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Stephen's Ministry Concept as a Transformative Deacon Prototype Model Based on Acts 6:5 In Pontianak City

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Abstract. The Bible in Acts 6 records that Stephen was the prototype of the first deacon in the early history of God's church ministry on this earth. The researcher will describe Stephen as a transformative deacon prototype based on Acts 6:1-7:9-10 among the seven deacons in the early congregation who were chosen by the congregation to carry out the tasks of diaconal (social) service in the early congregation. . This study aims to analyze the concept of Stephen's ministry as a transformative deacon prototype model based on Acts 6:1-7:9-10. The research method used is qualitative implementation of the concept of Stephen's ministry, a transformative deacon prototype model based on Acts 6:1-7:9-10 as principles and formulas. The results of the research state that the prototype model of transformative deacon applied is charismatic, reformatory and transformative diaconia. Therefore, steps must be rethought to make the relevance of reformatory and transformative diaconal services in the form of a touch in all fields as a whole and cross-sectoral which causes the transformation of life. This transformation primarily brings souls to enter the Kingdom of God as mandated by the Lord Jesus Christ in Matthew 28:18-20. steps must be rethought to make the relevance of reformatory and transformative diaconal services in the form of a touch in all fields as a whole and cross-sectoral which causes the transformation of life. This transformation primarily brings souls to enter the Kingdom of God as mandated by the Lord Jesus Christ in Matthew 28:18-20. steps must be rethought to make the relevance of reformatory and transformative diaconal services in the form of a touch in all fields as a whole and cross-sectoral which causes the transformation of life. This transformation primarily brings souls to enter the Kingdom of God as mandated by the Lord Jesus Christ in Matthew 28:18-20.

Keywords. Stephen, prototype, deacon, transformative, Acts

Introduction

Stephen the prototype transformative deacon. Stephen the Greek word Stefanos., "crown" "he came from the Hellenists. Chosen to serve the "deacon's table", one of the seven officers who look after the poor. Deacon chosen by the Apostles in Jerusalem (Abineno, 2017)." Stephen is one of the seven deacons who serve, at the "deacon table" or ministry to the poor. Service in this position is social service or church diakonia. Stephen recorded in the Bible is: "He aroused the hatred of the Jews (Acts 6:8-12) and was stoned after being processed by the Religious Court (verse 7). Paul confirmed his death, which was the beginning of a wave of

persecution against the church in Jerusalem (Acts 8;11:19). From a tradition known since the 5th century, the place where Stephen was stoned was to the north of the present Damascus gate (Kinoshita, 2015).” And Stephen in the New Testament in Acts 6:5;8:2,22:20 Stephen, the figure of Stephen the Bishop of the church Kis. 6;1-7, Accused of the Jews Acts 6:1-7;Acts 6;8;15)(Marguerat, 2002).” Furthermore, Stephen is recorded as doing these things: “His advocate (Acts 7:1-53), Killed (Acts 7;54-60;22;20). Stephen the first martyr of the early Church. Witnessed and announced the truth by the Apostle Paul (Baxter, 2003).

Prototype is an initial sample, model, or product release created to test a concept or process. Say *prototype* came from *Greek* *πρωτότυπον* *prototypon*, “primitive form”, neuter from *πρωτότυπος* *prototypos*, “original, primitive”, from *πρῶτος* *protos* (Manar, 2015). The meaning above confirms that: 'Prototype as a verb (used with object), pro-to-typed, pro-to-typ-ing. to create a prototype or model (Burton, ED 1898). Prototype in linguistics/ Prototypipe is a cognitive reference point, i.e. a prototype image of all representations of word meanings for categories. Prototype refers to the basic form of the first original form, as a verb, drawing, model but also the nature of the person's work, all of which are perfectly represented in Stephen. Stephen the prototype referred to as the first image, model, of the seven deacons in Acts 6. The word deacon was explained by JL Ch Abineno: "Refers to people (diakonoι) who serve. And deacon or a servant of the crowd, a ministerial servant, service to others and acting like one who serves (diakonos) (Abineno, 2017)." Those who are located as servants, the ministry of many people to serve. Described again by JI. Ch abineno: “A deacon is a servant of the people (Abineno, 2017). The word diakoneo serves the crowd, becomes a helper, waits; service to others, acting like one who serves (I Tim 3:10; I Cor 3:3; Rom 15:25) (Abineno, 2017).”

