

THE EXEGESIS OF THE PARENT'S ASSESSMENT  
ON THE TEACHERS' TEACHING QUALITY  
ACCORDING TO 2 TIMOTHY 2:15-21

Hannas <sup>1)</sup>, Rinawaty <sup>2)</sup>, Andy Paulus. <sup>3)</sup>

<sup>1)</sup> Harvest International Theological Seminary Jakarta  
E-mail: hannas@hits.ac.id

<sup>2)</sup> Harvest International Theological Seminary Jakarta  
E-mail: rinawaty@hits.ac.id

<sup>3)</sup> Harvest Christian School Tangerang  
E-mail: andye\_pianiz@yahoo.com

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**Abstract.** *In the world of teaching, it takes a variety of creativity, so that students benefit from the learning process. The same thing happened in the Sunday School class held by the church. The core material is certainly from the Bible. This includes memorizing Bible verses from certain parts. Students are required to memorize the verses. Many face failure in the memorization process. They have difficulty remembering the verses. However, there is still an interesting method to make it easier for children to memorize Bible verses, namely by association methods found in quantum learning. The problem is whether the Sunday school teachers understood this association method? With descriptive research methods have found a solution that in the process of memorizing with this association method, can increase the number of verses memorized. This can be shown from the results of evaluations that have been carried out, there is an increase in the number of memorized verses that can be memorized by Sunday school students, which increases to 20 words or about 4%.*

**Keywords:** *Creativity, Memorization, Bible, Association Method, Quantum Learning*

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## INTRODUCTION

Every parent strives for their children to study at the best school with qualified teachers and adequate facilities. These efforts are the manifestation of the responsibility of parents toward their children that in the future their children will grow up with the provision of good knowledge and can compete healthily to various difficulties in this life.

Parents certainly do not carelessly send their children to the school, because the place where children study which is a place of learning really determines the quality or level of knowledge they have. It's not only that, the school is a place to shape children's leadership and spirituality. That is why parents always monitor or assess the

development of studies of each of their children. Teachers or teaching staff who

transfer knowledge, expertise, be a role model and foster the spirituality are very important. Certainly, parents' hopes for their children are to get teachers who teach with the best quality.

The attention to the teaching quality of the teachers is a serious concern of every parent, because parents have entrusted their children to be educated by teachers. Parents' demands for the teachers to teach with the best quality are reasonable, because there is not even one single parent wants their children to be "left behind" in the lesson especially when compared to their

classmates. Parents even expect their children to be smart or smarter than others.

## THE UNDERSTANDING OF THE TERMS OF THE PARENTS' ASSESSMENT ON THE TEACHERS' TEACHING QUALITY

Explanation of the understanding of parents' assessment of teachers' teaching quality was analysed starting from the understanding of the terms both etymologically and the views of experts then followed by Bible analysis.

### a. Etymology Understanding

Etymology is a part of language that investigates the origin of words and changes in form and meaning.<sup>1</sup>

#### 1). The term "Assessment"

The term "assessment" in Indonesia is valuation which comes from the root word "value [nilai: Indonesian]," gets the prefix "pe [Indonesian]" and the suffix "an [Indonesian]." Value means intelligence, potential, level, quality.<sup>2</sup> Therefore, the term assessment means the act of assessing or valuing people's intelligence, potential, content and quality.

#### 2). The Term "Parent"

Parents means people who are old, people who have a lot of age, people who have lived in the world for a long time; ur father and mother.<sup>3</sup> Therefore, parents are fathers, mothers who have aged or long lived in the world.

#### 3). The Term "Quality"

Quality means the level, quality, level of good and bad things.<sup>4</sup> The quality in English is translated by Victoria Neufeld as privilege, identity, excellence or level of

excellence.<sup>5</sup> Therefore, the quality means the level, quality, privilege, excellence towards something.

#### 4). The Term "Teaching"

Teaching comes from the basic word "teach" which means the instructions given so that someone will obey (know something). Teaching can be translated as training.<sup>6</sup> Therefore, teaching is an act of training to give instructions to someone to follow.

#### 5). The Term "Teacher"

The teacher is a person whose job (livelihood, profession) is to teach.<sup>7</sup> The teacher is a person who does work by teaching. After observing etymologically, the researchers concluded that the meaning of parents' assessment of the teachers' teaching quality is the act of the people – father or mother – who assess the intelligence, the potential related to the quality, superiority or the level of excellence of training or instructions provided by each educator or teacher.

### b. The Definition of the Terms According to the Experts

The definition of the terms becomes important for describing in order to obtain a complete understanding. J. Supranta explained that quality is meant as a service by provider that must be done well.<sup>8</sup> Quality refers to good services. Binsen Samuel Sijabat further explained that teaching means an effort to facilitate learning activities by giving explanations, asking questions, answering questions, discussing certain cases, expressing opinions, feelings and others.<sup>9</sup>

<sup>5</sup>Victoria Neufeld, ed., "Quality," dalam *Webster's New World College Dictionary* (Oxford: Oxford University Press, 2000), 350.

<sup>6</sup>Pena, "Ajar," "Mengajar," dalam *Kamus Besar Bahasa Indonesia*, 27.

<sup>7</sup><https://kbbi.web.id/guru> Diakses tanggal 10 Februari 2018.

<sup>8</sup>J. Supranta, *Metode Riset* (Jakarta: PT. Rineka Cipta, 1997), 288.

<sup>9</sup>Binsen Samuel Sijabat, *Gereja dan Pendidikan Warga Gereja* (Jakarta: t. p., 2004), 57.

<sup>1</sup>Tim Prima Pena, "Etimologi," dalam *Kamus Besar Bahasa Indonesia* (Jakarta: Gitamedia Press, t. t.), 257.

<sup>2</sup>Ibid., 553.

<sup>3</sup>Ibid., 563.

<sup>4</sup>Ibid., 457.

Through the quotes of Supranta and Sijabat, it is known that teaching quality is good quality or service that is used to facilitate learning activities through explanations, questions and answers, discussions, and expressing opinions. Saur Hasugian explained the teacher is a person whose job is to teach, educate, and train the students, and fulfill the competence as a person who is worthy to be copied and imitated in speech and behavior.<sup>10</sup> Therefore, after the researchers pay attention to the definition of the terms both etymologically and according to the experts, it can be concluded that the meaning of the parents' assessment of the teachers' teaching quality is the act of the people – father or mother - who assess the intelligence, the potential related to the good quality or services at facilitating the learning activities or training through explanations, questions and answers, discussions, and express opinions that are guided by competent educators or instructors.

### c. The Characteristics of Teacher's Teaching Quality

Syafruddin Nurdin explained the aspects of professional competence displayed in the teaching and learning process, such as : using teaching methods, using learning media, teaching materials, encouraging and promoting students' involvement in teaching, and evaluating the teaching to the students in the teaching - learning process.<sup>11</sup> Nurdin's writing above explains that the teachers' teaching quality is characterized by the teachers teaching professionally.

Oemar Hamalik explained that the teacher's teaching quality is characterized by:

- (1) Delivering knowledge to students,
- (2) Inheriting culture to the younger generation,
- (3) Organizing the

environment to create learning conditions for students, (4) Providing tutoring to students, (5) Preparing the students to become good citizens, (6) Helping the students to deal with daily society's lives.<sup>12</sup>

Hamalik's quote above explains that the teaching quality is characterized by providing lessons in the form of knowledge, culture, environment, good citizenship and daily life. Mochtar Buchori explained that a teacher who conducts teaching activities must be able to convey the knowledge that students have in teaching activities. Good material conveyance occurs because the teachers have extensive and deep knowledge of the learning material.<sup>13</sup> Both Hamalik and Buchori explained that the teachers' teaching quality is characterized by the teachers teaching correctly in accordance with the learning material.

Andar Ismail explained that the teaching and learning process according to the instructional model refers to the purpose, which means the entire teaching and learning process is directed towards achieving learning objectives. There are two things that help achieving learning goals in teaching activities, such as : a supportive learning atmosphere and two-way communication between students and teachers.<sup>14</sup> Ismail's statement above clearly explains that the characteristic of teachers' teaching quality is teaching in accordance with learning objectives.

Wina Sanjaya explained the principles that must be considered in the selection of teaching media, such as : (1) The media is used in accordance with the learning objectives; (2) The media used must be in accordance with the learning material; (3) The learning media must be in accordance with the interests, the needs, and the conditions of students; (4) The media used has to be considered by its effectiveness and efficiency; (5) The media used must be in accordance with the ability

<sup>10</sup>Saur Hasugian dan Team, *Apa, Mengapa, dan Bagaimana Sertifikasi Guru Dilaksanakan?* (Jakarta: Generasi Info Media, 2009), 9.

<sup>11</sup>Syafruddin Nurdin, *Guru Profesional dan Implementasi Kurikulum* (Jakarta: Quantum Teaching, 2005), 92.

<sup>12</sup>Oemar Hamalik, *Proses Belajar Mengajar* (Jakarta: Bumi Aksara, 2004), 44.

<sup>13</sup>Mochtar Buchori, *Guru Profesional dan Mutu Pendidikan* (Jakarta: Uhamka Press, 2011), 25.

<sup>14</sup>Andar Ismail, *Ajarlah Mereka Melakukan* (Jakarta: BPK Gunung Mulia, 2009), 135.

of the teacher to use it.<sup>15</sup> Sanjaya's writing above explains that the teachers' teaching quality is characterized by teachers teaching with the right media.

