



## *Honor Dei* as a learning of the need to appreciate God's servants in the Church

GP Harianto

Sekolah Tinggi Teologi Excelsius Surabaya, Indonesia  
hariantogp@sttexcelsius.ac.id  
<https://orcid.org/0000-0001-9375-743X>

Benjamin Metekohy

Institut Agama Kristen Negeri Ambon, Indonesia  
metekohybenjamin@gmail.com  
<https://orcid.org/0000-0003-0764-7977>

Novita Sahertian

Institut Agama Kristen Negeri Ambon, Indonesia  
vitasahertian@gmail.com  
<https://orcid.org/0000-0002-8475-4269>

David Ming

Sekolah Tinggi Teologi Kadesi, Yogyakarta, Indonesia

Doi <https://doi.org/10.46222/pharosjot.10426>

### **Abstract**

Servants of God who serve in the Church use world standards to manage the church. This research sought to find answers regarding the characteristics of honor Dei (God's honor), service learning in the Church, and honor Dei as learning the need for respect from the Servant of God in the Church. This study used literature research and its findings were: (1) Honor Dei comes from God. Ministers of the faith must honor God in what you do. John 14:21 says, "Those who accept my commandments and obey them are the ones who love me." The values of God's honor: grace from God, purity of Faith, teaching love, and preaching the Gospel. So the value of Dei's honorarium must become a curriculum in the church. (2) Service learning in the Church means ecclesiastical learning to see the behavior or character of the association of believers in God's deeds. (3) Learning honor Dei as learning the need for respect from God's servants is not serving in the church with the objective of gaining worldly honor but one is rather is obliged to live out God's honor within himself or herself: (a) learning the lifestyle of the purity of faith of God's servants. (b) learning the honorary lifestyle of God's servants in teaching love, (c) learning the honorary lifestyle of God's servants in church service, and (d) learning the honorary lifestyle of God's servants as preachers of the Gospel. The implications are that with the formulation of honor Dei learning, God's servant in managing the church use God's touch of honor and can become an example for the spiritual growth of the congregation by doing certain things and living a certain way that is pleasing to God. This means inter alia, learning the honorary lifestyle of God's servants in teaching love; learning the honorary lifestyle of God's servants in church service; learning the honorary lifestyle of God's servants as preachers of the Holy Gospel

**Keywords:** Honor Dei, learning, servant of God, Church. Agape.



## Introduction

All humans always want to be respected by other humans in society. Honor in Latin "honor" which is a statement of respect is one's dignity. Overall, humans definitely want self-respect. Mudzakir (2004: 17) says honor is a person's feeling of respect in the eyes of society, where everyone has the right to be treated as an honorable member of society.

Honor is one of the high stratifications of society, there is the so-called high society. Honor brings a person into a higher social stratification in society. Aziz (2005: 93) claims that honor (can be obtained through politics, economics, learning, religion, and others). The person who is most respected is because of the benefits to others, he or she is respected and gets first place. Maslow said that high-level human needs are rewards to satisfy ego needs, such as: the need to respect others, the need for status, fame, glory, recognition, attention, reputation, appreciation, dignity, dominance, including feelings, beliefs, skills, achievements, mastery, independence and freedom. In this digital era, it is increasingly clear that servants of God who serve seek worldly honor in the Church. Calls as true servants to serve God are starting to melt among pastors, even pastors of some of the congregations only think of the world without caring about others in their congregations. This happens in churches that have hundreds of congregations, even thousands. During the Covid-19 era, these churches no longer opened services online or on site. It is as if the church was dead and is letting its congregation scatter to find other churches, even though one of the church's duties is to assist the congregation's faith in facing various life problems.

Minister's as servants of God are anointed to lead God's people and do God's work not to enrich themselves and they should never compromise the word of God to please others or themselves. They are called to always walk in God's love and with agape, they need to serve their congregations, educate people, and sacrifice for their congregations. Several years ago, the Institute for Community and Development Studies (ICDS) conducted research in Jakarta and Bandung regarding the "Mission of the Church", the result was that the attitude of the church considers that diakonia services only need to be given to members of the congregation themselves who need it (Herlianto, 1994: 109). However, it was found that there were many servants of God who did not know their own congregations because many churches did not bother to ever visit their congregations from door to door. In this regard, the Numbers Researcher asks: "Who is the first person to consult when the congregation faces serious personal problems?" The results are: father and mother 43.1%, friends or friends 28.9%, nobody with anyone 14.7%, while the pastor 1.2%, teacher or lecturer 0.5% and the Lord Jesus in prayer 0.5 % (Arthanto, 2018: 145). Thus, the honor of family and friends has a fairly high stratification level in society. Family and friends are a very important concern for placing someone who is successful in social life, while those who are most successful in bringing someone to Jesus are: God's servant or shepherd 39.2%, father 25.5%, mother 21.1%, friends and 11% (Irawan & Budijanto, 2020: 13). It is clear that God's servants, family, and friends are the main people that can change a person.

