



Shepherding with Love: Apostle Peter's Guidance from 1 Peter 5:1-4 for Christian Educators

Sutarti

Sekolah Tinggi Teologi Galilea Indonesia Yogyakarta
E-mail: sutarti0211@gmail.com

Digital Object Identifier (DOI): <https://doi.org/10.33856/didaskalia.v7i2.437>

Article history

Received	Revised	Accepted	Published
25 Juni 2024	30 September 2024	31 October 2024	31 October 2024

ABSTRACT

Jesus Christ, as the Chief Shepherd (1 Peter 5:4), serves as the primary model for spiritual leaders in fulfilling their pastoral duties. In John 10:11, Jesus is portrayed as a faithful Shepherd who lovingly cares for His sheep and is even willing to sacrifice His life for them. After His resurrection, Jesus appeared to His disciples and gave a special commission to Peter to undertake the pastoral task (John 21:15-17), emphasizing that this duty is a sacred calling entrusted by God to be carried out according to His will. This study aims to examine the Apostle Peter's advice on shepherding in 1 Peter 5:1-4 and its relevance for Christian Educators. The research employs a qualitative method using literature review and biblical text analysis to identify leadership principles in shepherding. The findings reveal that the Apostle Peter's advice includes four key principles for a shepherd's ministry: serving willingly, being sincere in devotion, exhibiting humility, and being a good example to the congregation. These principles are considered essential for cultivating the spirituality of service for a Christian Educator who acts as a lecturer or teacher. In conclusion, the Apostle Peter's advice on shepherding provides guidance for spiritual leaders to fulfill their roles as Christian Educators in accordance with Christ's example, characterized by love, integrity, and dedication.

Keywords: Shepherding, Love, Christian Educator, Spiritual Leadership, Service

Citation Style (APA): Sutarti, S. (2024). Shepherding with Love: Apostle Peter's Guidance from 1 Peter 5:1-4 for Christian Educators. *Journal Didaskalia*, 7(2), 85-93. <https://doi.org/10.33856/didaskalia.v7i2.437>

INTRODUCTION

One of the main reasons behind this study is to analyze the phenomenon of moral degradation among students in Indonesia. According to Law No. 14 of 2015, Article 10, Paragraph (1), teachers are regarded as professional educators with the primary duties of educating, teaching, guiding, directing, training, assessing, and evaluating students from early childhood in basic education, and teachers are also expected to possess competency. Therefore, shepherding is seen as a calling, command, gift, and a noble ministry role entrusted by Jesus Christ to His chosen ones. The uniqueness of shepherding leadership is evident in the shepherding principles that Apostle Peter presents in his first letter to the church in Asia, serving as a foundation for Christian Educators. This paper seeks to exegetically uncover the shepherding principles outlined in 1 Peter 5:1-4 and explore their implementation by Christian Educators today. The importance of guidance and counseling for teachers is also vital in helping students, individually or in groups, with the challenges they face, ultimately fostering independence and supporting their positive development. Psychology is closely related to understanding individual behavior, and teachers strongly

support guidance and counseling in schools to promote the growth of positive attributes and further development in a constructive direction.

RESEARCH METHOD

The method used in this research is a descriptive inductive approach aimed at detailing and explaining 1 Peter 5:1-4 by examining the historical, contextual, lexical, and literary data within the text. The study begins with data collection, covering historical aspects, (Julitinus Harefa 2023) such as the background of the writing of 1 Peter, as well as the social and cultural context faced by the church at that time. Next, an analysis of both the internal and external context of the text is conducted to understand the relationship between verses within the letter and with other New Testament books. At this stage, a lexical study is also performed to examine key words and phrases in the text that offer deeper meaning, as well as an analysis of the text's literary style and narrative structure.

