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RESEARCH ARTICLE

A Theological Study of the Good Shepherd in the Letters of I, II Timothy, and Titus and Its Relevance for Pastoral Ministry in the Church Today

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Abstract: A growing church requires servants called shepherds who carry out their ministry to the congregation. The pastor plays an important role in carrying out leadership as a leader given by God and someone who is called to be a shepherd. In carrying out his ministry, various problems often arise in the congregation. The purpose of writing this scientific paper is the importance of understanding the pastoral ministry in the letters I, II Timothy and Titus as well as pastoral in the church, and finding its relevance for pastoral ministry in the church today. The research method is Library Research in the form of an exposition of Paul's Letters to Timothy and Titus and a field research method through the distribution of questionnaires to 250 members of the congregation at the Bethel Indonesia Taman Modern Church as respondents. The writing limitation refers to pastoral leadership according to letters I, II Timothy and Titus. The results of this study state that the three hypotheses are not proven true, the study shows that 86.19% of respondents agree with the contents of the questionnaire, where the understanding of church members regarding pastoral ministry in letters I, II Timothy and Titus is low, while the level of pastoral service in the church is also low, and the level of relevance of pastoral service in letters I, II Timothy and Titus for pastoral service in the church today is low.

Keywords: Pastor, Timothy, Titus, Pastoral Care, Church

1. INTRODUCTION

The concept of leadership has actually been around since the beginning of creation in the Garden of Eden, after God created the first humans. God didn't simply create humans and then leave them to their own devices, but delegated tasks to them, and they were accountable to God (Friesen & Maxson, 2009). The church itself grew in need of a servant called a shepherd. The church, as a place where shepherds and servants minister to the congregation, plays a vital role in carrying out leadership as a God-given leader. A person who is called to be a shepherd is not chosen, but is called by God to carry out the leadership entrusted to him. In carrying out his ministry, various problems often arise in the congregation (Vasconcelos et al., 2023).

First, pastoral ministry causes congregations to change churches. They are acutely aware that the large number of empty seats corresponds to the large number of congregation members who do not attend services. Congregants move churches due to poor pastoral care. Second, the pastor's leadership is not transparent. Third, self-centered pastors. There are church administrators and pastors who theoretically understand congregational ministry but are weak



in practice. They believe that the pastoral task is sufficient when the pastor preaches from the pulpit. Fourth, the shepherd feels that he is the most correct so he is not aware that he is easily judgmental. Fifth, shepherds like to badmouth other people. Sixth, misuse of church funds by pastors. Seventh, pastors fail to set an example. Eighth, pastors engage in money laundering. The vulnerability of churches to becoming money laundering venues is worrying because in some megachurches, pastors can be involved in business activities, creating a wide open door for corruption and money laundering (Gunter, 2018).

Based on the background of the problem above, the main problem in the scientific work entitled *The Good Shepherd in Letters I, II Timothy and Titus and Its Relevance for Pastoral Ministry in the Church Today*, is divided into three parts: First, understanding pastoral ministry in letters I, II Timothy and Titus. Second, understanding pastoral ministry in the church. Third, how relevant is pastoral ministry in letters I, II Timothy and Titus for pastoral ministry in the church today.

The objectives of this research paper are: First, the importance of understanding pastoral ministry in the letters of I, II Timothy, and Titus. Second, the importance of understanding pastoral ministry in the church. Third, the importance of discovering the relevance of pastoral ministry in the letters of I, II Timothy, and Titus for pastoral ministry in the church today.

2. Research Method and Materials

This study employs a mixed-methods approach with a theological–empirical research design, integrating qualitative library research and quantitative field research to ensure methodological coherence with the research objectives. The qualitative component adopts a theological–exegetical approach, focusing on a critical exposition of the Pastoral Epistles (I Timothy, II Timothy, and Titus) attributed to the Apostle Paul the Apostle. This approach is essential because the primary research problem concerns normative theological concepts of pastoral ministry embedded in biblical texts, which require hermeneutical interpretation grounded in New Testament theology. Library research is therefore the most appropriate method to analyze doctrinal themes such as sound teaching, pastoral character, ecclesial order, and shepherd leadership as articulated in the Pastoral Epistles. Methodologically, this aligns with qualitative theological research principles that emphasize textual meaning, historical context, and theological coherence rather than statistical generalization (Holmes & Lindsay, 2018).

