

The Meaning of a New Birth According to the Gospel of John 3:3-18 Is Relevant to the Faithfulness in Serving the Alumni of STT Biblika Jakarta

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Abstract

The new birth in the Christian faith is a person's personal experience with the Lord Jesus, this experience is not experienced by all Christians, so their lives do not reflect the life of a Christian. This research focuses on the new birth that is the basis for the conversion of someone who believes in the Lord Jesus. This research uses qualitative methodology by using data from the Bible and also books related to this topic and quantitative research is conducted to see and find the extent of the influence between repentance on loyalty in church service. The purpose of this study is to provide a reference and understanding of the importance of repentance and new birth for alumni of STT Biblika Jakarta to see the effect of repentance and coaching on campus on faithfulness in church service after graduation. The result of this study is that an unqualified life is caused by sin in a person, without repentance and new birth a person has no quality in his life, the Lord Jesus died on the cross for the work of redemption of human sin. Therefore, every believer must have a personal experience with God, namely repentance and new birth. Research on STT Biblika alumni shows that there is a significant influence on faithfulness in alumni ministry, repentance and faithfulness have an important relationship, repentance is the basis for faithfulness in ministry.

Keywords: New birth, Loyalty, Service, Alumni, STT Biblika.

Introduction

There is a growth of Christians all over the world, but the quality of one's faith is not the same, because it is influenced by one's personal relationship with God. Quality growth of faith is influenced by repentance or the new birth. If one does not truly experience repentance, it will affect the quality of one's faith. That is why this study will focus on "The Meaning of the New Birth According to the Gospel of John 3:3-18: Relevance for the Growth of the Christian Faith Today" with this research will benefit the life of Christians.

Research was conducted on STT Biblika Jakarta Alumni, to see the extent of the influence of conversion and new birth on loyalty in their service, "Young leaders in the era of globalization, can happen in all circles, from academia, government, companies and others. But it is also necessary to realize that, challenges must also exist for young leaders, the challenge is age, then responsibility, knowledge, skills and spiritual life, and other things, namely, exemplary factors in speech, behavior, and sanctity of life (Witoto, 2020)." The role and influence of students in coaching on campus for 4 years, with quality coaching, will affect loyalty in service.

Methodology

The study employed a qualitative research approach with a historical-grammatical interpretation. Andreas B. Subagyo explained, "Biblical interpretation was the study of biblical theology, which included exegetical theology and study." In this regard, John stated:

The principle of historical-grammatical interpretation was a research method that sought to find the meaning of Scripture parts in accordance with grammatical rules and types of literature, historical facts, and contextual frameworks. This approach proved to be the best as it required the interpreter to align with the author of the Bible to discover the intended meaning.

The data collection techniques used in the study were as follows: First, the biblical text was interpreted using the grammatical-historical interpretation method. Second, a comparative study was conducted on major interpretations of John 3:3-18 in today's context. Third, a questionnaire was administered to alumni of STT Biblika Jakarta. This paper aimed to classify, excavate, analyze texts, and gauge the extent to which the new birth influenced the loyalty of alumni in their service.

This research examined the quantitative "influence," specifically the impact of conversion and the new birth on the faithfulness of STT Biblika students during their on-campus formation and after they graduated and became alumni. Quantitative calculations would prove beneficial for campus development and subsequent student growth.

Discussion

The term 'new birth' can be interpreted as an event or occurrence that the Holy Spirit works out once in a believer, and he will enter the Kingdom of God. Being new birth is believing in and accepting Jesus Christ as your personal Lord and Savior in his life. Louis Berkhof, in his book says that:

New life is a gift from God given to man so that man can live eternally in His word. Rebirth is God's creative work, and thus a work in which man is completely passive, and in which there is no cooperation from man at all (Berkhof, 1997).

Rebirth is an event that occurs early in a believer's life. Through being new birth,

believers can repent, believe in Jesus Christ, and sanctify themselves (Boersema et al., 2015)." It should be noted that rebirth instills new principles of life in the soul, and new birth causes those principles to begin to act. These two differences are very important so that we can understand rebirth correctly. In addition, man is also required to make Jesus Christ the Savior of his life, so that he can be said to have lived anew. A new life or being new birth is not only about knowing God, but actually his life has changed from a previously mortal life to an incorruptible life. So, man cannot see the kingdom of God before experiencing the new birth.

1. The Catholic Church's View of the New Birth

The Catholic Church says that they are new birth when they have received the sacrament of baptism. With the sacrament of baptism, their sins were washed away. In her book Angelica Lanny says that:

The Catholic Church says it is new birth when it has received the sacraments. According to them, it is first necessary to know well what the sacrament of Baptism is. In the Catholic Church, the main result of baptism is cleansing from sin and what is called being new birth of the Holy Spirit. Blotted out sins are original sin and personal sin. The Catholic Church does not use the term "inherited sin". Original sin and all personal sin are all personal sins that are washed away when a person receives the sacrament of Baptism (Lanny, 2012).

From the above it is clear that the Catholic church's view of being new birth, when they receive the sacrament of baptism their sins are forgiven and when they receive the sacrament of baptism they are new birth. From their point of view, it is the sacrament that cleanses their sins. Through the sacrament of baptism their relationship with God was restored.

2. The Evangelical Church's View of the New Birth

The Evangelical Church's view of the new birth. Thommy J. Matakupan in his book says that:

Being new birth or what we usually call being new birth (spiritually) by the power of the Holy Spirit (John 3:5-6) is the first step in God's action in salvation. As a man believes as a child of God through believing as a guarantee of God's possession (Eph. 13-14). Repentance is needed as a condition for salvation. Repentance is the fruit of the new birth. Not out of fear but driven by a true awareness of regret for sin. It involves full confession, willingness to take responsibility, restoration to turn from sin. For this reason, God promises to forgive sins and restore all who truly repent. (John 1:9) (Lanny, 2012).

