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Implementation of the Requirements for Church Overseers Based on 1 Timothy 3:1-7 Among the Church Management of GKII Sintang

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Abstract

The purpose of this research is to find out how big the level of implementation of the Apostle Paul's Teaching on the Conditions of Congregational Overseers based on 1 Timothy 3:1-7 Among the Congregational Management of the Indonesian Gospel Tent Church Sintang I Region II West Kalimantan. This research uses quantitative descriptive research. Called quantitative because the data obtained based on the number of objects or respondents studied, can be calculated according to a predetermined formula. Collecting data using a Likert scale and processing it through several tests using SPSS 25. The tests used are instrument validation and reliability tests as well as normality tests, homogeneity tests and hypothesis tests. To test the hypothesis using the Confidence Interval formula at a significance level of 5%, regression significance test (Freg) and one way variance test (one way Anova) also using data collection techniques through the literature, namely the Bible in various versions, Bible dictionaries, interpretations -interpretations, Bible Encyclopedias, Interlinears, and various online and offline reading sources. The results show that the Implementation of the Apostle Paul's Teaching Regarding the Conditions of Congregational Overseers Based on 1 Timothy 3:1-7 Among the Congregational Management of the Indonesian Evangelical Camp Church in Sintang I Region II West Kalimantan (Y) is in the medium category, this is not in accordance with the proposed hypothesis. . The proposed hypothesis is low

Keywords: *1 Timothy; Teachings; Congregational Board of Trustees*

INTRODUCTION

The Bible provides sufficient clues about the important role of church overseers. Overseers are spiritual leaders in the church (Sirait et al., 2022, pp. 115–116). They must not do anything that does not set an example for the congregation. There are certain criteria that must be fulfilled to become an overseer (1 Timothy 3:1-7) because the office is a "beautiful work" (1 Timothy 3:1). Many people want the office but not everyone has it.

GKII, especially in the Sintang 1 area, strongly emphasizes the importance of quality service and everyone who serves in the church must have a good impact on the progress of the ministry. However, there are indications that teaching about the requirements of the church superintendent is not prepared for the congregation, so it impacts the congregation's lack of understanding of the requirements of the church superintendent. The impact has an influence on the selection of members of the Church Management Board which is done carelessly and not according to biblical principles.

This research is to find out the implementation of the requirements for church overseers based on 1 Timothy 3:1-7 among the Executive Board of the GKII Sintang I Church, region II, West Kalimantan. The researcher argues that the church needs to be selective in preparing local congregations to become members of the board because it has the goal of glorifying God. Therefore, the apostle Paul's teaching about the requirements for church overseers based on 1 Timothy 3:1-7 needs to be taught to the congregation so that they can prepare themselves and in the end, the church has people who are ready to become members of the church board. The chairman of the church board will know the ability and

capacity of the congregation as well as their gifts. The congregation will function in the ministry of the church, because of the guidance given. The guidance will make the congregation responsible for the church ministry that has been entrusted to them.

METHOD

This research uses a quantitative descriptive method. It is called quantitative because the data obtained is based on the number of objects or respondents studied and can be calculated according to a predetermined formula. Data collection uses a Likert scale and processes it through several tests using SPSS 25. The tests used are instrument validation and reliability tests as well as normality tests, homogeneity tests, and hypothesis tests. The total population is all members of the board of the GKII Sintang 1 congregation, Region II, West Kalimantan, namely 300 people. The sample of respondents in this study was 75 people or about 25% of the total. Meanwhile, the materials used in this study are in the form of: first, the Bible as a reference material/benchmark, and books related to research. The data collection tool uses a Likert Scale from strongly disagree to strongly agree. Research on respondents using a survey questionnaire.

