



Lecturers' understanding on Bible doctrine: An Indonesian Pentecostal Perspective

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Doi: <https://doi.org/10.46222/pharosjot.104.213>

Abstract

The Christian context is found to be one where there are differences in understanding and attitudes based on how the Bible is interpreted. Plurality in Christianity causes groups that say that the Bible is a history book, or contains moral teachings, or contains the Word of God. On the other hand, defending the Bible is the Word of God. This research aims to determine some lecturers' understanding of Pentecostal doctrine. The research method adopted in this study was quantitative in orientation, while the type of research done was by means of correlation research. The findings from such research can be used to ascertain the prevalence and relationships among variables and allow researchers' to forecast events from current data and knowledge. The population in this study comprised of 50 lecturers at ITKI Jakarta, STT Bethel The Way and STTRE Jakarta. The results showed that 1) The Understanding Trend of ITKI Jakarta Lecturers, The Way Jakarta STTB, and Jakarta STTRE (Y) was in the good category. 2) The dominant aspect that shapes lecturers' understanding is God's Special Revelation Bible (X2). So, the second hypothesis is proven. 3) The background of lecturer education strata predominantly shapes the Understanding of ITKI Lecturers in Jakarta, The Way Jakarta STTB, and STTRE Jakarta. The understanding of the theology of STT (theological seminary) lecturers needs to be improved, both through advanced theological education at a higher level, namely strata two or strata three, or by participating in various scientific activities in theology where one can gain superior knowledge on Biblical doctrine.

Keywords: understanding, lecturer, Bible doctrine, Pentecostal, theological seminary.



Introduction

Human pluralism invariably causes differences in understanding things, and this also happens when Christians understand the Bible and its teachings in diverse ways. The church which is a collection of Christians also has a different understanding and thus diverse interpretations of the Holy Bible. The condition of plurality presents a logical consequence, which is the existence of a group of Christians who consider that the Bible is a history book, contains moral teachings, or contains the word of God. On the other hand, some groups defend the Bible as the Word of God. The group of Christians who consider the Bible to be a history book that contains moral teachings or contains the Word of God are Liberal, Neo-Orthodox Christians; there are even groups who think that there are holy books (God's written Word) besides the Bible, like Mormon. While other denominations believe in the Bible as the Word of God, such as the primal Orthodox Church, Roman Catholics, Anglicans, Lutherans, Calvinists, Baptists, Pentecostals, and Charismatics to name but a few denominations.

Differences in biblical doctrine were already seen in early Christianity, in which a pastor named Marcion opposed and did not recognize the existence of the Old Testament. The Orthodox Church has two great sources of authority namely Holy Scripture and Holy Tradition. Holy Scripture comprises the writings of both the New and the Old Testaments. The New Testament reveals the human and divine nature of Jesus Christ and His sacred teachings, which we are charged to follow. The Catholic Church likewise later established that there are two sources of God's revelation, which are the Bible and tradition (Mahoney, 2012; Rom-Shiloni, 2016). Nicolaides and Van der Bank (2011) tell us that in the Old Testament we find all inclusive ethical codes for right-living before God that regulate our relationship between us as the 'elect' people of God and our Creator. Nicolaides (2020) an Orthodox scholar, states that the Holy Bible speaks commandingly and expansively on all aspects of life, Pentecostalism for example is a Protestant Charismatic Christian movement that stresses a direct personal experience of God through baptism and the work of the Holy Spirit and the direct experience of the presence of God by believers. Pentecostals maintain that faith must be powerfully experiential and found only through ritual or thinking. The problem of Bible doctrine and its true meaning continues to be a classic problem to this day.

Differences in the biblical doctrine itself, not only occur in different church denominations, but also in one denomination. For example, the Indonesian Bethel Church is a Pentecostal Synod. With the rapid growth in the quantity of churches, one of the effects is the emergence of theological schools under the auspices of a local church. On the other hand, the local church is led by people from different backgrounds, so these different backgrounds have an impact on their understanding of Bible doctrine (Rausch, 1993).

Every school of theology and church in Indonesia cannot deny the fact that there are phenomena of different theological concepts, and they together have effects on life. Yet, on the one hand, all theologies and each theological school or church claims to have the authenticity (truth) of each theology or doctrine. In other words, there is an exclusiveness of truths that are believed in, or interested in, by each different theological school or church. Once again, each theological school or church has a claim regarding God's finalization or uniqueness that they believe in and serve. This fact is often very easily mobilized to produce conflicts between theological schools, the church, and God's people, and is also very easy to be used for political and personal (group) interests. This fact causes disturbing disintegration within the schools of God's people, the church, and especially theological schools. For example, Ehrman (2005, 2011) is seen in his thoughts in the book "Misquoting Jesus" and "The New Testament: A Historical Introduction to the Early Christian Writings" to be presenting a different understanding. He is a New Testament scholar focusing on textual criticism of the New Testament, the historical Jesus, and the founding and development of early Christianity. In his work *The Orthodox Corruption of Scripture*, Ehrman believes that



there was a close relationship between the social history of early Christians and the textual tradition that grew in the New Testament. He says that various early battles between Christian "heresy" and "orthodoxy" affected the transmission of the holy documents. In his work *Jesus: Apocalyptic Prophet of the New Millennium*, Ehrman (1991:3) supports the idea that Jesus was a Jewish apocalyptic preacher and that his main message was that the end times was at hand, and that God would shortly make a stand to remove evil and establish his rule on Earth, and most importantly that Jesus and his disciples believed the end time events would take place in their lifetimes.

