

DISCIPLESHIP BASED ON LOGICAL TEACHING FROM INTERNAL AND EXTERNAL TO IMPROVE THE SPIRITUAL AND SOCIAL BEHAVIOUR OF PENTECOSTAL-CHARISMATIC CONGREGATIONS

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ABSTRACT

Discipleship is at the church's heart, the congregation's maturation. Discipleship requires much energy, thought, time, and money, so few like it and can survive. Pentecostal-charismatic discipleship is not severe in teaching because it focuses on the feelings and number of people/churches. The ministers involved are often less qualified in theological education, so the activities carried out in Bible study are more inclined to strengthen the bonds of the congregation through sharing activities and sermons just talking about morals and success in life. Discipleship should focus on who Jesus is, the logician, not on what Jesus did, so it falls to the teaching of the power of words; that is, people can imitate everything Jesus did. This study used a quantitative approach to 258 respondents whose results were that the congregation could not distinguish true and untrue servants of God. False faith in Jesus, like the apostles' faith before Pentecost, is considered the absence of faith. The involvement of pastors and congregations outside Pentecostal-charismatic is urgent to improve the spiritual and social behavior of Pentecostal-charismatic congregations.

Keywords: *discipleship, false pastor, critical thinking, logic, social-media evangelism*

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INTRODUCTION

Pentecost developed into a charismatic and neo-charismatic movement whose mission emphasis was the full gospel of bringing initiation with the power to win as many souls as possible for the kingdom of God (Burgess & Van Der Maas, 2003, 13; Smith, 2008, Kowalski, 2010). The Pentecostal-charismatic church is passionate about seeking out those considered lost and making worship enthusiastic and attended by many people through the distinction between being born and filled with the Holy Spirit for effective ministry (Menzie, 2008). The spirit of evangelism and the emphasis on the dependence on the power of the Holy Spirit in Christian life and ministry greatly influence a cold church or congregation. This enthusiasm can be seen through a dynamic atmosphere of worship where there are joyful songs accompanied by the most sophisticated musical instruments and pop music, worship so deep that it is not uncommon for there to be crying with music that evokes a comfortable atmosphere and arouses the feeling of God as if he was descending in the room and talking to a private person with Tuhah directly, testimony helped by God, demonstration of great power, exorcism, emotional, funny and uplifting sermons (Smith, 2008, Vondey, 2019). Worship in large buildings is full of people (Jong, 2016). Revival meetings are often held in the open field and challenge people to repent and be healed of spiritual and physical ailments (Smith, 2008; Hunt, 1995; Robbins, 2004).

Pentecostal-charismatic churches often hold revival services in buildings and open squares. Invited ministers claimed to have divine gifts, held large gatherings to demonstrate the power of God, whose output is expected to convert sinners, and challenged churches that have

no Holy Spirit to believe in the full power of God and the gospel (Hocken, 2016,4). Whenever there is an announcement that there will be a revival service, many Christians will attend enthusiastically to enjoy the worship and manifestation of the Holy Spirit because sermons are usually short-lived. The controversy about revival services is ongoing because some see it as the work of the Holy Spirit. Some see it as the manipulation of the emotions of the masses (*What Revivals Can Teach Us | Christianity Today*, n.d.). Some other ministers consider These services and healings inconsistent with the Bible, i.e., cultus or mystical practices infiltrated by dark forces (Kgatle, 2022; Tweneboah, 2015). Many worship atmospheres resemble shamanic activities and practices similar to other religions. There were trance, healing, and incomprehensible languages; no one interpreted them because they were carried out simultaneously. Preaching God's Word centers on the certainty of God's help in health, health, family, and salvation but lacks in-depth theological concepts (Mc Arthur, 1992,295). Servants of God who claim to have gifts of healing or miracles have the most opportunities in this regard and are most sought after by the congregation compared to ministers who teach theology and do not claim to have supernatural gifts from God.

