



Explanatory and Confirmation to become a good Servant of Christ based on 1 Timothy 4:1-16 in Muria Indonesia Christian Church in Jepara District

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Abstract

Realizing the importance of providing the best service for the glory of God by being a good servant of God, the researcher is very interested in conducting this brief study to determine the level of confirmation of being a 'good servant of Christ' based on 1 Timothy 4:1-16 among Indonesian Muria Christian Church adherents throughout Jepara Regency, which is the most dominant dimension. Muria Christian Church in Indonesia (Muria Mennonite Christian Church in Indonesia or GKMI which stands for Gereja Kristen Muria Indonesia in Indonesian) is one of three Indonesian church synods which are associates of Mennonite World Conference (MWC). The church has more than 16,000 members living in Java, Bali, Sumatra and Kalimantan. The GKMI grew in Chinese Indonesian communities in the towns around Mount Muria, which is an ancient volcano along the north coast of Central Java. Since 1960 it has spread into other ethnic groups on the four main islands of western Indonesia.

This study is contributing to the dominant background shape relating to the confirmation of the Indonesian Muria Christian Church in Jepara Regency as being good servants of Christ based on 1 Timothy 4:1-16.

Keywords: Ministry, 1 Timothy 4:1-16, Muria Indonesia Church, service.

Introduction

Services entrusted to ministers, spiritual leaders or pastors should be done with full sincerity. Because the servant of God is a servant of Christ, who is aware that his life belongs to Christ because Christ has redeemed his life. Servants must be committed and accountable to one Master, namely Christ. Just as Erastus Sabdono said that "A servant of God must have full



obedience and loyalty and humility” (Sabdon, 2017). These criteria must be present in a servant of God so that the servant can obtain the title of a good servant of God as implied by the Apostle Paul in 1 Timothy 4:6 which reads: "By always reminding the brothers and sisters of these things . us, you will be a good servant of Christ Jesus, educated in the essentials of our faith and in the sound doctrine that you have followed so far” (Drewes, 2011). From this verse the Apostle Paul emphasizes that every servant must have criteria or requirements to become an ideal servant. In this case, Timothy emphasized that the minister of the church must meet the requirements or conditions as a good church servant, namely having characteristics as a servant of God who can be imitated by the congregation he serves.

In 1 Timothy 4:6 the phrase "becoming a good servant of Christ Jesus" is used the Greek word *διακονος* (*Kalos esomai diakonos kristos Iesous*) (Drewes BF, 2011). With an emphasis on the word "good" / (*kalos*) written in the form of a feminine singular accusative adjective no degree which means that the word is considered good, beautiful, honorable, respected and useful (Drewes, 2011). The word good describes the adjective given to someone as an implication of the deed done. A good servant of God is a stamp given by God in service to those who are diligent and toil with faithfulness in preaching and confirming the gospel. A good service of Christ must have a personality and service quality that is beautiful or beautiful in the eyes of God and also others (Hendi, 2020).

The context of the Letter of 1 Timothy was written by the Apostle Paul to Timothy who at that time was pastoring the church in Ephesus. Stott argues that:

By looking at the condition of the Ephesian environment, the Apostle Paul had to give his advice to Timothy in order to become a leader who set a good example for the church in Ephesus. Because heretics and false teachers have entered into teachings that affect believers, Paul emphasizes that Timothy must deal with all kinds of heresies that can threaten Christ's ministers so that they are influenced by heresies (Stott, 2003).

Zuck states: “Heretics and heresies greatly affect the ethical standards of service and also ambition to be a leader” (Zuck, 2011). For this reason, in chapter 4, Timothy is given the mandate to choose leaders in the church such as elders/overseers of the church. The bishops who were chosen by Timothy must be leaders with good characteristics. As Drane explains in his book that: “Timothy must also believe that the people he appoints to leadership positions in the churches, have the same characteristics, and are the kind of people that others can imitate (1 Timothy 3:1- 13; 4 :6-16)” (Drane, 2016). Servants of God should be willing to carry out their services like people who serve God and not humans, with all their hearts doing God's will not to please themselves or people's hearts. However, based on the results of Timothy Haryono's research in his published journal, it is known that it is a public phenomenon today where there are still God's ministers who tend to be financially oriented, considering that many churches now pay their full-timers. But it has an impact on the motivation of service and the performance of God's servants in serving. Because in the end, there is a stigma that their job is service. So what happens is that some of the ministers are less burdened by the condition of the congregation being served and tend to be less likely to contribute in advancing the ministry (Haryono, 2019).

This is a special concern for the Apostle Paul so that Timothy can pay attention to his teachings and behavior in carrying out pastoral care with a very challenging task, namely: to eradicate false doctrines, maintain congregational worship, and develop mature leadership. Paul also emphasized to Timothy how important it is to live in obedience and do all things that lead to the truth, so that good servants of Christ can serve God to the fullest and not become a burden but instead become an asset for the gospel message.

Likewise, the Indonesian Muria Christian Church mainly focuses on Jepara Regency where the researcher has a church. In determining each servant of God, it has been regulated in the GKMI Synod church system that church officials, church activists consisting of pastors, councils, and commissioned servants go through an election process with various election mechanisms. Even



for the selection of pastors / pastors requires a long process. But it is commensurate with the facilities provided by the church. With the hope that the pastor can focus on serving and shepherding the congregation. The GKMI church council has a term of office of 3 years and can be re-elected for 2 terms, while the pastor or pastor will retire as emeritus pastor at the age of 55 to 60 years. GKMI' s stewardship is arranged in such a way in the church system with the hope that each of these servants is chosen people among the congregation who can lead and manage the congregation in the pastoral and worship processes. The service of the Indonesian Muria Christian Church was organizationally established on October 27, 1925 by a group of Chinese Christians in the city of Kudus, Central Java (Lelana, 2002).

