

Transformation As The Church's Efforts To Overcome Poverty In Indonesia Based On PSALM 146:1-10

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Abstract

In this case the author proposes a solution based on Psalm 146:1-10, namely that the church carries out transformation as an effort to overcome major problems in Indonesia. The method used is qualitative research which includes library research with critical historical theory, namely form criticism (sitz im leben). The Psalms were sung in communion with the nation of Israel. In particular, surah 146 is read to strengthen the hope that humans will only believe in Allah, while rejecting the power of the nobles. The nobles mentioned by the Psalmist had various unavoidable weaknesses, referring to their limitations. The psalmist reminds us again that the God in question is the God of Jacob. God is almighty and remains faithful in fulfilling His covenant, namely liberation. God will save everyone who asks for His help like one of human ancestors, Jacob. The psalmist praises that as God freed Jacob, so God also freed the Israelites from oppression. In Israel's history, God's submission was manifested through Israel's kings. God chose the kings of Israel to be tools or agents to carry out God's plan or vision of liberation. The novelty of this research is that churches in Indonesia with real commitment will be able to solve the big problem, namely poverty in Indonesia. Likewise, churches in the world will be able to solve global problems. This church-centered approach relies on the church's ability to fight poverty more effectively than other institutions. The church is an institution that has the resources to provide solutions to big problems. By mobilizing churches in all corners of Indonesia, churches can reach communities and the specific needs of the poor

Keywords : Psalms, liberation, God of Jacob, poverty, church, transformation

INTRODUCTION

William P. Brown mentions that in the book of Psalms there are two categories of people, namely the categories of the righteous and the wicked. Both categories are frequently mentioned in people's hymns (Norris & Speers, 2016). The two categories have different characters and show resistance to each other. The category of righteous people are those who are loyal to God, whereas the category of wicked people are those who show resistance or oppose God's way (Ebenheser, 2021).

The righteous people mentioned are generally people who are exploited, hungry, imprisoned, blind, bowed down, strangers, orphans, and widows (Ps. 146:7-9). The condition of the righteous can be said to be a state of being down, weak, helpless, and in need of help. Even though they are down and weak, they also experience persecution from the wicked. Mario Liverani mentions that the wicked are an external group that fights them. The psalmist emphasized that these weak people refer to the Israelites themselves (Widjaja, 2021). That is, that the Israelites needed help from their helplessness or deliverance from oppression. Liberation is synonymous with comfort or victory over enemy threats (Mercer, 2016). The oppression carried out by the wicked pushed the Israelites to form an alliance with the forces of other nations to obtain liberation from oppression. The psalmist mentions that the Israelites wanted an alliance with the nobles or with the sons of men (Ps. 146:3). The people understand that liberation will be obtained when allied with other, stronger nations (Zaluchu, 2019).

Liverani said that the tradition of allying with stronger nations was often carried out during the time of kings. The people of Israel understand that alliance is one way to obtain liberation

from oppression (Benyamin & Gratia, 2020). The oppression took the form of deportation to colonial territories and made them into slaves and forced to be productive to meet the needs of the colonial kingdom as an administrative center (Simamora & Sinaga, 2022). While the people who were not deported would still live in their territory but would still be under the control of the colonizers and they were required to pay tribute (Silalahi, 2020). This means that both those who were deported and those who were not deported were forced to be productive in fulfilling the needs of the colonial empire (Bergsma & Pitre, 2018). In general, the king who was chosen by the occupiers led the people who were not deported to impose high taxes in order to pay the stipulated tribute (Mawikere, 2022). The author refers to Liverani's opinion, that the oppression or problems faced by the people are related to the economy (Nanuru, 2017). Both those who were deported and those who were not deported had to be productive to meet the needs of the colonial state (Sianipar, 2017; Del Villar Tagle, 2022). The oppression will have an impact on the poverty of the people, so that the oppression will really encourage them to want to make alliances with other nations (Firmansah & Lintarwati, 2022).

