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## **Implementation of the Relationship between Christ and the Congregation Based on Ephesians 5:22-6:4 in the Servants of God Synod of the Christian Ministry Church**

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**Abstract.** Ephesians 5:21-33 teaches that marriage is a picture of Christ's relationship with the church. Christ is the Head and the Church is the body. Such is marriage, where the husband acts as the head and the wife as the body. However, this is different from the fact that among the servants of God, the Indonesian Christian Service Church Synod, where there are still husbands and wives who do not understand their roles, causing problems in marriage. This problem specifically occurs among the servants of God at the Synod of the Indonesian Christian Ministry Church. That's why this article was conducted to determine the level of understanding of the congregation in implementing the relationship between Christ and the church based on Ephesians 5:22-6:4. To find the intended purpose, this research was conducted using quantitative research methods. The research results obtained are that the dominant background category determines the Implementation of the Relationship between Christ and the Congregation Based on Ephesians 5:22-6:4 in the Servants of the Lord Jesus Synod Church Christian service is education, this is the same as the hypothesis proposed. The results of the analysis using Classification and regression trees (CRT) show that educational background is the most dominant background category in shaping the Implementation of the Relationship between Christ and the Congregation Based on Ephesians 5:22-6:4 in the Servants of God Synod of the Christian Ministry Church (Y). From the suragates table it is known that educational background is able to improve by 64,949 points from the condition of the Implementation of Christ's Relationship with the Congregation Based on Ephesians 5:22-6: 4 in the Servants of God Synod of the Christian Ministry Church (Y). As well as from the importance table it is known that background employment status is affirmed by 100% of respondents with a score of 75.187 points.

**Keywords.** Implementation, relationship between Christ and the church, Ephesians 5:22-6:4

### **Introduction**

Couples of the servants of the Lord Jesus must understand the basis of marriage in Christianity according to the Bible which is the word of the Lord Jesus Christ. The basis of Christian marriage patterned by the Lord Jesus Christ must be understood, understood, agreed upon, and lived by the husband and wife of the servants of the Lord Jesus so that they become a blessing and role model for the people. Marriage is God's initiative, so marriage must be

commensurate and in harmony with God's own attributes or characteristics (Andrean et.al, 2021).

The attributes and characteristics of God Elohim that must be manifested in the family are God's holiness and faithfulness. Because of the holiness and faithfulness of God Elohim, husband and wife may not violate the sanctity of their marriage and try to maintain loyalty with their partner regardless of the circumstances. Violating holiness and loyalty in the family must have certain consequences from YHWH God. God's judgment by God ultimately comes as a definite response to sin (Sukarna, 2021).

As the first and oldest institution in the world, the Lord Jesus Christ really cares about family. The Apostle Paul through a metaphor describes the basis of a family's life that must be based on the relationship of Christ with His church. Where the Lord Jesus Christ is described as the head and the church as His body. And as the head of the congregation or church of the Lord Jesus Christ, it is fully responsible for loving the congregation as His body which is united and allied in the church with the Lord Jesus Christ as the head of the church. The Lord Jesus Christ as the head of the congregation always strives to be able to sanctify and make the congregation brilliant without any blemishes and is even willing to sacrifice Himself for the salvation of the congregation (Andrean, T., & Ming, D.2020). Christ's relationship with the church as written by the Apostle Paul in Ephesians 5:22-6:4 is the basis for building relationships in a Christian family. Every Christian family must build his family on the basis of Christ's relationship with the church. The concept of the relationship between Christ and the Church as contained in Ephesians 5:22 – 6:4 has four dimensions that must be understood by the servants of the Lord Jesus. The first dimension is Christ as the head of the church. Christ as the head and the church as His body (verse 23). As the head of the church, Christ loves His church (verse 25), sanctifies the congregation so that the congregation appears brilliant without blemish (verses 26-27) and sacrifices himself for the congregation to save it (verses 25-27).

The second dimension is the secret of the husband's unified relationship with his wife. The husband and wife relationship is the same as the relationship between Christ and the church. The husband is the head of the wife as Christ is the head of the church (verse 23). Husbands must love their wives as Christ has loved the church (verses 25, 28). The husband must nurture and care for his wife (verse 29). Husbands must unite with wives (verse 31). However, in the researcher's research there are still servants of the Lord Jesus at the Synod of the Christian Service Church who have not been able to love their wives, this is evidenced by acts of domestic violence committed by a husband against his wife. This action is one example of a husband not loving his wife.

The third dimension is that the wife must submit to her husband. The concept of body and head in a husband and wife relationship provides an understanding that as a body, a wife must submit to her husband as her head (verses 22, 24). A wife must also respect her husband (verse 33) and must maintain chastity in her household (verses 27, 28). However, in reality, in the household life of the servants of the Lord Jesus at the Christian Service Church Synod, there are still things that are not suitable, namely there is a servant of the Lord Jesus who is having an affair with his partner.

The fourth dimension is the secret that children must obey their parents (Ephesians 6:1-4). Children have an obligation to obey their parents, respect their parents, love their parents and care for their parents. But in reality there are many children of the Lord Jesus' servants who do not obey and respect their parents. Based on the results of interviews with researchers, researchers found how many children of the Lord Jesus' servants were disobedient to their parents and rebelled against their parents. Actions of disobedience and against parents, one

example is often contradicting parental orders, not wanting to listen to parental advice, being rude to parents.

The backgrounds of the servants of the Lord Jesus who are members of the Christian Service Church Synod are also very diverse. Of the servants of the Lord Jesus who became resource persons, some had an undergraduate degree in either theology or general education, some had a master's degree in theology and some even had a doctoral or doctoral education. Apart from that, these servants of the Lord Jesus have also served as servants of the Lord Jesus or pastors for 25 years, the longest being 50 years so that it can be said that all of them are senior servants of the Lord Jesus who have been involved in ministry and have a wealth of experience. However, the wives of the servants of the Lord Jesus do not all have the same educational background as the servants of the Lord Jesus.

