



An Analysis of the Petrine View of Believers' Holy Life and Brotherhood: Implications for Christian Education in Tangerang, Indonesia

Nehemia Nome¹ , Hana Suparti² , Dyulius Tomas Bilo¹ , David Ming² 
& Esther Widiyaningtyas³ 

¹ Sekolah Tinggi Teologi Setia, Jakarta, Indonesia.

² Sekolah Tinggi Teologi Kadesi, Yogyakarta, Indonesia.

³ Excelsius Theological School, Indonesia.

ABSTRACT

The prominent theme in 1 Peter is holy life and brotherhood as characteristics of being a Christian. Peter instructs Christians on how to respond to the inevitable reality of suffering facing the first-century church. The author of this letter addresses his message to immigrants, immigrants, who are scattered in Pontus, Galatia, Cappadocia, Asia Minor and Bithynia (I Pet. 1:1). Those who receive the letter of I Peter are called people chosen by God, sanctified by the Spirit of God. Thus, the author of the letter I Peter has the appropriate context at the time of writing this letter. The context is noteworthy so that it contributes to understanding Peter 1:13-25. In this text, the author uses a term that can help modern readers understand the context of I Peter. The word used in I Peter 1:13-25 is the word suffering or temptation as stated in I Peter 1:6. The purpose of the suffering is for the quality or purity of the recipient's faith. The study used the historical-critical method to explore the teaching of 1 Peter 1:13-25. Hence, this exegesis sought to assist in attaining a clearer understanding of what the biblical passage seeks to convey to Christian religious education teachers in Tangerang Indonesia. A quantitative method was also used to seek the views of Christian elementary and junior high school teachers in Tangerang. It concluded that in light of the impending judgment on all humanity, believers are to trust God and continue to live holy lives and foster the spirit of brotherhood amidst their suffering. This study has implications for Christian Education as Christians face attacks from within and without and to remain victorious.

Correspondence

David Ming

Email: davidmingming3@gmail.com

Publication History

Received 30th May, 2023

Accepted 9th October 2023

Published online:

23rd January, 2024.

INTRODUCTION

Every human being generally lives his or her life as a confirmation of his/her identity and character. Good identity and character become role models for others to follow. In the context of the Christian faith, attitudes and exemplary lives can be realized through actions that are in harmony with God's word, and can be confirmed through holy living and brotherly love. This context substantially needs to be applied in the totality of the lifestyle believers portray. Aspects of holy living include modeling the actions of the Triune God in the lives of believers, through (1) knowing how to use reason, (2) obedience (to God and His word), (3) realizing that life has been redeemed by God and (4) practicing love.¹

The four aspects mentioned above are a context of faith in which God commands believers to do what pleases Him, distance themselves from worldly (flesh) lifestyles, and become doers of the Word. The attitude of knowing to use reason, living in obedience, realizing that God has redeemed life, and practising love, will produce an example of faith.

¹ Gregory K Beale and Donald Arthur Carson, *Commentary on the New Testament Use of the Old Testament* (Baker Books, 2007).

When believers exhibit characteristics associated with these four principles, it shows that they are growing spiritually. With such spiritual growth, believers can avoid actions that do not please God. This is evidenced by not fornicating, living in strife, uncleanness, crime, filthiness of spirit, scorn, blasphemy, hatred, and enmity. These actions are not life choices that must be held and carried out by believers and should be rejected.² God directs the lives of believers towards a different or holy path that pleases Him.

Based on the above concept, Christian teachers need to conform to the principles of holy life and brotherly love that are contained in the text under consideration. It should be reflected in everyday activities. The principles of the Bible form the basis for Christian teachers in carrying out educational activities in schools that believe in God. Thus teachers should show the right attitude toward life, and portray these positive attitudes through work, family service, etc.³

However, these four attributes mentioned are not generally portrayed by Christians in their activities. Christians have failed to live up to the mandate of living holy lives and maintaining the spirit of brotherhood. It is becoming normal to see Christians engaged in all manner of activities that harm the Church and society. The Christians of today are not living a victorious life due to this challenge and the future looks bleak for the Church of God. Using a quantitative method, this article seeks to analyze the text of 1 Peter 1:13-25 through an Exegesis. The purpose of this exegesis is to assist one in understanding what message the biblical passage seeks to convey to Christian religious education teachers in Tangerang Indonesia.

LITERATURE REVIEW

Confirmation of a holy life attitude and brotherly love as Christianity teaches is a real manifestation of faith in the Lord Jesus Christ. As seen in the facts revealed in the Bible, people who believe do not live in darkness but live in the light of Jesus Christ. The right attitude in life is not only shown to others but also to God. Abraham Kuyper posits, "What we do - what we want to do - is very important. But we must not neglect to emphasize that our will to follow God is itself an act of God's will."⁴ All actions of believers, regardless of their identity, are closely connected to how they act according to God's will.

The Apostle Paul emphasizes that living a holy life is an absolute commandment for every believer because God is holy. This is the basis for understanding that every believer must live holy. These teachers have not shown a life that is different from the Christian spiritual life by living in the attitude of life that the apostle Peter describes with an attitude of living according to worldly desires.⁵ This shows that holy living has not yet become the lifestyle of these teachers. Some teachers are still negligent in confirming their attitude in life as believers and are also less alert in dealing with complex life issues. In addition, related to brotherly love which is the basis for showing indicators of a holy life has not been implemented properly in the lives of teachers. This means that some teachers have not demonstrated a holy attitude of life through obedience to the truth, being sincere in practicing it, genuinely loving one another with all their heart, and living in God's word. Thus it can be said that in reality, it is still not fully confirmed regarding the life of practising sincere brotherly love between teachers.

Vigilant living as part of a holy life is an important aspect of living relationships and work at work. There is still a lack of alertness by Christian teachers in responding to life and work issues. Likewise, with a life that hopes in God's grace as part of faith in Him and a manifestation of a holy life, there are still teachers who have not fully put their hope in God's grace. In relation to living in honor of God or fear of God, there are several cases of teachers who do not show fear of God in the context of addressing their problems.

Believing in God because Christ is an integral part of living a holy life, but there are some teachers who lack faith in God in dealing with life's problems. In the context of a holy life which is understood as having faith in God and believing that God can solve life's problems, it turns out that some teachers do not express their faith in God when facing life's problems. Likewise, with the context of hoping for God, in reality, some teachers do not show life choices to put their hope only in God.

Brotherly love is a manifestation of love for Jesus Christ. However, in reality, some teachers have not fully confirmed true brotherly love. Also regarding the sanctity of life which is part of the implementation of brotherly love, it was found that several teachers did not confirm a holy life in several cases. In terms of confirmation of holy life and brotherly love, it turns out that teachers' different backgrounds determine the level of confirmation. These things prompted the researchers to find out how much the level of confirmation of holy life and brotherly love is based on 1 Peter 1:13-25, which dimension is the most dominant determinant of the

² Francis Wright Beare, *The First Epistle of St. Peter* (Oxford: Basil Blackwell, 1964).

³ T. Subekti, *Kesucian* (Yogyakarta: Andi Offset, 1985).

⁴ Travis B. Williams, *Persecution in 1 Peter: Differentiating and Contextualizing Early Christian Suffering* (Leiden, Netherlands: BRILL, 2012).

⁵ John H. Elliot, *1 Peter: A New Translation with Introduction and Commentary. Anchor Bible* (New York: Doubleday & Co, 2000).

confirmation of holy life and brotherly love, and which background most determines the confirmation of life attitude. holy and brotherly love.