THEORETICAL FOUNDATION

I Timothy 3:1-7 describes the Apostle Paul advising Timothy, a leader of the Church in Ephesus, to ensure that sound doctrine does not allow error. Paul teaches Timothy about the office of Church Overseer and discusses the requirements for those who serve in this office. The background of this letter to 1 Timothy is when the Apostle Paul was about to leave Timothy to minister in Ephesus (1 Timothy 1:3). Seeing the state of the Ephesian environment, the Apostle Paul felt the need to give his advice to Timothy. Drane (1996) reveals that the Apostle Paul wanted to give advice to the early church leaders, both Timothy and Titus as co-workers in ministry, even though they also worked separately.

Paul taught Timothy about the office of Church Overseer and discussed the requirements for those serving in this office. The apostle Paul had three purposes in writing this letter: firstly, to exhort Timothy himself regarding his personal life and ministry. Secondly, to encourage Timothy to defend the purity of the gospel and its holy standards from contamination by false teachers, and thirdly, to instruct Timothy on the affairs and problems of the church in Ephesus.

An overseer is someone who is entrusted with shepherding or managing a congregation. Church overseers are tasked with overseeing and caring for the spiritual needs of the local congregation. They are also called "elders" (Acts 20:17; Titus 1:5). The duties of an overseer are to preach sound doctrine, prove heresies wrong (Titus 1:9-11), teach the Word of God, and lead the church (1 Thessalonians 5:12; 1 Timothy 3:1-5), be an example of holiness and sound teaching (Titus 2:7-8), and keep all believers in divine grace (Hebrews 12:15; 13:17; 1 Peter 5:2).

The researcher focuses on four main parts of the apostle Paul's teaching on the requirements for church overseers, namely: having a calling to serve, having a good moral life, having a good social life, and having a good family life.

Have a Call to Serve

A person who wants to be an "overseer" of the church (Episkopos) is someone who has a heart for pastoral care. However, such desire must be established based on the Word of God and the church (1 Timothy 3:1-7). Every person who wants to be a member of the church board must be tested according to the biblical standards found in 1 Timothy 3:1-7. The church overseer must be a repentant person. The church overseer should not be someone who is new to the Lord. According to J. Oswald Sander (2006, p. 39), a young person or a new convert should not be given a position of responsibility. This can be described as a plant that needs time to take root and grow until it becomes mature. The church overseer is also a man of self-control (Baskoro, 2020, p. 51). Self-mastery means controlling oneself over everything, organizing oneself, and having to be balanced with the right teachings. Therefore a church administrator is not allowed to drink alcohol and he must be able to control himself.

Having a Good Moral Discipline Life

As moral beings, morality is the achievement of the human will, the result of a good disposition that triumphs over feelings of self-interest (Boehlke, 1997). Action is a form of morality. 1 Timothy 3:2 affirms that the overseer must be blameless. "A blameless man" is used for something that cannot be opposed. There are several parts to achieving a life of moral discipline, namely First, one who is able to restrain himself. This expression comes from the Greek *νηφαλεος* (*nephaleos*), which translates as the ability to temper oneself and calm the soul and mind. So, restraint is an attitude of calmness and being able to control emotions and thoughts so as not to do evil. Second, not a drunkard. A church administrator should not be someone who is fond of liquor. This expression comes from the Greek *μη παροινοσ* (*me paroinos*) which means do not drink. Third, not an angry person. This expression comes from the Greek word *μη πλεκτησ* (*me plektes*) which means not angry or rude. This word emphasises the prohibition of anger. So, one thing that needs to be considered is how to express anger so as not to harm oneself and others. Fourth, not a servant of money. This expression comes from the Greek word *αφιλαργυρον* (*aphilarguros*) which translates as not loving money. Money is a blessing from God, but within that blessing is a warning not to be attached to money. Money can change the direction and purpose of genuine service to self-enrichment.

