



The Present Challenge of the Supernatural in the Church of God

Timotius Bakti Saronu
Sekolah Tinggi Teologi Bethel Nusantara, Jakarta, Indonesia
Email: tbsaronu@gmail.com

Tjerlang Munir
Sekolah Tinggi Teologi Indonesia, Jakarta, Indonesia
Email: petrahoney@gmail.com

Sutrisno
Sekolah Tinggi Teologi Moriah, Tangerang, Indonesia
Email: christdeon@gmail.com

Bobby Kurnia Putrawan
Sekolah Tinggi Teologi Moriah, Tangerang, Indonesia
Correspondence Email: bkputrawan@gmail.com
<https://orcid.org/0000-0003-1651-7883>

Doi: <https://doi.org/10.46222/pharosjot.104.214>

Abstract

One must never forget that it is God alone who has ultimate authority over all things in heaven and on earth. The power of the Church is based strongly on discipleship that is entrenched in individuals and their faith in the Lord Jesus Christ. In general, the term Christianity as a supernatural religion is still in some ways foreign to the ears of the church of God. Even supernatural concepts may be considered heretical if they are not understood correctly. Where there is a lack of information about the mystical supernatural world, everything that smells of occultism is convicted as a violation of the second law and is considered as a sin. Supernatural Christianity actually invites people back to the church of God to find the essence of their spirituality that is manifested in "intimacy" by God's creatures in daily life. The research method adopted in this study was a descriptive qualitative method in which some of the literature related to the topic of supernatural life in Christianity was analysed. The results of this study indicate that Christians are a representation of God's own presence because the knowledge of the Creator God is all present in the Lordship of Christ. The search for the Creator in the supernatural universe is not an endless search, but a clear search with a definite identity found in Jesus Christ our Lord and Saviour. The church must invite the congregation to fall down in peace in the presence of God so that the bond between God and His church can be strengthened and then the Church of God will be able to practice the teachings of God more fully in the lives of believers'. Believers must master the gifts of the Holy Spirit and use them to strengthen their own theological identity, while they should also practice the different spiritual gifts in a personal way that allows them to introspect and serve God in spirit and in truth.

Keywords: supernatural, spiritual, practice, Church, sons of God.



Introduction

God has the ability to do anything because He is the Lord who is strong and mighty (Psalm 24:8); and all power belongs to him (Psalm 62:11). He is of great power; one abundant in strength (Psalm 147:5). Humans are those who have an immortality that is always looking for supernatural things beyond itself. In terms of belief in God, there are many different manifestations in almost all religions. Where one God is believed and worshiped as the Most High, implicit or explicitly evolving the other Most Highly, which is commonly called Monotheism. The problems that arise in modern and post-modern societies are lacking emphasis or disappearing the supernatural aspects of the divinity in people (Schmidt, 2003: 273-302). God seeks individual men and women who will worship Him. We were all born into sin, and are alienated from God, by our sins and those of our forefathers. But Jesus came to seek and save the lost by taking our place on the cross and paying the ultimate price for our ransom. Jesus did all that was needed to remove the penalty and power of our sin so that we can worship our Creator in spirit and in truth.

In Christianity as a supernatural religion one really wants to invite this aspect back to the church of God so as to find the essence of spirituality, namely "intimacy" with the manifested Creator in everyday life. In other words, Christians are a representation of God's own presence because the introduction of the Creator has been physically presented in the Lord of Christ Jesus as a God-Man. The search for the creator in the supernatural universe is not an endless search, but then becomes a clear search with a sure identity of God manifested in Jesus Christ.

