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The paradigm of god's kingdom citizens and their responsibility: descriptive theological studies

Mika Globai [1]

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Abstract

This paper aims to describe the paradigm of the Kingdom of God and the responsibilities of Its citizens. A description is a form of literature study centered on the Bible as the basis for studying Christian theology. This statement also reflects the research method, namely the library method.

1. Introduction

In and of itself, the phrase "kingdom of God" has generated considerable debate (Wendland, 1997; Houtepen, 1999; Plantinga & Tooley, 2009; Jenks, 2013). Although Christians frequently bring it up, I tend to believe that it conjures up hazy images for many people. That is hardly unexpected, given the wide range of meanings that are frequently associated with it. g. a code name for the establishment of civilization based on Christian ideals, a synonym for Christianity, or a descriptor for Christendom. The Bible does not interpret it in that way. Strangely, the phrase does not appear in the Old Testament, even though its actuality is firmly ingrained. The term "kingdom" has essentially the same meaning in Hebrew, Aramaic (the common tongue of the Middle East during the time of early Judaism and the most likely language of Jesus), Greek, and our language. The central Oxford English Dictionary has some fascinating examples of its early use, such as a statement by Hobbes in 1679, in which he defined monarchy as a form of government that, if maintained, would result in absolute power (Martinich & Hoekstra, 2016).

The word "kingdom" refers to the monarch's authority in each of the languages above, not a realm controlled by a king or the inhabitants of it (Treat, 2014). It is not a fixed term; it is dynamic. The term "kingdom of God" came to be used in the Jewish eschatological hope to refer to God's use of his regal authority to establish justice and salvation in the earth, whereby his people would be delivered, peace and righteousness would rule everywhere, and (in the more advanced writings) life eternal would

[1] *STAKPN Sentani, Papua, Indonesia. Email: mikagobai@kemenag.go.id*

replace death. The blessings of the heavenly Kingdom were predicted to be global, not just for Israel alone, according to at least some Jewish authors. Reading the Beatitudes in Matthew 5.3–12 and the Lord's Prayer will be enough, in this case, to demonstrate that this was the fundamental meaning of the phrase "kingdom of God" in our Lord's teaching (Goulder, 1963; O'Neill, 1993; Boff, 2014).

Moreover, Bailey (1934) stated that it acts as a whole are permeated with the notion of a Messianic reign. The disciples question the Risen Lord if he will "return the kingdom to Israel" in their time as the topic of his conversation is "the matters about the kingdom of God." When the Apostles refer to "the kingdoms of the earth arrange themselves in array" from the Second Psalm in their prayer, they view these as Christ's natural foes. When Peter preaches to Cornelius, he describes Satan as a competing ruler and claims that Jesus of Nazareth was anointed by God and went about doing good and curing people under the control of the devil. Having pre-reviewed the above description, this paper is written to reveal the paradigm of the Kingdom of God and the responsibilities of Its citizens.

2. Materials and Methods

As has been revealed before, this research applied the literature review method (Cf. Walsh & Downe, 2005; Tobing et al., 2021; Gultom et al., 2021). The knowledge generation rate in the research field is increasing dramatically, yet it is still fragmented and multidisciplinary (Cf. Ola & Koroh, 2021). This makes it challenging to stay on the cutting edge of research, remain current with best practices, and evaluate the body of evidence in a certain field of research. This makes the literature review a more helpful research technique than before. Traditional literature evaluations frequently lack rigor and completeness and are undertaken haphazardly rather than following a predetermined approach. As a result, concerns concerning the caliber and reliability of these assessments might be voiced.

The literature review in the current research addressed a wide range of subjects, including storytelling, narrative theory, and sense-making (Snyder, 2019). The results of the search revealed a rising trend in the use of the narrative method in the field, in this case, theologies. An important set of search phrases included "narrative," "storytelling," "sense-making," "narrative and organization studies," "tales," "discourse analysis," "organization learning," and "organization decision making." Articles on narrative therapy in psychology and historical tales were omitted since they had no bearing on the study. The research discovered articles on organization studies that focused on transformation, culture, identity, and tacit knowledge transmission via narrative to be helpful (Cf. Sarce et al., 2022; Patasik, 2022).

