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The Church and the Kingdom of God in Marthin Luther's Two Kingdoms Teaching

Ika Sulastri Nadeak^{1✉}, Maston Silitonga², Roni Tampubolon³, Christianto C. W. Tambunan⁴,
Ewen Josua Silitonga⁵

(1) Pendeta HKI, (2,3,4) STT Abdi Sabda Medan, (5) Sekretaris Eksekutif Institut HKI

Email: nadeakika@gmail.com^{1✉}

Abstrak

Dari gereja abad pertengahan hingga gereja saat ini, sering kali terjadi kesalahpahaman tentang hubungan antara gereja dan kerajaan Allah. Seringkali gereja bertindak atas kepentingannya sendiri dan mengabaikan wawasan kerajaan Allah yang menjadi inti khotbah dan pengajaran Yesus Kristus. Gereja diidentikkan dengan kerajaan Allah dan tidak jarang gereja diartikan lebih unggul dari kerajaan Allah seolah-olah kerajaan Allah berpusat pada gereja, bukan gereja yang berpusat pada kerajaan Allah. Tuhan. Bagaimana Kerajaan Allah dimaknai secara dangkal atau dimaknai terlalu luas sehingga melampaui batas-batas Alkitab, akibatnya terjadi penumpukan kekuasaan di dalam gereja melalui pejabat gereja (pendeta), gereja menjadi penguasa rohani dan rohani. wilayah sekuler, gereja dijadikan tolok ukur keselamatan yang mutlak, alhasil eksistensi surgawi gereja semakin tergerus karena gereja semakin sekuler, terlihat betapa rentannya misi penginjilan yang dilakukan oleh negara-negara barat ke Asia. praktik kolonialisasi dan mendiskreditkan kearifan lokal nusantara. Oleh karena itu, penting bagi penulis untuk mengkaji gereja dan kerajaan Allah dalam ajaran dua kerajaan Martin Luther.

Kata Kunci: *Gereja, Kerajaan Allah, Ajaran Dua Kerajaan Marthin Luther*

Abstract

From the medieval church to the church today, there has often been a misunderstanding of the relationship between the church and the kingdom of God. All too often, the church acts on its own and for its own sake and ignores the insight of the kingdom of God which is at the heart of the preaching and teaching of Jesus Christ. The church is identified as synonymous with the kingdom of God and it is not uncommon for the church to be interpreted as superior to the kingdom of God as if the kingdom of God is centred on the church rather than the church being centred on the kingdom of God. How the kingdom of God is interpreted superficially or interpreted too broadly to cross the boundaries of the Bible, as a result there is a build-up of power in the church through church officials (clergy), the church becomes the ruler of the spiritual and secular areas, the church is used as an absolute standard of salvation, as a result the heavenly existence of the church is increasingly eroded because the church is increasingly secular, it can be seen how evangelistic missions carried out by western countries to Asia are vulnerable to colonisation practices and discredit the local wisdom of the archipelago. Therefore, it is important for the author to study the church and the kingdom of God in the two kingdoms teaching of Martin Luther.

Keywords: *Church, Kingdom of God, Marthin Luther's Two Kingdoms Teaching*

INTRODUCTION

After the time of the apostles there was a massive change in the church both outwardly and inwardly, after the apostles died, the ecclesiastical office fell to the assistants of the apostles, namely presbyters (elders), *episkopos* (observers or overseers of the church) and *shamas* (servants to the poor). In the second century the church in Asia has been led by the Bishop (presbyter) as a replacement and successor to the apostolic office, since then the church began to be episcopal and immediately the rank and position became important in the life of the church or as the starting point of the hierarchical nature of the church and the church officials are called clergy, namely the priestly class which is considered to know many subtleties of religion, meaning that the clergy is seen because of its position which is considered divine not because of its service or preaching (Enklaar, 2005, 10-11).