The psalmist in the song firmly rejects the plan of the people who want to form an alliance. Alliance with other nations shows the attitude of people's disloyalty to the omnipotence of God who is able to liberate (Simanjuntak, Papay, Lahagu, Evimalinda, & Ferry, 2021). The psalmist emphasized that the people should continue to believe in God and refuse to rely on the strength of the nobles. The Psalmist says, "Don't believe in the nobles, in the son of man who cannot provide salvation. When his life is lost, he returns to the ground; in that very day their meanings perish (Ps. 146:3-4)." The nobles were believed to be unable to liberate the people even themselves. Nobles have unavoidable weaknesses, just like death (Rugwiji, 2019). Death is a certainty that cannot be changed. When a human dies, then his future is also lost. The psalmist likely expressed the thought in Genesis 2:7 and Genesis 3:19 that God formed man from the dust of the ground and man will return to the dust of the ground. On the other hand, humans are created almost the same as God himself and have crowned him with glory and honor (Ps. 8:6) and woven in secret by the Creator (Ps. 139:13-15), but humans are still said to be creatures that despicable. Thus, the P Psalmist compares two things:

Table 1. Comparison According To The Psalms

Nobleman	Paragraph	YHWH	Paragraph
Don't trust the nobility	3a	Trust God	5
Man has no strength, weak	3b	God is full of power	6-9
Humans will die / disappear	4	God is eternal	10

The Psalmist also contrasts human essence with God:

Table 2. Nature Of Man And God

Man	God
Mental, memory, vocabulary (limited)	Omniscience (omniscient)
Will	Omnipotence
Conscience	Justice and truth
Self-awareness	Omnipresent (always present)
Emotion	love
Life and death	Eternal
Capable of giving birth	Creator of everything

The psalmist revealed that there are three characteristics of human nature based on Psalm 146:1-10, namely : a, his life will surely fly away, b, he will definitely return to the ground, c, his plans or intentions will also disappear. Man is mortal and only God is eternal . Allah is the only one who can be relied on and true happiness is dependence on Him not to the nobles (Kaunda & Kaunda, 2019). Based on the explanation above, liberation from the poverty of the

people will be real if the people believe in Allah alone. Allah will deliver them from problems, weaknesses, and adversity (Mdingi, 2020; Birch, 2017).

RESEARCH METHODS

The method used is qualitative research which includes literature research with critical historical theory. Critical historical theory includes form criticism (*sitz im leben*) which addresses general and specific contexts and also uses literary criticism. Form criticism does not only rely on the analysis and classification of literary genres, but also seeks the position of the text in life, the setting in life, and attempts to reconstruct a variety of life situations that are relevant today.