William Law argues that the natural and holy necessities of life are not based on some of the conditions and work of this life, but on the unchanging nature of God and human nature.⁶ The meaning of holy life is because humans (who believe) follow God's nature and thus human nature reflects God's holiness as seen in the statement: "Be holy, because I am holy" (1 Pet. 1:16).⁷

According to Martin Luther, an active holy life or living in holiness, has both interior (divinity) and exterior (human) dimensions. This understanding wants to emphasize that a holy life is not a product of man independently but is a context of commands and examples from God himself, and humans move to live in that holiness. Humans see God as a model of holiness. Williams warns that "This active holiness of life [meaning holy life] is not holiness at all if it is separated from the sanctity of passive faith in Jesus Christ."⁸

The Holy Spirit works in faith, sanctifying believers through the grace of Christ with daily forgiveness of sins through word and sacrament. Christ is present in the faith through the work of the Holy Spirit, so the presence of Christ is very important for understanding the Spirit and Christian faith.⁹ The role of the Holy Spirit cannot be ignored in the context of a holy life. The placement of this understanding in the position of teaching about holy living marks the consistency that God is the source and example of holiness.¹⁰

Brotherly love [love of the brethren; *φιλαδελφία*- philadelphian] cannot be understood as love for humanity in general. It is limited to members of the Christian community. The word uses a root denoting a family relationship; Christians have been added to a new family (in Christ) and thus regard other Christians as equal members of that family.¹¹ This love describes a good relationship between Christian communities in all situations without any attempt to take advantage of the intended brotherly love relationship.

The Greek word for love is *agape*, a condition of mutual love: to love one another. The source of this love must be from the heart. The intensity of this love must be very strong. This kind of love must be fully expressed including in the context of brotherhood among fellow Christian teachers.¹² Peter presents the context for the commandment to love and shows that believers have been purified by God, so that the realization of brotherly love becomes truly sincere without any element of "taking advantage of each other and seeking certain advantages." Also, Christian teachers who show brotherly love are those who obey God's truth. Thus, confirmation of holy life and brotherly love can be seen and applied in the current context, including in the lives of Christian teachers.

There are various things that show the failure of Christian teachers in confirming a holy life and brotherly love such as not using reason properly, so that they have the potential to commit sins before God, not being role models for students or others; not living in obedience to the word of God; does not realize that his life has been redeemed by God, and does not live in a relationship of brotherly love as a form of obedience to God's truth. This of course can have a negative impact on the schools where they teach, for the students (students), their families, and for other people who know them. The problem of a life attitude that deviates from what God wills creates many questions and problems. The reason is how can a Christian who has believed in the Lord Jesus, but his life attitude does not reflect the principles of Scripture? How is it possible that a believer can act to do dirty and dishonorable things in his daily life?

Various bad things that have surfaced in human life have made the perpetrators labeled as people with problems, who do not obey God's commands, and people who do not reflect a righteous life. Moreover, this fact can set a bad precedent. When expectations and reality are not aligned—meaning the hope to become Christians who live holy lives before God—problems will arise. When holy life and brotherly love within the scope of internal relations are disrupted, not as expected, there is a danger that threatens life.

In this context, the text of 1 Peter 1:13-25 can be a guide for Christian teachers when they teach and live in society.

⁶ L William Oliverio, *Theological Hermeneutics in the Classical Pentecostal Tradition: A Typological Account*, vol. 12 (Brill, 2012).

⁷ Crossway Bibles. ESV: Study Bible: English Standard Version. Wheaton, Ill.: Crossway Bibles(2016).

⁸ Williams, *Persecution in 1 Peter: Differentiating and Contextualizing Early Christian Suffering*.

⁹ Matthew Henry, *Matthew Henry's Commentary on the Whole Bible*, vol. 6 (Peabody, Mass.: Hendrickson Publishers, 2009).

¹⁰ H Hendi and Tiopan Aruan, "Konsep Manusia Baru Di Dalam Kristus Berdasarkan Surat Efesus 4: 17-32," *Evangelikal: Jurnal Teologi Injili Dan Pembinaan Warga Jemaat* 4, no. 1 (2020): 113–30.

¹¹ Paul J. Achtemeier, *1 Peter: A Commentary on First Peter* (Minneapolis, Minn: Fortress Press, 1996).

¹² Charles E B Cranfield, "I & II Peter and Jude: Introduction and Commentary," 1960.

METHODOLOGY

This study used a quantitative method to analyze the text of 1 Peter 1:13-25 through Exegesis.¹³ It sought the views of Christian elementary and junior high school teachers in the city of Tangerang, Indonesia. It also did an exegesis on the passage. Exegesis comes from the Greek word “exegomai” which means “to bring out or bring out”. The noun means “Interpretation” or “explanation,” the purpose of this exegesis is to assist one in understanding what message the book itself is saying and also uses theories from theological figures who interpret the text itself, books of other interpreters and commentaries from church fathers.¹⁴ Then it was implicated in Christian religious education teachers in Tangerang.

RESULT AND DISCUSSION

Historical Background of 1 Peter

The Petrine authority of 1 Peter was not universally accepted until nearly 200 years ago. In 1808, Herman Heimart Claudius questioned Petrine's authorship.¹⁵ Since then, there have been debates about the authorship of the epistle.¹⁶ Daniel Arichea upholds the Petrine authority of 1 Peter,¹⁷ but other scholars, like Donald P. Senior and Daniel J. Harrington, argue that someone else other than Peter wrote the letter pseudonymously. However, internal evidence within the letter supports Petrine's authorship. The author identified himself as Peter (1:1) and had witnessed the sufferings of Christ (5:1).¹⁸ That Peter knew Silvanus (1 Pet 5:12), who was once helpful in the delivery of another apostolic letter (Acts 15:22–23), strengthens the Petrine authorship, in line with Fathers like Polycarp, Eusebius.¹⁹

Erland Waltner views 1 Peter as a letter encouraging hope for Christians living in an oppressive environment.²⁰ Arichea proposed that the hostility towards the believers was from government authorities, pagan elements of society, or the members of the families of the Christian converts.²¹ Most probably, the hostilities happened during the time of Nero (AD 54–68). The cult of the emperor required all citizens of the empire to pay homage to the emperor. Horrell observes: "Christians were largely in conformity to obeying the authorities, often alluding to Romans 13, but not to worship the emperor." Their slogan was, "honor Caesar as Caesar, but worship only to God." The Christians would undoubtedly resist the demand for the worship of Caesar.²²

Although Selwyn argues that the persecution of Christians was "spasmodic and particular rather than organized on a universal scale, a matter of incidents rather than of policy."²³ However, the letter attests to the suffering because of being Christians (1 Peter 4:16) and that it was global (5:9). Although there was no official law prohibiting Christianity, the Christian faith was endangered. Furthermore, Peter was in Rome and may have been aware of what was happening in the empire. Besides, the suffering of thieves, murderers, evildoers, and meddlers (4:15) for their actions usually occurs in the legal system rather than sporadically. When Peter wrote the letter, the believers had already suffered grief in the diverse trials (1:6–7). In addition, they were accused falsely of wrongdoing (2:12–20). The emphasis on suffering for good in 3:13–17 affirms the existence of suffering. The following section presents an exegesis of the selected text.²⁴

A Petrine View of Believers' Holy Life and Brotherhood

The text of 1 Peter above shows two aspects with each indicator which are the benchmarks for implementing holy life and brotherly love for Christian elementary and junior high school teachers, and the researcher will state several facts that depart from the text after explaining the four aspects stated by The Apostle Peter as follows:

¹³ Joseph Christ. Santo, “Strategi Menulis Jurnal Ilmiah Teologis Hasil Eksegesis,” in *Strategi Menulis Jurnal Untuk Ilmu Teologi*, (Semarang: Golden Gate Publishing, 2020), 121–39.