In the eleventh century, heretics attacked the Christian faith at the time of the church fathers and to defend the existence of the church, Augustine made the church a *civitas dei* (city of God) and life outside the church was *civitas terrena* (worldly city). So since then the relationship between the church and secular life has been at the level of rivalry or confrontation, where the church is a collection of believers and the world is a collection of unbelievers. The church isolates itself from the world and views the world as inferior and the world must submit to the church, so the church is identified as the kingdom of God that must defeat the kingdoms of the world (Curtis, 2003, 26-27). Consequently the church was

designed to be the ruler and as the supreme government, to rule and control the secular political government held by the king or emperor (Enklaar, 2005, 7).

At that time the church was also interpreted as a substitute for the existence of the Temple in Jerusalem, the centre of Jewish worship, as a result the church became increasingly secular, emphasising juridical institutional aspects (Jacobs, 1987, 38-39). The peak was in the XV century (1493) when Pope Alexander VI issued the doctrine of *extra ecclesia nulla salus* (outside the church there is no salvation), as the starting point of ecclesiocentrism when the church was equated with the kingdom of God and even the kingdom of God was made centred on the church instead of the church centred on the kingdom of God (Kung, 1976, 404).

The accumulation of power over the church made the pope more central, at the Clunny reform it was formulated that the pope was infallible; the pope was above the law and could not be punished by anyone. Pope Innocentius III taught the theory of two swords held, namely the pope holds spiritual and secular power and claims the pope as vicarious christi (representative of Christ) in the world, then pope Bonafitius VIII issued a decree *unam sanctum* which teaches to obtain God's salvation is to submit to the Pope (De Jonge, 2013, 15-21). This made the position of the pope very important and vital in the life of the church, where power was placed on the pope as the ruler of spiritual life and secular socio-political life (Aritonang, 2000, 20). This certainly makes the relationship between the church and the kingdom of God blurred and grey, because it is mixed with economic, social and political interests (Duchrow, 2000, 201). It also makes the position of the church and the clergy, as the goal of the kingdom of God itself and the widespread domination of the church over public life (Bauckham, 1996, 160-161).

RESEARCH METHOD

The author in this study uses scientific methods to obtain data by putting forward relational, empirical, systematic scientific characteristics, as a way of obtaining discovery, proof and development (Sugiyono, 2012, 1-5). This study is exploratory descriptive because this study does not use hypotheses, because the research method used by the author is a non-experiment, namely a literature study (Arykunto, 1997, 20). This means that the author uses qualitative research methods, namely the author searches for data, analyses data and develops data from document studies (Sujarweni, 2021, 19-20). So the author's research method is library research, namely research using books, articles, dictionaries, encyclopaedias and interviews related to the title of scientific research studied by the author in this scientific work (Bakry, 1995, 15).

RESULT AND DISCUSSION

Church Terminology

The church comes from the Greek word *kurios* (κυριακός) which means belonging to God, and the most commonly used word is *ekklesia* (ἐκκλησία), this term has been used since classical Greek times in the 5th century BC, *ekklesia* can be interpreted as an assembly or assembly of citizens of a city or state (polis). The Hebrew equivalent is the word *qahal* (קָהָל) referring to the call to assembly or the act of assembly (Deut. 9:10, 1 Kgs. 1:23, Jer. 44:15, Ezr. 10:1, Neh. 8:2). The word '*edah* (עֵדָה) is also used, calling the people to gather before the tent of meeting (Ex 12:3). Paul is the one who uses the term *ekklesia* the most (1 Cor 1:2, 2 Cor 1, Gal 1:2, 1 Thess 1:1) in the New Testament (Erickson, 2018, 285-290).

