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## **PRACTICAL APPLICATION OF THE TEACHINGS OF APOSTLE PAUL REGARDING THE DIVINE CALLING TO SERVE, AS OUTLINED IN 1 TIMOTHY 4:1-8 ON THE CHRISTIAN TEACHERS WITHIN THE JABODETABEK AREA**

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### **ABSTRACT**

#### **KEYWORDS**

Practical application;  
teachings of Apostle Paul;  
divine calling;  
serve; 1 Timothy 4:1-8,  
Christian teachers;  
Jabodetabek area

Calling to Serve is the duty of a servant of God, including Christian teachers. The form of the task and call is to serve the preaching of the Word regardless of the conditions, admonish and advise, also provide sound teaching. At the research locus, researchers found that Christian teachers who had implemented the call to serve in their learning activities were teachers who were civil servants or certified, while teachers who taught general subjects had not implemented the call to serve. At the research locus, the researchers also found that there were teachers whose educational qualifications were not linear, teachers in the field of biology studies became teachers of Christian Religious Education because they were Christians. It was also found that teachers were impatient with students and even lacked self-control. In addition, there are some teachers who are not called to serve as teachers, because their parents or siblings have become teachers. In the end, they also become teachers. Some teachers have different backgrounds. Based on these findings, the researcher considers it necessary to research the call to ministry because as Christian teachers the call to serve based on 2 Timothy 4:1-8 is very important.

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#### **INTRODUCTION**

The Epistle of Second Timothy represents the final correspondence penned by the apostle Paul during his period of incarceration in Rome. This correspondence was composed during the historical period characterized by Emperor Nero's endeavors to stifle the expansion of Christianity within the city of Rome, employing harsh persecution tactics against adherents of the faith. During that particular period, the circumstances were highly precarious, specifically due to the increasing prevalence of erroneous doctrines (as mentioned in verses 3-4), compounded by the limited duration of Paul's lifespan (as indicated in verses 6-8).

The primary objective of Paul in composing this correspondence was to provide Timothy with encouragement and support in the execution of his responsibilities within the context of Ephesus. Timothy was compelled to engage in combat with individuals who espoused heretical beliefs, having successfully infiltrated and formed alliances with the intention of posing a threat to the ecclesiastical institution. Hence, in order to maintain Timothy's enthusiasm and perseverance in his endeavors, Paul reiterated numerous points to Timothy. The Apostle Paul expounded upon the concept of service, positing that it entails engaging in labor not driven by personal volition, individual preference, or self-determination, but rather by the volition of the recipient of this service.

The divine summons extended to humanity conveys the inherent notion that the summons is exclusively intended for the purpose of devoutly serving the divine entity. From a theological perspective, it might be argued that God's calling inherently signifies a summons to fulfill a

virtuous and honorable objective. The biblical passage Isaiah 43:1 demonstrates the divine summons of Jacob, also known as Israel, to become the chosen property of God.

The passage found in 2 Timothy chapter 4, verses 1-8 elucidates the imperative for Timothy to engage in the dissemination of the divine message. The act of engaging in the dissemination of the Gospel, as outlined in the scriptural passage of 2 Timothy 4:2-3, entails the state of preparedness to deliver sermons and teachings, irrespective of the prevailing conditions. In this correspondence, Paul imparts his last message to his esteemed protégé, Timothy, in the realm of spiritual guidance (2 Tim 4:4-6), cautioning him about the forthcoming trials and tribulations he is certain to encounter. Christ's disciples frequently confront challenges and hindrances in their testimonies and lifestyles as a result of their immediate surroundings. Paul and Timothy have shared this experience jointly (3:11). Even within the ecclesiastical institution, there are instances of teachings that are detrimental to the well-being of individuals (2:18). These teachings are often accompanied by diverse manifestations that serve as indicators of the deterioration of human moral and ethical conduct (3:1-4). A significant number of individuals engage in the public observance of their religious beliefs while simultaneously disavowing its impact on their day-to-day existence.