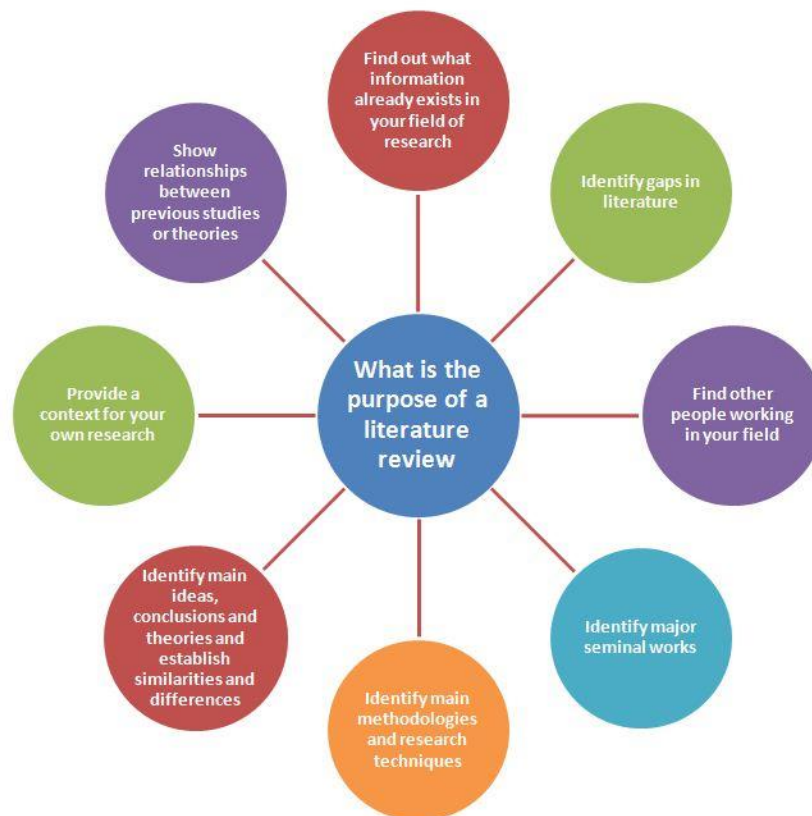


Figure 1. Literature Research Design

This dimension emphasizes the very important relationship between a particular type of literature, social and institutional environment and its overall cultural background (Klein, 2017). Form criticism always considers spoken and written speech, how certain elements of language form and certain types of literature can be used and which work or function around the text (Edmiston, 2019).

RESULT AND DISCUSSION

Poverty in the Bible

Christopher JH Wright said that there are three factors that cause poverty in the Bible, namely natural poverty (usually caused by natural disasters such as famine due to crop failure), laziness (not working), and oppression. Poverty resulting from persecution is by far the main factor in the Bible. Poverty due to oppression is caused by the exploitation of other people because of personal or group interests (colonial nations). In Psalm 146:1-10, the weak people mentioned are poor people due to the effects of oppression by the wicked. These poor people need help (VanGemeren, 2017). Poverty in the Bible describes a social situation and expresses a spiritual experience associated with adversity. However, there are several lines of thinking about poverty, namely:

a. Poverty is a Disgrace

Poverty is a humiliating condition that is incompatible with human dignity and therefore contrary to the will of God. People's treatment of the poor is explicitly a strong denial of poverty. The category of the poor, *ebydn* refers to beggars, people in need, and waiting for mercy from others; *dal* designates the weak, the rural proletariat; *ani* refers to people who stoop, work under a load, and are often humiliated; *anaw* has a more religious connotation, namely being humble before Allah. In the New Testament, *ptokos* refers to people who do not have what it takes to live and are begging.

b. Poverty as Low Spiritual

One of the most striking features of the Jewish and Christian faiths is the positive religious attitude towards poverty. Poverty is considered a sign of closeness to God which is deliberately taken by pious people. Poor people with low spirituality are referred to as "clients of God" because poverty is the ability to welcome God, openness to God, willingness to be used by God, and humility before God. This poverty is related to Jesus' sermon on the hill which stated that blessed are the poor in spirit because they have the kingdom of heaven (Matthew 5:3). Receiving God's gift requires being poor (spiritual). Poverty has no direct relationship with (material) wealth. Poor people with low spirituality have no other fortune besides waiting for God's deeds (Agbo, Okwueze, Okoye, & Okwueze, 2021).

c. Poverty as Commitment and Protest

Commitment emphasizes witnessing about the evil that has resulted from sin and is a violation of fellowship. Rulers and even the people need to protest and fight to eradicate poverty by fighting human selfishness and everything that divides people. Expressing love and solidarity with them is a form of protest against poverty itself.

Liberation of the Weak based on Psalm 146

How do poor people get deliverance? Who can help them out of their troubles? How is the relevance of the text in the current Indonesian context? This problem will be answered in the following points:

1. The God of Jacob as Helper and Hope

The Psalmist mentions that there is a people who believe in nobles, but the Psalmist emphasizes that God is the only hope that frees the people. God as a lover, healer of broken hearts, and sustainer of the weak. God shows concern for the justice and welfare of the poor. People will be happy and have assurance of deliverance if only God is their hope (Ps. 146:5). This text emphasizes that people's lives depend on God alone as a representation of salvation. Allah keeps and ensures good things for the people while providing a good future. That is why, the Psalmist invites the people to glorify and sing praises to God while they are still alive and while they are still there (Ps. 146:1-2).

The mention of "the God of Jacob" in Psalm 146:5 aims to strengthen those weak righteous people. The mention is intended to remind again of God's help for Jacob even though he did not deserve it. Jacob (Israel) felt liberation from oppression by the Egyptians in the exodus event. The exodus event is seen as the highest act of God's justice that must be told to their descendants from generation to generation. Recalling this event (remember history) is God's commandment as written in Deuteronomy 32:7a.