From the above, the view of the Evangelical Church holds that the new birth is God's act in saving people when they want to repent. And being new birth, they mean the sincere repentance of the old life and being willing to turn from sin and ask God for full

forgiveness. Thus, God forgave his sins and restored all who would truly repent.

The Evangelical church's view of the new birth of William Barclay in his book says that: According to the view of the born-again evangelical church, in essence, it wants to remind people who have professed to believe and be baptized in the name of the Lord Jesus, not only to stop at confession, but always hope to get leadership from the Spirit of God (from above). For he who believes in the Lord Jesus is no longer born of a mortal seed, but of an incorruptible seed, by the Word of God, which is living and eternal. (1 Peter 1:23). In the evangelical church, the sign of a born-again person by an incorruptible seed is that his life is now led by the Spirit of God. He believed in the Lord Jesus and always relied on His Word as a guide in his life (Barclay, 2011).

He was no longer ruled by his mortal life, but he lived eternal life in the Lord Jesus as a result of his faith. Through her desire to live in the light of Christ's love and do things in accordance with God's will, she essentially believed and accepted Jesus into her life and always relied on His Word.

New birth is a supra-cultural experience, describing the process of renewal in one's life. This renewal begins with repentance and faith in accepting Jesus Christ as Lord and Perpetual Savior personally. Renewal in the power of the Holy Spirit. His life changed and his testimony of Jesus Christ revealed the changes that had taken place in his life. a born-again person has a new relationship, either with God or with others and also with himself (Octavianus, 1985).

The new birth is a renewal that begins with repentance and faith in accepting Jesus Christ as Lord Savior personally in his life. A born-again person has a good relationship with each other, with God or with himself.

Biblical Studies

1. The New Birth in the Old Testament

a. Abraham

Because of his faith, Abraham obeyed to do what God commanded him. "because of Abraham's faith obeyed, when he was called to depart for the land which he would receive to be his inheritance, he departed not knowing where he was going" (Heb. 11:8). Abraham was living in an old city called your, about 4,000 years ago, when God appeared to Abraham. your is a polytheistic city. "The people there worshipped many gods, especially gods related to nature, It was in the midst of this idolatrous and prosperous and wealthy life that God appeared to Abraham, and Abraham believed in God (Getz, 1996)."

Based on the above explanation, it can be learned how Abraham's life process before being called by God, he was raised in a family that worshipped the gods. Still God appeared to Abraham so that he would leave the land and his relatives to be a blessing to the nations. There God believes in God and lives obediently and has faith in God. Pierce Woodberry in his book explains that:

Abraham had made a complete change, from an environment full of idolatry, to a worshipper of the only true God. The most important evidence that Abraham wholeheartedly obeyed God is clearly engraved in the biblical record. Genesis 12:7,8. That Abraham was in the land, he immediately built an altar for the Lord, Abraham was now obedient and had faith in God (Woodberry, 1977).

Based on the above it is clear that Abraham underwent a change, originally coming from a family that worshipped gods and lived in idolatry. Now Abraham believed wholeheartedly in God and obeyed only the one God.

Abraham believed in God, and therefore God regarded him as a man who pleased him. "Abraham had faith and obeyed God, and when God called him and told him he was always obedient and faithful to do so (Getz, 1996)."

Abraham responded to God's call upon him, Abraham did not use his arbitrary excuses to hinder God's plan for him. Abraham was not a believer. But also obey God. Faith and obedience caused Abraham to believe in God's Word.

In Genesis 15:6 it says: Then Abraham believed in God, and God accounted it to him as truth.

From the above, we can see that Abraham obeyed God's command and had loyalty to God by offering Isaac to God. F.L. Bakker in his book explains that: Because of Abraham's faith obeyed, when he was called to go to the land, he would receive his inheritance. Then he departed not knowing where he was going (Hebrews 11:8). Faith is obedience, complete surrender to God without cause, so with no doubt Abram left, because God said so (Bakker, 2012).

From the above quotation it can be seen that Abraham was very obedient to God, by doing what God commanded him to go to the land where God sent him. Because of his faith and trust in God, Abraham set out and gave himself to God.

b. Ruth

Ruth is in the original (Hebrew) "mercy". Ruth was a Moabite woman who married Mahlon, one of Naomi and Elimelech's sons. Not long after, her husband died of starvation. "Ruth eventually became the wife of Boaz and begot Obed, the grandfather of King David of Israel and became the heart of the book's story. And according to the New Testament, he was one of Jesus' ancestors (Matt. 1:5) (Lasor & Hubbard, 1997)"

Ruth was an outsider, "she was a Moabite, who as a married widow entered the tribe of Judah in Bethlehem. Her son was David's grandfather, so Ruth appears in the genealogy of Jesus (Matt. 1:5) (Browning, 2007)."

Although her husband was a dead Israelite, "she still showed her loyalty to her Israelite mother-in-law, and always served God. At the end of the story Ruth had a husband from among her late husband's relatives, through this second marriage Ruth became the great-grandmother of David, the greatest king of Israel (Bergant & Karris, 2002)." It was by faith that Ruth obeyed and wanted to worship the God whom the Israelites worshipped. "In Ruth 1:16-17, v. 16. But Ruth said, "Do not urge me to leave me and go

home not following you; for where thou art going, there also am I going, and where thou art overnight, there also I spend the night: thy people are my people, and thy God is my God; V. 17. Where you die, I die there, and there I am buried. This is how God shall condemn me, even more than that, if anything separates me from you except death!" From the above verse in God's word. It is very clear that Ruth had great faith in God. Ruth willingly gave up her life and religion, for the sake of her loyalty and obedience to God. Ruth had a faith that was not easily shaken by anything despite the many challenges in her life. But Ruth chose the right path, which was to believe in God. This proves that Ruth repented from her long-life story and story until Ruth decided to leave her religion and choose to believe in God. Ruth willingly gave up her whole life, her family, her home, her journey to follow Naomi and worship Naomi's God. So, this proves that Ruth had faith and trust in God. So, he was willing to give up everything to follow Naomi's God.

c. Rahab

Rahab was a harlot who helped two spies from Israel, in (Josh. 2:1; Heb. 11:31; Yak. 2:25) in these verses it is very clear that Rahab acted as the Bible says, she was declared just and righteous. Rahab heard credible stories about God's power and justice. So, he had faith and believed in Him.