A deacon is a position in the congregation as it is said, JI. Ch Abineno. “In his letter and greeting Paul to the Philippians uses the word deacon (Phil. 1:1) and they are the deacons as ministers/servants (diakonoι).” In a broad sense when this term is used in the New Testament with a variety of meanings according to the scope of coverage that functions as a word for a position in ministry these are: Words: Arche, time, telos, leiturgia, Latreia, and Diakonia. As a six different Greek terms above, diakonia is a cognate term with the word deacon which refers to positions in the service (Yurlina et.al, 2022). “The word deacon is one of the terms used in the Bible for social service positions in the church which is different from the terms used for other positions. Diakonia can be summed up to mean: "deacon or diaconia (Latin language: diaconus; also called "Syamas"; English: deacon) is a role in Church Christian which is generally associated with service in several fields that vary according to tradition theological And denominational (Siswanto, 2014).” The word Deacon itself comes from the word diakonia (service), deakonein (serve), and diakonos (servant). In many traditions the diaconate (office of deacon) is a clerical office; in other traditions, the diaconate is reserved for the laity (Abineno, 2017).”

So diakonia is classified into three categories, namely: charitable, reformative, and transformative (Widiatmadja, 2014). Charitative diaconia is understood as Christian charitable acts (the act of giving fish), both to Christians and non-Christians (with the intention of believing in the Lord Jesus). Reformative diakonia (the act of giving a fishing rod), or also known as development diakonia, places more emphasis on aspects of development, such as the construction of health centers, counseling, community guidance (Yurlina, Anggiat Simanullang, and Destra Ginting, 2022), joint savings and loan businesses, training, skills, and so on. Transformative diaconia is understood as an act of empowerment, or an act of the church to rectify crooked structures, even to combat wrong structures (Thurston, 2011). It is concluded that transformative diakonia is a form of diakonia that is currently carried out by the church by

developing a form of charitable diakonia. Charity Diakonia is one form diakonia the oldest which is done by providing assistance directly to people in need, such as feeding, comforting the sick, giving clothes and so on (Borthwick, 1993)..

Method

Research in writing this article used qualitative methods with a library research system (Husein, Usama and Purnomo 2000), namely collecting theoretical data in literature using book texts, the Bible and statutory regulations. The researcher will explain about Stephen, the meaning of the word prototype, deacon and transformative. Prototype diakonos recorded in Acts 6; Proves that Stephen is a prototype of a transformative deacon.

Literature Review

Spiritual Transformation (Acts 6:3b)

The Bible verse: "Therefore, brethren, choose seven men from among you, who are well known, and full of the Spirit and wisdom, that we may appoint them to this task. (Wibowo et.al, 2022)." New Translation Bible: The proposal was well received by the entire congregation, then they chose Stephen, a man full of faith and the Holy Spirit, and Philip, Prochorus, Nicanor, Timon, Parmenas and Nicholas, a Jew from Antioch" (Öhlmann, 2023) . From the verse above the first name mentioned is Stephen, the foremost of the septemviri (these seven), a man full of faith and the Holy Spirit. His faith in the teachings of Christ was very strong, more than that of most people. He was full of obedience, full of courage (so some people think), because he was full of the Holy Spirit, including His gifts and various gifts. This spiritual transformation includes: Full of the Holy Spirit, full of wisdom, full of grace and power.