Having a good social life

1 Timothy 3:1-7 states that the church overseer must have a good social life and be a strong foundation for the church administrators. The responsibility of ministry can only be carried out well and have a positive impact because people receive blessings from God (Uriptiningsih & Daliman, 2022, p. 126). There are several important parts for a person to have a good social life, namely first, a wise person. This expression comes from the Greek *σωφρων* (*sophron*), which translates as wise, careful, self-preserving, modest, and pure. So *sophron* can be interpreted as a person who does not command himself, but is commanded by God. Secondly, one who is courteous. The word courteous comes from the Greek word *κοσμιον* (*kosmion*) which is translated polite or honourable. The church administrator must be a courteous person and a respected person. Third, a giver. The word hospitable comes

from the Greek word *φιλοξενος* (philoxenos). The word philoxenos comes from two words, *philos* which means "friend," and *xenos* which means "stranger". In those days, everyone who preached the word of God stayed in the houses of fellowship. Fourth, one who is skilled in teaching. This expression comes from the Greek word *διδασκαλικος* (didaktikos) which means good at teaching. It emphasises the duty of the church leader as one who is able to teach the truth and prove false heresies. The ability to teach God's word is one of the things that emphasises a person's desire to be a minister or church administrator. Fifth, a reconciler. This expression comes from the Greek word *αμαχον* (amachon) which translates as not liking to get into fights and quarrels. Paul in this passage requires that a church leader should be a man of peace. Bimo Setyo Utomo (2019) revealed that the basic attitude to be a peacemaker that creates harmony is to see common interests, and understand and respect each other.

Having a good family life

1 Timothy 3:4 says that a good head of a family is respected and honored by his children. Good heads of families are those who lead their wives and children well and set an example for the family (Assa & Arifianto, 2022, p. 65). This emphasizes the success of the family leader. The capacity of a husband is to be the husband of one wife and to love his wife as he loves himself. There are several parts of good family life, namely: *Firstly*, one who has a good name outside the church. The word good name comes from the Greek *μαρτυριαν* (marturian) which means testimony, evidence of good name, reputation, not evil behavior, character, and heredity. In this passage, the apostle Paul qualifies a member of the church board to have a good name outside the church. The behavior of the church overseer must be good so that non-Christians can see blameless behavior (Arichea & Hatton, 2019). *Secondly*, one who is able to practice leadership in the family. As a leader in the household, the husband has a very important role and impacts the whole family (Gule, 2021). He is a priest who leads the family to a better spiritual life. *Third*, a husband of one wife. This expression comes from the phrase Yunani *μιας γυναικος ανδρα* (mias gunaikos andra) which literally translates as a man who has one helper or one wife. A helper must live righteously in his married life. The husband of one wife also refers to the holiness of the household and holding firm to commitments despite the many trials in the midst of his life (Moulton, 1852). *Fourth*, one who is faithful to his wife. The Greek adalah *μιας γυναικος* (mias gunaikos) literally translated as "one woman man" is a husband who is faithful to his wife. A prospective overseer must prove that he has been faithful in this most important respect. Diligent moral loyalty to wife and family is required for anyone who wants to be a leader in the household and church (Sibarani, 2020, p. 65). *Fifth*, one who is able to discipline children. A good head of a family should be respected and honored by his children. A church administrator must be able to be an example for his children, educating and directing them to remain faithful to God.

RESULTS AND DISCUSSION

Implementation of the Requirements for Church Overseers Based on 1 Timothy 3:1-7 Among the Church Management of GKII Sintang

Statistics

Implementation of the Requirements for Church Overseers Based on 1 Timothy 3:1-7

N	Valid	75
	Missing	0
Mean		276.2267
Median		276.0000
Mode		274.00
Std. Deviation		5.84385
Range		27.00
Minimum		260.00
Maximum		287.00
Sum		20717.00

Based on data from 75 respondents, an empirical score between 260 and 287 were generated, a mean of 276.2267, a median of 276, a mode of 274, a standard deviation of 5.84385, and a range of 27.

a. Have a Call to Serve (D₁)

Statistics

Have a Call to Serve

N	Valid	75
	Missing	0
Mean		32.7733
Median		33.0000
Mode		33.00
Std. Deviation		2.15340
Range		9.00
Minimum		26.00
Maximum		35.00
Sum		2458.00

