

## THE IMPACT OF DISCIPLESHIP AND EMPOWERMENT OF THE LAITY TO THE GROWTH OF CHURCH BETESDA INDONESIA GATEWAY, SIDOARJO

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### **Abstract**

*This article is entitled “The Impact of Discipleship and empowerment of the Laity to the Growth of Gereja Betesda Indonesia Gateway in Sidoarjo. In this matter, there is questioned whether the discipleship and empowerment of the laity can improve the growth of a church specifically in Gereja Betesda Indonesia Gateway in Sidoarjo. This impact is measured with the use of coefficient correlation of Pearson and analysis of double regression, the test of T, and variants analysis. Descriptive analysis is conducted to analyze the growth of Gereja Betesda Indonesia Gateway in Sidoarjo, according to the demographical group. Then, it is found out that the discipleship and empowerment of the laity, gain impact which shows 59,4% to the growth of Gereja Betesda Indonesia Gateway in Sidoarjo. All of the variables have a correlation partially to the significant growth of the church.*

**Keywords:** *Discipleship, Empowerment of the laity, the Growth of a Church.*

### **INTRODUCTION**

The three most important things that can be ignored from Christianity are discipleship, empowerment, and growth. Spiritual growth is a condition that has been experienced by every believer. No condition makes Christians become spiritual babies most of the time. The Christians who are being spiritual babies at all times will bring negative impacts, both for them themselves or for others. A disciple who experiences spiritual growth will have a clear perspective that enables

one to see the real things in front of one’s eyes, but also to see things that have been shown in this life. It is very rare to see one Christian has a clear perspective in his life, most Christians only see what is happening at this present and are not able to see in the future what is the result of his present’s action. The Christians must predict what is happening in years ahead, the impact of their action in this present time. He who has perspective in life, will plan

and think carefully about what he should do today to bring positive impact for him and others, not, on the contrary, bringing negative impacts for himself and others in the future<sup>1</sup>.<sup>[1]</sup> The life of a disciple of Christ that has spiritual growth, can comprehend God's plan in his life, can serve God more, yet, it is a scarce fact that we can find and meet Christians who give their lives to serve God. Discipleship is one of the processes which can make Christians experience spiritual growth.

Like what Chan says, "A discipleship is a process which brings people in a meaningful relationship with God and gains them into a full growth in Christ through intense growth, so they can multiply this whole process to others."<sup>[2]</sup> A disciple is not called only to grow and become mature in serving the Lord but also come to the peak of multiplication. This process is supposed to be experienced by all believers.

Every believer is not only called to be a believer, but they must be disciples, as a strong fact of the relationship between Christ, as the Teacher, and us as the disciples, so we, as His disciples will gain spiritual growth. Not all churches can mentor their people to disciple others.

In the context of discipleship, spreading the gospel of God is a tool that can be the main bridge before one is disciplined. Spreading the gospel must be a mandatory thing for every believer which is stated by Ellis, "The duty of spreading the gospel is a responsibility of everyone who has received Jesus as God and Savior. Every believer must spread the gospel according to the ability and spiritual gifts that are bestowed by Holy Spirit God."<sup>[3]</sup>

Wagner says that the providence that God did to bring a lost man to Him Himself is the gospel <sup>[4]</sup> So, in this matter, spreading the gospel is considered an important activity for the unbelievers.

Generally, it is understood that churches are divided into 2 groups, those who are called fully to serve or servants who have been ordained, and general church members who are called laity. As common members, they feel that they have done their responsibilities by attending the Sunday services and giving the offerings every week. They don't feel that they have to do church services, because there are people who are better and be specified for that. On the other hand, their daily lives during society, are almost similar to unbelievers; in fulfilling their

expectations. The laity tends to follow the world's way and minds. They are like living in 2 different worlds; a church world that has spiritual norms, and also a daily life that has the world's norms. Both of those worlds are undergone differently with different norms. However, churches also tend to see their people as service objects merely. From years to years, there is doubt that churches put a clear position for the laity. Meanwhile, churches in their growth and improvement, tend to focus on physical facilities and the number of church members, compared to the quality of spiritual growth of their members. The empowerment of the laity as church members is slightly ignored [5].