Full of the Holy Spirit

The apostles determined that the seven people who were chosen proved that they were always under the influence of the Holy Spirit. Apparently these apostles thought that not all believers always be full of the Spirit. In other words, those who fail to live faithfully in the Spirit (Gal 5:16-25) will no longer be full of the Spirit. Regarding the terms "filled with the Holy Spirit," and "filled with the Holy Spirit" note the following: 1) The expression "filled with the Holy Spirit" (cf. Acts 6:5;11:24) expresses a continuous quality or condition in believers resulting from the filling of the Holy Spirit and which enables them to minister by the power of the Spirit and prophesy by inspiration as the Spirit gives them. 2) The term "filled with the Holy Spirit" is used in three senses: (a) to denote receiving the baptism in the Holy Spirit (Acts 1:5;2:4;9:17;11:16);(b) to denote the giving of power to a person or believers at a certain time to speak under the encouragement of the Holy Spirit (Acts 4:8; 13:9; Luke 1:41-45, 67-79); and (c) to denote a general prophetic ministry inspired or anointed by the Holy Spirit without specifying the duration of the ministry (Acts 4:31-33;13:52;Luke 1:15) 3) After receiving the first baptism in the Spirit, the believer who faithfully live in the Spirit, while putting to death the works of the flesh (Rom 8:13-14), may be described as being "filled with the Holy Spirit", that is, keeping the fullness of the Spirit indwelling them (eg the seven elect, especially Stephen, verses Acts 6:3,5; 7:55; or Barnabas, Acts 11:24). Also, those who maintain the fullness of the Spirit may receive a new filling of the Spirit for a certain purpose or task, especially a divine ability to speak under the prompting of the Holy Spirit (15) 3) After receiving the first baptism in the Spirit, the believer who faithfully lives in the Spirit, while putting to death the works of the flesh (Rom 8:13-14), can be described as being "filled with the Holy Spirit", that is, keeping the fullness of the Spirit that indwelling themselves (eg the seven elect, especially Stephen, verses Acts 6:3,5;7:55; or Barnabas, Acts 11:24). Also, those who maintain the fullness of the

Spirit may receive a new filling of the Spirit for a certain purpose or task, especially a divine ability to speak under the prompting of the Holy Spirit (15) 3) After first receiving baptism in the Spirit, believers who faithfully live in the Spirit, while putting to death the deeds of the flesh (Rom. 8:13-14), can be described as “filled with the Holy Spirit,” that is, maintaining the fullness of the Spirit that indwelling themselves (eg the seven elect, especially Stephen, verses Acts 6:3,5;7:55; or Barnabas, Acts 11:24). Also, those who maintain the fullness of the Spirit, may receive a new filling with the Spirit for a specific purpose or task, especially a divine ability to speak under the prompting of the Holy Spirit (the seven chosen ones, especially Stephen, verses Acts 6:3,5;7:55; or Barnabas, Acts 11:24). Also, those who maintain the fullness of the Spirit may receive a new filling of the Spirit for a certain purpose or task, especially a divine ability to speak under the prompting of the Holy Spirit (the seven chosen ones, especially Stephen, verses Acts 6:3,5;7:55; or Barnabas, Acts 11:24). Also, those who maintain the fullness of the Spirit, may receive a new filling with the Spirit for a specific purpose or task, especially a divine ability to speak under the prompting of the Holy Spirit ([Nicolaidis,2021](#)). The word 'full of the Spirit'. Moses Wibowo stated that 'full of the Spirit'. This can be seen not from the gift of tongues, but from the fruit of the spirit (Gal 5:22-23) in their lives. Stephen the prototype of a transformative deacon full of the Spirit is Stefanus who continues to live led and filled by the Holy Spirit (Wibowo et.al, 2022). And this is as a fruit of the Spirit that makes him keep his life so that he is always filled with the Holy Spirit. Stefanus prortoype transformative deacon. Here is a man full of wisdom.

