



The Role of The Holy Spirit in Discipleship

James Kwang Jin Kim

Calvary Church Korea

Email: keijei48@hanmail.net

Hertina Soerjaman

Sekolah Tinggi Teologi Saint Paul Bandung

Email: hertinasoerjaman@sttsaintpaul.ac.id

Maricel Samuel

Sekolah Tinggi Teologi Saint Paul Bandung

Email: miracleinme12@gmail.com

Article history:

Submit: March 1, 2023

Revised: March 18, 2023

Accepted: March 23, 2023

Published: May 5, 2023

Keywords: Discipleship, Disciple, Role, Holy Spirit, Congregation.

Kata kunci: Pemuridan, Murid, Peran, Roh Kudus, Jemaat.

Abstract

A new believer in Jesus can't grow in faith without going through a discipleship process that relies on the power of the Holy Spirit. A disciple of Christ can only grow in the truth of the Word when guided by relying on the guidance of the Holy Spirit. After conducting a descriptive method study in this research by observing Acts 1:8 and Matthew 28:19-20, it shows that people who are discipled under the leadership of the Holy Spirit can grow, walk in the truth of God's word, be obedient and faithful in their faith in Jesus Christ.

Abstrak

Orang yang baru percaya kepada Yesus, tidak bisa bertumbuh dalam iman tanpa melalui proses pemuridan yang berantung pada kuasa Roh Kudus. Seorang murid Kristus hanya bisa bertumbuh dalam kebenaran Firman apa bila dibimbing dengan mengandalkan tuntunan Roh Kudus. Setelah melakukan kajian dengan metode deskriptif dalam penelitian ini dengan mengamati Kisah Para Rasul 1:8 dan Matius 28:19-20, menunjukkan bahwa orang yang dimuridkan dalam pimpinan Roh Kudus dapat bertumbuh, berjalan dalam kebenaran firman Allah, taat dan setia dalam imannya kepada Yesus Kristus.

Introduction

Holy Spirit moves the believers to preach the gospel to the lost. But the third person in the Trinity also plays an important role in discipleship of the new believers. The role of the Holy Spirit is so that there is a deeper desire within them to be able to grow into a mature person in their faith towards Christ. Epan and Sumini explained that the role of the Holy Spirit is very important in the growth of the church.¹ There is no doubt that the Holy Spirit works powerfully for the development of worldwide missions. Tubagus and Winanto said that the role of the Holy Spirit is so important in teaching God's

¹ Yovianus Epan and Asih Rachmani Endang Sumiwi, "Peran Roh Kudus Dalam Pertumbuhan Gereja Menurut Kitab Kisah Para Rasul," *Sanctum Domine: Jurnal Teologi* 12, no. 1 (2022): 49–62.

truth to believers and also being active in the ministry of Jesus Christ.² Christians who obey God's word are certainly people who rely on the power of the Holy Spirit within them. Meanwhile, Wibowo explained that the role of the Holy Spirit is so important in God's mission to the world.³ That means the role of the Holy Spirit is so important in Christian missionary service. Believers must serve by relying on the power of the Holy Spirit.

Nurhandayani pointed out the importance of the Holy Spirit's role in the discipleship of students of Christ so that they grow in faith in Christ.⁴ They are trained to be obedient Christian students who submit to the power of the Holy Spirit so that they can contribute to ministry among the younger generation. However, in the context of the article, it is important to see the Holy Spirit at work in the discipleship process of new believers. Those who decide to believe in Christ must also be followed up in discipleship. Nggebu explains that it is important for new Christians to be nurtured in further guidance, which is follow-up, so that the foundation of their faith will grow stronger in Christ.⁵ The Holy Spirit principally helps Christians to obey Christ.⁶ It is because the Holy Spirit is a spiritual guardian for believers to grow in their faith and also fight the power of sin.

Based on the data above, the researcher sees that it is important for those who confess Jesus as the Savior for the first time to be discipled so that their faith in Christ will become stronger and grow into true disciple of Christ. To achieve this goal, ministers must rely on the guidance of the Holy Spirit because He is the main source for teaching the believers about God's truth. According to the cross explanation from John 14-16, it is said that the role of the Holy Spirit is to teach people in truth. The Apostle Paul also said that one of the purposes of the inspired word of God is to teach (2 Tim 3:16). Here the function of the Holy Spirit is so important in discipleship, to teach them to obey the word of God.

Therefore, the hypothesis proposed in this study is that if a mentor carries out discipleship by depending on the leading of the Holy Spirit, then the person discipled will grow in the truth of God's word. The results show that the person discipled under the leading of the Holy Spirit will grow and walk in the truth of God's word. He will become a believer who is faithful and obedient in his faith in Christ.