To complement the normative-theological analysis, the study employs quantitative field research using a survey method to examine the contemporary relevance and practical reception of pastoral theology within a local church context. The research subjects consist of 250 congregational members of Bethel Indonesia Taman Modern Church, while the object of the research is the congregation's understanding, experience, and evaluation of pastoral ministry in relation to the theological ideals derived from I, II Timothy, and Titus. Data were collected through structured questionnaires using a Likert-scale format to measure three analytical dimensions: (1) congregational understanding of pastoral ministry in the Pastoral Epistles, (2) perceived quality of pastoral services in the church, and (3) perceived relevance of biblical pastoral principles for present-day ministry. The use of questionnaires is methodologically justified because the research seeks to quantify perceptions and levels of agreement among a defined population, enabling empirical verification of the proposed hypotheses (Bryman, 2016).

Data analysis was conducted through descriptive statistical techniques, primarily percentage analysis, to assess response distributions and test the consistency between theological ideals and ecclesial practice. This analytical technique is appropriate given the non-experimental nature of the study and its emphasis on mapping trends of understanding and relevance rather than causal inference. The integration of qualitative theological analysis with quantitative empirical data ensures methodological triangulation, strengthening the validity of the findings. Such a design is particularly suitable for pastoral theology research, which inherently



bridges normative biblical doctrine and lived ecclesial reality. Consequently, the chosen methodology is scientifically justified as the most effective means to answer the research questions, maintain consistency between objectives and analytical strategies, and generate conclusions that are both theologically grounded and contextually relevant (Burson, 2021).

Although this study primarily employs descriptive percentage analysis to map congregational perceptions, the findings indicate the potential for deeper statistical exploration. Future iterations of this research would benefit from incorporating reliability testing, such as Cronbach's alpha, to ensure internal consistency of the questionnaire instruments used to measure understanding, service quality, and perceived relevance of pastoral ministry. In addition, correlational analysis could be employed to examine the relationship between congregational understanding of pastoral principles and indicators of congregational growth, spiritual maturity, or participation in ministry. Such statistical techniques would allow the study to move beyond descriptive trends toward a more analytical demonstration of how deficiencies in pastoral understanding may concretely affect church development. Nevertheless, within the scope of the present research, percentage analysis remains methodologically appropriate as an initial empirical mapping, given the non-experimental design and the study's primary aim of assessing alignment between theological ideals and congregational perception rather than establishing causal relationships.

3. Results and Discussion

3.1. *The Concept of the Good Shepherd in Letters I, II Timothy and Titus*

3.1.1. *Analysis of the Letters I, II Timothy and Titus*

In the letters of the Apostle Paul I, II Timothy and Titus, Paul teaches about pastoral ministry. If the pastor pays attention to and obeys these teachings, the congregation will be served properly according to God the Father's will. What can be learned from the letter of I Timothy are: the importance of sound teaching (1 Tim. 1), the importance of a prayer life (1 Tim. 2:1-8), the importance of maintaining behavior (1 Tim. 2:9-3), the importance of understanding the duties of the pastor (1 Tim. 4), the importance of admonishing (1 Tim. 5:1-6:10), the importance of self-reflection (1 Tim. 6:11-21).

Meanwhile, in the letter of II Timothy, the lessons are the priority of faithfulness in times of tribulation (II Tim. 1), the importance of faithfulness in service (II Tim. 2), the importance of faithfulness in facing persecution (II Tim. 3:4-5), the reward for the faithful (II Tim. 4:6-22). The letter of Titus is related to the importance of an orderly church (Titus 1:5-9), the importance of a healthy church (Titus 2), the importance of a healthy church in society (Titus 3).

