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Theological Study of Power Ministry in the Community of Churches

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Abstract:

The church is a legacy of the Kingdom of God which is owned by Jesus Christ, which also involves the participation of the Holy Spirit through believers of Jesus Christ as their Lord and Savior, where they serve one another in the unity of the Body of Christ, worship God through the worship of the people. believe, and proclaim the complete testimony of life and the gospel of Christ, the Kingdom of God (Evangelism) for the ecclesiastical community and the world. The church is a supernatural life, namely the existence of power, divine events as recorded in the Bible, so that church service is a powerful ministry, although often church services are natural and routine services. Thus the study of the theology of power ministry concerns the exegesis of the use of the words "power" and "energy", and the movement of the ministry of the Lord Jesus Christ, including the disciples who are always accompanied by demonstrations of Divine Power, including the essence of the Kingdom of God, which is related to the meaning of the salvation of His renewal, and the role The Holy Spirit who gives gifts of the Spirit based on the grace of the power of the grace of the Lord Jesus Christ. The study of this theological foundation is necessary so that the meaning of powerful ministry can be understood clearly, including its application in the life of the ecclesiastical community.

Keywords:

service, power, kingdom of God, theological foundation.

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Introduction

The church is a community of believers and knows Jesus Christ as their personal Lord and Savior, as well as an organism or living being that should grow and develop.[1]The church as an organism is a community, the form of the development of the early Christian congregation (Acts 2: 41-47), and which was born from a socio-religious movement pioneered by the Lord Jesus Christ.[2] The church is owned by the Lord Jesus Christ (Mat 16:16)[3], which also involves the participation of believers, where the Holy Spirit works among the believers. The Apostle Paul in his letter to the Corinthians written in 1 Corinthians 3: 9, affirms that; "We are co-workers of Allah and you are God's field and God's building." Likewise with the early church, the book of Acts records the church as a place of service for believers. They serve God in worship, serve the saints in their livelihoods and serve the world through testimony (Rom. 12:13; 1 Peter 1:12; 4: 10-11; 1 Thessalonians 1: 9; Ephesians 6: 7; Matthew 5: 13-14). Since this is a call to service, a call to service is not a once-in-a-lifetime experience but an ongoing student response[4]. This is a call for world mission

> Although the traditional understanding of missio Dei is about commission: the Father sends the Son, the Father and the Son send the Spirit and the Church, Wright speaks of Dei's mission, the "mission of God" the mission of the Trinity, not as our activity, but as "the participation of God's people in the history of God's world. for the redemption of all of God's creation. " So it does not say that God has a mission for His church in the world, but that God has a church for His mission in the world! Mission was not created for the church; the church was made for the mission, the mission of God. In other words, missiology precedes ecclesiology. Goheen emphasized that mission is the communication of the gospel message by God's people everywhere not by words alone but also through their lives

[1] Town, Elmer,L. *A Practical Encyclopedia of Evangelism and Church Growth; definition and description*. Baker Publishing Group 1995, USA ISBN-10:0830718575.

[2] Gerd Theissen, *The Jesus Movement, A Sociological Understanding of the Early Christian Congregation.* penerj., Robert Mirsel (Maumere: Ledalero, 2005), 1-2.

[3] Town, Elmer,L. *A Practical Encyclopedia of Evangelism and Church Growth; First Reference In Scripture.* Baker Publishing Group 1995, USA ISBN-10:0830718575, 45.

[4] Gibbs,Eddy. *Kepemimpinan Gereja Masa Mendatang* (Jakarta: BPK Gunung Mulia, 2010),144.

and deeds..[5]

The church is very involved in evangelism, preaching the gospel of Christ the Kingdom of God.These days, church activities are routine, an activity that is just a filling program. Church members do not get training to experience faith growth according to the truth of God's word. Growth is stunted because the Church is not renewed. This means that the quality of church activities, fellowship models and formation patterns, including activities outside Sundays, has not changed for years, all of which are routines. "."[6]

Every believer should be moved to participate actively in the ministry of preaching the gospel of the Kingdom of God and experience God's power in real life in their ministry and in their daily lives. But in reality, not all believers who serve can experience this power, even though the church is basically a supernatural life.[7]

However, not all churches today recognize or believe in powerful ministries. The group that claims that spiritual gifts have ceased since the New Testament canon was formed, certainly do not even hope that the practice of ministry will rule today. It is undeniable that there is a group of enlighteners who are skeptical of the Bible and the supernatural. The writings of secular humanism played a major role in belittling the Bible of miracles, divine revelation, and coupled with the theory of liberalism

[5] Ailsa Baker, "Teologi, Studi Biblika, dan misi." *Indonesian Journal of Theology* 5/1 (July 2017):99-131.

[6] Paulus Lie, *Mereformasi Gereja* (Yogyakarta: Andi Offset, 2014), 3.

[7] R.Pepe Ramnath The Supernatural Kingdom Printed in the United States of America ISBN 978-1-60266-554-5 All rights reserved solely by the author.

"The kingdom is unusual, but extraordinary; full of heaven invading power. Every community, nation or culture will feel the effects of this supernatural kingdom, as it instantly changes everything it touches. The effect may not be visible to the human eye, but through the microscopic lens of the spirit, an invasion is just beginning.The endless reproduction of budding yeast takes place because the perfect environment allows it to do so. Everything you need to live a victorious, victorious and successful life on earth is directly proportional to our knowledge and relationship with God's kingdom. Our lives are greatly influenced by how much we know about this kingdom. That is why we must seek God's kingdom first, so that we don't live in constant defeat and hopelessness. Religion has taught us to seek out things and create traditions and rituals that have kept us away from the true and living God. But because of God's love, Jesus came to earth to restore mankind back to God by reintroducing the concepts of God's kingdom. He stated that if we seek the kingdom of God instead of religion, rituals and traditions, we will have everything we need to control our lives and our environment.."

theology which emphasizes the denial of God. [8]

In addition, there are groups who claim that spiritual gifts still occur today, especially the Pentecostal and Charismatic groups, who are no stranger to this term.[9] So, it is necessary to know what a powerful service actually is and whether this kind of service is still relevant today. Apart from that, it also needs to be studied what impact the powerful ministry recorded in the Bible had on the church at that time.