The Jews at that time used the term synagogue to indicate the existence of the Jewish religious fellowship and Christianity uses the term *ekklesia* to distinguish their existence from the Jews. Jesus himself used the word *ekklesia* (Mt 16: 18), this word consists of two Greek syllables namely *ek* meaning out and *kaleo* meaning calling, so *ekklesia* can be defined as people who are called out to gather or fellowship. *Ekklesia* in Portuguese is called *igreja* and the Portuguese were the nation that first set foot into the archipelago and brought Christianity and therefore in Indonesia *ekklesia* is referred to as *greja*. So the church can be defined as a gathering of people who are called out of darkness to enter into the light (1 Pet. 2: 9, Col. 1: 13) of God (Jan. A. Boersema et al, 2015, 759-760). So the church can be mentioned as the place where God's revelation is written down and the church as the place where faith happens in the present context. God's revelation comes to the church and causes faith to arise and builds a living fellowship, so that the fellowship lives to reflect God's blessings and goodness and contributes to improving the surrounding life or environment of this world (Syukur, 1992, 189-190).

Kingdom of God Terminology

Speaking of the kingdom of God, we must first define what a kingdom is. The root word for kingdom is king, in Hebrew it is *הוֹפֵה* *melek* which describes the leader of a nation or clan and also the person in charge (Gerring, 2002, 78). In Greek, βασιλεία *basileia* means legitimate government, guiding the lives of the people through justice (Andrew in Douglas (ed.), 2001, 292). Therefore, it can be defined that a kingdom is a government that heads and governs a nation or state (Poerwadarminta, 1996, 791).

Something can become a kingdom if it meets the de facto criteria, namely having a territory, constitution, people, united language, and state symbols and de jure criteria,

namely recognition of sovereignty from other countries or neighbouring countries (Starke, 1989, 126-127). Departing from this terminology, it can be defined that the kingdom of God is a human language or expression applied to God in symbolising God's greatness, but the kingdom of God does not explain the de facto and de jure criteria, but explains the enactment of God's sovereignty (Brownlee, 1993, 54). The kingdom of God also explains God's rule in the sense of God's presence, intervention, and existence, sovereignty in the history of mankind, to preserve and save His creation (Hunter, 1990, 49). The kingdom of God provides hope in the chaotic reality of human life in the world, and enables people to survive in all the dynamics of life changes in the world (Moltman, 1964, 20).

The kingdom of God does not only include spiritual matters, but also includes the entire existence of humanity concretely (*vere homo*) in the context of society. The kingdom of God is also about liberation from hunger, injustice, calamity and the cry of the poor. Therefore, the kingdom of God is not only about heavenly life outside the context of earthly life, but also about God's presence in this world that liberates and releases (cf. Ex 2:24). The kingdom of God is also a communal service, which is the example of Jesus who devoted himself to the service of his fellow human beings, an act of Christ's solidarity for all humanity (Wessels, 1990, 171-177). The essence of the kingdom of God is the presence of God's liberation and salvation in the world, where God opens a space for cooperation with His creation to realise liberation and salvation. That is why God was pleased to become human (incarnation) in Jesus Christ, it reveals the orientation or object of the kingdom of God specifically for human beings, and in general for the whole of creation (Moltman, 1993, 53-56), the kingdom of God has two meanings, namely :

a) God's Kingdom is Present

The presentist kingdom of God is the kingdom of God that is present in the present (Lk 11:14-22) through the coming of Jesus (Mt 11:36) where Jesus' ministry is the visible kingdom of God (Mt 5:7) (Kristiyanto, 2007, 471-479). This present kingdom of God is still being tested or confronted with worldly power, because the present kingdom of God attacks the existence and legality of earthly kingdoms (Ps. 97:199). The gospel analogises the present kingdom of God as a seed that grows and develops in the midst of the world and is opposed by the kingdom of the world (Kreeft, 1994, 142-143). The present kingdom of God can still be mocked, insulted and blasphemed by the world, which is why the present kingdom of God is said to be hidden (Verkuyl, 1985, 169-171). The present kingdom of God enters the world in a continuous process towards its final stage (Leweis, 1992, 27-29).