Soetjipto and Raflis Kosasi explained the teaching guidance as follows: (1) A continuous process; (2) A process of helping individuals; (3) That provided assistance is intended so that the related individual can direct and develop himself optimally in accordance with his abilities / potential; (4) The Activities with the main purpose of providing assistance so that the individual can understand their situation and is able to adapt to their environment.<sup>16</sup> The quotes of Soetjipto and Kosasi above explain that the teaching guidance's quality requires the right method, because the continuous teaching process, helping individual and environmental adjustments can be achieved with the right method. The right method of teaching is a characteristic of teaching quality of each teacher.

Based on the experts' explanation above, it can be seen that there are 5 (five) characteristics of the teachers' teaching quality, such as: teaching professionally, teaching correctly in accordance with the learning material, teaching according to the learning objectives, teaching with the right media and teaching with the right method.

#### BIBLE ANALYSIS ABOUT PARENT'S ASSESSMENT ON TEACHERS' TEACHING QUALITY ACCORDING TO 2 TIMOTHY 2:15-21

The Bible analysis of parents' assessment of the teachers' teaching quality is taken from 2 Timothy 2:15-21 which reads as follows:

<sup>15</sup>Do your best to present yourself to God as one approved, a workman who does not need to be ashamed and who correctly handles the word of truth.

<sup>16</sup>Avoid godless chatter, because those who indulge in it will become more and

more ungodly. <sup>17</sup>Their teaching will spread like gangrene. Among them are Hymenaeus and Philetus, <sup>18</sup>who have wandered away from the truth. They say that the resurrection has already taken place, and they destroy the faith of some. <sup>19</sup>Nevertheless, God's solid foundation stands firm, sealed with this inscription: "The Lord knows those who are his," and, "Everyone who confesses the name of the Lord must turn away from wickedness." <sup>20</sup>In a large house there are articles not only of gold and silver, but also of wood and clay; some are for noble purposes and some for ignoble. <sup>21</sup>If a man cleanses himself from the latter, he will be an instrument for noble purposes, made holy, useful to the Master and prepared to do any good work.<sup>17</sup>

The text above is translated from the Greek New Testament (NT) written as follows:

<sup>15</sup>σπούδασον σεαυτὸν δόκιμον παραστήσαι τῷ θεῷ, ἐργάτην ἀνεπαίσχυντον, ὀρθοτομοῦντα τὸν λόγον τῆς ἀληθείας. <sup>16</sup>τὰς δὲ βεβήλους κενοφωνίας περιῖστασο· ἐπὶ πλεῖον γὰρ προκόψουσιν ἀσεβείας <sup>17</sup>καὶ ὁ λόγος αὐτῶν ὡς γάγγραινα νομὴν ἔξει. ὣν ἑστὶν Ὑμέναιος καὶ Φίλητος, <sup>18</sup>οἵτινες περὶ τὴν ἀλήθειαν ἡστόχησαν, λέγοντες [τὴν] ἀνάστασιν ἤδη γεγονέναι, καὶ ἀνατρέπουσιν τὴν τινῶν πίστιν. <sup>19</sup>ὁ μέντοι στερεὸς θεμέλιος τοῦ θεοῦ ἑστηκεν, ἔχων τὴν σφραγίδα ταύτην· ἔγνω κύριος τοὺς ὄντας αὐτοῦ, καὶ ἀποστήτω ἀπὸ ἀδικίας πᾶς ὁ ὀνομάζων τὸ ὄνομα κυρίου. <sup>20</sup>Ἐν μεγάλῃ δὲ οἰκίᾳ οὐκ ἔστιν μόνον σκεύη χρυσοῦ καὶ ἀργυροῦ ἀλλὰ καὶ ξύλινα καὶ ὀστράκινα, καὶ ἃ μὲν εἰς τιμὴν ἃ δὲ εἰς ἀτιμίαν. <sup>21</sup>Ἐὰν οὖν τις ἐκκαθάρῃ ἑαυτὸν ἀπὸ τούτων, ἔσται σκεῦος εἰς τιμὴν, ἡγιασμένον, εὐχρηστον τῷ δεσπότῃ, εἰς πᾶν ἔργον ἀγαθὸν ἡτοιμασμένον.<sup>18</sup>

<sup>15</sup>Wina Sanjaya, *Strategi Pembelajaran Berorientasi Standar Proses Pendidikan* (Jakarta: Kencana, 2006), 174.

<sup>16</sup>Soetjipto dan Raflis Kosasi, *Profesi Keguruan* (Jakarta: Rineka Cipta, 2009), 62.

<sup>17</sup>2 Timothy 2:15-21 (NIV)

<sup>18</sup>*Alkitab Perjanjian Baru Indonesia – Yunani*, cet. kedua (Jakarta: Lembaga Alkitab Indonesia, 2002), 1469.

The Greek NT text is read with transliteration as follows:

<sup>15</sup>*spoudason seauton dokimon parastēsai tō theō ergatēn anepaischunton, orthotomounta ton logon tēs alētheias.* <sup>16</sup>*tas de bebēlous kenophōnias periistaso-epi pleion gar prokopsousin asebeias* <sup>17</sup>*kai ho logos autōn hōs gangraina nomēn hexei. hōn estin humenaios kai philētos,* <sup>18</sup>*hoitines peri tēn alētheian ēstochēsan, legontes anastasin ēdē gegonenai, kai anatrepousin tēn tinōn pistin.* <sup>19</sup>*ho mentoi stereos themelios tou theou hestēken, echōn tēn sphragida tautēn egnō kurios tous ontas autou, kai apostētō apo adikias pas ho onomazōn to onoma kuriou.* <sup>20</sup>*en megalē de oikia ouk estin monon skeuē chrusa kai argura alla kai xulina kai ostrakina, kai ha men eis timēn ha de eis atimian.* <sup>21</sup>*ean oun tis ekkatharē heauton apo toutōn, estai skeuos eis timēn, hēgiasmenon, euchrēston tō despotē eis pan ergon agathon hētoimasmenon.*<sup>19</sup>

The text of 2 Timothy 2:15-21 above is taken from the New International Version, The NT of Greek version, quoted by the researcher to facilitate the explanation of Bible analysis. Transliteration is also included to facilitate the pronouncing (reading). The 2 Timothy 2:15-21 text is analysed using exegesis interpretation methods, because the method is used to express Bible truth correctly. The exegesis method is the application of hermeneutic principles to get a proper understanding of the text. The term exegesis according to the Big Indonesian Dictionary means an explanation or interpretation of the text.<sup>20</sup> Exegesis is different from eisegesis, further explanation is written by Henry A. Virkler:

Exegesis is the application of the principles of hermeneutics to arrive at a correct understanding of the text. The prefix ex (“out of,” or “from”) refers to the idea that the interpreter is attempting

to derive his understanding from the text, rather than his meaning into the text (eisegesis).<sup>21</sup>

The method of eisegesis is contrary to exegesis, because exegesis is the application of the principles of hermeneutics that are executed to find the correct understanding of the text. The prefix (out of “from”, or “from”) of the word exegesis refers to the idea of the interpreter trying to gain understanding from the text, while eisegesis means to incorporate meaning into the text (eisegesis). The exegesis that will be executed by the researchers includes: contextual analysis, syntactical analysis, and verbal analysis, theological analysis and homiletical analysis.

#### a. Contextual Analysis of the Book of 2 Timothy

Contextual analysis is explained by Walter C. Kaiser, Jr. as follows: “The word context is composed of two Latin elements, con (“together”) and textus (“woven”). Hence when we speak of the context, we are talking about the connection of thought that runs through a passage, those links that weave it into one piece.”<sup>22</sup> Context analysis describes the relationship (sequence) of thought to one another, especially in this case pointing to the relationship associated with 2 Timothy 2: 15-21. Kaiser, Jr. also later wrote “We must, therefore, consider four levels of context: sectional context, book context, canonical context, and the immediate context.”<sup>23</sup> The contextual analysis that will be analyzed by the researchers follows as stated by Kaiser, Jr., which analyzes the section context, book context, canon context, and local context at that time.

##### 1). Section Context of 2 Timothy

<sup>21</sup>Henry A. Virkler, *Hermeneutic: Principles and Process of Biblical Interpretation*, twelfth edition (Grand Rapids, Michigan: Baker Book House, 1993), 18.

<sup>22</sup>Walter C. Kaiser, Jr., *Toward An Exegetical Theology: Biblical Exegesis For Preaching And Teaching*, Seventh edition (Grand Rapids, Michigan : Baker Book House, 1988), 71.

<sup>23</sup>Ibid., 70-71.

<sup>19</sup>[http://biblehub.com/interlinear/transliteration/2\\_timothy/2.htm](http://biblehub.com/interlinear/transliteration/2_timothy/2.htm) Diakses 13 April 2018.

<sup>20</sup>Pena, “Eksegesis,” dalam *Kamus Besar Bahasa Indonesia*, 241.

Section context is the part that relates to the text to be analyzed, functioned as the main idea, usually in the range of several chapters before and after the text, which can also be referred to as "close context." If the use of close context does not provide adequate interpretation, it will use "farther context", such as the whole book, or other book written by the same author. The section context of 2 Timothy 2:15-21 is 2 Timothy 2:1-26. 2 Timothy 2:1-16 on the whole explains the counsel to God's servants in the ministry. 2 Timothy 2:1-14 explains various advices to God's servants to be faithful in service. 2 Timothy 2:15-21 explains the advice to God's servants to have the quality in teaching in the ministry. 2 Timothy 2:22-26 explains the advice to the servants of God to be patient in service. Therefore, it is right that 2 Timothy 2:15-21 is used as a text with the theme of parents' assessment of the teachers' teaching quality.

