

Christian Worker Analogy According to 2 Timothy 2:1-13 and Its Implications for Sunday School Teacher Professionalism

Ruat Diana

Sekolah Tinggi Teologi Simpson Ungaran, Indonesia
Email: rdianadarmawan@gmail.com

Darni Br. Perangin-angin

Igreja Bethel Timor Leste, Timor Leste
Email: darnip@gmail.com

Elsi Susanti Br. Simamora

Sekolah Tinggi Teologi Simpson Ungaran, Indonesia
Email: elsisusanti89@gmail.com

Ibiang O. Okoi

Department of History and International Studies,
University of Calabar – Calabar, Nigeria.
Email: mail.ibiangokoi@gmail.com

ABSTRACT:

This article is conducting research based on the analogy by the Apostle Paul mentioned in 2 Timothy 2:1-13. In the text, Paul makes an analogy of Christian workers in three analogies. This analogy has something to do with the teacher's professionalism. Therefore the research being done here is divided into two parts, namely the analogy of Christian workers in 2 Timothy 2:1-13 and the second part the implications for the professionalism of Sunday school teachers. The research approach being used includes exegesis research through utilizing Biblical hermeneutic principles and also through utilizing an analysis of implications. The hermeneutic process of the Bible is carried out by analyzing the context and meaning that is found in the text of 2 Timothy 2:1-13. We have used several relevant sources such as books on Bible commentaries and various research reports both in journals and repositories. The implication analysis was carried out after completing the exegesis of 2 Timothy 2:1-13. We have examined the various phenomena that are related to the professionalism of Sunday school teachers and find their correlation to the results of the exegesis already conducted beforehand. The results of the study show that Christian workers by way of analogy in comparison to soldiers, sportsmen, and farmers. The first is the soldier analogy. The soldier analogy explains that the Christian worker is ready to fight on the battlefield to defend his faith in Christ. The second analogy is the sportsman analogy. The sportsman's analogy explains that Christian workers must prepare himself or herself before the competition. In the analogy of sportsmen, Christian workers must be consistent, enterprising, and ready to finish the matches with an enthusiastic spirit. The third analogy is the farmer's analogy. The farmer's analogy explains that Christian workers must be ready to plant the seed of God's Word in everyone's heart. In the farmer's analogy, Christian workers must also be patient and diligent in caring for the seeds of the world that are planted so that these seeds may produce fruit.

Key Words:

Sunday School, Christian Worker Analogy, 2 Timothy 2:1-13, Teacher Professionalism

ABSTRAK:

Artikel ini menyajikan hasil penelitian berdasarkan analogi Rasul Paulus yang disebutkan dalam 2 Timotius 2: 1-13. Dalam teks ini, Paulus membuat analogi pekerja Kristen dalam tiga analogi. Analogi ini ada hubungannya dengan profesionalisme guru. Oleh karena itu penelitian yang dilakukan di sini dibagi menjadi dua bagian, yaitu analogi pekerja Kristen dalam 2 Timotius 2:1-13 dan bagian kedua implikasi bagi profesionalisme guru sekolah minggu. Pendekatan penelitian yang digunakan meliputi penelitian eksegesis dengan memanfaatkan prinsip-prinsip hermeneutika Alkitab dan juga dengan memanfaatkan analisis implikasi. Proses hermeneutika Alkitab dilakukan dengan menganalisis konteks dan makna yang ditemukan dalam teks 2 Timotius 2:1-13. Kami telah menggunakan beberapa sumber yang relevan seperti buku-buku tentang tafsiran Alkitab dan berbagai laporan penelitian baik dalam jurnal maupun repositori. Analisis implikasi dilakukan setelah menyelesaikan penafsiran 2 Timotius 2:1-13. Kami telah meneliti berbagai fenomena yang berkaitan dengan profesionalisme guru sekolah minggu dan menemukan korelasinya dengan hasil penafsiran yang telah dilakukan sebelumnya. Hasil penelitian menunjukkan bahwa pekerja Kristen dengan cara analogi dibandingkan dengan tentara, olahragawan, dan petani. Yang pertama adalah analogi prajurit. Analogi prajurit menjelaskan bahwa pekerja Kristen siap bertempur di medan perang untuk mempertahankan imannya kepada Kristus. Analogi kedua adalah analogi olahragawan. Analogi olahragawan menjelaskan bahwa pekerja Kristen harus mempersiapkan diri sebelum kompetisi. Dalam analogi olahragawan, pekerja Kristen harus konsisten, giat, dan siap menyelesaikan pertandingan dengan semangat antusias. Analogi ketiga adalah analogi petani. Analogi petani menjelaskan bahwa pekerja Kristen harus siap untuk menanam benih Firman Tuhan di hati setiap orang. Dalam analogi petani, pekerja Kristen juga harus sabar dan tekun dalam merawat benih-benih dunia yang ditanam sehingga benih-benih ini dapat menghasilkan buah.

