



Research Paper

The Johari Window Model and Christ's Finality According to Romans 7:4

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ABSTRACT; *The article aims to explore the Johari Window model and Christ's finality according to Romans 7:4. This article is limited by its comparison of the Johari windows with the text of Romans 7:4. One is a model that is still imperfect and still needs to be perfected, while the work of Christ is final and comprehensive on the individual.*

Johari windows is an approach to the individual by using a collection of adjectives about the individual. Pinned to him with the help of trusted people in his group. This approach is cognitive-based with the ultimate goal of the individual having a better understanding and developing into the expected individual. However, this approach is not adequate because only the cognitive aspect is the center of this model. Playing activities in this approach are changing individual perceptions at the cognitive level. While the gift of God's grace to individuals, both individuals and groups, is Christ. His noble work is precisely able to move the individual state from a state of blindness, hidden and unknown to a state of light, transparency and wholeness. This comparison aims to ensure the primacy of Christ's finality in understanding the counselee who is heavily burdened because of his inability to recognize who he really is.

KEYWORDS: *Johari windows, Christ's Finality; Romans 7:4*

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I. INTRODUCTION

The scientific idea of Johari windows which was initiated by Joseph Lutf and Harry Ingham, leads to a person recognizing himself through open communication with others. The pattern is that the individual gets feedback so that the blind, hidden and unknown areas maybe understood and known to the person concerned. This model of human psychology wants to ensure that a person's level of openness can be explored in such a way that his life journey will be better. It is his hope at the same time to be wiser in dealing with complex and not easy realities.

The modeling is based on the individual being a complex personality creature. It shows that what a person thinks he knows is not necessarily what he thinks he knows (if that makes sense). According to the Johari Windows model, a person is blind to many aspects of his or her personality, but through constructive conversation, that person can open up himself. The name 'Johari' comes from combining his names.

It seems this encouragement is beneficial for self-development especially in therapeutic conversations. This term is used in counseling psychology in the counselor-client relationship. The client can freely express his feelings and thoughts, so that the emotional burden and tension felt can be completely lost and the client or counselee experiences a good condition even better. This concept leads to individual self-discovery in intentional conversation. Christian counseling voices the same thing but is based on spiritual wealth or sourced from the Word of God. As mentioned, the shared discovery and self-discovery that the Johari window hopes for can be a rewarding and important experience if we are to grow into well-functioning people and live in a way that best reflects who we are as individuals. The other term is known as the true self-concept.

In the world of education, Johari Windows is also an important reference for understanding students and their difficulties in learning. As mentioned by Suryani and Muhammad Sukron, with this approach students will be able to open up so that researchers and students can understand and realize what is happening about

themselves so that they have difficulty learning. The use of Johari Windows is expected to help students who have learning difficulties. In Romans, especially the treatise on the position of believers in chapter 7, Paul the man of God writes down the facts about believers; their position rests on him ontologically. Its existence is distinguished before in Christ and after in Christ. Between the two statuses there is a process of change within the individual. God's intervention in changing the old status to a new one because of the redemption substantially. The vocabulary is known as agreement. This covenant contains a time span since the beginning of the revelation to mankind and then fulfilled thousands of years after the beginning of the covenant was declared. The text of verse 4 in chapter 7 contains a clue: death to the law—through the body of Christ— belongs to the risen One – we bear fruit for God. The veracity of this faith and belief is stated plainly because of the experience of the writer to the Romans. The encounter with Christ becomes a concrete experience. Paul did not deny the fact of the change in him. Both before knowing Christ and after Paul lived with Christ. The text is the NASB version of the quote:

NASB: "Therefore, my brethren, you were also put to death by the law through the body of Christ, that you might belong to another, to Him who was raised from the dead, that we might bear fruit. for God." (Rom 7:4).

Looking at the discovery of the contents of this text, there is an intentional relationship between man and Christ in the event of redemption with the ultimate goal of fruiting for God. That is, spiritual life that is fruitful because Christ has completed the death demands of the law.