## 2). Context of the Book of 2 Timothy

Kaiser, Jr. stated "At this point it should be possible to identify the overall purpose and plan of the book."<sup>24</sup> Kaiser, Jr., emphasized that the context of the book would identify the purpose and the plan of the entire book. The context of the book that the researchers will explain includes: the author and year of writing; the background and the purpose of writing; the theme and the outline.

**a) The Author and Year of Writing.** The accuracy of a statement requires strong evidence, which is why the batch of accurate information is accommodated, so that it can be concluded correctly who the writer is and when 2 Timothy was written. The Letters of 1 and 2 Timothy written by Paul, a descendant of the tribe of Benjamin and a very active Pharisee member, born in Tarsus as a Roman citizen,<sup>25</sup> most likely from 65-67

AD, after Paul was released from prison in Rome. Donald C. Stamps also affirmed that the letter 2 Timothy was written by Paul around 67 AD.<sup>26</sup> So Paul after being released from the prison wrote the letter of 2 Timothy, then was arrested again, sentenced to death under the reign of Nero the Emperor in Rome about 70 AD.

**b) The Background and the Purpose of Writing.** The background of the writing of the letter of 2 Timothy is explained by Stamps:

This is Paul's last letter. At the time he wrote this letter, Nero the Emperor was trying to stop the expansion of Christianity in Rome with violent persecution towards believers; Paul once again be a state prisoner in Rome (1:16). He suffered shortages as an ordinary criminal (2: 9), was abandoned by most of his friends (1:15), and realized his ministry was over and his death was near (4: 6-8, 18) ... Paul wrote to Timothy as "my beloved son" (1: 2) and faithful co-worker (cf. Rom. 16:21). His close relationship and his belief in Timothy were seen in the case when Paul mentioning Timothy involved in sending six letters, Timothy's presence with Paul in the first prisoner (Phil 1: 1; Col. 1: 1; Phil. 1: 1) and the two personal letters to him. When Paul faced the possibility of being sentenced to death was close, twice he asked Timothy to accompany him in Rome (4: 9, 21). When Paul sent this second letter, Timothy was still at Ephesus (1:18; 4:19).<sup>27</sup>

Paul's condition when he was released from Roman prison was apparently not safe, because Nero's efforts to stop Paul's ministry were very strong. The opportunity to be out of the prison made Paul using the time available to strengthen Timothy in the ministry. The impendence of the death penalty was confronted to Paul

<sup>24</sup>Ibid., 77.

<sup>25</sup>E. E Ellis, *Ensiklopedi Alkitab Masa Kini*, pen. M. H. Simanungkalit dan H. A. Oppusunggu (Jakarta: Yayasan Komunikasi Bina Kasih/ OMF, 2008), 2: 208.

<sup>26</sup>Donald C. Stamps, ed. Um, "2 Timotius," dalam *Alkitab Penuntun Hidup Berkelimpahan*, peny. Bertha Gaspersz, pen. Nugroho Hananiel (Malang: Gandum Mas, 1991), 2031.

<sup>27</sup>Ibid., 2031.

because of the gospel of Jesus Christ. Paul once approached Nero the Emperor, but his case was postponed (2Tim. 4:16, 17). Paul wrote to Timothy and urged him to come and take Mark with him, and some of his belongings that were left behind. This letter of 2 Timothy is Paul's last writing and is very personal, even when the death is getting closer.

The purpose of writing 2 Timothy is as follows:

Knowing that Timothy was shy and facing hardship, and aware of the possibility of severe persecution from outside the church and the existence of false teachers in the church, Paul advised Timothy to keep the gospel, preach the Word of God, endure hardships and carry out his duties.<sup>28</sup>

Therefore, the purpose of writing the letter of 2 Timothy is that Timothy, the church or the people of God continue to maintain confidence in the saving gospel of Jesus Christ, faithfully serve Him, actively preach the Word of God even though facing severe risks. Jesus Christ and Paul can be an example in serving the Lord.

### c) The Themes and the Outlines.

One of the themes of the letter of 2 Timothy is persevering with steadfastness, besides the quality of teaching God's Word and other themes. The outline of the letter of 2 Timothy is divided into 5 (five) main parts. First, greetings (1:1-18), consists of: (a) preliminary greetings (1:1-5), (b) greetings to Timothy (1:6-18). Second, various advices to the servants of God in ministry (2:1-26), consists of : (a) the advice to the servants of God to be faithful in the ministry (2:1-14), (b) the counsel to God's servants to have teaching quality in ministry (2:15-21), (c) explaining the counsel to God's servants to be patient in service (2:22-26). Third, the notification of increasing evil and the command to hold on the truth (3:1-17), consists of: (a) the fact of increasing evil in the last days (3:1-9), (b) persevering in the truth (3:10-17) means : learning from Paul (v. 10-14), learning from the Bible (v. 15-17). Fourth, the command

to preach the Word of God (4:1-18), consists of: (a) preaching the Word of God is a serious command (4:1-5), (b) preaching the Word of God is Paul's calling or career (4:6-18). Fifth, closing (4:19-22).

### 3). 3). Canon Context of the Book of 2 Timothy

The term "canon" is explained by Merrill C. Tenney as follows:

The word "canon" is taken from the Greek word *canon*, which means a "weed", then a wooden "stick" or "stick", because its function is as a gauge, given the metaphor meaning "a standard". In grammar it means a rule of procedure; in chronology, a list of times; in literature, a batch of essays that are legally stated as the masterpiece of an author.<sup>29</sup>

The term "canon" which is translated as "weeds, sticks, or beams," in its development used in the early church refers to confession of faith and in the middle of the fourth century was used for the Bible; its meaning refers to the list of accepted books which are favored as the Bible.<sup>30</sup> So the term canon is used by the early church to express the confession of faith, then referred to books inspired or inspired by the Holy Spirit, called the Word of God,<sup>31</sup> which also becomes a guard, guide, principle or standard<sup>32</sup> for the life of every believer. Michael C. Bere further explained that canon is a benchmark or standard used to measure whether a book or letter can be categorized as the word of God and included in the Bible and the books or the letters which deserved to enter canon

<sup>29</sup>Merrill C. Tenney, *Survei Perjanjian Baru*, pen. Gandum Mas, cet. Ketujuh (Malang: Gandum Mas, 2006), 395.

<sup>30</sup>Charles C. Ryrie, *Teologi Dasar*, pen. Yan Antoni, peny. Antoni Stevens, Hariyono, Xavier Q. P (Yogyakarta: ANDI, 1991), 1:147.

<sup>31</sup>F. D. Wellem, "Kanon," dalam *Kamus Sejarah Gereja* (Jakarta: Gunung Mulia, 2006), 198.

<sup>32</sup>R. C. Sproul, *Kebenaran-Kebenaran Dasar Iman Kristen*, pen. Rahmiati Tanudjaja, cet. Keempat (Malang: Departemen Literatur SAAT, 2002), 29.

<sup>28</sup>Ibid., 2031.

called *canonicity* or proper canon.<sup>33</sup> The canon in the lives of believers is meant as a list of books that are approved having divine authority because inspired by the Holy Spirit, which is also called the Word of God, the absolute truth which must be held firmly.

The Letter of 2 Timothy is recognized as the book included in the canon executed in 1740 in Rome called the *fragment mutatori* then published by L. A. Mutatori.<sup>34</sup> Therefore, the letter of 2 Timothy is also classified as a holy book which recognized having divine authority, included in the New Testament written by the apostle Paul. W. Gary Cramton reinforced that:

In the early years, there were several New Testament books which were questioned to be included in the canon. They only asked which books were truly included in the Scriptures. They never asked the authority and the inspiration of the Bible. This was why the theologians pointed to the qualitative and quantitative parts of the canon. Qualitatively, all the true books of the Bible are always the Word of God, quantitatively the books then included in the sum of canon books. The process of taking the entire Word of God used the specific criteria. The Criteria for the New Testament : (1) The writings are apostolic, (2) The Acceptance by the early church, (3) The consistency of the doctrine with the harmony of the Bible.<sup>35</sup>

Therefore, through the canon context, it is known that the letter of 2 Timothy is one of the New Testament books which are inscribed in the *fragment mutatori* and Greek canons which are united in the history of the apostles and used by the early church, that the letter of 2 Timothy is worthy of being used as a

Bible analysis.

#### 4). The Local Context in the Period of the Writing of the Letter of 2 Timothy

The Letter of 2 Timothy was written by Paul around 67. At that time, Timothy was serving the church at Ephesus. When the letter of 2 Timothy was written, Paul gave an illustration of the condition of the evil man at the end of time.<sup>36</sup> The crime was not only done by people who did not worship God, but also carried out by the people who admitted that they were believers.<sup>37</sup> The culprit is obviously smugglers or fake teachers. John Drane confirmed that Paul encouraged Timothy not to leave the gospel message.<sup>38</sup> The letter of 2 Timothy, which contained Paul's final testimony,<sup>39</sup> certainly became very important for Timothy. Timothy as a minister had to act decisively and selected church leaders or servants because spiritual leaders must have good quality in teaching God's truth or God's Word.

#### b. Syntactical Analysis of 2 Timothy 2:15-21

Syukur Ibrahim and friends explained that syntax is a part of linguistics that discuss about the ins and outs of sentences, clauses, and phrases.<sup>40</sup> Kaiser, Jr. further wrote:

We have seen, then, that at the heart of exegesis there should be a detailed syntactical analysis which involves identification of (1) the theme proposition; (2) the relationship (coordinate or subordinate) of all other

<sup>36</sup>J. Wesley Brill, *Tafsiran Surat Timotius dan Titus* (Bandung: Yayasan Kalam Hidup, 1994), 78.

