



## The Theology of Solitaire Prosperity: God's Blessings, Restoration, and Channels of Abundance

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### ABSTRACT

This article examines the dimension of solidarity in charismatic theology by situating the themes of blessing, restoration, and the work of the Holy Spirit within the framework of God's solidarity with humanity. This study seeks to reconstruct this understanding through the framework of the theology of solidarity, so that prosperity can be interpreted as a holistic restoration of life that also has a social impact. Methodologically, this study is qualitative, combining a constructive theological approach with a literature review of biblical texts, solidarity theology literature, Pentecostal/Charismatic theology, and liberation theology. The research findings reveal that God's solidarity is manifested through acts of liberation in the Old Testament, reaching its pinnacle in the incarnation, ministry, crucifixion, and resurrection of Jesus Christ, and is subsequently continued through the work of the Holy Spirit, which shapes the church community to live in a spirit of sharing and empowerment.

## INTRODUCTION

The theology of solidarity occupies a considerable position in the discussion of contemporary Christian theology, especially when the Christian faith is confronted with the concrete realities of human suffering: social inequality, poverty, sickness, alienation, and various forms of humanitarian crisis. In such a context, the question of God's presence is not adequately answered through abstract doctrinal formulations. It requires a theological understanding that is able to show God's direct involvement in human life. God in the Christian faith is recognized as a transcendent and sovereign Person, but He is also known as a God who is present, hears, accompanis, delivers, restores, and saves. Therefore, solidarity theology needs to be read as a theological attempt to understand a God who is not aloof from human suffering, but rather expresses His love through real and tangible acts of salvation.

In the biblical tradition, God's solidarity has been evident since the Old Testament. God is described as the One who is indifferent to the plight of His people: He hears their cries, and moves to free them from bondage. This testimony shows that human suffering is not a territory that God has left unchecked. Rather, suffering becomes a space where His saving actions are expressed (Hidayat, 2017). In the New Testament, this solidarity of God reaches its fullness in Jesus Christ. Through the incarnation, God entered human history in a real way; through His ministry, Christ is present for the poor, the sick, the sinful, and the outcast; Through the cross, human suffering is radically endured; and through the resurrection, new hope is opened up to all mankind. Thus, Allah's solidarity is not just an emotional or symbolic attitude, but is participatory, redemptive, and restorative (Banjarnahor & Siagian, 2025).

This theme of solidarity is even more urgent when it is associated with the Charismatic/Pentecostal tradition, especially in conversations about blessings, restoration, healing, and prosperity. In many Charismatic communities, the experience of faith is often associated with the work of the Holy Spirit that heals, strengthens, gives hope, opens the way, and empowers believers

(Sariyanto et al., 2025). This kind of spirituality has a strong pastoral power because it is able to give courage to people who are enduring the pressures of life. However, in certain developments, the understanding of blessings and prosperity is often narrowed to material success, economic improvement, physical health, or individual achievement. When this happens, prosperity theology risks losing its dimension of solidarity and turning into an overly self-centered spirituality.

This does not mean that the whole idea of blessing, prosperity, and restoration in the Charismatic tradition should be discarded. Rather, they need to be reconstructed theologically in order to be placed within the broader framework of God's solidarity. Blessings should not be understood only as the accumulation of personal gain, but as God's grace that restores man and enables him to be a channel of blessing for others. Prosperity should not be understood solely as a measure of the success of faith, but as the abundance of life that includes the restoration of relationships with God, others, oneself, and social life. In this framework, prosperity needs to be interpreted more fully as shalom, which is a living condition that is restored, empowered, and directed to the responsibility of love (Stevanus, 2018).

This is where solidarity theology plays a dual role: as a correction as well as an enrichment of Charismatic spirituality. Allah's solidarity reminds us that Allah blesses not to form human beings who are closed to their own interests, but to give birth to a people who are able to share, serve, and restore life together. Similarly, the work of the Holy Spirit cannot be limited only to personal spiritual experiences, such as healing, spiritual gifts, and expressions of worship, but must also be seen in the dimension of building a solidary community (Tubagus & Saron, 2021). The Acts of the Apostles show that the outpouring of the Holy Spirit results in a community that is fellowshiped, sharing, and caring for one another's needs. Thus, the fullness of the Holy Spirit should give birth to a real social proxy, not just a private spiritual experience.