In Indonesia, few pastors come, and pastors with large churches that hold this type of service cause debate because their practices and teachings are considered strange and even wrong by some other servants of God, for example, at the beginning of the entry of Covid-19 into Indonesia, a pastor named Niko Njotorahardjo who believed that he was the bearer of the third Pentecostal movement which was after the first Pentecost in Acts and the Azusa event. He claimed he could rebuke Covid-19 so it would not spread (*Pdt Niko Njotorahardjo - Pesan Khusus Gembala*, n.d.). Of course, his actions caused controversy because, in many of his sermons, he believed the power of his words, and words did not happen. Pastor Niko believed that he and Christians could imitate everything Jesus did and said (*Pdt Niko Njotorahardjo - Pastor Message February 2020*, n.d.). One of the other exciting phenomena in Indonesia is Andi Simon, who serves healing in Palangkaraya. He is said to be a street healer with the gift of healing anyone, regardless of whether or not people believe in Jesus Christ first in practice. Many argue that it is precisely through this power and healing that people will believe in Christ; evangelism using miracles is not just teaching because people believe more in evidence than theology or teaching. A large number of people attended his services and street services, even those coming from outside the city and island (*Harap Tidak Datang Dulu Ya, Ini Hanya Cuplikan Video Dari Pelayanan Hamba Tuhan Penyembuh Jalanan !!*, n.d.).

Many pastors who were formerly businessmen or famous people without rigorous theological study served and established churches or formed a ministry in very professional ways in church management, were able to entertain with humorous motivational sermons and claimed that they had special gifts from God (Weaver, 2009; Asamoah-Gyadu, 2005, De Witte, 2012). Many pastors claim to have incredible gifts and are famous but have low morals because of materialism or the love of money (Daswani, 2016). Menzies recognizes that the power or miracles in a person do not always correspond to one's holiness or righteousness, including his teachings and deeds in worship and daily life (Menzies, 2008). The extremism that occurs in Pentecostal-charismatic is an internal party that corrects it (Mc Arthur, 1992, 291). There are indeed pastors who do not feel that they are cheating or have the motivation to deceive, let alone mislead the church. They were sincere and even willing to die for their teachings. They firmly believe God is using them because they are more earnest and zealous in preaching the

gospel and glorifying God with sincere hearts (Vondey, 2019). Those who feel they are often do not see the error of their teachings. Indeed, false ministers are often tricky for laypeople to detect because many of their teachings are true. They also believe the Bible is the authoritative Word of God and teaches good morals.

Ministers or congregations who criticize those who always practice, among others: supernatural powers, teach prosperity, and words of faith are considered envious, petty, scribes, Pharisees, have no power/gifts, and divide the church. Congregations that are not equipped with the ability to use logic or critical thinking skills are in confusion and even become lost due to the abundance of information that can be accessed explaining this phenomenon (Meadows, 2012). Many of the pastor's followers who relied on this miracle went under the misconception that criticizing was considered the same as hating. The occurrence of miracles and great service proves that a person is a faithful servant of God and vice versa. The church cannot distinguish between the description presented in the Bible (descriptive) and the command to do (imperative). In judging God's servants, the church's indicator is very simple and superficial. That is, if a person says Jesus is God and his words always quote God's Word and do not judge, he is a true servant of God.

On the other hand, congregations that think this is wrong can also not provide convincing arguments for their opinions, even if they have attended catechization or discipleship classes. The many irregularities in worship today indirectly indicate Jesus' anticipation of the importance of discipleship to His apostles (Mat. 7:15-23). Discipleship complemented by learning logic is essential.

The birth of the church embodies the discipleship mission that Jesus has given in which the disciples, namely the apostles, are the first executors. They teach the church so that the disciples grow and increase in number (Nkansah-obrempong, 2017). Those judged capable of becoming teachers are also assigned to teach the lessons they have received from their teachers. They were not to teach according to their thoughts and opinions or equate them with Jesus' disciples, who were more intimately called apostles. Those who did not teach according to the apostles' teaching were considered false apostles (Mat. 24:11). Throughout the history of the church has always risen those who teach not according to the teaching of the apostles even they were in the church and considered themselves apostles (Nkansah-obrempong, 2017). They fascinated the congregation because they were good at speaking, and some showed supernatural power so that the congregation was convinced they were servants of God. They call themselves also servants of God so that the congregation can be deceived. Their teachings can corrupt the gospel and cause division (Thrall, 1979).