3. Results and Discussions

Here, the author explains the general meaning of citizens of the Kingdom of God with their responsibilities to the King of the Kingdom through the activities of His possession of people on this earth. First, what is called the word "citizen" here is "member (family, association); level in society" So that the emphasis on the word citizen is a family member, member of an association and more generally is a member, resident, citizen of a particular country.

The word "citizen in the original context is heard from the context of the language (Blok, 2017), generally the word "citizen" from the Greek word politics is a townsman or citizen, which means a citizen. In our language, there is no mention of the word "a resident or citizen," but in this phrase, it contains "a master in the land" meaning he is a citizen there (Luke 15:15; Acts 21:39); which in the plural "polytheism" is "citizens" (Luke 19:14). Then it concerns the public with the emphasis on the word "cities" (many) mentioned as many as 438 words in the OT and the NT as many as 457 words

which in the emphasis do not concern only royal citizens but are mentioned in situations in various fields and occupations.

Therefore, who are the real citizens of the Kingdom in truth? Poulter (2017) answers the question as follows. First, believers are no longer foreigners but fellow citizens with the saints and members of the household of God (Ephesians 2:19). Second, believers are citizens of the coming Kingdom of God (Philippians 3:20). Third, everyone who suffers for the Kingdom of God is a citizen of His Kingdom (Thes 1:5). But the so-called citizens of the Kingdom on earth, the description of the meaning is described in section C below. So the importance of citizens on earth is their legal residence physically in a certain area.

Moreover, the understanding of a king realm! The so-called "kingdom" is "a form of government headed by a king." In Donald's view of righteousness, the term "basilica" means Kingdom (Hagner, 2018). It is generally agreed that this term does not mean an area of government of a king, but rather an act or activity of government."

Then George Eldon Ladd pointed out that from the time "from Augustine to the Reformers; the common view was that the Kingdom of God was in one way or another equated with the church (Ladd, 1993). Today this view is rarely maintained even among Catholic scholars. The church is the people of the Kingdom, but is not identified with the Kingdom." So it can be concluded that the term "kingdom" has two things according to the general and specific meanings, namely the Kingdom, which means a territory controlled or headed by a king. At the same time, the understanding of the Kingdom in truth is intended for the activities of the Kingdom itself. Where the activity of power is expressed through one's life according to the plan of the King of the Kingdom of God, for example, in the teaching of Jesus' prayer, "Thy kingdom come, thy will be done on earth as it is in heaven." (Matthew 6:10). God's will becomes a work plan for the citizens of the earth according to His determination. Therefore, all activities in God's will on earth take place with all His authority to reveal His glory.

A King of A Kingdom

In the world of politics in a democracy, King (2014) states that the King exists because there are people or citizens in the territory of a king. It means that there is no king without the people, and because of the community, the activities of power in the Kingdom can take place.

It is different from the understanding in the Bible about the Kingdom of God that because of the King, there are also people or citizens of the Kingdom. Of course, this has a strong argument because GOD IS GOD (Ex. 3:14), that He is God who is, already exist forever. His constant emphasis means that He is the King of all ages and all nations of the world. Therefore, we hear what the psalmist sings, that "the LORD has established his throne in heaven, and his kingdom reigns over all things" (Psalm 103:19; 145:13).

This discussion is described so that it is easy for the reader to understand. With us asking, who is the King of the Kingdom? Here God is seen as King, and His created people are society or citizens directly and believers more specifically. The ruler of the Kingdom is He Who Lives, Himself asserting that "As I live, declares the King whose name is the LORD of hosts." (Jer 46:18). He is the Lord of the heavens and the earth or the universe. He is the Creator of heaven and earth (Gen 1:1). Therefore, He reigns in heaven, on earth, and under the earth or in all places at all times (cf. Ps. 103:19; 145:11-13). There are many contexts in the Covenant that God declared as King over the nation of Israel and all the nations of the earth (Isaiah 43:15; Jeremiah 46:18). Two contexts are very clear that God is King of His chosen people and all nations.