² Steven Tubagus and Oey Natanael Winanto, "Roh Kudus Dalam Alkitab: Refleksi Peran Roh Kudus Di Dunia," *Journal of Religious and Socio-Cultural* 3, no. 1 (2022): 1–17.

³ Moses Wibowo, "Roh Kudus Dalam Teologi Perjanjian Baru: Roh Kudus, Agen Misi Allah Yang Kedua Dalam Injil Sinoptik Dan Kisah Para Rasul," *Phronesis: Jurnal Teologi dan Misi* 1, no. 1 (2018): 48–58.

⁴ Efi Nurwindayani, "Memaknai Karya Roh Kudus Dalam Pelayanan Pemuridan Konteks Mahasiswa Di Surakarta," *Jurnal Gamaliel : Teologi Praktika* 4, no. 1 (2022): 16–28.

⁵ Sostenis Nggebu, "Landasan Biblical Tentang Peneguhan Bagi Murid Kristus," *Tumou Tou Jurnal Ilmiah* 10, no. 1 (2023): 11–26.

⁶ Para Navigator, *Pola Pemuridan: Orang Kristen Yang Dipenuhi Roh Kudus* (Bandung: NavPress, 2013), 5.

Research Method

The method used in this research is descriptive method.⁷ Which explains the causal relationship of the object of research to answer the problems raised in this study. Descriptive research aims to explain the phenomenon of the Holy Spirit's work in the lives of believers who obey discipleship.⁸ It explains the importance of the role of the Holy Spirit in discipleship for new believers so that they become true Christians. The research procedure was pursued by examining the verse of God's word from Acts 1:8 and Matthew 28:19-20. The researcher also collected data from reference sources in the form of open theology, online journal articles in order to collect important data to be analyzed in order to build the discussion in this article.

Results and Discussion

The Meaning and Nature of Discipleship

Before we discuss about the role of the Holy Spirit, I want to think about the terminology of the word 'discipleship' first. Who is a disciple? What is the discipleship? What do we have to do for a successful discipleship?

The New Testament Greek word, for the word 'disciple' is *mathetes* (μαθητης). It simply means a 'learner' or a student of a master. But Jesus strengthens the term to describe those who live out His teachings and follow His examples. A disciple of Christ is known as one who obeys the law of Christ. Darmawan said that a disciple of Christ is one who is trained and nurtured to do the will of His Master, Christ Himself.⁹ They are expected to be a community that carries out Jesus' Great Commission to make disciples of all nations. This means that a disciple who is discipled into the likeness of Christ will perform the same task of serving others to become a faithful follower of Christ. In other words, they will live like Christ and carry out His will for the world. Make disciples of all nations. A disciple of Christ is also expected to be a disciple maker.

A disciple is a person who accepts and assists in spreading the doctrine of his master. Therefore, a disciple of Jesus Christ is a person who accepts Christian belief and practices spreading his belief to other people. That means if you confess that you believe in Jesus Christ, but you do not do your best to spread your belief to other people, you still fall short to be a disciple of Jesus Christ. Wibisono emphasized that a disciple of Christ will be known as someone who is committed to Christ. He commits to live for Christ and to do all His commandments, especially in discipling others to become disciples

⁷ Moh. Nasir, *Metode Penelitian* (Jakarta: Ghalia Indonesia, 1999).

⁸ Sonny Eli Zaluchu, "Metode Penelitian Di Dalam Manuskrip Jurnal Ilmiah Keagamaan," *Jurnal Teologi Berita Hidup* 3, no. 2 (2021): 249–266.

⁹ I Putu Ayub Darmawan, "Jadikanlah Murid: Tugas Pemuridan Gereja Menurut Matius 28:18-20," *EVANGELIKAL: Jurnal Teologi Injili dan Pembinaan Warga Jemaat* 3, no. 2 (2019): 144–153.

of Christ.¹⁰ If he fails to keep his commitment then he is classified as someone who is not worthy of being a disciple of Christ. Because he is not strong in keeping his promise as a follower of Christ. In the gospels, it is said that many people once made a commitment to follow the Lord but then they resigned because they did not fully surrender themselves to Jesus. They end up backing out of their commitment to God. Mudak says that people backslide from their commitment because of the attack of the powers of darkness. Satan works to destroy their commitment to follow Jesus.¹¹ So for Mudak, it is important that a disciple of Christ should be a disciple who is truly surrendered and constantly praying for God's protection and presence in him. The role of prayer within faith in Christ will sustain the disciple from falling.

