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EDITORIAL

We thank God for His grace, **Diligentia: Journal of Theology and Christian Education**, the journal of Christian Religion Department of Teachers College, Universitas Pelita Harapan could be published. As we hoped in publishing this journal, our Department could participate in actualizing our vision to proclaim the preeminence of Christ, as He is the truth, in Theology and Christian education.

The name **Diligentia** contents our philosophy of education. It is both a synonym of Latin word *studium* (study) and a declension of a Latin verb *deliges* (to love), meaning diligent. As Christians we see our study as a spiritual journey, an expression of our faith in Christ to know God and His beautiful works. Creation communicates His attributes and reveals His glory. Accordingly, study (*studium*) is an exploration to know God, the truth, the source (*principium*) of all, and surely the purpose of all, to glorify God the Creator. This simple yet foundational thought conveys the essence of study, a loving act towards God. Diligent works, which manifested in academic field, have fruits, one of them is writing. We pray and hope the works on this journal could express our attitude and approach to the Truth: “study it diligently as our love to the Truth.” To God alone be the glory!

Karawaci, September 2019

Editors of Diligentia

Christ's Supremacy: Colossians 1:15-20 and Its Implication in Education

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Abstract

Supremacy of Christ in Col. 1:15-20 is essential to Christian faith. Many attempts have been made to examine this passage and mostly from the theological point of view. The aim of this article is to reexamine this passage and propose an analysis from the perspective of Christian education (with the implications) by firstly exegeting the passage in Colossian's context. The exegesis begins with providing the translation from the Greek text, proposing the structure followed by demonstrating the critical issue in each section of the structure, and finally summarizing the principles. The next step is to demonstrate the analysis from the perspective of Christian education on every section in the structure, followed by the significance of this passage in Christian education.

Keywords: *Supremacy of Christ, In Him, Through Him, For Him, All Things, Image of Invisible God, Out of the Death, First-Born.*

Literal Translation of Colossians 1:15-20

15 He¹ is the image of the invisible God, the firstborn of all creation, 16 because² in him³ were created⁴ all things in the heavens and on the earth, the visible and the invisible, whether thrones whether lordships whether rulers whether authorities; all things through him and for him have been created;⁵ 17 and he, he⁶ is before everything and all things in him have held together,⁷ 18 and he, he is the head of the body namely the church;⁸ he is the beginning, the firstborn out of the dead, that⁹ he, he may become first in all things.¹⁹

¹ Construction in some respect. This is the pleonastic use of the relative pronoun, so it is translated as personal pronoun, BDAG, 726.

² The causal use of "ὅτι", see BDAG, 732.

³ The meaning of "in him" is in association with him. The use of relationship of preposition "in". BDAG, 327.

⁴ It is Aorist tense in Greek. The meaning is like a snapshot action.

⁵ In Greek, Perfect indicative passive. Perfect tense means past action that result in the present time, the time of the one who uses this tense.

⁶ The double of he is to maintain the emphatic of 3rd personal pronoun. In Greek the subject is already in the verb to be Danker.

⁷ This is intransitive Perfect indicative active. See BDAG, 973. For the meaning of perfect tense. See note 4.

⁸ The church is apposition (epexegetical) to the body.

⁹ This is "ὅτι" clause. The meaning can be purpose or result but here is indifferent. BDAG, 477.

because in him¹⁰ all the fullness was pleased to dwell²⁰ and through him to reconcile all things for him, by means of making peace through the blood of his cross, [through him]¹¹ whether things upon the land or things in the heaven.

15	Rel. Clause	ὅς	ἐστίν	εἰκὼν	τοῦ θεοῦ τοῦ ἀοράτου,	A
				πρωτότοκος	πάσης κτίσεως,	
16	Main Cl (Causal)	ὅτι	ἐν αὐτῷ	τὰ πάντα	ἐκτίσθη	
	Prep phrase				- ἐν τοῖς οὐρανοῖς καὶ ἐπὶ τῆς γῆς,	
					- τὰ ὁρατὰ καὶ τὰ ἀόρατα	
	Prep phrase				- εἴτε θρόνοι	
	Prep phrase				- εἴτε κυριότητες	
	Prep phrase				- εἴτε ἀρχαὶ	
	Prep phrase				- εἴτε ἐξουσίαι•	
	Prep phrase				- δι' αὐτοῦ καὶ	
	Main clause		τὰ-πάντα --		ἐκτίσται•	
	Prep phrase				- εἰς αὐτόν	
17	Main clause		καὶ αὐτός ἐστίν	πρὸ πάντων		B
	Main clause		καὶ τὰ πάντα ἐν αὐτῷ	συνέστηκεν,		C
18a	Main clause		καὶ αὐτός ἐστίν	ἡ κεφαλὴ τοῦ σώματος		B'
	Epex. Genitive			τῆς ἐκκλησίας•		
18b	Rel. clause	ὅς	ἐστίν	ἀρχή,		A'
	Prep phrase			πρωτότοκος ἐκ τῶν νεκρῶν,		
	ἵνα-result/purpose			ἵνα γένηται ἐν παῖσιν αὐτός		
				πρωτεύων,		
19	Main Cl (Causal)	ὅτι	ἐν αὐτῷ	εὐδόκησεν	πᾶν τὸ πλήρωμα κατοικῆσαι	
20	Prep Clause / Inf.		καὶ δι' αὐτοῦ	ἀποκαταλλάξαι τὰ πάντα εἰς αὐτόν		
	Part. Aor. (means)			εἰρηνοποιήσας		
	Prep phr (means)			- διὰ τοῦ αἵματος τοῦ σταυροῦ		
				αὐτοῦ,		
	Prep phr (loc)			- [δι' αὐτοῦ] εἴτε τὰ	- ἐπὶ τῆς γῆς	

¹⁰ Here the use of preposition “in” is the locative. BDAG, 326.

¹¹ This textual variant is found in several important manuscripts P46 a A C D1 Y 048vid. 33 R sy bo; Hil. Although many ancient texts do not have this phrase such as B D* F G I 0278 81 1175 1739 1881 2464 al latt sa, but this is included in the translation. The reason for inclusion in the translation lies in the rule of text criticism that the more difficult text is original. The translation can be either “through him” or “through it” (refers to his cross). Whatever is the translation, the whole concept is not influenced by this distinct translation. The whole concept is the reconciliation through Christ or through the cross. If the reconciliation is through Christ, it is for certain referred to the cross. If it is through the cross, it must be the cross of Christ.

Prep phr (loc)

— - ἐν τοῖς
οὐρανοῖς.**The Unity of Colossians 1:15-20; Literary Analysis.**

Many scholars tend to dispute the authorship of this passage.¹² However, issues relating to the authorship of this passage will be briefly presented since the unity of the whole passage is more important. If we consider the life of Paul as an important factor, Paul as the author will likely be true. Paul, a zealous Pharisee, was advancing beyond many of his contemporaries.¹³ After his conversion to Christianity, he became an Apostle of Christ¹⁴ and was the last Apostle who saw Jesus.¹⁵ Also, the letter to the Colossians was written near the end of his life,¹⁶ thus one could expect of a more mature person with a profound knowledge of Christ, to be able to write such a beautiful praise or hymn.

The theme of this particular passage is the supremacy of Christ over all creation and over his body, the church, which is the new creation. This theme will foreshadow and serve as the ground for Paul to address many issues that are found throughout the letter. Although we do not find any epistolary features in this unit, this passage is distinct from the previous and the following passages. There are many grammatical and thematic features to prove the unity of this passage. At least six identified markers hold this passage, v.15-20, being one unit. First, the *inclusio* of "all things" in v.16 and v.20; "firstborn" in v.15 and v.18. Secondly, a lexical coherence of, "in him", "through him" and "for him" in v.16, 17, 19, 20. Third, the same pattern of, "He is - Because", (Proposition - Reason), in v.15-16 and v.18b-20. Fourth, in relation to the previous passage, v.9-14, there is a clear distinction of theme or content. The presence of "we" and "you" in v.9-14 are not correlated to the presence of "he" in v.15-20. This suggests the shift of content. Three significant words in v.15-20 such as, "in him", "through him" or "for him", and "all things", are not found in v.9-14, which again suggest a shift of the topic of v.9-4 to v.15-20.

Along with the fourth point, in the fifth marker, there are also several distinctive features between v.15-20 and the following verses, v.21-23. Keywords that occur in v.15-20 such as, "in him", "firstborn", and "the head", are not found in v.21-23. Also, a different personal pronoun is found in both passages. In v.15-20 the third personal pronoun is used and is different with the first personal pronoun in v.21-23. Finally, in Greek, the structure of

¹² Scholars who maintain the authorship of Paul are: Nicholas. T. Wright, "Poetry and Theology in Colossians 1:15–20," *New Testament Studies* 36, no. 3 (July 5, 1990): 444; Peter O'Brien, *Colossians, Philemon: Word Biblical Commentary Vol. 44* (Waco, Texas: Word Books, 1982), 40–42; J. C. O'Neill, "The Source of the Christology in Colossians," *New Testament Studies* 26, no. 1 (October 5, 1979): 87–100; John F. Balchin, "Colossians 1:15-20: An Early Christian Hymn? The Arguments from Style," *Vox Evangelica* 15 (1985): 65–66; Those who maintain the preexisting hymn are: Matthew E. Gordley, *The Colossian Hymn in Context*, 2; Eduard Lohse, *Colossians and Philemon: A Commentary on the Epistles to the Colossians and to Philemon* (Philadelphia: Fortress Press, 1971).

¹³ This is the claim that Paul made by himself in Gal.1:14

¹⁴ Gal. 2:9

¹⁵ See Paul's confession in 1 Cor. 15:8

¹⁶ Paul J. Achtemeier, Joel B. Green, and Marianne Meye Thompson, *Introducing the New Testament : Its Literature and Theology* (Grand Rapids: W.B. Eerdmans Pub, 2001), 420.

v.15-20 is almost perfectly symmetrical, while in the previous and the following passage, both are not. Such a symmetrical pattern or structure has led commentators to classify this distinct unit as Jewish poetry.¹⁷

This particular unit is part of the larger passage of Col. 1:3-23: the thanksgiving and intercession section.¹⁸ The function of thanksgiving is to foreshadow the issues in the letter, which is evident when Col. 1:15-20 is further examined. Even through the practical issues seen in v. 3:17-4:6, Paul used this very unit which describes the supremacy of Christ as the head of the new creation, a principle to exhort the Colossians. Paul shrewdly located this passage in between v. 1:9-14 and v. 1:21-23 which is by no means incidental. Paul intentionally broke the connection of v. 9-14 with v. 21-23. By doing this, the Colossians' church, which Paul never visited before, will easily recognize this distinctive section to be very important and significant than the rest of the letters.

There are many views about the structure, particularly on how many strophes there are in this hymn. The number of strophes is varied from two,¹⁹ three,²⁰ four,²¹ or even five²² strophes. The text itself utilizes the simplest pattern which is ABB'A'. Here the structure will follow the ABB'A' pattern with a modification, the presence of C; a center of the pattern that serves as a turning point. The structure is then arranged as A B C B' A'.

Section A, verse 15-16

Section A consists of the first proposition, verse 15, and reason, verse 16. The pattern of the proposition - reason holds this part together. The first proposition is introduced by the relative pronoun and the "he is" (ἐστίν) while the reason of the first proposition is marked by the particle "because" (ὅτι) to give an explanation for the proposition. The features that bind the section "reason" will be discussed in the "reason" topic.

The First Proposition (verse 15)

"he is the image of the invisible God"

¹⁷ Wright, "Poetry and Theology in Colossians 1:15-20," 444-45; Also Charles H. Talbert, *Ephesians and Colossians*, 184; Generally the pattern ABB'A' is found more in the Jewish poetry. The suggestion structure in this paper is ABCB'A', despite the issue of genre.

¹⁸ Petr Pokorný, *Colossians: A Commentary*, trans. Siegfried S. Schatzmann (Peabody Mass: Hendrickson Publishers, 1991), 23.

¹⁹ See Gordley, *The Colossian Hymn in Context: An Exegesis in Light of Jewish and Greco-Roman Hymnic and Epistolary Convention*, 9.

²⁰ Ralph P. Martin, *Ephesians, Colossians, and Philemon* (IBC;Atlanta: John Knox Press, 1991), 105-6.

²¹ See Gordley, *The Colossian Hymn in Context*, 15; Wright classifies the passage as a poem, he introduces the structure as ABB'A'. In certain sense this poetry structure can be put in the four section division, see Nicholas. T. Wright, "Poetry and Theology in Colossians 1. 15-20," *New Testament Studies* 36, no. 3 (July 5, 1990): 447.

²² Gordley, *The Colossian Hymn in Context*, 15.

The first proposition consists of two statements. The first statement of the first proposition is, "he is the image of invisible God". Paul begins this hymn with a statement that Christ is the image of God. The word, "image of the invisible God", is remarkable if we look at Paul's background. As a zealous Pharisee, who later converted to Christianity through his personal encounter with Jesus, Paul must be familiar with the principle that no one has ever seen God for because God is invisible. Therefore, by stating, "the image of the invisible God", Paul has made a powerful claim that the invisible God is now visible and is no longer a mystery. Christ is the image of the invisible God.

Many scholars have attempted to refer the meaning of "image" to Adam in Gen.1:26 or Rom. 5:12-21.²³ Such a reference is, of course, in Paul's mind if we examine his background before his conversion to Christianity. But the reference to Adam is not likely the meaning here since this may not be the main intention of Paul to the Colossians. The proposition clearly indicates the revealing of the mystery of the invisible God. By claiming that Christ is the image of the invisible God, the mystery of the invisible God that has been hidden is no longer a mystery. In other words, the mystery of God is now revealed in Christ, meaning to look at Christ is to look at God.

The truth that Christ is the revealed mystery of the invisible God fits very well to the context of Colossians as seen in Col. 1:24-29, 2:2-4, 8. The Colossians consisting of Christian Gentiles was familiar with the concept of the mysteries that were closely related to many deities in the Phrygian regions.²⁴ Through knowing numerous deities before their conversion to Christianity, this message of Paul will strengthen their faith in Christ. Christ is the mystery that has been revealed, so there is no need for them to return to their old lives that were filled with mystery in regard to the divine.

"The firstborn of all creation"

The second statement is, "the firstborn of all things". The word "firstborn" occurs only eight times in the New Testament, but it is found 130 times in the Septuagint, LXX.²⁵ The most frequent usage of this word is in the genealogy, with two aspects, the temporal and the priority of status in birth.²⁶ But again, the attempt of many scholars to seek its broadest meaning from many Old Testament references might be unfitting to the context.²⁷ When this title, the firstborn of all creation, is embedded in Christ, the meaning of this phrase refers to the priority of both temporal time and status but not as a creation. This "firstborn" complements to the "image" that Christ is not only the image but the firstborn of all creation, the first and the priority. Here, the supremacy of Christ over creation has been introduced.

²³ Peter O'Brien, *Colossians, Philemon*, 43; F. F. Bruce, *The Epistles to the Colossians, to Philemon, and to the Ephesians*, 58; But Talbert disagrees with such reference to Adam, see Charles H. Talbert, *Ephesians and Colossians*, 187.

²⁴ Markus Barth and Helmut Blanke, *Colossians: A New Translation with Introduction and Commentary*, translated by Astrid B. Beck (New York: Doubleday, 1994), 10-11; The city of Colossae is part of the region of Phrygia.

²⁵ O'Brien, *Colossians, Philemon*, 43.

²⁶ O'Brien, *Colossians, Philemon*, 45.

²⁷ More discussion can be seen in O'Brien, 43-44.

The Reason of the Proposition (Because ... in him ... all things ... was created), verse 16.

The reason of the first proposition is introduced by "because" (ὅτι).²⁸ The inclusio of the verbs, "were created", and, "have been created", are clear markers that hold this "reason" section as one unit. There are another three important words to be highlighted. First, is the prepositional phrase, "in him" (ἐν αὐτῷ), the meaning of "all things", and the verb, "have been created".

The main difficulty is the usage of the preposition "in" (ἐν).²⁹ A crucial criteria to understand the phrase, "in him", is that it has to fit into the whole meaning of this verse. The usage as a close connection, "in association with", is the most likely. The explanation that Christ is the "image" and the "firstborn" is that God is always in association with Jesus, whether as the agent or a local (sphere) in creating all things. This implies that Christ is no less than God Himself. The emphasis on Christ is clearly identified by the location of "in him". The phrase, "in him", is shrewdly located immediately after the "because" instead of after the verb, "were created".

The second word deals with the meaning of "all things".³⁰ The arrangement of what is included in this "all things" is remarkable since it is "constructed chiastically in synonymous parallelism"³¹. The parallels are between "heaven" and "invisible", and between "earth" and "visible". This contrast is followed by four more words such as the thrones, lordships, rulers, and authorities. This explanation of all things indicates that nothing is an exception in the creation. Although it remains true that nothing is excluded from Christ, in the context of Colossians, the reference of the word "all things" could be different.

The context of Colossians will be helpful in understanding "all things". The Colossians with their Gentile background and pagan cults are likely to still suffer from their Gentile community. They might be threatened by the pagan teachings about the "all things" that once belonged to them.³² The threads that may include rites or principles behind all these cults³³ are real, despite the dispute whether or not they have been found within the church. It is still disputed by scholars that whether all these threads are Gnosticism.³⁴

²⁸ See n. 2.

²⁹ See O'Brien, Colossians, Philemon, 45. The identification can be instrumental or local or relation. See BDAG, 326-9. If it is instrumental, then it is identical with "through him", thus, the "in" can be translated as "through", see Lohse, Colossians and Philemon, 50; while O'Brien following Bruce, suggests that "in" points to Christ as "sphere" or locative usage. But the best usage seems to be the expression of relationship, thus the "in" means "in association with", see n. 3.

³⁰ There are two main view to understand the "all things" either to Stoicism or Paul's own concept. See O'Brien, Colossians, Philemon, 45-46. To suggest as if Paul made use of the concept of Stoicism is weak, since there is no evidence that Paul was influenced by Stoicism. It is possible but not necessary for Paul to use the this familiar term of Stoicism, but with Paul's own concept.

³¹ O'Brien, *Colossians, Philemon: Word Biblical Commentary Vol. 44*, 46.

³² Barth and Blanke, Colossians, 10. The term "Phrygian Mysteries" is used to describe the mysteries of many deities that are found in the region of Phrygia, where the city of Colossae is in this region. In many aspects this "Phrygian Mysteries" is similar to Gnosticism. See n. 34 below.

³³ Regarding the threads that include rites and the philosophy, several verses in Colossians may confirm it. See for instance Col.2:8, 2:14-16, 2:18, 2:20-23; 3:5-9.

³⁴ Gnosticism is a religious philosophical movement that occurs in the 2nd century of our era, but several characteristics seem to be found in the church of Colossians. Several important teachings

However, several issues of the Colossians might seem similar to the characteristics of Gnosticism, such as mystery (2:2), wisdom and knowledge (2:3), deceitful philosophy (2:8), the body that seems to be evil (2:9; 3:5-9), and asceticism and vision (2:15-18, 20-23).

For instance, Men, the moon god, is the controller of the heavenly world and the realm of the dead.³⁵ The forms of worship to all these gods include many rites such as procession and sacrifice, lamentation, and even dances.³⁶ The "all things" or "the All" in this pagan cult is understood as dependent upon and constituted by these deities.³⁷

When the term "all things" and all its explanations are recalled by Paul in the letter in Col. 2:8, 2:14-15; 3:5-9, the Colossians will clearly understand it. The "all things" in the context of Colossians refers both to the hostile and the friendly.³⁸ The hostile ones referring to the pagan religions are clearly stated in Col. 1:21; 2:4, 8, 15-16, 20-23; 3:5-9. The friendly ones are found in the practical exhortation of Paul to the Colossians in 3:17-4:1. In this practical exhortation, Paul has shrewdly used the word "Lord" instead of Christ, which is similar to the word "lordships" in this "reason" section inverse 16. Thus, Paul in this verse, once again has cleverly foreshadowed the issues he is going to address in the letter. The implication to the Colossians is to focus on their faith merely in Christ and not on "all things".

The last issue of this verse is the verb, "created". This verb has served as the clearest mark of inclusio that strongly binds the unit A as a whole.³⁹ The contrast of the same two verbs "create" is identified by the distinction of the tense. The first verb, Aorist in tense, is "was created", while the second verb, perfect⁴⁰ in tense, is "have been created". The presence of "through him" and "for him" that is located beside the word, "all things have been created", has explicitly shown the continuation of creating by God, in association with Christ. Also, it tells how and for whom all these creations were created for.⁴¹

Section B, verse 17a

Section B can be identified by two features. First, the "he" (αὐτός), the third personal pronoun is emphatic to the verb, "he is" (ἐστίν). Second, the presence of the prepositional

of this Gnosticism are: The body is evil while the spirit is good, and the desire to find secret knowledge for salvation, also the creation of the world is a cosmic accident by lesser deity. Achtemeier, Green, and Thompson, *Introducing the New Testament: Its Literature and Theology*, 412–13; Everett Ferguson, *Background of Early Christianity*, 2nd ed (Grand Rapids: William B. Eerdmans Publishing, 1993), 636–40.

³⁵ Barth and Blanke, *Colossians: A New Translation with Introduction and Commentary*, 11.

³⁶ Barth and Blanke, 11.

³⁷ Barth and Blanke, 11.

³⁸ O'Brien, *Colossians, Philemon: Word Biblical Commentary Vol. 44*, 46; Scholars has disputed on the coverage of "all things", whether solely hostile or include the friendly. In the context of Colossians, it seems that Paul is trying to reveal the supremacy of Christ in all things both friendly and hostile.

³⁹ This is all at once the strongest argument that this section should not be divided into another new section, except the subsection. Consequently this is a strong support to the structure that has been made.

⁴⁰ Perfect tense makes emphasis on the past time action with the present time result.

⁴¹ Bruce, *The Epistles to the Colossians, to Philemon, and to the Ephesians*, 64.

phrase, "before all things" (πρὸ πάντων), indicates the distinction of the theme with section A. Here the preposition "before" (πρὸ) indicates the temporal priority that Christ is before Creation. In other words, Christ is not created, since his existence is before Creation. The phrase, "... before all things", affirms explicitly the pre-existence of Christ as that of God. Meaning the "have been created" in section A has now escalated to the explicit statement with the usage of an emphatic third personal pronoun and the verb, "he is". This pre-existence confirms and affirms Christ's special relation to God and being the Image of God--the Image that exists in reality.

Section C, verse 17b

Section C is distinguished by two markers. The first marker is the verb, "have held together" (συνέστηκεν) which is perfect active in Greek, and the second is the prepositional phrase, "in him". The significance of the perfect tense is to emphasize the past action with the present result. This means that all things were not just created as in section B' but have been preserved continuously. The second marker, the prepositional phrase "in him" is also significant for it affirms that both the "old creation" and the "new creation" are grounded and preserved "in him".⁴² The phrase "in him" occurs three times in verse 16, verse 17b and verse 19, and the second occurrence is located in the very center of the structure. So, whether it is the old or the new creation, all are "in him". This suggests the integration of all things. Peter O'Brien rightly points out that, "Apart from his *continuous* sustaining activity all would disintegrate".⁴³ Such a continuous preservation in Christ has laid the transition to the new creation that is also in Christ.

Section B', (he is the head of the body namely the church) verse 18a

Section B' parallels with section B but shifts in theme. The literary features of B' and B, the "he, he is" (αὐτός ἐστιν) is expected to be parallel. In section B', Christ is "the head of the body of the church". Implying Christ is now the ultimate, the beginning of his body, and the new creation. The association of the body to the church is Paul's letter. The word "body" occurs 94 times in the Pauline epistles.⁴⁴ The association of the body with the church occurs in many places such as in Rom. 12:5; 1 Cor. 10:17, 11:27; and Eph. 1:23, 3:6, 5:23. Thus the word "the church" is not added by Paul.⁴⁵

The statement, "he is the head of the body namely the church", implies the indispensable relationship between the head and the body, although both are different.⁴⁶ The head is the source of the body to live and grow. So, in all aspects, the body should live

⁴² O'Brien, *Colossians, Philemon: Word Biblical Commentary Vol. 44*, 47.

⁴³ O'Brien, 47.

⁴⁴ Pauline letters are from Romans to Philemon, thirteen epistles.

⁴⁵ The more speculative view is to equate the relation of "body" and "head" to that of Greek philosophy, then claim that this particular passage even belongs to this non-Christian philosophy. This paper has no need to address this highly speculative view. For a brief discussion see O'Brien, *Colossians, Philemon*, 48-49.

⁴⁶ 1 Cor 12:21; Eph 4:15.

and grow in Christ as the head. The necessity of the body, which is the church as the new creation, is to live and grow from the head in unit B', has foreshadowed the themes in the letter seen in Col. 1:24; 2:6-7, 18-19; 3:8-11.

Section A', The Second Proposition and the Second Reason (verse 18b-20)

The features that mark the unity of the last section A' is the pattern of "he is - because" (proposition - reason). This pattern has two functions, to bind this section A' as one unit and as the inclusio of "he is" v.15 with v.18b and "because" in v.16 with v.19-20, which unifies the whole passage of Col. 1:15-20. The two functions are found in the lexical coherence of "him", whether "in him" or "through him" or "for him". This lexical coherence binds this section A' as one unit and holds the whole passage of Col.1:15-20 altogether. Another inclusio of "in heaven" and "upon the earth" also holds both section A-A' in parallel.

Second Proposition ("the beginning, the firstborn from the death, that ...")

The meaning of the "beginning" refers to the primacy with two senses, temporal and sovereignty.⁴⁷ The reference to temporal will imply that there are still others to follow after the beginning, while the reference to the sovereignty implies conquering over death. There is a shift of theme between section A and A'. If in section A, the supremacy is over all creation, thus, in section A', the supremacy is over death than just all creation. The resurrection of Christ is the evidence of this sovereignty. The result or purpose of the resurrection is confirmed by the "ἵνα" clause, that Christ is to be the first in all things. Again, the sense of the next to come is clear.

The resurrection of Christ from death once again fits to the historical context of Colossians in Col. 2:12-13; 3:1-10. The confirmation of the temporal sense of primacy is clear when Paul reminds the Colossians, that they are risen with Christ, stated in Col. 1:21-22; 2:12-13; and 2:30-3:4. In these passages the primacy of Christ, in both the sovereignty and the temporal, is explicitly demonstrated. Again, Paul in the proposition of section A' has foreshadowed the issues he intends to address more fully in the letter.

The Reason for the Second Proposition (v.19-20)

The conjunction "because" (ὅτι) serves as a literary device that marks this particular section. The explanation that Christ is the beginning and the firstborn out of the death covers two important issues that focuses on Christ. The first issue is the meaning of, "in him all the fullness pleased to dwell". The phrase "in him" is strongly emphasized since it is put immediately after the particle, "because", instead of after the infinitive, "to dwell". The second issue is the reconciliation of all things through Christ. The strong emphasis is also in "through him" that is placed before the verb, "reconcile". The theme reconciliation is then directed to a very important theme in Christianity, the cross.

Many attempts have been made to examine this profound meaning of "all the fullness" in Paul's thought to the broadest sense.⁴⁸ This concept is confirmed by the concept

⁴⁷ O'Brien, *Colossians, Philemon: Word Biblical Commentary Vol. 44*, 50.

⁴⁸ O'Brien, 51-52.

of fullness in the Old Testament and other Pauline epistles that mainly refer to God's active action of filling until nothing is left.⁴⁹ But still the context of Colossians has to be considered. Paul here intends to make known that all of God, not partially, is pleased to dwell in Christ physically. That God is pleased to dwell in Christ physically may seem as the counter of false teachings in Colossians.⁵⁰ By referring to the action of God to fill completely in Christ, the implication is that Christ is no less than God. Here Paul has anticipated the issue he desires to address in the context of Colossians (Col. 2:9-10).

The concept of reconciliation is Paul's own. This is evident since the word "reconciliation" occurs nine times in five Pauline epistles.⁵¹ The word "cross" is also familiar to Paul as it occurs nine times in other epistles than Colossians.⁵² Also, the word "blood" is not alien to Paul. This issue of reconciliation of all things through Him has gained attention from scholars.⁵³ Many views have been proposed to understand the meaning of "all things" that also connects to, "whether things on the earth or things in the heavens".⁵⁴ The concern of Paul is that the conciliation of all things is made through Christ, and for Christ. This reconciliation is possible by making peace through the blood of the Cross of Christ.

To understand this concept of reconciliation is not to focus on the phrase "all things" or, "things on the earth and things in the heavens". The key to understanding this reconciliation is in the prepositional phrase, "through him". This phrase "through him" has to be understood together with the phrase "in him", the affirmation that Christ is the head, and the proposition that Christ is the firstborn out of death. The unity of all these are important since the focus is on Christ, so the reconciliation will be made possible only if the belief is placed in Christ.

The faith in Christ as the basis for reconciliation fits very well to the historical context of Colossians. Before they converted to Christianity, the Colossians was enemies of God (1:21; 2:13, 20; 3:5-9). The reconciliation is made possible by God through making peace with them by indicating that they are the new creation (1:22; 2:1-6, 10, 12; 3:3), and by nailing all their sins on the cross on which Christ died upon (1:22; 2:11-12, 15, 20; 3:3). This reconciliation is through Him and through faith in Christ (2:22). Paul does not stop to this knowledge and status. The understanding of reconciliation-which in Christ should be manifested practically in the personal life, family, and in relation with others-is emphasized on in Col. 3:4-4:2. Once again, in section A', Paul has shrewdly foreshadowed not only the theme of reconciliation in the letter, but also made this reconciliation as the ground to address the practical issues in Col. 3:4-4:2. Thus misunderstanding the historical context may lead to improper understanding of this important concept of reconciliation.

⁴⁹ See Psalm 72:19; Ezk 43:35; See O'Brien, *Colossians, Philemon*, 52. For Pauline epistles, see Rom 15:13; Col. 1:9, 1:25; Eph 1:23; 3:19; When the reference of the fullness is time, the sense is appropriate or necessity as in Gal. 4:4; Logos Bible Software and Bible Works 8 are used for this search.

⁵⁰ See n. 34.

⁵¹ Rom. 5:10 (2 times); 1 Cor. 7:11; 2 Cor. 5:18, 5:19, 5:20; Eph. 2:16; Col. 1:20, 1:22.

⁵² See for instance, 1 Cor. 7:18; Gal 6:12; Eph 2:16; Phil. 3:18.

⁵³ O'Brien has presented many different views concerning the meaning of "reconcile all things". See O'Brien, *Colossians, Philemon*, 53-55.

⁵⁴ For a more detailed discussion see O'Brien, *Colossians, Philemon*, 53-55.

Application

The conclusion in this passage is that Christ is supreme over all creation, and Christ is the head of the church. This theme is still relevant when we consider our context which in many aspects is still similar. If in Colossians, there are many teachings which are not taught according to Christ, we now also face many teachings that resist Christ as the head over all creation, in both the church and Christian education institutions. In many aspects Christianity is just one out of many religions. Thus, the supremacy of Christ seems unsuitable to all creations. Even among Christians, we may find this principle that Christ is not Lord over all creation but only to Christians.

The supremacy of Christ over all creation is even more relevant in the contemporary reality of life that tends to live with the principle that we are the lord of ourselves. For Christians whether in the church or Christian education institutions, we are aware that the supremacy of Christ has a big influence on how Christians should live. In this day and age, the act of allowing God to be in our personal lives seems to be declining. Even more on the extreme, is that we no longer need God or the suffering Christ. Faith in Christ is no longer understood positively as dependent on the head, but as a restriction to our desire to do what we want to do. The need to control ourselves wisely, as suggested in Colossians, is also a relevant issue to manifest the supremacy of Christ over every aspect of our selves. The competition in negative connotation among Christian churches and Christian education institutions is a very significant context where the supremacy of Christ over his body should be recalled.

An Analysis of Christian Education Perspective

This analysis is focused on every section of the structure: A, B, C, B', and A'. The main point in section A is the supremacy of Christ over all creation. All creation must refer to Creation in the book of Genesis. An important principle for Christian education is the authority of the Bible which starts with the calling of Adam to us as believers to find God's truth. Christian education is important in this context as it is a means to find God's truth⁵⁵ in this world through many disciplines of education. The world in all its complexity is orderly created with the word of God, and Jesus as supreme over all creation throughout human history.

In section B, the presence of Christ is before everything. This indicates that Christ is not part of creation; rather He is equal to God, meaning Christ must be the foundation of everything. If Christian education is a means to find God's truth, it must begin with Christ. Christ who is the center id in the whole Bible, which has to be the only foundation for Christian education. Omitting Christ or replacing Christ with merely human morality will of course reduce the goal of Christian education to morality and no longer to the knowledge of God through Christ. It is the person and works of Christ that must be the prominent foundation in the practices of Christian education, and this sole principle cannot be uncompromised.

⁵⁵ Robert W. Pazmino, *Fondasi Pendidikan Kristen: Sebuah Pengantar Dalam Perspektif Injili*, trans. Deny Pranolo and Yanti (Bandung: STT Bandung, 2012), 73.

Section C reaffirms that though everything may seem to be different, they are all actually inseparable; in Christ everything is together as one. In education, we may see so many different fields of study, but they are all whole together and not just related. Although the emphasis of education lies in the intended, systemized and continued attempt to convey and obtain knowledge,⁵⁶ we still recognize that there are many fields that seems to be so different and difficult to be related, because of their complexity, but section C reminds us that only and only in Christ, that all these fields are hold together. The consequence is that only through our faith in Christ; one is able to see the harmony and the holding together of all fields in education.

It is clear that it is not the method, instrument, or media of learning that can unite the elements or fields study in education, but it is only Christ, who is a picture of an invisible God, who is able to hold all things together including the complexities of science. Christian education makes a big mistake when omitting Christ as the supreme foundation in its practices. Again, Christian education will only teach the morality to respond to life's complexity. A true Christian education based on the person of Christ must lead to the recognition and knowledge of the true God. The correct understanding of God is a necessity because Christ is the Image of God who is invisible, meaning Christ is the only way to God the Father.

Although part B' emphasizes Christ as the head of the body which is the church and though it seems that it does not speak of education, it must be realized that faith in Christ is comprehensive and integrated. One responsibility of the Christian faith is teaching besides baptizing. Teaching in the broadest sense of human activity is the most important aspect in education and the Christian faith. Christ as head is not only the source of life, but also the source of knowledge to know God, which must be taught.⁵⁷ In the context of Christ as the head, we see the correlation between the church and Christian education. The essence of a Christ-centered church, teaching as the head which is the source of church life, should also be at the core of Christian education so that Christ is understood as the foundation and source for the its purpose, which is the knowing of God through faith in Christ.

Finally, section A', emphasizes on the first to rise from the dead which is preceded by the reconciliation that Christ who was crucified on the cross. This section explicitly emphasizes specific references to the person of Christ, namely death and the resurrection. The reconciliation, done through the cross of Christ, should have a very broad impact. In the perspective of Christian education, reconciliation through the cross should enable every educator to see harmony in every field of science through faith in Christ. It is only through Christ who has reconciled all things, that Christian education has foundations to find an integrated and true reconciliation, and not just correlations from various fields of science in education. The reconciliation as a consequence of the cross of Christ shows that the Christian faith does not conflict with all disciplines in education.

The resurrection of Christ from death has important implications in the aspect of Christian education, namely eternity. The resurrection of Christ makes it clear that the product of Christian education is not only limited to life in a mere mortal world. The resurrection of Christ makes eternity a unique element while distinguishing it from

⁵⁶ Thomas A Groome, *Pendidikan Agama Kristen: Berbagai Cerita Dan Visi Kita*, trans. Daniel Stefanus (Jakarta: BPK Gunung Mulia, 2017), 29.

⁵⁷ See Matt. 18:18-20

education in general. The aspect of eternity makes Christian education focus more on the core of human existence, namely the human spirit (spirituality) and not only the body (cognition, affection and psychomotor) in mortality. Eternity is the main basis that results from Christian education, which is piety in Christ whom is born of good spirituality which is based on the truth of God's word that liberates humanity. Thus, piety in Christian education is no longer a mere moral demand, but a manifestation of the responsibility of faith in Christ. Eternity makes Christian education comprehensive because it encompasses two realities of the world, which are mortal and eternal, with eternity being a guide to living in the mortal by being responsible.

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Hikmat Menurut Kitab Yakobus

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Abstract

James in his epistle teaches the readers to ask God for wisdom when experiencing difficulties or trials. God as the source of wisdom generously gives wisdom to anyone who asks in faith. Wisdom from pure God bears the character of a holy and gentle God. Believers need to realize that they need wisdom so they have to ask for wisdom by truly believing and depending on God. Wisdom from God is evident in the way of believers's life on how they act, behave and assess problems, understand God's plan, and take the right action. The results of God's wisdom for the lives of believers are the sanctified life, kindness, peace and blessing.

Keywords: Hikmat Allah, meminta, cara hidup, kebaikan.

Pendahuluan

Kehidupan ini penuh dengan berbagai tantangan dan permasalahan yang dialami setiap orang di sepanjang tahap pertumbuhan hidupnya. Tiap orang termasuk orang percaya diharapkan mampu mengatasi masalah dengan tepat yang tidak merugikan dirinya dan orang lain. Namun kenyataannya dalam menghadapi masalah perilaku dan tanggapan orang berbeda-beda, sehingga timbul tawuran, kekerasan antar siswa, penggunaan narkoba, pergaulan bebas di kalangan anak muda, kekerasan dalam rumah tangga dan lainnya.