Full of Wisdom

Word of wisdom. The New Testament Bible is interpreted as follows: “In general, wisdom (sophia) in the NT is also practical, just like in the OT. Wisdom is seldom neutral (though the cf. 'wisdom of the Egyptians',[Acts 7:22](#)); it is a gift from Allah or against Allah. If wisdom is divorced from God's revelation, then wisdom is impoverished or barren.[1 Cor 1:17; 2:4;2 Cor 1:12](#)) and stupid or, at worst, even evil ([1 Cor 1:19](#)dab;[Jas 3:15](#)etc). Worldly wisdom is based on institutions and experience without revelation, and is thus very limited. Failure to recognize those limitations brought biblical condemnation upon all (especially the Greeks) who arrogantly attempted to overcome spiritual problems with human wisdom. The truly wise people are those to whom God gives wisdom as a gift: Solomon ([Mt 12:42;Luke 11:31](#)), Stephen ([Acts 6:10](#)), Paul ([2 Pet 3:15](#)), Yusuf ([Acts 7:10](#)). One of Christ's gifts to His disciples was the wisdom to say the right thing in times of persecution and trial ([Luke 21:15](#)). The same wisdom is needed to understand apocalyptic prophecies and riddles ([Rev 13:18; 17:9](#)). Absolute wisdom is necessary not only for church leaders ([Acts 6:3](#)), but also for believers to understand God's purposes in salvation ([Eph 1:8,9](#)), and in order to walk as it should in the presence of God ([Col 1:9;James 1:5; 3:13-17](#)), and also to be careful in front of people who do not believe ([Col. 4:5](#)). As Paul had taught his hearers in all wisdom ([Col 1:28](#)), so should those who are mature enough to understand spiritual wisdom ([1 Cor 2:6, 7](#)), it is also obligatory to instruct others in wisdom ([Col 3:16](#)) (Soesilo, 2018).” According to Budi Asali, this word is “‘full of wisdom'. Meaning: Understand the Word of God (cf. Psalm 119:98-100), and fear Allah (Proverbs 1:7) (Browning, 2007).” Stephen is the prototype model of a transformative deacon. Stephen is wise and understands the word of God. As a person full of the Holy Spirit, the deacon should be a person full of wisdom in this position. Stephen is the prototype deacon who is transformative because he is a man full of wisdom. Here the transformative daiken is Stephen full of faith.

Full of Grace an Power

"Stephen is full of the grace and power of God," says verse 6 of the Bible. It is obvious that the apostles, who likewise spoke "with great power," are being contrasted (4:33). Stephen must be acknowledged as a spokesperson for the genuine gospel message since he spoke with the same spiritual authority as the apostles (Daliman, 2017)." Arrest of Stephen and the witness. (verse. 8-10) Stephen spoke in court about God. And Stephen, who was brimming with faith and strength, worked amazing miracles and signs among the populace. Then, certain members of the so-called Synagogue of the Freedmen (those from Kiren, Alexandria, Cilicia, and Asia) rebelled against Stephen. They were powerless to withstand his wisdom and inspiring spirit. Stephen accomplished incredible feats of power and faith. God used Stephen because he was full of faith and power. There is minor textual dispute as to whether Luke's original text says that Stephen was full of faith and power or full of grace and quasi. The meaning is essentially the same, because living in faith means walking in God's grace (Hartono, 2018)." Acts 6:8 in Other Translations: for the word full of grace and power. According to the KJV.verse 8 And Stephen, full of faith and power, did great wonders and wonders among the people. According to ESV verse 8 And Stephen, full of grace and power, did great wonders and signs among the people. According to NLT verse 8 Stephen, a man full of God's grace and power, performed amazing miracles and signs among people. According to. MSG verse 8 Stephen, filled with God's grace and energy, did extraordinary things among the people, an unmistakable sign that God was among them. According to CSB verse 8 Stephen, who is full of grace and power.

