
Dunamis: Jurnal Teologi dan Pendidikan Kristiani

Volume 8, Nomor 1 (Oktober 2023)

ISSN 2541-3937 (print), 2541-3945 (online)

<https://www.sttintheos.ac.id/e-journal/index.php/dunamis>

DOI: 10.30648/dun.v8i1.1200

Submitted: 22 Juli 2023	Accepted: 11 September 2023	Published: 25 Oktober 2023
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Apostle Paul's Vocation as the Turning Point of Religious Education from Monocultural to Multicultural

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Abstract

Christians in this globalization era live in multicultural society. Therefore, multicultural education requires attention. Apostle Paul's vocation is an important moment about the turning point from monocultural to multicultural ministry. God's commission for the Twelve Apostles to teach and baptize to the ends of the earth, was apparently not fully understood by the Twelve Apostles. They are still Israel-centered minded in mission. By using literature study method, this article aimed to analyze the theological meaning of Paul's vocation in relation to religious education in multicultural context. The result of this study showed that the teaching and life of Apostle Paul had given some insight to accomplish religious education in multicultural context, by implementing contextual religious education. Therefore, it could be concluded that religious education must always be aware of the students' life context. Awareness of this context includes awareness of their needs and potention.

Keywords: Apostle Paul; contextual education; multicultural; religious education; vocation

INTRODUCTION

Christians in this globalization era are composed by people from different ethnic, race, language, and cultural backgrounds. Thus, Christian education that works in this multicultural society should be concerned to be more effective in methods and practices. Multicultural conflicts still occur in society today, indicating that multicultural education in Indonesia still requires attention.¹ Indonesia society originally as a multicultural society. A nation consisting of 13,000 islands, 300 ethnic groups and 200 languages. This community adheres to six religions (Islam, Hinduism, Christianity, Catholicism, Buddhism, and Confucianism) in addition to other beliefs.² Delarosa wrote, the diversity of a multicultural society is an asset to the nation's wealth, but on the other hand, the situation is very vulnerable to conflict and division.³ Joice Ester Raranta in her article entitled "Christianity Education Based on Multicultural in Religious Mode-

ration Context" explored about the important of education of Christianity and multiculturalism to pursue the religious moderation.⁴

Historically, Korean churches experienced problems due to the huge wave of incoming foreigners during the Olympic Games held in Korea in 1998. Taek Yun Oh in his research entitled "The Role of Christian Education in Multicultural Society" wrote that Korean culture boasts of its homogeneous and monoculture lineage.⁵ Further, he explained that Korean churches had no preparation for having a multicultural society.⁶ This phenomenon caused a lot of changes in society due to cultural diversities. This research emphasized the role of Christian education in multicultural society in Korea. Florian Booneiam in his article entitled "Religiosity and Critical Thinking in A Monocultural Society," wrote that, "Failing to recognize and acknowledge other people's cultural beliefs and perspectives as

¹ Andi Mappaenre et al., "Multicultural Education In Indonesia: Characteristics And Urgency," *JISIP (Jurnal Ilmu Sosial Dan Pendidikan)* 7, no. 2 (June 7, 2023): 874–76, <https://doi.org/10.58258/JISIP.V7I2.4574>.

² Cahyo Utomo and Wasino Wasino, "An Integrated Teaching Tolerance in Learning History of Indonesian National...", *Journal of Social Studies Education Research* 11, no. 3 (September 29, 2020): 65–108, <https://www.learntechlib.org/p/217736/>.

³ Maretha Dellarosa, "'Where Am I?' A Critical Discourse Analysis of Religious Representation in Indonesia," *IAFOR Journal of Education* 9, no. 6 (2021): 127–44, <https://doi.org/10.22492/IJE.9.6.07>.

⁴ Joice Ester Raranta, "Pendidikan Kristiani Berbasis Multikultural Dalam Konteks Moderasi Beragama," *Jurnal Teruna Bhakti* 3, no. 2 (2021): 164–75.