By the middle of the second decade there were only a few dozen Chinese converts to Christianity in Jepara and two or three other cities around Mount Muria. At the end of the second decade a vibrant and rapidly growing Chinese Christian congregation emerged on the initiative and vision of a lay leader named Tee Siem Tat. In its development in Jepara district starting from the establishment of GKMI Jepara, then developing with the pioneering and founding of GKMI Pecangaan which in its development the Christians in the Pecangaan area were led by an indigenous layman named Samilin. GKMI has progressed because of the direct contribution of the laity as well as in the service activities that have embraced the laity. So with God's help, and with a fairly large number of congregations, each GKMI church in Jepara Regency is pastored by a pastor assisted by an assembly of about 10 people, according to the number of congregations and church commissioners. Each church official is appointed to support the implementation of good church management and an orderly worship system. Based on the observations of the researchers during their time as a panel of researchers, they saw that the system that had been made in accordance with the GKMI Synod Church Order was very neatly organized, but there were still some problems that occurred. To confirm the results of the researchers' observations, the researchers conducted interviews with Pdt. Sadarman Lase, S.Th, one of the pastors of GKMI Jepara, the head of The Church Senior stated that:

During the Sunday worship service which was attended by the entire congregation, the ministers greeted him enthusiastically with great gratitude, although I still found some church officials who served less seriously and tended to carry out their ministry duties only because of the routine according to the schedule of their ministry duties. Where it appears there are some services that lack enthusiasm and do not provide a personal appearance that reflects the love of Christ. There are allegations that they bring the burden or problems of their personal and household lives into the service of the servant who lacks responsibility in preparing the service. A servant of God should be able to animate the service he does as a calling for life so that he can carry out his service duties wholeheartedly for God

From the results of the interview Pdt. Sadarman Lase, S.Th is of the opinion that there are still GKMI church officials in Jepara Regency who have not become good servants of Christ based on 1 Timothy 4:1-16.

Becoming a Good Servant of Christ According to 1 Timothy 4:1-16

Paul emphasized to Timothy the importance of living in obedience and doing all things that lead to the truth, so that good servants of Christ in serving God can maximize and not become a burden in their youth but instead become an asset for the gospel (Wilkinson & Boa, 2017: 44). For indeed the ministers of God must grow and increase in the knowledge of Christ and His teachings. In the analysis of the text in 1 Timothy 4:1-16 it can be found several qualifications against the criteria of a good servant of God. The word servant in this text uses the word *diakonos* which means servant (Drewes, 2011). In 1 Timothy 4:6 the phrase being a good servant of Christ Jesus is used the Greek word *εση* (*Kalos esomai diakonos kristos Iesous*). With an emphasis on the word "good" / (*kalos*) it is written in the form of a feminine singular accusative adjective no degree which means the word is considered good, beautiful, honorable, respected



and useful (Drane, 2016). The phrase 'good' describes the adjective given to someone as an implication of the deed done. A good servant of God is a stamp given by God in service to those who are diligent and toil with faithfulness in preaching and confirming the gospel. A good service of Christ must have a personality and service quality that is beautiful or beautiful in the eyes of God and others.

In the original language of the New Testament there are several words that have the meaning of servant. These words are for example: *doulos*, *huperetes*, *diakonos*, *oiketes*, *therapon*, and *leitourgos*. Gerhard Kittel, et al revealed that the word *doulos* has a basic form of *doulos* which means slave or servant. Some derivatives of *doulos* are *sundoulos* (fellow slave), *doulē* (slave girl), *douleuō* (to be slave), *douleia* (slavery), *douloō* (to enslave), *kata douloō* (to enslave), *doulagōgeō* (to enslave), *ophthalmodoulia* (eye-service) (Sumiwi, 2015). But also *doulos* can be interpreted as a loyalty to what is done or a total commitment to his master and cannot serve two masters (Sumiwi, 2015). Sumiwi says that: In New Testament times, a person who was considered a legal slave from the proceeds of purchase could also be sold at will by his master because slaves at that time were part of a commodity. The slave who has been bought will serve his master for the rest of his life (Sumiwi, 2015). Such is the fate and condition of a slave for the rest of his life. The slave could escape his master if he had wealth or enough money to redeem himself, but that was impossible. And a slave is a person who has absolutely no self-interest, what he does is in the interest of his master and motivates himself in full obedience and humility he can only say and act on behalf of his master. In this case his master speaks and acts through him. A *doulos* was completely helpless.

What is meant by "servant" in this text is a *diakonos*, i.e. someone who does his service to Christ without being dependent on formal positions and duties (such as *presbuteros*). He does the task of preaching the gospel and also other practical (simple) things. The word good (*kalos*) can also mean beautiful. The ministry of Christ is beautiful or beautiful in the eyes of God and others. The qualifications of this "good minister of Christ" must appear in two aspects, namely: educated in the main questions of faith; educated in sound doctrine. In other words, a good servant of Christ is required to have personality qualities and teaching qualities. Therefore, watch over yourself and watch over your teachings Sihite, "Watch Yourself": 1 Timothy 4:16." So that God's ministers are expected to be wary of heretical teachings, the apostle Paul advised Timothy to keep an eye on himself with his teachings so that he would not teach false teachings to those who heard him.

From this explanation, the service required at this time is obedience to do God's work which is prioritized by following the rules and qualifications so that every service performed does not become a stumbling block to others. Qualifications of a good servant of Christ is that service must be carried out as entrusted by God as the owner of life. Because serving God in this text is also strategic because it explains the important position of a Christian church minister. For this reason, being a good servant means that one is also expected to have a love behind one's ministry, a love that does not discriminate against people, a love that works faithfully and honestly in service activities and love for God as the owner of the service.