Research Results

Contribution of the spiritual transformation dimension (D2) to the confirmation of Stephen as the prototype of a transformative deacon based on Acts 6:1-8:3 Among God's Servants throughout Pontianak City (Y)

Summary models

Model	R	R Square	Adjusted R Square	std. Error of the Estimate
1	,959a	,919	,918	11.91328

a. Predictors: (Constant), Spiritual transformation

The magnitude of the correlation coefficient (r_{y2}) between the dimensions of spiritual transformation (D2) and the confirmation of Stephen as the prototype of a transformative deacon based on Acts 6:1-8:3 Among God's Servants throughout Pontianak City (Y) of 0.959 has a positive relationship with a very strong level of relationship because it is between 0.8 - 1. The coefficient of determination of variance (r^2) is 0.919 which means that The dimension of spiritual transformation (D2) towards the confirmation of Stephen as the prototype of a transformative deacon based on Acts 6:1-8:3 Among the Servants of God throughout Pontianak City (Y) was 91.9%.

ANOVAa

Model		Sum of Squares	df	Mean Square	F	Sig.
1	Regression	149685,760	1	149685,760	1054,673	,000b
	residual	13199,145	93	141,926		

Total	162884,905	94			
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a. Dependent Variable: Stephen as the prototype transformative deacon based on Acts 6:1-8:3

b. Predictors: (Constant), Spiritual transformation

Coefficientsa

Model		Unstandardized Coefficients		Standardized Coefficients	t	Sig.
		B	std. Error	Betas		
1	(Constant)	10,731	6,076		1,766	.081
	Spiritual transformation	3,185	,098	,959	32,476	,000

a. Dependent Variable: Stephen as the prototype transformative deacon based on Acts 6:1-8:3

From the Coefficient table above, the t-count is 32.476 at a sig level of 0.000. The t-table obtained for $df = n - 2 = 95 - 2 = 93$ is 1.661. From the results of these calculations it is known that the t-count value is $32.476 > t\text{-table}$ ($32,476 > 1,661$) this implies that there is a significant relationship between spiritual transformation (D2) and the level of confirmation of Stephen as a transformative deacon prototype based on Acts 6:1-8:3 among God's Servants throughout Pontianak City (Y).

To be able to predict the magnitude of the contribution of the spiritual Transformation dimension (D2) to Stephen's Confirmation as a prototype of a transformative deacon based on Acts 6:1-8:3 In the Servants of God in Pontianak City (Y) the regression equation $Y = b + b_2D_2$ $Y = 10.731 + 3.185D_2$. The regression equation means that if the dimension of spiritual transformation (D2) increases by one unit, the average score of Confirmation of Stephen as a prototype of a transformative deacon based on Acts 6:1-8:3 among Servants of God in Pontianak City (Y) will increase amounting to 3.185 times the current condition.

The contribution of the Intellectual Transformation dimension (D3) to Stephen as a prototype of a transformative deacon based on Acts 6:1-8:3 among God's Servants in Pontianak City (Y)

Summary models

Model	R	R Square	Adjusted R Square	std. Error of the Estimate
1	,881a	,777	,774	19.78268

a. Predictors: (Constant), Intellectual Transformation

The magnitude of the correlation coefficient (r_{y1}) between the dimensions of Intellectual Transformation (D3) to the Confirmation of Stephen as a prototype of a transformative deacon based on Acts 6:1-8:3 in the Servants of God in Pontianak City (Y) 0.881 has a positive relationship with a very strong relationship level because it is in the 0.8-1 interval. The magnitude of the coefficient of determination of variance (r^2_{D1}) is 0.777, which means that Intellectual Transformation dimension (D3) give contribution towards the Confirmation of Stephen as a prototype of a transformative deacon based on Acts 6:1-8:3 among God's Servants throughout Pontianak City (Y) of 77.7%.