¹⁴ Kenneth L. Barker, *Zondervan NIV Study Bible: New International Version* (Grand Rapids, Mich.: Zondervan, 1984).

¹⁵ Thayer, Joseph H. *Thayer's Greek - English Lexicon of the New Testament*. Baker Book House (1994).

¹⁶ Erland Waltner and J. Daryl Charles, *1-2 Peter, Jude* (Scottsdale, Penn.: Herald Press, 1999).

¹⁷ Daniel Arichea, *A Translator's Handbook on the First Letter from Peter* (New York: United Bible Societies, 1980).

¹⁸ Donald P. Senior and Daniel J. Harrington, *1 Peter Jude and 2 Peter*. (Collegeville, MN.: The Liturgical Press, 2003).

¹⁹ Tokunbo Adeyemo et al., *African Bible Commentary* (Grand Rapids, Mich.: Zondervan, 2006).

²⁰ Waltner and Charles, *1-2 Peter, Jude*.

²¹ Arichea, *A Translator's Handbook on the First Letter from Peter*.

²² Christopher Bryley, “Persecution and the ‘Adversary’ of 1 Peter 5:8,” *The Southern Baptist Journal of Theology* 21, no. 3 (2017): 77–98.

²³ Edward Gordon Selwyn, *The First Epistle of St. Peter* (Grand Rapids, Mich.: Baker Book House, 1981).

²⁴ Steven Richard Bechtler, *Following in His Steps: Suffering, Community, and Christology in 1 Peter* (Atlanta, Ga.: Scholars Press, 1998).

First, God calls Christians to live a spiritual life that is not polluted by worldliness so that they can be like His Son. The spiritual man makes Christ the example and guide of His life. Every Christian is called to lead a holy life. But many Christians do not want to be holy. They really want to be spiritual people, but they are afraid to be holy.²⁵ Holiness does not mean that a person will not make mistakes again, but that he is flawless in the eyes of God. We will be “perfectly preserved without blemish”, and will be carried “immaculate” when the Lord Jesus returns (cf. 1 Thes. 5:23; Yud. 24).²⁶ Holiness is a heart full of love for God. Christ—our holiness—enthroned as the life of our life—Christ who is holy, silent, living,

The main message of the Bible is that God the Creator has intervened in this world to make the world and its history according to His will.²⁷ Believers who have been redeemed by God should have a clear vision that keeps them faithful to the future wholeness that God has promised.²⁸ Holy life means that God sanctifies first so that the holy life that is implemented is a duplicate of God's holiness. Christian teachers receive sanctification from God. From there they move to display a holy life in their daily lives. According to Abeneno, sanctification is not only for ourselves. Sanctification is a gift, which must be passed on (shared) to others. To be sanctified means to be set apart to be used as an instrument in God's saving work. Therefore absolute sanctification must express itself in relative sanctification. What Christians believe and hope for must appear in their life now, in this world. There must be a sign stating that they belong to the church that has been sanctified by God in Christ.²⁹

It is very important to explain that it is the Holy Spirit who works sanctification among Christians. The core of holiness is love for God and for others, which comes from a heart full of gratitude and good intentions. Holiness is expressed through the likeness to Jesus, by the manifestation of the fruit of the Spirit (Gal. 5:22-23) which is the moral and spiritual profile of Jesus in His disciples. There is no happiness without holiness.³⁰

Apostle Paul makes this statement: God calls us not to do what is unclean, but what is holy (1 Thess. 4:7). Living a holy life is a means provided by God for the realization of faith in God in which can express God's holiness in words, deeds, and concrete actions, which are based on the truth of God himself.

For those who belong to Christ, the holy God becomes a loving Father. They became members of His family. They can approach Him without fear and can always be sure of the Father's care and care.³¹ Truly, Christians are called to live a life of faith. In the sense of following His will no matter the risk and trusting Him no matter what the consequences.³² Every believer is sanctified, however imperfect the Christian may be, in the sense that he has been dedicated or sanctified/ordained to God by the Power of the Holy Spirit and by his own act of faith.³³

God is the goal of a holy life. According to John M. Dresser, Christians can control themselves when glorifying God is their goal, not just for the good of others. Many people who live in evil do not want it to destroy them. But they have been mastered because they have no goal other than self-fulfillment and satisfaction.³⁴

The Second theme to be discussed is practising brotherly love (v. 22). This context includes living a holy life through obedience to the truth (v. 22), being sincere in practising it, truly loving one another with all your heart (v. 22), and living in the word of God (because you have been regenerated by the word of God) (v. 23-25).³⁵

Every Christian teacher, when making a commitment to become a follower of Jesus Christ, needs to strengthen his or her commitment to obey God's truth and live in His love. When teachers obey God's truth, they are obliged to show and confirm a holy life, practise brotherly love that is sincere and truly love one another.

Achtemeier argues that "the language of v. 22 is rich in biblical echoes, and there have been many attempts to link such language to expressions of biblical faith either prior to or concurrent with this letter. Biblical either before or concurrent with this Bible.³⁶ Verse 22 refers to the sociological situation of the early Christian community. They apply family love, namely mutual love which refers to a community that needs

²⁵ Selwyn, *The First Epistle of St. Peter*.

²⁶ Henry, *Matthew Henry's Commentary on the Whole Bible*.

²⁷ Senior and Harrington, *1 Peter Jude and 2 Peter*.

²⁸ Williams, *Persecution in 1 Peter: Differentiating and Contextualizing Early Christian Suffering*.

²⁹ Wayne A Grudem, *The First Epistle of Peter: An Introduction and Commentary*, vol. 17 (Wm. B. Eerdmans Publishing, 1988).

³⁰ Donald Guthrie et al., "Tafsiran Alkitab Masa Kini 3: Matius-Wahyu," *Jakarta: Yayasan Komunikasi Bina Kasih/OMF*, 2006.

³¹ J.C. Ryle, *Aspek-Aspek Kekudusan*. (Surabaya: Momentum, 2003).

³² Samuel Benyamin Hakh, "Kuduslah Kamu Sebab Aku Kudus (Petrus 1:16)," *Jurnal Teologi Sola Experientia* 2, no.2(2014):124–43.

³³ Billy Graham, *Damai Dengan Allah* (Jakarta: Yayasan Komunikasi Bina Kasih / OMF, 1993).

³⁴ Karen H. Jobs, *1 Peter* (Grand Rapids, Mich.: Baker Academic, 2009).

³⁵ Archibald M. Hunter, *The Interpreter's Bible*, vol. 12 (New York: Abingdon Press, 1957).

³⁶ Achtemeier, *1 Peter: A Commentary on First Peter*.

internal unity to withstand pressures that are detrimental to their fellowship.³⁷ Besides that, some view the text as evidence of the need for believers to overcome internal tensions and divisions in society.³⁸ However, in that context "practising brotherly love" transcends the boundaries of ethnicity and social status in society, because that is what Jesus wants.