The Proven Men Ministry in America reports that lately there has been a lot of news, both at home and abroad, about sexual harassment by religious leaders, almost all men INVOLVED are supposedly Christians, even 37% of priests claim to be fighting against sin (Christianpost, 2020). During the last 15 years, there has been a trend of God's servants living in luxury: having luxury cars, flying with the best class airline tickets, refusing to stay in lower than five-star hotels, refusing to associate with the poor, refusing to serve in hospitals, refusing to serve in prisons, and driving beggars away violently when they them beside their cars when they stop at red lights, and preach in churches. They also live in luxury buildings with air



conditioning (Zhang, 2015). Additionally, in July 2019, an online petition emerged calling for the finances of major churches in Indonesia to be audited. The church where they attend accepts offerings and tithes, but does not use them for personal expenses. Offerings were made to buy a car and the priest's luxury needs (Kresna, 2019).

The phenomenon of a 'Servant of God' in the Church continues to increase from month to month and becomes a strong spotlight in online media. Wagner said that a healthy church considers the following: (1) A pastor who uses God's gifts to lead the church toward growth. (2) It is the laity who mobilize for church growth. (3) Asking what role does a pastor who is knowledgeable and has dynamic leadership play in the growth of the church? (4) Church sizes are assemblies, congregations, and cell groups. (5) Having the right balance of the dynamic relationship between the celebration, congregation and cell is vital (6) Experienced gospel methods for making disciples. (7) Priority is establishing responsibility to Christ, responsibility to the Body of Christ and responsibility to the work of Christ in the world. (8) The sub-priority is doing evangelism,

Even though there has been a decrease in the way of thinking about God's servants, the theological colleges that produce God's servants are increasing. Until now, in Indonesia theological tertiary institutions have reached 388 with nearly 6000 permanent lecturers. People think that graduating from a theological college and becoming a servant of God means changing one's higher stratified position in society, but in the field there is a gap because it is found that servants of God sadly seek honor for their own sake. This research will find answers regarding the characteristics of honor Dei, service learning in the Church, and learning honor Dei as learning the need for respect from the Servants of God in the Church. Thus, it is hoped that there will be some novelty in this study regarding the power of honor Dei which can live and grow in the spirit of God's servants serving in the church.

## **Theoretical Review**

### **Characteristics of *Honor Dei***

The word "honor" is used 39 times in 36 verses (in OT 13 verses and NT 26 verses): honor God, Latin "honor Dei" (Isaiah 52:1), parents (1 Chronicles 29:11), and servants of God (Proverbs 17:6). Honor Dei is the essence of human life, because without honor Dei humans are useless before Him. In Proverbs 3:16 emphasizing "longevity" is associated with wealth and honor the Hebrew word *wekabod*, comes from the particle "we" and the root word "*kabod*" is a noun, singular, and masculine. KJV "honor" and NAS, RSV, NIV "honor". *Kabod* means honor that has an element of abundant and glorious life. In Latin, "honor Dei" contains the elements *gloria*, *honos*, *decus*, and *fides*.

So honor in Proverbs 3:18 refers to honor which leads to abundance and glory. Further explained in Proverbs 8:18, "wealth and honor" are parallel (cannot be separated) so that someone gets honor which may be related to economic improvement, even involving health. Therefore in the context of Proverbs 3:16,18 honor is seen holistically which has elements of maintenance: abundance, glory, wealth, health, and life (Proverbs 22:4). The perfect image of honor is the life of Jesus Christ who lived in the honor and glory of God the Father (2 Peter 1:17). So the honor that comes from Dei is the human power to serve Him.



## ***Honor Dei and Man***

God honors the chosen human (Judges 4:9; 1 Samuel 2:8, Esther 8:16; Hebrews 5:4). If a human rejects God's honor, it means that the characteristics of his life are colored by: immoral acts such as violating chastity, being associated with anger and jealousy (Numbers 25:11), arrogance (2 Kings 14:10), foolishness (Proverbs 26:1), the honor of fools (Ecclesiastes 10:1), the produce of the earth is honored more than God (Isaiah 4:20), hard work brings honor (Daniel 2:6), the worship of gods is honored (Daniel 11 :39). Real honor includes visits of honor (Acts 25:13), long hair for women (1 Corinthians 11:15), guests occupying a place of honor (Luke 14:7; 14:8) and honor can be earned by humans (Psalms 78 : 61) and humans are said to obtain honor from other humans (Esther 6:3; John 12:43).