The supernatural gifts include also those that promote a deep inner growth of the church (one as an apostle, prophecy, distinguishing between types of spirits, teaching, words of wisdom or knowledge, helping others and administration) and there are also those that grow the church's outward development (faith, miracles, healing, speaking in tongues, interpretation of tongues) (Joseph, 1908). In the dictionary of Indonesian it states that the supernatural is a miracle (unexplained with common sense), the unseen, thus Supernatural or sisterhood (Medieval Latin: *Supernātūrālis*: Supra 'Above' Naturalist 'Nature', first used on 1520-30 ZB) is something that is not the subject of natural law or something that is outside of nature (Departemen Pendidikan Nasional, 2002: 1107). Descriptions in Neoplatonism, considering something supernatural is a difficult thing because of any connection with nature must be rejected. In popular culture and fiction, something supernatural is associated with things that are paranormal and occultic. There are several other designations associated with supernatural knowledge, namely; Mystical knowledge, metaphysics and occultism. Mystics comes from Greek *Mystikos* means Secrets (Germany: *Geheim*), Secret (Germany: *Geheimzinning*), Hidden (Germany: *Verborgen*), Dark (Germany: *Donker*), or veiled in a dark (Germany: *In Het Duister Gehuld*). So, mystical knowledge is the knowledge of studying and discussing things that are confidential or veiled. Metaphysics is a branch of philosophy that discusses fundamental things that are beyond human experience. While occultism which is a translation of the Latin *Occultus* which means secret, and *occulere* which means hidden, also refers to secret and hidden knowledge (Pietersen, 2014: 473-479; Stoeber, 2017; Johnston, 2015). From the explanation above supernatural is everything relating to any phenomenon or events that are not common or unusual, supernatural or magical which cannot be explained by common sense because they are beyond the limits of human ability in general and are simply not in accordance with natural laws.

Dhavamony has explained that belief in the "supernatural", i.e. with whom humans are connected in their religious experience, is a typical model of all religions and is believed to be common and equitable (found in all religions) (Dhavamony, 1995: 8-9). Thus, belief in God exists in a range of many different manifestations in almost all religions. Where one God is believed and worshiped as the Most High, implicit or explicitly evolving the other Most Highly, we call it monotheism. The



belief in the plurality of the deity is called polytheism. Henoteism is a belief in individual gods that are adored alternately.

In line with the statement above St. Augustine said: "You and nothing else, the Almighty, you have a life, you who have a high place in place and have never changed and good today or in a time trajectory because you move it" (Augustine in Watson, 1990). More specifically Augustine reminded that the navigation machine that God puts in the human "image and the form of God" will always try to find the Creator. It is formatted by religion looking for something outside of him. Thus, this article aims to find what and how the supernatural aspects are currently expressed in Christianity.

Methodology

This article uses a systematic theological approach, with a spiritual formation discussion. The systematic theological method is a branch or part of the theology that is related to setting things systematically, namely, as a combination of what is known about God (Warfield, 1910: 192-233; Sipayung, 2022: 18). From the systematic theological approach, the author provides a discussion on spiritual formation. This discussion provides an analysis of synthesis of theories related to Christianity as a supernatural religion. In the end, the synthetic results of the theory are implemented in the form of a transformation process of the deepest human dimensions, the same as spirit or will (human spirituality form) in the church (Edwards, 1980; Leech, 1980).

Discussion

The Trinity is a supernatural person where Christians attend services to worship it through the liturgy, praise and all ecclesiastical activities and this across all denominations. It needs a serious understanding that Christianity trusts the transcendent God, but also the faith, but this does not mean that all objects that exist contain God in them such as the concept of animism and dynamic forces. God who is invisible is already present in the person of Christ Jesus who was a God-man (*Theanthropos*) (Nicolaidis, 2019). Supernatural religious Christianity must be invited back to the church so as to find the essence of spirituality, namely "intimacy" with the manifested innocence in everyday life. In other words, Christians are a representation of God's own presence since we are created in the *imageo Dei* (Nicolaidis, 2019; Wonoadi & Tandana, 2022: 135-154). Jesus is an eternal being (John 17:5; Hebrews 1:11-12) and He is also omnipresent (Matthew 28:20), and omnipotent (Hebrews 1:3). "This is why the Son of God could, when he became man, increase in wisdom and in stature, and in favour with God and man" (Luke 2:52). Jesus also learned from each situation as humans do (Mark 6:38; 8:27). We must also note as stated by Nicolaidis (2019) that the Holy Bible also points to Him as the Creator of all things (John 1:3; Hebrews 1:2; Colossians 1:16).

The introduction of the Lord by the Creator was not "blind search" in the supernatural universe but a clear search with a definite identity in mind. God has given us a Comforter or Paraclete - the Holy Spirit- who is God himself and "dwells" in people and all believers and guides us to find the identity of the Creator. The introduction of God is not a mere brain activity but an association, intimacy and attachment to God. The word knowing in Hebrew comes from the word *Yada* and it has the same root word, meaning similar ideas or mindset. *Yada* means to knows intimately or to be connected (Schmidt, 2003: 273-302; Putrawan, 2019: 1-7; Wonoadi & Tandana, 2022: 135-154).