Furthermore, Ehrman (2005) says that the Bible is like the holy books of other religions and experiences errors. Tamawiy (2021:61-72) offers Bible hermeneutics to promote peace. The opinions above look different from the views of the Evangelicals, Pentecostals, and Charismatics who view the Bible as the Word of God and cannot be considered to be wrong. But within groups that view the Bible as the Word of God itself, there are several differences, such as Baptists arguing that God's revelation is sufficient in the Bible and God no longer states it outside the Bible. In other words, it can be said that now there is no revelation of God, prophecy, and healing (to the people). While Pentecostals and Charismatics argue that there is still a revelation of God until now, and this is evident in prophecies, and miracles. Of course, this also has an impact on their views of Bible doctrine. The Indonesian Bethel Church itself includes several theological seminaries, where lecturers from each TSC (Theological Seminary School) come from different study backgrounds, study levels, and ministries (church) services.

Bible

The word Bible comes from the Greek *biblion*, which means "scroll" or "book". The word Bible refers to the Holy Scriptures (see Mark 12:16; Arrington, 1994; Naudé and Miller-Naudé, 2016). The use of this term refers to the fact that the Bible consists of many books and is a special collection of books. Behind it, we have information about "the faith delivered by the saints" (Judas 3). The Bible is not a collection of ideas of great religious thinkers, but it is a testimony of what God has done. The Old Testament has witnessed the might of God acting in the history of Israel. God did great work by releasing Israel from Egypt. The Old Testament prophecies and God's mighty work prepared the way for the New Testament. The Old Testament acquires full meaning in God's saving work in the life, death, and resurrection of Christ (cf. 1 Corinthians 15:3-8). The Gospels tell the life and ministry of Christ. The Acts of the Apostles tell how the first Christians, after being equipped with power at Pentecost, moved out with the message of salvation. In the letters, the Apostles state what God has accomplished in Christ. The Bible testifies about redemption (Rom-Shiloni, 2016).

The Books

This term literally means *writing* and appears in the Bible in both singular and plural forms. When in the singular (book), the Old Testament describes it as a book, which is a collection of God's inspired documents (cf. 2 Timothy 3:16). The plural form (books) is used when the Old Testament is considered as a collection of several documents (cf. Matthew 21:42; Luke 24:27; Romans 1:2). "The Book of the Prophets" explains the characteristics of the Old Testament's authority. In line with other books, Paul's letters are recognized as God's authoritative Word (2 Peter 3:16) (Naudé & Miller-Naudé, 2016).

God's Words

The Bible is the Word of God, the truth given by God. Such is God's communication about divine truth. God uses several tools to relate or reveal Himself to the people. The Bible is one tool, but the Bible is a special tool because the Bible is the Word of God (Nicolaidis, 2020).



Explaining this, Jesus distinguished between God's Word and human tradition (Mark 7:13). Paul also refers to the teaching of the Old Testament as "the word of God" (Romans 9:6). According to Arrington (2004), Naudé and Miller-Naudé (2016) and also Rom-Shiloni (2016), God's Word is a news about His grace that saves. This salvation news is that which was echoed by the first Christians after the outpouring of the Holy Spirit at Pentecost and which God confirmed through His signs and wonders. The preaching of Paul and Barnabas about the Word of God has been accompanied by miracles and led them to the saving of faith (Acts 13: 6-12; cf. 2:22; 10:38), "So then faith cometh by hearing, and hearing by the Word of Christ" (Putrawan, 2019a, 2019b; Torseth, 2021).

The Bible According to Pentecostal Theology

Many people discuss the existence of the Bible from various perspectives. The author in describing this paper moves from the perspective of Pentecost, and if there are sources written by the writers who are not in the Pentecostal ideology this is just as an addition to complete this paper more meaningfully. There are five points to be explained about the doctrine of the Bible, and these are (1) the Bible is a special revelation of God, (2) the Bible is inspired by God, (3) the Bible Canon, (4) the Bible Authority, (5) the interpretation of the Bible according to the Pentecostal Perspective.

The Bible Is God's Special Revelation

Revelation is the disclosure or opening of the veil of something hidden. Without revelation, God will remain hidden and closed. This fact is imposed through the question "Can you understand God ..." (Job 11:7). In His goodness and wisdom God joyfully revealed Himself and made His plan of salvation recognizable. The reason why we know God is that God has revealed Himself. So, by using the term *expression*, we mean it by communication. God communicates the truth about Himself and about His plan of salvation (Putrawan, 2019b; Arrington, 2004).

A common thing has happened to describe the revelation as God's revelation about Himself. God has never been rightly described as revealing Himself, at least the revelation "God's self-expression" never appears in the Bible. But to understand what is stated in the Bible as God's self-expression has an extraordinary meaning. God made Himself known, revealed His nature, His relationship with humans, and the good news about salvation. His words and deeds declare words and actions, because by these God reveals himself and his plan for humankind.