The Apostle Peter adds the context of fraternal charity to holiness and the fear of God as a sign of a baptized Christian.³⁹ It provides an account of Asian Christians. Because it is through obedience to the truth that they have been purified, which is proven through sincere love for brothers. Here obedience and sanctification (perfect participle of hagnizein, ie "sanctify" or "make [make] holy").⁴⁰ Followers of Christ Jesus have no other choice but to obey and submit to God's will that makes life they are full of happiness and joy, live holy and holy, and show life in brotherly love.

Hypothesis Test

1. First Hypothesis Testing

The first hypothesis proposed: The level of confirmation of holy life and brotherly love based on 1 Peter 1:13-25 among Christian elementary and junior high school teachers in Tangerang City is in the moderate category.

To analyze the first hypothesis, the researcher, in this case, applied 3 categories of Levels of Confirmation of Holy Living and Brotherly Love based on 1 Peter 1:13-25 among Christian elementary and junior high school teachers in the city of Tangerang (Y) namely: (a) low, (b) enough/moderate, and (c) high. Data analysis was performed with the Confidence Interval at a significance level of 5% and the following table was produced:

Descriptives				
		Statistics	std. Error	
Confirmation of holy life and brotherly love based on 1 Peter 1:13-25	Means	158.9806	1.47754	
	95% Confidence Interval for Mean	LowerBound	156.0499	
		Upperbound	161.9113	
	5% Trimmed Mean	160.2373		
	Median	160.0000		
	Variances	224,862		
	std. Deviation	14.99541		
	Minimum	54.00		
	Maximum	180.00		
	Range	126.00		
	Interquartile Range	13.00		
	Skewness	-3,689	.238	
kurtosis	23,599	.472		

Based on the table data, Lower Bound and Upper Bound are generated 156.0499 – 161.9113. Then the calculation of the variable level is as follows:

$$i = \frac{r}{k}$$

Description: i : class interval

K : Many Categories

r : Range (Maximum Score – Minimum score)

³⁷ Achtemeier, *1 Peter: A Commentary on First Peter*.

³⁸ Achtemeier, *1 Peter: A Commentary on First Peter*.

³⁹ David G. Horrell, *1 Peter. New Testament Guides* (London: Bloomsbury Publishing Plc, 2008).

⁴⁰ Norman Hillyer, Hendrickson Publishers, and Authentic Media, *1 and 2 Peter, Jude* (Peabody; Carlisle: Hendrickson Publishers, 1992).

$$I = \frac{126}{3} = 42$$

$$I. k126 + 1 \geq$$

$$42 \times 3127 \geq$$

$$126 \ 127 \geq$$

Because it is not correct, the minimum score must be reduced by one point so that there is equality. The results of the data in the table above show that the minimum value is 54 and the maximum value is 180. To produce a balanced interval category, the minimum value is reduced by 1, so that 54 - 1 = 53, then the calculation of the interval category obtained is:

- 53 + 42 = 95 (first interval)
- 96 + 42 = 138 (second interval)
- 139 + 42 = 181 (third interval)

Based on the interval table made and the position of the Confirmation Level of holy living and brotherly love based on 1 Peter 1:13-25 among Christian elementary and junior high school teachers in the city of Tangerang. (Y) as follows:

Intervals	Category	Lower and Upper Bound value of variable Y
54 - 95	Low	
96 - 138	Currently	
139 - 181	Tall	156.0499 – 161.9113 (High)

By analyzing the data performed using the Confidence Interval at a significant level of 5%. The Lower Bound and Upper Bound values are generated 156.0499 – 161.9113. Based on these findings, it can be concluded that the position of the Confirmation Level for holy living and brotherly love based on 1 Peter 1:13-25 among Christian elementary and junior high school teachers in the city of Tangerang (Y) is in the High category. Thus, the first hypothesis stating the position of the Confirmation level of holy living and brotherly love based on 1 Peter 1:13-25 among Christian elementary and junior high school teachers in the city of Tangerang (Y) is being rejected.

The conclusions drawn on the first hypothesis are compared with the results of calculations for each dimension (D1 – D2) as exogenous variables which show a more specific level of endogenous variables.

1.1. Holy Life Level (DI-1)

Statistical calculations with the help of SPSS 25 on exogenous First variable (DI-1), namely Confirmation of holy life and brotherly love based on 1 Peter 1:13-25 among Christian elementary and junior high school teachers in Tangerang City in Holy Life (D1) shows the following results:

Descriptives				
		Statistics	std. Error	
Holy Life	Means	93.2621	.90212	
	95% Confidence Interval for Mean	LowerBound	91.4728	
		Upperbound	95.0515	
	5% Trimmed Mean	94.0663		
	Median	94,0000		
	Variances	83,823		
	std. Deviation	9.15548		
	Minimum	33.00		
	Maximum	105.00		
	Range	72.00		
	Interquartile Range	9.00		
	Skewness	-3.102	.238	
kurtosis	17,949	.472		

Based on the table data, the Lower Bound and Upper Bound 91.4728 – 95.0515 are generated. Then the calculation of the variable level is as follows:

$$i = \frac{r}{k}$$

Description: i : class interval
 K : Many Categories
 r : Range (Maximum Score – Minimum score)

$$i = \frac{72}{3} = 24$$

$$I . k \ 72 + 1 \geq$$

$$24 \times 3 \geq 73$$

$$72 \ 73 \geq$$

Because it is not correct, the minimum must be reduced by one digit so that there is equality. The results of the data in the table above show that the minimum value is 33 and the maximum value is 105. To produce a balanced interval category, the minimum value is reduced by 1, so that 33 - 1 = 32, then the calculation of the interval category obtained is:

32 + 24 = 56 (first interval)
 57 + 24 = 81 (second interval)
 82 + 24 = 106 (third interval)

Based on the interval table made and the positions of Confirmation of holy life and brotherly love based on 1 Peter 1:13-25 among Christian elementary and junior high school teachers in the city of Tangerang in Holy Life (D1) as follows:

Intervals	Category	Value lower and Upper Bound D1-1
32 - 56	Low	
57-81	Currently	
82 - 106	Tall	91.4728 – 95.0515 (High)

By analyzing the data performed using the Confidence Interval at a significant level of 5%. The Lower Bound and Upper Bound values are generated 91.4728 – 95.0515. Based on these findings, it can be concluded that the Confirmation Level of holy living and brotherly love based on 1 Peter 1:13-25 among Christian elementary and junior high school teachers in the city of Tangerang in Holy Life (D1) is in the "high" category. The results for the exogenous variable (DI-1) are the same as the conclusions for the first hypothesis regarding the direction of the level of the endogenous variable.