This research method integrates diachronic and synchronic approaches; the diachronic approach is used to analyze the historical development of shepherding concepts, while the synchronic approach focuses on examining 1 Peter 5:1-4 within the context of the entire letter and in comparison with other biblical texts. Once data is collected, qualitative analysis is performed to organize and interpret the findings, allowing the identification of shepherding principles within the text. The study concludes by formulating conclusions based on the analysis results and providing recommendations on the application of shepherding principles in the context of contemporary Christian education. This research method is thus expected to yield a comprehensive understanding of 1 Peter 5:1-4 and its contribution to shepherding practices in Christian education.

RESULTS AND DISCUSSION

The text of 1 Peter 5:1-4 is part of a series of exhortations given by the Apostle Peter to the churches in Asia Minor in anticipation of a coming period of great hardship. Writing this letter from Rome, Peter had witnessed sporadic and spontaneous persecution of the followers of Christ Jesus by the Roman society in Rome. Peter foresaw that similar persecution would soon affect the churches in Asia Minor. He offered guidance on living rightly and virtuously within the community, addressing believers as family members husbands, wives, children as servants, and as citizens. He then specifically wrote an exhortation directed at the elders on shepherding the congregation, which is detailed in 1 Peter 5:1-4.

Theological Elements Of 1 Peter 5:1-4

Theological significance refers to the normative theological truths found in the text of 1 Peter 5:1-4. Based on the analysis of theological elements in 1 Peter 5:1-4, the theological elements identified in the text include Pastoral Ministry, Christian Religious Education, Christian Ethics, and Christian Leadership.

Shepherding Ministry In 1 Peter 5:1-4

Shepherding Ministry, or Pastoral Ministry, is a branch of practical theology that addresses how the shepherding of Christ's congregation is carried out by a pastor. In 1 Peter 5:1-4, Apostle Peter provides principles of motivation, intention, strategy, and expectation in shepherding the congregation. The motivation for shepherding should come from a willing heart, not out of compulsion (5:2a); the intention of shepherding should not be for personal gain, but for selfless devotion or service (5:2b); the strategy for shepherding relates to leading the congregation not

through coercion, but by example (5:3); and the expectation is the "unfading crown of glory" as a reward for faithful shepherding (5:4). This shepherding ministry is envisioned for the Millennial Kingdom, where Jesus will be present on earth as the "King of kings and Lord of lords."

Christian Religious Education In 1 Peter 5:1-4

Christian Religious Education is a branch of practical theology that discusses the principles and practices of transferring knowledge, values, attitudes, and skills related to the Bible. The issue of Christian Religious Education in this text is seen in the terms "govern" and "be an example," which are strategies for instilling the truth of God's word in the lives of the congregation. "Govern" refers to the act of giving a series of commands that must be followed, with rewards for obedience and punishments for violations. The Apostle Peter emphasizes that in educating the congregation, the strategy is not to govern, but to set an example. This means that the shepherd must first practice God's word so that the congregation can follow his example.

Christian Ethics In 1 Peter 5:1-4

Christian Ethics is a branch of practical theology that discusses what is good, right, and permissible, as well as what is bad, wrong, and prohibited. The measure is God Himself and His Word. The issue of Christian ethics in this text is evident in the prohibitions and imperative exhortations that the Apostle Peter presents in the practice of shepherding: Regarding the motivation for shepherding the congregation, it must be done willingly and joyfully from the heart, not out of compulsion due to fear of external punishment from humans; Regarding the intention of shepherding, it must be for selfless devotion and sacrifice for the advancement of the congregation's faith, not for personal or material gain; Regarding the strategy of shepherding, it must be through setting a life example that can be learned and followed by the congregation, not through issuing commands/prohibitions accompanied by rewards and punishments, so that the congregation follows God's Word purely out of love, respect, and fear of the Lord; and regarding expectations, one should not expect fleeting, dishonorable, and temporary rewards, but rather anticipate eternal and glorious rewards.

Interpretation Of Christian Religious Education In 1 Peter 5:1-4

The main material of this study is the implementation of shepherding principles based on 1 Peter 5:1-4 for Christian Religious Education.