The life of ministry is powerful, which means the participation of people who believe in the Lord Jesus Christ to serve God's work, serve fellow believers and preach the gospel of the kingdom of God wherever they are to the whole world with Divine Power. Powerful service has a lot to do with a powerful creator, who created the world, everything in it, and humans.[10] Humans were created from the hand of God, from the dust with the breath of life to become living beings and get the mandate from the creator to rule and conquer the entire universe. The original purpose of human creation was man who was in the image and likeness of God and had power over all of God's creations.[11]

In the beginning God created the heavens and the earth. It is undeniable that the creation of the universe and man is (Credo) the main belief of the people of Israel, not a myth, but a confession of faith on an event in history. God's power is very evident in the creation event, through the statement that, He is "Elohim" the word "El" which means power.[12] "In the beginning Allah created the heavens and the earth. " Genesis 1: 1. And the power of God is strongly emphasized by the mode of creation, that is, from nothing to being by His word. Gen. 1: 1-2; 4a, the phrase "God spoke" is written 9 times (Gen. 1: 3,6,9,11,14,20,24,28,29).[13] In addition, events 1: 1-2; 4a and 2: 4b-25 are a creation in two complementary stories, not two creations.

[8] Paul Enns., *The Moody Hand Book of Theology* (Malang, LiteraturSaat,2019), 184-186.

[9] Erickson Millard J, *Christian Theology* (Penerbit Gandum Mas, 2004), 57.

[10] Siringo-Ringo,V.M. *The Old Testament Theology.* Yogyakarta:Andi Offset,2013), 27.

[11] Roy B. Zuck . *A Biblical Theology of the Old Testament*. (Penerbit Gandum Mas: Malang 2005), 42.

[12] Roy B. Zuck. *A Biblical Theology of the New Testament*, 28.

[13] Roy B. Zuck. *A Biblical Theology of the New Testament*, 29.

Thus, the human being created by God should work for the creator, that is, to be able to make something from the materials created by God, in Hebrew previously called āsā. The goal is to serve the creator. Only Allah is able to create from nothing into being, also called bārā. Only Allah alone is the Great Creator, creating something completely new.[14]

According to the large Indonesian dictionary, the meaning of service is an attempt to serve the needs of others in return.[15]

Based on the etymology of the Greek language, the real meaning of service is a servant (doulous) slave of Christ, who always longs to help others and meet their shortcomings (diaconous) and someone who is not taken into account but whose service is very necessary (hyperetes), someone who is highlighted by many people (litourgikos).

The problems that need to be answered in this research are as follows: First, what is meant by powerful service? Second, how does powerful ministry occur in the lives of believers today? Third, what conditions are needed to be able to carry out a powerful service?

Metodology

The method in this research is descriptive-analysis, in this method the researcher explores the use of the word "service in power" and other words that refer to these terms in the Bible. Two words that are the main focus of this research are dunamis and exousia which are translated into "power" in Indonesian. In addition to tracing the meaning of ministry to power theologically, starting from the events of creation recorded in the Old Testament and the ministry of the Lord Jesus Christ and the disciples in the New Testament and his blood for the church at that time. After the use of these two words, the researcher will continue with research on the theological foundation of the essence of the kingdom of God, and the role and power of the Holy Spirit in believers and those who perform spiritual ministry.

From the data collected, the researcher will get a clear picture of the concept of "power service" in question, both literally, in context and

[14] Harefa, Juliman. "The Meaning of God the Creator of Man and the Problems of the Meaning of the Word "We" in Genesis 1: 26-27. " *Journal of Theology and Christian Ministry Epigraphe*. vol. 3, no 2, November 2019.

[15] Kamus Besar Indonesia.

in the background. Furthermore, the researcher tries to connect the powerful ministry written in the Bible with the life of the church today, that is, how the powerful ministry is applied today.

Discussion and Result

The term "reigning power" as well as miraculous, supernatural events are recorded and can be read in the New Testament, especially the Gospels and Acts of the Apostles. The powerful ministry was spearheaded by Jesus Christ Himself. In His teaching, the Lord Jesus was judged by listeners to be a powerful teacher. The Bible records that His words were powerful (Luke 4:32; Matt. 7:29). But Jesus not only taught with power, His ministry was also accompanied by power, namely the power to work miracles to heal the sick, cast out demons, feed, and raise the dead (Matt. 4:23; 9: 35,36; 10 : 1,7-8; 11: 5; Mark 1: 38-39; 2: 2,11; 3: 14-15; 6: 12-13; 10: 1; Luke 4:18; 5:17 , 24; 6: 6-11, 17-18; 7: 22; 9: 1-2; 10: 9,13; 16: 15-18,20). That is what the Lord Jesus Christ did and based on the data found in all the Gospels there is a clear pattern for the ministry of Jesus Christ. Proclaiming the good news, proclaiming the gospel of the Kingdom of God, casting out demons, demonstrating power, healing the sick, and raising the dead.[16]

"Why doesn't God rule His Church immediately and directly? " Calvin replied by simply stating that it is because God is now invisible to us. God is pleased to use humans to reveal His will, just as an ambassador reveals the will of His king. When Jesus sent out the disciples. He gave power and energy to the disciples to carry out the ministry of preaching the gospel of the Kingdom of God. The Gospel of Luke also records that Jesus called His twelve disciples and gave them strength and power to control demons and to heal sicknesses (Luke 9: 1). The same command was given by Jesus to seventy other disciples, so that they could preach the gospel of the Kingdom of God and heal the sick (Luke 10: 9). The ministry of Jesus with power was subsequently practiced by the apostles and the early church (Acts 3: 6; 4: 29-30; 5: 12,16,21). The powerful ministry of His disciples had an impact on church growth.

This is a list of the powerful servants of the disciples based on the data written by Luke in the books of the apostles, with the results he achieved.[17]

[16] Wagner, Peter.C,*Supernatural Forces Inspiritual Warfare*, (USA: Destiny Image Books, 1995), 24.

[17] Wagner, Peter.C,*Supernatural Forces Inspiritual Warfare*, 31-32.