However, even though they have a good educational background and are classified as quite qualified and their position as a senior pastor who is rich in experience does not make the servants of the Lord Jesus able to easily manage their household life and the households of the congregation who are pastored into a harmonious Christian household without the slightest rift. . A small example that has been experienced is that as a senior pastor there are many services that must be carried out so that a lot of time is devoted to ministry so that time with family becomes very minimal and ultimately has the potential to bring conflict in the households of the servants of the Lord Jesus.

### **Literature Review**

#### **Christ to the Church (Ephesians 5:22-33)**

In accordance with the direction of the discussion of this research regarding the implementation of the relationship between Christ and the congregation based on Ephesians 5:22-33 and 6:4, below the researcher will try to describe the first dimension of the relationship between Christ and the Church, namely Christ as the head of the church.

#### **Christ Loves the Church**

"Husbands, love your wives, as Christ loved the church and gave himself up for it to sanctify it, having bathed her in water and the word, so that he might set the jewelry before himself in splendor without spot or wrinkle or anything like that, but so that the church may be holy and blameless" (verses 25-27). The word love comes from the word *ἀγαπάω* (*agapaō*) which has the meaning of love in deed or surrender and sacrifice. In other words love shown in the act of sacrifice. The word *agapaō* is a verb that is to do love.

The love that the Lord Jesus Christ has for His church is proven by willingly surrendering Himself. According to William Klassen, the word surrender comes from the Greek word *paradidōmi*. This verb is a verb which means to surrender someone to someone else. The Lord Jesus Christ gave Himself to sanctify the church and save it.<sup>1</sup>Meanwhile, sanctification comes from the Greek word *hagiazō* which means holy which theologically means to be separated and set aside from sin or separated from the world. It means that everything that comes from this world does not belong to God, therefore it must be sanctified so that it conforms to God's holy nature and character. So the standard of human holiness is in God's hands through Christ's atonement for His people (I Corinthians 1:13).<sup>2</sup>

<sup>1</sup>William Klassen, *Judas : Betrayer or Friend of Jesus?*, SCM, London, 1996, P. 47-58

<sup>2</sup>AW Tozer, *Knowing the Most Holy*, Life, Bandung, 1999, P. 64

An important aspect of the relationship between the Lord Jesus Christ as the head and the church of His body is the infinite love of the Lord Jesus Christ for the church. B Untoro (2009) quotes the definition of love from the Bible and emphasizes that love is patient, love respects rules/norms, love is humble, love is not only selfish, love is not judgmental, love is trusting, love is steadfast, love is simple, love is generous, love makes up for shortcomings and weaknesses, love is forgiving, love is gentle, love is wise and love never ends<sup>3</sup>

Loving aims to provide evidence or form of love. Love has a deep meaning in everyone's life and everyone who loves will be called to manifest the meaning of this love in all of life. There is also a distribution of love, namely eros (lust), philia (friendship), storge (for parents, children, kinship) and agape (noble love).

According to Feibilia Olivia Ponggohong (2020), Eros is physical love which makes sexual activity in the form of intercourse as its goal. Philia is proof that humans are social beings who always want to build relationships with others. Storge is the love between parents and children and between siblings. Agape is love that is full of sincerity and willingness to serve. Agape is pure love without a speck of stain (the love of Christ). Willingness to sacrifice for the happiness of loved ones characterizes agape love.<sup>4</sup>

Christ's love for the congregation is a real manifestation of agape love. Where Christ's love is pure and unblemished by sin. Sincere love sacrifices for the sake of human salvation. Even willing to give His life for the continuation of human life so that humans do not perish because of sin. Christ's love makes the relationship between man and God experience reconciliation and reconciliation. Christ's love for the church is the highest proof of Christ's love for the church as His body. Christ's love is eternal and unconditional (unconditional love) because the Lord Jesus Christ died for everyone regardless of status and class of people.

#### The example of Christ's love for the church

According to Yakob Tomatala (2010), love is "the will that seeks the highest good for those who are loved". In relation to the formulation of love and its substance, Tomatala further stated that the aspects of the truth about love, namely, among other things: love is a sign of the life of Christ (John 13:1-2; 34-35; I John 4:10), proof of Christian life (I John 1:10; 4:11-12), models, patterns and practices of Christian life that are par excellence, namely as part of the nature and way of life (John 13:35; Compare Romans 13:8-10)<sup>5</sup>

The Lord Jesus Christ set many examples of love during His life on earth. One example is when the Lord Jesus Christ washed the feet of the disciples. According to Nasokhili Giawa (2019), in the initial discourse on washing the feet, the Apostle John announced and emphasized that, "Just as He always loved His disciples, so now He loves them to the end" (Joh 13:1b). The love shown by the Lord Jesus Christ is the highest love – without limits, that is, to the end (a purposeful and definite end). The love of the Lord Jesus Christ is eternal love (agape love) which does not change and is not affected by any situation. A love accompanied by selfless sacrifice, without complaint, and regret. The love of the Lord Jesus Christ is love that puts others first at the expense of self. John wrote, "This is My commandment, that you love one another as I have loved you. There is no greater love than that of someone laying down his life

<sup>3</sup>B. Untoro, Do I Really Love You? – Finding the Meaning of Love in Husband-Wife Relations, BPK-GM, Jakarta, 2009, P.15.

<sup>4</sup>Feibilia Olivia Ponggohong, Christ's Love Is the Basis for Husband and Wife Relations According to Ephesians 5:22-33 and the Implications for the GMIM Baitani Minanga Congregation in the Belang Region, Journal of Educatio Christi, 2020, P. 214

<sup>5</sup>Jacob Tomatala, Leading Like the Lord Jesus Christ Christ, Leadership Foundation, Jakarta, 2010, P. 32-33

for his friends” (John 15:12,13). This text makes it clear that Christ's love is great love (mega-love).<sup>6</sup>

According to Daniel Sutoyo (2014), the Lord Jesus Christ as a humble teacher descends to become a servant, serves, lifts, guides, provides for the needs of his subordinates and cares for them with love. All what is done in his ministry is sincere.<sup>7</sup> Sincerity in serving is only owned by people who have the love of the Lord Jesus Christ. The love of the Lord Jesus Christ provides an example of how to serve sincerely and serve one another among others as a manifestation of the love of the Lord Jesus Christ.