1.2. Brotherly Love Level (D2)

Statistical calculations with the help of SPSS 25 on the second exogenous variable (DI-2), namely Confirmation of holy life and brotherly love based on 1 Peter 1:13-25 among Christian elementary and junior high school teachers in the city of Tangerang (Y) in Brotherly Love (D2) shows the following results:

Descriptives				
		Statistics	std. Error	
Brotherly Love	Means	65.7184	.66233	
	95% Confidence Interval for Mean	LowerBound	64.4047	
		Upperbound	67.0322	
	5% Trimmed Mean	66.2017		
	Median	66,0000		
	Variances	45,185		
	std. Deviation	6.72195		
	Minimum	21.00		
	Maximum	75.00		
	Range	54.00		
Interquartile Range	6.00			

	Skewness	-3,093	.238
	kurtosis	18,952	.472

Based on the table data, the Lower Bound and Upper Bound 64.4047 – 67.0322 are generated. Then the calculation of the variable level is as follows:

$$i = \frac{r}{k}$$

Description : i : class interval

K : Many Categories

r : Range (Maximum Score – Minimum score)

$$i = \frac{54}{3} = 18$$

$$1. k+1 \geq 54$$

$$18 \times 355 \geq$$

$$54 \geq 55$$

Because it is not correct, the minimum must be reduced by one digit so that there is equality. The results of the data in the table above show that the minimum value is 21 and the maximum value is 75. To produce a balanced interval category, the minimum value is reduced by 1, so that 21 - 1 = 20, then the calculation of the interval category obtained is:

$$20 + 18 = 38 \text{ (first interval)}$$

$$39 + 18 = 57 \text{ (second interval)}$$

$$58 + 18 = 76 \text{ (third interval)}$$

Based on the interval table made and the position of Confirmation of holy living and brotherly love based on 1 Peter 1:13-25 among Christian elementary and junior high school teachers in the city of Tangerang (Y) in Brotherly Love (D2) as follows:

Intervals	Category	Value lower and Upper Bound D1-2
20 - 38	Low	
39-57	Currently	
58 - 76	Tall	64.4047 – 67.0322 (High)

By analyzing the data performed using the Confidence Interval at a significant level of 5%. The Lower Bound and Upper Bound values are 64.4047 – 67.0322. Based on these findings, it can be concluded that confirmation of holy living and brotherly love based on 1 Peter 1:13-25 among Christian elementary and junior high school teachers in the city of Tangerang (Y) in Brotherly Love (D2) is in the "high" category. The results for the exogenous variable (DI-2) are the same as the conclusions for the first hypothesis regarding the direction of the level of the endogenous variable.

Recapitulation of the results of the first hypothesis test about the level confirmation of holy life and brotherly love based on 1 Peter 1:13-25 among Christian elementary and junior high school teachers throughout the city of Tangerang.

No.	Variable	Research result
1	Confirmation of holy life and brotherly love based on 1 Peter 1:13-25 among Christian elementary and junior high school teachers throughout the city of Tangerang	Level in the "high" category
2	Implementation of the Holy Life Dimension (D1)	Level in the "High" category
3	Implementation of the Dimension of Brotherly Love (D2)	Level in the "High" category

From the results above, it can be concluded that in general the Confirmation of holy life and brotherly love based on 1 Peter 1:13-25 among Christian elementary and junior high school teachers in Tangerang City is in the "High" category. So the first hypothesis put forward: The level of Confirmation of holy life and brotherly love based on 1 Peter 1:13-25 among Christian elementary and junior high school teachers in Tangerang City is in the moderate category, but it turns out to be rejected.

2. Second hypothesis testing

The second hypothesis put forward: The most dominant dimension determining the Confirmation of holy life and brotherly love based on 1 Peter 1:13-25 among Christian elementary and junior high school teachers in Tangerang City is Brotherly Love (D2).

Testing the second hypothesis was carried out in two stages. The first stage was carried out using the calculation of the regression significance test (F reg).

2.1. The contribution of the Holy Life dimension (D1) to the Confirmation of holy life and brotherly love based on 1 Peter 1:13-25 among Christian elementary and junior high school teachers in the city of Tangerang (Y)

Summary models				
Model	R	R Square	Adjusted R Square	std. Error of the Estimate
1	.960a	.921	.920	4.23759
a. Predictors: (Constant), Holy Life				

The magnitude of the correlation coefficient (ry1) between the Holy Life dimension (D1) and the Confirmation of holy life and brotherly love based on 1 Peter 1:13-25 among Christian elementary and junior high school teachers in Tangerang city (Y) of 0.960 with a positive relationship with a very strong level of influence. The magnitude of the coefficient of determination of variance (r2D1) is 0.921, which means that the dimension of Holy Life (D1) gives a contribution to the Confirmation of holy life and brotherly love based on 1 Peter 1:13-25 among Christian elementary and junior high school teachers in the city of Tangerang (Y) of 92.1%.

ANOVAa						
Model		Sum of Squares	df	MeanSquare	F	Sig.
1	Regression	21122.289	1	21122.289	1176.261	.000b
	residual	1813.672	101	17,957		
	Total	22935.961	102			
a. Dependent Variable: Confirmation of holy life and brotherly love based on 1 Peter 1:13-25						
b. Predictors: (Constant), Holy Life						

Coefficients a						
Model		Unstandardized Coefficients		Standardized Coefficients	t	Sig.
		B	std. Error	Betas		
1	(Constant)	12,394	4,294		2,886	.005
	Holy Life	1,572	.046	.960	34,297	.000
a. Dependent Variable: Confirmation of holy life and brotherly love based on 1 Peter 1:13-25						

To be able to predict the magnitude of the contribution of the Holy Life dimension (D1) to the Confirmation of holy life and brotherly love based on 1 Peter 1:13-25 among Christian elementary and junior high school teachers in the city of Tangerang (Y) a regression equation $Y = b + b_1D_1$ is obtained, $Y = 12,394 + 1,572 D_1$ with a calculated F coefficient of 1176,261 and a P-value of 0.000. These results indicate that the regression equation is very significant or very significant so that it can be used for predictions. The regression equation $Y = 12,394 + 1,572 D_1$ means that if the Holy Life dimension (D1) increases by one unit, the average Confirmation score for holy living and brotherly love based on 1 Peter 1:13-25 among Christian elementary and junior high school teachers -Tangerang city (Y) will increase by 1,572 times from the current condition.

2.2. The contribution of the dimension of Brotherly Love (D2) to the Confirmation of holy life and brotherly love based on 1 Peter 1:13-25 among Christian elementary and junior high school teachers in the city of Tangerang (Y)

Summary models				
Model	R	R Square	Adjusted R Square	std. Error of the Estimate
1	.924a	.853	.852	5.77171
a. Predictors: (Constant), Brotherly Love				

The magnitude of the correlation coefficient (r_{y2}) between the dimensions of Brotherly Love (D2) and Confirmation of holy living and brotherly love based on 1 Peter 1:13-25 among Christian elementary and junior high school teachers in Tangerang city (Y) of 0.924 has a positive relationship with a very strong relationship level. The magnitude of the coefficient of determination of variance (r^2_{22}) is 0.853, which means that the dimension of Brotherly Love (D2) on the Confirmation of holy living and brotherly love based on 1 Peter 1:13-25 among Christian elementary and junior high school teachers in the city of Tangerang (Y) is 85.3%.

ANOVAa						
Model		Sum of Squares	df	Mean Square	F	Sig.
1	Regression	19571.390	1	19571.390	587,507	.000b
	residual	3364571	101	33,313		
	Total	22935.961	102			
a. Dependent Variable: Confirmation of holy life and brotherly love based on 1 Peter 1:13-25						
b. Predictors: (Constant), Brotherly Love						

Coefficients a						
Model		Unstandardized Coefficients		Standardized Coefficients	t	Sig.
		B	std. Error	Betas		
1	(Constant)	23,554	5,616		4,194	.000
	Brotherly Love	2061	085	.924	24,239	.000
a. Dependent Variable: Confirmation of holy life and brotherly love based on 1 Peter 1:13-25						

To be able to predict the magnitude of the contribution of the dimension of Brotherly Love (D2) to the Confirmation of holy life and brotherly love based on 1 Peter 1:13-25 among Christian elementary and junior high school teachers in the city of Tangerang (Y), a regression equation $Y = b + b_2D_2$ is obtained $Y = 23,554 + 2,061 D_2$ with a calculated F coefficient of 587,507 and a P-value of 0.000. These results indicate that the regression equation is significant or significant so that it can be used for predictions. The regression equation $Y = 23,554 + 2,061 D_2$ means that if the dimension of Brotherly Love (D2) increases by one unit, the average Confirmation score for holy living and brotherly love based on 1 Peter 1:13-25 among Christian elementary and junior high school teachers -Tangerang city (Y) will increase by 2,061 times from the current condition.

