faith is not a snare that we put around God's neck to impose our will on Him. Faith is not a button we can press to push God to act, but faith is the belief that God will do what he has promised.⁴³

True and saving faith is a faith that has a place in the heart and is rooted in a life that has undergone rebirth.⁴⁴ This faith is not primarily a human act but a God-given potential in the sinner's heart. The seed of faith is planted in man when he experiences rebirth. Only after God has planted a seed in a man's heart can he perform an act of faith. Saving faith can be defined as a sure belief implanted in the human heart by the Holy Spirit, in the truth of the gospel and a real belief in the promise of God in Christ. Ultimately it is true that Christ is the object of saving faith, but He is given to believers only through the gospel. Paul points out that salvation is solely a gift from God. This gift is given to man through his faith in Jesus Christ (Rom 3:24). So the faith that Paul means is an attitude and a decision that surrenders oneself completely to God's grace.

Living in the Word (Verse 16)

2 Timothy 3:16 All writing that is inspired by God is useful for teaching, for reproofing error, for correcting behavior, and for educating people in righteousness. God presents and reveals himself through the Word or the Word. The Word explicitly states the Person of God Himself, man and the world and its contents. Through revelation, God takes the initiative to reveal His will to save and make people happy on this planet earth. God's will to save mankind is not a nonsense story, but historically real in the history of the salvation of the nation of Israel (Old Testament) and the historical figure of Jesus Christ (New Testament). In the long history of Israel and the life story of Jesus Christ, God really shows the greatness of His love for the human race who believe and believe in Him sincerely. The Word of God as God's revelation is a truth of faith that is absolutely understood, understood, believed and lived by believers. The Word of God as revelation is one of the core doctrines/Christian teachings that must be believed by a preacher. This belief is the reason for the preacher's role in carrying out the task of proclaiming the Word of God which is also God's own revelation. Believers must familiarize themselves with the Word of God as God's own revelation so that they can live in the word. Allah reveals Himself orally and is recorded or documented by His chosen people. The holy writers then received inspiration from the Holy Spirit as an inspiration, visionary, spirit giver for the writers to write God's revelation. Since the Scriptures were written under the inspiration of the Holy Spirit, they are completely different from human scientific work. The Bible was written by a chosen human in a certain cultural context, a certain language, a certain condition, a certain plot, but the truths in it are not from the mind of the holy writer but from God Himself. Jesus himself in teaching the

⁴²Bruce Milne, *Mengenali Kebenaran* (Jakarta: BPK Gunung Mulia, 2009), 259.

⁴³Charles Stanley, *The Glorious Journey* (Perjalanan Mulia) (Batam Centre: Interaksara, 2000), 87.

⁴⁴Louis Berkhof, *Teologi Sistematis Volume 4* (Surabaya: Momentum, 2000), 197.

people of his day used the Old Testament Scriptures to confirm and confirm his message (Luke 24:44). By living in the word, believers can experience a phase of spiritual growth until they reach "full maturity" the word "Andra Teleios" is used which literally means "a real man" or a real man (a perfect man) That is a phase of maturity in thinking and acting with a stable birth from a moral-spiritual ethical consideration, which comes from God's Word.⁴⁵ Shepherds also act as teachers, motivators and inspirations to show the relevance of God's rich words on how to live and grow better day by day. Therefore, as a shepherd, he must be a good example for his sheep. Because actually life is meaningless unless it has an effect on the lives of others.⁴⁶

Willing to Teach God's Word (Verse 16a)