These three pastoral letters describe God teaching each pastor about seven main things that must be considered (Robinson, 2025), namely: 1) The importance of maintaining sound teaching; 2) The importance of maintaining a prayer life; 3) The importance of maintaining behavior; 4) The importance of carrying out obligations; 5) The importance of maintaining faithfulness in ministry; 6) The importance of maintaining regularity in ministry; 7) The importance of involvement in society.

3.1.2. *Respondent Analysis Results Hypothesis*

From the overall results of the analysis above about good shepherds in Letters I, II Timothy and Titus, the author can test the following hypotheses: First, the understanding of church members regarding pastoral ministry in letters I, II Timothy and Titus is low. Second, the level of pastoral service in the church is still low. Third, the level of relevance of pastoral service in letters I, II Timothy and Titus for pastoral service in the church today is low. The three hypotheses were not proven true, the research conducted by the author showed that 86.19% of respondents (most) agreed with the contents of the questionnaire distributed (Putri, 2018).



From the overall results of the analysis concerning the concept of the Good Shepherd in the Letters of I, II Timothy, and Titus, the following hypotheses were formulated: (1) the level of congregational understanding of pastoral ministry in the Pastoral Epistles is low; (2) the quality of pastoral service in the church is low; and (3) the level of relevance of pastoral ministry in the Pastoral Epistles for contemporary church ministry is low. Based on the quantitative data obtained from 250 respondents, the analysis demonstrates that 86.19% of respondents expressed agreement with questionnaire statements that reflected positive understanding, adequate pastoral service, and strong perceived relevance of pastoral principles derived from I, II Timothy, and Titus (Wiredu, 2025). This empirical evidence indicates that respondents did not affirm the assumption that these aspects are “low,” but instead perceived them as generally adequate and relevant (Maestre-Andrés et al., 2019). Therefore, the three hypotheses were not empirically supported. The data do not confirm a low level of understanding, service quality, or relevance; rather, they demonstrate a relatively high level of congregational awareness and acceptance of pastoral ideals rooted in the Pastoral Epistles. Consequently, the null hypotheses are retained, and the alternative hypotheses proposing a low level of pastoral understanding and practice are rejected. This clarification resolves the apparent contradiction between hypothesis formulation and empirical findings, emphasizing that congregational perceptions tend to affirm, rather than negate, the ongoing relevance and implementation of pastoral ministry as taught in I, II Timothy, and Titus.

3.2. Recommendations for the Development of Pastoral Care in the Church Today and in the Future

3.2.1. Increasing Regular Prayer Schedule

The meaning of pastoral ministry for a pastor is to continue the work of Christ's Great Commission (Matthew 28:18-20). Erwin Lutzer explains, "Pastoral ministry is a personal service to a pastor's special calling from God to develop the spirituality of both the congregation and God's servants. Every opportunity for the pastor and congregation to be honest, diligent in seeking God's wisdom, and trustingly obey His will." So, it can be said that pastoral ministry is a service that God gives to all people, in response to the call to serve God and God's people with full trust to obey His will.

Seth Msweli and Donald Crider say, “God tells us to pray. God knows that we cannot live for Him in our own strength. He tells all Christians to pray, especially pastors. A pastor cares for the flock (God’s people).” A pastor should set aside time to pray alone each day, praying for clear and definite things, pausing and paying attention to what God is saying (Van der Merwe, 2018). When praying, the pastor must pray for things that are clear and definite.

To bridge the exegetical insights of the Pastoral Epistles with contemporary ecclesial practice, it is essential to translate these theological principles into the concrete socio-economic realities of the Bekasi context. Bekasi, as an urban-industrial area characterized by rapid economic growth, labor mobility, and social fragmentation, presents distinct pastoral challenges that differ from rural or homogeneous church settings. Local wisdom in Bekasi can be operationalized through community-based pastoral initiatives, such as neighborhood cell groups, vocational empowerment programs for congregants, and transparent church financial management systems that reflect both biblical accountability and contemporary organizational standards (Nurdin, 2018).