⁵ Taekyun Oh, "The Role of Christian Education in a Multicultural Society," *Journal of Christian Education & Information Technology* 11 (2007): 7–25, <https://www.dbpia.co.kr/journal/articleDetail?nodeId=NODE00839350>.

⁶ Oh.

well as failing to assess critically one's own cultural beliefs and perspective may lead to adverse consequences.”⁷

These literatures show that researchers founded many problems that must be explored throughout monocultural and multicultural issues. Therefore, this research aimed to explore the vocation of Apostle Paul in relation to the monocultural and multicultural ministry. It becomes the biblical foundation and as the model of the turning from monocultural to multicultural ministry.

Charles Swindoll wrote, “The Lord chose Ananias in the initial stage of transforming a raging bull named Saul into a bleating lamb named Paul.”⁸ Swindoll asserted that Apostle Paul's vocation was a radical turning point of Apostle Paul's life, and along with this radical turning point, God also entrusted Apostle Paul the new commission which was difference with the Twelve Disciples' commission. Paul wrote in Galatian 2:7, “But on the contrary, seeing that I have been entrusted with the gospel of the uncircumcision, as Peter to the circumcision.” And in Ephesians 3:2-3, “if you have heard of the dispensation of the grace of God which is given to me toward you, that by revelation He made known to me the mystery (as

I wrote before in few words.” These verses indicates that God had trusted Apostle Paul to go and teach from circumcised people who were Jews (monocultural) and uncircumcised people who were the Gentiles (multicultural). Based on these backgrounds, the aim of this research is to explore the meaning of Paul's Vocation becoming the turning point of religious education from monocultural to multicultural.

RESEARCH METHOD

This research is using exploratory qualitative methods. Sonny Eli Zaluchu explained that exploratory qualitative methods are digging and exploring. It is exploring findings and every possibility because initial knowledge about the problem is still minimal or non-existent.⁹ Qualitative Method explores literature studies on various relevant literature, and exploration of biblical texts.

RESULT AND DISCUSSION

The Substance of Paul's Vocation

Roy B. Zuck figured out the phenomenal vocation of Apostle Paul, stated that:

Paul, vehement opponent of Christianity, experienced the transforming grace of God and became Chris-

⁷ Florian Booneiam, “Religiosity and Critical Thinking in a Monocultural Society” (Thammasat University, 2018).

⁸ Charles R. Swindoll, *Paul: The Man of Grace and Grit* (Nashville: The W Publishing Group, 2002), 36.

⁹ Sonny Eli Zaluchu, “Strategi Penelitian Kualitatif Dan Kuantitatif Di Dalam Penelitian Agama,” *Evangelikal: Jurnal Teologi Injili Dan Pembinaan Warga Jemaat* 4, no. 1 (2020): 28–38, <https://doi.org/10.46445/ejti.v4i1.167>.

tianity's greatest champion and exponent, highly educated and passionately motivated, he ministered in multiple capacities of leadership, unmatched by few since his day. He served God as a pioneer missionary, a commissioned apostle, an insightful theologian, a vigorous apologist, a dynamic preacher and a warm-hearted pastor, and a stimulating teacher.¹⁰

Some questions arose regarding Paul's Vocation, such as "Why Paul? Isn't there another people that God may call as His Apostle?" Despite of all questions that has arisen, it doesn't mean that God failed to choose Paul. God had a special purpose through the ministry of Paul in the world, thus we need to rightly understand the substances of Paul's Vocation.

James Dunn gave his commentary about the Vocation of Paul. He wrote, "I assume that *from his first evangelistic outreach* as a Christian, whenever that was, he preached the good news that God's saving righteousness was for all, Jew first but also Gentile — that is, Gentiles as Gentiles, without requiring them to become proselytes."¹¹ Further Dunn explained that Paul's conversion as the opening of his eyes to recognize that Gentiles too were the objects of God's

saving grace, through his Son, Jesus Christ (Gal. 1.12-16).¹² Dunn confirmed that the substance of Apostle Paul's Vocation differed from the twelve apostles. During the ministry, Apostle Paul believed Gentiles were not required to be proselytes.