Based on this background, this article is directed to examine the theology of solidarity in a charismatic perspective by placing the themes of blessing, restoration, and prosperity within the framework of God's solidarity. The main focus of this article is not a defense of prosperity theology in its narrow form, but a theological reconstruction of the idea of prosperity so that it can be understood as "solidarity prosperity". This term is used to indicate that the abundance of God is not given for personal hoarding, but for the restoration of life together. In other words, believers are not only blessed to succeed personally, but are blessed so that through their lives others also experience recovery, strengthening, and hope.

This article aims to formulate the theology of solidarity in a charismatic perspective by reinterpreting prosperity as a holistic and solidier restoration of life. Through this study, it is hoped that God's blessing, the work of Christ, and the power of the Holy Spirit cannot be separated from the call of the church to be present in the midst of human suffering. Thus, the theology of solidarity is not merely a doctrinal concept, but also the foundation for a more mature, critical, and socially responsible charismatic spirituality. The initial basis for this development was drawn from an initial draft that had contained ideas about the solidarity of God, the incarnation of Christ, the cross, the resurrection, the work of the Holy Spirit, and its practical implications for the church and believers.

## **METHODS**

This research uses a qualitative method that is carried out through a literature study and constructive theology approach. The choice of the qualitative method is based on the consideration that the object of study is not numerical data, but theological ideas about the solidarity of God, the work of Christ, the work of the Holy Spirit, and their implications for the Charismatic understanding of blessing, restoration, and prosperity. Through this method, the data is analyzed interpretively to explore the theological meaning stored in biblical texts and relevant theological literature. (Adlini et al., 2022).

The literature study approach was chosen because this research relies on searching, reading, and analyzing written sources (Dien & Moku, 2022). The main sources used are biblical texts related to the theme of God's solidarity and man's restoration, including Exodus 3:7–8, John 1:14, Philippians 2:6–8, Luke 4:18, Isaiah 53, Acts 2:44–47, James 2:17, and a number of other supporting texts. These texts were chosen because they contain the theme of God who sees human suffering, Christ who is present in human history, the cross as the pinnacle of divine solidarity, the resurrection as the foundation of hope, and the Holy Spirit who forms an ecclesiastical community that lives in a spirit of sharing. The selection of this text is in line with the basic framework of the article which makes the solidarity of God, the incarnation, the cross, the resurrection, and the work of the Holy Spirit as the main foothold for the development of solidarity theology.

In addition to biblical sources, this research also draws on theological literature that includes solidarity theology, theology of the cross, liberation theology, Pentecostal/Charismatic theology, as well as various critical studies of prosperity theology. This literature is used to expand the theological reading of the concepts of blessing and prosperity, so that they are not understood narrowly as individual material successes, but as holistic and solidier restoration of life. Thus, prosperity theology is not placed as an object to be directly rejected, but rather as an idea that needs to be reconstructed through the framework of God's solidarity.

A constructive theological approach is used to reformulate the concept of prosperity in a Charismatic perspective. In this approach, biblical data and theological literature are not simply described, but systematically arranged to form new conceptual formulations. The analysis was carried out through three stages. First, the main themes of God's solidarity, the incarnation of Christ, the cross, the resurrection, and the work of the Holy Spirit are identified from the biblical texts. Second, these themes are interpreted in their relation to Charismatic spirituality regarding the blessings, healing,

restoration, and power of the Holy Spirit. Third, the results of the interpretation are constructed into the concept of "solidarity prosperity", which is the understanding that abundance from Allah is given not for personal hoarding, but for the restoration of a common life (Dien & Moku, 2022). With this method, this article is designed to produce a theological study that is critical-constructive, not only explaining God's doctrinal solidarity, but also showing its relevance for the renewal of Charismatic spirituality to be more oriented towards empowerment, loving service, and ecclesiastical solidarity.

## **RESULTS AND DISCUSSION**

### ***God's Solidarity as the Basis of Blessings and Restoration***

The study's first findings suggest that God's solidarity is a solid theological foundation for the understanding of blessing and restoration. In the biblical testimony, God is never portrayed as a separate divine Person who cares nothing about human suffering. On the contrary, Allah is shown as the One who sees, hears, knows, and acts on the suffering of His people (Zaluchu, 2021). The text of Exodus 3:7–8 is one of the important references in this regard, where it is stated that Israel's suffering in Egypt was not left unanswered. God not only knows the condition of His people, but moves down to free them from the pressure of oppression.

