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EXPLANATORY AND CONFIRMATION OF THE CONCEPT OF ANTONEMENT BASED ON COLLOSSIANS 1:15-23 IN THE SERVANTS OF GOD THE CHRISTIAN CHURCH IN WEST KALIMANTAN

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Abstract

Atonement can only be made by the Lord Jesus Himself through the holy blood of Jesus, through His death on the cross, so that believers will be sanctified and without blemish before Him. From the results of the interviews, information was obtained that there are still congregations who find it difficult to accept teachings about reconciliation, because they are still bound by the culture of their ancestors. This study uses qualitative descriptive methods¹ with literature review approaches, analysis studies, observations, surveys and interviews. From the results of the interview, information was obtained that not all congregations can live diligently and have full hope in God, because they are still influenced by the cultural customs of their ancestors. There is a possibility that God's servants have taught well through sermons, but there is no follow-up so there are still congregations who are not faithful to accompanying God. The background of God's servants among GKKB are different in terms of education, age, length of service, gender, Offices and places of ministry of course also vary the way and depth of material in teaching this atonement to the congregation. Therefore, the writer formulates the problem: 1) Which dimension is the most dominant in determining the level of confirmation of teaching about reconciliation based on Colossians 1:1-23 among the servants of the Christian Church of West Kalimantan? And 2) Which background is dominant in determining the level of confirmation of teaching about reconciliation based on Colossians 15:1-23 among the servants of the Christian Church of West Kalimantan? 1-23 among the servants of the Christian Church of West Kalimantan? And 2) Which background is dominant in determining the level of confirmation of teaching about reconciliation based on Colossians 15:1-23 among the servants of the Christian Church of West Kalimantan? 1-23 among the servants of the Christian Church of West Kalimantan? And 2) Which background is dominant in determining the level of confirmation of teaching about reconciliation based on Colossians 15:1-23 among the servants of the Christian Church of West Kalimantan?

¹Zaluchu, Sonny Eli. 2020. "Qualitative and Quantitative Research Strategies in Religious Research." *Evangelicals: Journal of Evangelical Theology and Community Development* 4(1):28–38.

Keywords: *Atonement, Colossians 15:1-23, Servant of God, West Kalimantan, Christian Church*

INTRODUCTION

This section will explain clearly the teachings of the Apostle Paul about the doctrine of atonement in Colossians 1:15-23, based on a literature study and it contains the main points of teaching about the atonement. Previously we will explain the meaning of reconciliation.

The word "reconciled" comes from the Greek word: "σσωκαταλλασσο" which means: to reconcile, to change, to transform, to make different.

In Western Christian theology, atonement (English: atonement), which is sometimes inaccurately called 'atonement', describes how humans can be reconciled to God through the sacrificial death of Christ. Atonement refers to forgiving or forgiving sin in general, and original sin in particular, through the death and resurrection of Jesus, enabling reconciliation between God and His creation. Historically, in Christianity there are three[3] or four[4] main theories about how the atonement can be implemented: The ransom theory of atonement / Christ the Victor (which are two different theories, but are generally considered to be Patristic or "classical", according to Gustaf Aulen's ; it is argued that these theories are understandings according to the traditions of the early Church Fathers);

The Indonesian term 'peace' is in several ways used in conjunction with the Hebrew and Greek hilaskomai; eg Lev 17:11 'make atonement', 1 Jn 2:2 'he is propitiation'. Peace is also used as an equivalent for katallage, eg Rom 5:10 'to be reconciled to God'. In general, atonement refers to the work of Christ that resolves all problems resulting from human sin, and which restores man's relationship with God.

The necessity of the need for atonement arises because of three things: sin in itself is universal, its weight is very heavy, and the inability of humans to overcome that sin. That universal sin is evident in the Bible; cf. 1 Ki. 8:46; Psalm 14:3; Ecclesiastes 7:20; Mark 10:18; Rom 3:23 and other verses. That the weight of sin is very heavy is seen in passages that show how detestable sin is to God, eg Hab 1:13; Isa 59:2; Pro 15:29; Mark 3:29 (unpardonable sin); Mark 14:2 1. Before being reconciled to God, man lived far from God' (Col 1:21), facing judgment and punishment (Heb 10:27).²

Man will never be able to overcome or solve the problem of sin or hide his sinful actions (Num 32:23), or cleanse himself from sin (Prov 20:9). No act or deed will justify man before God (Rom 3:20; Gal 2:16). If man had to depend on himself, then man would never be saved. Perhaps the most important evidence of this is the fact that Christ the Son of God was compelled to come into the world to save mankind. The fact is that it is, simply because all humans are sinners and the situation is fatal and very sad.

In the context of Colossians 1:15-23, especially in verse 20, it is written; and through him he reconciled all things to himself, both on earth and in heaven, after he made atonement

² https://id.wikipedia.org/wiki/Penampakan_dalam_Kekristenan

through the blood of the cross of Christ”, the word atonement from the original Greek word is (apokatallasso) He reconciles 1, reconciles 1 reconciles 3 cases; passive aorist apokathlassw reconciles³

So atonement is a state of peace and in the context of Colossians 1:15-23, atonement is the occurrence of an atmosphere of peace between God and humans through the blood of the cross of Christ (Colossians 1:21). For further explanation will be presented the teaching about Jesus as the reconciler between God and man.

RESEARCH METHOD

This study uses qualitative descriptive methods⁴with literature review approaches, analysis studies, observations, surveys and interviews . The population in this study were God's servants among the GKKB. Sampling in this study was taken from the population, namely GKKB's servants of God, especially those who are members of the GKKB Synod group, which amounted to 108 servants of God. who pastors the church at GKKB. Of the 108 people, 30 people will be the respondents of the research trial, while the other 78 people will be the research respondents.⁵

DISCUSSION AND RESULTS

Teaching About the Way of the Atonement

God's way of reconciling Himself with sinful humans was by sending His Son Jesus Christ as a propitiator. The Apostle Paul wrote his letter to the church in Rome thus; “10 For if we were reconciled to God while we were enemies by the death of his Son, how much more, now that we are reconciled, we shall be saved by his life! 11 And that's not all! Instead, we glory in God through our Lord Jesus Christ, because through Him we have received the atonement” (Romans 5:10-11).

The enemy of God is sin, so making peace with God means solving our sin problems completely. God's Word says that God restored His relationship with humans through the death of Jesus Christ.⁶

So, God's way of reconciling sinful humans against Him is through the death of Jesus Christ. This section will explain the method of atonement in Colossians 1:15-23, especially in verses 20-22.