Liberation is a real manifestation of fulfilling God's covenant which becomes a confession or testimony for the people. The covenant is a joint commitment to God and the people represented by their forefathers. God's covenant continues (continuously) from the time of the patriarchs to their descendants from generation to generation. This expression states that God is not a person who is only close to the patriarchs, but also to the people (Panjaitan, 2020).

The introduction of Jacob's God is reinforced by the explanation that it is He who made the heavens and the earth, the sea, and everything in it; who remains faithful forever (Ps. 146:6). The God of Jacob cares for those who are weak by carrying out deliverance as a form of fulfilling His promise. God's acts are the basis of God's statutes and laws for people. All of these laws contain universal and sustainable values of justice (Marlow, 2022). Actions that liberate are justice for the oppressed, bread for the hungry, free the imprisoned, open the eyes of the blind, raise the bowed down, look after the stranger, the orphan, and the widow, and bend the paths of the the wicked (Ps. 146:7-9). Freedom for the righteous and punishment for the wicked.

2. The King of Israel as the Liberating Representative of God

The psalmist in the people's song reminds the kings and even the people struggle to achieve that justice. Justice, that is what you must pursue, so that you may live and possess the land that the LORD your God is giving you (Deut. 16:20). Upholding justice is God's commandment even by putting up a fight, just like Moses and Aaron against Pharaoh for the liberation of the people. God overthrew Pharaoh's totalitarian government and set the Israelites free. Allah loves the good more and prefers that which produces life. Justice enforcement assumes that concrete actions, decisions, and policies express that justice can be achieved, that problems can be overcome. Christoph O. Schroeder said that most likely, people understand justice only as meeting worldly needs. But the Psalmist emphasizes how necessary the fulfillment of inner needs is. Fulfillment of these needs will be realized if weak people only depend on the openness of the power of the Divine.

Talking about justice is talking about healing for the people. Sovereign God will eliminate suffering. God will reveal the truth to those who suffer under the humiliation and oppression of wicked people. The suppression is a sign of the widespread injustice that occurs in the midst of the people. Injustice is referred to as a cloud and dense darkness that surrounds it, but justice and law are the foundation of God's throne (Ps. 97:2). The Psalmist emphasizes that only God's reign is everlasting and secure. Allah will still choose His representatives to realize that justice.

Walter Houston says that God's nature is in favor of those who apply His vision of caring for justice in the world by exploring justice as it relates to protection. The attainment of justice is related to the vision of brotherhood. Leaders and people in general are trying to recover everything from the vision of "brotherhood" in socio-political terms. The vision of "brotherhood" aims to uphold justice through actions that cannot be separated from the human response to injustice (Nainggolan, Sukarna, Lasut, & Sirait, 2022). All elements of society are called upon and are responsible for the welfare and safety of all. Israel's leader as God's representative is also responsible for freeing weak people from their suffering just as Moses led the people out of slavery, exploitation, and alienation in Egypt so that they can safely inhabit the land where they live. Musa's liberation mission is related to the abolition of slavery or poverty (Mathews, 2019).

In ancient royal ideology, caring for the weak or poor was considered one of the king's special duties. The king redeemed their lives from oppression and violence. The fact of the

redemption becomes the king's act on behalf of the righteous. The king loves the people because they are precious before God. The problems that occur between the righteous and the wicked are also the king's business. The main concern is the welfare of the people, that is a sign of concern. This concern is designed to preserve the world order.

God loves foreigners, sustains orphans and widows because they are going through the most difficult times in their lives because they have no resources of their own and are so easy to chase away and persecute. They are materially very weak and have no support (relationships) from men. Burnside says that all three objects are impoverished because of the oppression of the wicked. But God still shows His loyal love, that is the standard of truth and a test for Israel. The treatment of weak people is a fundamental criterion for achieving justice. Strangers, orphans, and widows were objects of God's special concern (Deut. 10:18).