Progressive Declaration

The Bible describes the progressive revelation of God, which means that God gradually reveals himself and his redemptive purpose until it reaches fullness in Christ. The Bible explains a progressive revelation, that bit by bit God revealed Himself and the purpose of His forgiveness until it was fully realized in Christ. Because revelation is educational, the Bible records God's revelation that was open throughout the centuries. For Christians, special statements in the Bible must be interpreted in the light of the overall biblical revelation. The earlier teachings must be explained in the light of later teachings. The Bible contains a record of God's gradual revelation over a long time through the history of the Hebrews until the time He saw it fit to reveal himself. The previous revelation is not yet full, but we do not underestimate and obliterate the meaning and importance of the revelations later which have been built and complement the previous ones. Therefore, a statement in the Bible must be interpreted in the light of all Bible revelation. The earlier teachings and the later teachings explain each other and stress theological messages (Abraham, 2010; Tamawiwiy, 2021).



General Revelation and Special Revelation

We find that the Bible witnesses two forms of revelation. Traditionally Christians classify these as "general" statements and "special" statements. Both of them come from God, who is divine, and they are complementary. So, God uses various means to enrich and deepen our understanding of Him and His will (Damanik & Simanungkalit, 2022; Putrawan, 2019b).

General Revelation

If we admit what God really does say, is the Bible the only medium for His word? God also revealed Himself until one level, to all humans through creation and through conscience. The means like this is usually called general revelation, or natural revelation.

Through Creation is one way. Romans 1 and 2 describe this type of expression used by God (Menzies, 2005). In other words, people should already know, and even have to know that false gods cannot have created the universe. Likewise, pagan gods, who always fight with each other, cannot possibly have created the consistency, serenity, and beauty that we find in nature. God thus speaks to humans through all His creation. According to Paul, through His creation, God satisfies human hearts with food and joy, and through His creation He can also be known by humans (BPHGBI, 2021).

Special Revelation

This revelation is personal from one person to another. God reveals himself here for the purpose of redemption, and it is a revelation to man. This revelation is not abstract truth. God in the Bible is not like the gods of the philosophers, but He is the God of Abraham, Isaac, and Jacob, who claimed Himself to be the saviour and a mentor to all humans in the course of their lives. This special statement is given through the Bible. This special revelation of God is historical, which means that God acts in history, in a particular time and place and to a special nation-Israel and then to all of his nation (laos) (Nicolaidis, 2010). God revealed himself to be a God who was involved in human history such as the events of the great flood of the days of Noah, the exodus of the Israelites from the land of Egypt, the provision of the Ten Commandments, the exile to Babylon, and the resurrection of Christ.

Some ways of God to reveals Himself

God reveals Himself through His preservation (*Providensia*). The term preservation means that God is the authority of the world. The people of Israel believed in the providence of God (Exodus 32:11-14; Deuteronomy 9:26-29). Likewise, the fate of other nations is in God's hands. God is related to nations such as Egypt (Exodus 9:13-17) and Assyria (Isaiah 10: 12-19). God's power has brought about the rise and fall of governments. Divine providence reveals that "righteousness exalts the rank of the nation, but sin is the sin of the" nation "(Proverb 14:34). By His power, God shows His concern for the people and His judgment for sin. This form of statement takes humanity beyond what the creation says about the living God. Revelation reveals that God offers good, punishes evil, and preserves the world He created (Job 38:39; Isaiah 45:12, 13; 52:10) (Arrington, 1994).

Through miracles is another way of manifesting Himself. Usually, this is the way God works through the natural laws. The laws of nature can be predicted and are in accordance with the order that we are used to know. When God worked to replace the natural order, miracles happened. It can be said that miracles are special acts of providence of God. In the Bible the miracle is a wonderful work of God that is not designed to show something interesting, but



rather to express the presence, power, and plan of God's forgiveness. An example of a miracle that can be taken is when the Lord Jesus Christ raised Lazarus from the dead (John 11:25). Lazarus's resurrection from the dead gets its meaning in the words of Jesus, "I am the resurrection and the life ...". Here the special sign of Lazarus's resurrection from death pointed to the divinity of Christ and the power of Christ that gives life.

Through Communication and Direct Manifestation by the Holy Spirit is also another way. There are times when God speaks directly to humans in an audible voice (Genesis 2:16; 17; 3: 18-19; Exodus 19: 9; Acts 23:11). Sometimes God also manifests His presence through natural objects such as smoke (Genesis 15:17), storms (Job 38: 1; 40: 1), through dreams (Numbers 12: 6; Joel 2:28; Amos 7-8) 9), and others. Revelation is also given through the witness of the Holy Spirit in the heart. In the New Testament, the Holy Spirit is described as the Spirit of revelation and illumination or explanation (Mark 13:11; Luke 12:12; John 14:16, 17; Acts 6:10) (BPHGBI, 2021).

Through Jesus Christ, God's revelation reaches its culmination in Jesus Christ (Hebrew 1:1, 2). All God's revelations aim to reveal the unique person and service of Christ and reveal God (John 1:18). By the coming of Christ, revelation takes on a personal form. Jesus Christ Himself is God in the flesh. Seeing Him, humans see God. In Him the presence of God is real, His teachings give true knowledge of God. He not only stated the truth, but He is the truth itself (BPSGBI; Dunson, 2013).