Baker explained, the term proselyte is taken from the Septuagint, where in Hebrew word גֵּר (*ger*) is translated προσήλυτος (*proselutos*) which means new people who convert to religion, who come to join in, who repent.¹³ Charles Baker explained that there are 2 (two) kinds of Proselyte.

First, A true proselyte, called a "proselyte of righteousness," or a "proselyte of the covenant," was a Gentile who had become circumcised and lived according to the customs and commands of the Mosaic Law. There was another type of proselyte who was known as a "proselyte of the gate." This was a Gentile who attended the synagogue services and worshipped the God of Israel but did not submit to circumcision and did not therefore enjoy the full privileges of the Jewish religion.¹⁴

Thus the Gentiles had the same position in God's program. David Thang Moe wrote that,

The conversion of Paul sometimes claimed as a *radical end*, we do not

¹⁰ Roy B. Zuck, *Teaching As Paul Taught* (Oregon: Baker Books, 2003), 11.

¹¹ James Dunn, *The New Perspective on Paul* (Grand Rapids: William B. Eerdmans Publishing Company, 2008), 37.

¹² Dunn.

¹³ Arie De Kuiper, *Missiologia* (Jakarta: BPK Gunung Mulia, 2006), 30.

¹⁴ Charles Baker, *Understanding The Book of Acts* (Michigan: Grace Bible College Publications, 1985), 59.

mean that Paul totally rejected his old religion—Judaism. Paul did not reject his religion when he was converted to Christ who called him to be an apostle to the Gentiles (Gal. 1:15-16). What he did was not to reject it, but to reinterpret and transform it with the grace.¹⁵

In the educational context, Harianto G.P. wrote that Paul was an expert teacher. He was truly an important figure in the field of religious education. Paul himself was educated to become a rabbi for his people.¹⁶ Roy B. Zuck explained that “teaching with God’s authority means two things: recognizing your message come from Him, and recognizing your ability comes from Him. Having these two factors can enable you like Paul, to speak and teach boldly.”¹⁷ Apostle Paul recognized his message, and his ability came from God. To fulfill God’s commission to him, Paul emphasized his ministry on teaching. (1 Tim. 2:7; 2Tim. 1:11; 2 Cor. 10:8; 1 Cor. 13:10). Timothy was one of the fruits of Religious Education in the ministry of Apostle Paul. Harianto G.P

wrote that Paul continued to teach Timothy to grow and develop through his teachings and guidance until Timothy was able to become a servant of God.¹⁸

Turning to Multicultural

Tabita Kartika Christiani defined multicultural education as the process of development all human potentials that give honor to plurality and heterogenetics.¹⁹ Multiculturalism includes appreciation, understanding, and evaluation of one's own culture, as well as interest in and respect for other parties' ethnic culture.²⁰ Multiculturalism is the acceptance of other groups equally regardless of differences in culture, gender, religion or language. Multiculturalism is centered on an appreciation of the diverse personal and legal cultural differences in life.²¹ These definitions asserted that the ability to give honor and appreciation for other culture is one of the priorities of religious education in multicultural society.

¹⁵ David Thang Moe, “Paul’s Theology of Mission and Missionary Methods,” *Witness: The Journal of the Academy for Evangelism in Theological Education* 30 (September 13, 2016), <https://journals.sfu.ca/witness/index.php/witness/article/view/5>.

¹⁶ Harianto G.P., *Teologi PAK* (Yogyakarta: Penerbit Andi, 2017), 519.

¹⁷ Zuck, *Teaching As Paul Taught*, 69.

¹⁸ G.P., *Teologi PAK*, 521.

¹⁹ Tabita Kartika Christiani, “Christian Education for Peace Building in the Pluralistic Indonesian Context,” in *Religion, Civil Society and Conflict in Indonesia*, ed. Carl Sterkens, Muhammad Machasin,

and Frans Wijzen (Zürich & Berlin: LIT Verlag, 2009), 173-93.