The Working Power	Preaching	Church Growth
Pentacostal (2:4)	Peter (2:14)	3.000 souls be added (2:41)
The Criple be healed (3:8)	Peter (3:12)	Be trusted (4:4)
Signs and Wonders (8:6)	Philipus (8:6)	Man and Woman believe (8:12)
Philipus muncul (8:26)	Philipus mengajar (8:35)	Eunuch baptized (8:38)
Angel Appeared, falling down with vision (10:3,12,44)	Peter (10:34)	The Ungentiles baptized (10:47)
The hand of God be with them (11:20-21)	A man siprus (11:20)	So many peoples believe (11:21)
The proven of God's Grace (11:23-24)	Barnabas (11:23)	The Gentiles believe (11:24b)
Sign and wonders(14:.3)	Paul and Barnabas (14:3)	The peoples separated (14:4,21-22)
A cripple be healed (14:8-10)	Paul and Barnabas (14:15)	The discipleship stood around (14:21)
Deliverance (16:16-18)	Paul and Silas (16:31-32)	The community of believers (16:40)
A great earthquake, the prison opened (16:26)	Paulus dan Silas (16:31-32)	The wicked people and household be saved (16:34)
The power of God (18:1)	Look at 1 Corinthians 2:1-5	So many peoples believe (18:8)
The amazing of God's power	Paul (19:10)	The churches in asia (19:26)

Thus, what the Bible records in the gospel of Luke 9: 1-2, namely that the Lord Jesus Christ gives strength (Ing. Power; Yun. Dunamis) and power (Ing. Authority; Yun. Exousia) changes the truth of the service of power by the student. The tasks they will do are tasks that are directly opposite to the spiritual realm, the supernatural realm. Biblical records recorded in Ephesians 6: 2 describe the hierarchy of the dark kingdom. This is what is meant by the world of evil spirits. This commissioning is mission impossible, a very tough task, which they can never do on their own. They are limited human beings and many lack. In Jeremiah 10:23 it is recorded that man has no power to determine his steps and people who walk have no power to determine his steps. That is why the Lord Jesus gave that power and strength to them.

In Wycliff's note the word "strength and power" is a translation of the word dunamin kai eixousian which is translated "power to work miracles and power". The word exousia is found 102 times in the New Testament. Wycliff defines this expression as follows: energy is power inherent in God and power is the right to use it.."[18]

Power Dunamis Greek means "might, might, might, might ... ability, ability." It refers to the raw force required to accomplish an action. Authority. The second word, Greek exousia, can refer to ability, strength, strength, ability, too, but when used with the dunami it emphasizes "authority, absolute power, assurance. power exercised by the ruler or other people in high positions based on their position, 'ruling power, official power."[19]

If you see a 6 foot 6 inch guy working out at the gym, his biceps bulging when he presses hundreds of pounds of weights, you know he has strength. But just because he has power does not mean that he has the authority to use that power. When he passes the police academy and studies law, he is given a badge and with it the license or authority to use all force necessary to enforce the law and protect citizens. The barroom guard may have muscles, but without the authority to use them, he could be arrested for assault if he is not careful.[20]The difference is

[18] Sutoyo, Daniel. *Jurnal* 'The ministry of the miraculous power of Jesus, the means of preaching the gospel '

[19] Wilson Ralph F, *Jesus Walk Discipleship Training In Luke's Gospel* (Jesus Walk Publications, 2010).

[20] Wilson Ralph F, *Jesus Walk Discipleship Training In Luke's Gospel* (Jesus Walk Publications, 2010).

this: dunamis is raw power, exousia is the authority to use that power.

After appearing for 40 days, and prior to the Lord Jesus' ascension to heaven, Jesus said that, He promised "power will be given to His disciples". This promise was fulfilled when the Holy Spirit came upon them. The Holy Spirit will accompany every believer to continue His mission in the world. The era of powerful and powerful ministry was revealed when Jesus came to earth with a main teaching concept with the concept of preaching the gospel of the Kingdom of God, but for the disciples of Jesus Christ and the Apostles, including the Apostle Paul, the powerful and powerful ministry occurred after Jesus ascended to heaven marked by the outpouring of the power of the Holy Spirit. which remains closely related to the context of the concept of preaching the gospel of the Kingdom of God.

In Acts. 1: 8 it is written, "But you will receive power when the Holy Spirit comes on you, and you will be my witnesses in Jerusalem and in all Judea and Samaria, and to the ends of the earth." The word "but" (Jonah .: ἀλλὰ, alla) which begins in verse 8 is a contrast that Jesus deliberately used to emphasize that the disciples' question in verse 6 was, "Lord, will you at this time restore the kingdom to Israel?" is something that is not in the domain of the disciples to question or question it, because that is Jesus' answer in verse 7, "He answered:" You do not need to know the times and times, which the Father himself established according to His power. " Verse 8 actually gives very serious attention to the students, that there is a big task and responsibility that they have to do. And before that great task and responsibility is accomplished, they will receive power when the Holy Spirit comes upon them. [21]

The word "power" in verse 8 is used the word δύναμιν (dunamin). The word dunamin is translated as power, might, strength, force. Meanwhile, the word δύναμις (dunamis) means, strength, ability (Matt. 25:15; Hebrews 11:11). The power they receive is the power of the Holy Spirit who will give them the ability, strength, ability to carry out their great duties and responsibilities in Jerusalem, Judea, Samaria and to the ends of the earth. Because of their large range of duties and

[21] William F. Arndt And F. Wilbur Gingrich, *Greek-English Lexicon of the New Testament and Order Early Christisn Literature*, (Chicago:The University of Chicago Press, 1952), 206

responsibilities, they need power, might, strength, force. [22]

The word "power" is not just strength or ability; this term specifically refers to the power at work, which acts, it means to include the power to cast out evil spirits, receive anointing to heal the sick and complete the work of the Holy Spirit who saves and sanctifies our lives.

Since Christ's resurrection from the dead and Christ's ascension to heaven and ten days later there was an outpouring of the Holy Spirit; whether the apostles, the early church or the believers were used by God in a mighty way, they testify (Greek. μάρτυρες, martures) there are only expressions of divine power that were poured out to carry out God's mission with sincerity and unity among them . Although their life is a simple life and different backgrounds, family, education and work.

Powerful and powerful service is one unit, interrelated with terms of service such as, spiritual warfare (casting out the demons), power healing or divine healing, healing of inner wounds. healing), often equated with power evangelism.[23]

Therefore, a messenger of God is a person who is full of the Holy Spirit, because the Holy Spirit is given to every believer to carry out God's mission in the world. Asih RE Sumiwi stated that the Holy Spirit accompanies the ministry of believers with power and spiritual gifts.[24] The Lord Jesus is here to explain how the Holy Spirit will work through the ministry of His disciples on earth who declare the truth about Jesus. The words He spoke were also human speech, but they were confirmed by the Holy Spirit, and had the power to judge..

So when Christians are sent by God into the world to serve and declare the truth, the power of liberation and salvation, they must first be filled with the Holy Spirit, because it is not them who work, but the Holy Spirit who is within them. Asih RE Sumiwi also stated that when Peter was full of the Holy Spirit, there was power in his words.

