

THE SPIRIT OF REFORMATION: THE FINALITY OF BIBLICAL TRUTH AS AN EDUCATOR'S CHALLENGE IN TEACHING CHRISTIAN EDUCATION

Juaniva Sidharta

Universitas Kristen Indonesia, Jakarta, Indonesia

Email: juaniva.sidharta@uki.ac.id

Abstract

The spirit of reformation reminds us of the struggle and sacrifice of reformers in restoring the truth of the Holy Bible, which is believed to be God's revelation to humans, and the source, basis and standard of the highest truth, namely the finality of truth regarding all aspects of the lives of believers. The role of educators is one of the important figures in living out the spirit of reformation, especially in the teachings of **Sola Scriptura** (the Scripture as the sole infallible source of truth), **Sola Gratia** (salvation is God's grace), **Sola Fide** (saved through faith alone), **Solus Christus** (Christ alone, emphasising that Jesus Christ is the sole Mediator between God and man), and **Soli Deo Gloria** (glory to God alone). The spirit of reformation in the purification of the Middle Ages teachings by reformers is a serious challenge for Christian Education (CE) today. The CE academics must return to the initial state of the spirit of reformation in order to maintain the faith of the church and the people in the Bible-based teachings as the source of truth.

Keywords: Spirit of Reformation, Finality of Biblical Truth, Christian Education

Introduction

One of the main keys to success in life and service lies in the role of the educators; they are responsible for maintaining the spirit in teaching and educating so that they are consistent with the Bible as was done by reformers, such as Martin Luther, John Calvin and others.

God's servants are individuals who are called by God to serve Him. God speaks continuously about the truth from the Old Testament, New Testament, the Apostles era, the theologians in all centuries, until today, even forever. Paul the Apostle said that God first appointed apostles, secondly prophets, thirdly teachers, then different functionaries and supporting ministries in the church (1 Cor. 12:28). (Peters, 2002) Similarly, he wrote to the Ephesian church: And He gave the apostles, the prophets, the evangelists, the shepherds and teachers, to equip the saints for the work of ministry, for building up the body of Christ" (Ep. 4:11-12). God touches certain people, calls them out and uses them in His own work in a specific way. They have been uniquely touched by God and set apart

and given to the church. In approximately three and a half years of Jesus Christ's ministry, He was known as a prophet, Son of God, Lord, friend, and a good shepherd. Jesus always brought the Gospel in promotive ways to souls who needed the truth. And He Himself is the model for all promotion of the Gospel or truth in the context of His ministry. Jesus is the main spirit of reformation because through Him, His teachings, words, and actions several things were reformed in His time. This is the case with today's servants of God who are also "reformers" who must always possess the spirit of teaching Bible as an absolute and final truth, because a true teaching will influence the health and growth of His servants, the congregation, and non-believers.

Research Methods

Research on the discussion of "The Spirit of Reformation: The Finality of Biblical Truth as an Educator's Challenge in Teaching Christian Education" was carried out by collecting data or information from various sources such as books, journals, writings from the internet, and others which were then analysed and outlined in this article. We hope that the readers, especially God's servants, may be able to understand and apply the principles of life and teachings outlined in this article. It may also be used as material or reference in their daily life and service.

Results and Discussion

The Spirit of Reformation

Reformation Day is celebrated every October 31, a day that reminds Protestant Christians of the events of Dr. Martin Luther reformed the church by posting 95 theses on the front door of the Wittenberg church, Germany on October 31, 1517. These 95 theses contained Dr. Luther's protest. Luther recognized the errors of practices that deviated from the Bible carried out by the Roman Catholic church at that time. The main points of Luther's teachings can be summarized into 4 points, namely: **Sola Scriptura** (the Scripture as the sole infallible source of truth), **Sola Gratia** (salvation is God's grace), **Sola Fide** (saved through faith alone), and **Soli Deo Gloria** (glory to God alone). These four-teaching points stem from the first point, **Sola Scriptura**, which can also signify the Bible as the finality of truth.