<sup>37</sup>2 Timotius 3:5.

<sup>38</sup>John Drane, *Memahami Perjanjian Baru: Pengantar Historis-Teologis*, pen. P. G. Katoppo, cet. Kesepuluh (Jakarta: BPK Gunung Mulia, 2011), 394.

<sup>39</sup>Irving L. Jensen, *1 & 2 Timothy and Titus: A Self-study Guide* (Chicago: The Moody Bible Institute of Chicago, 1973), 92.

<sup>40</sup>Syukur Ibrahim, dkk., *Bahan Ajar Sintaksis Bahasa Indonesia* (Malang: Departemen Pendidikan Nasional Universitas Negeri Malang, t. t.), 1.

<sup>33</sup>Michael C. Bere, *Doctrine for Today* (Pencasola: A Beka Book, 1996), 47.

<sup>34</sup>F. F. Bruce, *Dokumen-dokumen Perjanjian Baru* (Jakarta: BPK Gunung Mulia, 1997), 22.

<sup>35</sup>W. Gary Cramton. *The Bible: God's Word (Verbum Dei)*, pen. R. BG. Steve Hendra (Surabaya: Momentum, 2000), 43-46.



sentences, clauses, and phrases in the paragraph to that theme proposition; and (3) the connection of the paragraph with other paragraphs.<sup>41</sup>

Therefore, the syntactical analysis done with the purpose to examine the text so that the true meaning of the text is found. Syntactical analysis that will be done by the researchers as written by Kaiser, Jr. includes: (1) the theme of the proposition, (2) the relationship (coordination or subordination) of all other sentences, clauses, and phrases in the paragraph to the theme of the proposition; (3) and the relationship of paragraphs to other paragraphs.

#### 1). The Proposition Theme of 2 Timothy 2:15-21

Kaiser, Jr's opinion needs to be considered "The nucleus of every paragraph is the theme or topic sentence/proposition."<sup>42</sup> The meaning of the quote states that the proposition theme is the essence of the paragraph which is the main idea or main idea of the text learned. The point of the paragraph from 2 Timothy 2:15-21 is parents' assessment on the teachers' teaching quality. Sentences, clauses, phrases in 2 Timothy 2:15-21 support the theme of the proposition.

#### 2). The Relationship of Phrases with the Proposition Theme

Phrase is a combination of two or more words that are non-predictive,<sup>43</sup> which is a grammatical unit without exceeding the limit of the clause function.<sup>44</sup> 2 Timothy 2:15-21 has phrases that related to the proposition theme of the parents' assessment on the teachers' teaching quality. The intended phrases are as follows.

The first phrase, "... best to present

yourself to God ... (verse 15)." The phrase explains that Paul encouraged Timothy as a teacher of God's Word was shattered or approved by God. God Himself chose Timothy to teach the truth of God's Word. The relationship of the phrase above with the proposition theme is the quality of teaching shown by the confidence or awareness that God makes every person who serves worthy to teach the truth of God's Word.

The second phrase, "... godless chatter ... (verse 16)." The phrase asserts that Timothy had to act decisively in teaching God's Word to avoid or reject empty / vain and unholy words. The relationship of the phrase above with the proposition theme is the quality of teaching indicated by its firmness to keep focusing or teaching consistently the material of the Word of God.

The third phrase, "... Among them are Hymenaeus and Philetus ... (verse 17)." The phrase explains the facts / examples of Hymenaeus and Philetus who have taught deception that the resurrection had taken place. The relationship of the phrase above with the proposition theme is the quality of teaching demonstrated by its accuracy in analyzing sound teachings and leading God's people to a biblical understanding.

The fourth phrase, "... God's solid ... (verse 19)." The phrase explains that the basis of the teaching of truth that God has placed or built is firm which means absolutely true and God seals His own people. The relationship of the phrase above with the proposition theme is the quality of teaching shown by the confidence in the Word of God which is never wrong or absolutely true, certainly must be used as a guideline or the anchor of life by everyone.

The fifth phrase, "... some are for noble purposes and some for ignoble ... (verse 20)." The phrase explains that Paul advised Timothy on the media or tool used by God for His work. The intended media or tool are people who should take a commitment to be a noble medium for God's work. The relationship of the phrase above with the proposition theme is the quality of teaching shown by a comprehensive understanding that God's

<sup>41</sup>Kaiser, Jr. *Toward an Exegetical Theological: Biblical Exegesis for Preaching and Teaching*, 104.

<sup>42</sup>Ibid., 100.

<sup>43</sup>Pena, "Frasa," dalam *Kamus Besar Bahasa Indonesia*, 265.

<sup>44</sup><http://endonesa.wordpress.com/bahasan-bahasa/frase-klausula-dan-kalimat/> Diakses tanggal 15 April 2018.

people as a media or tool to do God's work should be a noble service tool for God.

### 3). The Relationship of Clauses with the Proposition Theme

Clause is a grammatical unit in the form of groups of words consisting of at least subjects and predicates,<sup>45</sup> can be accompanied by objects, information, and has the potential to become a sentence.<sup>46</sup> 2 Timothy 2: 15-21 has clauses that related to the proposition theme of the parents' assessment on the teachers' teaching quality. The intended clauses are as follows.

First clause, "Do your best to present yourself to God as one approved, a workman who does not need to be ashamed ... (verse 15)." The clause explains that Paul strengthened Timothy to realize that he as a teacher of God's Word had to be confident (no shame). The relationship of the clause above with the proposition theme is the quality of teaching shown by strong self-confidence as a person who is pleased and considered worthy by God to teach the truth of God's Word.

The second clause, " ... Among them are Hymenaeus and Philetus, who have wandered away from the truth. They say that the resurrection has already taken place ... (verses 17-18)." The clause above explains that Paul was reminding Timothy of the heresy that infiltrated the church as done by Hymenaeus and Philetus who did not profess the resurrection that would occur when the *rapture* was due to the belief that the resurrection had taken place. The relationship of the clause above with the proposition theme is that the quality of teaching is demonstrated by the mastery of the understanding of the Bible, so that the teacher can achieve the goal of teaching God's Word such as defending the truth and rejecting deception.

The third clause, "The Lord knows those who are his," and, "Everyone who confesses the name of the Lord must turn

away from wickedness (verse 19)." The clause above explains that Paul reminded Timothy to show the example of the teacher's life that should be imitated, such as to live righteously and to leave the evil. The relationship of the clause above with the proposition theme is the quality of teaching indicated by demonstrating the example of everything he taught.

Fourth clause, "If a man cleanses himself from the latter, he will be an instrument for noble purposes, made holy, ... (verse 21)." The clause above explains that Paul reminded Timothy to have the best teaching method which is to do *progressive sanctification* to be used by God for noble work. The relationship of the clause above with the proposition theme is that the quality of teaching is shown by the teacher's ability to use the appropriate method that maintaining life sanctification for the sake of service.

### 4). The Sentence Relationships with Proposition Theme

Sentences are words, complete utterances which express the concept of thoughts and feelings,<sup>47</sup> generally ending with a period (.). 2 Timothy 2:15-21 has sentences that related to the parental proposition theme on the teacher's teaching quality. The intended sentences are as follows.

The first sentence, "Do your best to present yourself to God as one approved, a workman who does not need to be ashamed and who correctly handles the word of truth (verse 15)." The sentence explains that Paul was advising Timothy as a servant who taught God's Word unnecessarily embarrassed to declare God's truth, because God is the one who serves or gives confidence to teach the truth of God's Word. Timothy was reminded to remain consistent in teaching the truth as the essence of teaching the Word of God. The relationship of the sentence above with the theme of the proposition is the quality of teaching shown by consistency in declaring the truth of God's Word as the core of

<sup>45</sup>Pena, "Klausu," dalam *Kamus Besar Bahasa Indonesia*, 440.

<sup>46</sup><http://endonesia.wordpress.com/bahasan-bahasa/frase-klausu-dan-kalimat/> Diakses tanggal 15 April 2018.

<sup>47</sup>Pena, "Kalimat," dalam *Kamus Besar Bahasa Indonesia*, 384.

teaching.

The second sentence, "Avoid godless chatter, because those who indulge in it will become more and more ungodly (verse 16)." The sentence explains that Paul advised Timothy to teach according to the purpose of teaching which is to declare the truth of God's Word, and oppose the potential for wickedness such as: empty words / vain and unholy. The relationship of the sentence above with the proposition theme is the quality of teaching indicated by the ability to avoid or reject things that make the teaching goal not achieved such as being provoked to follow vain and impure words.

Third sentence, "Their teaching will spread like gangrene. Among them are Hymenaeus and Philetus,<sup>18</sup> who have wandered away from the truth. They say that the resurrection has already taken place, and they destroy the faith of some (verses 17-18)." The sentence explains that Paul is giving examples / facts of empty and unholy words delivered by Hymenaeus and Philetus. Their words are very dangerous, because it becomes a spiritual disease which is very disturbing or distorted from the Christian faith because it teaches a misguided understanding, such as declaring the resurrection has taken place, even though the resurrection of believers has not yet occurred because it will occur at the *rapture*. The relationship of the sentence above with the proposition theme is the quality of teaching shown by the ability to teach God's truth and rejecting the teaching that misleads the people.

The fourth sentence, "Nevertheless, God's solid foundation stands firm, sealed with this inscription: 'The Lord knows those who are his,' and, 'Everyone who confesses the name of the Lord must turn away from wickedness (verse 19)." The sentence explains that Paul was strengthening Timothy to abandon the evil. Every teacher of God's Word is someone who is also called to live in the truth of God's Word. The relationship of the sentence above with the proposition theme is the quality of teaching is shown by giving example in doing the truth, do not only teach it.