Kata Kunci:
Sekolah Minggu,
Analogi Pekerja
Kristen, 2 Timotius
2:1-13,
Profesionalisme Guru

INTRODUCTION

In the world of ministry, there is a necessity to have a tough Christian worker. The main reason for this is that many challenges will be faced by him or her in the ministry. As stated by Oet who stated that a Christian worker must have the willingness to carry the cross (in this case faced with suffering and challenges).¹ Many Biblical characters were able to survive amidst difficult times and hardships when they were involved in ministry, and their example would then become role models when doing ministry.² Furthermore, many of them are willing to give their life for this faith and service. This willingness to sacrifice is driven by the awareness of Christ's sacrifice for them. So in 2 Timothy 2, Paul encourages Christian leaders or Christian workers to fight the good fight for ministry.³ Not only that, in his second letter to Timothy, especially chapter 2, Paul gives teachings on how a Christ worker must face trials from that time to the present.⁴ Later Drane said that a Christian worker must also have the courage to

¹ Supriadi Oet, "Teladan Penderitaan Tuhan Yesus Berdasarkan Matius 27:32-44," in *Manna Rafflesia* (Bengkulu: Sekolah Tinggi Teologi Arastamar Bengkulu, 2017).

² Elri Masniari Saragih, "Sikap Etis Kristen Terhadap Penderitaan Menurut 1petrus 4: 12-16 Dan Relevansinya Bagi Orang Percaya," *Missio Ecclesiae* 8, no. 1 (2019): 58–80.

³ William Barclay, *Surat 1&2 Timotius, Titus, Filemon* (Jakarta: BPK Gunung Mulia, 2008).

⁴ J Sidlow Baxter, *Menggali Isi Alkitab*, 3rd ed. (Jakarta: BPK Gunung Mulia, 1980).

defend the truth.⁵ Amid religious pluralism, there is a challenge to change spiritual values with universal values so that they can obscure Christian teachings.⁶ With the existing challenges, attributes such as willingness, perseverance, loyalty, and courage are needed in carrying out the ministry that will be carried out both in the church, community environment, or at school.⁷

Timothy was one of Paul's disciples who was called a faithful and diligent disciple. Timothy became a Christian because Paul preached the gospel in Lystra, and Paul appreciated Timothy as a child he loved and was faithful.⁸ Timothy is mentioned as a fellow worker of Paul. He was trained to become a Christ worker who is diligent in ministry.⁹ He became a congregational leader from a young age in the churches in Thessalonica, Corinth, Philippi, Berea, and Ephesus.¹⁰ Serving as a pastor or Christian worker in a church is equivalent to being a Christian worker in a school, some challenges and obstacles has to be dealt with by him or her. Thus, those who have dedicated themselves to becoming Christian workers must be tough people. This means they are ready to face the obstacles that exist in the ministry.

In 2 Timothy 2:1-13, it is described as an image of a formidable worker of Christ. There are three very interesting images of Christ's tough workers. The first is a worker of Christ depicted as a soldier, the second a worker of Christ is described as a sportsman, and the third a worker of Christ is described as a farmer. The three parts in this picture show that a Christ worker is someone who works hard, and is also tough because these three images display the

⁵ John Drane, *Memahami Perjanjian Baru: Pengantar Historis-Teologis* (Jakarta: BPK Gunung Mulia, 2005).

⁶ Enggar Objantoro, "Religious Pluralism And Christian Responses," *Evangelikal: Jurnal Teologi Injili Dan Pembinaan Warga Jemaat* 2, no. 1 (February 23, 2018): 123–33, <https://doi.org/10.46445/ejti.v2i1.94>; I Made Suardana and I Putu Ayub Darmawan, "Pillars Of Pluralistic Education For Christian Education In The Context Of Multicultural Indonesia," *Eduvest - Journal Of Universal Studies* 2, no. 1 (January 20, 2022): 64–74, <https://doi.org/10.36418/edv.v2i1.327>; I Made Suardana, I Putu Ayub Darmawan, and Regita Oktavina Runtukahu, "Multicultural Christian Education in an Indonesian Church Context," *Pharos Journal of Theology*, no. 104(2) (March 2023), <https://doi.org/10.46222/pharosjot.104.28>.

⁷ Bakhoh Jatmiko and Desi Erlina Zega, "Etika Keuangan Hamba Tuhan: Kajian Eksegetikal Terhadap 1 Timotius 6:3-10," *Integritas: Jurnal Teologi* 3, no. 2 (December 29, 2021): 133–47, <https://doi.org/10.47628/ijt.v3i2.79>.

⁸ A W Tozer, *Wingspread: A. B. Simpson: A Study in Spiritual Altitude* (Chicago: Moody Publishers, 2010); Gordon Fee, *1 And 2 Timothy, Titus* (Peabody, MS: Hendrickson Publishers, Inc, 1988); Philip H. Towner, *The Letters to Timothy And Titus* (Grand Rapids, MI: William B. Eerdmans Publishing Company, 2006).