The lesson conveyed by Paul to Timothy holds significant value as a testament that retains its relevance across the passage of time. Across many epochs, the Christian community has encountered a multitude of problems. However, regardless of the circumstances, be it favorable or unfavorable, and in the face of both natural and humanitarian calamities, the Christian community remains obligated to achieve its enduring mission and purpose.

In addition to disseminating the teachings of the Gospel, the Apostle Paul expected that Timothy would denounce any erroneous beliefs or teachings that deviated from the principles outlined in the Scriptures. The act of attributing fault does not inherently connote ugliness or malevolence. In the presence of an altruistic disposition, it is incumbent upon individuals to exhibit the fortitude necessary to articulate the errors committed by others. However, such expressions must be conveyed judiciously rather than haphazardly.

Christian educators should bear the duty of actively participating in the task of disseminating the teachings of the Gospel. Nevertheless, it is worth noting that Christian educators in the Jabodetabek region frequently fail to adequately fulfill their responsibility of engaging in the dissemination of the Gospel, both inside the confines of the educational institution and outside its boundaries. In this context, the scope of their teaching obligations is confined to the assigned instructional tasks. The data presented in this study was derived from interviews conducted with several educational professionals. The findings indicate that Christian educators in the Jabodetabek region, namely those who hold positions as civil employees or possess teaching certifications, demonstrate a certain degree of commitment to their vocation in their instructional practices. Nevertheless, certain individuals fail to truly embrace their vocation as educators, particularly those who are responsible for teaching courses of a general nature, such as mathematics, English, and the Indonesian language. Certain educators may exhibit a deficiency in patience and self-regulation when interacting with their students. Furthermore, a significant issue arises in both state schools and Christian educational institutions due to the scarcity of human resources or religious educators who possess specialized knowledge in their respective domains. Consequently, while performing their instructional responsibilities, educators solely adhere to the designated instructional time and adhere to the established curriculum.

## RESEARCH METHOD

In this study, researchers used quantitative methods by conducting observations, interviews and documents. The measurement scale used in this study is using a Likert scale to find out attitude measurements. This research also uses literature studies as a theoretical basis related to the duty of being called to serve based on 2 Timothy 4:1-8.

## RESULTS AND DISCUSSION

### Definition of Teacher

A teacher can be defined as an individual who has committed themselves to the task of disseminating knowledge, facilitating learning, providing guidance, and instructing individuals in comprehending the content of their respective academic disciplines (Ellis, 2010; Goodnough, 2010). Within this particular framework, it is imperative to acknowledge that an educator's function extends beyond the confines of formal education, encompassing several additional modes of instruction. Furthermore, it is crucial to recognize that teachers assume the responsibility of serving as exemplary figures for their students (Safitri & Sos, 2019).

Within the familial context, the responsibility of assuming the position of educator is shared amongst several members, including both the father and mother, as well as other individuals comprising the family unit. Throughout the era of the Old Testament (OT), it is evident that a divine mandate was bestowed upon parents in Israel, compelling them to impart knowledge and instruction to their offspring, as outlined in Deuteronomy 6:4-9. Education is a fundamental aspect of familial responsibility. Indeed, the family serves as the initial and fundamental sphere for the cultivation of knowledge and skills. Education is initially encountered by each member of the family, including children, inside the familial context, where it is perceived as an intrinsic aspect (Duarte, 2013). The familial dynamics characterized by affection, tranquility, and concordance, particularly within the parent-child relationship, will have a positive impact on a child's innate growth and maturation. This phenomenon can be attributed to the significant impact that parental characteristics, encompassing attitudes and behaviors, exert on the developmental trajectory of a kid (Ronald, 2011).