Dunson (2013) says revelation is through the Bible. Special revelations come from God to the people in and through the Holy Bible. There we learn about Jesus Christ and meet Him. The Bible is the basis and norm for all Christian preaching and teaching. Therefore, the Bible can be called the real form of special revelation. The Bible contains all of God's revelations. The meaning of God's revelation cannot be obtained completely outside of the Bible. Through the Old Testament, God's people understand God's revelation in nature and history and through the expressions of the prophets. Through the New Testament, God's people understand God's revelation in the life and ministry of Jesus Christ. We find that God's revelation is recognized not only from historical events and in the life of Christ, but also through the interpretation of those events by the various divinely inspired biblical writers.

The Bible Is the Written Word of God

One of the ways to express the belief that God Himself is speaking in the Bible, is by mentioning the Bible as the "Word of God". This concept is found in the Bible itself. The Old Testament speaks about the creativity of God's Word (Genesis 1:11; Psalm 33:6), the wisdom of God that considered personal (Proverbs 8), which is a vehicle for God's activity (Isaiah 55:11). Jesus called the Old Testament the "Word of God" (Mark 7:13; John 10:35) and the apostles did the same thing (Acts 6:4; Romans 9: 6; Hebrew 4:12). The term "Word" is also used of Jesus Christ himself (John 1:1, 4; 1 John 1:1; Revelation 19:13) (Damanik & Simanungkalit, 2022; Timo & Putrawan, 2021).

In classical Greek culture, the word *Logos* ("word") is interpreted as a rational principle that unites the universe. Basically, *logos* convey thoughts about God's work to reveal themselves. Christians use this term for the whole Bible, because they want to follow Jesus' attitude toward the Old Testament. Jesus quoted from the Old Testament as an authoritative source (Matthew 4: 4; Mark 14:27). He called it "the Word of God" (Matthew 19: 4-5; Mark 7:11-13; John 10:34-35). He believes that everything is a revelation of God inspired by the Holy Spirit (Mark 12:36) and therefore authorized (Luke 24:25-27, 44). He uses material from every major part, including the five books of the Torah (Matthew 4:4), literary books (Mark 12:10-11) and prophetic books (Mark 7:6). He considers history in the Old Testament to be true, including the presence of the patriarchs (Matthew 22:23; John 8:56), the call to Moses in the



burning bush (Mark 12:26), the ministry of Jonah (Luke 11:30), the killing of Abel and Zechariah (Matthew 23:35), Noah and the flood (Luke 17:26-27), and others. Jesus accepted Old Testament prophecy (Matthew 11:10; Mark 7:6). He accepted the ethics of the Old Testament as a benchmark for living especially the Torah (Matthew 5:17; 19:3-6; Mark 10:19). He asserted that the Old Testament spoke of Him (Luke 24:46; John 5:39, 45). The last point is very meaningful, that He is the long awaited Messiah, and through Him the kingdom of God will come. Jesus adjusted His Messianic role to the teachings of the Old Testament. This is important in dealing with the usual objections raised against the above affirmation of Jesus' attitude toward the Old Testament (Naudé & Miller-Naudé, 2016; Blomberg, 2014; Dunson, 2013).

In other parts, the apostles referred to the Old Testament to authorize their teachings and always to propose the Christian faith as the fulfillment of the Old Testament (Acts 2: 16-35; 3: 22-25; 4:11; 7: 2-53; 13:29-27; Romans 1: 2; Galatians 3: 16-18). Even for this fulfillment of those the Old Testament writings was written (Romans 15: 4; 1 Peter 1:12). The apostles were aware of their special authority as the founders of the new movement (cf. 2 Corinthians 10: 8; Galatians 1: 1) and as receivers of God's self-revelation (1 Corinthians 2:13; 1 Thessalonians 2:13; 1 John 1:1-3). But they always connected their teachings with the Old Testament (Barth, 2010; Grundem, 2009; Tubagus & Saron, 2021).

The Bible Was Inspired by God

The word translated "inspired" is the Greek word *theopneustos*, which literally means pierced, entered by the 'wind or the breath of God'. Then the expression "inspired writing" means: the writing into which the breath or spirit of God is blown or breathed. There are two meanings of this inspiration, they are:

Reliable and cannot be wrong (Reliable and Infallible)

The innocence of the Bible is contained in "*Teopneusti*". *Teopneusti* intends to be revealed by the Holy Spirit, by God himself. while it is impossible for God to make an error. Thus, the conclusion which can be drawn by itself is that the scriptures cannot be mistaken. They are not erroneous in the statement about the way of salvation. The scriptures do not contain a mistake and are infallible. So, the scriptures are not mistaken as God's statement in Jesus Christ. The Holy Bible cannot be read as a book of natural sciences, history and so on.