[22] Harold K. Moulton, *The Analytical Greek Lexicon Revised.* (Michigan: Zondervan Publishing House,1990),107

[23] D.A.Carson, "The Purpose of Signs and Wonders in the New Testament," dalam Michael Scott Horton (Ed), *Power Religion:The Selling Out the Evangelical Church?* (Chicago: Moody Press,1992).

[24] Asih Rachmani Endang Sumiwi, "The Role of the Holy Spirit in the Lives of Today's Believers ", *Journal of Theology Gracia Deo*, Vol. 1, No. 1, (June 2018): 23-31.

In ministry, people actually want to believe in Jesus as Lord and Savior, when they see the work of the Holy Spirit and miracles.

> The majority of humans have some kind of supernatural orientation, they tend to believe the gospel more easily when the preaching of the gospel is accompanied and confirmed by miraculous signs and miracles. God equips believers with the power of the Holy Spirit, so that they preach the gospel with the power of God. They were mandated to go to all the earth to preach the gospel of the kingdom of God, and they were promised that the Lord would be with them and would confirm their preaching with signs and wonders. In this way, people will believe in Jesus Christ and receive eternal life through this faith.[25]

So what is meant by powerful service is the service performed by a messenger of Christ in the midst of the world in the context of preaching the gospel of the Kingdom of God, under the guidance of the Holy Spirit and accompanied by spiritual power and gifts, as recorded in the Bible..

Biblical Theological Foundations of Powerful Ministry

The concept of salvation is renewed, which is the return of the old concept of human life (sinned, perished)[26] to the new man (according to the biblical concept of life recorded in the book of Genesis chapters 1 and 2) in Jesus Christ [27],is one of the theological foundations of power ministry. That is why the narrative of two stories of creation events recorded in the incident book, namely the creation of man, the book of events, chapters 1 and 2, is one of the studies of the theological foundations of service in power.

Sin is the main cause of man needs salvation. This sin also caused the first human Adam & Eve to experience isolation.[28] The isolation caused by sin not only affects the relationship between man and God and the relationship between man and woman, but also affects the greed between man and nature (creation). Sin also causes people to be far

[25] P.J.S. Pardede, *The Powerful Ministry*, (Malang; Gandum Mas, 2005), 27

[26] The recorded Biblical data in the Apostle Paul's letter (Ephesians 4: 17-21). Explain that I am an old human being a sinful creature .....

[27] Roy B. Zuck. *A Biblical Theology of the New Testament,* 48.

[28] Roy B. Zuck. *A Biblical Theology of the New Testament,* 27-28.

away and have lost their power.[29]

Theologically salvation begins with God's statement in Genesis 3:15. Irenaeus who first mentioned the proto era, before the 1st century, Genesis 3:15 is a statement of the Triune God to save humanity from sinfulness and destroy the devil who has power over death and the post-sin world and also shows that humans need salvation. The verse mentions that there will be enmity between snakes and women, between the descendants of snakes and those of women; the offspring of the woman will crush the head of the snake, and the snake will crush her heels.[30]

The salvation of renewal, namely the return of the concept of life to the old human life that should have perished because of sin (Eph. 4: 17-21), to life like Genesis chapters 1 & 2 in Jesus Christ, is an advantage of salvation.An utilization that is illustrated theologically in the book of events, incident 1: 26-28 the first basic text. The translation of bêsālmên ("in our image"), kid-mu-tenu ("in our image") means that man is not created in God's image, he is God's image. This text is a functional statement of how things will be and what they will do. Humans are God's image created to represent God Himself as the supreme ruler over all creation.[31]

Mandate Man the image of God created from nothing into being [32]is

[29] Roy B. Zuck. *A Biblical Theology of the New Testament,* 38.

[30] Bakker.F.L, *The Kingdom of God History*, 31.

[31] Roy B. Zuck. A *Biblical Theology of the New T*estament, 35.

[32] Harefa, Juliman. "The Meaning of God the Creator of Man and the Problems of the Meaning of the Word "We" in Genesis 1: 26-27. " *Journal of Theology and Christian Ministry Epigraphe.* vol. 3, no 2, November 2019.

The Hebrew word for picture is literally Amêl.c: B (besālmēnû) is in our picture 'The old translation LAI translates on the map' from the words –l, c, (tsēlēm). The word tsēlēm is derived from a root meaning to carve or cut. In the eastern social context dean kuni the image tsēlēm is usually referred to as a physical form that represents the presence of a ruler. When a king controls an area outside his kingdom, his physical presence in that area is usually represented by a tsēlēm in the form of a statue of himself placed in that area. The statue is not a real king, but is usually seen as a representation of the presence in the geographic sphere of power so that in relation to creation, it means - a map / image. The same connotation is used in the word image (English) or mophe (Greek) which means a map that has a certain shape or pattern.

Julian further explained in his writing thus:

incident 1: 26b "that they may rule over the fish of the sea, and birds in the air and over livestock and all the earth and over all creeping things on the earth" by command (mandate). verse 28 "be children and multiply".

The events of human creation in the book of Genesis chapters 1 and 2 are one of the focus of the theological study of power ministry. The narrative of two accounts of the creation events recorded in the Genesis account. Genesis 1: 1-2; 4a and Genesis 2: 4b-25 are one unity, one complementary creation event. Genesis 1: 1-2; 4a a story of the creation of the universe, the earth and everything in it, humans and is retold in special detail to humans in Genesis 2: 4b-25.[33]

Humans are the main focus in creation by giving the title of glory to the main being or crown of all beings. The climax of creation is human, Genesis chapter 2 clearly centers on humans and incident chapter 1 deals with the universe and universals.

Humans are glory in the sense of completing the process of creation. That is why humans are created at the end of all creation processes.[34]

The key words in this mandate are "reign" (verses 1: 26,28) and "be submissive" (verse 28). The first verb appears in the command ("that they may rule") from the hebrew word rādāh (the power of God, Commandment) the second also appears in the plural form, the hebrew verb is kābās (conquer, make them prophets). Hence, man was created to rule in a way that demonstrated his power (if necessary by force) and his position as master over all creation.

Stagnation in the creation of humans by the creator is a form of application of the fulfillment of events 1: 26-28 on earth.

The word ar "(bārā) is the verb qal perfec, third person singular, masculine. It means to create, this word is only shown to the work of God alone to distinguish the superiority of God's creation when compared to that of humans. The verb bārā is very characteristic of the Old Testament. In languages that are related to Hebrew this term is not found, but only a more general term means such as banu (to establish) in Akkadian (Mesopotamia) while in Hebrew itself the term bārā is only used regarding God's work including humans. To declare the superiority of His creation over human works. God can create (bārā) something completely new, whereas man is only capable of making (āsā) something from material that God has created.

