



# The Gap Between Faith and Actions of Native Papuans in Evangelical Christian Church, Regional Manokwari

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## Abstract

*The Gospel first entered the Land of Papua through Ottow and Geissler, on February 5, 1855, at Mansinam Island. The presence of the Gospel has changed the entire life order of Native Papuans from a primitive culture to a civilized and educated society. Religious activities are rousing and implemented throughout the city of Manokwari and even in remote villages. However, on the other hand, crime, juvenile delinquency, and prostitution still characterize Native Papuans' life in Regional Manokwari. This study aims to find the causes of the discrepancy between the faith and actions of indigenous Papuans in the Evangelical Christian Church in Regional Manokwari. In this study, researchers used inductive-descriptive-analytical qualitative methods, with a literacy approach, structured in-depth interviews, observation, and documentation. Researchers used the phenomenological paradigm with purposive sampling and snowball sampling techniques to get sample for interview. From this research, it was found that clarity on calling as a pastor, purification in the pastoral care of the congregation, as well as needs for native Papuans to be recognized, accepted, and appreciated are factors that influence the quality of Christian faith of Native Papuans in Evangelical Christian Church, Regional Manokwari. This research found that born-again is fundamental and very decisive for the transformation of faith, from a legalistic one to a faith that can deny itself and prioritize God's will to live a holy, righteous, just, and loving life.*

**Keywords: Native Papuans, Gospel, Faith, Born-Again, Sin**

## 1. INTRODUCTION

The Gospel first entered Papua through Ottow and Geissler, on February 5, 1855, on Mansinam Island. "Ottow and Geissler equipped themselves before coming to Papua with all the skills of carpentry, electricity, and how to make shoes. Every night they collect Native

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AJMESC, Volume 03 Issue 04, 2023



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Papuans, and teach them how to read, write and count, among other things skills in carpentry. For Papuans, Ottow and Geissler are Apostles sent by God to Papua. Apart from being pioneers of evangelism, they are hailed as the Fathers of Development in the Land of Papua. Ottow and Geissler are nicknamed the Apostles of Papua, the Fathers of Civilization by the Native Papuans. Then in 1923, there was a missionary named Izaak Samuel Kijne. He is known as the Father of Education. All of his students are scattered in all corners of the Land of Papua. Through these missionaries, Native Papuans get to know civilization and education. Through Manokwari, the Gospel spread throughout the Land of Papua. Every February 5th is always commemorated as the day the Gospel entered the Land of Papua. Native Papuans have always celebrated the entry of the Gospel into the Land of Papua in a very extremely rousing way. They even very proudly admit themselves as Christians who have accepted Jesus Christ as their Savior” (James Wambrauw, 2022).

The presence of the Gospel has changed the entire order of Native Papuans’ life, transforming the mindset, pattern of life, moral order, and culture of the Native Papuans community. “Ottow continues to teach my ancestors and other Native Papuans not to kill fellow humans. They never get angry and never talk harshly with Native Papuans. They teach Native Papuans men carpentry, how to make chairs, tables, cabinets, and even build houses. While the women were taught by Ottow's wife, to cook, embroider, sew clothes, take care of babies, and maintain health. In the past, they still only wore loincloths and tassels, but after Ottow and Geissler came to Papua, the Native Papuans have become civilized humans, know how to dress, and no more eat the flesh of defeated enemies. Many Native Papuans start to give up the habit of stealing and doing good things. Every night they are taught to sing and study God's Word. That's why Native Papuans are good at singing because singing is part of their soul after meeting the Gospel. Ottow and Geissler's love and patience for Native Papuans has changed my ancestors from a primitive culture to a civilized and educated society”(Kristian Rumsayor, 2023).

Native Papuans are very grateful to the two missionaries. For the sake of commemorating the Gospel that entered the Land of Papua, throughout the Land of Papua every February 5th becomes a national holiday. On that day there were no offices or schools carrying out activities, except for religious activities (Melkias Hetharia, 2022b). On ecclesiastical holidays, religious activities are carried out with great fanfare throughout the citywide of Manokwari and even in remote villages. In Papua, the Passover commemoration was held is held on two consecutive days, namely the first Passover and the second Passover.





Almost every day the church still carries out various activities like Women's Fellowship, Men's Fellowship, Teenager's Fellowship, Youth's Fellowship, Discipleship Cell Groups, and Sunday School in every Evangelical Christian Church. All of the activities are expected to develop the faith of indigenous Papuans (Benyamin Komegi, 2023). However, all the activities are just limited to church programs, while the spiritual side is declining.