³ <https://alkitab.sabda.org/strong.php?id=604>

⁴Zaluchu, Sonny Eli. 2020. “Qualitative and Quantitative Research Strategies in Religious Research.” *Evangelicals: Journal of Evangelical Theology and Community Development* 4(1):28–38.

⁵Sugiyono, *Metode Penelitian Kuantitatif dan R&D* (Bandung: Alfabeta, 2011), 125.

⁶ <https://gkdi.org/blog/allah/>

Through the Blood of Jesus

Text Through the blood of Jesus in verse 20; "And through him he reconciled all things to himself, both on earth and in heaven, after he made atonement by blood *the cross of Christ*"

The reconciliation between God and man only happened through the sacrifice of the Lord Jesus on the cross through His holy blood. Man's reconciliation with God was made possible through Christ because Christ died on the cross, shedding His blood to atone for our sins.⁷

The meaning of redemption according to the Big Indonesian Dictionary is "one who redeems"⁸ In Greek also used the word "Apolytrosis" which means having a redeemer (Colossians 1:14)⁹ the term redeemer is based on Paul's thinking about the release of slaves after the ransom price was paid. This is what Christ did on the cross. The meaning of atonement according to contemporary Bible commentaries is: "redemption means freeing oneself from the dominion of sin"¹⁰. Christ freed man from the dominion of sin which enslaved man. Doreen Wijaya wrote regarding this matter thus:

In our daily life, the word redeem means (1) paying with money to have back something that is already in someone else's control, (2) paying with money to free prisoners, hostages and so on. Because of sin, it's sad. But God does not remain silent. He redeemed us not with money but with the blood of Christ (1 Peter 1:18-19). It turned out that the matter of sin was so grave that it could only be redeemed by the shedding of blood. '...without the shedding of blood there is no forgiveness' (Hebrews 9:22b)¹¹

The atonement was accomplished by the blood of the cross of Christ. The literal translation is "through the blood of His cross". This expression refers to the circumstances of Christ's death on the Cross. There are objections to the use of the word "death" as a translation of the word "blood" because:

- (1) The word "death" does not describe a violent way of dying on the cross.
- (2) In the OT, blood was an atoning sacrifice (Leviticus 4). It can be believed that such a sacrifice is what is meant in this verse. It is advisable for the translator to include this implied meaning in the translation. In Indonesian, "His blood was spilled", also means by "dead", so the custom can be used here. So this verse can be translated into: God made the atonement through the blood of Christ shed on the cross as a sacrifice. The

⁷ <https://teologiareformed.blogspot.com/2018/11/salib-menmenakan-kita-dengan-allahdan.html>

⁸ Big Indonesian Dictionary, (Jakarta: Balai Pustaka, 1989), 911

⁹ Hasan Susanto, PBIK, (Jakarta: Indonesian Bible Institute, 2003), 1068

¹⁰ Modern Bible Interpretation, (Jakarta: BPK. Gunung Mulia), 666

¹¹ Doreen Wijaya, Exploration of God's Word from Colossians, (Bandung: Baptist Literature Institute, 1999), 33

Atonement meant is the restoration of the fellowship between God and man, even the whole of creation, which was cut off by sin.¹²

The Bible teaches in Genesis that human sin was initiated by Adam and Eve. They disobeyed God's commandments by eating the fruit of the tree of the knowledge of good and evil (Gen. 2:15-17 and 3:9-13). Because of that, you need to know Biblically some types of sins; 1) breaking the law, 2) rebelling against God, 3) acts of violence against others, 4) not offering righteous sacrifices, 5) evil actions of a proud heart, 6) living that does not reflect God's glory, 7) personal sin which causes others to suffer. The effect of human sin is death and eternal death. Sin makes man's relationship with God cut off. There was an incredibly wide and deep chasm between man's relationship with God. There is no one in this universe who can and is able to overcome and remove the power of sin. Only the grace and love of God Himself can erase our sins and mistakes as humans. The gift of salvation that reconciles God's relationship with sinners is only through the Lord Jesus Christ. The Lord Jesus is the eternal reconciler between God and man. It is the Lord Jesus who can erase all our sins and mistakes, humans, through His death and resurrection. The power of sin and death is defeated, even sin has no power for all believers. The salvation that reconciles God's relationship with sinners is only through the Lord Jesus Christ. The Lord Jesus is the eternal reconciler between God and man. It is the Lord Jesus who can erase all our sins and mistakes, humans, through His death and resurrection. The power of sin and death is defeated, even sin has no power for all believers. The gift of salvation that reconciles God's relationship with sinners is only through the Lord Jesus Christ. The Lord Jesus is the eternal reconciler between God and man. It is the Lord Jesus who can erase all our sins and mistakes, humans, through His death and resurrection. The power of sin and death is defeated, even sin has no power for all believers¹³

Through the Death of Jesus

Through the blood of Jesus in verse 22a; "*Now reconciled-Him, in the physical body of Christ through His death...*"

The death and resurrection of Christ is of great importance. If it is not the most important thing in the Bible then it will not be discussed as in Colossians 1:22. For the salvation of mankind is due to the death and resurrection of Christ. So it is with the Christian faith which is based on the death and resurrection of Christ. Without His death and resurrection, there is no Christianity¹⁴. Christ's death has reconciled man to God. Humans became enemies of God because since the time of Adam and Eve fell into sin, all humans have sinned. Man, who was created in the image and likeness of God (Genesis 1:26), has now lost the glory of God because of sin (Romans 3:23). The book of Colossians uses the phrase "live away from God" as a result of human sin (v. 21a).

It is very natural because sin makes humans uncomfortable being near God, which is why Adam and Eve, who had sinned by eating the fruit of the forbidden tree, immediately hid when God called them (Gen 3:10). Sin also makes humans do evil deeds, which of course comes from our

¹² Ibid

¹³ <https://www.terunagpib.org/single-post/2019/12/28/tuhan-yesus-penpeace-eternal>

¹⁴ <https://rubrikkristen.com/7-makna-kematian-jesus-bagi-orang-believe/>

hearts that have lived in sin, which are enemies of God (v. 21b). Therefore, humans need to be reconciled by Christ. Christ's death reconciled all things between earth and heaven (v. 20), including us, His children, who even though today are still living in our physical bodies on this earth, but because of His death on the cross, He has made us holy and blameless and blameless before the Lord (v. 22).¹⁵

Jesus' death was not a wasted, sought-after death or a death caused by foolishness. No! On the other hand, Jesus' death shows how precious and meaningful human life is before God. The death of Jesus on the cross is the culmination in which God shows his love and concern for sinful human beings. Christ's death not only allows us to have a good relationship with God, but also the restoration of our relationship with our fellow human beings.¹⁶ Thus, through the death of Christ man was reconciled to God.