That explanation above gives an idea that the empowerment for the laity is very important because, in their daily lives, they will mingle with society, and show themselves as the Christians who have different lives from the unbelievers. Instead of explaining the empowerment for the laity, there come critics to the churches that their focus of services is only for developing churches physically and ignore the empowerment for the laity.

It is proven that the laity can be separated from the church because the beginning of a church must come from the reach of the laity, so the church must empower them for Christ.

The church that grows will need a servant, in this matter is a church leader as leader who plays an important role granted by God. A church leader becomes a leader not by having everything, but because of God's calling.[6] The growth of a church is "A development and expansion of the body of Christ in the form of quantity and also quality, in the form of real and unreal.[7]

A church as an organism is a bunch of believers, like a plant that needs growth from the essence of food which can be taken from water and mineral from the soil. Words of God as a spiritual ransom will give healthy growth for churches. The healthy churches will give a balanced growth in the aspect of quantity and also quality. It is essential to know that the growth of one church does not depend on people's needs or wants. The foundation of a church's growth is because of God's will, the Holy Spirit's works, and the spiritual growth of each believer.[8]

After Bethany Gateway Church is started with the prime service, then the service is conducted every Sunday, 7 a.m. until 9 a.m., and each service is followed by the Sunday School service.

The service is served with some servants that have been ordained along with their families. The writer also serves as the church leader, helped by some close friends who act as staff who help the leader. The family members who involve in the service, are chosen according to their talents; Sunday School teachers, worship leaders, singers, musicians, and so forth.

Then, the church is starting to grow, the first church members are about 30 people, are becoming to multiply to 100 people. And in 2008, because of the old church building that couldn't equip more people, God blessed the church with a new building, on the right side, Block D 32. After that, a renovation, which is the second renovation was taken, the old building is combined with the new building that equips 3 buildings altogether.

The growth of the church is then continued with supportive services, such as teen service, youth service, pro-youth service, and cell-groups services which are popular with FC (Family of Christ).

Even with the growth of the church, the author had several problems, for example, problems in GPPS Bibis, GPDI Rangkah, and Bethany Gateway Church. Those problems in the GPPS Bibis can be told as the youth service of GPPS Bibis was closed, it caused that church members didn't know what they should do and felt like a sheep that doesn't have a shepherd. In this case, the author suggested making a fellowship to fulfill members' needs.

Then, this community is new (church planting), not coming from the church branches that have already existed or from the heritage of the predecessor. This conditionate the church in the form of learning and searching for the proper form with the around society. The founders of the committee are coming from a secular background, only the author who has a theology background, was graduated from STTII Jogjakarta, Magister of Missiology. Most of the servants are working secularly, only one person who commits to leaving his secular work and decided to be a church full-time.

Because the church operates, then all of the servants and committee are the ones who don't have any theological background. To overcome this problem, according to the church vision, the

family which serves, then conducts discipleship to prepare the good servants of God.

The discipleship is started with opening SOM (Sekolah Orientasi Melayani), a course that is preparing the laity with theology things, to serve better. In order to practice the study of SOM and to reach church members which are scattered in some certain villages and districts, then FC services are conducted. In those services, the laity is trained and given chances to serve the body of Christ.

However, after 15 years, the growth of the church based on quantity was facing stagnancy, even though the quality of spirituality has been increasing. Learning from this situation, it is needed to have research to see if the discipleship and the empowerment of the laity in Betesda Gateway Church give a significant impact on the church's growth.

In this journal, the author wants to observe whether there is an impact between the discipleship and the empowerment of the laity to the growth of GBI Gateway in Sidoarjo, and also how big the impact of that discipleship and the empowerment of the laity is, to the growth of GBI Gateway in Sidoarjo.

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## RESEARCH METHOD

The approach used in this research is the approach quantitative. The reason the author uses a quantitative approach is to consider what was stated by Arikunto (2006) regarding the general nature of quantitative research, including: (a) clarity of elements: objectives, subjects, data sources are solid, and detailed from the start, (b) can use samples, (c) clarity research design, and (d) data analysis was carried out after all data were collected. Arikunto (2006) also added that there are other factors that influence the choice of the type of research approach, namely: the time and funds available, and the interest of the researcher.

