



# The Role of Preaching in Congregational Organizational Commitment: GKI Dasa Surabaya's Case Study

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## Abstract

The large number of church members who do not have a commitment to the local church will certainly have an impact on the congregation's spiritual growth. Having a church means having a rule of serving one another and growing one another in all of its activities. Congregations or Christians who frequently change churches will not be involved in all the church processes in a local church. In other words, it is called a congregation without commitment (Siahaan, 2012). The purpose of this study was to measure the commitment of the congregation to the church which is thought to have an influence on the level of commitment of the GKI Dasa Surabaya congregation.

**Keywords:** Quantitative research, preaching, congregational commitment, GKI Dasa Surabaya, church growth.

## Introduction

Rick Warren (1995) says that "Many churches don't emphasize the importance of developing congregational commitment to one another". It takes a community to raise a disciple. Everyone will have a unique mentoring process, which can only happen if a community of believers takes responsibility for the next generation, and it is carried out by the community, not just a handful of people. The negative impact of a congregation that is not committed to local work is teaching that is not 'uniform' which will have an impact on stagnant spiritual growth of the congregation. According to Wijaya (2007), the causes of congregations changing churches can be grouped into two groups of causes, namely: 1) Natural causes: moving place of residence (domicile), getting older and sickly, passing away, various other limitations. 2) Other causes: problems/conflicts between congregations or church officials, dissatisfaction with the church's vision and mission, not compatible with local church doctrine, dissatisfaction with local church programs, and dissatisfaction with the pastor's leadership style, invited relatives/friends, facilities inconvenient church.



Migration of a congregation from one church to another is not something wrong if it is based on true motivation that can be accounted for. The worst thing is when there are people who always change churches and never stay in one church for really poor reasons. The Apostle Paul (Ephesians 4:12) states that the Church is the body of Christ with many members. Every member of Christ's body must complement each other and cannot stand alone. Nicolaides (2010) asserts the same issues plague Orthodox churches and unity and commitment are required in God's *Ekklesia*, His holy Churches.

This proves that members of Christ's body must have a commitment to fellowship and be spiritually tuned in to the word and view their fellow congregants as brothers and sisters in Christ the Lord. For this reason, the congregation needs to have a commitment to the local church. On the other hand, it is the duty of the pastor and church officials who are responsible for cultivating and maintaining the life commitment of the church congregation by doing several things: instilling an understanding of church commitment in the local church. So that when the congregation understands the meaning and importance of being committed, it will enable the congregation to unite itself in the local church as one body of Christ.

Previous research that tried to raise the commitment to congregational life was by Sugianto (2011) where this research was a qualitative paradigm. From a secular point of view, the church is a form of organization. The church is a form of social group consisting of several members who have a shared perception of their unity. If a group has been formed and is aware that there is interdependence and provides mutual rewards and perceives itself as a unit, then of course it will have the same problems as other secular organizations. In organizational behavior there are various definitions of organizational commitment. In the world of work, one's commitment to the organization/company is often a very important issue. Because of the importance of this matter, to the extent that some organizations often use the element of commitment as a condition for holding a position/position offered in job advertisements.

According to Ferrell (2006), commitment comes from employees who believe that their future is a bond between the organization and their willingness to make personal sacrifices for the organization. Greenberg (2003) says that organizational commitment is the willingness of an employee to side with a particular organization and its goals and intends to maintain a discount within the organization. According to Luthan (2002: 322), organizational commitment is a strong desire to become a member of a group. Committed employees feel the value and importance of integrating individual and organizational goals. In terms of having a church, the congregations think about their goals and the goals of the existing organization (church). Steers (1988: 120) stated that strong commitment can have positive impacts, including: increased work performance, work motivation, length of service, work productivity, and employees are more diligent in coming to work thereby reducing absenteeism and reducing turnover. One of the efforts that can be made to overcome the problem of secrecy of congregations from one church to another is to grow and increase the congregation's commitment to the local church. Organizations are like social creatures. "Thus, as social beings should the success of an organization also depends on the mutual trust, sustainability, and intimacy of its members. And the third thing is that it boils down to one's commitment to the organization, according to Jenneth and Linda Schatz.