Orang percaya melakukan berbagai upaya agar mampu mengambil tindakan yang tepat atas persoalan dalam hidupnya, seperti beberapa di antara mereka menghubungi pendeta, berkonsultasi dengan konselor, mengikut seminar atau lokakarya pembekalan ketrampilan mengatasi masalah atau membaca buku – buku pengembangan diri dan lain sebagainya. Mereka mengumpulkan pengetahuan untuk dapat menyelesaikan persoalan namun diperlukan hikmat agar dapat mengkaitkan berbagai hal yang diketahui dan menghubungkannya dengan kebenaran Firman Tuhan.

Yakobus dalam suratnya mengingatkan kita saat mengalami ada persoalan atau pencobaan yang perlu dilakukan adalah meminta hikmat di masa sulit tersebut agar kita sabar dan tekun terhadap segala ujian untuk menghasilkan kedewasaan rohani yang membuat kita makin terus bertumbuh menjadi serupa Kristus (Yak. 1:2-5). *"Wisdom is to know how to act under certain circumstances of testing, of trial, or when problems or questions arise."*¹

Hikmat melampaui semua kebijakan praktis yang memberikan arahan bagi kehidupan orang percaya. Melalui hikmat orang percaya diajar untuk memiliki karakter

¹ J. Vernon McGee, *Thru the Bible Commentar: James* (Nashville: Thomas Neilson Publisher, 1991), 18.

yang saleh sehingga menjadi sempurna dan utuh dan tak kekurangan suatu apa pun, *"wisdom is said to produce in its possessor a full-blown godly character."*²

Dale menggambarkan hikmat yang Yakobus maksudkan sebagai *"a true understanding of human life, and of the moral order of the world"*³ yakni suatu peraturan dan kebiasaan yang membentuk penilaian yang tepat atas kelimpahan dan kekurangan, susah dan senang, dan segala peristiwa yang manusia alami. Suatu peraturan yang mengatur perilaku dan prinsip-prinsip yang membentuk karakter.⁴

Berdasarkan penjelasan di atas dapat dilihat betapa kita terlebih orang muda sebagai generasi penerus membutuhkan hikmat agar mampu memahami persoalan yang dihadapi, merespon masalah secara tepat dan bertumbuh dalam karakter Illahi seperti kesabaran, ketekunan dan kesetiaan.

Tulisan ini ingin membahas pentingnya hikmat, hikmat seperti apakah yang diperlukan, bagaimana memiliki hikmat dan apa manfaatnya dalam kehidupan orang percaya.

Pentingnya Hikmat

Yakobus menggunakan pendekatan yang bijaksana dalam mengingatkan jemaat tentang pentingnya hikmat dalam menyelesaikan masalah. Pada Yak. 1:5, dibandingkan dengan mengatakan "semua orang kurang hikmat", ia memilih gunakan kalimat bersyarat "apabila di antara kamu ada yang kekurangan hikmat, hendaklah ia memintanya kepada Allah" untuk memberi kesempatan pada pembacanya mengevaluasi diri hingga akhirnya mengakui mereka membutuhkan hikmat dan mengikuti nasihat Yakobus untuk meminta hikmat pada Allah.⁵

Perhatian Yakobus pada kesadaran jemaat akan kebutuhan hikmat untuk mengatasi kesulitan. Menurut Manton hikmat dibutuhkan dalam beberapa hal⁶ : 1) untuk memahami apa tujuan Allah dalam hal ini, 2) untuk mengetahui sifat penderitaan, apakah itu untuk membangun atau menghancurkan, 3) untuk mengetahui apa yang harus dilakukan dalam setiap situasi, 4) untuk memeriksa keinginan diri kita sendiri. Oleh sebab itu orang menjadi bijak a) jika ia mau bersabar, b) membantah kecaman dunia yang menganggap kesabaran dan kelembutan sebagai kebodohan, dan c) menjadi bijak dengan kesabaran dan ketenangan.

Saat menghadapi pencobaan kita harus meminta hikmat bukan meminta kekuatan, kasih karunia atau bahkan kelepasan karena *"kita memerlukan hikmat supaya kita tidak akan memyia-nyikan kesempatan yang diberikan Allah kepada kita untuk menjadi dewasa"*⁷ Hikmat

² Douglas J. Moo, *Tyndale New Testament Commentaries: James* (England: Inter-Varsity Press, 1985), 62.

³ Robert Dale, *The Epistle of James and Other Discourses.*, 3th ed. (London: Hodder & Stoughton Paternoster Row, 1900), 11.

⁴ Dale, 11.

⁵ Simon J. Kistemaker, *Exposition of James, Epistles of John, Peter, and Jude* (Grand Rapids, Michigan: Baker Book House, 2004), 37.

⁶ James Manton, *The Crossway Classic Commentaries*, ed. Alister McGrath and J.I. Packer (Wheaton, Illinois: Crossway Books, 1995), 30.

⁷ Warren W. Wiersbe, *Dewasa Di Dalam Kristus* (Bandung: Kalam Hidup, 1994), 26.

menolong kita mengerti bagaimana memanfaatkan situasi yang kita hadapi untuk kebaikan kita dan kemuliaan Allah. *"Wisdom teaches man that there is meaning and purpose in his trials."*⁸

Hikmat mengajarkan kita untuk menggunakan kesempatan memuliakan Tuhan melalui ketaatan terhadap pimpinan dan waktu Tuhan dalam menjalani setiap situasi yang tak menentu. *"Wisdom respect God's timing and has a humble openness to God's leading, however mysterious and challenging, and to the concerns of others in search for the long and eternal outcomes that honor God."*⁹

Ketika Tuhan memberikan pemerintahan kepada Salomo anak Daud karena Daud hidup setia, benar, dan jujur di hadapan Tuhan. Salomo yang masih muda saat itu memandang dirinya perlu hikmat karena besarnya tanggungjawab yang harus dihadapi dalam memimpin bangsanya. Waktu Tuhan mengunjungi Salomo, permintaan Salomo adalah hati yang faham menimbang perkara untuk menghakimi umat Tuhan dengan dapat membedakan antara yang baik dan yang jahat. Tuhan mengabulkan permohonan Salomo yang minta hikmat. Sehingga sebelum Salomo tidak ada seorang pun seperti Salomo, dan sesudah Salomo takkan bangkit seorang pun seperti dia (1 Raj. 3:1-15).

Betapa pentingnya hikmat dalam memahami segala realita yang kita hadapi walau tak mudah, tak mengerti dan tak jarang menuntut pengorbanan diri kita namun pandangan kita harus diarahkan pada kebenaran Firman Tuhan dan pimpinan Tuhan, sehingga kita dimampukan untuk mempertimbangkan masalah dari berbagai aspek dan bisa menilai mana yang benar dan salah. Setiap keputusan dan tindakan yang kita ambil harus sesuai dengan rencana Tuhan yang mendatangkan kemuliaan namaNya. Kita pun berproses dalam karakter yang semakin menyerupai Kristus dalam pergumulan memahami masalah, memohon pimpinan Tuhan, menimbang baik buruk, dan mengambil keputusan mengikuti kehendakNya.

Cara Memperoleh Hikmat

Yakobus bukan hanya mengajarkan kita untuk meminta hikmat ketika mengalami kesulitan yang diijinkan Tuhan namun juga bagaimana cara kita memperoleh hikmat. Kita harus memintanya dalam iman dan tidak perlu bimbang atau takut karena Tuhan pasti menjawab doa kita (Yak. 1:6-8). *"The description of wisdom as a gift of God logically leads to the command to ask for it. The focus, however, is on the character of God as a basis for assurance that the request will be fulfilled."*¹⁰

Kita harus memintanya dalam iman. Iman bukan sekedar percaya bahwa doa itu akan dijawab. Iman dalam konteks ini berarti percaya kepada Allah dan bersandar kepada janji-janjiNya. Iman atau "percaya" dalam banyak bahasa mungkin harus diterjemahkan dengan memakai istilah-istilah tentang "pusat perasaan" seperti hati, jantung, dan lain-lain. Hal ini terutama karena iman meliputi pengalaman batin yang dalam.¹¹

Ketika kita meminta hikmat kita harus sungguh-sungguh percaya bahwa Ia adalah Tuhan yang akan memberi upah bagi yang tekun mencari Dia. Sebab kebimbangan

⁸ Ears Kelly, *James: A Primer for Christian Living* (New Jersey: The Craig Press, 1969), 18.

⁹ James C. Wilhoit, *Spiritual Formation as If the Church Mattered* (Grand Rapids, Michigan: Baker Academic, 2008), 116.

¹⁰ Peter H. Davids, *The Epistle of James* (Grand Rapids: Wm. B Eeremans Publishing, 1982), 72.

¹¹ M. K. Sembiring, *Surat Yakobus: Pedoman Penafsiran Alkitab* (Jakarta: Lembaga Alkitab Indonesia dan Yayasan Kartidaya, 2009), 16.

menandakan kita tidak beriman dan tidak akan memperoleh apapun. "... *behind the doubt the root distrust of God: the petitioner really has no faith in God, for his whole attitude toward God is divided (cf 1:8) and he thus lacks fortitude.*"¹²

Tuhan kita adalah Tuhan yang cemburu dan menghendaki kita untuk mengasihi Dia dengan segenap hati, segenap jiwa dan segenap akal budi kita. Orang yang mendua hati menunjukkan sikap hati yang tidak taat pada Tuhan "...*the problem is not intellectual doubt but moral and spiritual commitment, the devotion of our whole loyalty to the Lord.*"¹³ Mereka yang mendua hati di satu sisi mengandalkan diri sendiri, mencari hikmat, kekuatan, kepuasan dari dunia; di sis lain memerlukan Tuhan, mencari pertolongan dan kebahagiaan dari Tuhan "...*who compromise their faith, who look to both God and the world for their norms and security, are in reality lacking the essence of any faith at all.*"¹⁴

Hikmat hanya disediakan bagi setiap kita yang dengan sepenuh hati percaya kepada Tuhan tetapi bukan bagi mereka yang mendua hati. Hikmat yang kita terima akan terus bertumbuh seiring dan pertumbuhan iman kita. "*As believers grow in prayerfulness, then, they grow in wisdom; and no less certainly, as they grow in wisdom, they grow in prayerfulness.*"¹⁵

Allah yang Maha Pemurah telah menyediakan hikmat bagi kita dan bersedia memberi jika kita meminta dengan sungguh hati dan percaya pasti kita akan menerimanya. Kesadaran akan kebutuhan hikmat menuntun kita meminta hikmat supaya mampu menjalani kehidupan ini. Allah kita yang murah hati senantiasa memberi hikmat yang kita butuhkan namun Allah yang penuh kasih juga mengajar kita untuk bertumbuh dalam percaya dan setia padaNya.

Hikmat yang Sejati

Yakobus menyatakan bahwa hikmat yang sejati berasal dari atas yang bersumber dari pemberian Allah yang murni, berbuah yang baik dan kebenaran. (Yak. 3:17-18) "*True wisdom is not a product of one's culture but has its origin from above. It is a gift of God, and, like all his gifts, it is perfect in all its characteristics.*"¹⁶

Hikmat yang dari atas; yang dimaksudkan adalah hikmat yang dari surga, yaitu dari Allah. Hikmat yang benar adalah anugerah dari Allah, karena itu dapat diterjemahkan sebagai hikmat yang diberikan Allah. Hikmat tidak ada hubungannya dengan kemampuan otak. Sebaliknya, hikmat adalah kemampuan untuk mengerti kehendak Allah, yaitu "pengertian rohani".¹⁷

Wiersbe mengungkapkan bahwa hikmat orang-orang Kristen pertama-tama Yesuslah hikmat kita (1 Kor. 1:24,30). Dalam Yesus Kristus 'tersembunyi segala harta hikmat dan pengetahuan' (Kol. 2:3). Firman Allah juga adalah hikmat kita. "Ingatlah, aku telah mengajarkan ketetapan dan peraturan kepadamu. Lakukanlah dengan setia, sebab itulah yang akan menjadi kebijaksanaanmu dan akal budimu di mata bangsa-bangsa" (Ul. 4:5a dan 6a). Kitab Suci dapat memberi "hikmat dan menuntun kepada keselamatan" (2 Tim. 3:15).¹⁸

¹² Davids, *The Epistle of James*, 73.

¹³ Alec Motyer, *The Message of James* (Leicester, England: Inter-Varsity Press, 1985), 41.

¹⁴ Davids, *The Epistle of James*, 71.

¹⁵ Robert John Stone, *A Commentary on James*, Pennsylvan (Banner of Truth Trust, 1971), 39.

¹⁶ Kelly, *James: A Primer for Christian Living*, 180.

¹⁷ Sembiring, *Surat Yakobus : Pedoman Penafsiran Alkitab*, 123.

¹⁸ Wiersbe, *Dewasa Di Dalam Kristus*, 98.

Hikmat sejati yang berasal dari Allah berbeda dari hikmat dunia (Yak. 3:13-16). Hikmat dunia yang berasal dari manusia yang pikirannya sudah dibutakan oleh hawa nafsu dan hati yang cemar sedangkan hikmat dari Allah adalah pemberian yang baik dan sempurna dari Allah. *"True wisdom will show itself in the good deeds which flow from a proper life-style [...] true wise person will not only show works instead of just words, but will show them..."*¹⁹

Menurut Yakobus hikmat yang sejati, seperti halnya dengan iman, merupakan hal yang penting, berhubungan dengan kualitas praktis yang banyak berkaitan antara apa yang kita pikirkan dengan yang kita katakan. Hikmat dijadikan sebagai cara hidup, sikap dan perilaku orang saleh. Hal yang lebih menarik yang Yakobus sampaikan bahwa hikmat dikarakterisasikan dengan kerendahan hati sehingga kualitas perbuatan kita sesuai dengan hikmat yang lahir dari kelemahanlembutan.²⁰

Hasil Hikmat Sejati

Yakobus mengajak pembaca suratnya untuk memeriksa dirinya sendiri apakah ia seorang yang bijak dan berbudi yang bisa ditunjukkan dalam cara hidup yang baik dari hikmat yang dimilikinya (Yak. 3:13). Orang yang benar-benar bijak adalah orang yang sangat berbudi. Bijak dan berbudi ini harus dipadukan bersama-sama untuk mendapatkan gambaran tentang hikmat sejati. Hikmat bukanlah hanya sesuatu yang secara intelektual dapat dipahami; tetapi harus dibuktikan secara praktis dalam gaya hidup Kristen. Matthew Henry memaparkan ciri dari orang bijak dan berbudi.²¹

Perilaku yang baik bukan yang kasar atau angkuh. Perkataan yang memberitahukan pengetahuan, yang menyembuhkan, dan yang melakukan kebaikan.

Orang bijak dengan cara hidup yang baik menyatakan perbuatannya. Bukan orang yang berpikir dengan baik, atau berbicara dengan baik, yang dalam pengertian Kitab Suci dipandang bijak, kalau orang itu tidak hidup dan berbuat baik.

Hikmat sejati dapat diketahui dari kelemahanlembutan roh dan sikap. Suatu contoh yang agung dari hikmat jika kita dengan bijak mengendalikan amarah kita sendiri, dan dengan sabar menghadapi amarah orang lain.

Yakobus menggunakan kata murni pertama-tama dari tujuh kata atau frase yang menggambarkan hikmat. Murni melambangkan hikmat sebagai tidak bernoda, tanpa cela, tidak berdosa, sebagaimana Kristus adalah suci (1 Yoh. 3:3). Kistemaker mengategorikan keenam karakteristik berikutnya dalam tiga bagian yakni sebagai berikut:²²

1) *Attitude*. Kata sifat pendamai, peramah dan penurut menggambarkan sikap dari seorang yang bijak. Orang percaya yang melatih karunia hikmat dari atas memiliki sifat pengendalian diri yang mengekspresikan kedamaian. Seorang peramah lebih mengutamakan orang lain daripada dirinya sendiri. Seorang penurut terbuka terhadap saran, selalu bersedia mendengarkan pendapat orang lain, dan rela menerima teguran dan koreksi.

2) *Action*. Penuh belas kasihan dan buah-buah yang baik merupakan atribut orang bijak yang menjangkau orang-orang di sekitarnya. Orang yang memiliki hikmat dari atas akan mempraktekkan Firman Tuhan. Kita bisa menaruh belas kasihan karena Tuhan telah

¹⁹ Davids, *The Epistle of James*, 71.

²⁰ Moo, *Tyndale New Testament Commentaries: James*, 132.

²¹ [http://www.tafsirankitabmatthewhenry.org/Yakobus 3 : 13-18](http://www.tafsirankitabmatthewhenry.org/Yakobus%203%2013-18)

²² Kistemaker, *Exposition of James, Epistles of John, Peter, and Jude*, 122–23.

memberi teladan bagi kita dan Ia mengharapkan kita meniru Dia. Orang bijak penuh dengan belas kasihan dan berbuah kebaikan.

3) *Judgment*. Kategori ini berhubungan dengan karakteristik penilaian yang bijaksana dari seorang yang bijak. Orang bijak dalam menangani perselisihan, sebagai penengah, tidak akan memihak. Dia mendengarkan dengan saksama dan objektif argumen yang diajukan kepadanya dan kemudian memberikan penilaian yang tidak memihak dan tulus. Orang bijak mampu menghindari keterlibatan secara pribadi dan menahan diri untuk tidak menunjukkan sikap mendukung, tetapi bertindak secara sopan.

Manton menjelaskan hikmat yang sejati adalah murni dan suci (Yak. 3:17). Kata murni berarti dipisahkan dari campuran dan tidak termasuk kotoran. Pengertian kemurnian dipertentangkan dengan kemunafikan, dan selanjutnya kemurnian dikontraskan dengan kenajisan, yang merupakan makna yang benar dalam perikop ini, karena kata itu berarti "suci". Manton membuat enam pasangan kata dalam menggambarkan hasil hikmat sejati.²³

Hikmat sejati adalah kesucian dalam hati dan kehidupan. Kristen sejati "menjauhkan diri dari keinginan-keinginan daging" (1 Pet. 2:11) dan juga "mematikan perbuatan-perbuatan tubuhmu" (Rom. 8:13). Kita akan lepas dari skandal, rasa bersalah dan perilaku yang memalukan.

Hikmat sejati tidak akan membiarkan noda karena kesalahan atau dosa.

Dalam kata dan perbuatan. Banyak orang berdosa dengan lidahnya sendiri tetapi tidak ingin dilihat seburuk yang terlihat dalam pembicaraan mereka. Lidah korup dapat "menodai seluruh tubuh" (Yak. 3: 6)

Harus ada kesucian baik evangelis dan moral; yaitu, tidak hanya pantang dari dosa-dosa yang lebih besar, tetapi hati yang dibasuh dalam darah Kristus, dibersihkan dari pikiran yang tidak percaya.

Hikmat sejati harus dalam kehidupan batin serta dalam perilaku kita. Banyak orang menginginkan perilaku murni, namun memiliki roh tidak murni, seolah reformasi lahiriah sudah cukup.

Hikmat sejati menghindari kecemaran batin yang nyata dan yang semu. Kristen sejati menghindari "segala jenis kejahatan" (1 Tes. 5:22).

Hikmat Allah menghasilkan berkat (Yak. 3:18). Orang Kristen yang mentaati hikmat Allah akan menabur kebenaran dan damai bukan dosa dan perang. *James list seven notes in the harmony of Divine Wisdom: pure, peaceable, gentle, easy to be interested, full of mercy and good fruits, without partiality, and without hypocrisy.*²⁴

Ada perbedaan besar antara hasil hikmat buatan manusia dan hikmat yang diberikan Allah. Hikmat duniawi menghasilkan kekacauan; iri hati, perselisihan, kebingungan dan perbuatan-perbuatan jahat (Yak. 3:16). *"Salah satu alasan yang menyebabkan kekacauan dunia ialah karena manusia telah menolak hikmat yang berasal dari Allah."*²⁵ Hikmat duniawi tidak melibatkan Tuhan sehingga menghasilkan gangguan. *"False wisdom creates disorder, and therefore shows itself to be alien to God, because God is the God of order".*²⁶

Hikmat buatan manusia "bukanlah hikmat yang datang dari atas, tetapi dari dunia, dari nafsu manusia, dari setan-setan" (Yak. 3:15). Hikmat yang berasal dari dunia bertolak belakang dengan apa yang berasal dari Allah di Surga. Ketika Roh Allah tidak ada dalam

²³ Manton, *The Crossway Classic Commentaries*, 210–12.

²⁴ Kelly, *James: A Primer for Christian Living*, 180–87.

²⁵ Wiersbe, *Dewasa Di Dalam Kristus*, 104.

²⁶ Kelly, *James: A Primer for Christian Living*, 177.

persoalan dunia maka dosa yang hadir. Hikmat berasal diajarkan oleh Roh Allah. Manusia yang tidak berasal dari Roh Allah tidak dapat menerima hal-hal yang berasal dari Roh Allah, baginya adalah kebodohan dan tidak dapat dipahami. Yakobus mengingatkan orang yang hatinya dipenuhi dengan “perasaan iri hati dan mementingkan diri sendiri, jangan memegahkan diri dan berdusta melawan kebenaran” (Yak. 3:14). Orang yang menyangkali kebenaran hidup dalam dusta sama seperti Iblis bapa segala dusta.²⁷

Yakobus membuktikan bahwa hikmat dari Iblis seperti memiliki iri hati dan mementingkan diri sendiri membawa dampak kekacauan bertolak belakang dari hikmat dari Allah yang menghasilkan kekudusan dan kelemahlembutan. Pemahaman ayat “Sebab di mana ada iri hati dan mementingkan diri sendiri di situ ada kekacauan dan segala macam perbuatan jahat (Yak. 3:16)” bisa untuk penerapan secara publik maupun pribadi:²⁸

Jika dikaitkan dengan penerapan secara pribadi, roh iri hati dan mementingkan diri sendiri adalah roh yang tidak tenang dan jahat :

Tidak ada pikiran yang lebih meresahkan daripada roh yang tidak tenang dan tidak teratur. Kepuasan dan kebahagiaan orang lain ternyata menunjukkan kesedihan hati kita. Orang yang iri hati membuat dirinya terluka.

Roh iri hati adalah roh yang jahat; tanpa kejahatan tidak ada orang yang mau melakukan dan melaksanakan. Iblis bekerja atas dasar iri hati dan ketidakpuasan; roh seperti itu sesuai dengan godaan Iblis.

Jika jika ayat ini merujuk pada masyarakat atau publik, maka perhatikan bahwa di mana ada roh iri hati dan mementingkan diri sendiri, akan ada keributan dan kebingungan. Ketidakpuasan menimbulkan pertentangan. Keinginan melahirkan banyak perselisihan. Roh yang iri hati dan sombong dapat membatalkan persemakmuran. Agama yang menjadi perekat bagi perdamaian masyarakat tidak hanya menyerang kekacauan dalam hidup tetapi juga keinginan dalam hati, iri hati, kesombongan, dan akar perselisihan pribadi. Karena agama melambangkan Allah yang teratur, merupakan kabar baik perdamaian dan yang membangun hikmat yang mengatur cara-cara perdamaian.

Hikmat yang berasal dari Allah menuntun orang percaya menjadi bijak dalam bersikap, bertindak dan mengambil keputusan. Orang percaya yang terus tinggal di dalam Tuhan berproses mengalahkan keinginan daging, mengendalikan perbuatannya, menjaga lidahnya, dan mengarahkan dirinya pada Kristus yang merupakan sumber hikmat sehingga menghasilkan kesucian hidup, kebaikan, kedamaian dan berkat saat berelasi dengan saudara seiman maupun orang yang Tuhan percayakan kita temui.

Implementasi Hikmat dalam Kehidupan Orang Percaya

Yakobus mengingatkan kita ketika menghadapi masalah atau pencobaan betapa perlunya hikmat untuk memahami masalah tersebut. Hikmat itu telah Allah sediakan bagi kita dan dengan kemurahanNya diberikan pada setiap kita yang meminta dengan iman, Hikmat yang berasal dari pemberian Allah memungkinkan kita untuk memahami masalah yang kita hadapi, apa rencana Tuhan, bagaimana kita bersikap, bertindak, memutuskan masalah, apa yang kita pelajari saat itu, apa yang Tuhan mau kita ubah untuk kita berubah menjadi semakin dewasa di dalam Dia. *“Good deeds are only sufficient as opportunities to*

²⁷ Kistemaker, *Exposition of James, Epistles of John, Peter, and Jude*, 119–20.

²⁸ Manton, *The Crossway Classic Commentaries*, 208–9.

*embody wisdom (1:2-4; 2:14-26; 3:13-18), and that wisdom is a matter of grace received in faith (1:5-8; 3:17; 4:6-10)."*²⁹

Alkitab menyaksikan beberapa tokoh yang Tuhan beri hikmat sehingga mampu mengatasi masalah dan jadi berkat. Dalam kisah Daniel kita melihat Daniel, Hananya, Misael dan Azarya yang berhikmat pada masa pemerintahan Nebukanezar. "Kepada keempat orang muda itu Allah memberikan pengetahuan dan kepandaian tentang berbagai-bagai tulisan dan hikmat. Dalam tiap-tiap hal yang memerlukan kebijaksanaan dan pengertian, yang ditanyakan raja kepada mereka, didapatinnya bahwa mereka sepuluh kali lebih cerdas dari pada semua orang berilmu dan semua ahli jampi di seluruh kerajaannya" (Dan. 1:17, 20). Begitu pula dengan Salomo yang meminta hikmat dan diperkenankan Tuhan beroleh hikmat yang luar biasa. "Ketika seluruh orang Israel mendengar keputusan hukum yang diberikan raja, maka takutlah mereka kepada raja, sebab mereka melihat, bahwa hikmat dari pada Allah ada dalam hatinya untuk melakukan keadilan... Ketika ratu negeri Syeba melihat segala hikmat Salomo ... maka tercenganglah ratu itu. Raja Salomo melebihi semua raja di bumi dalam hal kekayaan dan hikmat." (1 Raj. 3:28; 10: 4-5 dan 23).

Hikmat dari Allah akan terpancar dalam gaya hidup keseharian yang tercermin dalam sikap yang menunjukkan keramahan, kedamaian, dan lemah lembut; tindakan yang berbelas kasih dan berbuah kebaikan; dan dalam menilai persoalan yang ada dengan bijaksana. Sebagaimana buah kita kenali dari pohonnya "Dari buahnya lah kamu akan mengenali mereka. Dapatkah orang mengumpulkan buah-buah anggur dari semak-semak duri dan buah-buah ara dari tumbuhan-tumbuhan berduri?" (Mat. 7:16). Namun dalam realita kehidupan keseharian kita melihat masih banyak orang Kristen yang tidak membawa damai dan tidak berbuah kebaikan. Bahkan Alkitab menyaksikan orang Samaria, yang menolong orang setengah mati karena dirampok dan dipukuli para penyamun, lebih peduli dengan sesamanya dibandingkan iman dan orang Lewi. (Luk. 10:25-37). "Bagi umat Kristen, perbuatan baik bukanlah semata-mata produk dari iman, tetapi lebih merupakan manifestasi dari hubungan interaktif dinamis antara Allah dan orang beriman."³⁰

Orang percaya tidak serta merta menerapkan hikmat Allah karena telah menerima Kristus sebagai Tuhan dan Juruselamat. Orang Kristen memang telah memiliki Roh Kudus yang tinggal di dalam hati kita sehingga kita benar-benar berhubungan dengan hikmat Allah tetapi kita perlu mendapatkan hikmat jika menginginkan hikmat itu nyata dalam hidup kita. "*We need constantly to seek wisdom if we are to have truth in our innermost being.*"³¹ Dalam kotbah di Bukit Tuhan Yesus juga mengajarkan prinsip jika kita meminta maka akan diberikan pada kita. "Mintalah, maka akan diberikan kepadamu; carilah, maka kamu akan mendapat; ketoklah, maka pintu akan dibukakan bagimu" (Mat. 7:7). Allah Bapa selalu memiliki kerinduan memberikan yang terbaik bagi setiap anak-anakNya. "Jadi jika kamu yang jahat tahu memberi pemberian yang baik kepada anak-anakmu, apalagi Bapamu yang di sorga! Ia akan memberikan yang baik kepada mereka yang meminta kepada-Nya" (Mat. 7:11).

Hikmat sejati yang kita terima dari Allah adalah murni karena sumbernya Kristus sendiri yang suci. Hikmat ini menghasilkan perdamaian, kelemahlembutan, perilaku yang

²⁹ Daniel J. Treier, *Virtue and the Voice of God – Toward Theology as Wisdom*, (Grand Rapid, USA : Wm. B. Eerdmans Publishing Co., 2006), 49

³⁰ Yakub B. Susabda, *Mengenal Dan Bergaul Dengan Allah* (Batam: Gospel Press, 2002), 16.

³¹ Donald G. Bloesch, *God the Almighty: Power, Wisdom, Holiness, Love* (USA: InterVarsity, 1995), 122.

baik, cara hidup yang baik dan buahkan kebajikan seperti yang Paulus gambarkan dalam Gal. 5:22-23. Hikmat juga merupakan Firman Tuhan yang memperbaiki kelakuan kita dan menuntun langkah kita ke jalan yang benar (2 Tim. 3:16).

Orang percaya perlu senantiasa mengevaluasi dirinya apakah dirinya selalu mengejar hikmat Allah, ambisi yang ada dalam dirinya apakah untuk kemuliaan Tuhan atau memuaskan dirinya sendiri, adakah iri hati atau kepentingan diri yang ada dalam dirinya, murnikah hatinya atau ada kemarahan, dalam keseharian hidupnya apakah membuahkan perilaku yang baik dan dirinya hidup dalam iman yang teguh. Hikmat dari Allah menuntut orang percaya hidup yang taat, percaya dan bergantung pada Tuhan agar relasinya yang hidup dengan Tuhan menghasilkan cara hidup yang benar dan memampukan dirinya berespon secara tepat atas segala permasalahan hidup.

Penutup

Setiap orang percaya tidak luput dari segala tantangan dan kesulitan hidup, namun Tuhan menjanjikan memberikan hikmat yang memampukan kita melewati masa sulit. Tuhan menjamin pemberian hikmat bagi setiap kita yang meminta dalam iman percaya agar mampu mengatasi berbagai persoalan kehidupan. Hanya dengan iman dan doa orang percaya pasti beroleh hikmat sejati

Hikmat yang berasal dari Allah menuntun langkah setiap orang percaya dalam bersikap, berperilaku dan menilai realita yang terjadi. Hikmat mengarahkan orang percaya agar mampu mengerti rencana Tuhan, menantikan waktuNya dan mampu menimbang masalah, mengetahui hal apa yang harus diperbaiki dan mengambil keputusan yang tepat,

Orang percaya yang telah beroleh hikmat sejati yang Tuhan anugerahkan dalam hidup sehari-hari terus berjuang mengendalikan keinginan daging, menjaga kesucian hidup, dan bergantung penuh pada Tuhan. Hidupnya diarahkan untuk menyenangkan hati Tuhan, mencari Dia dan memuliakan namaNya.

Hikmat sejati yang berasal dari Allah menjamin perilaku yang murni yang membuahkan buah-buah yang baik. Hasil dari hikmat membuat orang percaya memiliki cara hidup yang mencerminkan karakter Allah yang suci. Allah sendiri yang bermurah hati menganugerahkan hikmat ini bagi orang percaya yang telah ditebus oleh darah AnakNya.

Kiranya hikmat yang berasal dari Allah menaungi dan mengarahkan kita untuk menghadapi segala persoalan kehidupan yang Tuhan ijinkan untuk kita alami, membentuk kita semakin menyerupai Kristus dan menjadi sempurna. Dan dengan hikmat yang dari atas memampukan kita menghasilkan karya yang berbuah kebenaran dan damai.

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A Theological Review of Approaching Models in the Dialog of Faith and Science

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Abstract

Scholars have been proposing numerous models in "reconciling" faith and science. All proposed models, generally, could be categorized into four approaches: conflict, independence, dialogue, and integration. Since models in approaching the dialog of faith and science, basically, express presuppositions of how someone view reality. In this essay, therefore, these models are reviewed in the light of how Christians should comprehend the reality through the Scripture: God reveals Himself in two ways, general and special. General revelation is the world as His creation, and special revelation is the His words that have been written in the Bible. Special revelation, fundamentally, is a metaphysical framework for Christians to understand God's creation. As the result, approaching model which cohere to biblical concept of one truth is integration model, which is, as some scholars call, the reconstruction or paradigmatic approach.

Keywords: *integration, faith and science, reconstruction, biblical Christian worldview.*

Introduction

Research on the dialog of faith and science has been conducted for centuries and still ongoing up to now. The discussion and debate are moving from various approaches and seeking a thesis as a formula to bridge faith and science. Some theologians believe that science does not cohere to faith and, therefore, must be firmly rejected,¹ consequently conclude that it is impossible for someone to be both a scientist and a believer.² On the other hand, a similar approach is also taken by some scientists who reject faith and offence religion with their theories and scientific data.³ In additional to these two groups, other figures take a different angle in viewing this discussion, which is there is no *overlap* between faith and science because the two have their own domains (*magisterium*).⁴ Another group views faith and science as "one science and another."⁵

¹ Alister E. McGrath, *The Foundations of Dialogue in Science and Religion* (Malden, Massachusetts: Blackwell Publishers, 1998), 3.

² William Provine, "Scientists Face It! Science and Religion Are Incompatible," *The Scientist* 2 (1988): 10.

³ Gordon H. Clark, *The Philosophy of Science and Belief in God*, 3rd ed. (Nutley, NJ: The Craig Press, 1964), 7.

⁴ Stephen Jay Gould, "Non-Overlapping Magisteria," *Natural History*, 1997, 16.

⁵ Nancy Murphy, *Reconciling Theology and Science: A Radical Reformation Perspective* (Kitchener, Ontario: Pandora, 1997), 2.

These various attitudes towards the encountering of faith and science are formulated in models of approaches that become a framework to be applied in answering the issues related to this tension. Obviously, the topics such as theories of origin,⁶ cosmology,⁷ and doctrine of creation,⁸ cannot avoid the tension of faith and science. Accordingly, the attitude of the scientists or theologians towards this tension will be clearly seen. However, more topics are not as 'demanding' as those topics and Christians' attitude on this problem cannot easily be detected. In fact, the attitude towards this tension, basically, is an expression of believers' faith and this essay aims to find the biblical model that can be used by Christians. Accordingly, the goal of this essay is limited to find the model which cohere to biblical truth, it will not go further to explore the biblical approaching model that will be found on this essay. Discussion will be started with analysis of some approaching models which have been proposed and used by scholars. Then, the presuppositions which assumes by the models will be reviewed theologically by the doctrine of revelation, the foundation of how Christians view reality.

Approaching Models

Basically, models express the basic assumptions and methods in linking the faith and science. Alister McGrath, for instance, divides the models into two large groups, which are: confrontation model dan non-confrontation model.⁹ The first model follows the legacy of the war between faith and science that has taken place in history, rejecting and not believing one another and tending to see the relationship as a war. While the non-confrontation model comprehends faith and science as truths that come from God (*all truth is God's truth*). Through these basic assumptions, "all advances and developments in a scientific understanding of the universe are to be welcomed and accommodated within Christian faith."¹⁰

Similar to McGrath's approach, Henry Morris views the problem in dichotomy way, rejecting science or accepting it, and there is no something in between.¹¹ David Lane, also, sees the relationship of faith and science in the context of dualistic creation, that no bridge can be made between faith and science.¹² Developing from the previous thoughts which only classified the approaching model into two groups, Bonting proposed three approaches: "enmity, neglect, and dialogue."¹³ A step more further, Ian Barbour have four groups in his category models. He summarizes and classifies the scholars' approaches as Conflict, Independent, Dialogue and Integration.

Responding to Barbour's model, Arthur Peacocke comes up with a type that included the differences and similarities that existed in the fields, approaches, languages, and theological and religious attitudes. Meanwhile, John Haught, including *conflict, contrast,*

⁶ Alister E. McGrath, *Science and Religion: An Introduction* (Malden, Massachusetts: Blackwell Publishers, 1999), 1.

⁷ Sjoerd L. Bonting, *Creation and Double Chaos : Science and Theology in Discussion* (Minneapolis: Fortress Press, 2005), 3.

⁸ Nancy Murphy, "What Has Theology to Learn from Scientific Methodology," in *Science and Theology*, ed. Murray Rae, Hilary, and John Stenhouse (Edinburgh: T&T Clark, 1994), 101.

⁹ McGrath, *Science and Religion: An Introduction*, 49.

¹⁰ McGrath, 49.

¹¹ Henry Morris and Gray E. Parker, *What Is Creation Science?* (San Diego: Creation-Life, 1982), 156.

¹² David H. Lane, "Special Creation or Evolution," *Bibliotheca Sacra* 151, no. 601 (1999): 31.