²⁰ Listia Natadjaja, “Reflecting on Multicultural Relations in the Community Outreach Programme,” *Citizenship Teaching and Learning* 14, no. 2 (September 1, 2019): 197–212, https://doi.org/10.1386/CTL_00005_1/CITE/REFWORKS.

²¹ Sri Sumarni, “The Teachers’ Self-Adjustment Dynamics in Joining National Certification and the 21st Century Demand Fullfillment: A Case of Profession Education Implementation of Multicultural Teachers at Uin Sunan Kalijaga, Yogyakarta, Indonesia,” *International Journal Of Scientific & Technology Research* 8, no. 10 (2019): 3204–11.

Paul's Life as the Symbol of Multicultural

There are some uniquenesses of Paul's life, such as: first, He was a Pharisee because his mother was a Pharisee (Acts 21:39; 22: 3, Phil. 3:5). On trial before the Sanhedrin, He exclaimed, "I am a Pharisee, the son of a Pharisee" (Acts 23:6).²² Second, Paul was also a Roman citizen (Acts 16:38; 22:35). Third, Paul engaged in various religious. Stanley Porter said that Paul's world involved religions of various types, not only the Judaism to which he was born, but the other religions he encountered and lived within and amongst.²³ Thus Paul had knowledge about the view and practical life of various religious.

Therefore, the life background of the Apostle Paul was a symbol of multicultural because it was a combination of various cultures, religions, philosophies and countries. Naturally, Apostle Paul had lived in diversity with various problems in it, and he already had great potential to be in multicultural ministry. Apostle Paul had committed himself to accomplish the commission that God had entrusted to Him through his vocation. Thus the core of Apostle Paul's teaching according to Herman Ridderbos:

The whole Pauline doctrine is a doctrine of Christ and His work: that

is its essence. That which is peculiar to Paul and also new in Him is this, That he made redemptive facts – incarnation, the death, and the resurrection – The foundation of religion. Redemptive history is the backbone of Pauline Christianity.²⁴

From Israel to The Gentiles

During the conversion of Paul, Jesus informed to Ananias in Acts 9:15, But the Lord said to him, Go! For this one is a chosen vessel to Me, to bear My name before nations and kings and the sons of Israel. Then Apostle Paul clarified his commission and said in Acts 13:47, "or so hath the Lord commanded us, saying, I have set thee to be a light of the Gentiles, that thou shouldest be for salvation unto the ends of the earth." Compared with Mathew 10:5-6, "Jesus sent out these twelve, commanding them, saying, Do not go into the way of the nations, and do not enter into any city of the Samaritans. But rather go to the lost sheep of the house of Israel." Paul also said to Galatian in order to explain about the different between his calling and The Twelve in Galatians 2:7, "But on the contrary, seeing that I have been entrusted with the gospel of the uncircumcision, as Peter to the circumcision."

The ministry of the Twelve Apostles was centralized to Israel as the chosen nation of God. It was the continuation of

²² Zuck, *Teaching As Paul Taught*, 55.

²³ Stenly E. Porter, *Paul's World* (Leiden: Brill, 2008), 2.

²⁴ Herman Ridderbos, *Paul: An Outline of His Theology* (Grand Rapids: William B Eerdmans Publishing Company, 1982), 21.

God's plan of Israel as it was written according to the prophecy in Old Testament. Israel became God's instrument to attract other nations to come and believe God as Apostle Paul explained in Romans 9:2-3 about the advantages of Israel among other nations. C.R. Stam wrote that, Israel to be given supremacy over the nations (Isa. 60:10-12; 61:6) and the Gentiles to be blessed through Israel's rise (Isa. 60:1-3; Zech. 8:22,23).²⁵ Further Stam explained,

Thus Israel responded to God's three gracious calls to repentance by three brutal murders: those of John the Baptist, Christ and Stephen. And mark well that their guilt increased with each successive murder. In the case of John the Baptist they permitted it; in the case of Christ they demanded it; in the case of Stephen they committed it. They had turned a deaf ear to the Father (through John), to the Son Himself, while on earth, and to the Holy Spirit (through the Pentecostal believers).²⁶