The orientation of the present kingdom of God is to destroy the kingdom of the devil, which is why the present kingdom of God is conflictual, where the presence of God's rule and sovereignty in the world becomes a confrontation with the power of the devil (Mk 1: 27; Lk 11: 20; Mt 12: 28) in this world (Guethrie, 1996, 26-27). Human beings are faced with the decision to follow the kingdom of God or the power of the devil (Dyrness, 2004, 154), because the world has been blinded by the power of the devil and the presence of the kingdom of God proclaims the enactment of God's sovereignty in this world through Jesus and reveals the veil of the power of the devil who is powerless before the power of God (Sander, 1994, 107). The present kingdom of God comes into the world through those who are despised or ignored and the present kingdom of God is revealed to those who are discredited and marginalised, how the kingdom of God accepts those who are discarded, ignored by the world (Abineno, 1990, 15-17).

b) God's Kingdom is Future

The futurist kingdom of God describes eschatological, eternal matters, and it is related to Jesus' second coming (*parousia*), such as the confession of faith that Jesus' second coming is to judge (cf. John 14:3; Acts 1:11, Heb 4:28) the living and the dead (Donald Guthrie, 1998, 130-131). The Gospels describe the coming of this futurist kingdom of God in terms of lightning (Lk 17:24), like a thief in the night (Mt 24:4), something secret that no one knows about except God. This futurist kingdom of God is mysterious and incidental, thus requiring people to live vigilantly (Mt 7:14). The Bible does not give the time of the coming of the futurist kingdom of God, but it does give the signs of the coming of the futurist kingdom of God (Mk 17:7-9; Matthew 24:6-9; Lk 21:10-12), namely wars, earthquakes, famines and persecutions (Guthrie, 1998, 132-133).

Marthin Luther's Two Kingdoms Teaching

The emergence of the teaching of the two kingdoms (ADK) began with Luther's criticism of the Catholic church tradition that views the church as superior and the life of the world as inferior, where it began with Augustine's teachings that distinguish and confront the church as the city of God (*civitas dei*) and the life of the world as pagan (*civitas terrena*). Luther reminded us that the church is also part of the life of the world and therefore it is shortsighted for the church to deny the reality of the life of the world. Luther said the pope deliberately maintained the superiority of the church over the world to maintain the legality of his absolute power, which according to Luther was contrary to the Bible. Through this ADK Luther wanted to interpret the biblically correct relationship between the pope and the emperor as well as the relationship between church and state (Lohse, 2018, 407-409).

Luther saw that the existence of secular life was misunderstood, whereas according to Luther the secular area played an important role in spiritual life, because politics (secular) was state control to maintain the stability of community life. Luther formulated the doctrine of two governments or two kingdoms, where the law of God is present through these two kingdoms where the manners of God's law also enter the spiritual and secular areas. The secular government brings God's law by the sword and the spiritual government brings God's law through the preaching of the word, but both kingdoms are not for their own autonomy but to serve God. Luther did not equate the secular kingdom with the kingdom of the devil, because the spiritual and secular kingdoms come from God and are to serve God's interests of upholding justice and righteousness and that means opposing the kingdom of the devil (Lohse, 1986, 188-191). Luther also mentioned that Christians themselves have dual citizenship, namely as citizens of the state and at the same time as citizens of the kingdom of God, and Christians have responsibilities for both. Luther opposed the opinion that there is no God's righteousness in the world, so that in life in the world it is justified to do violence, authoritarian intimidation. Luther taught that Christians must relate to both areas of the kingdom, relating to politics, social, economic, cultural and with other people or non-Christians, as a responsibility of faith that Christians must protect and love their fellow humans. Through this ADK Luther distinguishes internal ethics, namely fellow Christians, and universal ethics, namely Christians and others (Simorangkir, 2008, 423-428).