The pinnacle of Christ's example of love is of course the sacrifice of the Lord Jesus Christ on the cross. According to Melgienza Pakiding (tt), the example of sacrifice made by the Lord Jesus Christ has no equal in this world. Sacrifice on the cross as proof of love for humans to save humans from sin. This is proof of Jesus' sacrifice for the totality of human life.<sup>8</sup>

As a congregation that exemplifies the love of the Lord Jesus Christ, each congregation must be willing to sacrifice sincerely for others in need. Sacrificing time, energy, thoughts and even wealth to help others in need is a concrete manifestation of the sacrifice of the Lord Jesus Christ which is applied in the daily lives of God's people. Just as the Lord Jesus Christ was willing to sacrifice for the sake of humankind's salvation, as a congregation that imitates the love of the Lord Jesus Christ must also be willing to sacrifice in serving others sincerely without expecting anything in return.

#### Love that nourishes the church

The Lord Jesus Christ not only set an example of perfect love that saves the congregation but also proves that the love of the Lord Jesus Christ also nourishes the congregation. This is written clearly in Matthew 6:31-32 “Therefore do not be anxious and say: What shall we eat? What shall we drink? What are we going to use? These are the diaries of nations that do not know God. But your Father who is in heaven knows that you need all of these things.” From the previous verses, the Lord Jesus Christ taught the congregation to pay attention to the examples of birds and flowers to illustrate God's abundant care for all of His creation. What is prohibited here is a feeling of worry, not responsibly trying to provide for oneself and one's family; God provides food for the birds,<sup>9</sup>

This verse should not be interpreted that the church is allowed to be lazy, because God has definitely taken care of the church. These words of the Lord Jesus Christ are not to legalize laziness, but are a form of the congregation's trust in God who cares. The basic belief of believers is in stark contrast to the worries of nations/people who do not know God. Other nations seek or pursue everything to fulfill their needs, but for the church the most important thing is to know and acknowledge the Father who is in heaven. So, the right attitude is to put God first and trust Him for the practical needs of the congregation.<sup>10</sup>

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<sup>6</sup>Nasokhili Giawa, *Serving Others: Modeling Christ's Ministry Based on John 13*, Integrity, Journal of Theology, STT Jaffray, Jakarta, Vol. 1 Number 1 June 2019, P. 59

<sup>7</sup>Daniel Sutoyo, *Jesus As Teacher*, Enthusiastic Journal, 2014, P. 16-17

<sup>8</sup>Melgienza Pakiding, *Implementation of Jesus' Example of the Lifestyle of Today's Christian Leaders*, Journal, IAKN Toraja, tt, P.4

<sup>9</sup>DA Carson, RT France, JAMotyer, Gordon J. Wenham, *21st Century Biblical Interpretation 3 : Matthew-Revelation*, 1st ed., Bina Kasih Communication Foundation, Jakarta, 2017, P. 58

<sup>10</sup>Christian Daniel Raharjo, *The Example of the Apostle Paul for Pastors in Responding to Congregational Gifts*, Miktab, Journal of Theology and Christian Ministry Vol 2 No. December 2, 2022, P. 117

Harianto GP (2020) quotes the opinion of RC Sproul who says that there are several basic things related to the maintenance of Alah as follows: First, the concept of caring for Alah is not generally accepted nowadays. Second, God's providence includes that God works to care for His creation. Third, God's providence is related to God's reign over His creation. Fourthly, in the light of God's providence, there really is no such impersonal power as luck, fate or chance. Fifth, God's providence includes cooperation, where God works according to His will through the will of His creatures.<sup>11</sup>

So that even though there is a guarantee of maintenance from God, the congregation is also required to cooperate in this maintenance, which is manifested by working and not being lazy in seeking fortune. Even the Lord Jesus Christ also gave an example in the Bible that the congregation must work to follow the example of the ant. "O sluggard, go to the ant, watch his behavior and be wise; though there is no leader, ruler or ruler, he supplies his bread in summer and gathers his food at harvest time" (Proverbs 6:6).

The maintenance of the Lord Jesus Christ is not only in the form of physical blessings to the congregation but moreover is a spiritual blessing. The Lord Jesus Christ promised the congregation a comforter, namely the Holy Spirit who would teach the congregation everything that the Lord Jesus Christ had taught and remind the congregation about all of God's teachings (John 14:26, 16:7). The Holy Spirit keeps the congregation's faith to stick to the teachings of the Lord Jesus Christ.

### **Christ Sanctifies the Congregation Shining without blemish**

Ephesians 5:26-27 writes: "To sanctify it after he had purified it by anointing it with water and the word, So that by this he might present the church before himself brilliantly without spot or wrinkle or the like but may the church be holy and without blemish". The purpose and fruit of His work for the church is sanctification, the church is removed from an atmosphere of sin and placed in an atmosphere of holiness. The means to perform is described by, after he has cleansed, washing him in water and the literal word by bathing in water in the word this washing is almost nothing but baptism, while the words are to be understood as the profession of faith of the penitent.<sup>12</sup>

From the above understanding it is very clear that the purpose of the Lord Jesus Christ to purify the congregation is so that the congregation can later become the bride of the Lord Jesus Christ who appears brilliantly without blemish, pure like a virgin. Why does the Lord Jesus Christ need to sanctify the church? because the church is His body which in the last days will unite with the Lord Jesus Christ as the head of the church. The congregation is the Bride of the Lamb of God or the bride of the Lord Jesus Christ. The Lord Jesus Christ is holy, so His bride must also be holy and appear without sin or blemish.