Luther's spirit for reforming the church was not the spirit of dividing the church or establishing a new church, but he had the desire for God's church to return to the Bible as the only source of truth. This spirit was carried on by Dr. John Calvin, Huldrych Zwingli, Dr. Theodore Beza, etc. until now. Unfortunately, the original spirit of Reformation has faded and cannot be continued consistently, because God's servants, who are supposed to be influenced by Reformed theology, no longer uphold the authority of the Bible, but rather turn to humanism, atheism, liberalism, secularism, and others. It is not surprising, in this era of postmodernism or the digital era, God's servants have begun to compromise their Christian faith by teaching that apart from the Lord Jesus Christ there is still salvation and falling into an attitude of pluralism (in every religion there is a salvable truth). This is characterised by the proliferation of inter-religious dialogues

(without a basis in truth) to seek common ground among all religions by ignoring the finality of religious truth or the Bible in order to achieve false agreement and peace. In fact, especially for the sake of popularity and reputation, certain God's servants become "artists" or "entertainers", with the motivation to make their sermons or teachings entertaining, pleasant to listen to, funny, without caring about the basics of Biblical teachings. For example, the characteristics of sermons that are entertaining or without a Biblical basis today are:

1. Sermons only contain illustrations and life experiences, but no longer God's Words.
2. Sermons are tailored to the necessity of the congregation, but not God's necessity, or in accordance with the guidance of the Holy Spirit.
3. Sermons only contain recent popular issues.
4. Sermons are held using academical language without paying attention to the ability of the congregation's understanding.
5. Sermons are solely preached with the servants' knowledge and areas of expertise, without discussing God's Words.
6. Sermons on prosperity theology, matters that highlight physical blessings.

At the moment, interfaith teachings and discussions are so easily accessible, accepted, and absorbed by all groups. This is a very serious danger to the life and teachings of God's servants, therefore they need to really pay attention to their Calling, theology, teachings and life at this time, because what they do could be the "poison" that will kill the faith of the believers. Moreover, now it is supported by advances in the era of postmodernism and Information and Communication Technology (Lumintang, 2010). The term "ICT" emerged after the combination of computer and communications technology in the mid-20th century. The combination of these two technologies developed rapidly beyond other technological fields until the beginning of the 21st century.

The sophistication of communication and technological facilities have certainly become an unstoppable means of conveying information among the public, and what dangerous is information in the form of teachings that are not based on God's Words. Therefore, God's servants must be observant and sensitive to the current situation, because His servants not only inherit the Reformed tradition, but must also understand and live the spirit of the Reformation, which returns to the Bible as absolute truth. God's servants must return to studying and embodying the Reformed spirit and teachings, namely returning to the finality of Biblical truth. The Bible as the final truth has power because it is the Word of God. The Bible is infallible and absolute. There is no power that can improve the Bible (Soedarma, 1996). Therefore, the Holy Bible must become a norm for God's servants, in terms of direct normative nature and indirect normative nature. Only the Bible itself, not the church, is the highest norm of faith and teachings (Vanhoozer, 2005).

Belief in the finality of Biblical truth must become the highest "power" and become the standard norm of life for believers. Irving L. Jensen quotes Wilbur M. Smith's words that "the Bible must have a primary and regular place in our lives every day because

we realise that we absolutely need it, so whatever disturbance we experience or whatever reaction to Bible study, we will persist in doing it because we know that we need it.” Other powers such as the church and even humans are not allowed as standards of truth, but only the finality of Biblical truth. The finality of Biblical truth is the only thing that must be the benchmark for the entire life and calling of God’s servants, so that they are able to continue to walk in the original spirit of reformation that the reformers have fought for.

Rejection of the Finality of Biblical Truth

In the world of theology, we know the term “Dark Ages”. In these Ages, Roman Scholastic theology came to power, humanism and anthropology theology has dominated the European world and reduced human values and potential. These were the Ages where human thoughts and abilities were “suppressed”, therefore there was no significant progress in human civilisation. In that era, the church, and the pastors stood as the determiner of truth, not the Bible. Their truth was a humanistic truth because the truth was determined based on human thought, not based on the finality of Biblical truth. Indulgences became a very popular issue at that time because the papacy ordered believers to buy “penance letters” in order for their sins would be forgiven. This is a teaching that had “ridiculed” the authority and finality of the Bible. Jesus Christ's sacrifice on the cross was considered a human figment, a fairy story, and a human invention which was then replaced by the power and authority of the Roman Catholic clergies.