Educated in the Basics of Faith

1 Timothy 4:6 states "By reminding our brothers and sisters about these things, you will become a good servant of Christ Jesus, educated in the essential questions of our faith and in the sound doctrine that you have followed so far" (Sutikno, 2020). In the Greek New Testament it is written "ταυτα τοις αδελφοις εση τοις πιστεωσ" (*tauta hypotithemenos tois adelphois kalos esē diakonos Khristou Iēsou, entrephomenos tois logois tēkallou pidas*) (Greek New Testament, 2000) where the emphasis of the sentence is on the sentence *λογοις* (*entrephomenos tois logois tēs pisteōs*) where the educated word (*entrephomenos*) is written in the form of Present, Passive, Participle, Nominative, Singular, Masculine verbs (passive verbs present in the first person masculine). This means actions have been carried out in the past and are still being carried out in the present so that the word has the meaning of thoughts that have been formed because of the teachings he got from Paul (Drewes, 2011). 'Educated' is not limited to having received teaching, but also



in the sense of having a life rooted in the basic questions of faith. So it can be said that Timothy is the fruit of Paul's education and teaching on faith for many years. What Timothy got was the fruit of his faithfulness as he followed Paul's example in faith education, so that in the end he too could have the same level of faith education as Paul.

At the time of starting the ministry, Timothy was just a 15-year-old. At the time of receiving this first letter (1 Timothy), Timothy was 33 years old and he lived in the city of Lystra, an area in the province of Cilicia. Once, when Paul visited this city. According to Stamps:

Paul observed that Timothy was quite prominent among the other Christians in the city. That's why Paul appointed Timothy to be his assistant. It turns out that Paul's choice was not wrong, because Timothy showed his work in earnest. He shows genuine devotion to accept any task in whatever form is given to him. He never disputed the trust placed in him. Everything was accepted well and responsibly. He often got special assignments from Paul to go to several places to solve problems in the church. Timothy was once sent to the cities of Berea, Macedonia, Corinth, Philippi and Thessalonica (Hakh, 2010).

Being educated in faith is not an initial step or act in an attitude of believing in God, but an action that occurs as a result of believing. Timothy fully believed in what Paul had taught and imitated, as evidenced by he followed it as a spiritual child for 7 years and practiced what he received. Hendriksen argues that faith is a gift from God which is the root of love, where love shows a relationship with others, and faith shows a relationship with God (Hendriksen, 2004, p. 125).

The word "educated in faith" shows an attitude of confidence, not doubt but self-confidence in something that is expected and believed. Drane said that the purpose of loyalty in this verse is determination and determination in holding beliefs (Drane, 2016). Holding the belief in question is the belief in Jesus as the center of the Christian faith.

Timothy was educated not only from reading the word, but also from advice and teachings received, and this encouraged people to observe obedience to God. Paul wants, through his personality, to be a valuable teacher, and the words that live in Paul can be a provision for Timothy's ministry (Schnabel, 2008). Because personality refers to a series of attitudes, behaviors, motivations, and skills, people who have good or superior personalities are people who try to do the best things for God, as well as themselves, others, the environment, the nation and the country in general. They do so by optimizing their potential and this is accompanied by their awareness, emotions and motivation. That's why the apostle Paul confidently said follow the example of my personality. From the very beginning of Timothy's ministry Paul repeatedly said this. The personality qualification of a shepherd that must be possessed by Timothy is "exemplary." Exemplary is the result of the act of obedience and perseverance in the process of God's word. People are said to be role models when they do the right thing and have a positive impact on others. Therefore, exemplary is an attitude that is highly demanded of for students, and especially by God. Exemplary must be permanent and interrelated with spiritual maturity. Spiritual adults are people who have integrity and always strive to be spiritually fruitful.

Timothy could not expect to have a strong faith education overnight. To achieve this takes effort and time. Because Rumford states: "Character is like physical exercise or any form of learning; you can't enter it by force. It takes continuous practice for months and years.(Rumford, 1996, p. 211). Timothy managed to train himself so that Paul could say that he was educated in the faith. 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 (Hakh, 2010). Perseverance can be one of the strengths of a leader. The condition of the church in the midst of the world is not getting easier, what is relevant is that the church will be left behind. It is important for a servant of Christ to be diligent and focused on serving God in Christ's ways to practice a diligent attitude, especially in the ministry of new church planting.



Paul realized that in planting a new church, the challenges Timothy faced were very complex. Perhaps the biggest obstacle for pioneers is impatience to achieve church growth and success in the ministry. Greed can take over, the temptation to want to quickly see an increase in the number of people present is more than an increase in their quality. It's times like these that allow the development of the wrong ethos (McCallum, 2017). As a good servant of Christ, one must be truly educated in the faith, with perseverance and determination which is a tremendous power. Endurance is a product of faith awakened by a purpose.

Leaders must have strong faith because they have a strong understanding of their destination, know where they are going, and are confident that they will get there. Their perseverance is a manifestation that they hold beliefs about their future based on the vision that has been given to them for their lives. True leaders believe that achieving their goals is not an option, but rather an obligation and a must, so they never think about giving up (Arichea, 2004). Paul wants through his personality, to become a valuable teaching, and the word that lives in Paul can be a provision for Timothy's ministry for that the important points of teaching that Timothy must master are defined in several indicators from verses 3-5, namely; first, living with thanksgiving (3a, 4), second, living in truth (3b), third, diligently reading the scriptures (5a), fourth, living in God's word, fifth, diligently praying (5b) .

Thus every GKMI church official before serving is expected to have trained and developed himself in the main points of Christian faith teachings through the five indicators that Paul had taught Timothy. How will they teach the congregation if they are not educated on the subject of the faith they teach. For this reason, every GKMI official needs to become a student before they can become a teacher.