Teaching Willingly

Based on the Apostle Peter's advice in 1 Peter 5:2a, "serving willingly" is contrasted with "not under compulsion" and in accordance with God's will. The shepherding ministry for God's flock should be carried out with the attitude of "not out of compulsion," because suffering can be a heavy burden carried reluctantly (Beyer 1979). Therefore, the attitude of being forced into becoming an educator must be avoided. The indicators to be used are: teaching with sincere love, teaching without expecting a reward, teaching with humility, and teaching with a heart willing to sacrifice.

Teaching With Sincere Love

Willingness to serve God is demonstrated through an attitude of not being forced, loving the flock being shepherded with sincere love. Because love is one of the fruits of the Holy Spirit (Gal 5:22). In love, every believer

is commanded to serve, for the whole law is summed up in this one command: "Love your neighbor as yourself!" Paul also writes: "Slaves are to be subject to their masters in everything, to be well-pleasing, not argumentative, not pilfering, but showing all good faith, so that in everything they may adorn the doctrine of God our Savior" (Titus 2:9-10). Educators can be called shepherds for their students because they are servants of God as overseers, not acting harshly, but guarding, protecting, and defending the weak sheep.

The task and responsibility of an educator is to teach students with various needs, and this task must be carried out with sincere love. The educator must understand that not all students are always in good health, body, mind, and spirit. For "the flock has a tendency to go astray" (Isa 53:6) and to fall into many problems and face many dangers. The shepherd watches over them with love (as an overseer) and does his best to protect and defend them (Acts 20:28-30) (Hocking 1999).

Teaching Without Expecting a Reward (1 Peter 5:2a)

The second indicator of serving willingly for an educator is serving without expecting a reward. If a servant of God performs their ministry with the expectation of material rewards, the purity of the service is tainted by those rewards. "Indeed, we need money to live, but that does not mean becoming a slave to money. When one's life is consumed with the pursuit of money, being enslaved by it, and when their ministry is oriented more towards money than to glorifying God, (Sosipater 2010) their service loses its true purpose." In teaching, there are often cases where the orientation is towards material rewards. This situation will cause the servant of God to fall into a negative reputation. Paul set a good example by meeting the needs of his ministry through his work as a tentmaker, so that he would not become a burden to others.

To seek and save a lost student requires time, attention, and sincere love, even when the educator must face threats and dangers in caring for the sheep. In the same way, Jesus went through all the towns and villages, teaching in their synagogues, proclaiming the good news of the kingdom, and healing every disease and sickness. When He saw the crowds, He had compassion on them, because they were harassed and helpless, like sheep without a shepherd (Matt. 9:35-36). Therefore, serving with joy is expressed through love without expecting a reward.

Teaching with Humility (1 Peter 5:2a)

Serving with humility does not diminish one's dignity; on the contrary, serving with humility is a biblical model of leadership. "Whether in the Old Testament or the New Testament, those who are worthy to be appointed as leaders among God's people are always appointed to serve. Whether they are appointed as prophets, priests, or kings, they are never appointed to rule over God's people, but to serve them." (Mensah 2006) Throughout His ministry with His disciples, Jesus consistently practiced the leadership model of a servant, faithfully serving with love and humility. One example of this is when Jesus "washed His disciples' feet" (John 13:3,5). When Jesus washed His disciples' feet, He was showing that serving must be rooted in the attitude of "humility." Jesus did not consider Himself the Teacher and Lord who deserved attention, love, and glory. Jesus said, "You call Me Teacher and Lord, and you are right, for so I am. If I then, your Lord and Teacher, have washed your feet, you also ought to wash one another's feet. For I have given you an example, that you also should do just as I have done to you" (John 13:13-15).

Thus, serving with humility can be expressed by loving at the deepest level, as Jesus did—"humbling Himself as a faithful servant, obedient even to death." Serving with humility is reflected in the attitude of honoring the students. Even though a servant of God/educator may have many abilities (strengths), they should not be prideful. Gottfried Osei-Mensah explains, "... emphasizing Jesus' leadership style among His disciples, that mutual service

with humility is God's main purpose in establishing positions in His church. This is also the main reason He gives spiritual gifts and special abilities to each member of His body." (Mensah 2006) Spiritual gifts and positions such as teaching are tools for service, not signs of greatness to be boasted of to show superiority among God's people. God calls and appoints apostles, prophets, evangelists, pastors, and teachers to equip God's people for works of service and the building up of the body of Christ (Eph. 4:11-16).