### **Sin as a barrier to the relationship between the church and the Lord Jesus Christ,**

According to the Apostle Paul, sin is the biggest human problem that makes people afraid to achieve it, namely the wages of sin is that humans experience eternal death (Romans 6:23). Sin exists in humans as a result of humans having failed to live in the glory of God, so that sin has undermined the whole of human life which leads to eternal punishment (Romans 3:23). The impact of sin in humans makes humans lose their true identity.

There are three major effects of sin on humans: First, humans cannot reach God. It means that sin makes no one in this world can reach God. All forms of human effort and hard

<sup>11</sup>Harianto GP, Pastoral Theology, 1st ed, Andi Offset, Yogyakarta, 2020, P. 247

<sup>12</sup>Fernando Tambunan, Husband and Wife in a Christian Family, ejournal, sttoi, tt, P. 6

work with the aim that humans reach God, but all end in failure because sin still exists in humans. Second, man becomes the enemy of God. This means that sin makes humans unable to fellowship and communicate with God. Sin prevents humans from meeting God and makes humans enemies of God forever if this conflict has not been resolved. Third, humans experience eternal destruction. This means that not only does sin prevent humans from reaching God and makes humans enemies of God, but sin also causes humans to experience eternal destruction.<sup>13</sup>

Sin in humans brought tremendous destruction to the future of human life, because when Adam and Eve fell into sin, sin brought humans to punishment in the future. Sin is initially seen as something that is very pleasant for humans, but actually behind all that sin is a very dangerous thing because it is sin that makes humans lose God's holiness and humans are separated from God forever. Sin has made man lose the glory of God and be separated from God forever<sup>14</sup>

Joyce Huggett (1995) says: "We already know that the transitional phase is a place where sin still thrives, where Satan is rampant, where good and evil co-exist."<sup>15</sup> Day by day sin is growing and multiplying. As long as the devil has not been shackled, then sin will continue to dominate humans and will continue to run rampant in human life. Sin will continue to follow human development and the development of the existing era.

Isaiah 59:2 writes: "But what separates you from your God are all your iniquities, and what makes Him hide himself from you so that He does not hear are all your sins." Sin is evil in the eyes of the Lord Jesus Christ and this evil separates the relationship between the church and the Lord Jesus Christ. The relationship between the congregation and the Lord Jesus Christ became damaged and disharmonious because there was sin in the congregation. The more the congregation commits sins, the more the congregation will drift away from the presence of the Lord Jesus Christ so that they become enemies of God Elohim or enemies of God because what becomes their friend is sin which God hates. Congregations who live far from the love of the Lord Jesus Christ will surely live their lives far from the love of the Lord Jesus Christ.

#### Christ's death sanctifies the church

Ever since humans fell into sin the first time, sin has continued to dominate human life. Humans are threatened with eternal punishment from God Elohim, namely destruction because of sin. One of the greatest works of God's salvation in this world is to free people from God's eternal punishment, which is so terrible and suffers so much. The eternal punishment of God Elohim is the portion that will be received by those who, while in this world, have rejected the Son of God Elohim, namely the Lord Jesus Christ as Lord and Savior in their lives. In the deepest heart of God Elohim there is not the slightest hatred towards humans who were created in the image of God Elohim who brought humans to the eternal punishment of God Elohim,<sup>16</sup>

Paul Enns (2010) says: "All the sins of believers are borne by Christ, who fully redeemed them and paid for them through His death."<sup>17</sup> From this opinion, it can be concluded that everyone who believes in the Lord Jesus Christ, his life will be freed from sin through the sacrifice of the Lord Jesus Christ on the cross. So that for everyone who does not believe in the

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<sup>13</sup>Federans Randa, God's Work of Salvation in the Lord Jesus Christ Christ As Guarantee Man Is Free from God's Punishment, Journal of Theology Logon Zoes, P. 37

<sup>14</sup>Federans Randa II, Theological Studies About Life After Death, Randa's Family Press, Manokwari, 2011, P. 51.

<sup>15</sup>Joyce Huggett, Free from the Bondage of Sin, ANDI Foundation, Yogyakarta, 1995, P. 177.

<sup>16</sup>Federans Randa, God's Work of Salvation in the Lord Jesus Christ Christ As Guarantee Man Is Free From God's Punishment, Journal of Theology Logon Zoes, P. 46

<sup>17</sup>Paul Enns, The Moody Handbook of Theology, pen., Rahmiati Tanudjaja, SAAT Literature, Malang, 2010, P. 285.

Lord Jesus Christ, their sins will remain and one day will result in eternal punishment, namely eternal death.

According to Federans Randa (tt), the sins that were only borne by the Lord Jesus Christ on the cross are the sins of those who have believed in the Lord Jesus Christ whose sins have been truly confessed before God Elohim, without going through intermediaries. others (1 John 1:8-9), while those who do not believe in the Lord Jesus Christ, their sins still exist and will be accounted for on the coming day of judgment.<sup>18</sup>

The death of the Lord Jesus Christ sanctifies the church from all the sins that bind it. In Ephesians 5:26-27, the Lord Jesus Christ sanctifies the church with water and the word. It literally means that the sanctification that was carried out by the Lord Jesus Christ was through water, namely baptism, and the word, namely the Word of God. So the first step for the congregation to be sanctified is by water baptism. Spiritually the water and the word symbolize the continuous renewal of life in the life of the congregation.

The congregation has been redeemed from sin by the death of the Lord Jesus Christ on the cross, their lives are sanctified so that the congregation must also try to always live a holy life, namely by experiencing life renewal every day. Strive to always live a holy life by staying away from sin and evil. So that the efforts of the Lord Jesus Christ who have sanctified them were not in vain because from the church's point of view there were also efforts to maintain the holiness of life by continuing to try to live according to the word of God and stay away from sin.