Teaching Healthy Teaching

1 Timothy 4:6d says "...in the sound doctrine you have followed all this time (Budiman, 2000). The Apostle Paul had a strong belief that Timothy had been teaching healthy teachings to the congregation. Healthy teaching in the verse uses the word *της (kalēs didaskalias)* the word is written in the form of Adjective, Genitive, Singular, Feminine or adjectives that explain the nature of healthy itself that the teaching must be good and true according to the truth. The word *didaskalia* is an explanation to state the accompanying or indirect object of what is being done, in this case what is done by Timothy is teaching (teaching). Healthy teaching can be interpreted as a learning material based on God's truth. Sound doctrine is Bible truth—truth that will increase godliness and devotion, edifying God's people in the faith. Sound doctrine means much to the recipient; and also means a lot to the teacher, the pastor of truth; because wherever the gospel is preached, every worker, regardless of his field of ministry, is included in either right or wrong of his responsibility as a messenger of God. Budiman said "The word healthy teaching is repeatedly used in Pastoral Letters, as opposed to heretical teachings that have symptoms of disease. The true teachings of the Bible make the lives of people who have been damaged by sin healthy again." Budiman also said "The word healthy teaching is repeatedly used in Pastoral Letters, as opposed to heretical teachings that have symptoms of disease.

The true teachings of the Bible make the lives of people who have been damaged by sin healthy again." Budiman further asserts that "The word healthy teaching is repeatedly used in Pastoral Letters, as opposed to heretical teachings that have symptoms of disease. The true teachings of the Bible make the lives of people who have been damaged by sin healthy again" (Budiman, 2000). Sound doctrine is the original and fundamental revelation of Christ and the apostles, which Paul taught Timothy (Stott, 2003). Timothy must hold fast to this truth in faith and love for Jesus Christ and never turn away from it or compromise, even if it means suffering, rejection, and humiliation. At this time, there are some popular churches that tend to emphasize experience, not doctrine as important. This is emphatically opposed to in Paul's pastoral letter.

The bearers of heresy deliberately falsify sound teachings, they rape the conscience of everyone who hears so that their conscience is no longer pure and does not function as a channel for



God's warnings. Here it is necessary to be able to see the relationship between faith and conscience, if one is weak, the other will also be weakened. For this reason, Paul is very strict about heresies that try to confuse and even lead Christians to wrong views and doctrines. He tried to rebuke and break the teachings by saying "Don't let your victory be thwarted by people who pretend to humble themselves and worship angels, and persist in visions and without reason exaggerate themselves by worldly thoughts".

Paul experienced many things in preaching the gospel and his teaching which was quite problematic, especially from the side of people who distorted the facts of the gospel which he also conveyed to Timothy in dealing with each of these unhealthy teachings. It was to fight this heresy that Timothy had to use everything he had heard from Paul as his Spiritual Teacher. Whatever he hears must be done as a core concept for him to fight heresies. Arichea and Hatton explain "a person who is sent to deliver a message and perform a certain task so that he can act on behalf of the sender" (Arichea: 2004,p.178). This understanding implies that Timothy as the one who was sent must pay attention to the message and provisions of the one who sent him. In teaching healthy teachings, we have sacrifice, understanding, and full responsibility to convey it based on God's will or the truth of God's Word.

The church cannot stop heresies from appearing in the midst of sound teaching. Therefore, in this case the author provides a summary that healthy teachings have the following objectives: first, healthy teachings must be against heretical teachings that allow others to perish. Second, healthy teachings must aim to change the mindset of the congregation or disciples to the correct knowledge of the Lord Jesus Christ and His Word. Third, healthy teachings must aim to provide healthy spiritual patterns and eating to God's congregation or disciples so that they are spiritually healthy. Fourth, sound doctrine aims to rely on Bible truth completely. Fifth, sound doctrine aims to bring a person to the gospel of Jesus Christ. Sixth, healthy teaching aims to grow the faith of the congregation and the church, including the faith of Christian religious teachers. It can be concluded that healthy teachings have a perfect purpose, namely to bring, save and nourish one's faith and spirituality to the Lord Jesus Christ through His Word and truth (Arifianto, 2020).

Schnabel states that "Paul has tried to preserve the content of the Bible against heresies. Respect for his responsibilities in relation to the gospel is difficult to separate from his call to preach the gospel to unbelievers" (Schnabel, 2008). The responsibilities of gemblas and servants relate not only to their duties, but to themselves, their teachings and the safety of others. Pastors and ministers have a duty in guiding the congregation to the true purpose of life through sound teachings. According to Budiman, "Timothy should not be negligent in this matter because the consequences are severe. This is expressed in words because by doing so you will save yourself and all those who hear you (Budiman, 2000). That is, with sound teachings and good behavior from Timothy with his life example, he can be a witness for Christ and bring others to Jesus Christ to be saved in the love of Christ. Paul reminded Timothy to guard himself personally and his teachings. The goal was for Timothy to be saved and that others who accepted his teachings would also be saved. The Lord Jesus came into the world to seek and save the lost sheep of God.

Ola Tulluan explains that there are two things that Paul emphasizes in this letter, namely "constantly fight against false teachings and be careful not to be influenced by these false teachings (Tulluan: 199, p.133). Many people are misguided by the new doctrine and try to confuse the gospel message that Paul had delivered. This message was conveyed to Timothy for him to take care of himself, to keep his teaching which is the true gospel of Jesus Christ. Ladd states: "...here explained that the death and resurrection of Christ to deliver sinners. This point plays an important role in the structure of Paul's thought" (Ladd, 2002). That is, salvation is only in Jesus Christ through faith in Him. Nevertheless, Timothy has the responsibility of guiding disciples to that salvation. Thus Timothy must be held accountable before the Lord Jesus for everything he does. Servants have responsibilities like Timothy as a teacher at that time. The responsibility of guiding students is important in the growth of students' lives and in their faith development.