The fifth sentence, "In a large house there are vessels not only of gold and silver, but also of wood and clay; some are for noble purposes and some for ignoble (verse 20)." The sentence explains that Paul is strengthening Timothy to understand that God's people should be a media or tool with quality that God can use for His noble work. The relationship of the sentence above and the proposition theme is the quality of teaching shown by encouraging God's people to become media or divine with quality intended for the benefit of noble service.

The sixth sentence, "If a man cleanses himself from the evil, he will be an instrument for noble purposes, made holy, useful to the Master and prepared to do any good work (verse 21)." The sentence explains that Paul is affirming Timothy to continue teaching with the right method, which is to purify himself from evil, thus God uses it for His glorious work. The relationship of the sentence above with the proposition theme is the quality of teaching indicated by the right teaching method that is shown through a holy life or does not commit a crime.

#### c. Verbal Analysis of 2 Timothy 2:15-21

The Understanding of verbal analysis can be understood through Virkler's explanation "Lexical-syntactical analysis is the study of the meaning of individual words (lexicology) and the way those words are combined (syntax), in order to determine more accurately the author's intended meaning."<sup>48</sup> Therefore verbal analysis is an analysis that explains the meaning of individual words (*lexicology*) and the way the words are combined (*syntax*), that the real meaning can be obtained (more precisely) as intended by the author of the book. The researchers will conduct a verbal analysis which includes the analysis: lexical, grammatical, and historical.

##### 1). Lexical

The term lexical means relating to a

<sup>48</sup>Virkler, *Hermeneutics: Principles and Processes of Biblical Interpretation*, 94.

dictionary.<sup>49</sup> The lexical analysis that the researchers will discuss includes the term: "correctly handle (*orthotomounta*)," "truth (*alētheias*)," "avoid (*periistaso*)," "turn away (*apostētō*)," "article (*skeuē*)," and "cleanse (*ekkatharē*)."

**a) The Term Correctly Handle (*orthotomounta*).** The term ὀρθοτομοῦντα (*orthotomounta*) contained in 2 Timothy 2:15 comes from the root word ὀρθοτομέω (*orthotomeō*) which means accurate handling,<sup>50</sup> cut straight, handle correctly,<sup>51</sup> teach accurately, hold to a straight course.<sup>52</sup> Therefore after observing the quotation above, the lexical term ὀρθοτομοῦντα (*orthotomounta*) can be interpreted as "teaching / preaching accurately / frankly," then "handling accurately, cutting straight, handling correctly, holding straight."

**b) The Term Truth (*alētheias*).** The term ἀληθείας (*alētheias*) contained in 2 Timothy 2:15 comes from the root words ἀλήθεια (*alētheia*) interpreted by truth: truthfulness, dependability, uprightness,<sup>53</sup> Hasan Susanto defines "truth,"<sup>54</sup> George Ricker Berry means "of truth."<sup>55</sup> Therefore after noticing the quotation above, lexically the term ἀληθείας (*alētheias*) can be interpreted as

"truth," "truthfulness, dependability, uprightness."

**c) The Term Avoid (*periistaso*).** The term περιῖτασο (*periistaso*) contained in 2 Timothy 2:16 comes from the root words περιῖστημι (*periistemi*) which means place around, stand around, go around as to avoid, avoid, shun,<sup>56</sup> Susanto means "avoid,"<sup>57</sup> Fritz Rienecker means "to shift around, to advance, to make progress,"<sup>58</sup> Berry interpretes "stand aloof from."<sup>59</sup> Therefore after observing the quote above, lexically the terms περιῖτασο (*periistaso*) can be interpreted as "avoid or go around as to avoid," and "be alone."

**d) The Term Turn Away (*apostētō*).** The term ἀποστήτων (*apostētō*) found in 2 Timothy 2:19 comes from the root word ἀφίστημι (*aphistemi*), which means cause to revolt, mislead, go away, withdraw, fall away, become apostate, keep away, abstain,<sup>60</sup> Susanto means "stay away,"<sup>61</sup> Rienecker interpretes "to depart, to leave,"<sup>62</sup> Berry interpretes "let depart."<sup>63</sup> Therefore after observing the quote above, lexically the term ἀποστήτω (*apostētō*) can be interpreted as "leave, stay away from," "go away, retreat."

<sup>49</sup>John M. Echols dan Hasan Shadily, "leksikal," dalam *Kamus Inggris Indonesia* (Jakarta: Gramedia, 2000), 356.

<sup>50</sup>[http://biblehub.com/interlinear/2\\_timothy/2-15.htm](http://biblehub.com/interlinear/2_timothy/2-15.htm) Diakses tanggal 30 Mei 2018

<sup>51</sup><http://biblehub.com/greek/3718.htm> Diakses tanggal 30 Mei 2018

<sup>52</sup>Word Analysis "ὀρθοτομέω," in BGT NA28 NT + LXX (Rahlfs) Text (<> BGM), BibleWorks10.

<sup>53</sup>Walter Bauer's, William F. Arndt, F. Wilbur Gingrich, *A Greek – English Lexicon of the New Testament and Other Early Christian Literature* (Chicago: The University of Chicago Press, 1979), 35.

<sup>54</sup>Hasan Sutanto, *Perjanjian Baru Interlinear Yunani Indonesia dan Konkordansi Perjanjian Baru*, cet. Kedua (Jakarta: Lembaga Alkitab Indonesia, 2004), 1:1131.

<sup>55</sup>George Ricker Berry, *The Interlinear Literal Translation of the Greek New Testament With the Authorized Version*, Eleventh printing (Grand Rapids, Michigan: Zondervan Publishing House, 1971), 550.

<sup>56</sup>Bauer's, William F. Arndt, F. Wilbur Gingrich, *A Greek – English Lexicon of the New Testament and Other Early Christian Literature*, 647.

<sup>57</sup>Sutanto, *Perjanjian Baru Interlinear Yunani Indonesia dan Konkordansi Perjanjian Baru*, 1:1131.

<sup>58</sup>Fritz Rienecker, *A Linguistic Key to the Greek New Testament*, translated and edited from German by Cleon L. Rogers, Jr. (Grand Rapids, Michigan: Regency Reference Library Zondervan Publishing House, 1980), 642.

<sup>59</sup>Berry, *The Interlinear Literal Translation of the Greek New Testament With the Authorized Version*, 550.

<sup>60</sup>Bauer's, William F. Arndt, F. Wilbur Gingrich, *A Greek – English Lexicon of the New Testament and Other Early Christian Literature*, 126-127.

<sup>61</sup>Sutanto, *Perjanjian Baru Interlinear Yunani Indonesia dan Konkordansi Perjanjian Baru*, 1:1131.

<sup>62</sup>Rienecker, *A Linguistic Key to the Greek New Testament*, 642.

<sup>63</sup>Berry, *The Interlinear Literal Translation of the Greek New Testament With the Authorized Version*, 550.

e) **The Term Article (*skeuē*).** The term σκεύη (*skeuē*) found in 2 Timothy 2:20 comes from the root σκευος (*skeuos*), which means thing, object, property, vessel, jar, dish,<sup>64</sup> Susanto means "vessels,"<sup>65</sup> Rienecker means "vessel,"<sup>66</sup> Berry interpretes "Vessels."<sup>67</sup> Therefore after observing the quote above, lexically the term σκευος (*skeuos*) can be interpreted as "furniture, vessel," "jars, plates."

f) **The Term Cleanse (*ekkatharē*).** The term ἐκκαθάρη (*ekkatharē*) found in 2 Timothy 2:21 comes from the root word ἐκκαθαίρω (*ekkathairo*) which means clean out, cleanse,<sup>68</sup> Susanto means "cleaning thoroughly,"<sup>69</sup> Rienecker means "to clean out, to cleanse completely,"<sup>70</sup> Berry means "shall have purged."<sup>71</sup> Therefore after observing the quotation above, lexically the term ἐκκαθάρη (*ekkatharē*) can be interpreted as "cleansing/clean out," "thoroughly cleaning."

## 2). Grammatical

Grammatical meaning is the meaning that explains the class of words based on the passage of the biblical text. The grammatical analysis to be discussed by the researchers includes the term: "correctly handle (*orthotomounta*)," "truth (*alētheias*)," "avoid (*periistaso*)," "turn

<sup>64</sup>Bauer's, William F. Arndt, F. Wilbur Gingrich, *A Greek – English Lexicon of the New Testament and Other Early Christian Literature*, 754.

<sup>65</sup>Sutanto, *Perjanjian Baru Interlinear Yunani Indonesia dan Konkordansi Perjanjian Baru*, 1:1132.

<sup>66</sup>Rienecker, *A Linguistic Key to the Greek New Testament*, 642.

<sup>67</sup>Berry, *The Interlinear Literal Translation of the Greek New Testament With the Authorized Version*, 550.

<sup>68</sup>Bauer's, William F. Arndt, F. Wilbur Gingrich, *A Greek – English Lexicon of the New Testament and Other Early Christian Literature*, 240.

<sup>69</sup>Sutanto, *Perjanjian Baru Interlinear Yunani Indonesia dan Konkordansi Perjanjian Baru*, 1:1132.

<sup>70</sup>Rienecker, *A Linguistic Key to the Greek New Testament*, 642-643.

