

Family Planning and Christianity: A Pastor's View Between the Commandment of Genesis 1:28 and the Implementation of Family Planning For Churches in Indonesia

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ABSTRACT

This research is motivated by the fact that there is an explosion of population growth in the world, which causes environmental issues / natural destruction and impacts the lives of mankind. This contradicts the original creation of mankind (Gen 1:28), where God the Creator had created mankind in his image, blessed them to be fruitful, subdued the earth, and cared for all creation. However, because mankind wanted to be like God, they fell into sin, and God punished them, which resulted in mankind's responsibility to care for the earth becoming destructive to the world and nature due to a lack of self-control. Seeing the destruction of nature and the vast population growth, humans began to control themselves through the family planning movement to curb the population growth rate. This research uses qualitative research with data collection techniques in the form of literature and field studies consisting of moderate participatory observation, semi-structured in-depth interviews, and documentation studies; the research instrument is the researcher himself, with 6 informants determined based on snowball techniques and triangulation analysis. The results show that the effectiveness of the role of pastors/churches is instrumental in forming a responsible family through premarital counseling for those who will start/create a new family.

Keywords: Gen 1:28; family planning; pastor's role

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I. INTRODUCTION

In the beginning, God created the heavens, earth, and everything in them and saw that it was good. God made man in the image and likeness of God (Genesis 1:1-27). The land was empty at that time, and God willed that man should be fruitful and multiply and fill the world and subdue it and have dominion over the fish of the sea, the

birds of the air, and every creeping thing that creeps on the earth (Genesis 1:28).¹

By 2005, the world population had reached 6.45 billion (Duran 1967, Todaro 1983, UN. 2001 and 2005). According to the UN headquarters in New York's "World Population Prospects" report, the world's population will increase to 8.1 billion by

¹ Indonesian Bible Institute, The *Bible* (Indonesian Bible Institute, 1963), <https://books.google.co.id/books?id=rKMhAAAAMAAJ>.

2025 from the current 7.2 billion, showing excessive growth.

The impacts of a dense human population include forests disappearing, animal species becoming extinct, sea levels rising, and islands sinking. The main results are poverty and hunger.

In Indonesia, the current Total Fertility Rate (TFR) is 2.6 and has stagnated for 10 years (where the target of reducing TFR in 2015 to 2.1 still needs to be achieved). The TFR reduction target will be adjusted gradually, namely 2.3 in 2015, 2.2 in 2020, and 2.1 in 2025. If the target is reached, Indonesia's population will be 281.5 million in 2025 and 330 million in 2050. If the target is not achieved, Indonesia's population will explode and burden the economy.

Several ways are taken to balance population growth, among others: Family Planning (FP) programs, increasing and creating jobs, improving human resources, reducing population density with transmigration programs, and increasing the production of food sources towards food self-sufficiency.

The birth of Family Planning (FP) in the world is inseparable from the concern about the population explosion. Family Planning is an effort to increase the awareness and participation of the community through maturing the age of marriage (PUP), birth control, fostering family resilience, and improving the welfare

of small, happy, and prosperous families. In Western countries, there have been efforts to prevent the survival of an unwanted baby/child or the prevention of birth/pregnancy for economic, social, etc. reasons to control population growth.

Within the church, the role of the pastor is needed in the success of family planning. The church views population growth as a mandate from Genesis 1:28 about "be fruitful and multiply." This, of course, clashes with the purpose of family planning to control the increase in population growth.

If the context in the past was that the earth was still empty (Genesis 1:28 and Genesis 9:1 and 7), it is certainly different from today's world, which is filled with many people. If the church does not pay attention to birth control, it will be our future descendants who will feel the impact.

The role of the pastor is very influential in the church; all policies launched by the pastor will undoubtedly be followed by the congregation, regardless of the possibility of pros and cons. Thus, the pastor should pay attention to the impact of the population explosion.

Cultural conditions in Indonesia, namely the Batak tribe, are famous for umpasa "Laklak diginjang ini pintu, singkoru ini golom-golom (s), Tubu ma anak sampulu pitu, dohot boru sampulu onom (i)." The meaning is to have many offspring, 17 men and 16 women, and many children. One of

these Umpasa can be a reason for the Batak people to have many children, but when viewed by most other Umpasa, it tends to hope to have sons and daughters who are healthy and dignified and fear God and parents.

This culture is a pro and con to pastors' effectiveness in teaching the congregation about family planning. So it is expected that pastors not only know about the Word of God but also about culture, including umpasa in Batak culture. Thus, the pastor can consider teaching methods and approaches through the culture where the church is located so that the Batak people can see the family planning program as a solution to forming healthy and God-fearing children.

Through this paper, the author questions the pastor's view between the command in Genesis 1:28 and the implementation of family planning for church members. In the last section, the author provides conclusions and suggestions for pastors in supporting family planning programs to respond to the impact of uncontrolled population growth.

II. METHODS

This research uses a qualitative method, which is a research procedure that produces descriptive data in the form of writing and behavior that the subjects

themselves can observe.² The subjects of this study are researchers and informants in North Tapanuli as a view of the understanding of family planning in the church. The discussion of family planning tends to be taboo for the church because it contradicts Genesis 1: 28. This understanding needs to be updated because the current population growth rate has crossed the limit, which certainly impacts various aspects of life so that the data collected will go through the stages of qualitative data reduction and conclusion of results that are useful as a reference in caring for the future of human children for the better.

III. DISCUSSION AND RESULTS

Get to know the duties of a pastor in general

In general, the duties of the pastor can be seen in the Old and New Testaments. In the Old Testament, pastors tended to be synonymous with priests from the tribe of Levi. In the New Testament, pastors are still close to the terms priest, rabbi, teacher, and apostle. So, understanding the duties of the pastor can be seen based on the commandments of God's words in the Bible.

Priestly Duties Based on the Old Testament

God chose the Levites as priests to conduct worship in the temple tent. The

² Arif Furchan, *Introduction to Qualitative Research Methods* (Surabaya: Usaha Nasional, 1992), 21.

duties of priests are very much expressed in the Old Testament. One of the explanations of priestly responsibilities is found in the book of Numbers 3-4: worship in the Tabernacle was carried out by the Levites who were chosen and appointed by God. The Levites were divided into three parts based on their duties: the high priest, the priests, and the Levites.³ There are differences in the responsibilities of the three parts, so they must submit to the provisions given in their service.