The things that were stated by Arikunto were the background for choosing a quantitative approach in this research. The purpose of this research and experiment is to know the impact of the discipleship and empowerment of the laity on the growth of GBI Gateway in Sidoarjo, and to know how big is the impact of discipleship and empowerment itself. In this research, the author uses variables that will be analyzed in examining the hypothesis; X1 – discipleship, X2 – the empowerment of the laity, Y – the church growth.

## RESULTS AND DISCUSSION

### *The Discipleship*

#### **Definition**

Stanley and Clinton states that discipleship is a process in which a believer who is more experienced will share knowledge to the new believers about commitment and also basic skills which are needed to know and follow Christ Jesus as God.[9] Lam gives the definition as a discipleship is a process which enables man and woman as followers of Christ who have commitment, and live their lives according to how Christ lives (1 John 2:6) [10]

In short, we can say that discipleship is not an easy action but is a process that builds a relationship with Christ and in this action, a disciple will have experiences and various kinds of knowledge about Jesus Christ, so that every new believer will commit everything in serving the Lord in their lives. Moreover, the good quality of practical lives in obeying every God's rule in their lives is obtained.

Hutabarat defines discipleship as a process between a follower of Christ who is more mature and more experienced and some of the people who are willing to accept Christ in their lives, then he will share his life (the principle of God's righteousness, beliefs, commitment, time, energy, attention and all things that are needed) to help those

people to believe in the Lord, with a purpose that someday they will also introduce Christ to others.[11]

McGill defines discipleship as a rich word that means how you grow and mature in Christ, and how Christ is shaped into your mind, action, and your life. Discipleship is not a church existence or Bible lesson. Some people who have gone to church for all of their lives will never be disciplined. Discipleship means walking in Christ's paths, learn to suffer, learn to leave yourself, and learn to know yourself. Learning to follow Jesus, being His disciples, meaning walking together with someone who has significant faith in a certain period of time.[12]

This discipleship talks about the principle of the life of every believer, that is supposedly learning from Jesus Christ as the Great Teacher and fulfill His teachings and teaching them to the new believers so that they can understand Jesus personally and wholly.

### *The Principles of Discipleship*

The main principle of discipleship is to make every nation as real disciples of Christ (Mat 28:18-20). It aims to: first, introduce Jesus Christ as God and Savior, so human souls can be saved, second, grow faiths, third, motivate disciples to go and spread the gospel to this world through

attitudes and words. A disciple will be taught to understand the gospel, have a fellowship, and learn how to obey God's plans (Act 2:41-47).[13]

Constable explains Matt 28:20 as: *Discipling also involves "teaching" followers everything ("all") that Jesus "commanded" His disciples. Notice that the content is not the Old Testament law but Jesus' commands. This does not mean that the Old Testament is unimportant. Jesus validated the whole Old Testament during His ministry (5:17-20). However, the focus now becomes Jesus as the Source of revelation, rather than secondary sources such as the Old Testament prophets (cf.*

*Heb. 1:1-4). Likewise, the revelation of the rest of the New Testament came through Jesus and is therefore also authoritative (Acts 1:1-2). "All" of this teaching remains authoritative forever (24:35).[14]*

In the original text of Jews, there is an imperative verb – make disciples – Matheteusate – modified by three sub-verbs: go, baptize and teach. This means that every believer has to disciple wherever they go. The word 'go' is not temporary but has an imperative power.[15] The principle of discipling deals on how to bring people in the deep relationship with Christ, as a relationship between a teacher and a disciple. This means that every disciple has

to take a burden of Christ's teachings over themselves (11:29), take His words willingly, and obey to His wills. A good disciple is someone who listens, understands, and follows every instruction Christ gives (12:46-50).