The Bible talks about positive and concrete steps to prevent poverty, namely the provision of laws as in the books of Leviticus and Deuteronomy. The law says that what is left in the fields after the harvest cannot be collected; it was for foreigners, orphans, and widows (Deut. 24:19-21; Lev. 19:9-10). Moreover, fields must not be harvested to the brim so that there is something for the poor and strangers (Lev. 23:22). These laws were enacted as a form of God's justice for weak people.

Current Indonesian Context

The term poverty originally referred to material poverty, namely the lack of economic goods needed for human life. Material poverty in question is an inhumane situation such as starving to death, being illiterate, being exploited by others, not knowing that someone is being exploited, or not being aware that someone is being exploited. Gutiérrez also mentioned that the poor are not only those who do not have material goods but are people who are attached to the material goods themselves. Poor people exist in all regions of Indonesia, both in rural and urban areas. Poor people certainly need help or reinforcement from strong people to be free from their problems (McLaren & Jandrić, 2017).

Poverty is a global problem called the phenomenon of world globalization. One of the most serious challenges is the gap between the rich (owners of capital) and the poor in all regions. The basic things that cause poverty are: (a) limited access to meeting basic needs such as food, clean water, health care, and education; (b) the result of unequal access to resources, opportunities and benefits, and positions of power and decision-making; (c) there is greater vulnerability for women (widows) which results in low self-esteem, feelings of powerlessness, and violence; (d) poverty tends to make people not involved in determining the allocation and distribution of community resources.

In fact, the 1945 Constitution orders all elements, especially the government, to assist and strengthen it as written in article 34 which regulates the poor and neglected children who are the responsibility of the state; Likewise, legal aid is the right of the poor as well as the obligation of the state; the state develops a social security system for all people and empowers the weak and incapable of society in accordance with human dignity; The state is also responsible for the provision of proper health care facilities and public services and their implementation is regulated by law.

Despite various efforts made by the government, there are still various forms of deviation and misuse of these policies by public officials (corrupt leadership). Due to these policies, sometimes the dependence of the poor on the government (rulers) arises. This dependence causes a reduction in the cultural values of gotong-royong, a sense of caring, togetherness, and other local wisdom values. In this case, a strong community mentality or character is needed as poor people who need to be assisted and have the paradigm that every citizen is also trying to fight poverty itself.

Based on the percentage of poor and inequality population until March 2022 which was released on July 15 2022 by the Central Bureau of Statistics, there were around 26.16 million people. This figure is a high number even though the existence of the Indonesian nation is still during the Covid-19 pandemic and the recovery period. Poverty is meant if income \leq IDR 505,469 per capita per month. Poverty is a global problem called the phenomenon of world globalization. One of the most serious challenges is the gap between the rich (owners of capital) and the poor in all regions. World church councils describe several things that cause poverty, including: (a) limited access to meeting basic needs such as food, clean water, health care, and education; (b) as a result of unequal access to resources, opportunities, benefits, and positions of power and decision-making; (c) there is greater vulnerability for women (widows) and can result in low self-esteem, feelings of helplessness, and violence; (d) poverty tends to make people not involved in determining the allocation and distribution of community resources (Noble & Jandjsek, 2020).

The ideals of Indonesian democracy are not only fighting for emancipation and political participation but also in the economic (welfare) field. Soekarno said, as quoted by Yudi Latif , that there is an inseparable connection, namely the fourth and fifth precepts as a series of "socio-democratic" principles, which mean "the democracy we are pursuing is not only political democracy, but also economic democracy." Likewise, control over land, water and the wealth contained therein is used to the greatest extent for the prosperity of the people. This is equivalent to the fifth precept of Pancasila, "social justice for all Indonesian people."

Participatory Church in *Justitia Dei* for Transformation

The Church has an important task related to poverty which is to offer real hope to poor people who have grown hopeless in their poverty. In this section, it is explained about the church's participation in upholding God's justice to liberate the poor, which of course relates to the context of today's Indonesia. The real hope is a transformation that covers many aspects of life.