The Book of Numbers distinguishes between priests who were of Aaron's descendants and Levites who were not of Aaron's descendants.⁴ A "Priest" was one of the descendants of Aaron, while outside of the descendants of Aaron was a Levite whose job was to assist or perform the office of helping Aaron.⁵ The duties of the priest were as follows:

Offering sacrifices. On the Day of Atonement, the priest serves as a reconciliation mediator. First, he makes atonement for himself and his family. Next, he offered a ram as a sin offering for the people of Israel.⁶ With the Day of Atonement, God's people could be atoned for their sins and become holy again before God.

The priest, as the mediator of this sacrifice, is significant. The priest is also a servant and must follow proper protocol in his service on behalf of the people. As a special servant, the priest must be set apart and sanctified, taught the appropriate way to intercede in offering the Sacrifice, for the priest is a holy man who serves a sacred God for the benefit of a religious people.⁷ When priests offer sacrifices, they are guided to live holy lives and must continue to learn to offer sacrifices to God.

In the sanctuary, the priest interprets the urim and tumim. The nature of the urim and tumim is not known with certainty, nor is their exact meaning, although there are hints that they may have been a means at the time to determine what God wanted.⁸ Urim and tumim as tools to discern God's will are also found in 1 Samuel 14:41 when King Saul asked God for guidance. "Then Saul said, "O LORD God of Israel, why have you not answered your servant today? If the fault is mine or my son Jonathan's, O LORD God of Israel, show me Urim; if the fault is with your people Israel, show me Tumim." Then Jonathan and Saul were found, but the people were spared."

In ancient times, the Urim and Tumim were believed to be divine revelations from God, secretly delivered to the High Priest. This was done by casting

³ Astin Mangean, "A Historical Christian Approach to Numbers 3 and 4 on the Responsibility of Pastors," *Journal of Theology and Contextual Christian Education* 2, no. 2 (2019): 214.

⁴ Indonesian Biblical Institute, *Old Testament Bible Commentary* (Yogyakarta: PT Kanisius, 2002), 153.

⁵ I Snoek, *Sacred History* (BPK Gunung Mulia, 2015), 79, <https://books.google.co.id/books?id=RsopSQprw0gC>.

⁶ Mangean, "A Historical-Christian Approach to Numbers 3 and 4 on the Responsibility of Pastors," 7.

⁷ Roy B Zuck, *A Biblical Theology of the Old Testament* (Malang: Gandum Mas, 2015), 112.

⁸ C Pfeiffer and E Harrison, *The Wycliffe Bible Commentary* (Moody Publishers, 1962), 263.

lots, and although the answer was usually either "yes" or "no," there were times when the answer given was neutral. For example, when King Saul sought guidance through the Urim and Tumim, he received no response that day. Genesis 28:30 mentions that the Urim and Tumim were carried on the breastplate of the ephod or priestly robe.⁹ It was obvious that the priest involved God in his decision-making process before concluding.

They were distinguishing between holy and unholy, unclean and unclean. One of the priest's roles is distinguishing between sacred and profane, dirty and contaminated. This relates to his role in worship, which deals with a holy God, so a priest must maintain his holiness. They were not allowed to drink wine and strong drinks when entering the tent of meeting (Lev 10:9). Aaron's priests were not to touch dead bodies or perform mourning ceremonies. They were not to defile themselves with the dead unless the deceased was their closest relative, mother, father, son, or brother (Lev 21:1-5).

The reason why priests should not defile themselves with the dead by touching them is because death is a punishment for sin, so feeling the deceased is considered defiling.¹⁰ The state of the deceased is unclean. The mourning ceremonies prevalent in Canaanite culture were considered

unclean (Deut 14:1-2; Lev 19:27-28; 21:5).¹¹ Priests were not allowed to marry a prostitute, a woman who was no longer a virgin, or a woman who had been divorced by her husband (Lev 21:6-7). God is holy; therefore, priests must be able to distinguish between the sacred and the unholy. Since priests belong to a holy God and serve Him, holiness should characterize their lives.

The life of the Levite in terms of worship and the pastor today are two different life contexts, but both the Levite and the pastor today are spiritual leaders among the people. The Levite's service in the Tabernacle was structured and organized. Each party did their job; if you look at the task, it was simple but still done with discipline.

The role of the Levites that can be reflected by pastors today is to involve God in decision-making, to be an advisor to the people, to consider problems faced by the people, to teach God's word, to bless the people, to be responsible for the furniture in the tabernacle, to cooperate with the ministers, and to cooperate with the people. The Tabernacle collaborates with other ministers. It's not just about roles; the holiness aspect of a Levite's life is also essential. A Levite must have holiness that exceeds the purity of other citizens. A priest must keep his life holy before God. The pastor is an important and influential figure

⁹ A Simanjuntak, *Contemporary Bible Commentaries* (Jakarta: Yayasan Komunikasi Bina Kasih/ OMF, 1998), 459.

¹⁰ Simanjuntak, *Tafsiran Alkitab Masa Kini*.

¹¹ C B M Claire, *Old Testament Theology 1* (Jakarta: BPK Gunung Mulia, 2008), 7, [https://books.google.co.id/books?id=9V\\$ryjN8wjQC](https://books.google.co.id/books?id=9V$ryjN8wjQC).

in the congregation. As a pastor, you must be fully prepared to fulfill your duty as an example because examples speak louder than words, so pastors must practice what they preach and set an example for the congregation.

The lives of a Levite and a pastor today are two different contexts. However, both Levites and pastors today are servants of God. As servants of God, pastors need to see and reflect on the life of a Levite. The Levites' ministry was well-structured and organized. Each party performed their respective duties; if you pay attention, the tasks are simple but carried out with the entire discipline. Not only the role of holiness of life is also vital for a pastor. Pastors are ordinary people who must live holy lives to serve a sacred God.

The duties of an Apostle according to the New Testament

Today's church has a leadership, shepherding, or ministry structure. The goal is still for the glory of God. In the new covenant, the duties of the Lord's servants become the foundation and reflection of today's pastors in serving.