Educational duties that parents are unable to undertake alone are delegated to individuals possessing specialized skills, specifically instructors (Miarso, 2004). The instructor assumes a pivotal role in the facilitation of the teaching and learning process. According to Neolaka, a specific occupation typically exhibits the following attributes: the possession of distinct skills and expertise, the necessity for extensive education, preparation, or training prior to entering the profession, the inclusion of pertinent and essential knowledge components in each educational and preparatory endeavor that contribute to the provision of significant societal services, and adherence to a code of ethics overseen by a professional organization with specific sanctions (Neolaka & Neolaka, 2017).

A proficient educator is not solely characterized by possessing a vast amount of knowledge. In addition to their professional qualifications, it is imperative for a teacher to exhibit commendable personal traits and uphold strong moral beliefs (Norton, 2009). This aspect has significance as, in practical terms, the demands of society necessitate that teachers possess not only a comprehensive understanding of their field of expertise, but also exhibit commendable personal traits, conduct, and adeptness in social interactions. In the literary work titled "Kurikulum dan Pembelajaran" (Curriculum and Learning), the author Wina Sanjaya delineates seven distinct positions that a teacher assumes, namely: those of a knowledge provider, facilitator, administrator, exemplar, mentor, motivator, and assessor (Sanjaya, 2008).

Firstly, the instructor serves as a primary facilitator of knowledge acquisition. It is imperative for educators to possess a high level of expertise in the content area they teach. The

level of expertise that instructors possess in the subject area is used as a criterion to evaluate their effectiveness as educators. A teacher who demonstrates a high level of expertise in the subject matter and is able to effectively transmit this knowledge to students can be regarded as an authentic facilitator of learning for students. A teacher of this caliber may be referred to as an exemplary educator.

Furthermore, the role of the instructor is that of a facilitator. The instructor offers support to enhance the educational experience for pupils. Hence, it is imperative for educators to possess a comprehensive understanding of diverse teaching aids and resources, including their respective roles. Additionally, they should possess the necessary skills to construct instructional media and effectively manage various forms of media. Furthermore, educators should be adept at utilizing a wide range of learning resources in their instructional practices.

Furthermore, the role of the teacher extends beyond that of an instructor to that of a mentor. In order to fulfill the role of a competent mentor, a teacher must possess a comprehensive comprehension of the students under their guidance, alongside the requisite information and abilities to plan in an efficient manner. The mentoring process include offering support and guidance to students, with the primary objective of placing the student at the center of the educational experience.

Furthermore, the role of the instructor might be seen as that of a learning manager. The efficacy of the learning process can be enhanced when educators adhere to fundamental principles of learning, including: (a) The acquisition of knowledge and skills is most effective when students actively engage in the learning process themselves; (b) Each student possesses a unique learning pace that should be acknowledged and accommodated; (c) Providing reinforcement upon the completion of each stage of activities can facilitate enhanced learning outcomes; (d) Attaining comprehensive mastery of individual learning steps contributes to a more profound and meaningful overall understanding; (e) Granting students a sense of responsibility fosters increased motivation and engagement in the learning process.

Furthermore, the role of the instructor as a motivator is of utmost importance. Motivation is an inherent psychological state that compels individuals to actively participate in specified actions with the intention of attaining predetermined objectives.

Furthermore, the role of the instructor can be seen as that of a demonstrator. The teacher assumes a crucial role in exemplifying to pupils various strategies and techniques that facilitate their comprehension and assimilation of delivered information, hence fostering enhanced learning outcomes.

Furthermore, the role of the teacher extends to that of an evaluator. The instructor gathers data or information pertaining to the efficacy of the educational outcomes achieved. When considering the process of assessment, it is imperative to not only examine the achievement of students but also to critically evaluate the performance of the instructor, thereby determining the effectiveness of their instructional practices. The teacher is a someone whose occupation is primarily centered around the act of imparting knowledge and skills to others, hence relying on this activity for their sustenance and livelihood (Wahyudi, 2019). In the Javanese language, the term 'guru' denotes an individual who is deserving of reverence and serves as a role model for students and the wider community. The phrase 'Harus digugu' denotes the inherent confidence and belief that pupils place in the teachings and information imparted by their teachers. The phrase 'Sedang ditiru' signifies that it is incumbent upon a teacher to assume the position of an excellent model for all students.