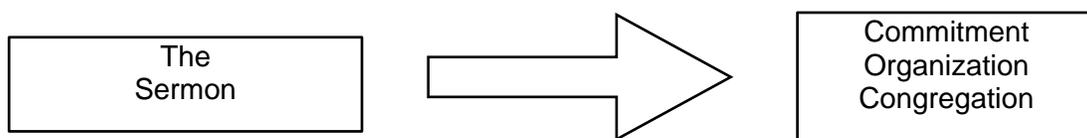
Martin and Nicolls in a *Handbook of Human Resource Management* (1994) argue that there are three pillars to form one's organizational commitment to the organization, namely: 1) creating a sense of ownership of the organization, to create this condition people must identify themselves in the organization. 2) Creating enthusiasm at work, this method can be done by concentrating more on managing intrinsic motivation factors and using various ways of designing jobs. 3) Confidence in management, this method can be done when the organization really shows and



maintains success. Building a congregational life commitment in church is not an easy thing. They like to be interested in all church facilities, events and services from several churches. Sugianto (2011) communicates that "The motivation of congregations who like to move between churches is to please themselves, and to see praise is nothing more than a show, some just want to experiment, some try to find a church that suits their wishes, some think all churches it's the same, as a result the congregation tends to be disloyal to the church ". Congregations feel bored worshipping at one church because services only run as a routine that is carried out every week, the congregation feels they get nothing at the church. They consider worship nothing more than an obligation and routine. This boredom eventually made them leave the church.

The sermon must resonate with the listener. God's word conveyed must be a breath of life and make a change for the listeners. Extraordinary sermons are not produced unprepared or mediocre and especially not without the power of the Holy Spirit. The role of the Holy Spirit is very dominant in producing true and good and powerful preaching. For this reason, the preparation of the sermon must start from the preacher himself first. The preacher must know Christ as Lord and Savior, only Jesus is the way of salvation and life for the preacher and indeed all believers. The phenomenon that occurs in many congregations is that congregations come far from their homes to look for food that refreshes them but when they arrive at the church, they only get 'dry grass' which is certainly not good to eat. Good preaching is preaching that meets the needs of the sheep. Baby food is certainly not the same as food for adults. Only a good pastor understands what kind of preaching his congregation needs currently. Good sermons are also not convoluted. A shepherd who really knows the condition of his sheep will certainly give simple food to his sheep. Noor Anggraito (2008) in his book preparing an expository sermon practically says that "What do people need at this time? Of course, it is spiritual needs that cause people to grow mature and healthy. Maybe you need it in the form of understanding the true teachings or practicing the behavior of life in family, work, or serving." Life-changing preaching is meeting the truth of God's Word and the real needs of people through practice. This is what makes the congregation want to always come to church because there are needs that want to be met there.

### Conceptual Framework



In this study the variables that will be analyzed in testing the hypothesis are as follows:

X = Sermon

Y = Congregational Organizational Commitment

### Biblical Preaching

Many preachers are unable to present interesting sermons, on the contrary, they tend to be boring and wordy. Interesting sermons and preachers are one of the reasons people attend a church Dr. Haddon Robinson (2005; cf. Chia 2020; Chia 2022) is a theologian who does a lot of research and develops how sermons can be fun for the congregation. He tries to answer this question: Why can someone preach for an hour, and it feels like only five minutes while someone else has



only preached five minutes but feels like it's been an hour? Biblical preaching is preaching that comes from exploring the meaning contained in the Bible. This sermon is known as expository preaching. The definition of expository preaching according to John Stott in Robinson (2005) is: "To expound the Scriptures is to open up the inspired text with such faithfulness and sensitivity that God's voice is heard, and his people obey Him." Furthermore, according to Scott, this definition contains six implications: namely two beliefs about the truth of the Biblical text, two obligations to explore the truth and two expectations of the consequences. Two Truths about Bible Texts: the text that is inspired, and an inspired text is to some degree a closed text. Two Obligations to dig into the text: Belief in the truth of the Bible text, and sensitivity to the modern world. Two Hopes as a consequence: we can expect God's own voice to be heard and believers will obey him.