In the context of the New Testament, it has been stated at the beginning of the arrival of the King of the Kingdom in Palestine, according to reports from several intellectuals from foreign countries from the eastern part of Palestine, that "Where is He, the king of the newly born Jews? We have seen His star in the East, and we have come to worship Him" (Matt 2:2). When Jesus was in the presence of Pilate, also the governor of the country, he asked, "Are you the king of the Jews?" Jesus answered: "You said it." (27:11). Likewise, he continues with the same ironic title: "Hail, O King of the Jews" (v. 29). However, the title is meant to be blasphemous, but Jesus remains as King of the Jews and all believers on earth in all ages.

Kingdom reaches. When we look at the power of the Kingdom on earth, there is always a limit to its reach. But the Kingdom of God is not limited in determining its reach because it is in all ages and ages from eternal to eternal (cf. Ps. 103:19; 145:13; Lk. 1:33).

Citizens of God's Kingdom

In the explanation of the definition of the title term above, one of which has been explained is that "royal citizens" are people who are members of the community in a government area. But here, the Kingdom of God is vast and unreachable with its time from everlasting to everlasting. Moreover, it is stated that "citizens of the kingdom of God" is all believers who have accepted Jesus as their personal Lord and personal Savior throughout their lives and have followed Jesus. They are automatically becoming workers in the Kingdom to be responsible for the mission, calling and ministry in the Kingdom.

So that some of the names listed below are also referred to as "citizens," namely Church. The question here is, what exactly is a church? Back to the context of the original Greek: = ekklesia, which means "who was called out" from darkness to His miraculous light (the band I Peter 2:9) to proclaim the Gospel of the Kingdom of God, namely Jesus who existed before all ages but who became incarnate. He incarnated became human , was born as a Jew with the aim of all those who became His citizens to live with Him in His eternal Kingdom in the future. To go there preach Him who is God but who was born in the flesh to proclaim all His ministry, suffering, death, and miraculous resurrection on earth (v. 10). Preaching His authority as a King who has existed and will be forever.

Disciples. The word "student" in the original context: mathetes means learner, that is, the learner. People whose job is while studying. Disciples or disciples are people whose job is to learn from the teacher, for example, Jesus and His disciples. He teaches, and they always learn His truth. But here, students' understanding is generally the same, and the focus of education is different. That the disciples here are meant to be the first people that Jesus called to learn from him about the Gospel of the Kingdom and the values of the Kingdom of God that must be offered to the world, the focus is on humans.

Apostles. Then also called "apostles," are people who are eyewitnesses or direct living witnesses of the Lord Jesus towards all the noble work of service for the world while He lived on the earth of Palestine and its surroundings. They also received the teachings of Jesus face to face during His life (Matt 10:1-2), including the Apostle Paul as the last apostle according to his confession (I Cor. 15:5-9). So they are called apostles or apostles. Therefore they were also the first to receive the power of God Most High to preach the Gospel by performing signs and miracles to strengthen the preaching of the Gospel of the Kingdom of God so that many people would believe and be won directly to become citizens of the Kingdom of God on earth and in heaven.

People believe. What is meant by "believers" are those who directly believe in the miracle of certain events that the Lord Jesus declared to the public? Many people believe in Jesus because He

performs many miracles and is seen and even accepted by everyone who believes in Him. For example, the dead are resurrected, the deaf hears, the mute speak, the blind see, and many other things. In the end, He died for the sinner who was justified by faith. Believers are also people who receive the word of God preached in their lives. For example, the concrete context of Matthew 4:23-25. On the other hand, believers are those who receive the seed of God's word (Matthew 13:1-13). After Jesus ascended to heaven, in the early church, there was a gathering of believers that reached 3000 and 5000 converts (Acts 2:41; 4:4) and even new believers every day (v. 2:47; 6:7). These are all called believers and even called citizens of the Kingdom of God.

