
A THEOLOGICAL FRAMEWORK APPROACH WITH GENTLE MENTORING TO EFFECTIVENESS RE-EVANGELIZING PENTECOSTAL-CHARISMATIC CONGREGATIONS

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ABSTRACT

The Pentecostal charismatic movement is growing very fast around the world in quantity. Christian doctrine has little meaning, so spiritual and social behavior becomes distorted according to personal feelings and lifestyles, becoming selfish or individualist. This study aims to show that re-evangelizing charismatic Pentecostals using a gentle attitude is very important so that the big picture of Christian theology can be conveyed and well accepted by them so that the understanding of doctrine and attitude of worship becomes correct. It used a descriptive quantitative approach with a sample of 258 respondents by conducting multiple linear regressions. The study used a quantitative approach with a sample of 258 respondents. The R square value derived from the Influence of Bible understanding and knowledge of the person of Jesus Christ on church behaviour was 52%; other influences were absent in this study. The F table value is 141,377 with a significance value of 0.000 or < 0.5%, indicating that there is a simultaneous influence between the variables of Bible understanding and knowledge of the person of Jesus Christ on the congregation's behaviour is significant. The t value obtained was 8,195 for the Bible understanding of church behaviour variable with a significance of 0.000 or <0.5%, meaning there is a significant partial influence. The t-table value for the variable understanding of the person of Jesus Christ is 12,057 with a significance of 0.000 or <0.5%, meaning there is a significant partial influence. Gentle personal re-evangelism presents the big picture of God's redemptive narrative.

Keyword: pentecostal-charismatic, re-evangelizing, god's redemptive narrative, biblical psychological, behavior, mentoring.

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INTRODUCTION

The fastest-growing movement in Christianity is the Pentecostal church. (Miller et al., 2013, Anderson et al., 2010). In the 1960s, the Pentecostal movement evolved into the charismatic movement known as neo-Pentecostalism and neo-charismatic and spread widely (Williams, 1984, 205, Stanley M. Burges and Eduard M. Van Der Maas, 2003). The charismatic movement did not form a new denomination as the Pentecostals did. With its spirit and doctrines, the charismatic evangelical movement, which has Pentecostal roots, has had a vast and rapid impact on spreading the gospel worldwide. Even in small amounts, the effects of its presence are felt. (Shingange, 2023; Hunt, 1995; Resane, 2021; Robbins, 2004, 118; Menzies & Menzies, 2000, 1). Even in Ghana, where Sarbah conducted a study, the rate of movement from Presbyterian groups was so high that charismatic Pentecostals saw increases in both the quality and quantity of their spiritual and material well-being (economic, educational, and so on) (Sarbah et al., 2020). Growth in attendance and worship quality are signs that a church is going in the right direction, especially when Pentecostal and charismatic congregations appear more represented at each service than non-Pentecostal and charismatic

churches (Brock, 2023) with cries, statements of contrition, pleas for commitment, impassioned reactions, and responsiveness to sermons with the cry of "yes/amen," joy, laughter, and dancing, ritual worship takes on a more colourful appearance.

Indonesia's Pentecostal-Charismatic movement is also expanding quickly, especially among young people and teenagers from rural areas who are relocating to urban areas and enjoy worshipping pop and rock music (Jong, 2016). Pentecostal-charismatic worship is rather prevalent, particularly among young people. Like many churches hosted in malls or shopping centres, the facilities are generally decent and modern, including complete air conditioning, a full band, lights, an excellent altar background, and decorations. As in family relationships with meetings, fellowships, or prayer groups with various terminology like a family altar, i-care, and cell groups, the interaction between congregation with congregation and pastors with congregations is particularly warm and close (Lee, 2010, 135). The ministry of healing and exorcism is earnest and consistently carried out, with much evidence that has attracted the attention of many people and members of this movement (Belcher & Hall, 2001). Positive messages and promises that are miraculous, although difficult to understand, encourage and a high sense of affection is the hope this movement offers for people, especially those who feel suffering and need the certainty of life (Maxwell, 2005). Not merely the number of attendees (quantity) but also loving and obeying the mandate of God based on theological knowledge (quality) is what constitutes proper church growth (Miller-McLemore, 2012, Bargár, 2014, Peters, 1981, 190).