According to Sinclair B. Ferguson (1996), the purpose of sanctification itself is restoration to the image of God (Ephesians 4: 24; 1 Corinthians 3:10). Salvation is indeed in the Lord Jesus Christ, who is the telos of the covenant; and sanctification means being restored/returned to the image of the glory of the Lord Jesus Christ by becoming Christ-like.<sup>19</sup> Sin makes the congregation lose the image and likeness of God or the glory of God so that with the death of the Lord Jesus Christ on the cross that sanctifies the congregation, the image/likeness of God in the congregation is restored.

Richard L. Pratt (2003) argues that those who believe in Christ are continuously renewed according to their original nature as human beings who were created in the image and likeness of God. They were given truth, holiness, and true knowledge, all of which were lost at the fall. Humans are not saved to simply be in a sweet and pleasant state. However, man is renewed as a new creation and is returned to his original state as the image of God through new birth.<sup>20</sup>

Being a new person means being born of Christ because he is in Christ (2 Cor 5:17). The Apostle John also wrote, "Everyone who is born of God does not sin anymore; for the divine seed abides in him, and he cannot sin, because he is born of God" (1 John 3:9). To have the divine seed means that one must be born of God and leave the old self for the new man who has put on the humanity of Christ.<sup>21</sup> So that our lives are according to His will.

Everyone who is born of God hates worldly desires that lead to death which is the wages of sin. Sinclair B. Ferguson (2007) emphasized that those who have accepted Christ and

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<sup>18</sup>Federans Randa, God's Work of Salvation in the Lord Jesus Christ Christ As Guarantee Man Is Free From God's Punishment, *Journal of Theology Logon Zoes*, tt, P. 46

<sup>19</sup>Sinclair B. Ferguson, *The Holy Spirit*, InterVarsity Press, Downers Grove, 1996, P.142.

<sup>20</sup>Richard L. Pratt, *Conquering All Thoughts to Christ*, Malang, 2003, P. 57-58

<sup>21</sup>Upik Krisnawati Halawa, The Concept of Self-Purification According to II Corinthians 7:1, *Journal of Christian Theology and Education Filadelfia, STT Imanuel Pacet*, P. 270-271

believe in Him must truly hate sin, turn from sin to God and have the sincerity to obey God's commands.<sup>22</sup>

Luther (1969) said that sanctification begins first and increases every day because the Holy Spirit works in man through the word of God and gives forgiveness continuously until the believer achieves a life that does not need forgiveness; that is, when everyone becomes clean and pure.<sup>23</sup>

Achieving holiness means following Jesus and doing His will with fear and trembling. Hendi explained that following Jesus means denying oneself and taking up the cross.<sup>24</sup> We have been sucked into the crucifixion, death, and resurrection of the Lord Jesus Christ when someone believes in Christ so that we are born new by the Holy Spirit through the sign of water baptism (Romans 6:3–5; John 3:5). Thus, our old man has also been crucified so that we do not serve ourselves to sin (Romans 6:6). Saying no to yourself means growing our new man to the likeness of Christ (Col 3:10) because our old man has indeed died. Our old man has died and we have been freed from sin and the power of death because we are absorbed into the death of Christ (Romans 6:6–9).<sup>25</sup>

### **Method**

The approach used in this research is a quantitative approach. According to Saifuddin Anwar, a quantitative approach is research that emphasizes its analysis on numerical data or numbers obtained by statistical methods and is carried out in inferential research or in the context of testing hypotheses so that a significant relationship between the variables is examined.<sup>26</sup> This type of research is *ex post facto* research. M. Nazir (1988) explains what is meant by *ex post facto* research, namely research that aims to determine the consequences of an action or aims to determine the relationship between variables.<sup>27</sup>

### **Result and Discussion**

Implementation of the Relationship between Christ and the Congregation Based on Ephesians 5:22-6:4 Among the Servants of God Church Synod Christian Service

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<sup>22</sup>Sinclair B. Ferguson, "Christian Life A Doctrinal Introduction", Momentum, Surabaya, 2007, P. 97

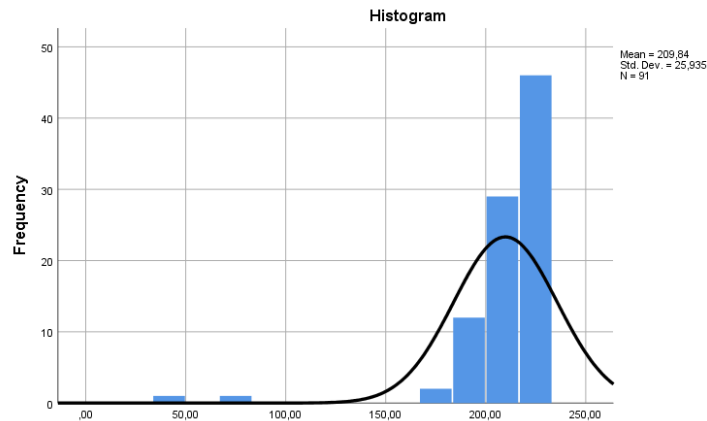
<sup>23</sup>Excerpted from Elmer L. Towns, "Martin Luther on Sanctification," *Bibliotheca Sacra* 14, no.1 April 1969, P. 119.

<sup>24</sup>Hendi, *Spiritual Formation: Foundation, Purification and Deification*, 2018, 511.