While in the Johari windows model itself, it has the following scientific basis: a Johari is represented as a general window with four panes. Two of these panels represent the self and the other two represent parts that are not known to the person but by others. Transfer of information from one panel to another as a result of mutual trust that can be achieved through outreach and feedback from other group members. However, this model itself uses an adjective instrument that is chosen in such away (selectively) - Adjectives are believed to be able to change an individual's ignorance about himself so that his knowledge becomes more complete. The same thing was mentioned by Umi Anugerah Izzati when discussing adolescent life. He said, to practice openness to others and to know ourselves, we can use the Johari Window technique. In this theory, humans have four areas of self-knowledge, namely open areas, blind areas, closed areas, and dark areas. The Johari windows theory focuses on the four areas of self-knowledge.

Based on these two different realities, one because of its ontological position in the sense of union with Christ and the other because of mutual trust in other group members by using the previously defined adjectives. Thus there is a fundamental and different problem in recognizing one's self. Faith in Christ in Romans is a primary and fundamental requirement; in the Johari window, the condition is on word embedding. This happens because of socialization and feedback. The end result is also different. Rom 7:4 aims to be fruitful for God while the Johari window model is more of who we as individuals are to be better. Johari windows doesn't talk about the fruit of life, it's more about individuals getting better.

After indicating that there are differences, but there is a common basis for the two facts. There is a common ground, namely the human self. The individual self becomes the focus in the Johari window linked to the members of the group, while in Rome the individual self is linked to Christ through His death for the individual. For the Johari window, the individual selfish the object to observation, while for Paul in his letter, the individual self is the object of redemption. The individual self by Johari windows is analyzed based on embedded adjectives. Meanwhile, Rom. 7:4 sees the individual self as the fruit of God's creation that is being redeemed and renewed.

II. PROBLEMS

In connection with this initial background, there are concrete problems. And the problem is the difference in its implementation. It is done through Christian conversation that leads to the fulfillment of life in Christ. And will the Johari window serve as a starting point in Christian counseling? Is the Johari window reliable enough to maximize the counselee in the process as a disciple of Christ? Romans 12:1 and 2, Paul uses the word metamorphosis – a change of form similar to the process of a cocoon becoming a butterfly. but previously preceded by metanoia, which is a conversion of cognition from not believing or not knowing to believing. In order to clarify the question being asked, a quote from a great teacher who is well acquainted with Christianity and revelation says that there is a supreme determination regarding God's revelation to man, Michael F. Shaughnessy, (2020), so the determination of the problem of the relationship of Johari windows with the finality of Christ in Romans 7:4 is as follows:

- a. The benchmark and touchstone for self-knowledge is more accurate by basing it on what God says in Romans about a person. Not to the judgment of fellow group members that the individual believes.
- b. The pattern of justification for the preposition (a) is that the individual self who has a blind, hidden and unknown area is resolved through the death and complete resurrection of Christ. Christ is the Word made flesh and the Word lives in the individual who longs to be renewed by Him.
- c. The real fruit of individual change is the work of the Spirit in him because he trusts Christ with all his

heart. That reality goes far beyond what the Johari window modeled by means of socialization and feedback. Because adjectives are not means of redemption. It is the Word of God that bears the fruit of life. From a Christian point of view, God only spoke directly through the Bible, the prophets, and Jesus, but he still does speak through our conscience, through the created world, and through the dreams and desires of the pre-Christian people whose yearnings often found their way into myths. I believe there are bits and pieces of truth in all religions and all cultures, but the only place where complete truth is to be found is in the Incarnate Word of God who said of himself, "I am the Truth"(John 14:6). Michael F. Shaughnessy, (2020).