The Church and the Kingdom of God According to Marthin Luther's Two Kingdoms Teaching

If we look at the relationship between the church and the kingdom of God in the perspective of the teachings of the two kingdoms, it can be understood that the church will lose the insight of the kingdom of God if the church has fallen into the ambition of power because of the presence of Luther's the teachings of the two kingdoms as Luther's criticism of the superiority of the church that dominates and even monopolises the lives of the general public. Luther's protests, which would later become Protestantism, wanted to improve life in the midst of society through the improvement of church doctrine, which is why Luther wrote a theological treatise on the freedom of a Christian. According to Luther, by Christ, Christians are not subject to any power in this world, but in carrying out the teachings of Christ, Christians must become servants to everyone and that is the true freedom of Christians (Simorangkir, 2008, 53-56). Luther's the teachings of the two kingdoms also departs from the humanity of Christ who is also part of the life of this world, departing from the divinity and humanity of Christ (humanities dei) that both spiritual life

and secular life are the territory of God's kingdom, Luther's the teachings of the two kingdoms tries to dialectic between spiritual and temporal things that God uses everything he created including worldly life (Simorangkir, 2008, 81-98).

Indeed, there is a close relationship between the church and the kingdom of God, but it does not mean that the church is identical with the kingdom of God, because the kingdom of God is the whole of God's saving work in the world, while the church is the impact of the ministry of the kingdom of God itself (Moltmann, 1993, 133). Donald Guthrie states that the kingdom of God is the saving action of God and the church is the reaction, so it can be said that the kingdom of God is God's saving work and the church is the human response to God's saving work, meaning that the kingdom of God is not the same as the church, but the church is one form of manifestation of the kingdom of God (Guethrie, 1998, 22).

Jesus' vision and mission was to proclaim the coming of the kingdom of God to all people in His great words and works, but He also prepared disciples (the church) to continue His works by sending them. Thus the kingdom of God is the vision and mission of Jesus while the church is the regeneration built by Jesus to continue the vision and mission of the kingdom of God in this world (Suharyo, 1991, 37-38). Therefore, the kingdom of God is not identical with the church (congregation), because the church is the impact, result or fruit of the presence of the kingdom of God. The church is the people who believe in Jesus and continue Jesus' God-centred ministry and teaching, hence the church embodies the reign of God in this world. Guthrie also explained that the kingdom of God is not for the church alone, but for the whole world, because the kingdom of God is sola fellowship with God and recognises God's sovereignty, therefore anyone can enter the kingdom of God (Mrk 9:47; Mt 7:21; Lk 16:16), simply put, the kingdom of God is when people make God's law the norm of their lives (Guethrie, 1996, 23-25).

Therefore, the kingdom of God is the practice of God's laws as norms and guidelines for life. This means that the church becomes an image of the kingdom of God as fellowship with God. However, when the church sees itself as a religious institution centred on the divinisation of power rather than as fellowship with God, that is when the church loses the image of the kingdom of God because the church falls into the ambition of power, where the kingdom of God is packaged as an ideal of power, when the church is contaminated with various interests of secularism (Danker, 1965, 15).

Theological Reflections for Today's Church

Today the church is interpreted in multiple interpretations, some identify the church with the physical structure of the building, identifying with denominations. In fact, the

ecclesia is not an organisation but an organism, so the substance of the church is not physical, administrative and institutional things but people who believe (Menzies, Stanley H. Horton, 2003, 159-163). The church and the kingdom of God have a close relationship, but this does not mean that the church is identical with the kingdom of God. For the kingdom of God is the whole of God's saving work in this world, while the church is part of God's saving work, called and gathered to proclaim God's saving work in this world (Moltman, 1993, 133).

So it can also be analogised that the kingdom of God is God's saving action while the church is the reaction to the kingdom of God. In other words, the kingdom of God is God's saving work and the church is the human response to that saving work. So the church is not the same as the kingdom of God, but the church is one form of the realisation of the kingdom of God (Guethrie, 1996, 22). Jesus is the one who proclaims the presence of the kingdom of God, but on the other hand Jesus prepares His disciples who are the early seeds of the church. With the aim of the disciples continuing the vision-mission and works of Jesus, so it can be called the kingdom of God as the regeneration of the kingdom of God (Suharyo, 1991,37-38).