According to Lane (1981: 44) preaching is a noble calling from God. But not all sermons come from a true and deep excavation of the Bible. To carry out this difficult task, every preacher must believe in several things, including:

1. The Bible is the Word of God. Saint Augustine once said that "When the Bible speaks, God speaks." It is a belief that when we understand a paragraph in its context, then we will know what God wants us to convey.
2. The Entire Bible is The Word of God. In this case what is meant is the entire contents of the Bible, not only the book of Romans but also the book of Leviticus, not only the book of Ephesians but also the book of Esther. Also, not only those considered golden verses, but all verses.
3. The Bible will prove its authenticity (The Bible is self-authenticating). If someone explores the Bible in an ordinary or lay way, then they don't need deeper arguments about their understanding. That is why, a listener or reader does not need to have both commitments above before God works in that person's life through His Word.
4. Leading sermons with a "thus saith the Lord" approach. This does not refer to the problem of the homiletical method, but to the desire to open the Bible so that the authority of the message appears.
5. Studying the Bible should try to really understand the author of the Bible. The first question that arises is, "What did the author of the book want to say? Why?" Many theories about listener response that come from the literature written by many scholars these days do not answer that. That is why there is a saying, "The Bible cannot mean what it has not meant/the Bible cannot mean what it does not mean."
6. The Bible is a book about God. The Bible is not a religious book that contains the "answers" we need about how to have a happy marriage, sex, work, or even lose weight. Even though the Bible reflects on many of these issues, it is above all of them. The Bible is about who God is and what He thinks and what He wants. We can only understand all the realities that exist when we appreciate who He is, and what He wants for His creation and what He wants from His creation.
7. We do not "make the Bible relevant" but we show its relevance to the Bible. Truth is relevant as water is to the thirsty or food to the hungry. But modern-day advertising can create unnecessary needs to sell merchandise.



## Quantitative Methodology

In this study the variables that will be analyzed in testing the hypothesis are:

Y = Organizational Commitment

X = Sermon

## Variable Operational Definitions

Y = organizational commitment = the desire of members of the organization to maintain their membership in the organization and are willing to work hard for the achievement of the organization.

X = sermon = delivery of God's word by a servant of God which is carried out before the congregation in worship at the church.

## Population and Sample

The first step that the researcher did in selecting the sample was to identify the target population (Target Population). The target population in this study is the Darmo Satelit Indonesian Christian Church congregation who live in the city of Surabaya (n= 139). Samples were taken by means of random sampling method. While the sample frame is a congregation that is registered as a member of the Darmo Satelit Indonesian Christian Church domiciled in the city of Surabaya. This sample size was 139 people. Meanwhile, congregations that are participants in certain churches or are not registered with certain church congregations are not included in it.

To get the desired sample from the population of the Darmo Satellite Indonesian Christian Church in Surabaya whose number is not known with certainty, according to Walpole, the following formula is used:

$$n \geq \frac{Z^2 (\alpha / 2) \cdot p \cdot q}{d^2} = \frac{Z^2 p(1-p)}{d^2}$$

where:

n = minimum number of research samples

Z = is the level of confidence / standard normal table value

p = percentage of questionnaires that are returned and can be processed

q = percentage of non-returned questionnaires

d = limit of error / absolute precision (5% taken)

From the formula above, the results obtained are that the required sample is 100 respondents. Then there is the selection of the returned questionnaires according to the established criteria.