III. METHODOLOGY

Based on three issues in this study, the first relates to the highest criteria including the metaphysics of God and His words, secondly to the epistemology of reasoning and understanding accompanied by evidence of Christ's death and resurrection, and thirdly to the axiology of the individual whose value is much higher than that of the individual be good. So these three theological-philosophical elements are methodologically refined in relation to the Johari window, in such a framework:

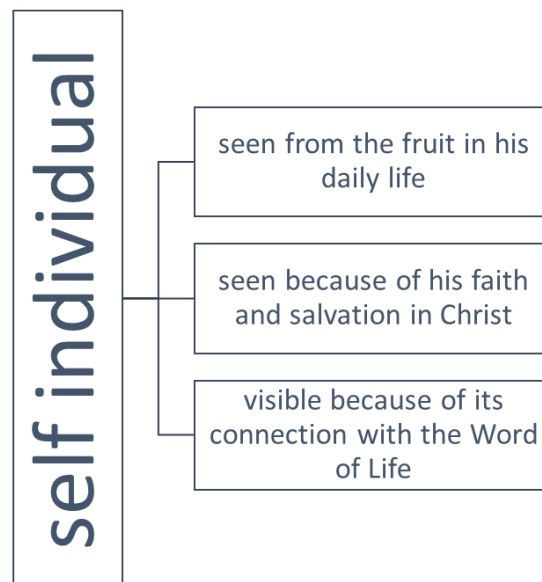


Figure 1. Methodological Framework

While the Johari window wants to ensure that one knows oneself in a way that best reflects who one really is, Paul emphasizes that God's Word about Christ is the best way to filter out blind spots within oneself (cf.2Cor4:6,function).Word of God in one's mind/soul).Then, continuing with the benefits of Christ's redemption for the person concerned, it is actually able to eliminate the hidden power that has been dwelling in him, so that person is able to speak with sincere faith. Faith in the finality of Christ's work is valid for him. Because he was able to say in his creed his faith was directed to Christ, he experienced true justification and finally he was able to bear fruit for God through his daily life as a child of God. Doesn't everyone yearn for themselves to experience true restoration? Restoration from within him flows out in the form of the fruit of spiritual life. Calvin J.Roetzel added, the agent of this restoration was the Christ who brings life (Rom 5:18).

The difference with Johari windows is that the individual concerned sees himself based on his social interactions with other people in his group. While in the light of Romans 7 verse 4 it is stated concretely that the person concerned can see himself completely and clearly because Christ died for him and rose to justify him. Even the individual becomes a child of God because through Christ's death and resurrection, the Spirit of God who raised Christ from the dead (the world of the dead: a dark and hidden spot so far and unknown to the person concerned) dwells completely within him. So that the individual experiences two realities, first metanoia (cognitive conversion) and metamorphosis (born again [see Romans 12:1-2]).

The essences of the Johari Windows

The Johari Window is a technique that helps people better understand their relationship to themselves and others. It was created by psychologists Joseph Luft (1916–2014) and Harrington Ingham (1916–1995) in 1955, and is used primarily in self-help groups and corporate settings as a heuristic exercise. In the exercise, a person selects a number of adjectives from a list, choosing the word that they think describes their own personality. The fellow subjects then get the same list, and each selects the same number of adjectives that describe the subject. These adjectives are then entered into the two by two squares of the four cells. If Johari Windows is translated literally, there is no equivalent in its target language. Sembiring and Panggabean, (2018) reveal the specific term should be explained in a target language to have the same meaning of the message in the target language.

For William Berquist, (2009) its use in the individual reflects the presence of contradictions and paradoxes, so on this reality it is necessary to equip a coach with an understanding of Johari Windows. He mentions in this way, contradictions and paradoxes that can be explained in a more conceptual world in the first three quadrants will be clearer and allow conceptual manipulation in Quadrant Four. The focus is on reducing the first three quadrants and manipulating the fourth quadrant. This psychological technique certainly leaves new problems that cannot be predicted.

The philosopher Charles Handy called this concept the Johari House with four rooms. Room 1 is the part of ourselves that we see and others see. Room 2 is an aspect that others see but we are not aware of. Room 4 is the most mysterious room where our subconscious or subconscious is not visible to ourselves or to others. Room 3 is our private space, which we know but we hide from others.