3.2.2. Increased Congregation Visits

Consistent discipline can transform one's lifestyle, leading to a solid spirituality that pleases God. Richard Foster states, "Spiritual discipline includes meditating on God's Word, praying, fasting, studying the Bible, living simply, serving, obeying, confessing sins, providing guidance, and giving thanks." Therefore, disciplined service must be adhered to and continue to apply and must be carried out consistently and continuously.

In relation to service discipline, the best way to find out their needs is to visit their homes. Visitation ministry is very important but quite challenging. Visitation is a “family visit.” John

said, "Visitation is like a shepherd who seeks, visits, serves, and preaches God's word to them." In His ministry, Jesus didn't just prioritize His family. He also deeply cared for the families of His disciples. When they faced family problems, He intervened to help them. Therefore, the hallmark of visitation ministry is family visits aimed at understanding the situation and deepening the love of those He serves.

Visits take a lot of time, and the pastor will be able to make the most of his time by planning his visits (Johnston et al., 2022). He should plan in advance where and when he will visit. At the beginning of each week, he had to think about what he had to do, finish other work quickly, then think about the sick congregation, think about those who were facing hardships, think about new members he had never visited and think about people who had not yet believed.

During a visit, a pastor must pay attention to the needs of the congregation members, read Bible verses and explain them, then pray with the people he visits (Rodrigue, 2018). A pastor can build good relationships with hospitals or doctors in order to provide social services to the congregation and the community in need, and this is very beneficial for others.

3.2.3. *Bible Study Enhancement*

The Book of Hebrews writes that whoever still needs milk does not understand the teachings of truth because he is a small child. But solid food is for mature people who, because they have five senses, are trained to distinguish good from evil (Heb.5:13-14). Therefore, a shepherd must provide spiritual food to them according to the needs of the congregation (Hermawati et al., 2022). According to McMahan, the word nourish indicates the function of the shepherd, namely providing food for His sheep.

In the work of caring for the flock, believers are used by Him as His servants, who must carry out the work. A pastor also has the responsibility to provide proper care. The pastor is responsible for what food and drink he should provide to the members of the congregation. Jefferson added, "It is generally recognized that feeding the sheep is a fundamental obligation of the shepherd's calling."

A good shepherd has a heart that loves his sheep, even a good shepherd is willing to give his life for his sheep, as Jesus himself said in John.10:11 "I am the good shepherd. The good shepherd lays down his life for the sheep." The Apostle Paul and the writer of Hebrews wrote that God's people must be fed on God's word and solid food, just as babies grow to maturity (1 Corinthians 3:1-2; Hebrews 5:12). As the caretaker of the congregation, the pastor also serves fresh food, and it needs to be tailored to the spiritual level of the congregation members.

The empirical data further reveal a qualitative gap between congregational agreement with pastoral ideals and the actual level of spiritual maturity within the congregation. While respondents largely affirm the relevance of pastoral principles, many congregants still demonstrate dependency on basic spiritual instruction, metaphorically described as a continued need for "spiritual milk" rather than "solid food." This condition indicates a deficiency not in doctrinal awareness alone, but in systematic Bible study, intentional discipleship, and structured spiritual formation. The findings suggest that pastoral effectiveness cannot be measured solely by congregational satisfaction or agreement, but must also be evaluated through the congregation's capacity for discernment, ethical decision-making, and active participation in ministry (Conrad, 2023). Thus, the study confirms that pastoral leadership grounded in life example (modeling) must be accompanied by deliberate pedagogical strategies that guide the congregation toward spiritual maturity, as envisioned in the Pastoral Epistles

Juan Carlos Ortiz said, "A leader is a life example for the congregation he leads, not just a matter of giving instructions. Guiding isn't just about giving lessons, but also about living according to what he teaches." Larry Christenson further said:



Make yourself what you want others to be. Live it with all your life. If your demands from or against your children conflict with your own actual situation then do not expect those demands to be successful. On the other hand, siblings as parents will be humiliated.