Without the death of Christ, man continues to live in enmity with God, so by the death of Christ, man is reconciled to God. The death of Christ is the basis for justification and is also an act of peace by God, and will be effective for people when they believe in Christ. The above is the basis for every believer to continue to persevere in faith and be steadfast.¹⁷

Teaching About the Results of the Atonement

The atonement is wrought by God the Father in the Lord Jesus. “20 and through him he reconciled all things to himself, both on earth and in heaven, after he made atonement through the blood of the cross of Christ. 21 Also those of you who used to live far from God and were enemies to him in heart and mind as is evident from your evil deeds, 22 now he reconciled in the fleshly body of Christ through his death, to make you holy and blameless and blameless before Him (Colossians 1:20-22) and the result is that sinful man is reconciled to God. “So we are messengers of Christ, as if God were advising you through us; In the name of Christ we ask you: be reconciled to God” (2 Corinthians 5:20). So, the result of the reconciliation between God and man is that man who has been reconciled becomes a peacemaker wherever he is. People who have been reconciled must be pro-active in carrying out the reconciliation.

Peacemakers are people who are always pro-active to do good, always solving every problem and problem that exists. A peacemaker is a person who is never discouraged when others do not appreciate what he does, even though he has done it with great sacrifice and hard struggle. If such an understanding of peace while peacemakers are still hypocrites, will there be peace? Impossible¹⁸

In the following, the results of the reconciliation based on Colossians will be presented; Sanctification The holy word expresses good things regarding the nature, way of thinking, attitude, behavior, etc., not only outwardly, but also spiritually. In Greek the three words (holy,

¹⁵ <http://airliveblog.blogspot.com/2012/12/perpeace-dengan-allah.html>

¹⁶ <https://blesseday4us.wordpress.com/2010/05/17/jesus-menjadi-peace-antaraallah-dan-human/>

¹⁷ <http://gadogadosakpiring.blogspot.com/2016/10/bertekun-dalam-iman-dan-tetaptegguh.html>

¹⁸ <https://diy.kemenag.go.id/9714-peace-with-diri-diri.html> 127 Ibid, 31

blameless, and blameless) have similar meanings and are used as a style of speech and writing to make a deep impression on the listener or reader. The three need not be clearly distinguished because they are only used to show perfect holiness as a result of Christ's death which cleanses His people from all their sins, faults and transgressions.¹²⁷ Believers are placed before God in a state of holiness and blameless and blameless (cf. Col. 1:22). The word saint is closely related to the word saint. This word has the meaning: set apart, set apart for God.¹⁹

The words holy and blameless or in the BIS translated as holy, pure and blameless mainly want to emphasize the state of being blameless. In various languages we can express it as denial, for example "perfect without the slightest fault", or "perfect without the slightest error" or have no fault in any way.²⁰

The atonement that the Lord Jesus did was for the sanctification of His people. One definition of the word holy is to be in purity; The Hebrew is *kashash*, which means to rise higher. This means that God calls believers to live according to His standards, a level of life that rises towards Christ, namely to live as Christ lived and think as Christ thought. Living holy also means living apart from all forms of sin and offering life only to God, because our bodies are God's temples. "Do you not know that you are the temple of God and that the Spirit of God dwells in you?" (1 Corinthians 3:16). The temple is a holy place where the presence of God will be present in it.²¹

Holiness and purity of life can never be achieved if we rely on our own strength, without depending on the grace and strength of God.

What exactly is holiness? In Hebrew, "holy" is written (*qâdash*) which means "set apart for use". In Greek (*hagios*) which means "different from the others".

In Christianity, holiness must be understood differently from the context of religions in general. Christian holiness begins with the redemption by the blood of Jesus. Sinful humans are forgiven, and all sins that have been committed are counted as never happening, because the Lord Jesus bore him on the cross. This is passive holiness, that is, we receive the remission of sins without our efforts at all. Furthermore, those who have been sanctified by the blood of Jesus is expected to be a person who does not sin again. In this case we need cooperation between us and God through the Holy Spirit. We must have a willingness to live without being ruled by sin, while God provides the Word (John 17:17) and all the events that occur in our lives to mature us (Rom. 8:28). This is active holiness. This sanctification process must be a process that every child of God experiences in real life. Since it means "to be set apart from others", holiness not only means abstinence from common moral sins, but also being separated from, or unattached, to

¹⁹ Warren W. Wiersbe, *Whole in Christ Becomes Whole Person Who Was Meant God, New Testament Study – Colossians* (Bandung : Kalam Hidup, 2012), 55

²⁰ Robert G. Bratcher and Eugene A. Nida, *Paul's Letters to the Congregation in Colossae and to Philemon* (Jakarta: Indonesian Bible Institute and Yayasan Karunia Bakti Budaya Indonesia, 2002), 31

²¹ <http://airliveblog.blogspot.com/2016/05/live-kudus-standar-live-orangbeli.html>

the beauty of the world. As God's furniture, we live in submission to God and are willing to be used for His purposes.²²

So the result of atonement is the sanctification or holiness of the believer's life.

Unblemished before God

The text of the consecration in verse 22c; "...and blameless and blameless before Him."

The Atonement that Jesus did was aimed at helping humans live without blemish and blemish. Flawless life means flawless life. The use of the word blameless in the Old Testament always refers to the sacrifices in the Temple. Thus the atonement makes the believer declared blameless before God. Flawless in this context is not human effort but Christ's atonement. Another term that has close affinity with blamelessness is blameless which means that the Devil cannot accuse him. In the context of this understanding, atonement has the goal of making the person who is a life free from accusations. It is said so because "blameless means "free from charge".²³The point is that after the believer is reconciled to God in Jesus Christ, no more lawsuits can be brought against the believer (Rom. 8:31-34). The lawsuit referred to here is Satan's lawsuit before God. Satan is called accuser, Satan makes accusations against believers (Rev. 12:10-12)

The salvation that the Lord Jesus gave was not only aimed at preventing humans from hell and being allowed to enter heaven. The salvation that God gives to all human beings who accept Him also contains a call for people to strive so that they can achieve a life that is blameless and blameless before God. God does not impose His will on human life. Indeed, humans must be responsible for responding to the salvation that God has given and each individual must make his choice whether he wants to fulfill the call to live in the will of God who calls him to²⁴ live holy as He is holy and live without blemish before Him.

Being blameless or blameless depends on the individual. That's why Peter said: "prepare your minds.... Live as obedient children and do not obey the passions that overwhelm you in your foolishness, but be holy all your life as he is holy, who called you, for it is written, Be holy, for I am holy. (1 Peter 1:13-16).