<sup>71</sup>Berry, *The Interlinear Literal Translation of the Greek New Testament With the Authorized Version*, 550.

away (*apostētō*)," "article (*skeuē*)," and "cleanse (*ekkatharē*)."

a) **The Term Correctly Handle (*orthotomounta*).** The term ὀρθοτομοῦντα (*orthotomounta*) in verse 15 is "verb participle present active accusative masculine singular,"<sup>72</sup> form of the root word ὀρθοτομέω (*orthotomeō*). Verb is part of speech that shows action. Present is a tense. Participle is the mood. Active is voice. Accusative is a Case. Masculine is gender. Singular is one person/thing. The participle verb according to Huber L. Drumwright, Jr. is a supporter of the main verb.<sup>73</sup> The present form of the verb participle (imperative sense) means the command verb that shows continuous action (linear action).<sup>74</sup> Therefore the intended participle is participle which given the command. The form of accusative functions as a limitation to express the end (boundary) of a direct object action of Who? What?<sup>75</sup> Therefore the term ὀρθοτομοῦντα (*orthotomounta*) can be grammatically interpreted "the command to constantly be active / accurate to preach / to teach the words."

b) **The Term Truth (*alētheias*).** The term ἀληθείας (*alētheias*) in verse 15 is a "noun genitive feminine singular,"<sup>76</sup> form of the root word ἀλήθεια (*alētheia*). Noun is part of speech that describes person, place, thing or idea. Genitive is a case. Feminine is gender. Singular is one thing. The genitive case states the source, origin, or property.<sup>77</sup> So the term ἀληθείας (*alētheias*) can be

<sup>72</sup>Word Analysis "ὀρθοτομέω," in BGT NA28 NT + LXX (Rahlfs) Text (<> BGM), BibleWorks10

<sup>73</sup>Huber L. Drumwright, Jr., *An Introduction of New Testament Greek*, cet. kedua (Nashville, Tennessee: Broadman Press, 1982), 112.

<sup>74</sup>Arnold Tindas, *Pelajaran Bahasa Yunani Perjanjian Baru* (Jakarta: Harvest International Theological Seminary, 2006), 61.

<sup>75</sup>Tindas, *Pelajaran Bahasa Yunani Perjanjian Baru*, 6.

<sup>76</sup>Word Analysis "ἀλήθεια," in BGT NA28 NT + LXX (Rahlfs) Text (<> BGM), BibleWorks10

<sup>77</sup><http://www.sarapanpagi.org/belajar-bahasa-yunani-vt3148.html> Diakses tanggal 20 April 2018.

grammatically interpreted "the truth of (origin)" the gospel of Jesus Christ as explained in verse 8.

**c) The Term Avoid (*periistaso*).** The term περιῖτασο (*periistaso*) in verse 16 is "verb imperative present middle 2nd person singular," form of the root words περιῖστημι (*periistēmi*). Verb is part of speech that shows action. Imperative is the mood. Present is a tense. Middle is voice. 2nd person is the "you" perspective. Singular is one person. The imperative present active verb is a command or request verb that is linear, continuous or repeated,<sup>78</sup> while middle shows the subject do an action for his own sake. 2nd person singular means "you." Therefore the terms περιῖτασο (*periistaso*) can be grammatically meant "let you continually avoid (go around as to avoid) for your own sake." What should you avoid for yourself is "empty and the unholy talk (verse 16)."

**d) The Term Turn Away (*apostētō*).** The term ἀποστήτω (*apostētō*) in verse 19 is a "verb imperative aorist active 3rd person singular," form of the root ἀφίστημι (*aphistēmi*). Verb is part of speech that shows action. Imperative is the mood. Aorist is a tense. Active is voice. 3rd person is the "he/she/it/they" perspective. Singular is one person. Verb imperative means the command verb. Active aorist in imperative mode means active actions that have not been carried out,<sup>79</sup> such as leaving. The 3rd person singular means "he / she." Therefore the term ἀποστήτω (*apostētō*) is grammatically interpreted "let him actively begin to leave," in verse 19 what is meant is to leave the evil.

**e) The Term Article (*skeuē*).** The term σκεύη (*skeuē*) in verse 20 is the "noun nominative neuter plural common," form of the root word σκευός (*skeuos*). Noun is part of speech that describes person, place, thing or idea. Nominative is a case. Neuter is gender. Plural common is more than one

thing. Nominative cases are nouns (nominals) that occupy position as subject (who or what does the verb) in sentence,<sup>80</sup> to distinguish singular (one person/place/thing/ idea) or plural (more than one person/place/thing/idea).<sup>81</sup> The intended main sentence is plentiful items. Furniture in the plural meaning refers to the furniture made of gold, silver, wood and land.

**f) The Term Cleanse (*ekkatharē*).** The term ἐκκαθάρη (*ekkatharē*) in verse 21 is the "verb subjunctive aorist active 3rd person singular," form of the root word ἐκκαθαίρω (*ekkathairo*). Verb is part of speech that shows action. Subjunctive is the mood. Aorist is a tense. Active is voice. 3rd person is the "he/she" perspective. Singular is one person. Verb subjunctive means subjunctive verb. Subjective mode shows an aim, while the subjunctive meaning of aoris points to the purpose without long process.<sup>82</sup> The 3rd singular person form means he. Therefore the term ἐκκαθάρη (*ekkatharē*) can be grammatically interpreted "he is active in purifying," means to purify himself as an aim without a long process, so that the act of purifying himself is done immediately.

### 3). Historical

Historical analysis explains the meaning of the words according to the history based on the years or the centuries its used. Related to the parents' assessment of the teachers' teaching quality according to 2 Timothy 2: 15-21 there are five terms that will be explained, such as : "correctly handle (*orthotomounta*)," "truth (*alētheias*)," "avoid (*periistaso*)," "turn away (*apostētō*)," "article (*skeuē*)," and "cleanse (*ekkatharē*)."

<sup>80</sup><http://www.sarapanpagi.org/belajar-bahasa-yunani-vt3148.html> Diakses tanggal 20 April 2018.

<sup>81</sup>Ibid.

<sup>82</sup>Wawancara Hannas dengan Arnold Tindas, 19 Maret 2012, seperti yang dikutip dalam buku *Pendidikan Moral Yesus Kristus: Eksegesis Menurut Matius 5:1-7:29 dan Implikasinya di Gereja-gereja Indonesia* (Tangerang: Yayasan Kharis Indonesia, t. t.), 64.

<sup>78</sup>Tindas, *Pelajaran Bahasa Yunani Perjanjian Baru*, 68.

<sup>79</sup>Ibid., 68.

**a) The Term Correctly Handle (*orthotomounta*).** The term ὀρθοτομοῦντα (*orthotomounta*) comes from the root word ὀρθοτομέω (*orthotomeó*), historically used by Homer in VIII-VI BC, in the LXX in the third century BC, in the Epistle of Aristeas in the second century BC, by Philo in the first century AD, by Josephus in the first century AD, and in the Testament of the 12 Patriarchs in the fourth century AD,<sup>83</sup> means to say upright, straight.

**b) The Term Truth (*alētheias*).** The term ἀληθείας (*alētheias*) comes from the root word ἀλήθεια (*alētheia*), historically used in the LXX in the third century BC, in the Epistle of Aristeas in the second century BC, by Philo in the 1st century AD, by Josephus in the first century AD, and in Testament of the 12 Patriarchs in the 4th century AD,<sup>84</sup> means "truth."

**c) The Term Avoid (*periistaso*).** The terms περιῖστασο (*periistaso*) come from the root word περιῖστημι (*periistēmi*) historically used by Homer in the VIII-VI century BC and in the LXX in the III century BC,<sup>85</sup> means the actions to avoid.

**d) The Term Turn Away (*apostēto*).** The term ἀποστήτω (*apostēto*) comes from the root word ἀφίστημι (*aphistēmi*) historically used by Homer in the VIII-VI century BC, by Enoch in the fifth century BC, Aristotle in the fourth century BC, Epistola in the third century BC, Josephus in the first century AD, and in the Testament of the 12 Patriarchs in the fourth century AD,<sup>86</sup> means the actions to leave.

**e) The Term Article (*skeuē*).** The term σκεύη (*skeuē*) comes from the root word σκεῦος (*skeuos*) historically used by Aristophanes in the V-IV century BC, Thucydides in the V century BC, and in the LXX in the III century BC,<sup>87</sup> means

furniture.

**f) The Term Cleanse (*ekkatharē*).** The term ἐκκαθάρη (*ekkatharē*) comes from the root word ἐκκαθαίρω (*ekkathairo*) historically used by Homer in the VIII-VI century BC, in the LXX in the third century BC, and by Philo in the first century AD,<sup>88</sup> means the acts of purification.

#### d. Theological Analysis

Theological analysis is the study of theological conformity as the result of the biblical text exegesis with the overall theology pattern in God's revelation. Analyzing, comparing, and seeing the harmony with the theology in other books in the Bible (Old Testament and New Testament). Expressing the harmonious parts and sections that show different emphases.

2 Timothy 2:15 states "Try to be worthy before God as a worker who does not need to be ashamed, who frankly proclaims the words of truth." Wilbur B. Wallis commented: "15. Try to be worthy. Try diligently so that you can be considered worthy (adaptation of the American Standard Version). Be frank to proclaim. Use it properly as a head of workers uses his equipment."<sup>89</sup> Witness Lee also wrote "straightforward" in verse 15 means "cutting straight means expressing every part of the Word of God correctly, straightly, and without deviation."<sup>90</sup> Therefore through the quotes of Wallis and Lee it is known that what is meant in verse 15 is trying diligently to preach or expressing every part of the Word of God correctly without reducing or adding. Matthew Henry provides an explanation that also needs attention.