Apart from the era of Roman Scholastic theology, the influence of Liberalism was also faced by the world of Christianity. Liberal theologians are “theologians” who no longer believe the Bible to be God’s Words, instead they built their truth based on human thoughts.

Rudolf Bultmann, a Liberal theologian, was born in 1884 in Wiefelstede near Oldenburg in West Germany. He studied theology at the universities of Tübingen, Berlin and Marburg, Breslau and Gießen, but the greater part of his academic career was spent as professor of New Testament at Marburg. Bultmann was more of a New Testament scholar than a theologian. In essence he was perhaps the greatest New Testament scholar of the 20th century. He was certainly the most influential. His earliest superior work is *History of the Synoptic Tradition* (1921). There, in studying the Bible, he used a literary form research or form criticism approach (Lane, 1986).

Bultmann's use of form criticism and demythologising has influenced the history of Christian thought regarding the finality of Biblical truth. Due to his thinking, people doubt the Bible as the final truth. The pre-supposition of form criticism is that the Bible cannot be accepted as a reliable record of the life and teachings of Christ and his apostles. In the language of contemporary critics who adhere to form criticism, “the work of form criticism aims to show that the news about Jesus given to us in the Synoptics is, for the most part, not authentic, but has been created by the faith of early Christian society on various levels.” For Bultmann, the Bible is not the revealed word of God.

Bultmann viewed the Bible as a human invention or fairy story created by the disciples of Jesus Christ, or the early church. The Bible was not seen as the inspired word

of God, or in other words, "the Holy Spirit worked in the minds of the people who wrote the Bible so that their minds were opened, and they could write down God's truths accurately" (Hannah).

Apart from Liberal theologians, the Bible also faced attacks from Neo-Orthodox views, and one of these figures was Karl Barth. He stated that the Bible contains the God's Words but not all of them. Then, the Bible only contains the testimony of Christ, but the Bible is not truly the words of Christ. He believed that God speaks to a person mystically when that person reads His Words. According to his understanding, the Bible can only become God's Words for its readers (Crampton, 2000).

This was the state of theology in the 18th century, where theologians emphasized the immanence of God so much that they ignored God's infinite nature, for example, as Stevri I Lumintang said:

"Secular theology is increasingly having a greater influence on Christianity, increasingly sharpening the struggle between rationalism and religion, including science and faith. Secular theology requires the church to serve and give primary attention to the secular world based on the concept of an immanent God and rejects the concept of a transcendental God. This is the same as the view that permeates phantom theologians, who see the world as a god." (Pentury & Lumintang, 2022).

Why does secular theology only focus on an immanent God? Because secular theologians no longer teach the word of God or teach the concept of God based on the finality of Biblical truth. God in the Bible is beyond human reason and thought. He is a God who cannot be understood by human logic, but because of His love, He is willing to incarnate as a human so that he can be known by limited, sinful humans. This is what is called the immanence of God. God who is transcendent and immanent is in the words of King Solomon "But will God indeed dwell on the earth? Behold, heaven and the highest heaven cannot contain you; how much less this house that I have built!" (1 Kings 8:27). Even the heavens above the heavens cannot contain Him, yet He is willing to dwell in the temple that Solomon built on earth, among men. This is the finality of Biblical truth, God who is unlimited but who limits Himself so that humans can know it.

Postmodernist theologians also have teachings that deviate far from the teachings of the Bible as the finality of truth. Jacques Derrida was one of the influential figures in the era of postmodernism. In the science of Biblical interpretation, his thinking was strongly influenced by the methodology of deconstruction philosophy. Deconstruction is referred by Derrida to shake, overturn, and tear apart the grammar of a sentence in order to find a new meaning for the corresponding sentence (Lumintang, 2010).

Derrida taught that the truth of the Bible must be in accordance with human thought and exploration, and even dismissed all the original texts of the Bible, and built new truths based on human discoveries and expertise. This means that extracting and translating the Bible is no longer based on the guidance and help of the Holy Spirit. Therefore, it is very possible to issue misleading and deviating interpretations that were far from the finality of the truth of the Bible itself. If the interpretation of the Bible was

based on human thoughts, then what being taught clearly would not be the truth of the Bible.