Responsibilities of the Reconciled

The reconciled believer has responsibilities in his spiritual life. He must strive to become a peacemaker. "Try to live at peace with all people and pursue holiness, for without holiness no one will see God"

²²<https://www.facebook.com/RBTBforJESUS/posts/di-call-for-living-kudus2timotius-220-21-20-dalam-rumah-yang-besar-kode-kan/274725862956083/>

²³ Warren W. Wiersbe, *Whole in Christ Becomes Whole Person Who Was Meant God, New Testament Study – Colossians* (Bandung : Kalam Hidup, 2012), 55

²⁴ Ibid 91

(Hebrews 12:14). Peace will not be realized if the congregation hardens its heart to obey God's word brought by the servants. The peace that Paul hopes for is also related to the willingness of the congregation to build life together in a better direction²⁵

So, believers who have been reconciled to God, have the obligation to continue to live as peacemakers for all people. In the following, the points of responsibility of those who have been reconciled will be presented;

Persevere in faith

The text of the consecration in verse 23a; "Therefore you must persevere in the faith..."

One of the responsibilities and obligations of a person who has been reconciled to God through the sacrifice of Jesus Christ is his obligation to persevere in faith. Persevering in faith in Colossians is complete faith in Jesus Christ. Persevering in faith can also

It can be explained in other terms, namely remaining faithful to Jesus Christ or remaining steadfast in faith in Jesus Christ.²⁶The advice to persevere in faith, namely faithfulness to Jesus taught by Paul in Colossians 1 can be understood because of the various unhealthy teachings that wanted to divert the attention of the Colossians to other gospels other than those preached by Paul. Therefore Paul states: "Therefore you must persevere in the faith, be firm and not be shaken, and not be displaced from the hope of the gospel, which you have heard and which has been preached in all nature under heaven..." (Col. 1:23)

Persevering in faith is a form of responsibility and activity on the part of those who receive the atonement. According to Paul it is very necessary for Christians so that in the end they can stand before Christ "holy and without blemish and without blemish" (Col 1:22). Therefore, believers must (1) "continue in the faith", i.e. maintain a steadfast faith in Jesus as Lord and Savior (2) "remain firm and not shaken" in the teachings of Jesus and the apostles; and (3) "do not want to be displaced from the hope of the gospel," i.e. we must not return to the old state we who are hopeless with all their evil deeds that destroy the soul (Col 3:5-11); Therefore you must persevere in the faith, remain firm and not be shaken, and do not be displaced from the hope of the Gospel of Colossians 1:23a.²⁷

The growth of faith requires a process and the process often creates impatience and even misery, but it creates perseverance and perseverance creates resistance. Perseverance means persisting, persistent, tenacious, like bamboo; bent here, bent there, seemed to obey, not resisting but tenacious, not breaking.

Perseverance also means a strong determination or determination to be serious in doing any task, focused, consistent and not easily discouraged by what he is doing. The Bible says; for you need endurance, so that after you have done the will of God, you may receive what was

²⁵ [https://www. Suarakristen.com/2017/03/23/live-dalam-peace/](https://www.Suarakristen.com/2017/03/23/live-dalam-peace/)

²⁶ Robert G. Bratcher and Eugene A. Nida, *Paul's Letters to the Congregation in Colossae and to Philemon* (Jakarta: Indonesian Bible Institute and Yayasan Karunia Bakti Budaya Indonesia, 2002), 32

²⁷ <http://alkitab.sabda.org/commentary.php?book=51&chapter=1&verse=23>

promised. And let perseverance bear ripe fruit, so that you may be perfect and complete and not lacking in anything.”

Regarding perseverance in faith the Word of God states: Therefore do not give up your belief, for great effort awaits it. For you need endurance, so that after you have done the will of God, you may receive what was promised. But MY righteous man will live by faith, and if he withdraws, I am not pleased with him." But we are not those who fall back and perish, but those who believe and have found life (Hebrews 10:18). 35, 36, 38, 39)

God's Word states that perseverance is a human responsibility. Man strives to persevere in his faith in Jesus Christ. The proof of a person persevering in his faith is that his life does the will of God.

And God's will is: The sanctification of the believer's life. Holiness is God's will.

For this is the will of God: your sanctification, that you may abstain from fornication; God calls us not to do what is unclean, but what is holy. Therefore whoever rejects this is not rejecting man, but rejecting God who has given you his holy spirit (1 Thessalonians 4 verse 3, 7- 8)

Persevering in faith is the duty of those who have been reconciled to God and is also the real action of those who have been reconciled by God through the death of Christ on the cross. Christ has shown His love through His blood shed on the cross. Persistence in something or in doing an activity is not always fun.

But if a person can "persistent" he will get a lot of benefits. Based on the saving work of the Lord Jesus Christ, reminding us to persevere in faith because perseverance in faith will prove the reality of that peace.²⁸

Firm steadfast In God

Firm in the Lord and hope in the gospel is in verse 23b; “....remain steadfast and not shaken, and do not be moved from the hope of the gospel, which you have heard and which has been preached to all worlds under heaven, and of which I, Paul, have served.”

The word "steadfast" means "strong" to hold on, to remain unchanged". A person who is firm in his faith, firm in his stance, firm in his beliefs, will succeed in his efforts. This is what every person who has been reconciled to God must have. This steadfastness must "permanent" exist, which means that the person must always be unfailingly steadfast and cannot be shaken from his stance. When these two things go together, then our loyalty to the Lord Jesus becomes real.²⁹

Another obligation of those who have been reconciled by Jesus Christ is to remain firm in faith in Jesus Christ. This means that the person who has been reconciled by Jesus Christ has an

²⁸
tetapteguh.html

²⁹ Ibid 102

<http://gadogadosakpiring.blogspot.com/2016/10/bertekun-dalam-iman-dan->

obligation that he remains steadfast in his faith in Jesus Christ. Remaining firm in faith has the meaning of remaining on a strong foundation, namely the work of Jesus Christ, namely the work of salvation. Another term to describe remaining steadfast in the faith is to be deeply rooted and firm in the faith, namely belief in the gospel so that it remains firm.³⁰

Paul reminded the Colossians to keep standing firm in the face of the harshness of this life, not to be shaken by anything this world has to offer that can make believers leave their faith in Jesus. Therefore, the advice to stay firm and not shaken taught by Paul became an important part of the reconciled believer's obligation.