Teaching with Sacrifice (1 Peter 5:2a)

The service of a servant of God as a leader of the congregation must be done with a willing attitude, characterized by a readiness to sacrifice. Paulus Sugiarto explains: A leader who is unwilling to sacrifice (including sacrificing personal wealth) will not succeed. Look at the example of Jesus, who was even willing to sacrifice His life for humanity. An educator, including a spiritual guide for their students, must also truly struggle and wrestle in service (Sugiarto 2019). The progress of God's work often requires the willingness to suffer from the servant. Sacrifice is not a requirement for a servant of God who serves, but if the service demands sacrifice, it must be based on a willingness, not out of compulsion. At the beginning, when God called His disciples, He clearly revealed the sacrifice they must make to fulfill that calling. He said, "Whoever wants to be my disciple must deny themselves and take up their cross and follow me. For whoever wants to save their life will lose it, but whoever loses their life for me will find it" (Matt. 16:24-25) (Han 1998). The sacrifice described above is self-denial. Becoming a disciple of Jesus, those called to serve must be willing to suffer (take up the cross), thinking about eternal salvation to be received and not focusing on personal safety in this world.

Teaching with Self-Dedication

Serving with self-dedication is contrasted with serving for the sake of personal gain. The right motivation in pastoral service is self-dedication. The indicators used by the researcher to assess serving with self-dedication are: serving with the surrender of one's life to God, serving with the surrender of one's thoughts to God, serving with the surrender of one's feelings to God, and serving with the surrender of one's desires to God.

Teaching with the Surrender of Life (1 Peter 5:2b)

The first indicator of serving God with devotion is "Surrendering life to God." A servant of God who serves Him must have this surrender in order to understand God's will and fulfill it in their teaching ministry (Rom. 6:13). A teacher's life is not their own, but belongs to God (John 17:10). The educator must realize that life comes from God, as Paul writes in his letter to the Romans: "For none of us lives for ourselves alone. If we live, we live for the Lord; and if we die, we die for the Lord. So, whether we live or die, we belong to the Lord" (Rom. 14:7-8). Similarly, the lives of teachers who serve God are God's property. Surrendering one's life to God is a sign that the servant of God 'loves God.' Therefore, the ministry of shepherding must be rooted in love, which is to love the students being taught. Surrendering life to love God means 'a life not controlled by oneself, but by Christ who reigns in the servant's life,' rather than living according to the desires of the flesh, for all fleshly desires (the old nature) have been crucified so that the power of sin in the body may be destroyed.

Teaching with the Surrender of the Mind (1 Peter 5:2b)

The second indicator of serving with devotion is "teaching with the surrender of the mind to God." The Apostle Paul gave this advice to the church in Philippi: "Finally, brothers, whatever is true, whatever is noble,

whatever is right, whatever is pure, whatever is lovely, whatever is admirable—if anything is excellent or praiseworthy—think about such things." Jesus also commanded His disciples to love God with all their heart, soul, and mind (Matt. 22:37). These disciples, whom He taught to serve God (be His servants), are to dedicate their lives to God's people. The love of God's servant must be expressed to God and to His people with all their soul (Greek: *psuché*), because the soul contains the spirit that gives life and within the soul, there are thoughts, feelings, and will. Therefore, God desires that teachers love Him with full devotion throughout their lives, even to the end, with all their potential (intellectual ability). Teachers who are tasked with educating their students must think about whatever is true, noble, pure, lovely, admirable, excellent, and praiseworthy, with the goal that their pastoral service will be beautiful and pleasing to God. To think about these things requires strength, which a servant of God gains through the help of the Holy Spirit. Therefore, the surrender of the mind to God's will is essential for a teacher's devotion to God.