The church is God's tool to realize this transformation in the world in general and in Indonesia in particular. God is the supreme King and Judge who hears the cry of His people and saves and gives law (Ps. 5:2; Isa. 33:22). God's salvation is in order to improve the world order. In terms of improving the world order, Allah often chooses to use His people as a tool or agent to fight for justice and Allah provides the needs related to that justice (Hutabarat Lebang, 2022).

Jonathan Burnside said that justice must coexist with truth which cannot be separated. Justice has a strong value or relationship with justification and liberation. Justice has transformative potential. This potential reinforces the picture that true justice is an act of God's liberation to improve the situation. Transformation is not only material but also spiritual. God fulfills physical needs by giving sight to blind people (Ps. 146:8a). The blindness in question can be interpreted literally which is used as an allegory of spiritual blindness. This is also the case with lifting up a person who is bowed down due to pressure as well as despair or weakness (146:8b).

The Church Provides Jobs

Poverty is a condition that goes beyond the problem of economic means. Philip Alan Barnard offers a solution to poverty by providing adequate jobs, education and markets. This offer is also for refutation of poverty due to laziness as mentioned by Wright. Therefore, the church must pay attention to the economic dimension of poverty from the subject of work. The church needs to remember the beginning of the creation of the universe and everything in it. Man was created in the image and likeness of God and commanded man to dominate the earth. The command shows that humans have jobs and must work according to the tasks given. The work is related to nature as a source of life without contradicting the original command. It is in this

way that humans come to full awareness of themselves as subjects of creative freedom realized through work.

The Church Establishes Fellowship with the Poor

The church must do community outreach to the poor. Outreach is one of the missions that must be carried out considering that the church needs human resources to carry out this mission. In that communion, the church manifests itself in certain actions, a good lifestyle, abolishing social classes so that it can help poor people get out of their misery. The Communion was not formed to seek worldly glory, but proclaimed humility and self-sacrifice even by its own example. It is this humility that the incarnate Jesus did as proof of an act of love (Hutabarat Lebang, 2022).

Allying with the poor is a protest against poverty itself. Fellowship with them is an authentic word from Christ. Christ assumed the sinful human condition to free humanity from sin and all its consequences. Rejecting poverty by making himself poor to protest poverty. The church can preach prophetic voices or liberating words to denounce injustices that occur. It is in this way that the church can fulfill authentically and is likely to be heard.

Jean-Bertrand Aristide in the article "Toward a Politico-Theology of Relationality: Justice as Solidarity and the Poor in Aristide's Theological Imagination" by Celucien L. Joseph says that Aristide's theology of the poor is interpreted as a strong relational theology; while at the same time calling for an ethic of participation and collaboration in the suffering of the poor. Aristide's theology is not only within the framework of liberation theology, but also relational politics within the political-theological and democratic traditions. Relational theology focuses on horizontal relationships, namely the poor and theological activists. This aspect shapes the ethic of democratic participation and collaboration fostering dynamic alliances with the poor and fostering genuine bonds between them. Relational theology enriches democratic values, rights, freedoms, and the welfare of the poor. The approach taken is to carry out active collaboration with poor groups, oppressive communities, and other people. This concept must embed the paradigm that everyone is an important person (*tout moun se moun/Everybody is a person*) because everyone is endowed with the same essential dignity.

The category of the poor not only plays a role in social ethics and modern theology, but is also an important conceptual category in liberation theology. Aristide uses the concept of relationality as a rhetorical code and theological allegory (strategy) in his theological imagination when he describes God's relationship to the world and history, and his active engagement with social and political orders. The concept of relationality is used to describe the encounters of the poor in history and in biblical narratives. Aristide pays special attention to poor people as a precarious experience of the poor in the world (Asmara, 2020).

The author sees that the theory of relationality can be applied by the church in Indonesia. This theory states that everyone is valuable and endowed with the same essence by the Creator. This theory relates to the concept of *Imago Dei* that humans have the same rights and obligations, the right to be free, and so on. The church as God's presence on earth emphasizes that humans maintain communal relationships or relationships between people as a real manifestation of maintaining relationships with God (Tando, Sudarmo, & Haryanti, 2020).