As a child, Rahab heard many stories about the Israelites. For example, Moses led the Israelites out of Egypt. Rahab believed in Allah because she heard the stories and greatness done by Allah, as well as the stories of the two spies. Rahab was justified by her deeds and the faith she had.

The Bible says that Rahab generously received the messenger. "He let them in and allowed them to stay, even though he didn't know for sure who they were and what they came for. But he wished the bus knew more about their God. From this it can be seen that Rahab has hope in Allah."

Hebrews 11:31 says: It is by faith that Rahab, the harlot, did not perish with the ungodly, because she had welcomed the spies well. based on this verse we can see that Rahab the harlot was justified because of the faith she had, she welcomed the two spies with a kind response. from this incident we can see Rahab's faith in God. That he believed and had faith in God. Rahab was justified because of her actions and faith in God. Rahab believed in the God of Israel, because she had heard many miracles performed by the God of Israel. Rahab was convinced that the God worshipped by the Israelites was the true God and worthy of worship.

2. New Birth in the New Testament

a. Jesus Christ's Doctrine of the New Birth

Jesus said to Nicodemus: "If a man is not new birth, he cannot see the kingdom of God", Jesus' expression of being new birth is being born from above, totally renewed by the Holy Spirit, so that the person in question becomes a new man, living according to the

Word of God. Abineno in his book says that:

If a person is not born of water and the Spirit, he does not enter the kingdom of God. that which is of the flesh, is flesh, and that which is born of the Spirit, is the spirit. Do not be surprised, for I say to you, you must be new birth. The wind blows where it wants, and you do not know where it comes from or where it goes. So it is with everyone who is born of the Spirit (Abineno, 1986).

Based on the quote above that the Lord Jesus pressured everyone to be new birth to be able to see the kingdom of God. The born-again that the Lord Jesus meant was that one must be totally renewed by the Holy Spirit so that one can become a new man and live in God's Word. Dave Hagelberg in his book says:

The Lord Jesus offers a new birth, which is absolutely necessary for a person to be able to see the kingdom of God. in John 3:1-21 the phrase "new birth" is described to Nicodemus. The Lord Jesus emphasized that in order to enter the kingdom of God, man must be born physically and spiritually. Being born of the Spirit is a demonstration of spiritual renewal (Hagelberg, 2021).

Based on the above explanation, the Lord Jesus repeatedly emphasized and taught that every human being must be new birth. And was born of the Spirit to renew spiritually in order to see the kingdom of God.

b. The Apostle Peter's Teaching on the New Birth

The apostle Peter's teaching on the new birth says that it is so important not only because we have heavenly hope when we die, but because we have a living hope, which continues to lead us throughout this life that can give hope.

Which by His great grace has reborn us by the resurrection of Jesus Christ from the dead, to a life of hope, to receive a part that cannot perish, which cannot be defiled and which cannot wither, which is stored in heaven for you. It is you, who are nourished in God's strength because of your faith while you wait for the salvation that is available to be revealed at the end (1:3-5) (Stedman, 2010).

The apostle Peter also said that we not only have a living hope for the future and eternity, "but we also have the strength of the present right now, today. We are nourished and sustained by that power, guarded by faith to receive the salvation which is ready to be revealed (Stedman, 2010)."

The apostle Peter said that his encounter with the Lord Jesus was the greatest decision of his life and a very valuable experience for him. Peter taught that everyone must be new birth, he affirmed that through faith in Jesus Christ man can be saved, so every man must be new birth. Therefore, he reminded us that being new birth is important, because we have hope and eternal life. The new birth is also meant to live in communion with God, turning from one's old life and being constantly renewed, because the new birth is not a supernatural event, but a commitment from everyone and through God's work and the help of the Holy Spirit.

c. The Apostle Paul's Teaching on the New Birth

Paul of Tarsus, originally named Saul of Tarsus or the Apostle Paul, "was originally a persecutor of Christians when he was named Saul. He was a Pharisee who was very obedient to the Law. Paul, before becoming a disciple of Jesus, threatened and wanted to kill Jesus' disciples (Marxsen, 1994)."

Paul repented on his way to Damascus, when Saul near the city suddenly a light emanated his eyes from heaven. The apostle Paul described the New Birth as a change of life away from living according to the flesh and doing the life of the spirit. (Gal. 5:16-26) walk in the Spirit, and you will not obey the lusts of the flesh. The apostle Paul also gave advice based on his own knowledge in that he is one example of a man who was changed because of Christ

The apostle Paul, who had been violent (sadistic) and he had a hand in the murder of Stephen, then repented and repented, so as to distinguish the old life as an act of flesh / lust and then he experienced renewal because of Christ, in this new life he experienced a life completely led by the Holy Spirit. The born-again man becomes a new creation (2 Cor. 5:17). In John 3:3 it says that if a person is not new birth, he will not see the kingdom of God.

Faith was the golden word for Paul. Paul reveals that faith is most important and faith is also central to Christianity. Faith is faithfulness, that is, faithfulness to Jesus Christ that cannot be tempted by anything. In his letter to the Church in Rome, he wrote that their faith had spread throughout the world (Rom. 1:8) (Barlay, 2001).

Based on the explanation above, it is clearly stated that Paul lived a life of dependence and faith in God. Faith is central to him because through faith and loyalty to God makes our lives much better. so that with the new life we have can realize the presence of Jesus Christ in our lives. For the Apostle Paul, the new birth is a physical change in human beings accompanied by a decision to repent of leaving the whole old life towards a new life accompanied by faith and sincere repentance in Jesus Christ who is Lord and Savior.