¹³ Bonting, *Creation and Double Chaos : Science and Theology in Discussion*, 1.

contact and *confirmation*. The first three models are actually very similar to Barbour's first three types, differing only in terminology. But the fourth type, *confirmation*, identifies a different type of relationship between faith and science than that identified by Barbour. Haught tends to take this type of relationship from the philosophy of science approach. One of the philosophical assumptions is that the universe is contingent: the elements and laws may have been different from what they are today. Thus, epistemologically observation and data collection are necessary to have a knowledge of an object or phenomenon. The empirical method that underlies science rests on the assumption that nature is contingent. This assumption, historically based on the Christian doctrine of creation and theology: God created the universe as an free act of His will, as a possibility, and God could have created it differently from what it is now.

Since there are various groupings of existing approach models, I will explain the models based on the parallelism of understanding, so that one terminology contains meaning which is also explained by other scholars with different terminology. Due to Barbour grouping is the most popular and tends to be used as a reference by scholars, I will use Barbour's terminology as the title, but in some parts, it will be adjusted to other scholars' thoughts.

1. Conflict

This approach sees faith and science as two conflicting disciplines. According to Barbour, this model includes two approaches, namely: scientific materialism and biblical literalism. Scientific materialism recognizes that the world consists only of matter, there is no room for soul, spirit or God. This view is rooted in the era of enlightenment in France and the empiricism of David Hume and the influence of the theory of evolution that is very popular among scientists. The adherents of this view believe two important premises, that are: "(1) the scientific method is the only reliable path to knowledge; (2) matter (or matter and energy) is the fundamental reality on the universe."¹⁴ This approach assumes that "only the entities and cause with which science deals are real; only science can progressively disclose the nature of the real."¹⁵ There is no other way that can deliver humans to the right conclusions as done by science both epistemologically and metaphysically. This approach makes public data and experimentation a reference to reject faith as a reliable source of knowledge. These references are based on the assumption that the only way to find out knowledge about nature is by the scientific method, there is no other approach or other sources that can provide possibilities for this as Barbour's explanation follows,

Science starts from reproducible public data. Theories are formulated and their implications are tested against experimental observations. Additional criteria of coherence, comprehensiveness, and fruitfulness influence choice among theories. Religious beliefs are not acceptable, in this view, because religion lacks such public data, such experimental testing, and such criteria of evaluation.¹⁶

¹⁴ Ian G. Barbour, *Religion and Science: History and Contemporary Issue* (San Fransisco: Harper, 1997), 78.

¹⁵ Barbour, 78.

¹⁶ Barbour, 78.

Contrast to the previous, a similar type of conflict model is biblical literalism. Barbour relates it to the church's attitude towards the development of science, such as the church's attitude toward Copernicus' and Galileo's statements on heliocentric and the church's attitude which rejects Darwin's theory of evolution. The reason for this rejection is that what science teaches is different from the literal interpretation of the Bible. For instance, heliocentric does not cohere to Joshua 10:12-13¹⁷ which implies that the sun surrounds the earth (geocentric). The literal reading of the verses of creation is different from the theory of evolution that was coined by Darwin, this causes Christians to reject Darwinism and assume the theory is wrong.

This conflict model fundamentally rejects any input from other fields and assumes that (1) the Bible is the word of God, the only true source of truth so that believers do not need truth outside the Bible or if it is not coherent, then that view must be wrong. Other assumptions are counter to the first assumption that states (2) science is the only legitimate way to achieve truth because it is empirical, objective and universal. What is put forward by science is a factually proven and experimentally the correct view.

2. Independence

According to scholars who hold this view, faith and science are in different domains and, therefore, do not have an area of the incision. Barbour said this approach is an attempt to avoid conflicts that occur between faith and science by proving that things that look contradictory between the two fields do not show the two are opposition but because they are in different areas (domain/ *magisteria*). Barbour says,

One way to avoid conflicts between science and religion is to view the two enterprise as totally independent and autonomous. Each has its own distinctive domain and its characteristic methods that can be justified in its own terms... Some authors assert that science and religion have differing perspectives on a common domain rather than differing domains of inquiry.¹⁸

This confirmed science and religion using different methods and different languages. Thus, no conflict arises and there is no interaction or even dialogue between the two because science and religion remain completely separate from one another.

Some scholars argue science and religion apply different research methods, one is based on faith and the other is empirical. In other word, reason is not in line with faith because they assume science was build based on facts while religion is based on values and norms. Science is more objective while religion is subjective, and both have no common ground.

In addition to the different research method, Barbour said this model views the separation of faith from science due to different languages. In terms of this language, Barbour said "their functions are totally different." Scientific language refers to a picture of the world, but religion uses language to describe emotions, hopes, and beliefs. This proves that the

¹⁷ At that time Joshua spoke to the LORD in the day when the LORD gave the Amorites over to the sons of Israel, and he said in the sight of Israel, "Sun, stand still at Gibeon, and moon, in the Valley of Aijalon." And the sun stood still, and the moon stopped, until the nation took vengeance on their enemies. Is this not written in the Book of Jashar? The sun stopped in the midst of heaven and did not hurry to set for about a whole day. (ESV)

¹⁸ Barbour, *Religion and Science: History and Contemporary Issue*, 84.

meaning of the language used by the two is very different and closes the possibility for a conflict or a relationship.

3. Dialogue

This view sees overlapping interests in which both provide their views without crossing the disciplinary boundaries. As a model for connecting faith and religion includes questions that lie at the edge or boundary of science, that is, questions raised by science, but they themselves are never able to answer. If the universe had a beginning, what happened before that? Why do humans feel compassion or altruism? Why does the universe exist? Others claim that the methods used by science to test their theories are not entirely different from those used by theology. Both use data (empirical facts for science, scriptures, religious experience, liturgy, etc.), involve a community of scholars who work together to find what is true, both using reason and also aesthetic values to choose from many theories that compete with each other. These similarities that emerge then become the capital for the two fields to conduct a dialogue. This type of dialogue is understood as a common ground that allows interaction but does not reach integration.

4. Integration

This last view is based on the thought "integration is possible between the content of theology and the content of science."¹⁹ So that the material in both fields can be integrated to complement each other and form a more "complete" thought. Barbour divides this type into several groups, which he calls natural theology, theology of nature and synthesis theology. Natural theology states that "the existence of God can be inferred from the evidences of design in nature, of which science has made us more aware."²⁰ There are some orthodox Christian figures who hold this view. Thomas Aquinas, for example, "offered several versions of the cosmological arguments for a First Cause (or necessary being on whom all contingent beings are dependent)."²¹ He also developed a teleological argument about the order and clarity of nature in general and evidence of the existence of the designer of the universe through certain natural phenomena. Besides Aquinas, Christian scientists in the modern era such as Newton, Boyle, and several other scientists in the modern era, "frequently extolled the evidences of benevolent design in nature."²²

This view assumes that nature as a creation cannot possibly be able to conceal His Creator, because nature itself proves evidence of the existence and nature of its Creator. Thus, through observation and research and sufficient ability of the mind, humans can find various things about God in nature. The knowledge that specifically examines and reveals the secrets of nature is science, so science is a science that not only reveals various secrets of nature but also knows things about the Creator of that nature. In short, this group believes that they can "meet" or know about God from His creation. One concrete example is from evolution to the

¹⁹ Barbour, 98.

²⁰ Barbour, 98.

²¹ Barbour, 99.

²² Barbour, 99.

existence of God. Observations and knowledge of the theory of origin bring humans to an understanding of the existence of God.

Theology of nature is in this approaching model. Theology of nature does not start a theology from nature as natural theology does, but rather “starts from a religious tradition based on religious experience and historical revelation.”²³ This view is very unique because although it does not start its theology from science, this view accepts and corrects the understanding of theology with the development of science. Barbour describes this approach,

It holds that some traditional doctrines need to be reformulated in the light of current science. Here science and religion are considered to be relatively independent sources of idea, but with some areas of overlap in their concerns. In particular, the doctrines of creation, providence, and human nature are affected by the findings of science. If religious are to be in harmony with scientific knowledge, some adjustments or modifications are called for.²⁴

The view does not neglect what the Bible teaches, but instead, the Bible is the point of reference. However, the formulation of theology is not only the result of exegesis of Biblical texts but also an intense dialogue with scientific discoveries in the concerned area.

In addition to theology of nature, another approach in this model is *systematic synthesis*. The aim of systematic synthesis is the combination of theology and science in a single framework. This systematic synthesis often combines both by using a single metaphysical system, for example, metaphysical processes such as those derived from Alfred Whitehead or Thomistic metaphysics. In this way, concepts such as space, time, matter, causality, mind, spirit, even God, are used in similar ways in both theological and scientific research and theory. This approach requires faith and science in a balanced manner as written by Barbour, “systematic integration can occur if both science and religion contribute to a coherent world view elaborated in a comprehensive metaphysics.”

Theological Review

Why theology of revelation, which is a theological approach, could be a reference for evaluating the integration of faith and science? Wouldn't be unfair to judge faith and science dialog in theological perspective, which is the domain of faith itself? The basic principle to do this is that God is the Creator of all things, and nothing exists without being created by God (Gen. 1: 1, John 1: 3). This presupposition is unnegotiable, God is the *principium essendi* of everything, meaning that everything that exists depends on and is designed by God. The meaning and purpose of the existence of all things are in God and can only be found in God. Without the knowledge of God, there is no true knowledge. On the other hand, it is impossible for humans to know the infinite God without God Himself revealing Himself. Our understanding of God depends on God's revelation to humans. Apart from His word (Bible), humans can also know God from His creation (world) because the creation communicates the Creator, both of which are called special revelations (Bible) and general revelation (creations).

Regarding the nature of revelation, Bavinck said “the relation between general or natural revelation and special revelation leads to questions about the relation between

²³ Barbour, 100.

²⁴ Barbour, 100–101.

believing and knowing.”²⁵ Faith and science have very clear differences in their nature but both are disciplines that are equally "searching" for truth. The fundamental difference is in the starting point of these two fields. Faith does not conduct observations, research and various experiments such as science to deduce what is true. Faith accepts absolutely what the Bible says as truth. The Bible is the truth. For faith, truth is not the result that will be achieved but the starting point of the process of faith, then from the existing concept of truth, then humans seek for understanding. Consequently, the essence of faith that comes from special revelation is believing.

Meanwhile, science that has a source of study or research on general revelation, God's creation, must conduct observations and experiments in accordance with scientific research methods then the scientists draw conclusions formulating a theory. Tested theories that have not been falsified can be recognized as truth by science. The process that occurs from the beginning to the knowledge of secrets and natural laws can be called knowing. Something similar as Bavinck said relating to believing and knowing was also said by Hoeksema with different terminology but essentially the same.

Frequently these two forms of revelation are presented as if they were two wholly different revelations, not only distinct, but separated from each other. The one is adapted to reason as its subjective principle of knowledge, the other of faith. The one is a revelation of God to man in general, the other to His people in Christ.²⁶

Therefore, in actual integration models reflect the perspective, presupposition and method of linking faith and science can be evaluated based on the relationship of the main source of faith and science, namely the relationship between general revelation and special revelation. In this discussion, general revelation becomes a representation of science and special revelation becomes a representation of faith.

General Revelation

Charles Ryrie defined general and special revelation as “general revelation includes all that God has revealed in the world around us, including man [...] Special revelation includes various means He used to communicate His message in what was codified in the Bible [...] and called revealed theology.”²⁷ Ryrie's statement is similar with what Swindoll and Zuck said “general revelation is revelation that is addressed to and therefore available to all people at all times.”²⁸ Based on Ryrie's statement, general revelation is broadly defined as everything that exists in the universe, including humans themselves, even though revelation is directed at humans. Special revelations are much narrower than general revelation and are found, now, in the Bible.

Ryrie explained that this revelation is called general because it is for all people, not limited to one group, all places throughout the ages. He wrote,

²⁵ Herman Bavinck, *Reformed Dogmatics. Volume 1, Prolegomena*, trans. John Bolt and John Vriend (Grand Rapids, Mich: Baker Academic, 2003), 283.

²⁶ Herman Hoeksema, *Reformed Dogmatics* (Grand Rapids: Reformend Free, 1985).

²⁷ Charles C. Ryrie, 28.

²⁸ Charles Swindoll and Roy B. Zuck, *Understanding Christian Theology* (Nashville: Thomas Nelson, 2003), 654.

General revelation is exactly that – general. It is general in its scope; that is, it reaches to all people (Matt. 5:45; Acts 14:17). It is general in geography; that is, it encompasses the entire globe (Ps. 19:2). It is general in its methodology; that is, it employs universal means like the heat of the sun (vv. 4-6) and human conscience (Rom. 2:14-15).²⁹

Complementing the view of Ryrie, other theologians, Swindoll and Zuck, explain that the form of general revelation communicated through “natural phenomena.”³⁰ So, to all mankind God states something through the phenomena that appear in this universe and this phenomenon also includes the human, its existence, its ability, and the essence of the human being. This natural phenomenon broadly refers to God's creation, that the work of God's hands is a communication of the Creator himself.

Demarest states more clearly and in detail what is meant by Swindoll and Zuck with the natural phenomenon as follows, “general revelation, mediated through nature, conscience, and providential ordering of history, traditionally has been understood as a universal witness to God's existence and character,”³¹ and as explained earlier, these are aimed at all mankind. The view which is indeed quite uniform among orthodox Christian theologians here provides an affirmation for the sake of affirmation that the universe carries a certain message from the Creator. Although general revelation does not only cover the phenomena of the universe, but the aspects that previously mentioned (nature, conscience, and providential ordering of history) are classified in the term “creation.”

Ryrie explained the ways God gave general revelation through creation. He develops his argument from the assumption that what exists today came into existence either out of nothing or exist eternally. Thus, the present world (cosmos) can originate from nothingness or this cosmos is indeed eternal, existed from eternity and will still exist. From various possible views, Ryrie explained the theistic approach by asserting that the world was created by God as the Bible says. The world, surely, was created by God, the world of creation reflects God, but Ryrie asserted “this does not mean that the universe reveals all the details of the character of the eternal Being.”³² God revealed himself in His creation but that does not mean that the creation could describe who God in detail. This assertion is also important to avoid confusion about the essence of Creator and creation because the Christian faith differs to pantheism that believes the universe itself is god. Christian faith recognizes that creation reveals God's character, but that creation is not the same as God.

An important point to understand about this general revelation is the significance of its presence and why this revelation is general to all mankind. Answering this problem, Ryrie says, “simply because it is a revelation that thus affects all people wherever they are and whenever they have lived it can bring light and truth to all.”³³ The word truth mentioned by Ryrie refers to the content of general revelation, namely what God revealed in revelation. Thus, this point shows a consistency from what I have explained earlier that the purpose of research conducted by scientists to find the laws, rules and various secrets that are hidden in nature, can be classified as truth, (science seeks truth). Therefore, what God states in general

²⁹ Charles C. Ryrie, *Basic Theology* (Wheaton: Victor Books, 1986), 28.

³⁰ Swindoll and Zuck, *Understanding Christian Theology*, 23.

³¹ Bruce A. Demarest, *General Revelation: History Views and Contemporary Issue* (Grand Rapids: Zondervan, 1982).

³² Ryrie, *Basic Theology*, 29.

³³ Ryrie, 28.

revelation, creation, is truth. The truth that God revealed in nature is a truth that is common to mankind; truth addressed to believers (Christians) and non-believers (non-Christians).

The general declaration of God's truth to humans certainly has certain reasons, why is it not included as a specific truth and what is God's purpose for distinguishing it? Why are some revealed to everyone, but some are specific to certain groups of people, believers? To answer this question, general revelation must be seen in relation to special revelation. The author will discuss the special revelation more clearly, but in order to solve this problem the special revelation will be briefly mentioned.

One Truth in Two Revelations: Special and General Revelation

In his review to the thoughts of Cornelius van Til, John Frame summarise van Til's doctrine of revelation as follow,

After man sinned, the message of God's grace was given in additional "special" revelation, communicated through theophany (including the incarnation of the Son of God), prophecy, and miracle, and eventually committed to writing in Scripture. Scripture is God's Word, infallible and inerrant in its original manuscripts.³⁴

It is obvious that the result of sin man became corrupted, as echo by Hoeksema as well, therefore, "he can no longer truly hear the word of God."³⁵ In the light of this understanding, Hoeksema continues "no 'natural theology' can ever be constructed by that fallen man! So darkened is his understanding that he will always lie about the living God."³⁶ Natural theology, as Hoeksema pointed out, refers to the initial creation, before the fall, could lead human to the true Creator God. The broken relationship between God and human, because of sin, impedes human to relate creation to its Creator. Sin covers up human eyes to see what God truly has revealed through his creation.

God reveals Himself in general way to all people, God's world, and in special way to His people, God's word. These two are two distinct revelations. According to Demarest the difference lies in the *content*, each revelation has specific content. What we do have in this world now, the truth in the nature, is not enough to help the sinners come to the true God although it is the truth. He, therefore, added a new content of revelation which cannot reach by human naturally. God reveals a specific revelation to the specific people as Demarest says "we must make a significant addition to our portfolio of divine knowledge. Through Jesus Christ revealed in inspired Scripture, man comes to know God personally in a redemptive relationship."³⁷ There is no personal relationship with God without special content of revelation from God.

Alone, general revelation cannot show all aspects of God's revelation. Van Til explained this as follows: "general revelation as it was originally and as it became after the entrance of sin into the world, we can now turn to the question of special revelation... if we take the two

³⁴ John M. Frame, *Cornelius Van Til: An Analysis of His Thought* (Phillipsburg: Presbyterian and Reformed, 1995), 116.

³⁵ Hoeksema, *Reformed Dogmatics*, 42.

³⁶ Hoeksema, 42.

³⁷ Demarest, *General Revelation: History Views and Contemporary Issue*, 247.

together, we can understand that what is meant by the insufficiency of general revelation."³⁸ The term 'insufficiency of general revelation' used by van Til does not mean that general revelation is not enough in itself, forcing God to give another revelation. This "insufficiency" does not mean a lack of capacity or ability, but points towards the aim of general revelation. Van Til then continued his explanation:

When we speak of the insufficiency of general revelation we do not wish to suggest that this revelation is as such insufficient for its purpose... this revelation was so clear... but in sinning, man, as it were, took out his own eyes, so that he could no longer see God in his general revelation... it is therefore to the condition of man as a sinner, not to man as finite, that the idea of the necessity of a special or saving revelation must be attached.³⁹

Even though the contents of the general revelation do not include the themes of salvation and a personal relationship between God and man, it is important to understand that general revelation is not of a lower hierarchy than special revelation. It does not mean that there is a subordination between God's two revelation to mankind. Although theologians have previously agreed that special revelation came into being because man have sinned, and special revelation came into being for the purpose of reconciling man with the eternal God, there is no hierarchical system that shows that special revelation is higher than general revelation because special revelation talks about salvation. Van Til addressed this issue sternly: "general revelation is sufficient for its historic purpose, which is, of course, to provide a proper background for supernatural redemption and revelation. It is not sufficient to communicate God's saving promise of grace, but that was not its purpose."⁴⁰ Van Til stated that there is no such thing as the superiority of special revelation over general revelation, because both revelations are given by God, both in their own portions, and serve their individual different purposes. This view is not only held by Van Til, but also other conservative evangelical theologians, one of them being Erickson. Erickson recognizes the importance of general revelation, even though it is obscured as a result of sin:

God has given us an objective, valid, rational revelation of himself in nature, history, and human personality. It is there for anyone who wants to observe it. Regardless of whether anyone actually observes it, understands it, and believes it, it is nonetheless present. Although it may well have been disturbed by the fall of man, it is objectively present.⁴¹

Erickson's terms (*objective, valid, rational*) emphasize how God reveals substantial things through general revelation. In addition to Erickson's statement, Frame broke down van Til's explanation, emphasizing that general revelation is authoritative. Here is Frame's explanation on the subject:

General revelation is also authoritative. Evangelicals sometimes think naively that Scripture has more authority than natural revelation. But that is not the teaching of Scripture. Although Scripture has unique role to play in the organism of revelation, as the only divinely authored written revelation, it is no more less

³⁸ Cornelius van Til, *Introduction to Systematic Theology*, ed. Willian Edgar, 2007, 110.

³⁹ van Til, 110.

⁴⁰ John M. Frame, *Cornelius Van Til: An Analysis of His Thought*, 119.

⁴¹ Millard J. Erickson, *Christian Theology*, 2nd ed. (Grand Rapids: Baker Publishing Group, 1998), 194-95.

authoritative than God's word through nature, for both revelations, exceptional and ordinary, come from God.⁴²

The authoritative source of general revelation is just the same source from which special revelation comes: God, the *principium essendi* of all truth. Both revelations spring from the one same God. Van Til also referred to God's revelation using the term "God's word through nature," to show that general revelation is indeed not of a lower hierarchy than special revelation, and that the things God reveals through general revelation (content) is also not of a lower hierarchy than those God reveals through special revelation.

Before explaining the relationship between general and special revelation further, I will discuss the topic of special revelation. Previously, it has been mentioned that special revelation is defined as God's revelation to sinful man, who do not know God and are not capable of comprehending what God has clearly revealed through His world He created. Bloesch phrased this so well,

Is there a revelation of God in nature? Yes, but only the one who believes perceives it as revelation. The natural person misunderstands it. Fallen humanity has a general awareness of God but not a true understanding. Such knowledge is sufficient to condemn but not to save.⁴³

Bloesch's statement explained the distinction of both revelations clearly. To people that do not receive special revelation, nature is not God's creation, and does not reflect anything. The simplest and most important point in the content of general revelation is that "nature is created by God" (Genesis 1:1). This is not comprehensible by the natural person (sinful person) without the help of special revelation. In other words, one can only identify or recognize general revelation as general revelation through an understanding obtained through special revelation.

Therefore, it is clear that special revelation gives an understanding about things that cannot be understood by mankind due to sin. The relationship that has been damaged because of sin is reconciled through special revelation. General revelation is incomplete without special revelation. Special revelation plays such a significant role, as explained by Demarest: "special revelation is the necessary supplement and interpreter of general revelation."⁴⁴ We can now conclude that special revelation is the key to understanding general revelation, not because it is superior, but because its purpose is to give sinful man an understanding of a different aspect of nature. It is a metaphysical framework to understand reality.

General revelation needs special revelation, and vice versa. Both revelations support and complement each other, creating a comprehensive understanding of all that God reveals to humankind. Van Til concluded this point really well, saying,

Insist that general revelation and special revelation are integrated, rather than sharply distinguished.... man 'could read nature aright only in connection with and in the light of supernatural positive revelation.' After the Fall, that supernatural thought-communication, now a 'special revelation,' became all the

⁴² John M. Frame, *Cornelius Van Til: An Analysis of His Thought*, 118.

⁴³ Donald G. Bloesch, *Holy Scripture: Revelation, Inspiration and Interpretation* (Dwonders Grove: IVP, 1994), 73.

⁴⁴ Demarest, *General Revelation: History Views and Contemporary Issue*, 251.

more necessary, since fallen man naturally distorted the truth of general revelation (Rom. 1:18-32).⁴⁵

Frame uses van Til's idea to explain it more,

At the same time, supernatural thought-communication also presupposes general revelation and therefore cannot be understood without it. Natural revelation, therefore, bears the four attributes traditionally ascribed to Scripture. Like Scripture, natural revelation is necessary, authoritative, sufficient, and perspicuous.⁴⁶

Van Til's emphasis shows the mutual relationship between God's two revelations, so that humankind, particularly those that believe in God's special revelation as stated in the Bible, believe in the "two books of revelation" as two sources of knowledge that cannot be separated. Ryrie explained that "both general and special revelation are (a) from God and (b) about God."⁴⁷ This means that there can be no excuse for accepting one revelation and rejecting the other. Frame formulated the concept as follows: "natural and special revelation, therefore, differ in content. But to understand and to apply each one properly, we need the other."⁴⁸ None of God's revelations are independent.

Truth that is present in nature and in the Bible comes from God alone. No matter who discover it, and no matter where the truth is discovered, truth present in nature is God's truth (all truth is God's truth). This concept is concluded well by Richard Bube:

Science is a human interpretation of data derived from sense contact with [the] created natural world. Its complementary category in Christian faith is not the Bible (which corresponds to the created world – the data) but rather *theology*, which is the interpretation by men of the revealed word of the Bible in the light of Bible and their experience. God make the world, and God gave the Bible. Men make science and men make theology.⁴⁹

Bube equates laws of nature with the Bible as the two sources of truth from God. He also views science with theology as man's interpretation of the two sources of truth. This shows that there are two sources of truth from the authoritative God, the first being the nature with all its laws, and the second being the Bible. Both are equal and cannot be separated.

Analysis

In the light of theological review, out of four model groups proposed by Barbour, we can directly eliminate the first two: the *conflict* and the *independent* models. Our explanation proves that both the systematic faith (theology) and science sprout up from God's revelation – both general and special revelation. The universe is God's creation, and in it, God reveals Himself, revealing to humankind His existence. All laws of nature and all the knowledge and understanding within it comes from God. The Bible, God's word, is also given to sinful man

⁴⁵ John M. Frame, *Cornelius Van Til: An Analysis of His Thought*, 118.

⁴⁶ John M. Frame, 118.

⁴⁷ Charles C. Ryrie, 28.

⁴⁸ John M. Frame, *Cornelius Van Til: An Analysis of His Thought*, 123.

⁴⁹ Richard Bube, "Toward a Christian View of Science," *Journal of the American Affiliation* 32, no. 4 (1973): 3.

so that man can reconcile with God and understand that God is the Creator of the world and everything in it.

Nature (as God's revelation) and the Bible are both authoritative sources, as explained by van Til: "general and special revelation are equally necessary, authoritative, sufficient, and perspicuous."⁵⁰ Doubts targeted towards the Bible's competence in contributing to science are disputed by van Til through this basis:

The uniqueness of special revelation is not that it is more authoritative (or more of the other attributes) than natural revelation. Rather special revelation is unique because it is given for distinct purpose: (1) to guide our interpretation of general revelation, (2) after the Fall, to correct our sinful distortions of general revelation, and (3) to bring us God's promise of salvation through Christ, a message not available through general revelation.⁵¹

He also said, "the necessity of special revelation appears not only with respect to man's failure to know and react to spiritual things right, but also with respect to his inability to interpret 'natural' things a right."⁵² This means there can be no excuse for science to reject contributions from faith, and faith cannot reject corrections and suggestions from scientific findings. Teachings from the Bible are not only necessary for supernatural happenings; they are also crucial for us to have the right understanding of the natural world. Here, we can see that the approach models acceptable are dialogue and integration. However, the *dialogue* approach only allows an overlap of interests, and not an integration of content between faith and scientific data. They essentially still isolate themselves within either the "Bible" or the "scientific" realm. This makes *integration* the only acceptable approach model.

However, integration type still has a variety of forms. Based on the concept asserted by Erickson, Ryrie and specifically van Til, although general and special revelations are authoritative, according to their *specific content* the Bible must become the starting point. Therefore, the right approach based on this analysis of Barbour's terminologies is the theology of nature. This terms, theology of nature, does indeed invite an ambiguity of understanding, however as I discussed above, what is meant here is not the natural theology that was developed in the Middle Ages, but seeing the truth as one in two revelations.

Related to the theme of integration grouping, Brian Eck gave an explanation that is similar and parallel to Barbour's description. Although Eck analyzes the integration study in the more specific field, namely theology and psychology, what Eck does with Barbour's work is essentially the same. Therefore, the writer will provide a parallel grouping of integration conducted by Eck with Barbour's work. In the big picture, Eck only divided this integration group into two big groups, namely *integrative paradigm* and *non-integrative paradigm*. The part that will be highlighted by the writer is the only integrative paradigm because only this type is likely to be consistent with the evaluation above. Eck subdivided this paradigm into two large groups of *manipulative* and *non-manipulative*. When related to Barbour's concept, the theology of nature is parallel with the manipulative paradigm, as defined by Eck thus,

The Manipulative Paradigm accepts that some truth exists in each discipline but does not believe that truth from the other discipline directly admissible into the

⁵⁰ John M. Frame, *Cornelius Van Til: An Analysis of His Thought*, 119.

⁵¹ John M. Frame, 119.

⁵² van Til, *Introduction to Systematic Theology*, 112.

integration process. In this paradigm, data from the other discipline must be altered to become acceptable as data for the process of integration.⁵³

The process of data alteration carried out in this context is based on (1) the nature of scientific theories that can still be falsified by new theories and (2) because the theory of origin is a constructional science theory that gives a wider space than the theory that is already proposed, with a requirement that the theory is still consistent with the theory that is now accepted as a regular theory.

Eck still divided these manipulative types into *reconstructing* and *transform* types. The difference is in the type of reconstructed integration process carried out by “taking the truth from one discipline and subsuming it within the truth of the other [...] the data of one discipline are reconstructed in such a way,”⁵⁴ So, this type stands on one discipline then the material formulation in the other discipline is reconstructed first so that it changes from the original model, then it is integrated with other disciplines. While in transform, which is somewhat similar to non-manipulative, “truly accepts the legitimacy of the data from both disciplines,” the difference is “the data from one discipline must be altered before becoming admissible to the integrative process.” Since the formulas proposed by science are not entirely accepted but it will be reconstructed and this is supported by the nature of the theory of origin, singular science so the type that is appropriate for the discussion in this essay is the *reconstructed type*.

The important thing to note in the integration process is the basis of discipline used. A presupposition is a key to maintain the consistency of the integration process so that it does not go beyond its original purpose. This is clear in Andy McIntosh's statement,

We are always governed by our assumptions. If scientist does not believe in God, then his starting point of atheism will be bound to affect his judgment as he looks at the world around him [...] their conclusions are the product of a mind-set which so deeply affected by atheistic humanism.⁵⁵

This also confirms that the non-manipulative approach is difficult to be applied and in the manipulative approach that tends to be applied is a type of reconstruction. This is because the formulation of science presented to the public is not always purely scientific in part containing politics and as McIntosh said, the basic assumptions of these scientists will be affected. Therefore, sometimes or perhaps almost always, the theory of science needs to be reconstructed before the integration process. Regarding this matter, McIntosh explained, we must recognize that both the thinking and conclusions of the scientists who believe in creation and one, who starts out with atheistic humanism, are entirely consistent with their starting assumptions.⁵⁶ In field of Christian education, Estep and his colleagues develops similar model, called *paradigmatic* approach. Essentially it has the same meaning with reconstruction model as the write, “the social sciences and theology are both valued as necessary and legitimate, both are used simultaneously and interactively.”⁵⁷ Therefore, the approaching

⁵³ Brian E. Eck, “Integrating the Integrators: An Organizing Framework for a Multifaceted Process of Integration,” *Journal of Psychology and Christianity* 15 (1996): 104.

⁵⁴ Eck, 104.

⁵⁵ Andy McIntosh, *Genesis for Today* (Surrey: Day One, 1997).

⁵⁶ McIntosh, 114.

⁵⁷ James R. Estep Jr., Michael J. Anthony, and Gregg R. Alison, *No Title* (Nashville, Tennessee: B & H Publishing Group, 2008), 37.

model that Christians can apply, which cohere to biblical truth, is *reconstruction* or *paradigmatic*.

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Peran Sosial Gereja menurut Barth dan Moltmann

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Abstract

The ideology of the nation Indonesian is Pancasila. Within this ideology Pancasila, the state ensures religious freedom practices and provides space for religion to play a role in carrying out justice and peace in society. Particularly in the post-secular era, the role of religion become more significant. Post-secularism provides an active not passive and a greater role for religion in presenting its social role. Christianity, as one of the religions in Indonesia, is also urged to participate in playing its social roles. Based on the characteristic Indonesian context, the social role of the church initiated by Karl Barth is fir better to be employed in Indonesia than the social role of the church initiated by Jurgen Moltmann.

Keywords: Karl Barth, Moltmann, Pancasila, Social, Trinitarian.

Pendahuluan

Kehadiran gereja di ruang publik merupakan suatu keniscayaan. Keniscayaan ini terkait dengan panggilan gereja untuk menghadirkan masyarakat yang lebih baik. Meski sempat terpinggirkan ke wilayah privat akibat sekularisme, kini pada era postsekuler peran agama, gereja secara khusus dalam wilayah publik kian signifikan.¹ Gereja semakin dituntut peran dan sumbangsih positifnya dalam hal keadilan sosial, perdamaian, hak asasi manusia, politik, ekologi, dan masalah kemiskinan.

Meski demikian, agama sebenarnya berwajah ganda atau dalam istilah Scott Appleby, *"the ambivalence of the sacred"*.² Agama, termasuk gereja, mempunyai potensi kekerasan sekaligus potensi perdamaian, berpotensi konstruktif dan destruktif sekaligus pada waktu yang bersamaan.

Makalah ini akan menelusuri pemikiran dua teolog modern, yaitu Karl Barth dan Jurgen Moltmann dalam melihat peran gereja di masyarakat. Mengapa harus Barth dan Moltmann? Karena keduanya dianggap sebagai dua teolog modern Protestan terbesar dan paling banyak mempengaruhi teologi Kristen di sepanjang abad ke-20.³ Keduanya juga sama-sama menegaskan pentingnya eskatologi dalam membangun teologi sosial dan publik. Moltmann mengatakan bahwa kekristenan dalam keseluruhannya merupakan

¹ Adrianus Sunarko, "Berteologi Bagi Agama Di Zaman Post-Sekular," *Diskursus- Jurnal Filsafat Dan Teologi Driyarkara* 15, no. 1 (2016): 25, <https://doi.org/10.26551/diskursus.v15i1.17> melihat bahwa privatisasi agama di Indonesia bukan karena sekularisme tetapi karena represi agama di jaman otokrasi Suharto. Dan setelah era Suharto berakhir, bertepatan dengan masa post-sekularisme, agama segera memenuhi area publik bangsa Indonesia. .

² R. Scott Appleby, *The Ambivalence of the Sacred : Religion, Violence, and Reconciliation* (Lanham: Rowman & Littlefield Publishers, 2000).

³ Timothy Gorringe, "Eschatology and Politicalism," in *God Will Be in All*, ed. Richard Bauckham (Minneapolis: Fortress Press, 2001), 91.

eskatologi.⁴ Karl Barth juga menilai eskatologi sebagai hal yang sangat penting dalam teologinya.⁵ Terutama adalah keduanya melihat peran penting yang harus gereja ambil dalam masyarakat. Moltmann mengatakan bahwa *"The Christian Church which follows Christ's mission to the world is engaged in following Christ's service of the world. . . It is the Church of God where it is a Church for the world"*.⁶ Barth biasanya dilihat sebagai seorang teolog yang menekankan transendensi dan keutamaan Allah bertentangan dengan teologi liberal yang berpusat pada manusia. Barth sering dianggap abai terhadap persoalan yang ada di sekitarnya. Namun, Clifford Green menyimpulkan hal yang sebaliknya dengan mengatakan bahwa Barth *"as much concerned to develop a social and public theology as a theocentric (christocentric and trinitarian!) theology"*.⁷ Barth sendiri sebenarnya secara eksplisit mengatakan bahwa gereja ada untuk dunia.⁸ Sejak awal sampai akhir Barth berteologi untuk umat. Hubungan teologi dan politik senantiasa mendapat perhatiannya. Barth mengembangkan suatu teologi yang berpusat pada Allah, Kristus, dan Roh Kudus dalam memikirkan masalah-masalah sosial.⁹ Teologi terbuka untuk soal-soal kemasyarakatan tampak juga jelas dari aksi nyata yang ia lakukan. Barth memimpin perjuangan gereja di Jerman melawan Nazi melalui Deklarasi Barmen. Dari kegiatan sosialnya melalui kunjungan-kunjungan ke penjara dan karangan-karangannya tentang hubungan gereja dan masyarakat di Eropa, di antara Eropa Barat dan Timur (negara komunis) dan juga dalam soal perdamaian antar-negara adikuasa, serta keterlibatannya dalam penolakan terhadap pemakaian senjata nuklir.¹⁰ Dalam pemikiran kedua tokoh ini, pengharapan akan dunia baru yang akan datang tidak memadamkan tanggung jawab sosial gereja di dunia ini. Eskatologi tidak menjadikan tanggung jawab sosial menjadi tidak relevan.

Makalah ini akan berargumen bahwa peran sosial gereja yang diajukan Barth lebih tepat diterapkan bagi gereja-gereja di Indonesia. Di tengah kemajemukan agama dan suku, dan sebagai kelompok minoritas, gereja harus tampil sebagai dirinya sendiri dengan memberitakan Injil, menyampaikan suara kenabiannya sambil hadir sebagai teladan. Di

⁴ Jürgen. Moltmann, *Theology of Hope : On The Ground and Implications of a Christian Eschatology* (London: SCM Press, 1967), 16, mengatakan kalimat yang menjadi sangat populer: "From the first to last, and not merely in the epilogue, Christianity is eschatology, is hope, forward looking and forward moving, and therefore also revolutionizing and transforming the present. The eschatological is not one element of Christianity, but it is the medium of Christian faith as such, the key in which everything in it is set. . . . The eschatological outlook is characteristic of all Christian proclamation, of every Christian existence and of the whole Church".

⁵ Karl Barth, *The Epistle to the Romans*, Terj: Edwyn Hoskyns (London: Oxford University Press, 1963), 314, mengatakan "If Christianity be not altogether throughgoing eschatology, there remains in it no relationship whatever with Christ". Gorringer, *Eschatology*, 99, setelah menyelidiki seluruh karya Barth, terutama Church Dogmatics-nya, menyimpulkan: "It is true that the dogmatics is not 'wholly and completely' eschatology as the second Romans required theology to be, but eschatology is never far away either. Contrary to what is often implied, Barth's theology never became de-eschatologized".