Try to be worthy before God (v. 15). Notice, what must be God's servants' concern is to prove themselves worthy

<sup>83</sup>Bauer's, William F. Arndt, F. Wilbur Gingrich, *A Greek – English Lexicon of the New Testament and Other Early Christian Literature*, 580.

<sup>84</sup>Ibid., 35.

<sup>85</sup>Ibid., 647.

<sup>86</sup>Ibid., 126.

<sup>87</sup>Ibid., 754.

<sup>88</sup>Ibid., 240.

<sup>89</sup>Wilbur B. Wallis, *The Wycliffe Bible Commentary: Tafsiran Alkitab Wycliffe*, pen. Everett F. Harrison, cet. ketiga (Malang: Gandum Mas, 2008), 3:891.

<sup>90</sup>Witness Lee, *Perjanjian Baru*, pen. Tim Penerbit (Jakarta: Yayasan Perpustakaan Injil Indonesia, 1998), 1032.

before God, accepted by Him, therefore to show that they are approved by God. To achieve that, there must be a constant care and effort: Try to be like that, as a worker who does not need to be ashamed. God's servants must be the workers. They have the work to do, and they have to work hard in it. The workers who are incompetent, or unfaithful, or lazy, must be ashamed. But people who take care of their work, and keep on doing their jobs are workers who need not be shy. And what is their job? Such as, frankly telling the words of truth. Not creating a new gospel, but frankly sharing the gospel entrusted to them as they are. Conveying threats to people who deserve threats, consolation to those who deserve to be comforted. Giving each person the food in proper time (Matt. 24:45, KJV: their part in due season). Look here, (1). The word preached by God's servants is the decree or the word of truth, because their creator is the God of truth. (2). It takes a lot of wisdom, effort, and attention to properly share the word of truth. Timothy had to try to do this job well.<sup>91</sup>

Timothy or the servants of God as His workers have an obligation to reveal in wisdom the truth of the Gospel or the Word of God seriously or actively, without shame and continually, this is done as an effort to prove the worthiness to be trusted as a qualified teacher of truth.

2 Timothy 2:16 states "But avoid empty talk and unclean things which only add to wickedness." Stibbs explained:

16 *Avoid*; means "keep away from". *Empty talk* means unuseful and his soul is disrespectful. Those who engage in such talk will move to the wrong

direction, in ungodliness; the soul of disrespectful increase.<sup>92</sup>

Paul advised Timothy to act in distance, especially unuseful words, wrong, not virtuous, worthless or authoritative and unholy. Because those speech distract the focus from the solid truth to the mistakes in action.<sup>93</sup> Henry then wrote:

He [Timothy] had to be aware of things that can hinder him in his work (v. 16). He had to be aware of distortions : Avoid empty and unclean speech. People who adhere to heresy, who boast of their ideas and statements, think that their actions can make them admired. But the Apostle Paul called those empty and unclean speech. Once people become very fond of such talk, it will add to the wickedness. The path of deviation is downward.<sup>94</sup>

Therefore the act of "distance yourself" is a cautious attitude that must be done by Timothy as a teacher of truth. This action is an anticipation shunning deviation or misdirection as done by false teachers who like empty and unclean conversations. These deeds are actions that only increase or strengthen the wickedness.

2 Timothy 2: 17-18 states "Their words spread like cancer. Among them included Hymenaeus and Philetus, who had strayed from the truth by teaching that our resurrection had taken place and thereby corrupted the faith of some people. "Creeping words as cancer mean rotten diseases,"<sup>95</sup> as exemplified by Hymenaeus.

Hymenaeus was connected with Alexander in 1 Timothy 1:20, where it was stated that his actions to leave faith resided in his failure to maintain a good conscience. Philetus was not mentioned

<sup>91</sup>Matthew Henry, *Tafsiran Matthew Henry: Surat Galatia, Efesus, Filipi, Kolose, 1 & 2 Tesalonika, 1 & 2 Timotius, Titus, Filemon*, pen. Iris Ardanawati dan kawan-kawan, peny. Johnny Tjia, Barry van der Schoot, dan Stevy W. Tilaar, peny. um. Solomon Yo, cet. Pertama (Surabaya: Momentum, 2015), 679-680.

<sup>92</sup>A. M. Stibbs, *The New Bible Commentary: Tafsiran Alkitab Masa Kini 3: Matius – Wahyu*, pen. Andar L. Tobing, cet. Kedua (Jakarta: BPK Gunung Mulia, 1982), 707.

<sup>93</sup>Wallis, *The Wycliffe Bible Commentary: Tafsiran Alkitab Wycliffe*, 3:891.

<sup>94</sup>Henry, *Tafsiran Matthew Henry: Surat Galatia, Efesus, Filipi, Kolose, 1 & 2 Tesalonika, 1 & 2 Timotius, Titus, Filemon*, 680.

<sup>95</sup>Lee, *Perjanjian Baru*, 1032.



in other parts so nothing is known about him.<sup>96</sup>

Hymenaeus's words acknowledged the resurrection has taken place which means leaving the faith in the resurrection that will be done by Jesus Christ later in the *rapture*. Hymenaeus and Philetus were deceivers, as Henry explained:

He [Paul] mentioned the names of these heterodox teachers, to show their unceasing ugliness, and warned all people to not listen to them. They have deviated from the truth, or from one of the main Christian teaching principals, which is the truth. The resurrection of the dead is one of the Christ's great teachings. Now look at the craftiness of the snake and its descendants.<sup>97</sup>

The teaching which states that the resurrection<sup>98</sup> has taken place is a notion that is contrary to the teachings of Christ, because:

"... what Christ said about the resurrection must be understood spiritually and figuratively, that the resurrection must be interpreted as a spiritual awakening. It is true, there is a spiritual resurrection, but concluding there will be no real and obvious bodily resurrection at the end of time means contradicting the truth of Christ one another to destroy it. Therefore they corrupted the faith of some people, led them abandoning the belief in the resurrection of the dead. And if there is no resurrection of the dead, or the future glory, there is no reward for our service and suffering in another world, then we are the most miserable people (1 Cor 15:19). Anything that removes the doctrine of future glory drops the faith of Christians. The Apostle Paul had

disproved this deviation extensively (1 Cor 15), therefore his refutation is not included here.<sup>99</sup>

Therefore the resurrection intended can be understood as spiritual awakening, not the resurrection of the dead body. If the wrong viewpoint of Hymenaeus and Philetus accepted, then this would damage the Christian faith and weaken the spirit in teaching God's Word. The body resurrection will only occur at the end of time, that is at the *rapture*, which becomes a noble hope and a strong thruster to continue teaching God's Word correctly.

2 Timothy 2:19 states "But the foundation which God laid was firm and the seal was:" God knows who belongs to Him "and" Everyone who calls on the name of God must leave the evil. "Wallis gives the statement:

19. The foundation seems referring to the foundation of the building and also the temple built on it, the church, as in 1 Timothy 3:15; Ephesians 2:20; Matthew 16:18. Seal. The Ownership mark and the proof of authenticity. Know. The one quoted is Numbers 16: 5 from LXX by reminding verse 26, 27 of the same passage (cf. Matt. 7:23; John 10:14). Everyone who calls on the name means everyone who call on the name of Christ as their Lord. This statement is not supported by quotations, but the understanding of many verses is summarized in it.<sup>100</sup>

The definition of "God's laid foundation firm" refers to the church or congregation of God as the body of Christ, which was built by God and belongs to God, the similar expressed by Stamps:

2:19 - The foundation that God put is firm. Despite the fact that many apostate from faith (Matt. 24:11) and false teachers invaded the church (vv. 14-18), God's purpose for his faithful people could not be blocked. "The foundation laid by God", as the true church, cannot

<sup>96</sup>Wallis, *The Wycliffe Bible Commentary: Tafsiran Alkitab Wycliffe*, 3:891.

<sup>97</sup>Henry, *Tafsiran Matthew Henry: Surat Galatia, Efesus, Filipi, Kolose, 1 & 2 Tesalonika, 1 & 2 Timotius, Titus, Filemon*, 680.

<sup>98</sup>Kebangkitan yang dimaksudkan seperti pada golongan Gnostik yang memahami kebangkitan secara kiasan, yaitu sebagai suatu persekutuan dengan kebenaran yang terjadi pada saat baptisan (Henry, *Tafsiran Matthew Henry: Surat Galatia, Efesus, Filipi, Kolose, 1 & 2 Tesalonika, 1 & 2 Timotius, Titus, Filemon*, 682).

<sup>99</sup>Henry, *Tafsiran Matthew Henry: Surat Galatia, Efesus, Filipi, Kolose, 1 & 2 Tesalonika, 1 & 2 Timotius, Titus, Filemon*, 680-681.

<sup>100</sup>Wallis, *The Wycliffe Bible Commentary: Tafsiran Alkitab Wycliffe*, 3:891-892.

be destroyed. On this basis there are two written truth referred to the members of Christ's church. (1) God knows precisely who remains true to the original gospel and who compromises with that truth (cf. Gen. 18:19; Exod. 33: 12,17; Num. 16: 5; 1 Cor 8: 1-3), and (2) those who truly belong to Him will turn away from wickedness and false teachings (cf. 1Tim 6: 3-5, 11).<sup>101</sup>

The church which is His people will not compromise with heresy or wickedness but will follow the truth of the gospel of Christ, that is why the church will continue to exist and will never be destroyed. The church is sealed by the Holy Spirit as a proof of His possession until the day of redemption refers to the assurance of the ownership of eternal life.