2 Timothy 3:16a All writings that are inspired by God are useful for teaching. Teaching the word is the responsibility of a shepherd to teach the word which in the context of the verse is used the word *didaskalia* which means giving instructions, teaching, leading to understanding. The function of the pastor is to teach God's Word in a simple practical way through methods, illustrations, demonstrations to God's people. Because some of God's Words are too deep and some are too high, they are revelations and secrets of God, so that God's people find it difficult and difficult to understand, so these teachers or teachers of God's Word solve, peel and explain as clearly as possible so that the people's hearing will be heard. God is open and accepting, understands clearly so that he lives in everyday life. Teaching is multi-faceted: demonstrating, correcting, setting an example, lecturing, discussing and much more.⁴⁷ He continued explaining that the best synonym for "teaching" is the word "guiding", because mentoring can be done in any setting and in almost any way. First, we are reminded that students are being led in a certain direction and that students themselves must be personally involved and moving towards that goal. Second, this, which is more commonly known as targeted and meaningful congregational involvement, is an absolute must if teachers are to be effective in their teaching. What is currently happening is that each church has a different knowledge and understanding of their doctrine..⁴⁸ Their knowledge becomes understandings, teachings, Bible interpretations are used as church doctrine which is a strong grip so that each church defends its doctrine and belittles and blames each other, so that they consider their knowledge of the doctrine to be true, better and more perfect. from others because that is the only truth.

Their knowledge becomes understandings, teachings, Bible interpretations are used as church doctrine which is a strong grip so that each church defends its doctrine and belittles and blames each other, so that they consider their knowledge of the doctrine to be true, better and more perfect. from others because that is the only truth..⁴⁹ Because the Apostle Paul in Romans 3:23 clearly states "For all have sinned and fall short of the glory of God. this means that Paul realized that no human being is free from sin. All share in Adam's sins and sins. In general, sin is defined as human actions that violate God's commands, norms and rules in all aspects of life, both related

⁴⁵H. Himawan Setianto., "Kedewasaan Iman DiTinjau Dari Psikologi.," *Majalah GKMI*, 2011, 11.

⁴⁶John C. Maxwell, *21 Hukum Kepemimpinan Sejati* (Jakarta: Penerbit Immanuel, 2007), 311.

⁴⁷Ronald W. Leigh, *Melayani Dengan Efektif 34 Prinsip Pelayanan Bagi Pendeta Dan Kaum Awam* (Jakarta: BPK Gunung Mulia, 2011), 145.

⁴⁸Jan S Aritonang, *Berbagai Aliran Di Dalam Dan Di Sekitar Gereja* (BPK Gunung Mulia, 2001), 196.

⁴⁹Hashem, *Misteri Darah Dan Penebusan Dosa, Dimata Agama Purba, Yahudi, Kristen Dan Islam*, Mizan Media Utama (Bandung: alfabeta cv, 2010), 120–21.

to the life of the profane world, and the hereafter (life after life in this world) which is sacred, especially the sacred. relation to theological norms, worship, morals, and so on.⁵⁰

Sin, no matter how big or small, has implications for the 'damage' of the relationship between humans and their God, as well as with fellow humans, the universe and other creatures created by God. Sinners are despicable people, both in the sight of God and of men.⁵¹ They are people who are cut off from God's Mercy while living in this world, and in the Hereafter they will be rewarded in the form of punishment and torment from God. As intelligent beings, and believers, of course humans want their lives to be happy in this world and the hereafter. No human wants to be harmed and miserable, especially in the afterlife. However, religion also teaches, that factually, humans with reason and all the advantages that exist in them, are still weak creatures and no one is free from sin. In this context, God Almighty, provides facilities, namely forgiveness, to His sinful creatures. It's just that, to get forgiveness from God, sinful humans must repent, ask God for forgiveness, admit mistakes and promise not to repeat their sins and mistakes in the future. Believers who have confessed that Jesus is the redeeming God humans from sin, this confession must be applied in concrete daily life. This confession is a source of power and wisdom to sanctify life according to God's will.⁵²

Willing to correct behavior (Paragraph 16c)