Dependence on alcohol and possession of sharp weapons, aibon glue users, drug trafficking, HIV disease, affair, prostitution, divorce, laziness, and corruption, shows the moral and mental fragility of indigenous Papuans. Especially in the Sanggeng area which is known as the first red zone, there are always young people who yell and get drunk. Criminality is still so real in their lives. Weak law in Indonesia fosters all the crimes that occur.

## 2. LITERATURE REVIEW

Every year, on exactly 5 February, Papuan natives of Christianity always commemorate and celebrate the entry of the Gospel on February 5, 1855, into the Land of Papua. According to Pastor Herman Saud, Chairman of the Evangelical Christian Church Synod in the Land of Papua (1996-2005).

"The celebration and commemoration must be carried out because the gospel brought by Ottow and Geissler is a Gospel of peace and salvation that must be preached to all mankind. The Gospel has reconciled and saved the Papuan people who live in that isolation and hostility. The anniversary is also to commemorate the passion, fortitude, courage, faithfulness of the two missionaries"(Z. Rumere & J.F. Onim, 2005).

The gap between faith and practice often occurs in human life because there are significant core differences regarding religion and spirituality. If the essence is different, then the use must also be different. If the religious law that determines the rules of human life is not applied in relations with God or with fellow human beings, then the disharmony between faith and deeds is inevitable.

"According to Durkheim, religiosity emphasizes moral and social rules that allow people to leave "anomi". Meanwhile, according to Piedmont, spirituality opens the door to broadening our understanding of human motivation and our goals. So, religiosity serves as a guide for the appreciation and practice of belief, while spirituality serves as an introduction to achieving harmonization of vertical and horizontal relations" (Y. M. I. Sukardi, 2020).





According to Merriam-Webster Dictionary, "gap" has the meaning of breach, rupture, crack, broken, not connected, gulf, void, hole, distance/space, pore, tear, separation, emptiness. Meanwhile the word "faith" not only means belief in the doctrines of a religion, belief in and loyalty to God, but also implies obedience, fidelity to promises, allegiance, and full trust in God. The word 'deed" has meanings: something that is done, planned actions or actions related to achievement (feat, exploit), and performance action. So, based on etymology, faith can be understood as a word that describes matters of belief, trust in God, determination, inner steadfastness, obedience, loyalty to promises, and sincerity of intention. While the word act doesn't just have the meaning of what is done as an activity but is also closely related to behavior. So, through actions, it will be read as deep and as strong as a person's faith. If there is a gap between faith and action, there will be a hole or separation or gap or imbalance between his knowledge of God and his scriptures and his daily behavior and actions.

## 2.1 Born-Again

The most basic and necessary thing in the life of a Christian is born-again (John 3:3). Born-again is an act of God in the lives of believers, once and for all so that they acquire a new spiritual character when they believe and accept Jesus as their personal Lord and Savior. In character, they are changed. They will love God's Word and care about others, and have the ability to resist sin. A transformation takes place from the dead spiritual to the living spiritual (Milne, 1996). So not the work of man, but it is work from above, namely from God (Enns, 2008). Born-again produces new life. All old characters are transformed into new ones, having a new relationship with God (Guthrie, 1991). Born-again has a big impact on believers, so they can stop sinning (1 John 3:9), can know God (1 John 4:7), and can overcome the world with their faith (1 John 5:4). So, born-again is God's work for believers through the Holy Spirit (John 3:5), according to His will (John 1:3). Born-again occurs when a person believes in the Gospel revealed by the Word of God (1 Pet 1:23). A person who experiences born-again must have love in his life (1 John 5:1). Moreover, believers who have been born-again, couldn't be involved in witchcraft/in "suaggi". So, it's impossible to be attacked by all kinds of occult (1 John 5:18). For the power of darkness will not be able to touch it (Ryrie, 1992).