All attacks made by the rulers of darkness against the teachings of Christ cannot shake it. His teachings stand firm and can withstand any attacks that rise up against them. The prophets and apostles as the teachings of the Old and New Testaments, remain strong. And all the teachings have a seal with two mottos, one in each side as generally in usual case of a seal. (1) One expresses comfort for us, that God knows who belongs to Him, and who does not. Knowing them means He acknowledged them, knew them so He would never lose them. Although the faith of some people falls, God knows the way of the righteous (Ps. 1: 6). Nothing can damage the faith of the one whom has been chosen by God. (2) The other on states our obligation, that everyone who calls on the name of Christ must leave the evil. People who want to get comfort from these privileges must make their obligations the voice of their conscience. If the name of Christ which is used to call us, then we must leave the evil, ...<sup>102</sup>

Therefore every people who belongs

to Him does not only has the assurance of eternal life in Him, this is surely a consolation, but also an obligation to show a life of the person whom has been redeemed by Him, that is to leave all forms of evil and live according to the truth taught by the Word of God.

2 Timothy 2:20 states "In a large house there are not only vessels of gold and silver, but also of wood and land; the first is used for a noble purpose and the last for a less noble purpose. "The term" big house "by Wallis is interpreted as" the right house." The following is his writing:

20. The right house. Perhaps what is meant is the outward aspect of the church as seen by the world (cf. I Tim. 3:15). The flow of thought presented is in the outward church there are false Christians who should cleanse himself. Noble is the equivalent of the phrase in Romans 9:21.<sup>103</sup>

The term "big or right house" refers to the true or born again Christians, categorized as "noble," referring to a purpose that is very good for the sake of service. Paul gave a strong encouragement to become a believer who remained faithful or firm in Christ, a good / positive deed that certainly glorified Christ.

2 Timothy 2:21 states "If a person cleanses himself from evil things, he will be a piece of vessels for a noble purpose, he is sanctified, regarded worthy to be used by his master and prepared for every noble work." Stamps commented on the statement "purifies himself."

2:21 - Cleanse himself. In the church that exists on the earth there are many "entities". There is an entity "for a noble purpose", such as a believer who separates himself from evil and firmly defends the true gospel in accordance with biblical revelation, and the entity "for the ignoble purpose" such as believer who turn away from the truth (v. 2 : 14-19). Those who are faithful, want to be useful for God have to separate themselves from all beliefs and those who advocate contrary teachings

<sup>101</sup>Stamps, ed. Umum, "2 Timotius," dalam *Alkitab Penuntun Hidup Berkelimpahan*, 2036.

<sup>102</sup>Henry, *Tafsiran Matthew Henry: Surat Galatia, Efesus, Filipi, Kolose, 1 & 2 Tesalonika, 1 & 2 Timotius, Titus, Filemon*, 682.

<sup>103</sup>Wallis, *The Wycliffe Bible Commentary: Tafsiran Alkitab Wycliffe*, 3:892.

with the Bible (v. 2:19). Relationships with those who teach unbiblical teachings should only be held with the intention of improving with love, so that they can repent and turn to the truth (v. 2:25).<sup>104</sup>

Therefore the decision to purify ourselves means separating ourselves from evil and faithfully clinging to the gospel of Christ. Such people will also show a life with love for one another. Henry then commented:

(1). In the church there were some noble vessels and some ignoble vessels. There are some vessels of mercy and the others are vessels of His wrath (Rom. 9: 22-23). Some people embarrass the church with their unclean views and their evil lives. While others glorify and bring praise to the congregation for their exemplary behavior. (2). One must purify himself of these things before he can become a noble piece of vessels or regarded fit for his master's use. (3). Every piece of vessels must be suitable for being used by his master. Every person in the church who is favored by God has to devote himself to serve his master and to make himself proper for His purposes. (4). Sanctification in the heart is our preparation for every good work. The trees must be maintained well, so the fruit will be good too.<sup>105</sup>

The decision that should be made by every believer is to show mercy, to show good example, to serve with devotion to God and to sanctify Christ in the heart. Those believers deserve to be trusted by God to do His noble work.

#### e. Homiletical Analysis

Homiletical analysis carried out to preach the biblical text is certainly the result of a correct interpretation, especially of the main text, 2 Timothy 2:15-21. Sasmoko explained that: "Homiletical analysis is a study of how the results of the Bible texts

exegesis can be forwarded to and received responses from the audience or the Church." The results of homiletical analysis of parents' assessment on the teachers' teaching quality according to 2 Timothy 2:15-21 is as followed :

##### 1). Professional Teaching (v. 15)

Verse 15 states "Make every effort to present yourself worthy before God as a worker who does not need to be ashamed, who is frank ..." Paul advised Timothy as the servant of God approved by God to teach frankly, no shame, because it shows professional attitude. Everyone who does the task of preaching the Word of God has to do it professionally.

##### 2). Teaching Correctly according to Learning Materials (v. 15)

Verse 15 states "... preach the word of truth." Paul advised Timothy as the servant of God to teach correctly according to God's Word. Paul advised Timothy to become a qualified teacher, taught the truth according to God's Word. Everyone who does the task of proclaiming the truth of the gospel of Jesus Christ has to do it according to God's will.

##### 3). Teaching in accordance with Learning Objectives (vv. 16-19)

Verses 16-18 states "<sup>16</sup>But avoid empty speech and impure one which only add the wickedness. <sup>17</sup>Their words spread like cancer. Among them included Hymenaeus and Philetus, <sup>18</sup> who had strayed from the truth by teaching that our resurrection had taken place and thus damaged the faith of some people. The purpose of achievement or teaching intended is to declare the truth of the Word of God, among others: avoiding empty or worthless talks and avoiding impure conversations. Paul strongly warned Timothy of this, because if the prohibition was violated it would add a row of wickedness or strengthen the actions. Another thing that also needs to be considered is to stay focused to maintain faith in Christ. As Christ rose from the dead, at the end of the age there will be a resurrection for every believer, but this has

<sup>104</sup>Stamps, ed. Umum, "2 Timotius," dalam *Alkitab Penuntun Hidup Berkelimpahan*, 2036.

<sup>105</sup>Henry, *Tafsiran Matthew Henry: Surat Galatia, Efesus, Filipi, Kolose, 1 & 2 Tesalonika, 1 & 2 Timotius, Titus, Filemon*, 683-684.

not yet taken place, because Jesus Christ has not yet come to pick up his righteousness or *rapture* has not yet happened.

In verse 19 Paul states "But the foundation which God has laid is firm and the seal is : " God knows who belongs to Him" and " Everyone who calls on the name of God must leave evil." The text explains that Paul advised Timothy to be a teacher who teaches according to the will of God, conveying that God built His church, confirmed and sealed His people, God knows His own, that is, everyone will be called His child if they receive Him personally (John 1:12). Each of His children or His people must call the name of Jesus Christ as Lord, and those people will certainly make every effort to live in pleasing Him or abandoning the evil.

#### 4). Teaching with the Right Media (v. 20)

In verse 20 it is explained that "In a large house there are not only articles (vessels) of gold and silver, but also of wood and land; the first one is used for a noble purpose and the last for an ignoble purpose." Paul advised Timothy as a teacher of the Word of God had to teach using the right media. The media or tools used determine the achievements obtained. Qualified media is used for noble purposes, whereas less qualified media is used for ignoble purposes. For example: the vessels made of wood and dirt is less qualified home vessels so that it is considered not very valuable compared to a vessel made of gold and silver which certainly has a higher value or quality. Therefore the selection of media or facilities for teaching is very important to be adjusted to the objectives achieved.

#### 5). Teaching with the Right Method (v. 21)

Verse 21 states "If a person sanctifies himself from evil things, he will become a piece of vessel for a noble purpose, he is sanctified, regarded worthy to be used by his master and prepared for every noble work." The text explains that Paul counseled Timothy as a teacher of God's Word to use the right method. The right method becomes the reinforcer to

achieve the teaching goals. A person who has accepted Jesus Christ and remains committed to purify himself from evil things (doing progressive sanctification / purification) deserves to be trusted or used by God for His noble purpose. Therefore the sanctification of life is the right method to be used by God for His noble benefits.

### CONCLUSION

Researchers - after observing etymological understanding, views of the experts and the Bible analyses - concluded what is meant by parents' assessment on the teachers' teaching quality according to 2 Timothy 2:15-21 is the act of assessing intelligence, potential, carried out by the father or mother regarding quality or services that are good at facilitating learning activities or training through explanations, questions and answers, discussions, and expressing opinions guided by competent educators or instructors, with characteristics : teaching professionally (v. 15), teaching correctly according to learning material (v. 15), teaching is in accordance with the learning objectives (vv. 16-19), teaching with the right media (v. 20) and teaching with the right method (v. 21).

Syntactical analysis seen through the relationship of phrases with the proposition theme, the relationship of clauses to the proposition theme, the relationship of sentences to the proposition theme supports the text of 2 Timothy 2:15-21 which is precisely related to the proposition theme - the parents' assessment on the teachers' teaching quality.

Verbal analysis that is explained lexically, grammatically and historically through various terms reinforces the characteristics of the parents' assessment on the teachers' teaching quality. The term "correctly handle (*orthotomounta*)," represents the characteristic of teaching professionally. The term "truth (*alētheias*)," represents the characteristic of teaching correctly in accordance with learning material. The term "avoid (*periistaso*)," and "turn away (*apostētō*)," represents the characteristic of teaching according to the

learning objectives. The term "article (*skeuē*)," represents the characteristic of teaching with the right media. The term "cleanse (*ekkatharē*)," represents the characteristic of teaching with the right method.

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