From the calculation of the contribution of each exogenous dimension to the endogenous variables, it can be recapitulated into a table as follows:

Table 2

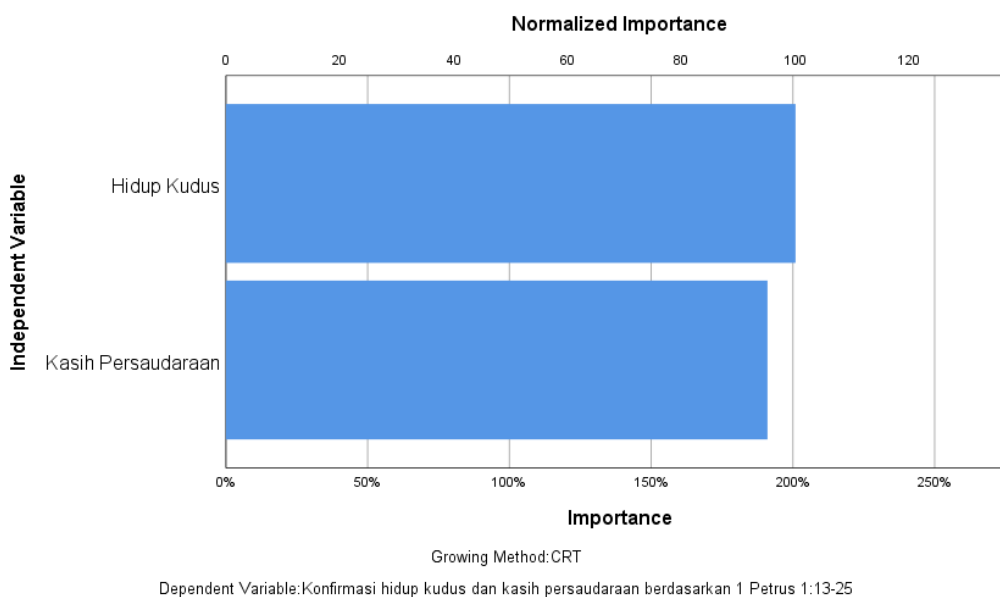
No	Dimensions	r	r square	Contribution
1	Holy Life (D1)	0.960	0.921	92,1 %
2	Brotherly Love (D2)	0.924	0.853	85,3 %

From the association recapitulation table and the contribution of exogenous variables to endogenous variables, it is known that there is a large dimension relationship. Holy Life (D1) has the highest determination value of 0.960 with a contribution to the endogenous variable of 92.1%. This indicates that the most dominant dimension that determines the Confirmation of holy living and brotherly love based on 1 Peter 1:13-25 among Christian elementary and junior high school teachers in the city of Tangerang (Y) is Holy Life (D1).

To confirm the test results, the most dominant dimension determines the Confirmation of holy life and brotherly love based on 1 Peter 1:13-25 among Christian elementary and junior high school teachers in

Tangerang City (Y). With regression, a retest is carried out to strengthen and at the same time confirm the results of the regression test, namely by binary segmentation analysis which is then called Classification and Regression Trees (CRT) or Categorical Regression Trees (CART) by setting pruning, namely a depth of 3; Parent of 2 ; and Child of 1, at the significance level.

Independent Variable Importance		
Independent Variables	importance	Normalized Importance
Holy Life	200,922	100.0%
Brotherly Love	191,045	95.1%
Growing Method: CRT		
Dependent Variable: Confirmation of holy life and brotherly love based on 1 Peter 1:13-25		



Surrogates				
Parent Nodes	Independent Variables		improvements	Association
0	Primary	Holy Life	117,347	
	Surrogate	Brotherly Love	117,347	1,000
1	Primary	Holy Life	15,223	
	Surrogate	Brotherly Love	15,223	1,000
2	Primary	Holy Life	47,153	
	Surrogate	Brotherly Love	42,224	.375
5	Primary	Holy Life	13.127	
	Surrogate	Brotherly Love	3,626	.133
6	Primary	Brotherly Love	12,624	
	Surrogate	Holy Life	8,072	.350
Growing Method: CRT				
Dependent Variable: Confirmation of holy life and brotherly love based on 1 Peter 1:13-25				

The results of the analysis between the exogenous variables together with the endogenous variables, shows that the Holy Life dimension (D1) is the most dominant dimension forming Confirmation of holy life and brotherly love based on 1 Peter 1:13-25 among Christian elementary and junior high school teachers in the city of Tangerang (Y). The Holy Life dimension (D1) is able to repair 117,347 times the condition. Confirmation of holy life and brotherly love based on 1 Peter 1:13-25 among Christian elementary and junior high school teachers in the city of Tangerang (Y) which is now significantly at $\alpha < 0.05$ and the Holy Living dimension (D1)

has a level of importance/ability to influence 100% of the degree of distribution of score acquisition confirmation of holy life and brotherly love based on 1 Peter 1:13-25 among Christian elementary and junior high school teachers in Tangerang city of 200,922(Attachment).

Thus, from the 2 tests, it can be concluded that the second hypothesis is proposed. The most dominant dimension that determines the Confirmation of holy life and brotherly love based on 1 Peter 1:13-25 among Christian elementary and junior high school teachers in the city of Tangerang is **brotherly love. (D2)** declared rejected. The most dominant dimension determines the Confirmation of holy life and brotherly love based on 1 Peter 1:13-25 among Christian elementary and junior high school teachers in the city of Tangerang is **Holy Life (D1)**.

- Here's a picture of Life (D1) that forms Confirmation of holy life and brotherly love based on 1 Peter 1:13-25 among Christian elementary and junior high school teachers in the city of Tangerang (Y).

Third Hypothesis Testing

The third hypothesis proposed is that the dominant background category determines the confirmation of holy life and brotherly love based on 1 Peter 1:13-25 among Christian elementary and junior high school teachers in Tangerang City. Which school are you from?

To find an answer to whether or not the third hypothesis is accepted is done by using Classification and regression trees (CRT) at a significance level of 0.05 with maximum trss depth = 2, minimum cases in parent node = 2, and minimum cases in child node = 1. To test which background category has the most influence on the Y variable, a one-way ANOVA test was carried out at a significance level of 0.05. However, before testing the hypothesis, it was necessary to know whether each background category had different variants or if it was in a homogeneous condition. A homogeneous test on difference test (such as ANOVA) is intended to test that each group to be compared has the same variance.