So, born-again is a special gift from God for people who have died spiritually, to gain a new life (Manurung, 2022). When a person is experiencing a new life, he will experience very significant changes, both in thought, in feeling, and in will (Enns, 2008). That's why





born-again is the starting point to have a superior character. Without born-again, the quest of having a superior character is an impossibility (Setiawan, 2019). God will give them a new heart and spirit so that they can experience the transformation from a hard heart to a heart that obeys God's will (Ezekiel 36:26). They will be given a heart to know God so that they can repent with all their hearts (Jeremiah 24:7). "In my opinion, if we have God in our hearts, it is impossible for us to dare to commit crimes. So, if there are people who still do bad things and live according to the desires of the flesh, surely, they have not repented. If we have not repented, surely, we do not have the strength to rebuke other people's sins with the Word of God."

Born-again was also experienced by a Papuan indigenous named Petrus Kafiar. His real name is Noseni. He was the firstfruits from Papua, who received the Gospel of Jesus Christ, which was preached by Ottow and Geissler. He was transformed by God from a worshiper of the god "Korwar" into a faithful follower of Christ. He has become a "First Torch" for the land of Papua. Noseni comes from Maudori Biak. He went preaching the Gospel as far as the coast of Amban, Manokwari. Then, he built the Church there, which is now known to name Evangelical Christian Church "Mangoapi". He became a martyr for his people, killed by Papuan indigenous, who rejected the Gospel of Christ. Today the Papuan Nation built a huge monument at Amban Beach, Manokwari to commemorate his love for Native Papuans (Terianus Baransano, 2023).

"Otow and Geissler's service has changed native papuan's heart. A heart full of hate and suspicion has turned into a heart full of compassion. That's why native Papuans value honesty, kindness, and compassion from the people they meet. Their hearts were no longer full of hatred. But if they find some bad person cheating them and being dishonest, and unjust, they will become very angry and violent. I think they only learned from Ottow and Geissler about love and kindness, but spiritually, they didn't understand the Gospel (Kristian Rumsayor, 2023)..

## 2.2 True Repentance

Man having fallen into sin, can't have the intention to do what is right. That's why we need grace and help from God (Genesis 6:5). Apostle Paul said that if a person truly repents and believes wholeheartedly in Christ, then his faith is no longer just ritualized/religious/identity faith, but a faith that has experienced a transformation of values. A Christian who truly repents will be enabled to live a godly life in upholding truth,







holiness, love, and justice. As a new person, who has been changed DNA spiritually, his life tends to produce goodness, godliness, and truth (2 Pet 1:3).

### 2.3 Denial of Self

Jesus said, everyone who wants to be His follower, must deny themselves, and carry the cross, to be worthy of following Him (Luke 9:23). According to Merriam's Dictionary, the word deny has eight similar words decline, disallow, nay, non-accept, reject, no, refuse, and turndown. So, a person who denies himself is a person who can fight, reject, deny, protest, resist, and say no to all his desires that are against the will of God. Just as Jesus put God's will first by denying himself until he died on the cross (Philippians 2:6-8).

People who can deny themselves always have the following characteristics: have an intimate relationship with God, and realize Christ as their ruler so that they have integrity in life (Yonathan, 2019). The focus is no longer on self-glory, but on how God can be glorified. Someone is aware of God's great grace and always puts God's interests first. A person who does anything, his basic motivation is always for the glory of God (Colossians 3:23). A person who is no longer egocentric, retains his old traits and habits. Someone who always wants to glorify God through the piety of his life (Ronda, 2013). Someone who always allows Christ to be God in his life (Yonathan, 2019). A person who is willing to empty himself, neglecting his interests to prioritize the will of God (Smith, 2002).

### 2.4 Carrying the Cross and Ready to Lose Their Lives

Petrus Kafiar is a real example. Only those who can deny themselves can take up their cross every day. Taking up the cross daily means continuing to carry Christ's sacrifice in his life. Thus, a person who is ready to take up his cross every day will never be afraid to lose his life. Instead, he will risk his life for the Gospel of Christ and the truth that has saved him (Luke 9:24).

As Christians who have died in Christ, there is no more philosophical choice but to fulfill the will of Christ (Galatians 2:19-20). Life in Christ is not in the choice of old and new philosophies but is fully lived based on his faith in the leading of the living Word of God (Romans 8:10). When a Christian is willing to lose his life for the sake of God who has died sacrificially for him as a sinner, then he will automatically not use his old philosophy anymore, because what is there is only a new intellect that is continuously renewed by His Word (John 17:16-17). He must put the interests of God's heart ahead of any philosophical interests, so he will not be afraid of death (Daniel 3:16-18).