## ***Honor Dei as Curriculum Learning***

God is honor, so humans who are created in His "likeness" and "image" are images of God's honor. So if God is the expression of heavenly honor values, then humans are obliged to place themselves in a heavenly position in solving world problems. With honor Dei, humans can solve all life problems that are and will be experienced. So, the honor of God is an exemplary guideline and must be the life style of God's servants. So honor Dei becomes the core of the curriculum of human life believers. Image and likeness is God's curriculum of honor, which becomes the process of forming the lives of believers. All people are constituted in the Imago Dei, or image of God and are called to become Christlike and God centred in all that we undertake (Nicolaidis, 2019). All of this must be arranged from the curriculum so that a biblical (God-centered, God-centered) curriculum is needed. LeBar's study (1989: 256) regarding the God-centered curriculum is very useful in formulating the Word of God as the basic curriculum centre because there are no books that can be compared with the Word of God. Woodruff (2001:14) said that biblical-based curriculum teaching materials can be focused on the integration between spiritual, academic (knowledge) and ministry mission dimensions. "Spiritual formation (to be like Jesus), mastering a body of knowledge (to know of high academics) and developing professional skills in ministerial practice (to proclaim the Gospel)".

During learning, it is necessary to get theoretical pressure (in class with a teacher) and practice (in the field with a mentor) to run in balance. The theory above is synchronized with the theory of "two-dimensional vision" from Gulo (2000: 90) which argues that there are two dimensions that are integrated in vision, namely the "top-down" dimension and the "will-now" dimension. The top-down dimension is none other than God's statement which contains values that want to be realized in concrete situations such as: honor Dei, justice, and truth. The will-now dimension shows the relationship between reality and idealism. The vision is built on existing reality, where the understanding on existing reality is presented as an ideal, namely God's statement. It is hoped that this kind of vision will become the conceptual basis for the church as a basis for describing goals. If the vision is a driving force or conceptual guide, then the goal is an operational target, where to achieve the intended goal it is necessary to define the mission. This mission is the foundation for the operational management of the church, where to carry out its mission, each church needs to establish a teaching curriculum (Tenibemas, 2004). If the teaching curriculum is based on the values of God's honor, then the life framework of a believer is in honor of Dei so that "the image and likeness" of God will truly be attainable by humans even though the human position remains sinful. Thus, if the path of learning is based on the values of honoring God, then the "image and likeness" of a believer's life can be emulated by humans, even if humans are still sinners.



## Honor Characteristics

The characteristics of getting God's honor are: defeating the enemy (2 Chronicles 25:19), living a holy life (2 Chronicles 26:18; Psalms 96:6), those who rejoice will receive the gift of honor (Esther 6:6), a wise person (Proverbs 3:35), humble (Proverbs 15:33; 18:12, 22:4), who teaches justice and Honor Dei (Prov. 21:21), humiliation is replaced with honor (Acts 2:16), people who do good (Romans 2:10), preaching the Gospel is an honor (Romans 15:20), and live in purity of faith (1 Peter 1:7).

From these characteristics, the basic values of honor Dei can be formulated as follows: Honor is a gift from God, a lifestyle in purity of faith, a lifestyle that teaches love, a lifestyle in preaching the Gospel. It can be more clearly shown in the following table.

**Table 1. Values of Honor Dei**

Research focus	Sub Focus
Honor Dei values	Honor is a gift from God
	Lifestyle in Purity of Faith
	Lifestyle in Teaching love
	Lifestyle in Preaching the Gospel

## Honor is a gift from God

*Honor Dei* is a godsend. Calvin said that sinners are unable to do good works and insisted on a certain quality of dignity that is required. The life of a servant of God always depends on the Honor Dei of God's gift, because He is eternal, effective and miraculous (Berkhof, 2010). So living in God's grace is the best way of life for humans who serve God. Grace is not subject to any specific conditions, but should be considered as a simple gift from God. Augustine emphasizes honor Dei gift as the goodness of God's will shown to the sinner, who gives it to someone in a way that takes away all service to the sinner (Shelton, 1990). God's grace brings honor Dei in the life of believers. God gives unconditional honor. But there are still many people who reject God's grace and are more inclined to seek honor that comes from humans or other 'divine' power, so that in their lives there are always huge problems. Man panics and seeks to solve the world's problems with the world's honor rather than God's.

## Lifestyle in the purity of Faith

Believers who live in honor Dei have a lifestyle of purity of faith. Fowler states that faith cannot be derived according to, or based on morals. Faith revives morals to do good because God has loved humans first (Aman, 2016). Faith is alive and growing because God's Church purifies the faith of every congregation. However, Calvin revealed that the church could never be holy and perfect. Christ becomes the head of the church and organizes it exclusively but entrusts it to His servants to manage the church. In this way, the position of God's servant is obliged to foster the faith of the congregation (Abineno, 1992). God gives His honor to God's servant to help the congregation so that their (spiritual) faith grows. True spirituality lies in partnering with God rather than knowledge of God. The center of spiritual dynamics is God himself using his presence in every church congregation. *Honor Dei* is the basis for the perseverance of the saints. The concept of the management of saints contains the notion that God persists in preserving saints as a result of human sinfulness (Andrian, et.al 2021). People's faith is purified through their actions so that their lives can grow and be fruitful.



### **Lifestyle in teaching Love**

The lifestyle of believers who have honor Dei is to teach themselves love and then to love others. Brownlee states that applying the values of love is done by: (1) responding to Honor Dei (1 John 4:11). (2) being in the life of God. (3) showing good concern for others in their needs, hopes, anxieties and joys. (4). putting the needs of others above one's own needs. (5) giving selflessly. (6) it is not based on service, class, ethnicity, nation or family of loved ones. (7) do not judge others. (8). Thus the spirit of a loving person must be embodied in concrete actions (Brownlee, 1993: 203).

