



A Christian Theological Perspective on Bible Study Worship and Its Correlation with the Tabernacle Pattern: Positive Implications within the Context of the Bethel Church of Indonesia

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ABSTRACT

This study explores Bible Study Worship (Pendalaman Alkitab/PA) through a theological and pedagogical lens, employing the Tabernacle structure in Exodus 25-40 and its Christological fulfillment in Hebrews 8-10 as a framework for progressive spiritual formation within the Bethel Church of Indonesia (GBI). Using a qualitative library-based approach, the research integrates biblical exegesis, systematic theology, Pentecostal theology, and Christian education theory to construct a coherent model of PA that emphasizes the decisive role of teacher competence. The findings reveal that the Tabernacle's threefold structure, Courtyard, Holy Place, and Most Holy Place, corresponds to foundational salvation, sustained discipleship, and mature communion with God. However, the transformative effectiveness of this model depends largely on the competence of the educator facilitating the process. Four interrelated dimensions of competence are identified: theological literacy, hermeneutical skill, pedagogical effectiveness, and spiritual-personal integrity. The study argues that in a Pentecostal context, where experiential spirituality is strongly emphasized, competent teachers are essential to harmonize doctrinal fidelity with spiritual sensitivity. Without theological grounding and interpretive discipline, Bible study risks becoming either superficial or overly subjective. Conversely, when guided by qualified educators, PA becomes a structured and dynamic pathway toward Christ-centered maturity, congregational resilience, and ecclesial renewal. The research concludes that sustained investment in teacher development is crucial for ensuring that Bible Study Worship remains biblically faithful, spiritually vibrant, and educationally transformative within the contemporary church context.

Keywords: Theological Perspective, Christian Religious Education, Bible Study

INTRODUCTION

Bible Study Worship (*Pendalaman Alkitab, hereafter PA*) occupies a central position in Christian spiritual formation because it reflects the conviction that Scripture is the inspired and authoritative Word of God. The classical evangelical affirmation of biblical authority, as articulated by Wayne Grudem, maintains that Scripture functions as the final norm for faith and practice, shaping both doctrine and daily life (Grudem, 1994). Similarly, Millard J. Erickson emphasizes that divine revelation in Scripture is not merely informational but transformational, directing believers toward maturity in Christ (Erickson, 2013). Within this theological framework, PA cannot be reduced to an academic or devotional routine; it is an ecclesial practice that mediates doctrinal clarity, moral formation, and spiritual encounter. In Pentecostal traditions such as the Bethel Church of Indonesia (*Gereja Bethel Indonesia, GBI*), Bible study is understood as an integrative experience where the Word and the Holy Spirit operate synergistically. Amos Yong notes that Pentecostal spirituality does not separate scriptural engagement from pneumatic experience; rather, the Spirit illumines the Word, enabling believers to encounter God through Scripture (Yong, 2005). This dynamic underscores that effective Bible study requires not only theological depth but also pedagogical intentionality. The interpretive task must be guided by sound hermeneutical principles, as Gordon D. Fee and Douglas Stuart argue, emphasizing careful contextual reading to avoid misinterpretation (Fee & Stuart, 2014). Thus, PA becomes both a theological and educational enterprise.

The Old Testament Tabernacle (Exodus 25-40) provides a rich theological pattern that has been interpreted typologically in Christian tradition. The Epistle to the Hebrews (Hebrews 8-10) reinterprets the Tabernacle structure, Courtyard, Holy Place, and Most Holy Place, as prefiguring Christ's redemptive work and believers' access to God. Kevin J. Conner, writing within Pentecostal theology, proposes that the Tabernacle may also serve as a progressive spiritual model, symbolizing stages of growth from initial salvation to deeper communion with God (Conner, 1975). While typological readings must be handled carefully, this pattern offers a constructive pedagogical metaphor: Christian formation is progressive, structured, and Christ-centered. When applied to PA, the Tabernacle pattern suggests a movement from foundational doctrinal instruction (Courtyard), to sustained discipleship and illumination (Holy Place), and ultimately to intimacy with God (Most Holy Place). Within this theological and ecclesial landscape, the competence of the teacher becomes decisive. Christian education theory consistently affirms that spiritual formation is inseparable from the integrity and capability of the educator. Thomas H. Groome argues that Christian religious education must integrate faith content with reflective pedagogy that engages learners' lived experiences (Groome, 2011). Likewise, Robert W. Pazmiño stresses that Christian educators must possess theological literacy, pedagogical skill, and spiritual authenticity to guide learners toward holistic transformation (Pazmiño, 2008). In the context of PA, teacher competence includes mastery of biblical theology, hermeneutical sensitivity, contextual application, and spiritual maturity.