Even though the thoughts of the Roman Catholic Church and modernist theologians of their time doubted the finality of Biblical truth, Christian history is proud of God's love and grace which has determined, chosen, and ordained His servants for His glory. Although he had studied and struggled with the world of the Augustinian monks of Erfurt, held a Doctorate in theology and a Bible professor in Wittenberg, Martin Luther's heart remained unsettled because he could not find an answer to his increasing struggle whether it was possible to reconcile the demands of God's law with sinful human incompetence. In accordance with His will, the reformer Luther encountered the true Gospel in the study of Romans (Romans 1:16-17). Using the Bible as a foundation for his theology and teaching, is what enabled Luther to remain faithful to God.

When tried repeatedly by the top officials of the Roman papal church, who branded him a heretic and worthy of the death penalty, and forced him to renounce his doctrines and books, Luther did not flinch and said, "I am bound by the Bible" (Foxe, n.d.).

Martin Luther's belief in the finality of Biblical truth made him stand and adhere to the Bible. His faith, commitment, and attitude should be an example for the teachings of God's servants today.

Finality of Biblical Truth

The Bible was written over a very long period of time, covering approximately 1500 years. The Bible was written by approximately 40 authors from different backgrounds and times, including: Moses - an Egyptian-trained legal expert; Ezra - a scholar of the Scriptures; Amos - a farmer, Jeremiah - a descendant of priests; Matthew - a tax collector; Luke - a doctor; John and Peter - fishermen; Paul - a scribe and a Pharisee. However, the Bible remains united because its writers were inspired by God Himself. Therefore, the Bible is the God's own Words (Purnomo, David, Lie, 2003). The Bible must first be linked to the concept of God's revelation. Revelation means an opening or disclosure of something hidden so that it can be seen and recognised. The Bible is inspired by God. Inspiration comes from Latin, namely *inspiro* and *inspiratio*. The technical term for the Bible is: revelation, inspiration, or inspired by God. The Bible is the revelation that God revealed to His people, and this truth about Jesus Christ can only be known through the testimony of the Bible. The incarnate Word is known only through the written Word. Jesus Christ Himself said, "it is they (the Scriptures) that bear witness about me" (John 5:39-40). Therefore, the Bible is a record of God's revelation to humans, which specifically brings humans to salvation in Jesus Christ (2 Tim. 3:15). The main function of the Bible is to bear witness to Christ (Stott, 1982).

The Bible may only be called the finality of truth if the books in the Bible are able to meet the following requirements for Biblical canonization (Manafe):

1. Apostolic nature. The book had to be written by an Apostle or someone close to an Apostle.

2. Spiritual nature. The book must be of the highest spiritual and moral nature, and focus on the Person and work of Christ.
3. Universal nature. The book must be accepted by the church as a whole.
4. Inspiration. The book must provide clear evidence that it was inspired by the Holy Spirit.
5. The book must be authoritative, whether it can be determined that its origin comes from the hand of God or not.

Principles of the Bible

- a. Absolute. It means that the Bible is infinite, complete, unconditional, beyond doubt, and real (Sugono, 2017). The Bible relies on itself to be trustworthy in itself (autopistos), and it is the main norm for the church and theologians.
- b. Objective. The Bible as God's Words must be objective. Objective is an actual situation without being influenced by personal opinions or views (Salim, 1996). The Bible is the truth, and its truth is objective because the Bible testifies about itself.
- c. Theocentric. "Theos" means God and "centric" means centre. Theology must be theocentric. "The central theme of theology is not about the creation of God, humans, angels, the church, salvation, even about heaven but about the Triune God who is sovereign over all of His creation." (Lumintang, 2006)
- d. Supranatural. Religions are closely related to supernatural things, including Christianity. Supernatural means "unseen; miraculous (cannot be explained by common sense)." (Moeliono, 1993)
- e. Only by Faith. Faith is the basis of everything we hope for and the evidence of everything we do not see (Heb. 11:1). There are several things in the Bible that are supernatural, beyond human capacity for reasons, so unbelievers often place the Bible as their "enemy". Unfortunately, even Christians often doubt the Bible. Nevertheless, it is believed to be God's Words, which can only be accepted by faith.