The Meaning of the New Birth According to the Gospel of John 3:3-18

1. Experiencing Repentance in Christ (vv. 3-6)

A person who claims to believe in God must be new birth. For rebirth is closely related to the kingdom of God, because of renewal by faith in Jesus Christ. Dr. G.C. Van Niftrik & Dr. B.J. Boland in their book claim that man must be new birth (vv. 3-4).

a. Must be new birth (vv. 3-4)

Man is sinful by nature. Therefore, man needs to repent by knowing the person of the Lord Jesus, which is called the new birth.

The new birth is justification of fellowship with Christ, renewal or purification of the glory of eternal life, renewal by faith. Rebirth is more directly related to the work of the Holy Spirit and the works of redemption that He is doing and will do. Rebirth as an event that does not arise from human activity, but is merely a matter of election made by God.

Rebirth is indeed a figure of speech that is also emphasized in the message of the Bible. Rebirth is a matter of belief (Boland & Van Niftrik, 2008)."

Based on the above explanation, rebirth is the realization of faith, and it is the work of God Himself. In the Gospel of John verse 3:3-4 says man must be new birth (LAI, 2018). For the term "new birth" is *gennethe anothen*. It is a verb of the second declension which is the first person singular with passive form, singular, *Avverb*, No degree which means born from above, and born only once for each person called new birth which is the work of God.

Humans live in sin, therefore they need a helper who can serve their lives, therefore humans must repent and be new birth. "Born in the original language *Gennao* this word is a verb which means born from above, and born only once for each person called new birth which is a work of God. used in the Bible 92x. This word is in the passive singular. *Gennao* which means to give birth, to cause. In the case of males this word refers to fatherhood." This clearly teaches us that everyone must be new birth in Christ, because we are sinners, therefore we must be new birth. Back in the original language is *anothen*. This word is used 13 times in the Bible in the form of *Avverb* No degree. It means from above, from the beginning, long ago, back (Sutanto, 2004)."

In the Bible this rebirth is expressed with various expressions, such as: new birth in John 3:3. The renewal of the inner man (2 Corinthians 4:15) puts on the new man (Ephesians 4:24). The word translated rebirth is *palingenesia*, which refers to the renewal of all things, to a new way of life. The new birth is that Christ has saved us by His grace. "Regeneration is the entire renewal of life wrought by the Holy Spirit. It is the necessary condition for man's salvation. Rebirth expresses repentance and faith, rebirth itself takes place in the inner man (Hadiwijono, 2004)."

Born in KBBi is "coming out of the womb, appearing in the world, in the form of visible objects, worldly, physical, glory, knowledge, education that shows the inner, in a person's behavior in his character or feelings. Return in KBBi is to return to the place or to the original state." So, based on the explanation above, being new birth means being born into the world, returning to the original place.

The term new birth comes from the Greek (*Genetheanothen*) which is a verb of two declensions from the root meaning to be new birth (John 3: 3,5). The word *anothen* means "back" and also "from above" (Jn 3:3; 19:11). The combination of the words *genethe andanothen* means new birth. In Titus 3:5 it is written *he loutrou palingeneias* which means "by cleansing and deliverance or redemption" and *kai anakainoseos* which means "renewal by the Holy Spirit" so the new birth is the activity of the Spirit of God who gives a new nature to a sinner based on his having accepted Jesus Christ as Lord and Savior personally. The process of the new birth is the Word of God that results in repentance which is illustrated by cleansing water (John 3:5). The work of the Holy Spirit (John 3:5;6-12), and faith in Jesus Christ (Marantika, 2002)."

The new birth is a change brought about by the Holy Spirit. *Gennao* (*anothen*, Jn 3:3,7),

which means 'beget again' or 'give birth again', is used to describe the original act of renewal. The word *anakainosis* (Rom 12:2; Tit 3:5) and the verb *anakainoo* (2 Cor 4:16; Col 3:10) mean to make new or renew. These ayes show that the use of these two words is not limited to the beginning of renewal but extends to the process that follows. All these terms indicate a comprehensive, integrated and dramatic change that can be likened to birth, rebirth or even resurrection. Some of these terms in related vv indicate that this change has a lasting and far-reaching impact on the person who experiences it. Rebirth is from God (Jn 1:13); it is from above (Jn 3:3,7) and the initiative of the Spirit (Jn 3:5,8). 3:5,8. The same idea is found in (Eph 2:4. 5; 1 Jn 2:29; 4:7) etc. This act of God is decisive for the secular. The aorist tenses are used in (Jn 1:13, 3:3,5,7) The use of the perfektum tenses reveals that this initial single act carries with it far-reaching effects, as in (Jn 2:29; 3:9;4;7;5:1,4,18) The fruit of the new birth practiced in these verses is to do justice, not to sin, to love one another, to believe that Jesus is the Christ. And overcoming the world. These fruits reveal that in spiritual matters. Man is totally passive. He is passive in the new birth; God acts upon him. But the fruit of such action is far-reaching activity; he actively repents, believes in Jesus Christ, and henceforth walks in newness of life.

The Gospel of John 3:8 warns us that there is much that cannot be understood about this subject. Yet we must investigate what actually happens to the person in the new birth. It can be said that there is no change in personality. The person is the same person. But now he is differently controlled. Before the new birth, human's sin has controlled man and made him rebel against God: now the Spirit controls him and directs him towards God. The new birth person walks according to the Spirit, lives in the Spirit, is led by the Spirit, and his commands are to be fulfilled by the Spirit (Rom 8:4, 9, 14; Eph 5:18). He is not perfect; he must grow and progress

(1 Peter 2: 2) but in every part of his personality he is directed towards God. "So, we can define the new birth as an act upon human nature by the Holy Spirit, which brings about a change in the whole outlook of the person. He can now be described as a new man who seeks, finds, and follows God in Christ (Douglas & Hillyer, 1994)."

b. Entrance into the kingdom of God (v. 5)

In the Gospel of John, verse 5, one of the requirements to enter the kingdom of God is to be new birth. Man must experience a new birth to see the kingdom of God. "Kingdom" in the original language, *Basileia* is a noun. The form of this word is Noun, Feminine, Singular, Accusative, which means royal power, royal power of God, territorial power. used in the Bible 162 times. *Basileia* means kingly power, royal power of God, territorial power. In this case, it means the authority of God as the creator of the universe as well as the ruler in the kingdom of heaven. *Basilea* is a feminine noun, and it is singular (Douglas & Hillyer, 1994). "Allah" in the original language is *theos*. It is a noun with the form Noun, Masculine, Singular, Genitive. This word is used in the Bible 1317 times. *Theos* means God, lord, deity (Sutanto, 2004). " Allah is the one who is all-powerful.