In the Bethel Church of Indonesia, where Pentecostal spirituality emphasizes both doctrinal faithfulness and experiential encounter, teacher competence acquires even greater urgency. Without theological grounding, Bible study risks drifting into subjective

interpretation or emotionalism. Without pedagogical competence, even sound doctrine may fail to engage learners meaningfully. Donald S. Whitney's reflection on spiritual disciplines reminds educators that structured engagement with Scripture cultivates habits of godliness (Whitney, 2014). However, such cultivation requires intentional guidance from capable mentors who model disciplined study and spiritual integrity. In contemporary contexts characterized by digital pluralism, moral relativism, and rapid sociocultural change, the role of the Bible study teacher extends beyond information transmission. Educators must equip believers, particularly youth and young adults, with critical theological discernment and resilient faith identity. John Stott highlights that biblical exposition is foundational for Christian maturity because it anchors believers in truth amid competing narratives (Stott, 1992). Competent teachers thus function as theological stewards, safeguarding doctrinal coherence while nurturing experiential depth. This study, therefore, seeks to reconceptualize Bible Study Worship within a Christian theological perspective that integrates the Tabernacle pattern and emphasizes the pedagogical and spiritual competence of the teacher. By synthesizing biblical exegesis, Pentecostal theology, and Christian educational theory, the research argues that PA, when guided by competent educators, becomes a progressive and transformative journey toward spiritual maturity. In the context of the Bethel Church of Indonesia, such integration is not merely theoretical but essential for cultivating a balanced spirituality rooted in Scripture, empowered by the Spirit, and sustained through disciplined teaching.

METHODS

This study implements a qualitative descriptive research design using a theological-biblical and library research approach. The objective is to construct a systematic theological analysis of Bible Study Worship (*Pendalaman Alkitab/PA*), to examine its correlation with the Tabernacle pattern in Exodus 25-40 and Hebrews 8-10, and to explore its positive implications within the ecclesial framework of the Bethel Church of Indonesia (GBI), with particular emphasis on teacher competence in Christian religious instruction. The research is conceptual-analytical rather than empirical-field based. It utilizes qualitative content analysis to interpret primary biblical texts and secondary theological literature. This approach is appropriate because the study seeks to synthesize doctrinal reflection, typological interpretation, and educational theory rather than measure statistical relationships. The methodology follows the principles of theological research as described by Robert W. Pazmiño (2008), which integrate biblical exegesis, historical-theological reflection, and contemporary educational application. Primary Sources (Biblical texts): Exodus 25-40 (Tabernacle narrative) and Hebrews 8-10 (New Testament reinterpretation of the Tabernacle). Official doctrinal documents of the Bethel Church of Indonesia (GBI), particularly statements of faith and ecclesial guidelines related to teaching ministry. Secondary Sources: Systematic theology works (e.g., Erickson, 2013; Grudem, 1994; Berkhof, 1996), biblical hermeneutics and exegesis references (Fee & Stuart, 2014; Stott, 1992), Pentecostal theological perspectives (Yong, 2005; Conner, 1975), and christian education theory and teacher competence literature (Groome, 2011; Pazmiño, 2008; Whitney, 2014). These sources provide theological, hermeneutical, and pedagogical frameworks for analysis. The analysis was conducted in three stages: Biblical Exposition: a contextual and theological reading of Exodus 25-40 and Hebrews 8-10 was