In order to reach people, the Pentecostal-Charismatic movement promises to cure instead of simply preaching the gospel because it does not educate congregations on theology or the principles of the Christian faith. (Belcher & Hall, 2001), Songs that touch more emotions create a more enjoyable worship environment. (Ness & Wintrob, 1980) wealth and successful life. Teaching is not so crucial that fellowship is limited to sharing issues, stories, and motivations when the small group leader mostly does not have a formal theological education. Because of this, Pentecostal-charismatic interpretations of Christian teaching are in the lowest echelon and frequently incorrect, leading to heretical worship behaviours (Yendork, 2023). Similarly, an unstudied religious view of the state fosters apathy to political matters within the state due to its individualistic tendencies. Although the charismatic movement has a Pentecostal experiential foundation, "neo-Pentecostal" raises concerns about doctrinal diversity. This difference ultimately represents a division within neo-Pentecostalism. On the one hand, Pentecostal gentrification, or a middle-class branch, has taken root in historic churches. This branch is frequently called the Charismatic Renewal or simply "Renewal." Some branches, usually more than one, have origins in one or more contemporary religious constellations. This branch, which is mainly evangelical and predisposes to schism, typically opposes ecumenism, has isolationist tendencies, and engages in other behaviours typical of cults (Ian A. McFarland, David A. S. Fergusson, Karen Kilby, 2010, 94).

In the practice of service, praise, and worship are promoted to make the congregation feel joyful, at ease, and entertained to the point of venting feelings or emotions after possibly crying, dancing, jumping, and some even experience trance with the occurrence of falling in spirit, shouting, and so on, which is considered to be the descent of God's presence, specifically the Holy Spirit, in that environment (Kgatlé, 2022). Because it is spoken in sharing in little groups called cell groups, a

piecemeal study of the Bible using quotations to support individual opinions or experiences is not unusual. Jesus' status as an apostolic confession of faith is likewise not correctly understood. Some people, however, believe it is less crucial to discuss than a life change or the outward manifestations of the Holy Spirit. Unaware of Jesus' dual nature and believing him to be God but not equal to the Father, some unwittingly adopt modalism. Pentecostal-charismatic interpretation is postmodern hermeneutics, which includes the idea that experience is the foundation of believing in the Bible.

Regarding hermeneutics, Israel views the deception in Pentecostals- charismatic to be regulated subjectively or merely as a pretext for fostering the spirit of motivation. He claims that arbitrariness in Bible interpretation suggests that the meaning of language is wholly unknowable except by the Spirit, as though only those possessing the Holy Spirit can understand God's intentions in the Bible. (Israel et al., n.d.). Those in this tradition do not understand the integrity of the biblical narrative nor the context behind the verses, often taken for granted to be talked about and preached as motivation and to live. Bible verses can be matched anywhere according to their intuition in judging events, human behaviour, etc.

This research is vital because teachings are very influential on behaviour in the family, justice, leadership, and concern for the environment, culture, and country even under discussion (Benson & Roehlkepartian, 2008) suggest not including one's worldview in terms of the study is a Christian worldview to build spirituality that will influence youth behaviour. The Pentecostal-charismatic movement that was once considered strange and even heretical is now the third force of Christianity after Catholicism and Protestantism are accepted as legitimate Christianity even though their service practices are sometimes chaotic and even infiltrated by inappropriate practices that have the potential to damage Christianity itself massively due to doctrinal inconsistencies due to the unimportance of concepts in it. This research is also intended as input to equip congregations to communicate in the correct delivery of the gospel to Pentecostal-charismatic congregations. The debate about whether Pentecostal-charismatic worship is correct will become more apparent when examined from the point of view of the influence of doctrine on spiritual and social behaviour. This study aims to show that re-evangelizing charismatic Pentecostals using a gentle attitude is very important so that the big picture of Christian theology can be conveyed and well accepted by them so that the understanding of doctrine and attitude of worship becomes correct, such as Lowen's methods teaching practices in Malawi (Loewen, 2016). This research is helpful because it can illustrate the reality of the church's understanding of the Bible and the person of Jesus Christ and its influence on church behavior, namely spiritual and social behavior. Researchers have never done similar research before, namely through surveys using variables used in this study.