⁹ Daniel Lindung Adiatma, Sigit Wijoyo, and Sutrisno Sutrisno, "The Actualization of the Principles of Missionary Work According to 1 Corinthians 9:19-23," *Evangelikal: Jurnal Teologi Injili Dan Pembinaan Warga Jemaat* 6, no. 2 (July 31, 2022): 109–23, <https://doi.org/10.46445/ejti.v6i2.448>; Laurentius Tarpin, "Analisis Kritis Atas Rerum Novarum (1891) Dan Octogesima Adveniensi (1971) Dari Perspektif Perempuan," *MELINTAS* 24, no. 2 (2008): 253–84, <https://doi.org/10.26593/MEL.V24I2.952.253-284>; Iva Trifena Mayrina Wokas, "Sikap Hidup Hamba Tuhan Berdasarkan 2 Timotius 2:1-13," *CARAKA: Jurnal Teologi Biblika Dan Praktika* 2, no. 1 (March 11, 2021): 16–30, <https://doi.org/10.46348/car.v2i1.40>.

¹⁰ Mike Beaumont, *Ensiklopedi Alkitab Tematik* (Jakarta: Yayasan Komunikasi Bina Kasih, 2018); Marthen Mau, "Panggilan Timotius Menurut 2 Timotius 2:2 Dan Implikasinya Bagi Kompetensi Guru Agama Kristen," *CARAKA: Jurnal Teologi Biblika Dan Praktika* 1, no. 2 (October 12, 2020): 180–98, <https://doi.org/10.46348/car.v1i2.20>; Lenda Dabora J.F. Sagala et al., "Profesionalitas Guru Agama Kristen Berdasarkan Surat 1 Timotius," *Didache: Journal of Christian Education* 1, no. 1 (June 27, 2020): 25, <https://doi.org/10.46445/djce.v1i1.292>.

characteristics of a strong worker of Christ. Thus, in this paper, an analogy will be presented about the formidable worker of Christ based on 2 Timothy 2:1-13 and its implications for the professionalism of Christian Religion Teachers.

As for the formulation of the research problem in this study is stated in how what is the analogy of Christian workers according to 2 Timothy 2:1-13 and what are the implications for the professionalism of Christian Religion Teachers? From the formulation of the research problem mentioned the focus of the research is to explain the analogy of Christian workers according to 2 Timothy 2:1-13 and the implications for the professionalism of Christian Religion Teachers.

METHOD

This research was conducted using Biblical hermeneutics. This research is fundamentally a theological research.¹¹ The interpretation of 2 Timothy 2:1-13 is done by understanding the background context and several keywords. The results of the analysis of Paul's analogy in 2 Timothy 2:1-13 are then analyzed for its implications for the professionalism of Sunday school teachers. Therefore, literature sources such as commentaries and relevant research results are used selectively. Statements from various authors that are relevant to the text of 2 Timothy 2:1-13 are used as sources of information in the interpretation of the text. The interpretation results are later presented descriptively in several themes which illustrates the results of this study.

RESULT AND DISCUSSION

Analysis of 2 Timothy 2:1-13

The Soldier Analogy

In Verses 3-4, it is written "Share in suffering as a good soldier of Christ Jesus. A soldier who is fighting doesn't concern himself with the questions of his life so that he can please his commander." In this verse, Paul describes Christ's worker by analogy with a soldier. A soldier is someone ready, strong, tough, obedient, and loyal to his commander.¹² In many countries, every soldier is entrusted with maintaining the security of the country. They are people who have been chosen, are agile, skilled, have extensive knowledge about the world of combat, and so on. They have been practicing for decades therefore they are unquestionably competent in carrying out their duties. To become a formidable warrior, one must be faithful in training to prepare themselves, they do not automatically become a strong and valiant warrior, but there is a process in which they have to be involved so that through this process they become formidable

¹¹ Marvin Gilbert, Alan R. Johnson, and Paul W. Lewis, *Missiologial Research*, ed. Marvin Gilbert, Alan R. Johnson, and Paul W. Lewis (Pasadena, CA: William Carey Publishing, 2018); Edgar J. Elliston, *Introduction To Missiologial Research Design* (Pasadena: William Carey Library, 2013).

¹² Wokas, "Sikap Hidup Hamba Tuhan Berdasarkan 2 Timotius 2:1-13."

and mighty individuals ready to use on the battlefield. Throughout the training, every soldier is stretched to the limit of their strength and they are required to go through various tests, knowing that the real war will be more terrible.¹³ The process that they follow will shape every existing individual, who was not physically strong enough to become strong, who previously did not know the battlefield to understand the world of battle, and there will be many things they receive in the process they are going through. As explained by Barclay being a soldier implies a person who has good obedience, perseverance, and concentration.¹⁴ Likewise, when observing the twelve disciples of Jesus, we will see that they are formidable soldiers, who are ready to accompany Jesus in the process of communicating the Gospel to every tribe, language, and nation who are not yet believers in Jesus. Moreover, they are not instantly formed into strong individuals, but they have been trained to become the best as possible and they are individuals who have a background in life who work hard both for their own family and in the community where they live.