undertaken, focusing on structural symbolism (Courtyard, Holy Place, Most Holy Place) and its Christological fulfillment. Hermeneutical principles from Fee and Stuart (2014) guided the interpretation to avoid allegorical excess and maintain textual integrity; Typological-Theological Analysis: the Tabernacle structure was examined as a progressive spiritual model. Insights from Pentecostal scholarship were considered to assess its relevance for contemporary ecclesial formation while maintaining doctrinal balance; Pedagogical-Theological Synthesis: the final stage integrated theological findings with Christian educational theory. Teacher competence was analyzed in terms of theological literacy, hermeneutical skill, spiritual maturity, and pedagogical effectiveness. This synthesis examined how PA can function as a structured formative process when facilitated by competent educators.

RESULTS AND DISCUSSION

The findings of this theological and pedagogical investigation demonstrate that Bible Study Worship (Pendalaman Alkitab/PA), when interpreted through the Tabernacle pattern of Exodus 25-40 and its Christological fulfillment in Hebrews 8-10, provides a coherent and progressive framework for spiritual formation within the ecclesial context of the Bethel Church of Indonesia (GBI). More significantly, the study reveals that the effectiveness of this formative process is deeply contingent upon the competence of the teacher. The Tabernacle pattern, comprising the Courtyard, the Holy Place, and the Most Holy Place, emerges not merely as typological symbolism but as a structured theological paradigm that can inform pedagogical practice. However, the transformative potential of this paradigm depends on educators who are theologically literate, hermeneutically responsible, spiritually mature, and pedagogically skilled. The first major result concerns the Courtyard as a foundational stage of spiritual formation. In Exodus 27, the altar of burnt offering and the bronze basin functioned as spaces of sacrifice and purification before access to deeper communion with God. The Epistle to the Hebrews reinterprets these sacrificial elements as fulfilled in the once-for-all atoning work of Christ (Heb. 9:12-14). Theologically, this stage corresponds to justification and the believer's initial encounter with grace. In the context of PA, this foundational dimension emphasizes doctrinal clarity regarding salvation, repentance, and reconciliation. The research demonstrates that without systematic teaching on core doctrines, sin, atonement, and grace, Bible study risks becoming inspirational but shallow. As Grudem (1994) affirms, doctrinal precision safeguards the integrity of Christian faith, ensuring that believers are grounded in objective truth rather than subjective spirituality. Thus, the Courtyard phase underscores the teacher's responsibility to communicate foundational doctrines accurately and comprehensibly. Teacher competence at this stage involves theological mastery and the ability to contextualize soteriological truths within contemporary challenges such as moral relativism and digital secularism. The second result highlights the Holy Place as representing sustained spiritual nourishment and illumination. The table of showbread, the golden lampstand, and the altar of incense (Exod. 25-30) symbolized provision, illumination, and intercession. Hebrews 8-9 reframes these elements as anticipatory symbols of Christ's mediatorial ministry. In pedagogical terms, this stage corresponds to discipleship and spiritual growth through regular engagement with Scripture, prayer, and communal worship. The findings indicate that PA functions most