Igniting God's gift is the spirit of teaching healthy doctrine to the congregation and students. Because God gives wisdom in teaching healthy teachings to God's servants consistently. Many people want to be teachers but not many teachers teach healthy teachings. Therefore, Paul reminded Timothy to really be a qualified servant and consistent with God's Word. Paul asserts that if anyone else is teaching the gospel other than the one I preach, it is a false gospel (2 Corinthians 11:4). False teachers teach unhealthy teachings. The meaning of these unhealthy teachings are the teachings of the ancestors, empty philosophies and teachings that forbid people with various rules and rituals. There is no tolerance for heresies that enter the territory of the congregation. The influence of heretical teachings on the life of the congregation is very large, so as a teacher one must be able to overcome these teachings. So, sound doctrine is one that is based on God's gift, holy calling and the gospel of Christ.

God's servant must hold on to the gospel and live it as part of the truth. Don't be misled by people who are not good and don't believe in the gospel of Jesus Christ. This message is absolutely held by God's servants today. According to Homrighausen and Enklaar "Paul had strong faith and steadfast faith. In addition, he is ready to exchange ideas, teach, reprimand and invite (Homrighausen & Enklaar, 2007). Timothy as the one who was sent must pay attention to Paul's message and provisions through several indicators: first, teach the congregation to stay away from fairy tale superstitions (7a), second, train the congregation to worship (7b), third, put hope in God (10a), fourth, teaches the church to live in righteousness (11a).

The minister must live the gospel as a sound teaching standard for the congregation he serves. There should be no compromise with other teachings that will undermine the orthodoxy of the church's teachings so that the congregation is not easily distorted by misleading teachings. Thus they will be good servants of God (see Nicolaidis, 2010).

Becoming an Example for Believers

1 Timothy 4:12 says "Let no one look down on you because you are young. Be an example to the believers, in your words, in your conduct, in your love, in your faithfulness and in your holiness." The apostle Paul advised Timothy to maintain his authority as a young priest compared to the people he served in the church. As a priest, Timothy was in charge of governing and shepherding the people (1 Timothy 4:14). He also preached and taught the teachings of the Apostles (1 Timothy 4:11,13). Therefore, do not let anyone underestimate Timothy because of his young age (see also Titus 2:15) so that the church where he serves remains the support and foundation of the truth (1 Timothy 3:15). Timothy was told not to be ashamed in preaching the gospel, even to be willing to suffer for the sake of the gospel of Christ. Timothy was advised not to back down. His suffering is to convey the tidings of joy and especially against the heretics (Hakh, 2010).

The phrase young uses (*neoteros*) to mean a man who is younger in terms of age. In New Testament culture, the elderly were highly respected and the young were looked down upon (Arichea, 2004). Timothy was afraid because he had to advise the elders who were much older than him. But how can a young person be respected by older people, that is, be an example so that even older people respect? (Wesley, 1996). In this difficult position and task, Paul asked Timothy to truly be an example to others. As Daniel Wenggi and Sutikno said, in 1 Timothy 4:12 the word */typos* means example, sign, and pattern of life. So Timothy's intention is that the shepherd must maintain the attitude and actions of his congregation properly. He himself must also be an example in front of the congregation (Daniel Wenggi, Sutikno, 2020). The Apostle Paul also advised Timothy that with the office and duties attached to them as priests, they should be examples of Christ and the people. It is about one's integrity and morals. That's why Paul really emphasizes the importance of example in the leadership of young people (Daniel Wenggi, Sutikno, 2020). The authority of a spiritual leader lies not primarily in outward things such as wealth, power, age, but in life's example (Budiman, Pastoral Letters I & II Timothy and Titus, 154.). The Greek word to be */ginou* from the root is the 2nd person singular active present tense form of the verb which means to be. The word exemplary in Greek is *typos* is a singular



masculine nominative noun which means example, example, sign, pattern. This is one of the requirements that a Christian leader must have. Lexically, the word *typos* means "an example". This is the key for Timothy- that Paul gave him in his ministry in his youth, so as not to be underestimated because of his youth, namely "to be an example or be an example".

Paul emphasized that Timothy, the Lord's servants, and the church were examples to one another (Philippians 3:7; 1 Thessalonians 1:7; 2 Thessalonians 3:9; Titus 2:7). Exemplary is manifest in words such as love, faith, deeds, and holiness. Hendi quotes from St John Chrysostom stating that:

In all things, set yourself up as an example in good deeds: as a pattern of Christian living, as a model before others, as a living law, as a rule and a good standard of living, as a teacher should. In short, he must show it all in conversation, in love, in faith, in true purity, in simplicity (Hendi, 2020).

Be an example in speech, conduct, love, faithfulness, holiness (1 Timothy 4:12). There are many occasions where some Christians cannot show themselves as 'salt and light', or are not role models so that Christianity sometimes becomes a stumbling block. Christianity cannot often bear fruit for God because Christians do not live in obedience to the truth of God's Word (Arifianto, 2020). Paul also asked that the example be a special characteristic and a strong character as a personality in the life of the congregation as well as an example for people in the world and an example for those around them (Arifianto, 2020). Thus, the example that Paul asks of the congregation is as a means or tool to communicate a living testimony to the gospel of Christ to those around him.