Open – Room 1

The adjectives chosen by the subject and their peers enter the cells (or quadrants) of this grid. These are the traits that the subject and peers perceive. This section includes all information that individuals voluntarily and openly share with others through various communication media: dress codes, tone of voice, gestures, words, etc. Even if we often feel comfortable moving around in this area, we become acutely aware of its importance only when we prepare ourselves for situations that we consider important.

Blind – Room 2

Adjectives are not chosen by the subject, but only by their counterparts to go here. It represents what the other person feels but the subject does not. which we cannot see but are visible to others. Sometimes a problem or weakness can only be seen from the outside

Hidden – Room 3

Adjectives chosen by the subject, but not by their peers, fall into this quadrant. These are things that colleagues are not aware of, or which are not true but to the claim of the subject. This section hides all kinds of information that we don't feel comfortable sharing with others.

Unknown – Room 4

Adjectives not chosen by the subject or their peers are here. They represent subject behaviors or motives that are unknown to anyone participating—either because they are not applicable or because of collective ignorance of these traits. Which is not revealed to each of us and to others. Leaving the issue of psychological defense out of our context, it is in this last quadrant that we can discover the hidden potential of the individual.

The Johari window painting consists of four panels as below.

Content descriptions are useful both as a team and to members. The contents refer to metacognition in the form of understanding towards a better understanding in mutual recognition. The goal is wider movement, especially in open areas and less hidden areas. The reality is that most of us know less about ourselves

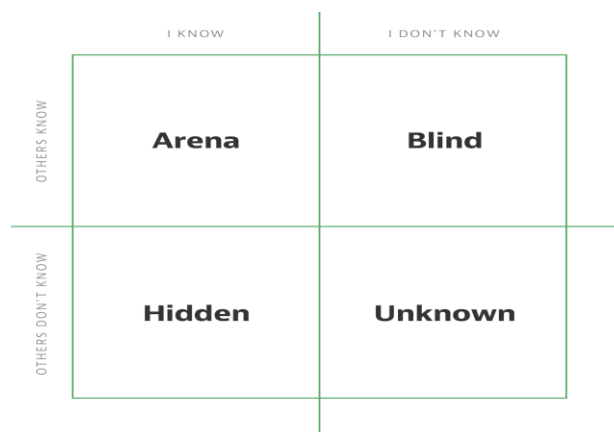


Figure 2. Johari Windows Model

and the world of others than we would like to believe. Most of us have less control over our state of the world and our lives than we realize or admit. And when this year of crisis comes, in the form of a convergence of pandemics across the region, the temptation has never been greater to seek out human authority figures and directions to anchor in the storms of life's changes. This is a crucial point for the counselor to ensure the entrance -for him into the deepest needs of the counselee that had been hidden. The Johari window provides space for understanding the counselee in a therapeutic conversation.

The Johari Window is basically a limited group counseling approach that seeks an open exploration of the counselee's self-phenomenon. The use and exchange of adjectives for reliable individuals and group members in assessing the individual implies the occurrence of a therapeutic process in the cognitive domain of the counselee. For each security session, it is hoped that there will be predictor findings to ensure that the person's self-understanding increases and at the same time confirms the initial assessment that can be corrected or reduced so that it becomes more objective. The nature of the individual is explored through embedding adjectives, both by the person concerned and also from his trusted friend who will be able to give an accurate assessment. When the individual nature is more complete and enriches the understanding in question, it is possible to choose a therapy technique that is more suitable for him including the type of treatment later. It looks so promising.

Mano and Ramseyer point out that traditional assessments such as self-report measures have many limitations, including impression management, cognitive reasoning and more. In addition, these measures have limited the field of counseling and psychotherapy research to focus on processes that patients and therapists can report at the end of a session or at the end of their treatment, to that extent. However, it often fails to address many important processes of therapeutic change that occur. Zilcha-Mano and Fabian, (2020). By using the Johari windows approach, it is hoped that there will be results in the form of new nuances in the counseling process. Especially for the benefit of the counselor or therapist. Johari windows complement what the traditional approach to counseling lacks. Mohan Masaviru, (2016) said, Self-disclosure has an important role to play in the development of intimacy between couples. Doing a lot of practice in a married couple relationship will make it easier for each to experience intimacy and even health in life together. Mohan Masaviru comes to the conclusion that, blind panel has everything that other people know about you but you don't know it. The Unknown Panel contains mysteries that no one knows about. This is an unexplored area. But this area of information determines the benefits and drawbacks of self-disclosure. The benefits speak of individual strengths, the disadvantages speak of individual weaknesses. With this to be sure, Johari windows still leaves individual problems. Will it be ready to be fully explored?