These rejection shows the hardness of heart of Israel. They never realize God's compassion was overflowing over them. Bosch said that:

God has allowed Israel's hardening, for the sake of the Gentiles. This introduces the "second act." Through

Israel's trespass "salvation has come to the Gentiles" (11:11); indeed, "their (Israel's) failure means riches for the Gentiles" (11:12), "their rejection means the reconciliation of the world" (11:15). God shuts the eyes of Israel, so that the Gentiles may see the glory which God has prepared also for them. The hardening that has come upon part of Israel creates room for the Gentile mission and facilitates the coming in of their "full number."²⁷

From Temple and Synagoge to Churches

Temple is the religious symbol of Jews. Zeev Weiss wrote that images of the Temple are symbols that evoke strong conceptual ideas of God's promise.²⁸ Johanna Bokedal also wrote that in Judaism there is no space more centrally sacred than the Temple; the place where God said his presence would dwell on earth (2 Sam. 7:1-13; 2 Chr. 7:1-16, NRSV), whereas ritual practice and pilgrimage had been centred around Jerusalem and the Temple.²⁹ Then Synagogue is a place for diaspora Jewish communities to gather together, study religion and having religious activities. Synagogue has an important social function, where as a place to gather and have fellowship.³⁰ For Judaism,

²⁵ C.R. Stam, *Things That Differ* (Germantown: Berean Bible Society, 1985), 64.

²⁶ Stam, 61.

²⁷ D.J. Bosch, *Transforming Mission: Paradigm Shifts in Theology of Mission* (New York: Orbis Book, 2011), 150.

²⁸ Zeev Weiss, "The Sepphoris Synagogue Mosaic," *Biblical Archaeology Review* 26, no. 5 (2000): 48-61.

²⁹ Johanna Bokedal, "The Symbolic Universe of the Temple," *Nordisk Judaistik/Scandinavian Jewish Studies* 33, no. 2 (December 19, 2022): 3-18, <https://doi.org/10.30752/NJ.121801>.

³⁰ Stanley Santoso, "Sinagoge Pada Masa Intertestamental Dan Relevansinya Dengan Gereja Masa Sekarang," *Jurnal Teologi Berita Hidup* 3, no. 1 (October 3, 2020): 48-65, <https://doi.org/10.38189/JTBH.V3I1.47>.

the importance of the synagogue cannot be overstated. Although the synagogue was not created to replace the role of the Temple or imitate it, in its development after the year 70, it increasingly gave rise to various Temple furnishings, terminology, and rituals that could be adapted.³¹

Religious Education in the Temple and Synagogue represents a monocultural religious education which was Jewish culture. At the beginning of his ministry the Apostle Paul still went to synagogues in several cities, but later in the development of his missionary journey, he began to formulate a multicultural religious education. It was proved by the establishment of several churches in Asia Minor and Europe, such as in: Ephesus, Philippi, Colosse, Thessalonica, and up to Rome. Therefore the establishment of churches was represent multicultural religious education in the time of Apostle Paul.

From Jews to Body of Christ

Warren W. Wiersbe wrote that, "Apostle Paul was not only a 'prisoner' because of 'the mystery,' but he was also a

'minister.' God gave him a 'dispensation' (stewardship) that he might go to the Gentiles, not only with the good news of salvation through Christ, but also with the message that Jews and Gentiles are now one in Christ."³² Through his vocation, Apostle Paul was entrusted by God as a minister of the Body of Christ. It was different from the Twelve Apostle which were commissioned for Jews. This is the new program of God, that Jews and Gentiles become one body, fellow heirs and partake God's promise (Eph. 3:6-8).