Examples of ministry in the new covenant include evangelism, ministry to the congregation, pastoral care, being an example, counteracting false teachings, and church maintenance. Here are examples of ministries that can be a reference for the duties of pastors today.

Evangelism. Preaching God's word is the duty of all God's people. However, pastors have more responsibility for evangelism. Matthew 28:19-20 explains the call to evangelize through the command to make disciples. 1 Corinthians 3:9 emphasizes that the preacher is God's co-worker, and the church is God's field and building. When said to be God's co-workers, the responsibility is greater than the congregation itself. Even though the pastor has been shepherding, there must still be a spirit of evangelism. Evangelism reflects the nature of God in expanding His kingdom, and the congregation can see it as an example of living as followers of Christ.

Ministry to the congregation. The ministry of a pastor does not only lie in the word pastoral. The correct word ministry or diakonia adds adjectives such as pastoral, social, evangelical, missionary, medical, legal, educational, administrative, and many others.¹² For example, Romans 13:4 describes government and other state officials as *diakonoi, the servants of God*; the same expression can be applied to pastors and other church ministers.

All Christians are called to service (*diakonia*). Because we are His followers, He came not to be served but to serve (Mark 10:45). The apostles sought to serve the church, which was increasing (KPR 6:1), but they were in danger of being preoccupied

¹² John Stott, *The Living Church*, 3rd ed. (Central Jakarta: BPK Gunung Mulia, 2010), 63.

with administrative duties and neglecting the ministry of the word. So the apostles invited the congregation to discuss and select seven men from among them who were known to be full of spirit and wisdom.¹³ The purpose was to delegate the care of the church to them, and the apostles could focus on prayer and the ministry of the word.

As a direct result of the delegation of ministry tasks, indeed, "the word of God spread more and more" and "the number of disciples increased" (verse 7). It is essential for the health of the church that pastors and congregants understand this. So pastors can focus on the ministry of the Word and the congregation. But often, pastors are too busy with administrative tasks.

Retaining leadership and not delegating is one of the pastor's faults. However, sometimes, it is the congregation's request because they want their pastor to be the leader. "We pay for his living," they may say, "so let him do all the work!". The results can be devastating: the standard of preaching drops, and the laity has little opportunity to exercise their gifts because the pastor takes on so many duties. The church becomes sick. What is needed is a re-recognition of the fundamental biblical admonition that God calls different people to different ministries. Then, the congregation can understand that pastors should be relieved of unnecessary administrative duties, and pastors can train the community to exercise their gifts.

It is through this mutual liberation that the church will flourish. Luke and Paul taught the same thing about the *charismata*, sometimes called "the ministry of every part of the one Body of Christ."

Pastoral care. There are many meanings to the task of the pastor. In the Bible, Paul described two characteristics of ministry in the church (Acts 20:17-38).

First, Christian care is pastoral care. The Greek word in verse 28 (*poimaino*) means doing the work of a shepherd or tending the flock, mainly by feeding them. So, pastors or shepherds are explicitly called to the ministry of teaching. Whether we are preaching to a congregation, training a group, or private counseling, our task is pastoral care, the ministry of the word. But how do shepherds feed their flock? The answer is that they don't provide the community. If a lamb is sick, the shepherd feeds it through a bottle. However, he usually leads the flock to green pastures where they can graze independently.

Secondly, Christian providence is plural providence. At Miletus, the apostle sent out the "elders" (plural) of the Ephesian church. There is no biblical testimony of a one-person musical group act where a pastor, like a musician, plays any musical instrument. On the contrary, from their first missionary journey, Paul and Barnabas "appointed elders for the church" (Acts 14:23). Later, Paul instructed Titus to "appoint elders in every city" (Tit 1:5).

¹³ Stott, *The Living Church*.

Therefore, we need to rediscover the concept of the pastoral team in local church leadership. The team may consist of full-time and part-time pastors, salaried and volunteer, ordained and lay, young and old.

They are tentatively adding "men and women" to that list. The question of women's ministry continues to divide Christians. While the issue is too complex to explore in just one paragraph, Christians who look to the Bible for guidance agree on certain fundamental truths. Men and women are equal bearers of the divine image and similar rulers of the world (Gen 1:27) and enjoy God's equal grace in Christ (1 Pet 3:7; Gal 3:28). But we are also complementary to one another (Gen 2:18-25), and in this complementarity, God grants the man "headship" (1 Cor 11:3; Eph 5:22). How then can such equality and complementarity be reconciled? Specifically, how can women teach men without undermining the masculine "headship"? Perhaps by remembering that "headship" implies responsibility rather than authority (Eph 5:25-30), that what Paul forbids is not a duty but an attitude (pride), and that what is considered inappropriate in women's behavior and service varies from culture to culture. Finally, group service should be the norm, where every member, including women, contributes unique gifts for the common good.

So, given that local church leadership should be pastoral and plural, we are ready

to note how Paul, in his words, develops pastoral metaphors. First, he describes himself and the elders as shepherds. Secondly, he warns them about the rise of false teachers, whom he characterizes as wolves. Thirdly, he emphasized the church's preciousness, God's flock.

Genesis 1:28: Expository Reading

וַיְבָרֶךְ אֱלֹהִים אֶת הָאָדָם וְאֵת הָאִשָּׁה וַיֹּאמֶר לָהֶם אֱלֹהִים פְּרוּ וּרְבוּ וּמְלֵאוּ אֶת-הָאָרֶץ וּכְבָשׁוּהָ וּרְדוּ בָדָגַת הַיָּם וּבְעוֹף הַשָּׁמַיִם וּבְכָל-חַי הַתַּיִב וּבְכָל-חַי הָאָרֶץ:
(Gen. 1:28 BHS)

^{BGT} **Genesis 1:28** καὶ ἠυλόγησεν αὐτοὺς ὁ θεὸς λέγων αὐξάνεσθε καὶ πληθύνεσθε καὶ πληρώσατε τὴν γῆν καὶ κατακυριεύσατε αὐτῆς καὶ ἄρχετε τῶν ἰχθύων τῆς θαλάσσης καὶ τῶν πετεινῶν τοῦ οὐρανοῦ καὶ πάντων τῶν κτηνῶν καὶ πάσης τῆς γῆς καὶ πάντων τῶν ἔρπετων τῶν ἐρπόντων ἐπὶ τῆς γῆς (Gen. 1:28 BGT)

^{BHT} **Genesis 1:28** wayübä°rek ´õtäm ´élöhîm wayyö°mer lähem ´élöhîm Pürû ûrübû ûmil´û ´et-hä´ä°rec wükibšû°hä ûrüdû Bidgat hayyäm ûbü`öp hasšäma°yim ûbükol-Hayyâ hä|röme°Set `al-hä´ä°rec (Gen. 1:28 BHT)

^{KJV} **Genesis 1:28** And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth. (Gen. 1:28 KJV)

^{ITB} **Genesis 1:28** God blessed them, and God said to them: "Be fruitful and multiply; fill

the earth and subdue it; have dominion over the fish of the sea and over the birds of the air and over every creeping thing that creeps on the earth."