Therefore, a true disciple is a person who repeats the process of making disciples. If someone is satisfied with being a church member, and does not witness his belief to other people, he might be a good church member, but never will be a good disciple of Jesus Christ, however diligently he might attend the worship service, how much theological knowledge he might have studied in the seminary. That means a disciple of Christ must be someone who understands God's heart for the world. He must also be on a mission for the salvation of the lost. Without a heart of mission in his soul, he is a Christian who does not understand God's will for him. Purdayanto says that a disciple of Christ must have a heart for the Great Commission of Christ (Mt 28:19-20). Not only does he know about the theological importance of missions, but he is also willing to take part in the ministry of missions in order to reach this world with the Good News.¹²

Discipleship is the accountability and power of a disciple, or the process of making disciples. In Acts 1:8, Jesus said; "But you will receive power when the Holy Spirit comes on you; and you will be my witnesses in Jerusalem, and in all Judea and Samaria, and to the ends of the earth." This can be interpreted, if the Holy Spirit does not come on us, we cannot receive the power to become the disciples of Jesus Christ. According to this interpretation, the role of the Holy Spirit is to make us become the disciples of Jesus Christ and empower our discipleship. In Strong's dictionary, this verse explains that the Holy Spirit came down and operated in the disciples to give them strength from heaven as well as boldness in testifying to the power of Christ.¹³ They were even given great strength to testify before those who opposed the testimony of the truth in Jesus Christ. Holy Spirit used them mightily to anoint Jerusalem with the gospel message. This phenomenon of the power of the Holy Spirit was Jesus' promise to His disciples. With the coming of the Holy Spirit in the lives of the apostles, it made them believe that Jesus' promise was true and strengthened their faith to continue witnessing to Jesus' death and

¹⁰ Sandra Wisantoso, "Korelasi Konsep Kerajaan Allah Dan Pemuridan Dalam Injil Matius Bagi Pemuridan Masa Kini," *Veritas : Jurnal Teologi dan Pelayanan* 18, no. 1 (2019): 45–67.

¹¹ Sherly Mudak, "Makna Doa Bagi Orang Percaya," *Missio Ecclesiae* 6, no. 1 (2017): 97–111.

¹² Samuel Purdayanto, "Efektivitas Gereja Dalam Menuntaskan Amanat Agung," *Temisien Jurnal Teologi Misi dan Entrepreneurship* 1, no. 2 (2021): 95–112.

¹³ James Strong, *The Exhaustive Concordance of the Bible* (Peabody, Massachusetts: Hendrickson Publishers, 2000).

resurrection. Therefore, Lie was right to say that Acts 1:8 is the master plan of the mission command for the disciples and also the foundation of the mission movement for the early church. Through the work and help of the Holy Spirit, they actively witnessed to the gospel of Jesus Christ.¹⁴ It was also stated by Gulo that the success of the mission of the disciples of Christ as stated in the Book of Acts, was due to the actions of the disciples who relied on the guidance of the Holy Spirit.¹⁵ The courageous witness of the church was due to the work of the Holy Spirit. Because of the power of God's Spirit from heaven, they dared to carry out the mandate of evangelization for the universe.

With the power of the Holy Spirit, they were bold to witness and knew the most important responsibility of a disciple of Jesus Christ. What is the most important responsibility of a disciple of Jesus Christ? According to the Great Commission in Matthew chapter 28, Jesus commanded us to go, make disciples, baptize, and teach them everything He commanded. When we read the original Greek text, among these 4 verbs, only 'make disciples' is in the form of command, and the others are in the form of participles. Therefore, we can translate the Great Commission like this; "Make disciples by going, baptizing, and teaching." They actively witness in order to carry out the Great Commission of Christ. Priyono said that the main target of the Great Commission is for everyone to hear the message of the gospel, they are disciplined to become true believers in Jesus Christ.¹⁶ So each believer who has tasted the goodness of the Lord Jesus should carry out the Great Commission. He is bound by the meaning of the Great Commission for this world. He must open his mouth and testify about Jesus Christ, so that others will welcome Jesus as their personal Lord and Savior. Arifianto said that the Great Commission is the essential life for believers.¹⁷ Without carrying out the Great Commission, the church will disappear from the world. Christians must be aware of and testify to the Christian faith so that the church continues to stand on this earth.

The Great Commission, which Jesus gave us, is to make disciples of all nations, by going to the mission field, by baptizing them in the name of the Father, Son and Holy Spirit, and by teaching them to obey all things. Jesus has commanded us. It is clear, therefore, that the responsibility of a disciple is to make disciples of all nations.