## 2.5 Sin

The Indigenous Papuans who already believe in Jesus Christ, can only say no to sin when they realize that they owe their life to Christ who replaced them and died on the cross. They should perish and be in hell but have been redeemed with the blood of Christ, from a slave of sin to a servant of God who is always passionate about obeying all of God's commands (Terianus Baransano, 2023). This doesn't mean that believers couldn't be able to sin again. Those who believe in Jesus Christ still can fall into sin, only he is no longer living in sin (I. Sukardi, 2011). When he fell, he could not enjoy that sin. He also will not blame the environment or other people. On the other hand, he must be very anxious and immediately come to ask God's forgiveness, because his spiritual DNA has been changed, from very profane DNA to Christ's DNA.

## 2.6 Faith

A Christian must experience an encounter with God so that joyful dedication and service arise. Not legalistic obedience, but faith that responds in the form of living obedience (Kretzschmar, 1997). For a Christian to grow in his faith in the Lord Jesus Christ, he needs to be disciplined so that he is trained and able to manifest his faith in everyday life. In other words, only by having a good relationship with Christ and a heart that wants to keep learning, a Christian just be able to actualize his faith in an impactful commitment (John Rulof, 2023). Only people who dare to commit will give birth to actions that are by their faith. This will be seen in every aspect of his life, both in work, relationships with others, and finances (Idleman, 2016). Full trust in God (free from life worries and fear) through high spiritual discipline (diligently reading the Bible as a form of building a relationship with God), can have a positive impact on the growth of one's faith and character (Nicolas Rumabar, 2023a). So, only people who have faith that is rooted in the true word of God will give birth to a firm and strong commitment (Terianaus M. Baransano, 2023).

## 3. RESEARCH METHOD

In this scientific research, researchers used an inductive qualitative approach, descriptive-analysis, with an approach to research literacy, structured interviews, observation, and documentation. The researcher also uses a phenomenological paradigm in documenting both knowledge and experience from informants who are still actively serving in Papua, especially from the Evangelical Christian Church, Manokwari community. Data is





taken by purposive technical by selecting the most productive informants and snowball technical. The data obtained maybe could differ from one individual to another. The aim is that each of them can provide a variety of informants' perspectives and experiences through the research questions posed (Kielmann, 2012). In this study, the researcher interviewed thirty-eight informants who mastered the research topic, who had "direct and personal knowledge". The professions of those interviewed also varied, ranging from former governors, civil servants, soldiers, tribal chiefs, legal practitioners, professors, lecturers, elementary school teachers, pastors, and elders, to ordinary members of the congregation. The level of education is also different, ranging from those who did not graduate from elementary school (only up to grade four at People's School) until programs doctoral. This scientific research uses three types of data collection: (1) open and in-depth interviews; (2) direct observation; and (3) written documents. Through open and in-depth interviews, the informant will have the opportunity to convey their experiences, opinions, feelings, and knowledge comprehensively. Whereas direct observations are detailed descriptions of activities, behaviors, actions, and range, inter-personal and organizational interactions (Patton, 2014)

#### 4. RESULT

Today in Manokwari City there are churches from various denominations whose congregations are not as large as the Evangelical Christian Church. Institutionally, it has been sixty-seven years old, October 26, 1956, to be precise. Evangelical Christian Church is the oldest church in the Land of Papua. Now there are fifty-three congregations spread across cities and borders as well as rural areas, even in the hinterlands of Manokwari (Simbiak, 2023). The average congregation in the city is around 700 families, but there are also more than 800 families. For a small congregation, around 50 families. Which is around 100-150 families. Now, all of Evangelical Christian Church Regional Manokwari, the congregation numbers around 42.000. God sent many migrants from outside Papua to become members of the Evangelical Christian Church, however, the majority of the Congregation is still Papuans indigenous.

The life of Indigenous Papuans in Manokwari is never separated from church events. Recently, on May 4-6, 2023, Manokwari held a Passover event together with all denominations. On this occasion, the head of Muslim people was invited as the guest of honor by the committee. Harmony and tolerance between religious communities in Manokwari







deserve an example (Evidently, n.d.). A very harmonious picture that is hardly found in other regions in Indonesia which are full of religious racism.

“This land of Papua has been prayed for by Ottow and Geissler and has been purified in the name of God. So, so far, we have always called Manokwari the city of the Gospel. However, the indigenous Papuans in Manokwari themselves do not comprehend the Gospel, so they're influenced by the existing circumstances. The nickname of the city of the Gospel doesn't match the expression seen in the lives of indigenous Papuans in Manokwari. In the end, they are even involved in juvenile delinquency, such as alcohol, drugs, and others. The church and also the leaders have also provided a lot of debriefing. However, it all comes back to each individual” (Dominggus Mandacan, 2023).