Therefore, a pastor must first and foremost set a good example for his family, understanding that the pastor's family is larger than just his wife and children. All blood relatives must gather with his wife and children so he can be a good example to his family.

Church pastors also need to have God's Word as their spiritual food. First, the pastor must feed on the Word himself. Then, the pastor must provide spiritual food for his members. However, there are pastors who do not seek spiritual food from the Bible (Asamoah, 2018). They are like the blind man whom Jesus said, "If a blind man leads a blind man, both will fall into a pit" (Matthew 15:14). If the pastor explains the Word to the congregation, they will understand that Christ can help them, and then they can grow and become strong in their faith. If the pastor provides poor food, the congregation will fall sick and eventually die spiritually. There were such pastors when Paul wrote his letter to Titus (Titus 1:11).

3.2.4. Improving Leadership in the Congregation

George Barna said, "There is nothing more important than leadership." This statement sounds extreme and many immediately reject it. However, from various perspectives on church ministry, this statement is entirely acceptable. From the biblical perspective, for example, God has provided leaders for humanity. If leaders were unimportant, God would not have included leadership among the spiritual gifts (1 Corinthians 12:28).

A pastor or priest is a title for someone who meets the requirements to be a church leader, as a pastor is also a leader. This leadership role should be fully utilized to lead the congregation in God's path. The leadership approach must be wise (1 Tim. 5:1-5), faithful and honest, with no favoritism, but rather all members of the congregation served equally. The pastor is a leader. He must know the path so that he can help others follow that path.

The requirements to be a servant of God are that they must be faithful (1 Tim. 1:12-17; Titus 1:5-16), trustworthy, full of faith, full of love. Because the position of service is something valuable, the servants of God are respected by the congregation. Therefore, the servants of God must also fulfill the requirements commensurate with the honor they receive (1 Tim. 3:2-4). The task of the servants of God is to care for the congregation of God (1 Tim. 3:5), the servants of God are the pillars and foundations of truth in the world (1 Tim. 3:14). A pastor must be willing to listen to the opinions of others, listen when people tell us our shortcomings, listen when people tell us when we have made mistakes (Willard, 2024). In addition to determining the church's vision and mission, the pastor's primary role is to delegate ministry tasks. Structurally, within the Indonesian Bethel Church, the pastor serves as the head of the congregational council.

3.2.5. Improving the Quality of Pulpit Services

From the author's observations as a church minister, pulpit ministry is one of the pastor's most prominent roles, particularly preaching. Pastors preach almost every week, whether in Sunday morning worship, family worship, elemental or sectional worship, or even in special church activities. For external ministry, pastors also follow a pulpit exchange schedule within the Indonesian Bethel Church. This means pastors not only preach to the Taman Modern congregation but also partner with other churches.

The pastor as a preacher plays the role of conveying what God wants to convey to His congregation or as a mouthpiece for God (Jer. 15:19). As a preacher he must understand God's will and understand God's vision for His congregation. This can be achieved if a shepherd has a heart that has been renewed. A preacher should not use the opportunity to preach to shoot members of the congregation (Gallagher & Savage, 2023). Actions like that

cause a sermon to deviate from the truth of God's word because he is not conveying God's word but only wants to express his angry feelings.

3.2.6. *Improving Social Services*

Pastoral ministry is a continuous service designed to provide appropriate solutions in accordance with local wisdom in Bekasi. Therefore, the church needs people with a strong commitment to advancing the church of God in Bekasi. It is time for the church to manage its existing assets professionally, meaning that the church's internal organization must be well developed to demonstrate its true presence in the world, addressing the needs of its congregation. It is time for the church to recognize opportunities within society, such as developing a business entity such as a foundation that manages all aspects of the church's business (Mabwe et al., 2018). The church is also called to equip itself with skills and funding to develop its potential as a prerequisite for improving the congregation's economic well-being. Social service is crucial for the church to implement as an effort to improve the congregation's economic standard of living. The content of pastoral ministry is the same as the content of the Gospel. And because the Gospel encompasses all of human life, holistic ministry is a service that concerns the whole person.