Believers. Believers is not much different from "believer" because faith and belief are synonymous words addressed to God in Jesus the Living Lord. Jesus was sent to come into the world to redeem mankind from sin by His death on the cross. He rose victorious over death, and became Lord of the worlds in heaven, on earth, and under the earth.

Saints. Who exactly are the "saints"? They are a particular class or group set apart with a distinct mark of separation by the eternal blood of God in Jesus. The separation is read through the saint instead of the unclean or unclean. Therefore here, a "saint" is anyone who is sanctified by the blood of the Lamb of the Living God. Next, put hope and faith in Him, who sacrificed for her to maintain holiness throughout her life. In addition, "Saints" are also addressed to the angels in heaven, believers who go first to heaven, even to the angels, and Jesus is also called "Saints." the holiness of believers comes from Jesus, who is holy because He is a holy God.

God's Worker. It is clear with this emphasis that "workers" are people who work for the Divine Person. A person is called by God for these two main purposes, namely to be called to be saved and to work for Him in the glorious work He began before workers were on earth (Gen 3:6-9; Philippians 2:5). So that the worker is called to be involved in the work that God has long begun.

Servant of God. The word servant in the original Greek context: = doulos which means slave, servant, and special servant to a master. So that his life is for the employer without caring about the others, everything that is done must be in the employer's interests without any reason to eliminate any of the employer's work. That is what is meant by "servants of God" as the same as workers of God. Only in a sense here is that the "servant" must work for his boss or employer in his entire life. So that he is not dizzy with his life or his focus is prioritized by his superiors over his personal needs. Then his life is associated with heaven.

Requirements to become a citizen.

As for the demands of the King of the Kingdom in his Kingdom campaign for everyone who becomes a citizen of the Kingdom according to the Synoptic Gospels, both the views of Matthew, Mark and Luke need to be presented here. These conditions require understanding, such as: listening, being aware and believing, accepting, and joining the ranks to carry the cross, but the point is to be preceded by accepting all offers in the campaign of the Kingdom of God both by John the Baptist and by Jesus Christ, the Lord the Anointed One. Then the owner of the Kingdom has the full right to accept everyone who becomes a citizen of the Kingdom in his Kingdom because that condition is reviewed based on the laws and regulations of heaven for the world in general and every believer in particular.

a. Listen and pay attention

When John the Baptist's campaigned the royal preparation in Palestine, He shouted "Repent, for the kingdom of heaven is at hand" (Matthew 3"2). John's exclamation "repent", in original word, is

metanoia which means 'turning'. In this case, the listeners of the news of the coming of the Kingdom to them, immediately they "heard" and "pays attention" and made a metanoia decision. Each of them turned from sin to Jesus, the King who was ready to deliver them from slavery to sin. Therefore, "listening" and paying attention" is the way and entrance to the Kingdom of heaven that is desired by both the preacher and the owner of the Kingdom. The royal proclamation is based on the owner of the Kingdom.

b. There must be Awareness

In the delivery with the emphasis, the word "repent" also states, "requesting the attention of the listeners to be aware and turn away from all negative actions in body, soul or spirit and mind during his life. Back from a life that does not glorify God. The simple emphasis is "to realize and understand that the person being offered is a sinner in the eyes of God who must be aware, repent and who needs life renewal from the King of the Kingdom to experience restoration."

c. Put trust

How can the recipient of the Kingdom be able to believe what he preaches? The understanding to believe is to give faith to Jesus as King to be saved from the dangers to come. The essence of John the Baptist's preaching is the King and His Kingdom for every believer. That Jesus is King of the Jews and all believers. The Kingdom of God must be received through repentance as the Messiah came to free His people from the bondage of their sin (Isaiah 7:14; 9; Micah 5:1). This emphasis has been long awaited by the Jews generation after generation in their nation. What's more, this very exalting voice has only emerged among the Jews at the end of the 400 hundred years of the passing darkness. This period started from the exile of the Jewish Israelites to Babylon by Nebuchadnezzar (II Chronicled 36:11-21 and returned by king Cyrus (22-23; cf. the Book of Ezra and the Book of Nehemiah) to Jesus the King of the Kingdom of God is present on earth according to prophecy fulfilled in the Synoptic Gospels.