This study aims to show that congregations must be able to recognize true and false ministers of God as clear evidence that they are expected and formed disciples of Jesus Christ who are expected and shaped to grow into teachers who will then make disciples as well, starting from their families and their local church and if God entrusts will be an even more excellent ministry. They must be able to think critically and understand Christian doctrines as clear evidence that they love God with their minds because their faith is sound. Those who love God with their minds can better love their neighbors because they can prevent others from falling into false teachings rather than selfishness under the pretext that faith is a private realm. Only in the true church can deeds that glorify God be realized through proper spiritual and

social behavior. In contrast, outside, it will only lead to false worship and lack of love for others because it makes people selfish.

METHOD

The research was carried out for six months at GBI Pelita IV Medan. The pastor who stirs or leads the congregation is a doctor by profession. This study used a quantitative approach with a survey method by running a questionnaire with a Likert scale on 258 respondents. Respondents were randomly drawn. It is analyzed using the MRA method where Variable X is the understanding of God's servant, and Variable Z is the ability to think critically as a moderating variable on congregation behavior (Y). The questionnaire is self-generated based on a derivative of variables that are dissected from the biblical view into dimensions and narrowed down to more specific indicators using literature from the opinions of Christian scholars. The number of questionnaires for variable Y (Congregation Behavior) has two dimensions: worship and social. Dimension Y1 has seven indicators: praise, worship, giving offerings, hearing sermons, and sacraments. The number of question items is 38. Dimension Y2 has three indicators: helping families and difficult people, caring for the environment, and preserving customs and culture. The number of question items is 10. Variable X has three indicators, namely calling, loyalty, and service. The number of question items is 16. Variable Z has three indicators, namely understanding, analyzing, and evaluating. The number of question items of 12 refers to Bloom's taxonomy.

RESULTS AND DISCUSSION

Result

The R square value of the influence of understanding God's servants on the congregation's behavior is 0.821. while after moderation by critical thinking skills to 0.896, the change in R square is 0.076, showing the change is insignificant. The data showed that understanding God's servants significantly affected church behavior with a t-table value of 34,331 and a sig value. $0.000 < 0.05$. the influence formula before there was a moderation variable, namely the ability to think critically, was $Y = 37.442 + 1.364X$. The formula for predicting the influence value after plus the moderation variable is $Y = -137.514 + 4.275X_1 + 6.914X_2 - 0.115X_1X_2$. The data analysis results show the congregation's critical thinking ability as a variable that weakens the understanding of God's servants.

The results showed that Pentecostal-charismatic congregations in worship or the spiritual, behavioral side emphasized feelings rather than the rational side as God's gift to glorify Him. In praising God with worship singing that focuses on self-pleasure, hymns are not correctly examined whether theologically correct or not, but instead on genre and its influence on feelings. Worship is intended to deepen the influence of emotions on oneself by being carried out repeatedly to penetrate deeper into emotions so that the worshipper feels he is getting closer to God. God also feels pleasure from humans through worship. The power of words in prayer is also believed to be very efficacious by the congregation in fulfilling prayers if offered faithfully. Prayers delivered in detail and at length are believed to be more likely to be answered by God. Offerings are believed to be God's means of repaying blessings manifold, and their management need not be known to them because they consider it no longer their business. They entrust the management of their offerings to the authorities. The sermon that is

heard that is real and practical is preferred, namely the testimony of a servant of God or someone else whom God helped miraculously. Blessing sermons are also more desirable than sermons that show sin and oppose sin. Congregations rarely re-examine sermons delivered in church. The sacrament of holy baptism is believed to be re-administered provided that the formula is in the formula of oneness Pentecostalism and baptism is believed to be a condition of salvation for those who receive Jesus. Holy Communion is believed to be a channel of God's miracles if performed because Jesus replaced man with sin and suffering. In short, worship behavior centers on human tastes, efforts, and needs. In the strict category, such worship is already characterized by idolatry because man is considered the highest goal of God, carrying out His divine mission. Whereas everything is for God, and it is only for God that human life gets its value whole.