The Essence of the Finality of Christ's Work – for Man.

Therapeutic conversations in this case Christian counseling can not be separated from evangelism and prioritizing the authority of the Scriptures over human existence. By evangelism is meant that the individual concerned sees more clearly who he is and why he is in this world. His existential and teleological as a human must get answers before he bears true fruit in his life. Next, the authority of the Bible, the Holy Word of God, whose center is Christ. The revelation of God is complete and complete in Christ and not in religions. Therefore, when the counselor uses the Bible as a basis for conversation, he as the counselor is actually demonstrating God's authority for the individual.

What is the real content of Christ's finality in therapeutic conversation? The following description is an important part in answering and observing the problems at the beginning of this article

A measure of self-knowledge.

Sources of knowledge fall into two broad categories: intrapersonal approach (eg, introspection) and interpersonal approach (e.g., feedback) and this psychological dimension itself still leaves one or both of them can be used perfectly accurate fiber? There is no common answer among psychiatrists. Everything is still proposals and possibilities.

Aspects of our personality are internal. Our patterns of thoughts, feelings, desires, and sensations all occur within our own minds and cannot be observed directly by others. Furthermore, even our behavior is, in principle, very accessible to us. No one else takes the opportunity to observe everything we do. On the other hand, through social comparisons such as sources from close people can increase self-knowledge. Theories in social psychology and determine the direction that the things people reflect on - how they imagine other people - affect their self-perceptions. However, this type of "feedback" is completed completely in the person's mind, and does not require new information that cannot be accessed through introspection or self-reflection. The first positions the understanding of oneself and the second from those closest to him. But these two approaches in the course of time are also not sufficient and satisfactory to recognize oneself.

- **Christ's finality to man and his self-knowledge.**

For those who have been born again, the holding authority is God who has spoken supremely in Jesus Christ. And that also applies to redemption or salvation. God has acted in and through Jesus Christ for the salvation of sinners. What God has said in Christ and in the biblical testimony of Christ, and what God has done in and through Christ, both use the Greek word, *hapax*—meaning once and for all. There is a finality to God's words in Christ, and there is a finality to God's work in Christ. To imagine that we can add a word to His words, or add a work to his work, is a gross insult to the unique glory of the Lord Jesus Christ. The basis for self-knowledge is not a scientific approach including what Johari windows mentions. The real basis is the word of God to man and it has been revealed and the culmination is in Christ. Thus, when He declares: it is finished (Greek: "tetelestai"), the individual who believes in His words regarding the completion of His work of redemption for sinners, he becomes like Christ in His death and the same in His resurrection. *Tetelestai* is third person singular, perfect passive indicative, of *teleō*, meaning "to finish." It was used in the first and second centuries in the sense of "fulfilling" or "paying" a debt and often appeared in receipts. Jesus' statement *tetelestai* "It is finished" could be interpreted as "paid in full!" For God justifies believers in Christ just as God justified Abraham (cf. Rom 4:17). The two essences of Abraham's faith, first in creation and second, in the resurrection of the dead. Abraham believed in the power of God before Christ became man. compare. John 1:14. Faith goes beyond scientific prepositions Faith reaches into the future the scientific measure of a method is in the accuracy of its conversion and error is tolerated 5% failure. While faith in Christ's death and resurrection is complete and perfect, there is no failure on the subject of faith. Because Christ is risen, He justifies those who do not know who he is and where he will end up.

Patterns of justification for the blind, hidden and unknown areas of individuals.