Becoming a soldier is not an easy matter, there will be many challenges that will be experienced through every process that will be taken. Readiness resilience and commitment will determine how a soldier can win and be able to become a formidable soldier. A soldier is also not concerned with his livelihood, a soldier is not concerned with what he will eat and drink, when there is no food on the battlefield he will not demand food, but he must stay focused on the opponent he must defeat, and that is the goal.¹⁵ Eating or not is not a burden for him, but the effort and hard work he has to do in performing his duties. This is the character of a soldier that must be possessed by everyone who will become a formidable worker of Christ. The characteristics of a soldier must exist within every person who desires to serve as a formidable worker for Christ. Many want to be workers for Christ but do not want to be like soldiers. People like this will not endure being on the battlefield of service where there are many challenges. To be a worker of Christ, one must have the heart of a soldier, and I believe a servant of God who has the heart of a soldier will be used by God in an extraordinary way in his or her laborious heavy ministry.¹⁶

As a soldier, a Christian worker must be ready to fight and endure in the spiritual battle against evil. They must own the discipline, perseverance, and courage in maintaining the truth of God's Word and also to struggle to prevail in justice. Furthermore, a worker of Christ must be committed wholeheartedly to the Lord, without being overly concerned about the necessities

¹³ Harls Evan Rianto Siahaan, "Hikmat Sebagai Implikasi Pendidikan Kristiani: Refleksi 1 Raja-Raja 3:1-15," *DUNAMIS: Jurnal Teologi Dan Pendidikan Kristiani* 1, no. 1 (October 2016): 15–30, <https://doi.org/10.30648/dun.v1i1.99>.

¹⁴ Barclay, *Surat 1&2 Timotius, Titus, Filemon*.

¹⁵ Winarno Winarno, "Relevansi Strategi Pelipatgandaan Jemaat Berdasarkan 2 Timotius 2:1-13," *Jurnal Teologi Berita Hidup* 1, no. 2 (March 20, 2019): 90–108, <https://doi.org/10.38189/jtbh.v1i2.11>.

¹⁶ Minggu Dilla, "Kajian Biblikal Spiritualitas Hamba Tuhan Berdasarkan 2 Timotius 2:1-13," *Manna Rafflesia* 3, no. 1 (October 31, 2016): 76–101, https://doi.org/10.38091/man_raf.v3i1.67.

of daily life.¹⁷ By doing so, the worker of Christ will live a life that is pleasing before God and receive praise from God.

The Sportsman Analogy

In paragraph 5 it is written, "A sportsman can only get a crown as a champion if he competes according to sports regulations." A worker of Christ worker must be like a sportsman.¹⁸ A sportsman will work as hard as possible to be able to achieve a victory which is the ultimate goal.¹⁹ He will prepare himself as well as possible before participating in the match. To be successful and win, a sportsman must work hard in training, be active, and obedient, and keep pushing himself to achieve success. A sportsman can't win when he doesn't prepare himself well. Preparation through training diligently will be a good provision for him to be ready to win in a competition. Moreover having good preparation is not the only requirement, but a sportsman must also comply with all the rules that exist in a competition that is being carried out. When he does not comply with any existing rules he will be disqualified from a competition that is being held. Compliance with regulations must be owned by every existing sportsman

Two things that an athlete must have, firstly he must be active, work hard, and keep fighting to prepare himself before a match starts, then secondly he must be an athlete who obeys every existing rule.²⁰ When these two things are owned by an athlete, he will have a 90% of winning the match and or achieving in his life. Likewise, as Christ workers, we must have a soul like an athlete who has both of the above. A worker of Christ must learn to obey and submit to his superiors. First, a worker of Christ must obey his master, namely God himself, then a worker of Christ must obey the region, and district, and also obey the central government in every existing regulation. Many servants of God do not want to obey their superiors both to God who sent them and also to the institution that God has set for them. This is not a part of the life of a Christ worker from the life of a sportsman. A Christ worker must obey and submit to whatever situation and condition he is facing. In difficult times and even in a joyful state, a Christ worker must obey. When a Christ worker can obey, victory and success in ministry will become part of his life. A Christ worker must have the soul, heart, and life of a sportsman. One very clear example is Jesus himself, He is an obedient worker, He never violates the rules set by the government, but Jesus is still in the truth, so every life he has is therefore holy. He never tried to compromise with sinful acts, He always gave a holy and righteous life before His Father. This is how the life of a Christ worker should be, living in truth, and holiness, and always being

¹⁷ R Budiman, *Surat-Surat Pastoral I Dan II Timotius Dan Titus* (Jakarta: BPK Gunung Mulia, 1989).