Disciples of Christ have to duplicate themselves in others.[16] Jesus mentions 2 main qualifications for being His disciples. The first one must be loyal to family and oneself. The second one, loving enemies (6:27-38), not breaking the fifth law (18:20), loving oneself (10:27) – compared to Gen 29:31 where the phrase 'not loved' means 'is hated' literally, in Hebrew's context. The word of hatred is a Semitic hyperbole (Pro 13:24; 2 Sam 19:6; Gen 29:30-33; Mal 1:2-3; Deu 21:15-17).[17]

In other words, Jesus orders His disciples to reach the unreached people and teach the gospel to unbelievers, discipleship is not only conducted to close people, but the principle of discipleship must be universal.

## **THE EMPOWERMENT OF THE LAITY**

### **Definition of the Laity**

In some researches can determine that the term of the laity can be used to mention people who just believe in Christ or the new people who involve as parts of the local church community.[18]

However, there is an application that is very important to be comprehended by all of the people that in the church community there is no level of the priest which is different in a term of the essence. Generally, this term comes from the Jews word, 'laos'. In the Septuagint, this word means as people specifically and used to differentiate between Israel which is known as *ho laos auto* (His people), which is Theo (God) with other nations.[19] The only important knowledge is the laity or known with the term of *Laos* (1 Cor 12:12-13 and its parallel).

Several periods after that, the church moved to strengthen the teaching of *Laos* that is used in the church members with the principles of Jesus' teachings in Matthew 20:25-26 and its parallel in Luke 22:25-27, which states "*And he said unto them, The kings of the Gentiles exercise lordship over them; and they that exercise authority upon them are called benefactors. But ye shall not be so: but he that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve. For whether is greater, he that sitteth at meat, or he that serveth? is not he that sitteth at meat? but I am among you as he that serveth*"20.[20]

### **Definition of the empowerment of the laity**

Empowerment is an action to maintain, nurture and use so that the

process of existence will be maintained and kept growing. The empowerment of human resources is an action to develop all human capabilities through some formal and non-formal training, so the community can grow and improve more, which can be beneficial for human needs themselves and others as well. The empowerment of human resources can be considered as a tool to humanize people.[21]

### **The empowerment of the laity in the Bible**

In the Old Testament can be seen how the laity in the period of Nehemiah, wherein that period, the condition of Israelites was terrible, in terms of mental, economic, and also religious aspects. It seems that the Jews were losing their identity and could not be trusted their existence anymore. However, Nehemiah succeeded in empowering his people, because he could plan the correct vision for all the Jews who would be involved in that big project. That vision which was named was not an empty dream, but it had a clear orientation to the changes of the situation at that time, to bring a better chance.

There is another interesting thing that Nehemiah empowered the Israelites when building the Wall of Jerusalem

which was already in ruin. In Isaiah 45, God Himself, managed the heart of Koresh, King of Persian, to be a blessing channel for the Israelites, which is ordering the Israelites to build the house for the Lord.[22]

After around twenty more years, Nehemiah got a message from Hanani and also from several men of Judah, that the condition of Jerusalem was concerned (Neh 1:2). It drove Nehemiah to pray and fast asking for God's wisdom to solve this problem (Neh 1:4)

King Artaxerxes was willing to send Nehemiah to Jerusalem to build the walls of Jerusalem and the gates which were burned into pieces. In this matter, God used King Artaxerxes to help the finance of the construction by giving the letter to Nehemiah to pass the nations which were located across the river and also the letter to get materials needed for the construction (Neh 2:6-9).

The time when Jesus served in this world, He paid great attention to the finance for His service and also gathered the laity to do that tasks, one example is Judas Iscariot was chosen as a treasurer among the twelve disciples of the Lord. In the development of Jesus' services, there were several followers, outside of the twelve disciples, who created an institution informally, which controlled

the finance for various kinds of Jesus' needs and His team.

This matter can be found in Luke 8:1-3, "*And it came to pass afterward, that he went throughout every city and village, preaching and showing the glad tidings of the kingdom of God: and the twelve were with him, And certain women, which had been healed of evil spirits and infirmities, Mary called Magdalene, out of whom went seven devils, And Joanna the wife of Chuza Herod's steward, and Susanna, and many others, which ministered unto him of their substance.*"

In The New Testament, the apostle Paul had developed the service of the laity (tentmaker) and in his letter to Thessalonians, he stated, "*For yourselves know how ye ought to follow us: for we behaved not ourselves disorderly among you; Neither did we eat any man's bread for naught; but wrought with labor and travail night and day, that we might not be chargeable to any of you*" (2 Tes 3:7-8). "*For ye remember, brethren, our labor and travail: for laboring night and day, because we would not be chargeable unto any of you, we preached unto you the gospel of God.*" (1 Tes 2:9).[23]

The service of Apostle Paul to the Thessalonians is a characteristic of service to the laity. How they would

implement the example and teachings which they had received from the apostles so that they can spread the Gospel continuously.