effectively when structured as a progressive journey of learning rather than sporadic instruction. This requires educators who understand hermeneutical principles and who can guide learners through contextual and canonical interpretation. Fee and Stuart (2014) caution that improper handling of Scripture often leads to distorted application; therefore, teacher competence in exegesis becomes indispensable. Within GBI's Pentecostal framework, where experiential spirituality is emphasized, the study found that teachers must balance experiential openness with exegetical discipline. Yong (2005) argues that the Spirit's illumination does not negate rigorous interpretation but rather empowers it. Consequently, the Holy Place stage demonstrates that teacher competence must integrate spiritual sensitivity with intellectual rigor. The third major result concerns the Most Holy Place as a paradigm of intimate communion with God. The ark of the covenant and the mercy seat (Exod. 25:10-22) symbolized divine presence, while Hebrews 10:19-22 proclaims that believers now have direct access to God through Christ's sacrifice. In the context of PA, this stage represents mature spirituality characterized by intimacy, reverence, and ethical transformation. The research indicates that Bible study becomes transformative when it moves beyond cognitive understanding toward relational encounter. However, such progression requires educators who embody spiritual authenticity. Pazmiño (2008) emphasizes that Christian educators must model the faith they teach, because formation is as much caught as taught. The findings show that in Pentecostal communities like GBI, participants are particularly sensitive to the congruence between teaching and lifestyle. Thus, teacher competence includes moral integrity, humility, and consistent devotional life. Whitney (2014) notes that spiritual disciplines shape both teachers and learners; therefore, educators who practice disciplined engagement with Scripture are more capable of leading others into deeper communion.

An integrative result of this study is the identification of four interrelated dimensions of teacher competence essential for effective PA: theological competence, hermeneutical competence, pedagogical competence, and spiritual-personal competence. Theological competence ensures doctrinal orthodoxy and coherence. Without it, typological interpretations of the Tabernacle could devolve into speculative allegory. Berkhof (1996) warns that typology must remain anchored in redemptive-historical fulfillment rather than imaginative symbolism. The study confirms that competent teachers carefully articulate the Christological fulfillment of the Tabernacle without exaggeration. Hermeneutical competence enables educators to bridge ancient texts and contemporary contexts responsibly. This competence guards against proof-texting and fosters critical engagement with Scripture. Pedagogical competence, informed by Groome (2011), involves dialogical methods that connect biblical content with learners' lived experiences, encouraging reflective faith. Finally, spiritual-personal competence ensures authenticity; teachers must demonstrate humility, prayerfulness, and ethical consistency. Another important finding relates to the Pentecostal-charismatic context of GBI. In such settings, Bible study often coexists with spontaneous worship and prophetic expression. While this enriches spiritual vitality, it can also create tension between structured learning and experiential freedom. The research reveals that competent teachers function as mediators who integrate Word and Spirit harmoniously. Conner (1975) suggests that the Tabernacle pattern reflects divine order, implying that spiritual growth is both

experiential and structured. Therefore, PA should not be perceived as rigid intellectualism but as ordered spiritual formation. Educators who appreciate this balance can cultivate environments where doctrinal teaching and spiritual encounter reinforce one another. The findings demonstrate that teacher competence significantly influences congregational resilience. In an era marked by theological pluralism and digital misinformation, believers require discernment skills. Stott (1992) underscores that biblical exposition anchors faith amid competing ideologies. When PA is led by competent teachers, participants develop critical theological literacy, enabling them to evaluate contemporary narratives through a biblical lens. Conversely, inadequate teaching may leave believers vulnerable to syncretism or doctrinal confusion. Thus, the quality of PA directly correlates with ecclesial stability. The study also highlights the relational dimension of competence. Effective PA teachers cultivate trust, encourage dialogue, and foster communal learning. This aligns with Groome's (2011) shared praxis model, where faith formation emerges through interaction between tradition and experience. In practical terms, the Courtyard stage invites open discussion of foundational beliefs; the Holy Place stage nurtures communal reflection; and the Most Holy Place stage encourages collective reverence. Competent teachers create safe spaces for questioning while maintaining doctrinal boundaries. This relational competence strengthens community cohesion within GBI congregations.