¹⁸ Howard M Gering, *Analisis Alkitab* (Jakarta: Yayasan Pekabaran Injil, 1992).

¹⁹ Budiman, *Surat-Surat Pastoral I Dan II Timotius Dan Titus*.

²⁰ Salomon, *Kitab 1 Dan 2 Timotius Seri Perjalanan Iman Bersama*, ed. Dwiyanto, Charles Christian, and Indrawana, 1st ed. (Indonesia, 2016).

obedient to God and also the boss or institution where we are as Christ worker who is tough and ready to be used in the world of service.

As a runner, a Christ worker must have a strong determination to complete the faith race with enthusiasm and without giving up half of the way. They must have focus, consistency, and strong determination to achieve their goal in Christ.

The Analogy of Farmers

In verse 6 it is written, "A farmer who works hard must be the first to enjoy the results of his efforts". A Christ worker must be like a farmer waiting for his works to bear fruit.²¹ A farmer is someone who works hard, is patient and is diligent in caring for every plant he is planting.²² He never complains about working, going early in the morning, and coming home at night, this is the work he has to do every day. He even had no time to rest during the day every day, he had to work hard to be able to take care of every plant he was planting. He will faithfully guard his plants so that when pests attack the plants he is planting, he will know as soon as possible the condition of the plants being attacked by these pests. This is the job of a farmer. A farmer can't allow his plants to be consumed by pests, he will try his best to tirelessly protect every plant he has. These are the characteristics of a farmer, where he will also be proud when all his plants have produced something good, and he will be the first to enjoy the results of every effort he has made. This is what a Christ worker must have, a Christ worker must be like a farmer who works hard, patiently, and diligently to care for each of his plants, and when he is successful it is very important to reap the results of what he is doing.

As farmers, Christian workers must be prepared to plant the seeds of the truth of God's word in the hearts and minds of others and take care of their spiritual growth and development.²³ They must work hard, and have patience, and wisdom to plant seeds of truth and faith in the hearts of others. The process of growing each seed varies, but a farmer's job is to ensure that each seed receives good treatment so that it continues to grow.

The Implication of Christian Religion Teacher's Professionalism

The implication of this Christian worker analogy for the professionalism of Christian religion teachers is that Christian religion teachers must have characteristics similar to those of Christian workers as described in the three analogies already mentioned.

²¹ Gering, *Analisis Alkitab*.

²² Lendris Lekatompessy, "Kepribadian Yang Tangguh Dalam Menghadapi Tantangan Di Era Revolusi Industri 4.0 (Suatu Kajian Teologis Terhadap 2 Timotius 2: 1-13)," *NOUMENA: Jurnal Ilmu Sosial Humaniora Dan Keagamaan* 1, no. 1 (2020): 28–46.

²³ Siahaan, "Hikmat {Sebagai} {Implikasi} {Pendidikan} {Kristia}."

Teacher With a Soldier Mentality

As teachers, they must have the discipline, perseverance, and courage to fight for the truth of God's Word and to defend justice.²⁴ They must have focus, consistency, and strong determination to guide and teach students wholeheartedly and without giving up halfway. Sunday School teachers must also have patience, and wisdom, and work hard to instill the values of truth and faith in students and pay attention to their spiritual growth and development.²⁵ Then a Christian teacher needs to take an attitude of being willing to suffer to convey the truth to the students he teaches.²⁶ Thus a Sunday school teacher with a warrior mentality is a teacher who continues to struggle diligently, patiently, wisely, and works hard.

Teachers With a Commitment to Practice Christian Teachings

In this case, the professionalism of Christian religion teachers includes a commitment to understand and practice Christian teachings by the Biblical principles for morals and ethics, and to ensure that their students have a correct understanding of the truth of God's Word. As explained in the analogy above, a Sunday school teacher must have the commitment and fighting spirit to practice Christian teachings.²⁷ But before teaching it to students, what needs to be done first is to try and work hard to learn God's word and be active in doing it.²⁸ Thus, the teachings taught are by Christian teachings.

As teachers, they should be committed to providing accurate lessons, according to students' needs and interests, and to building good relationships with their students.²⁹ In addition, they must show a good attitude in leading students and try to be a good example for their students in daily life.

²⁴ Renny Tade Bengu, "Karakteristik Kepribadian Guru Pendidikan Agama Kristen Menurut 2 Timotius 2: 1-13," *SESAWI: Jurnal Teologi Dan Pendidikan Kristen* 3, no. 2 (June 27, 2022): 116–28, <https://doi.org/10.53687/sjtpk.v3i2.73>.

²⁵ Karnawati Karnawati and Ayin Claudia, "Model Desain Kurikulum Pewartaan Injil Untuk Anak Usia Dini Di Sekolah Minggu Rumah," *Integritas: Jurnal Teologi* 3, no. 1 (June 30, 2021): 201–12, <https://doi.org/10.47628/ijt.v3i1.53>; Murni Hermawaty Sitanggang, "Spiritual Education for Children as A Shared Responsibility Between Parents and The Church," *Evangelikal: Jurnal Teologi Injili Dan Pembinaan Warga Jemaat* 7, no. 1 (January 30, 2023): 80–88, <https://doi.org/10.46445/ejti.v7i1.630>.