This finding implies that God's blessing cannot be understood independently of acts of deliverance and restoration. Blessings are not merely gifts with a material dimension, but God's actions that restore human dignity from situations of slavery and alienation (Likumahwa et al., 2020). In the context of Israel, deliverance from Egypt was a concrete form of divine blessing: the shackled people were restored to a new life. Thus, blessing within the framework of solidarity theology does not begin from possession, but from liberation. Allah blesses by bringing salvation, restoration, and a future to the oppressed people (NAINUPU, 2020).

From a Charismatic perspective, this finding shows that the experience of receiving blessings needs to be placed in one's relationship with a God who is solid. Blessings are not only received as an answer to personal needs, but as part of God's action that restores human life as a whole (Telaumbanua et al., 2024). The God who blesses is the God who is first present in the midst of human suffering. Therefore, the theology of blessing must not be separated from the theology of suffering, because blessing becomes manifest when God reveals His power in the midst of the fragility and weakness of human life. This divine solidarity affirms that God does not allow His people to bear the burden alone, but rather to be actively present as participants in their life's struggles (Purba et al., 2024).

These findings also reveal that restoration in the Christian faith has a wide scope. Recovery does not only refer to the spiritual condition of humans, but touches social, psychological, relational, and material aspects simultaneously (Siahaan, 2025). In the Charismatic tradition, various testimonies of God's help, healing, sufficiency, and restoration of life can be integrated into this broader horizon. However, all such forms of restoration need to be read as the fruit of God's solidarity, not as evidence of the superiority of one's faith over another. Thus, the basis of blessing and restoration is the initiative of God's love that precedes, not human religious achievements (Doki et al., 2023).

### ***Christ as the Source of Holistic Restoration***

The second finding shows that Jesus Christ is the center and source of holistic restoration. In the theology of solidarity, Christ is understood not only as a moral teacher or spiritual exemplar, but as the most concrete embodiment of God's solidarity with man. Through the incarnation, God entered human history in a real and full way. The Word that became human shows that God does not save man from a safe distance, but is present in a fragile, limited, and wounded condition of humanity.

The Incarnation affirms that the restoration of man is not abstract. Allah does not just convey the promise of salvation from afar, but becomes a human and lives in the midst of humans (Parhusip, 2021). In this framework, restoration does not only concern the soul, but encompasses the entire human existence. The body, relationships, suffering, work, poverty, sickness, and alienation of man are part of the reality that Christ enters. Therefore, from the perspective of solidarity theology, Christ can be understood as a source of restoration that reaches humanity as a

This is even more evident in Jesus' ministry. In the Gospels, Christ's ministry is consistently directed to those who experience social and religious vulnerability: the poor, the sick, the sinner, the tax collector, the outcast woman, the leper, the blind, and the paralyzed (Stevanus, 2018). The ministry shows that Christ's solidarity is not general and vague, but is directed concretely to the wounded man. Healing, forgiveness, acceptance, feeding, and restoration of dignity are tangible signs that the Kingdom of God is present as a restorative reality.

The cross was found as the pinnacle of Christ's solidarity. On the cross, Christ not only noticed human suffering from the outside, but endured it directly. Sin, shame, violence, rejection, injustice, and death enter into Christ's own experience (Widjaja, 2018). Thus, the cross shows that God does not abandon man in a situation of the deepest suffering. In the light of the cross, restoration cannot be interpreted superficially as a comfort of life, but as a work of redemption born of self-sacrificing love.

The resurrection of Christ is the final dimension of this holistic restoration. The resurrection confirms that suffering and death are not the last word. In the resurrection, new hope is given to humans (Hidayat, 2017). This finding has significance for Christian spirituality because faith in the risen Christ provides the foundation for courage, hope, and conviction that God continues to work to restore life. However, such hope should not be narrowed down to optimism for personal success, but should be understood as participation in the new life that God has given.

### ***The Holy Ghost as the Power of Restoration and Empowerment***

The third finding reveals that the Holy Spirit is understood as a restorative and empowering power in the lives of believers. In the Charismatic perspective, the work of the Holy Spirit occupies a very central position because the Holy Spirit is believed to be the Person who comforts, heals, equips, and strengthens the people in facing various life struggles (Amirudin et al., 2025). The findings of this study show that God's solidarity does not stop at the work of Christ, but is continued through the work of the Holy Spirit who is actively present in the church community.