Genesis 1:28 speaks of the central theme of being fruitful and multiplying to rule the earth. This cannot be separated from the impact of massive population growth today, so further exploration of God's command to be fruitful in Genesis 1:28 is needed.

Discussing the family is undoubtedly standard literature in theology, but discussing family planning, an element of the family, is taboo. For the most part, birth control is not supported because it is said to be counter to Genesis 1:28, which speaks of being fruitful and multiplying. Birth control also does not prohibit humans from procreating and multiplying. Still, bearing is limited according to the government regulations of each country, with various objectives, one of which is to slow down population growth. But does Genesis 1:28 support the explosion of population growth today? Should Genesis 1:28 be the reason for pastors to reject family planning and allow the impact of the population growth explosion to happen to God's people? Therefore, further exploration of the theological review of Genesis 1:28 is necessary.

The background of Genesis 1:28 is that when God created man in his image (Genesis 1:27), namely Adam and Eve, God

wanted creation to grow. His purpose was multiplying his appearance on earth and nurturing other living creatures.

In studying Genesis 1:28, we will interpret every word of God's Word based on the Hebrew language so that it will find the literal translation, context, purpose, and who is involved in Genesis 1:28.

וַיְבָרֶךְ, this word uses ו as a linking בָּרַךְ verb piel waw consec imperfect third person masculine singular homonym 2 which means the verb to occur is stated emphatically repeatedly by the third person masculine. (וַיְבָרֶךְ), (וַיְבָרֶךְ), (וַיְבָרֶךְ) this word has many uses such as and, so, then, when, now, or, but, that, and many others. (ASV and RSV are similar.) The vocalization varies. וַיְבָרֶךְ means bless or bless. So means וַיְבָרֶךְ "then bless". In the KJV, it is translated as "blessed".

אֲדָמָה particle direct object marker suffix 3rd person masculine plural homonym 1. The word אֲדָמָה means "untranslatable particle." The untranslatable particle in Hebrew is often explained in grammar (rather superficially) as a direct object marker after transitive verbs. Its origin is unknown. The prevailing view is that אֲדָמָה was originally a noun meaning "essence, substance, self," a significance later lost in the historical development of the language.

אֱלֹהִים absolute common masculine plural noun. אֱלֹהִים means Lord, but in the KJV, it is translated as God. The view that Elohim is derived from Eloah as a unique development of the Hebrew Scriptures and

primarily represents the plurality of persons in the triune Godhead.

Eloah is also the essential Hebrew term for the God of Israel, but it is used less frequently (see Eloah and El, separate generic terms although they may relate to God).

וַיֹּאמֶר , this word uses וַי as a linking verb qal waw consec imperfect third person masculine singular homonym 1 which can mean what has never existed/something new. This word comes under the emphasis of active verb usage in Hebrew grammar. אמר in the Niphal root can be translated as "said" and "called." Hiphil means "to urge to say." Hithpael conveys the power of "acting with pride." This verb appears nearly five thousand times in the OT. This common verb, like its parallels in other languages, has a variety of meanings. When the qal is used as the active in it, אמר means "to say, and to speak, to utter words, to speak." So וַיֹּאמֶר means "and said" in the KJV, it is translated as "and ... said".

לְהֵם , uses לְ as a preposition particle suffix 3rd person masculine plural. This means to indicate a direction, either of physical movement ("that I may go 'to' my country" Gen 30:25) or personal attention or attitude. The psalmist asks God to care for "him" (Ps 55:2 [H 3]). The psalmist also asserts that his soul will not be sent down "to" Sheol (Ps 16:10). God mocks "the rebels" (Ps 2:4; RSV "has mocked"). This can indicate the direction or result of a

transformation or change. God formed Adam's rib "into" a woman (Gen 2:22), and the expression, "who makes bitter sweet and sweet bitter" (Isa 5:20) is a clear example. A process can give an object a new character or role. Plants were designated as man's "food" (Gen 1:29). The Levites served "as priests to Micah" (Judg 17:13).

It can also express location in both space and time. Spatial location is exemplified in phrases such as "at the door" (Gen 4:7) and "in Michmash" (Isa 10:28); temporal area by words such as "in the time of trouble" (Ps 9:9 [H 10]) and "in the spring of the year" (2Sam 11:1). The very numerous and vague usages are grouped under the heading, "references." In these usages, the meaning of לְ is best thought of as something somewhat mysterious, like "referring to," with the precise meaning derived from the context. Abraham asked Sarah, "Say, 'concerning' me" (Gen. 20:13). A census can be taken "'according to' (i.e., "according to") the houses of the fathers" (Num 1:2).

It can denote ownership as in "the 'people' of you" (1 Sam 2:33) and "your children" (2 Kings 10:30; translated "children 'to you'"). A construction like this, "My own" (Ex 19:5; translated "belonging 'to Me'"), expresses God's special relationship with His people in the terms of the covenant. It can also define the relationship of the construction in cases where a chain of buildings would be grammatically awkward

or impossible. This is especially useful when the writer wants to keep the possession indefinite (e.g., "two slaves 'to' Shimei," meaning two Shimei slaves, 1 Kings 2:39). The use of לָהֶם in this verse could be to address them (the humans God created).

אֱלֹהִים (Gen. 1:28 BHS) This word means God, but is a reaffirmation of the action in the previous sentence, "God blessed them".