Allah is a person who is not separated by time and space. Allah in the KBBI is the God of the creator of the universe who is the most perfect, the One God who is worshiped by believers." Theos is a Noun. Theos is third person singular." Theos is Allah.

Allah is that which is and that which will be. Allah in the Bible is understood to be omnipotent, omniscient, and truly the good creator of all that exists. " Allah is the transcendent God who deigns to humble Himself to dwell in the midst of His people. The biblical concept of God as omnipotent (Matthew 26:53), and that His omnipotence can directly intervene in all matters in this world. God is also worshipped by Christians (Browning, 2007)." God is all powerful, God is not bound by time and space. He is the first and the last, because God rules over this world whoever is not new birth cannot see the kingdom of God, therefore everyone must accept the Lord Jesus as Lord and Savior personally in his life which is called the new birth.

c. Must be born of water and the Spirit (v. 6)

The first rebirth trait referred to is the trait of being born of water. "Water in the original language is u dator from the root udor the form of this word is Noun Neuter Nominative Genitive which means water" (Browning, 2007)

Water in the original language uses the word hudor which means water (Sutanto, 2004)." In the Gospel of Matthew 3:11 it says that: "I baptize you with water for repentance, but he who comes after me is mightier than I, and I am not worthy to untie his sandals. He will baptize you with the Holy Spirit and with fire." Water According to Starr Meade in his book, says that:

Baptism is the washing with water in the name of the Father, Son and Holy Spirit, which is a sign and seal that we are united to Christ, that we receive the benefits of the convention of grace, and that we are bound to be God's people (Meade, 2000).

Starr Meade further says that: "Baptism marks people as belonging to God. The baptized person assumes the responsibility of being a servant of God for life. The purpose of his life is to serve, follow and obey Christ," (Meade, 2000)

Water symbolizes baptism in repentance which is the sign and seal of being united with Christ as His people to receive the benefits of God's grace. Baptism is a decision of the heart to choose consciously to follow Christ. Joyce Mayer in her book, says that: "Baptism is the outward sign of a heart decision to follow Christ. When a person performs baptism by immersion, it signifies the burial of the old life, when they are lifted out of the water it signifies the resurrection of the new life." (Mayer, 2012)

The water meant by Jesus here symbolizes baptism as a sign of repentance. Apart from water, the condition to be new birth emphasized by Jesus is using the word pneuma which means breath, wind, spirit, spirit, attitude. The spirit meant by Jesus is that to be new birth he will be baptized in the Holy Spirit as a guarantee to obtain salvation itself. Without repentance, one will not experience salvation in Christ. Therefore, Jesus emphasized that it is necessary for a person to repent and he will experience the baptism in the Holy Spirit.

In this verse, the word Spirit in the original language, pneuma is a noun, which means breath, wind, spirit, spirit, attitude. The form of this word is Noun, Neuter, Singular, Genitive. This word is used in the Bible 379 times. As a sinner when man makes a commitment to a new life in God, he must be born of the Spirit. Because it is the Holy Spirit who seals and helps the life of every person. Born in the original language Gennaos this word is used in the Bible 92x. This word is in the Passive form, singular. Gennaos which means to give birth, to cause. In the case of men this word is concerned with fatherhood (Sutanto, 2004)." In this case it clearly teaches us that everyone must be new birth in Christ, because we are sinners, therefore we must also be born of the Spirit. The Spirit in the original language is pneuma. This word is a Neuter Singular Genitive Noun. This word is used in the Bible 379 times. Pneuma means breath, wind, spirit, spirit, attitude (Sutanto, 2004)." Spirit cannot be seen by the eye directly.

The Hebrew word spirit ruah means wind. (Ex 10:13) or breath (Gen 6:17), or divine power. "In combination with the adjective Holy (Holy Spirit) does not mean the Spirit of God. The Spirit came at Jesus' conception (Luke 1:35), and His baptism (Luke 3:16), Jesus was led by the Spirit into the wilderness. The Spirit was promised to the disciples. The Spirit demonstrates the invisible life-giving power. The Spirit in (Gen 1:2) is the power of God with which God created the universe. It is the enlivening Spirit, the fellowship of future hope. In the Gospel the Spirit is referred to as the paraclete which means the advocate he is present to deepen the disciples' understanding of the truth of the Christos (Browning, 2007)." Being born of the Spirit refers to spiritual renewal.

So being born of water and the Spirit in question is God's own work on the human person, to master and lead man. The Spirit cannot be seen, but can be felt by human life, with the presence of the Spirit in man making him aware and able to feel the presence of the Spirit within him.

2. Experiencing Maturity in Christ (vv. 7-13)

a. Encountering the Lord Jesus (v. 7)

The state of man before believing in Jesus. Man was "dead in sin", that is, sin had divorced man's relationship with God. (Eph 2:1; Isa 59:2). In other words, man is in a state of separation from God who is the only source of life. "In the Gospel (Jn.15:, when a person has a relationship with Jesus, then he has life. If an encounter with Jesus has not yet been experienced, how good it is to accept Jesus, because it is impossible for you to be saved without that renewal (repenting and believing in Jesus). Gospel (John 3:3, 5;1;12) (Heath, 1979)."

It is repentance that causes one to have an encounter with the Lord Jesus. "They open their hearts to receive Jesus into their lives, inviting Jesus to come and change their lives (Stot, 1967)." In the Gospel of "Mark 1:15, it says repent and believe."