Acts 2 becomes an important foundation for understanding the relationship between the work of the Holy Spirit and community solidarity. The outpouring of the Holy Spirit not only results in a personal spiritual experience, but also forms a new community that lives in fellowship, prayer, teaching, and acts of sharing. The early congregation was described as a community that genuinely cared about each other's needs (Salurante et al., 2021). Thus, the fullness of the Holy Spirit cannot be understood only as an individual charismatic experience, but also as a power that constitutes real social solidarity.

This finding shows that the Holy Spirit works not only in the worship hall, but also in the social life of the people. The comfort of the Holy Ghost is given to those who are brokenhearted. The power of the Holy Ghost is given to those who are weak. The gift of the Holy Spirit is given to build up the body of Christ. Thus, the work of the Holy Spirit has always had a communal orientation. A person is not filled with the Holy Spirit just for his own sake, but to use his life to serve, strengthen, and build others. In the Charismatic context, these findings have important significance for the understanding of recovery. Recovery does not only occur when a person experiences physical healing or a personal answer to prayer, but also when the people are empowered to rise, work, serve, share, and bear the burdens of others. The Holy Spirit not only brings exhilarating spiritual experiences, but also forms an active, productive, caring, and solid ethic of life.

Thus, the work of the Holy Spirit can be understood as an empowering power. The Holy Spirit enables believers to come out of fear, despair, helplessness, and alienation. In the church community, that power is manifested through prayer, pastoral service, counseling, testimony, faith building, and concrete social action. Therefore, Charismatic spirituality centered on the Holy Spirit has great potential to be a restorative spirituality, as long as it is directed to solidarity and not just to personal experience.

### ***Prosperity as Abundance to be a Blessing***

The fourth finding reveals that prosperity needs to be reunderstood as an abundance given in order for a person to be a blessing. In the Charismatic tradition, the term prosperity is often associated with material blessings, business success, economic improvement, health, and victory in life's struggles (Lauterbach, 2015). This kind of understanding has pastoral power that cannot be ignored because it gives hope to people who are in difficulty. However, when not placed within the framework of God's solidarity, prosperity can narrow down to self-centered individual achievement.

Based on the theology of solidarity, it is found that prosperity that is in harmony with the Christian faith is inseparable from God's purpose to restore a common life. Abundance is not meant to be hoarded alone, but to be shared. Blessings are not given so that humans are more closed in their own success, but so that humans are able to become channels of God's love for others. Thus, prosperity needs to be understood as the capacity to live in recovery while also helping to restore others. This discovery allowed the birth of the concept of "solidarity prosperity". This concept points to the understanding that the abundance of God always has a social and missionary direction. Believers are not only blessed to succeed, but blessed to have their lives become a means of recovery for others. In this sense, economic adequacy, health, employment, education, restored relationships, and the ability to serve are various forms of abundance that need to be directed to the common good.

Solidarity prosperity also corrects the tendency to make material success the sole measure of faith. In the light of God's solidarity, the poor should not be considered lacking in faith, the sick should not be considered spiritually failing, and the person experiencing difficulties in life should not be seen as unblest. Instead, the church is called to be present with them, bear their burdens, and fight for their restoration. Thus, the measure of prosperity no longer lies in the amount of possession, but in the recovery of life and the formation of solidarity. In this framework, abundance is understood as *shalom*. *Shalom* includes peace with Allah, restoration of relationships with others, self-integrity, sufficiency in life, and social responsibility. Thus, prosperity is not reduced to wealth, but is understood as a life that is both blessed and blessing. This finding is an important foundation for the reconstruction of charismatic prosperity theology to be more in tune with the character of a more solid God.

### ***The Charismatic Church as a Community of Restoration***

The fifth finding shows that the Charismatic church can and should be understood as a community of restoration. Charismatic spirituality has no small power in terms of prayer, worship, testimony, healing ministry, hope, and belief in the power of the Holy Spirit (Sariyanto et al., 2025). These forces can be valuable theological and pastoral capital for building the church as a space of recovery for human beings who are suffering.