Love (*agape*) is usually expressed on Christian holidays, which refers to a common meal to enhance Christian fellowship, which is often associated with the holy sacraments every Sunday. Love is given to those who believe in Jesus Christ; on Pentecost, the 50th day after Jesus' resurrection. The celebration is carried out so that every believer can follow in the footsteps of Jesus Christ and call his Creator God the Father (Bagus, 2000: 21). So teaching love does not mean teaching knowledge but also setting an example to others based on the practice of daily life which is shown in *agape*.

### **Lifestyle in preaching the Gospel**

Harper (1981: 95-97) says that the lifestyle of Christians who receive honor Dei is to proclaim the Gospel (Matthew 28,19,20) and provide true and serious teaching to those who will be served by the Gospel (Ephesians 4:11- 12; 1Timothy 3:2). A church without the preaching of the Gospel is not a healthy church. Harianto (2012: 154) says that Christians are bound to fulfill God's cultural mandate as communicators of the Gospel because: (1) Christians are called to share the Gospel. The Lord Jesus calls His disciples to follow Him and He will make them fishers of men (Matthew 4:19). (2) God gives knowledge of salvation only through Jesus Christ (John 6:37-44). (3) God opens the human heart (Acts 16:14). (4) God will open people's minds (Luke 24:25). (5) The Holy Spirit motivates Christians to witness (John 15) (Wibowo, et.al 2022). The Christian faith is basically missionary in orientation (Bosch, 1999: 13), therefore the right lifestyle is the style of giving the Gospel: (1) preaching, the Lord Jesus is the only way of salvation. (2) Testimony, telling personal experience of how the Lord Jesus saves humanity. (3) Service, namely deacon service as a form of Honor Dei (Elis, 1975: 110-13).

### **Methodology**

This study used a literature search which was carried out based on previous relevant research. The role of a literature review is to form a framework for research (Zed, 2004: 3), which is obtained from reference materials which form the basis of research activities. The results of research conducted by other researchers were also included as a comparison of the results of the research conducted. A literature review must be relevant, up-to-date (last three years), and adequate in order to be good (Hasibuan, 2007). In this regard, the research framework was formed by discovering the formulation of honor Dei values, which were analyzed based on the field of service learning in the Church, so as to find any novelty in the formulation of theories regarding honor Dei learning as learning the need for respect from the Servants of God in the Church.



## Results and discussion

### Church Ministry Learning

Learning is a process of transformation with values of dedication. To serve means to be oriented to do God's work (to fulfill God's vision and mission), which is clearly seen throughout the Bible. Learning has an element of education and means caring for higher, complete nutrition, to be healthy and strong. Purwanto (2006: 11) defines that learning is all the efforts of adults in their association with children to bring their physical and spiritual development towards maturity or make themselves useful. Poerbakawatja says that learning is a deliberate effort on the part of adults that actually increases a child's maturity, which always means the ability to take moral responsibility for all of his or her actions (Jalaluddin & Idi, 1997: 14).

Service learning is thus a special area to realize God's vision and mission. Dewey relates the learning process to the human (intellectual) mind and (emotional) senses (Arifin, 1993: 1). While "Church" (*Ekklesia*) means: (1) those who are called and united in the "Body of Christ" (Ephesians 2:13-19; 4:15-16); (2) buildings or places of worship (worship) from the Greek "*Ekklesia*", which means: house of God (Dutch "Kerk"), and (3) denominations (parish schools consisting of several congregations). In the Old Testament, the church is called "saints". Hebrew *Qahal* (77 times in the Old Testament), which is translated *Ekklesia*. *Qahal* is used in relation to a certain meeting or meeting somewhere.

Therefore, if the thoughts mentioned above are combined with learning, it means that ecclesiastical learning looks at the behavior or social character of believers in God's deeds. There is cooperation between God and in worshipping God. So the study of church ministry shows that there is a (continuous) process of believers living in the vision and mission of God in the church (Nicolaidis, 2010).

### Responsibilities of the Association of Believers

The responsibilities of the fellowship of believers are basically: first, in the invisible church, the saints present themselves as "the body of Christ" and the head is Jesus. Here, many believers do not understand the concept of "the body of Christ" so they use their own laws to run the church instead of obeying God's laws. Believers feel that what is said is the truth. They are proud of the truth that has been decided, defended and implemented for their congregation. As the "Body of Christ", Christians value suffering differently from non-believers. Paul said that when suffering comes to a believer, then someone is responsible for that suffering. Here, the suffering of a new creation is different from the suffering before believing in the old creation. Before believing, he suffered as an unbeliever and believing, he suffered as a believer (Lindell, 1982: 12).