²⁶ Muner Daliman and Hana Suparti, "Kompetensi Pemimpin Kristiani Menurut 2 Timotius 2: 2-6," *Jurnal Teologi Rahmat* 6, no. 2 (2020).

²⁷ Leniwan Darmawati Gea and I Putu Ayub Darmawan, "Tantangan Humanisme Bagi Pendidikan Agama Kristen Abad 21 Dan Tanggap Teologisnya," *Jurnal Shanan* 5, no. 1 (March 30, 2021): 1–14, <https://doi.org/10.33541/shanan.v5i1.2621>.

²⁸ R Riniwati, "Pembinaan Guru Sekolah Minggu Untuk Mengajarkan Konsep Keselamatan Pada Anak," *Evangelikal: Jurnal Teologi Injili Dan Pembinaan Warga Jemaat* 4, no. 2 (July 31, 2020): 185, <https://doi.org/10.46445/ejti.v4i2.247>; Debora Stefanie, "Analisis Teologi Penderitaan Paulus Dalam Surat 2 Timotius 2: 1-13," 2018.

²⁹ Eirene Mary and I Putu Ayub Darmawan, *Guru Agama Kristen Yang Profesional* (Salatiga: Satya Wacana University Press, 2018).

Focus on Teaching for Spiritual Growth

Referring to the analogy of a farmer, a farmer is someone who patiently cares for his crops. A farmer never gets a harvest instantly. He has to work diligently and patiently in terms of tending the plants on his farm. Similarly, for a Sunday school teacher in general, the students who are taught by the Sunday school teacher are children. Children are students who are within the age group that experiences growth into mature human beings both mentally, physically, and spiritually.³⁰ The changes that occur in children overall are not the same. In carrying out their duties as educators, Sunday school teachers need to be patient to see the results of their teaching. Untaught children cannot immediately experience spiritual growth.

As described in the analogy above, the focus of a teacher is to focus on teaching so that children experience spiritual growth. So the teacher is not bothered by slow results but continues to work to cultivate life which results in life renewal. The teacher's task is to teach to help students experience the renewal of life through the work of the Holy Spirit.³¹ So in the process of change for each student, there is the work of the Holy Spirit, and the teacher's role is to foster life so that they experience growth.

CONCLUSION

A tough Christ worker has the characteristics of life like the three illustrated images mentioned, namely a soldier, a sportsman, and a farmer. Paul describes Christ's worker by analogy with a soldier. As soldiers, Christian workers must be prepared to fight and survive the spiritual battle against evil. Furthermore, a Christ worker must be like a sportsman. They must have focus, consistency, and strong determination to achieve their life goals in Christ. A Christ worker must be like a farmer. A farmer is someone who works hard, patiently, and diligently to care for every plant he is planting. As farmers, Christian workers must be prepared to plant the seeds of the truth of God's word in the hearts and minds of others and care for their spiritual growth and development.

The implication of this Christian worker analogy for the professionalism of Christian religion teachers is that Christian religion teachers must have characteristics similar to those of Christian workers in the analogy. As teachers, they must have discipline, perseverance, and courage to fight for the truth of God's word and defend justice, have focus, consistency, and strong determination to guide and teach students, have patience, and wisdom, and work hard to instill the values of truth. and faith in students. In this case, the professionalism of Christian

³⁰ Elizabeth B Hurlock, *Developmental Psychology*, {McGraw}-Hill Series in Psychology (New York: McGraw-Hill Book, 1953); Deni Triastanti, Krido Siswanto, and Enggar Objantoro, "Implikasi Faktor Pertumbuhan Rohani Keluarga Kristen Berdasarkan Efesus 5:22-6:4 Bagi Pembinaan Keluarga Di Gereja," *Integritas: Jurnal Teologi* 3, no. 1 (June 30, 2021): 267–84, <https://doi.org/10.47628/ijt.v3i1.54>.

³¹ Michael J Anthony, *Introducing Christian Education* (Grand Rapids, Michigan: Baker Academic, 2018); Werner C. Graendorf, *Introduction to Biblical Christian Education* (Chicago: Moody Press, 2010); Robert W. Pazmiño, "Christian Education Is More than Formation," *Christian Education Journal: Research on Educational Ministry* 7, no. 2 (2010): 356–65, <https://doi.org/10.1177/073989131000700208>.

religion teachers includes a commitment to understand and practice Christian teachings by correct moral and ethical principles, and to ensure that their students have a correct understanding of the truth of God's word.