Ryrie (2000), Short (2012), and Archer (2007) write, it must be admitted that there are some discrepancies, both between passages in the Bible and external evidence, such as science and history (cf. 1 Corinthians 10:8 and Numbers 25:9). All forms of discrepancies are just difficulties that need to be investigated deeply, by taking a careful look into the background of that writing itself, such as the amount of numbers, location, genealogy, and prophecy. All of these discrepancies must be seen from the way in which each writer discloses a message. Some of the biblical discrepancies with science and history are only due to scientific and historical research which have not yet found authentic evidence, especially in the case of discrepancies. These difficulties can also be understood if they receive supernatural power in understanding the process of creation. The way of God works is not limited by theories or propositions that apply in science or history. So, the Bible cannot be wrong verbally, both in the parts that contain history, and those related to science. Because we believe that the writers of the Bible were protected by God when they wanted to pour the message from God in their own words.

Full Inspiration

The full inspiration of the Bible means that the Holy Spirit (Paraclete) not only guides the



writers with the thoughts (ideas) that He wants, but also on the choice of God's words and His Word unites with the human words in the Bible (2 Peter 1: 21) (BPHGBI, 2021). The next problem is how was the cooperation between the Holy Spirit and human? According to Ryrrie (2000) this diverse written material shows that God sometimes reveals supernaturally and directly. Sometimes He allows the writers to compose His message using freedom of expression. But God controls all the results of the writing, by leading the writers in various ways to convey His message in the words of the Bible. The Bible is a form of writing that seeks to express the unspeakable in everyday human language. Thus, the story often does not recount factual conversations or deeds, but is somewhat like a legend. However, it does not necessarily mean that the story does not have any meaning. The story is sheathed by the meaning that is necessary for everyday life and life to come. That is why it can be said that the Bible is inspired. Ord (2000) says that the Bible was not composed to echo the supernatural to humankind, but rather to introduce us to God who is full of miracles that really work during ordinary daily life and various events.

Bible Authority

The word "authority" means (1) the right to act, (2) power, competence, (3) legal authority granted to community institutions that enable officials to carry out their functions, (4) the right to act or the right to make regulations to govern other people. Because the Bible is the Word of God, it has the authority that is from God (Archer, 2007; Arrington, 2004). This Bible authority means:

1. The Bible can't be wrong. The Bible is the work of God and God is the source of truth and all that is true. So, humans can trust fully what is written in the Bible.
2. The Bible is a form of God's revelation thus, to know God, humans need not hesitate to believe the Bible.
3. The Bible achieves its main purpose and goal, which is human salvation. By obeying the Bible, humans obey God who has given His Son, Jesus Christ, for human salvation. Humans who believe in Christ, as the Bible teaches, surely receive the gift of eternal salvation.
4. The Bible guarantees that God is willing and able to fulfill all the promises written in it.
5. The Bible is enough. The Bible must not and need not be added to or subtracted from. The Bible is able to answer all human needs and all questions about His will for humans.
6. The Bible is light. By living according to the Bible, humans will not walk in darkness. Humans do not need to grope for good living. There is no better life for humans than the Bible offers.

Bible Interpretation According to the Pentecostal Perspective.

If Pentecostals want to communicate effectively with other wider communities, then interpreting the Bible does not rely solely on the interpretations or answers given by Pentecostal figures from generations to previous generations (Menzies, 2005; Archer, 2007). The correct use of principles in biblical interpretation is very valid for Pentecostals. The accuracy of biblical interpretation is supported by detailed analysis of the biblical text. A careful study of an article presents data to the Spirit to use and convey an accurate understanding of truth (Archer, 2007; Cross, 2009; Stronstad 2012). These characteristics include the following principles:

1. Interpret articles from the historical side. To understand the article in the context of time, place, and the main purpose of the author.
2. Interpreting the article in terms of grammar. The true meaning of the words, style, and structure are important for determining the truth conveyed.
3. Interpret the article with a broader context. If the Bible is compared to the Bible, that



interpretation might sound and be in accordance with the doctrines of the Christian faith.

4. Check the interpretations of interpreters who support the authority of the Bible, and which are marked by spiritual depth and honesty.

Pentecostals approach the Bible beyond the application of the principles of biblical interpretation and recognition of truth. For example, to correctly interpret Luke's record of the Holy Spirit, we have to solve three fundamental methodological problems, that are: (1) literary and theological homogeneity in the Gospel of Luke-Acts, (2) Theological character from the historiography made by Luke, (3) Luke's independence as a theologian (Stronstad, 1999). The Bible is not merely necessary as an object of interpretation, but as a living Word that is interpreted to us through the flowing of the Spirit by a very surprising way that humans cannot be dictated to (Menzies, 2000; Cross, 2009; Stronstad, 2012). Pentecostal study of the Bible involves an interplay between knowledge of the truth and clear responses to the changing call of God's Word (Acts 1:8; 1 Thessalonians 5:9).

The uniqueness of the interpretation of Pentecostals with some other Christians is the approach of Pentecostals to the interpretation of the Bible as spiritual, that is, the interpreter bases his interpretation on the illumination of the Spirit to come with a full understanding of the Bible. First, the basic principle of interpretation is that what has been written based on the inspiration of the Holy Spirit must be interpreted with the same Spirit's guidance. Second, Pentecostals do not study the Bible differently. That is, through the Spirit they enter the experience of first century Christians. It is understood that all the extraordinary works of the Holy Spirit also appear now as those of the first century church. By this Pentecostals now live, through their own experience, (cf. Acts 1-2; Arrington, 2004; Archer, 2007; Cross, 2009; Stronstad, 2012).