Characteristics of the Bible

- a. The Bible is **infallible**, meaning it has no potential or possibility of being wrong. The Bible is infallible because it comes from an infallible God, a perfect God.
- b. The Bible is an absolute **necessity**. It is absolute and perfect. The Bible is the source of all books and all words that provide knowledge about God and His will.
- c. The Bible is a powerful **Authority**. The authority of the Bible certainly continues from the previous nature of the Bible, namely absolute. Just as the absoluteness of the Bible comes from God who speaks, so the authority of the Bible lies in the highest and final source of authority, namely God.
- d. The Bible is **self-sufficient**. The self-sufficient Holy Spirit always illuminates the Bible to the congregation in order for them not to look for revelation outside the Bible (Soedarma).

- e. The Bible is clear and easy to understand (**Perspicuous**). But that does not mean that everything written in the Holy Scriptures is clear in itself.
- f. The Bible is able to produce the intended purpose (**Efficacious**). The nature of the Bible to achieve its intended purpose is also contained in theopneusti, because the Holy Bible was revealed by God, so it certainly achieves its purpose.
- g. The Bible is **United**. It is a unity of the Old Testament and the New Testament written by God the Holy Spirit through the authors of the books.

Arguments for the Finality of Biblical Truth

Having confidence in the finality of Biblical truth is an extraordinary gift, which is entrusted by God to His believers, because the Bible is God's wealth entrusted to humans. Moreover, the Bible has unlimited power; It has a self-dependent authority, but its believers should always be prepared to be held accountable for their belief in the finality of the Bible's truth.

- a. **Philosophical Argument.** The authority of the Bible depends on and originates from the authority of God. There is no Bible without God; no human can read the Bible without the existence of God who preceded everything that was created (the aspect of God's eternity)
- b. **Bibliological Argument.** The bibliological presupposition is that God's existence precedes the Bible. Belief in the existence of God precedes belief in the Bible, without it people would not read the Bible. Belief in the Bible leads people to the true God and confirm their belief in Him.
- c. **Biblical Argument.** One of the most important doctrines of the Bible is that the Bible itself is the God's Words. Statements such as "God said," and "The Word of God," occur hundreds, if not thousands, of times in the Bible.
- d. **Theological Argument.** The Bible is God's final revelation to humans, with God's own intention, namely introducing Himself to humans and with the aim of having fellowship with humans, specifically the path of salvation that has been provided by God in His Son, Jesus Christ.
- e. **Historical Argument.** The true Bible must consist of historical (archaeological) remains that are in accordance with what is stated in the Bible. These remains strongly support the believers' beliefs in the truth of the Bible. Many writings contain historical reports in proving the Bible's truth, such as archaeological findings that confirm the reliability and accountability of the Bible's contents.

The Bible is the finality of truth because it has principles, characteristics, and theological arguments that cannot be doubted or denied. The Bible is the truly living Word of God.

Christian Education (CE) and the Purity of the Teachings of God's Servants

According to Warner C. Graedorf, CE is "a Bible-based, Christ-centred, Holy Spirit-dependent teaching and learning process that guides individuals at all levels of growth through contemporary teaching toward the knowledge and experience of God's plan and will, through Christ, in every aspect of life, and equipping them for effective

ministry, centred on Christ the Great Teacher Himself (Peters, 1981). CE means a teaching and learning process that is centred only on the Bible, Christ, and depends on the Holy Spirit. It can be inferred that if a servant's teaching or sermon has begun to deviate from the finality of Biblical truth, then it has shifted from the purest CE goals.

Pastors or servants of God in all their Callings and ministries are implementers of CE. Therefore, it is necessary for them to pay attention that their CE or teachings should adhere to the following things:

Teaching the Bible as God's Words

CE is about teaching God's Words in order for the believers to have guidance in their lives and in the end, they may experience changes in their life (2 Tim. 3:16). In 2 Timothy 3:10, Paul used the Greek word "didaskalia" (did-as-kal-ee-ah), which is translated into English as "teaching". The word "teaching" comes from the word "didaskalos" which means "teacher", while in the new translation, this word means "to teach." The teaching of God's servants in the process of CE must solely come from the Bible and faith in Jesus Christ, which is also the basis of the teachings laid down by Paul.

People can experience a personal encounter with Christ

The highest goal of CE is to bring people to experience Christ. Through the teachings of God's servants, people encounter God and ultimately experience a transformed life because of hearing God's Words (Romans 10:17). This can happen if someone hears the preaching of the Word from a servant of God who truly experienced a personal encounter with God. It may also happen through books or articles written by God's servants. If a person has a sufficient understanding from the preached sermons and books written by true servants of God, then they may personally discover the truth from reading the Bible more abundantly. A personal encounter with Christ causes the restoration of relationships between humans and God, as well as between humans.