How can we fulfill this Great Commission? When we contemplate the Great Commission, we can find that Jesus has already given a strategy for us. What is it? Jesus said, "Go!" Many Christians say to the people, "Come to our church, as the door is open to everybody." But Jesus said, "Go!" It is very

¹⁴ Heryanto David Lie, "Penggenapan Progresif Misi Allah Dalam Kisah Para Rasul 1:8," *Jurnal Jaffray* 15, no. 1 (2017): 63–69.

¹⁵ Fenius Gulo, "Memahami Teologi Paulus Tentang Kedaulatan Dan Pilihan Allah Dalam Kitab Kisah Para Rasul," *SHEMA: Jurnal Teologi & Pendidikan Agama Kristen* 1, no. 2 (2021), <https://jurnal.sttiipurwokerto.ac.id/index.php/shema/article/view/8>.

¹⁶ Joko Priyono and Wahyudi Sri Wijayanto, "Iman Dan Perbuatan Dalam Penginjilan Jemaat," *Excelsis Deo: Jurnal Teologi, Misiologi dan Pendidikan* 6, no. 1 (2022): 64–81.

¹⁷ Yonatan Alex Arifianto, Reni Triposa, and Paulus Karaeng Lembongan, "Bible Study of Mission and Discipleship in the Great Commission and Its Implications for Today's Christian Life," *Diegesis: Jurnal Teologi* 5, no. 2 (2020): 25–42.

difficult to invite people to come to the church, especially if majority of them are Muslims. Instead, Jesus said to go out to reach the lost souls, to fulfill the Great Commission. Priyono understands the verb "go" in the Great Commission as the main command for every believer.¹⁸ They are required to go to the lost and proclaim the truth from heaven to them. In other words, the proclamation of the gospel is a general priority for believers who are mature in their faith.

Then, Jesus commanded to make disciples of all nations. Not some of them, but all of them! That means everybody. But we usually tend to choose someone who, we think, will respond to the gospel. But Jesus said, "Don't just choose some. But go to everybody."

Jesus gave the example in Matthew chapter 13. One farmer went outside to sow the seeds. He is a farmer; he knows which soil is good and which is bad. But this farmer is very strange. He throws the seeds everywhere. Some of the soil is very shallow, some of the soil is very hard and some of the soil is choked with weeds. However, some of the land is good, and God multiplies the fruit 30, 60, and 100 times. Priyono emphasized that Christians who are obedient to Christ should go and witness to the world.¹⁹ The fruit of that testimony multiplies believers on this earth. The end result of Christian witness and their obedience in carrying out the Great Commission is that believers from various nations worship and believe in Christ. Purnawan encouraged Christians to take part in the Mission Mandate because they have a big share in building the Kingdom of God in this world. Christians must be active in fulfilling the Great Commission of Jesus Christ.²⁰

Who multiplies the fruit? It's God. Sowing the seed is our responsibility. But it is the Holy Spirit who can make the seeds grow. Therefore, we should not miss any chance. Even at this moment, the soil may not be good. But one day, God can change the soil; we never know. We should not miss any chance. We must go to everybody, not just some people we choose. God is not satisfied with a handful of believers, small groups or churches in a people group. His vision is a multitude of people worshipping Him from every people group.

The Holy Spirit's Active Role in Discipleship

Now, how can we cooperate with God to experience the Holy Spirit-empowered rapid multiplication of disciples and churches, generation by generation. In the early church, the discipleship revolution was sparked by apostles, with the expectation that new believers, filled with the Holy Spirit, would follow Jesus faithfully and fish for lost souls. When the Holy Spirit opens our minds to understand Gospel indeed, every new believer could be trained and expected to live out a lifestyle of witnessing and training other new believers. The Holy Spirit controlled the lives of the early Christians to witness

¹⁸ Priyono and Wijayanto, "Iman Dan Perbuatan Dalam Penginjilan Jemaat."

¹⁹ Priyono and Wijayanto, "Iman Dan Perbuatan Dalam Penginjilan Jemaat."