<sup>25</sup>Upik Krisnawati Halawa, *The Concept of Self-Purification According to II Corinthians 7:1*, *Filadelfia Journal of Theology and Christian Education*, STT Imanuel Pacet, P. 274

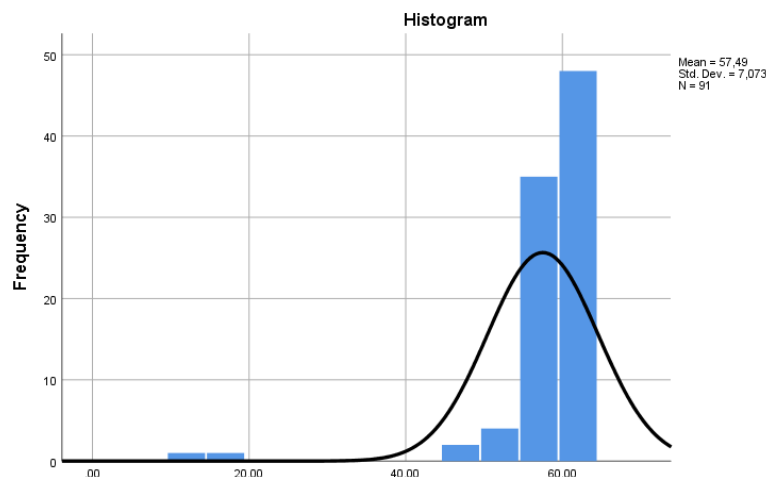
<sup>26</sup>Saifuddin Azwar, *Research Methodology*, Student Library, Yogyakarta, 2004, p. 5.

<sup>27</sup>M. Nazir, *Research Methods*, Ghalia Indonesia, Jakarta, 1988, p.69



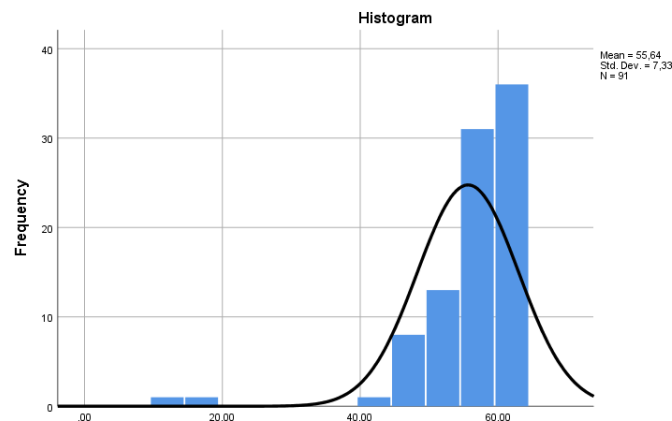
Based on the data of 91 respondents, the resulting empirical score is between 45 and 225, the mean is 209.8352, the median is 217, the mode is 225, the standard deviation is 25.93465 and the range is 180

### Christ the Head of the Congregation (D1)



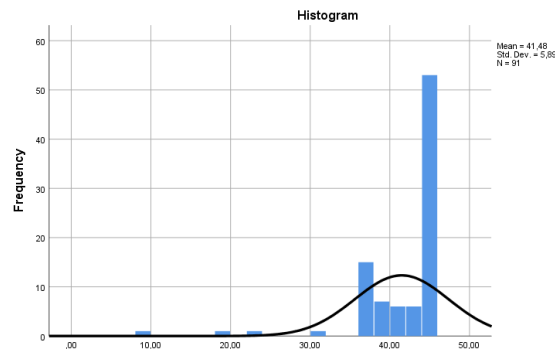
Based on data from 91 respondents, an empirical score was produced between 12 and 60, a mean of 57.4945, a median of 60, a mode of 60 and a standard deviation of 7.07323 and a range of 48.

### Husband's secret unite with wife (D2)

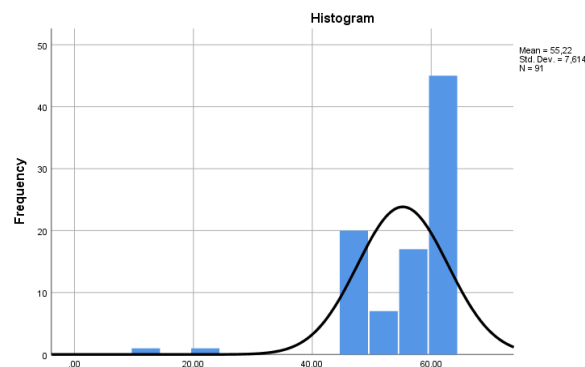


Based on data from 91 respondents, an empirical score was produced between 12 and 60, a mean of 55.6374, a median of 58, a mode of 60 and a standard deviation of 7.32957 and a range of 48.

### Wife Submissive to husband (D3)



Based on data from 91 respondents, an empirical score was produced between 9 and 45, a mean of 41.4835, a median of 45, a mode of 45 and a standard deviation of 5.89041 and a range of 36.



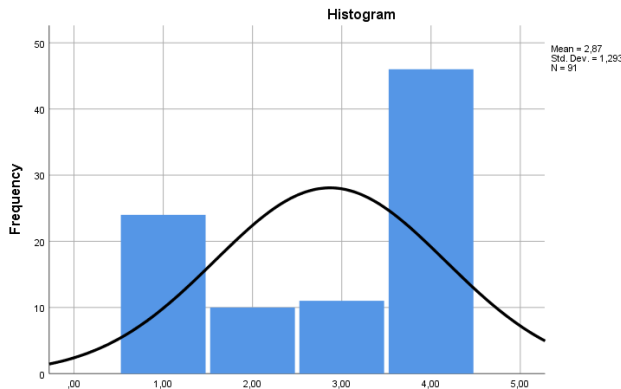
### Children obey their parents (D4)

Based on data from 91 respondents, an empirical score was produced between 12 and 60, a mean of 55.2198, a median of 59, a mode of 60 and a standard deviation of 7.61403 and a range of 48.

### Respondent's background

Gender indicator: based on respondent data as many as 91 respondents, 28 (30.8%) were female and 63 (69.2%) were male. Age indicator: out of 91 respondents, 6 respondents (6.6%) were aged 18-30 years, 10 respondents (11%) were aged 31-40 years, 38 respondents (41.8%) were aged 41-50 years, and 37 respondents (40.7%) aged >50 years. Indicators of marital status based on respondent data as many as 91 respondents, it is known that 3 people are not married, 82 respondents are married and 6 people are widows / widowers. Education indicators based on respondent data were 91 respondents. It was found that 17 respondents had a high school education, 47 people had a bachelor's degree, 21 people had a master's degree, 4 respondents had a doctorate education and 2 others.