ANOVAa

Model		Sum of Squares	df	Mean Square	F	Sig.
1	Regression	126488,943	1	126488,943	323,208	,000b
	residual	36395,962	93	391,354		
	Total	162884,905	94			

a. Dependent Variable: Stephen as the prototype transformative deacon based on Acts 6:1-8:3

b. Predictors: (Constant), Intellectual Transformation

Coefficientsa

Model		Unstandardized Coefficients	Standardized Coefficients	t	Sig.
		B	std. Error	Betas	
1	(Constant)	46,389	9,000		5,154 ,000
	Intellectual Transformation	3,464	,193	,881	17,978 ,000

a. Dependent Variable: Stephen as the prototype transformative deacon based on Acts 6:1-8:3

From the Coefficient table above, the t-count is 17.978 at a sig level of 0.000. The t-table obtained for $df = n - 2 = 95 - 2 = 93$ is 1.661. From the results of these calculations it is known that the t-count value is $17.978 > t\text{-table}$ ($17.978 > 1.661$). This implies that there is a significant relationship between Intellectual Transformation (D3) and Stephen's Level of Confirmation as the prototype of transformative deacon based on Acts 6: 1-8:3 Among God's Servants in the City of Pontianak (Y).

To be able to predict the magnitude of the contribution of the Intellectual Transformation dimension (D3) to the Confirmation of Stephen as a prototype of a transformative deacon based on Acts 6:1-8:3 In the Servants of God in Pontianak City (Y) the regression equation $Y = b + b_1D_3$, $Y = 46,389 + 3,464 D_3$ is obtained. This regression equation means that if the dimension of Intellectual Transformation (D3) increases by one unit, the average Confirmation score of Stephen as a prototype transformative deacon based on Acts 6:1-8:3 Among the Servants of God in Pontianak City (Y) will increase amounting to 3.464 times the current condition.

The contribution of the Vision Transformation dimension (D4) to Stephen's Confirmation as a prototype of a transformative deacon based on Acts 6:1-8:3 Among God's Servants in Pontianak City (Y)

Summary models

Model	R	R Square	Adjusted R Square	std. Error of the Estimate
1	,963a	,928	,927	11.25776

a. Predictors: (Constant), Vision Transformation

The magnitude of the correlation coefficient (r_{y2}) between the dimensions of Vision Transformation (D4) and the confirmation of Stephen as the prototype of a transformative deacon based on Acts 6:1-8:3 Among God's Servants throughout Pontianak City (Y) of 0.963 has a positive relationship with the strength of the relationship being very strong because it is in the interval 0.8 - 1. The coefficient of variance determination (r^2) is 0.928, which means that the dimension of Vision Transformation (D4) to Stephen's Confirmation as a prototype of a transformative deacon based on Acts 6:1-8:3 Among the Servants of God in Pontianak City (Y) is 92.8%.

ANOVA^a

Model		Sum of Squares	df	Mean Square	F	Sig.
1	Regression	151098,351	1	151098,351	1192,218	,000b
	residual	11786,555	93	126,737		
	Total	162884,905	94			

a. Dependent Variable: Stephen as the prototype transformative deacon based on Acts 6:1-8:3

b. Predictors: (Constant), Vision Transformation

Coefficients^a

Model		Unstandardized Coefficients		Standardized Coefficients	t	Sig.
		B	std. Error	Betas		
1	(Constant)	18,397	5,499		3,346	,001
	Vision Transformation	3,022	,088	,963	34,529	,000

a. Dependent Variable: Stephen as the prototype transformative deacon based on Acts 6:1-8:3

From the Coefficient table above, it is obtained that the t-count is 34.529 at a sig level of 0.000. The t-table for $df = n - 2 = 95 - 2 = 93$ is 1,661. From the results of these calculations it is known that the t-count value is $34.529 > t\text{-table}$ ($34,529 > 1,661$) this implies that there is a significant relationship between Vision Transformation (D4) and the Level of Confirmation of Stephen as a prototype of a transformative deacon based on Acts 6:1-8:3 Among God's Servants in Pontianak City (Y).