²⁰ Purnawan Tenibemas, "Andil Kita Dalam Misi Masa Kini," *Pengarah: Jurnal Teologi Kristen* 1, no. 1 (2019).

for Christ. Therefore, Christians today should emulate the early believers to preach the gospel. In his presentation, Dwiraharjo explained that the Holy Spirit moves the apostles to witness so that other nations recognize Christ as their Savior.²¹

The English title of the book, '*Kisah Para Rasul*,' is Acts. Whose "Acts" is it? It can be interpreted as 'the Acts of the Apostles.' More precisely, it must be understood as the 'Acts of the Holy Spirit through the Apostles.' The book of Acts is the triumphant drama of the King's reign, overcoming every obstacle it encounters in the provinces, cities and towns of the Roman Empire. The incredible growth of disciples and churches took place in a span of twenty years. A discipleship movement could become a revolution, when the Holy Spirit ignited a firestorm of evangelistic zeal among the new believers. Wibowo confirmed that the story of the Holy Spirit took hold of the Gospels and Acts as canonical documents that testify to God's truth.²² The Holy Spirit works in the life of people so that they proclaim the gospel. They actively work for the Kingdom of God by preaching the word of God centered on Jesus Christ who has the power to change people's lives (cf. 2 Corinthians 5:17; 1 John 5:11-12).

Now, who is the Holy Spirit? The Holy Spirit is the spirit of God Father, and Jesus Christ. The Holy Spirit takes the role of communication between God Father, the Son and His disciples. Therefore, we need to be anointed by the Holy Spirit. If we are not filled with Holy Spirit, we cannot communicate with the Father, and Jesus Christ. Wibowo believes that Christians are obedient to Christ because of the power of the Holy Spirit working in them.²³ That's the importance the Holy Spirit to work in Christians so that the gospel message can be witnessed to the lost.

The main responsibility of a disciple of Jesus is to make disciples of all nations. To fulfill this Great Commission, we need to be baptized by the Holy Spirit. The role of the Holy Spirit is to empower us to be witnesses, who make disciples of all nations. Without the empowerment of the Holy Spirit, we cannot fulfill the Great Commission.²⁴ Holy Spirit is the main barometer in building the Christian faith to stand tall until the end of time. Apen et.al. pointed out that the Holy Spirit awakens sinners and wins their hearts to believe in the Lord Jesus Christ.²⁵ So it would appear that Christians are obedient to the Great Commission and the Holy Spirit works through them to win sinners into the Kingdom of God. They are truly aware of their sinfulness and profess faith in Christ. That is not the work of man, but the fruit of the Holy Spirit's work through believers who obediently carry out Christ's Great Commission.

Throughout the book of Acts, we encounter so many examples that the disciples were filled with the Holy Spirit, whenever they witness to Jesus Christ boldly. In Acts chapter 6 and 7, we meet the

²¹ Susanto Dwiraharjo, "Analisis Historis Tentang Nyanyian Hamba Tuhan Yang Menderita Dalam Yesaya 49:6," *Timisen: Jurnal Teologi Misi dan Entrepreneurship* 1, no. 2 (2021): 113–134.

²² Wibowo, "Roh Kudus Dalam Teologi Perjanjian Baru: Roh Kudus, Agen Misi Allah Yang Kedua Dalam Injil Sinoptik Dan Kisah Para Rasul."

²³ Wibowo, "Roh Kudus Dalam Teologi Perjanjian Baru: Roh Kudus, Agen Misi Allah Yang Kedua Dalam Injil Sinoptik Dan Kisah Para Rasul," 48–58

²⁴ Michael K. Shipman, *Amanat Agung Asli* (Rahayu Group, 2014).

²⁵ Epan and Sumiwi, "Peran Roh Kudus Dalam Pertumbuhan Gereja Menurut Kitab Kisah Para Rasul."

bravery of Stephen in front of his martyrdom. Where does that bravery come from? It was because he was full of the Holy Spirit. (Acts 7:55) The Holy Spirit empowers us to be brave when we make disciples of all nations.

Without the encouragement of the Holy Spirit, the church will not grow up in numbers. Without the encouragement of the Holy Spirit, we cannot make the disciples of all nations. Without the anointment of the Holy Spirit, nobody can become a disciple of Jesus Christ. If you try very hard, you may make some disciples of your own. But they will not be the disciples of Jesus Christ without the anointment of the Holy Spirit. Therefore, the role of the Holy Spirit is qualifying the disciples. Epan et.al. described that the Holy Spirit can work if believers are truly obedient to Christ. The Holy Spirit accompanies them in carrying out the Great Commission so that many people can know Christ.²⁶ In other words, the Holy Spirit is powerful through Christians who are obedient to the word of God.