However, the church as a community of restoration is not enough to be formed through expressive worship or powerful charismatic experiences. It needs to be marked by the ability to be present for those who are weak, poor, sick, hurt, oppressed, and hopeless. Thus, the church's ministry is not only directed to the altar, but also to the concrete living space of the people and the community. Healing prayers, pastoral counseling, social assistance, economic empowerment, educational services, and family assistance can be understood as various forms of real recovery praxis. This finding opens up opportunities for the

charismatic church to reinterpret its identity. The Church is not just a place to receive blessings, but a place where people are formed into channels of blessing. The church is not just a place to seek miracles, but a community that presents the signs of God's restoration in a shared life. In this context, the work of the Holy Spirit is not only celebrated in worship, but translated into a real and measurable ministry of love.

The recovery community is also characterized by a shared lifestyle. Acts 2 shows that a community filled with the Holy Spirit is one that does not allow its members to be lacking. This suggests that healthy charismatic spirituality should result in economic, social, and pastoral solidarity. Thus, spiritual growth is not only measured by the intensity of worship, but also by increased concern and sensitivity to others. The findings of this study show a coherent conceptual relationship between God's solidarity, restoration in Christ, the power of the Holy Spirit, solidarity prosperity, and the church as a community of restoration. This relationship forms the basis for further discussion that solidarity theology can reconstruct charismatic spirituality to be more mature, more critical, and more socially responsible.

### ***Reconstruction of Prosperity Theology through Solidarity Theology***

The findings of the study suggest that solidarity theology can function as a corrective-constructive framework for prosperity theology in the Charismatic tradition. The theology of prosperity does not need to be rejected totally, because in it there is a real pastoral force, especially for the congregation who are facing economic stress, illness, failure, and life uncertainty (Magezi & Manzanga, 2016). Through its emphasis on blessings, healing, victory, and restoration, prosperity theology provides hope that God is not indifferent to the concrete struggles of man. In this sense, prosperity theology has served as a language of faith that empowers many people to remain convinced that their lives are not abandoned by God.

However, problems arise when God's blessing is understood too narrowly as individual success, economic improvement, or mere material achievement. In its form, faith risks being reduced to a transactional mechanism: people give in order to be blessed, pray for success, and faith for personal gain. Spirituality can then turn into a religious pattern that revolves around self-interest. God is understood primarily as the source of personal fulfillment, while the dimensions of solidarity, justice, and responsibility to others become less prominent.

It is in this context that solidarity theology serves as a needed theological correction. God's solidarity, as expressed in the work of deliverance, incarnation, Christ's ministry, the cross, the resurrection, and the work of the Holy Spirit, shows that God's blessing was never meant to mold selfish human beings (Parhusip, 2021). Blessings are given in the context of restoring life and forming a people who are able to love, share, and restore life together. Thus, the theology of solidarity does not reject the idea of blessings, but returns them to their true theological purpose: the restoration of man and the service of love to others.

This reconstruction is important because Charismatic spirituality actually has great potential to build a praxis of solidarity. The emphasis on the power of the Holy Spirit, prayer, healing, and restoration can be directed not only to personal experience, but also to community empowerment (Likumahwa et al., 2020). Therefore, prosperity theology needs to be purified from its individualistic tendencies and placed back within the framework of God's solidarity. In this framework, blessed man is not a man who is separated from the suffering of others, but a man who is called to participate in God's restoration work for the world.

### ***From Prosperity Gospel to Solidarity Prosperity***

Based on this reconstruction, a conceptual offer called Solidarity Prosperity or "solidarity prosperity" can be formulated. This concept is proposed as a critical development of the Prosperity Gospel which is often understood narrowly as the promise of material success for the faithful (Williams, 2022). In the narrow Prosperity Gospel, the formula of faith tends to read: "God bless me that I will succeed." This formulation is not entirely wrong, but becomes problematic when personal success is made the center of faith and the main measure of God's favor (Telhalla, 2023).

Alternatively, *Solidarity Prosperity* offers a more theological formulation: "God bless me so that through my life, others will also experience recovery." With this formulation, prosperity is no longer understood as the accumulation of blessings for oneself, but as the spiritual, moral, social, and material capacity to participate in God's restoration work. Prosperity is not placed on the abundance of possessions, but on the restored ability to live to restore the lives of others.

The concept of "solidarity prosperity" can be seen as a novelty of this article because it builds a bridge between charismatic spirituality and solidarity theology. On the one hand, charismatic spirituality is still given space to talk about the blessings, healing, restoration, hope, and power of the Holy Spirit. On the other hand, all these themes are directed towards social responsibility and the praxis of love. Thus, the spirituality of blessings is not extinguished, but rearranged so that it does not fall into consumptive spirituality.

