



# John 13:1-20 as an example for Indonesian Bethel Churches in Batam

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## Abstract

This study was conducted with the aim of identifying the description of the modelling behaviour of Jesus, as well as expressing views based John 13:1-20 among Indonesia Bethel Churches (IBC) in Batam. The method used was a quantitative descriptive method based upon research entitled "Explanatory and confirmatory studies of correct education based on John 1:1-18 among teachers of Christian religious education in Batam". The researchers concluded that there are positive aspects that can contribute to teacher/leader/officials progress in the provision of quality Christian education in Batam, and these include: First, from the results of testing the first hypothesis which states that the implementation of the example of the Lord Jesus Christ in ministry based on the Gospel of John 13:1-20, the IBC officials (Y) are in the high category. Second, From the results of the testing of the second hypothesis proposed, the most dominant dimension determining the implementation of the example of the Lord Jesus Christ in ministry based on the Gospel of John 13:1-20 among IBC in Batam Officials is being exemplary in doing God's will (D2). This conclusion can be deduced from the results of the linear regression analysis that the dimension of being Exemplary in Doing God's Will (D2) has the highest determination value, namely 0.934 with a contribution to the endogenous variable of 87.2%. This indicates that the most dominant dimension which determines the Implementation of the example of the Lord Jesus Christ in Ministry Based on the Gospel of John 13:1-20 can totally affect the distribution of scores on the level of implementation of the example provided by the



Lord based on the Gospel of John 13:1-20 among Indonesian Bethel Church Officials in Batam City.

**Keywords:** John 13:1-20, Indonesia Bethel Church, officials, Batam.

## Introduction

Living an exemplary life can have a broad impact and affect the character and lives of others. Pure exemplary leadership behaviour radiates the value of transformation (Andreas & Ming, 2020). The example of how one lives is an important part of the Church role modelling behaviour (Sirait et al., 2022). The Lord Jesus Christ as a teacher, has shown the right personality which is appropriate for teachers to emulate. The positive example of a life lived by a teacher can provide value that can change others to emulate him or her. Price (2011) in his book *Jesus the Great Teacher*, wrote that "An example is more valuable than a hundred words of advice". Being exemplary is an important thing that cannot be separated from human actions, be it right actions or evil deeds (Budiyana, 2018).

This conversation begins with the affirmation that when Jesus left this world and returned to the Father, He had prepared His disciples to face life ahead of them when they became a community that was exiled from this world because of their faith in Him (John 13:1). The farewell began with a final supper which opened with Jesus washing the feet of His disciples (John 13:1-20). Based on the analysis of the Gospel of John 13:1-20, it can be formulated that the implementation of Jesus' example in ministry consists of: (1) Loving others; (2) Doing God's will (3,4,5); and (3) In positive action (15,20). Before conducting this research, to find out what problems were faced by the officials of the Indonesian Bethel Church in the Riau Islands and other stakeholders including the Bethel Church Officials in the Riau Islands, it was determined that some of the Indonesian Bethel Church officials have indeed implemented the example of the Lord Jesus in their ministry based on John 13:1-20. Others had however not been completely effective in implementing the desired example in loving, and in doing God's will through their deeds (Zuck, 2011).

This study aims to answer the following three questions relating to Indonesian Bethel Church officials in Batam (1) What is the level of implementation of the example of the Lord Jesus in ministry based on the Gospel of John 13:1-20 among them. (2) Which dimension is the most dominant in determining the Implementation of the example of the Lord Jesus in the Ministry Based on the Gospel of John 13:1-20 among them. 3. Which background is the most dominant in determining the Implementation of the example of the Lord Jesus in Ministry Based on the Gospel of John 13:1-20 among them. The hypotheses proposed by the researcher are: *First*, the level of Implementation of the Example of the Lord Jesus in Ministry Based on the Gospel of John 13:1-20 among Indonesian Bethel Church Officials in Batam City is in the "medium" category. *Second*, the most dominant dimension determining the Implementation of the example of the Lord Jesus in Service Based on the Gospel of John 13:1-20 by them is exemplary in Loving (D1). Third, the most dominant background determining the Implementation of the Example of the Lord Jesus in the Ministry Based on the Gospel of John 13:1-20 among the Officials of the Indonesian Bethel Church in Batam City is their length of service.