Christianity is "*Yada*" which is an intimacy with God if not so then all activities and any liturgy of whatever the church does is mere futility. The Church may not only be a place for finding life's



solutions both is also a place of blessings, healing and prosperity as a principal teaching. If the church only focuses on physical blessings, there is no difference with the physical blessings of Mount Kawi (Nelstrop & Magill, 2009; Yanto, 2018). If you only emphasize healing then it's not simply changed to alternative medicine. If the church only emphasizes ethical questions, it is not like an ethical school. The church must invite the congregation to fall in full and in peace in the presence of God. Songs of the Great are not a eulogy about the love of flesh (McGinn, 2001: 156-171; Timo & Putrawan, 2020). By referring to the symposium of Plato's writings, he advises us that even among the wise and learned Greeks, there were some who did not understand the true meaning of love.. "Therefore we also... sincerely asked those who heard these things so that they replicate... they should use it to understand the Divine.... inner man (Laurendeau, 2012: 343-366).

The marriage of Jesus was was in conjunction with the bride in his kingdom namely the church., Jesus rejected marriage in heaven because of the Jewish concept of it in which there was a sordid mindset (Matthew 22:30). God' Kingdom is an immaculate one where world things do not count, only deep spirituality. John the evangelist shows us the meaning of the marriage of the Lamb of God and the bride, namely, the church. The concept of marriage should not be polarized and placed in the realm of relations between men and women on earth but here the match is meaningful with togetherness, unity, and attachment so that one can always be with God in His kingdom ultimately. Paul reminds us to, tie ourselves to God and be one spirit with him. In Ephesians 5:22-33, Paul compares the union of a husband and wife to that of Christ and His church (Dwiraharjo, et all., 2023: 1-12).

Christianity is a religion where one must go through several stages, starting from friends together (1 Corinthians 3:9), from fiancée to marriage. Paul reminded his church in Corinth, "because I'm jealous of you with Divine Jealousy. Because I have tried you to one man to take you as a holy virgin to Christ" (2 Corinthians 11:2). The word exchange is taken from the Greek *Harmozo* which means: 1) To join, to fit together, also used to bind beams and boards to be made boards or houses or boats, 2) to match girls from anyone, and 3) to get engaged to live in marriage with anyone. With Christ's life, death on the cross, and glorious resurrection, Jesus became the living embodiment of the bridegroom and what a faithful husband should be who is willing to give up His life for the one He loves. In 2 Corinthians we read, "I am jealous for you with a godly jealousy. I promised you to one husband, to Christ, so that I might present you as a pure virgin to him" (2 Corinthians 11:2). Through Jesus Christ's sacrifice, intimacy with the Father may be restored and all human sins can be forgiven. It is via Christ's atonement, that we in the churches are presented to God with the purity of a virgin on her wedding day.

As a result of this relationship that produces the status of the bride of God. Let us rejoice and cheer up, and glorify him! Because the day of the Lamb marriage has arrived, and his bride is ready (Revelation 19:7). Kistemaker interpreted this verse as follows: "These two phrases really refer to the power of the empire, and the glory of God. The loud voice of the countless set expressed joy and gratitude because they could be the bride of Christ. Everyone believes his heart should continue to burn like Sulamit as a lover of Solomon depicting the love of God described by Solomon's symbol of Jesus Christ as the King of Kings and the Sulamit symbol of His Church" (Kistemakter, 2009: 595-650). The combination of love that has no peace was revealed in the Kidung Supreme Book which was considered the most sacred book among books in the Bible that described exciting love. Describing the deep expression of love that her husband has, "Belied my lover, to me his passion was fixed" (Song of Songs 7:10). Kirkland comments that in this verse they expressed their ownership of one another such as in Songs of Songs 2:16 and 6:3 as in a shared ownership, they stated that he was very loving and the connotations



derived include commitment, exclusivity, selflessness, permanence (eternity), unity or togetherness, delight (pleasure), passion (referring to pleasure, sexual pleasure).

That 'He gave him himself eagerly (full of enthusiasm), willingly (voluntarily), and with gladness' (joyfully) (Thayer, 1995). The Church as a woman has unlimited love from her husband so it is no longer just a desire to have but reality. God commands husband and wife to give themselves to others and become one body. The husband's desire must be the wife's also, while in Genesis 3:16 to the woman He said: "I will greatly multiply your sorrow and your conception; In pain you shall bring forth children; Your desire shall be for your husband, And he shall rule over you." (KJV). It must be a relationship that is not distorted by sin. Genesis 4:7 we read "If thou doest well, shalt thou not be accepted? and if thou doest not well, sin lieth at the door. And unto thee shall be his desire, and thou shalt rule over him." Every believer that lives supernaturally God will try to have a burning passion for God. This can be manifested by presenting God in a communicative action that is creative against fellow living in life (Schmidt, 2003: 273-302).