The research reveals that the Tabernacle pattern provides not only spiritual symbolism but also curricular structure. PA sessions can be intentionally organized to reflect progressive depth: initial sessions emphasizing salvation and repentance; subsequent sessions focusing on spiritual disciplines and doctrinal growth; and advanced sessions exploring intimacy with God and ethical vocation. Such structured progression reflects educational best practices that move learners from basic knowledge to higher-order integration. The presence of a competent teacher ensures that this progression remains coherent and contextualized. The discussion affirms that Bible Study Worship, when grounded in Christological fulfillment and facilitated by competent educators, becomes a transformative instrument of ecclesial renewal. Hebrews 10:22 calls believers to "draw near with a sincere heart," a movement that mirrors the Tabernacle's spatial progression. This drawing near is not automatic but cultivated through disciplined teaching and spiritual mentorship. The teacher, therefore, occupies a pivotal role as theological interpreter, spiritual guide, and pedagogical architect. In the GBI context, where congregational growth and spiritual vitality are central concerns, investment in teacher development becomes essential. Training programs should emphasize systematic theology, hermeneutics, spiritual disciplines, and instructional methodology. The results confirm that the Tabernacle pattern offers a biblically grounded and pedagogically rich model for PA. However, its effectiveness depends largely on the competence of the teacher. The Courtyard requires doctrinal clarity; the Holy Place demands interpretive skill and instructional strategy; and the Most Holy Place calls for spiritual authenticity and relational depth. When these competencies converge, PA transcends routine Bible reading and becomes a dynamic pathway toward maturity in Christ. Within the Bethel Church of Indonesia, such integration holds profound implications for sustaining balanced Pentecostal spirituality—rooted in Scripture, illuminated by the Spirit, and nurtured through competent Christian educators.

CONCLUSION

This study concludes that Bible Study Worship (*Pendalaman Alkitab/PA*), when interpreted through the theological framework of the Tabernacle in Exodus 25–40 and its Christological fulfillment in Hebrews 8–10, provides a coherent and progressive model of spiritual formation within the Bethel Church of Indonesia (GBI). The structural movement from the Courtyard to the Holy Place and ultimately to the Most Holy Place represents not only a redemptive-historical trajectory fulfilled in Christ but also a pedagogical paradigm that can guide contemporary Christian education. However, the transformative power of this paradigm is not automatic. It is significantly shaped by the competence of the teacher who facilitates the process. The findings affirm that the Courtyard stage underscores the necessity of doctrinal clarity concerning salvation, repentance, and justification. At this foundational level, teacher competence must include theological literacy and the ability to articulate core Christian doctrines faithfully and contextually. Without such competence, Bible study risks becoming superficial or doctrinally unstable. The Holy Place stage emphasizes sustained spiritual nourishment through disciplined engagement with Scripture, prayer, and reflection. Here, hermeneutical skill and pedagogical strategy are indispensable. Teachers must interpret biblical texts responsibly, avoiding speculative typology while fostering meaningful application. The Most Holy Place represents mature communion with God, characterized by reverence, intimacy, and ethical transformation. At this level, spiritual-personal competence becomes central. Teachers must embody the integrity, humility, and devotional depth that they seek to cultivate in learners. The study therefore identifies four integrated dimensions of teacher competence essential for effective PA: theological, hermeneutical, pedagogical, and spiritual-personal. These competencies function synergistically. Theological knowledge ensures doctrinal soundness; hermeneutical competence safeguards interpretive integrity; pedagogical expertise facilitates meaningful learning; and spiritual authenticity sustains credibility and relational trust. In the Pentecostal context of GBI, where experiential spirituality is highly valued, the integration of Word and Spirit depends on teachers who can harmonize doctrinal fidelity with spiritual sensitivity. The research demonstrates that PA, when guided by competent educators, contributes to congregational resilience and ecclesial maturity. In a contemporary environment marked by pluralism, digital influence, and shifting moral paradigms, believers require structured and transformative engagement with Scripture. Competent teachers function as theological stewards and spiritual mentors who help participants move progressively toward Christ-centered maturity. The Tabernacle pattern offers more than symbolic theology; it provides a structured framework for Christian formation. Yet its practical realization in Bible Study Worship depends fundamentally on the quality of teacher competence. For the Bethel Church of Indonesia, investment in systematic teacher development, encompassing theology, hermeneutics, pedagogy, and spiritual formation, is not optional but essential. When such competence is cultivated, PA becomes a dynamic instrument through which believers are grounded in Scripture, empowered by the Spirit, and drawn into deeper communion with God through Christ.

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