פָּרוּ (Gen. 1:28 BHS) verb qal imperative masculine plural. In the KJV, it means "be fruitful". The verb פָּרָא is used twenty-nine times in the OT, most often in Genesis (fifteen times). פָּרָא occurs twenty-two times in the Qal and seven times in the Hiphil (with the meaning "make fruitful"). Quite often this word appears in conjunction with the verb רָבָא "increase, multiply." It follows רָבָא (Jer 3:16; Ezek 36:11) or, more often, precedes it (Gen 1:22, 28; Gen 8:17; Gen 9:1, 7; Gen 35:11; Gen 47:27; Exod 1:7; Jer 23:3; in Hiphil, Gen 17:20; Gen 28:3; Gen 48:4; Lev 26:9).

The use of פָּרָא and "Be Fruitful" signifying a fruitful tree is a simple explanation for humans, and the Israelites at that time were primarily farmers. They understood that pollination is fertilization between trees so that they bear fruit. This word became a universal explanation that could be understood at that time. In Indonesian, using the word "be fruitful," the translation was done in the 1970s, and the concept of science about reproduction was

advanced, so the translation was explicitly done in the context of humans.

וַיְרַבּוּ (Gen. 1:28 BHS) ׀ particle conjunction רָבָא verb qal imperative masculine plural homonym 1. רָבָא has the KJV meaning "Multiply," which means to increase. This word deals with numbers. The phrase רָבָא is mainly done after the word פָּרָא, indicating an interconnected explanation.

וּמְלֵא (Gen. 1:28 BHS) ׀ particle conjunction מָלָא verb qal imperative masculine plural. An examination of the 249 occurrences of this verb (in Qal and Niphal forms) shows that it can have either a spatial meaning or, by extension, an important theological concept, namely a temporal sense. מָלָא has the sense in the KJV of "replenish," which means to refill, although the New Living Translation Bible uses the word Fill.

אֶת-הָאָרֶץ (Gen. 1:28 BHS) אֶת particle direct object marker homonym 1 הָ particle article אָרֶץ noun common feminine singular absolute. In the KJV, ׀eref means "the earth," having the meaning of the Earth.

וַיַּכְבְּשׁוּ (Gen. 1:28 BHS) ׀ particle conjunction כָּבַשׁ verb qal imperative masculine plural suffix 3rd person feminine singular. This verb and its derivatives occur fifteen times in the OT. It is related to Akkadian kab¹su, "to tread upon," and Arabic kabasa, "to squeeze, stamp, press" (cf. also Arabic kabaša "to seize with the hand"). In the OT, this word means "to make

to serve, by force if necessary." In the KJV, it has the meaning "subdue". This word means to conquer.

וַיִּרְדּוּ (Gen. 1:28 BHS) ׀ particle conjunction רדה verb qal imperative masculine plural homonym 1. This word in the KJV means "dominion." Which has the meaning of ruling.

בַּדְּגָתָא (Gen. 1:28 BHS) ׀ particle preposition דגה noun common feminine singular construct. This word in the KJV has the meaning "fish." Which means fish.

יָם (Gen. 1:28 BHS) ׀ particle article ים noun common masculine singular absolute. The word y^lm is used over three hundred times to refer to "sea" and over seventy times to refer to "west" or "toward the west." In the KJV, it has the meaning "Sea".

וּבְעוֹרֵי (Gen. 1:28 BHS) ׀ particle conjunction ׀ particle preposition עור noun common masculine singular construct. This word means bird. In the KJV, it means "fowl."

הַשָּׁמַיִם (Gen. 1:28 BHS) ׀ particle article שמים noun common masculine plural absolute. In the KJV, this word means "water". In English, it means air.

וּבְכָל-תְּהוֹ (Gen. 1:28 BHS) ׀ particle conjunction ׀ particle preposition כל noun common masculine singular construct תהו noun common feminine singular absolute homonym This word has the root "מ^lya." As a verb, this root appears in three tenses in Hebrew. The Qal conveys the basic meaning

of "to live or have life," while the two derivatives overlap in the meaning of "to give or restore life." In the KJV, it means "every living." It means everything that lives.

הַרְמִישׁוֹת (Gen. 1:28 BHS) ׀ particle article רמש verb qal participle feminine singular absolute. This word has the root "r^lma" which means to creep.

עַל-הָאָרֶץ (Gen. 1:28 BHS) ׀ particle preposition homonym 2 ׀ particle article ארץ noun common feminine singular absolute. This word has the root °eref, which means earth.

A literal translation of Genesis 1:28, "And blessed the Lord and said to God: Be fruitful and replenish the earth conquer and rule over the fish of the sea and the flying creatures of the air, and all living creatures that creep on the planet.

Theological Findings In this verse, there are keywords God blesses. Thus, humans are commanded to be fruitful like trees and multiply to nurture God's living creatures. The context of being productive is closer to being fruitful and bearing to fill the earth. In the KJV, the word m^ll^o is translated as "replenish." This word means to replenish; the NIV and NAS use "fill," which means to fill. This word better describes God's intention for his blessing in commanding mankind to be fruitful and multiply. Not merely to fill the earth but to serve the world to preserve it. Thus, there needs to be a balance in human growth; God

commands us to conquer and rule, not to be destroyed but preserved. At that time, the earth was still empty, so God needed workers to cultivate it, but now the world is a whole of humans, so humans tend not to preserve the land but to destroy it to fulfill human needs and desires. Thus, God guarantees the existence of humans by being fruitful and multiplying, but a balance is needed so that the task of preserving the earth does not become destroying the world. Efforts are required to balance the population of the planet today; all actions will not exterminate the human population because God has guaranteed it in Genesis 1:28.

Concept of Family Planning

The definition of family planning (FP), according to WHO (World Health Organization) Expert Committee 1970, is an action that helps individuals or married couples to:

1. Obtain a specific objective.
2. Avoiding unwanted births.
3. Get the birth that you want.
4. Regulate the interval between pregnancies.
5. Controlling the timing of birth within the age relationship of husband and wife.
6. Determine the number of children in the family.¹⁴

¹⁴ Hanafi Hartanto, *Family Planning and Contraception* (Jakarta: Pustaka Sinar Harapan, 2010), 28.