Today's believers in Paul's letter to Timothy are commanded to be exemplary in their words, whether they are verbally conveyed privately or verbally communicated communally related to place and time in general. Words that need to be exemplary are words that are related to building and are closely related to the teaching and values of the Christian faith as an effort to teach according to the Word of God. That the verbal words that come out of the mouth in every teaching or educating people must be an example and bring goodness to listeners and trigger believers to become doers of God's Word (Drane, 2016). Also be an example in behaving as part of a person who has integrity who can be called a person who is considered to be good, one who can be a role model, who can be trusted, a person who is loyal, honest, far from falsehood and pretense, being an example in the anastrophic way of life, an anastrophe in many ways. Paul also asked Timothy to have *agape* love that knows no strings attached. And also example in faith, *pistis*, and to live in chastity, *agneia*. This is because example is the most important part in being the light and salt of the earth as Jesus wants (Matthew 5:13-16).

Good servants are also expected to have love behind their service, love that does not discriminate against people, love that works faithfully and honestly in service activities and love for God as the owner of the service. Although in Luke 22:27 Christ places Himself in the midst of His disciples as His deacons, he ministers to those who sit down to eat. These words of Jesus provide an explanation that the people who are served at the dinner table are greater than the deaconesses who serve. From a human point of view, however, Jesus taught that serving God is a must without thinking about wages. Jesus set an example in serving, He served by washing the feet of His disciples. Jesus' example reminds us that we need to have a heart and attitude to serve that are sincere and earnest so that those we serve can feel God's goodness through our service (Nicolaidis, 2021). Service that looks small in the eyes of humans, if done with a sincere heart, will be a very pleasing thing to God.

That the greatest is a heart that always serves sincerely with the humility of a servant. As Jesus Christ put himself as *doulos*. When washing the feet of His disciples, He indicated that it was a ministry that was done regardless of His position, and gave an important essence to show that His existence was to serve, not to seek power or glory, because washing feet is a very important task. heavy (John 13:1). Because Jesus' ministry and leadership are models that find and



develop the potential that exists in others, so that they go forward and follow Jesus' example. Of course Jesus also indicated what would be the point of the disciples' own lives as his apostles, for the *doulos* were no greater than the *kurios* (master), or *apostolos* is not greater than the one who sent it (John 13:16). Jesus came to set an example so that every believer today can apply a humble lifestyle as the serve.

The example that Paul asks of the congregation is as a means or tool to communicate a living testimony to the gospel of Christ to those around him, namely through several indicators: first, example in words, behavior (12d), second, example in love (12e) , third, an example in faithfulness (12f) and an example in chastity. The same is true for God's servants. They must be able to be role models in various aspects of their lives. They must be servants who are authoritative and respected by the congregation. So that through his life his congregation can be blessed.

Becoming a Responsible Servant of Christ

1 Timothy 4:16 states "Watch yourself and watch over your teaching. Persevere in all of this, for by doing so you will save yourself and all who hear you (Drewes, 2011). The Apostle Paul emphasized that to be a good servant of God, one must have an attitude of responsibility. The responsibility in question is to keep an eye on oneself and supervise one's teachings at all times. Supervise in this verse is used as the word / *epekhe* written in the form of verb, present, active, imperative, second person, singular or active present command verb which is addressed to the second person which means to hold on, to defend, to pay attention (Drewes, 2011). Paul commanded that Timothy actively stick to, defend and pay attention to his life and teachings. While the word 'yourself' in the NIV uses the word your life which means your life. Then the word your teaching comes from the word *didaskalia* (*didaskalia*) which means teaching or command. So the phrase "watch over yourselves and watch over your teachings" that Paul said to Timothy is a command to pay attention to the personal life of Timotheus and what his teaching is and it must stay in the truth. Self-monitoring is an attempt to see and assess what is inside of oneself so that one can see any weaknesses and strengths that exist. Self-monitoring can also be viewed introspection. If self-monitoring is an act of seeing and judging oneself, how about supervising teaching.

A successful servant of God is someone who can understand and carry out his responsibilities properly. That is, a servant of God needs to understand what his responsibilities are and carry it out according to the orders given. According to Munthe, a servant of God must be able to position his responsibilities as more important than others (Munthe, 2002) From Munthe's opinion, it can be seen that when responsibility becomes a top priority, service success is something that makes sense and can be obtained (Munthe, 2002).

Bill Lawrence wrote that the pastor's job is to make disciples and equip the apostles for the work of ministry so that the Church can grow to maturity (Lawrence, 2004). Lawrence's view shows that ministers of God have a responsibility to guide the spiritual growth of the congregation and in an ethical manner (Lawrence, 2004). The same opinion was expressed by Arichea where the responsibility of the servant of God is "To give food in time." What Riggs means here is that a servant of God not only knows the type of spiritual food given but also knows when to give it (Arichea, 2004). From the two opinions, it can be seen that the minister of God is responsible for the spiritual development of the congregation.

For Howard Marshall, implicitly, verse 16 does not only talk about what the duties of a leader are but also how to lead the congregation. Marshall's opinion shows how important it is for an elder to pay attention not only to his responsibilities but also to how they are carried out (Marshall, 1990, p. 60; Nicolaidis, 2020). Alan M. Stibb argues that the text of 1 Timothy 4 was written to the elders as the person in charge of the church. For him, when an elder carries out responsibilities at the same time he also needs to pay attention to the reasons, motivations and the right way (Alan M. Stibbs, 1996, p. 164). Stibbs' opinion shows that behind the responsibilities



of elders there are various matters that need special attention. In contrast to J. Ramsey Michaels who sees responsibility as the first step of a successful ministry (Michael, 1988, p. 275). If so, Ramsey shows that responsibility has an important role even indirectly is the foundation of a successful ministry. This is called leader integrity. Because integrity gives a picture of a person's quality that covers various aspects of a human's life, namely, having a complete mind, (intelligent, deep and broad), stable emotions, a strong will, not giving up easily, being able to share life with others, obeying existing regulations, focusing on the noble values of religion and humanity (Iswantoro, 2013). Servants are asked not only to endure challenges but also to take their responsibilities seriously. Paul is encouraging the elders to be submissive under all circumstances. What is meant here is that elders are to be obedient to God in good times and in times of trouble (Arinato & Rachmani, 2020). This submission can be shown by carrying out one's responsibilities seriously. Thus, the implementation of responsibilities in the text of 1 Timothy 4:16 can be seen as the response of elders in facing challenges. Any servant of God in carrying out his duties is responsible to God who has entrusted the service to him. When a servant of God performs service but this is not accompanied by personal integrity, the service performed is not much different from any organizations in the world (Stibbs, 1996). Thus faith-based service in mission and clerical work requires one's dedication as a minister of God's word and an ethical approach is needed in all actions (Nicolaidis, 2020).