Repentance of faith can be called man's response to the call of the Lord God. in that response man with his whole person and his whole existence is controlled by obedience

to the Lord God. "Repentance is not possible without faith, and conversely there is no faith without repentance. A repentant person who has had an encounter with the Lord Jesus abandons futile deeds and trusts in God (Harun, 2010)."

Based on the above, repentance should be the basis for meeting the Lord Jesus Christ.

b. Believing in the Word of God (vv. 8-12)

The Word is God Himself. The word refers to the expression of the Lord God. As people who have been redeemed and live in His love, we must believe in every word that has been conveyed in the Bible. Believe in the original language is *pisteuo*. The form that is the second person plural verb, this word form is Verb, Second, Plural, Present, Atcifive, Indicative, which means it is a second person plural verb with an indicative form "Believe is having strong faith and belief. To be sure of something that one has believed in. The One being referred to here is Jesus Christ. This word is used 241 times in the Bible. *Pisteuo* means to have faith, to be strong and sure, to be allowed, to entrust." To believe is to have strong faith and confidence. To be sure of something one has believed in.

The One being referred to here is Jesus Christ. He is in Greek "ho". This word is Article, Masculine, Singular, Nominative, meaning this, that, his, her, the other, anyone, anything. This word is used in the Bible 19863 times (Sutanto, 2004). What is meant here is Jesus Christ. In this case, believing in God's Word means that we also fully believe in God with faith and confidence without doubt.

When we believe in Him, we will have eternal life. In John 1:12-13 But as many as received him, to them gave him power to become the sons of God, even to them that believe on his name: begotten not of blood, nor of the will of man, but of God (Hagelberg, 2021). When a person believes, he opposes his own selfish desires in favor of God, because he is convinced that the Lord alone is righteous and just. God's faith fully equips one for every important matter in life. Therefore, when one knows God, he must also believe in His Word and the mandate of God written in His Word. The entire Word of God must be taught, believing and understanding the Word is essential for believers to mature in faith.

c. Believing that He is Lord and Savior (v. 13)

Believing that Jesus is Lord and Savior means having no doubts in one's heart. Man by nature lives in sin, but when he has the desire and makes the commitment to believe in the Lord Jesus he will be saved. Believe in the original language is *Pisteuo*. This word is Second Plural Present Indicative Verb. This word is used 241 times in the Bible. *Pisteuo* means to have faith, to be strong and sure, to allow, to entrust." To believe is to have strong faith and confidence. To be sure of something one believes in (Sutanto, 2004)." A true knowledge of God and recognizing His lordship above all things, this knowledge will inevitably result in an ever-increasing holiness in a person. Since God is the Lord of His creation, redeemed man will seek to subdue every thought to his obedience and trust in Jesus Christ.

"When we believe that He is Lord and Savior, we will seek to live in obedience to the

word of God, loving and obeying Him" (John 14:15,21). The Christian must obey and trust His Lord (Crampton, 2000)". Trust in God wholeheartedly so that we may have eternal life.

3. Experience the certainty of God's promise (vv. 14-18)

a. That we may have eternal life (v.15)

In this verse, the word that we may have eternal life in the original language is *ina, pas, pisteuon, en, auto, ekho, soen, aionion*" (LAI, 2018). living word in the original language Zoe the form of this word is Noun, Feminine, Singular, Accusative. It is a noun, used in the Bible 175 times. The meaning of the word here is new life, resurrection life, eternal life.

The key to gaining eternal life is to be new birth and accept Jesus as Lord and Savior. In John 3:16 whoever believes will not perish but have eternal life.

Acquire in the original language is *ἔχω (ekho)*. This word is in the Subjective form. Ekho means to have, to hold, to use, to keep, to possess, to exist, to be, to obtain, to cause, to take, to consider, to be able, to be, to arrive, to hold, to be near, to follow (Sutanto, 2004). The word *ἔχω (ekho)* is an adjective, and this type of word is masculine in form (Witoto, 2021). When we believe in Jesus Christ, we will have eternal life. Life comes from the word *ζωή (Zoe)*. This word is in the feminine noun form (nominative). This word is used in the Bible 175 times. Zoe means physical life, new life, resurrection life, eternal life. Eternal is from the word *αἰώνιος (aionios)*. This word is an adjective with the form Adjective, Feminine, Singular, Accusative, No degree, which means eternal, without beginning and without end and or without end. This word is used 71 times in the Bible. Aionios means eternal, without beginning, without beginning and without end, and/or without end." God's promise is always he and amen, whoever believes will be saved.

Eternal in the Bible dictionary is perfection, eternal without limit." "Eternal life is eternal life that is not interrupted by death (Browning, 2007)." Eternal life can only be obtained when we believe in Jesus Christ as Lord and Savior. "In Ecclesiastes 3:11 He makes everything beautiful in its time, even giving eternity to their hearts. But man cannot fathom the work that God does from beginning to end (Walker, 2009)." In the Gospel of John 5:24 He that believeth on my word, and believeth on him that sent me, hath everlasting life, and is not condemned: for he is passed out of death into life. "The one who believes has risen and has eternal life. You believe by faith you will have life in His name (Beyer, 2001)." When we truly believe in Jesus, we will have eternal life forever.

b. That We May Not Perish (v. 16)

In this verse the word "perish in the original language is *apollumi* Is a third person plural verb, Verb form, Third, Singular, Active, Middle, Subjunctive, which means to kill, die, go to, perish, lose, be lost, be broken, be wasted and be lost. This word is used in the Bible 90 x. Apollumi means "to destroy, to kill, to die, to go to, to perdition, to lose, to be lost, to be broken, to be wasted, to be lost (Sutanto, 2004)." Perish is to kill, die, destroy, lose,

annihilate, break down, be wasted, be lost. From this understanding it is clear what is meant by perish. For whoever does not believe will die and be destroyed.