BIBLIOGRAPHY

- Adiatma, Daniel Lindung, Sigit Wijoyo, and Sutrisno Sutrisno. "The Actualization of the Principles of Missionary Work According to 1 Corinthians 9:19-23." *Evangelikal: Jurnal Teologi Injili Dan Pembinaan Warga Jemaat* 6, no. 2 (July 31, 2022): 109–23. <https://doi.org/10.46445/ejti.v6i2.448>.
- Anthony, Michael J. *Introducing Christian Education*. Grand Rapids, Michigan: Baker Academic, 2018.
- Barclay, William. *Surat 1&2 Timotius, Titus, Filemon*. Jakarta: BPK Gunung Mulia, 2008.
- Baxter, J Sidlow. *Menggali Isi Alkitab*. 3rd ed. Jakarta: BPK Gunung Mulia, 1980.
- Beaumont, Mike. *Ensiklopedi Alkitab Tematik*. Jakarta: Yayasan Komunikasi Bina Kasih, 2018.
- Bengu, Renny Tade. "Karakteristik Kepribadian Guru Pendidikan Agama Kristen Menurut 2 Timotius 2: 1-13." *SESAWI: Jurnal Teologi Dan Pendidikan Kristen* 3, no. 2 (June 27, 2022): 116–28. <https://doi.org/10.53687/sjtpk.v3i2.73>.
- Budiman, R. *Surat-Surat Pastoral I Dan II Timotius Dan Titus*. Jakarta: BPK Gunung Mulia, 1989.
- Daliman, Muner, and Hana Suparti. "Kompetensi Pemimpin Kristiani Menurut 2 Timotius 2: 2-6." *Jurnal Teologi Rahmat* 6, no. 2 (2020).
- Dilla, Minggu. "Kajian Biblikal Spiritualitas Hamba Tuhan Berdasarkan 2 Timotius 2:1-13." *Manna Rafflesia* 3, no. 1 (October 31, 2016): 76–101. https://doi.org/10.38091/man_raf.v3i1.67.
- Drane, John. *Memahami Perjanjian Baru: Pengantar Historis-Teologis*. Jakarta: BPK Gunung Mulia, 2005.
- Elliston, Edgar J. *Introduction To Missiological Research Design*. Pasadena: William Carey Library, 2013.
- Fee, Gordon. *1 And 2 Timothy, Titus*. Peabody, MS: Hendrickson Publishers, Inc, 1988.
- Gea, Leniwan Darmawati, and I Putu Ayub Darmawan. "Tantangan Humanisme Bagi Pendidikan Agama Kristen Abad 21 Dan Tanggap Teologisnya." *Jurnal Shanan* 5, no. 1 (March 30, 2021): 1–14. <https://doi.org/10.33541/shanan.v5i1.2621>.
- Gering, Howard M. *Analisis Alkitab*. Jakarta: Yayasan Pekabaran Injil, 1992.
- Gilbert, Marvin, Alan R. Johnson, and Paul W. Lewis. *Missiological Research*. Edited by Marvin Gilbert, Alan R. Johnson, and Paul W. Lewis. Pasadena, CA: William Carey Publishing, 2018.
- Graendorf, Werner C. *Introduction to Biblical Christian Education*. Chicago: Moody Press,

2010.