*Second*, believers live the values of God's great commission. Believers are to become the Salt and Light of the world (Matthew 5:13-14) and carry the gospel (Matthew 28:18-20) and live together with other religions in the midst of complex economic crises and political turmoil. Zahniser, professor emeritus of Christian Missions at Asbury Theological Seminary who served as a missionary in Egypt, suggest we should build relationships, put people first, let God work in them and gain no fear and false testimony (Zahniser, 2002: 149). The witness given by the Church is not just a testimony, but requires a strategy. Glover provides an alternative that the church is not charged with the task of winning the whole world, but witnessing to the whole world; not with the responsibility of bringing everyone to Christ, but bringing Christ to everyone (Glover, 1979: 101).



## **Honor Dei Learning as Inculcating the Need for Whole Person Appreciation**

The church is where the ministry of God's servants takes place. The church is the first home of a minister, then the house where he lives. In the church, a servant of God gets a high status because he is God's representative to serve the needs of the congregation's faith and its growth, but God's servant is a human being so that worldly problems are automatically brought into the Church's ministry. All the Church's problems are made and resolved at the world's reckoning. God's servant is bound to receive help or refreshment in ministry and daily life. Servants of God need God as a mentor in ministry and daily life. God's servant also needs honor Dei to fill the need to obtain God's appreciation. The researcher conducted research on "a map of learning services in churches in Surabaya". For example, in the Statistical Data and Information for 2002 (2002: 118-126) it is said that synod churches in Surabaya have reached 18 synod churches. Then, the 2003 Christian Religious Data and the 2004 Work Program (2004) increased this to 47 churches. Meanwhile, data from East Java's Bamag (Inter-Church Deliberative Body) describes the total number of churches in Surabaya (including branch churches) in 2003 totaling 402 churches. From Bamag data (2004), information was obtained that the Protestant denomination church comprised 39.5% (159 churches), the Pentecostal denomination church accounted for 58.7% (236 churches), and the Charismatic denomination church was 1.7% (7 churches).

The development of the number of churches continues to increase. In 2006, it was estimated that the total number of churches, including branch churches, had reached 480 churches. Thus, it means that for three years the number of churches increased by 78 churches (16.2%). This is the current breakdown of denomination churches: Protestants reached 35.6% (171 churches), Pentecostals 62% (298 churches), and Charismatics 2% (11 churches) (Supriyati: 2006, 318-323).

The results of the study were that 16.7% of the churches served by alumni of the PAK major reached 16.7%, while 83.3% of the churches in Surabaya had not been served by alumni of the Christian Religious Education Department. Of the 16.7%, it is further broken down that 16.7% of the alumni serve in the field of education but the remaining 83.3% serve in the field of pastoral care and missions. The church that provides learning service platforms is at 41.7% (Harianto: 2006, 63). Thus, it is seen that there are many churches but few ministers from theological schools serving in the church. In fact, it was found that in many churches, God's servants did not come from a theological high school but had a general background, and the pastors of some congregation had never attended a theological school at all. There are many images of churches led by ministers with general education backgrounds.

Uniquely, some of the congregation, although in small numbers, are alumni of theological high schools. A church with global management involved guides congregations that are alumni of at least high school theology. In recent years the growth of the church has not been very rapid. Data from The Bilangan Research Center said that about three years ago they received findings regarding the latest developments in the church in Indonesia, namely that the growth of each church in Indonesia was very slow and no growth spurt at all. As much as 42.3% of church growth in Indonesia is the result of migration from other church congregations, this is called 'cannibalism'. Family growth in churches is due to childbearing and rearing in faith at 28.1%. The remaining 29.6% of growth comes from outside the church environment (Wea, 2020).





## **Faith Purity Lifestyle Learning Servants of God**

Learning how to train oneself to always focus on believing and surrendering one's steps to the faith of Jesus Christ, defeating the world's brains and directing the spiritual brain are vital through faith. Faith in Greek "Pistis", which means belief and belief in itself (Douglas, 2003). Faith is a belief that lies more in the nature of commitment. OT faith goes back to the covenant that God offered to the Israelites at Sinai. Since then, the Israelites believed that Yahweh, the Creator of this world, had given them the Torah and a promise that their loyalty would be rewarded. Without such faith, the Israelites would not be saved, as the prophets had warned (Isaiah 30:15-16). In the NT classic definition of faith (Hebrews 11:1), it emphasizes that the believer, who is founded on faith, grasps all true realities. These realities are: (1) God is the creator of the universe (Hebrews 11:3), and (2) God is the creator of the covenant which is fulfilled in the salvation that Jesus brought as what makes one's faith perfect (Hebrews 12: 2) So, in the NT, the object of faith is God, who is revealed in Jesus Christ (Browning, 2004).

Kreeft and Tacelli (2000: 37-38), in providing a definition of faith, divide it into two parts: (1) The object of faith, namely everything that a person believes all that God reveals in the Bible. (2) Faith that is not just believing but is willing to sacrifice oneself in that belief, includes: (a) emotional faith, namely a sense of security, believing or believing in someone, (b) faith or intellectual understanding, (c) voluntary faith is an act of will, and a commitment to obey God's will, (d) faith arises in the secret center of one's being or "heart".