The program of the body of Christ was hidden from the previous ages. It was the mystery of God that was exclusively revealed through Apostle Paul (Eph.3:1-5,9; Rom.16:25; Col.1:26). Agus M. Marpaung quoted Sidlow Baxter, "The hidden mystery was God's program to make Jews and Gentiles unto new institution which called as 'church' which is the body of Christ, composed by the baptism of the Holy Spirit (I Cor. 12:12, 13), and through it the differences between Jews and Gentiles disappear (Eph. 2:14, 15; Col. 3:10,11)."³³ Generally speaking, the qualification of the church as

³¹ Everett Ferguson, *Backgrounds of Early Christianity* (Malang: Gandum Mas, 2017), 698.

³² Warren W. Wiersbe, *Be Rich: Gaining The Things That Money Can't Buy* (Colorado: David C. Cook, 2009), 60.

³³ Agus Marulitua Marpaung, "Kajian Teologis Tentang Rahasia Allah Berdasarkan Efesus 3:1-6,"

Evangelikal: Jurnal Teologi Injili Dan Pembinaan Warga Jemaat 1, no. 2 (August 2, 2017): 155–61, <https://doi.org/10.46445/EJTI.V1I2.72>.

the body of Christ is a denotation of the special, close relationship and communion that exist between Christ and His church.³⁴

Multicultural Religious Education of Apostle Paul

Contextual Religious Education

Apostle Paul has different approach with every people who he dealt with. Therefore, Apostle Paul was very adaptable in his teaching ministry without compromising the biblical truth that he taught. Warren W. Wiersbe wrote that God's principles do not change, but His methods of dealing with humankind do change over the course of history. "Distinguish the ages," wrote Saint Augustine, "and the Scriptures harmonize."³⁵ Herman Ridderbos wrote that, he could employ Palestinian Jewish concepts, Hellenistic Jewish concepts, and Hellenistic Gentile concepts as the occasion required, however due to the success of Paul's mission to the Gentiles.³⁶ Akinyemi Alawode quoted Ikechukwu Ugo, the method could always change, but the message remained the same. Paul's approach to the Jews and the pagans

of Lystra was different (cf. Ac 14).³⁷ This is called as cross-cultural ministry. Harming and Katarina defined that, cross-cultural ministry is an activity to achieve the goal for helping people out of their own culture.³⁸ James E. Plueddemann quoted Duane Elmer said that, "God's grace is present in all people and cultures. As we submit ourselves to learning from other cultures, we catch glimpses of God's grace that would be unavailable in our own culture."³⁹

Church should be able to contextualize the Gospel with the situation of people. The transformation of God's mission has shown that God in dealing with His people, God contextualized His program according to the situation of His people. There are three principles of Apostle Paul in applying cross-cultural ministry, such as: consistently preaching the Gospel (Rom. 1:14-15; 1 Cor. 9:23); avoiding syncretism and transformation cultures in which occurred a lot of things that occurred sins, idolatry, animism, and anything that displeasing God. Apostle Paul applied cross-cultural ministry in some ways, those are: having passion for

³⁴ Ridderbos, *Paul: An Outline of His Theology*, 362.

³⁵ Wiersbe, *Be Rich: Gaining The Things That Money Can't Buy*, 60.

³⁶ Kirk Franklin, "The Apostle Paul, Asian Diaspora and Mission," *Global Missiology Journals* 1, no. 4 (2006).

³⁷ Akinyemi O. Alawode, "Paul's Biblical Patterns of Church Planting: An Effective Method to Achieve the Great Commission," *HTS Teologiese Studies /*

Theological Studies 76, no. 1 (2020), <https://doi.org/10.4102/HTS.V76I1.5579>.

³⁸ Harming and Katarina, "Strategi Pelayanan Lintas Budaya Berdasarkan Markus 4:1-34," *Evangelikal: Jurnal Teologi Injili Dan Pembinaan Warga Jemaat* 3, no. 1 (January 30, 2019): 113–21, <https://doi.org/10.46445/EJTI.V3I1.130>.