The crucial point in the individual is why does it still leave a blind, hidden and unknown space? In the psychological dimension, it is realized that the real of the subconscious, the dimensions of individual behavior and spirituality in the form of archetypes have been in the spotlight to psychology for centuries. In the context of mental development, expert findings show that the human soul evolves from a low state (*animus*) to a soul that longs for God. What is mentioned in this psyche context implies that humans need justification for their existence on this earth. Living under the sun but longing for and having the Desire to live eternally above the sun. How this longing is fulfilled. The crucial point is how he is able to reconcile the demands of his conscience which accuses him of having to experience death, and on the other hand, his soul is directed to eternity. The accusation to death and the inner direction to heaven is the dilemma of the individual in his existential perspective.

So that in humans there is continuity as well as discontinuity. Self-continuity attains hope for an eternal state, discontinuity because self-purification by one's own efforts has not satisfied the Creator. This mental dilemma is the crucial point of human beings. Cognition goes against the deepest Conscience. Thoughts distort the inner voice of the individual

○ **Christ's finality to individual justification and blindness, hiddenness and unknowing.**

God has acted in and through Jesus Christ for the salvation of sinners. The basis of individual justification is not because of his efforts or the help of others, but solely because of Christ. He is the Word that created all things, and His existence has existed since eternity before all things existed. Christ is the Living Word and in Him all the fullness of God, the abundance of grace and truth, is with Him. He who puts his heart and believes and confesses with his mouth the finality of Christ receives true justification,

The vocabulary of "redemption" or redemption that is often mentioned (*kaphar/ exilaskomai*, denotes reconciliation, appeasement) and "forgivable" is a determining factor for the author's purpose of writing it. The good news of the gospel is that Christ's sacrifice was so precious that it only needed to be offered once and for all. Christ's saving work is a finished work (cf, John 19:30), completed" once for all time." But our Lord offered Himself (9:12, 13, 26), a sacrifice of the highest value (cf. Heb. 1-2), which was effective in taking away sins. Again, what the older victims of Christ's sacrifice had anticipated, did come true, and so he was able to "clear the conscience" (9:14) of guilt. Guilty feeling is the crucial point that the individual does not know how to solve. Christ has done that for him. Paul plainly shows the completeness and completeness of Christ's final work for sinners by showing the believer's union with Christ's finished work and it is imputed to the believer.

Changes in the individual.

The thing that allows change in the individual focuses on the center of his consciousness. This becomes the central point of the therapeutic conversation in which the presence of Christ is sublime. For the individual who longs for the fruits of spiritual life while still in this world such as benevolence, generosity and faithfulness is in a state of readiness to experience that change. Cognition needs renewal in order for the bright light of Christ to intervene in its center of consciousness. Thus, real change comes from outside of him from the power of God who creates a new. The individual soul is the focus of God's power to operate. The dilemma in the individual is

his cognition becomes blind, dark and hidden. This is similar to the reality of life today. Often refusing to acknowledge God in the first place, man has also damaged his proper relationship with his own end and his entire relationship with himself and others and all of creation. Therefore man is divided within himself. As a result, the whole of human life, whether individual or collective, shows itself as a dramatic struggle between good and evil, between light and darkness. Indeed, man finds himself unable to fight the onslaught of evil successfully, so that everyone feels as if he is bound in chains.

Because all these things are so, the modern world shows itself to be both strong and weak, capable of the noblest or the worst of deeds; before that lay the road to freedom or slavery, to advancement or decline, to brotherhood or hatred. Moreover, man becomes aware that it is his responsibility to properly guide the forces he has unleashed and which can enslave him or serve him. That's why he asked himself the question. And the question is how he himself is able to take control of his life so that the fragile is replaced with the strong. What is destructive becomes constructive and effective. Thus, the search for the meaning of life can be found. In principle, the art of clear communication without any blockages. This is what Gamayanto et.al.(2018) mentioned. Self-disclosure refers to communication behavior in which an individual consciously makes himself known to others.