Methodology

The type of research used in this study was quantitative in nature with a survey method in which data collection was conducted by means of a questionnaire. The research method is a correlational case study, and the aim was to test the hypothesis that states the relationship between the independent variable and the dependent variable. The survey was developed based on explanatory and confirmatory research (Creswell & Creswell, 2018; Holmes & Erling, 1960; Lindsay, 2018; Putrawan, 2022:6-7). Data analysis in this research used SPSS 20.

Results And Discussion

Analysis Results

Data Description

Lecturer Understanding Variable (Y). Based on sample data of 50, empirical scores were generated between 46.00 up to 70.00; a mean of 56,00^a and standard deviation 5,47443.

Indicator of Bible Understanding (X1). Based on sample data of 50, empirical scores were generated between 1.00 up to 6.00; mean of 3.4600; a median of 3,000; mode at 3.00 and standard deviation of 1.14660.

Indicators of Bible God's Special Revelation (X2). Based on sample data of 50, empirical scores were generated between 11.00 up to 18.00; a mean of 15.1800; a median of 15,0000; mode is 14.00a and standard deviation is 1.68656.

Indicators of Bible Inspired from God (X3). Based on sample data of 50, empirical scores



were generated between 5.00 up to 12.00; a mean of 10,0800; a median of 10.5000; mode is 11.00 and standard deviation is 1.66403.

Indicator of the Bible Canon (X4). Based on sample data of 50, empirical scores were generated between 12.00 up to 21.00; mean of 16.6000; a median of 17,0000; mode of 16.00a and standard deviation of 2.31234.

Indicator of Bible Authority (X5). Based on sample data of 50, empirical scores were generated between 6.00 up to 8.00; a mean of 7.4400; a median of 7.5000; mode at 6.00 and standard deviation of 0.61146.

Indicators of Bible Interpretation According to the Pentecostal Perspective (X6). Based on sample data of 50, empirical scores were generated between 6.00 up to 12.00; a mean of 9,4600; a median of 10,0000; mode is 10.00 and the standard deviation is 1.19881.

Variable of Respondents Background (X7 up to X9). Based on sample data of 50 people, empirical scores were generated between 1.00 up to 2.00 and mode was 1.00. Educational variable Theology Lecturers are 39 people (78%) and Non-Theological Lecturers are 11 people (22 %).

Variable of the most lecturer stratum is a master's degree - totaling 33 people (66%), Bachelor's Degree graduates totaling 11 people (22%), Doctoral Degree graduates totaling 6 people (12%), variable of the most Church Services is Pentecostal and this was 50 people (100%)

Test of Normality

A Test of Normality was carried out for variables (*endogenous variable*) and all indicators (*exogenous variable*) with the estimation of proportions through the Blom formula with the P-P plot approach, because the number of respondents is less than 200 people. Where the results of the P-P plot show variable data and all indicators are normally distributed that are the data distribution leads to the normal line and does not have *outlier*. Likewise with *detrended* for the distribution of variable data and all indicators did not illustrate a particular curve. So, it can be concluded that the distribution of data *endogenous variable* and all *exogenous variables* have a normal distribution.

Test of Linearity

A Test of Linearity was calculated by a linear regression error test or linearity test for deviation (*deviation from linearity*) between indicators of the Understanding of the Bible (X1) on the ITKI Lecturers' Understanding Variables in Jakarta, STTB The Way Jakarta, and STTRE Jakarta (Y) resulting F of 35,906 is non-significant at $\alpha > 0.05$. So, the relationship between indicators of understanding the Bible (X1) against Variable of Understanding of ITKI Lecturers in Jakarta, STTB The Way Jakarta, and STTRE Jakarta (Y) is linear.

Test of Hypothesis

First Test of Hypothesis. In proving the tendency of ITKI Lecturers in Jakarta, The Way Jakarta STTB, and Jakarta STTRE (Y), researchers in this case set 3 (three) categories of Lecturer Understanding, that are: (1) Poor Lecturer Understanding; (2) Medium lecturer understanding; and (3) Good Lecturer Understanding. Data analysis was performed with *confidence interval* at a significance level of 5% and is produced *lower and upper bound* between 56,5442 up to 59,6558. Based on these results, it can be concluded that the



tendency of understanding of ITKI Jakarta Lecturers, STTB The Way Jakarta, and STTRE Jakarta (Y) is in the good category significantly at $\alpha < 0.05$.

Second Test of Hypothesis. The results of the analysis of the relationships in the sample between Indicator Having the courage to try new things (X1) to the understanding of ITKI Jakarta lecturers, STTB The Way Jakarta, and STTRE Jakarta (Y) is r_{y1} of 0.841, is having a positive relationship. Determination of the variance that describes the close relationship between X1 and Y of 0.643. This means that the contribution of X1 in forming Y was 64.3%. While the condition in the population is illustrated through the result of t of 5.813 is very significant at $\alpha < 0,01$. So, relationship X1 with Y in the population is also positive. As the influence of X1 against Y in the sample is illustrated through the linear regression equation $\hat{Y} = 47,482 + 3,069X1$. While the linear regression significance test as an illustration in the population produced F of 33.794 is very significant at $\alpha < 0,01$. The greatest pure relationship between X1 with Y indicated after being controlled by X6 resulting from $r_{y1.6}$ of 0.6425 is very significant at $\alpha < 0,01$. So, the relationship between X1 and Y is pure.