Paul warned the status of a wife, "For the woman which hath an husband is bound by the law to her husband so long as he liveth; but if the husband be dead, she is loosed from the law of her husband. (Romans 7:2). Th. Van den End explains the Greek wives *He Hupandros Gile*, (women) who are married, are under the power of men just as long as they live, and when the husband dies then the law makes it *Katargein* or removes it invalidating it. But in verse 3 another word is used *eleuthera* of "free from." In other words this implies that the elect as the bride, will not be a widow (free from the law of the husband) for Jesus Christ as the bridegroom will never die for He is eternal (Revelation 1:17-18) (End, 2015). The Church of God with its identity as the spiritual Israel should be fully aware that God is a husband who continues to love her. Isaiah says, "For your Maker is your husband, The LORD of hosts is His name; And your Redeemer is the Holy One of Israel; He is called the God of the whole earth" (Isaiah 54:5).

Life with a personal relationship with supernatural personalities in every avenue of life is the core of the real life in Christ Jesus. The attachment of life which is temporary is in the corridor of eternity from the Creator as a husband, so that every action must reflect the status of the marriage. Above all the most important thing is holiness. In Jewish literature this *Kadosh* is said nineteen times in *Parashat Behukotai*, the last reading of the Book of Priesthood, where there were a total of 152 appearances from this root. The Torah does not define the concept of *Kedushah*, what we refer to in English as 'holiness' or 'sanctity.' However, the use of this root has developed widely, so today Jews talk about making *kiddush* on wine, or reading *kaddish* and in the service of the synagogue, or they marry a woman through *kiddushin* (a ring ceremony). The concept of being a *Kadosh* (holy) is present in every action. We tend to forget that the holy is a divine concept (transcendental), and therefore, as the concept of God, is upon human understanding (Snyder, 2012). In the Israel portal about holiness it is explained that the Holy in the Hebrew of *kados* has "separated or is separated from" containing positive and negative things, people can be *kados* for God and *kados* for Satan. In the sense that someone who is *kados* for God means that he has been devoted to God as well as the opposite for Satan.

Christianity has holiness that is necessarily in accordance with the character of Christ, namely stating the character of Christ is not only holy and just but also far away from all evil. Therefore something sacred has a separate element, and is separate from all other worldly things that fall into the world of *hullin*, or worldly things. Also the same idea refers to what is considered to have *kedushah*: God, the Nazir, Prophet, Sabbath, Hari-Raya, Jubilee Year, and Heaven, Jerusalem, Temple, and of course the Torah which in Judaism are all elevated and separated from worldly existence. From this list of God, Jesus and his words, and heaven are concepts that are beyond human understanding (Laurendeau, 2012: 343-366; Sipayung, 2022: 1-18).



But now many churches lose their spiritual instincts and start shifting natural things. The result of the truth that has been distorted is the church pursuing more material things. That shift has in many cases resulted in the existence of "prostitution in the church" that is no different to an immoral woman or man. Such churches are like a prostitute who hand themselves to others without any love! The intimacy that occurs due to the wages of money and the pleasure of the world is false and evil in orientation. If the children of God allied with God and did not depart from a deep sense of love from a pure conscience, they would not be deceiving themselves (Saron & Sutrisno, 2020).