The pastor of the congregation as a leader is also tasked with always monitoring himself and his teachings so that they remain on the right track, not deviating from God's word. As leader like Timothy must always keep an eye on his own life and what he teaches the congregation. This will have a positive impact on themselves and the congregation. The word 'to save' comes from the word (*sozo*) which means to save, to help, to liberate, to heal. What is meant here is to 'help' Timothy and the congregation to remain in the truth so that they are not affected by the heresies that exist (Marshall, 1990). It is the duty of a pastor to always monitor his own life and what he teaches, so as not to fall into sin or go astray. Priests and ministers are people of God and his *laos* (nation) (see Nicolaidis, 2021).

Moreover, Timothy is a leader who carries out the task of shepherding leadership at a relatively young age. The young leaders of the period themselves experienced controversy, some people argued that young leaders were not capable due to lack of experience while some people also argued that young leaders had more creativity in leading (Iswantoro, 2013). Roman and Greek culture categorizes young age as someone up to the age of forty years. This was probably because Timothy's young age caused the false teachers to attack him for the teachings he gave. According to Greek and Roman culture, a young person is not appropriate to teach people who are in the same age category according to the Greek-Roman culture, as old people. For this reason, in the context of 1 Timothy 4:16 Paul is advising Timothy to always keep an eye on himself and his teaching so that he and those he teaches are safe from the influence of heresies.

So as a young leader like Timothy, it is necessary to see and assess the shortcomings or strengths that are in him and also his teachings, in order to remain firm in the truth of God's Word. In the context of Timothy, Paul wants Timothy to always keep an eye on himself and his teachings to be safe from the influence of heresies. In other words Timothy must always be aware of the heresies that exist. Thus the leader must always be aware of anything that poses a threat.

The responsibility of the church pastor as a leader according to 1 Timothy 4 is to remind the congregation of the word, teach the truth of the word, be an example, grow in ministry, supervise oneself and teachings. Today's young Christian leader is someone who carries out Christian leadership duties at a relatively young age. Young leaders of the future have so many weaknesses that young leaders are not accepted and appreciated by many people (Kurniadi, 2020). To overcome this problem, the church leader must implement the duties as pastor of the church according to 1 Timothy 4, namely a) the leader needs to set an example as a leader so that he can be appreciated or not underestimated, b) convey what is true according to God's word not intellectual intelligence or egoism so that the person they lead can understand the truth



according to the Bible and then do it reminding the congregation of the word, c) the leader needs to develop himself before developing other people towards a better direction, have perseverance and paying attention to the gifts he or she has, d) the leader needs to see and assess their personal weaknesses or strengths and also in their teachings (Hendriksen, 2004). In order to remain steadfast in the truth of God's Word, they should always monitor themselves and their teachings so that they are safe from the influence of heresies (Jehoshaphat, 2014).

Research Methods

This research method used a quantitative design with scientific survey research approach. Quantitative research is research that is carried out through measuring instruments using objective and standard instruments and meets high standards of validity and reliability and is continued with statistical analysis so that the results can give meaning (Sarwono, 2006). This research is also confirmatory by using a representative sample to draw conclusions in the population. This study used exogenous variables and endogenous variables. The two terms are explained by Sasmoko as follows:

Exogenous variables is a variable whose diversity is not affected by causes in the system. This variable is set as a starter variable that gives effect to other variables. Exogenous variables are indicators found through theoretical studies until constructs are found. A construct is a conceptual definition or something that must be proven. So it can be said that exogenous variables (indicators) are signs of the dependent variable or endogenous variable. Endogenous variables are variables whose diversity is explained by exogenous variables and other endogenous variables in the model. So the endogenous variable is the dependent variable (Sasmoko, 2005).

The research location was at the Indonesian Muria Christian Church (GKMI) in Jepara Regency and in this case research was carried out on officials of the Church and they were the population and the research sample was drawn from them. The period in which the research was conducted was July 2021 to August 2022. The researcher used the entire population as respondents and did what is called census sampling. With the distribution of 30 people as initial respondents (testing instruments) and the rest being respondents for testing the final instrument, as many as 122 GKMI officials throughout Jepara Regency were used.

Research Hypothesis Formulation

Researchers established hypotheses in this research as follows:

First, it is suspected that the level of confirmation of being a good servant of Christ based on 1 Timothy 4:1-16 among the Officials of the Indonesian Muria Christian Church (GKMI) in Jepara Regency is in the medium category.

Second, it is suspected that the most dominant dimension determining confirmation of being a good servant of Christ based on 1 Timothy 4:1-16 among Indonesian Muria Christian Church Officials (GKMI) throughout Jepara Regency, is Teaching healthy teaching (D2).

Third, it is suspected that the dominant background category determines the confirmation of being a good servant of Christ based on 1 Timothy 4:1-16 among the Officials of the Indonesian Muria Christian Church (GKMI) in Jepara Regency is the length of service (i24).