Based on data from 75 respondents, an empirical score between 26 and 35, a mean of 32.7733, a median of 33, a mode of 33 and a standard deviation of 2.15340, and a range of 9.

b. Having a Good Moral Discipline Life (D₂)

Statistics

Having a Good Moral Discipline Life (D₂)

N	Valid	75
	Missing	0
Mean		65.2267
Median		66.0000
Mode		66.00
Std. Deviation		3.31489
Range		14.00
Minimum		55.00
Maximum		69.00
Sum		4892.00

Based on data from 75 respondents, an empirical score of 55 to 69 was generated, a mean of 65.2267, a median of 66, a mode of 66 and a standard deviation of 3.31489, and a range of 14.

c. Having a good social life (D₃)

Statistics

Having a good social life

N	Valid	75
	Missing	0
Mean		88.2400
Median		89.0000
Mode		92.00
Std. Deviation		3.58993
Range		13.00
Minimum		80.00
Maximum		93.00
Sum		6618.00

Based on data from 75 respondents, an empirical score of 80 to 93 was generated, a mean of 88.2400, a median of 89, a mode of 92, a standard deviation of 3.58993, and a range of 13.

Normality Test

The normality test is carried out for variables (endogenous variables) and all dimensions (exogenous variables) using Kolmogorov Smirnov. With this test, empirical numbers will be produced, so that it does not cause differences in judgment. The output results using the help of the SPSS 25 program are as follows:

One-Sample Kolmogorov-Smirnov Test

		Mempunyai Panggilan Melayani	Mempunyai Kehidupan Disiplin Moral Yang baik	mempunyai kehidupan sosial yang baik	mempunyai kehidupan keluarga yang baik	implementasi pengajaran rasul paulus tentang syarat penilik jemaat berdasarkan 1 Timotius 3:1-7
N		75	75	75	75	75
Normal Parameters ^{a,b}	Mean	32.7733	65.2267	88.2400	89.9867	276.2267
	Std. Deviation	2.15340	3.31489	3.58993	4.31056	5.84385
Most Extreme Differences	Absolute	.369	.272	.119	.275	.077
	Positive	.191	.188	.092	.176	.047
	Negative	-.369	-.272	-.119	-.275	-.077
Test Statistic		.369	.272	.119	.275	.077
Asymp. Sig. (2-tailed)		.066 ^c	.071 ^c	.110 ^c	.063 ^c	.200 ^{c,d}

- a. Test distribution is Normal.
- b. Calculated from data.
- c. Lilliefors Significance Correction.
- d. This is a lower bound of the true significance.

From the table above, it can be seen that each dimension D1-D4 has a significant level above 0.05, which indicates that the variable is normally distributed and can be tested with parametric methods.

From the data above, it can be concluded as follows:

1. Data dimension 1 Having a Call to Serve has a significance value of 0.066. Because it is more than 0.05, it is declared normally distributed.
2. Data dimension 2 Having a Good Moral Discipline Life has a significance value of 0.071. Because it is more than 0.05, it is declared normally distributed.
3. Data dimension 3 Having a good social life has a significance value of 0.110. Because it is more than 0.05, it is declared normally distributed.
4. Data dimension 4 Having a good family life has a significance value of 0.063. Because it is more than 0.05, it is declared normally distributed.

Linearity Test D1-Y

ANOVA Table

			Sum of Squares	df	Mean Square	F	Sig.
implementasi pengajaran rasul paulus tentang syarat penilik jemaat berdasarkan 1 Timotius 3:1-7 * Mempunyai Panggilan Melayani	Between Groups	(Combined)	179.449	4	44.862	1.338	.000
		Linearity	8.452	1	8.452	.252	.000
		Deviation from Linearity	170.998	3	56.999	1.700	.175
Within Groups			2347.697	70	33.539		
Total			2527.147	74			

From the linearity test output, Dimension D1 Having a Call to Serve shows that the linearity significance value is 0.000 and the deviation from linearity of 0.175 is greater than

or equal to 0.05, so it can be concluded that Dimension D1 Having a Call to Serve is declared linear.