In terms of social behavior, helping others is considered inferior in quality and urgency to worship God in terms of how serious it is to give energy, money, and thoughts to others and the environment and politics of the country. Cultural mandates are also not taken seriously because culture is regarded only as the work of humans whose tendencies are sinful. God gave a mandate to man to make the earth His masterpiece where a man could interact to create the values of God's kingdom to create a culture that glorifies God because God is represented on earth. However, if a man did not consider the state important because it was merely a worldly affair, then the values of God's kingdom would not be present there. A country not formed with the values of God's kingdom will make a country that is not right and does not even care about people who need help. Discrimination, LGBTQ, abortion, corruption, cruelty to the poor, drugs, and criminal acts will increase if Christians only pray that God will change their country without taking concrete action in this political activity.

In the understanding of the servant of God, the church sees the call of the servant of God as a servant who is not wrong if he teaches the power of words where the power of words is meant as motivation and prophecy to bless the church. The call of the servant of God is not seen fully as he is a servant of God whose duty is to please God first and foremost but as a person who helps a man or the church as much as possible. The willingness to suffer in the lives of God's servants is still believed to be a call for God's servants, even though they want people who serve God to live a successful and prosperous life. Servants of God are believed to be able to hear God's voice directly. The servant of God is also believed to be the person entrusted by God with the gift of miracles. The servant of God is so respected that judging him, let alone criticizing him in faithfulness, especially in teaching, is avoided. The ministry of God's servants can belong to them and their families because it is established and controlled by the servant of God. Ministers are forbidden to divide churches by discussing other teachings or churches. When taken together, this data will point to the church's thirst for God's help for his life through God's servants by divine power. The church becomes obsessed with the spectacular deeds of God, where the culmination of hope always ends in the usefulness of worship to man, where a man can see and feel the benefits of worship, i.e., human success. The church's excessive expectations of miraculous servants can lead them to fall into heretics whom Satan uses to do miraculous deeds.

The critical thinking skills of congregations are in a low category because there is no lesson in logic and catechization of doctrine or the Christian faith throughout the ages and places. Congregations are seldom told to explain their beliefs using precise language

systematically. The congregation does not know the difference between their religion's teachings and those of other religions, so they cannot explain the differences. The heretical teachings in the sphere of Christianity have not also been compared in the colors of liberal, evangelical, and neo-evangelical theology because, according to them, they have never been discussed. The ability to discern all teachings is in the low category. Likewise, argumentative and evaluating a teaching or opinion is never carried out because it is driven by an attitude that does not want to interfere with or judge the teaching and others. The ability to think critically is only a self-suggestion where they consider themselves capable of knowing right and wrong through experience and feelings as well as relying on God's supernatural guidance rather than careful observation and thinking exercises to see and judge and evaluate teachings or worship practices because of the lack of discipleship strategies that train congregations to think critically.