Jesus Christ states: "The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly." (John 10:10). The present interpretation of the Bible records that the difference between Jesus and the false shepherds is striking. Jesus brings life, they are fatal, the abundance of life is a special feature of John's illustration of Christ. This is the underlying difference between the power of God's power and the power of evil. Both are sourced from the supernatural world. But the first source is a thief who is the symbol of the devil as a ruler of darkness which only results in destruction in the end, while Christ brings abundance taken from Greek *perissos* (in the sense of exceeding), superabundant (in number) or superior (in quality). Life originating from Jesus Christ is a quality life to eternity. Unlike those involved with the wrong supernatural world, since their lives will end in a feud with God until their destruction is imminent (Schmidt, 2003: 273-302). The descendants of Cain are cruel people. In Genesis 4:18 It was said that for Henokh was born Irad, and Irad was the father of Mehuyael and Mehuyael was the father of Lamech. These names in Hebrews have the meaning, Mehuyael destroys God and Metusael means all asking about God to die. In comparison in Genesis 5:1-13 the people mentioned live. In 1 Corinthians 12, there are Greek words are translated as "spiritual gifts" and these are *pneumatika* ("spirituals" or "things of the Spirit") is used. In verse 4, we see the word *charisma* is used and it comes from another word *charis*, which means "grace." In verses 5 and 6, the words *diakonia* (ministries or service) and *energumata* (inworkings) are used to describe the nature of the spiritual gifts. In verse 7, the term manifestation (phanerosis) of the Spirit is used (Duffield & Cleave, 1983; Grudem, 1994).

Churches that forget about the spiritual essence of Christianity will be more inclined to indirectly teach falsehoods. Some of the mystical terms that are included in the realm of the Church are the fullness of the Spirit, vision, distinguishing spirits, prophecies, driving away demons, possession and much more. Because the terms are too often used in sermons and everyday life, unconsciously believers have been involved in activities in the spirit (Pietersen, 2014: 473-479). Even though this is a true life standard of what Paul says "Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ" (Ephesians 4:13). The growth rate that is in accordance with the fullness of Christ is translated from the Greek Klaus *metron tou pleromatos tou Kristou* in the ASV version translated as "the Measure of the Stature of the Fullness of Christ." The term *pleroma* in English means "fullness, completeess, full measure". The growth process is also required not only to reach the size of human spiritual perfection but also reach the level of perfection such as Christ possessed (McGinn, 2001: 156-171). Any spiritual gifts we have are enablements that are divinely given to us. They are freely given by God, and cannot thus be earned or merited (Carter, 1968). The gifts one can obtain by grace are related to both "natural" abilities and more "miraculous" ones that are provided by the Holy Spirit (*Paraclete*) (Nicolaidis, 2019).

The Apostle John said, "Then the men feared the Lord exceedingly, and offered a sacrifice unto the Lord, and made vows" (John 1:16). Paul again reminded the Church in Ephesus of this. "Which is his body, the fulness of him that filleth all in all... And to know the love of Christ, which passeth



knowledge, that ye might be filled with all the fulness of God” (Ephesians 1:23; 3:19). This is what is capable of transforming a person to be better, “And the Spirit of the Lord will come upon thee, and thou shalt prophesy with them, and shalt be turned into another man” (1 Samuel 10:6). The fulfillment is taken from the Hebrew "*naba*" which has the meaning of prophecy or being under the influence of the Divine Spirit. The Church can not underestimate the supernatural articles for that, and it is held to establish a supernatural personal approach and to defeat the devil, Satan, 'Jin' as a supernatural occupant in life (Sharpe, 1981:19-37).

Jesus in His service often expelled evil spirits. The devil's work that often penetrates into someone is not only a physical possession and some may do do strange and unusual things (Matthew 9:32-33; 12:22; 17:18; Mark 5:1-20; 7:26-30; Luke 4:33-36; Luke 22: 3; Acts 16:16-18) but these are often manifested in various ways that disturb humans both physically and emotionally and make them unstable souls and also spiritually challenged beings (Sharpe, 1981: 19-37; Pietersen, 2014: 473-479; McGinn, 2001: 156-171).