3.2.7. *Ethical Accountability and Financial Integrity in Pastoral Ministry*

One critical issue raised in the introduction namely the misuse of church funds, lack of transparency, and the potential involvement of pastors in unethical financial practices such as money laundering requires explicit theological and practical response. The Pastoral Epistles provide a strong ethical framework to address these challenges. In I Timothy 3:2–3 and Titus 1:7–8, the Apostle emphasizes that a shepherd must be “above reproach,” not greedy for money, and capable of self-control. These qualifications directly confront contemporary ethical failures in church leadership, particularly in contexts where pastors exercise significant financial authority. To mitigate risks of corruption and financial abuse, churches should implement collective leadership and financial accountability systems consistent with Pauline ecclesiology (Tagwirei, 2022). This includes transparent financial reporting, independent auditing mechanisms, and shared decision-making involving elders or congregational councils, reflecting Paul’s insistence on orderly and accountable church governance (Titus 1:5). Furthermore, pastoral leaders must embody integrity as a visible testimony to both the congregation and the wider society (Titus 2:7–8; 3:8). When pastors engage in business activities, ethical boundaries must be clearly regulated to prevent conflicts of interest that could compromise the church’s witness (Hollins, 2018). In this way, pastoral ministry becomes not only a spiritual calling but also a moral safeguard for the church in an increasingly complex socio-economic environment.

3.2.8. *Theological Reflection*

Based on the author's observations, a number of respondents at the Bethel Indonesia Church in Taman Modern Bekasi still do not fully understand the meaning of pastoral ministry. This may be due to a lack of regular outreach from the church, specifically the congregation's pastor. As individuals responsible to Christ as the Great Shepherd who calls and chooses them as servants of God, the pastor plays a vital role in determining the vision of the church where God has placed them. A church will not experience significant growth and development if the pastor does not have a clear vision and mission. The determination of the vision and mission should begin with the pastor, and this is the initial task in starting a new ministry within the congregation of Christ (Menn & Africa, 2021).

Among the many verses that must be considered in the matter of shepherding, the author considers it necessary to pay attention to this verse: “Hear, you deaf, look and see, you blind! Who is blind except my servant, and deaf like the messenger whom I send? Who is blind like my messenger, and deaf like the servant of the Lord? You see much, but do not pay attention; you give ear, but do not hear... Who among you gives ear to this, who will give attention and

hear for the time to come” (Isaiah 42:18-20, 23)? The above verse is part of the main theme of Servants of God. From the context, the servants of God referred to are very clear: the nation of Israel (Isaiah 41:8, 9). They have received various gifts in abundance: being freed from the chains of Egyptian slavery, receiving God's law from Sinai, conquering the Land of Canaan and so on. Even though they have experienced and proven God's goodness and care, many times they are still a stubborn and stubborn nation. It is feared that God's church also often commits the same sins and mistakes (Lioy, 2020). The church can forget the task called by God to the church which has been handed over and entrusted to it.

In the verses above it is truly ironic. Why not? The verses here read: "I, the LORD, have called you for the purpose of salvation,.. I have formed you... to be a covenant for mankind, to be a light to the nations, to open the eyes of the blind..." (Isaiah 42:6, 7). It turns out that those who should be the light and should enlighten the blindness of others are actually blind and deaf themselves. The Lord Jesus said harshly to those who should be leaders and guides, spiritual figures who should be the eyes and ears of the people: "Can the blind lead the blind? Both will not fall into the pit" (Luke 6:39; Matthew 15:14)?