METHOD

This research was held in GBI Pelita IV Medan, North Sumatera, Indonesia, which has a population of about 1000 people, where worship is carried out in 4 waves every Sunday. GBI is Pentecostal, but its charismatic influence has been enormous on this denomination regarding the power of word or word of faith and prosperity teachings. Likewise, congregations consider or recognize GBI as a charismatic church. Researchers made observations for one year and analyzed the problems in the research subject, namely the congregation/respondent, by asking several

questions. Then, the researcher conducted a literature review and core Christian theories and doctrines to compare them with the answers of the congregation/respondent. Researchers limit some research problems to determine research variables. After the researcher builds the construct, the researcher determines the question items / statements to be a questionnaire. 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. It used a descriptive quantitative approach with a sample of 258 respondents where the majority of respondents had minimal education SMA (Senior High School) by conducting multiple linear regressions between the understanding of the Bible (X_1) and the understanding of the person of Jesus Christ (X_2) on the variables of congregation behaviour (Y), where the focus of the study is to show misunderstandings by providing specific questions and statements not just in general or typical slogans that are often heard and spoken by Christians around the world, in general, The number of questionnaires for variable Y (Congregation Behavior) has two dimensions: spiritual and social. Dimension Y_1 has seven indicators: praise, worship, giving offerings, hearing sermons, and sacraments. The Y_2 dimension has three indicators: helping families and difficult people, caring for the environment, and preserving customs and culture. Variable X_1 is Understanding of the Bible with indicator four: the Bible is true, a closed canon, the Bible is the highest authority, and the Bible is the common belonging of Christians worldwide. Variable X_2 : the understanding of the person of Jesus Christ has three indicators: Jesus is God; Jesus is a man; two natures and one person. Researchers took a random sample because they assumed all congregations had the same understanding that the population was considered homogeneous. Researchers gave questionnaires to congregation coordinators to distribute randomly after the service. The data used is primary data where respondents fill out questionnaires. The study was conducted on November 14, 2022. After collecting the data in a week, the researchers entered it into Excel format and processed it using SPSS version 22. Data processing is using multiple linear regression analysis.

RESULTS AND DISCUSSION

Table 1. Model Summary

Model Summary ^b				
Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	.725 ^a	.526	.522	4.872
a. Predictors: (Constant), Understanding of the Person of Jesus Christ, Bible Understanding				
b. Dependent Variable: Congregation Behavior				

Table 2. Anova

ANOVA ^a						
Model		Sum of Squares	df	Mean Square	F	Sig.
1	Regression	6711.483	2	3355.741	141.377	.000 ^b
	Residual	6052.703	255	23.736		
	Total	12764.186	257			
a. Dependent Variable: Congregation Behavior						
b. Predictors: (Constant), Understanding of the Person of Jesus Christ, Bible Understanding						

Table 3. Coefficients

Model	Coefficients ^a		Standardized Coefficients Beta	t	Sig.	Collinearity Statistics	
	Unstandardized Coefficients B	Std. Error				Tolerance	VIF
1 (Constant)	7.223	6.190		1.167	.244		
Bible Understanding	.397	.048	.366	8.195	.000	.933	1.072
Understanding of the Person of Jesus Christ	.973	.081	.538	12.057	.000	.933	1.072

a. Dependent Variable: Congregation Behavior

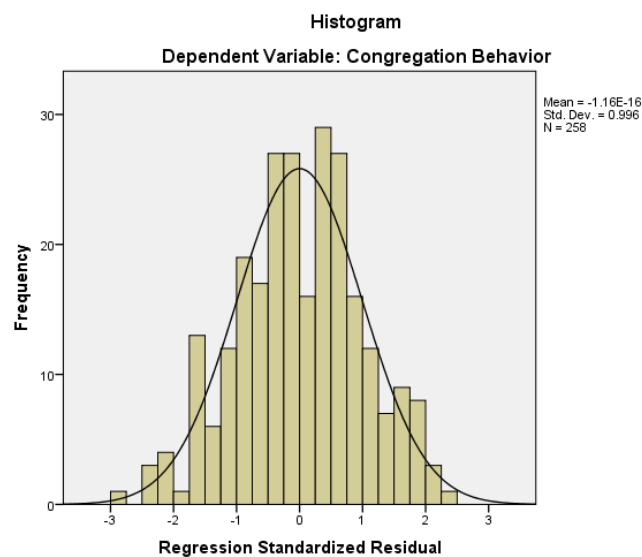


Figure 1. Histogram

The R square value derived from the Influence of Bible understanding and knowledge of the person of Jesus Christ on church behaviour was 52%; other influences were absent in this study. The F table value is 141,377 with a significance value of 0.000 or < 0.5%, indicating that there is a simultaneous influence between the variables of Bible understanding and knowledge of the person of Jesus Christ on the congregation's behaviour is significant. The t value obtained was 8,195 for the Bible understanding of church behaviour variable with a significance of 0.000 or <0.5%, meaning there is a significant partial influence. The t-table value for the variable understanding of the person of Jesus Christ is 12,057 with a significance of 0.000 or <0.5%, meaning there is a significant partial influence. The predicted influence is $Y = 7.223 + 0.397X_1 + 0.973X_2 + e$.