The culture of alcohol brought from outside has completely dominated the lives of indigenous Papuans in Manokwari. The Sanggeng area is known as the first red zone in Manokwari City. There are always young people who are extorted and drunk. Tragically, there are also police officers involved in alcohol, brawls, and theft.

“Before area expansion, there was no Maruni 55 and alcohol or drugs. We are fine here.

The culture that was brought here has damaged the faith of Papuan children. This has a political element. Also, tax issues so localization and alcohol are still allowed by the government. So, we hope that there are parties who want to collaborate with the church and the local government Manokwari, so, that we can prevent this, how not to

damage the mentality of indigenous Papuans with drugs, aibon glue and so on” (Gaad Rumfabe, 2023).

Until the present time, those who sell or buy alcohol can't be prosecuted and prosecuted, due to weak regulations in the City of Manokwari regarding the issue of alcohol and sharp weapons. Weak law in Indonesia is also recognized as a fertilizer for crime in the Land of Papua. If Manokwari City can do this well, then other areas in Papua will be controlled, because Manokwari is the heart of the Land of Papua (Jimmy Prawar, 2023).

The Christian faith of Papuans indigenous spiritually is deplorable. The Lord Jesus whom they worship and acknowledge as the Almighty God, who sustains their lives is just a slogan. Syncretism is still felt. The Gospel of Christ which they acknowledge as the power of





God is also just a statement on the lips. The power of mystical culture known as “suanggi” still dominates among officials, congregations, lecturers, and even priests. The Chairman of Evangelical Christian Church Regional Manokwari also admitted that “The influence of the Bible is only forty percent, the rest is mystical and cultural forces” (Melkianus Warfandu, 2023)

Native Papuans who haven’t experienced born-again, have never considered that reading the Bible is very important for the growth of their faith. For them, once a week at church is enough. Whereas, through reading the Bible, spiritual formation will occur because the Bible is the powerful and transforming Word of God (2 Tim 3: 15-17).

“There is no self-awareness that precisely through reading the Bible, we come to know what sin is and what the consequences of sin are. They still like to cheat and talk harshly with their siblings. Even though the Bible says that such a person will not enter heaven, right? They also don't know how to deal with feelings of disappointment and anger. In fact, by diligently reading the Bible, our faith can grow stronger” (Nicolas Rumabar, 2023b).

As a result of not making the Bible the only absolute and absolute guide in their lives, native Papuans who have not experienced born-again, can never believe that death can occur naturally due to illness, accident, or old age. Even though the Bible has written, that no human being can escape death, because death is the result of sin (Roma 3:23). For native Papuans, every death is related to “suanggi”. This is the occult culture of the Arfak tribe (Tandi, 2023). The Arfak tribe is the largest in Manokwari. Indonesian Bible Christian Fellowship Church is a church whose members are almost all of the Arfak tribe, around eighty percent (Daniel Sukan, 2023). That's why, if there is death, then always look for the killer, and they will continue to take revenge (Noch Cornelius Wowiling, 2023). On the other hand, they are still proud to be called Christians and do not even hesitate to perform prayer rituals before committing deviations or sins related to crime or mysticism. For them, if God is not pleased, surely their intention to do evil will not be fulfilled (Terianaus M. Baransano, 2023).

Next is the matter of dowry. For the sake of the dowry that has not been paid, then there may not be a marriage blessing in the church. The very expensive dowry sometimes reaches hundreds of millions resulting in many native Papuans getting together, and living together because the customary dowry must be settled first. Children born before the dowry is paid may not use the father's surname (Siska Patroli, 2023). Often a church wedding takes





place, and the bride and groom have children and even grandchildren. A holy marriage is not more important than a dowry. But today, for the congregation in the city there have been many advances in the concept and the dowry demands are not as harsh as those in the outskirts and interior of Manokwari. Dowry still goes, but holy marriage is prioritized (Wilem Sibiak, 2023).