Solidarity prosperity also allows prosperity theology to be read within the broader horizon of God's mission. God's blessing does not stop at the individual, but flows to the family, the church, the community, and the wounded world. A person who is experiencing an economic recovery, for example, is not only understood as a successful person, but as a person who is given the capacity to help, open workspaces, sustain services, and pay attention to the weak. A person who experiences mental recovery is not only understood as a person who has been

personally healed, but as a person who can now strengthen those who are hurt. Thus, abundance is understood as a responsibility, not just a spiritual privilege.

### ***Blessings as Restoration of Dignity, Not Just Economic Improvement***

In many testimonies of the Charismatic church, blessings are often associated with jobs earned, businesses thriving, health restored, homes owned, vehicles purchased, or debts paid off. These economic and material dimensions do not need to be denied, because human life does include the needs of the body, work, household, and social welfare. Christian theology does not need to be opposed to economic blessings, because God also cares about the concrete needs of humans (Manurung, 2021).

However, economic blessings should not be used as the only measure of faith. If material success is used as the main indicator of God's favor, then the poor can be mistakenly considered to lack faith, the sick are considered spiritually failing, and the unsuccessful are considered not to be walking in God's will. Such an understanding is theologically as dangerous as well as pastoral, because human suffering is given an undue additional moral burden. Those who are hurt can feel even more guilty because they are considered not to have enough faith (Ginting & Munthe, 2025).

Through the theology of solidarity, blessings need to be returned to their deeper meaning, namely the restoration of human dignity. God's blessing is not first measured by an increase in possession, but by the restoration of man's relationship with God, others, himself, and creation. Blessing means that man is restored from fear, shame, alienation, sin, oppression, despair, and helplessness. Within this framework, economic blessings can be recognized as one of the dimensions of recovery, but it is not the only and not the absolute measure of faith.

Thus, prosperity needs to be restored within the framework of *shalom*. *Shalom* refers to the integrity of life which includes peace with Allah, social justice, healthy relationships, sufficiency, inner peace, and responsibility to others. In this frame, the blessed person is not just a person who has a lot, but a person whose life is restored and used to bring about restoration. Blessings become ethical, not just claims of faith. Prosperity is a calling, not just an achievement.

### ***The Holy Spirit and the Ethos of Empowerment***

In Charismatic spirituality, the Holy Spirit is often understood as a source of power, gifts, healing, prophecy, courage of faith, and dynamic spiritual experiences. This understanding is one of the strengths of the Charismatic tradition because the life of faith is not understood in a dry and formal way, but as a life moved by the power of God. However, the reading of the Holy Spirit's work needs to be expanded so that it is not only directed at closed personal spiritual experiences (Amirudin et al., 2025).

The Acts of the Apostles 2 can be read not only as a charismatic event, but also as a significant social event. After the Holy Spirit is poured out, a community of fellowship, prayer, study, breaking bread, and sincere sharing is born (Rouw, 2019). Thus, the fullness of the Holy Spirit has social consequences that cannot be ignored. The Holy Ghost not only makes a person dare to testify or experience spiritual gifts, but it also forms a community that does not allow others to be lacking.

In this framework, the Holy Spirit can be understood as an empowering power. The power of the Spirit works not only in physical healing, but also in the courage to rise, work, forgive, serve, share, and build community. The Holy Spirit empowers believers to come out of fear, fatalism, spiritual laziness, and despair. The Holy Spirit also enables the church to be actively present in the midst of human suffering through pastoral ministry, counseling, social assistance, economic empowerment, education, and reconciliation.

Therefore, a truly Christ-filled Charismatic spirituality should result in a community that is more solid, not more individualistic. An authentic charismatic experience is measured not only by the intensity of worship, expressions of praise, or testimony of miracles, but also by a marked change in life orientation. If the Holy Spirit is understood as the Spirit of Christ, then His work must be in harmony with Christ's solidarity with the weak, wounded, and oppressed people. Thus, the fullness of the Holy Spirit must be translated into a concrete ethos of empowerment.