Discussion

Church discipleship is a significant mandate from the Lord Jesus Christ. However, it has not been taken seriously by ministers and congregations even though the idea or movement of discipleship is strongly emphasized in the Pentecostal-charismatic movement (Williams, 1984, 319). Charismatic Pentecostals represent themselves as the church of the Apostles, referring to the early church where Acts was the foundation of its theology. The early church delivered doctrine diligently because the apostles believed that character would be shaped by the Word of God as Jesus commanded (Peters, 1981, 151). Discipleship becomes distracted or delayed when the church emphasizes practical theology or worship rather than profound theological ideas (Lee, 2010, 115). Often the question of biblical understanding that can be accounted for by rigorous methods is set aside to justify feelings due to affectionate tendencies and practical zeal (Lee, 2010, 125). The feelings of the congregation were considered more important than his thoughts. The congregation's feelings are expected to mature naturally and immediately miraculously or guided by the Holy Spirit will lead them to a correct understanding of theology or doctrine. The church's understanding of practical theology is rooted in conceptual theology, where the fruits of the Spirit or good works and concrete evidence of miracles, number of souls, and faithfulness to worship are considered more important than knowledge of the facts and teachings of the Bible. Something conceptual or teaching is considered boring, irrelevant to human needs, and even divides the church and can be rejected (Erickson, 1990, 44). There is a suspicion or assumption that if one studies theology a lot, one will become too logical and may become an unbeliever in God. There is often a dichotomy between knowing and experiencing. The Church aims to find sinners and is commanded to seek sinners with the right motivation and method. However, the call made is a call to repentance, not to pamper or make them comfortable in church, and the way used is to preach the true gospel, not by persuasion / funny sermons or things that can make them feel appreciated in the church by promising more interesting services or worship because there are songs and music that are pleasant to hear, healing, wealth, success, new relationships and more and so on (Bargár, 2014).

Varied preaching methods and spacious altars that allow pastors to deliver sermons while being able to walk to and fro from the front of the congregation equipped with large screens (LCD / Videotron) with good lighting are often considered excellence and creativity in dynamic pentecostal-charismatic ministry compared to mainstream or traditional churches

such as HKBP, GBKP, GKPI, GKPS, GMI, especially in the city environment of Medan. However, will it all disciple the church if the substance of the truth conveyed is not the Word of God but the human potential, career success/business, and so on that are human-centered? The fact is that the congregation does not understand Christian doctrine well. Of course, the church need not resist or reject all such facilities and creativity to equip the congregation to become growing disciples of Christ.

In various places, discipleship has also not been carried out responsibly in the cadre process (Loewen, 2016). Ministers are not equipped with qualified theological knowledge, such as sending them to high school or theological seminary. The large number of people who succeed in their careers and businesses to become pastors or servants/staff without strictly studying theology causes the people under the pastor's leadership to be the same as himself, who also lack theological studies. There is often a dichotomy between the power and knowledge of Christian doctrine, where power or gift is considered more important than teaching. The result is that discipleship can be replaced with fellowship, where we know each other and care for each other and help each other because the minister of the church is stuck in the teachings, so he turns to the ways of human psychology in caring for the congregation (Slenczka, 2014). The maintenance of the congregation is carried out by social activities and relying on supernatural power. Social bonds are taken seriously by caring for the congregation, where they are treated as valuable, cared for, nurtured, and made like essential people in the church and, for example, given service to feel valued and needed. Warm human relationships with one another should not replace the study of Bible teachings because Bible teachings are the root and compass for human relationships. Likewise, in spiritual matters, being poor in theology or doctrine, these ministers will fall to the extremes of visions, dreams, prophecies, syncretism, psychology, and other mystical experiences (Loewen, 2016).

Trustworthy and spiritually mature teachers must be created, shaped, and empowered with clear, measurable strategies and directions. True discipleship, as practiced by the Lord Jesus, is by natural example and creates a state where His disciples hear His teachings and how Jesus places them in a natural context through interactions with others and circumstances. The Lord Jesus was not afraid of losing them by hastily telling them to teach, nor did Jesus promise them the things of the world that made them enamored of Him. The Lord Jesus was patient with their wrong motivations in pursuing the greatest, worldly position, which would change after Pentecost (Peters, 1981, 120).

The congregation must realize the difference in these disciples and that ministers can also be wrong in ministry motivation and teaching. Unlike Jesus, Pentecostal-charismatic ministers place great emphasis on faith. Anything, if believed without a doubt, can be obtained. Often used is about faith as big as a mustard seed and twelve spies where only Joshua and Caleb entered Canaan because of their faith and words (Hagin, 1990, 97, *Pdt. Dr. Rubin Adi Abraham - KUASA PERKATAAN - YouTube*, n.d., *Kotbah Philip Mantofa : Perkataan Iman - YouTube*, n.d., *Kuasa Perkataan Profetik - Ps. Nita Setiawan - YouTube*, n.d.). However, the verse is in the context of the error of faith, which is the absence of faith because they do not believe Jesus is the Messiah and will suffer. Jesus said a proverb in hyperbole showing the fallacy of their belief in the Messiah (*Ellicott's Commentary for English Readers on Matthew 17:20*, n.d.).