According to the author in this reference, the church is the impact, fruit or result of the kingdom of God, so that the presence of the kingdom of God has an impact on the establishment of the church and the identity of the church's existence is centred on the kingdom of God. The kingdom of God is not only for the church but for the whole world, where the kingdom of God opens the widest possible space for everyone to enter it, by recognising God's sovereignty, and making God's law the norm of life (Mark 9:47; Matthew 7:21; Luke 16:16). The church must understand that the concept of the kingdom of God should make the church public-global rather than private-locality. The task of the church is not to develop itself as an institutional institution (self-service), but to develop the goodness of Christ for all humanity and for all creation.

So it can be interpreted that God does not reside in a place that is untouched by humans, on the contrary God is present in the midst of concrete human life, that is why the church does not exist for itself but the church exists and is present in the midst of concrete human life to bring divine light and that is the kingdom of God. Today the life of modernity to postmodernity makes humans sceptical and suspicious of each other and advanced technology makes humans gain their experience not cosmologically but in an informatics machine and produces a mechanical model of faith as well (Rachmadi in Sartika (peny), 2018, 61-64). So facing the context of industrialised globalisation life, the church should be a fellowship that is hospitable to others and strangers, so that life in the world becomes a

comfortable place to live together. The church as a fellowship (communion, *koinoia*) is not just an institutional gathering but a fellowship that participates in the reality of life together in this world by making hospitality a church lifestyle (Sartika, 2018, 139-148).

CONCLUSION

Based on the above discourse on the Church and the kingdom of God in the perspective of Marthin Luther's two kingdoms teaching, there are several things that the author draws as conclusions, namely:

1. In the early church during the apostolic age, the church was communal and consensus-based, but after the death of the apostles and the ecclesiastical office falling to the apostles' assistants, the church became institutional and hierarchical in nature.
2. The peak of the hierarchical structure of the church in medieval times, where the church was interpreted as equal to the kingdom of God, even the church was identified as equal to Jesus Christ. This was marked by the birth of the *ecclesia nulla salus* teaching, which claimed that outside the church there was no salvation. This extreme hierarchical structural system solidifies the position of the Pope, where the Pope is considered a representation of Christ, namely submitting to the Pope means submitting to Christ. The church became an institution of domination and even controlled the state, where the Pope was seen as holding a sword and cross as a metaphor that the Pope won control of spiritual life (church) and secular life (state).
3. The debate about the kingdom of God at that time was about the power and authority of the kingdom of God that was presents and the power and authority of the kingdom of God that was futurist. On the one hand, presents emphasise life in this world and not life outside the world or eschatology; on the other hand, futurists emphasise the importance of life in eschatology and ignore the important role of life in the world today. This debate is resolved by the teaching of God's omni-present omnipotence, where God is omnipresent. This means that God has power over the present and God has power over the future, where God is present in the present and God is present in the future.
4. There are many people questioning what is the relevance between the kingdom of God and the kingdom of the world, who is higher between the kingdom of God and the kingdom of the world and how are they related? In the midst of this debate, the church tries to be present as a synthesis between the kingdom of God and the kingdom of the world, but the church is trapped in becoming the ruler of the spiritual

kingdom and the kingdom of the world, by identifying itself as equal to the kingdom of God. Luther mentioned that the church and the state are both from God but have different functions. The church brings God's law through preaching and the state brings God's law through the sword, but both exist to serve God.

5. The church and the kingdom of God have a strong relationship but this does not mean that the church and the kingdom of God are identical, because the kingdom of God is the whole of God's saving work while the church is the impact of the ministry of the kingdom of God. This means that the church is God's saving action while the church is the human response to God's saving work.

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