Teaching With The Surrender Of Emotions (1 Peter 5:2b)

The third indicator of a servant of God who serves with dedication is the surrender of emotions to God. Emotions are the state of the heart or mind when a person faces life events, while the heart is considered the place (center) of all emotions within the human body. The heart is where understanding (feelings) is stored. Teaching by surrendering emotions to God, therefore, involves positive feelings. In counseling guidance, these feelings are directed as a way to show love and care for students who are sick, fearful, or anxious, and they must be strengthened. The teacher's concern is expressed by empathizing (understanding) with the student's feelings and being willing to help guide their thoughts, feelings, and behaviors toward improvement. "Emotions are part of the expression of feelings in the human heart, resulting from something unexpected. The expression of emotions varies from person to person and can have both positive and negative consequences. Self-control during emotional moments is necessary so that anger does not disrupt relationships with others" (Ekman 2007).

Essentially, emotions are a part of human nature. However, emotions can cause problems if not managed properly. Emotions must be quickly extinguished to prevent them from being used by the devil to destroy the personal life of the person experiencing the emotion and harm others. Emotions are related to actions, and actions are related to thoughts. "Emotions are connected to actions. We need to realize that thoughts and actions go hand in hand." When the Apostle Paul instructed the Philippians to "rejoice and not be anxious," he told them what they should do: "Let your gentleness be evident to all. The Lord is near. Do not be anxious about anything, but in everything, by prayer and petition, with thanksgiving, present your requests to God. And the peace of God, which transcends all understanding, will guard your hearts and minds in Christ Jesus" (Phil. 4:5-7). Emotions and actions, in general, are "difficult to separate when the stakes are high, especially when we might experience strong emotions (Colin 1994). Our emotions often become the best guide, leading us to do and say what is right for that situation, but this is not always the case for everyone. There are times when we wish we had not acted or spoken under the influence of our emotions" (Ekman 2007). Managing emotions and the negative feelings in one's heart is not easy. The management of these feelings requires patience and wisdom. The clarity of mind of a teacher will have a positive impact, helping to avoid negative feelings and prejudices.

Teaching With The Surrender Of Desires (1 Peter 5:2b)

When God created humans, He gave them free will. "The will is the power of the soul to choose between various motives and to direct oneself to carry out a particular action based on the selected motive. Generally, human abilities are divided into three: intellectual thinking, sensibility, and will" (Thiessen 1997). The free will that God has

given to humans must be used wisely. In education, one must direct their abilities to carry out desires based on the intention to please God in every activity, not based on the desire to please oneself. The abilities of thinking, sensibility, and will are potentials that can be directed to build service in accordance with God's will and to please His heart. It is important to note that in surrendering one's desires to God, there must be vigilance against the temptations of the devil. The devil can distort the educator's knowledge of another deity, causing their knowledge of God to become incorrect, and as a result, the student may be led astray. The true life of a teacher is when the educator surrenders their life under self-control, managing all desires that are not pleasing to God by allowing themselves to be led by the Holy Spirit (John 6:63). The Holy Spirit gives the ability to nurture, so that the educator's life becomes of quality and has a positive impact on the students.

Teaching with Example

The elders who are tasked with shepherding the flock are not worldly leaders with unlimited authority or power. Rather, the elders are Christian leaders who must be examples for the flock of God. Elders cannot rule over or exploit the people entrusted to them for personal gain. In this respect, a teacher holds the same position in educating students as the elders do in caring for the congregation. The Greek word for "example" is *typoi* (τύποι), which means "an example or pattern to be imitated." In its true sense, a teacher must be a model or pattern that students can follow. Example can be expressed in personal attitudes of devotion to Christ, being a humble servant, perseverance in truth, steadfastness in prayer, and love for God and His word.