### Service Experience



Participants, it was found that 24 served 1-5 years, 10 respondents served 6-10 years, 11 served 10-15 years and 46 had experience serving > 15 years.

### Normality test

#### One-Sample Kolmogorov-Smirnov Test

		Christ is Head of the Church	Secret Husband united with Wife	Wife Submit to husband	Children obey parents	Implementation of Christ's Relationship with the Congregation Based on Ephesians 5:22-6:4
N		91	91	91	91	91
Normal Parameters, b	Means	57.4945	55.6374	41.4835	55.2198	209.8352
	std. Deviation	7.07323	7.32957	5.89041	7.61403	25.93465
Most Extreme Differences	absolute	,362	,276	,275	,265	,279
	Positive	,362	,276	,275	,265	,279
	Negative	-.285	-,214	-,263	-,236	-,184
Test Statistics		,362	,276	,275	,265	,279
asymp. Sig. (2-tailed)		,000c	,000c	,000c	,000c	,000c

- a. Test distribution is Normal.
- b. Calculated from data.
- c. Lilliefors Significance Correction.

From the table above it can be seen that each dimension D1–D4 has a significant level above 0.05 which indicates that the variable is normally distributed and can be tested using the parametric method.

From the data above it can be concluded as follows:

1. Dimension 1 data of Christ the Head of the Congregation has a statistical test value of 0.362. Because it is more than 0.05, it is declared to be normally distributed.
2. Dimensional data 2 The secret of the husband uniting with the wife has a statistical test value of 0.276. Because it is more than 0.05, it is declared to be normally distributed.
3. Dimensional data 3. Wives submit to their husbands with a statistical test value of 0.275. Because it is more than 0.05, it is declared to be normally distributed.
4. Data dimension 4 Children obey their parents have a statistical test value of 0.265. Because it is more than 0.05, it is declared to be normally distributed.

### Linearity Test D1–Y

ANOVA Table

			Sum of Squares	df	Mean Square	F	Sig.
Implementation of Christ's Relationship with the Congregation Based on Ephesians 5:22-6:4 * Christ the Head of the Congregation	Between Groups	(Combined)	51783,274	11	4707,570	42,497	,000
		Linearity	49043,839	1	49043,839	442,732	,000
		Deviation from Linearity	2739,4364	10	273,944	2,473	,112
	Within Groups		8751,2535	79	110,775		
Total			60534,527	90			

From the output of the linearity testing of the D1 Dimension of Christ the Head of the Congregation, it shows that the significance value of linearity is 0.000 and the deviation from linearity of 0.112 is greater or equal to 0.05, so it can be concluded that the D1 Dimension of Christ the Head of the Congregation is declared linear.

### Linearity Test D2–Y

ANOVA Table

			Sum of Squares	df	Mean Square	F	Sig.
Implementation of Christ's Relationship with the Congregation Based on Ephesians 5:22-6:4 * Husband's secret is united with his wife	Between Groups	(Combined)	57538,583	17	3384,623	82,471	,000
		Linearity	54799,828	1	54799,828	1335,268	,000
		Deviation from Linearity	2738,755	16	171,172	4,171	,076
	Within Groups		2995,944	73	41,040		
Total			60534,527	90			

From the output of the linearity testing of the D2 Dimension The secret of the husband uniting with his wife shows that the significance value of linearity is 0.000 and the deviation from linearity is 0.076 greater or equal to 0.05, it can be concluded that the D2 dimension of the secret husband uniting with his wife is declared linear

### D3–Y Linearity Test

ANOVA Table

			Sum of Squares	df	MeanSquare	F	Sig.
Implementation of Christ's Relationship with the Congregation Based on Ephesians 5:22-6:4 * Wives are submissive to husbands	Between Groups	(Combined)	58603,323	13	4507,948	179,739	,000
		Linearity	52649,577	1	52649,577	2099,217	,000
		Deviation from Linearity	5953,746	12	496,146	19,782	.092
	Within Groups		1931,204	77	25,081		
Total			60534,527	90			

From the output of the linearity test of the D3 Dimension, a wife submits to her husband, it shows that the significance value of linearity is 0.000 and the deviation from linearity is 0.092 greater than or equal to 0.05, so it can be concluded that the D3 dimension of a wife submits to her husband is declared linear.

### Linearity Test D4– Y

ANOVA Table

			Sum of Squares	df	MeanSquare	F	Sig.
Implementation of Christ's Relationship with the Congregation Based on Ephesians 5:22-6:4 * Children obey their parents	Between Groups	(Combined)	58097,327	16	3631,083	110,250	,000
		Linearity	52650,084	1	52650,084	1598,599	,000
		Deviation from Linearity	5447,243	15	363,150	11,026	,120
	Within Groups		2437,200	74	32,935		
Total			60534,527	90			

From the output of the linearity test of Dimension D4 Children obey their parents, it shows that the significance value of linearity is 0.003 and the deviation from linearity is 0.120 greater

or equal to 0.05, so it can be concluded that Dimension D4 Children obey their parents is declared linear

### Homogeneity Test Y–D1- D4

#### Test of Homogeneity of Variances

		Levene Statistics	df1	df2	Sig.
Christ is Head of the Church	Based on Means	32,089	20	53	,000
	Based on Median	11,554	20	53	,130
	Based on Median and with adjusted df	11,554	20	8,109	,101
	Based on trimmed mean	29,206	20	53	,000
Secret Husband united with Wife	Based on Means	21,812	20	53	,000
	Based on Median	3,741	20	53	,120
	Based on Median and with adjusted df	3,741	20	3,030	,150
	Based on trimmed mean	19,050	20	53	,000
Wife Submit to husband	Based on Means	9,657	20	53	,000
	Based on Median	7,614	20	53	,220
	Based on Median and with adjusted df	7,614	20	5,136	,115
	Based on trimmed mean	9,473	20	53	,000
Children obey parents	Based on Means	23,375	20	53	,000
	Based on Median	6,980	20	53	,110
	Based on Median and with adjusted df	6,980	20	5,174	,118
	Based on trimmed mean	21,572	20	53	,000

*First,* From the results of the SPSS 25 data analysis for the homogeneity test between the Y variable and the D1 Dimension of Christ the Head of the Congregation, it can be seen that the p-value = 0.101 > 0.05, it can be concluded that the data was taken from homogeneous respondents.