The results of the analysis of the relationships in the sample between the Indicator of Bible of God's Special Revelation (X2) to the understanding of ITKI Jakarta lecturers, STTB The Way Jakarta, and STTRE Jakarta (Y) are r_{y2} of 0.716 is having a positive relationship. Determination of variance that describes the closeness of the relationship between X2 and Y of 0,513. It means the contribution of X2 in forming Y of 51,3%. While the condition in the population is illustrated through the result of t of 7.114 is very significant at $\alpha < 0,01$. So, the relationship X2 with Y in the population also positive. As the influence of X2 against Y in the sample is illustrated through the linear regression equation $\hat{Y} = 22,082 + 2,325X2$. While the linear regression significance test as an illustration in the population produced an F of 50.602 is very significant at $\alpha < 0,01$. The greatest pure relationship between X2 where Y is indicated after being controlled by X6 resulting from $r_{y2.6}$ of 0,7553 is very significant on $\alpha < 0,01$. So, the relationship between X2 with Y is pure.

The results of the analysis of the relationships in the sample between the Indicator of Bible Canon (X3) to the understanding of lecturers at ITKI Jakarta, STTB The Way Jakarta, and STTRE Jakarta (Y) are r_{y3} of 0,663 is having a positive relationship. Determination of variance that describes the closeness of the relationship between X3 with Y of 0,401. It means the contribution of X3 in forming Y of 40,1%. While the condition in the population is illustrated through the result of t of 5.667 is very significant at $\alpha < 0,01$. So, the relationship X3 with Y in the population also positive. As the influence of X3 against Y in the sample is illustrated through the linear regression equation $\hat{Y} = 37,105 + 2,083X3$. While the linear regression significance test as an illustration in the population produced an F of 32, 110 is very significant at $\alpha < 0,01$. The greatest pure relationship between X3 with Y is indicated after being controlled by X4 resulting from $r_{y3.4}$ of 0,7614 is very significant on $\alpha < 0,01$. So, the relationship between X3 with Y is pure.

The results of the analysis of the relationships in the sample between Indicator of Bible Are Inspired from God (X4) to the understanding of lecturers at ITKI Jakarta, STTB The Way Jakarta, and STTRE Jakarta (Y) are r_{y4} of 0,734 is having a positive relationship. Determination of variance that describes the closeness of the relationship between X4 with Y of 0,538. It means the contribution of X4 in forming Y of 53,8%. While the condition in the population is illustrated through the result of t of 7,478 is very significant at $\alpha < 0,01$. So, the relationship X4 with Y in the population also positive. As the influence of X4 against Y in the sample is illustrated through a linear regression equation $\hat{Y} = 29,272 + 1,737X4$. While the linear regression significance test as an illustration in the population produced an F of 55,914 is

very significant at $\alpha < 0,01$. The greatest pure relationship between X4 with Y is indicated after being controlled by X3 resulting from $r_{y4.3}$ of 0,8222 is very significant on $\alpha < 0,01$. So the relationship between X4 with Y is pure.

The results of the analysis of the relationships in the sample between indicator of Bible Authority (X5) to the understanding of lecturers at ITKI Jakarta, STTB The Way Jakarta, and STTRE Jakarta (Y) are r_{y5} of 0,487 is having a positive relationship. Determination of variance that describes the closeness of the relationship between X5 with Y of 0,237. It means the contribution of X5 in forming Y of 23,7%. While the condition in the population is illustrated through the result of t of 3,858 is very significant at $\alpha < 0,01$. So, the relationship between X5 with Y in the population is also positive. As the influence of X5 against Y in the sample is illustrated through a linear regression equation $\hat{Y} = 25,692 + 4,356X_5$. While the linear regression significance test as an illustration in the population produced an F of 14,885 is very significant at $\alpha < 0,01$. The greatest pure relationship between X5 with Y is indicated after being controlled by X6 resulting from $r_{y5.6}$ of 0,4835 is very significant on $\alpha < 0,01$. So the relationship between X5 with Y is pure.

The results of the analysis of the relationship in the sample between the Indicator of Bible Interpretation According to the Pentecostal Perspective (X6) to the understanding of lecturers at ITKI Jakarta, STTB The Way Jakarta, and STTRE Jakarta (Y) are r_{y6} of 0,254 is having a positive relationship. Determination of variance that describes the closeness of the relationship between X3 with Y of 0,065. It means the contribution of X6 in forming Y of 6,5%. While the condition in the population is illustrated through the result of t of 1,820 is very significant at $\alpha < 0,01$. So, the relationship between X6 with Y in the population is also positive. As the influence of X6 against Y in the sample is illustrated through a linear regression equation $\hat{Y} = 47,125 + 1,160X_6$. While the linear regression significance test as an illustration in the population produced an F of 3,312 is very significant at $\alpha < 0,01$. The greatest pure relationship between X6 with is indicated after being controlled by X2 resulting from $r_{y6.2}$ of 0,4180 is very significant on $\alpha < 0,01$. So the relationship between X6 with Y is pure.