A Life of Exemplary Love (1 Peter 5:3b)

The love that Jesus embodied is perfect. This love provides a perfect example for His disciples and followers in every place and throughout all times. His love for the Father in heaven, for humanity, and for souls thirsty for His love and Word should serve as an ideal example for a teacher towards their students. "The values that influence every aspect of a leader's life profoundly. Their light penetrates the mind and illuminates thousands of leaders, thus shining throughout the entire field of their ministry. The values of the heart shape a person's life, their existence, and their words" (Walfford 2001). As such, what He teaches impacts how they influence others in a positive way. The values that Jesus upheld are in stark contrast to those of the teachers of the law and the Pharisees, as follows: "This is the core of Jesus' ethics regarding self-righteousness and the willingness to become like children who have nothing but must receive everything. However, the teachers of the law could not abandon their pride in their own righteousness to embrace the truth of God's grace. As long as they considered themselves righteous (Mark 2:17, Luke 18:9), they did not feel the need for God's grace. In contrast to self-righteousness, the tax collectors, who humbled themselves fully before God's mercy, could receive the grace of righteousness from God" (Lodd 1999).

The best way to inspire and influence behavior and thoughts towards God is through personal example. Character, traits, and actions influence people, not the position or official titles one holds. "The final judgment of people shows that history pays no attention to the rank or title someone has held, or the position they have occupied, but only to the quality of their actions and the character of their thoughts and heart" (Senders 1967). According to Oswald Sanders, this statement proves that the quality of actions, character in thought and heart, has the greatest influence on a person's life. Teachers are called to demonstrate their love for God through actions and to serve students with love, becoming a good example and changing others' lives for God. The example of a teacher who practices the values Jesus embodied will have a significant impact on the students they teach. Pure love will mature the teacher's spirituality. Spiritual maturity is not solely about knowledge or lessons in Christian life shared in a sermon during

worship, but rather about the lived Christian experience and involvement as a witness of Christ in one's life. "Spiritual maturity truly involves worshiping and praising God, using your gifts and talents to serve others, and sharing faith with the lost. A mature Christian is not just someone who learns about Christian life; they must live it" (Warren 1999). The maturity of a teacher in facing challenges in teaching can influence the growth of faith and good character in students.

Living a Life of Example in Holiness (1 Peter 5:3b)

The example of a servant of God as a shepherd is equally important, in addition to exemplifying the values that Jesus possessed, by maintaining a life of holiness. According to his letter, the Apostle Peter also advises: "You also, like living stones, are being built into a spiritual house to be a holy priesthood, offering spiritual sacrifices acceptable to God through Jesus Christ" (1 Peter 2:5). A blameless life is a fundamental requirement for a teacher. David Hocking explains this passage as follows: "These words in Greek point to a specific accusation against someone. The idea of quality in someone's life means that there should be no specific accusation of violating God's Word that could be leveled against that person. Of course, this does not mean that the person is perfect! It means that everything is in order, with no unfinished business like unresolved conflicts or past problems. Furthermore, Paul adds, 'He must also have a good reputation with outsiders, so that he will not fall into disgrace and into the devil's trap' (1 Timothy 3:7)." A teacher becomes a spiritual leader who can provide testimony and a consistent lifestyle both in Christian and non-Christian environments. At all times, the individual must avoid all evil and, in his life, pursue righteousness, godliness, faith, love, endurance, and gentleness (1 Timothy 6:11).

The Example of Life in Actions (1 Peter 5:3b)