To be able to predict the magnitude of the contribution of the Vision Transformation dimension (D4) to the confirmation of Stephen as the prototype of a transformative deacon based on Acts 6:1-8:3 among the Servants of God throughout Pontianak City (Y), the regression equation $Y = b + b_2D_4$ $Y = 18.397 + 3.022D_4$ is obtained. This regression equation means that if the Vision Transformation dimension (D4) increases by one unit, the average Confirmation score of Stephen as a transformative deacon prototype based on Acts 6:1-8:3 Among the Servants of God in Pontianak City (Y) will increase amounting to 3.022 times the current condition.

From the calculation of the contribution of each exogenous dimension to the endogenous variable, it can be summarized into the following table:

Table 4.2 Recapitulation of Linear Regression Results

No	Dimensions	R	r square	Contribution
1	Service Transformation (D1)	0.953	0.909	90.9 %
2	Spiritual transformation (D2)	0.959	0.919	91.9 %
3	Intellectual Transformation (D3)	0.881	0.777	77.7 %

Conclusion

Stefanus as a prototype of a transformative deacon based on Acts 6:1-8:3 and its Implications Among God's Servants in Pontianak City "Based on the results of the research and discussion presented, a conclusion can be drawn as follows: Confirmation of Stefanus as a prototype of a transformative deacon based on Acts 6:1-8:3 among God's Servants throughout Pontianak City (Y) is in the high category, while the hypothesis proposed is in the low category. Thus the proposed hypothesis is declared rejected. This conclusion is known from the results of calculations using Confidence Interval statistical calculations at a significance level of 5% resulting in Lower Bound and Upper Bound 195.5517 – 212.5115, which are at high intervals or it can be said that the position of Stephen's Confirmation Level as a prototype of a transformative deacon based on Acts Para Apostles 6:1-8:3 Among God's Servants in Pontianak City (Y) is in the high category. This is supported by the conclusions drawn on the first hypothesis compared to the results of calculations for each dimension (D1–D4) as exogenous variables which show a more specific level of endogenous variables, the majority of which are stated in the "high" criteria.

Second, testing of the second hypothesis shows that the most dominant dimension that determines Stephen's Confirmation as a prototype of a transformative deacon based on Acts 6:1-8:3 in the Servants of God in Pontianak City is Vision Transformation (D4), while the hypothesis proposed is Transformation of Services. (D1). Thus the proposed hypothesis is declared rejected. From the test results using linear regression analysis, the Intellectual Transformation dimension (D3) has the highest determination value, namely 0.963 with a contribution to the endogenous variable of 92.8%. As well as the test results using Classification and regression Trees (CRT) show that Vision transformation (D4), also becomes the most dominant dimension forming the Confirmation of Stephen as a transformative deacon prototype based on Acts 6:1-8:3 Among God's Servants City of Pontianak (Y), the dimension of Vision Transformation (D4), was able to improve 1291,930 points from the condition of the Level of Implementation of Stefanus as a prototype of a transformative deacon based on Acts 6:1-8:3 among God's Servants throughout Pontianak City (Y) . the Vision Transformation dimension (D4), has an importance value of 1594.233 at 100% of respondents. Apostles 6:1-8:3.

Third, testing of the third hypothesis shows that the dominant background category determines Stephen's Confirmation as a prototype of a transformative deacon based on Acts 6:1-8:3 among God's Servants in Pontianak City is length of service, this is in accordance with the proposed hypothesis. Thus the third hypothesis proposed is declared accepted. From the results of the analysis using Classification and regression trees (CRT) it shows that old

background served as the most dominant background category forming the Confirmation of Stephen as a prototype of a transformative deacon based on Acts 6:1-8:3 Among God's Servants in Pontianak City (Y). From the suragates table, it is known that the long serving background was able to improve by 149,852 points the condition of the implementation of Stephen as a transformative deacon prototype based on Acts 6:1-8:3 Among God's Servants throughout Pontianak City (Y). As well as from the importance table it is known that the old background of serving was affirmed by 100% of respondents with a score of 158.274 points.

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