Discipleship is not just about knowing the teachings partially but being able to organize all knowledge using logic that is useful for training the congregation to think critically or reason

about knowledge, namely the revelation of God, the Bible (Van Den Brink & Smits, 2015, Brodwin, 2003). God's Word is the logic of God who reveals Himself to be God, that is, the person or person of God who is even incarnated (Poythress, 2019, 53). The written Word of God must be understood according to the correct rules, that is, according to God's logic, because God's Word includes speech that must be understood or studied according to the rules of correct grammar. The Bible must be interpreted, sorted, researched, concluded, and applied according to context (Erickson, 1990, 37). Christian faith is also a science because it can be understood, has a method of studying it, and must be accountable to theology and the person who will study it according to its stages (Erickson, 1990, 35). Quoting one verse at a time will not help the growth of faith that unlearned pastors are used to, whose people are often in Pentecostal-charismatic churches. The most fatal and fundamental distortion is in the person of Jesus Christ, the Logos or personal logic itself through the teaching of the word of faith or the power of the word and Jesus in modalism and Nestorianism. Thus, the ability to think critically implies knowing logic as the divine person and way of thinking. Misunderstanding of one aspect will lead to error in another. Not knowing Jesus will not lead to the true God. Not being able to think critically does not lead to the true Jesus which is the hallmark of the majority of Christian cults.

The ability to think critically is the result of God's gift, logic to man, that is, His character that appears in His creation, especially man created in His image and likeness (Poythress, 2019, 47). Critical thinking is necessary because many teachings and teachers are false because of the devil's work (Hammond, 2011, 84). In this sinful world, the church must realize it must beware of the dangers. Critical-thinking congregations should not be judged as dissidents in the church because congregations that can think critically create quality and true leaders. Likewise, those who can think critically will become leaders who make students who become leaders who can think critically so that the chain of discipleship continues to be better in quality and quantity.

The ability to think critically of the congregation will also make the spiritual and social behavior healthy and follow God's intentions and purposes. It will not be controlled by feelings alone, so it falls into subjectivism (Erickson, 1990, 47). God revealed Himself, showed He wanted to be understood, and gave man the ability, namely logic, to apply to understand His revelation, which is truth (Erickson, 1990, 55). The critical thinking skills of the congregation can make them mature, where they can accept differences of opinion with others. They do not fall to extremes (Hammond, 2011, 86). They can see differences not as contradictions if they are simply different. The ability to think critically makes congregations independent and mature to distinguish true and false teachings and teachers (Rm. 12:2).

Discerning which teachings are true is due to knowing and understanding them correctly. Lee, in his observations in Korea, saw how Yonggi Cho's church was accused of being infiltrated by Shamanism because he claimed its teachings were entirely gospel in which the atonement of Jesus was perfect so that Christians should be healthy and wealthy, admitting that it was difficult to define as syncretic theology if only looking at the similarities (Lee, 2010, 124). However, the argument is too simple because Shamanism in Korea is similar to the occult in many places with different names. So, just because there is no shamanism elsewhere, Yonggi Cho's teaching instead of Shamanism is an incorrect excuse.

Ministers often arise naturally from among the congregation to which they respond to the call to ministry (Peters, 1981, 254). Because they have long been taught properly, they will follow the process of becoming true servants, that is, to faithfully study first so that they mature to be parachuted into more excellent and further service. This consistency is expected to produce more qualified servants of God so that false servants of God will be abandoned and no longer able to deceive the congregation because they can see healthy teachings and behaviors in true servants of God born from churches that carry out discipleship seriously and consistently. The true servant of God will be born from the midst of such a congregation so that the church becomes strong because the regeneration of leadership is uninterrupted. The ability of congregations to think critically will make their church or community difficult to damage by false teachers or ministers because they have been trained.