## **Learning the Honorable Lifestyle of God's Servant in Teaching Love**

Drescher said that applying honor Dei in the form of agape love means living in the fruit of the Spirit, because one will have a lifestyle of love, joy, peace, patience, determination, kindness, loyalty, gentleness, and self-control (1971: 27-28). Children must be trained from an early age to be kind, independent, polite, respectful, fair, free, brave, clean, honest, diligent, simple, grateful, rational, very social, cooperative, and patriotic (Putri, 2022). Learning love is thus applied since childhood. Gunarsa states that parenting is about spending time together, being ready to accompany the child and help when needed. Everything that concerns children is regulated by parents and meets the needs of children. Parents always pay attention to their children and take the time to be with them (2008:283). So love does not grow individually, but all grow together in a family unit. Parents have a greater responsibility in the education of their children in the practice of true love. The application of love can be done in various forms such as by protecting and nurturing children from threats, evil and trouble. Parents always try to make their children feel comfortable and safe under their protection. In this case, every parent must guarantee the protection of their children, as God does for all of us.

The nature of agape is synonymous with sacrifice which is shown in the Gospel of John by one applying the values of honoring God throughout one's life (Marcus, 2009: 11). In ancient Christianity, it was described that agape love tended to lead to a 'feast of love' in the form of communion and was often associated with the sacrament. The event was carried out at Pentecost or the 50th day after Jesus' resurrection from the dead (Bagus, 2000: 21).

## **Honorary Lifestyle Learning of God's Servant in Church Service**

People are called to serve as they go through life and it many challenges. For example, God called Abraham to serve. The call came only because of the gift of God's honor, and not because of the great works of Abraham and his family (Deutonomy 7:78; Boehlke, 1994: 20). Abraham's ministry call was also addressed to other servants such as Noah, Moses and Paul.



Noah received orders to build an ark (Genesis 6:13-21; Exodus 2:23-24). Therefore, God gave attention to the Israelites. God called Moses to be His messenger (Exodus 3:10) in the form of Fire and a Pillar of Fire (Brown, et al., 1979: 906). A major event occurred that changed the future of Saul, who would later change his name to Paul, when he planned to kill Christians who had fled from Jerusalem (Acts 9:38).

God's call is the first step in the encounter to start any ministry and He invites His servants into the learning process of ministry. Dewey once said that learning is the formation of basic fundamental skills, both related to thinking (intellectual) and feeling (emotional), to human character (Arifin, 1993: 2). God's call is not just to serve but to have the honor of Dei, which makes the characteristics similar to that of one being created in the image of God.

So to become a servant of God requires one to use various tools that God wants one to use and that is a tough task. The call to serve thus has certain criteria attached to determine the quality of a person's service ability.

### **Learning the Honorable Lifestyle of God's Servant as a Preacher of the Gospel**

The Gospel is the only good news from the Lord God, and it is addressed to sinners. It states that Christ sent by God died and rose again to become the Redeemer of all sinners. There are important qualities in the Bible that man must uphold. The preaching of the Gospel is a war that brings people from the hands of Satan into the hands of God (Stott: 1992: 239-253). The results of the preaching of the Gospel bring people not only to have health insurance but to live in honor of Dei.

The power of Dei's honor enables God's servant to have a lifestyle as an evangelist, namely: learning to preach the Gospel, learning to testify and learning to do social activities, looking for saving as many souls as possible, doing pastoral services, playing suitable music and so on. Pilimon describes the strength of the local church in understanding the theology and structure of the church. Because of that, the need for the church to conduct research every 5-10 years is vital and the church needs to realign its evangelism ministry programme (Pilimon, 2001: 55). If the church's mission is to follow the pattern of Christ's mission, it must surely include the same process, namely that believers must come to another world spiritually. It means there must be a willingness to leave the comforts and security of one's own culture behind, in order to serve the interests of people of other cultural origins, and of course the Lord. Research on "The Calling and Motivation of the Local Church's Servant of God" concluded that if the majority of congregation members serve God, the success rate reaches 40.4%, and when most church members are active in PI and discipleship the results reach 39.7%; around 63.5% of churches that are experiencing growth are led by servants of God which is the measure of their success (Irawan & Budijanto, 2020: 108-109).

### **Conclusion**

*Honor Dei* (honor of God) comes from God who has heavenly values (we need to defeat enemies, live a holy life, rejoice, be wise, humble, and teach justice, humiliation is replaced with honor, we need to do good, preach the Gospel, and live in purity of faith). Human honor comes from humans who have worldly values and they perform immoral acts (violating chastity), they are associated with anger and jealousy, arrogance, stupidity. Honor Dei is the power of sinful human believers towards the "image and likeness" of God. Values honor God. The basic values of honor Dei are: Honor is a gift from God, a lifestyle in the purity of Faith, a



lifestyle that teaches Honor Dei, a lifestyle in preaching the Gospel. So the values of honor Dei must become a life-long curriculum in the life of all believers.