Linearity Test D2-Y

ANOVA Table

			Sum of Squares	df	Mean Square	F	Sig.
implementasi pengajaran rasul paulus tentang syarat penilik jemaat berdasarkan 1 Timotius 3:1-7 * Mempunyai Kehidupan Disiplin Moral Yang baik	Between Groups	(Combined)	506.260	7	72.323	2.398	.001
		Linearity	322.567	1	322.567	10.694	.002
		Deviation from Linearity	183.693	6	30.616	1.015	.423
Within Groups			2020.886	67	30.162		
Total			2527.147	74			

From the output of the linearity test, Dimension D2 Having a Good Moral Discipline Life shows that the significance value of linearity is 0.002 and the deviation from linearity of 0.423 is greater than or equal to 0.05, so it can be concluded that Dimension D2 Having a Good Moral Discipline Life is declared linear.

Linearity Test D3-Y

ANOVA Table

			Sum of Squares	df	Mean Square	F	Sig.
implementasi pengajaran rasul paulus tentang syarat penilik jemaat berdasarkan kitab 1 Timotius 3:1-7 * mempunyai kehidupan sosial yang baik	Between Groups	(Combined)	868.058	10	86.806	3.349	.001
		Linearity	563.262	1	563.262	21.728	.000
		Deviation from Linearity	304.796	9	33.866	1.306	.251
Within Groups			1659.088	64	25.923		
Total			2527.147	74			

From the output of linearity testing Dimension D3 Having a good social life shows that the linearity significance value is 0.000 and the deviation from linearity of 0.251 is greater than or equal to 0.05, it can be concluded that Dimension D3 Having a good social life is declared linear.

Linearity Test D4-Y

ANOVA Table

			Sum of Squares	df	Mean Square	F	Sig.
implementasi pengajaran rasul paulus tentang syarat penilik jemaat berdasarkan kitab 1 Timotius 3:1-7 * mempunyai kehidupan keluarga yang baik	Between Groups	(Combined)	1360.978	7	194.425	11.170	.000
		Linearity	1097.131	1	1097.131	63.034	.000
		Deviation from Linearity	263.847	6	43.975	2.526	.129
Within Groups			1166.168	67	17.405		
Total			2527.147	74			

From the output of linearity testing Dimension D4 Having a good family life shows that the linearity significance value is 0.003 and the deviation from linearity of 0.129 is greater than or equal to 0.05, it can be concluded that Dimension D4 Having a good family life is declared linear.

Homogeneity Test Y-D1- D3

Test of Homogeneity of Variances

		Levene Statistic	df1	df2	Sig.
Mempunyai Panggilan Melayani	Based on Mean	2.999	16	51	.001
	Based on Median	.774	16	51	.706
	Based on Median and with adjusted df	.774	16	21.780	.697
	Based on trimmed mean	2.412	16	51	.009
Mempunyai Kehidupan Disiplin Moral Yang baik	Based on Mean	3.504	16	51	.000
	Based on Median	1.349	16	51	.206
	Based on Median and with adjusted df	1.349	16	15.318	.282
	Based on trimmed mean	2.897	16	51	.002
mempunyai kehidupan sosial yang baik	Based on Mean	1.497	16	51	.138
	Based on Median	.953	16	51	.518
	Based on Median and with adjusted df	.953	16	30.033	.525
	Based on trimmed mean	1.517	16	51	.130
mempunyai kehidupan keluarga yang baik	Based on Mean	6.840	16	51	.000
	Based on Median	3.230	16	51	.101
	Based on Median and with adjusted df	3.230	16	10.052	.132
	Based on trimmed mean	6.020	16	51	.000