However, false ministers will also continue to emerge from untrue churches. They will continue the teachings they received during their time as a congregation and are difficult to correct because they also judge themselves as successful with many reasons or justifications in their service category. Long-term processes have shaped their worldview. Without discipleship, human-centeredness, market/money orientation, doctrinal syncretism, popularity, and already enjoying the fruits of service, it will be difficult to change them. In this category, the expectation of discipleship from within Pentecostal-charismatic itself is difficult to expect because it has become a culture where the fact of fast and large ministry in terms of the number of congregations and large buildings makes them still feel that they are in the right direction, which God blesses.

The true gospel message expected to be carried to the ends of the earth will arrive perfectly. It will continue to be contradicted by false gospel by false teachers. God-centered worship will bring God's kingdom to earth, where man will enjoy that glory as a tangible manifestation of recreation, where everything becomes new and perfect at the second return of Jesus. Jesus' redemption of the whole world will become evident through every believer knowing God again correctly through His Son and the majesty of wholesome and true worship and teaching quenching man's thirst. Humans will respect each other. The impact will be accurate in families, and families who know the true teachings will affect society, so this system will change schools and the country more broadly. Peters calls this adequate power of the gospel that Paul practiced, if done correctly, a countercultural movement of his day and remains relevant today (Peters, 1981, 199). The kingdom of God that Christians pray for throughout the ages and all places that are confirmed on earth can be realized and accomplished even if they are not perfect because the perfection of that kingdom will only be fully fulfilled at the second coming of Jesus while continuing to seriously see and try to improve the reality of the need for discipleship of this charismatic Pentecostal.

CONCLUSION

God entrusted the redemptive mission to Jesus Christ to recreate the new creation as before. Jesus delegated His completed redemptive task to the church to be carried out to the ends of the earth. God's mission is equipped with the power and guidance of the Holy Spirit, who equips the church with positions and gifts useful for that mission. He gave apostles, pastors, and teachers to teach His true church doctrine (Ephesians 4:11). But the devil also resists by infiltrating false apostles, shepherds, and teachers to undermine the mission (2 Pet. 2:1). True

servants, especially those in Pentecostal-charismatic, should not be silent about this fact that the church is supposed to glorify God and is used against God from within (Eph. 5:11; 2 Cor. 10:5). True servants of God must seriously equip the congregation to think critically about recognizing true and false ministers so that the church that is a community of believers becomes a church that glorifies God where people enjoy His glory in priceless satisfaction. The rapid progress of discipleship of non-Pentecostal-charismatic churches is expected to make their interaction with charismatic Pentecostals produce different results. They can interact directly and on social media to give the true gospel so that they return to the true teachings and change their worldview according to the Christian worldview. Their theological presuppositions can undoubtedly be changed by prayer and the proclamation of who Jesus is, the Logos to justify a charismatic Pentecostal understanding that focuses on what Jesus did so as not to have the wrong faith like the apostles before Pentecost where their faith was wrong and considered as the absence of faith by Jesus.

Pentecostal-charismatic congregations may accept that a pastor can also be wrong. However, they do not want to comment much for fear of being perceived as harassing God's anointed servant. They should not judge, a slogan often uttered by charismatic Pentecostal pastors. In addition, in the Pentecostal-charismatic tradition, where many pastors do not have a theological education background, and there is no catechization, the understanding of the basics of Christian teachings is so minimal that discipleship must also be done by other pastors through Bible discussion and responding to wrong sermons from outside channels, namely YouTube, Instagram, Facebook, etcetera.

Communities that call themselves churches are not churches if their highest importance is human beings. The church is not taught about God entirely and will only use God for man's satisfaction. Talks focusing on human success, how God helps man, and the secret of success without talking about God are not the full gospel, even if presented by creative methods. God is indeed God; if God benefits man, it is not a biblical concept. Extreme worship, social behavior, and individualism centered on man and self indicate not true worship but idolatry.

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