In the realm of education, teachers often offer instruction with the primary objective of augmenting students' cognitive domain, including their knowledge and comprehension,

including general knowledge. Nevertheless, the primary requirement is the cultivation of character, encompassing the alteration of attitudes within the affective and psychomotor domains (Sunal et al., 2001). This pertains to Christian educators, who have an obligation to impart teachings regarding the veracity inherent in the teachings of Jesus Christ.

### **Christian teacher**

The discussion about "Christian teachers" encompasses two important aspects. First, the position of the teacher as a Christian individual who acknowledges their status as a Christian, confesses Jesus as their personal Lord and Savior, recognizes themselves as a royal priesthood, and has been called out of darkness into His marvelous light (1 Peter 2:9). Second, understanding their role as educators and instructors who carry out the teaching task, specifically based on their Christian faith.

Several aspects are required for a teacher to become an active Christian teacher:

1. Capable of manifesting Christian values in tangible actions. A Christian teacher can introduce Christian values without explicitly stating that they stem from the Bible, but rather through socialization and interaction, the teacher becomes an agent of change.
2. Christian educators are called for one essential purpose, which is the transformation of lives towards the likeness and fullness of Christ (Ephesians 4:12). Effective Christian teaching is one that can transform the lives of students towards obedience and the perfection of Christ.
3. Interpreting the teaching profession not as a means of earning money but as a field of service. Nainggolan, in his book "Guru Agama Kristen Panggilan dan Profesi" (Christian Religious Teacher: Calling and Profession), concludes that the profession and calling should be inseparable for a Christian PAK (Religious Education) teacher (Nainggolan, 2010).
4. Follow the teachings of the Lord Jesus (Hananto et al., 2021). The teachings of Jesus Christ consistently address the needs of His disciples. A Christian educator is a somebody who has experienced a spiritual rebirth through their faith in Jesus Christ. The conveyance of divine grace and love to others is exclusively possible via teachers who have experienced a spiritual rebirth in Christ. In the biblical epistle of Titus, Paul instructs Titus to exemplify virtuous conduct and exhibit moral uprightness in both his actions and teachings (Titus 2:7). A Christian educator is not solely an individual with knowledge of God, but rather an individual who engages in cognitive processes and conducts themselves in accordance with the teachings and principles of Christ (Tung, 2021).

Christian educators bear the responsibility of imparting a comprehensive range of academic subjects while also incorporating teachings derived from the veracity of God's Word, so integrating these principles with the rest of their instructional content. This is due to the significant role that these educators play, particularly in molding the moral fiber of the society and nurturing the talents and abilities of their pupils.

### **The teachings of the Apostle Paul on the mission and calling to serve, based on 2 Timothy 4:1-8**

According to the Indonesian dictionary (KBBI), the phrase "panggilan" refers to the act of summoning an individual to perform a task, extending an invitation, or pressing someone to take action. In the English language, there exist two distinct terms that are employed to denote the same concept, specifically "vocation" and "calling." In the context of the Old Testament, the term "panggilan" (qara) is used to denote the act of summoning an individual with the purpose of appointing them as a witness or messenger on behalf of the caller.

The concept of human existence can be understood as a spiritual vocation. The understanding of human existence as a sacred vocation begins with the phenomenon of human

procreation, wherein individuals are formed in a manner that reflects the attributes and characteristics of a divine being. The concept of the image and likeness of God denotes the visible representation of divine attributes and traits within the realm of human existence. This perspective indicates that the entirety of human existence (creation) is a manifestation and ultimate sovereignty of a divine being. As a result, it incorporates a theological framework that encompasses a divine design with the intention of being revealed in the benevolent creation, with the ultimate goal of bringing about salvation, well-being, and justice to all aspects of existence.