The Holy Spirit also guides the way of the disciples. When Paul and his companions traveled throughout the region of Phrygia and Galatia, the Holy Spirit didn't allow them to preach the gospel in the province of Asia. (Acts 16:6) They were guided by the Holy Spirit to cross to Macedonia to preach the gospel to the people living in the cities of Macedonia, like Philippi and Thessalonica. The Holy Spirit never fails in guiding the way of His disciples.²⁷

The Holy Spirit also gives us the obedience in the process of the discipleship. We are all familiar with the parable of Jesus about 'The Two Sons.' The first son said, "No," but he did what his father asked. The second son said, "Yes," but he did not do what his father asked. Nggebu explained that a true disciple is one who recognizes Christ as sovereign over his life.²⁸ Obedience is the characteristic of the true discipleship. Obedient disciples are not those who give verbal assent only, but actually do what the Father commands. Epan et.al., said that a true disciple of Christ would be obedient to the leading of the Holy Spirit.²⁹ Diana et.al. also believe that the Holy Spirit works in Christ's disciples so that they can empower the Holy Spirit to work through their devotion in preaching the gospel.³⁰ So, it is clear that the Holy Spirit is willing to work through believers who are obedient and mature in their faith.

Discipleship model must be built on an obedience-based system. An important principle behind many successful discipleships is that they cooperate with the work of the Holy Spirit. A key to seeing any successful discipleship movement is understanding and cooperating with these roles of the Holy Spirit.

²⁶ Epan and Sumiwi, "Peran Roh Kudus Dalam Pertumbuhan Gereja Menurut Kitab Kisah Para Rasul."

²⁷ D. Fee. Gordon, *Paul, The Spirit and the People of God* (Hendrickson Publishers, 1996).

²⁸ Sostenis Nggebu, "Supremasi Kristus Sebagai Instrumen Dasar Membangun Devosi Pribadi Orang Percaya Berdasarkan Kolose 1:15-10," *Jurnal Gamaliel: Teologi Praktika: Teologi Praktika* 4, no. 2 (2022): 108–122.

²⁹ Epan and Sumiwi, "Peran Roh Kudus Dalam Pertumbuhan Gereja Menurut Kitab Kisah Para Rasul."

³⁰ Ruat Diana and Ayu Rotama Silitonga, "Konsep Alkitab Tentang Peran Roh Kudus Dalam Penginjilan," *Jurnal Teologi Praktika* 2, no. 1 (2021): 18–28.

Jesus said, “But I tell you the truth: It is for your good that I am going away. Unless I go away, the Counselor will not come to you; but if I go, I will send him to you. When he comes, he will convict the world of guilt in regard to sin and righteousness and judgment.” (John 16:7-8) Jesus makes it clear that one role of the Spirit is to convict. The word ‘convict’ literally means to accuse, interrogate, harass or even attack. It is used to describe a lawyer accusing a person on the witness stand until he or she confesses guilt.

The Holy Spirit Works in the Present Context

The Holy Spirit is working all around your neighborhood, city or people group accusing lost people. He is doing three things: First, He is showing them their sins. Second, He is creating a desire for a different kind of righteousness. Third, He is creating a longing to avoid the fear of death, which is eternal judgment.

He is the one who accuses, not us. Many of us go into evangelism with the assumption that we are the first to witness Jesus to someone. No, we are not. The Holy Spirit is there before us. Many of us assume we must pick up stones before we can witness. We are wrong. We’re never commanded to pick up the stones. That’s the job of the Holy Spirit – removing the obstacles of the hearts of people. Many of us assume it is our job to accuse. It’s not. There is only one Accuser, the Holy Spirit. Our job is not to accuse, pick up the stones or convict.

Another role of the Holy Spirit in discipleship is that of Helper or Teacher. Jesus said: “But the Counselor, the Holy Spirit, whom the Father will send in my name, will teach you all things and will remind you of everything I have said to you.” (John 14:26).

Unfortunately, many of the discipleship methodology depends heavily on themselves being the teacher, discipler or trainer. They assume this pattern from looking at the life of Christ who spent so much time with the twelve apostles. Unfortunately, this means that many people are using a pre-Pentecost model, rather than a post-Pentecost model. The discipleship of Jesus depended on his own physical presence with the disciples because they had not yet received the Holy Spirit.

Many of our current discipleship models overly depend on our frequent and continued physical presence with our new disciples. When we are not there, or when we finally exit the group, they struggle and sometimes stop working. But this neglects a critical teaching about the Holy Spirit. After the Holy Spirit has come, our physical presence is not nearly as essential. Of course, personal involvement is important. But we need a discipleship process more near to the post-Pentecost that depends less on human intervention.