Gustavo Gutierrez saw that the church was trying to restore a more authentic poverty. Poverty is a central theme of contemporary Christian spirituality and indeed has been a controversial question. He sees from a concern to imitate Christ who is more faithful, spontaneously raises a critical and militant attitude overcoming the problem of poverty. In the contemporary world, because of being fascinated with wealth and power, there is looting and exploitation of the majority so that poverty emerges as an unavoidable prerequisite.

Religion tries to fight for getting out of poverty because it is the ideal of humans and religion. There are various efforts to offer solutions to fight poverty by Gutiérrez, for example

eliminating natural and human exploitation to create prosperity for all people. This action is an effort to eradicate poverty by understanding the roots of poverty. Fighting poverty by forging bonds of solidarity between them and forming organizations in the struggle against poverty. Strong people forge those bonds to help weak people (Zaluchu, 2019).

The law is responsible for maintaining good and preventing evil. Avoid the term *homo homini lupus* (man becomes a wolf to another human). Rawls said that justice does not mean absolute equality in a society by means of being leveled by a fully sovereign authority. Justice must be wise for each individual. The church's actions accelerate efforts to build community welfare. Each element functions for public order. In addition to just solidarity between generations, it is also urgent to renew intra-generational solidarity. In our fellowship or encounter with others, we meet God there. What is done for others is done for God also (Matthew 5:40). So, the church needs to be on the side of the poor or oppressed people.

The Church Realizes the Social Revolution

The church seeks to enable a change in society into a new, socialist society. The church can, for this purpose, be called the main vehicle for social revolution. The necessary steps are facilitating people in the fields of education, health, and market activities in each region. Ingwer Ludwig Nommensen as a German missionary to the Batak lands of North Sumatra practiced these three fields in his ministry. This ministry method is a method that is very successful and is still being implemented by some churches. The concept of such services is still up to date in the current context (Widjaja et al., 2021).

The church-centered vision of social transformation calls congregations to participate in ambitious ministry endeavors. The church also bases social transformation on the life and mission of the church, but engages in more explicit political endeavors and actively seeks to collaborate with local communities and government partners in its poverty alleviation work (Simon & Yosia, 2020).

The Church Undertook Reformation

Churches in Indonesia are certainly capable of reforming internally and externally. Reform measures that need to be implemented by the church are: (1) Promoting Reconciliation, (2) Equipping Servants/elders, (3) Helping the Poor, (4) Caring for the Sick, and (5) Educating the Next Generation. Reform should be carried out repeatedly as an offer of eschatological hope to the poor (Silitonga & Simatupang, 2023).

CONCLUSION

The Psalmist invites the people to remain faithful to God, because God is also faithful in His covenant. God hears the screams of the people who ask for help in any situation and condition and provides salvation (freedom) for free like the exodus event that was felt by the Israelites. God's saving action is always present for generations from generation to generation so that people only have hope in God alone, not in nobles or human children who are unable to provide that salvation.

The psalmist invites the people to always be committed to praising God with all their heart and soul because of His reign forever. Salvation by God already existed and was promised starting from the creation process, the time of the patriarchs, the kings of the Israelites, to the present day in the context of the modern church.

Churches in Indonesia with a real commitment will be able to solve the big problem, namely poverty in Indonesia. Likewise the churches in the world will be able to solve global problems. This church-centered approach relies on the church's ability to fight poverty more effectively than other institutions. The church is an institution with the resources to provide

solutions to big problems. By mobilizing churches in all corners of Indonesia, churches can reach people and the specific needs of poor people (Wiryadinata, 2018).

God chose and empowered the church as a vehicle to eradicate poverty in the world in general and Indonesia in particular. The church is understood as the real presence of Christ in the world, namely a community called to live and work for the welfare of the world. This article can be an inspiration for church leaders to express loyalty to the holistic sense of the church's mission which includes transformation as a material for salvation.

Further research, researchers can compare the ancient Israeli context with the current Indonesian context, may be useful in the ongoing search for a better model by achieving the church's vision of overcoming poverty. For the church in particular, this writing is an unavoidable and much needed sign of the authenticity of its mission.

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