⁶ Moltmann, *Theology of Hope : On The Ground and Implications of a Christian Eschatology*, 327.

⁷ Clifford. Green, *Karl Barth : Theologian of Freedom* (London: Harper & Row, 1989), 18,

⁸ Karl Barth, *Church Dogmatics*, ed. G.W. Bromiley dan T. F. Torrance, vol. IV (Edinburgh: T. & T. Clark International, 1958), 796,

⁹ Green, *Karl Barth : Theologian of Freedom*, 18.

¹⁰ Green, 18.

tengah maraknya aksi kekerasan atas nama agama, maka aksi transformasi yang mengarah kepada revolusi yang ditawarkan Moltmann bukan merupakan nasihat yang bijak.

Untuk itu akan ditelusuri penafsiran keduanya atas sejarah yang menjadi titik berangkat untuk mencoba memahami pemikiran keduanya atas tiga topik turunannya, yaitu posisi dasar teologis, relasi gereja dengan negara, dan peran gereja di tengah masyarakat. Dalam menilai pemikiran yang paling tepat diterapkan di Indonesia, pemikiran kedua teolog akan ditinjau berdasarkan kondisi bangsa Indonesia yang majemuk dan demokratis.

Karl Barth dan Ketuhanan Kristus

Ketuhanan Kristus adalah konsep teologi *Reformed* yang pertama kali dirumuskan oleh Johannes Calvin. Karl Barth merupakan teolog modern paling populer yang meneruskan konsep Calvin tersebut. Penerapan ketuhanan Kristus ini dalam kehidupan pelayanan Barth, dapat dilihat lebih jelas dalam peristiwa gereja Jerman terlibat aktif dalam persoalan sosial yang terkait dengan kepemimpinan Hitler. Gereja Jerman memainkan peranan sosialnya dan melahirkan sebuah deklarasi bersama dari gereja-gereja yang mengaku dikenal dengan Deklarasi Barmen. Perumusan deklarasi Barmen ini dipimpin oleh Karl Barth. Tidak mengherankan jika ketuhanan Kristus tampak dalam deklarasi tersebut, terutama dalam dua pasal pertama.¹¹

Oleh karena itu, tidak ada satu area pun untuk orang percaya harus mendengarkan kuasa-kuasa atau hukum-hukum lain selain suara Kristus. Barth mengatakan bahwa *"There is no place in the world that is excepted and in which the liberating lordship of Christ is invalid.... Therefore, the liberating power of Christ penetrates, redeems, and claims the whole life, including its political and economic relationships."*¹² Ketuhanan Yesus tidak terbatas hanya dalam wilayah spiritual, iman, dan gereja tetapi meliputi semua area kehidupan manusia tanpa kecuali. Siapa pun yang mencoba membatasi ketuhanan Kristus hanya di wilayah rohani, iman, dan gereja berarti menyangkali ketuhanan Kristus atas semua aspek kehidupan. Sejarah dilihat sebagai wujud kemenangan Kristus atas setan. Barth berbeda dengan Luther, yang memandang sejarah sebagai konflik antara Allah dan Setan yang didasarkan pada konsep dua kerajaan. Bagi Barth, Yesus telah menang dan Yesus memerintah sebagai Raja (*kingly lordship*) atas seluruh aspek kehidupan. Yesus mengklaim seluruh kehidupan manusia, rohani dan politik, adalah miliknya dan manusia harus tunduk kepada pemerintah-Nya sebagai Raja.

¹¹ Tesis 1: Jesus Christ, as he is attested to us in Holy Scripture, is the one Word of God whom we have to hear, and whom we have to trust and obey in life and in death.

We reject the false doctrine that the church could and should recognize as a source of its proclamation, beyond and besides this one Word of God, yet other events, powers, historic figures, and truths as God's revelation.

Tesis 2: As Jesus Christ is God's comforting pronouncement of the forgiveness of all our sins, and with equal seriousness, he is also God's vigorous announcement of his claim upon our whole life. Through him there comes to us joyful liberation from the godless ties of this world for free, grateful service to his creatures. We reject the false doctrine that there could be areas of our life in which we would belong not to Jesus Christ but to other lords, areas in which we would not need justification and sanctification through him. Green, 149.

¹² Jürgen. Moltmann, *On Human Dignity: Political Theology and Ethics* (Philadelphia: Fortress, 1984), 82,

Posisi dasar teologis: eskatologi Kristologis

Barth mencoba menjabarkan konsep eskatologinya secara kristologis. Menurut Barth, seluruh dunia telah berada dalam Kristus dan berada di bawah ketuhanan-Nya. Tidak ada lagi pertarungan yang bersifat apokaliptik antara kerajaan Allah dan kerajaan iblis, sebagaimana dipahami Martin Luther. Iblis telah dikalahkan di kayu salib. Kemenangan sudah diraih Kristus melalui kebangkitan-Nya dari kematian. Kemenangan Kristus ini adalah kemenangan yang diraih-Nya bagi semua manusia, sekali untuk selamanya. Kemenangan ini masih samar-samar saat ini dan baru saat kedatangan Kristus kedua kali kemenangan Kristus ini dinyatakan dengan jelas di depan semua manusia. Inilah posisi dasar teologi Barth dalam mengembangkan peran gereja di tengah masyarakat.

Relasi gereja dan negara

Bagaimana Barth merumuskan hubungan gereja dan negara? Menurut Barth, gereja dan negara mempunyai kesatuan dalam hal dasar dan tujuan. Baik gereja maupun negara sama-sama berada di bawah ketuhanan Kristus dan keduanya ada untuk tujuan melayani karya Kristus di bumi supaya Kerajaan Allah hadir di bumi seperti di sorga. Namun, gereja dan negara juga mempunyai perbedaan. Tugas dan peran masing-masing berbeda. Gereja, yang merupakan lingkaran dalam ketuhanan Kristus, mengurus hal rohani, iman, proklamasi Injil. Sedangkan negara yang merupakan lingkaran luar ketuhanan Kristus, mengupayakan keadilan sosial, ketertiban, kebebasan hak asasi manusia.¹³ Oleh karena itu, gereja tidak boleh berdiri di atas dan menguasai negara seperti kepemimpinan Paus di abad pertengahan atas seluruh tugas gereja dan negara. Negara tidak boleh berdiri di atas dan menguasai gereja seperti yang pernah terjadi di abad ke-4 M saat Konstantinopel menjadikan Kristen sebagai agama resmi negara. Akan tetapi, gereja dan negara harus berdiri terpisah, dengan tugas masing-masing yang berbeda dengan tujuan yang sama, yaitu Kerajaan Allah.¹⁴ Namun, gereja harus aktif untuk mengingatkan negara tentang perwujudan keadilan. Negara tidak mampu untuk memperingati dirinya tentang tolok ukur yang benar karena hanya kepada gereja Allah menyingkapkan kebenaran nilai-nilai Kerajaan Allah. Gereja juga harus ikut memberikan dorongan kepada negara karena dengan dirinya sendiri, negara tidak berdaya untuk bergerak maju mewujudkan nilai-nilai Kerajaan Allah. Hal ini dilakukan gereja supaya negara yang adil dapat bereksistensi sebagai perumpamaan, kiasan, dan analogi dari Kerajaan Allah yang gereja percayai dan beritakan.¹⁵ Keadilan, ketertiban, dan kemanusiaan yang hendak diwujudkan negara itu sifatnya tidak sempurna, relatif, dan sementara¹⁶ dibandingkan wujud Kerajaan Allah yang

¹³ Karl Barth, "The Christian Community and the Civil Community," *Karl Barth: Theologian of Freedom*, 1989, 14, Makalah ini tidak mengikuti penomoran halaman yang terdapat dalam buku Green, tetapi mengikuti penomoran paragraf yang Barth berikan.

¹⁴ Bagaimana hubungan gereja dan negara harus diwujudkan, bukanlah sesuatu yang gampang untuk dirumuskan. Untuk memahami sejarah hubungan gereja-negara sampai kepada konteks NKRI, baca A.A. Yewangoe, "Beberapa Catatan Mengenai Hubungan Gereja-Negara," *Hubungan Gereja Dan Negara Dan Hak Azasi Manusia*, 1996, 23–30.

¹⁵ Barth, "The Christian Community and the Civil Community," 14.

¹⁶ Barth, 9.

sepenuhnya sudah ada dalam Kristus, tetapi yang akan dinyatakan nantinya kelak (eskatologi kristologis).

Berdasarkan relasi ini, bagi Barth, *"there can be no indifferent, apolitical Christianity"*.¹⁷ Tanpa negara dan peran gereja untuk memperingatkan dan memberdayakan negara, tidak akan ada keadilan, ketertiban, dan damai yang gereja sendiri bisa nikmati. Jadi, gereja dan negara sama-sama hendak mewujudkan nilai-nilai Kerajaan Allah – yang gereja percayai dan sadari, tetapi negara tidak mengetahuinya sehingga tidak memercayainya dan tidak menyadarinya – di bumi ini, untuk kebaikan semua masyarakat secara universal, tanpa kecuali. Lalu apa saja peran sosial yang bisa dimainkan oleh gereja? Bagaimana komunitas Kristen memengaruhi komunitas sipil secara politis? Peran sosial seperti apa yang sebaiknya diambil oleh gereja untuk mewujudkan nilai-nilai Kerajaan Allah di dalam masyarakat?

Peran sosial gereja

1. Gereja sebagai pemberita Injil.

Gereja hadir di tengah masyarakat plural dengan memanfaatkan kesempatan khas dan senjata yang ada padanya, yaitu Injil tentang anugerah Allah yang membenarkan seluruh manusia, termasuk manusia politik. Injil ini memberitakan tentang Raja dan Kerajaan-Nya yang saat ini tersembunyi, tetapi yang suatu saat akan dinyatakan. Itu sebabnya Injil menurut Barth, *"is political from the very outset."*¹⁸ Barth kemudian menambahkan bahwa *"if it is preached to real (Christian and non-Christian) people on the basis of a right interpretation of the Scripture it will necessarily be prophetically political"*.¹⁹ Menurut Barth, bukan hanya pengkhotbah yang berkhotbah secara politis, tetapi umat yang sadar akan tanggung jawabnya di dalam masyarakat akan menginginkan dan meminta agar pemberitaan Injil mengupas persoalan politis; ia akan memahaminya secara politis, sekalipun khotbah tersebut tidak menggunakan satu perkataan politis.²⁰ Alangkah patut disesalkan jika jemaat terkejut atau takut pada pemberitaan yang bernada politis, seakan-akan gereja dapat bersifat nirpolitik.

2. Gereja sebagai suara kenabian politis.

Negara menegakkan keadilan menurut cara manusia dan mengusahakan (secara lahiriah, relatif, dan sementara) kemerdekaan, perdamaian, dan perikemanusiaan. Gereja harus tetap tampil sebagai gereja. Ia harus tetap sebagai lingkaran dalam pemerintahan Kristus. Ia tidak boleh mengambil alih tugas utama negara untuk menegakkan keadilan sebagaimana negara tidak boleh mengambil alih tugas gereja untuk menyampaikan Injil. Gereja mengingatkan negara akan Kerajaan Allah, perintah, dan keadilan-Nya yang sejati dan kekal, dan dengan demikian mengenai tanggung jawab mereka yang memerintah maupun yang diperintah.²¹ Oleh karena itu, ketuhanan Kristus meliputi segala sesuatu, bukan hanya gereja, tetapi juga negara, maka gereja yang ada di lingkaran dalam pemerintahan Allah – yang kepadanya Ia menyingkapkan tentang keadilan, kemerdekaan,

¹⁷ Barth, 4.

¹⁸ Barth, 31.

¹⁹ Barth, 31.

²⁰ Barth, 31.

²¹ Barth, 10.

perikemanusiaan yang sejati – memberitahukan hal itu kepada negara yang ada di lingkaran luar, yang kepadanya Allah tidak berfirman.²²

Karena itulah gereja perlu mengangkat suaranya berkenaan dengan situasi-situasi politik yang penting yang terjadi dalam masyarakat dan negara. Gereja mengangkat suaranya melalui majelis dan sinodenya untuk menyampaikan pertimbangan kepada pemerintah.²³ Selain melalui majelis dan sinode, pertimbangan kepada pemerintah bisa juga dilakukan melalui tulisan dalam berbagai surat kabar dan buku-buku, atau melalui media lainnya seperti televisi dan internet. Baik atas nama gereja maupun atas nama pribadi sebagai seorang Kristen.²⁴ Semua ini harus dilakukan dengan tulus untuk berperan bagi kebaikan masyarakat dengan berbakti kepada negara dan Injil Kristus tanpa bermaksud membela ideologi tertentu atau bahkan cita-cita khusus gereja atau orang-orang Kristen tertentu. Oleh karena alasan itulah Barth menolak akan keberadaan partai Kristen.²⁵

3. Gereja sebagai teladan dan model.

Saat gereja menjadi teladan maka saat itulah gereja memberikan sumbangan terbesarnya kepada masyarakat dan negara.²⁶ Mengapa? Karena menurut Barth, *“the real church must be the model and prototype of the real state. The church must set an example so that by its very existence it may be a source of renewal for the state and the power by which the state preserved”*.²⁷ Percumalah pewartaan Injil oleh gereja jika sifat dan sikapnya, anggaran dasar dan aturannya, pimpinan dan administrasinya tidak memperlihatkan secara praktis bahwa gereja, yang adalah lingkaran dalam Kerajaan Allah, menghidupi Injil yang ia proklamasikan kepada semua orang (*universal*). Mungkinkah dunia percaya kepada Raja dan Kerajaan-Nya yang diberitakan gereja jika melalui tindakan dan sikapnya gereja sendiri tidak berniat mendasarkan kebijakannya atas Injil? Dapatkah pembaruan masyarakat dan bangsa terjadi jika diketahui masyarakat umum bahwa gereja hanya sibuk dengan dirinya sendiri, memperjuangkan agendanya, dan orang-orangnya bahkan institusinya gagal mendemonstrasikan keunggulan Injil yang selalu dikhotbahkan?²⁸ Gereja sejati dan yang bisa menjadi model dan teladan adalah gereja yang menjadi dirinya sendiri. Barth sadar bahwa gereja belum menjadi seperti apa seharusnya, tetapi visi kerajaan Allah menjadi simbol eskatologis yang *powerful* yang akan terus menantang gereja untuk menjadi dirinya sendiri.

Peran gereja sebagai model adalah peran yang perlu dijelaskan sedikit lebih panjang karena di antara ketiga peran konkret di atas, peran sebagai teladanlah yang paling mungkin memberikan sumbangan terbesar kepada kebaikan dan kemajuan masyarakat. Akan tetapi sekaligus paling bisa menjadi batu sandungan terbesar yang menjadikan gereja diabaikan dan dipandang remeh oleh masyarakat.

Dalam hal hukum misalnya, Barth mengatakan bahwa *“true church law is exemplary law. For all its particularity, it is a pattern for the formation and administration of human law*

²² Barth, 12.

²³ Barth, 32.

²⁴ Barth, 32.

²⁵ Barth, 34 “If the church is a Christian community it will not need a Christian party. If it is a true fellowship it will perform with its words and its whole existence all the functions which the disastrous enterprise of Christian parties intended to fulfill”.

²⁶ Barth, 33.

²⁷ Barth, 33.

²⁸ Barth, 33.

generally, and therefore of the law of other political, economic, cultural and other human societies".²⁹ Di dalam bentuk yang diperolehnya itu, ia memperingatkan dunia sekitarnya mengenai keadilan Kerajaan Allah yang sudah nyata di dunia ini juga dalam Yesus Kristus dan akan disempurnakan kelak. Entah gereja itu sadar atau tidak, ia hendak memperlihatkan bahwa di dunia ini sudah didirikan tata tertib yang berdasarkan pembaruan situasi manusia yang akan nyata kelak.³⁰ "To those outside she can and should not only say, but also demonstrate by deed,... that things can be different, not merely in heaven but on earth, not just some day but even now...."³¹ Sebaliknya, jika ternyata hukum yang diperlihatkan itu tidak dihidupi dan gereja tidak lebih baik dari organisasi kemasyarakatan yang tidak mengakui ketuhanan Kristus maka gereja akan diremehkan.³²

Dengan pemberitaan Injil Kerajaan Allah dan dengan gereja tampil sebagai model Kerajaan Allah, Barth hendak mengubah dunia secara tidak langsung. Proklamasi dan eksistensinya menjadi cara utamanya.

Jurgen Moltmann dan Teologi Pengharapan

Dalam *On Human Dignity*, salah satu bukunya yang banyak membicarakan tentang relasi gereja dan negara, Moltmann menegaskan kegagalan teologi politik yang dikembangkan para teolog sebelumnya. Baik itu model dua kerajaan Luther maupun ketuhanan Kristus yang dikembangkan Calvin dan Barth. Kedua model teologi politik tersebut dianggap Moltmann tidak lagi bisa memberikan solusi bagi permasalahan yang ada saat ini.³³ Proses sekularisasi yang terjadi di zaman modern menjadikan solusi yang ditawarkan tidak lagi relevan. Pertanyaan metafisika tidak lagi relevan dan harus digantikan dengan pertanyaan eskatologi tentang masa depan, tentang "What may I hope for?"³⁴ Apa yang gereja bisa tawarkan kepada dunia sebagai pengharapan yang pasti? Menurut Moltmann, "Christian eschatology speaks of Christ and his future. Its language is the language of promises. It understands history as the reality instituted by promise".³⁵ Oleh karena itulah Moltmann yakin bahwa akar bagi teologi Kristen termasuk teologi politik tentunya, adalah eskatologi, yaitu pengharapan kepada janji akan masa depan Kristus, saat Yesus menjadi Tuhan atas segala sesuatu, saat Ia datang untuk kedua kalinya, saat semua janji Allah akan *shalom* itu diwujudkan di bumi. Sejarah dibentuk oleh pengharapan akan janji masa depan Kristus sehingga kesimpulan Stanley Grenz dan Roger Olson dapat

²⁹ Barth, *Church Dogmatics*, IV:719.

³⁰ Green, *Karl Barth : Theologian of Freedom*, 38.

³¹ Barth, *Church Dogmatics*, IV:721.

³² Selain masalah moralitas individu dan keadilan struktural dalam lembaga gereja yang bisa menjadi sandungan, perpecahan di tubuh Kristus sendiri adalah batu sandungan terbesar untuk menjadikan gereja sebagai teladan dan perumpamaan Kerajaan Allah. Wolfhart Pannenberg, *Systematic Theology* (Michigan: Eerdmans, 1998), xiv-xv, melihat isu perpecahan untuk mengkritik model peran sosial gereja Barth dengan mengatakan, 'Hardly any other factor obscure the truth of the gospel of Jesus so much as the fact of Church division...'

³³ Moltmann, *On Human Dignity : Political Theology and Ethics*, 98.

³⁴ Moltmann, 99.

³⁵ Moltmann, *Theology of Hope : On The Ground and Implications of a Christian Eschatology*, 224.

disetujui. Kesimpulan tersebut menyatakan bahwa bagi Moltmann *"the future is not determined by the present but itself determines the present"*.³⁶

Posisi dasar teologis: Kristologi eskatologis

Keunikan dari kristologi eskatologis bukan orientasi utamanya kepada masa depan, tetapi di dalam pemahaman tentang subjeknya, tentang Kristus yang dipercayai. Kristus, yang adalah Mesias, atau Pembebas yang dinantikan, yang dalam tradisi iman Kristen adalah Yesus dari Nazaret.³⁷ Namun, untuk mengerti Yesus sebagai Kristus atau Mesias yang sejati, harus dimengerti secara eskatologis. Untuk memahaminya secara eskatologis, kisah Yesus harus dipahami dalam kerangka Perjanjian Lama. Moltmann mengatakan bahwa *"Jesus is understood historically only if his story is read in light of the remembered hope of the Old Testament and the awakened hope of the kingdom of God"*.³⁸ Fakta bahwa Yesus adalah seorang Yahudi dan bahwa Allah yang membangkitkan Dia dari kematian adalah Allah Israel, menjadikan Perjanjian Lama sebagai suatu presuposisi yang mutlak diperlukan bagi Kristologi.³⁹

Selain dalam kerangka Perjanjian Lama, Kristus terutama harus dipahami berdasarkan peristiwa kebangkitan-Nya. Allah telah membangkitkan Kristus dari kematian. Ini berarti *"the universal resurrection of the dead has already begun in this one. The end time has already broken in. The future of the new creation has already begun"*.⁴⁰ Siapa Yesus yang dibangkitkan oleh Allah itu? Dalam kerangka kebangkitan-Nya, Yesus yang dibangkitkan Allah adalah *"the condemned blasphemer, the crucified rebel, the abandoned Son of God. The future of God and of salvation – the kingdom of God and God's kingdom of freedom – is therefore recognized and realized nowhere other than in the poor and violated Jesus, crucified for us"*.⁴¹ Hal ini berarti bahwa melalui penderitaan-Nya, Yesus membebaskan mereka yang menderita; melalui kelemahan-Nya, Yesus memberikan kuasa yang tertindas; melalui pengalaman ditinggalkan Allah, Yesus membawa Allah kepada mereka yang ditinggalkan; melalui kematian-Nya, Ia memberikan keselamatan kepada mereka yang dihukum mati.⁴² Oleh karena itu, ketuhanan Kristus, menurut Moltmann, *"is no royal, 'kingly' lordship, but the lordship of the obedient servant of God"*.⁴³ Ia memerintah dengan cara melayani. Ia menebus melalui penderitaan. Ia

³⁶ Stanley Grenz and Roger Olson, *20th Century Theology : God and the World in a Transitional Age* (Illinois: IVP, 1992), 176, Grenz & Olson selanjutnya berkata, "The future is ontologically prior to the present and the past. It is not becoming from the present, but coming to it, drawing it forward into totally new forms of reality."

³⁷ Moltmann, *On Human Dignity : Political Theology and Ethics*, 100–101 perlu menegaskan hal ini karena dalam sejarah selalu muncul tokoh atau ideologi yang dianggap sebagai mesias atau kristus yang diharapkan akan membebaskan dan membawa kepada keadaan yang lebih baik. Beberapa contoh kristus politik atau mesias politik jaman modern adalah Mussolini di Italia, Hitler di Jerman, mesin yang dipandang St. Simon membebaskan manusia dari kerja dan kesusahan, bahkan ideologi seperti Marxism dianggap sebagai mesias. Di Indonesia sendiri pengharapan akan datangnya mesias disebut sebagai ratu adil.

³⁸ Moltmann, 101.

³⁹ Moltmann, *Theology of Hope : On The Ground and Implications of a Christian Eschatology*, 41.

⁴⁰ Moltmann, *On Human Dignity : Political Theology and Ethics*, 103.

⁴¹ Moltmann, 103.

⁴² Moltmann, 103.

⁴³ Moltmann, *On Human Dignity : Political Theology and Ethics*, 104.

membebaskan dunia dari kematian melalui kematian-Nya sendiri. Kesatuan antara peristiwa kematian dan kebangkitan tidak bisa ditangkap oleh konsep dua kerajaan maupun konsep ketuhanan Kristus, tetapi hanya melalui Kristologi eskatologis, yaitu Kristologi "*from ahead*"⁴⁴.

Relasi gereja dan negara

Gereja dilihat sebagai partner yang setara dengan negara.⁴⁵ Gereja dan negara adalah dua lembaga yang bersama-sama memperjuangkan keadilan sosial bagi seluruh rakyat.

Moltmann memakai kritik agama Marx untuk menguji efektifitas peran sosial gereja. Kritik agama Marx dipakai Moltmann bukan untuk menguji isi doktrin gereja, tetapi sebagai kritik yang bersifat fungsional. Sebagaimana ditegaskan oleh Moltmann, "*It is no longer asked whether a theological doctrine is true or false; instead, the doctrine is tested practically to see whether its effects are oppressive or liberating, alienating or humanizing*".⁴⁶ Dengan metode ini, praxis menjadi kriteria kebenaran. Gereja yang memainkan model tersebut tidak lagi berurusan dengan relasi gereja dan negara secara abstrak, seolah-olah gereja dan negara adalah dua hal yang terpisah yang harus disatukan, tetapi gereja harus mulai dengan kesadaran akan keberadaannya secara politis dan kesadaran akan fungsi sosialnya secara aktual.⁴⁷ Relasi gereja dan negara tidak dilihat sebagaimana model Barth yang dirumuskan sebagai "ada pemisahan tetapi tidak ada keterpisahan"⁴⁸ tetapi sebagai dua lembaga yang setara dan berjuang mewujudkan Kerajaan Allah di bumi ini.

Peran sosial gereja

1. Gereja sebagai proklamator Injil.

Melalui pekabaran Injil, gereja melakukan misi utamanya supaya "*no corner of this world should remain without God's promise of new creation through the power of the resurrection*".⁴⁹ Pekabaran Injil harus mengobarkan pengharapan umat manusia dan menunjukan pengharapan itu kepada Kristus yang bangkit, Kristus yang menawarkan keselamatan. Keselamatan yang ditawarkan Yesus harus dipahami sebagai *shalom* sebagaimana dalam Perjanjian Lama. *Shalom* tidak hanya bicara tentang keselamatan rohani dan individu, tetapi menyangkut juga pengharapan eskatologis akan keselamatan sosial, ekonomi, budaya, politik, juga alam. Sejarah kekristenan yang memahami keselamatan hanya secara vertikal dan individu, menurut Moltmann terjadi karena kekristenan mengabaikan aspek eskatologi.⁵⁰

⁴⁴ Moltmann, 104.

⁴⁵ Moltmann, *On Human Dignity: Political Theology and Ethics*, 97.

⁴⁶ Moltmann, 98.

⁴⁷ Moltmann, 98–99.

⁴⁸ Eka Darmaputera, "Aspek-Aspek Etis-Teologis Hubungan Gereja-Negara Dan Implikasinya Dalam Negara Pancasila," *Hubungan Gereja Dan Negara Dan Hak Asasi Manusia*, 1996, 20.

⁴⁹ Moltmann, *Theology of Hope: On The Ground and Implications of a Christian Eschatology*, 328.

⁵⁰ Moltmann, 329.

2. Gereja sebagai transformator.

Dunia ini bukan *"waiting room for the kingdom of God"*.⁵¹ Gereja tidak bisa hanya menunggu datangnya Kerajaan Allah di bumi. Meskipun dunia ini belum menjadi Kerajaan Allah, tetapi dunia ini merupakan *"the battleground and the construction site for the kingdom"*.⁵² Melampaui Barth yang melihat bahwa dunia sebagai perumpamaan, analogi, dan penanda Kerajaan Allah, Moltmann mengantisipasi saat dunia menjadi Kerajaan Allah. Hal ini terjadi karena konsep dasar Kristologi eskatologis yang Moltmann kembangkan memahami sejarah sebagai *"the history of God's future"*,⁵³ yaitu *"Allah menjadi semua di dalam semua"*.⁵⁴ Meski masih terselubung dan bukan kehadiran muka dengan muka, tetapi kehadiran Allah di dalam sejarah bersifat nyata. Berbeda dengan Barth yang memahami kehadiran Allah melalui firman dan sakramen, Moltmann menambahkan bahwa Allah menjumpai manusia *"in the concrete form of their liberation from hunger, oppression, alienation, enmity, and despair"*.⁵⁵ Hal ini mendorong umat Tuhan untuk mengambil tindakan konkret untuk berpartisipasi bersama Allah dan melibatkan diri sepenuhnya dalam sebuah proses pembebasan menyeluruh yang dilakukan Allah atas dunia ini sambil menemukan perannya sesuai dengan panggilan dan karunia masing-masing. Saat itulah gereja tampil menjadi agen transformasi dunia dan menjadi *"co-operators for the kingdom of God"*⁵⁶ bersama dengan negara.

Moltmann sendiri tidak mengharamkan tindakan kekerasan demi tujuan menjadikan masyarakat berangsur-angsur menjadi kerajaan Allah. Bagi Moltmann, tujuan menghalalkan cara. Itu makanya Moltmann berani mengatakan bahwa *"The problem of violence and non-violence is an illusory problem. There is only the question of the justified and unjustified use of force and the question of whether the means are proportionate to the ends"*.⁵⁷

Peran Sosial Barth dan Moltmann Ditinjau di dalam Konteks Indonesia

Konteks sosial gereja adalah negara, karena di dalam negaralah gereja hidup dan berkarya supaya gereja mempunyai peran sosial dengan baik. Oleh karena itu, gereja perlu memahami konteks sosialnya (negara), dalam hal ini konteks sosial negara Indonesia. Adrianus Sunarko⁵⁸ memberikan tiga realitas yang menjadi konteks yang harus diperhitungkan untuk menggumulkan model peran sosial gereja yang paling tepat

⁵¹ Moltmann, *On Human Dignity: Political Theology and Ethics*, 109.

⁵² Moltmann, 109.

⁵³ Moltmann, 108.

⁵⁴ Teks eskatologis yang paling sering dikutip Moltmann dalam seluruh karya tulisnya. Frasa ini, yang berasal dari teks 1 Kor. 15:28, meringkaskan visinya tentang pengharapan akan ciptaan baru di mana Allah sendiri akan berdiam.

⁵⁵ Moltmann, *On Human Dignity: Political Theology and Ethics*, 111 Segala bentuk kehadiran Allah ini pada saat yang sama menunjuk kepada kehadiran yang lebih besar lagi, dan yang bersifat final, yaitu saat di mana *"Allah menjadi semua di dalam semua"*.

⁵⁶ Moltmann, 111.

⁵⁷ Jürgen Moltmann, *Religion, Revolution, and the Future* (New York: Scribners, 1969), 143,

⁵⁸ Adrianus Sunarko adalah teolog Katolik yang sebelum diangkat menjadi Uskup Pangkal Pinang di tahun 2017, ia mengajar di program studi ilmu teologi di STF Driyarkara sejak tahun 2002. Sunarko banyak menulis dan memberikan pemikiran berkaitan dengan peran sosial gereja-gereja di Indonesia.

diterapkan di negara Pancasila ini.⁵⁹ Pertama, kehadiran agama yang hanya membatasi diri pada wilayah rohani yang bersifat privat. Kedua, kekerasan yang sering dikaitkan dengan agama. Ketiga, masyarakat demokratis yang majemuk. Ketiga, realitas ini akan dijabarkan secara singkat dan dipakai untuk mengevaluasi kedua model peran sosial Barth⁶⁰ dan Moltmann.⁶¹

1. Kecenderungan privatisasi agama

Kehadiran agama sering kali disertai dengan kecenderungan kuat untuk melihat relevansi agama hanya pada lingkup kehidupan rohani yang bersifat individual dan mengabaikan implikasi sosial, ekonomi, budaya, ekologi, dan politik sebagai bagian dari kehidupan beriman.⁶² Hal itu yang dilihat oleh Sunarko tetap terjadi dalam kehidupan beragama di Indonesia akibat represi agama di zaman otokrasi Suharto.⁶³ Akibatnya di zaman postsekuler ini, di tengah maraknya agama dan ruang yang besar yang diberi untuk agama mengambil peranan, tetap saja kecenderungan kaum beragama, terutama akar rumput, untuk melihat agama sekedar masalah rohani pribadi. Kecenderungan ini harus dilawan. Barth dan Moltmann telah mengembangkan teologi yang memperjuangkan peran positif gereja di tengah masyarakat. Barth mengembangkan suatu teologi yang berpusat pada Allah, Kristus, dan Roh Kudus dalam memikirkan masalah-masalah sosial, ekonomi, dan politik.⁶⁴ Teologi Kristen yang dibangun Moltmann bukanlah teologi yang apolitik,⁶⁵ namun teologi yang mencoba membebaskan manusia dari kemiskinan, ketertindasan, pengasingan, dan eksploitasi alam. Berdasarkan realitas pertama ini, kita belum bisa menentukan mana dari kedua model ini yang tepat diterapkan di Indonesia karena keduanya jelas tidak membawa teologi Kristen ke dalam wilayah privat semata.

2. Keterkaitan agama dengan aksi-aksi kekerasan

Tidak dapat dipungkiri bahwa maraknya kehidupan beragama di Indonesia disertai pula dengan gejala memprihatinkan berkaitan dengan kekerasan.⁶⁶ Maraknya aksi teroris

⁵⁹ Sunarko, "Berteologi Bagi Agama Di Zaman Post-Sekular," 23–44 Tiga realita dan konteks Indonesia yang dijabarkan Sunarko dalam artikelnya tersebut dibangun berdasarkan kerangka pemikiran Jürgen Habermas.

⁶⁰ Di Indonesia sendiri, peran sosial gereja model Barth diikuti oleh beberapa teolog awam seperti O. Notohamidjojo, T. B. Simatupang, dan beberapa teolog profesional seperti P. D. Latuihamallo, S. A. E. Nababan, dan Eka Darmaputera. Model teologi sosial kelompok ini dinamai sebagai teologi sosial modernisme. Julianus Mojau, *Meniadakan Atau Merangkul?: Pergulatan Teologis Protestan Dengan Islam Politik Di Indonesia* (Jakarta: BPK GM, 2012), chap. 3.

⁶¹ Di Indonesia, peran sosial gereja model Moltmann diikuti oleh J. L. Ch. Abineno, J. Widyatmadja, F. Ukur, A. A. Yewangoe, dan Marianne Katoppo. Model teologi sosial kelompok ini dinamai sebagai model sosial teologi liberatif. Lih. Mojau, *Meniadakan atau Merangkul?*, bab 3. Ada lagi model ketiga, yang dinamai Mojau dengan teologi sosial pluralis. Para teolognya diantaranya Victor Tanja, Th. Sumartana, E. G. Singgih, Zakaria Ngelow, dan Iones Rakhmat.

⁶² Sunarko, "Berteologi Bagi Agama Di Zaman Post-Sekular," chap. 23.

⁶³ Sunarko, chap. 23.

⁶⁴ Green, *Karl Barth: Theologian of Freedom*, 18.

⁶⁵ Moltmann, *On Human Dignity: Political Theology and Ethics*, 99.

⁶⁶ Sunarko, "Berteologi Bagi Agama Di Zaman Post-Sekular," 31.

dan kekerasan kepada orang lain atas nama agama. Bahkan kekerasan yang muncul akibat konflik antar agama menjadi realitas yang sulit untuk diingkari. Model teologi politik apapun yang berpotensi menimbulkan kekerasan bahkan kerusakan sekalipun tidak dapat diterima. Barth menegaskan bahwa saat gereja menjadi dirinya sendiri, saat itulah gereja bisa hadir sebagai teladan. Moltmann cenderung menuntut aksi yang bersifat revolusioner yang menuntut perubahan radikal dari struktur yang ada di masyarakat.⁶⁷ Untuk itu, Moltmann bahkan berani menghalalkan kekerasan untuk memperbaiki dunia ini.⁶⁸ Peran sosial gereja seperti yang diajukan Moltmann cenderung berpotensi mengancam ketenteraman hidup bersama di Indonesia. Peran sosial gereja Moltmann cenderung menampilkan kekeristenan berwajah ganda, sebagaimana dituduhkan oleh Appleby. Bagaimana mungkin menghadirkan Kerajaan Allah yang penuh damai tetapi dilakukan dengan cara yang tidak damai? Selain itu, tindakan revolusioner menjadi penghalang bagi penyebaran Injil Kerajaan Allah.⁶⁹

3. Bangsa yang demokratis dan majemuk

Dalam negara demokratis, kekuasaan politik harus bersikap netral terhadap berbagai pandangan hidup dan agama yang ada. Bagi agama Kristen, yang mempunyai klaim-klaim absolut, tentu hal ini tidak mudah.⁷⁰ Sunarko mengatakan bahwa “Kaum beragama perlu mengembangkan pola rasionalitas beriman tertentu yang memungkinkan mereka berpartisipasi secara tepat dalam ruang publik masyarakat plural dan demokratis”.⁷¹ Hal yang disarankan Barth lebih tepat karena mendorong gereja dan pelaku-pelaku politik untuk menyampaikan argumen rasionalnya berupa usulan kepada pemerintah atau melalui tulisan-tulisan dan diskusi-diskusi, dalam bahasa yang dimengerti oleh semua agama yang berbeda pandangan religiusnya, tetapi tanpa mengorbankan klaim kebenaran absolut agama sendiri. Berbeda dengan Moltmann yang lebih menekankan praksis daripada mengembangkan argumen rasional yang dimengerti secara universal.⁷²

Kesimpulan

Barth dan Moltmann percaya bahwa dunia membutuhkan pengharapan dan pengharapan itu adalah kerajaan Allah, yang dipahami tidak hanya dalam aspek rohani dan individu, tetapi menyangkut juga aspek sosial, ekonomi, politik, budaya, dan ekologi. Namun, keduanya berbeda dalam memahami relasi agama dan negara serta berbeda dalam

⁶⁷ Moltmann, *Religion, Revolution, and the Future*, 131.

⁶⁸ Moltmann, 143.