John Calvin saw the goal of Christian Education as educating all congregation so that they would be involved in intelligent Bible Studies as guided by the Holy Spirit, taught to take part in worship services and equipped to realise their devotion to Jesus Christ in their daily lives, and live responsibly under God's sovereignty, for the glory of His name as a symbol of thanksgiving for those who are chosen in Jesus Christ. People who have experienced an encounter with Christ should be able to dedicate their lives to Christ, live a life full of responsibility and always be grateful. Teachings that emphasise Christ and bring people to a personal experience with Him must be the attention of God's servants. Teachings that centre on the truth of the Bible and Christ as the ultimate finality of truth.

Guiding Christians to live under the leadership of the Holy Spirit

A servant of God must teach Christians how to live under the guidance of the Holy Spirit, who is the third Person of the Triune God in the Bible. According to Calvin, Christian education is the process of fertilising the minds of believers with God's Words under the guidance of the Holy Spirit through several learning experiences carried out by

the church, so that sustainable spiritual growth may be deeply ingrained and lived through self-devotion to Jesus Christ, in the form of affection towards one another. These are the following guidance on how live under the leadership of the Holy Spirit:

1. Possess the desire to be led by the Holy Spirit. The desire in question is a very deep feeling of hunger and thirst to be led by the Holy Spirit.
2. Be willing and ready to do what God says.
3. Look up to God's Word.
4. Ask the Holy Spirit to be the only guide in life.
5. Listen to God's response or answer.
6. Have a gentle heart to always be guided by the Holy Spirit.

Teaching Christians to Evangelise for Christ.

If Christians live according to the correct teachings, experience a personal encounter with Christ, and live under the guidance of the Holy Spirit, then their spirituality will greatly influence their lifestyle, that is, they will evangelise about Christ to others. Christians must have a lifestyle that is different from this world, namely a lifestyle that is in accordance with Biblical standards as the finality of truth, among them is a lifestyle that evangelise about Christ. A person's personal encounter with God restored their life and encouraged them to evangelise about it for others, with the aim of others experiencing the same thing and they may know who God really is, which cause them to also evangelise about Him. Apart from being CE educators, God's servants must also teach Christians to live as witnesses for Christ. This is the greatest mission of Jesus, who came to our world so that everyone knows and believes that He, as the highest and the final truth, is the only way to salvation that sanctifies all sinful humans who want to believe in Him (John 14:6).

Becoming a Good Servant of God.

“Servant of God” means a servant of Christ, and a servant of His must be loyal to Him and heed His teachings and be faithful until the end. G. Sudarmanto wrote 10 principles regarding the faithful servants in the “Parable of the Talents” (Indonesian: Perumpamaan Talenta) (Dami, Purwanto, Sudarmanto, & Wulandari, 2020), as follows:

1. A servant belongs to their master; therefore, the master has the right to call upon their servant (verse 14). This ownership confirms the full authority of the master over their servant and the status of the servant who is legally owned and under the full authority of the master. There is no reason for a servant to be disloyal to their master.
2. A Servant is given trust by their masters (verse 14). Only those with a “servant” status are given trust. This is the proof of a master's appreciation for their servant. Therefore, a servant is valuable in the eyes of their master.
3. A servant is trusted to receive their master's assets/responsibilities (verse 14). Assets are something valuable. The master's assets are very valuable and deserve their utmost care.

4. A servant accepts responsibility according to their ability (verse 15). A wise master gives responsibility according to his servant's abilities.
5. A servant is given the opportunity by his master (verse 15). This means that there is an opportunity for the servant to maintain their master's assets.
6. A servant must be creative with their master's assets (verses 16-18). This belief requires an active and positive creativity from the servant in order to effectively maintain the assets.
7. A servant must be accountable for their master's trust (verses 19-20, and 24-25). Sooner or later the master will come back and demand accountability from their servant. This will determine the servant's fate.
8. A servant is judged by their master (verses 21, 23, and 26). Their accountability will be assessed by their master.
9. A good and faithful servant receives gifts from their master (verses 21 and 23).
10. An evil and lazy servant receives punishment from their master (verses 24-25).