The values and responsibilities of royal citizens

In this section, I want to look at how the royal values are described by John the Baptist. Moreover, it is continued with how the citizens of the Kingdom are responsible for the Gospel of the Kingdom in the world where they work.

a. The Values of Kingdom Preaching

The understanding of how to receive the Kingdom by hearing, being aware of, and believing in the ruler who owns the Kingdom, as described above, can be explained in the Kingdom's values for the Kingdom's citizens.

a.1. Modesty

Here, John's report contains about "Jesus is the Word that was. That He is the King and Creator of the universe. (Gospel of John 1:1-3). Who Becomes a True Man (Vv. 12-14). That "blessed are the poor…" (Matthew 5:3) and "the meek…" (v. 5). That means there is a special happiness for everyone

who humbles himself and declares himself as a person who has nothing before the King of the Kingdom. For them Jesus emphasized, "they own the kingdom of heaven."

a.2. Be open to Recovery

In the King's presentation of the proclamation of his Kingdom, Jesus stated, "Blessed are those who mourn..." Why does sorrow occur in human life? Of course, it is experienced when experiencing loss of property and physical death, and according to this context is spiritual death because it lost the glory of heaven from the beginning. So the sorrow of not being able to save yourself and not being able to experience glory. Moreover, his life was ruined by the King of darkness. But hearing the royal campaign call, it was time to "be open to the restoration that is being offered because, in the end, you will experience true consolation as restoration takes place. Therefore to experience recovery, it is necessary to be open in body, soul, and spirit, especially with faith in the owner of the Kingdom. Because of that, tears and sorrow accompanied by faith are restored with deliverance from spiritual illness, let alone from spiritual death.

a.3. Wishing spiritual well-being

In the royal campaign, it is offered that the recipient of the Kingdom will be given welfare as long as he hopes with faith in full spiritual welfare. Therefore the King emphasized, "Blessed are those who thirst and hunger for righteousness" (Matthew 5:7). Royal consumption is royal righteousness. Everything that comes out of the King of the Kingdom is the guarantee of the life of the citizens of the Kingdom. Jesus affirmed against His political opponent, the devil, that "Man shall not live by bread alone but by every word that proceeds from the mouth of God" (4:4). That believers live by faith in the truth (Romans 1:17). A firm hope in the truth of the living word of God is the guarantee of life for every citizen of the Kingdom of God now here and will be in heaven there where the King of the Kingdom of God is enthroned forever and ever.

a.4. Share the Grace

The purpose of this topic is to share abundant love with others, namely love that does not think of itself. That's the name of generosity. That generosity is caring for others is more important than caring for oneself. In other words, love flows without stopping and thinking about yourself.

Generosity is evidence of God's love flowing in the believer's life. So the meaning of "sharing mercy" is that no matter how much God's love is obtained in a person's life, it must be expressed to those who need it unconditionally. Paul affirmation of the matter to the generous agent that "it is more blessed to give than to receive" (Acts 20:35).