The definition of family planning according to Law No. 10 of 1992 concerning population development and family welfare development is an effort to increase community awareness and participation through maturing marriage age (PUP), birth control, fostering family resilience, and improving the welfare of small happy and prosperous families.¹⁵ Family planning is not new because, according to records and writings from ancient Egypt, ancient Greece, ancient China, and India, this has been practiced for centuries. But at that time, the methods used were still ancient and primitive.

In general, family planning is an effort that regulates the number of pregnancies in such a way that it positively impacts the mother, baby, and father and their families. Careful planning of pregnancy is highly desirable to avoid terminating a pregnancy by abortion. The selection of early contraceptive methods is the avoidance of periodic sex or metoderitme, which began to be taught in various countries with tremendous population growth.¹⁶

Contraception is a way of preventing pregnancy where a woman's egg is fertilized by a man's sperm cell called conception and prevents conception from sticking to the uterine wall.¹⁷ There are various ways of

¹⁵ Erna Setyaningrum, *Family Planning and Reproductive Health Services* (East Jakarta: CV Trans Info Media, 2014).

¹⁶ Setyaningrum.

¹⁷ Nina Siti Mulyani, *Family Planning and Contraceptives* (Yogyakarta: Nuha Medika, 2013), 7.

dividing contraceptive methods; the author tries to simplify the methods or methods of contraception commonly used by family planning acceptors so far without reducing the meaning or form of use as follows.

1. Simple Method (FPA)

The calendar, periodic abstinence, is the oldest natural family planning method. The originators of the calendar system were Dr. Khans (an obstetrician from VIENNA) and Dr. Ogind (a gynecologist from Japan).

The calendar method or periodic abstinence is a simple method practiced by married couples by not having intercourse during the fertile period (ovulation).¹⁸

The interrupted copulation method (COITUS INTEREPTUS) is a contraceptive method in which copulation is terminated before intra-vaginal ejaculation occurs. This technique can prevent pregnancy by means that before ejaculation occurs in men, they must withdraw their penis from the vagina so that not a single drop of sperm enters the female channel. In this way, the possibility of pregnancy can be prevented/reduced.¹⁹

This simple method can also use tools such as male condoms, female condoms, female diaphragms, sponges,

Vaginal Cremm, and Vaginal Jelly (as a sperm killer / spermisit).²⁰

2. Modern Methods (FPB)

Researchers, as early as 1930, have collected quite a lot of information about the menstrual cycle and the time of copulation that will result in conception. Corner and Blard 1934 discovered and isolated the structure of the hormone progesterone and time, and in 1937, they found that progesterone can inhibit ovulation in rabbits. In the mid-1950s, the first oral contraceptive pill method was introduced. From this time on, modern contraceptive methods began. Until now, with a lot of changes, improvements to hormonal contraception have reduced the side effects that exist.²¹ Modern contraceptive methods can be divided as follows:

1) Hormonal Contraception

- a. Per Oral Combination oral pill (COP), Mini Pill, Morning After Pill.
- b. Injection/Injections (DMPA, microsperes, microcapsules).
- c. Under-the-skin contraceptives (IUDs), also known as implants.

2) Intrauterine device (IUD) or also called IUD (Intra Uterine Device)

3) Steady Contraception (Kontap)

¹⁸ Mulyani, *Family Planning and Contraceptives*.

¹⁹ Niken Meilani, Nanik Setiyawati, and Dwiana Estiwidani, *Family planning services equipped with a study guide* (Yogyakarta: Fitramaya Publisher, 2010), 72.

²⁰ Hartanto, *Family Planning and Contraception*.

²¹ Hartanto.

- a. In women, MOW (Female Operation Method)
 - b. In men, MOP (Method of Male Operation).²²
3. Emergency Contraception Method (KD)
 - 1) Ethinyl Estradiol and Levonorgestrel.

In 1984, the KD method was first introduced in the UK. This method combines 100 mg ethinylestradiol (EE) and 500 mg levonorgestrel (LNG) given twice. The first dose is taken 72 hours after intercourse, and the second dose 12 hours after the first dose.
 - 2) Intrauterine device (IUD).

Post-coitus IUD insertion can be used up to 5 days after the calculation of the initial ovulation day, up to day 19, in a woman with a 28-day menstrual cycle.²³
 4. New Methods of Contraception
 1. In Women

Crei surgery Uterine transcervical, Eryo-surgery uterus research continues to be carried out on animal experiments with baboon macaques to cause Creio in the endometrium that causes the implantation of conception results can not occur. Vaccines For Fertility management, traditionally, vaccines are intended to elicit immunologic responses that protect against

diseases caused by microorganisms and can provide protection against infectious diseases. In contrast, anti-infertility vaccines are very different from the anti-disease vaccines used by healthy and fertile women to protect against unwanted pregnancies.

2. In Men

Since 1950, researchers have continued to search for new effective male methods in addition to existing ones, such as condoms and vasectomy, including GOSSYPOL, derived from cottonseed oil, which has been studied at RSSC since 1973. Gossypol interferes with spermatozoa metabolism by killing spermatozoa cells or mobilizing spermatozoa cells. It can also decrease libido—the use of male hormones such as LHRH, FSH, LH, and inhibin.

Cultural Barriers and Support for Family Planning

Family planning is a program closely related to human attitudes and behavior, indeed not separated from ethics and norms in customs or culture. Although the law has been issued as a legal umbrella in the implementation of family planning, we realize that it is not enough because of the culture in each place; whether it supports it or not, it tends to be unsupportive on average.

²² Hartanto.

²³ Anna Glasier and Ailsa Gebbie, *Family Planning and Reproductive Health*, 4th ed. (Jakarta: Medical Book Publishing, 2006), 216-19.

In dealing with cultural barriers, one must be patient. It starts with studying the culture and looking for loopholes to support family planning with the goal of human welfare. One culture that tends not to support family planning is Batak.

Batak culture is famous for Umpasa "Laklah diginjang ini pintu, singkoru ini golom-golom. Tubu ma anak sampulu pitu, dohot boru sampulu onom." Which means "hopefully have many offspring, 17 men and 16 women, meaning with a large number." "Bintang na rumiris ombun na sumorop. Anak pe riris boru pe torop," which means "Request for many boys and girls."²⁴ This umpasa is one of the obstacles to family planning and encourages the Batak people to have many children. Still, other umpasa are ignored if you only look at this umpasa.

Examples of umpasa that tend to have the same purpose as FP include: "Ruma ijuk ruma gorga, sai tubu ma anakmuna na bisuk. Dohot boru borumuna na lambok marroha." Which means, "May you have wise and gentle children." Of course, this umpasa supports human welfare efforts in line with the objectives of the Family Planning Program.

Another example of umpasa is "Binsar mataniari, poltak mata nibulan. Sai tubu ma dihamu, angka boru na malo mancari, dohot angka anak na gabe raja panungkunan." This means, "I hope to get a

daughter who is good at trying and a smart son, a place to ask for everything."²⁵ Of course, if the number of children is large, this umpasa will be challenging to implement because parents must focus on educating innovative and quality children. If there are many children, the parents' focus will be divided, starting from meeting their needs to mental health. With the FP program, parents can focus on having two children, regardless of male or female, so that the fulfillment of children's needs can be planned until the child grows up. Thus, children will be intelligent and wise towards their adulthood.

Indeed, the pastor can learn the Batak umpasa that is good to apply and not good to use, so it is full of consideration in providing teaching and examples to the congregation. Of course, the community will accept if the pastor knows what is conveyed and does not lead the congregation to ignorance.

An Analysis of Pastors' Views Between the Genesis 1:28 Commandment and the Implementation of Family Planning

Based on all research findings from literature studies and field studies that researchers have collected, the data analysis can be described as follows:

Genesis 1:28 in the Context of the Times

Genesis 1:28 relates to the context of creation; we cannot separate this. After this Word, there are other rules and

²⁴ R.M Simatupang, *Dalihan Natolu Adat Batak Culture*, ed. David S Simatupang, 1st ed. (East Jakarta: PT Indossari Mediatama, 2020), 169.

²⁵ Simatupang, *Dalihan Natolu Adat Budaya Batak*.

responsibilities in God's Word. Creation tells the story of God preparing a place for His created image. This eternal Word supports God's purpose of multiplying the *Imago Dei*.

All the pastors agreed that Genesis 1:28 cannot be separated from the context of creation. Undeniably, there is a human responsibility to care for the rest of God's creation. And after that, there is the Word that gives man the responsibility to form a holy family. This commandment aimed to multiply the *Imago Dei* so that, at that time, no one could contradict the Word of God except God Himself.

Satan, in this case, thought that by inciting Eve and Adam to eat the forbidden fruit. In the hope that God would destroy mankind, but in reality, God showed His love for mankind, so He took the attitude of expelling mankind from the Garden, but still under His supervision. Even in the context where God regretted creating mankind, he still chose Noah and his family to continue the *Imago Dei*, which was certainly no longer intact since Adam and Eve's fall into sin. God's overt regret for mankind in Genesis 6:6 resulted from man's wickedness.

After God destroyed all mankind with the Flood, only Noah remained. God re-established His covenant with Noah by renewing His promise, which briefly refers to Genesis 1:28. Genesis 9:1-17, of course, is God's promise that applies to this day. And once again, God renewed his promise because the context at that time was empty.

When looking at the destruction of man using the Flood, it was done by God because the quality of man was not by God's heart. But God did not eradicate mankind; He still preserved Noah as the successor to His promise.

Back in the day, pastors saw the context of Genesis 1:28 as a command to man to take care of the earth. If the large number of people on the earth caused the earth to be damaged, this would also contradict the established Word of God.

In searching for opinions, is implementing family planning against God's command in Genesis 1:28? The pastors agreed the answer must be based on context. If today, the application of family planning is one way to improve the quality of humans and preserve the earth, certainly not against the Word of God, therefore Genesis 1: 28 tends to be understood by the congregation so that the community focuses on better family planning, not concentrate on multiplying children without planning.

Humans are Responsible for Nurturing Nature

Humans are given by God the responsibility to take care of; this should be emphasized in the present because, as a result of the past, we feel misery now. Furthermore, if we ignore it, humans in the future will feel even more pain. The word of God multiplies and fills the earth has been fulfilled; dominion must be interpreted with

power, and humans should treat and care for the earth properly.

If the increase of human beings on earth results in the destruction of the earth, this is contrary to the mandate of God's Word to take care of the earth. One way for humans to take responsibility for creation is to plan for a better and more organized life by limiting human growth.

If a family had more than twelve children, in the context of the past, all one had to think about was where to live and what to eat, and in an occupation where livestock and farming were dominant, it would have been very beneficial to have many children. But even then, more land had to be cleared, trees cut down to make houses, and animals slaughtered to make ends meet. If there are families who still think that many children bring sustenance, how much more land must be cleared, trees cut down, and animals slaughtered? It is estimated that the earth will no longer be able to support the needs of humans.

Therefore, by taking responsibility for one's life and planning and limiting one's growth, one contributes to the survival of a quality life for future generations.

Of course, pastors agree with their roles in creating quality congregations in their respective churches. Although the restriction of two children is sufficient according to the government program, there are still pros and cons.

Pastor's Opinion on Family Planning

Pastors think that family planning allows people to plan a quality family. They understand that the family planning program is a government program that must be followed, but its application must be contextualized according to its purpose. The church considers the government God's co-worker in nurturing the church. Personally, the church supports the program provided by the government. However, there are pros and cons in implementing family planning. Indeed, the opinions of pastors are influenced by different points of view, but the researcher summarizes the pros and cons.

Pastors who support family planning argue that family planning allows the congregation to think about creating a prosperous family. The mother's health will undoubtedly be maintained with family planning. In family planning, the father's role is essential in keeping the family, caring for children, and being responsible for family needs. Pastors also support the idea that mothers and fathers take care of children. So, through the family planning program, fathers are emphasized as pioneers in creating quality families.

Pastors also support family planning in terms of emphasizing the existence of a distance between pregnancies of at least 4 years with the aim that children can get complete affection from parents, and if parents plan a program to have another child, of course, children who are 4 years old in the

5th year can be cared for by the father so that the mother can focus on the next child. Of course, the planning program does not focus on the beginning of parenting alone. Still, it emphasizes families to plan the lives of children until adulthood by measuring their abilities and capabilities.

Another thing supported is the range of good maternal pregnancy between 25 and 35 years. However, the implementation of many pregnant women above that age is not too far because it is likely to hurt the expectant mother and the baby born.

Pastors support family planning because it shows good planning starting from the family. Good quality offers the continuity of an educated congregation and provides opportunities for the church to have a God-fearing community.

Pastors who oppose or are less supportive are influenced from several points of view, including two children being enough, which limits the number of church growth, and of course, giving love to the pastor when parents give birth will be reduced. Another opinion is that the number of Christians who are especially surnamed will decrease; this is certainly not denied because it cannot be predicted whether a normal pregnancy provides certainty of giving birth to a boy or girl. And the church favors quality family planning. Indeed, if the pastor sees the congregation's growth only from deliveries, the church will always feel less and still allow the community to have as

many children as possible. But suppose the pastor sees the church's growth in quantity, not only from births. In that case, the pastor is not worried because there are other ways, such as evangelism and serving lost sheep. Of course, this will increase the number of churches, and the quality of the church can be maintained.

In this case, the author does support family planning because he sees the impact of the population explosion that will threaten human life in the future. Only misery will be obtained if families today are not careful in planning. The author also supports pregnancy spacing, which makes more sense in planning logic. So that the congregation can enjoy marriage as it should, not focusing on getting the gender of the male child first but focusing on the quality of care for the planned child. In this case, the author sees family planning as one of the solutions, and this needs the pastor's support, so the author asks about the effectiveness of pastors in the success of family planning through their roles.

The Role of Pastors in Family Planning

Pastors agree that they should play a role in the success of family planning; some of these roles are outlined below:

In premarital counseling, the pastor assists congregations who want to get married through premarital counseling; in this case, the pastor confirms the duties of the community in the marriage process to

foster the family. One way to convey family planning through premarital counseling is to emphasize that having children must have a pregnancy distance. Couples are also faced with the possibilities that occur when planning and not planning. The pastor is expected to mention that two children are enough, but one of the pastors disagrees with the number of two children. Still, he thinks it is more appropriate for families to plan to raise children for another reason: if it is limited, the love offering money will decrease. The number of congregations will decrease in growth.

Although in this role there are pastors who disagree, the author examines that the solution to this disagreement is the spacing of pregnancies so that the children given by God can get a good education. If calculated from the age range of 25 to 35 years, a good mother gives birth, of course, the number of two children will be sufficient, considering the need to pay attention to the mother's health in conceiving and parenting. One of the pastors has already conveyed this, but the author hopes this will be given during premarital counseling in all churches.

The church also cooperates with the government in socializing family planning; the pastors are open to government programs. So, in this context, the church hopes that the programs launched by the government will still support church programs.

Barriers to the Implementation of Family Planning in the Church

The obstacles in implementing family planning in the church cannot be separated from the church's social. In the previous discussion, some pastors argue that family planning reduces church growth and impacts love offerings. Another obstacle to the average pastor's opinion comes from the desire to have boys and girls, as well as the understanding of the congregation who feel the culture, supports many children, many sustenances, and with umpasa. Hopefully, many boys and girls will realize Hagabeon.

Batak Culture Supports Or Hinders Family Planning

Culture is a supporting factor in winning the congregation's hearts because most congregants still have a primarily family mindset. However, it is difficult for the community to distinguish between culture and family, so they consider them one entity. For example, Dalihan Natolu is regarded as the foundation of the family. Hamoraon, hagabeon, hasangapon as a result of following the established dalihan natolu.

Pastors argue that the umpasa-umpasa that supports having many children is the main obstacle; why is that? Because the congregation, especially the Batak people, are pursuing hagabeon. If hagabeon is not realized, the community will continue to try to have children.

So the author argues that pastors must study Batak umpasa and emphasize to the congregation self-control that getting boys and girls is not separated from God's intervention and does not mean that they must have children every year if hagabeon has not materialized. Pastors must emphasize that congregants must be patient, self-controlled, and delay pregnancy by paying attention to the distance from birth. And emphasize that trying every year is not the best solution. To other congregations, make it clear that many children are not the right choice, but the result of trying to realize hagabeon every year is not giving results as expected.

Other impacts include reduced quality of parenting, economically, parents having to go the extra mile to make ends meet, and the fatal possibility that the mother's safety will be jeopardized and her mental health will be compromised.

When viewed from the lack of understanding of the congregation in understanding the culture itself. Pastors can emphasize examples of good culture and umpasa to the congregation. Provide an overview that many umpasa still ask to pay attention to family health, the quality of children's education, and the family economy. So, that culture is not seen as an obstacle but as a supporter of realizing the excellent quality of the congregation by the objectives of family planning.

IV. CONCLUSION

Based on the description of the research findings, to answer the research questions as a problem formulation in this study, the following conclusions can be drawn:

1. The intersection of Genesis 1:28 with family planning yields several points, among others:
 - a. Genesis 1:28 speaks in the context of creation, so God's words "be fruitful and multiply" are addressed.
 - b. Pastors agree that family planning is not against God's Word in Genesis 1:28.
 - c. The positive intersection between Genesis 1:28 and family planning lies in planning for a quality family.
 - d. Humanity is expected to use power to care for creation rather than to destroy it.
2. The effectiveness of the role of pastors in the success of the planning program in North Tapanuli resulted in the following points:
 - a. Pastors understand the family planning program launched by the government.
 - b. Pastors support government programs, one of which is family planning.
 - c. The role of pastors is generally in the form of premarital counseling and cooperation with the government through Puskesmas/BKFPN.

- d. Pastors tend to agree that the congregation carries out family planning concerning the spacing of pregnancies/childbirths.
3. The challenges faced by pastors in the success of the family planning program resulted in the following points:
- The congregation's understanding still adheres to the patriarchal concept.
 - Cultural influences demand the realization of hamaraon, hagabeon, and hasangapon, which are still misunderstood by the congregation.
- The congregation still lacks self-mastery in realizing hagabeon in the family.

Advice

Based on the conclusions from all parts of this research, the following suggestions are made:

- The intersection of Genesis 1:28 with the family planning program is more seriously discussed with the congregation in the church by the pastors.
 - The role of pastors is more proactive in the success of family planning.
- Cultural understanding by pastors must be improved; mistakes that have a negative impact are the pastor's responsibility in literacy to the congregation.

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