Test of Homogeneity of Variances					
		Levene Statistics	df1	df2	Sig.
Gender	Based on Means	6,337	27	62	.000
	Based on Median	1,381	27	62	.148
	Based on Median and with adjusted df	1,381	27	41,499	.171
	Based on trimmed mean	5,461	27	62	.000
Age	Based on Means	3,083	27	62	.000
	Based on Median	1015	27	62	.465
	Based on Median and with adjusted df	1015	27	21,656	.492
	Based on trimmed mean	2,883	27	62	.000
Position	Based on Means	4,266	27	62	.000
	Based on Median	.699	27	62	.847
	Based on Median and with adjusted df	.699	27	9,589	.779
	Based on trimmed mean	3.157	27	62	.000
Which school are you from	Based on Means	3,577	27	62	.000
	Based on Median	1.177	27	62	.293
	Based on Median and with adjusted df	1.177	27	23,484	.347
	Based on trimmed mean	3,395	27	62	.000

First, From the table above it is known that gender is Based on the Median, and with adjusted df = 0171 > 0.05, it can be concluded that the data was taken from a homogeneous sample or it can be said that there is no difference in variance between the variable scores Confirmation of holy life and brotherly love based on 1 Peter 1:13-25 among Christian elementary and junior high school teachers in the city of Tangerang (Y), whether performed by men or women. That is, the variety of men and women have the same/homogeneous behavior.

Second, From the table above it is known that the age background is Based on the Median and with adjusted df = 0.492 > 0.05, so it can be concluded that the data was taken from a homogeneous sample or it can be said that there is no difference in variance between the variable scores Confirmation of holy life and brotherly

love based on 1 Peter 1:13-25 among Christian elementary and junior high school teachers in the city of Tangerang in terms of age.

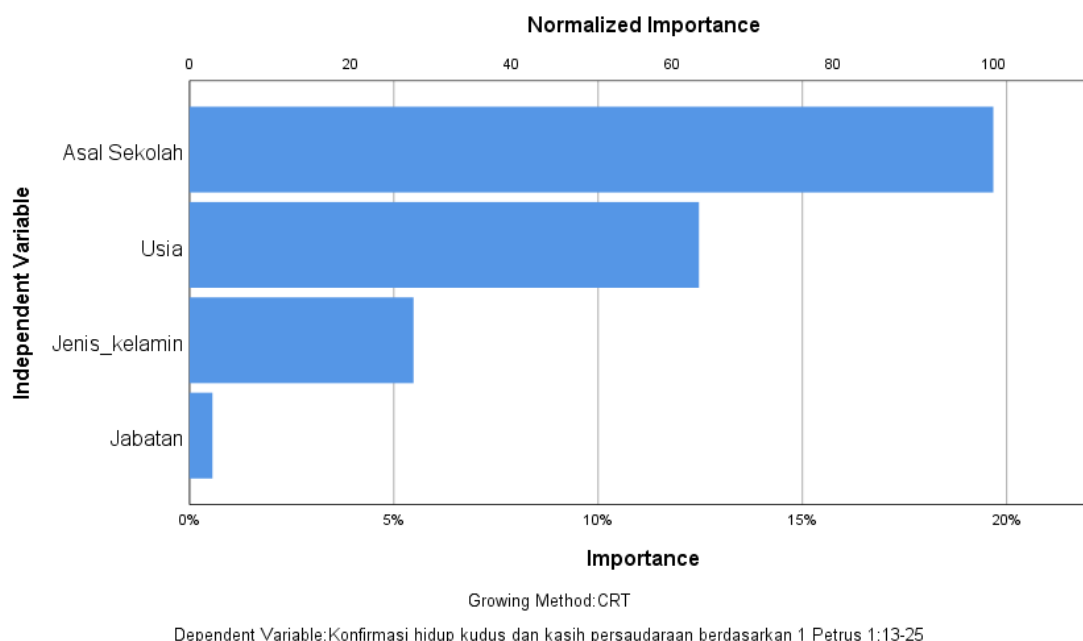
Third, the position has a value Based on the Median and with adjusted $df = 0.779 > 0.05$, it can be concluded that the data is taken from a homogeneous sample or it can be said that there is no difference in variance between the variable scores Confirmation of holy living and brotherly love based on 1 Peter 1:13-25 in among Christian elementary and junior high school teachers in the city of Tangerang in terms of position.

Fourth, from the table above it is known that school origin has a value Based on Median and with adjusted $df = 0.347 > 0.05$, so it can be concluded that the data was taken from a homogeneous sample or it can be said that there is no difference in variance between the variable scores Confirmation of holy life and brotherly love based on 1 Peter 1:13-25 among Christian elementary and junior high school teachers in the city of Tangerang (Y) in terms of school origin

Once it is known that the four sample characteristics consist of the same variance as the endogenous variables, the hypothesis can be tested using Classification and regression trees (CRT) at a significance level of 0.05 with maximum tree depth = 3, minimum cases in parent node = 2, and minimum cases in child node = 1. To test which background category has the most influence on variable Y, a one-way ANOVA test will be carried out at a significance level of 0.05. And get the following results:

Surrogates				
Parent Nodes	Independent Variables		improvements	Association
0	Primary	Which school are you from	6,336	
	Surrogate	Age	3,540	.478
		Gender	1,772	.130
1	Primary	Age	2,976	
	Surrogate	Which school are you from	.004	.125
3	Primary	Gender	1,647	
4	Primary	Age	7.129	
	Surrogate	Which school are you from	.446	.308
		Position	.398	.077
2	Primary	Gender	2061	
5	Primary	Age	5,684	
	Surrogate	Which school are you from	5,684	1,000
6	Primary	Age	.344	
	Surrogate	Position	.165	.200
Growing Method: CRT				
Dependent Variable: Confirmation of holy life and brotherly love based on 1 Peter 1:13-25				

Independent Variable Importance		
Independent Variables	importance	Normalized Importance
Which school are you from	19,674	100.0%
Age	12,470	63.4%
Gender	5,480	27.9%
Position	.563	2.9%
Growing Method: CRT		
Dependent Variable: Confirmation of holy life and brotherly love based on 1 Peter 1:13-25		



The results of the analysis between the exogenous sample background variables together with the endogenous variables, show that the background from school is the most dominant background category forming Confirmation of holy life and brotherly love based on 1 Peter 1:13-25 among Christian elementary and junior high school teachers in the city of Tangerang (Y). Background Origin School can improve 6,336 times the condition Confirmation of holy life and brotherly love based on 1 Peter 1:13-25 among Christian elementary and junior high school teachers in the city of Tangerang (Y) which is now significantly at $\alpha < 0.05$ and educational background has a level of importance / can affect 100% of the degree of distribution of score acquisition Confirmation of holy living and brotherly love based on 1 Peter 1:13-25 among Christian elementary and junior high school teachers in the city of Tangerang is 19,674.

Thus, from the hypothesis testing carried out, it can be concluded that the third hypothesis was proposed. The background category that dominantly determines the Confirmation of holy living and brotherly love based on 1 Peter 1:13-25 among Christian elementary and junior high school teachers in Tangerang City is that the origin of the school is declared accepted.

Here are the background category images. Which school are you from? What affects the Confirmation of holy life and brotherly love based on 1 Peter 1:13-25 among Christian elementary and junior high school teachers in the city of Tangerang?

SUMMARY

Based on the results of the research and discussion presented the following results can be drawn:

First, testing of the first hypothesis shows that the Confirmation Level of holy living and brotherly love based on 1 Peter 1:13-25 among Christian elementary and junior high school teachers in the city of Tangerang (Y) is in the High category, while the hypothesis proposed is Medium. The hypothesis is declared rejected. This finding is based on the results of statistical calculations of the Confidence Interval at a significance level of 5% resulting in Lower Bound and Upper Bound 156.0499 – 161.9113 which states that the Confirmation Level is in the “High” category. This is supported by the inference drawn from the confirmation level for each dimension (D1 – D2) which states the confirmation level is in the High criteria.