The findings show that the congregation's understanding of Christian doctrine is shallow, like the opinion of Timothy S. Lee. (Lee, 2010) There are even some congregations whose faith is actually wrong and even fall into a cult and affects worship behaviour that blames worship that does not touch feelings or is not entertaining so that they go to places of worship that entertain feelings without caring about teaching Christian doctrine properly confirmed the opinion of John Mc Arthur. It is not true that the growth of the church at Pentecost and charismatics grew in quality, especially in doctrinal truth. The services that the congregation enjoys are also mainly due to singing and music whose lyrics are not considered theologically right or wrong compared to the atmosphere of worship

and hearts touched by the influence of music and shared expression. The power of words in prayer that can change God's will or decision controls the spirit and perseverance of prayer. Likewise, the motivation for making offerings is to be promised a more significant reward. Many congregations do not make statements that strongly agree with the deity of Jesus. They rarely heard the doctrine of the dual nature of Christ, so the majority answered hesitantly. Most people think that at Jesus' death on the cross, the Godhead left Jesus, and they considered the worshippers to be God in Jesus, not His man. This false understanding of the person of Jesus implies a man-centered moral teaching in which good works are the means to salvation.(Bavinck, 2016, p. 433)

The congregation is also in a neo-orthodox view of the innocence and non-failure of the Bible, where the Bible is considered helpful if understood. The Bible is just an ordinary book if it is not understood. The open canon was also accepted so that new prophecies and revelations are still possible given by God today. Personal feelings often judge the truth of the Bible. They are less interested in doctrinal debates publicly or on social media.

From the presentation of the results of the above research, the understanding of the doctrine of Jesus and the Bible is as follows:

First, it demonstrates that the Jesus they believe in is a Nestorian belief in which Jesus is a man in whom God dwells, and He has two interchangeable personas. They think that when Jesus died on the cross, the godly Jesus deserted the manly Jesus. Because they believe that salvation can be obtained by entirely imitating Jesus Christ, it can be projected that this knowledge impacts the power of words, where what is stated can be claimed by saying God's message and even imitating the words uttered by Jesus. Jesus was understood as an ordinary man in whom there was the Holy Spirit whom He received at baptism. Some believe Jesus did the Father's work but was not God. Jesus is sometimes considered a person lower than the Father. The fullness of Jesus' mission is fully understood here and now, which makes them optimistic about living a prosperous, healthy, wealthy, and happy life for a person who believes in Jesus without doubt, incompatible with the facts and explanations of the Bible itself. Doctrinally mistaking Jesus is tantamount to the mistakes of the disciples. Many people expect Jesus to be the political ruler and follow Jesus to get food. Knowing Jesus as God's only begotten Son is the most fundamental indicator of knowing the Father because Jesus reveals the Father. Knowing the true God involves emotions, and knowledge or intellect also will. Otherwise, the knowledge would not be deep (Packer, 1973, 51/546).

Second, the statement agrees that even if the Bible is wrong in its significant spiritual meaning or message, it is valid and shows that the understanding of biblical inerrancy has shifted toward neo-orthodoxy. The congregation also believes that the Bible does not need to be interpreted, suggesting that understanding the role of logic has a hostile place for fear that if the Bible is limited by human reason, strict interpretation is considered to harm the power of the Bible where God's word should not be overthought but lived. The respondents' statements in understanding the Bible show the dichotomy of faith and reason, which shows a partial understanding, as Arthur F. Holmes argued.

Third, the misconception in terms of biblical theology where one verse after another is not comprehensively understood shows their understanding that the fullness of God's promises was already in full at the time of Jesus' death, so that optimism for the things of the world is very high and defeats the view of suffering, failure, sickness. So even though they see that reality still exists,

They will always try to conquer it with the power of positive words or recognition. The promise of successful life here and now will always be present in every worship. One consequence of this belief in the imminence of the end was that there was little time for matters of social concern, as it was more important to 'save souls.' At the same time, the this-worldly emphasis of Pentecostal preaching and worship tended to blur the distinction and tension in eschatology between the 'already' and the 'not yet.' Because the promise of the Spirit was not only the fulfilment of prophecy and the sign of the 'last days' but also the tangible evidence that the 'last days' had already come, the eschatological benefits of healing, deliverance, and prosperity were now available for the poor and the oppressed. (Ian A. McFarland, David A. S. Fergusson, Karen Kilby, 2010, 381-382). Nevertheless, the Bible affirms another Sabbath, the last day, because the heroes of faith who lived as faithfully long before we have not received all that God has promised (Heb. 4:9; 11:40). Perfection of redemption of Christ also apart from the observations of charismatic Pentecostals where they claim to have no answer as to why in reality the atonement of Jesus does not seem to all happen now (Menzies, 2012, 165).