The demand for uniqueness is generous to all believers: first, to give oneself to God, who has everything. It means to believe and give up his whole life for the King of the Kingdom to receive all the value of the Kingdom for the world. Second, giving or being generous to everyone who is ready to receive physical and spiritual service; Third, love the enemy to be won as a citizen of the Kingdom after he received salvation as evidence of God's love for him. Every citizen of the Kingdom certainly prioritizes holding the values of love in life aimed at revealing the secrets of the Kingdom to the world.

a.5. The Holiness of Heaven's Window

Holiness is heaven's window to see the Father in Heaven, the owner of the Kingdom. How can you see God in His Kingdom? That "blessed are the pure in heart, for they shall see God" (Matthew 5:8). The owner of the Kingdom has loved every citizen of the Kingdom on earth to love Him. That love is channeled through the preaching of the Kingdom. The proof of his love is that everyone is appointed and appointed to be a citizen of the Kingdom in holiness and righteousness.

a.6. Peacemaker

That "blessed are the peacemakers, for they shall be called the children of God" Matthew 5:9). The King's affirmation in accepting the citizens of the Kingdom was announced that for everyone who is committed to entering the Kingdom, he must create peace or also be a peacemaker on earth. The word "peace," which emphasizes bringing peace, means proclaiming peace in the blood of Jesus, the blood of peace being preached to others so that they too may believe and be reconciled to the God who owns the Kingdom. Furthermore, he is present as a peacemaker's representative so that the daily life's problems are kept safe with the presence of believers.

That means his method of receiving God's peace first (beginning with God) first and preaching or bringing the message of peace to those who do not believe. That is to be the implementer of peace to the enemy and to bring peace between enemy and enemy indiscriminately.

a.7. Face the challenges of faith patiently and calmly.

The Gospel of Matthew 5:11-12 reminds the citizens of the Kingdom that "Blessed are you if because of me you are reproached and persecuted and all evil is slandered against you. Rejoice and rejoice, for your reward is great in heaven, for in the same way the prophets who were before you persecuted."

Therefore, so-called followers of Jesus who become citizens of the Kingdom are offered to be able to face the challenges of faith. Faith is full trust in God in Jesus and following Him faithfully. Because the Lord Jesus' airing is to carry the cross (cf. Matthew 10:38). Bearing a heavy burden requires patience and calm to reach the final destination, or until it is time to free the burden, of course, it takes a lifetime on earth. The bearers of the cross, i.e., the witnesses of faith who have faced such, have been stated in Hebrews 11, so it is important to follow in their footsteps to understand the value of carrying the cross until the final destination arrives so that it becomes an experience of faith education in the field for the citizens of the Kingdom to carry out royal values for the world who are ready to become citizens.

a.8. Witness lives as light and salt

The King's next statement is, "You are the light of the world and the salt of the earth," stating that the citizens of the Kingdom are offered to be citizens who live, not die. The electric light that is on indicates that it is on. Citizens who are ready to become light and salt through mentality and spirituality and to develop an exemplary spiritual life are obliged to occupy full rights in the Kingdom of the King of light. Happiness is experienced by those who are in a bright vehicle because, in a dark world, there is only calamity and commotion, not joy.

b. Responsibilities of Royal Citizens

If there is a kingdom, there must be a king and royal citizens there. There is no history of any kingdom without kings, royal citizens, and royal activities. What is clear is that the existence of the King and the Kingdom's citizens means there is certainly royal activity. Therefore the duty and responsibility of the citizens of the Kingdom are to announce the Kingdom. Psalm 145:11-12. However, the strategy and method of announcement to announce his Kingdom are different, that is, through preaching, through life, and through success.

All the values of the Kingdom stated above represent the announcement of the Kingdom on earth so that as many people as possible become citizens of the Kingdom again, and so the process of winning the citizens of the Kingdom deepens. More importantly, the King of the Kingdom in the Kingdom Gospel has formulated the process of adding residents in Matthew 28:18-20. In this context, a very decisive formula is found if all citizens sincerely practice this matter. So that the population is increasing for the glory of His Kingdom. The main focus of all the citizens of the Kingdom on earth is to preach His Gospel to win all people to heaven. Preaching is also to hasten the arrival of Jesus on earth to pick up His righteous, not unclean ones. His second is to separate these two groups, namely those who believe in Jesus and those who do not believe.