### ***The Church as a Channel of Blessings for the World***

This discussion boils down to the understanding of the church as a community called to be a channel of blessing for the world. The Charismatic Church is not enough to be understood simply as a place where people seek miracles, receive prayers, or experience a powerful atmosphere of worship. The church needs to be understood as a space for recovery, empowerment, and solidarity (Panjaitan, 2021). If God blesses His people to be a blessing, then the church must be a place where those blessings are organized, directed, and manifested in a common life. In the power and guidance of the Holy Spirit, the Church is always called to live her identity as an instrument of communion that proclaims the message of reconciliation for all humanity (Bala, 2020).

In the framework of solid prosperity, "to be a blessing" can be interpreted through three layers. First, spiritual blessings: forgiveness, repentance, faith, hope, and a restored relationship with God. Second, personal blessings: healing, inner recovery, life force, character change, and courage to face struggles. Third, social blessings: concern for the poor, economic empowerment, humanitarian services, reconciliation, and the struggle for justice.

Through these three layers, the charismatic church can reorganize its ministry proxy. Healing prayers remain important, but they need to be complemented by ongoing pastoral accompaniment. The testimony of blessings can still be given place, but it needs to be directed into a testimony that encourages social concern. Teachings about faith and victory can still be maintained, but they need to be accompanied by the formation of character, responsibility, and sensitivity to the suffering of others.

Thus, the theology of prosperity is not rejected outright, but purified and directed to the praxis of solidarity. A blessed church is not a church that merely enlarges its own institutions, but one that presents the signs of the Kingdom of God to the world. A Spirit-filled church is not only a church that is strong in worship, but also a church that is strong in love, justice, and service to suffering people.

#### ***Conceptual Model: Solider Prosperity***

Based on all of the above discussions, the conceptual model of "solider prosperity" can be formulated in the following theological flow: the solidarity of God → the incarnation of Christ as the presence of God → the cross and resurrection as the restoration of life → the Holy Spirit as the power of empowerment → blessing as abundance to share → The Church as a Community of Restoration and Solidarity. This model shows that prosperity does not originate from man's desire to succeed, but from God's character that is in solidarity with human suffering.

In this model, God is first understood as God who sees and responds to human suffering. Christ is then understood as God who enters into human reality through the incarnation, ministry, cross, and resurrection. The Holy Spirit is understood as the power that restores and empowers believers. The church is understood as a community that receives blessings to be a channel of blessings. True prosperity is finally seen in the recovery of life together. This model makes a significant conceptual contribution because the theology of prosperity is no longer placed in the logic of accumulation, but in the

logic of participation. Believers are invited to participate in God's work that is constantly restoring people. Thus, success, health, sufficiency, and abundance are not understood as the ultimate goal, but rather as a means of participating in God's solidarity for the world. This is what distinguishes solidarity prosperity from the *narrow, self-focused* prosperity gospel.

Thus, solidarity theology can reconstruct charismatic spirituality in order to preserve the experience of blessing, healing, restoration, and the power of the Holy Spirit, but at the same time direct it to social responsibility. The emphasis on the solidarity of God, the incarnation, the cross, the resurrection, the work of the Holy Spirit, and the church's call to serve serve form a solid foundation for this construction.

#### **CONCLUSION**

This article affirms that solidarity theology can function as a corrective-constructive framework for reconstructing the charismatic understanding of blessing, restoration, and prosperity. The theology of prosperity should not be rejected in its entirety, because in it there is a pastoral force that gives hope to the people who are suffering from suffering, sickness, economic stress, and the uncertainty of life. However, this understanding needs to be refined when prosperity is reduced to individual material success and faith relations are interpreted transactionally.

Through the theological framework of solidarity, God's blessing is understood not as a hoarding of personal interests, but as an abundance of life directed to mutual restoration. God's solidarity is expressed in acts of deliverance, the incarnation of Christ, service to the weak, the cross, the resurrection, and the work of the Holy Spirit that forms an ecclesiastical community that lives in a spirit of sharing and empowerment. In the light of this understanding, true prosperity is not measured by the abundance of possessions, but by the restoration of man's relationship with God, others, himself, and creation.

The concept of "solidarity prosperity" is offered as the main contribution of this article. Through this concept, charismatic spirituality can still maintain an emphasis on the blessings, healing, hope, and power of the Holy Spirit, but is directed to the praxis of solidarity, empowerment, and loving service. The Charismatic Church is thus called not only to be a space for the search for miracles, but a community of restoration that brings God's love to a wounded world. Blessings are received not to stop at oneself, but to be flowed for the sake of a common life.

## CONCLUSION

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