### **The empowerment of the laity in the church**

To empower the laity in every church, a specific methodology must be implemented to reach and serve the church, this principle has been implemented in every church or the body of Christ. The church as a community of believers is meant to gain different people with different characteristics and spiritual gifts.

Because the church is from several believers, so the church itself has the responsibility to develop human resources to maintain the existence of the church during the changing world. The human resources in the church are the main modal or potential for the church to gain more in the calling which had been mandated by the Great Church Leader, Jesus Christ, to go and make disciples all nations, baptize, and teaching, in other words, testify, gain in a fellowship and serve.[24]

### **The Growth of A Church Definition of the growth of a church**

Wongso states that the growth of a church is “A development of expansion the body of Christ, both in the term of quantity or quality, real or unreal.” A church as an organism is a group of believers, illustrated as a plant that needs growth from the essence of food which can be obtained from water and mineral in the soil. The words of God as the essence of spiritual food which can gain healthy growth for the church. A healthy church will produce a balanced growth in terms of quantity and quality.[25]

From that quote, we can find the growth in quantity means the multiplication of the church members. The growth of a church in terms of quality means the growth which can be gained from the personal fellowship with the Holy Spirit. The emphasis of the growth in quality is the spiritual growth which can be proven from the attitude, words, and actions based on the characters of Christ and fulfill the callings which are mandated by Jesus as the Head of the church; serving, and testifying26.[26]

**The Basis of the growth of a church**

God Himself planned the growth of a church by His own will, so that a church can be called God’s people, God’s property. Jesus said, *“And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it.”* That does not mean to say *“Will take a group of people together”* but more likely to describe God’s people.[27]

The growth of a church can be very essential in this present time, because God Himself, who designed it, is not based on humanistic aspects, so that there won’t be

sufficient only to see the growth of other churches, but is building a strong foundation in Christ also important.

The church which is constructed to be God’s people means every people; males and females, old and young, those who are called to be His things to join in a solid fellowship.

In conclusion, it can be said that the growth of a church is meant by the foundation that God was willing and must be based on God’s works, meaning that God is the only source for church’s growth because God Himself wants that every man shall not perish.

**CONSTRUCT**  
**Construct of The Discipleship Variable (X1)**

<b>Variable</b>	<b>Dimension</b>	<b>Indicator</b>	<b>Stated Items</b>
The activities of Discipleship	1. Teaching the Gospel	1. Joining in the SOM sessions in GBI Gateway, Sidoarjo (until finished) 2. Participating in the program of reading The Holy Bible systematically and finishing it in a year in GBI Gateway, Sidoarjo. 3. Following and taking notes on the	

		materials of sermons when joining in Sunday service in GBI Gateway, Sidoarjo.	
	2. Servant of Christ	<p>4. Prioritizing God more than everything</p> <p>5. Being wise, well-trusted, monogamous, not a drunkard, able to hold anger, and friendly.</p> <p>6. Capable of teaching the Gospel and set a good example.</p>	
	3. Church Leader	<p>7. Paying attention and monitoring church members physically and spiritually</p> <p>8. Visiting those who are sick or having hard times, comforting and praying for them</p>	
	4. Maturing church members spiritually	<p>9. Able to teach the Gospel and implement it personally.</p> <p>10. Being loyal even when dealing with conflicts with other</p>	

		members or activists	
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**Construct of The Empowerment of the Laity Variable (X2)**