The apostle, Paul provides a good example of a post-Pentecost discipleship model. Jesus intensely disciplined only 12, probably because the Holy Spirit had not been given yet. However, in post-Pentecost model, the disciples could mature much more rapidly and pass on their discipleship to others

more quickly, because every new believer had indwelling Spirit. Diana and Silitonga are right to say that the Holy Spirit can work in believers who are diligent in learning the truth of God's word.³¹

Paul gives us a clear example of moving from place to place – sometimes staying in a place for only a few days or weeks. Yet he left behind maturing, spreading, multiplying groups of believers. How did it happen? He trusted the Holy Spirit to be their Teacher, not Paul himself. This does not mean that Paul did not teach. But he taught new believers how to listen to the Holy Spirit of God, to apply the Scripture to grow in faith without Paul's continued presence. Nevertheless, they grew rapidly in his absence, because they had learned to rely on the presence of the Holy Spirit.

In some Christian ministry, we assess the maturity of a believer based on how much he knows, especially in the education of seminaries. But the New Testament assesses the maturity of a believer based on how much he obeys. (e.g. John 14:15; James 1:22-25) Think about every Bible passage you know by hearing sermons, or by reading the Bible. Estimate what percentage of that you consistently obey. It might be a bit embarrassing. You may say, "I consistently obey about 30% of all I know." In a knowledge-based assessment of maturity, can we be comfortable with disobeying 70% of all we know? Is that really biblical maturity?

If one has been a believer for a long time, he may have lots of knowledge, but may also have a low obedience factor. Despite his knowledge-based maturity, his disobedience factor may be high. In contrast, a newer believer in a discipleship process may not know as much of the Bible as the knowledge-based disciple, yet his value is to obey everything he knows. He consistently obeys 90% of all he hears from God's Word. His disobedience factor is only 10%. Which one is more mature in real sense?

Discipleship emphasizes a process of helping believers obey all they know, and that is true maturity. This true maturity may be achieved as we acknowledge the role of the Holy Spirit as a Teacher in our discipleship process.

As the last mention, we must have confidence on the role of the Holy Spirit as a Comforter and Protector. Throughout the New Testament, we encounter so many examples of the Holy Spirit comforting the disciples, protecting them from all the evil persecutions. Jesus Himself promised He will be with us always, to the very end of the age. Therefore, we don't need to be afraid when we go out to make disciples of all nations. Nurhandayani believes that the Holy Spirit works powerfully in people who study the word for the sake of spiritual maturity and it is a step of maturing faith for her.³² The Christians in Berea who diligently studied the word of God were used by the Holy Spirit to serve the unbelievers in the city (cf. Acts 17:10-17; 20:4).

³¹ Diana and Silitonga, "Konsep Alkitab Tentang Peran Roh Kudus Dalam Penginjilan."

³² Nurwindayani, "Memaknai Karya Roh Kudus Dalam Pelayanan Pemuridan Konteks Mahasiswa Di Surakarta."

The first and greatest commandment of Jesus Christ is “Love the Lord your God with all your heart and with all your soul and with all your mind.” (Mat 22:37) The best way to love God is to make disciples of all nations to fulfill the Great Commission of Jesus Christ.

The second commandment is “Love your neighbor as yourself.” (Mat 22:39) The best way to love our neighbor is to make disciples of them and teach them how to make disciples of all nations, so that they also enjoy the salvation that Jesus already achieved on the cross.

The Lord Jesus not only taught the disciples about compassion for the multitudes who were stranded in Palestine. But he also set an example in applying the principle of compassion to the people. He ministered to the lost among the Israelites, healed the sick and made lepers clean.

Conclusion

From the explanation above, it can be concluded that a person who obeys the Great Commission should submit to the leading of the Holy Spirit in his ministry. According to God's promise, the Holy Spirit accompanies him in his ministry, including in discipling new believers. Without the active role of the Holy Spirit in him, he will not bear fruit for the Kingdom of God. Like it or not, every believer who carries out discipleship must be a worker who depends on the leading of the Holy Spirit, then he will be enabled to fulfill the mandate of discipleship for a disciple of Christ. In all the process of making disciples of Jesus Christ, we need to cooperate with the Holy Spirit. To cooperate with the Holy Spirit, we must pray without ceasing.