○ **Biblical response: Christ's finality to change in the individual.**

Changes in the individual take place supernaturally and not naturally. In the sense of the existence of a supra-rational God's power to overcome individual weaknesses and shortcomings in the course of his life. That power is both the power of the Word and the Spirit of Life because the words of Christ are Spirit and Life. Individuals can experience change because the power works within them and comes out as the fruit of the Spirit. These are all wonderful products of faith which simultaneously takes place in the integration of faith in his cognitive conversion to Christ's finished work on him. God has imputed (credited) Christ's finished work to him, so it's as if the believer died, was buried and rose again (indeed, from God's perspective, he has); therefore, If the believer has (in God's mind)risen from the dead, he ought presently to live as though he has indeed risen. Romans7:4 uses the word: die in the body of Christ and belong to the risen Christ. The result is fruitful for God. This form of change is called being born of the seed of the eternal Word and not of the mortal seed of man. God bless the effort to sow the seed of the eternal Word so that the individual is able to bear fruit for His glory. This means that the death of Christ is inherent in the individual who believes because of his inability to comply with the demands of the law. Individual death gets complete assistance from Christ and it is a replacement for the individual who is unable and shackled all this time.

When Paul states that Christians must walk in the newness of life (Rom 6:4), he is talking about walking, which implies a new behavior or habit that is growing (cf. John 1:16; 2 John 4). "In the New Testament the word 'newness' (kainos) is specifically associated with eschatological hope(Mark 14:25; II Pet 3:13; Rev 2:17; 3:12; 21:1, 5). The new life Paul speaks of here is a taste of the start before the final and complete update."

Christ because of His love for Abraham's descendants gave His life in exchange for that individual's life. The final fact is that it bears fruit for God its Creator. In Christ we have God's last word to the world (revelation), and God's last deed to the world (redemption). The word of God and work in and through Jesus Christ who is hapax-Final and finished once and for all and forever. hapax (once for all and forever) in Christ is the essence of bearing fruit for God. Above all, we can trust Him. Who created us and is the guest of honor hidden in our hearts. He illuminates our minds from within; HE directs our freedom, which we often experience as weak and impermanent, toward good; HE is the true hope and solid foundation of our lives.

Martin Luther gave his exposition of Paul's content and intentions with people who were in Christ who were previously outside the plenary work, namely being under the indictment of the prosecution. Luther said, in chapter 7, Paul said, "The law is spiritual." What does it mean? If the law is physical, then it can be fulfilled by action, but because it is spiritual, nothing can satisfy it unless it arises from the very bottom of the heart. But no one can give such a heart except the Spirit of God, who makes man like the law, so that he really feels a sincere longing for the law and then does everything, not through fear or coercion, but from a free heart. Such a law is spiritual because it can only be loved and fulfilled by such a heart and spirit. If the Spirit does not enter the heart, then there is still sin, hatred and enmity towards the law, which in itself is good, just and holy, Luther, (2021).

Evangelicals affirm two unpopular but important words: inerrancy (the Scriptures are in the originals with outer or in all that are affirmed when correctly interpreted) and substitution(Christ died not only on our behalf but also in our place, with the result that substitution is the essence).Penance (not just a theory among many).God's revelation is necessary because we can not know God in any other way; God's redemption is necessary because we can not achieve it on our own, or even contribute to it. Without revelation we would be lost in our ignorance; without redemption we will be lost in our guilt. This is what psychology and Johari's window ignores Christ's sacrifice was accepted in heaven, the true temple (8:2, 5; 9:1, 9, 11-12, 23, 24; 10:1).That is, it is not any prospective. It does not symbolize or anticipate the attainment of redemption. Received by God

Himself, in the true temple, forgiveness is guaranteed. Christ's sacrifice gains access to God (Heb. 9:7-8; 10:19-22). The excerpt is as follows:

Therefore, brethren, because we have the confidence to enter holy places by the blood of Jesus, through the new and life way which He has opened for us through the curtain, that is, through His flesh, and because we have a high priest over the house. Lord, let us approach with as in cere heart in faith full of faith, with a clean heart from an evil conscience and our bodies washed with pure water. Let us hold fast to the confession of our hope without wavering, for he who promises is faithful. And let us consider how to move one another to love and to do good works (Heb. 10:19-24).