[33] Siringo-Ringo, V.M. *Theology of the Old Testament*, 27.

[34] Roy B. Zuck. *A Biblical Theology of the New Testament,* 34.

1. The "Endeavor" Pattern[35]

Man works all of God's creation. In Genesis chapter 2, man is placed in the garden "to cultivate and care for the garden" (verse 15), seeking is not a curse, in fact it is the essence of what it means to be God's image. Cultivating the land is in one definition of the meaning of power.

The application in the definition of "rule" and "conquer" is a pattern of responsibility, humans give the names of animals. In Genesis chapter 2, man is placed in the garden "to cultivate and care for the garden" (verse 15), seeking is not a curse, in fact it is the essence of what it means to be God's image. Cultivating the land is in one definition of the meaning of power.

2. The "Responsible" Pattern[36]

The second definition is that humans are given the responsibility of giving the names of animals. God transferred (gave) power to Adam and this is what was meant by human creation.

3. Priesthood Pattern [37]

Steadfastness "rule" and "conquer" as a royal pattern, described in Psalm 8, where the human function is as a ruling person. The second part of this mandate which explains the function of man as a powerful person is psalm 8: 6 "but you have made him crave just like God (ibrani" elohim ")"

A better translation of God's statement of events 1: 20-28. Man is the imago dei and the viceroy himself is crowned with glory and honor. So the royal position is clear from Psalm 8: 6-7, where man is established as ruling (the causative of māsāl) over all creation, with everything "under his feet". This figure is reminiscent of the basic meanings of "reign over" (rādāh) and "conquer" (kābās) in Genesis 1:28, namely to tread. The objects of this power are clearly the same (although in a different order) with the objects of the

[35] Roy B. Zuck. *A Biblical Theology of the New Testament*, 36.

[36] Roy B. Zuck. A *Biblical Theology of the New Testament*, 37.

[37] Roy B. Zuck. A *Biblical Theology of the New Testament*, 37-38..

mandate in the event: sheep and cows, the animals of the fields, the birds of the air and the fish of the sea (Ps 8: 8-9).[38]

Likewise with human power. Genesis chapters 1 & 2, humans in His creation are given the title of the glory of the main being or the crown of all creatures.[39] Creation is a human concept of "master" and "servant" as well as humans as lowly beings under the sky who become servants of Allah, but high above the earth and other creatures, "being the masters of all creatures".

Humans were created as masters who rule and rule but as servants who work and fulfill their obligations. That is human nature, to rule while working and working while in power. One creation in two stories, is a harmonious combination.Genesis 1 emphasizes creation as a human nature (Gen. 1:27) and Genesis 2 emphasizes service as a human nature (Gen. 2:18).

So Genesis 1 & 2 is a divine provision for human life, which is sinless, full of harmony, where man has character with all the power that exists to glorify God's name filled with perfect love.

The Coming of Christ Restores Human Power [40]

The Apostle Paul correctly explained that Jesus was the real Adam, the Adam who gave life to even the Spirit who gave life, more than just a living being. Biblical data is a clue to view Jesus' life as the second, last Adam life and to understand that Jesus came not only to die but to live. His life demonstrates the power and perfection of everything that God created for Adam and all humans. In other words, Jesus fulfilled the potentials of Adam who did not fall into sin, as did His death. He restored mankind to that potential.[41]

Many of the events in Jesus' life were a parallel to the power established by Adam. Events that show are even more accurately termed

[38] Roy B. Zuck. A *Biblical Theology of the New Testament*, 39.

[39] Roy B. Zuck. A *Biblical Theology of the New Testament*, 35.

[40] Roy B. Zuck. A *Biblical Theology of the New Testament*, 38-42
Zuck, explains that restoration to its original state cannot be explained clearly (the term zuck is brilliant) in chapters 1 and 2.But in the end Christ's coming into the world, saves mankind from sin and returns human power to its initial condition before man fell into sin.

[41] Roy B. Zuck. A *Biblical Theology of the New Testament*, 40

as demonstrating power over His creation. The first is how Christ rebuked the waves and storms when the storm would hit His disciples' boats and would flood their boats. His disciples panicked, woke up the sleeping Jesus while they were crossing the Sea of Galilee and finally everyone was shocked and said: "What man is this man so that the wind and the sea obey him?" (Matthew 8: 23-27). What is particularly interesting about this event is that people did not draw the conclusion that this miracle was that He is God, but His disciples realized that Jesus had power or sovereignty over creation (See also Mark 4: 36-41; Luke 8: 22-25).

Another incident is Jesus walking on water when His disciples were very struggling with the storm that raged while crossing the Sea of Galilee. (Matthew 14: 22-23; Bdg, Mark 6: 45-51, John 6: 16-21). Here Jesus is not rebuking the waves, but rather trampling Him. This is in line with the idea of radah and kabas in Genesis 1:28, namely trampling. Peter did not envision Jesus as Lord but equated Him as the second Adam, truly is God's purpose for Himself and for everyone.

Another incident from the life of Jesus which affirms that Jesus rules over all the animals and fish in the sea who claim the privilege of innocent humans, the last Adam associated with the early covenant at creation. Incident Jesus collecting Temple tax money from a fish Matt. 17:27, and the fourth event is that Jesus triumphantly rides on a donkey that has never been ridden into Jerusalem on the first day of the passion message (Mark 11: 2; Matt. 21: 1-11; Mark 11: 1-10; Luke 19: 29-38). An event that emphasizes Jesus as the ruler over animals, even an ass that has never been ridden. Jesus fulfilled His coming as King, God, but also as the second Adam of the son of David.

The concept of salvation in the Old Testament, which is returned to human condition at the time of the initial creation of humans. This concept is also conveyed by Smith and Stone Streets in their book Restoring All Things, the Bible is not just a book that explains how to have a better life or how to solve problems. This is a book that explains the universe, and how God is in the process of redeeming and restoring it to its original, true and good conditions..

The Bible is a story about God's creation of the world, human rebellion from God's love, grace so great that He has sent His Son to redeem us and at the end of the chapter how He is in the process of making everything happen to Himself. The Bible describes the word "reconcile", "reconciliation" describes how the relationship between God and society is made new again, but it also discusses what we are doing every day with

our lives. We are called the "atonement" of 2 Corinthians 5: 14-21. 42

The word "Re / Return" in the Bible is grace - a gift from God, designed to show this all in detail, reminding us of the real situation in the world we live in (fallen but redeemed) and why we are here (to be agents. renewal).[43]

Powerful Service to Spirit-Gifted Believers.