The seriousness of misunderstanding the framework of biblical or Christian theology will lead to the division of the family, church, and nation; therefore, the charismatic community must seriously rethink how to understand Christianity because the experience that drives the Bible will lead to relativism, where it is impossible to realize a true unity or even unity. After all, it is based on the view that truth depends on the opinion of each individual. The picture is that man alone does not want to be misunderstood by the meaning of his words, let alone God. A dead man cannot correct a wrong person's opinion of himself, whereas God can do so through the Holy Spirit and His church. There can be no teaching and evangelism if each has a truth. Improving their postmodern worldview needs to explain the relationship of small pieces to the whole picture consistently, coherently, consequently, correspondents and comprehensively is significant to Pentecostal charismatic because they always have a verse to justify their opinion and even have their golden verse that is always quoted as a declaration of faith so that the verse happens for them. Historically, a human-centered theology or seeing the gospel from the side of human roles has often attracted people to make the gospel a social gospel and liberalism so that the gospel becomes just a moral teaching (Chandler & Wilson, 2012, 175).

The correspondence of Pentecostals-charismatic is correct when looking at a text whose meaning is so broad that even the author of the Bible himself must sometimes not always fully understand the meaning of a biblical text or story. However, there is a broader and richer meaning because language itself is a guide. However, what needs to be emphasized is that the breadth, richness, creativity, and depth of meaning of God's word are not the same as conflicts that cause divisions in the body of Christ as Pentecostal-charismatic groups claim that judge other churches do not have the Holy Spirit so that the spiritual life of other churches is considered rigid and superficial. On the part of the other church, it must also accept the richness and even diversity in individual and community experience in the process of following God. Only personal experience should not be forced, and it should always be the experience of others the same (Gerald Bray, 2020, 61). The congregation needs to be guided to see the connection between their faith and the facts of life (Gallagher, 2009). Because they have not heard the breadth and depth of actual Christian teaching

in a long time, many who seek theology will open their eyes if they understand Christianity is not a shallow or personal experience but rather substantial and vast in thought and influence.

Most Pentecostals and charismatic congregations are from earlier faiths. Therefore, this finding is a lesson or reflection that those who convert have never correctly understood Christian teachings because the differences in teachings between Christianity and heretics are unclear. Belief in one's church may not be so strong that one would dare to address differences in teaching with other churches since one does not realize what disagreements and contradictions can separate the body of Christ. Pastors do not want to debate other religions, beliefs, or sects for fear of being viewed as intolerant or narrow-minded due to religious diversity. In Christian worship, the majesty of worship must be present, with a God-centered liturgy and a message that brings God to care deeply about even the most basic human issues. It is not just man's wisdom derived from study but God's original design and solution for sinful man.

To interact with charismatic Pentecostals in evangelism, relate the theological framework of God's redemption narrative to the gentle interpretation of minor passages of Scripture. The need for gentleness and respect because the charismatic Pentecostal congregation is not accustomed to being trained to distinguish between false and correct teachings argumentatively, nor is it accustomed to fierce debate in defending opinions because it always worships in an emotional rather than rational atmosphere (Benson & Roehlkepartian, 2008).

The gentle theological framework technique presents the grand picture of the biblical story by presenting historical facts and incorrect teaching explanations in each broad portion by analyzing verses or minor passages frequently chosen together or side by side. Chandler advises that theology must also be viewed from above to see the complete picture of God's plan and not fall into heresy (Chandler & Wilson, 2012, 177). The Pentecost Charismatic congregation is taught not to judge and not to discuss heresies argumentatively but to judge worship based on their feelings alone. The most important thing, however, is to connect the misunderstanding of the biblical framework with biblical passages from the history of heretics to the dangers of their behaviour so that they can see the significance of teachings that affect behaviour. The teaching they are referring to is always the individualized and convenient secret to success in life.