2 Timothy 3:16c All writings that are inspired by God are indeed useful for improving behavior. Paul stated that people who know and live in God's word will always correct themselves and correct their mistakes and behavior so that they return to the path of God's truth. In this context, improving behavior is used the word "epanorthosis" which means self-intrusion, reformation, straightening the path of life..⁵³ Paul's words contain the intention that Timothy re-evaluates every thing he does. Every thing he does must be checked carefully whether it is in accordance with what was planned or not optimal. And if it's not optimal, how do you make everything optimal. Self-inspection will open the veils of darkness about ourselves that we have missed or deliberately hidden in our lives..⁵⁴ Happiness cannot be separated from self-intrusion because self-evaluation is an honest and responsible disclosure of the facts of oneself. Through self-evaluation, we can map out each of our strengths, weaknesses and limitations in achieving life goals.⁵⁵

Indeed, the word repent that is used still shows that the decision lies with those who are addressed by the call (the perpetrator), not because someone else is urging him to admit that he is wrong. Repentance is seen through a willingness to turn from wrong and then give oneself to do one's best. People who repent must show a life that pleases God through attitudes and actions, including: caring for others who suffer, being fair, stopping extortion, starting to live moderately

⁵⁰Berkhof, *Teologi Sistematis Volume 4*, 128.

⁵¹Groenen OFM, *Sateriologi AlKitab : Keselamatan Yang Diberikan AlKitab* (Yogyakarta: Kanisius, 1989), 88.

⁵²Nuban Timo, *Allah Dalam Perjalanan Menjumpai Manusia Berdosa* (Salatiga: Satya Wacana University Press, 2013), 107.

⁵³Bibleworks, "BibleWorks."

⁵⁴E Widiyo Hari Murdoko, *Personal Quality Management* (Elex Media Komputindo, 2006), 39.

⁵⁵E B Surbakti, *Gangguan Kebahagiaan Dan Solusinya* (Elex Media Komputindo, 2013), 69.

(Luke 3:7-14). If the repentance comes from the awareness of the will of the congregation This gives rise to evidence of repentance, namely confessing sins and asking for forgiveness (Luke 18:13-14), bearing fruit according to repentance (Matthew 3:8), obedience to the Holy Spirit (Matthew 26:28-29), and receive teachings (Mark 1:4). So the result of repentance is that his sins are forgiven (Luke 24:47), the angels rejoice (Luke 15:7, 10), walking on a new path (Luke 15:20). Repentance is necessary for all who wish to become followers of Christ and the duty of all is more than simply believing the truth of a message, faith here also involves believing in Christ, dwelling in Him and relying on Him. So that holistically the congregation can limit His free will by doing God's good and perfect will. Because repentance is the key to one's spiritual renewal to achieve Christlike perfection.

Willing to be educated in the truth (Verse 16d)

2 Timothy 3:16d "All writings that are inspired by God are indeed useful ... for educating people in the truth. The Apostle Paul emphasized that people who live by the word will be willing to always be educated in the truth. Will open himself to study and study. Don't be spiritually arrogant. Like Timothy, who always accepted Paul's teachings and upbringing even though he was already a pastor in Ephesus. He remains a humble person. Because humility is the base for building the foundation in carrying out any spiritual ministry or position. Without humility the church cannot live like Christ and not give life to the will of God. The Apostle Paul views the basic capital to be able to animate every ministry is to have humility. Because with humility a person will consider others to be more important, do not feel that he is the smartest and most importantly maintain harmony and unity in life. All believers, there is no difference, are children of God because of faith in Christ Jesus and all churches, again without distinction and through the same faith, are members of the church so that no one should feel that he is more important and more noble.⁵⁶ Humility is a character (attribute) as well as an attitude (behavior). It is called an attribute because it is in the region of the mind and heart which plays a major role in producing human behavior. It is called behavior because it must manifest in certain behaviors that are known by the general public as signs of humility. True humility arises when the two are united and complement each other like two sides of a coin. We can't say someone is humble if we don't see humble behaviors in his life.