The gifts of the Spirit inspire Christ's promises for every believer. Before his ascension to heaven, the Lord Jesus Christ explained again about the parable of the "Father's Promise", namely the Holy Spirit in Acts 16: 4-5 as a repetition of Deuteronomy 24:49.[44]

The meaning of the parable "The Father's Promise", the promise of the descent of the power of the holy spirit which enables the church to receive the mission is described in Luke 24: 47. The holy spirit was the power to move the early church activists, to equip the church, to carry out its mission.45 The outpouring of holy spirit is God's way of empowering the church to fulfill its duties.46

The Spirit also equips with His power in ministry and in the preaching

[42] Street and Smith Restoration All Things; Bakers books; thn.2013,18.

[43] Street and Smith Restoration All Things; Bakers books; thn.2013,20.
Think about it. "Re" words have to do with returning something (a person, a relationship, a project, a universe) to its original, intended state. For example, scripture uses a word like reconcile to describe how the relationship between God and people is mad right again. But it also uses that word to describe what we are to be doing in our daily lives. We are reconciled to become reconcilers (see 2 Cor. 5:14-21). And a work like redemption describes the "already not yet" state of all things, which are secured by Christ's resurrection and will be fullyrealized when His kingdom comes in fullness to earth.

Think about it. The word "Re" refers to returning something (a person, relationship, project, universe) to its original, intended state. For example, the scriptures use words such as reconciliation to describe how the relationship between God and people went crazy again. But it also uses the word to describe what we should do in our daily lives. We are reconciled to be reconciled (see 2 Corinthians 5: 14-21). And works like redemption describe the "not yet" state of all things, which is guaranteed by Christ's resurrection and will be fully realized when His kingdom comes fully to earth.

[44] Roy B. Zuck. A *Biblical Theology of the New Testament*, 9.

[45] Roy B. Zuck. A *Biblical Theology of the New Testament*, 108.

[46] Roy B. Zuck. A *Biblical Theology of the New Testament*, 109.

of the gospel (Acts 1: 8; Eph. 1: 3). The phrase "pronouncements of the Spirit for the common good" is written in 1 Corinthians 12: 7, "But to everyone is given a manifestation of the Spirit for the common good." The implementation of the manifestation of the Spirit must be courteous and orderly, 1 Corinthians 14:40 writes, "But all things must take place decently and in order.."[47]

JC Santo stated, that the church gets gifts because Christ fulfills everything, it is natural for Christ who fulfills all things to give various gifts to each individual in the church. Mel Carbonel advises that everyone is not immediately satisfied with just being natural. But it would be nice when people also want a supernatural existence to be able to do great things because of the power of the Lord Jesus who controls someone's life. " The Bible teaches that everyone has gifts, 1 Corinthians 7: 7 says that each person receives from God his unique gift, one this gift, another that gift. This can be understood logically, because only God gives perfect gifts. James 1: 7 records this, "Every good gift and every perfect gift is from above, coming down from the Father of lights; in Him there is no change or shadow by exchange." [48]

An observation of the nature and manner of exercising the gifts of the Holy Spirit is found in 1 Corinthians 12 and 14.[49]

1. The gifts are given to the church. These gifts are to build up the body of Christ, not just to enjoy or enrich the church members who have them (12: 7; 14: 5,12)
2. No one person has all the gifts (12: 14-21), and no one gift is given to everyone (12: 28-30). Therefore, every church member has their own gifts so they need each other.
3. Although not all are equally outstanding, all gifts are important (12: 22-26)
4. The holy spirit distributes gifts equally to those He wills according to His liking too (12:11).

[47] Morris Leon, New Testament theology, (Malang, Gandum Mas, 2001), 104, explains that spiritual gifts must be used to build up (1 Cor 14: 12,16) not for pride (1 Cor 4: 6).

[48] Carbonell Mell, is the founder of the "Unique You" website and teaches various personality tests called D.I.S.C. as well as 16 spiritual gifts.

[49] Erickson Millard J, Christian Theologu (Penerbit Gandum Mas, 2004), 56.

List of gifts - gifts of the Holy Spirit and the basis of their benefit orientation [50]

Roman 12 :6-8	1 Corinthians 12:4-11	Ephesian 4:11	1 Peter 4 : 11
Prophecy	Wisdom	Apostles	Speaking
Ministry	Knowledge	Prophets	Ministry
Teaching	Faith	Evangelist	
Exhortation	The gift of healing	Pastors	
Giving	The power of giving sign and wonders	Teachers	
Ruling	Prophecy		
Showing Mercy	Distinguishing a kind of spirits. Speaking in tongues interprets tongues		
The basic functions that must exist in the Church.	Special personal abilities are given by Allah as a further consideration that there is no explanation for this gift from birth or later abilities or both..	List of various church offices that God has given to the church	The basic function that must exist in the church.

[50] Erickson Millard J, *Christian Theologu,* 55.

Even priestly and ministerial gifts should be qualities or activities that are expected of every Christian. Spiritual gifts are supernatural motivations given to every believer. Its purpose is to encourage and mature Christians in character, faith and knowledge; so that it can perform its services more effectively.[51]

The Preaching of the Gospel of the Kingdom of Heaven is the Foundation of the Ruling Ministry Theology.

The reign of power is always closely related to the essence of the kingdom of heaven or the kingdom of God and is also termed the kingdom of his son, the kingdom of Christ, the kingdom of light, the kingdom of eternity (Matthew 4:17; Mark 1:15; EF 5: 5; Col 1:12-13: 2 Peter 1:11 where the Kingdom of Heaven is also the main topic of the teaching of the Lord Jesus Christ.[52]

Even the author concludes that the kingdom of heaven is the great concept of the teaching of the Lord Jesus. The writer of the Gospel of Luke in the book of Acts recorded for forty days Jesus Christ appeared as evidence that Jesus Christ lived, after His resurrection from the grave and spoke to the disciples about the kingdom of heaven (Acts 1: 3). Even the acts of ministry of the Apostles that are recorded in the books relate to the Kingdom of heaven. The Apostle Philip in Samaria preached the

[51] Erickson, listed spiritual gifts based on the basis of orientation.