Perish in the Bible Encyclopaedia, in Greek *thana*. *Diaphthora*, usually refers to the passing away of the world. Rom 8:21 uses the word to refer to the tendency of all material things to change and diminish; contrary to the 'imperishability' (Greek *athartos*) of the inheritance reserved for believers (1 Peter 1:4). In (1 Corinthians 15:42) and the word refers to the tendency of the 'natural' body to death and decay; perish (Greek *athartos*) is practically the same as 'subject to death' (Greek *thnetos*), just as 'imperishable' (Greek *afatharsia*) attributed to the 'spiritual' body becomes a synonym for 'immortal' (Greek *athanasia*). (Acts 2:27 *dab*; 13:35) *dab*, 'corruption' (in the sense of decay) translates the Greek word *diaphthora*, quoted from Psalm 16:10; LXX, for *syakhat* which means with Sheol. As a 'messianic' 'testimony' (Ps 16:10) the LXX is more stable than the MT with regard to Jesus, whose body being raised from death 'saw no corruption' (Acts 13:37).

A word (*apoleia*) which in the NT TBI is used 8 times with the meaning of 'corruption', which is typical of the fate of physical people, who will not inherit eternal life (Phil 1:28; 1 Tim 6:9; Heb 10:39; 2 Peter 3:7; Rev 17:11). "The word is also used with the term 'son of perdition', twice. The expression is applied to Judas Iscariot (John 17:12) *harfian* 'son of perdition'__TBI, 'he who is destined to perish'). Paul also uses it to express the 'man of lawlessness' (2 Thess 2:3) *antichrist* The expression 'sons of perdition' is also found in the Book of Jubilees 10:3, which refers to those who died in the flood (Douglas & Hillyer, 1994)."

"Perish in the KBBI is damaged, destroyed, killed completely." "The large Indonesian dictionary clearly says that perish is broken, destroyed, destroyed, killed, obliterated. In the Concordance perish is also explained as exhausted, dead (Walker, 2009)." In Psalm 2:12 lest He be angry and you perish in the way, for He is easily angered. Blessed is the man who takes refuge in Him. (Psalm 37:20) It says Behold, the wicked shall perish; the enemies of the Lord are like the beauty of the field: they are consumed, consumed like smoke.

c. To be salvified (vv. 17-18)

In the Gospel of John, the word that is interpreted is "saved" in the original language using the word *sozo* this word is a third person plural verb with an active passive subjunctive form this word form is Verb, Third, Person, Singular, Active, Passive, Subjunctive which means to save, heal.

Salvation can only be obtained when a person has believed and accepted Jesus Christ as Lord and Savior personally in his life. "Salvation is not for one nation or people of a certain position, but for all who truly believe (Brill, 1976)." "God gives salvation to all who believe in Him. Saved is from the word *sozo*. The form of this word is Verb third person singular active passive subjunctive. This word is used 106 times in the Bible. Saved means to save, to heal (Sutanto, 2004)."

Safety, salvation. In Greek *soteria*, means the act or result of deliverance or preservation

from harm or disease, including safety, health and prosperity. The shift of 'salvation' in the Bible moves from physical to moral and spiritual deliverance. The NT clearly shows man's openness to sin, the danger and power of sin, and that deliverance from sin can only be obtained in Christ. The Bible gives increasingly clear statements about how God provides the basis of salvation, offers it, and how He Himself is man's only salvation. One is born a child of God by trusting Christ. In (John 3: 5) rebirth by the Spirit is absolutely necessary in order to enter the Kingdom.

Salvation is provided as a gift from a just God, who acts in mercy towards unworthy sinners. The sinner who by the grace of faith, believes in the justice of Christ who has redeemed him by His death and justified him by His resurrection. God for Christ's sake, justifies the unworthy sinner (i.e. reckons to him the perfect justice of Christ), forgives his sins, reconciles him to Himself in Jesus Christ who has made peace through the blood of His cross. (2 Corinthians 5:18; Romans 5:11; Colossians 1:20), by the same Spirit the next means of salvation enables him to walk in newness of life, putting to death the deeds of sin (Romans 8:13) until finally he is made like Christ (Romans 8:29) and his salvation is fulfilled in glory (Philippians 3:21). Christ solved the problem of sin with His second suffering, which was not to bear sins, but to fulfill the salvation of His people and surely grant them the glory that accompanies them (9:28).

Christ is our salvation by being the ransom for our sins, as a result of God's love. "Salvation is to be born of God, to know God, to have eternal life in Christ, to walk in the light and truth of God. (Tit 1:4) and connects with faith, (cf. Eph 4:5) for which believers must strive. This salvation includes saving truths, privileges. Salvation as deliverance or cleansing from sin through the blood of Christ, and the elevation of believers to a royal priesthood. The Bible depicts God in holy love taking the initiative to conceive and carry out the 'work of salvation' salvation is the work of God. Man is saved by his hope in God (Douglas & Hillyer, 1994)."

Research Results

In this study, the author gave a limited questionnaire to 40 alumni of STT Biblika Jakarta to find out more about the meaning of the new birth according to the gospel of John 3:3-18 and its relevance to the serving faithfulness of the alumni of STT Biblika Jakarta. The questionnaire was completed online through the googleform platform for 40 randomly selected people, all of whom graduated in 2005.

There are a total of 30 statements consisting of 15 statements about the meaning of the new birth according to the Gospel of John 3:3-18 and 15 statements about the 'faithfulness to serve' of the alumni of STT Biblika Jakarta that must be answered by all respondents. Each statement has 5 likert scales, ranging from (5) strongly agree; (4) agree; (3) neutral; (2) disagree; and (1) strongly disagree.