“The average Papuan often experiences things like that. In the past, if the dowry was not paid, they can’t marry in the church. But, with advances in technology, the church has also developed through faith formation. We are grateful that this has started to disappear. So, the point is that, if young people like each other, they can marry first in church. Later it is related to customs and matters within the family. With a church marriage, their worries about abuse and unfaithfulness are less likely to exist. Over time, customary is no longer dominant. Both sides of the family surrendered more fully to the church for marriage” (Roland Wanma, 2023).

The current situation in Papua is still full of suspicion towards the other human native Papuans who have different ethnicities. Almost every day in Anday, Manokwari, you can still see sights of native Papuans, especially the Arfak tribe, walking with machetes. That's why tribal wars are still going on. The existence of the terms “komeng” and “amber”, straight and curly hair also triggers racism in the Manokwari area. Amber is a term for newcomers while the comment refers to native Papuans (Siska Patroli, 2023).

They have not experienced born-again. That's why, they do not hesitate to commit crimes and desire to take revenge on others who are considered to "threat" their existence. They still follow the desires of the flesh (Galatians 5:16,19-21). If the indigenous Papuans from the Evangelical Christian Church in the Regional Manokwari have experienced being born again, their lives have been changed by Christ, of course, they can love their neighbor (1 Peter 1:21-23). If they belonged to Christ, they would crucify their flesh and their passions (Galatians 5:24, 26).

Since special autonomy, in Sunday Worship, the preaching of God's Word no longer motivates and teaches congregations to go preach the Gospel to rural and inland Papua. This happened at the same time that several pastors from the Evangelical Christian church began to enter politics, becoming party members and board members. The congregation began to lose respect and experience disappointment with the pastors (Melkias Hetharia, 2022a).

“Unlike before Special Autonomy, the pastor always made visits to his congregation. Almost every evening, take turns with the elders of the church. Serving with heart,





deep enough attention, personal freelance, one by one, from door to door. Pastors guide families who are in trouble. But now, pastors are busy building relationships with the government and have lost the vision to care for the faith growth of their citizens”.

Even though Chairman Evangelical Christian Church always organizes training every Monday and Friday regularly for pastors, their enthusiasm is lacking. The spirituality of the priests is concerning. Clarity on calling as a pastor, purification in the pastoral care of the congregation, as well as a need for native Papuans to be acknowledged, accepted, and appreciated is also an important factor that greatly influences the quality of the native Papuans of the Evangelical Christian Church who was Christian faith in the Manokwari (Simbiak, 2023). In the Land of Papua, the priest is a figure who is highly respected and has great authority (Terianus Baransano, 2023). But tragically, almost seventy percent of the Evangelical Christian Church pastors in Land of Papua do not have the integrity, commitment, and exemplary (Benyamin Komegi, 2023). Even though the influence of a pious priest, who is not hedonistic, who is committed, and who has great integrity has a huge impact on the growth of native Papuans’ faith, especially in the Land of Papua, which is very "cult" of pastors (Welzon Kapisa, 2023).

The hope for the congregation at Evangelical Christian Church, Manokwari now and in the future is that there is a real dynamic of the power of the Gospel. There is a spectacular visitation of God upon church leaders/pastors who are experiencing a spiritual decline. A revival is urgently needed and a Prayer Altar can break through the spiritual condition of native Papuans of the Evangelical Christian Church Land of Papua Regional Manokwari (Napoleon Fakdawer, 2023). However, the revival that is needed in the city of Manokwari is not crusade activities or divine healing, but God's intervention for each native Papuan to experience a holistic conversion throughout the Manokwari district (Shirley Parinussa, 2023).

## 5. CONCLUSION

The gap that occurs between faith and acts is because they haven't experienced born-again, so their faith hasn't been transformed. That's why, their spirituality is superficial, just religion's identity. Indigenous Papuans must experience a personal encounter with Christ before experiencing true repentance. So, it's not just a religious ritual, becoming a member of a church, being an activist or even being a servant of God. Commitments made by humans





before actually experiencing true repentance will not have any impact, because they have experienced corrosion due to sin. Christians who experience an encounter with Christ are people who have been born by God in His Spirit, so they have a new identity as children of God (John 1:12). A child born of God has the ability not to sin anymore because he has received new DNA in his spirit (1 John 5:18). Everyone who is born of God does the truth (1 John 2:29). He was called to overcome the world through the faith that God had given him (1 John 5:4). Everyone who was born again will become God's people with a new worldview, a new mindset, and a new lifestyle in Christ. Becomes a new creation with a new spiritual DNA (2 Corinthians 5:17).

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