Research Result

After calibration of the instrument through content validity testing to 4 Expert Doctors and instrument testing to the initial 30 samples, the final questionnaire was distributed to 122 GKMI officials and from the collected questionnaires. Data processing was carried out with the help of



SPSS 25 software with statistical rules in the form of: description of questionnaire statistics, statistical description of respondents, test prerequisites: normality, linearity and homogeneity then testing the hypothesis. The results of hypothesis testing are as follows:

1. Testing the first hypothesis by using the Confidence Interval statistical calculation at a significance level of 5% resulted in the lower Bound and upper Bound values of 239.6364 - 247.8554 which is known from the calculation of the interval class shows that the confirmation level of being a good servant of Christ based on 1 Timothy 4:1-16 amongst Officials of the Indonesian Muria Christian Church (GKMI) in Jepara Regency (Y) are in the "High" category. This is supported by the conclusions drawn from the first hypothesis compared with the results of calculations for each dimension (D1–D4) as exogenous variables that show a more specific level of endogenous Variables which both state the level in the "High" criterion.

No.	Variable	Research result
1	Confirmation level of being a good servant of Christ based on 1 Timothy 4:1-16 Among Indonesian Muria Christian Church (GKMI) Officials in Jepara Regency	Level in the "High" category
2	Level of Education in the subjects of faith (D1)	Level in the "High" category
3	Healthy Teaching Teaching Level (D2)	Level in the "High" category
4	Level of being an example for believers (D3)	Level in the "High" category
5	Level of Being a Responsible Servant of Christ (D4)	Level in the "High" category

Thus the first hypothesis that: It is suspected that the level of confirmation of being a good servant of Christ based on 1 Timothy 4:1-16 among the Officials of the Indonesian Muria Christian Church (GKMI) throughout Jepara Regency is in the category of being declared rejected.

2. Testing on the second hypothesis using linear regression analysis states that the dimension of being an example for believers (D3) has the highest determination value of 0.947 with a contribution to endogenous variables of 89.6%. This indicates that the most dominant dimension determining the level of confirmation of being a good servant of Christ based on 1 Timothy 4:1-16 among Indonesian Muria Christian Church Officials (GKMI) throughout Jepara Regency (Y) is being a role model for believers (D3).

No	Dimension	r	r square	Contribution
1	Educated in the basics of faith (D1)	0.924	0.854	85.4 %
2	Teaching healthy teaching (D2)	0.919	0.845	84.5 %
3	Becoming an Example for Believers (D3)	0.947	0.896	89.6 %
4	Becoming a Responsible Servant of Christ (D4)	0.943	0.890	89.0 %

The test results using Classification and regression Trees (CRT) also show that the dimension of Being an Example for Believers (D3) is the most dominant dimension forming the level of confirmation of being a good servant of Christ based on 1 Timothy 4:1-16 among Muria Christian Church Officials Indonesia (GKMI) throughout Jepara Regency (Y). The dimension of Becoming an Example for Believers (D3), was able to improve 354,169 times the condition The level of confirmation of being a good servant of Christ based on 1 Timothy 4:1-16 among Muria Christian Church Officials Indonesia (GKMI) throughout Jepara Regency (Y) which is



now significantly at $<0,05$ and the dimension of Being an Example For believers (D3) has a level of importance/capable of influencing 100% of the distribution of scores. The level of confirmation of being a good servant of Christ is based on 1 Timothy 4:1-16 among Indonesian Muria Christian Church Officials (GKMI) throughout Jepara Regency this amounted to 476,851. Thus, the second hypothesis that allegedly the most dominant dimension determining confirmation of being a good servant of Christ based on 1 Timothy 4:1-16 among Indonesian Muria Christian Church Officials (GKMI) in Jepara Regency is Teaching healthy teaching (D2) is declared rejected.

3. Testing the third hypothesis using Classification and regression trees (CRT) shows that age is the most dominant background category forming the confirmation level of being a good servant of Christ based on 1 Timothy 4:1-16 among Indonesian Muria Christian Church Officials (GKMI) throughout Jepara Regency (Y). Age background was able to improve 38,865 times the condition Confirmation level of being a good servant of Christ based on 1 Timothy 4 : 1-16 among Indonesian Muria Christian Church (GKMI) Officials in Jepara Regency (Y) which is now significantly at $<0 .05$ and age background has a level of importance / can affect 100% the degree of distribution of score acquisition Confirmation level of being a good servant of Christ based on 1 Timothy 4:1-16. Thus, the third hypothesis that presumably the dominant background category determines confirmation of being a good servant of Christ based on 1 Timothy 4:1-16 among Indonesian Muria Christian Church (GKMI) officials throughout Jepara Regency is the length of service (i24) declared rejected.

Conclusion

Based on the results of the research and discussion presented, a conclusion is drawn from this research in accordance with the formulation and research objectives as follows:

First, testing the first hypothesis shows that the level of confirmation of being a good servant of Christ based on 1 Timothy 4:1-16 among Indonesian Muria Christian Church (GKMI) officials throughout Jepara Regency (Y) is in the High category, while the hypothesis proposed is in moderate category, thus the hypothesis is rejected

Second, testing the second hypothesis shows that the most dominant dimension determining confirmation of being a good servant of Christ based on 1 Timothy 4:1-16 among Indonesian Muria Christian Church Officials (GKMI) in Jepara Regency is being a role model for believers (D3), while the proposed hypothesis teaches healthy teaching (D2) thus the hypothesis is declared rejected.

Third, testing of the third hypothesis shows that the dominant background category determines confirmation of being a good servant of Christ based on 1 Timothy 4:1-16 among Indonesian Muria Christian Church (GKMI) Officials in Jepara Regency is age, while the hypothesis proposed has long served (i24) thus the hypothesis is declared rejected.

From these conclusions, it can be used as a reference and reference for researchers to formulate implications and programs that build to improve the quality of Christ's ministers at GKMI in the next future.

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