## Questionnaire

The questions in the questionnaire are as follows:

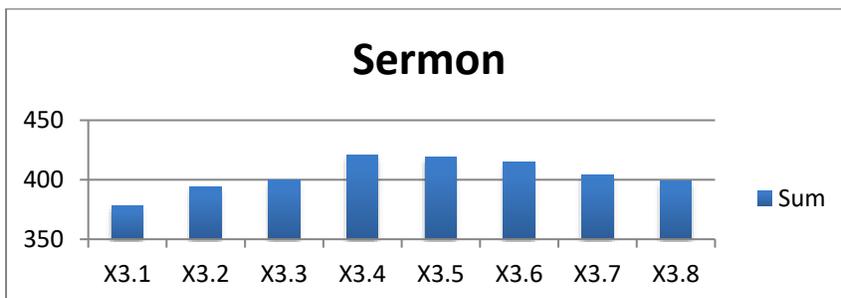
	Questions	STS	TS	RG	S	SS
	ORGANIZATIONAL COMMITMENT (Y)					
1	I will gladly continue to church here for a long time to come.					
2	I like to tell my church to people outside the church.					



3	I feel that the church's problem in GKI Dasa Surabaya is also my problem.					
4	I don't think it's difficult to move to become a member of another church (R).					
5	I don't feel like I'm "part of the big family" at my church. (R).					
6	It would be hard for me to leave my church right now, even if I wanted to.					
7	It would be too much of a sacrifice for me to decide to leave my church now.					
8	Becoming a member of GKI Dasa is more a need than a mere desire.					
9	I believe GKI Dasa is the best choice for me and there are not many churches like this.					
10	One of the negative consequences of moving away from this church is that there are very few churches like it.					
11	I feel that I have no obligation to my church now (R).					
12	As good as it may seem to me, I don't feel right about leaving my church now.					
13	I would feel guilty if I moved from my church now.					
14	This church deserves my commitment.					
15	I will not leave this church because I have a responsibility to the people of this church.					
16	I have never seen a pastor grunt					
17	I learned fasting from my pastor					
18	I want to have a personality like my pastor					
19	When I heard the pastor's sermon as if he knew my problem					
20	I still remember the pastor's sermon at Christmas last year					
21	If I hear a pastor's sermon, it's like watching a ball, like watching in a stadium, not on TV					
22	I was reluctant to leave the place when the sermon was delivered					
23	It doesn't feel like the sermon has been running for 45 minutes.					

### Analysis Techniques

The analysis technique used to test the questionnaire is the validity and reliability test, while to analyze the data related to the problems and hypotheses a simple regression method is used. The preacher's dimension indicator is described in the question in item 1, 2 and 3, the dimensions of the content of the sermon are described in the questions in item 4,5 and 6, the delivery dimensions are described in question 7 and 8.



The image above displays the results of the sermon variable and each indicator and their values. Because the number of indicators is three while the number of questions has eight items, we have



an imbalance if we take the total value. Therefore researchers will take the two highest values of each indicator.

Questions	X3.1	X3.2	X3.3	X3.4	X3.5	X3.6	X3.7	X3.8
Sum	378	394	400	421	419	415	404	399

From the results, the two highest scores for each indicator show that the sermon content indicator gets the highest score. This shows that in the sermon variable as a whole, the contents of the sermon that are true, good and simple are really needed by the congregation as listeners and doers of the Word. The content of the sermon that is not clear and uses too much language that is difficult for the congregation to understand will not have a strong impact on the life of the congregation. But sermons that are conveyed clearly and use simple language will have a big impact on the lives of the church congregation.