Luther contends that the theological concept of the call of faith is a direct result of *sola fide*. When an individual who identifies as a Christian is bestowed with the responsibility of receiving the divine summons to serve God, it is imperative that they respond to this calling with a profound sense of joy and a deep-rooted commitment to fulfill their duties (Sumakul, 2016).

Calvin posited that the summons of faith constitutes a celestial grace that strengthens those who are recipients of this summons to fulfill the divine intentions of God and demonstrate their allegiance to Him, as they have been chosen by Him. The notion of calling has been evident in ancient Israel, coinciding with the emergence of the theological comprehension of God. The call is perceived as a heavenly favor within the Christian faith. The act of making a call establishes a connection between two individuals, namely the individual initiating the call (referred to as the "Caller") and the individual receiving the call (referred to as the "called").

The distinction between a calling and a command lies in the nature of their respective characteristics. A calling is characterized by being an invitation, while a command is distinguished by its authoritative nature. A calling may also possess a coercive characteristic, exemplified by the instance of a soldier being summoned by their commanding officer, to which the soldier acquiesces. In contrast, within the framework of Christianity, a vocation is defined as a form of exhortation, an invitation, and a compassionate summons. The term "calling" encompasses the concepts of rebuke, exhortation, and invitation.

The term "terpanggil" refers to the act of being called or summoned from a large group of individuals. In the Hebrew language, the lexical item denoting the act of summoning or vocalizing a name is represented by the term אָרַק (qara). The Hebrew term אָרַק (qara) carries multiple meanings including to call, to proclaim, to summon, to invite, to recite, to praise, and to appoint. In Greek, the root word for "to call" is *kalein*, "kletos" for called, and "klesis" for calling (Botterweck et al., 1974).

The primary objective of the vocation is to achieve the realization of the historical significance of Christ's redemptive mission and salvation. The concept of a "call" refers to a divine command originating from God or Jesus Christ. An illustrative example of such a call is the call to Israel, which pertains to the liberation of Israel. It is important to note that a call of this nature typically carries with it a promise or assurance.

### **There are two kinds of calling assignments that we receive from God**

The concept of "*duplex vocatio divina*" holds significant prominence in Lutheran theology. The first type of call is known as the general calling, or *vocatio generalis*, which encompasses all individuals within the church who have undergone the sacraments of baptism and confirmation. This implies that individuals who have religious beliefs actively engage in the dissemination of the teachings of Jesus Christ by utilizing their unique abilities, spiritual gifts, and by embodying these principles in their daily actions, speech, and conduct. Additionally, there exists a concept known as *vocatio specialis*, which pertains to a distinct

calling to engage in a specific job or ministry. Individuals who possess this unique vocation bear distinct obligations in fulfilling the requirements of the faith community, as outlined in Ephesians 4:11-12.

The epistle of 2 Timothy 4:1-8 elucidates the Apostle Paul's instruction to Timothy regarding the divine vocation of service. This encompasses the dissemination of the divine message irrespective of the prevailing conditions, the execution of the task of disseminating the teachings of the Gospel, and the steadfast fulfillment of ministerial obligations until the conclusion.

### **The Most Dominant Dimension Determines the Implementation of the Apostle Paul's teaching about the duty of calling to serve based on 2 Timothy 4:1-8 among Christian teachers throughout Jabodetabek**

First and foremost, the act of delivering the Proclamation of the Word. The act of delivering the proclamation of the Word, as outlined in 2 Timothy 4:2-3, entails being prepared to preach the Word regardless of the circumstances, whether they are conducive or otherwise. The task of disseminating the proclamation of the Word is inherently challenging due to the prevailing circumstances of the present era. It is anticipated that a significant portion of individuals would exhibit a reluctance to embrace good doctrine, instead gravitating towards teachings that align with their personal inclinations and preferences. The act of serving the proclamation of the Word encompasses various signs, including the readiness to deliver sermons, identifying and addressing inaccuracies, administering rebukes, and imparting knowledge with a patient demeanor.