The reality of humility in which everyone lives in need of one another when there are other members whose lives are physically abundant or in need, but spiritually, each of them has basic needs or needs each other..⁵⁷ There should be no congregation who feels that they do not need other people because if there are people who feel capable and live alone, then that person is not complete or complete and their life is not harmonious and such an attitude of life is arrogance and arrogance that is contrary to God. Therefore, humility is the basic foundation for building the character of Christ. In the Christian spiritual life, humility is defined as a value derived from deep respect for God. This involves knowing our true 'place' in relation to God as Creator and with God's other creations, and this attitude determines action.

⁵⁶Walter Mohr, *Anda Dan Gereja* (Surabaya: YAKIN, 2010), 16.

⁵⁷Randy White, *Gereja Tanpa Tembok* (Jakarta: YPI Immanuel, 2001), 52.

Willing to do good (Verse 17)

2 Timothy 3:17 Thus every human being belongs to God equipped for every good deed. The Apostle Paul stated that if believers truly live by the word, it is not only limited to understanding the truth and instructing their lives but furthermore these people will produce good deeds as the fruit of his repentance. The word good in the verse is used the word "Agatos" which means goodness from within, natural goodness, goodness without reason, goodness without evil motivation.⁵⁸ This goodness radiates as the fruit of the spirit in the believer. For example by saying good.

The Word of God says that what comes out of the mouth comes from the heart so that when the church wants to be filled with the words of Christ, the mind and heart of the congregation must be filled with Christ. Because the mind is the command center where all decisions are made, it must be controlled by the Spirit. In addition to focusing on the Word, what the Apostle Paul meant by using good words is to seal our mouths so that what comes out of our mouths are words of blessing, positive words, which build and do not become a stumbling block for the congregation. Moreover, to keep our words full of holiness. Each church must show love and full care for other church members like their own family. They also act as counselors and motivators in fostering one another's spiritual growth. "believers must grow and develop rapidly because of love and care because love is the bond. Congregations must listen to each other's wishes and must be given the freedom to express their views, needs, sufferings, hopes and dreams."⁵⁹ Because every member of the congregation needs love and care just like anyone else and without distinction of position and position in the church.

In addition, good deeds can also be applied by building friendly and intimate relationships which are an effort to develop a life fellowship according to the Gospel.⁶⁰ In other words, a work of guiding the development of human life to realize evangelical values in the community of life (living according to evangelical values). Or in other words, efforts to develop people to live in harmony with evangelical values.

CONCLUSION

Paul gave encouragement to Timothy to stay strong and persevere in the ministry of the church in Ephesus. Paul gave an example of the ministry that Paul had done. Paul explained that Timothy's ministry was nothing compared to what Paul experienced. Paul made Timothy his disciple to be able to imitate his attitude in serving so that it would be Timothy's provision in serving. So it can be concluded that the implementation of teaching about the life of the Apostle Paul in serving is based on 2 Timothy 3:10-17, among others: The Apostle Paul's Way of Life (Verse 10a). The Patience of the Apostle Paul (Verse 10b). The love of the Apostle Paul (Verse 10c). Perseverance of the Apostle Paul (Verse 10d). Live Hold on to the truth (Verse 14). Seek to know the Scriptures (Verse 15a). Wisdom (Verse 15b). Faith in Jesus (Verse 15). Living in the Word (Verse 16) Willing to Teach God's Word (Verse 16a). Willing to admit mistakes (Verse 16b). Willing to correct behavior (Verse 16c). Willing to be educated in the truth (Verse 16d).

⁵⁸Bibleworks, "BibleWorks."

⁵⁹Dan Brewster, "Child, Church and Mission," *Compassion Internasional*, Agustus, 2011, 210.

⁶⁰Janssen CM., *Pengantar Pekerjaan Pastoral*. (Malang: IPI Malang, 1993), 25.

Willing to do good (Verse 17). All of this can be a guide for pastors in implementing Paul's teachings for the church and its ministry entrusted by God.

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