### Inferential Statistical Analysis

#### Data collection

To determine the size of the sample in this study we used the formula from Rea and Parker (1997: 117).

$$n \geq \frac{Z^2 (\alpha / 2) \cdot p \cdot q}{d^2} = \frac{Z^2 p(1-p)}{d^2}$$

Z = level of confidence (95% confidence level, then the value of Z = 1.96)

p = percentage of questionnaires returned (10%)

q = percentage of non-returned questionnaires (90%)

d = limit of error / absolute precision (5%)

then it will be:

$$n \geq \frac{1,96^2 \times 0,1 \times 0,9}{0,0025}$$

$$n \geq \frac{3,8416 \times 0,1 \times 0,9}{0,0025}$$

$$n \geq 138,29$$

$$n \geq 139 \text{ people}$$

Of the 139 questionnaires that were returned, 100 were eligible to be processed. In detail can be seen in the table below:

Questionnaires distributed to the congregation	300
Returned questionnaire	30
Questionnaire return rate	10%
Minimum number of samples	139*
Questionnaires that cannot be processed	32



Broken questionnaire	7
The number of questionnaires that meet the requirements	100

\* calculation according to the formula for determining the sample

Of the questionnaires that could not be processed, some of the questionnaires could not be processed due to: first, the factor of incomplete filling in the existing data. Second, the respondents did not understand the questions and statements in the questionnaire. Third, the respondent's requirements could not be met.

### Validity and Reliability Test.

#### Validity test.

Testing the validity in this study was carried out by using the correlation matrix (Pearson Correlation) as follows:

#### Correlations

	X3.1	X3.2	X3.3	X3.4	X3.5	X3.6	X3.7	X3.8	TK
X3.1 Pearson Correlation	1	.406**	.154	-.004	-.135	-.245*	-.105	-.147	.289**
X3.1 Sig. (2-tailed)		.000	.126	.966	.180	.014	.297	.144	.004
X3.1 N	100	100	100	100	100	100	100	100	100
X3.2 Pearson Correlation	.406**	1	.514**	.323**	.225*	-.131	-.253*	-.080	.532**
X3.2 Sig. (2-tailed)	.000		.000	.001	.024	.194	.011	.431	.000
X3.2 N	100	100	100	100	100	100	100	100	100
X3.3 Pearson Correlation	.154	.514**	1	.382**	.354**	.222*	-.063	.077	.675**
X3.3 Sig. (2-tailed)	.126	.000		.000	.000	.027	.534	.448	.000
X3.3 N	100	100	100	100	100	100	100	100	100
X3.4 Pearson Correlation	-.004	.323**	.382**	1	.471**	.063	.014	.182	.587**
X3.4 Sig. (2-tailed)	.966	.001	.000		.000	.534	.888	.069	.000
X3.4 N	100	100	100	100	100	100	100	100	100
X3.5 Pearson Correlation	-.135	.225*	.354**	.471**	1	.418**	-.083	-.053	.535**
X3.5 Sig. (2-tailed)	.180	.024	.000	.000		.000	.414	.597	.000
X3.5 N	100	100	100	100	100	100	100	100	100
X3.6 Pearson Correlation	-.245*	-.131	.222*	.063	.418**	1	.274**	.033	.413**
X3.6 Sig. (2-tailed)	.014	.194	.027	.534	.000		.006	.746	.000
X3.6 N	100	100	100	100	100	100	100	100	100
X3.7 Pearson Correlation	-.105	-.253*	-.063	.014	-.083	.274**	1	.632**	.386**
X3.7 Sig. (2-tailed)	.297	.011	.534	.888	.414	.006		.000	.000
X3.7 N	100	100	100	100	100	100	100	100	100
X3.8 Pearson Correlation	-.147	-.080	.077	.182	-.053	.033	.632**	1	.432**
X3.8 Sig. (2-tailed)	.144	.431	.448	.069	.597	.746	.000		.000
X3.8 N	100	100	100	100	100	100	100	100	100
TK Pearson Correlation	.289**	.532**	.675**	.587**	.535**	.413**	.386**	.432**	1
TK Sig. (2-tailed)	.004	.000	.000	.000	.000	.000	.000	.000	
TK N	100	100	100	100	100	100	100	100	100

\*\* . Correlation is significant at the 0.01 level (2-tailed).