Furthermore, actively participating in the task of disseminating the teachings of the Gospel. The act of participating in the task of spreading the teachings of the gospel may also be denoted as evangelism. Evangelism can be defined as the systematic practice of elucidating the principles and teachings of the Gospel to those who are considered to be in a state of sin, with the intention of persuading and encouraging them to embrace a belief in Jesus Christ. The act of participating in the task of spreading the message of the gospel can be identified by several markers, including the exercise of self-restraint in all situations, the display of endurance during times of hardship, and the commitment of one's entire existence to the propagation of the Gospel.

Additionally, Ensuring the Completion of the Ministry till its Conclusion. The act of reaching the finish line signifies the fulfillment or culmination of a divine mission that has been assigned to each servant of the Lord. The statement made by the Apostle Paul, "I have fought the good fight, I have finished the race," conveys the notion that Paul has effectively disseminated the Gospel despite encountering a multitude of obstacles and adversities. The dimension of successfully completing one's ministry encompasses various signs, including concluding the ministry in a satisfactory manner, attaining the ultimate goal, and maintaining unwavering faith while eagerly anticipating the reward of righteousness.

Based on the aforementioned dimensions, it can be deduced that the primary determinant of the implementation of Apostle Paul's teachings on the calling to serve, as outlined in 2 Timothy 4:1-8, among teachers in the Jabodetabek area is the emphasis on serving the proclamation of the Word.

## Hypothesis test

### *First Hypothesis Testing*

The first hypothesis put forward: The level of implementation of the Apostle Paul's teaching about the Call to Serve Based on 2 Timothy 4:1-8, among Christian teachers throughout Jabodetabek is suspected to be in the moderate category.

To test the first hypothesis, the researcher in this case applies 3 categories of levels of implementation of Apostle Paul's teaching about the call to serve based on 2 Timothy 4:1-8, among Christian teachers throughout Jabodetabek. (Y) Namely: (a) low, (b) moderate/moderate, and (c) high.

The following is a recapitulation of the results of the first hypothesis test regarding the position of the Apostle Paul's teaching implementation regarding the duty of calling to serve based on 2 Timothy 4:1-8 among Christian teachers throughout Jabodetabek as shown in the following table:

**Table 1. Recapitulation of the results of the first hypothesis test regarding the level of implementation of the Apostle Paul's teaching about the duty of calling to serve based on 2 Timothy 4:1-8 among Christian teachers throughout Jabodetabek**

No.	Variabel	Results
1	The implementation of the teachings of the Apostle Paul regarding the calling to serve based on 2 Timothy 4:1-8 among Christian teachers in the Jabodetabek area.	Level in the "High" category
2	Implementation of Serving the Proclamation of the Word (D1)	Level in the "High" category
3	Implementation of Performing the Work of Gospel Proclamation (D2)	Level in the "High" category
4	Implementation of Fulfilling the Task of Service Until the End (D3)	Level in the "High" category

From the above results, it can be concluded that in general, the implementation of the teachings of the Apostle Paul regarding the calling to serve based on 2 Timothy 4:1-8 among Christian teachers in the Jabodetabek area is categorized as "High." Therefore, the first hypothesis that was proposed, which assumed that the level of implementation of the teachings of the Apostle Paul regarding the calling to serve based on 2 Timothy 4:1-8 among Christian teachers in the Jabodetabek area is in the "Moderate" category, is rejected.