b.1. Obedience to the King's Commission

Here, it is well understood that "obedience to the King's Commission" (Maitus 28:18-20) means that obedience expresses a commitment of faith to one's superiors. How about without full trust in his superiors and entering the service world? Because that faith is proven through obedience and fear of the King in all His commands for the target world of the Gospel of the Kingdom. This is continued through the executor (citizen) of the Kingdom in working activities on earth. Obedience from faith is also a basic benchmark for carrying out royal activities. The implementation is marked by the power of the Kingdom to experience the successful implementation of the responsibilities of the Kingdom.

b.2. Understand the process of implementing the King's Mandate

The understanding of word "understand" discusses the importance of education for citizens of the Kingdom to better understand the values of evangelism so that it is easy in the power of God Most High to win many souls to become citizens of the Kingdom in preaching the Gospel. The King of the Kingdom has incarnated into a human being to prepare the workers who must be active in the world of service for the fullness of His Kingdom with the soul or population there. Finally, He sent him equipping with His power to make the laborers work in His power to win over the citizens of the Kingdom.

b.3. Execution of the King's mandate

Here what is meant by "the execution of the King's Commission" is the preaching of the Gospel in the world with real work through the sending of a missionary team with His power, prayer, and inclusion according to the promise of His Great Commission (Matthew 28:20). The field of service starts from Jerusalem, Judea, and Samaria and reaches the End of the Earth in the Land of Papua (geographically; if spiritually: the ends of the earth are unbelievers, even though at this moment he is in Jerusalem). Of course, the citizens of the Kingdom are the result of the implementation of the Great

Commission in evangelism. It is evident in the evidence of the ministry in Jerusalem with 3000 people and a further 5000 people. There is not even a day without royal citizens who are won in the ministry every day there (cf. Acts 2-4).

b.4. Results and objectives of Implementation of Responsibilities

The result is the fruit of a job with the sacrifice of time, energy, and wealth to achieve the target later. The implementation of the responsibility of the citizens of the Kingdom is in the affirmation of the Apostle Peter, who is the first member of the Kingdom, in Letter II Peter 3:9 that "God is not negligent in keeping His promises, even though some consider them to be negligence, but He is patient with you because He desires that none should perish, but that all should turn and repent." So, to achieve the goal of being included, it is mandatory but not to force all citizens to be involved in this royal activity. Judas' message is that regarding this mandate, the involvement of the royal citizens in the world of service is to rob as many souls as possible who are heading to hell by crowds and return them to heaven. Listen to Jude 23 "Save them by robbing them from the fire" That was robbed by preaching the Gospel to them. It means heaven is full of souls as permanent residents there, and hell must be empty of humans. God promised man to heaven, not to hell. Therefore, the importance of obedience and commitment to service to achieve that goal for the glory of His eternal Kingdom.

4. Conclusion

In this section, it can be concluded that the Kingdom of God exists not because of the ordinary citizens of the Kingdom in the Kingdom of the earth but because the Kingdom of God exists because of the King of the Kingdom. Because God is the source and Movers of the Kingdom. Everything is centered on Him alone. So He took the initiative to build His Kingdom everywhere in all ages and forever because it can not be defeated. After all, the Kingdom is full of power.

Then the purpose of His Kingdom can be seen in how Jesus emphasized in Him. His prayer as King of the Kingdom to His followers that "Thy kingdom come, Your will be done on earth as it is in heaven" is God's ultimate goal for the world. That in every believer, God wants to build His Kingdom there for the glory of His name in the highest place.

Moreover, those who become citizens of the Kingdom must realize, believe and accept the King of the Kingdom with full surrender. The glory of having a responsible commitment in his duties as citizens of the Kingdom with every so that as many people as possible are won for the glory of the Kingdom in heaven. With this in mind, the importance of the relationship between God as Father and citizens as children is maintained so that His power always flows, enabling people to work in work activities for His kingdom work.

Finally, it was revealed to everyone that God still needs everyone so that every citizen faithfully wins souls to become citizens of the Kingdom and so on the axis of the Kingdom's gospel message until He, the King of the Kingdom, comes to meet all citizens of the Kingdom to enter His Kingdom alive forever and ever.

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