Service learning in the Church means ecclesiastical learning to see the behavior or social character of believers in God's deeds. There is cooperation between God and man in worshipping God. So the study of church ministry shows that there is a continuous process of believers living in the vision and mission of God in the church. Believers should note (1) in the invisible church, the saints present themselves as "the body of Christ" and the head is Jesus. (2) believers need to live the values of God's great commission.

Learning honor dei as in learning the need for respecting servants of God in the church is not serving in the church with the target of gaining worldly honor but is something where one is obliged to live out the honor of God that is within him. Whatever the condition of the world, one should strive to be 'salt' and 'light' for honoring God. Therefore throughout one's life one is obliged to carry out the following: (1) Learning the lifestyle of the purity of faith of God's servants. (2) Learning the honorary lifestyle of God's servants in teaching love, (3) Learning the honorary lifestyle of God's servants in church service, and (4) Learning the honorary lifestyle of God's servants as preachers of the Gospel.

## Recommendations

If the results of the research are more holistic, the research can provide the following recommendations:

*First*, developing further research on: (1) Implications of Dei's honorifics on the policies of church leaders in developing ministerial resource programmes in the church. (2) Transformation of exemplary leaders based on Dei's honor towards the lifestyle of the congregation in the church. *Second*, using the results of the research as material for guidance, training, seminars, evaluation of church leaders and administrators.

## References

- Andrian, T., Ming, D., Harianto, G. P. & Daliman, M. (2021). The concept of time management based on Ephesians 5: 15–17 and relevance to contemporary Christian leaders, *HTS Theologiese Studies/Theological Studies*, 77(3).
- Abineno, JL Ch. (1992). *Johannes Calvin: Development, Congregations, Church Order, and Ecclesiastical Offices*, Jakarta: BPK Gunung Mulia.
- Amelia. (2022). "17 Values of Kindness that Must Be Taught to Children from an Early Age"; Popmama.com; <https://www.popmama.com/kid/4-5-years-old/amelia-putri/value-kebaikan-yang-harus-diajarkan-ke-anak/17>(Deaccession: 30 March 2022).
- Arifin, H.M. (1993). *Islamic Learning Science: A Theory and Practical Review Based on an Interdisciplinary Approach*, Jakarta: Bina Literacy.
- Arthanto, H.G. (2018). "Spirituality and Social Environment"; *Spirituality Dynamics of Indonesian Christian Young Generation*, Jakarta: Numbers Research Center Foundation.
- Aziz, A. (2005). *Sociology of Religion Essays*, Yogyakarta: Diva Press.



Berkhof, L. (2010). *Systematic Theology: Common Grace*, [Available online at : <http://www.bibleteacher.org/cg.htm>] (Deaccession: March 20, 2022).

Boehlke, R. R. (1994). *History of the Development of Thought and Practice of Christian Religion: from Plato to IG. Loyola*, Jakarta: BPK Gunung Mulia.

Bosch, D. J. (1999). *Christian Mission Transformation*, Jakarta: BPK Gunung Mulia.

Browning, W.R.F. (2014). *Bible Dictionary*, Jakarta: BPK Gunung Mulia.

Brown, F. et al. (1979). *The New Hebrew and English Lexicon*, America: Hendrickson.

Brownlee, M. (1993). *Ethical Decision Making and Its Factors*, Jakarta: BPK Gunung Mulia, 1993.

Bamag data for churches in the city of Surabaya and its surroundings in 2003. *2003 Christian Religious Data and 2004 Work Program* reported by the Christian Community Guidance Ministry of Religion of East Java Province.

Douglas, J. (ed.). (2003). *Contemporary Bible Encyclopedia*, Jakarta: Communication Foundation for Bina Kasi/OMF.

Dresser, J. M. (1971). *Spirit Fruits*, Waterloo: Herald Press.

Ellis, D. W. (1975). *Today's Mission Wrestling*, Jakarta: BPK Gunung Mulia.

Glover, R.H. (1979). *The Bible Basis of Missions*, Chicago: Moody Press.

Gulo, W. (2000). The Appearance of Identity and Characteristics in the Implementation of Christian Schools, *Identity & Characteristics of Christian Learning in Indonesia between Conceptual and Operational*, Indonesia.

Gunarsa, D. S. (2008). *Practical Psychology of Children, Youth and Families*, Jakarta: BPK Gunung Mulia.

Hariato, G.P. (2006) *The Role of Missiology Department of STT Aumni in the Development and Growth of Churches in Surabaya*, Surabaya: STT Behany, 2006.

Hariato, G.P. (2012). *Communication in Gospel Preaching*, Yogyakarta: Andi.

Harper, N. E. (1981). *Making Disciples*, Memphis, Tennessee: Christian Studies Center.

Hasibuan, Z. A. (2007), *Research Methodology in the Field of Science. Computer and Information Technology*, Depok: University of Indonesia.

Herlianto. (1994). The Church in the Middle of the Development of Big Cities in Indonesia, *Pelita Zaman*, 9(2),109.