⁶⁹ Untuk argumen biblis tentang relasi misi dan kenidupan Kristen, baca Philip Towner, *The Goal of Our Instruction: The Structure of Theology and Ethic in the Patoral Epistles* (Bloomsbury Academic, 2015), chap. 4.3 Dalam buku ini Towner dengan sangat jelas menyoroti motivasi misi rasul Paulus dalam aturan rumah tangga (haustafel) yang ia sesuaikan dengan aturan sosial yang dipakai oleh orang-orang Romawi-Yunani saat itu, supaya gereja terhormat di mata dunia sehingga Injil dimuliakan. Paulus sangat tidak ingin dunia melihat gereja sebagai kelompok revolusioner, yang jelas-jelas akan membuat gereja tidak dihormati dan firman Allah akan dihujat sehingga pemberitaan Injil Kerajaan Allah yang membawa shalom itu akan terhalang.

⁷⁰ Sunarko, “Berteologi Bagi Agama Di Zaman Post-Sekular,” chap. 35.

⁷¹ Sunarko, chap. 36.

⁷² Moltmann, *On Human Dignity: Political Theology and Ethics*, chap. 107.

praktik perwujudannya. Berdasarkan konteks Indonesia sebagai bangsa modern, demokratis, dan plural, pandangan Barth yang melihat gereja sebagai teladan lebih tepat diterapkan di Indonesia. Sedangkan pandangan transformatif Moltmann berpotensi menimbulkan kekerasan atas nama agama, sesuatu yang traumatik bagi bangsa Indonesia. Moltmann juga cenderung memaksakan perwujudan agenda keadilan sosialnya tanpa melalui pendekatan-pendekatan dan dialog-dialog dengan pemerintah dan kelompok agama yang berbeda.

Di zaman postsekuler yang memberi ruang lebih besar bagi agama untuk terlibat lebih banyak dalam memperjuangkan keadilan, pembebasan, martabat manusia, dan hak asasi manusia, sepertinya model yang dianjurkan Moltmann lebih cocok. Namun, konteks Indonesia ditentukan bukan hanya spirit zaman postsekuler, tetapi adanya tiga realitas utama yang justru lebih mendesak untuk diperhatikan.

Model Barth cenderung menjadikan peran gereja tampak terlihat agak pasif dibandingkan model Moltmann yang aktif dan cenderung revolusioner. Model Barth menjadikan gereja berperan secara tidak langsung, sedangkan model Moltmann hendak menjadikan gereja berperan secara langsung sebagai agen transformasi. Model teologi politik Moltmann mungkin sekali cocok diterapkan di negara di mana Kristen bukan minoritas dan negara melakukan berbagai represi dalam kehidupan masyarakat. Namun di negara Indonesia yang traumatik dengan kekerasan, ingin hidup tenteram dan menjunjung tinggi musyawarah untuk mencari solusi dan tindakan terbaik bagi bangsa maka peran gereja yang dipikirkan Barth, meski cenderung tampak pasif dan tidak langsung tampak efeknya, lebih cocok diterapkan di Indonesia. Jika gereja setia menjadi dirinya sendiri, bangsa Indonesia akan semakin menjadi semacam perumpamaan, tanda, dan analogi dari Kerajaan Allah. Itulah pengharapan kita semua sebagai warga negara Indonesia.

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Preparation for Grace in Puritanism: An Evaluation from the Perspective of Reformed Anthropology

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Abstract

The Puritans' doctrine on the preparation for grace, whose substance was an effort to find and to ascertain the true marks of conversion in a Christian through several preparatory steps which began with conviction or awakening, proceeded to humiliation caused by a sense of terror of God's condemnation, and finally arrived into regeneration, introduced in the writings of such first Puritans as William Perkins (1558-1602) and William Ames (1576-1633), has much been debated by scholars. It was accused as teaching salvation by works, a denial of faith and assurance, and a divergence from Reformed teaching of human's total depravity. This paper, on the other hand, suggesting anthropology as theological presupposition behind this Puritan's preparatory doctrine, through a historical-theological analysis and elaboration of the post-fall anthropology of Calvin as the most influential theologian in England during Elizabethan era will argue that this doctrine was fit well within Reformed system of believe.

Keywords: Puritan, Reformed Theology, William Perkins, William Ames, England, Grace.

Introduction

In his book on Jonathan Edwards's biography, Marsden tells a story about Edwards's struggle with a question related to his spirituality, whether he really has a true mark of conversion.¹ At the end of his ministry in New York and upon returning home in late April 1723, Marsden remarks that Edwards was still worrying about his eternal estate because of his not having experienced conversion in the way the people of New England and the ancient Dissenters of Old England used to experience it.² Later, this question grows into a heated issue and allegedly becomes the source of his contention with his parents since they were not entirely convinced with his account of this spiritual experience.³ For Timothy Edwards, Edwards's father, "all the fervour in the world, all the religious discipline in the world, would do no good, if one did not have the true marks of conversion"⁴ which are demonstrated by his deep involvement in several preparatory steps toward true conversion. In the midst of this contention, Edwards resolves to show deference to his parents by enduring wrongful suffering since they were able to outgun him by a more experienced mastery in Scripture

¹ George M. Marsden, *Jonathan Edwards: A Life New Haven* (Connecticut: Yale University Press, 2003), 55–58.

² Marsden, 57.

³ Marsden, 57.

⁴ Marsden, 57.

and Puritan authors. However, Edwards commits to equip himself better and thoroughly in Scripture in order to *“never leave searching, till I have satisfyingly found out the very bottom and foundation, the real reason, why they used to be converted in those steps.”*⁵

The underlined significant issue in this spiritual struggle and contention is Edward’s obligation to demonstrate a true mark of conversion through following several preparatory steps towards true conversion. In Marsden’s account,⁶ this demonstration of a true mark of conversion is a long tradition in Puritanism that involves the scrutinization and distinguishing of an apparent spiritual experience, whether it is a work of God or a Satanic imitation as its objects. This scrutinization and distinguishing presuppose a conviction that conversion is not just an euphoria of enthusiasm since emotion is deceptive and certainly changeable. True conversion is an evidence of God’s work and will be substantial and lasting.⁷ Timothy Edwards emphasized three principal steps that would lead toward true conversion. The first is a step of “conviction” or “awakening” wherein a person deeply senses his sad state with reference to eternity. Out of this awareness of his sad state, he would reach a second state which is humiliation, where he would realize the terribleness of his sins and God’s just condemnation of him to hell. Sometimes this stage is described as involving a sense of “terror”. Finally, only having experienced this “awakening” and “humiliation” or “terror”, is a person well prepared to reach a third step, if it is granted by God, which is to receive God’s regenerating “light” or regeneration itself. This is a condition wherein a person truly repents and *“sin would no longer reign in them, but rather they would be guided by the Holy Spirit ‘dwelling in them’ and they would receive the gift of faith in Christ alone as their hope of salvation and would experience a ‘glorious change’ to a life dedicated to serving God.”*⁸ In accordance with the Puritan’s emphasis on the holy life of every Christian in church and on the creation of holy commonwealth, Timothy Edwards, following his predecessors, required his communicant church members to give a public profession of their conversion experience that would follow this essential three step pattern.⁹

Related to this Puritan’s long tradition of scrutinizing and distinguishing conversion experiences with its three principal preparatory steps, there are heated debates among Reformed theologians on this issue. The debate mostly focuses on the alleged legalism and salvation-by-work mentality which are associated with the demand to follow a certain preparatory step towards conversion or regeneration that could undermine faith and assurance. As Joel R. Beeke and Paul M. Smalley note succinctly: *“Others condemn such preparation as a sub-Christian legalism that falls back into the salvation-by-works mentality that Paul so strongly opposed in his Epistle to the Galatians. They believe evangelism should speak of nothing but free grace...Others...also think that the Puritans went to an unhealthy extreme, inclining their hearers to endless introspection that undermines faith and assurance.”*¹⁰ More

⁵ Marsden, 58.

⁶ Marsden, 26–28 In this part of his biographical work, Marsden gives a brief but compact and precise account on the object, presupposition, and nature of Puritan science of conversion with the preparatory steps toward conversion as its corollary that becomes an essential core in realizing Puritan’s ideal of holy church and holy commonwealth as it is embodied in the context of Timothy Edwards’s New England ministry.

⁷ Marsden, 26.

⁸ Marsden, 28.

⁹ Marsden, 28.

¹⁰ Joel R. Beeke and Paul M. Smalley, *Prepared by Grace, for Grace: The Puritans on God’s Ordinary Way of Leading Sinners to Christ* (Grand Rapids, Michigan: Reformation Heritage Books, 2013), 5–6.

technically, “some people argue that when the Puritans developed their theology of conversion, especially the doctrine of preparation, they diluted the pure Reformed teachings they inherited from Calvin. We are told that though they considered themselves Reformed, the Puritans actually paved the way for Arminianism in England. This ‘Calvin versus the Puritans’ argument has massive negative implications for Christians and churches that embrace the Westminster Confession of Faith, for it asserts that Westminster theology is not true to the Protestant Reformation...”¹¹ In the midst of this critical assertion, however, there are also positive voices. Beeke and Smalley point to these: “Others argue that Puritan theology is the natural development of Calvin’s teachings and may be found in seed form in Calvin’s writings. More specifically, they say the doctrine of preparation for saving faith fits well in the Reformed system of beliefs, for it is one step in God’s sovereign work toward saving sinners through Christ.”¹² These two authors themselves state their own positive judgment but with a reservation as follows:

We authors believe that the doctrine of preparation generally received among the Puritans is biblical, evangelical, and Reformed (though we will point out cases where some individual Puritans have carried certain aspects of this doctrine beyond biblical boundaries). On the other hand, we recognize that it is possible to abuse the doctrine of preparation. The Puritans know that when confronted with the demands of the law, one can sink into despair of salvation, or be driven to cling all the more to legalism and self-righteousness, instead of fleeing to Christ for salvation. Preachers can dwell too long on the evils of sin without offering the sweet promises of the gospel. Steps to conversion can become roadblocks to trusting in Christ if they are viewed as conditions to be met in order to be worthy of receiving Him. Though we affirm the fundamentals of the Puritan doctrine of preparation, we do not always agree with the details of each Puritan’s way of working out the implications of this doctrine.¹³

This last quotation clearly shows Beeke and Smalley’s position is that the Puritan’s teaching on the preparatory steps toward conversion or preparatory for grace is “*biblical, evangelical, and Reformed*” but their reservation is focused on its excess and implication. The similar judgment is also given by Cor Harinck in his article. By way of correcting misunderstanding on this teaching on the preparatory for grace, he wrote: “*When the Puritans refer to being prepared for regeneration and for receiving God’s grace, they do not mean that a man can prepare himself. On the contrary! For the Puritans the term “preparation” communicates that man in his fallen state is entirely unfit and incapable of receiving God’s grace and believing in Jesus Christ. He needs to be prepared for this.*”¹⁴

Pondering upon these critical assertions and positive voices, it seems that the debated issue, to a significant degree, implies a certain understanding of man or anthropology¹⁵ in

¹¹ Beeke and Smalley, 6.

¹² Beeke and Smalley, 6.

¹³ Beeke and Smalley, 7.

¹⁴ Cor Harinck, “Preparationism as Thought by Puritan,” *Puritan Reformed Journal* 2 2 (2010): 160.

¹⁵ The term “anthropology” here is used in the sense of a subdivision of Systematic Theology which is the doctrine of man as used, among others, by Charles Hodge in his magnum opus 3 volumes Systematic Theology. See D.D. Charles Hodge, *Systematic Theology*, Vol. 2, *Anthropology and Soteriology* (New York: Thomas Nelson and Sons, 1872). Based on this sense, the terms “view of man” and “anthropology” will be used interchangeably.

his post-fall state. The objection that the doctrine of Preparation is a kind of “sub-Christian legalism that falls back into the salvation-by-works mentality” seems to presuppose the common distinctions in Reformed theology of man’s pre-fall, post-fall, and regeneration states¹⁶ which Francis Turretin, a seventeenth century Reformed theologian, terms as *institutio*, *destitutio*, and *restitutio*.¹⁷ In the post-fall state or *destitutio*, man is incapable of doing good work which is acceptable to God and of responding to the offer of grace since he dies in his sin.¹⁸ Only by the regenerative grace of God is he enabled.¹⁹ Thus, salvation by work is defied, so does, consequently, the possibility for preparing people for grace through several steps of conversion. In the light of this understanding of man, the Puritan’s teaching is deemed as a deviation from Reformed theology, or as mentioned above, from Calvin.²⁰ However, the positive voices affirm that the teaching is a natural development of Calvin’s teaching.²¹

Therefore, the question that needs to be answered is does the Puritan’s doctrine of Preparation presuppose a deviated understanding of man’s post-fall state from or conformed to Reformed theology. To answer this question, this paper will analyze the post-fall anthropology presupposed by the Puritans in their doctrine of Preparation and Calvin’s view of man in his pre-fall and post-fall states elaborated in his *Institute*²² as a representative of Reformed theology.²³ In the first step, an analytical description of the origin and historical development of the teaching from the beginning of Puritan movement will be provided. Second, the theological root of this teaching in the two early and foremost Puritan divines,

¹⁶ That this is a common distinction in Reformed theology is indicated in the discussions of *Reformed Thought on Freedom* (Willem J. van Asselt, J. Martin Bac, and Roelf T. te Velde, eds., *Reformed Thought on Freedom* (Grand Rapids, Michigan: Baker Academic, 2010)). In the book’s discussion on human freedom, the representative Reformed theologians, Girolamo Zanchi (p.53-75), Franciscus Junius (p. 102-107), and Franciscus Gomarus (p. 130-133), utilize these three states to explain the nature of man’s freedom.

¹⁷ Francis Turretin, *Institutes of Elenctic Theology*, ed. J.T Dennison and Trans. G.M. Giger, trans. G.M. Giger, vol. 3 (Phillipsburg, New Jersey: Presbyterian Reformed, 1992), chap. VIII. qu.1.

¹⁸ Westminster Confession of Faith Ch.VI, Art. II and IV in “Westminster Confession of Faith as adopted by OPC,” Orthodox Presbyterian Church, accessed December 19th, 2017, https://www.opc.org/documents/MESV_frames.html

¹⁹ Westminster Confession of Faith Ch. X, Art. I and IV in *ibid*.

²⁰ See p.3 above.

²¹ See p.4 above.

²² John Calvin, *The Institutes of the Christian Religion*, ed. John T. McNeill and Trans. Ford Lewis Battles, trans. Ford Lewis Battles (Philadelphia: Westminster, 1960), chap. LCC.

²³ Here, Calvin’s view represents Reformed theology, but this representation does aware and not deny that, in spite of continuities, there are also discontinuities between Calvin and other first and second generations Reformers with Reformed theologians in the Post-Reformation era. The discontinuities are more related to the theological method wherein the Post-Reformation Reformed theologians do have a more positive reference to medieval theology, more overt use of scholastic distinctions, and a broader reliance on reason for the development of theological concepts than we can find, in general, among the Reformers. However, the development of Post-Reformation Reformed theology, essentially, consists in the adjustment of a received body of doctrine and its systematic relations from the Reformers to the needs of Protestantism for a new generation, in terms dictated by the teachings of the Reformers on Scripture, grace, justification, and the sacraments. See Richard A. Muller, *Post-Reformation Reformed Dogmatics: The Rise and Development of Reformed Orthodoxy, ca. 1520 to ca. 1725, Vol.1, Prolegomena to Theology*, vol. 1 (Grand Rapids, Michigan: Baker Academics, 2006), 36&38, https://www.worldcat.org/title/post-reformation-reformed-dogmatics-the-rise-and-development-of-reformed-orthodoxy-ca-1520-to-ca-1725-vol-1-prolegomena-to-theology/oclc/936872559&referer=brief_results.

William Perkins and William Ames, will be elaborated from their original writings and concluded with a resume on the anthropology presupposed by the teaching. Third, Calvin's view of man will be analyzed prefaced by a historical prologue on the relationship between Puritan movement in Britain and the Continental Reformation in order to identify the possible influences of Calvin to the teaching from a historical perspective. Finally, a concluding remark will be offered.

Defining the Puritan's Understanding of Preparation for Grace

In order to define the Puritans' understanding of Preparation for grace, it is necessary to understand what Puritans is all about, since this understanding could give a background and illumination to their conception of Preparation for grace.

The Puritanism as a Movement of Spiritual Revival

There are many interpretations of the Puritans that have been broached in scholarly works. Some of these interpretations tend to be very negative and this is probably associated to a specific vision promoted and implemented by this group of people in the further reformation in the English church during the Elizabethan era and after, between 1564 and 1642.²⁴ Related to these negative interpretations or assessments, Packer wrote, "*'Puritan' as a name was, in fact, mud from the start.... it was always a satirical smear word implying peevishness, censoriousness, conceit, and a measure of hypocrisy...its primary reference...was still to what was seen as an odd, furious, and ugly form of Protestant Religion.*"²⁵ In the same tone, Philip Benedict also affirmed the original negative interpretation of the term "Puritans." In an effort to identify the origin of the term, he wrote that this term "Puritan" is originated as a term of abuse coined by hostile opponents.²⁶ Its first appearance is dated to 1567 when the London topographer John Stow wrote of people "who called themselves puritans or unspotted lambs of the Lord" gathering for worship in the Minories Without Aldgate.²⁷ Further, he added an explanation that could clarify the phrase "unspotted lambs of the Lord" and spoke of a specific vision whose negative interpretation is probably associated to this term: "[The term is associated with] a group that desired a form of worship pure of unscriptural vestments or rituals...the term was more often applied to those who pursued a strict reformation of manners."²⁸ This emphasis toward strict purity and reformation could be one of the reasons for its negative interpretations and won for them nicknames like "*peevishness, censoriousness, conceit, and a measure of hypocrisy*".

²⁴ J.I. Packer, *A Quest for Godliness: The Puritan Vision of the Christian Life* (Wheaton, Illinois: Crossway Books, 1990), 35 The words of Packer precisely is "Puritanism I define as that movement in sixteenth- and seventeenth-century England which sought further reformation and renewal in the Church of England than the Elizabethan settlement allowed. 'Puritan' itself was an imprecise term of contemptuous abuse which between 1564 and 1642...was applied to...overlapping groups of people..."

²⁵ Packer, 21.

²⁶ Philip Benedict, *Christ's Churches Purely Reformed* (New Haven, Connecticut: Yale University Press, 2002), 246.

²⁷ Benedict, 246.

²⁸ Benedict, 246.

However, in a careful and accurate analysis of J.I. Packer, this emphasis toward strict purity and reformation is precisely at the heart of the Puritans and their actual strength. Despite the above-mentioned negative interpretations that had been offered to Puritans, this group of people, mostly consisting of clergy, actually aimed at complete reformation in England which would include the reshaping of Anglican parishes, the establishment of righteousness in the political, domestic, and socio-economic fields, and the conversion of all Englishmen to a vigorous evangelical faith. They strived to achieve a vision of England as “*a land of saints, a model and paragon of corporate godliness, and as such a means of blessing to the world*” through their preaching, teaching of the gospel, and sanctifying of all arts, sciences, and skills.²⁹ Therefore, in identifying this group of people as a movement and using the word “Puritanism”, Packer defines it as “*a spiritual movement, passionately concerned with God and godliness.*”³⁰ More specifically, it is, at its heart, “*a movement of spiritual revival.*”³¹ Packer acknowledges that this theological evaluation of Puritans and Puritanism as a movement of spiritual revival is still in its infancy: “*And I venture to suggest that for a truly adequate understanding of Puritanism we must await the day when its history will be told as a revival story [...] The day when this story can be told properly is not yet. Analysis of Puritan preaching, teaching, piety, pastoral work, and spiritual experience has begun, but still has far to go, and theological evaluation of this material is in its infancy.*”³²

Nevertheless, Packer’s own analysis in his writing actually presented a very compelling reason for regarding the Puritans and Puritanism as a movement of revival. There are three arguments proposed by Packer for this. First, spiritual revival was central to what the Puritans professed to be seeking as evidenced in their preaching, writings, and petitions throughout Elizabeth’s reign for official action to produce godly and competent ministry, their introduction of gatherings for biblical exposition which Elizabeth suppressed, their effort through lectureship and incumbencies to establish their own network of learned and godly preachers across all England, their constantly encouragement to the wealthy to finance promising young men to the university to prepare for the ministry, and others.³³ Second, personal revival was the central theme of Puritan devotional literature. Among categories of this devotional literature are evangelistic books that deal with sin and redemption, repentance and faith, conversion and regeneration; casuistic books that spell out the standards of conduct set in God’s law so that Christians might be able to live with a good conscience, knowing that they were doing God’s will; and paraenetic books that aim at comforting, strengthening, encouraging, and giving the Christian both motives and resources for ‘cheerful obedience’ on a basis of ‘triumphing assurance.’ These books are designed to help Christians in states of anxiety, morbidity, dryness or desertion so that they could be enabled to discern the genuineness of their faith in the face of desperation and the

²⁹ Packer, *A Quest for Godliness: The Puritan Vision of the Christian Life*, 28.

³⁰ Packer, 28.

³¹ Packer, 36–37. Packer defines ‘revival’ as “*a work of God by his Spirit through his word bringing the spiritually dead to living faith in Christ and renewing the inner life of Christians who have grown slack and sleepy. In revival God makes old things new, giving new power to law and gospel and new spiritual awareness to those whose hearts and consciences had been blind, hard, and cold. Revival thus animates or reanimates churches and Christian groups to make a spiritual and moral impact on communities.*”

³² Packer, 36.

³³ Packer, 38.

reality of their standing in grace in the face of the temptation to conclude themselves lost. Third, the ministry of Puritan pastors under God brought revival.³⁴

As a movement of spiritual revival that aims at purification of all aspects of life, Puritans emphasize the significance of spiritual experience. The core of this spiritual experience is the communion with the Triune God based on and guided by the Holy Scripture. Discipline in regularly meditating Scripture is at the core of the Puritans' spiritual experience wherein they seek to search and challenge their heart, stir their affections to hate sin and love righteousness, and encourage themselves with God's promise.³⁵ In addition to this, in their awareness of the Fall that had corrupted human heart with all its resulted deceitfulness and dishonesty, Puritans always cultivate humility and self-suspicion as abiding attitudes and conduct the discipline of self-examination regularly to examine themselves for spiritual blind spots and lurking inwards evils.³⁶ The other emphasis of Puritans is Church renewal or revival. Essentially, this renewal is aimed at "*enrichment of understanding of God's truth, arousal of affections God-ward, increase of ardor in one's devotions, and more love, joy, and firmness of Christian purpose in one's calling and personal life*" for all the members of congregation. Thus, a Puritan's clergy, through his preaching, needs to address this issue of renewal to each member of congregation so as to create a context for them to examine themselves: whether they have experienced a true and thorough conversion, whether they had really embraced sound and orthodox theology, whether they are spiritually alert and expectant, whether they could demonstrate a wise and steady character, whether they are ethically enterprising and obedient, and whether they could live their everyday course humbly and with an assurance of their salvation.³⁷

Pondering this significant role of preaching in renewal, it is necessary to be reminded that for Puritans, preaching is first and foremost of pastoral work.³⁸ John Owen, one of the great Puritan theologians, wrote about preaching: "*The first and principal duty of a pastor is to feed the flock by diligent preaching of the Word. It is a promise relating to the New Testament, that God 'would give unto his church pastors according to his own hear, which should feed them with knowledge and understanding' (Jer. 3:15). This is by preaching or teaching the word, and no otherwise...*"³⁹ In preaching, Puritans believe in the primacy of the intellect which is explicit in the statement "*all grace enters by the understanding.*" God addresses man's mind by His Word and calls for a response of deliberate consent and intelligent obedience.⁴⁰ Nevertheless, they also have a deep conviction of the life-giving power of the Holy Scripture which is truly the Word of God, so as to be a light for the eyes and food for the soul. This life-giving power of the Holy Scriptures will only be effective if it is effectuated by the Holy Spirit. Thus, the Puritans, trust that the ultimate effectiveness of preaching is out of man's

³⁴ Packer, 40–41 In this third reason, Packer provides examples of three Puritans ministers whose preaching, teaching, and counselling ministries accompanied by their conducts have brought revival: Richard Greenham, Richard Fairclough, and Richard Baxter. .

³⁵ Packer, 24.

³⁶ Packer, 24.

³⁷ Packer, 24.

³⁸ Packer, 283.

³⁹ Packer, 283.

⁴⁰ Packer, 281.

hands. Man's task is simply to be faithful in teaching the Word. It is God's work to convince of its truth and write it in the heart.⁴¹

Further, in their preaching, Puritans have a deep concern for the hearers. William Perkins, who is usually called as the father of Puritanism, in his work on preaching, *The Arts of Prophesying*, gives seven categories of hearers: (1) unbelievers who are both ignorant and unteachable. For this kind of hearer, Perkins wrote "*these men in the first place are to be prepared to receive the doctrine of the Word [...] This preparation is to be made partly by disputing of reasoning with them that thou may thoroughly discern their manner and disposition, and partly by reproof in them some notorious sins that being pricked in heart and terrified, they may become teachable.*"⁴² (2) "some are teachable but yet ignorant" and for this, "catechism must be delivered". (3) The others "have knowledge, but are not as yet humble". For this kind "the foundation of repentance ought to be stirred up, that is to say a certain sorrow which is according to God."⁴³ (4) Another kind is where "some are humbled." For this, "we must very diligently consider whether their humiliation is complete and sound, or but begun or but light and slight: lest that he or they, receiving comfort sooner then is meet, should afterwards, wax more hard, like iron, which being cast into the furnace, becomes exceeding hard, after that it is once cold."⁴⁴ (5) Following this are the ones who "do believe". For this kind "to this must be propounded. 1. The Gospel touching justification, sanctification, and perseverance. 2. The law without the curse, whereby they may be taught to bring forth fruits of new obedience beseeming repentance. Rom. 8.1...1 Tim. 1.9...Let the epistle of Paul to Romans be the example. 3. Howsoever the curse of the law is not to be urged against the person that is righteous and holy in the sight of God, yet it is to be urged against the sins of the person, which are remaining."⁴⁵ (6) The ones who are "fallen" are "those ...which so in part fall from the state of grace. Falling either in faith or in manners. Falling in faith is either in knowledge of the doctrine of the Gospel, or in the apprehending of Christ. Falling in knowledge is a declining into error, whether lighter of fundamental. Now unto those that fall thus, that doctrine which doth cross their error, is to be demonstrated and inculcated (or beaten up on them) together with the doctrine of repentance, and that with a brotherly affection... Fall in manners as when any faithful man fall to the committing of some actual sin in life... To those that are fallen those, forasmuch as grace remaining in respect of the virtue and habit may be lost for a time in respect of sense and working; the law must be propounded being mixed with the Gospel: because a new act of sinner require a new act (or work) of faith and repentance."⁴⁶ (7) The last is "a mingled people". Perkins explained that this "mixt people are the assemblies of our Churches. To these any doctrine may be propounded, whether of the law or of the Gospel: If the limitation and circumscription of the doctrine be made to those persons, for whom it is convenient...A doubt if any man shall despair in the public congregation, when the rest are hardened, what ought to be done? Answer: Let those that are hardened hear the Law circumscribed within the limits of the persons; and the vices: and let the afflicted conscience hear the voice of the Gospel applied in special manner into it."⁴⁷ These seven categories demonstrate two points: first, even though the Puritans have a strong emphasis on the work of the Holy Spirit

⁴¹ Packer, 283.

⁴² William Perkins, *The Workes of That Famous and Worthy Minister of Christ in the University of Cambridge*, 1616, 665.

⁴³ Perkins, 666.

⁴⁴ Perkins, 666.

⁴⁵ Perkins, 667.

⁴⁶ Perkins, 667–68.

⁴⁷ Perkins, 668.

in preaching, their attention is sensitive toward the needs of the congregation. Second, their preaching is aimed at piercing the Word deep into the heart of their congregation so as to achieve personal renewal in each member of the congregation.

Related to this second point, which is the piercing, Puritan theologians have a deep concern whether theoretically or practically to the role of conscience in preaching. For Puritans, conscience could be defined as *“a universal aspect of human nature by which God has established His authority in the soul for men to judge themselves rationally.”*⁴⁸ William Perkins defines conscience as *“a part of the understanding in all reasonable creatures, determining of their particular actions either with them or against them.”*⁴⁹ From these two definitions, it could be concluded that all reasonable creatures universally do have a conscience as an inseparable part of their nature and it is in their conscience where God establishes his authority. It is the locus of their self-knowledge and moral consciousness that they have under God and in the presence of God, of having done right or wrong.⁵⁰ Thus, it is not a surprise that Perkins could write that conscience determines man’s actions *“either with them or against them”* and more metaphorically, Richard Sibbes, one of the Puritan theologians, *“compared the authority of the conscience to a divine court within human soul, where it serves as witness, accuser, judge, and executioner...”*⁵¹

In relation to preaching, Packer gives a succinct statement on conscience as follows: the Puritans’ teaching on conscience was reflected in their view of preaching. The most characteristic feature in the Puritan ideal of preaching was the great stress laid on the need for searching applications of truth to the hearers’ consciences. One mark of a ‘spiritual’, ‘powerful’ preacher, in the Puritan estimation, was the closeness and faithfulness of application whereby he would ‘rip up’ men’s consciences and make them face themselves as God saw them. The Puritans knew that sinful men are slow to apply truth to themselves, quick enough they may be to see how it bears on others...Therefore (said the Puritans) the preacher must see it as an essential part of his job to work out applications in detail, leading the minds of his hearers step by step down those avenues...which will bring the word right home to their hearts, to do its judging, wounding, healing, comforting, and guiding work.⁵²

Thus, there is a clear interconnection between the definition of conscience given above and preaching. Since conscience is a universal aspect in all reasonable creatures and since it is God’s court against or with them, then the Puritan preacher will address their preaching to this conscience in order to rip them up and prepare them for the heartily appropriation of God’s Word and to be revived and renewed.

⁴⁸ Joel R. Beeke and Mark Jones, *A Puritan Theology: Doctrine for Life* (Grand Rapids Michigan: Reformation Heritage Books, 2012), 2.

⁴⁹ Perkins, *The Workes of That Famous and Worthy Minister of Christ in the University of Cambridge*, 517.

⁵⁰ Joel R. Beeke and Mark Jones, *A Puritan Theology* (Grand Rapids, Michigan: Reformation Heritage Books, 2012), 3.

⁵¹ Beeke and Jones, 4.

⁵² Packer, *A Quest for Godliness: The Puritan Vision of the Christian Life*, 116–17.

Puritans on Preparation for Grace

Puritan understanding of Preparation for Grace is a corollary of their understanding of preaching, particularly in the context of evangelism. Packer explains the meaning of evangelism for Puritans is *"a consistent expression in practice of Puritans' conviction that the conversion of a sinner is a gracious sovereign work of divine power."*⁵³ This definition presupposes the Puritans' theological conviction that the ultimate effectiveness of preaching is out of man's hands. It is God's work to convince the truth of His Word and write it in the heart of the sinners⁵⁴ or, in Puritans' language, *"Ministers knock at the door of men's hearts, the Spirit comes with a key and opens the door."*⁵⁵ According to the Puritan's understanding, this work of convincing could be mediate, which is through the Word, the Spirit gives understanding and illuminates the mind, or it could be immediate, which is with the Word, the Spirit implants new principle of life in the heart. In both of these works, the Spirit is sovereign and consequently, the works themselves have the nature of *"infallible, victorious, irresistible, or always efficacious...It 'removeth all obstacles, overcomes all oppositions, and infallibly produces the effect intended.'"*⁵⁶

However, in addition to this conviction of Divine Sovereignty in evangelism, Puritans also have a conviction that *"all grace enters by the understanding."*⁵⁷ This is what had been termed before as a conviction in the primacy of the intellect.⁵⁸ The Word of God addresses the mind and calls sinners for response out of deliberate consent and intelligent obedience. Thus, in this context, knowledge of sin, guilt, pollution, God's displeasure and imminent condemnation is essential for the sinners, since no one will come to Christ to be saved from sin until he knows why he needs salvation and from what sins salvation is needed. Preaching is aimed at implanting this awareness of sin and condemnation to the sinners' conscience so that he could be affected and feel genuinely, sincerely, and with wholeheartedly complacency, sorrow for offending his Creator terribly, hatred toward his sins, conviction of his sins, and finally, convert to Christ. It could be stated in other words, from the perspective of preaching, that this preaching prepares the sinners for conversion, or from the perspective of sinners, that the awareness of sin and condemnation in his conscience which is precipitated by preaching prepares him for coming to Christ or for grace itself. In the language of Puritans, this is what they mean when they say the Law prepares for the Gospel. The biblical model for the Puritans' conception of preparation for conversion, among others, is the preaching of John the Baptist in Mat. 3:1-17. Mediate by this preaching, John prepares the people for Christ by reminding them of the necessity of contrition and repentance.

In the light of this discussion, the meaning of Preparation for Grace in Puritanism should be understood. Actually, this preparation is an effort of Puritans to do justice to the sovereignty of God in preaching and to the responsibility of man in their intellect and conscience. The work of grace in conversion is inevitable considering the effects of fall in the

⁵³ Packer, 294 The emphasis is Packer's.

⁵⁴ See page 10.

⁵⁵ Packer, *A Quest for Godliness: The Puritan Vision of the Christian Life*, 295.

⁵⁶ Packer, 295 In this understanding, Puritans is in the line of Reformed theology and fits in the teaching of major Reformed confessions whether in England itself (Westminster Confession of Faith Ch. III, Art. III and VI) or in the European Continent (Canon of Dordt, I, Art. 6 and 7).

⁵⁷ See page 11.

⁵⁸ Packer, *A Quest for Godliness: The Puritan Vision of the Christian Life*, 295.

darkening of man's understanding, the alienation of his life from the life of God, and the hardness of their heart (Ep. 4:18). However, this work of grace does not eliminate the necessity of man's moral responsibility since his intellect is an active functional faculty in appropriating the communication of knowledge from the preaching, and his conscience is an active functional faculty in willingness to repent so that, based on this faculty, he could be deemed as saved or condemned.

Although this doing of justice theologically to the sovereignty of God and the responsibility of man has been a perennial issue in Reformed theology since the time of the Reformers, the fact that Puritanism in England has put an intensive concern and attention to this issue through their teaching on Preparation for Grace, could be a telling truth about the distinctiveness of this movement among other Protestant movements. As explained before, Puritanism is a movement of spiritual revival and as such, it aims at purification in all aspects of life that emphasizes the necessity of disciplined spiritual experience and self-examination in order to create a holy church and a holy commonwealth through revival.⁵⁹ In light of this ideal of revival, a genuine and sincere spiritual experience is the necessary precondition for revival, including most importantly the spiritual experience of conversion which is a first step of admission into a holy church and holy commonwealth. This understanding finds its real shape and deep intentionality in New England, as had been described in the beginning of this paper related to Jonathan Edwards's contention with his parents on the same issue of Preparation for Grace. The Puritans in New England pursued the ideal of establishing a church of true believers. Consequently, this demand of genuine and sincere spiritual experience that would lead to conversion receives more emphasis. In 1630, the founders of New England decided that church membership and participation in the government of the colonies must be limited to those who would be able to give an account of God's grace in them.⁶⁰

The Root of Preparation for Grace in Puritanism

This teaching of Preparation for Grace in Puritanism had been proposed by the inaugurators of this movement in the second half of the sixteenth century. Among them is William Perkins and his student, William Ames. Perkins's theology laid foundation for Puritanism in the subsequent generations whether in England or New England and Ames with his work *Marrow of Sacred Divinity*, which will be discussed below, and has a wide and deep influence for New England theology.⁶¹

⁵⁹ See page 8-9.

⁶⁰ Harinck, "Preparationism as Thought by Puritan," 161.

⁶¹ In the introductory word of John Dykstra Eusden of Ames's Marrow: "For a century and half, William Ames's Marrow of Theology held sway as a clear, persuasive expression of Puritan belief and practice. In England, Holland, and New England nearly all those who aspired to the Puritan way read the book. No matter what their aspirations, undergraduates at Emmanuel College, Leyden, Harvard, and Yale had to read the Marrow in Latin as part of basic instruction in divinity. In a burst of enthusiasm Thomas Hooker (1586?-1647) of Hartford once recommended the Marrow and another of Ames's works to fellow clergymen: 'They would make him(supposing him versed in the Scriptures) a good divine, though he had no more books in the world.' In 1717 Increase Mather preached an ordination sermon in which the only book of theology suggested for the minister's reading was the Marrow." William Ames, *The Marrow of Sacred Divinity Drawn Out of the Holy Scriptures and the Interpreters of It, and Brought into Method by William Ames Sometime Doctor and Professor of Divinity in the*

William Perkins (1558-1602)⁶²

In his work *A Golden Chain*, William Perkins (1558-1602) elaborates the concept of Preparation for Grace in his discussion on Effectual Calling.⁶³ Perkins understands effectual calling as being effectuated by certain means. The first means is the saving hearing of the Word of God wherein the Word is preached outwardly both to the one who is dead in his sins and to the one who does not so much dream of his own salvation. Here, Perkins explains the substance of this preaching that is consisted of two stages. They are “*the Law which is aimed at showing a man his sin, the punishment thereof, which is eternal death*” and “*afterward the Gospel, showing salvation by Christ Jesus, to such as believe.*”⁶⁴ This is actually what later Puritanism also cultivates in their preaching which is known as “the Law prepares for the Gospel” principle.⁶⁵ The most important truth in this principle is the preaching or, here, God’s effectual calling does not cease in implanting awareness of sin and punishment. It is a means for another end, which is the Gospel that has “*salvation by Christ*” as its substance.