Meaning, if Christ's sacrifice, offered once for all, is accepted in heaven itself, grants forgiveness and gains access to God, then let us be bold, confident in approaching God, confident in our acceptance. Let us be sure, sure of our acceptance there with firm faith. Let us persevere through any hardship with confidence in our ultimate salvation, and let us encourage one another to the same. Self-knowledge when confronted with the finality of Christ's work conceived as Through Christ, the Spirit works to overthrow the forces of evil, but the humanity of Christ who died and rose can be interpreted as a limited expression of God's undefined magnitude of love and power. God is eternal and His love is eternal, wants and is being revealed to finite human beings so that His power and love guides the individual beyond his incomplete self-knowledge, both blind, hidden and unknown areas. The love of Christ is the power of God to overcome individual ignorance as echoed by Johari windows in the model of understanding one's self in a group.

IV. DISCUSSION

So far, the results show that people's perceptions of their own personalities are at least tied to reality – people are not completely clueless about how they behave. Furthermore, the behavior as measured in this study is variable – actions that are influenced by factors outside of the personality in question. Thus, we should not expect even very accurate personality measures to successfully predict such narrow measures. This statement comes from writers Vazire and Carlson (2020). Both of these authors admit that the measurement of personality in terms of knowing oneself still lacks accuracy.

It is exactly what Martin Luther called, Faith is not an illusion and a human dream as some people think. When they hear and talk a lot about faith but see no improvement in its morals and no good work can be done from it, they fall into error and say, "Faith alone is not enough. You have to do work if you want to be virtuous and go to heaven." The result is that, when they hear the gospel, they stumble and make for themselves in their own strength a concept in their hearts that says, "I believe." This concept they consider true faith. But since it is man-made and thought and not an experience of the heart, in reality it yields nothing, and no restoration follows it.

Johari windows is based on the idea of how humans know themselves better through reflection using the perspectives of their fellow members. The instrument use dis a series of adjectives and it is embedded through a game. Human psychology through games is indeed the domain of Psychology until now. But the ultimate reality does not touch the deepest needs of the individual spiritually. Johari windows only touch the cognitive aspect of a person. And it signifies that Johari windows applies its rules of justification to the mind instead of the human heart. Johari windows are very artificial. Useful on the surface in one's cognitive window.

V. CONCLUSION

The finality of Christ includes the nature of Christ which transforms human nature. It is an expression of His grace—as it happens to all of us humans—through the act of the power of His Human activity, they themselves are supernaturally transformed so that they can become messengers and instruments of new life renewal. Thus, Jesus' human intention to accept his Messianic role was to give up His life so that He could then give new life to mankind. This basic choice (which governs all actions) in the past and present sense is the medium for God's causality from His eternal grace.

Unity in God's love that is rooted in the truth is much more effective and hits individuals who have problems with blind spots. or hidden and unknown to him. Johari windows itself deals with the inability of a person to judge and understand himself by using reflection of understanding on the judgment of others. The result is an attempt at manipulation.

And in the end, reflecting on Paul's explanation of the finality of Christ. For Paul, the gospel has an iconoclastic power (image or symbol) that transforms people through the renewal of their minds and minds and gives them the power to discern what is from God and what is from the world around them (Rom 12:2). So, to say, the Bible is a pair of corrective glasses. Reflecting on all the people and events around us. Through this lens, it becomes clear to the believer that, despite the filth and destructiveness of his obsessive behavior, even though everyone has received from God the gift of Christ's perfect finality, he is acceptable and perfect (charisma). In principle, those concerned can see that God is really at work in their experiences and they are bearing fruit for God.

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- [2]. <https://www.communicationtheory.org/the-johari-window-model/> accessed August 18, 2021. This model relates to self-awareness or individual self-awareness.