1. Physically, devils interfere with various kinds of physical fragility.
 - a. Suffering from illness is common, and many women and men have a disease because of the evil spirits manifesting in their lives. There was a woman who had eighteen years of her life being possessed with the spirit and was bowed together, and could not lift herself up (Luke 13:11).
 - b. Paralyzed because of the sin of forgiveness. The word of the Lord Jesus, "which is easier, say to this paralyzed person: Your sins are forgiven, or say: Get up, pick up your mattress and walk? But that you may know that in this world the Son of Man is in the power of forgiving sin '... He said to the paralytic: to you I say, get up, pick up your bed and go to your house!' And the man woke up, immediately lifted his bed and went out in front of the men, so they were all amazed and glorified God, saying: 'This one has never seen.' (Mark 2:9-12). Sin is the kind of bond that brings great profit for Satan (2 Corinthians 2:10-11 says: "Anyone you forgive, I also forgive. And what I have forgiven—if there was anything to forgive—I have forgiven in the sight of Christ for your sake, in order that Satan might not outwit us. For we are not unaware of his schemes". In the case of the possessed man in Gadara (Matthew 8:28-34) we read "And when he came to the other side, to the country of the Gadarenes, [a] two demon-possessed, [b] men met him, coming out of the tombs, so fierce that no one could pass that way. And behold, they cried out, "What have you to do with us, O Son of God? Have you come here to torment us before the time?" Now a herd of many pigs was feeding at some distance from them. And the demons begged him, saying, "If you cast us out, send us away into the herd of pigs." And he said to them, "go." So, they came out and went into the pigs, and behold, the whole herd rushed down the steep bank into the sea and drowned in the waters. The herdsmen fled, and going into the city they told everything, especially what had happened to the demon-possessed men. And behold, all the cities came out to meet Jesus, and when they saw him, they begged him to leave their region."
2. Emotionally concerned by one's soul and character.
 - a. Greedy characters exist such as Judas who 'sold' Jesus. In John 13:27, "And after the sop Satan entered into him. Then said Jesus unto him, that thou doest, do quickly."
 - b. The character of hatred and the desire to kill King Saul was disturbed by evil spirits (1 Samuel 16:14-15; 18:10-11; 19:9-10) and became very depressed and wanted to kill David.
 - c. The Spirit of the spirit, Acts 16:16-18, "And it came to pass, as we went to prayer, a certain damsel possessed with a spirit of divination met us, which brought her masters much gain by soothsaying: The same followed Paul and us, and cried, saying, These men are the servants of the most high God, which shew unto us the way of salvation. And this did she



many days. But Paul, being grieved, turned, and said to the spirit, I command thee in the name of Jesus Christ to come out of her. And he came out the same hour”.

3. Spiritually concerning false teachings.
 - a. Thoughts that receive teachings outside Jesus such as those in 2 Corinthians 11:3-4, 13-14, “But I fear, lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ. For if he that cometh preacheth another Jesus, whom we have not preached, or if ye receive another spirit, which ye have not received, or another gospel, which ye have not accepted, ye might well bear with him... For such are false apostles, deceitful workers, transforming themselves into the apostles of Christ. And no marvel; for Satan himself is transformed into an angel of light. The work of this spirit that prevents people from believing in Jesus as the Messiah is this spirit that will persecute believers. John writes that every spirit, who does not confess Jesus, does not come from God. The spirit is an antichrist spirit and about him you have heard, that he will come and now he is already in the world (1 John 4:3). Apostasy and sorting. But the Spirit strictly says that at the later times, there are people who will be apostate and follow the spirits of the souls and the teachings of demons by tricks of liars whose conscience wears their caps. They prohibit married people, forbidding people to eat food that God created so that with gratitude it is to be eaten by believers and those who have known the truth. Because all God created is good and nothing is unclean, if accepted with thanksgiving, for all these things are sanctified by the word of God and by prayer. John writes my beloved brothers, do not believe in every spirit, but test the spirits, whether they are from God; Because many false prophets have emerged and go all over the world (1 John 4:1).

Conclusion

Christianity is "yada" which relates to an intimacy with God. The church is a place for solutions to life's problems and offers blessings, healing and prosperity as the subject matter. The church also focuses on physical, and deep spiritual blessings and teaches ethics, morals, and values a Christian should possess. The church must strive to invite the congregation to worship peace about the presence of God so that the attachment and the relationship between God and His church will allow believers' to practice the teachings of God in their everyday lives. The Church of God which experiences His fullness, has and does continue to receive abundant grace that can change every individual to become a better person. The person who is a true Christian has holiness that is in accordance with the character of Christ since we are all created in the image of Christ. As sons of God, we are called to do the work that the Lord Jesus did, and that is why we need to experience the baptism of the Holy Spirit, that is the power of God for this generation and also for all generations past and future. Even today God wants to pour His power out for us to use. God's church was born in power, so that wherever the church moves and grows, God's supernatural power will be demonstrated. Worship is critically important in Pentecostalism because it places believers in the presence of the Holy Spirit. Believers need to pray, read the Holy Bible, be praying in tongues, and receive prophetic words for others if gifted with this by the Holy Spirit. Daily devotions are also needed to bring the believer closer to God and are also a way to allow one to practice spiritual gifts more deeply.

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Conflict of Interest Statement: *The authors declare that the research was conducted in the absence of any commercial or financial relationships that could be construed as a potential conflict of interest.*



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