Variable	Dimension	Indicator	Stated Items
The activity of empowering the laity	1. Empowering The resources	1. Following training and be ready to be included in the church services in GBI Gateway, Sidoarjo	
		2. Participating in the services according to the capabilities and talents in GBI Gateway, Sidoarjo	
		3. Obtaining briefings and mentoring in serving in GBI Gateway, Sidoarjo	
		4. Having wide opportunities to be a leader in one of the departments in GBI Gateway, Sidoarjo	
		5. Having wide opportunities in taking parts in	

		Deciding policies in GBI Gateway, Sidoarjo	
	2. Empowering the fund	6. Participating in the services with the fund of GBI Gateway, Sidoarjo	
		7. Taking part in funding diakonia in GBI Gateway, Sidoarjo	
	3. Empowering the prayers.	8. Praying to support the church services in GBI Gateway, Sidoarjo 9. Praying for sick people or those who are struggling in hard times in GBI Gateway, Sidoarjo 10. Joining in prayer services in GBI Gateway, Sidoarjo	

**Construct of The Growth of A Church Variable (Y)**

<b>Variable</b>	<b>Dimension</b>	<b>Indicator</b>	<b>Stated Items</b>
The activity of spiritual growth of church members	1.Improving the quality of spiritual life	1. Understanding the Gospel comprehensively in GBI Gateway, Sidoarjo 2. Getting involved in the church services joyfully and voluntarily 3. Participating in the committee that the church holds 4. Being active in the cell group (FC) 5. Taking parts in social actions which church conducts, aimed to help church people of society in need.	
	2. Multiplication of church members.	6. There will be a significant increase of new members in GBI Gateway, Sidoarjo every month 7. There will be new people baptized in GBI Gateway,	

		Sidoarjo every month 8. There will be a significant increase of new members in the cell group in GBI Gateway, Sidoarjo 9. There will be a significant increase in church activists in GBI Gateway, Sidoarjo	
		10. There will be an increase of numbers of services in GBI Gateway, Sidoarjo	

### **The Hypothesis**

Based on the above theories, there come several hypotheses as follows:

1. It is hypothesized that there is an impact between discipleship and the empowerment of the laity on the growth of a church.
2. It is hypothesized that there is an impact between discipleship on the growth of a church.
3. It is hypothesized that there is an impact between the empowerment of the laity on the growth of a church.
4. It is hypothesized that there is an impact between the empowerment of the laity on the growth of a church. Based on those hypotheses, so the research will be done by collecting data by doing field research. The format which is used in quantitative which is used statistical tools to analyze all of the data which are from literary research and field research. After doing pre-observation and literary study, then the author determined a research question.

From this state, then comes the formulation of the problem. From that formulation, the author then did theoretical research and made hypotheses.

Then the author collected data with determining population and samples along with the criteria of the respondents. The next step is making questionnaires that are constructed based on the formulation of the problem and also based on the constructs that have been made according to the background of the theory. The result that was obtained would be tested for its validity and reliability. These two tests are the main requirements before we take data analysis.

A validity test is defined as a measurement of how strong and accurate a certain measurement tool is from doing its function. The higher is the validity of one variable, the more accurate that measurement reaches its target. The next test is the reliability test. This test is taken on showing how far the measurement tool can be trusted and counted. It means how many times the variables are asked to the respondents; the final results won't have a significant

difference with the respondents' answers. In other words, the reliability test is showing how consistent a measurement tool is in measuring similar responses.

After the validity and reliability test had been done and the results are valid, then the next stage is doing regression analysis. The parameter of this regression is tested simultaneously, using Analysis of Variance (ANOVA). This Anova is applied to test the accuracy of the regression lines that would be predicted.

### **CONCLUSION**

This research is concluded into 2 different categories; category of individuals (respondents) and category based on the hypothesis. The category of individuals covers gender types, age, the background of the study, and the period of being a member of Gereja Betesda Indonesia Gateway, Sidoarjo. Conclusion based on the category of individuals Firstly, the respondents based on the gender types are balanced in fulfilling the questionnaire, female respondents are fewer than the males. Related to the growth of church

members, all of the respondents, males dan females agree that there is a significant growth in Gereja Betesda Indonesia Gateway, Sidoarjo.

Secondly, the respondents based on the level of education to the growth of a church, show that bachelor degree places the highest rank, then it is followed with Senior High School level and the lowest rank is in master or doctoral degree.