[52] Neo John. Presentation Restoring The Kingdom-of-God Worldview to the church and the world presented at the 49th Annual meeting of the Midwest region of the evangelical theological society on the campus of Lincoln Christian College and seminary, Lincoln, Illinois, march 19-20,2014. The conference theme was: "Taking Every Thought Captive to Christ: Theology and the Formation of a Christian worldview." statement*"the kingdom of God was the central teaching of our Lord Jesus Christ and at the heart of his earthly ministry. It was also central to his worldview and that of his first followers, the New Testament writers, and the early Church. It was the very essence of New Testament Christianity."*

Quoting Dr. Howard Marshall, scholar of new covenant scholar from Arbedeen University, died at the age of 81. One of the mentoring directly by F.F. Bruce. His comments were quoted by John Noe when presenting a paper on the renewal of the vision of the kingdom of God for the church and the world. He strongly supports the theme of the Kingdom of God as the central theme of the teachings of the Lord Jesus

"During the past sixteen years I can recollect only two occasions on which I have heard sermons specifically devoted to the theme of the Kingdom of God . I find this silence rather surprising because it is universally agreed by New Testament scholars that the central theme of the teaching of Jesus was the Kingdom of God."

gospel of the kingdom of God and about the name of Jesus (Acts 8:12). Many of them believed and gave themselves to baptism. Likewise the Apostle Paul both in Lystra, Iconium and Anthioch emphasized that the kingdom of God should be their strength in serving God (Acts 14:22), also in Corinth Paul stayed there for three months, teaching and convincing them with the preaching of the kingdom. God (Acts 19: 8) and Luke conclude the word record in Acts by explaining that the Apostle Paul lived two years in Rome in the house he rented and openly and without any hindrance he preached the Kingdom of God and taught about the Lord Jesus Christ (Acts 28:31).

The meaning of kingdom based on the Greek word "basileia" (like the Hebrew word "mālkûth", or the Aramaic word Malku), means more a government than a territory, and it means God is in action, God is working in the midst of his people. Jesus himself said that the kingdom belongs to His children and like His children (Mark 10: 14-15).[53]

And the Kingdom of God was proclaimed by the Lord Jesus Christ at the beginning of his ministry. "The time is even. The kingdom of God is near, repent and believe in the gospel "Mark 11:15. The essence of the kingdom of God which is proclaimed by Jesus Christ, as good news, which welcomes Eschatology, in which God at the end of the age overturns the system of earthly government, in establishing his own thoughts of all His will.[54]

Jesus challenged them to repent and believe in him. Morris explained that repentance involves 3 things, namely:

1. Doing what must be done and not doing what should not be done again.
2. Acknowledge that we have failed to live the highest and best life we have done.
3. Repentance means leaving every evil way of life and choosing to live a whole new life, a whole-hearted change.

[53] Wagner. Peter, *Church Growth and The Power of Holy Spirit* (Malang: Gandum Mas, 1997), 145.

[54] Morris, Leon. *New testament Theology*, (Revised Edition 1974),130-131.

The church witnesses the Kingdom of God and is founded by the Kingdom of God. The church is the inheritance of the kingdom of God and there are children of the Kingdom.[55]

Erickson quotes what Ladd has to say about the church and the Kingdom of God, as follows. The Kingdom of God is to be regarded as God's Rule. And the church is a collection of people who are under God's commandments. And the church is a collection of people who are under God's Rule.[56] Ladd put forward five basic points of the relationship between the Kingdom of God and the Church, namely:

1. The church is not the Kingdom of God
2. God's Kingdom builds the church
3. The church witnesses the Kingdom of God
4. The church is an instrument of the Kingdom of God
5. The church is the caregiver - the guardian of the Kingdom of God

Everything that has to do with the kingdom of God has to do with the gospel. That is why the writer of the Gospel of Matthew describes the gospel of the kingdom of heaven which was delivered by John the Baptist as a declaration of repentance (Matt. 3: 2). And in the era of the Lord Jesus, even the Lord Jesus always declared repentance regarding the Kingdom of Heaven, Matt. 4:17, from that time on Jesus preached "repent, for the kingdom of heaven is near". In His teaching the Lord Jesus always preached the gospel of the Kingdom of God and eliminated all diseases and weaknesses among the people (Matt. 4:23). And the Gospel writer Matthew explained that the gospel of the kingdom of heaven needs to be preached before the second coming of Jesus Christ (Matt. 24:14).

The Preaching of the Gospel of the Kingdom of Heaven

It is clear that the life of the believer who participates in church activities has to do with the gospel of the kingdom of heaven. The church in the last days must preach the gospel of Christ, the kingdom of heaven (Matthew 24: 14)

[55] Ladd E George., *Jesus and The Kingdom* (New York: Harpen and Row, 1984), 259-260.

[56] Millard J. Erickson, *Teologi Kristen Vol. 3* (Malang: Gandum Mas, 2001), 301.

The writer of the Gospel of Mark describes the essence of the kingdom of God, as follows:

First, Mark 1: 14-15 "The time is fulfilled, the kingdom of God is near, repent and believe in the gospel." The kingdom of God which is a translation of the Greek "Basilea" does not speak of a power area but a government. So the Kingdom is concerned with the good news and the coming of Jesus, where it is when Jesus comes near that the Kingdom of God is near and must be prepared with repentance and belief. Second, it is the little child who welcomes the Kingdom of God, Mrk. 10: 14-15), because little children believe completely. The rich believe in the power of materialism (KPR. 10: 23-25). Third, God's Kingdom is concerned with love (Mk 12:34)

Leon Morris thought about the Kingdom of God as follows, First, Talking about the "Kingdom of God" for Jesus is a necessity that comes from the omnipotence of God. God is King. His will is carried out which is an application of His power. That is why Jesus said I was sent to preach the gospel of the kingdom of God (Luke 4:33; Luke 8: 1). Second, the mission of Jesus' disciples to preach the gospel of the Kingdom of God. And with regard to the preaching of the gospel of the Kingdom of God, Jesus gave us strength and power (Luke 8: 1-3). Luke recorded that the disciples of Jesus' disciples had to shake the dust when no one would accept the preaching of the gospel of the kingdom of God (Luke 10: 9). Third, the Kingdom of God is with you (Luke 20: 17-20). The writer Luke explains that among you Entos human, En-tos hoo mone, Jesus is the person of the kingdom of God. Wherever Jesus was preached, the concept of the essence of the kingdom of God was taught and revealed. Fourth, the Kingdom of God is concerned with the concrete actions of the Kingdom of God in connection with the social needs of many people. Luke 9: 1-37, this is a series of preaching the gospel of the Kingdom of God, where in the event that Jesus told His disciples to preach the gospel of the Kingdom of God, Jesus gave energy and power and commands to heal people. But when Jesus faced the crowd, Jesus preached the gospel of the Kingdom of God, so Jesus healed people and told His disciples to feed the crowd. This is a real act of the Kingdom of God on social society."[57]