Further, Perkins continues his explanation on the means of effectual calling with the second means which is the mollifying of the heart. Here, Perkins asserted that the stony heart of the sinners needs to be bruised in pieces by “*four principal hammers*”, “*that it may be fit to receive God’s saving grace offered unto it.*”⁶⁶ It seems that the following mentioning of the four principal hammers in this second means is a further clarification of the first means since Perkins re-explains the Law, but now with a view of the process of preparation worked out by the Law in several steps. Thus, it would not be wrong to conclude that these four principal hammers are four steps of the Law’s work in preparing sinners for the Gospel. The

Famous University at Franeker in Friesland, trans. John Dykstra Eusden (Grand Rapids, Michigan: Baker Books, 1968), 1.

⁶² William Perkins is an influential Puritan divine during the Elizabethan era in England. He was born in 1558, earned his bachelor’s degree in 1581, and master’s degree in 1584 from Cambridge University. During his student days, he was under the tutorship of Laurence Chaderton (1536-1640), the so-called “Pope of Cambridge Puritanism”. Perkins’s formal training was thus Calvinistic within a scholastic framework. From 1584 until his death, Perkins served as lecturer, or preacher, at great St. Andrew’s Church, Cambridge, a most influential pulpit. He also served as a fellow at Christ’s College from 1584 until 1595. Fellows were required to preach, lecture, and tutor students, acting as “guides to learning as well as guardians of finances, morals, and manners...(Missing quotation) Like his mentor, Chaderton, Perkins worked to purify the established church from within rather than join those Puritans who advocated separation. Rather than addressing church polity, his primary concerns focused on addressing pastoral inadequacies, spiritual deficiencies, and soul-destroying ignorance in the church. In time, Perkins-a rhetorician, expositor, theologian, and pastor-became the principle architect of the young Puritan movement. His vision of reform for the church, combined with his intellect, piety, book writing, spiritual counselling, and communication skills enabled him to set the tone for seventeenth-century Puritan-in their accent on Reformed, experiential truth and self-examination and in their polemic against Roman Catholicism and Arminianism. By the time of his death, Perkins’s writings in England were outselling those of Calvin, Beza, and Bullinger combined. He died from kidney stones in 1602 just before the end of Queen Elizabeth’s reign (adapted from Joel R.Beeke, “William Perkins and His Greatest Case of Conscience,” *Calvin Theological Journal* 41 (2006):255-278)

⁶³ Perkins, *The Workes of That Famous and Worthy Minister of Christ in the University of Cambridge*, 78–80.

⁶⁴ Perkins, 78.

⁶⁵ See page 15-16.

⁶⁶ Perkins, *The Workes of That Famous and Worthy Minister of Christ in the University of Cambridge*, 78–79.

first hammer is the knowledge of the Law. From his previous exposition of the Ten Commandments,⁶⁷ it seems proper to comprehend this knowledge as the knowledge of the Ten Commandments that Perkins posits as having three uses for the unregenerate, which are *“to lay open sin and, and make it known”, “to effect and augment sin, by reason of the flesh, the which causes man to decline from that which is commanded, and ever incline to that which is prohibited”, and “to denounce eternal damnation for the least obedience, without offering any hope of pardon.”*⁶⁸ The second hammer is the knowledge of sin, both original and actual, and what punishment is due unto them. This is in line with Paul’s assertion in Roman 7:7 that the Law elicits knowledge of sin. The third hammer is *“compunction, or pricking of the heart namely a sense and feeling of the wrath of God for the same sins.”* With this hammer, Perkins would like to internalize the knowledge of sin into the conscience of sinners in order to enliven the sense of God’s wrath and punishment on sins, so that the sinners could be affected with a deep sense of contrition. The fourth hammer is *“a holy desperation of a man’s own power, in the obtaining of eternal life.”* In this step, the sinners do not only feel the terror of God’s wrath upon their sins, but he is also stripped off from all thought or effort to depend on himself for his salvation.

Only after this preparatory second means, that could also be understood as the Law part, can Perkins enter into the third means which is the faith. Here, he defines faith as *“a miraculous and supernatural faculty of the heart, apprehending Christ Jesus being applied by the operation of the Holy Ghost, receiving Him to itself.”*⁶⁹ This means is actually the Gospel part of the effectual calling since in the following sentences, Perkins elaborates other steps for the true appropriation of this Gospel under the heading *“five degrees in the work of faith or motion of the heart, linked and united together.”* The first degree or, more precisely, steps, is knowledge of the Gospel by the illumination of God’s Spirit.⁷⁰ After this knowledge of the Gospel is meditated by them who are truly humbled by the sensible feeling of their own beggary that they had been prepared for by the previous Law step, comes the general faith. This general faith in Perkins’ understanding is a subscription to the truth of the Gospel. If this faith is known to be fuller and more perfect, then it will become *“the full assurance of understanding.”* This first degree could be comprehended as the intellectual aspect of this Gospel part and it reflects what was written before as to Puritans’ *“all grace enters by the understanding”* principle or the primacy of the intellect. The second degree is *“hope of pardon, whereby a sinner, albeit yet feel not that his sins are certainly pardoned, yet he believes that they are pardonable.”* Following this second degree, is the third degree *“a hungering and thirsting after that grace which is offered to him”*⁷¹ in Christ Jesus, as a man hungers and thirsts after meat and drink.” Then, the fourth degree is *“the approaching to the throne of grace, that there flying from the terror of the Law, he may take hold of Christ, and finds favor with God.”* This fourth degree includes two parts which are *“a humble confession of our sins before God, if they be known sin*

⁶⁷ Perkins, 32–69.

⁶⁸ Perkins, 69–79.

⁶⁹ Perkins, 79.

⁷⁰ Here, Perkins is careful enough to distinguish between illumination and the last step “persuasion imprinted in the heart by the Holy Ghost”, since this illumination has not been a saving experience as evidenced by his next term “general faith” when compared to the last step which is a saving experience.

⁷¹ Perkins, *The Workes of That Famous and Worthy Minister of Christ in the University of Cambridge*, 79.

and, generally, if unknown: This done, the Lord forthwith remits all our sins” and “the craving pardon of some sins, with unspeakable sighs, and in perseverance.”⁷² Lastly, the fifth degree, as a natural continuation of the former degrees, is “an especial persuasion imprinted in the heart by the Holy Ghost, whereby every faithful man doth particularly apply unto himself those promises which are made in the Gospel.” Before continuing to the next topic, Perkins gives an important remark to this fifth degree in the following words “This persuasion, is, and ought to be in everyone, even before he has any experience of Gods mercies... In philosophy we first see a thing true by experience, afterward give our assent unto it: as in natural Philosophy...But in the practice of faith it is quite contrary. For first, we must consent to the Word of God, resisting all doubt and diffidence, afterward will experience feeling of comfort follow. They therefore do very ill, who are still in doubt of their salvation, because as yet, they feel not in themselves, especial motions of God’s Spirit. Thus, much concerning the way which God uses in begetting the faith.” This remark looks to communicate two truths, which are the primacy of faith over what could be seen and experienced empirically, and the duty of every Christian to self-examine himself whether he has a real assurance of their salvation.

From this elaboration of Perkins’ thought, it could be concluded that Perkins has provided a sophisticated account on Preparation for Grace that would become the standard and would provide guidance in the latter Puritans’ tradition. In this account, it is clear that firstly, the Law is a preparation for the Gospel or awareness of sinfulness prepares way for salvation in Christ. Secondly, in this account Perkins assigns places carefully for Divine’ work and human responsibility. Even though it appears that the focus is predominantly on the man’s responsibility as evidenced in the steps that must be followed, if analysis is done in detail, then it would be revealed that Perkins put the role of intellect and the role of conscience in their places carefully, as he does the role of Divine’s work. The uses of phrases “the operation of the Holy Ghost”, “the illumination of God’s Spirit”, and “an especial persuasion imprinted in the heart by the Holy Ghost” seem to provide a sharp distinction of the Divine’s work in its relation to man’s responsibility and to ascertain where a spiritual experiences still able to stay open to counterfeit ones since it is just a general operation or illumination of the Spirit and where they are really a genuine experience since it is a persuasion imprinted in the heart by the Holy Ghost. Thirdly, this account is pastorally oriented since it reflects a sensitivity toward man’s spiritual experiences through its carefully distinguishing of steps, wherein Perkins perhaps would like to communicate the truth that spiritual experiences from doubting faith to an assurance of salvation is a process in which man’s intellect and conscience will be cultivated properly and will be used by the Holy Spirit to nurture assurance progressively through His Word.

⁷² Perkins, 80.

William Ames (1576-1633)⁷³

As a student of Perkins, Ames shares the thought of his mentor related to Preparation for Grace. In his *Marrow of Sacred Divinity*, this doctrine of Preparation for Grace is elaborated in a discussion on Calling.⁷⁴ The Calling that Ames is about to elaborate here is similar to Perkins' Effectual Calling in his *Golden Chain*. This is clear from the definition of Calling between these two divines. Perkins defines this Effectual Calling as a calling "*whereby a sinner being severed from the world, is entertained into God's family...Of this there be two parts. The first is Election, which is a separation of a sinner from the cursed estate of all mankind...The second is the reciprocal donation or free gifts of God the Father, whereby he bestows the sinful man to be saved upon Christ, and Christ again actually most effectually upon that sinful man...*"⁷⁵ Ames defines this Calling as "*a gathering of men together to Christ, that they may be united with Him...Calling and Election sometimes have the same sense in the Scripture...Hence the Calling of men does not in any way depend upon the dignity, honesty, industry, or any endeavor of the called, but upon the election and predestination of God only...The parts of Calling are two: The offer of Christ, and receiving him.*"⁷⁶

Ames started his exposition by differentiating these two parts of Calling which are *the Offering of Christ and the Receiving of Him*.⁷⁷ The Offering of Christ, in Ames' thought, is differentiated as *Outward* or *Inward*. What he meant by *Outward* is "*a propounding or preaching of the Gospel, or of any of the promises of Christ.*" However, in order to appropriate this preaching of the Gospel, Ames asserts that "*man may be prepared to receive the promises*" and this preparation is "*the application of the Law*" which "*ordinarily goes beforehand to reveal sin, and the inexcusableness and humiliation of the sinner.*" Here, Ames is in a similar vein with Perkins, that the Law prepares way for the Gospel and the role of the Law is to reveal the sinfulness, inexcusableness, and humiliation of sinner. Ames proof-texts his statement by proposing Rom. 7:7 which is that the Law provides the knowledge of sin. Then, Ames wrote that *Outward Offering* "*is propounded to all without difference, together with a command to believe*

⁷³ William Ames was a student of Perkins. He was born at Ipswich and educated from 1594 at Christ's College, Cambridge. He graduated with a Bachelor's degree in 1598 and a Master's in 1601 and was chosen as a fellow in Christ's College. Having emigrated to the Netherlands from England, he became an advisor to the Synod of Dordt. Ames opposed the Remonstrants in the Synod of Dordt because he was disturbed by their anthropocentrism. He was unhappy with their failure to give the sovereignty and working power of God a primary place in theology. Later, he was installed at Franeker on 7 May 1622. He was brought renown to Franeker as professor, preacher, pastor, and theological writer. One student during his period in Franeker which was influenced by him was Johannes Cocceius. Having continued for twelve years at Franeker, he moved to Rotterdam and later, as a result of a cold, he died in November 1633. His important work is *Marrow of Sacred Divinity* (adapted from Martyn McGeown, "The Notion of Preparatory Grace in the Puritans," *Protestant Reformed Theological Journal* 41, no. 1 [2007]: 58–84.

⁷⁴ Ames, *The Marrow of Sacred Divinity Drawn Out of the Holy Scriptures and the Interpreters of It, and Brought into Method by William Ames Sometime Doctor and Professor of Divinity in the Famous University at Franeker in Friesland*, 26.

⁷⁵ Perkins, *The Workes of That Famous and Worthy Minister of Christ in the University of Cambridge*, 77.

⁷⁶ Ames, *The Marrow of Sacred Divinity Drawn Out of the Holy Scriptures and the Interpreters of It, and Brought into Method by William Ames Sometime Doctor and Professor of Divinity in the Famous University at Franeker in Friesland*, 26:4–6.

⁷⁷ Ames, 26:7.

them; but as touching the propriety of the things promised, which depend upon the intention of the one who promises, they belong only to the elect who are therefore called the sons and heirs of the promise ...” This presupposed that all men are able to appropriate the Outward Offering, so as to assume implicitly the functionality of the faculties of intellect and conscience.

In explaining the Inward Offering, Ames wrote, “*The inward offer is a spiritual enlightening, whereby those promises are propounded to the heart of men, as it were by an inward word.*”⁷⁸ It seems that this Inward Offering could be understood as a next to the Outward, since it is a spiritual enlightening propounded to the hearts of men, which is differed from the Outward. Ames continues his explanation by writing that this Inward Offering “*is also sometimes, and in a certain [limited] manner, granted to those who are not elected*”⁷⁹ and is resistible since he wrote that “*anyone who opposes himself to this illumination, out of malice, commits a sin against the Holy Spirit.*”⁸⁰ This possibility of resisting spiritual enlightening is caused by the nature of this enlightening itself that Ames later explains as “*The enlightening of the mind is not sufficient to produce this effect [conversion], because it does not take away that corruption which is in the will; nor does [enlightening] communicate to [the will] any new supernatural principle by virtue of which it may convert itself.*”⁸¹

Then, Ames continues with the Receiving of Christ that he termed as conversion since in Receiving Christ “*all those who obey the call of God, are wholly converted from sin to grace.*” This Receiving is divided into Active which is “*an act of faith drawn forth, whereby the one called now wholly leans upon Christ as his Savior, by Christ upon God*” and Passive which is “*by which a spiritual principle of grace is begotten in the will of man.*”⁸² Ames identifies this Active Receiving of Christ as “*an Act of Faith*” and writes two aspects of this act, in that “*this Act of Faith is indeed drawn out and exercised by man freely, but also certainly, unavoidably, and unchangeably.*”⁸³ By writing these two aspects, Ames seems try to do justice to God’s sovereignty and to man’s responsibility in conversion.

Finally, Ames explains Repentance. Here it is understood as the free gift of God and has its seat in the heart or will of man, similar to Faith.⁸⁴ However, Ames differentiates two kinds of Repentance. The first is Repentance that goes before faith as resulted by carefulness, anxiety, and terror arising from the Law. This Repentance is preparing and disposing cause of faith. The other is Repentance that follows faith as an act of “*turning away from sin (because God is offended by it).*” In this respect, Repentance “*depends upon Faith, as the effect depends upon its cause.*”⁸⁵

From this discussion of Ames’s thought on Preparation for Grace in *the Marrow*, Ames’ inline-ness to Perkins’s thought could be demonstrated. He holds to the principle that the Law prepares for grace, assuming the functionality of the faculties of intellect and conscience and attempting to do justice to God’s sovereignty and man’s responsibility in conversion. Although, he does not explicitly enlist the steps of Preparation for Grace and does not elaborate it in detail and experientially as in the *Golden Chain* of Perkins, these steps

⁷⁸ Ames, 26:14.

⁷⁹ Ames, 26:15.

⁸⁰ Ames, 26:16.

⁸¹ Ames, 26:24.

⁸² Ames, 26:21,26.

⁸³ Ames, 26:29.

⁸⁴ Ames, 26:30.

⁸⁵ Ames, 26:31.

could be identified. They stem from the differentiation of two aspects of Calling, the Offering and the Receiving. The Offering aspect could be identified as the Law part that includes the Outward Offering of the Gospel and Inward Spiritual Illumination. In this part, the intellect and the conscience are functionalized and prepared for the next aspect. However, this Offering aspect could still be resisted, since it is a general illuminating work of the Spirit. However, its aim is Repentance caused by terror of the Law. The Receiving aspect could be identified as the Gospel part that includes Active and Passive Receiving, followed by Repentance. This aspect of Calling is prepared by the Offering aspect and is irresistible in nature.

There is another work of Ames wherein the Preparation for Grace is elaborated in detail.⁸⁶ In Book II and Chapter 4 of the work, Ames proposes a question *"What ought a man to do, that he may be translated out of a state of sin, into a state of grace?"* then, he gives the answer: *"Of those things which are necessarily required to this purpose, some pertains to the pulling of man out of the state of sin, and some to the setting him in the state of grace."*⁸⁷ He then starts with seven necessary things that *"pertains to the pulling of man out of the state of sin"*: *"(1) For it is first of all required, that a man seriously looks into the Law of God, and make an examination of his life and state according to James 1.23, 24, 27. (2) It is required... that upon that comparing of our state with God's Law, there do follow a conviction of Conscience ... (3) ... after this conviction of Conscience, there must follow, despair of salvation, both in respect, of all strength of our own, and of any help which is to be had from the Creatures... (4) ... after all these; there must follow, a true humiliation of heart, which consists in grief and fear because of sin, and do bring forth confession... (5) For the producing of this humiliation, it is always necessary that there be a distinct consideration of some particular sins: for a general apprehension of sin, cause a confused astonishment, but no right and true humiliation... (6) This humiliation is oftentimes occasion by the sight of some one sin... (7) It is helped forward oft times by some heavy affliction... The degrees of this humiliation are not the same in all that be converted: for some feel greater trouble, and some less. But all those that are truly converted are also truly humbled."*⁸⁸

After this, he continues to things that pertain to the *"the setting...in the state of grace"*: *(1) Such an apprehension upon the Gospel as whereby a man judges it possible that his sins should be forgiven... (2) An earnest desire to obtain that mercy, which in Scripture is called a spiritual hunger, or thirst... (3) An actual union with Christ, which consists in Faith that is wrought in us by effectual vocation... (4) True repentance, whereby forsaking all sin, we give up and consecrate our selves wholly to God in Christ..."*⁸⁹ This is a very explicit and systematic exposition of Puritans' doctrine of the Preparation for Grace.

It could be concluded, therefore, that the Puritans' doctrine on the Preparation for Grace does have its antecedent in its two first influential divines, Perkins and Ames. Considering the lasting influence of these two divines, whether in English Puritanism circle

⁸⁶ William Ames, *Conscience With the Power and Cases Thereof Divided into V Bookes Written by the Godly and Learned, William Ames, Doctor and Professor of Divinity, in the Famous University of Franeker in Friesland Translated Out of Latin into English, for Public Benefit* (Leyden and London: Leyden and London, 1639), 8–9.

⁸⁷ Ames, 4,8.

⁸⁸ Ames, 4, 8–9.

⁸⁹ Ames, 4,9.

or in European continent,⁹⁰ it is not a surprise that their thought on Preparation for Grace also became a standard for Church's practice in spirituality in England and New England.

Theological Presupposition of Puritans' Teaching on Preparation for Grace

Based on these discussions on the Puritan's doctrine of Preparation, it could be concluded that underlying this Puritans' doctrine of Preparation for Grace, are presupposed theological principles. First, when Puritans assert that the Law is necessary to prepare way for the Gospel, it is their conviction that sinners are able to understand with their intellect the demands of the Law, are able to be affected in their conscience of their sins and of the terror of God's condemnation, and are morally responsible in their decision for or against God even though it is also their conviction that sinners are dead in their sins and only by the grace of God could they be saved in regeneration. Second, when Puritans assert that sinners need to be prepared for conversion in following several steps through the mediation of preaching, it is their conviction that conversion in reality is a process wherein sinners as men when they are being exposed to the Word, will pass the varieties of spiritual experiences from doubt, fear, convicting, humiliating, and confessing, to coming to Christ. In providing context for this process, Puritans do have conviction that there are two aspects in conversion, God's sovereignty and man's responsibility.

It is clear that the presupposition behind all of these principles is a post-fall theological anthropology that on the one hand fully recognizes the depravity of man who dies in his sin and depends on God's grace for his salvation but, on the other hand, also recognizes that man, in his intellect is able to understand the demands of the Law, in his conscience is able to be effected by sins and terrors of condemnation, and in his morality is able to respond for or against God. In order to evaluate the conformity of this Puritan teaching to Reformed theology, it is necessary to ascertain whether this post-fall theological anthropology presupposed by this teaching conforms to or fits well within Reformed, particularly Calvin's, post-fall anthropology.

⁹⁰ Richard A. Muller in Muller, *Post-Reformation Reformed Dogmatics*,⁶⁶ clearly stated the international fame of English divines during the early orthodox period. He wrote: "The interrelationship of the English Reformed with the continental Reformed was such that neither the development can be properly understood without the other: specifically, in the sixteenth and seventeenth centuries, British theology was receptive to continental thought, as citations of European thinkers in English works testify. Ames' *Medula theologiae* was widely used both in England and on the continent as a synopsis of theology...On the other hand, major English thinkers like Perkins, Ames, Whitaker, Gataker, Baxter, and Owen were much appreciated in the continent-as is manifest by the European editions and citations of their works."

Calvin's Anthropology

The influence of Reformed Theology in the History of England⁹¹

Puritan is a movement of further Reformation in England that claims conformity to the Reformed theology. Historically, this reality of relationship between Puritans' movement and Reformed theology in England leads to question about how Reformed theology from the European continent can be absorbed by Puritans in England and who are the renown Reformed theologians in the European continent that influence most the thought of Puritanism.

The absorption of Reformed theology in England is a complex story, but according to Phillip Benedict, it cannot be separated, even in most cases, and is determined by the act of state: "England's Reformation history displays important similarities with the German princely territories that instituted second reformations. Most obviously, the English Reformation, like many German territorial reformations, was first and foremost an act of state. Indeed, in no other country that eventually became Protestant except Sweden was the initial rupture from Rome so thoroughly an act of state as in England. As with the German second reformations, the key to understanding why England's Protestant state church assumed a Reformed rather than a Lutheran cast thus lies in determining what shaped the confessional orientation of foremost decision makers."⁹² Even though the writings of Luther started to be sold in England as early as February 1519 and an evangelical discussion group started to be formed in Cambridge's White House tavern in the early 1520s and by the second half of the decade, a number of English scholars, including Barnes, William Tyndale, and John Frith, had been driven to the Continent to study with Luther,⁹³ the first crucial point in England's history that did have influence on England's later direction toward Reformed persuasion is the rejection of Papal authority, the establishment of Church of England, and the decreeing of royal supremacy over the Church of England by Henry VIII.⁹⁴ In addition to this, Henry VIII's opposition to Lutheran doctrine is widely known.⁹⁵ During Henry VIII's reign (1509-1547), there was a connection between Reformed Theology in the continent to England. Henry Bullinger, the great and famous Reformed theologian in Zurich, had established close relationship with reformers and political leaders in England. On hearing that Henry VIII had broken with the Pope, Bullinger wrote his *The Authority, the Certitude, the Stability and the Absolute Perfection of Holy Scripture and the Institution and the Function of Bishops* which he dedicated to the King, which was received well by the King.⁹⁶ When Henry VIII royally imposed a religious innovation

⁹¹ It has been mentioned before in page 6 that the aim of this historical prologue on the relationship between Puritan movement in Britain and the Continental Reformation is to identify the possible influences of Calvin to Puritan's doctrine of Preparation from historical perspective. It will start from the introduction of Luther's writings in England around 1515 that begins the spreading of reforming ideas in its seminal forms to an influential movement. Then, it will continue to the origin of interesting connection between English Reformation and the Swiss Reformation in the continent until Elizabethan period and finally, the identification of the dominant influence of Swiss Reformation in English Puritanism during this period.

⁹² Benedict, *Christ's Churches Purely Reformed*, 230.

⁹³ Benedict, 232–33.

⁹⁴ Benedict, 231.

⁹⁵ Benedict, 233.

⁹⁶ Hendry Bullinger, *The Decades of Hendry Bullinger*, ed. Thomas Harding, vol. 1 (Grand Rapids, Michigan: Reformation Heritage Books, 2004), LIX.

between 1536 and 1538, there were many English Protestant exiles who sought shelter in Switzerland and a number of them lodged in Bullinger's private house.⁹⁷ They were deeply influenced by Bullinger's life and teaching. Among them was John Hooper, Anglican Bishop of Gloucester and proponent of English Reformation, who lodged for 2 years in Bullinger's house and still kept contact with Bullinger and other Swiss Reformers such as Martin Bucer.

The theological orientation of the Church of England in Reformed direction was later fixed during the short reign of Henry VIII's son Edward VI (1547-1553).⁹⁸ The great kindness shown by Bullinger and the Zurich Senate to former exiles caused Edward VI, at the time of his coming to the throne, to write to him, thanking Bullinger as a personal friend.⁹⁹ In addition to this, Calvin also dedicated his book to Edward VI and made correspondence with the leading figures around the court of Edward VI. Among Edward VI's advisers were evangelicals, they were Sommerset, Northumberland, Edward, and above all Thomas Cranmer. Each played crucial roles in shaping the Edwardian religious settlement.¹⁰⁰ During the time of this religious settlement, between 1547 and 1549, the number of books printed in England increased from roughly 100 to 225. Three-quarters of those published between 1548 and 1550 concerned religion, virtually all being of an evangelical cast, including previously banned works by Luther, Bullinger, Calvin, Wyclif, Barnes Frith, Hooper, and Tyndale.¹⁰¹ Three months after the reign of Edwards VI, Charles V defeated the Schmalkaldic League at Muhlberg. The ensuing interim crisis drove several leading reformers to seek refuge in England, where their arrival proved important in shifting the doctrinal orientation of English Protestantism toward a Reformed stance.¹⁰² Among them were Johannes A. Lasco, a Polish reformer, and Peter Martyr Vermigli, an Italian-born Reformed theologian. Vermigli, being approached by Thomas Cranmer, Archbishop of Canterbury at the time of Edward VI's reign, arrived in London on 20 December 1547.¹⁰³ He took up the post as Regius Professor of Divinity at Oxford University in 1548. This was a prestigious post, which placed Vermigli in what was potentially a key position in an institution which had until then notoriously been somewhat adverse to reform.¹⁰⁴ Among his students were six men who later became bishops.¹⁰⁵ After a year of the arrival of Vermigli, Martin Bucer, a famous Reformed theologian who was one of the senior leaders of Swiss Reformation, arrived in England and took up the similar position with Vermigli in Cambridge University. His prestige became such that three thousand people were said to attend his funeral in England when he died in 1551, and he too trained many future leaders of the English church.¹⁰⁶ Two

⁹⁷ Bullinger, 1:LVIII.

⁹⁸ Benedict, *Christ's Chruches Purely Reformed*, 230.

⁹⁹ Bullinger, *The Decades of Hendry Bullinger*, 1:LX.

¹⁰⁰ Benedict, *Christ's Chruches Purely Reformed*, 235.

¹⁰¹ Benedict, 235.

¹⁰² Benedict, 235.

¹⁰³ W. J. Torrance. Kirby, Emidio. Campi, and Frank A. James, *A Companion to Peter Martyr Vermigli* (Leiden: Brill, 2009), 71.

¹⁰⁴ Kirby, Campi, and James, 71–72. During his time in England, Vermigli was importantly a protagonist in the Disputation on the Eucharist at Oxford... and he was caught up in the Prayer Book riots... He also played an important role as advisor and supporter of Thomas Cranmer, in particular in matters relating to vestments controversy of 1550; the theology content of the 1552 Book of Common Prayer, and particularly its Eucharistic theology....

¹⁰⁵ Benedict, *Christ's Chruches Purely Reformed*, 236.

¹⁰⁶ Benedict, 236.

of the most important achievements in Edward VI's reign that fostered further Reformed theology is the revision of English's book of prayer to be a Book of Common Prayer at 1552, and the promulgation of Forty-Two Doctrinal Articles of the Church of England at 1553. Commenting on these two documents, Benedict wrote: "Although no body new it at the time, the Book of Common Prayer of 1552 and the Forty-Two Articles of 1553 represented the furthest point the Church of England would advance down to the road to a Reformed reformation during the sixteenth century."¹⁰⁷ In the making of these two documents, the contributions of thought by Bucer and Vermigli are significant.

After the death of Edward VI, his Catholic sister Mary ascended to the throne and made every effort to restore Catholic religion in England that had mostly been toward Reformed at the end of Edward VI's reign. She persecuted the Protestant religion. One of the martyrs at the time of this Catholic restoration is Thomas Crammer who was burned at the stake. At that time, approximately eight hundred other Englishmen, many of them gentry, clergyman, and young men preparing for the ministry, chose exile rather than accept the restoration of Catholic worship. Many of them fled to Geneva on 13 October 1554 and were welcome by Calvin and Beza.¹⁰⁸ Both of these theologians had well established their spiritual influence in Geneva. They gave permission for English exiles to organize their own church, and even interceded for them in front of the Geneva Senate when in the process of church organization these exiles found difficulties. Calvin and Beza's influences among the Englishmen is tremendous. One of the results of this is The Geneva Bible 1557 (New Testament) and 1560 (complete) which is the most influential and popular Bible among the Puritans.

After the death of Mary and the ascendancy of Elizabeth I to throne from 1558 to 1603 who had religious policy that favored the Protestants, many of the European exiles returned to England. She enacted his policy on religion in 1559 on the Act of Uniformity that replicated the Edwardian church order of 1552-1553 with minor modifications.¹⁰⁹ Her initial ecclesiastical appointments showed the alignment of her church with Reformed theology. More than half of the initial set of Elizabethan bishops were returning Marian exiles. During 1560 and 1570, in the period of her reign, there were three books that shaped English religious culture profoundly for generations to come and reinforced Reformed orientation of the church. They are the Geneva Bible with its abundant marginal annotations of a largely Calvinist timbre, reprinted more than a hundred times in full or in part following its appearance in 1560; John Foxe's, one of the exiles in Geneva, *Acts and Monuments*, published in English in 1563 and ordered in 1570 to be placed in all churches, with its edifying history of England's martyrs and their central role; and Alexander Nowell's catechism of 1570 which combined a defense of magisterial control over the church with a theology derived from Calvin and the Heidelberg Catechism.¹¹⁰ These facts indicate that there were growing influences of Calvin and Beza among the Englishmen and their direction of Reformed theology in the Elizabethan era, which could be associated with their close connection to Geneva during their exile.

In addition to this, Benedict confirms further, "During these same decades, the leaders of the English church looked to both Zurich and Geneva for advice and kept up a sustained

¹⁰⁷ Benedict, 238.

¹⁰⁸ Benedict, 242.

¹⁰⁹ Benedict, 244.

¹¹⁰ Benedict, 244-45.

correspondence with each city's leading theologians. Not only was the dominant theology of the early Elizabethan church manifestly Reformed; with time it grew distinctly Calvinist... no author would be as frequently printed in England over the course of the second half of the century as Calvin. The peak years for Calvin editions came between 1578 and 1581, when six to eight of his books appeared each year. By the last decades of the century, his works had eclipsed those of all other theologians in the library inventories of Oxford and Cambridge students. They did the same in the library of the Puritan earl of Bedford, who owned eight works by Calvin but none by Bullinger and just one by Martyr—a striking disproportion given that he had spent a winter in Zurich during his student years but had never visited Geneva. Beza also obtained growing popularity, fifty editions of his works being printed in England. Here is a compelling illustration of the larger point that one of the reasons for Geneva's unique centrality within the larger Reformed world lay in the extraordinary skills of its leaders as expositors and writers. Even where direct connections were not as close as with Zurich, their writings came ultimately to predominate."¹¹¹

From this historical assessment, it could be concluded that during the Elizabethan Era wherein the Puritans' movement theologically made its initial present, the major theological influence is Calvin. This being said, it does not mean that the works of other theologians, like Bullinger, Bucer, or Vermigli (the last two did have tremendous influences in the previous Edward IV's reign) are underestimated. Their works were formative in the early period when Reformed Theology was first introduced and nurtured in England. Further, their works and efforts paved the way for later acceptance of Calvin's theology which was also, generally speaking, in the same line of Reformed theology. However, the fact that there was a wide acceptance of Calvin's writings and wide usage of his supported Bible's translation, the Geneva Bible accompanied by his or other Genevan theologians' influences in its footnote, during Elizabethan era, are the facts that "*Calvin emerges as the dominant force in the theology of the Elizabethan church.*"¹¹²

Therefore, in order to evaluate the Puritans' conformity to Reformed Theology in their anthropology, Calvin anthropology will be elaborated and used as a comparison to Puritans' anthropological presupposition.

Calvin Pre-Fall Anthropology

In his *Institutes of Christian Religion*, Calvin set forth an agenda for his discussion of Anthropology. He wrote: "*This knowledge of ourselves is twofold: namely, to know what we were like when we were first created and what our condition became after the fall of Adam.*"¹¹³ The first

¹¹¹ Benedict, 245 Another source from; Donald McKim, ed., *The Cambridge Companion To John Calvin* (Cambridge: Cambridge University Press, 2008), 210–11 confirms this influence of Calvin by providing information about the spreading of Calvin's writing in England: "By far the largest market for Calvin's writings in the later part of the sixteenth century was not his native France, but England... English readers apparently had an almost insatiable appetite for Calvin's works. Among the nearly fifty editions of Calvin's works published in English during the reign of Elizabeth were a full range of Calvin's weightiest works: the *Institutes* and his biblical commentaries. England was also the only European tradition that developed a popular abridgement of Calvin's *Institutes*... Evidence from surviving wills and inventories suggests that Calvin clearly outstripped all other authors, English or continental, in English book collections. By whatever measure one adopts, Calvin emerges as the dominant force in the theology of the Elizabethan church."

¹¹² McKim, *The Cambridge Companion To John Calvin*, 210.

¹¹³ Calvin, *The Institutes of the Christian Religion*, chap. I.XV.1.

aspect that he will elaborate on is the knowledge of man in his first created state. Calvin terms this state as *"originally upright nature"*¹¹⁴ Related to this state, he first discussed about the constitutional nature of man.¹¹⁵ In his opinion, man consists of soul and body. Soul is a created essence, immortal, and the nobler part of man. To this soul belongs conscience which is an undoubted sign of the immortal spirit. He wrote: *"Surely the conscience, which, discerning between good and evil, responds to God's judgment, is an undoubted sign of the immortal spirit."*¹¹⁶ But it is not only conscience which is part of a man's soul. It is also his intelligence. He wrote: *"... the spirit must be the seat of this intelligence."*¹¹⁷ Thus, in Calvin's thought, both man's intellect and man's conscience are what the man is or his nature.

Second, Calvin discussed man's creation after the image of God. In his thought *"the proper seat of the image of God is in man's soul"* or *"primary seat of the divine image was in the mind and heart, or in the soul and its powers"* even though *"there was no part of man, not even the body itself, in which some sparks did not glow."*¹¹⁸ Calvin preferred to understand this image as spiritual and was in the opinion that the image of God in man is actualized or extended *"to the whole excellence by which man's nature towers over all the kinds of living creatures. Accordingly, the integrity with which Adam was endowed is expressed by this word, when he had full possession of right understanding, when he had his affections kept within the bounds of reason, all his senses tempered in right order, and he truly referred his excellence to exceptional gifts bestowed upon him by his Maker."*¹¹⁹ Thus, in the proper functioning of man's faculties, whether in his integrity, in his right understanding, or in his controlled affection by the mind, the image of God presents itself. This last truth is concluded in this quotation *"From this we infer that, to begin with, God's image was visible in the light of the mind, in the uprightness of the heart, and in the soundness of all the parts."*¹²⁰ Therefore, since the locus of the image of God in man is in his soul, and only in the proper functioning of the soul and its power does man reflect his likeness to God, then in Calvin's understanding this image is the nature of man himself or what man is. Previously, he spoke about soul and body as who man is. Now, in this discussion of the image of God, the discussion of soul and body is qualified or encapsulated in the Biblical conception of the image of God.

Third, in relation to man's original upright nature, Calvin also spoke about the faculties of the soul. For him, avoiding unending debates among the philosophers, *"the human soul consists of two faculties, understanding and will."*¹²¹ The function of understanding is *"to distinguish between objects, as each seems worthy of approval or disapproval"*. Calvin also used the word "mind" to identify understanding and what Calvin meant by *"approval or disapproval"* is *"to distinguish good from evil, right from wrong; and with the light of reason as guide, to distinguish what should be followed from what should be avoided."*¹²² From this explanation, it could be understood that Calvin assigned to the mind or understanding the moral function that could be identified with the function of conscience. Then, the function of

¹¹⁴ Calvin, I.XV.1.

¹¹⁵ Calvin, I.XV.2.

¹¹⁶ Calvin, I.XV.2.

¹¹⁷ Calvin, I.XV.2.

¹¹⁸ Calvin, I.XV.3.

¹¹⁹ Calvin, I.XV.3.

¹²⁰ Calvin, I.XV.4.

¹²¹ Calvin, I.VX.7.