Thirdly, the respondents based on ages to the growth of a church shows the result that older members are higher compared to the younger ones and followed with the adults compared to the teenagers.

### **Conclusion based on the hypotheses**

In this research, the author delivers 3 hypotheses, and the conclusion from each hypothesis is as follows: Firstly, the conclusion about the first hypothesis: from the result of Anova, the discipleship and the empowerment of the laity altogether bring great impact to the growth of a church significantly to the 77,386. On the other hand, based on the coefficient determines 59,4% and the rest is 40,6%,

influenced by another variable. The first hypothesis is accepted.

Secondly, the conclusion about the second hypothesis: the discipleship influences significantly the growth of a church, in the number of 4,293 on 0,05, and can be concluded that there is a strong link between the variable of discipleship to the growth of a church. The second hypothesis is accepted.

Thirdly, the conclusion about the third hypothesis: the empowerment of the laity significantly influences the growth of a church in the number of 6,115 on 0,05, so that can be concluded that the empowerment of the laity has a strong bond with the growth of a church. The third hypothesis is accepted.

### INPUTS

Considering that the variable of the empowerment of the laity is the variable that is the strongest in giving impact in the growth of a church, so it is advised to get the laity involved in every program or church activity, that if the laity is more involved in every program or activity, it is believed that the growth of a church will be gained more.

Moreover, SOM has to be improved more in teaching the laity about theology. It is advised to look for competent teachers or lecturers who have competent knowledge about theology and

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[18] Neuner has suggested that there is no special theology of the laity to speak of but only the People of God. It must be applicable within the organizational structure of the Church so that the laity can participate in important Church decisions. See Peter Neuner, “Aspects of a Theology of the Laity,” *Theology Digest* 36, no. 2 (1989): 124-125. For further clarification of the term 'layman', see further in Kenan B. Osborne, “The Meaning of Lay, Laity and

Lay Ministry,” *Theology Digest* 63, no. 3 (1988): 227-258. In this case the author provides guidelines to help any theological efforts to clarify its meaning.

[19] Kenan Osborne in his books contains excellent scientific research and provides a solid basis for understanding the laity and ministry, as well as the emergence of structures and

orders from Scripture and Tradition. It discusses the nature of leadership and the relationship between ordination and other ministries. Order and Ministry is a summary of his previous works on Ministry and the Priesthood, adapted to the global context and the challenges posed by its advantages to the Church. Kenan Osborne, *Ministry: Lay Ministry in the Roman Catholic Church, Its History and Theology* (New York: Paulist Press, 1993); Kenan Osborne, *Priesthood: A History of Ordained Ministry in the Roman Catholic Church* (New York: Paulist Press, 1993); Kenan Osborne, *Orders and Ministry: Leadership in the World Church* (New York: Orbis Books, 2006). Complementing all of this is Schillebeeckx's writings on the development of ministry and calling for ecclesiastical recognition of the pastoral team in Ministry. Edward Schillebeeckx, *The Church with a Human Face: A New and Expanded Theology of Ministry* (New York: Crossroad, 1985).

[20] Eugene Flameygh, "The Laity in History," *East Asian Pastoral Review*

23, no. 3 (1986): 254; Herman Hendrickx,

*"The People of God in the Old Testament," East Asian Pastoral Review* 23, no. 3 (1986): 210-230.

[21] O. S. Prijono and A. M. W. Pranarka, *Empowerment: Concept, Policy and Implementation* (Jakarta: CSIS, 1996),

[22] See also 2 Chronicles 36:22-23, which shows that God moved the heart of King Cyrus to be a financier for the construction of the fallen walls of Jerusalem

[23] Herlianto, *Towards 2000: Challenges of the Church in Indonesia (Jakarta: Euangelion Literature Center, Evangelical Christian Publishing Foundation, 2000)*, 117

[24] The second Great Commission which the church proclaims without any emphasis that this is also the responsibility of the laity is not only the responsibility of the 'servants of God' who are officially appointed by the church to become church officials. Notice that Matthew 28:19-20 is addressed to everyone who believes in the Lord Jesus.

[25] Wongso, *Church Tasks and Missions Today*, 80.