Furthermore, the obligation of the reconciled person is on the dimension of hope. That hope is the hope of the tidings of joy in Jesus Christ or the gospel of Jesus Christ. The hope that the gospel brings is complete deliverance by God. Paul states: the hope that has become yours when the believer hears the gospel.³¹

Therefore, my beloved brethren, stand firm, do not falter, and always be zealous in the work of the Lord! For you know that in fellowship with the Lord your labors are not in vain (1 Cor 15:58).

Jesus Christ has given believers victory over the power of death and has given believers the power to become children of God (John 1:12). Jesus has guaranteed that victory belongs to everyone who believes in Him.

Paul states:

"Therefore you must persevere in the faith, be steadfast and not be shaken, and not be displaced from the hope of the gospel, which you have heard and which has been preached to all worlds under heaven, and of which I, Paul, have served." Colossians 1:23

One of the obligations of the reconciled person is to have the hope of the gospel. In maintaining hope of the gospel, there are many obstacles that can cause a person to have no hope of the gospel. Abandoning faith in Jesus Christ and turning to other gods is one evidence of a shift in gospel hope. The hope of the gospel is replaced with hope outside the gospel of Jesus Christ such as exchanging the Lord Jesus with position, wealth, fame, mate and so on. The length of time with the Lord, is not a firm guarantee in the hope contained in the Bible. Therefore the hope of the gospel is so important and is the duty of the person who receives the atonement. The Atonement proves salvation in the believer. God's Word states:

And salvation is in no one but in Him, for there is no other name under heaven given to men by which we can be saved. (Acts 4:12).

³⁰ Robert G. Bratcher and Eugene A. Nida, *Paul's Letters to the Congregation in Colossae and to Philemon* (Jakarta: Indonesian Bible Institute and Yayasan Karunia Bakti Budaya Indonesia, 2002), 32

³¹ *Ibid*

Thus, believers who have been reconciled to God have an obligation to preach the good news of Jesus Christ. Put his hope in the gospel of Jesus Christ. Means ensuring assurance of salvation and eternal life.

The hope of the gospel encourages believers to have an obligation to preach the gospel to all corners of the earth. That is why, the apostle Paul never stopped preaching the gospel even though he had to face suffering and paid for it with his life. The Apostle Paul also constantly encouraged Timothy and Titus to remain strong as evangelists. Paul states: "So don't be ashamed to testify about our Lord, and don't be ashamed because I am a condemner for Him, but share in suffering for His gospel by the power of God." (2 Timothy 1:8) and "Preach these things, advise and convince people with all your authority." (Titus 2:15a).

Research Result

The First Hypothesis testing

The proposed hypothesis: The most dominant dimension determining the level of confirmation of teaching about reconciliation based on Colossians 1:15-23 is the first dimension, namely teaching about Jesus is the propitiation. Testing of the second hypothesis was carried out in two stages. The first stage is carried out using the calculation of the regression significance test (F reg).

The contribution of the dimension of The Teaching of Jesus is the Reconciliation (D1) to the level of confirmation of the teaching of the atonement based on Colossians 1:1-23. Among God's servants the West Kalimantan Christian Church (Y)

Model Summary

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	,986 ^a	,973	,972	3,91527

- a. Predictors: (Constant), **the teaching of the atonement based on Colossians 1:1-23. Among God's servants**

The magnitude of the correlation coefficient (r_{y1}) between the dimensions of the Teaching of Jesus is the Reconciliation (D1) and the level of confirmation of the teaching of the atonement based on Colossians 1:1-23. Among the servants of the Christian Church of West Kalimantan (Y) it is 0.986 with a positive relationship with a very strong level of influence. The magnitude of the coefficient of determination of variance (r^2_{D1}) is 0.973, which means that the dimension of Teaching About Jesus is the Reconciliation (D1) contributes to the level of confirmation of teaching about the atonement based on Colossians 1:1-23. Among the servants of God the Christian Church of West Kalimantan (Y) is **97.3%**.

ANOVA^a

Model		Sum of Squares	df	Mean Square	F	Sig.
1	Regression	41206,819	1	41206,819	2688,108	,000 ^b
	Residual	1165,027	76	15,329		
	Total	42371,846	77			

a. Dependent Variable: **the teaching of the atonement based on Colossians 1:1-23.**

b. Predictors: (Constant), **the teaching of Jesus is reconciliation**

Coefficients^a

Model		Unstandardized Coefficients		Standardized Coefficients	t	Sig.
		B	Std. Error	Beta		
1	(Constant)	3,017	2,550		1,183	,241
	the teaching of Jesus is reconciliation	2,413	,047	,986	51,847	,000

a. a. Dependent Variable: **the teaching of the atonement based on Colossians 1:1-23.**

To be able to predict the magnitude of the contribution of the Teaching About Jesus is the Reconciliation dimension (D1) to the level of confirmation of the teaching about the atonement based on Colossians 1:1-23. Among the servants of the Christian Church of West Kalimantan (Y), the regression equation $Y = b + b_1D_1$, $Y = 3.017 + 2.413D_1$ with a calculated F coefficient of 2688.108 and a P-value of 0.000. These results indicate that the regression equation is significant meaningful that it can be used for prediction. The regression equation $Y = 3.017 + 2.413D_1$ means that if the dimension of Teaching About Jesus is the Reconciliation (D1) increases by one unit, the average score of the confirmation level of teaching about the atonement is based on Colossians 1:1-23. Among the servants of God the Christian Church of West Kalimantan (Y) will increase by 2,413 times from the current condition.

The contribution of the dimension of the Teaching of the Way of the Atonement (D2) to the level of confirmation of the teaching of the atonement based on Colossians 1:1-23. Among the servants of the Church of God in West Kalimantan Christian (Y)

Model Summary

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
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1	,988 ^a	,975	,975	3,70834
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a. a. Predictors: (Constant), **the teaching of the atonement**

The magnitude of the correlation coefficient (r_{y2}) between the dimensions of Teaching on the Way of the Atonement (D2) on the level of confirmation of teaching on the atonement based on Colossians 1:1-23. Among the servants of God the Christian Church of West Kalimantan (Y) of 0.988 has a positive relationship with a very strong level of relationship. The magnitude of the coefficient of determination of variance (r^2_{i2}) is 0.975, which means that the dimensions of the Teaching of the Way of the Atonement (D2) on the level of confirmation of the teaching of the atonement are based on Colossians 1:1-23. Among the servants The God of the West Kalimantan Christian Church (Y) is 97.5%.