¹²² Calvin, I.XV.8.

the will for Calvin is *“to choose and follow what the understanding pronounces good, but to reject and flee what it disapproves.”*¹²³ More clearly, Calvin wrote: *“Not to entangle ourselves in useless questions, let it be enough for us that the understanding is, as it were, the leader and governor of the soul; and the will is always mindful of the bidding of the understanding, and in its own desires awaits the judgment of the understanding.”*¹²⁴ Here we find in Calvin the primacy of understanding or mind over the will. Since the mind is equipped with the light of reason, it can direct the will, or the will follows the dictate of reason. When all the faculties of the soul function properly, then Calvin asserts that man’s freewill had power: *“in this integrity man by free will had the power.”*¹²⁵ Calvin concluded his discussion on the faculties of the soul by describing what constitutes as man’s excellency in his pre-fall state from the perspective of faculties of the soul: *“Man in his first condition excelled in these pre-eminent endowments, so that his reason, understanding, prudence, and judgment not only sufficed for the direction of his earthly life, but by them men mounted up even to God and eternal bliss. Then was choice added, to direct the appetites and control all the organic motions, and thus make the will completely amenable to the guidance of the reason.”*¹²⁶

Calvin’s Post-Fall Anthropology

Next, the discussion is continued to the second state of man which is *“our condition became after the fall of Adam”*. According to Calvin, in the post-fall state, man is still image of God since *“God’s image was not totally annihilated and destroyed in him [man], yet it was so corrupted that whatever remains is frightful deformity.”*¹²⁷ In this state of deformity, Calvin explained that *“some vestige remains imprinted in his very vices.”*¹²⁸

Further, in other section of his book, Calvin explained clearly the meaning of this deformity of God’s image in man and what remains or does not remain again in man’s nature. First, Calvin explained this by differentiating two kinds of man’s gifts as image of God, which are *natural* and *supernatural*. Calvin explained that *“the natural gifts were corrupted in man through sin, but that his supernatural gifts were stripped from him.”*¹²⁹ The meaning of *“stripped from him”* according to Calvin is *“withdrawing from the Kingdom of God, he is at the same time deprived of spiritual gifts, with which he had been furnished for the hope of eternal salvation. From this it follows that he is so banished from the Kingdom of God that all qualities belonging to the blessed life of the soul have been extinguished in him, until he recovers them through the grace of regeneration.”*¹³⁰ Calvin mentioned these supernatural gifts as *“faith, love of God, charity toward neighbor, zeal for holiness and for righteousness.”* Related to natural gifts, Calvin explained what he meant by the corruption of the natural gifts. It is the withdrawing of *“soundness of mind and uprightness of heart”* so that, though these natural gifts, such as reason whereby *“man distinguishes between good and evil...and understands and judges,”* still exist in man, since it cannot be wiped out as part of man’s soul, they are *“weak and plunged into deep*

¹²³ Calvin, I.XV.7.

¹²⁴ Calvin, I.XV.7.

¹²⁵ Calvin, chap. I.XV.7.

¹²⁶ Calvin, chap. I.XV.8.

¹²⁷ Calvin, chap. I.XV.4.

¹²⁸ Calvin, chap. I.XV.6.

¹²⁹ Calvin, chap. II.II.12.

¹³⁰ Calvin, chap. II.II.12.

darkness." Calvin, in conclusion, described the natural gifts as *"partly weakened and partly corrupted"*. From this discussion, Calvin clearly stated that on the one hand, all the supernatural gifts in man's createdness after the image of God had been stripped from him. On the other hand, all the natural gifts included in his faculties of the soul, understanding and will, though partly weakened and corrupted so as to plunge man into darkness and depravity, still could not be wiped out completely.

The existence of these natural gifts in man in his post-fall state is what constitutes the difference between man and the brute beast. Calvin wrote, *"in man's perverted and degenerate nature some sparks still gleam,"* though this light is *"choked with dense ignorance, so that it cannot come forth effectively"*. The most interesting point in Calvin's discussion related to *"some sparks still gleam,"* is his conviction that the desire to search out the truth and the possessing of the power of perception is still implanted in man's nature through his ownness of the natural gifts. Therefore, it is necessary to differentiate knowledge with respect to the earthly things, and knowledge with respect to heavenly things. The first is the object of man's desire to search out the truth and his power of perception and the second is the deprived from him. Calvin explained that these earthly things do not pertain to *"God or his Kingdom, to true justice, or to the blessedness of the future life but which have their significance and relationship with regard to the present life and are, in a sense, confined within its bounds."* and the heavenly things as *"the pure knowledge of God, the nature of true righteousness, and the mysteries of the Heavenly Kingdom."*¹³¹

Concerning knowledge with respect to earthly things, Calvin included man's desire to foster and preserve society, together with universal impressions of a certain civic fair dealing and order. Based and motivated by this knowledge, *"no man is to be found who does not understand that every sort of human organization must be regulated by laws, and who does not comprehend the principles of those laws. Hence arises that unvarying consent of all nations and of individual mortals with regard to laws. For their seed have, without teacher or lawgiver, been implanted in all men."*¹³² Calvin continues the discussion related to law since he is a lawyer. He said that when the robbers and thieves want to overturn all law and right, to break all legal restraints, to let their lust alone masquerade as law, this does not mean that they do not know the law as good and holy, but that they are raging with headlong lust and fighting against manifest reason. More emphatically *"what they approve of in their understanding they hate on account of their lust"*. But if all of these happen, it does not nullify the original conception of equity in man and the fact that some seed of political order has been implanted in all men. *"And this is ample proof that in the arrangement of this life no man is without the light of reason."*¹³³

In light of this discussion of man's post-fall state and its corollary discussion of man's natural and supernatural gifts that remain or are stripped from him, it is necessary to know Calvin's thought related to man in his post-fall state and God's Law, since this is a specific instance of the Law in general as has been elaborated by him in the previous paragraph. In his discussion of this, Calvin explained three parts of God's moral Law.¹³⁴ The first part is intended not only for the elects but also for the reprobates as evidenced by his use of the generic "man", by there is no mention made of the Law as only for the elects in this part,

¹³¹ Calvin, chap. II.II.13.

¹³² Calvin, chap. II.II.13.

¹³³ Calvin, chap. II.II.13.

¹³⁴ Calvin, chap. II.VII.6-9.

and by his emphasis on the universality of the Law as ‘the Moral Law’.¹³⁵ Concerning this part, Calvin wrote *“while it shows God’s righteousness, that is, the righteousness alone acceptable to God, it warns, informs, convicts, and lastly condemns, every man of his own unrighteousness. For man, blinded and drunk with self-love, must be compelled to know and to confess his own feebleness and impurity. If man is not clearly convinced of his own vanity, he is puffed up with insane confidence in his own mental powers, and can never be induced to recognize their slenderness as long as he measures them by a measure of his own choice. But as soon as he begins to compare his powers with the difficulty of the law, he has something to diminish his bravado. For, however remarkable an opinion of his powers he formerly held, he soon feels that they are panting under so heavy a weight as to stagger and totter, and finally even to fall down and faint away. Thus man, schooled in the law, sloughs off the arrogance that previously blinded him.”*¹³⁶ In this quotation, Calvin stated that the function of the Law is to warn, inform, convict, and condemn all man of his own unrighteousness. Therefore, the Law should be made known in order to compel man to confess his feebleness and impurity.

Calvin further explained another aspect of this first part of the Law: *“The law is like a mirror. In it we contemplate our weakness, then the iniquity arising from this, and finally the curse coming from both — just as a mirror shows us the spots on our face... There is no doubt that the more clearly the conscience is struck with awareness of its sin, the more the iniquity grows. For stubborn disobedience against the Lawgiver is then added to transgression. It remains, then, to the law to arm God’s wrath for the sinner’s downfall, for of itself the law can only accuse, condemn, and destroy.”*¹³⁷ Lastly, Calvin quotes from Augustine on the usefulness of Law: *“The usefulness of the law lies in convicting man of his infirmity and moving him to call upon the remedy of grace which is in Christ.”*¹³⁸ In this quotation, it is clear that the Law is not an end in itself but it is a way to move the sinners to call upon the remedy of grace.

As mentioned before, this first part of the Law for Calvin is not only for the elects but also for the reprobates. Concerning the function of this Law for the reprobate, Calvin wrote: *“Yet this first function of the law is exercised also in the reprobate. For, although they do not proceed so far with the children of God as to be renewed and bloom again in the inner man after the abasement of their flesh, but are struck dumb by the first terror and lie in despair, nevertheless, the fact that their consciences are buffeted by such waves serves to show forth the equity of the divine judgment. For the reprobate always freely desire to evade God’s judgment. Now, although that judgment is not yet revealed, so routed are they by the testimony of the law and of conscience that they betray in themselves what they have deserved.”*¹³⁹

This entire discussion of the Law and its function, whether for the elects or for the reprobates, is rooted in Calvin’s conception about the post-fall state and its effect on man that he elaborated before. Since man is not deprived from his natural gifts which consisted in his faculties of the soul that comprise mind and understanding, since he is not deprived of knowledge with respect to earthly things, and since the seed of the law and political order has been implanted in his mind, he could still understand the demand of God’s Law and be affected deeply by the terror of God’s condemnation on his conscience. In Calvin’s thought, conscience is a sense of divine judgement, a witness, which does not allow man to hide his

¹³⁵ Calvin, chap. II.VII.6.

¹³⁶ Calvin, chap. II.VII.6.

¹³⁷ Calvin, chap. II.VII.7.

¹³⁸ Calvin, chap. II.VII.9.

¹³⁹ Calvin, chap. II.VII.9.

sins from being accused before the Judge's tribunal. It is certain means between God and man because it does not allow man to suppress within himself what he knows, but pursues him to the point of convicting him. Therefore, this conscience that hales man before God's judgment is a sort of guardian, appointed for man to note and spy out all his secrets so that nothing may remain buried in darkness.¹⁴⁰ This conscience which is owned whether by the elects or the reprobates, will be targeted by the Law in order to convict man of his sins and to compel him to confess.

Calvin's Anthropology and Puritans' Preparation for Grace

From what had been discussed above about Calvin's pre-fall and post-fall anthropology, it is clear that the Puritan divines, the foremost of them are Perkins and Ames, in their teaching of Preparation for Grace is influenced by Calvin's thought. The need to Prepare for Grace through preaching of the Law that will bring sinners to the preaching of the Gospel seems highly probable to presuppose Calvin's thought that although man in his post-fall state has died in sin, this death should be understood from the perspective of the deformation of the image of God wherein man had been stripped from his supernatural gifts so that he is deprived at all from all knowledge pertains to heavenly things but has retained his natural gifts in weakened and corrupted state so that he could still has knowledge pertains to earthly things. The preaching of the Law is addressed to these natural gifts of man in his post-fall state wherein the conscience of man will be shaken, convicted, and compelled to humiliation and confession. In this moment of the preaching of the Law, the Spirit could illuminate the mind and motivate it to search the truth. This general work of the Spirit of God in illuminating, convicting, and humiliating as understood by Puritans, particularly by Perkins and Ames, found its foundation in Calvin's anthropology too.¹⁴¹

Thus, it could be concluded that the Puritans' teaching on the Preparation for Grace that emphasizes the primacy of the intellect as the leader and governor of the soul, the Law prepared way for the Gospel, the differentiation between the preparatory work wherein the natural gifts or faculties of the soul of man is addressed by preaching to convict and to humiliate the conscience through the illumination of the Spirit and the regenerating work wherein the supernatural gifts of man that has been stripped from him is restored through the sanctification of the Spirit, and the effort to uphold the sovereignty of God and

¹⁴⁰ Calvin, chap. III.19.15.

¹⁴¹ Calvin, chap. II.II.16 spiritual illumination (Ames) and the special work of the Spirit. If this is the case, then they had translated the two aspects of the work of the Spirit into the realm of spiritual experience. which he distributes to whomever he wills, for the common good of mankind... It is no wonder, then, that the knowledge of all that is most excellent in human life is said to be communicated to us through the Spirit of God. Nor is there reason for anyone to ask, What have the impious, who are utterly estranged from God, to do with his Spirit? We ought to understand the statement that the Spirit of God dwells only in believers... as referring to the Spirit of sanctification through whom we are consecrated as temples of God... Nonetheless he fills, moves, and quickens all things by the power of the same Spirit and does so according to the character that he bestowed upon each kind by the law of creation." It seems that from this thought, Perkins and Ames found the differentiation between the general work of the Spirit (Perkins) or the In this section, Calvin differentiated the work of the Spirit which is pertain to the believer and which is pertain to all man in general. He wrote:" Meanwhile, we ought not to forget those most excellent benefits of the divine Spirit, .

responsibility of man are conform and fit-in within Reformed system of belief that could be historically traced, as has been elaborated by this paper, from the Puritans in New England, to the Puritans in England, to the fathers of Puritans' movement Perkins and Ames, and to John Calvin.

This paper has demonstrated through an analytical description of the origin and historical development of the Puritans' teaching on the Preparation for Grace, the theological root of this doctrine in Perkins and Ames, and Calvin's pre-fall and post-fall anthropology that this Puritans' teaching is conform to Reformed theology and could be understood as *"the natural development of Calvin's teaching and may be found in seed form in Calvin's writing."*¹⁴² Therefore, as Beeke wrote in the introductory part, this teaching on the Preparation for Grace is *"biblical, evangelical, and Reformed"*. However, careful reservation still needs to be put to its excess and implications.

¹⁴² See page 4.

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Hubungan *Self-Esteem* terhadap Level Kecemasan pada Mahasiswa Program Studi Pendidikan Agama Kristen

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Abstract

Levels of anxiety and self-esteem often affect students' lives, even causing students to fail, unable to fulfil the academic requirements of lectures, and undergo the entire educational process. As a matter of fact, in general, students are not aware of this reality. Therefore, this study aims to find whether there is a relationship between the level of self-esteem and anxiety levels in Christian Religion Education students at UPH. In order to find the relationship between self-esteem and anxiety levels, this research is conducted in quantitative methods and the type of research is correlational. The sample is collecting between January and June 2019. As the results, students who classified as low self-esteem is 55% meanwhile 54% of students who have high levels of anxiety. The correlation between the two is - 0.6. The negative correlation results indicate that the lower level of self-esteem will make the level of anxiety higher. The results of this study can be used to determine interventions, either through coaching, personal counselling, or through group therapy.

Keywords: *Self-esteem (harga diri), penilaian diri, kecemasan*

Pendahuluan

Alkitab jelas menyatakan bahwa Allah menciptakan manusia dengan sempurna. Kej. 1:26-27 menyebutkan bahwa manusia diciptakan menurut dengan gambar dan rupa Allah. Katekismus Singkat Westminster I menjelaskan bahwa tujuan utama manusia adalah untuk memuliakan Allah (1 Kor. 10:3) dan menikmati Dia selamanya (Mzm. 73:25-26).¹ Kondisi manusia sebagaimana adanya ketika ia pertama kali diciptakan adalah gambar Allah yang sejati karena berpusat kepada Allah, bukan kepada diri sendiri. Pemikiran dan kerinduan satu-satunya adalah melayani Allah dan bersukacita di dalam Dia.² Kondisi manusia menjadi rusak setelah ia jatuh ke dalam dosa. Manusia mengalami perubahan orientasi hidup. Agustinus dalam Suparman menggambarkan dosa sebagai yang hakiki melekat pada keberadaan manusia, suatu aspek yang integral, bukan opsional dari keberadaan manusia.³ Dia sekarang melakukan segala aktivitas kehidupannya untuk melayani dan menikmati dirinya sendiri. Paul Enn menjelaskan bahwa setelah jatuh dalam dosa seluruh bagian dari manusia telah tercemar, baik intelek (2 Kor. 4:4), hati nurani (1 Tim. 4:2), kehendak (Rm

¹ G.I. Williamson, *Katekismus Singkat Westminster, Vol. I* (Surabaya: Momentum, 2006), 1–6.

² Williamson, *Katekismus Singkat Westminster, Vol. I*.

³ Suparman, "Signifikansi Sola Fide dalam Keberhasilan Pendidikan Kristen Reformasi dan Pendidikan Kristen," dalam *Reformasi Dan Pendidikan Kristen: Sebuah Antologi Memperingati 500 Tahun Reformasi*, ed. Chandra Han dan Grace Purnamasari (Tangerang Selatan: Gnosis, 2017), 116.

1:28), hati (Ef. 4:18), maupun keberadaannya secara total (Rm. 1:18-3:20).⁴ Hal inilah yang membuat manusia salah dalam menilai dirinya sendiri yang dapat memicu timbulnya *low self-esteem* dan berbagai gangguan kecemasan.

Low self-esteem dan gangguan kecemasan merupakan dua dari berbagai faktor yang menyebabkan seorang mahasiswa gagal atau tidak mampu memenuhi tuntutan perkuliahan dan menjalani seluruh proses pendidikannya. *Self-esteem* merupakan keyakinan seseorang akan dirinya sendiri berdasarkan evaluasi diri secara menyeluruh. Berdasarkan penelitian Judge dan Bono *self-esteem* dapat menumbuhkan kekuatan dalam diri seseorang untuk melakukan tugas dan tanggung jawabnya dengan baik.⁵ Seseorang dengan *higt self-esteem* akan melihat dirinya berharga, merasa mampu, dan merasa diterima, sebaliknya seseorang dengan *low self-esteem* merasa kurang mampu, tidak diterima, dan tidak berharga.⁶ Durand dan Barlow dalam Budiani berpendapat bahwa *low self-esteem* mempunyai andil yang cukup besar terhadap munculnya kerentanan psikologis yang menyeluruh.⁷ Di sini ada hubungan antara *low self-esteem* dengan munculnya kecemasan dalam diri mahasiswa

Self-esteem dan kecemasan dapat memengaruhi fungsi hidup mahasiswa. Berdasarkan pengamatan penulis, ditemukan ada mahasiswa yang sulit membangun relasi, kurang percaya diri, dan mudah gelisah, sehingga kurang mampu beradaptasi dan kurang mampu memenuhi tuntutan akademis maupun non-akademis. Pada umumnya mereka memilih prodi Pendidikan Agama Kristen karena dianggap mudah, namun realitanya mereka mengalami kesulitan untuk memahami dan memikul beban tanggung jawab perkuliahan. Hal ini nampak baik dalam hasil belajar, maupun keluhan yang mereka sampaikan. Akibatnya ada di antara mereka yang merasa kurang kompeten dan mengalami kecemasan.

Berdasarkan latar belakang tersebut, penulis tertarik untuk melakukan penelitian guna menemukan hubungan antara level *self-esteem* dengan level kecemasan, sehingga dapat menentukan langkah berikutnya dalam memberikan intervensi yang tepat untuk mengatasi masalah tersebut. Tujuan penelitian untuk mengetahui apakah ada hubungan antara level *self-esteem* dengan level kecemasan di antara mahasiswa Pendidikan Agama Kristen.

Kajian Pustaka

Self Esteem

Self-esteem merupakan suatu persepsi mengenai diri sendiri yang mencakup aspek kognitif dan emosional. Hal ini seperti yang diungkapkan Ntemisia demikian, "*The concept of self-esteem integrates cognitive and emotional as well as interpersonal dimensions of the perception of*

⁴ Paul P. Enns, *The Moody Handbook of Theology, Vol. I* (Malang: Literatur SAAT, 2003), 384.

⁵ Timothy A. Judge and Joyce E. Bono, "Relationship of Core Self-Evaluations Traits—Self-Esteem, Generalized Self-Efficacy, Locus of Control, and Emotional Stability—with Job Satisfaction and Job Performance: A Meta-Analysis.," *Journal of Applied Psychology* 86, no. 1 (2001): 80–92.

⁶ Sofwan Adiputra, "Keterkaitan Self-Efficacy Dan Self-Esteem Terhadap Prestasi Belajar Mahasiswa," *Jurnal Fokus Konseling* 2, no. 1 (2015): 151–61.

⁷ Noer Lailatul Ma'rifah and Meita Santi Budiani, "Hubungan Antara Attachment Style Dan Self-Esteem Dengan Kecemasan Sosial Pada Remaja," *Jurnal Psikologi Teori Dan Terapan* 3, no. 1 (August 19, 2012): 17–27.

the-self.”⁸ Selanjutnya ada beberapa pendekatan mengenai *self-esteem*. Dalam tradisi psikoanalisa, Bibrig mendeskripsikan depresi yang dikaitkan dengan *self-esteem*. Ntemsia merilis deskripsi Bibring sebagai berikut: “*depression as a collapse of the ego’s self-esteem, a state where the ego “feels unable to live up to its aspirations” to feel good, worthy, competent and appreciated by the others.*”⁹ Hal ini berarti bahwa ketika seorang individu merasa kurang berharga, merasa kurang kompeten dan kurang dihargai orang lain, dia akan merasa depresi. Selanjutnya Mruk mendefinisikan *self-esteem* sebagai “*the experienced sense of the individual that he/she is capable of dealing with everyday challenges “in worthy ways”.*”¹⁰ Hal ini menunjukkan bahwa *self-esteem* merupakan sebuah pengalaman individu untuk menghadapi tantangan keseharian dengan cara yang berharga. Hal ini senada dengan yang diungkapkan Rosenberg bahwa *self-esteem* berfokus pada *value* pribadi yang berkaitan dengan “rasa berharga” diri. Ntemsia mengungkapkan pendapat Rosenberg demikian, “... *focus on the sense of personal value (“worthiness”), namely on the person’s value judgments on self. According to Rosenberg, people with high self-esteem tend to appreciate themselves more, but at the same time, value others.*”¹¹

Dengan demikian *self-esteem* dapat dikatakan sebagai penilaian terhadap diri sendiri yang berkaitan dengan rasa berharga ataupun kemampuan diri. Penilaian ini memengaruhi penilaian individu terhadap dirinya sendiri dan orang lain. Individu yang memiliki *self-esteem* tinggi memiliki penilaian bahwa dirinya berharga sehingga dia juga akan menghargai orang lain. Individu yang memiliki *self-esteem* rendah memiliki penilaian bahwa dirinya kurang berharga sehingga dia cenderung kurang mampu menerima diri sendiri dan cenderung mengkritik diri sendiri dan orang lain.

Healthy Self-Esteem

Seorang individu dikatakan memiliki *self-esteem* yang sehat ketika dia bisa menilai dirinya sendiri secara seimbang. Dia mampu mengenali kelebihanannya tapi juga mampu menerima kelemahannya. Melanie menyatakan *healthy self-esteem* sebagai “*a broadly positive sense of your worth, reflected in a balanced view of yourself.*”¹² Hal ini berarti bahwa individu yang memiliki *self-esteem* yang sehat mampu mengenali diri apa adanya, dia menerima keberadaan dirinya, mengenali kemampuannya, kelemahannya, kondisi hidup yang tidak ideal dan menerima kegagalan yang pernah dialaminya. Dalam semua pengalaman tersebut dia tetap merasa dirinya berharga.

⁸ Sofia S. T. Ntemsia, “Self-Esteem and Anxiety Level of Students at the Techological Educational Institute of Athens-Planning of Interventions,” *Health Science Journal* 11, no. 3 (2017): 513–21.

⁹ Ntemsia, “Self-Esteem and Anxiety Level of Students at the Techological Educational Institute of Athens-Planning of Interventions.”

¹⁰ Ntemsia.

¹¹ Ntemsia.

¹² Melanie J. V. Fennell, *Overcoming Low Self-Esteem*, 2th ed. (London: Robinson, 2016), 6.

Low Self-Esteem

Seorang individu dikatakan *low self-esteem* ketika dia cenderung memandang diri secara negatif, cenderung fokus pada kelemahan dan kegagalan diri.¹³ Lebih lanjut Fannell menjelaskan bahwa "*negative beliefs about your self are the essence of low self-esteem.*"¹⁴ Hal ini akan memengaruhi persepsi diri dan persepsi tentang berbagai hal dalam kehidupan. Individu dengan *low self-esteem* cenderung salah dalam menilai diri dan orang lain. Hal ini termanifestasi dalam sikapnya dalam sebuah relasi yang cenderung sensitif, mengkritik ataupun menghindari dari situasi sosial. Secara emosi, *low self-esteem* membuat individu cenderung merasa bersalah, merasa sedih, malu, cemas, tidak berpengharapan, frustrasi dan adanya amarah.¹⁵

Individu dengan *low self-esteem* terbentuk dari pengalaman-pengalaman interaksi dalam keluarga asal, relasi dengan teman di sekolah ataupun pengalaman relasi lainnya. Hal ini seperti yang disimpulkan oleh Fannell demikian, "*Your beliefs about yourself can be seen as conclusion you have come to on the basis of what has happened to you.*"¹⁶ Pengalaman yang sering dihukum ataupun dikritik, diabaikan, cenderung selalu dipersalahkan, akan membentuk persepsi bahwa individu itu tidak kompeten, tidak layak untuk dikasihi dan persepsi negatif lainnya. Namun bukan hanya itu saja, ternyata pengalaman dengan orang tua yang terlalu melindungi dan selalu menyediakan juga membentuk persepsi diri yang negatif. Hal ini seperti yang diungkapkan Melanie demikian:

"Or perhaps your parents were very protective, sheltered you from challenges and upsets, and did everything for you. Even if they did so out of concern for your wellbeing, you may not had the opportunities you need to develop courage, resilience and the sense that you had what you needed to deal independently with life's up and down. Any of these experiences could have influenced your idea about yourself."¹⁷

Hal ini menunjukkan bahwa pembentukan *low self-esteem* dipengaruhi oleh banyak hal yang terjadi dalam perjalanan hidup, bahkan ada pengalaman-pengalaman yang tidak terhindarkan atau di luar kendali diri sendiri.

Kecemasan

Kamus Besar Bahasa Indonesia mengartikan kecemasan secara umum sebagai suatu kondisi gelisah atau ketidaktenteraman, gelisah ataupun kuatir. Kring dan Johnson mengontraskan antara kecemasan dengan rasa takut demikian, "*Anxiety is defined as apprehension over an anticipated problem. In contrast fear is defined as a reaction to imediate danger.*"¹⁸ Freud dalam Lestari menyebutkan bahwa yang dimaksud cemas adalah suatu keadaan perasaan, di mana individu merasa lemah sehingga tidak berani dan tidak mampu

¹³ Fennell, *Overcoming Low Self-Esteem*.

¹⁴ Fennell.

¹⁵ Fennell.

¹⁶ Fennell.

¹⁷ Fennell.

¹⁸ Ann M. Kring and Sheri L. Johnson, *Abnormal Psychology* (Singapore: John Wiley & Sons Inc, 2013), 175.

untuk bertindak dan bersikap secara rasional sesuai dengan yang seharusnya.¹⁹ King juga menyebut bahwa kecemasan merupakan keadaan perasaan. Ia mengatakan, "*Individual with high level of anxiety worry a lot, but their anxiety does not necessarily impair their ability to function.*"²⁰ Kecemasan tersebut bisa timbul akibat adanya respon terhadap kondisi stres atau suatu konflik. Hal ini biasa terjadi ketika seorang individu mengalami perubahan situasi dalam hidupnya dan dituntut untuk mampu beradaptasi mengatasi perubahan tersebut. Kecemasan bukan hanya berkaitan dengan respon terhadap perubahan, Arkoff dalam Lestari berpendapat, "*anxiety as a state of arousal caused by threat to well-being.*"²¹ Jadi adanya ancaman terhadap kesejahteraanlah yang menyebabkan seseorang berada dalam keadaan cemas. Kecemasan sebenarnya merupakan manifestasi dari berbagai proses emosi yang bercampur baur, yang terjadi ketika orang sedang mengalami tekanan perasaan (frustasi) dan pertentangan batin atau konflik.²² Hawari (2006: 18) dalam Lestari mengatakan bahwa kecemasan merupakan gangguan perasaan yang ditandai dengan perasaan ketakutan atau kekhawatiran yang mendalam dan berkelanjutan.²³ Pendapat ini dipertegas oleh Grant demikian:

Anxiety is the state of heightened unpleasant physical and emotional arousal caused, usually, by awareness of and attention to some feared consequence, condition, or perceived threat. It can be experienced, subjectively, as feelings of dread, discomfort, feeling ill-at-ease, and unprepared to address the anticipated or current situation effectively.²⁴

Hal ini menunjukkan bahwa kecemasan memberikan efek ketidaknyamanan bukan hanya pada perasaan (emosi) tetapi juga berefek pada kondisi fisik seseorang. Ketika individu berada dalam kondisi cemas yang berkelanjutan maka tubuh akan memberikan reaksi atas kecemasan tersebut. Dalam cabang ilmu *neuropsychologically* menjelaskan demikian:

Anxiety can be experienced as paresthesia (numbness or tingling), increased startle response (hypervigilance), and difficulty concentrating. Autonomic experiences of anxiety include feeling "hot", increased sweating (diaphoresis), increased heart rate (tachycardia), flushed face, etc. Anxiety is a normal emotion that prepares the mind and body to respond to a threat. As such, it is adaptive for survival. However, when anxious arousal persists over long periods it can cause a number of negative medical and psychological outcomes including the development of anxiety disorders."²⁵

Hal ini menunjukkan bahwa kecemasan yang berkelanjutan menimbulkan dampak secara fisik dan psikologis yang berpotensi mengurangi efektivitas/produktivitas individu.

¹⁹ Yuni S. L. Lestari, "Mengurangi Kecemasan Siswa Di Sekolah Dengan Menggunakan Teknik Desensitasi Sistematis," *Jurnal Fakultas Ilmu Pendidikan Universitas Lampung* 1, no. 1 (2013): 1–12.

²⁰ Laura A. King, *The Science of Psychology: An Appreciative View* (New York: Mc Graw Hill Companies, 2011), 492.

²¹ Lestari, "Mengurangi Kecemasan Siswa Di Sekolah Dengan Menggunakan Teknik Desensitasi Sistematis."

²² Lestari.

²³ Lestari.

²⁴ Michael M. Grant, "Beck Anxiety Inventory," accessed September 30, 2018, from Scribd: <https://www.scribd.com/doc/119292754/BECK>.

²⁵ Grant.

Metode Penelitian

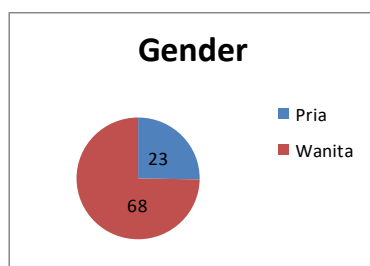
Penelitian ini akan menggunakan metode kuantitatif dan jenis penelitiannya adalah korelational. Menurut Creswell, penelitian kuantitatif merupakan metode-metode untuk menguji teori-teori tertentu dengan cara meneliti hubungan antar variabel.²⁶ Adapun variabel-variabel tersebut diukur dengan menggunakan instrumen-instrumen penelitian yang telah ditetapkan sehingga data yang terdiri dari angka-angka dapat dianalisis berdasarkan prosedur statistik. Tujuan penelitian ini adalah untuk menjelaskan ada atau tidaknya hubungan antara *self-esteem* dengan level kecemasan pada mahasiswa Fakultas Ilmu Pendidikan prodi PAK di Universitas Pelita Harapan. Ada dua variabel dalam penelitian ini, yaitu *self-esteem* sebagai variabel bebas dan level kecemasan sebagai variabel terikat. Dalam penelitian ini akan menggunakan *Coopersmith Self-Esteem Inventory* (CSEI) untuk mengukur level *self-esteem*, sedangkan untuk mengukur level kecemasan akan menggunakan *The Beck Anxiety Inventory* (BAI).

Peneliti akan mengumpulkan data dengan menggunakan *Coopersmith Self-Esteem Inventory* dan *The Beck Anxiety Inventory*, kemudian hasilnya akan diuji dengan menggunakan formula *Product Movement* untuk mengetahui besaran koefisien korelasinya dan untuk menentukan signifikansi dari hubungan kedua variabel tersebut. Dengan demikian jenis penelitian ini adalah korelasional. Hal ini sesuai dengan pendapat Creswell yang mengatakan bahwa penelitian korelasional merupakan jenis penelitian nonexperimental yang mana peneliti mengukur dua variabel dan menilai hubungan statistik (yaitu korelasi) antara mereka dengan sedikit atau tidak ada usaha untuk mengendalikan variabel asing.²⁷

Tempat Penelitian ini adalah Fakultas Ilmu Pendidikan di universitas Pelita Harapan Tangerang pada program studi Pendidikan Agama Kristen. Adapun waktu pelaksanaannya adalah pada bulan Januari sampai dengan Juni 2019.

Populasi penelitian ini adalah seluruh mahasiswa program studi Pendidikan Agama Kristen pada Fakultas Ilmu Pendidikan Universitas Pelita Harapan. Hal ini sesuai dengan pendapat Nazir yang mengatakan bahwa populasi adalah wilayah generalisasi yang terdiri dari objek atau subyek yang memiliki karakteristik tertentu yang telah ditetapkan oleh peneliti.²⁸ Berikut ini adalah mahasiswa Fakultas Ilmu Pendidikan Prodi PAK berdasarkan jenis kelamin.

Gambar 1.1 Jumlah Mahasiswa PAK Berdasarkan Gender



²⁶ John W. Creswell, *Research Design: Pendekatan Kualitatif, Kuantitatif, dan Mixed* (Yogyakarta: Pustaka Pelajar, 2012), 5.

²⁷ Creswell, *Research Design: Pendekatan Kualitatif, Kuantitatif, dan Mixed*.

²⁸ Moh. Nazir, *Metode Penelitian* (Bogor: Ghalia Indonesia, 2014), 240.

Sampel dalam penelitian ini adalah seluruh mahasiswa prodi Pendidikan Agama Kristen di UPH. Hal ini sesuai dengan pendapat Arikunto yang mengatakan bahwa bila jumlah subyek penelitian kurang dari 100, maka lebih baik diambil keseluruhannya, sehingga penelitian tersebut menggunakan teknik population sampling.²⁹ Jadi sampel penelitian ini adalah seluruh mahasiswa Fakultas Ilmu Pendidikan prodi PAK di Universitas Pelita Harapan.

Instrumen Penelitian

The Beck Anxiety Inventory

The Beck Anxiety Inventory (BAI), dibuat oleh Aaron T. Beck dan rekan-rekannya. Alat ukur ini terdiri dari 21 item multiple choice self-report inventory yang mengukur keparahan tingkat kecemasan pada individu dewasa dan remaja. Alat ukur ini didesain untuk membedakan gejala individu yang mengalami kecemasan dan depresi. Hal ini seperti yang dikutip Leyfer demikian, "(BAI; Beck & Steer, 1990) has been designed to differentiate between behavioral, emotional, and physiological symptoms in individuals with anxiety and depression."³⁰ Hal ini juga ditegaskan oleh Muntingh demikian:

BAI is its ability to discriminate anxiety from depression. Even though in primary care this might be of less importance than in research settings, it is important to know whether the BAI only measures anxiety or whether it is also sensitive to depressive symptomatology.³¹

BAI mengidentifikasi gejala dengan memberikan pertanyaan-pertanyaan sederhana. BAI mendeskripsikan berbagai gejala perasaan (emosi), gejala psikologis dan gejala gangguan secara kognitif pada individu yang mengalami kecemasan. Hal ini seperti yang diungkapkan Leyfer demikian:

Each of the items on the BAI is a simple description of a symptom of anxiety in one of its four expressed aspects: (1) subjective (e.g., "unable to relax"), (2) neurophysiologic (e.g., "numbness or tingling"), (3) autonomic (e.g., "feeling hot") or (4) panic-related (e.g., "fear of losing control").³²

Dengan demikian alat ukur ini bisa digunakan untuk mengidentifikasi level kecemasan pada sampel mahasiswa dengan latar belakang yang sangat bervariasi. Alat ukur ini telah digunakan secara umum baik dalam penelitian kesehatan, psikologis, maupun dalam dunia pendidikan, sehingga tidak memerlukan uji validitas.

²⁹ Suharsimi Arikunto, *Prosedur Penelitian Suatu Pendekatan Praktek* (Jakarta: Rineka Cipta, 2004), 112.

³⁰ Ovsanna T. Leyfer, Joshua L. Ruberg, and Janet Woodruff-Borden, "Examination of the Utility of the Beck Anxiety Inventory and Its Factors as a Screener for Anxiety Disorders," *Journal of Anxiety Disorders* 20, no. 4 (January 2006): 444-58.

³¹ Muntingh, Anna D. T. "Is the Beck Anxiety Inventory a Good Tool to Assess the Severity of Anxiety? A Primary Care Study in The Netherlands Study of Depression and Anxiety (NESDA)." *BMC Family Practice*, 12 (2011), 66.

³² Leyfer, Ruberg, and Woodruff-Borden, "Examination of the Utility of the Beck Anxiety Inventory and Its Factors as a Screener for Anxiety Disorders."

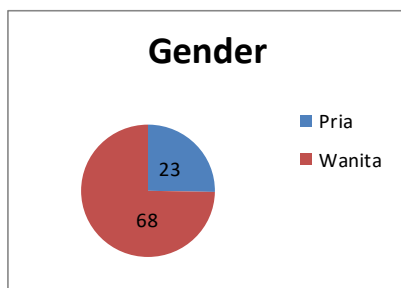
Coopersmith Self-Esteem Inventory

Coopersmith Self-Esteem Inventory (CSEI) merupakan salah satu alat ukur yang banyak digunakan untuk menilai diri sendiri dalam relasinya dengan area yang berbeda-beda. CSEI dikembangkan oleh coopersmith tahun 1967 dan sudah teruji validitas dan reliabilitasnya dalam mengukur self-esteem. Hasil uji reliabilitas menunjukkan hasil yang baik yaitu antara 0.70 – 0.80³³ dan koefisien reliabilitas melalui uji ulang terhadap reliabilitas mendapatkan hasil yang baik antara 0.80 – 0.82.³⁴ Potard menyebutkan bahwa “CSEI is one of the most commonly used self-report questionnaires designed to measure attitudes toward the self in a variety of areas (family, peers, school, and general social activities) for adolescents and adults.”³⁵ Alat ukur ini mengukur gambaran diri yang menentukan self-esteem seorang individu seperti yang dikatakan Coopersmith demikian, “...self-image is the content of a person’s perceptions and opinions about [themselves]. The positive or negative attitudes and values by which a person views the self-image and the evaluations or judgments he or she makes about it from the person’s self-esteem.”³⁶

Ada dua versi CSEI yaitu versi panjang dan pendek. Penelitian ini menggunakan versi pendek yang terdiri dari 25 pertanyaan yang terdiri dari beberapa aspek seperti penilaian diri, nilai-nilai yang dianut, relasi dengan keluarga, relasi dengan teman, prestasi dan relasi di sekolah, serta ada beberapa pertanyaan “lie scale” atau *defensive response*.³⁷ Penulis tidak melakukan uji reliabilitas karena selain telah teruji reliabilitasnya, alat ukur ini sudah dipakai secara umum.