First, from the results of SPSS 25 data analysis for the homogeneity test between variable Y and Dimension D1 Having a Call to Serve, it can be seen that the p-value = 0.697 > 0.05, it can be concluded that the data is taken from homogeneous respondents. Second, from the results of SPSS 25 data analysis for the homogeneity test between variable Y and Dimension D2 Having a Good Moral Discipline Life, it can be seen because the p-value = 0.282 > 0.05, it can be concluded that the data is taken from homogeneous respondents. Third, From the results of SPSS 25 data analysis for the homogeneity test between variable Y and Dimension D3 Having a good social life, it can be seen because the p-value = 0.525 > 0.05, it can be concluded that the data is taken from homogeneous respondents. Fourth, from the results of the SPSS 25 data analysis for the homogeneity test between variable Y and Dimension D4 Having a good family life, it can be seen because the p-value = 0.132 > 0.05, it can be concluded that the data is taken from homogeneous respondents.

Hypothesis Testing

Descriptives

		Statistic	Std. Error	
implementasi pengajaran rasul paulus tentang syarat penilik jemaat berdasarkan kitab 1 Timotius 3:1-7	Mean	276.2267	.67479	
	95% Confidence Interval for Mean	Lower Bound	274.8821	
		Upper Bound	277.5712	
	5% Trimmed Mean	276.4519		
	Median	276.0000		
	Variance	34.151		
	Std. Deviation	5.84385		
	Minimum	260.00		
	Maximum	287.00		
	Range	27.00		
	Interquartile Range	8.00		
	Skewness	-.435	.277	
	Kurtosis	.060	.548	

By analyzing the data using a Confidence Interval at a 5% significant level. The resulting Lower Bound and Upper Bound values are 274.8821 - 277.5712. Based on these findings, it can be concluded that the position of the level of implementation of the apostle Paul's teaching on the requirements of the church overseer based on the book of 1 Timothy 3: 1-7 among the church board of the Kemah Injil Indonesia Church Sintang 1 Region II West Kalimantan (Y) is in the medium category. Thus, the first hypothesis is low and rejected.

RECOMMENDATIONS ON RESEARCH AND DEVELOPMENT

This research can still be developed by conducting the same discussion but with a different research locus. This research can also be developed with biblical studies. The researcher hopes that this research will become a reference source for future researchers, churches, and students.

CONCLUSION

Based on the discussion above, the researcher concludes that the first hypothesis shows that the level of implementation of the teaching of the requirements of the church overseer based on 1 Timothy 3: 1-7 among the church board of GKII Sintang Region 1, Region II, West Kalimantan (Y) is in the moderate category. This is not in accordance with the hypothesis proposed. Thus the hypothesis is rejected. This conclusion is based on the results of data analysis conducted using the Confidence Interval at a significant level of 5%. The resulting Lower Bound and Upper Bound values are 274.8821 - 277.5712. Based on these findings, it can be concluded that the position of the level of implementation of the apostle Paul's teaching on the requirements of church overseers based on the book of 1 Timothy 3: 1-7 among the board of the congregation of the Kemah Injil Indonesia Church Sintang Region 1 Region II West Kalimantan (Y) is in the medium category. This is supported by the

conclusion drawn on the first hypothesis compared to the results of the calculation of each dimension (D1-D4), the majority of which stated the level in the "medium" criteria.

BIODATA



Yesias Athanasius is a master of education at kadesi theological college yogyakarta. he also takes part in ecclesiastical ministry in kalimantan. through his writings, he hopes to be a great contribution to the advancement of science in Indonesia.

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Paulus Sentot Purwoko is deputy III at the yogyakarta kadesi theological college. he teaches homiletics and hermeneutics. his writings often come into contact with evangelical theological views. according to him, in evangelical theology, there are pearls of great value, which are hard to find elsewhere

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Sri wahyuni is the vice president for academic affairs at kadesi theological college yogyakarta. her persistence in doing everything makes her entrusted to teach compound pak, nt interpretation, and methodology. her writings mostly emphasize the concept of servant leadership which she thinks is very relevant to be applied throughout the ages.

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