Second, testing of the second hypothesis shows that the most dominant dimension determining Confirmation of holy living and brotherly love based on 1 Peter 1:13-25 among Christian elementary and junior high school teachers in Tangerang city is Holy Life (D1), while the hypothesis proposed is love brotherhood (D2). The hypothesis is declared rejected. This conclusion is based on the results of testing using linear regression analysis which states that the dimensions **Holy Life (D1)** has the highest determination value of 0.960 with a contribution to endogenous variables of 91.2%, and the test results using Classification and regression Trees (CRT) show that the Holy Life dimension (D1) is the most dominant dimension because it is able to improve 117,347 times the Confirmation condition and has a level of importance/ability to influence 100% of the degree distribution of the score acquisition Confirmation of holy life and love brotherhood based on 1 Peter 1:13-25 among Christian elementary and junior high school teachers in Tangerang city of 200,922.

This second conclusion really needs to be examined in more depth because in the first conclusion, the findings of the hypothesis test show confirmation of holy living and brotherly love at a high level. But in fact, in the second hypothesis test, these two variables do not appear to be dominant together in the teacher's life, the dominant one is the holy life, this is evidenced by the Holy Life dimension (D1), which has the highest determination value, namely 0.960.

So there needs to be in-depth research on testing hypotheses 1 and 2. Where the first hypothesis confirms that the level of Confirmation of holy living and brotherly love based on 1 Peter 1:13-25 among Christian elementary and junior high school teachers in the city of Tangerang (Y) exists in the High category, while the hypothesis proposed is Medium. The hypothesis is declared rejected. In the second hypothesis test, only one variable is dominant, namely holy living. Meanwhile, brotherly love is not dominant

Living a holy life is indeed important because it is the teaching of the Apostle Peter which is believed to be the word of God, but brotherly love which is also part of God's word does not appear to be dominant in the teacher's life. Holy life and brotherly love should go hand in hand in the teacher's life. It is said so because brotherly love is one part of the practice of holy life.

Third, testing of the third hypothesis shows that the dominant background category that determines confirmation of holy life and brotherly love based on 1 Peter 1:13-25 among Christian elementary and junior high school teachers in the city of Tangerang is school origin. This is in accordance with the hypothesis proposed. Hypothesis declared accepted. This conclusion is based on the results of analysis using Classification and regression trees (CRT) shows that, school origin background is the most dominant background category because it is able to improve 6,336 times from the Confirmation condition and has a level of importance / being able to influence 100% of the distribution of the Confirmation score of living holy and brotherly love based on 1 Peter 1:13-25 among 19,674 Christian elementary and junior high school teachers in the city of Tangerang.

CONCLUSION

The study concludes that in light of the impending judgment on all humanity, believers are to trust God and continue to live holy lives and foster the spirit of brotherhood amidst their suffering. This study has implications for Christian Education as Christians face attacks from within and without and to remain victorious.

BIBLIOGRAPHY

- Achtemeier, Paul J. *1 Peter: A Commentary on First Peter*. Minneapolis, Minn: Fortress Press, 1996.
- Adeyemo, Tokunbo, Samuel Ngewa, Solomon Andria, Issiaka Coulibaly, and Tewoldemedhin Habtu. *African Bible Commentary*. Grand Rapids, Mich: Zondervan, 2006.
- Arichea, Daniel. *A Translator's Handbook on the First Letter from Peter*. New York: United Bible Societies, 1980.
- Barker, Kenneth L. *Zondervan NIV Study Bible: New International Version*. Grand Rapids, Mich.: Zondervan, 1984.
- Beale, Gregory K, and Donald Arthur Carson. *Commentary on the New Testament Use of the Old Testament*. Baker Books, 2007.
- Beare, Francis Wright. *The First Epistle of St. Peter*. Oxford: Basil Blackwell, 1964.
- Bechtler, Steven Richard. *Following in His Steps: Suffering, Community, and Christology in 1 Peter*. Atlanta, Ga. : Scholars Press, 1998.
- Bryley, Christopher. "Persecution and the 'Adversary' of 1 Peter 5:8 ." *The Southern Baptist Journal of Theology* 21, no. 3 (2017): 77–98.
- Cranfield, Charles E B. "I & II Peter and Jude: Introduction and Commentary," 1960.
- Elliot, John H. *1 Peter: A New Translation with Introduction and Commentary. Anchor Bible*. New York: Doubleday & Co, 2000.
- Graham, Billy. *Damai Dengan Allah*. Jakarta: Yayasan Komunikasi Bina Kasih / OMF, 1993.
- Grudem, Wayne A. *The First Epistle of Peter: An Introduction and Commentary*. Vol. 17. Wm. B. Eerdmans Publishing, 1988.
- Guthrie, Donald, Alec, Motyer, Alan M Stibbs, and Donald J Wiseman. "Tafsiran Alkitab Masa Kini 3: Matius-Wahyu." *Jakarta: Yayasan Komunikasi Bina Kasih/OMF*, 2006.
- Hakh, Samuel Benyamin. "Kuduslah Kamu Sebab Aku Kudus (Petrus 1:16)." *Jurnal Teologi Sola Experientia* 2, no. 2 (2014): 124–43.
- Hendi, H, and Tiopan Aruan. "Konsep Manusia Baru Di Dalam Kristus Berdasarkan Surat Efesus 4: 17-32." *Evangelikal: Jurnal Teologi Injili Dan Pembinaan Warga Jemaat* 4, no. 1 (2020): 113–30.

- Henry, Matthew. *Matthew Henry's Commentary on the Whole Bible*. Vol. 6. Peabody, Mass.: Hendrickson Publishers, 2009.
- Hillyer, Norman, Hendrickson Publishers, and Authentic Media. *1 and 2 Peter, Jude*. Peabody; Carlisle: Hendrickson Publishers, 1992.
- Horrell, David G. *1 Peter. New Testament Guides*. London: Bloomsbury Publishing Plc, 2008.
- Hunter, Archibald M. *The Interpreter's Bible*. Vol. 12. New York: Abingdon Press, 1957.
- Jobs, Karen H. *1 Peter*. Grand Rapids, Mich.: Baker Academic, 2009.
- Oliverio, L William. *Theological Hermeneutics in the Classical Pentecostal Tradition: A Typological Account*. Vol. 12. Brill, 2012.
- Ryle, J.C. *Aspek-Aspek Kekudusan*. . Surabaya: Momentum, 2003.
- Santo, Joseph Christ. "Strategi Menulis Jurnal Ilmiah Teologis Hasil Eksegesis." In *Strategi Menulis Jurnal Untuk Ilmu Teologi*, 121–39. Semarang: Golden Gate Publishing, 2020.
- Selwyn, Edward Gordon. *The First Epistle of St. Peter*. Grand Rapids, Mich.: Baker Book House, 1981.
- Senior, Donald P., and Daniel J. Harrington. *1 Peter Jude and 2 Peter*. . Collegeville, MN.: The Liturgical Press, 2003.
- Subekti, T. *Kesucian*. Yogyakarta: Andi Offset, 1985.
- Waltner, Erland, and J. Daryl Charles. *1-2 Peter, Jude*. Scottsdale, Penn. : Herald Press, 1999.
- Williams, Travis B. *Persecution in 1 Peter: Differentiating and Contextualizing Early Christian Suffering*. Leiden, Netherlands: BRILL, 2012.