

ABSTRAK

Pertobatan merupakan panggilan hidup yang mendasar bagi setiap orang yang mengikuti Kristus. Pertobatan itu mengajak setiap orang beriman Kristiani secara terus-menerus memperbaharui diri agar semakin selaras dengan hidup Allah sendiri. Mereka dipanggil untuk mencerminkan kesucian Allah dalam hidupnya. *"Para pengikut Kristus dipanggil oleh Allah bukan berdasarkan perbuatan mereka melainkan berdasarkan rahmat dan rencananya. Mereka dibenarkan dalam Tuhan Yesus dan dalam baptis iman sungguh-sungguh dijadikan anak-anak Allah dan ikut serta dalam Kodrat Ilahi, maka sungguh menjadi suci"* (L.G.40). Oleh sebab itu, hidup mereka sendiri menjadi tanda yang nampak dari kehidupan yang dijanjikan oleh Kristus sendiri.

Bagaimanakah pertobatan itu mempunyai makna dan artinya dalam kehidupan orang beriman dewasa ini? St. Paulus dalam surat Filipi dan Galatia memberikan sumbangan pemikiran bagi kita kaum beriman di jaman kemajuan iptek dan industri.

Paulus menggaribawahi bahwa pertobatan dirinya dikehendaki oleh Allah. Hidup Paulus sendiri menjadi tanda yang nampak dari kenyataan fundamental itu. *"Tetapi waktu*

Ia, yang telah memilih aku sejak kandungan ibuku dan memanggil aku oleh kasih karuniaNya berkenan menyatakan AnakNya di dalam aku,..."(Gal.1:15-17). Oleh karena jaminan Allah sendiri, Paulus mau dengan bebas dalam Roh mengikuti Kristus secara radikal. Ia tidak menemukan dasar lebih kuat untuk memperbaharui diri dalam Hukum Taurat selain dari kekuatan Kristus sendiri (Flp.3:9). Paulus berani menjaminkan hidupnya dalam Kristus sendiri. Tidak mengherankan bahwa masa lalu yang nampaknya menguntungkan tidak lagi dipandanginya berguna samasekali. *"Tetapi apa yang dahulu merupakan keuntungan bagiku, sekarang kuanggap rugi karena pengenalan akan Kristus Yesus, Tuhanku, lebih mulia dari pada semuanya. Oleh karena Dialah aku telah melepaskan semuanya itu dan menganggapnya sebagai sampah, supaya aku memperoleh Kristus"* (Bdk.Flp 3:7-8).

Bukanlah tanpa suatu maksud kalau Paulus begitu keras menuntut hidupnya sendiri agar selaras dengan Kristus. Paulus yakin bukan karena kebenaran dirinya sendiri untuk melakukan pembalikan hidup itu. Ia mau agar dengan mengenal Dia dan kuasa KebangkitanNya dan bersekutu dalam pederitaanNya memperoleh panggilan Sorgawi atau hidup bersama Allah(Bdk.Flp.3:14).

Iman Paulus kepada Kristus membawa perubahan mendasar bagi hidup selanjutnya. Antara hidup konkrit dan hidup

dalam Kristus tidak merupakan suatu kekuatan terpisah. Oleh hidup Paulus yang ditunjukkan dalam surat Filipi dan Galatia nampak keterkaitan hidup itu secara baik.

Oleh karena itu, iman akan Kristus dilihat sebagai suatu sumber dalam kepribadian orang untuk selalu memperbaharui diri agar hidup orang beriman ditandai dengan hidup Kristus sendiri. Pembaharuan itu mencakup baik aspek personal, sosio-budaya dan juga pengalaman religius manusia.

Akhirnya setiap orang beriman Kristiani perlu menyadari akan eksistensi baru yang diterimanya dari Kristus sendiri dalam peristiwa baptis . Mereka terus menerus, -seakan-akan berlomba-lomba dalam suatu pertandingan, mencapai kesempurnaan diri dalam dunia ini dalam menyongsong kepenuhan akhir jaman(Ikor 15:28), dimana Allah menjadi semua dalam semua.

ABSTRACT

Conversion is the essential vocation of every person who follows Christ. Conversion continually calls every Christian to renew himself in order to become more and more perfect in his life, just like God himself is perfect. Christians are called to reflect this sanctification which they have received from God. *"The followers of Christ called by God, not in virtue of their works but by his design and grace, and justified in the Lord Jesus, have been made sons of God in the baptism of faith and partakers of the divine nature, and are so truly sanctified. They must therefore hold on to and perfect in their lives that sanctification which they received from God"* (L.G.40). Therefore, their life becomes a sign pointing the life which has been promised Christ himself.

How does conversion make sense and become meaningful in the life of the faithful today? In his letter to the Philippians and Galatians Saint Paul provides us, Christians who are living in an age of science and technology, development and progressive industrialisation, with ample ideas on this issue.

Saint Paul highlights the idea of conversion as the will of God. Paul's own life became a sign which pointed

to this basic reality, *"Then God, who has especially chosen me while I was still in my mother's womb, called me through his grace and chose to reveal his Son to me,..."* (Gal 1:15). It was because of the assurance of justification given by God himself, that Paul wanted to be free in the Spirit to follow Christ radically. In the Law he did not find a strong reason to be renewed as in Christ (Phil 3:9). Paul had the courage to acknowledge that only in Christ his own life would be saved. One should not be amazed that he considered his past life a disadvantage, although it had seemed to be an advantage. *"But because of Christ, I have come to consider all these advantages that I had as disadvantage. Not only this, but I believe that nothing can happen that will outweigh the supreme advantage of knowing Jesus Christ. For him I have accepted the loss of everything, and I look on everything as so much rubbish if only I can have Christ, and be given a place with him"* (Phil 3:7-8).

It was not without reason that Paul wanted his own life to be in line with Christ. He was convinced that it was not by justification of himself that he would be able to change his life. He wanted that by knowing Christ, by the power of his resurrection, and by taking part in his suffering, he could obtain the call to heaven and be with

God (Phil 3:14),

Paul's faith in Christ generated a profound change in his life. There was nothing strong enough to separate his daily life from living in Christ. In the two letters, he shows very clearly how much both of them are interconnected.

Therefore, faith in Christ shows itself in a person's life as a source of continuous renewal so that a person who puts his faith in Christ, gets stigmatized by the life of Christ himself. This renewal embraces both the man's personal, socio-cultural and religious experience.

Finally, each and every Christian who has faith, has to make himself self-conscious of the new existence he has obtained from Christ himself by being baptized. He keeps running steadily in the race that brings him to attain perfection of himself in this world and to look forward to the fullness of time when God may be all in all (I Cor 15:28).