Wakabayashi in the book : Kingdom come How Jesus Wants To Change

[57] Morris, Leon. *New Testament Theology*, (Malang: Gandum Mas), 200-204.

the Worldsaid about The Kingdom of Heaven:

> *"Christianity is not merely about isolated individuals going to heaven. It's about God transforming the entire world and making things right. Sicknesses will be healed, sins will be forgiven, injustice will be eradicated, and all creation will be redeemed. But this is not merely a distant future. It's happening now through what Jesus came to establish – the Kingdom of God."*[58]

CONCLUSION:

Luke recorded in Acts 1: 3 Jesus spoke about the kingdom of God. God's kingdom entering the world with divine power includes: (a) spiritual power over Satan's rulership and kingdom (Matt. 12:28; John 18:36) The coming of God's Kingdom is the beginning of the destruction of Satan's rule (John 12:31; 16:11)) and the deliverance of mankind from the power of Satan (Mk 1:34, 39; 3: 14-15; Acts 26:18) and from sin (Rom. 6), (b) power to work miracles and heal the sick (Matt. 4 : 23; 9:35; Acts 4:30; 8: 7), (c) the preaching of the gospel, which convicts people of sin, righteousness and judgment (Matt. 11: 5; John 16: 8-11; Acts 4 : 33), (d) salvation and sanctification for those who repent and believe in the gospel (John 3: 3; 17:17; Acts 2: 38-40; 2 Cor. 6: 14-18) and (e) baptism in the Holy Spirit in order to receive power to witness for Christ (Acts 1: 8; 2: 4).[59]

Where there is the preaching of the gospel (Kingdom of Heaven), the inclusion of divine power and authority is very real, the Lord Jesus Christ affirms that if the kingdom of Satan is destroyed, the kingdom of heaven is near, the Apostle Paul affirms the kingdom of God by saying that 1 Cor 4:20 The Kingdom of God is Power .

Three other things related to the concept of the essence of the Kingdom of God are, the divine power to cast out Satan in the name of Jesus (Mk 16:17), the Kingdom of God with regard to Power (1 Cor. 4:20),

[58] Neo John. Presentation Restoring The Kingdom-of-God Worldview to the church and the world presented at the 49th Annual meeting of the Midwest region of the evangelical theological society on the campus of Lincoln Christian College and seminary, Lincoln, Illinois, march 19-20,2014. The conference theme was: "Taking Every Thought Captive to Christ: Theology and the Formation of a Christian worldview."

[59] Stamps, *The Bible of the Abundant Life Guide,* 1.526.

and the Kingdom of God regarding righteousness, peace. prosperity and joy by the Holy Spirit (Rom. 14:17). That power is needed because to enter the Kingdom of Heaven there are many difficulties Kpr 14:12.[60]

Wimber is the initiator of evangelism power (Evangelism power) concluded based on the data of the Bible that the pattern of evangelism of the Lord Jesus Christ can be patterned as follows, first the Declaration, the proclamation of preaching repentance and the good news of the kingdom of Heaven. Second Demonstrations, cast out demons, heal the sick, raise the dead, which prove that Jesus is anointed and in Him the kingdom is real and exists. That is the close relationship between the Kingdom of heaven and the powerful ministry, as long as the good news of the kingdom of heaven is proclaimed to those who do not believe in the Lord Jesus Christ as personal Lord and Savior, and there is a demonstration of divine powers that make them experience repentance, be born again and their names are recorded in the book. life, registered in heaven (Luke 10:20; Revelation 20; 15; 21:27).

Throughout the Gospels, a clear pattern of ministry unfolds, and it is repeated wherever Jesus went. First, proclamation: He preached repentance and the good news of the Kingdom of God. Second, demonstration: He cast out demons, healed the sick, raised the dead — which proved He was the Anointed One, and that in Him the Kingdom was present.

Kingdom, in Greek is 'Basileia', which implies the rule of the King or his laws, not the determination of the territory or area. The kingdom is God's government or dynamic law. So that is what Jesus Christ means that the Kingdom is within Himself, Jesus personally as a divine invader who comes and releases mankind from the grip of the kingdom of darkness, the kingdom of Satan. 1 John 3: 8, Matthew 12:28 Gospel preaching The kingdom of heaven is synonymous with powerful ministry, where there is

[60] Wagner Peter C, *Supranatural Forces in Spiritual Warfare Wrestling with Dark Angels*, (Destiny Image Books USA, 1995), hlm.19. While we are assured of final victory, we are also warned that it will not be easy. As Paul said, "We must through many tribulations enter the Kingdom of God" (Acts 14:22 NKJV). No warrior expects to win a battle without pain, suffering, difficulty, and discouragement But Jesus has given us the resources we need. He has delegated to us spiritual authority for healing the sick, casting out demons, tearing down strongholds, binding and loosing and, most of all, for sharing the good news of Jesus Christ so that men and women can be born again and have their names written in Heaven).

the preaching of the gospel of the kingdom of God, the power of heavenly divine power is revealed.[61]

> *"Kingdom" is translated from the New Testament Greek word basileia, which implies an exercise of kingly rule or reign rather than simply establishing a geographic realm over which a king rules. The Kingdom of God is the dynamic reign or rule of God. When Jesus said that the Kingdom of God had come in Him, He claimed for Himself the position of a divine invader, coming to set everything straight: "The reason the Son of God appeared was to destroy the devil's work" (1 John 3:8).*

Another meaning of the Kingdom of Heaven is in Jesus, in terms of the representation of JHWH for the Israelites, which is revealed by Jesus Christ, through the first five levels, Jesus' forgiveness of sins; second, Jesus claimed to be greater than Moses; third, Jesus has power over Satan; fourth, Jesus has authority as judge; fifth, Jesus himself was the manifestation of God's kingdom presence.[62]

[61] Wagner Peter C. *Supranatural Forces in Spiritual Warfare Wrestling with Dark Angels*, 25-26.

[62] Perdian K. M. Tumanan quotes Bertil E. Gärtner very well noting three things related to Jesus 'actions which represent YHWH's actions to Israel: first, Jesus' forgiveness of sins; second, Jesus claimed to be greater than Moses; third, Jesus has power over Satan; fourth, Jesus has authority as judge; fifth, Jesus himself is a manifestation of the presence of the kingdom of God ("The Person of Jesus and the Kingdom of God," Theology Today 40/2 [April 1970] 32-34).

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