- Hurlock, Elizabeth B. *Developmental Psychology*. {McGraw}-Hill Series in Psychology. New York: McGraw-Hill Book, 1953.
- Jatmiko, Bakhoh, and Desi Erlina Zega. "Etika Keuangan Hamba Tuhan: Kajian Eksegetikal Terhadap 1 Timotius 6:3-10." *Integritas: Jurnal Teologi* 3, no. 2 (December 29, 2021): 133–47. <https://doi.org/10.47628/ijt.v3i2.79>.
- Karnawati, Karnawati, and Ayin Claudia. "Model Desain Kurikulum Pewartaan Injil Untuk Anak Usia Dini Di Sekolah Minggu Rumah." *Integritas: Jurnal Teologi* 3, no. 1 (June 30, 2021): 201–12. <https://doi.org/10.47628/ijt.v3i1.53>.
- Lekatompessy, Lendris. "Kepribadian Yang Tangguh Dalam Menghadapi Tantangan Di Era Revolusi Industri 4.0 (Suatu Kajian Teologis Terhadap 2 Timotius 2: 1-13)." *NOUMENA: Jurnal Ilmu Sosial Humaniora Dan Keagamaan* 1, no. 1 (2020): 28–46.
- Mary, Eirene, and I Putu Ayub Darmawan. *Guru Agama Kristen Yang Profesional*. Salatiga: Satya Wacana University Press, 2018.
- Mau, Marthen. "Panggilan Timotius Menurut 2 Timotius 2:2 Dan Implikasinya Bagi Kompetensi Guru Agama Kristen." *CARAKA: Jurnal Teologi Biblika Dan Praktika* 1, no. 2 (October 12, 2020): 180–98. <https://doi.org/10.46348/car.v1i2.20>.
- Objantoro, Enggar. "Religious Pluralism And Christian Responses." *Evangelikal: Jurnal Teologi Injili Dan Pembinaan Warga Jemaat* 2, no. 1 (February 23, 2018): 123–33. <https://doi.org/10.46445/ejti.v2i1.94>.
- Oet, Supriadi. "Teladan Penderitaan Tuhan Yesus Berdasarkan Matius 27:32-44." In *Manna Rafflesia*. Bengkulu: Sekolah Tinggi Teologi Arastamar Bengkulu, 2017.
- Pazmiño, Robert W. "Christian Education Is More than Formation." *Christian Education Journal: Research on Educational Ministry* 7, no. 2 (2010): 356–65. <https://doi.org/10.1177/073989131000700208>.
- Riniwati, R. "Pembinaan Guru Sekolah Minggu Untuk Mengajarkan Konsep Keselamatan Pada Anak." *Evangelikal: Jurnal Teologi Injili Dan Pembinaan Warga Jemaat* 4, no. 2 (July 31, 2020): 185. <https://doi.org/10.46445/ejti.v4i2.247>.
- Sagala, Lenda Dabora J.F., Kiki Priskila, Aprianty Susanty, and Julia Kristina. "Profesionalitas Guru Agama Kristen Berdasarkan Surat 1 Timotius." *Didache: Journal of Christian Education* 1, no. 1 (June 27, 2020): 25. <https://doi.org/10.46445/djce.v1i1.292>.
- Salomon. *Kitab 1 Dan 2 Timotius Seri Perjalanan Iman Bersama*. Edited by Dwiyanto, Charles Christian, and Indrawana. 1st ed. Indonesia, 2016.
- Saragih, Elri Masniari. "Sikap Etis Kristen Terhadap Penderitaan Menurut 1petrus 4: 12-16 Dan Relevansinya Bagi Orang Percaya." *Missio Ecclesiae* 8, no. 1 (2019): 58–80.
- Siahaan, Harls Evan Rianto. "Hikmat Sebagai Implikasi Pendidikan Kristiani: Refleksi 1 Raja-Raja 3:1-15." *DUNAMIS: Jurnal Teologi Dan Pendidikan Kristiani* 1, no. 1 (October 2016): 15–30. <https://doi.org/10.30648/dun.v1i1.99>.

- Sitanggang, Murni Hermawaty. "Spiritual Education for Children as A Shared Responsibility Between Parents and The Church." *Evangelikal: Jurnal Teologi Injili Dan Pembinaan Warga Jemaat* 7, no. 1 (January 30, 2023): 80–88. <https://doi.org/10.46445/ejti.v7i1.630>.
- Stefanie, Debora. "Analisis Teologi Penderitaan Paulus Dalam Surat 2 Timotius 2: 1-13," 2018.
- Suardana, I Made, and I Putu Ayub Darmawan. "Pillars Of Pluralistic Education For Christian Education In The Context Of Multicultural Indonesia." *Eduvest - Journal Of Universal Studies* 2, no. 1 (January 20, 2022): 64–74. <https://doi.org/10.36418/edv.v2i1.327>.
- Suardana, I Made, I Putu Ayub Darmawan, and Regita Oktavina Runtukahu. "Multicultural Christian Education in an Indonesian Church Context." *Pharos Journal of Theology*, no. 104(2) (March 2023). <https://doi.org/10.46222/pharosjot.104.28>.
- Tarpin, Laurentius. "Analisis Kritis Atas Rerum Novarum (1891) Dan Octogesima Adveniens (1971) Dari Perspektif Perempuan." *MELINTAS* 24, no. 2 (2008): 253–84. <https://doi.org/10.26593/MEL.V24I2.952.253-284>.
- Towner, Philip H. *The Letters to Timothy And Titus*. Grand Rapids, MI: William B. Eerdmans Publishing Company, 2006.
- Tozer, A W. *Wingspread: A. B. Simpson: A Study in Spiritual Altitude*. Chicago: Moody Publishers, 2010.
- Triastanti, Deni, Krido Siswanto, and Enggar Objantoro. "Implikasi Faktor Pertumbuhan Rohani Keluarga Kristen Berdasarkan Efesus 5:22-6:4 Bagi Pembinaan Keluarga Di Gereja." *Integritas: Jurnal Teologi* 3, no. 1 (June 30, 2021): 267–84. <https://doi.org/10.47628/ijt.v3i1.54>.
- Winarno, Winarno. "Relevansi Strategi Pelipatgandaan Jemaat Berdasarkan 2 Timotius 2:1-13." *Jurnal Teologi Berita Hidup* 1, no. 2 (March 20, 2019): 90–108. <https://doi.org/10.38189/jtbh.v1i2.11>.
- Wokas, Iva Trifena Mayrina. "Sikap Hidup Hamba Tuhan Berdasarkan 2 Timotius 2:1-13." *CARAKA: Jurnal Teologi Biblika Dan Praktika* 2, no. 1 (March 11, 2021): 16–30. <https://doi.org/10.46348/car.v2i1.40>.