In determining direct and indirect effects on Y or *endogenous variable* which dominantly shaped the understanding of lecturers at ITKI Jakarta, STTB The Way Jakarta, and STTRE Jakarta (Y), researchers analyzed with an approach *Biner Segmentation* which came to be called with *Classification and Regression Trees*. Researchers set *Prunning* yaitu *Depth* of 3; *Parent* of 2; and *Child* of 1, at the level of significance 0,05. Based on the analysis it was found that those who had a direct influence in shaping the understanding of lecturers at ITKI Jakarta, STTB The Way Jakarta, and STTRE Jakarta (Y) were Indicators of Canon (X4). This indicator can improve 4.0748 times the condition of understanding of lecturers at ITKI Jakarta, STTB The Way Jakarta, and STTRE Jakarta (Y) as now synonymously on $\alpha < 0,05$. If examined in depth, also found that the Indicator of Canon (X1) was formed by the Indicators of Bible Special Revelation of God (X2). Graphically, the paradigm of the research results can be described as follows:

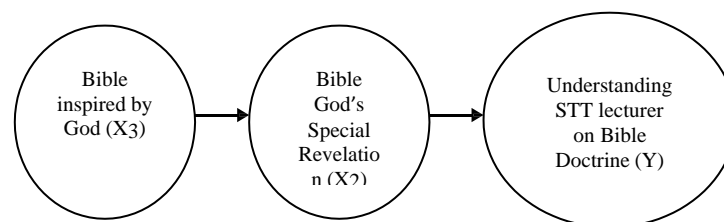


Figure 1. Result of Research Paradigm



Based on the above analysis, it proves that the dominant aspect in shaping the understanding of lecturers at ITKI Jakarta, STTB The Way Jakarta, and STTRE Jakarta (Y) is the Indicator of Bible Canon (X4) significantly on $\alpha < 0,05$.

Third Hypothesis Test. Before determining the dominant respondent background category forming the Variables and Indicators of lecturers' understanding at ITKI Jakarta, STTB The Way Jakarta, and STTRE Jakarta (Y), the researcher first explains the confirmatory analysis of these variables and indicators for each category. But what was written was a confirmatory test of a significantly different background category only.

Based on the results of the confirmatory analysis category by category, it turns out that there are no differences in both variables and indicators of lecturer understanding at ITKI Jakarta, STTB The Way Jakarta, and STTRE Jakarta (Y) when viewed from all background categories in a non-significant way at $\alpha > 0,025$. That is, all background categories show the same understanding of lecturers' understanding at ITKI Jakarta, STTB The Way Jakarta, and STTRE Jakarta (Y).

However, if analyzed in groups or together, to determine the dominant background category, then through the approach of Biner Segmentation which came to be called Classification and Regression Trees. Researchers set Pruning yaitu Depth of 3; Parent of 2; dan Child's of 1, at the level of significance 0,05. The analysis resulted that the dominant background category determines the variable "Understanding lecturers at ITKI Jakarta, STTB The Way Jakarta, and STTRE Jakarta (Y)" and Indicator of Educational Strata (X8) is "God's Special Revelation Bible (X2)" which will be able to improve 1.5637 from Y condition as it is now.

Based on the results above, there is an overall positive and significant relationship between Bible Doctrine and the understanding of lecturers at theological high schools seen from their background. Thus, it is explained that Bible Doctrine according to the Pentecostal Doctrine is first, the Bible cannot be wrong (innerancy) because God Himself made it. The Bible is one tool, but the Bible is a special tool because the Bible is the Word of God. Second, the Bible is a part of God's self-revelation. God reveals Himself to humans by using the principle of analogy, in which something in a certain field of experience and language is used to explain something in another field.

Third, many Christians acknowledge the Bible as the word of God, especially because God himself speaks to them through the Bible. He spoke in the words of the Bible in such a way that any doubt as to his origin, nature and divine authority was completely removed. Fourth, the Bible is inspired by God. The writings in the Bible show that God revealed sometimes supernaturally and at other times directly, He allowed the writers to structure His message using the freedom of expression. But God breathed all the results of the writing, leading the writers in various ways to convey His message in the words of the Bible.

Conclusion

Based on the analysis of the results, it was concluded that: 1) The trend of understanding of ITKI lecturers in Jakarta, STTB The Way Jakarta, and STTRE Jakarta (Y) were in a suitable category. 2) God's Special Revelation Bible (X2) is the dominant aspect that shapes the lecturer's understanding. So, the second hypothesis is proven. 3) The background of lecturers' education strata predominantly forms a lecturer' understanding of ITKI Jakarta, STTB The Way Jakarta, and STTRE Jakarta.

The Department of Education of the Indonesian Bethel Church Synod Management Board (BPS GBI) is expected to guide its lecturers at theological high schools under its auspices in



doing the needful. In terms of lecturer empowerment, the Department of Education BPS GBI needs to improve the level of education of all its lecturers, bearing in mind that from the data of respondents (50 people), many lecturers have not continued theological studies to strata level 3 (doctoral) and may thus be deficient in their limited understanding on Bible doctrine from an Indonesian Pentecostal perspective.

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Conflict of Interest Statement: *The authors declare that the research was conducted in the absence of any commercial or financial relationships that could be construed as a potential conflict of interest.*



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