Conclusion

Based on the discussion of “The Spirit of Reformation: The Finality of Biblical Truth as an Educator's Challenge in Teaching Christian Education”, it can be concluded that the duties and responsibilities of a servant of God as part of implementing CE are very tough. Therefore, God's servants must try to self-reflect in their life of service and teachings, because God's servants are those who were Called and chosen by God with all the great gifts and responsibilities, namely teaching the truth to the world to other humans, especially Christians. Ironically, the Bible, as the sole source of truth and teachings, has experienced oppression by institutions, people who call themselves “believers”, namely the Roman clergies and atheistic, humanist theologians of the dark ages and modern times. Even today, there are still several “theologians” who doubt and do not believe in the finality of the truth of the Bible.

May the servants of God appreciate the struggle of the reformers and always be self-reflective in their teachings so that they do not get caught up in teachings and ways of life that demean the Bible, which is the truth. His servants fulfil the noble task of being faithful to the Lord (Jesus, the Great Master) and to the teachings based and sourced from the Bible so that people's lives always glorify God. Therefore, it shall be the fruit of the labours of His faithful and obedient servants.

References

- Crampton, W. Gary. (2000). *Alkitab: Firman Allah*. Monumentum.
- Dami, Zummy Anselmus, Purwanto, Fredi, Sudarmanto, Gunaryo, & Wulandari, Rini. (2020). The Effect of Religiosity on Organizational Citizenship Behaviour with Gender, Age, and Working Period as Moderators Variable. *International Journal of Instruction*, 13(4), 231–246.
- Foxe, John. (n.d.). *Actes and Monuments of These Latter and Perillous Dayes: Touching Matters of the Church, Wherein Ar Comprehended and Described the Great*

Persecutions [and] Horrible Troubles, that Haue Bene Wrought and Practised by the Romishe Prelates, Speciallye in this Realme of England and Scotlande, from the Yeare of Our Lorde a Thousande, Vnto the Tyme Nowe Present. Gathered and Collected According to the True Copies [and] Wrytinges Certificatorie, as Wel of the Parties Them Selues that Suffered, as Also Out of the Bishops Registers, which Wer the Doers Therof. By Iohn Day, dwellyng ouer Aldersgate. Cum priuilegio Regi [a] e Maiestatis.

- Lane, Anthony N. S. (1986). *The Lion Concise Book of Christian Thought.* (No Title).
- Lumintang, Ramly B. (2010). *The Dangers of Postmodernism and the Role of the Reformed Creed (Indonesian: Bahaya Posmodernisme dan Peranan Kredo Reformed).* Multimedia Institut Petrus Oktavianus.
- Moeliono, Anton M. (1993). The first efforts to promote and develop Indonesian. *CONTRIBUTIONS TO THE SOCIOLOGY OF LANGUAGE*, 65, 129.
- Pentury, Thomas, & Lumintang, Stevri Penti Novri Indra. (2022). Christianity and Plurality in Indonesia. *International Conference on Theology, Humanities, and Christian Education (ICONTHCE 2021)*, 56–60. Atlantis Press.
- Peters, George W. (1981). *A Theology of Church Growth.* Zondervan.
- Purnomo, David, Lie, Frans dkk. (2003). *Cathecismus of the Church of Jesus Christ (Indonesian: Buku Katekisasi Gereja Kristus Yesus)* (Jakarta: B).
- Salim, Peter. (1996). *The Contemporary English-Indonesian Dictionary.* (No Title).
- Soedarma, R. (1996). *Overview of Dogmatics (Indonesian: Ikhtisar Dogmatika)* (BPK Gunung). Jakarta.
- Stott, John R. W. (1982). *The Bible, Book for Today.* InterVarsity Audio.
- Sugono, Dendy. (2017). MEMBANGUN KARAKTER BANGSA MELALUI PENDIDIKAN BAHASA INDONESIA. *SAWERIGADING*, 17(2), 157–168.
- Vanhoozer, Kevin J. (2005). *The Drama of Doctrine: A Canonical-Linguistic Approach to Christian Theology.* Westminster John Knox.

Copyright holder:

Juaniva Sidharta (2025)

First publication right:

Advances in Social Humanities Research

This article is licensed under:

