

# International Journal of Culture and Religious Studies

(IJCRS)



## **THE TEACHING OF APOSTLE PAUL ABOUT THE NEW MAN BASED ON COLOSSIANS 3:5 IN CHRISTIAN RELIGIOUS EDUCATION (PAK) TEACHERS AT SOLO RAYA**

Betman Simanjuntak  
Sekolah Tinggi Teologi Intheos, Surakarta Jawa Tengah  
[jonathansimanjuntak71@gmail.com](mailto:jonathansimanjuntak71@gmail.com)

Hana Suparti  
Sekolah Tinggi Teologi Kadesi Yogyakarta  
[hanasuparti@sttkadesiyogyakarta.ac.id](mailto:hanasuparti@sttkadesiyogyakarta.ac.id)

Elisa Sri Wahyuni  
Sekolah Tinggi Teologi Kadesi Yogyakarta  
[sriwahyuni@sttkadesiyogyakarta.ac.id](mailto:sriwahyuni@sttkadesiyogyakarta.ac.id)

Daniel Suharto  
Sekolah Tinggi Teologi Kadesi Yogyakarta  
[daniel\\_suharto25@yahoo.com](mailto:daniel_suharto25@yahoo.com)

### **Abstract**

*To be able to equip students to gain knowledge, teachers must continuously improve their relationship and communication skills with students. Especially as a Christian religion teacher, he does not only focus on fulfilling children's cognitive values in meeting the minimum completeness criteria but rather on instilling Christian values and Christ's character. Researchers see that there are separate challenges faced by a Christian Religious Education teacher in high school and vocational high school where in fact the students who are taught reach puberty or are in search of identity so that they tend to commit acts of vandalism or behavior that tends to be irresponsible, sometimes filled with emotional attitudes. For this reason, according to the researcher, teachers who are capable of teaching not only cognitively but also related to inculcating spiritual attitudes and social attitudes are needed.*

**Keywords:** *Teaching Of Apostle Paul, New Man, Colossians 3:5*

## INTRODUCTION

Teachers have a very big contribution to the success of learning in schools. Because the teacher is very instrumental in helping the development of students<sup>1</sup> to realize their life goals optimally. Therefore, Buchari Alma, in his book entitled "Professional Teachers" states that "a teacher who has high qualifications, competence, and dedication is needed in carrying out his professional duties."<sup>2</sup>

This is supported by the results of the researcher's interview with Wahyu Widayanti, S.Th, Chairman of the MGMP (subject teacher discussion) PAK SMA Klaten Regency who stated:

Christian Religious Education teachers must be wise and capable of responding to the demands of the times, especially in teaching high school and vocational high school students. Because SMA – SMK students are full of dynamics. Especially in Solo Raya, SMA – SMK students tend to be active and critical. If teachers do not want to change, they will have difficulty bridging the effective learning process. But the reality in the field is that there are still PAK teachers who are still monotonous in providing learning regardless of the needs and learning styles of students.<sup>3</sup>

To be able to face these demands, Christian religious education teachers must adopt a new human being, namely PAK teachers must follow the patterns and developments of the students they support by constantly updating themselves to conform to biblical standards so that students will find it easier to convey the essence of PAK learning.

Just like the Apostle Paul's advice to the Colossians in Colossians 3:10 which states "and has put on a new man who is constantly being renewed to acquire true knowledge in the image of his Creator.;"<sup>4</sup> Colossians themselves were written when Paul was in prison in Rome based on data or information that Paul heard from Epaphras. Paul advises the congregation about the threat that comes from the Colossian heresy in the hope that they will continue to believe and hold fast to Jesus Christ.<sup>5</sup> This Colossian heresy used philosophy and empty words to undermine the faith of the congregation with teachings that impacted the doctrine of creation and denied the humanity of Jesus Christ. The teachings of these false teachers were colored by gnostic heresies who tried to turn Christianity into a philosophy and theosophy. That is why Paul sent this letter to exhort the congregation to stand firm and hold on to the gospel of salvation. With the hope that Epaphras and the Colossians became new people who left all worldly things and uncleanness such as the Gnostic and Hellenistic teachings.

---

<sup>1</sup>Hill, W. *Theories of Learning; Teori-teori Pembelajaran, Konsepsi, Komparasi, dan Signifikansi*. (Bandung: Nusa Media, 2009), 25

<sup>2</sup> Buchari Alma, *Guru Profesional*, (Bandung: Alfabeta, 2009), 123

<sup>3</sup>Interview with Wahyu Widayanti, S.Th Ketua MGMP SMA Kab. Klaten Senin, 12 Oktober 2020 Pk. 13.00 WIB

<sup>4</sup>Alkitab, LAI Kolose 3:10

<sup>5</sup>Bruce Wilkinson and Kenneth Boa, *Talk Thru The Bible* (Malang, Jawa Timur: Gandum Mas, 2017). (Malang: Gandum Mas, 2017).501

Similar to what the Apostle Paul advised to the congregation in Colossae, a PAK teacher in high school and vocational high school in the midst of the challenges of the times faced by teachers must be able to become a new human being who is constantly renewed in Christ in order to remain optimal in teaching with various new methods. So that it is always relevant to the subject of learning and focuses on the goals of Christian religious education.

However, from the results of observations and interviews with 5 Christian Religious Education teachers and administrators of MGMP SMA-SMK randomly in every district in Solo Raya, the researchers found that it shows that there are still PAK SMA - SMK teachers in Solo Raya who are less innovative and creative in their teaching. provide photocopies of assignments given to students and lack of guidance. This shows that there are still PAK SMA – SMK teachers in Solo Raya who do not implement Paul's teaching about the new man based on Colossians 3:5. This problem is supported by the statement of Suropto, S.PAK., M.Pd.K as the supervisor of primary and secondary schools in the city of Surakarta in an interview session with researchers at the office of the Ministry of Religion in Surakarta which stated that:

The Ministry of Religion of the City of Surakarta, in this case the Christian organizers, always encourages middle-level PAK teachers to always innovate in learning considering that the students they teach are already thinking critically so that teachers must be able to bridge the gap so that Christian students remain in the corridor of God's word. But the reality is that there have been reports from students or parents of Christian students who complained about the performance of PAK teachers who rarely taught and often gave assignments and materials in the form of photocopies without being explained. That's why we do coaching for the teacher.<sup>6</sup>

The Apostle Paul in Colossians 3:5 advises that to become a new man, the first thing the church must do is put off all worldly things that ultimately bring down the church itself, namely fornication, uncleanness, lust, evil lust, greed, all of which bring separation. with God and the descent of God's wrath. Likewise, as a Christian religious education teacher who puts on a new human his life must be able to be an example, especially for everyone around him by leaving worldly things such as fornication, uncleanness, lust, and greed. Given that students are great imitators. Students learn more easily by seeing, discovering and also imitating. Because through learning a person will experience growth and change in himself both psychologically and physically. Physically if what is learned is related to the motor dimension.<sup>7</sup> For this reason, PAK teachers must be able to become role models in a holy life by leaving all these worldly things. PAK teachers have an important role in inculcating character in children and teenagers who are carried out in schools because shaping student character is not as easy as giving advice, not as easy as giving instructions, but requires patience, habituation and repetition. But in reality what happens is that there are still high school and vocational PAK teachers in Solo Raya who have not given up worldly things, especially in words and actions where it is found that there are still PAK teachers who smoke in front of their students, say dirty words and say taboo things. This

---

<sup>6</sup>Interview with Suropto, S.PAK., M.Pd.K Pengawas PAK kota Surakarta , senin, 2 Nopember 2020

<sup>7</sup> Gagne, Briggs J, Principles of Instructional Design, Second Edition, (New York: Holt Rinehart and Winston, 2008), 7-8

was confirmed by Mr. Ayub Joko Pramono, S.PAK, M.Pd.K, the chairman of the PAK SMA MGMP (subject teacher meeting) in Surakarta, stated that:

As a PAK teacher, you have to be extra careful in your actions and words because students will record and even imitate them. PAK teachers should be able to be role models in speaking and acting, but friends of PAK teachers still speak dirty words in front of their students, and even teachers who intentionally smoke in front of their students often say things that are taboo. fellow teachers. Even though it's not in front of students, it's not appropriate for teachers to do this, let alone PAK teachers.<sup>8</sup>

From the above, it shows that there are still PAK teachers who do not implement the teaching of the Apostle Paul about the new man based on Colossians 3:5 in the first dimension, namely putting off worldly things.

The Apostle Paul in Colossians 3:5 teaches that in order to become a new human being, the second thing the church must do is for each congregation to throw away the old man and his behavior, namely anger, germ, evil, slander, and dirty words. Thus, as a PAK teacher who uses a new human being, he must be able to leave old habits in teaching where it has become a habit for the teacher to become the center of learning and be idealistic to his students. Students must follow what the teacher wants related to learning so that teachers tend to be egotistical and less responsive to the problems faced by students. Whereas as a professional teacher, he should be more passionate about his work as God's mandate to guide his students into knowing God. PAK teachers are expected to be friends for their students and facilitators, especially those of high school and vocational age where students need the figure of a friend and spiritual parent who can be invited. to exchange their grievances. So that they do not fall into the wrong path. Edwin Charis said that "Christian Religious Education (PAK) teachers also have a role as counselors for their students, both to overcome academic problems and students' personalities".<sup>9</sup> It is this role that has received less attention, the teacher only carries out his duties as a teacher but lacks in carrying out the guidance function. Just as stated by Drs. Sutar Principal of SMA N 1 Pakis Wonosari who said that:

The responsibility of Christian religious education teachers is not only limited to teaching according to the teacher's handbook but rather to maintaining the spirituality of their students so that they continue to worship diligently and get closer to God and become students with noble character. But it is undeniable that there are still teachers who only give limited assignments and are lacking in guidance not only on the material but also on the problems faced by students.<sup>10</sup>

From the above, it is known that there are still PAK teachers who only give assignments to the extent of formality and tend to be idealistic so that there is a gap between teachers and students. From this it shows that there are still PAK teachers who do not implement the Apostle Paul's teaching about the new man based on Colossians 3:5 in the second dimension of throwing away the old man.

---

WIB

<sup>8</sup>Interview with. Ayub,S.PAK,M.Pd.K ketua MGMP SMA Kota Surakarta, rabu 13 Oktober 2020 Pk. 10.00

<sup>9</sup>EdwinCharis, Karena Anda Berperan Membuat PAK Lebih Bermakna. Bandung: Jurnal Media. (2006). 22

<sup>10</sup>Interview with Drs. Sutar Kepsek SMA N 1 Pakis Senin 19 Oktober 2020 Pk. 10.00 WIB

The Apostle Paul in Colossians 3:10 teaches that after putting off the things of the world and throwing away the old man, the teacher must put on a new man, that is, by getting out of his old habits and living **now** as a new man, the man of Christ. Because Christian religious education teachers have differences with other general teachers. The difference lies in the life character of a Christian teacher, because a person who is born and lives in Christianity must already know and know a person who is full of love, and has perfect character, namely Jesus Christ, so that a Christian teacher is required to live according to the character of Christ wearing a new man. Christian education teachers must be able to display the person of Christ who is friendly and close to the children and welcomes the child with love. Christian Religious Education teachers are required to be perfect like Christ in welcoming children, although surveys show that there are still PAK teachers who commit physical violence against their students. by pinching / yelling and even calling the child with words that hurt his heart. Even though the behavior of a teacher is a substantial matter to be considered because at the age of high school - vocational school children it is a very risky period in the personal formation of students. If the PAK teacher instills violence and swear words then it will be embedded in students and can be a bad figure for students to imitate. This is supported by the mother's statement. Dra. Salome Nainggolangu PAK SMAN 4 Surakarta who stated:

The holiness of life is an absolute must for every PAK teacher considering their duties and responsibilities in providing a picture of a life that resembles Christ. They must live the Word of God as a daily lifestyle and display love as a form of true teaching. But the reality is that there are still PAK teachers who still commit minor acts of violence, such as yelling, pinching and swearing at students. This is not justified because it will be imitated by the student.<sup>11</sup>

From the things mentioned above, it shows that there are still PAK teachers in Solo Raya who still haven't put on a new person like Paul's teaching in Colossians 3:5. In implementing the teaching of the Apostle Paul about the new man based on Colossians 3:5, it is not only translated into the three dimensions discussed above with the various problems that have been stated above, but the researcher believes that the background factor of a teacher also has a role in implementing this advice. Educational background, gender background, employment status, even the ecclesiastical position held by a teacher will have an impact on the implementation process. Because it is undeniable that the personal role of a PAK teacher is very large in shaping the character of students. This is because in the field there are still teachers who teach church doctrine to their students. Therefore, how the background of a PAK teacher should be removed and what must be displayed is the person of Jesus in him and because the teaching conveyed is not only knowledge, then only the Holy Spirit can make Christian teachings about their targets.<sup>12</sup>

---

<sup>11</sup>Interview with. Dra. Salome Nainggolan guru PAK SMAN 4 Surakarta, rabu 21oktober 2020, pukul 13.00WIB

<sup>12</sup>Chr. Napitupulu, Pendidikan Agama Kristen Anak-anak: Modul 1-9 (Jakarta: Direktorat Jenderal Bimbingan Masyarakat, 1995), 44

The various problems that the researchers have described above have encouraged researchers to provide solutions for character education with a biblical approach as the basis for a teacher's maturity.

## METHOD OF RESEARCH

The method / approach chosen by the researcher in this study is a qualitative research method. The word "Method" comes from the Greek word "Methodos" which means "way" or "towards a path". Rosady Ruslan argues that the use of the word "method" in a scientific work means an activity related to a systematic way of working to understand a subject or object under study and in the end the results of understanding or observing the subject or object can be scientifically accounted for, including their validity.<sup>13</sup> Research Methods are steps or ways of carrying out scientific analysis activities or actions in a research activity with the intention of collecting and obtaining research data.

## RESULT AND DISCUSSION

### **The Apostle Paul's Teaching of the New Man based on Colossians 3:5**

Colossians 3:5,10 "Mortify therefore your members which are upon the earth, fornication, uncleanness, inordinate affection, evil concupiscence and covetousness which is idolatry and have put on a new man who is being renewed to acquire true knowledge in the image of his Creator"<sup>14</sup> ;

The main emphasis of Paul's counsel in the book of Colossians is to put the church on the new man. The new human word is used as the word *νεωτερος neoterōs* which means *human being born again*.<sup>15</sup> Derived from the basic word *neos anthropos*. (*neos*) is defined in the sense of "time"-something more recent. The meaning is not the same as the old one, just a reproduction or a new form of the old one. The new word (*neos*) can be worked on and produced by humans. For example, new clothes, new cellphones, new cars and others. While the new word (*kainos*), can only be done, and produced by God alone, not by humans." The word new (*kainos*), means completely new, not an improvement from the old, something that has never existed before and something qualitatively different.

The new man means that he is physically the same as a human. Humans are made up of flesh and blood, but inside there is something new, completely different. God made a new creation, not because of human beings. The new man lives based on new values, namely the values of God, not human values so that the purpose of human life is to glorify God, not for oneself.<sup>16</sup>

Because among all creatures, in essence only humans were created by God in His image and likeness. God formed man from the dust of the ground and then God breathed the breath of

---

<sup>13</sup>Rosady Ruslan, *Public Relation dan Komunikasi* (Jakarta: Rajawali Press, 2003), h. 24.

<sup>14</sup> Alkitab, LAI, Hal 243

<sup>15</sup>Bible Work 7 Lexicon

<sup>16</sup>Leon Morris, *Teologi Perjanjian Baru*. (Malang: Gandum Mas, 2006) 65

life (God's Spirit) into man (Genesis 2:7). Antony stated: "With this "spirit" humans can have fellowship with God. There are three passages in the Old Testament, which describe what makes man different from the rest of creation.<sup>17</sup> Ray S. Anderson wrote: "The difference between human and non-human is 'from above,' and not 'from below.'"<sup>18</sup> H. C. Leopold put forward:

From all points of view, man ('mensch') is seen as the crown and pinnacle of God's creation." Genesis 1:26 uses two important phrases, "in the image" and "our likeness," to express that "man is a representation of God who is like God in certain respects. The word "צֶלֶם" - TSELEM," in Hebrew it is translated as "image" ("to carve" or "to cut") and means a hand made of soft material, a duplicate, sometimes meaning an idol (1 Sam. 6:5; Num. 33:52; 2 Ki. 11 :18; a painting, Ezekiel 23:14); only occasionally does the word mean a duplicate that is less similar than the original (Ps. 39:7). The word "דְּמוּת" - DEMUT" which is translated as "likeness" ("to be the same" or "copy," ) a verbal abstraction and means primarily something abstract: "appearance," "analogy" (Ezek. 1:5, 10, 26, 28) but also "a copy" (2 Ki. 16:10)".<sup>19</sup>

Antony wrote that: "The image of God in man is not lost with the entry of sin but is distorted. Man is still the bearer of the image of God, the supreme being that God created (Gen. 1:27-28; Ps. 8)." <sup>20</sup>

Before the fall, man could properly reflect the image of God, it was the original image. With the entry of sin, man crosses the so-called "borderline," which is a life of obedience to God and without sin, and the image of God in man is damaged as a result.<sup>21</sup> Next Calvin said:

This image as crippled, weak, damaged, helpless, diseased, and formless." The damage to that image affects man in all areas of his relationship: in his response to God, to his fellow human beings, and to the environment he is given to watch over..<sup>22</sup>

It is God's plan of salvation through Jesus Christ, whereby we see the image of God in its fullness, to restore the image of God in man, and thereby restore man's relationship with Him, for which we were created. But God has a plan to restore fallen humanity. He sent His Son Jesus to die for our sins and to overcome the evil one on the cross" (John specifically writes that "for this the Son of God was revealed, that he might destroy the works of the devil"—1 John 3 :8), and through the resurrection of Jesus to give new life to those who believe in Him.<sup>23</sup>

<sup>17</sup>Anthony A. Hoekema, *Created in God's Image* (Carlisle: Paternoster, 1986), 11

<sup>18</sup>The Shape of Practical Theology: Empowering Ministry With Theological Praxis (Downers Grove: InterVarsity, 2001) . 165.

<sup>19</sup>Von Rad, *Exposition of Genesis* (Grand Rapids: Baker, 1975) . 57-58

<sup>20</sup> Anthony, *Op.Cit* Hal 18

<sup>21</sup> Ibid, Hal 82

<sup>22</sup> Ibid, Hal 83

<sup>23</sup>N. T. Anderson, *Christ Centered Therapy: The Practical Integration of Theology and Psychology* (Grand Rapids: Zondervan, 2000) . 1



In 2 Corinthians 5:17, Paul wrote: “So whoever is in Christ is a new creation: the old has passed away, behold, the new has come..”<sup>24</sup> Through faith in Christ and commitment to Him, man becomes what the apostle Paul called “in Christ.” To explain this “new creation” Burdick puts forward:

Redemption is the restoration and fulfillment of God's purposes in creation, and this takes place in Christ, by whom all things were created (John 1:3; Col. 1:16; Heb. 1:2) and in whom all are restored or become. the new creation (cf. Rom 8: 18-23; Eph 2:10).<sup>25</sup>

The complete and final restoration in God's image through Christ will occur at His second coming, at which time we are promised to be conformed to His perfect image (1 Cor. 15:49; Phil. 3:21; 1 John 3:2) . The Apostle Paul describes a process, a progressive restoration in all believers to the likeness of Christ, "who is uniquely the 'eikon' of God" in 2 Cor. 4:4; and Colossians 1:15).<sup>26</sup>

M. R. McMinn says, “The Bible describes a saving God, who desires to draw to Him all men out of the clutches of sin and rebellion to the joy of fellowship with the divine.”<sup>27</sup> This understanding of the dimension of sin carries the precise meaning of atonement. Adam's original sin of disobedience and pride spread throughout mankind (Rom. 5:12). All of that brings everyone to a condition of guilt and judgment, and thus deserves to be punished. Therefore, “all human beings are alienated from their real existence and future.”<sup>28</sup> In this human condition, “love for self replaces love for God.” Sin is "refusing to acknowledge our total dependence on God and is the desire to be alone".<sup>29</sup> In the light of biblical teaching and observation of man, we must agree that “fallen man is man who is essentially self-conscious.”<sup>30</sup> Furthermore, “redemption centered on the restoration of humanity as a whole focuses on the true network of relationships: embracing forgiveness (restoration of fellowship with God and others), healing (restoration of personal, physical and psychological integrity), and a good attitude toward the world.”<sup>31</sup> Jesus Christ, the Son of God, who by His nature was both human and divine, came into this world to redeem all mankind. It is the ultimate expression of God's love and commitment to His creation (John 3:16). Jesus, the only one who is righteous, died for the unrighteous (2 Cor. 5:21). He is the savior, who through His death for us all as a substitute for our sins. Jesus is “the saving sacrifice of God, and we are saved through faith in His blood” (1 John 1:9).

<sup>24</sup> LAI , Alkitab , Hal 219

<sup>25</sup>D. Burdick, The NIV Study Bible (Grand Rapids: Zondervan, 1995)Hal 1770.

<sup>26</sup>G. R. Lewis dan B. A. Demarest, Integrative Theology (Grand Rapids: Zondervan, 1996) 139.

<sup>27</sup>M. R.Mc Minn Psychology, Theology, and Spirituality in Christian Counseling (Wheaton: Tyndale,1996). 266.

<sup>28</sup>Alister McGrath, “Sin and Salvation” dalam New Dictionary of Christian Ethics& Pastoral (Downers Grove: InterVarsity, 1995) 27

<sup>29</sup> Anthony, Op.Cit Hal 174

<sup>30</sup> Ibid, Hal 181

<sup>31</sup> Mc Granth, Loc.Cit Hal 28

Called a new man or true Christian if people who have left their sins, namely throwing away their old man and his behavior and have put on a new man who is constantly being renewed (Colossians 3:9-10) in Christ. Chris Marantika said that:

The new man is (1) someone who accepts the death of the Lord Jesus and has his sins blotted out (Romans 5:8-9; 6:5), (2) someone who shares in the resurrection of the Lord Jesus (Romans 6:5), (3) someone whose old man was crucified and is no longer a slave to sin, (4) someone who views himself as dead to sin and alive to God in Christ Jesus (Romans 6:11), and (5) someone who doesn't give himself away. become weapons of sin/unrighteousness, but give the members of their bodies to God to become weapons of righteousness (Romans 6:13).<sup>32</sup>

Therefore how important it is as a Christian religious education teacher to inculcate the teaching of the Apostle Paul as a form of inculcating a Biblical divine character to receive self-renewal in Jesus Christ by putting off the old man with the old habits of life, which is renewed with a new man, because through This justification continuously gives PAK teachers the right knowledge and justification for every activity they do personally that will change the character of their lives and PAK teachers will realize whether they were created with the nature and authority of God that accompanies them. PAK teachers are no longer a stumbling block for other teachers, especially for their students, but PAK teachers can be role models in the right life according to God's word and by which God's name is glorified.

### **Putting off Worldly Things ( Verse 5)**

Colossians 3:5 Therefore put to death in yourselves everything that is worldly, namely, fornication, uncleanness, lust, evil passions, and greed, which are like idolatry,<sup>33</sup>

In the first dimension, the Apostle Paul taught the Colossians to give up all worldly things. The word mundane in the verse is used the word *γη Ghay* which means *the things done by the people of the earth or sinful deeds*.<sup>34</sup> *All that do not reflect anything holy but vain acts of sin that tarnish the image of God. Human personality on earth is corrupted because their behavior after they fall into sin becomes wild and unmanageable. In his book entitled "Biblical Doctrine of Salvation", Suhento Liauw lists the consequences that occurred due to the fall of Adam and Eve into sin. As a result of sin on humans, the first is causing humans to occupy the position of sinners before God. All humans who are born later occupy the position of sinners before Allah and also inherit the nature of sin.*<sup>35</sup> The phrase in Greek *palaion anthrôpon* is a man full of sin which is inherited from Adam who tends to do evil or old evil nature<sup>36</sup> namely the condition of

<sup>32</sup>Chris Marantika, *Kepercayaan dan Kehidupan Kristen* (Yogyakarta: Sekolah Tinggi Teologia Injil Indonesia,1996), 139

<sup>33</sup>Alkitab. LAI

<sup>34</sup>Bible Work 7 Lexicon

<sup>35</sup> Suhento Liauw.. *Doktrin Keselamatan Alkitabiah. Petunjuk Jalan Lurus Ke Sorga Yang Disimpulkan Dari Ayat-ayat Alkitab*. Jakarta : Graphe International Theological Seminary (GITS).2007 Hal 41-52.

<sup>36</sup> Ruth Paxon, *The Wealth Walk and Warfare of The Christian* (United Stated of Amerika: Fleming H. Revell Company, 1989), 107; Darius dan Robi Panggarra, "Konsep Manusia Baru Berdasarkan Perspektif Paulus

humans who are full of sin, humans in whom there are all worldly things, namely fornication, uncleanness, lust, evil desires, greed, idolatry, anger, anger, evil, slander, dirty words.<sup>37</sup>

It is through this sinful nature that humans pass this trait on to their children and grandchildren and the level of this trait is getting bigger from generation to generation. It was proved by the days of Noah that the evil of man was so grievous to God that it even caused God's words to appear **as if** God regretted creating man because of the inclination of his heart to do evil so that God punished man with a flood to start a new age of chosen descendants but the nature of that nature is still there and continues to grow from time to time. It is this sin that works to shape human character to deviate from the truth of God's Word so that various worldly behaviors such as fornication, lust, greed and so on that bring God's wrath.

Everything in the world, namely the lust of the flesh and the lust of the eyes and the pride of life, is not from the Father, but from the world. So that worldly life now creates an era where the holiness of God and the holiness of human life have been neglected by humans.<sup>38</sup> Humans are brought to an era where the things they do tend to be contrary to Christian values, such as: individualistic attitudes, hedonistic lifestyles, neglected religious values.<sup>39</sup>

Humans who are still living in all worldliness with all their vain thoughts the Bible calls them "worldly people". In Greek, Sarkinois comes from the word sarx, which means made of flesh. William Barclay said: "So Paul begins by saying that the Corinthians are made of flesh. That was not in itself rebuke; a man just because he is a man is made of flesh, but he must not stay at that way".<sup>40</sup>

For Paul, the flesh is not just physical things, but has the meaning of human nature that is separated from God, part of a human being both mentally and physically which causes a bridge for sin to dominate humans. The fault that Paul finds is not in the flesh of man "all men have flesh", but because they allow the evil side of their sinful nature to dominate their perspective and in all their actions they are still children.<sup>41</sup>

Therefore every congregation needs to always practice which aims to change the lifestyle by giving up worldliness, the purpose of this practice is to apply the truth in such a way that behavior and character will gradually change like Christ. Practice is not the application of the truth all at once, but the application over and over again until a divine habit develops.<sup>42</sup> The problem with this whole process is that listening to the teaching and gathering more information is easy. Practice involves discipline to find the truth in one's life, and it is not easy.

---

Dalam Kolose 4:17-32 Dan Implementasinya Dalam Kehidupan Orang Percaya," Jurnal Jaffray 11, no. 2 (Oktober 2013).

<sup>37</sup> J. L. Ch. Abineno, Tafsiran Alkitab Surat Kolose (Jakarta: BPK Gunung Mulia, 2009), 154; bandingkan dengan Kolose 3:5, 8.

<sup>38</sup> Spraul, R.C., Mengapa Percaya (Malang: SAAT, 1995), 19

<sup>39</sup> Zakaria J. Ngelow, *Partisipasi Umat Kristen Indonesia di Bidang Politi, dalam Jurnal STT INTIM Makasar*, Edisi 5 (2003), 44 - 55

<sup>40</sup> William Barclay, *The Daily Study Bible: The Letters to The Corinthians*, Rev. Ed. (Edinburgh: The Saint Andrew Press, 1975), Hal 29

<sup>41</sup> *ibid*, Hal 30

<sup>42</sup> Arliyanus Larosa, *Memuridkan Dunia*, (Bandung, Yayasan Kalam Hidup, 2005), Hal 227

The life changes that practice brings about are a threefold process, namely knowledge, understanding and wisdom.<sup>43</sup> Knowledge is the accumulation of information. Understanding is application in life. Wisdom is a change of heart and character that pays off. All three have implications for growth toward Christ. The principle of practice is important for the growth and health of the church, it affects the qualitative development.<sup>44</sup>

This change of worldly character to spiritual is the goal of the church. The growth of the congregation must start from the quality of spiritual life. If its qualities contain and grow, in the right foundation, it will be firm and strong and endure.<sup>45</sup> This growth, is not achieved by listening to beautiful words that come from human wisdom, but by listening to the word of God.<sup>46</sup> The Apostle Paul emphasized the need to put to death everything that is worldly Because the goal is holiness which is an absolute and absolute standard if we want to have a relational relationship with God. in use.<sup>47</sup> God has a purpose why humans leave every worldliness because they are set apart to be used by God to do His glorious will. The reality in the church today is that many people live in the pleasures of sin and do not really live as new creations in Christ. There is no doubt that there are still many Christians who have not truly left the old life of sinful life and have not put on the new life in Christ. Will Metzger says: in the church there appear "false" converts. Commitment to Christ is like a completed prayer. After they finished their worship, they returned to their old way. But what the church needs now is repentance which means his whole life is changed.<sup>48</sup>

Likewise for PAK teachers, they must put off all worldly things that will hinder their ministry and spirituality, considering that they are an open letter of Christ. If the PAK teacher is still doing openly worldly things that pollute his life, how can the teacher be used by God to be an example in living righteously and living holy lives for students and others. For this reason, it requires consistency and a genuine commitment from the PAK teacher to train himself to let go of his flesh and his worldliness.

### **Put off Fornication( 5a )**

Colossians 3:5a Therefore put to death in yourselves everything that is worldly, that is, fornication.<sup>49</sup>

The worldly thing that every God's people need to get rid of is fornication. In the context of the verse, the word *porneia* is used which means immorality / adultery both outwardly and spiritually..<sup>50</sup> In addition, it can also be defined as valid for unlawful sexual relations outside of marriage according to the Bible. It includes adultery, prostitution, and sexual relations between persons who are not bound by marriage, as well as oral and anal sex, as well as sexual stimulation of the genitals of others who are not their mates. This also includes the same conduct

<sup>43</sup>ibid hal 225

<sup>44</sup>Christian A. Schwarz, *Pertumbuhan Gereja Yang Alamiah*, (Jakarta, Metanoia, 1998), hal 42

<sup>45</sup>Dr. Peter Wongso, *Tugas Gereja dan Misi masa Kini (SAAT, Malang 1996)*, Hal. 69

<sup>46</sup>Tafsiran Alkitab Masa Kini 3, Matius-Wahyu ( BPK. Gunung Mulia, Jakarta 1980), Hal. 467

<sup>47</sup>Gerald O'Collins, SJ & Edward G. Farnugia. SJ, *Kamus Teologi*, ( Yogyakarta: Kanisius, 1996, ) hal. 174

<sup>48</sup>ibid, hal 7.

<sup>49</sup>Alkitab, LAI

<sup>50</sup>Bible Work 8 Interlinier lexicon

between people of the same sex as well as bestiality, or sexual relations with animals. According to R. Soesilo, namely "All actions that violate decency (politeness) or vile actions, all of which are in the environment of sexual lust, for example kissing, groping the genitals, groping the breasts, and so on..<sup>51</sup>Christians are required to be faithful to God and give their lives completely as an offering to God. 'to offer' means total surrender. Believers should have a sincere desire to please God in love, devotion, praise and holiness, and to offer up the body for service. All thoughts, words, and deeds, especially all our abilities and activities, must be dedicated to God. Obedience of the Christian life, not just obeying principles. "Obedience includes thought and deed, word and deed."

Paul in this verse emphasizes that believers who have received God's mercy must sacrifice themselves to serve God, the King of kings and do not be double-minded in believing, worshiping and even associating God with other things, that is what is called spiritual fornication. In other words, Paul here wants to emphasize that believers must serve God who first served us in the person of God Jesus Christ who died to save sinners. Therefore what is required is loyalty. The word "loyalty" is an attitude of confidence, not doubt. This means that loyalty is self-confidence in something that is expected and believed. Blaiklok says that the meaning of loyalty in this verse is firmness and determination in holding beliefs. Holding the belief in question is the belief in Jesus as the center of the Christian faith. Arichea and Hatton argue that loyalty is a guide to trust and confidence in Jesus Christ, as well as loyalty to Him.

Loyalty is not the initial step or act in believing in God, but is an act that occurs as a result of believing. Timothy fully believed in what Paul had taught and imitated, as evidenced by he followed it as a spiritual child for 7 years and practiced what he received. Hendriksen argues that faith is a gift from God which is the root of love, where love shows a relationship with others, and faith shows with God.

Robert explains "Faith and faithfulness are elements that are related to one another. People's loyalty in serving is largely determined by one's faith in God." Therefore, before determining the standard of loyalty of a shepherd, the question is his faith first. How much a shepherd loves God believes in his salvation in the Lord Jesus Christ. if he loves God, then his faithfulness will automatically appear in his ministry. Because true faith will bear good fruit. First loyalty to the willingness to sacrifice. If every believer understands this concept then they will give their whole life for God not to commit fornication both physically and spiritually.

Loyalty will bring people to the dimension of holiness. A firm surrender of one's life to God is the main condition for a practical experience of sanctification (Rom 6:13, 19-21: 21:1, 2: II Tim 2:21). Because it is God who must make man Holy, if man is going to be holy, then man must surrender completely to God so that God can carry out the sanctification in man believing because it is God who is most holy, who holds the highest and immanent and transcendent authority who has holiness.

The saints do what God has commanded and rely on and depend on what God deems good. The holiness of God is also one of the absolute perfections of God above everything that God created. So it is very far if humans seek God's standard of holiness because it is impossible because only God is able to provide a standard for His own holiness.

---

<sup>51</sup>R. Soesilo, Kitab-Kitab Undang Hukum Pidana Serta Komentar-Komentar Lengkap Pasal Demi Pasal, (Bogor: Politea: 1996), h. 212

Thus, as a PAK teacher, he must maintain his loyalty to God and live according to God's word. Do not let a PAK teacher commit fornication both physically and spiritually. PAK teachers must be the standard of holiness and an example of faith for their students.

### **Put off Uncleannes ( 5b )**

.Colossians 3:5b Therefore kill in yourselves everything that is worldly, that is, uncleanness<sup>52</sup>

The worldly thing that every believer must give up is uncleanness. The word impurity in the verse uses the word akatharsia which means polluted, dirty, impure.<sup>53</sup> this dirty, polluted not only physically because of one thing but rather refers to everything that eventually causes imperfect or damaged defects. The Apostle Paul, who has a Jewish background, understands this concept of uncleanness very well because uncleanness is a destroyer in Jewish worship. Physical cleanliness in the lives of the Israelites was highly valued and also applied in the lands mentioned in the Bible. Herodotus states that the priests in Egypt bathed twice a day, and twice a night. In Israel itself physical cleanliness made people ready to appear before God. So the state of "unclean" or "unclean" does not always refer to an act of sin, but "unclean" which is discussed in Leviticus chapter 15 is about physical cleanliness in relation to sexual "chastity".<sup>54</sup>

In this case the role of the priest is very important, because it is the priest who is the repository of traditions, so that he is able to advise Israel in every matter concerning rites and cults. According to the Priestly Law, the Priests were responsible for distinguishing between the holy and the unclean (Leviticus 10:10).<sup>55</sup> The concept of impurity in personal worship rituals is divided into four categories, namely: eating forbidden foods, skin diseases, contact with corpses or animal carcasses, and fluid that comes out of the genitals unintentionally from both men (semen) and women (menstrual blood).<sup>56</sup> In patriarchal culture, women's menstrual blood places them in a very low position while men's semen has little effect on their eligibility to worship Allah. The main focus of impurity/impurity is on women. In the OT it says: If a woman has discharge and the discharge is blood from her nakedness, she must be unclean for seven days in her garments, and everyone who touches her will be unclean until sunset (Leviticus 15:19). This verse is one example in the Bible that discriminates against women in the worship system. The cult was built by priests i.e. men for their own benefit. In the priestly regime, women had neither political rights nor religious rights.<sup>57</sup>

But in the new covenant, it is known that Jesus embraced and sanctified things that were considered unclean to be valuable. We can see this through the ministry journey that Jesus did in the Gospels. The story of Jesus healing a woman who was bleeding for 12 years and the story of

<sup>52</sup>Alkitab, LAI

<sup>53</sup>Bible Work 8, Interlinier Lexicon

<sup>54</sup>H.H. Rowley., Ibadat Israel Kuna, (BPK Gunung Mulia: Jakarta, 1981) 96.

<sup>55</sup>Dr. J. Blommendal, Pengantar kepada Perjanjian Lama; BPK Gunung Mulia, Jakarta: 2003. 18

<sup>56</sup>Philip J King dan Lawrence Stager., Kehidupan Orang Israel Alkitabiah, (BPK Gunung Mulia: Jakarta, 2010) 413-414

<sup>57</sup>da Glaser., Alkitab dan Kepercayaan Lain, Editor: David Smith dan John Stott(Waskita Publishing: Jakarta, 2012) 64

Jesus resurrecting a 12-year-old virgin became a guarantee of purifying Jesus for the impurity that broke ancient Israelite traditions.

In the new covenant the relationship between God and His church is like the bride and groom at a wedding. God is the bridegroom while the church is the bride. God as the bridegroom with the title of Father who is attached to Him is the Father who is embracing, has feelings like a mother (woman) who is gentle and full of love. Holy means separate from, not the same as the view of the world thinking. This is a characteristic of believers that makes their worship different from worship in general which expects the fulfillment of all that is desired. Who makes prayers, and offerings, like offerings to bring God's blessing. A holy person is aware of living fully for God, because life belongs to Him. He believed in God's providence and surrendered completely to God's decrees. Worship makes people sanctified more and more each day to become more like Christ. So it is very easy to distinguish between holy and unholy people. As personal qualities or things that are set apart and dedicated to God's holy purpose or will. This happens when the Holy Spirit works within the believer, and instills the values of holiness as a result of Christ's atoning work on Calvary. All of this is demonstrated by the holiness or blamelessness of living before Christ as set apart, set apart or dedicated to God. It is given to God; only believers, and that will please God.<sup>58</sup>

Therefore, Christian teachers must have high standards, which are related to holiness. The holiness of life is an absolute requirement to be pursued. Because the figure of a teacher must be able to be an example in the holiness of life. And don't defile yourself with things. Both unclean lips, unclean thoughts, even unclean deeds.

### **Put off Lust (5c)**

Colossians 3:5c Therefore put to death in yourselves everything that is worldly, that is a lust.<sup>59</sup>

The worldly thing that every believer must get rid of is lust which in the context of this verse is used the word "παθος pathos" which means evil things that arise from the desires of the human flesh.<sup>60</sup>Nafsu etymologically means soul. As for lust, in terminology, lust is human natural impulses that encourage the fulfillment of their life needs.<sup>61</sup>It can also be said that lust is an old or natural instinctual impulse in living beings whose form is energy.

While the notion of lust is something that is liked by our souls which tends to be negative, both physical and meaningful lust. Physical lust is something related to our bodies such as food, drink, and other biological needs, Meaningful lust is lust related to spiritual needs such as wanting to be noticed by others, wanting to be considered the most important person, the most important person. smart, most instrumental, most powerful, lust to be flattered and others. It is this lust that results in a bad / negative influence on humans

---

<sup>58</sup>Leon Morris. The Epistle to The Romans. Michigan: William B. Eerdmans Publishing Company, 1988.434

<sup>59</sup>Alkitab, LAI

<sup>60</sup>Bible Work 8

<sup>61</sup>Ahmad Warson Munawwir, Kamus Al-Munawwir Arab-Indonesia Terlengkap(Surabaya: Pustaka Progressif, 1997), hlm. 1446

Lust is a human dimension that is between the spirit and the body as the most difficult enemy to control.<sup>62</sup> Because lust is the center of potential anger and lust in humans and as the base of all despicable traits that are often used by the devil to destroy humans. In psychology, lust is more related to behavior so that what psychology investigates are actions that are seen as symptoms of the soul. Psychological theories both psychoanalysis, behaviorism and humanism view the soul as something that is behind behavior.<sup>63</sup>

Lust is also interpreted with spiritual subtlety. He is human in the true sense of the word and is also the identity and substance of man. Lust is also interpreted as a substance in humans that contains the potential for emotion and lust. This meaning is usually used by experts because they interpret lust as a source that collects the despicable qualities of humans.

The word lust has different meanings. It can be as God's self, self or someone, as a soul, as a human totality, and as a side in humans that gives birth to behavior.<sup>64</sup> If what arises is evil lust, it will move good behavior in thoughts, words, and actions that are evil. Lust if it cannot be controlled, it always invites evil deeds and prioritizes the life of the world. Lust does not stand alone in doing evil unless accompanied by ignorance, because if he knows that something is dangerous and sinful to do, then he will automatically refuse to do it.

For that every believer must have the wisdom of God so as not to be carried away by his evil thoughts and desires. True wisdom is a gift from God, because it can be translated as God-given wisdom. Wisdom has nothing to do with the ability of the brain. On the other hand, wisdom is the ability to understand God's will, namely "spiritual understanding". The true wisdom we receive from God is pure because its source is Christ Himself who is holy. This wisdom produces peace, gentleness, good conduct, a good way of life and bears virtue as Paul describes in Gal. 5:22-23. Wisdom is also the Word of God that corrects our behavior and guides our steps to the right path (2 Tim. 3:16).

Just as Paul faced in Colossae, the teaching which also prioritized hidden wisdom to know the divine and presumably gnostics, has greatly influenced the way of thinking of the Colossians. Against all these understandings based on the christology of the Gnostic-Jewish sophia, which formed the understanding of the sects in Colossae (Book of 1 Timothy), Paul felt the need to protest because this understanding could render his preaching of the cross of Christ meaningless (cf. 1 Cor. 1:17). There are even some people in the church who like to talk or teach and claim it is wisdom from God as if everything they say is God's will (the matter of tongues) thus Paul explicitly emphasizes the difference between the wisdom of God and the wisdom of the world. Wisdom from God will always lead to the theology of the cross and of course this will never be compatible with worldly wisdom. Paul gave confirmation to Paul that wisdom only comes from the Bible which Timothy had known since childhood and not from other sources. Thus the source of wisdom is the knowledge of God and even man himself will never be able to explore wisdom other than complete submission to the omnipotence of God. Wisdom in the complete and absolute sense belongs only to God. God's wisdom includes not

---

<sup>62</sup>Dr. Bambang Irawan, *Menemukan Jiwa Yang Hilang* (Jakarta: PT Dian Rakyat, 2010),10

<sup>63</sup>ibid, 15

<sup>64</sup>Mubarok Achmad, *Psikologi Agama* (Jakarta: The International Institute Though, 2009)15



only the complete and complete knowledge of Him about every aspect of life, but also includes His sovereignty, completely fulfilling what is in His mind, and the impossible can be thwarted.<sup>65</sup>

Wisdom has implications for two words: to discern (discernment) and to understand (understanding). If referring to the English-Indonesian Dictionary, to discern means to see, sharp, intelligent, while to understand means to understand, understand, mean, or hear.<sup>66</sup> There is an equivalence between "hearing" with "understanding" or "wisdom". A listening heart, or a listening heart, or a listening heart, actually emphasizes a willingness and ability to hear. Without this one can pray for wisdom, but it is only an ideological discourse to actualize life, without knowing how wisdom takes the form of praxis in life. In other words, wisdom cannot reside in the person who does not have this precondition, namely the heart that hears or is heard. The attitude of hearing or listening becomes a precondition so that the wisdom from God can live and function. A person who hears God is actually someone who pays attention to and obeys God's words.

The values of Christian education that are taught to the congregation are of course all sourced from the Bible, with the hope that what is taught will be heard, understood, and ultimately implemented. People can control themselves to do something because of the understanding and the word that lives in them. The process that the congregation goes through here begins with the act of hearing, that is, hearing the word. This is in line with Romans 10:17, "So then faith comes by hearing, and hearing by the word of Christ." All teaching processes of Christian education, whether at school, church, or even in the family, require a first step, namely listening.<sup>67</sup>

By having closeness to the word so that the transfer of the Father's heart can be felt by the human being. How God's love is expressed without limits like a father who loves his only child and is willing to do anything for his child. This is the Father's mercy. Through this emotional love, humans will have a sense of empathy for others as well as for themselves. So that the scriptures will be fulfilled, love your neighbor as yourself. because it is through this relationship that humans are not selfish but will further feel the needs and needs of others around them which is called emotional intelligence. Daniel Goelman stated that:

Emotional intelligence refers to an ability to understand one's own feelings and the feelings of others, the ability to motivate oneself and manage the emotions that arise in oneself and in relationships with others. Emotional intelligence describes what, although different, functions to complement one's cognitive intelligence.<sup>68</sup>

Because they have emotional intelligence, the person tends to be able to control his passions which will ruin his life. People will tend to think long term, think profit and loss and the impact if they do something because it is influenced by their passions.

---

<sup>65</sup>Ensiklopedi Alkitab Masa Kini jilid I (Jakarta : YKBK/OMF, 2009), h. 391

<sup>66</sup>John M. Echols, Hassan Shadily, Kamus Inggris-Indonesia (Jakarta: Gramedia, 1990), 184

<sup>67</sup>Nico Syukur Dister, Filsafat Agama Kristen (Yogyakarta: Penerbit Kanisius, 1985), 24.

<sup>68</sup>Daniel Goleman , *Kecerdasan Emosi Untuk Mencapai Puncak Prestasi*, (Jakarta: Gramedia Pustaka Utama, 1999), 512.

Likewise, good PAK teachers must be able to control their passions. PAK teachers must have emotional intelligence that is obtained from closeness to God through faithfully reading, meditating on the word and communicating with God. So that day by day the PAK teacher radiates the image of God more and more and puts off his evil desires.

## CONCLUSION

1. It is a challenge faced by a Christian Religious Education teacher to be able to maximize the learning objectives of Christian religious education to the fullest. Especially for high school and vocational high school students who have reached the age of puberty or a period of searching for identity so that they tend to commit acts of vandalism or behavior that tends to be irresponsible, sometimes filled with emotional attitudes that move away from clear thoughts, ignore noble life values and societal norms. .
2. Christian religious education teachers must be able to follow the pattern and development of the students they support by constantly updating themselves to conform to biblical standards so that students will more easily understand the essence of PAK learning, especially for high school - vocational high school students full of dynamics and tend to be active and critical. However, based on the results of interviews, it is known that there are still PAK teachers who tend to be selfish and impose their learning methods and styles on students by emphasizing the cognitive domain and not teaching how to behave and act so that students feel constrained and less free to develop themselves. This shows that there are still PAK SMA – SMK teachers in Solo Raya who do not implement Paul's teaching about the new man based on Colossians 3:5.
3. The Apostle Paul in Colossians 3:5 teaches the importance of a PAK teacher to put off all worldly things and must be able to be an example in behavior especially for everyone around him by leaving worldly things such as fornication, uncleanness, lust, and greed. Considering that students are great imitators. But the reality is that there are still PAK teachers who have not been able to be role models, especially in words and actions where there are still PAK teachers who smoke and say dirty words. From the above, it shows that there are still PAK teachers who do not implement the teaching of the Apostle Paul about the new man based on Colossians 3:5 in the first dimension, namely putting off worldly things.
4. The Apostle Paul gave a teaching in Colossians 3 : 9 so that a PAK teacher would leave old habits in teaching where it has become a habit for teachers to become the center of learning and be idealistic to their students. Students must follow what the teacher wants related to learning so that teachers tend to be egotistical and less responsive to the problems faced by students  
The Apostle Paul in Colossians 3:10 teaches that believers must put on a new man by getting out of his old habits and live in as a new man, namely a man of Christ who is friendly and loving by showing the characters of Christ, even though the reality in the field from the results of

interviews found that there are still teachers PAK who physically abuse their students by pinching / yelling and even calling the child with words that hurt his heart. From this it shows that there are still PAK teachers who have not implemented the Apostle Paul's teaching about the new man based on Colossians 3:5 in the third dimension of wearing the new man.

#### REFERENCES:

- Buchari Alma, *Guru Profesional*, (Bandung: Alfabeta, 2009), 123
- Hill, W. *Theories of Learning; Teori-teori Pembelajaran, Konsepsi, Komparasi, dan Signifikansi*. (Bandung: Nusa Media, 2009), 25
- Interview with Wahyu Widayanti, S.Th Ketua MGMP SMA Kab. Klaten Senin, 12 Oktober 2020 Pk. 13.00 WIB
- Alkitab, LAI Kolose 3:10
- Bruce Wilkinson and Kenneth Boa, *Talk Thru The Bible* (Malang, Jawa Timur: Gandum Mas, 2017). (Malang: Gandum Mas, 2017). 501
- Interview with Suropto, S.PAK., M.Pd.K Pengawas PAK kota Surakarta, senin, 2 Nopember 2020
- Gagne, Briggs J, *Principles of Instructional Design*, Second Edition, (New York: Holt Rinehart and Winston, 2008), 7-8
- Interview with Ayub, S.PAK, M.Pd.K ketua MGMP SMA Kota Surakarta, rabu 13 Oktober 2020 Pk. 10.00 WIB
- Edwin Charis, *Karena Anda Berperan Membuat PAK Lebih Bermakna*. Bandung: Jurnal Media. (2006). 22
- Interview with Drs. Sutar Kepsek SMA N 1 Pakis Senin 19 Oktober 2020 Pk. 10.00 WIB
- Sarwini, "Kenakalan Anak Remaja (Juvenile Delquency) Kualitas dan Upaya Penanggulangannya," *Jurnal Perspektif* Vol. XVI, No. 4 (September 2011):245-246, diakses 13 April, 2019, <http://ejournal.uwks.ac.id/m\yfiles/201209442514478515/5.pdf>.
- Milda Reyna, "Bullying di Tinjau dari Konformitas Terhadap Kelompok Teman Sebaya pada Remaja," (Skripsi S.P.s i Fakultas Psikologi Universitas Semarang): 14
- Interview with Dra. Salome Nainggolan guru PAK SMAN 4 Surakarta, rabu 21 oktober 2020, pukul 13.00 WIB
- Chr. Napitupulu, *Pendidikan Agama Kristen Anak-anak: Modul 1-9* (Jakarta: Direktorat Jenderal Bimbingan Masyarakat, 1995), 44
- Rosady Ruslan, *Public Relation dan Komunikasi* (Jakarta: Rajawali Press, 2003), h. 24.
- John Stott, *Kristus Yang Tiada Tara*, kedua. (Surabaya: Momentum, 2008). 55
- Merill C. Tenney, *Survey Perjanjian Baru*, (Malang: Gandum Mas, 1997) Hal 396
- William Hendriksen, *New Testament Commentary*, (Michigan: Baker Book House, 1964) Hal 6.
- Donald Guthrie, *Pengantar Perjanjian Baru vol. 2*, (Surabaya: Momentum, 2009) Hal 151.
- Yayasan Kalam hidup, *Handbook to the Bible / Pedoman Lengkap Pendalaman Alkitab*, (Bandung: Yayasan Kalam hidup, 2002) Hal 690
- Ralph P. Martin, *The New Century Bible Commentary*, (England: Softback edition published, 1981) .32