### *Testing the second hypothesis*

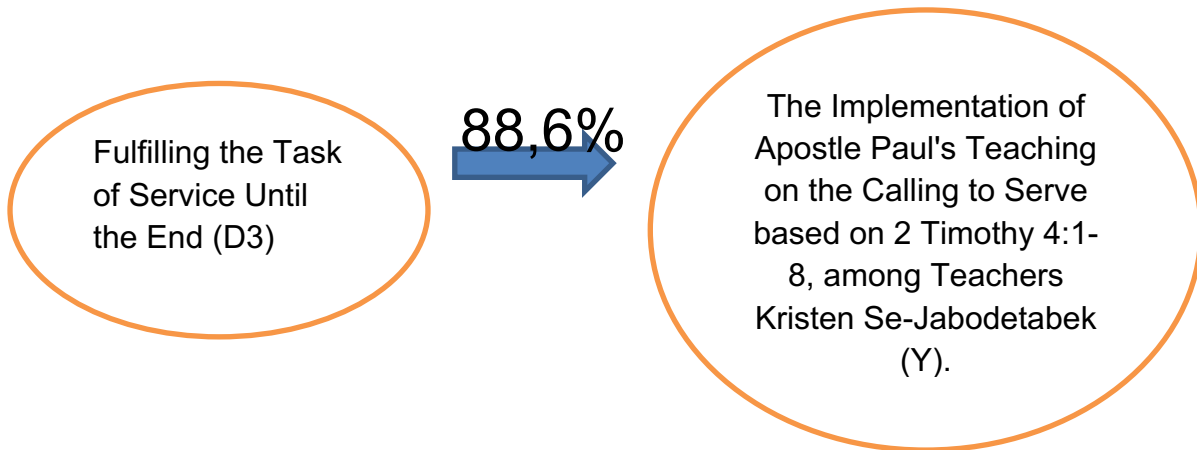
The second hypothesis that was proposed assumes that the dominant dimension determining the implementation of the teachings of the Apostle Paul regarding the calling to serve based on 2 Timothy 4:1-8 among Christian teachers in the Jabodetabek area is serving the proclamation of the Word (D1).

From the two tests conducted, it can be concluded that the second hypothesis that was proposed, assuming that the dominant dimension determining the implementation of the teachings of the Apostle Paul regarding the calling to serve based on 2 Timothy 4:1-8 among Christian teachers in the Jabodetabek area is proclaiming the Word (D1), is rejected.

Because the dominant dimension determining the implementation of the teachings of the Apostle Paul regarding the calling to serve based on 2 Timothy 4:1-8 among Christian teachers in the Jabodetabek area is fulfilling the task of service until the end (D3).



Here is an image of the dimension fulfilling the task of service until the end (D3) that shapes the implementation of the teachings of the Apostle Paul regarding the calling to serve based on 2 Timothy 4:1-8 among Christian teachers in the Jabodetabek area (Y).



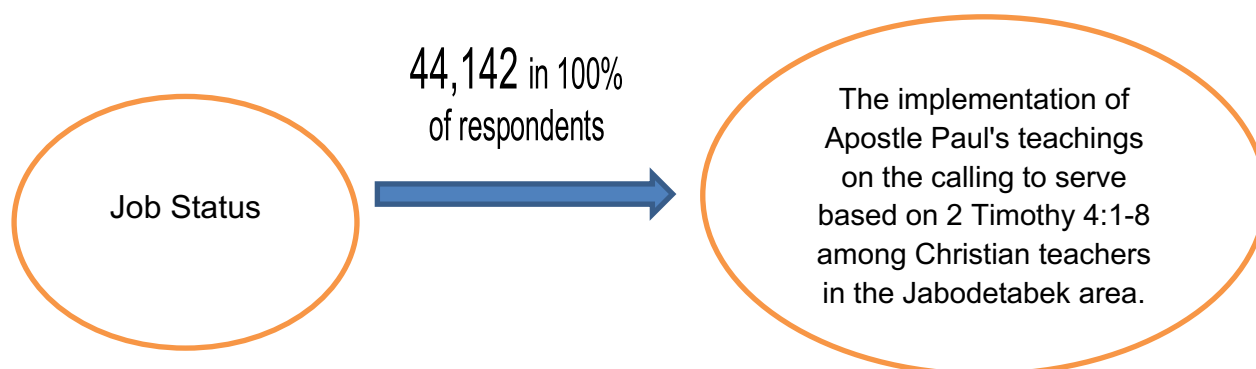
### *Testing the Third Hypothesis*

The third hypothesis proposed is that the dominant background category determines the implementation of Apostle Paul's teaching on the calling to serve based on 2 Timothy 4:1-8 among Christian teachers in the Jabodetabek area, supposedly in terms of years of teaching experience.