The time for filling out the questionnaire was only a week, from June 11-17, 2023. The results of the questionnaire are described in the following table and data:

Table 1. Questionnaire results on the meaning of the new birth according to the Gospel of John 3:3-18

No	Statement On The Meaning Of The New Birth According To The Gospel Of John 3:3-18	5	%	4	%	3	%	2	%	1	%	Total
1	The new birth begins with a person's realization that he is sinful	30	75%	10	25%	0	0%	0	0%	0	0%	40
2	A born-again person is one who is willing to confess his sins and repent.	28	70%	12	30%	0	0%	0	0%	0	0%	40
3	A born-again person is one who has a personal encounter with Christ.	31	78%	9	23%	0	0%	0	0%	0	0%	40
4	The new birth means believing fully in Jesus Christ	35	88%	5	13%	0	0%	0	0%	0	0%	40
5	The new birth means personally confessing that Jesus is Lord and Savior.	36	90%	4	10%	0	0%	0	0%	0	0%	40
6	The new birth according to John 3 is by water and the Spirit	35	88%	5	13%	0	0%	0	0%	0	0%	40
7	A person who is new birth is a person who has	23	58%	17	43%	0	0%	0	0%	0	0%	40

No	Statement On The Meaning Of The New Birth According To The Gospel Of John 3:3-18	5		4		3		2		1		Total
			%		%		%		%		%	
	received grace from God											
8	A person who has been new birth will not perish	33	83%	6	15%	1	3%	0	0%	0	0%	40
9	A person who has been new birth will have eternal life.	32	80%	8	20%	0	0%	0	0%	0	0%	40
10	A person who has been new birth will be transformed.	17	43%	21	53%	2	5%	0	0%	0	0%	40
11	A person who has been new birth will experience a change of life	18	45%	20	50%	2	5%	0	0%	0	0%	40
12	A born-again person will follow the Lord faithfully	17	43%	15	38%	8	20%	0	0%	0	0%	40
13	A person who has been new birth must show the fruit of repentance	19	48%	13	33%	8	20%	0	0%	0	0%	40
14	A person who has been new birth will serve God and others	14	35%	16	40%	10	25%	0	0%	0	0%	40
15	A person who has been new birth will be a blessing to others	17	43%	15	38%	8	20%	0	0%	0	0%	40

From the table above we can see that the highest answer from the respondents (strongly agree) refers to the 5th statement which states that "New birth means confessing that Jesus is Lord and savior personally", namely a total of 36 (90%) respondents answered strongly agree with this meaning. Followed by the 4th statement which states "The new birth means believing completely in Jesus Christ" which was chosen by 35 respondents or around 88% which is the same value as the 6th statement "The new birth according to John 3 is by water and the Spirit" which was also chosen by 35 respondents or around 88% chose 'strongly agree'. With this result, it can be concluded that the new birth in the Christian faith is the existence of a person's personal experience with the Lord Jesus Christ where in a person's new birth means he confesses that Jesus is the main Lord and savior for him, and nothing else.

Table 2. Questionnaire Results on 'Faithfulness to Serve' of STT Biblika Jakarta alumni

No	Statements about 'faithful service' from STT Biblika Jakarta alumni	5	%	4	%	3	%	2	%	1	%	Total
1	Serving since studying at STT Biblika Jakarta	19	48%	17	43%	3	8%	1	3%	0	0%	40
2	Actively serving until now	24	60%	15	38%	1	3%	0	0%	0	0%	40
3	STT Biblika alumni must serve sincerely	19	48%	18	45%	3	8%	0	0%	0	0%	40
4	Serving because of a calling not because of compulsion	22	55%	15	38%	3	8%	0	0%	0	0%	40
5	Serving is the responsibility of a person who has been new birth	21	53%	16	40%	3	8%	0	0%	0	0%	40
6	Serve because we have received the gift of salvation from God.	26	65%	13	33%	1	3%	0	0%	0	0%	40
7	The new birth awakens a person	18	45%	21	53%	1	3%	0	0%	0	0%	40

No	Statements about 'faithful service' from STT Biblika Jakarta alumni	5	%	4	%	3	%	2	%	1	%	Total
	to serve God faithfully											
8	Serving is one of the fruits of repentance/new birth	20	50%	19	48%	1	3%	0	0%	0	0%	40
9	A person who has been new birth serves with enthusiasm	16	40%	13	33%	11	28%	0	0%	0	0%	40
10	Serve with enthusiasm wherever God entrusts.	22	55%	10	25%	8	20%	0	0%	0	0%	40
11	Fellow alumni support each other and join hands to serve	19	48%	17	43%	4	10%	0	0%	0	0%	40
12	Serve with joy	19	48%	15	38%	6	15%	0	0%	0	0%	40
13	Serving not for selfish gain	25	63%	15	38%	0	0%	0	0%	0	0%	40
14	Serve faithfully despite many challenges	24	60%	12	30%	4	10%	0	0%	0	0%	40
15	As a servant of God will serve until the end of life	30	75%	10	25%	0	0%	0	0%	0	0%	40

From table 2 above, it can be seen that the respondents, all of whom are alumni of STT Biblika Jakarta who graduated in 2005, strongly agree (75%) and agree (25%) if "Loyalty to Serve" is serving until the end of life as an embodiment of a servant of God who is happy to serve for the benefit of this religion.

God will never rest for His servants; likewise, a servant who has been chosen to serve the interests of this religion, then it is appropriate that he, once chosen, will serve

wholeheartedly until death. This is a very beautiful teaching from Christianity, where the meaning of new birth in the Christian faith is a person's personal experience with the Lord Jesus Christ which is then realized by becoming a servant of God wherever he is and under any conditions until he dies leaving this world.

Conclusion

It can be concluded that the new birth in the Christian faith is the existence of a person's personal experience with the Lord Jesus Christ that, a person has realized that he is a sinful human being who deserves eternal punishment from God, but because of a person's personal encounter with the Lord Jesus his sins are forgiven, with a commitment that he will be faithful as a follower of Christ. Repentance is a self-denial of the old sinful life and a willingness to repent and accept the Lord Jesus personally. After believing in the Lord Jesus a person will be infused with the Holy Spirit as a guarantee that the person belongs to Christ. People who have repented will live by the Word of God and do every commandment of God's Word. After conducting quantitative research, it can be seen that the results of this study have an important relationship that new birth and repentance are important foundations in ministry, according to the results of the research the process of repentance and formation is an important part of underlying loyalty in ministry.

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