- Yayasan Komunikasi Bina Kasih, *Tafsir Alkitab Masa Kini 3*, (Jakarta: BPK Gunung Mulia, 1982). 658
- William Barclay, *Pemahaman Alkitab Setiap Hari: Surat Filipi, Kolose, 1 dan 2 Tesalonika* (Jakarta: BPK Gunung Mulia, 2010), 141-143
- Donald Guthrie, *Pengantar Perjanjian Baru vol.2 . Op.Cit Hal 163*
- Wilkinson and Boa, *Talk Thru The Bible.*( Malang: Gandum Mas, 2017).501
- Halim Wiryadinata, “An Understanding the Pauline Christology Significance of Firstborn ( Protokos ) In The Light of Paschal Theology : Critical Evaluation on Colossian 1 : 15-20” 4, no. (2018): 14–25. 19
- Alkitab, LAI , Hal 243
- William B. Eerdmans, *Eksegetical Dictionary Of The New Testament Volume 2*, Leon Morris, *Teologi Perjanjian Baru.* (Malang: Gandum Mas, 2006) 65
- Anthony A. Hoekema, *Created in God’s Image* (Carlisle: Paternoster, 1986), 11
- The Shape of Practical Theology: Empowering Ministry With Theological Praxis* (Downers Grove: InterVarsity, 2001) . 165.
- Von Rad, *Exposition of Genesis* (Grand Rapids: Baker, 1975) . 57-58
- N. T. Anderson, *Christ Centered Therapy: The Practical Integration of Theology and Psychology* (Grand Rapids: Zondervan, 2000) . 1
- LAI , Alkitab , Hal 219
- D. Burdick, *The NIV Study Bible* (Grand Rapids: Zondervan, 1995)Hal 1770.
- G. R. Lewis dan B. A. Demarest, *Integrative Theology* (Grand Rapids: Zondervan, 1996) 139.
- M. R.Mc Minn *Psychology, Theology, and Spirituality in Christian Counseling* (Wheaton: Tyndale,1996). 266.
- Alister McGrath, “Sin and Salvation” dalam *New Dictionary of Christian Ethics& Pastoral* (Downers Grove: InterVarsity, 1995) 27
- Chris Marantika, *Kepercayaan dan Kehidupan Kristen* (Yogyakarta: Sekolah Tinggi Teologia Injil Indonesia,1996), 139
- Suhento Liauw.. *Doktrin Keselamatan Alkitabiah. Petunjuk Jalan Lurus Ke Sorga Yang Disimpulkan Dari Ayat-ayat Alkitab.* Jakarta : Graphe International Theological Seminary (GITS).2007 Hal 41-52.
- Ruth Paxon, *The Wealth Walk and Warfare of The Christian* (United States of Amerika: Fleming H. Revell Company, 1989), 107; Darius dan Robi Panggarra, “Konsep Manusia Baru Berdasarkan Perspektif Paulus Dalam Kolose 4:17-32 Dan Implementasinya Dalam Kehidupan Orang Percaya,” *Jurnal Jaffray* 11, no. 2 (Oktober2013).
- J. L. Ch. Abineno, *Tafsiran Alkitab Surat Kolose* (Jakarta: BPK Gunung Mulia, 2009),154; bandingkan dengan Kolose 3:5, 8.
- Spraoul.RC, *Mengapa Percaya* ( Malang : SAAT, 1995 ), 19
- Zakaria J. Ngelow. *Partisipasi Umat Kristen Indonesia di Bidang Poloti, dalam JurnalSTT INTIM Makasar*, Edisi 5 ( 2003 ), 44 - 55
- William Barclay, *The Daily Study Bible: The Letters to The Corinthians*, Rev. Ed. (Edinburgh: The Saint Andrew Press, 1975),Hal 29
- Arliyanus Larosa, *Memuridkan Dunia*, (Bandung, Yayasan Kalam Hidup, 2005), Hal 227

- Christian A. Schwarz, *Pertumbuhan Gereja Yang Alamiah*, (Jakarta, Metanoia, 1998), hal 42
- Dr. Peter Wongso, *Tugas Gereja dan Misi masa Kini (SAAT)*, (Malang 1996), Hal. 69
- Tafsiran Alkitab Masa Kini 3, *Mati-us-Wahyu* (BPK. Gunung Mulia, Jakarta 1980), Hal. 467
- Gerald O'Collins, SJ & Edward G. Farnugia. SJ, *Kamus Teologi*, (Yogyakarta: Kanisius, 1996,) hal. 174
- R. Soesilo, *Kitab-Kitab Undang Hukum Pidana Serta Komentar-Komentar Lengkap Pasal Demi Pasal*, (Bogor: Politea: 1996), h. 212
- Paul Enns, *The Moody Handbook of Theology*, (Malang: Seminari Alkitab Asia Tenggara, 2003), 35
- Cranfield, *A Critical and Exegetical Commentary on the Epistle to the Romans* (London; New York: T&T Clark International, 2004) Hal 321
- George W. Knight, *The New International Greek Testament Commentary (NIGTC) The Pastoral Epistles* (Michigan: William B. Eerdmans Publishing Company, 1992).145
- William Hendriksen, *New Testament Commentary Thessalonians, The Pastoral, and Hebrew* (Michigan: Baker Books, 2004).125
- Yusuf eko Basuki, *Pertumbuhan Iman yang sempurna*, (Yogyakarta: Garudhawaca 2014), Hal 191
- Peter Vardy, *Para Pendahulu Kita* (Jakarta: BPK Gunung Mulia, 1992) hal 15
- H.H. Rowley., *Ibadat Israel Kuna*, (BPK Gunung Mulia: Jakarta, 1981) 96.
- Dr. J. Blommendal, *Pengantar kepada Perjanjian Lama*; BPK Gunung Mulia, Jakarta: 2003. 18
- Philip J King dan Lawrence Stager., *Kehidupan Orang Israel Alkitabiah*, (BPK Gunung Mulia: Jakarta, 2010) 413-414
- Ida Glaser., *Alkitab dan Kepercayaan Lain*, Editor: David Smith dan John Stott (Waskita Publishing: Jakarta, 2012) 64
- Leon Morris. *The Epistle to The Romans*. Michigan: William B. Eerdmans Publishing Company, 1988.434
- Ahmad Warson Munawwir, *Kamus Al-Munawwir Arab-Indonesia Terlengkap* (Surabaya: Pustaka Progressif, 1997), hlm. 1446
- Dr. Bambang Irawan, *Menemukan Jiwa Yang Hilang* (Jakarta: PT Dian Rakyat, 2010), 10
- Mubarok Achmad, *Psikologi Agama* (Jakarta: The International Institute Though, 2009) 15
- Ensiklopedi Alkitab Masa Kini jilid I (Jakarta : YKBB/OMF, 2009), h. 391
- John M. Echols, Hassan Shadily, *Kamus Inggris-Indonesia* (Jakarta: Gramedia, 1990), 184
- Nico Syukur Dister, *Filsafat Agama Kristen* (Yogyakarta: Penerbit Kanisius, 1985), 24.
- Daniel Goleman , *Kecerdasan Emosi Untuk Mencapai Puncak Prestasi*, (Jakarta: Gramedia Pustaka Utama, 1999), 512.
- DeYoung, R., *Glittering Vices. A New Look at the Seven Deadly Sins and their Remedies*, ( Brazos Press, Grand Rapids 2009) 245
- Lyman, S., *The Seven Deadly Sins. Society and Evil*, ( General Hall, Oxford. 1989). 122
- Meeks, W. *The Origins of Christian Morality. The First Two Centuries*, ( Yale University Press,