Hidayat, D.R. (2011). *Theory and Application of Personality Psychology in Counseling*, Indonesian Ghalia.



- Irawan, H. & Bambang, B. (2020). *The Key to Church Growth in Indonesia*, Jakarta: Numbers Research Center Foundation.
- Jalaluddin & Abdullah Idi. (1997). *Philosophy of Learning: People, Philosophy and Learning*. Jakarta: Primary Media Style.
- Klett, L.M. (2020). "Many Church Leaders Fall for the Sin of Pornography, This Says John Piper"; [christianpost.com](http://christianpost.com); <https://beliefsaja.com/lot-pemimpin-church-fall-because-dosa-pornography-ini-kata-john-piper/>(Accessed: 20 March 2022).
- Kreeft, P. & Tacelli, R.K. (2000). *Christian Apologetics*, Bandung: Life Kalam.
- Krishna, M. (2019). "The Pastor's Lifestyle, Money, and Business in a Giant Church". [Available online at <https://tirto.id/gaya-hidup-pendeta-uang-dan-bisnis-di-dinding-raksasa-ee4s>] (Accessed: 18 March 2022).
- LeBar, L. E. (1989). *Education That is Christian*, Wheaton: Victor Books, 1989.
- Lindell, P. J. (1982). *The Mystery of Pain*, Germany: Editiont Trobisch.
- Marcus, J. (2009). *Agape: What is it?: Learning to love*, Nashville: Thomas Nelson.
- Mudzakir. (2004). Delict of Insult in Press Reporting Regarding Public Officials, *Dictum*, 3, 17.
- Nicolaides, A. (2019). Jesus the Christ: Truly the Theanthropos, *Pharos Journal of Theology*, 100.
- Nicolaides, A. (2010). 'The Laos tou Theou – an orthodox view of the "people of God"', *HTS Teologiese Studies/Theological Studies*, 66(1).
- Pilimon, J. (2001). Relations between Theological Schools, Graduate Clergy and the Church, *Veritas*, 1(1), 55.
- Praditya, Y.R. (2020). *Self Protection*, Jakarta: Main YPK.
- Puwanto, M. N. (2006). *Learning Science: Theoretical and Practical*, Bandung: Rosdakarya Youth.
- Safe, P.C. (2016). *Basic Moral Basic Principles of Christian Life*, Yogyakarta: Torch.
- Shelton, C. M. (1990). *Youth Spirituality*, Yogyakarta: Kanisius, 1990.
- Statistical Data and Information on Christian Services in Indonesia 2002*. Jakarta: Directorate General of Christian Community Guidance Ministry of Religion, Republic of Indonesia, 2002.
- Stott, J.. (1984). *Global Issues Challenge Christian Leadership*, Jakarta: Bina Kasih Communication Foundation.
- Stott, J. (1992). *The Contemporary Christian*, Leicester: Inter-Varsity Press.



Supriyati, A. et al. (2006). *Directory of Churches in Indonesia 2006*, Jakarta: Bureau for Research, Development & Communication of the Communion of Churches in Indonesia.

Tenibenas, P. (2004). "The Big Mirror for Bible or Theological Schools", an unpublished article but distributed in photocopied form during the PASTI Congress and Symposium in Semarang, September 27-29.

Walvoord, J. F. (1984). *The Church in Prophecy*, Surabaya: Sure.

Welldone, L. (2000). *Philosophical Dictionary*, Jakarta: PT Gramedia Pustaka Utama.

Wegner, C.P. (1990). *Your Church can Grow*, Malang: Wheat Mass.

Wibowo, M., Tanhidy, J. & Ming, D. (2022). The role of the Holy Spirit for Church Believers in the Hermeneutic context between Biblical Authority, Illumination and Interpretation, *Pharos Journal of Theology*, 103(2), 1-9.

Woodruff, R. L. (2001). *Education on Purpose: Model for Education in World Areas*, Qut Publications.

Wow. (2020). "The Growth and Development of the Church in Present-day Indonesia"; [Available online at <https://churchgrowdevelop.business/2020/10/20/tumbuh-kembang-juang-di-indonesia-masa-kini>]. (Dise 27 March 2022).

Zahniser, A.H.M. (2002). Christian Witness in the Marketplace of Cultured Alternatives, *Missiology An International Review*, XXX(2),149.

Zed, M. (2004). *Library Research Methods*, Jakarta: Indonesian Torch Foundation.

Zhang, P. (2015). Tajir Pastor; Kompasiana Lifestyle [Available online at <https://www.kompasiana.com/paulzhang/562b60b208b0bd7d077957f1/pendeta-tajir>]. (Accessed: March 15, 2022).

**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.*



**This article is open-access and distributed under the terms of the Creative Commons Attribution Licence**  
*The use, distribution or reproduction in other forums is permitted, provided the original author(s) and the copyright owner(s) are credited and that the original publication in this journal is cited, in accordance with accepted academic practice. No use, distribution or reproduction is permitted which does not comply with these terms.*