\* . Correlation is significant at the 0.05 level (2-tailed).

From the Sermon variable Correlation Matrix Table (X3) above, we can see that the significance value of each question is <5% or <0.05 (the TK column marked \*\* for X3.1 to X3.8)



**Correlations**

	Y1	Y2	Y3	Y4	Y5	Y6	Y7	Y8	Y9	Y10	Y11	Y12	Y13	TY
Y1 Pearson Correlation	1	.455**	.307**	.102	-.093	-.034	-.122	-.035	.180	.313**	.307**	.080	-.122	.369**
Y1 Sig. (2-tailed)		.000	.002	.317	.358	.740	.225	.728	.073	.001	.002	.430	.225	.000
Y1 N	100	100	100	99	100	100	100	100	100	100	100	100	100	100
Y2 Pearson Correlation	.455**	1	.465**	.176	-.039	-.132	-.149	.033	.055	.125	.093	-.068	-.149	.318**
Y2 Sig. (2-tailed)	.000		.000	.082	.701	.192	.140	.743	.587	.215	.360	.501	.140	.001
Y2 N	100	100	100	99	100	100	100	100	100	100	100	100	100	100
Y3 Pearson Correlation	.307**	.465**	1	.463**	.151	.061	-.187	-.195	.076	.089	.035	.034	-.187	.353**
Y3 Sig. (2-tailed)	.002	.000		.000	.133	.547	.062	.052	.449	.376	.732	.736	.062	.000
Y3 N	100	100	100	99	100	100	100	100	100	100	100	100	100	100
Y4 Pearson Correlation	.102	.176	.463**	1	.433**	.027	-.119	-.041	-.036	-.033	-.059	.067	-.119	.315**
Y4 Sig. (2-tailed)	.317	.082	.000		.000	.789	.241	.686	.724	.749	.561	.507	.241	.002
Y4 N	99	99	99	99	99	99	99	99	99	99	99	99	99	99
Y5 Pearson Correlation	-.093	-.039	.151	.433**	1	.212*	.019	-.010	-.060	.104	.000	.219*	.019	.325**
Y5 Sig. (2-tailed)	.358	.701	.133	.000		.034	.851	.920	.553	.301	.997	.029	.851	.001
Y5 N	100	100	100	99	100	100	100	100	100	100	100	100	100	100
Y6 Pearson Correlation	-.034	-.132	.061	.027	.212*	1	.397**	.154	.040	.092	-.003	.064	.397**	.452**
Y6 Sig. (2-tailed)	.740	.192	.547	.789	.034		.000	.126	.695	.365	.973	.528	.000	.000
Y6 N	100	100	100	99	100	100	100	100	100	100	100	100	100	100
Y7 Pearson Correlation	-.122	-.149	-.187	-.119	.019	.397**	1	.517**	-.018	-.032	-.009	-.054	1.000**	.491**
Y7 Sig. (2-tailed)	.225	.140	.062	.241	.851	.000		.000	.856	.753	.931	.591	.000	.000
Y7 N	100	100	100	99	100	100	100	100	100	100	100	100	100	100
Y8 Pearson Correlation	-.035	.033	-.195	-.041	-.010	.154	.517**	1	.013	.036	.074	.105	.517**	.426**
Y8 Sig. (2-tailed)	.728	.743	.052	.686	.920	.126	.000		.896	.723	.466	.297	.000	.000
Y8 N	100	100	100	99	100	100	100	100	100	100	100	100	100	100
Y9 Pearson Correlation	.180	.055	.076	-.036	-.060	.040	-.018	.013	1	.474**	.508**	.183	-.018	.429**
Y9 Sig. (2-tailed)	.073	.587	.449	.724	.553	.695	.856	.896		.000	.000	.069	.856	.000
Y9 N	100	100	100	99	100	100	100	100	100	100	100	100	100	100
Y10 Pearson Correlation	.313**	.125	.089	-.033	.104	.092	-.032	.036	.474**	1	.747**	.377**	-.032	.544**
Y10 Sig. (2-tailed)	.001	.215	.376	.749	.301	.365	.753	.723	.000		.000	.000	.753	.000
Y10 N	100	100	100	99	100	100	100	100	100	100	100	100	100	100
Y11 Pearson Correlation	.307**	.093	.035	-.059	.000	-.003	-.009	.074	.508**	.747**	1	.309**	-.009	.478**
Y11 Sig. (2-tailed)	.002	.360	.732	.561	.997	.973	.931	.466	.000	.000		.002	.931	.000
Y11 N	100	100	100	99	100	100	100	100	100	100	100	100	100	100
Y12 Pearson Correlation	.080	-.068	.034	.067	.219*	.064	-.054	.105	.183	.377**	.309**	1	-.054	.330**
Y12 Sig. (2-tailed)	.430	.501	.736	.507	.029	.528	.591	.297	.069	.000	.002		.591	.001
Y12 N	100	100	100	99	100	100	100	100	100	100	100	100	100	100
Y13 Pearson Correlation	-.122	-.149	-.187	-.119	.019	.397**	1.000**	.517**	-.018	-.032	-.009	-.054	1	.491**
Y13 Sig. (2-tailed)	.225	.140	.062	.241	.851	.000	.000	.856	.753	.931	.591			.000
Y13 N	100	100	100	99	100	100	100	100	100	100	100	100	100	100
TY Pearson Correlation	.369**	.318**	.353**	.315**	.325**	.452**	.491**	.426**	.429**	.544**	.478**	.330**	.491**	1
TY Sig. (2-tailed)	.000	.001	.000	.002	.001	.000	.000	.000	.000	.000	.000	.001	.000	
TY N	100	100	100	99	100	100	100	100	100	100	100	100	100	100