ANOVA^a

Model		Sum of Squares	df	Mean Square	F	Sig.
1	Regression	41326,711	1	41326,711	3005,190	,000 ^b
	Residual	1045,135	76	13,752		
	Total	42371,846	77			

b. Dependent Variable: **the teaching of the atonement based on Colossians 1:1-23.**

c. Predictors: (Constant), **the teaching of reconciliation**

a. Coefficients^a

Model		Unstandardized Coefficients		Standardized Coefficients	t	Sig.
		B	Std. Error	Beta		
1	(Constant)	2,763	2,417		1,144	,256
	the teaching of reconciliation	4,805	,088	,988	54,820	,000

a. a. Dependent Variable: : **the teaching of the atonement based on Colossians 1:1-23.**

To be able to predict the magnitude of the contribution of the Teaching of the Way of the Atonement (D2) dimension to the level of confirmation of the teaching of the atonement based on Colossians 1:1-23. Among the servants God of the Christian Church of West Kalimantan (Y) obtained the regression equation $Y = b + b_2D_2$ $Y = 2.763 + 4.805 D_2$ with a calculated F coefficient of

3005.190 and a P-value of 0.000. These results indicate that the regression equation is significant or meaningful so that it can be used for prediction. The regression equation $Y = 2.763 + 4.805 D2$ means that if the dimensions of Teaching About the Way of the Atonement (D2) increase by one unit, the average score of the level of confirmation of teaching about the atonement is based on Colossians 1:1-23. Among the servants of God the Christian Church of West Kalimantan (Y) will increase by 4.805 times from the current condition. The contribution of the dimensions of Teaching About the Outcome of reconciliation (D3) to Level of confirmation of teaching about the atonement based on Colossians 1:1-23. Among God's servants the West Kalimantan Christian Church (Y)

Model Summary

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	,980 ^a	,960	,960	4,71181

a. a. Predictors: (Constant), : **the teaching of the atonement is reconciliation**

The magnitude of the correlation coefficient (r_{y1}) between the dimensions of Teaching About the Outcome of the Atonement (D3) and the level of confirmation of teaching about the atonement based on Colossians 1:1-23. Among the servants of God the Christian Church of West Kalimantan (Y) of 0.980 has a positive relationship with a very strong level of relationship. The magnitude of the coefficient of determination of variance (r^2_{D1}) is 0.960, which means that the dimension of Teaching About the Outcome of the Atonement (D3) contributes to the level of confirmation of the teaching of atonement based on Colossians 1:1-23. Among the servants of God the Christian Church of West Kalimantan (Y) is 96%.

ANOVA^a

Model		Sum of Squares	df	Mean Square	F	Sig.
1	Regression	40684,562	1	40684,562	1832,546	,000 ^b
	Residual	1687,284	76	22,201		
	Total	42371,846	77			

c. Dependent Variable: : **the teaching of the atonement based on Colossians 1:1-23.**

d. Predictors: (Constant), : **the teaching of the atonement is reconciliation**

Coefficients^a

Model	Unstandardized Coefficients		Standardized Coefficients	t	Sig.
	B	Std	Beta		
1 (Constant)	3,546	3,076		1,153	,253
the teaching of the atonement is reconciliation	4,937	,115	,980	42,808	,000

a. a. Dependent Variable : **the teaching of the atonement based on Colossians 1:1-23.**

To be able to predict the magnitude of the contribution of the Teaching About the Outcomes of the Atonement (D3) dimension to the level of confirmation of the teaching about the atonement based on Colossians 1:1-23. Among the servants of the Christian Church of West Kalimantan (Y) the regression equation $Y = b + b_1D_3$, $Y = 3.546 + 4.937 D_3$ with a calculated F coefficient of 1832,546 and a P-value of 0.000. These results indicate that the regression equation is significant or meaningful so that it can be used for prediction. The regression equation $Y = 3.546 + 4.937 D_3$ means that if the dimension of Teaching About the Outcomes of reconciliation (D3) increases by one unit, the average score of the level of confirmation of teaching about reconciliation is based on Colossians 1:1-23. Among the servants of God the Christian Church of West Kalimantan (Y) will increase by 4.937 times from the current condition. The contribution of the Responsibility of the Reconciled Person (D4) dimension to the level of confirmation of the teaching of atonement according to Colossians 1:1-23. Among God's servants West Kalimantan Christian Church (Y)

Model Summary

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	,958 ^a	,917	,916	6,79439

a. Predictors: (Constant), The responsible of the person who been reconciled

The magnitude of the correlation coefficient (r^2) between the dimensions of Responsibility of the Reconciled Person (D4) and the level of confirmation of teaching about reconciliation based on Colossians 1:1-23. Among the servants of God the Christian Church of West Kalimantan (Y) of 0.958 has a positive relationship with a very strong relationship strength. The magnitude of the coefficient of determination of variance (r^2) is 0.917, which means that the dimension of the Reconciliation Person's Responsibility (D4) to the level of confirmation of the teaching of atonement is based on Colossians 1:1-23. Among the servants of the Christian Church of West Kalimantan (Y) it is 91.7%.

ANOVA^a

Model		Sum of Squares	df	Mean Square	F	Sig.
1	Regression	38863,407	1	38863,407	841,861	,000 ^b
	Residual	3508,439	76	46,164		
	Total	42371,846	77			

Dependent Variable: **the teaching of the atonement based on Colossians 1:1-23.**

Predictors: (Constant), The responsible of the person who been reconciled

Coefficients^a

Model		B	Standardized Coefficient	Std. Error	Standardized Coefficients	t	Sig.
1	(Constant)	14,404		4,167		3,457	,001
	The responsible of the person who been reconciled	4,600		,159	,958	29,015	,000

Dependent Variable: : **the teaching of the atonement based on Colossians 1:1-23.**

To be able to predict the magnitude of the contribution of the Responsibility of the Reconciled Person (D4) dimension to the level of confirmation of the teaching of atonement based on Colossians 1:1-23. Among the servants of the Christian Church of West Kalimantan (Y) the regression equation $Y = b_0 + b_1 D4$ $Y = 14,404 + 4,600 D4$ with a calculated F coefficient of 841,861 and a P-value of 0.000. These results indicate that the regression equation is significant or meaningful so that it can be used for prediction. The regression equation $Y = 14,404 + 4,600 D4$ means that if the dimension of the Responsibility of the Reconciled Person (D4) increases by one unit, the average score

The degree of confirmation of teaching about the atonement is based on Colossians 1:1-23. Among the servants of God the Christian Church of West Kalimantan (Y) will increase by 4,600 times from the current condition. From the calculation of the contribution of each exogenous dimension to the endogenous variables, it can be recapitulated into the following table:

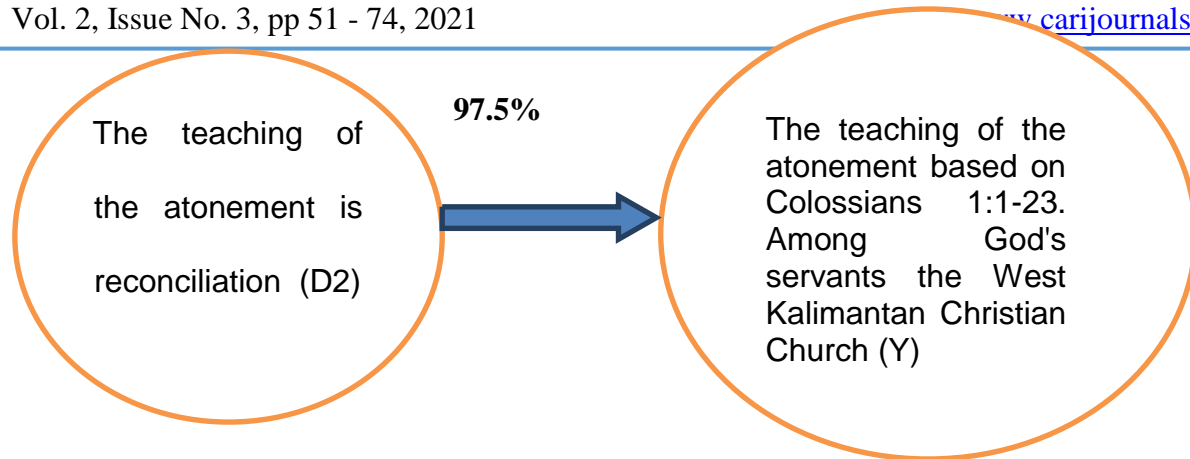
No	Dimensi	r	r square	Kontribusi
1	The teaching of Jesus is reconcilaion (D1)	0,986	0,973	97,3 %
2	The teaching of the atonement is reconciliation (D2)	0,988	0,975	97,5 %
3	The teaching of reconciliation (D3)	0,980	0,960	96,0 %

Responsibilities of the Reconciliated Person (D4) 0.958 0.917 91.7 %

From the recapitulation table of associations and contributions of exogenous variables to endogenous variables, it is known that the relationship between the Dimensions of Teaching About the Way of Atonement (D2) has the highest determination value, which is 0.988 with a contribution to endogenous variables of 97.5%. This indicates that the most dominant dimension determines the level of confirmation of the teaching of atonement based on Colossians 1:1-23. Among God's servants the West Kalimantan Christian Church (Y) is Teaching on the Way of Atonement (D2).

From the results of the analysis between exogenous variables together with endogenous variables with CRT, it shows that the dimension Teaching About the Way of the Atonement (D2) became the most dominant dimension forming the level of confirmation of teaching about the atonement based on Colossians 1:1-23. Among the servants of God, West Kalimantan Christian Church (Y). dimension of Teaching About the Way of the Atonement (D2) was able to improve 420.776 times the condition iThe level of confirmation of teaching about the atonement based on Colossians 1:1-23. Among the servants of the Christian Church of West Kalimantan (Y) which is now significantly at < 0.05 as well as the dimensions of Teaching About How Atonement (D2) has a level of significance / can affect 100% of the degree of distribution of the scores. The level of confirmation of teaching about the atonement according to Colossians 1:1-23. Among the servants of God the Christian Church of West Kalimantan is 535,291. Thus, from 2 tests, it can be concluded that the second hypothesis proposed. The most dominant dimension that determines the level of confirmation of the teaching about reconciliation based on Colossians 1:15-23 is the first dimension, namely the teaching about Jesus is the propitiation.

The following is a picture of the dimensions of the Teaching of the Way of the Atonement (D2) that affect / shape the level of confirmation of the teaching of the atonement based on Colossians 1:1-23. Among the servants of God, West Kalimantan Christian Church (Y).



Hypothesis test

The hypothesis is proposed: The most dominant background in determining the level of confirmation of teaching about reconciliation based on Colossians 1:15-23 among Servants of God GKKB, is educational background.

To find the answer whether or not the third hypothesis is accepted, it is done using Classification and regression trees (CRT) at a significance level of 0.05 with maximum trss depht = 2, minimum cases in parent node = 2, and minimum cases in child note = 1. which background category has the most influence on the Y variable, a one-way variance test (One way ANOVA) will be conducted at a significance level of 0.05. But before testing the hypothesis, it is necessary to first know whether each background category has different variants or is in homogeneous conditions. Homogeneous test on difference test (such as ANOVA) is intended to test that each group to be compared has the same variance. Thus the differences that occur in the hypothesis really come from differences between groups not the result of differences that occur within groups.

First, from the table above, it is known that gender has a p-value = $0.886 > 0.05$, so it can be concluded that the data are taken from homogeneous respondents or it can be said that there is no difference in variance between variable scores. The level of confirmation of teaching about reconciliation is based on Colossians 1:1-23 . Among the servants of the Christian Church of West Kalimantan (Y), it is performed by either men or women. That is, the variety of men and women have the same / homogeneous behavior.

Second, From the table above, it is known that age has a p-value = $0.246 > 0.05$, so it can be concluded that the data is taken from homogeneous respondents or it can be said that there is no difference in variance between variable scores. The level of confirmation of teaching about reconciliation is based on Colossians 1:1-23 . Among the servants of God the West Kalimantan Christian Church in terms of age

Third, From the table above, it is known that education has a p-value = $0.449 > 0.05$, so it can be concluded that the data are taken from homogeneous respondents or it can be said that there

is no difference in variance between variable scores. The level of confirmation of teaching about reconciliation based on

Colossians 1:1-23. Among God's servants the West Kalimantan Christian Church (Y) in terms of education

Fourth, from the table above, it is known that the length of service has a p-value = 0.099 > 0.05, so it can be concluded that the data is taken from homogeneous respondents or it can be said that there is no difference in variance between the variable scores. The level of confirmation of teaching about reconciliation is based on Colossians 1:1-23. Among God's servants the West Kalimantan Christian Church (Y) is seen from the length of service. After knowing that the four characteristics of the respondents consist of the same variance with endogenous variables, it is possible to test the hypothesis using Classification and regression trees (CRT) at a significance level of 0.05 with maximum trees depth = 3, minimum cases in parent node = 2, and minimum cases in child node = 1. To test which background category has the most influence on the Y variable, a one-way variance test (One way ANOVA) will be conducted at a significance level of 0.05. And get the following results:

Surrogates				
Parent Node	Independent Variable		Improvement	Association
0	Primary	Education	27,613	
	Surrogate	Ages	21,668	,133
1	Primary	Ministry	19,158	
	Surrogate	Ages	,727	,250
3	Primary	Ages	11,009	
4	Primary	Ages	7,572	
	Surrogate	Ministry	7,572	1,000
2	Primary	Genders	2,312	
5	Primary	Ministry	2,370	
	Surrogate	Ages	,062	,200
6	Primary	Ages	,003	
	Surrogate	Ministry	,001	,500

Growing Method: CRT

Dependent Variable: The teaching of the atonement based on Colossians 1:1-23(Y)

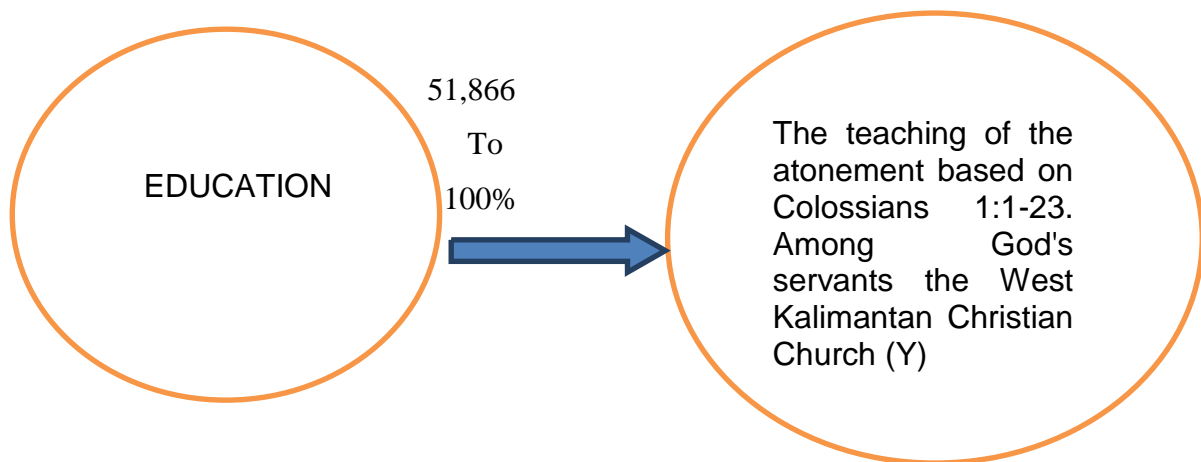
Independent Variable Importance

Independent Variable	Importance	Normalized Importance
Education	51,866	100,0%
Ministry	38,336	73,9%
Ages	18,840	36,3%
Genders	7,675	14,8%

Growing Method: CRT

Dependent Variable :**The teaching of the atonement based on Colossians 1:1-23(Y)**

From the results of the analysis between exogenous background variables of respondents together with endogenous variables, it shows that educational background is the most dominant background category forming the level of confirmation of teaching about reconciliation based on Colossians 1:1-23. Among the servants of God, West Kalimantan Christian Church (Y). Educational background is able to improve by 27.613 times the condition of the level of confirmation of teaching about the atonement based on Colossians 1:1-23. Among the servants of the Christian Church of West Kalimantan (Y) which is now significantly at <0.05 and educational background has a level of importance / can influence 100% of the degree of distribution of scores. The level of confirmation of teaching about atonement is based on Colossians 1:1-23. Among the servants of God the Christian Church of West Kalimantan is 51,866. Thus, from the hypothesis testing conducted, it can be concluded that the hypothesis proposed. The most dominant background in determining the level of confirmation of teaching about the atonement based on Colossians 1:15-23 among the Servant of God in Church of West Kalimantan., is the educational background declared accepted. The following is a picture of the category of educational background that affects the level of confirmation of teaching about the atonement based on Colossians 1:1-23. Among the servants of God the Christian Church of West Kalimantan.



CONCLUSION

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

First, testing the hypothesis shows that the proposed hypothesis, namely the dimension that most dominantly determines the level of confirmation of the teaching about reconciliation based on Colossians 1:15-23 is the first dimension, namely the teaching about Jesus is the propitiation (D1) is rejected. From the test results using linear regression analysis, it is stated that the dimension of Teaching About the Way of Atonement (D2) has the highest determination value, namely 0.988 with a contribution to the endogenous variable of 97.5%. This shows that the most dominant dimension determines the level of confirmation of the teaching of atonement based on Colossians 1:1-23. Among God's servants the West Kalimantan Christian Church (Y) is Teaching on the Way of Atonement (D2). and the test results using Classification and regression Trees (CRT) also show that the dimension of Teaching About the Way of the Atonement (D2) is the most dominant dimension in shaping the level of confirmation of teaching about reconciliation based on Colossians 1:1-23. Among the servants of God the Christian Church of West Kalimantan (Y Dimensions of Teaching About the Way of the Atonement (D2) were able to improve 420.776 times from the condition iThe level of confirmation of teaching about the atonement based on Colossians 1:1-23. Among the servants of God the Christian Church of West Kalimantan (Y) which is now significantly at $< 0, 05$ and the dimension of Teaching on the Method of Atonement (D2) has a level of significance / can influence 100% of the distribution of scores. The level of confirmation of teaching on the atonement is based on Colossians 1:1-23. Among the servants of God the Christian Church of West Kalimantan is 535,291.

Second, testing the hypothesis shows that the hypothesis proposed, namely the background that most dominantly determines the level of confirmation of teaching about the atonement based on Colossians 1:15-23 among the Servants of God GKKB, is the educational background that is declared accepted. From the results of the classification and regression analysis between exogenous background variables of respondents together with endogenous variables using Classification and regression trees (CRT) at a significance level of 0.05 with maximum trees depth = 3, minimum cases in parent node = 2, and minimum cases in child note = 1. To test which background category has the most influence on the Y variable, a one-way variance test (One way ANOVA) was conducted at a significance level of 0.05. From the results of the analysis between exogenous background variables of respondents together with endogenous variables, it shows that educational background is the most dominant background category forming the level of confirmation of teaching about reconciliation based on Colossians 1:1-23.

Among the servants of God, West Kalimantan Christian Church (Y). Educational background is able to improve by 27.613 times the condition of the level of confirmation of teaching about the atonement based on Colossians 1:1-23. Among the servants of the Christian Church of West Kalimantan (Y) which is now significantly at < 0.05 and educational background has a level of importance/capable of influencing 100% of the degree of distribution of scores. The level of confirmation of teaching about atonement is based on Colossians 1:1-23. Among the servants of God the Christian Church of West Kalimantan is 51,866.

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