Literature

- Arifianto, Yonatan Alex, Reni Triposa, and Paulus Karaeng Lembongan. “Bible Study of Mission and Discipleship in the Great Commission and Its Implications for Today’s Christian Life.” *Diegesis: Jurnal Teologi* 5, no. 2 (2020): 25–42.
- Darmawan, I Putu Ayub. “Jadikanlah Murid: Tugas Pemuridan Gereja Menurut Matius 28:18-20.” *EVANGELIKAL: Jurnal Teologi Injili dan Pembinaan Warga Jemaat* 3, no. 2 (2019): 144–153.
- Diana, Ruat, and Ayu Rotama Silitonga. “Konsep Alkitab Tentang Peran Roh Kudus Dalam Penginjilan.” *Jurnal Teologi Praktika* 2, no. 1 (2021): 18–28.
- Dwiraharjo, Susanto. “Analisis Historis Tentang Nyanyian Hamba Tuhan Yang Menderita Dalam Yesaya 49:6.” *Timisen: Jurnal Teologi Misi dan Entrepreneurship* 1, no. 2 (2021): 113–134.
- Epan, Yovianus, and Asih Rachmani Endang Sumiwi. “Peran Roh Kudus Dalam Pertumbuhan Gereja Menurut Kitab Kisah Para Rasul.” *Sanctum Domine: Jurnal Teologi* 12, no. 1 (2022): 49–62.
- Gordon, D. Fee. *Paul, The Spirit and the People of God*. Hendrickson Publishers, 1996.
- Gulo, Fenius. “Memahami Teologi Paulus Tentang Kedaulatan Dan Pilihan Allah Dalam Kitab Kisah Para Rasul.” *SHEMA: Jurnal Teologi & Pendidikan Agama Kristen* 1, no. 2 (2021).
<https://jurnal.sttii-purwokerto.ac.id/index.php/shema/article/view/8>.

- Lie, Heryanto David. "Penggenapan Progresif Misi Allah Dalam Kisah Para Rasul 1:8." *Jurnal Jaffray* 15, no. 1 (2017): 63–69.
- Mudak, Sherly. "Makna Doa Bagi Orang Percaya." *Missio Ecclesiae* 6, no. 1 (2017): 97–111.
- Nasir, Moh. *Metode Penelitian*. Jakarta: Ghalia Indonesia, 1999.
- Nggebu, Sostenis. "Landasan Biblical Tentang Peneguhan Bagi Murid Kristus." *Tumou Tou Jurnal Ilmiah* 10, no. 1 (2023): 11–26.
- . "Supremasi Kristus Sebagai Instrumen Dasar Membangun Devosi Pribadi Orang Percaya Berdasarkan Kolose 1:15-10." *Jurnal Gamaliel: Teologi Praktika: Teologi Praktika* 4, no. 2 (2022): 108–122.
- Nurwindayani, Efi. "Memaknai Karya Roh Kudus Dalam Pelayanan Pemuridan Konteks Mahasiswa Di Surakarta." *Jurnal Gamaliel : Teologi Praktika* 4, no. 1 (2022): 16–28.
- Para Navigator. *Pola Pemuridan: Orang Kristen Yang Dipenuhi Roh Kudus*. Bandung: NavPress, 2013.
- Priyono, Joko, and Wahyudi Sri Wijayanto. "Iman Dan Perbuatan Dalam Penginjilan Jemaat." *Excelsis Deo: Jurnal Teologi, Misiologi dan Pendidikan* 6, no. 1 (2022): 64–81.
- Purdaryanto, Samuel. "Efektivitas Gereja Dalam Menuntaskan Amanat Agung." *Temisien Jurnal Teologi Misi dan Enterpreneurship* 1, no. 2 (2021): 95–112.
- Shipman, Michael K. *Amanat Agung Asli*. Rahayu Group, 2014.
- Strong, James. *The Exhaustive Concordance of the Bible*. Peabody, Massachusetts: Hendrickson Publishers, 2000.
- Tenibemas, Purnawan. "Andil Kita Dalam Misi Masa Kini." *Pengarah: Jurnal Teologi Kristen* 1, no. 1 (2019).
- Tubagus, Steven, and Oey Natanael Winanto. "Roh Kudus Dalam Alkitab: Refleksi Peran Roh Kudus Di Dunia." *Journal of Religious and Socio-Cultural* 3, no. 1 (2022): 1–17.
- Wibowo, Moses. "Roh Kudus Dalam Teologi Perjanjian Baru: Roh Kudus, Agen Misi Allah Yang Kedua Dalam Injil Sinoptik Dan Kisah Para Rasul." *Phronesis: Jurnal Teologi dan Misi* 1, no. 1 (2018): 48–58.
- Wisantoso, Sandra. "Korelasi Konsep Kerajaan Allah Dan Pemuridan Dalam Injil Matius Bagi Pemuridan Masa Kini." *Veritas : Jurnal Teologi dan Pelayanan* 18, no. 1 (2019): 45–67.
- Zaluchu, Sonny Eli. "Metode Penelitian Di Dalam Manuskrip Jurnal Ilmiah Keagamaan." *Jurnal Teologi Berita Hidup* 3, no. 2 (2021): 249–266.