\*\* . Correlation is significant at the 0.01 level (2-tailed).

\* . Correlation is significant at the 0.05 level (2-tailed).

From the Correlation Matrix table for the organizational commitment variable (Y) above, we see that the significance value of each question is <5% or <0.05 (TY column marked \*\* for Y1 to Y8)



## Reliability Test

The results of data processing using SPSS version 25 obtained the following table:

### Reliability Statistics

**X3 = Sermon**

Cronbach's Alpha	N of Items
.685	9

If seen from the table above, the  $r$  value from the results of the analysis (Cronbach's Alpha) is greater than the value of  $r_{5\%, 100}$  (0.195), meaning that all question items for each Sermon variable (X3) = 0.685 are reliable

## Conclusions

A quality sermon has a significant effect on promoting organizational commitment when it comes to congregations. The relationship between sermons on organizational commitment gives a parameter value of 7.899 and is significant at 0.05, so it can be concluded that there is a relationship or construct/variables of sermons that have a significant effect on organizational commitment (accept H4).

Preaching is a very important task for pastors. A good shepherd is a shepherd who knows the food needs of his sheep. He will feed the sheep according to their individual needs. A good sermon will make the congregation feel that the shepherd really knows what their personal struggles are. Good sermons are also not long-winded and speeches which often tend to confuse the congregation. Sheep that receive food that is appropriate to their needs will feel that the shepherd knows them well, but sheep that are not fed according to their needs will feel that the shepherd does not know them well and is not part of the fellowship that exists. The theme of sermons that are serialized on certain topics also instills strongly in the congregation about what God's word really means. Quality sermons need to invariably address a range of scriptural, theological, or ethical issues. They also usually of necessity should expound on a scriptural law or desired behaviour or belief, as it relates to current contexts that congregants may be facing in daily life. Concrete and relevant application in all preaching is a necessity if congregants are to be organisationally committed.

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**Conflict of Interest Statement:** *The authors declare that the research was conducted in the absence of any commercial or financial relationships that could be construed as a potential conflict of interest.*



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