However, the approach must be cautious because they are accustomed to being treated as such and are unfamiliar with the logic of reasoning norms. When talking, they may not realize that their remarks contradict one another. When they are proved wrong, they become uncomfortable and resort to ad hominem attacks, i.e., blaming those who speak of not being filled with the Holy Spirit, much like the Pharisees who are Bible-wise but do not understand the meaning because they have not experienced it personally. However, the approach must be cautious because they are accustomed to being treated as such and are unfamiliar with the logic of reasoning norms. When talking, they may not realize that their remarks contradict one another. When they are proved wrong, they become uncomfortable and resort to ad hominem attacks, i.e., blaming those who speak of not being filled with the Holy Spirit, much like the Pharisees who are Bible-wise but do not understand the meaning because they have not experienced it personally.

The impact of this movement, if allowed to continue, will make Christianity decline where the superiority of Christian values will not be taken into account because of the spirit of life that is selfish,

ignorant and dislikes state affairs, does not understand how the rules of thinking healthily and critically because it only focuses on personal experience.

One suggested way to get Pentecostal charismatic to understand Christianity correctly is to accompany them by fostering friendships (Acts 8:28-47). Their enthusiasm for evangelism was very high, recruiting other church members to their group because they claimed their movement was more accurate and earnest, that is, because it was following the apostles' teaching, that is, the early church was an opportunity to discuss and evangelize because they were very open, conveying or witnessing to others what they had experienced. Talking about theology is often avoided because it is considered irrelevant to everyday life.

Meekness's biblical psychological approach and practice of theology are fundamental because many are sincere worshippers even though they do not know the wrong teaching. It must be admitted that in their old church, they lacked warmth in a community where their existence, presence, and expertise were truly valued and empowered, where all these things are undeniable that they did not get from the church before, not to mention the conflicts or quarrels that occurred in the old church in the process of growing sinful people before God who actually would and also occurred in their new church. Narcissistic psychology emphasizes individualism because it emphasizes personal experience and is not a psychopathologic disorder (Castelein, 1984). The Bible does teach a God who is close to man. However, the individual man is not central to God's plan, and personal experience is not a theological representation for all of God's people worldwide. The human-centered gospel tends to oppose teaching, sacraments, and liturgy; thus does not see the glory of God and falls into an excessive pursuit of miracles, ecstasy, and extreme behaviour (Lovelace, 1979, 241). Psychological ministry is also vital because congregations will not accept teachings if they are not valued, or their problems are not understood. Still, many people in the charismatic Pentecostal movement often ignore this passage by emphasizing the healing power because everything is associated with Satan and sin (Belcher & Hall, 2001). Likewise, in service or worship, the suggestion that God loves man very much and requires people of faith to obtain all of God's promises must be straightened out by a biblical psychological approach, not just to comfort people when God's promises are not like that.

Those who diligently worship in charismatic churches are the majority of the mainstream church members who are not correctly disciplined. They do not understand or have little opportunity to share their faith (Smith, 1988). Therefore, the burden on charismatic congregations is not to change the system in their churches but to equip the congregations of their churches to evangelize them again to return to the true Christian faith. Thus, congregations already in the charismatic Pentecostal stream will also convey the true faith in their communities so that there is hope for the return of true doctrine in this stream.

CONCLUSION

In conclusion, the theological framework discussed here emphasizes the need to view health, success, and prosperity within the broader context of God's divine plan. It discourages the interpretation of individual successes and failures solely through isolated Bible verses, recognizing that we live in a fallen world where natural disasters, human wickedness, and disease can impact us.

The idea is that the misfortune of the righteous is inevitable in a world tainted by evil. Despite the challenges and suffering present in the world, Christians are encouraged not to despair but to embrace their evangelistic and cultural mission. The concept of absolute and guaranteed success, as often promoted in charismatic theology, is found to be incompatible with both the Bible and reality. Instead, it is suggested that Pentecostal-charismatic congregations, and indeed all Christians, should focus on understanding and integrating the grand narrative of creation, fall, redemption, and consummation. This comprehensive framework provides a more balanced perspective on life and faith. It is crucial to approach congregations that have long held unrealistic expectations of immediate success and continuous closeness to God with gentleness, as spiritual pride can be a challenging sin to address. Theological mirages that prioritize personal success over deep understanding of God's plan should be handled with care to avoid potential heresy. Re-evangelizing charismatic Pentecostals is highlighted as an important task, especially through personal evangelism and mentoring. The prevalence of spiritual subjectivism, where experiences and feelings overshadow the authority of the Bible, is seen as a significant problem that could erode the faith and unity of Christian communities over time. In essence, this theological perspective urges a return to a more balanced and holistic understanding of God's purpose and encourages humility and deep reflection in the face of life's challenges and successes.

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