*Second,* From the results of the SPSS 25 data analysis for the homogeneity test between the Y variable and the D2 Dimension The secret of a husband uniting with his wife, it can be seen that because p-value = 0.150 > 0.05, it can be concluded that the data was taken from homogeneous respondents.

*Third,* From the results of the SPSS 25 data analysis for the homogeneity test between the Y variable and the D3 Dimension, a wife submits to her husband, it can be seen that the p-value = 0.115 > 0.05, it can be concluded that the data was taken from homogeneous respondents.

*Fourth,* From the results of the SPSS 25 data analysis for the homogeneity test between the Y variable and the D4 dimension, children obey their parents, it can be seen that the p-value = 0.118 > 0.05, it can be concluded that the data was taken from homogeneous respondents.

## Hypothesis test

### Test of Homogeneity of Variances

		Levene Statistics	df1	df2	Sig.
Gender	Based on Means	15,030	20	53	,000
	Based on Median	1.034	20	53	,442
	Based on Median and with adjusted df	1.034	20	31,026	,456
	Based on trimmed mean	12.106	20	53	,000
Age	Based on Means	4,786	20	53	,000
	Based on Median	2,770	20	53	,102
	Based on Median and with adjusted df	2,770	20	21,896	,111
	Based on trimmed mean	4,552	20	53	,000
Marital status	Based on Means	2,871	20	53	,001
	Based on Median	1.285	20	53	,230
	Based on Median and with adjusted df	1.285	20	27,276	,268
	Based on trimmed mean	2.175	20	53	,013
Education	Based on Means	1.037	20	53	,439
	Based on Median	,854	20	53	,641
	Based on Median and with adjusted df	,854	20	36,562	,639
	Based on trimmed mean	1.132	20	53	,348
Experience serving	Based on Means	3,602	20	53	,000
	Based on Median	2.153	20	53	,114
	Based on Median and with adjusted df	2.153	20	25,647	,134
	Based on trimmed mean	3,533	20	53	,000

*First*, From the table above it is known that gender has a p-value = 0.456 > 0.05, so it can be concluded that the data was taken from homogeneous respondents or it can be said that there is no difference in variance between the variable scores Level of Implementation of Christ's Relationship with the Church Based on Ephesians 5:22- 6:4 Among the Servants of the Lord Jesus Synod Church Christian ministry (Y) in terms of gender

*Second*, from the table above it is known that age has a p-value = 0.111 > 0.05, so it can be concluded that the data was taken from homogeneous respondents or it can be said that there

is no difference in variance between the variable scores. 4 in the Servants of God Jesus Synod Church Christian ministry (Y) in terms of age.

Third, From the table above it is known that marital status has a  $p\text{-value} = 0.268 > 0.05$ , so it can be concluded that the data was taken from homogeneous respondents or it can be said that there is no difference in variance between the variable scores. -6:4 Among the Servants of God Jesus Synod Church Christian ministry (Y) in terms of marital status.

Fourth, from the table above it is known that education has a  $p\text{-value} = 0.639 > 0.05$ , so it can be concluded that the data was taken from homogeneous respondents or it can be said that there is no difference in variance between the variable scores. 6:4 Among the Servants of the Lord Jesus Synod Church Christian ministry (Y) in terms of education

Fifth, from the table above it is known that service experience has a  $p\text{-value} = 0.134 > 0.05$ , so it can be concluded that the data was taken from homogeneous respondents or it can be said that there is no difference in variance between the variable scores. -6:4 Among the Servants of the Lord Jesus Synod Church Christian ministry (Y) is reviewed from service experience

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

From the results of the analysis between the exogenous variable of the background of the respondents together with the endogenous variable, it shows that educational background is the most dominant background category in shaping the Implementation of the Relationship between Christ and the Congregation Based on Ephesians 5:22-6:4 among the Servants of God Jesus, Synod of the Church Christian ministry(Y). From the surrogate table it is known that educational background is able to improve by 64,949 points from the condition of the Implementation of the Relationship of Christ and the Congregation Based on Ephesians 5:22-6:4 in the Servants of God Jesus Synod of the Christian Service Church (Y). As well as from the importance table it is known that background employment status is affirmed by 100% of respondents with a score of 75.187 points.

Thus, from the hypothesis testing carried out, it can be concluded that the third hypothesis proposed is allegedly the dominant background category determining the Implementation of the Relationship of Christ and the Congregation Based on Ephesians 5:22-6:4 Among Servants of God Jesus Synod Church Christian service is education declared accepted.

The following is an image of the Education Background category which forms the Implementation of Christ's Relationship with the Congregation Based on Ephesians 5:22-6:4 among the Servants of the Lord Jesus Synod of the Christian Service Church.

### **Conclusion**

Based on the findings from the results and discussion, it shows that the dominant background category determines the Implementation of the Relationship between Christ and the Congregation Based on Ephesians 5:22-6:4 among the Servants of God Synod Church Christian Service is education, this is the same as the hypothesis proposed. Thus it can be concluded that the third hypothesis proposed declared accepted. From the analysis results using Classification and regression trees (CRT) shows that educational background is the most dominant background category in shaping the Implementation of the Relationship between Christ and the Congregation Based on Ephesians 5:22-6:4 in the Servants of God Synod of the

Christian Service Church(Y). From the suragates table it is known that educational background is able to improve by 64,949 points from the condition of the Implementation of the Relationship between Christ and the Congregation Based on Ephesians 5:22-6:4 in the Servants of God Synod of the Christian Service Church (Y). As well as from the importance table it is known that background employment status is affirmed by 100% of respondents with a score of 75.187 points.

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