The teacher must be an example in words, meaning words that build the students' mindset, not tear them down or destroy them. Words should motivate students to live according to God's will through the Word, the teachings shared in the classroom, during fellowship in worship, and even in everyday life within the family and community. The teacher must prove these words through actions. Faithful words and sound teachings shared with students are important, but the teacher must act on what they say. Only then will they be called blessed (James 1:25). Teaching about faith in various class activities must be expressed through actions. For students, the teacher's words are often believed to come from God, especially when performing teaching tasks in the classroom. We cannot let anything spoil these habits (Lawrence 2004). Therefore, teachers must be careful with their words when teaching and delivering lessons. If a teacher does not have the habit of reading, studying, and reflecting on God's Word, their teaching will be incorrect and will harm the students' understanding. Wrong understanding and teaching become poison for the students. They become lost, losing direction and the purpose of life to glorify God. "Speaking is easy, but acting is another story! Many leaders fail to realize this fact; the way something is conveyed is just as important as the message itself. When a leader proves their words with their actions, people will support them. And this is a very strong indicator of true leadership" (Hocking 1999). A teacher, as a spiritual leader, speaks with clear and polite language to motivate, and teaching is a good thing. However, it is better if what is taught is proven with actions, as the teacher will be supported by the students they lead. Students prefer to hear simple teachings accompanied by motivation because those teachings are applied through actions.

CONCLUSION

Jesus, the Great Shepherd (1 Peter 5:4), serves as the model for a good shepherd, who faithfully cares for His flock wholeheartedly and is even willing to sacrifice His life for the salvation of His sheep (John 10:11). After His resurrection from the dead, Jesus appeared to His disciples and called Peter to take on the shepherding role (John 21:15-17). Thus, shepherding is a calling entrusted by God to be carried out according to His guidance and commandments. In the context of 1 Peter 5:1-4, the Apostle Peter provides counsel to elders or shepherds as spiritual leaders. This counsel includes the motivation for shepherding (1 Peter 5:2a), urging, "not out of compulsion, but willingly"; the intensity of shepherding (1 Peter 5:2b), stating, "not for selfish gain, but with dedication"; the strategy for shepherding (1 Peter 5:3), which says, "do not lord it over, but be examples"; and the expectation or reward of shepherding (1 Peter 5:4), which is to "receive the crown of glory that does not fade away." An analysis of the theological elements within 1 Peter 5:1-4 reveals the presence of proper theology, Christology, Soteriology, Ecclesiology, Pastoral Ministry, Christian Education, Christian Ethics, and Christian Leadership. This counsel should embody the service of a shepherd in carrying out their shepherding duties. A shepherd is expected to serve willingly, with dedication, humility, and to be a good example for the congregation.

REFERENCES

- Beyer, U. (1979). *Tafsiran Surat 1 & 2 Petrus dan Surat Yudas*. Jakarta: BPK Gunung Mulia.
- Colin, G. (1994). *Bagaimana mengendalikan emosi-emosi saudara*. Pola Hidup Kristen.
- Ekman, P. (2007). *Membaca emosi orang*. Yogyakarta: Think.
- Han, Y. U. (1998). *Problematika hamba Tuhan*. Jakarta: Persekutuan Alumni SBC Jakarta dan Yayasan Daun Family.
- Hocking, D. (1999). *Rahasia keberhasilan seorang pemimpin: 7 hukum kepemimpinan rohani*. Yogyakarta: Andi.
- Harefa, J. (2023). Analisis teologi tentang penggunaan kata "menyesal" pada diri Allah. *Manna Rafflesia*, 10(1), 62–63.
- Lawrence, B. (2004). *Mengembalikan dengan hati*. Yogyakarta: Andi.
- Lodd, G. E. (1999). *Teologi Perjanjian Baru: Jilid 1*. Bandung: Kalam Hidup.
- Mensah, G. O. (2006). *Dicari pemimpin yang menjadi pelayan*. Jakarta: Yayasan Komunikasi Bina Kasih.
- Senders, J. O. (1967). *Spiritual leadership*. Chicago: Moody Press.
- Sosipater, K. (2010). *Etika pelayanan*. Jakarta: Suara Harapan Bangsa.
- Sugiarto, P. (2019). *Etika kepemimpinan Kristen*. Yogyakarta: Diktad Kuliah STT Kadesi.
- Thiessen, H. C. (1997). *Teologi sistematika*. Malang: Gandum Mas.
- Walfford, J. C. (2001). *Kepemimpinan yang mengubah*. Yogyakarta: Andi.
- Warren, R. (1999). *Pertumbuhan gereja masa kini*. Malang: Gandum Mas.