To determine the acceptance or rejection of the third hypothesis, Classification and Regression Trees (CRT) will be used with a significance level of 0.05, a maximum tree depth of 2, a minimum number of cases in the parent node of 2, and a minimum number of cases in the child node of 1. To test which background category influences the variable Y the most, a one-way ANOVA will be conducted at a significance level of 0.05.

From the hypothesis testing conducted, it can be concluded that the third hypothesis proposed, which assumes that the dominant background category determines the implementation of Apostle Paul's teaching on the calling to serve based on 2 Timothy 4:1-8 among Christian teachers in the Jabodetabek area, specifically in terms of years of teaching experience, is rejected. This is because the dominant background that determines the implementation of Apostle Paul's teaching on the calling to serve based on 2 Timothy 4:1-8 among Christian teachers in the Jabodetabek area is job status.

Here is an image of the background categories of job status that shape the implementation of Apostle Paul's teaching on the calling to serve based on 2 Timothy 4:1-8 among Christian teachers in the Jabodetabek area.



**Table 2. Summary of Hypothesis Testing Results**

Hypothesis	The proposed hypothesis	Results
1	It is suspected that the level of implementation of Apostle Paul's teachings on the calling to serve based on 2 Timothy 4:1-8 among Christian teachers in the Jabodetabek area is in the moderate category.	The level of implementation of Apostle Paul's teachings on the calling to serve based on 2 Timothy 4:1-8 among Christian teachers in the Jabodetabek area is in the high category.
2	It is suspected that the most dominant dimension that determines the implementation of Apostle Paul's teachings on the calling to serve based on 2 Timothy 4:1-8 among Christian teachers in the Jabodetabek area is serving in proclaiming the Word (D2).	The most dominant dimension that determines the implementation of Apostle Paul's teachings on the calling to serve based on 2 Timothy 4:1-8 among Christian teachers in the Jabodetabek area is fulfilling the ministry tasks until the end (D3).
3	It is suspected that the dominant background category that determines the implementation of Apostle Paul's teachings on the calling to serve based on 2 Timothy 4:1-8 among Christian teachers in the Jabodetabek area is the length of being a teacher (Lama Menjadi guru).	The dominant background category that determines the implementation of Apostle Paul's teachings on the calling to serve based on 2 Timothy 4:1-8 among Christian teachers in the Jabodetabek area is employment status (status pekerjaan).

## CONCLUSION

Based on the results of the research, a conclusion can be drawn as follows: First, the results of testing the hypothesis of the implementation of the Apostle Paul's teaching regarding the duty of calling to serve based on 2 Timothy 4:1-8, among Christian teachers throughout Jabodetabek (Y) are in the High category, while the hypothesis proposed is in the medium category. Thus the hypothesis is declared rejected, this means that the hypothesis with the research results is not appropriate.

Second, the results of testing the hypothesis that the most dominant dimension determines the implementation of the Apostle Paul's teaching about the call to serve based on 2 Timothy 4:1-8 among Christian teachers throughout Jabodetabek is fulfilling ministry assignments to the end (D3), while the hypothesis proposed is serving the preaching of the Word (D1). Thus the hypothesis is declared rejected. this means that the hypothesis with the research results is not appropriate.

Third, testing of the third hypothesis shows that the dominant background category determines the implementation of the Apostle Paul's teaching about the duty of calling to serve based on 2 Timothy 4:1-8 among Christian teachers throughout Jabodetabek is job status, while

the hypothesis proposed is the length of time being a teacher. Thus the hypothesis is declared rejected. This means that the hypothesis with the research results is not appropriate.

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