³⁹ James E. Plueddemann, *Leading Across Cultures* (Downers Grove: InterVarsity Press, 2009), 47.

unsaved people without exception (Acts 20: 24; Rom. 1:14-15;), seeking similarity for acceptability (Acts 17:16-34; Acts 17: 16-34); yielding to achieve the goal (Rom. 14: 15-23; 1 Cor. 8:13; 9:19) and understanding the differences(1 Cor. 9:19-23).

Educating Believers to Develop Spiritual Gifts

Richard R. Osmer wrote “the teaching ministry helps Christians recognize and claim their spiritual gifts and to grow in their ministries.”⁴⁰ Developing spiritual gifts is one of the uniqueness of the Apostle Paul's ministry. He did efforts to equip the believers so that be able to participate in the ministry as the part the Body of Christ. Apostle Paul wrote in Romans 12: 6-7, “Then having gifts differing according to the grace that is given to us, if prophecy, according to the proportion of faith; or ministry, in the ministry; or he who teaches, in the teaching.” It is also mentioned in 1 Corinthians 12:28-30 and Ephesian 2:11-12. This shows that developing spiritual gifts is the Apostle Paul's strategy in reaching out to Gentiles. The diversity of spiritual gifts reflects the diversity of needs in serving Gentiles.

The interdependent principle was highly prioritized in the Body of Christ sys-

tem. Through this principle every believer has the same level as a believer but has different functions and each must support one to another. So by developing a spiritual gift, it will help to achieve goal of the ministry for Gentiles.

Training Eligible Teacher

Apostle Paul realized that he needed a lot of teacher to help him in educational ministry. Teaching is one of the spiritual gifts that God has given to the believers. Furthermore, teaching becomes one of the qualifications of servants of the Lord (2 Tim. 2:24). Apostle Paul said in 2 Timothy 2:2, “And the things that you have heard from me among many witnesses, commit the same to faithful men who will be able to teach others also.” As a religious teacher, Apostle Paul became a resilient teacher who taught people to be released from the chain of sins, encouraged people to sustain life, and challenged them to have the spirit of life to have a victorious life and even be the one who will be a resilient teacher for another. The resilient teacher is an eligible teacher to build resilience in the ministry, therefore the church as a vehicle for religious education seeks to prepare teachers who are eligible so that they can continue the process of

⁴⁰ Richard Robert Osmer, *The Teaching Ministry of Congregations* (Kentucky: Westminster John Knox Press, 2005), 24.

resilience in the church which is a necessity in ministry.

Considering the essential role of the teacher in the ministry of Paul, Apostle Paul described the qualifications of the eligible teacher as followed. First, having faith in Jesus Christ as their personal Lord and Savior. Through this faith, the teacher has the confidence to teach because they teach with the authority of God, and through this faith, they have transformed life to transform another by teaching the Word of God. Many Christians can be teachers, but not all will be truly Christian teachers. Christian teacher is not only a teacher who has been born again and put the faith in Jesus Christ. Second, believing the Bible is the Word of God. Bible is the basic Christian faith beliefs and practice of life Christians. Bible is the primary source of education. Apostle Paul said in Romans 15:4, "For whatever things were written before were written for our learning so that we through patience and comfort of the Scriptures might have hope." Third, teachable is a spiritual gift that should be developed. Someone does not merely have this gift automatically, but there should be a process of equipping and training; Fourth, a spiritually mature Christian. Teacher is not only transferring the knowledge but also a role model for the students. Thus teachers should have the

characteristic of spiritually mature Christians such as: being Christ-centered, faithful in prayer, integrity, loving, humble and passionate.

CONCLUSION

Religious education has to be aware regarding some culture change in society. In multicultural society, religious education must be able to give appreciation and honor to some diverse culture in order to achieve the goal of religious education. The Vocation of Apostle Paul is the Biblical foundation of the turning point religious education from monocultural to multicultural. Thus, religious education must always be aware of the students' life context. Awareness of this context includes awareness of their needs and potentation.

ACKNOWLEDGEMENT

This article is the result of collaboration research whose names are listed as the authors in this article. Thank you for the second author Byung June Hwang for joining in this research.

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