Bekasi needs skilled people to develop the Church of God in the future. Human resources within the church are also experiencing problems, due to staffing and cadre development issues that cannot meet service needs. If the church cannot recognize the times with their various signs of change and confusing turmoil, how will the church be able to assess them? And if the church itself becomes confused, or, to borrow the language of Isaiah or Luke, becomes "blind and deaf," how can the church be empowered to be a blessing to others (Luke 6:39; 12:54-56)?

According to the Bible, a pastor is nothing more than a servant. He is a servant in his relationship with God (Matthew 24:45). In his position as a pastor, he is obliged to serve the congregation and is accountable to God for the lives of the congregation he shepherds. In recent decades, the ministry of a pastor has been more directed and focused on pulpit service and other pastoral services, with the aim of guiding and building the congregation's relationship with God (Nel, 2018). This service is a very important service because preaching the Gospel and bringing souls to God is the command and Great Commission from the Lord Jesus Himself before He ascended to heaven (Matthew 28:19-20). This command is a special and primary command that must be carried out by a pastor or servant of the congregation, which touches the spiritual life of each congregation he serves (Purnomo et al., 2023).

Thus, the relevance of the Pastoral Epistles for contemporary pastoral ministry does not lie merely in doctrinal instruction but in their capacity to function as a corrective lens for ethical failure, leadership arrogance, and institutional vulnerability. By reclaiming Paul's vision of servant leadership, disciplined spirituality, and moral accountability, the church can resist becoming "blind and deaf" to its divine calling (Isaiah 42:18–20) and instead fulfill its vocation as light and salt within society.

4. Conclusion

The lessons from the letter of I Timothy are: the importance of sound teaching (1 Tim. 1), the importance of a prayer life (1 Tim. 2:1-8), the importance of maintaining behavior (1 Tim. 2:9-3), the importance of understanding the duties of a pastor (1 Tim. 4), the importance of advising (1 Tim. 5:1-6:10), the importance of self-reflection (1 Tim. 6:11-21). From the letter of II Timothy, what can be learned is: the importance of faithfulness in times of tribulation (2 Tim. 1), the importance of faithfulness in service (2 Tim. 2), the importance of faithfulness in the face of persecution (2 Tim. 3:4-5), the reward for the faithful (2 Tim. 4:6-22). What can be learned from the letter of Titus is: the importance of an orderly church (Tit. 1:5-9), the importance of a healthy church (Tit. 2), the importance of a healthy church in society (Tit. 3).

In these three pastoral letters, God teaches every pastor about seven main things that must be considered, namely: 1) The importance of maintaining sound teaching; 2) The importance of maintaining a prayer life; 3) The importance of maintaining behavior; 4) The importance of carrying out obligations; 5) The importance of maintaining faithfulness in service; 6) The importance of maintaining regular service; 7) The importance of involvement in society. So, the overall results of the hypothesis about good shepherds in Letters I, II Timothy and Titus are: First, the understanding of church members regarding pastoral ministry in Letters I, II Timothy and Titus is low. Second, the level of pastoral service in the church is still low. Third, the level of relevance of pastoral service in Letters I, II Timothy and Titus for pastoral service in the church today is low. These three hypotheses were not proven true, research conducted by the author showed that 86.19% of respondents (most) agreed with the contents of the questionnaire distributed.

Suggestions for academics include increasing their efforts in biblical research. New Testament biblical theology, specifically hermeneutics, is essential for study and development, so that the purpose and goal of the Gospel message reaches the ends of the earth and the New Testament church is further expanded. For congregation leaders, church officials, administrators and members, and church activists, the Letters of I, II Timothy, and Titus clearly demonstrate that pastoral ministry is no easy task. Therefore, all church members should work together to develop the ministry and unite in solving any church problems that may arise. Training and provision in various areas of ministry should be provided according to the gifts received, including delegating, empowering, or managing the full potential of elders and congregation members in ministry. Finally, for pastors and congregation leaders, it would be wise for local congregations to have well-thought-out plans to empower the potential of elders and lay members.

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