Pengumpulan data kuantitatif pada penelitian ini dilakukan dengan cara menyebarkan kuesioner BAI dan CSEI secara langsung pada mahasiswa Fakultas Ilmu Pendidikan program studi PAK angkatan pertama (tahun 2016), angkatan kedua (tahun 2017), dan angkatan ketiga (tahun 2018). Karakteristik responden dalam penelitian ini berjenis kelamin laki-laki dan perempuan seperti yang terlihat dalam tabel dibawah ini.

Gambar 4.1.1 Grafik Responden berdasarkan Gender



³³ Catherine Potard, “Self-Esteem Inventory (Coopersmith),” *Encyclopedia of Personality and Individual Differences*, 2017, 2.

³⁴ Sugeng Hariyadi and Rhumi Amalia Putri, “Harga Diri Pensiunan Pegawai Negeri Sipil Di Kabupaten Kendal,” *Jurnal Psikologi Ilmiah* 4, no. 2 (2012): 1–4.

³⁵ Potard, “Self-Esteem Inventory (Coopersmith).”

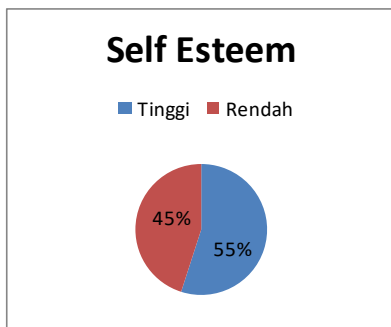
³⁶ Potard.

³⁷ Potard.

Level Self-Esteem

Berdasarkan data yang dikumpulkan dengan menggunakan *Coopersmith Self-Esteem Inventory* menunjukkan bahwa jumlah mahasiswa yang dikategorikan *low self-esteem* lebih tinggi daripada mahasiswa yang dikategorikan *high self-esteem*. Hal ini tampak dalam grafik 4.1.2, di mana dalam gambar tersebut menunjukkan jumlah mahasiswa yang mempunyai level *self-esteem* yang tinggi sebesar 55% atau sebanyak 50 orang, sedangkan yang mempunyai level *self-esteem* rendah sebesar 45% atau sebanyak 41 orang.

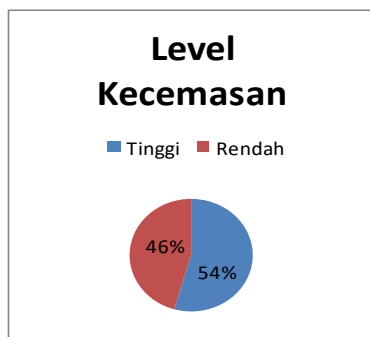
Gambar 4.1.2 Grafik level *Self-esteem*



Level Kecemasan

Berdasarkan data yang dikumpulkan dengan menggunakan *Coopersmith Self-Esteem Inventory* menunjukkan bahwa jumlah mahasiswa dengan kecemasan yang tinggi sebesar 54% atau sebanyak 49 orang dan sebaliknya yang mempunyai level kecemasan rendah sebesar 46% atau sebanyak 42 orang. Hal ini menunjukkan bahwa jumlah mahasiswa dengan kecemasan yang tinggi lebih besar daripada jumlah mahasiswa dengan kecemasan yang rendah.

Gambar 4.1.3 Grafik Level Kecemasan



Hubungan Self-esteem dengan Level kecemasan

Uji statistik dengan menggunakan uji korelasi diperoleh hasil korelasi antara *self-esteem* dengan level kecemasan sebesar -0,6. Hal ini menunjukkan adanya korelasi negatif antara *self-esteem* dengan level kecemasan. Artinya semakin tinggi level *self-esteem*, maka akan membuat level keemasannya menjadi semakin rendah, sebaliknya semakin rendah

level *self-esteem*, maka level kecemasannya akan menjadi semakin tinggi. Hasil penelitian ini sesuai dengan penelitian-penelitian sebelumnya. Ntmsia menyatakan demikian:

As to the relation between anxiety and self-esteem, the results of this research appear to be in line with earlier studies that show a negative correlation between self-esteem and anxiety level, while the stable perception and assessment of self was found to be related to lower anxiety and higher self-esteem. Several other studies support the same idea, indicating that people who tend to have a more unstable image of the self, which Rosenberg equates with feelings of insecurity about the self, experience more dissatisfaction with their self and that a "split" self-image is probably associated with a range of psychological difficulties."³⁸

Dalam berbagai penelitian ditemukan hubungan antara *self-esteem* dengan kondisi kesehatan psikologis dan membantu pemulihan kesehatan fisik. Hal ini seperti yang dikatakan Mann dalam Potard demikian, *"Self esteem is widely viewed as a major aspect of mental health and is also associated with recovery after severe illness (Mann et al. 2004). Consequently, self-esteem should be an important focus in health promotion, especially mental health promotion."*³⁹ Selain itu low *self-esteem* memiliki peranan dalam meningkatnya level kecemasan.⁴⁰ Hal ini senada dengan yang dikutip Ntmsia mengenai *self-esteem* yang berhubungan dengan kualitas hidup seperti kesejahteraan fisik dan psikologis. Individu dengan low *self esteem* cenderung memiliki resiko depresi ataupun gangguan kecemasan yang lebih tinggi. Ntmsia mengutip demikian,

*"Self-esteem is thought to be a basic human need linked to the overall quality of life as well as physical and mental wellbeing. Low self-esteem has been associated with increased risk of depression, substance abuse, delinquency, anxiety disorders and particularly, social anxiety."*⁴¹

Manna melalui berbagai penelitian menyimpulkan bahwa *low self-esteem* mempunyai kaitan yang sangat erat dengan depresi dan gangguan kecemasan, dll. Manna mengutip demikian,

"Low self-esteem is related to depression and anxiety disorder (Liu, Wang, Zhou, & Li, 2014; Michalak, Teismann, Heidenreich, Strohle, & Vocks, 2011; Trzesniewski, Donnellan, & Robins, 2003), loneliness (Vanhalst, Luyckx, Scholte, Engels, & Goossens, 2013), eating disorders (De la Rie, Noordenbos, Donker, van Furth, 2007). (Giovanna Manna, 2016) Numerous longitudinal studies

³⁸ Ntmsia, "Self-Esteem and Anxiety Level of Students at the Techological Educational Institute of Athens-Planning of Interventions."513.

³⁹ Potard, "Self-Esteem Inventory (Coopersmith)," 3.

⁴⁰ Giovanna Manna et al., "The Relationship between Self-Esteem, Depression and Anxiety: Comparing Vulnerability and Scar Model in the Italian Context," *Mediterranean Journal of Clinical Psychology* 4, no. 3 (December 2016): 1-17, <https://doi.org/10.6092/2282-1619/2016.4.1328>.

⁴¹ Ntmsia, "Self-Esteem and Anxiety Level of Students at the Techological Educational Institute of Athens-Planning of Interventions."

*have demonstrated that low self-esteem prospectively predicts increases over time in anxiety and depression, whereas anxiety and depression do not predict declining levels of self-esteem (Bajaj, Robins, & Pande, 2016; Sowislo & Orth, 2013)."*⁴²

Dengan demikian individu dengan *low self-esteem* memiliki hubungan dengan level kecemasan. Jadi dapat dikatakan *low self-esteem* merupakan faktor yang dapat menyebabkan mahasiswa Fakultas Ilmu Pendidikan prodi PAK mempunyai level kecemasan yang tinggi. Namun demikian, karena nilai korelasinya setelah dihitung dengan menggunakan koefisien determinasi hasilnya sebesar 36%, maka *low self-esteem* bukanlah faktor tunggal. Artinya masih ada faktor lain yang dapat mempengaruhi level kecemasan mahasiswa prodi PAK selain *self-esteem*.

Penelitian ini perlu ditindaklanjuti dengan melakukan upaya pertolongan bagi mahasiswa yang mempunyai *self-esteem* yang rendah dan level kecemasan yang tinggi. Hal ini penting karena jika kecemasan itu tidak dikelola dengan baik akan berkembang menjadi suatu gangguan yang menetap. Ntensia mengatakan, "*Rosenberg had already related low self-esteem with "neurotic anxiety"*".⁴³ Sementara di pihak lain, individu yang memiliki *high self-esteem* cenderung memiliki kepuasan dalam relasi antar pribadinya, seperti memiliki rasa aman, bisa membangun kedekatan, mampu menyelesaikan masalah hidupnya. Manna menyantumkan demikian, "*High self-esteem is associated with satisfactory interpersonal relationships, such as security and closeness (Murray, 2005), appropriate coping strategies (Birndorf, Ryan, Auinger, & Aten, 2005).*"⁴⁴ Hal ini seperti yang dikutip Ntensia mengenai pendapat Rosenberg demikian, "*high self-esteem is considered a "protective filter" against stress as it allows individuals to employ more efficient strategies for managing difficult life situations...*"⁴⁵ Dengan demikian pertolongan bagi mereka yang mempunyai *low self-esteem* dan level kecemasan yang tinggi sangat diperlukan.

Kesimpulan

Allah menciptakan manusia seturut dengan gambar dan rupa-Nya. Tujuan-Nya adalah agar manusia menjadi rekan sekerja Allah dan melayani Allah. Kenyataannya manusia jatuh ke dalam dosa sehingga tidak mampu mencapai tujuan Allah. Dosa mencemari manusia sehingga membuatnya salah dalam segala hal, salah satunya adalah salah dalam menilai diri sendiri. Hal inilah yang dapat memicu munculnya *low self-esteem* dan berbagai kecemasan dalam dirinya.

Hasil penelitian dengan menggunakan *Coopersmith Self Esteem Inventory* menemukan level *self-esteem* mahasiswa yang dikategorikan rendah sebesar 45% dan yang dikategorikan tinggi sebesar 55%. Sedangkan hasil pengukuran level kecemasan mahasiswa dengan menggunakan *The Beck Anxiety Inventory* adalah 54% mahasiswa mempunyai level kecemasan yang tinggi dan 46% mahasiswa mempunyai level kecemasan yang rendah.

⁴² Manna et al., "The Relationship between Self-Esteem, Depression and Anxiety: Comparing Vulnerability and Scar Model in the Italian Context," 1–17.

⁴³ Ntensia, "Self-Esteem and Anxiety Level of Students at the Technological Educational Institute of Athens-Planning of Interventions."

⁴⁴ Manna et al., "The Relationship between Self-Esteem, Depression and Anxiety: Comparing Vulnerability and Scar Model in the Italian Context."

⁴⁵ Ntensia, "Self-Esteem and Anxiety Level of Students at the Technological Educational Institute of Athens-Planning of Interventions."

Selanjutnya melalui analisa statistik ditemukan korelasi negatif di antara keduanya sebesar -0,6. Hal ini menunjukkan bahwa ada korelasi yang signifikan di antara keduanya, di mana semakin rendah level *self-esteem* akan berkorelasi terhadap semakin tingginya level kecemasan.

Berdasarkan hasil penelitian ini, ada beberapa saran: pertama bagi mahasiswa dengan *low self-esteem* disarankan untuk mengikuti sesi konseling, baik berupa konseling pribadi ataupun konseling kelompok untuk meningkatkan *self-esteemnya* dan untuk mengatasi gejala kecemasannya. Bagi para dosen, prodi, dan pihak yang terkait dapat melakukan pendekatan atau mengatur strategi perkuliahan yang kondusif sehingga mahasiswa dengan *low self-esteem* dan level kecemasan yang tinggi mampu memenuhi tanggung jawabnya dengan baik.

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BOOK REVIEWS

Sproul, R. C. *Defending Your Faith: An Introduction to Apologetics*. Wheaton: Crossway, 2009. 208 pages. \$10.99.

Pandangan terhadap penalaran dan iman yang tidak dalam kesatuan melainkan saling berlawanan, memiliki pengaruh besar terhadap dunia kekristenan dari dahulu sampai saat ini. Buktinya banyak sekali pandangan yang lahir hasil dari perlawanan terhadap klaim kekristenan, ataupun hasil dari pembelaan pandangan kekristenan yang menyimpang dari prinsip Alkitab. Perlawanan paling menyedihkan bukan saja dari luar gereja namun secara bertubi-tubi dari dalam gereja karena demontrasi dari iman yang buta dan bukan berdasarkan penalaran. R. C. Sproul, penulis buku ini adalah seorang profesoer dari teologi sistematika dan apologetika di *Knox Theological Seminary Fort Lauderdale*, Florida. Ia juga mengajar ilmu teologi sejarah, studi Alkitab, apologetika dan etika Kristen di *Ligonier Ministries* yang didirikannya. Ia menulis buku ini untuk menunjukkan secara ringkas dan sederhana dasar kebenaran yang diklaim kekristenan serta untuk memperlihatkan bahwa inti dari kekristenan adalah rasional. Pembahasan dalam buku ini memang bukan dari pertanyaan yang paling krusial seperti isu tentang pribadi dan karya Kristus, tetapi membahas tentang eksistensi Allah dan prioritas pembelaan Kitab Suci yang dianggap strategis untuk mengonfirmasi pengajaran tentang Kristus.

Bagian pertama, Sproul ingin menyadarkan pembaca mengenai tugas apologetika bagi gereja yang harus mempertahankan dan berargumentasi terhadap kebenaran yang diklaim oleh iman secara intelektual. Melihat banyak orang Kristen mengatakan untuk jangan berusaha membuktikan kebenaran yang diklaim kekristenan karena mengandalkan sudut pandang secara radikal bahwa natur manusia telah korup. Pembahasan selanjutnya mengenai ketiga tingkatan dari iman yang tetap harus memiliki isi dengan melibatkan rasio untuk menghindari iman sebagai loncatan dalam kebutaan.

Bagian untuk memulai pemahaman baik dalam memulai apologetika dilanjutkan dengan pembahasan mengenai empat prinsip dasar dari pengetahuan sebagai titik tolak epistemologi yang sah untuk melakukan pembelaan intelektual bagi iman Kristen. Empat prinsip ini dikhususkan karena sering diserang oleh ateis, yaitu: hukum nonkontradiksi, hukum sebab akibat, dasar penangkapan secara pascaindra dan penggunaan analogis dari bahasa. Penjelasan dari keempat prinsip ini dibahas bersama dengan serangan dan kritikan terhadap setiap prinsip beserta premis-premis sebagai contoh supaya mudah dimengerti oleh pembaca. Keempat prinsip yang menjadi fondasional bagi pengetahuan manusia ini akan menjadi pemula untuk memulai tugas apologetika dengan memperlihatkan validitas dari prinsip-prinsip tersebut.

Pembahasan bagian ketiga dikhususkan untuk membahas penalaran natural dan iman yang memfokuskan pada teologi natural yang menyerang secara agresif, bahkan membuat kritikus Barth yang mencoba mematahkan pandangan ini terjebak pada konsekuensi yang tidak menguntungkan. Teologi natural ini memahami kerusakan manusia terlalu jauh karena mengandalkan pemahaman bahwa manusia tidak bisa mencari pengetahuan tentang Allah, tidak bisa dipahami dengan benar karena dosa. Kesalahpahaman ini karena membedakan anugerah dan natur yang terpisah tanpa dapat dipersatukan. Isu kedua dari bagian ini berasal dari argumentasi Kant yang mengatakan bahwa semua pengetahuan adalah hasil dari rasional dan empiris, karena jika pengetahuan tidak bergantung dengan pengalaman

merupakan subjektif. Jadi, Kant memotong kemampuan manusia untuk mengetahui apapun yang melampaui dunia yang terlihat. Kedua isu ini dijelaskan dengan mengarahkan pembaca pada penalaran dari setiap argumentasi yang dikemukakan oleh Thomas Aquinas dan Anselmus untuk menyerang pandangan yang tidak bertanggung jawab.

Memasuki pembahasan inti buku ini yaitu eksistensi Allah dimulai dengan ide bahwa ada empat dasar kemungkinan untuk menjelaskan realitas. Kemungkinan yang pertama untuk realitas adalah diri mereka sendiri adalah sebuah ilusi, dilanjutkan dengan realitas yang menciptakan diri sendiri atau dihasilkan dari kebetulan. Kedua kemungkinan ini telah dibahas namun tidak ada satupun yang masuk dalam penalaran karena melanggar hukum fondasional yang telah dibahas sebelumnya. Kemungkinan ketiga yaitu keberadaan yang mandiri menjadi kemungkinan yang paling masuk akal dari sebelumnya. Karena keberadaan yang eksis dalam dan dari diri sendiri memiliki kuasa untuk berada dalam diri sendiri yang berarti keharusan secara ontologis. Kemudian, kemungkinan terakhir yaitu suatu alam semesta yang eksis secara mandiri dengan memasukan teori *Big Bang* bersama dengan materialis dan imaneistik dalam pembahasannya. Pada akhirnya pandangan-pandangan tersebut mundur karena tidak bisa diukur dalam batasan alam semesta yang eksis secara mandiri dan kekal.

Dua bagian terakhir dari buku ini memfokuskan pandangan Allah dari para filsuf dan Allah dari pandangan Alkitab. Pembahasan dimulai dari penjelasan untuk meninggalkan segala bentuk abstrak yang diusulkan filsuf Yunani yang menolak aspek imanen dan transeden yang mengaburkan keberadaan secara mandiri dan kekal yang memiliki maksud. Pembahasan selanjutnya mengenai argumentasi Kant mengarah secara transenden sebagai perluasan dari pembahasan dibagian ketiga. Setelah membahas Kant, filsuf selanjutnya adalah Nietzsche karena tidak mengakui keberadaan Allah yang tidak berusaha hidup berdasarkan standar etika tertentu. Pandangan yang disoroti yaitu Nihilisme yang menyimpulkan tidak ada Allah, dan tidak ada yang bermakna bagi keberadaan manusia dengan mengeksplorasi implikasi dari sekularisme yang ditunjukkan dalam Kitab Pengkhotbah. Akhir dari bagian ini yaitu psikologi ateisme yang membawa pembahasan pada alasan mengapa harus mempercayai pengajaran-pengajaran Alkitab pada bagian selanjutnya.

Penutupan dari pembahasannya menjelaskan dasar argumentasi bagi otoritas Alkitab. Mulai menegaskan otoritas Alkitab bukan hanya karena Alkitab mengklaim firman Allah tetapi karena koherensiannya dan simetrinya. Penulis memperlihatkan otentifikasi eksternal dari Kitab Suci maupun dari para penulis Alkitab sendiri mengenai otoritas Alkitab. Penjelasan lanjutan yaitu melihat bagaimana relasi otoritas Yesus Kristus dengan otoritas Alkitab dengan dijabarkan dalam dua pasal yaitu pengajaran Yesus tentang Kitab Suci dan pengajaran Yesus patut dipercaya. Akhir dari bagian ini menjelaskan klaim Alkitab bahwa Kitab Suci yang dinafaskan oleh Allah dari bukti-bukti internal Calvin untuk Kitab Suci dan kesaksian Roh Kudus. Pandangan Calvin yang mengatakan bahwa bukti yang paling tinggi atas semua kredibilitas Kitab Suci adalah kepastian yang diberikan oleh Roh Kudus pada orang percaya.

Buku introduksi pembelaan dari kekristenan yang hanya memperhatikan dua isu yaitu eksistensi Allah dan otoritas Alkitab mungkin belum cukup untuk menyentuh semua lingkup dari ilmu apologetika secara luas karena masih banyak wawasan dunia yang belum diperjelas. Masa yang akan datang, banyak isu-isu baru bermunculan menyerang kekristenan yang terkadang berumur pendek. Penulis mengingatkan pembaca disaat filsafat-filsafat lain datang dan pergi sepanjang sejarah gereja, tetapi kekristenan ortodoksi tetap bertahan.

Keseluruhan isi dan penjelasan yang dipaparkan memadai bagi pembaca untuk mengawali pembelajaran secara teliti dan serius dalam studi apologetika dengan membahas isu yang mendasar mengenai keberadaan Allah dan otoritas Alkitab.

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McGrath, Alister E. *Sejarah Pemikiran Reformasi*. Trans. Liem Sien Kie. Jakarta: Gunung Mulia, 2006. 384 pages. Rp. 95.500,-

Berbicara mengenai Reformasi tentu saja yang terlintas dalam benak kita adalah gerakan pembaruan. Alister memberi gambaran kepada para pembaca bahwa Reformasi sering membuat bingung karena menyangkut banyak hal. Hal yang dimaksud seperti pengaruh munculnya pemikiran Reformasi, perkembangan Reformasi, tokoh-tokoh yang mendorong terjadinya Reformasi, perbedaan perkembangan Reformasi di setiap tempat, dan peran penting politik dalam Reformasi. Pembaruan ini secara spesifik merujuk pada gereja di Eropa Barat. Gereja di Eropa Barat membutuhkan pembongkaran secara menyeluruh baik dalam ajaran dan ide-ide keagamaan yang menyeleweng dari Alkitab, moral para rohaniwan yang lemah, serta sistem kegerejaan yang dipenuhi dengan skandal dan korupsi. Gerakan pembaruan ini sebagian besar dipelopori oleh Lutheranisme dan Calvinisme. Penyebaran ajaran dan ide-ide keagamaan oleh para reformator yang berbentuk tulisan sangat ditentukan oleh banyaknya tulisan yang diduplikat. Sehingga, percetakan memiliki peran yang sangat penting dalam penyebaran tersebut.

Pada Abad Pertengahan, pertumbuhan agama rakyat sangat marak terjadi. Pertumbuhan agama rakyat menjadi salah satu penyebab terjadinya anti-klerikalisme, yaitu anti terhadap pejabat gereja. Penyebab lain dari anti-klerikalisme ini adalah para pendeta tidak diwajibkan membayar pajak dan mengikuti dinas militer. Hal ini membuat pejabat gereja terisolasi dari masyarakat. Selain itu, mengakibatkan penindasan oleh pejabat gereja terhadap para petani dengan mengambil hak mereka. Luther merekam kejadian nahas yang menimpa masyarakat Jerman dan memutuskan untuk membuat tulisan kepada pejabat gereja dalam risalah pembaruannya yang terkenal pada tahun 1520, "Imbauan Terhadap kebangsawanan Jerman". Risalah tersebut membuat Luther menjadi tokoh yang penting dalam krisis ini karena membuat orang Jerman berpikir bahwa ia adalah pembebas rakyat yang ditindas oleh gereja. Pertumbuhan agama rakyat juga merujuk pada kepercayaan dan kebiasaan-kebiasaan yang berkaitan dengan kematian seperti konsep api penyucian. Api penyucian adalah tempat orang yang telah mati menyucikan dosa-dosa mereka sebelum masuk ke surga. Para reformator mengambil inisiatif untuk memerangi ajaran dan teologi ini dengan program-program pendidikan dan pembaruan besar-besaran mereka, walaupun kepercayaan dan kebiasaan-kebiasaan agama rakyat ini tidak bisa dihapuskan.

Selanjutnya, buku ini membahas tentang hubungan antara Reformasi dengan humanisme renaissans. Pembahasan bab ini dimulai dengan perbedaan humanisme sebagai temuan abad ke-19 dalam arti sekuler dengan humanisme abad ke-16 dalam arti religius. Salah satu program dari humanisme yang berperan penting dalam Reformasi adalah mengembalikan ajaran-ajaran Abad Pertengahan yang telah menyeleweng ke sumber-sumber asli, yaitu penulis-penulis patristik (bapa-bapa gereja) dan yang terpenting kembali kepada Alkitab. Alister juga menjelaskan bahwa selain memiliki kontribusi yang baik dalam perkembangan Reformasi, humanisme juga memiliki ketegangan dengan kedua sayap Reformasi, yakni tentang cara menyikapi teologi skolastik, kitab suci, bapa-bapa gereja patristik, pendidikan, dan retorika (78-82).

Pada awal abad ke-16, skolastik sangat dipandang buruk oleh kalangan akademisi, khususnya dihadapan humanis. Skolastik dengan citra yang rusak sangat berperan terhadap Reformasi dalam merasionalkan dan mengorganisasikan teologi. Alister menjelaskan ada dua tipe skolastik yang menjadi dasar dari skolastik Abad Pertengahan, yakni realisme dan

nominalism. Kedua aliran ini dikenal dengan istilah Via Moderna (jalan modern). Pandangan Luther tentang pembenaran yang dipengaruhi oleh Via Moderna adalah manusia berdosa dapat memperoleh keselamatan dengan inisiatifnya (jasanya) sendiri karena sebelumnya telah ada perjanjian antara Allah dengan manusia. Via Moderna membantu Luther untuk menemukan pemahaman yang solid tentang ajaran pembenaran. Perubahan ajaran ini membawa konsekuensi, salah satunya adalah perubahan ajaran di Universitas Wittenberg, dengan menyingkirkan ajaran-ajaran yang berhubungan dengan teologi skolastik.

Ajaran tentang predestinasi adalah salah satu fokus Reformasi sekaligus ciri pokok dari teologi Calvinisme. Calvin berpendapat bahwa predestinasi merujuk pada pemilihan Allah terhadap beberapa orang untuk diselamatkan dan Allah juga memilih orang-orang untuk dikutuk. Kini, predestinasi dipandang oleh jemaat-jemaat gereja Reformed (Calvinisme) sebagai perjanjian anugerah yang diberikan Kristus saat menebus manusia sehingga para jemaat melihat diri mereka tidak mampu tanpa anugerah yang diberikan Allah. Pada bab selanjutnya, Alister menjelaskan bahwa di Abad Pertengahan, tradisi menjadi suatu hal yang bersebelahan dan setara dengan Alkitab untuk menjadi sebuah standar. Para reformator dengan prinsip Sola Scriptura menjadi pendobrak utama untuk mengembalikan kewibawaan Alkitab yang mulai menghilang secara perlahan dengan adanya tradisi-tradisi Abad Pertengahan.

Tradisi menjadi penyebab adanya kepercayaan terhadap tujuh sakramen yang tidak sesuai dengan Alkitab. Secara tidak langsung, Alister mengakui bahwa konsep sakramen memang sangat sulit dipahami karena Alkitab tidak secara langsung menjelaskan esensinya. Sebagai bukti, terjadi perbedaan pendapat di antara para reformator tentang sakramen. Luther percaya bahwa Kristus benar-benar hadir dalam ekaristi, sedangkan Zwingli percaya bahwa Kristus tidak mungkin berada di dua tempat secara bersamaan dan keberadaan Kristus dalam ekaristi adalah sebuah simbol. Alister melihat bahwa Calvin adalah tokoh yang menjadi penengah di antara dua tokoh di atas. Calvin berpendapat bahwa dalam sakramen, Allah benar-benar hadir dan menjadi sesuatu yang cukup (sebagai simbol) untuk diterima dalam kapasitas manusia yang terbatas.

Beralih dari pandangan tentang sakramen yang cukup populer dihadapan para reformator, salah satu paham yang cenderung sangat berpengaruh dan populer di tengah-tengah orang Kristen pada Abad Pertengahan adalah kehidupan monastik. Orang-orang Kristen monastik pada waktu itu melihat bahwa orang Kristen yang benar adalah mereka yang meninggalkan dunia dan fokus dengan kesunyian bersama Kristus. Para reformator melihat pandangan monastik yang menarik diri dari dunia (karena bekerja dilihat sebagai suatu kegiatan yang merendahkan orang Kristen) adalah suatu hal yang berbeda dengan yang ada di dalam Alkitab. Menurut para reformator, Allah memanggil umat-Nya bukan hanya kepada iman, melainkan untuk menyatakan iman itu dalam bidang-bidang kehidupan (290-291). Demikian pandangan para reformator yang secara jelas menyatakan bahwa Allah memberikan kepada semua orang kemampuan khusus untuk bekerja sebagai bentuk pelayanan kepada-Nya sehingga kerja tidak dilihat sebagai kegiatan yang merendahkan.

Buku "Sejarah Pemikiran Reformasi" yang ditulis oleh Alister E. McGrath sangat direkomendasi untuk orang-orang yang ingin mengenal Reformasi dan pengaruhnya terhadap Abad Pertengahan dan renaissance secara mendalam. Buku ini juga cocok digunakan sebagai bahan pendukung dan pegangan akademisi yang tertarik dengan kehidupan para reformator dan pengaruhnya terhadap dunia. Buku ini tidak teratur dalam menceritakan alur kisah Reformasi karena membicarakan peran dan pemikiran beberapa tokoh. Dengan begitu pikiran kita mengenai Reformasi tidak terbatas hanya pada Luther atau Calvin saja, tetapi

juga melihat tokoh lain yang sebenarnya sama penting perannya terhadap Reformasi. Pembaca dapat ditolong untuk memahami Reformasi secara luas melalui pembahasan yang kompleks dari buku ini.

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Han, Chandra. ed. *Reformasi dan Pendidikan Kristen: Sebuah Antologi Memperingati 500 Tahun Reformasi*. Tangerang Selatan: Gnosis, 2017. 123 pages. Rp. 90.000.-

Buku yang ditulis oleh lebih dari satu penulis ini memberikan pengalaman yang berbeda untuk para pembacanya, dibandingkan saat membaca buku yang dituliskan oleh satu orang penulis saja. Membaca buku ini memberikan pengalaman yang cukup menarik bagi saya seorang mahasiswa guru. Secara keseluruhan buku ini dikemas dengan sederhana dan dengan tingkat ketebalan buku yang pas untuk buku yang memiliki lebih dari satu orang penulis. Penggunaan kata di dalam buku ini juga tidak terlalu sulit untuk dipahami sehingga membuat pembacanya bisa menikmati setiap pesan yang coba disampaikan oleh para penulis.

Dari segi konten, buku ini memiliki konten yang cukup padat dan fokus kepada sub judul yang sedang dibahas oleh setiap penulisnya. Pesan yang saya dapatkan secara keseluruhan dari buku ini adalah bagaimana mempertahankan semangat reformasi di dalam gereja dan pendidikan Kristen. Dibuka dengan pembahasan "Mendidik dalam Wawasan Alkitabiah" menjelaskan bagaimana Alkitab harusnya menjadi dasar yang kuat untuk pendidikan Kristen. Walaupun memiliki lebih dari satu penulis, buku ini tetap konsisten dengan ide penulisannya. Hal ini juga memudahkan pembacanya untuk mengerti alur penulisan di dalam buku ini walaupun secara sekilas setiap sub judul tidak terlalu berkaitan satu sama lain namun semuanya mengarahkan pembaca untuk mengerti hubungan reformasi dan pendidikan Kristen.

Latar belakang para penulis juga sangat memengaruhi penulisan buku ini. Oleh karena para Penulis adalah orang-orang yang mendalami teologi, maka buku ini juga berisi konten teologi yang cukup padat namun tetap mudah dipahami oleh para pembacanya. Walaupun banyak hal yang dibahas di dalam buku ini, tetapi semua tetap memiliki benang merah yang terkait. Selesai membaca buku ini saya tetap mengerti tujuan dari para Penulis menyusun buku ini. Buku ini memberikan pemahaman yang benar mengenai reformasi dan dijelaskan secara padat. Selain itu, salah satu Penulis juga membahas tokoh-tokoh yang mungkin para pembaca belum ketahui sebelumnya namun mereka adalah tokoh-tokoh penting yang hasil kerja kerasnya masih kita nikmati dan kita lakukan sampai sekarang.

Gaya bahasa di dalam buku ini juga memberikan pengalaman baru untuk para penulisnya. Meskipun sekilas terlihat sama namun setiap penulis tetap memiliki gaya menulis yang khas. Ini juga membuat pembaca tidak mudah bosan saat membaca buku ini walaupun materi yang dibahas cukup padat. Sebagai mahasiswa guru, buku ini cukup memberikan pemahaman baru bagaimana saya menjalani pendidikan Kristen. Buku ini memberikan kesaksian hidup dari para tokoh reformasi yang membuat saya mengerti pentingnya mengerti landasan Alkitabiah untuk menjalankan pendidikan dan meneruskan semangat reformasi kepada generasi selanjutnya.

Pengalaman saya membaca buku ini, akan lebih bagus jika buku seperti ini terus diterbitkan karena memberikan gambaran lebih luas dan padat khususnya kepada pelayan gereja dan pendidik Kristen. Para pembaca tidak memerlukan terlalu banyak waktu untuk membaca beberapa buku untuk mengetahui beberapa materi, karena buku ini membahas beberapa materi. Kecuali pembaca tersebut memang berniat untuk mendalami materi tertentu. Secara keseluruhan, saya diberkati dengan membaca buku ini karena membuka pemikiran saya lebih luas tentang bagaimana reformasi sebenarnya mengambil bagian penting dalam terbangunnya pendidikan Kristen.

Debora Eugene, Universitas Pelita harapan

De Jonge, C. *Pembimbing ke dalam Sejarah Gereja*. Jakarta: Gunung Mulia, 2018. 111 pages. Rp. 20.400,-

Ini menjadi permasalahan bagi mahasiswa karena memiliki pandangan yang kurang tepat, dan sayangnya ini menjadi pandangan universal yang masih dipertahankan sampai saat ini. Sejarah gereja tidak sebatas mengafal karena hafalan hanya akan bertahan dalam waktu yang singkat, jika mengandalkan hafalan maka tidak akan ada yang mampu untuk menguasai mata kuliah ini dengan baik. Dalam mempelajari sejarah gereja, dibutuhkan pemahaman yang baik untuk mendapatkan makna dari peristiwa yang terjadi, sehingga mengenai tokoh, waktu, dan peristiwa akan diingat dengan mudah. Jika kita memahami dengan baik makna dari peristiwa yang terjadi dalam sejarah gereja, maka dapat dipastikan pemahaman itu akan merekat dengan sangat baik dalam ingatan kita. Buku ini akan membahas lebih jauh mengenai hal tersebut, karena buku ini tidak hanya fokus dalam pembahasan materi, tetapi juga memperhatikan hal lain di luar materi yang memengaruhi mahasiswa dalam mempelajari sejarah gereja.

Christian de Jonge memberikan judul bukunya *Pembimbing ke dalam Sejarah Gereja* dan memang benar bahwa buku ini cocok menjadi pembimbing atau pengantar sebelum mempelajari buku sejarah gereja yang lain yang lebih kompleks. Christian de Jonge diutus dari Belanda dan mulai mengajar dalam bidang Sejarah Gereja di Fakultas Theologia UKI-Tomohon (1982) dan Sekolah Tinggi Theologia Jakarta (1985). Christian de Jonge menulis buku ini saat ia menjadi dosen di STT Jakarta. Dapat dipastikan bahwa pengalaman mengajarnya membuat buku *Pembimbing ke dalam Sejarah Gereja* ini tidak perlu diragukan lagi. Buku ini termasuk buku yang ringan karena masih berbicara mengenai sejarah gereja secara umum. Judul dan isi buku benar-benar sesuai, sangat cocok bagi mahasiswa yang baru akan mempelajari sejarah gereja.

Buku ini sangat terstruktur karena dibagi menjadi tiga bagian yang disusun dengan sangat baik. Bab satu memberikan pengetahuan awal dan umum mengenai sejarah gereja, dan juga motivasi mengenai alasan dari pentingnya mempelajari sejarah gereja. Bagian ini dijelaskan secara singkat namun jelas. Pada bagian satu, sangat disarankan untuk dibaca oleh mahasiswa sebelum mulai masuk dalam mata kuliah Sejarah Gereja. Dilanjutkan dengan bab dua, bagian ini memberikan garis besar mengenai sejarah gereja yang dibagi ke dalam tiga bagian, yaitu Gereja Kuno, Abad Pertengahan, dan Zaman Baru. Dari tiga bagian dalam bab dua, tentu masih terdapat pembagian-pembagian yang lebih sempit untuk mempermudah pemahaman pembaca. Namun, bagian dua ini hanya memberikan sejarah yang sangat umum. Bagian ini menuliskan proses gereja bisa terbentuk, aturan-aturan gereja, perpecahan gereja, dan ajaran yang digunakan serta disepakati berdasarkan aliran masing-masing gereja. Bagian ini tidak memberikan ajaran yang kompleks karena ini adalah buku pembimbing. Khusus pada bagian ketiga penulis tidak lagi memberikan pengetahuan mengenai materi sejarah gereja, melainkan beberapa petunjuk yang menolong pembaca untuk mempelajari materi sejarah gereja yang lebih luas dan kompleks. Penulis juga menyarankan beberapa buku sejarah gereja yang berguna dalam mempelajari sejarah gereja.

Buku ini sangat disarankan untuk menjadi pengantar sejarah gereja. Kekurangannya adalah terdapat di beberapa kata yang kurang sesuai dengan tata bahasa Indonesia. Namun sama sekali tidak memengaruhi konten dari buku.

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