## Literature Review

### The Example of the Lord Jesus Based on the Gospel of John Chapter 13:1-20

The Gospel of John 13 describes the story of the washing of the disciples' feet that took place before the Jewish Feast of Passover (13:1) (Fassihi et al., 2006). The events recounted by John in this chapter include preparations before they ate the Passover lamb, which was supposed to be eaten on the feast of the Passover, Nisan 15. According to Mark 14:12 and Luke 22:15, the Lord Jesus and His disciples celebrated the Passover together, which preceded the tribulation period He was about to undergo. The Lord Jesus made the Last Supper a "kind of Passover meal" (not in the literal sense, but symbolically) because He wanted to have a special fellowship with His disciples, realizing that He must finally enter into suffering a few hours after that. For this reason, the bread used at the Last Supper was the usual *artos* (bread) (Aquinas, 2017; Ridderboss, 1999). In this discussion, the researcher explains some of the relevant examples of Jesus Christ in His earthly ministry, including those that follow below.

#### ***Being Exemplary in Loving***

"Meanwhile, before the Passover began, Jesus knew that His time had come to pass from this world to the Father. Just as He always loved His disciples, so now He loves them until the end" (John 13:1). This verse focuses more on the event in which Jesus will return to His Father and its impact on His disciples. If the previous explanation had hinted at "the time", now that time is near and brings determination for Jesus and His disciples, before they are separated. He left an example of love by washing their feet. The example that Jesus passed on to His disciples so that they would follow him is, in loving others. Every believer certainly knows how much Jesus loved his Father, this is evidenced by his obedience in self-denial and taking up his cross (Matthew 16:24). Likewise, His great love which He gave to His disciples demonstrates a great deal. This confirms that Jesus loved them more than just as His disciples and did so with boundless love, now and forever (Wijngaards, 1986). The love that Jesus showed His disciples was actually *Agape*-Love. *Agape* is a Greek term meaning unselfish love, or love without limits, or unconditional love. *Agape* love is never selfish. In the Christian tradition, *agape* means total love, synonymous with the love of the Lord towards His creation. The plural form of *Agape* is *Agapai*, which means a love banquet.

#### ***Loving God***

"Meanwhile before the Passover began, Jesus knew that His time had come to pass from this world to the Father" (John 13:1a). Interlinear transliteration, *pro* {before} *de* {as for} *tês heortês* {holiday celebrations} *tou pascha* {easter} *eidôs* {he already knew} *ho iêsous* {Jesus} *hoti* {that} *elêluthen* {has arrived} *autou* {His} *hê hôra* {time/moment} *despised* {to} *metab* {He passed away} *ek tou kosmou* {from the world} *toutou* {this} *pros* {to} *ton patera* {Father} References to the time or time of "passing from this world" (13:1) and "to return to the Father" (13:3) clearly refers to the end of Jesus' life (death), so this then states the time aspect. The great love of the Lord Jesus to God the Father is proven with His obedience to complete His work on earth before He returns to the Father. The word "obedient" means "always obey (to the commandments of God); don't cheat, be loyal (Yahya, 2006)." Obedience in relation to the Christian life is imperative. Reflected obedience will lead one to the truth (Compare this with Romans 6:16). The word obedience is translated from the Greek word "*hupakoes* = obedient" which is rooted in the word *hupakouo*, which can be interpreted with the word obey, , submit, submit, adhere, open (door). Man can only love God to the extent that He reveals. The true knowledge of God is the knowledge of His essence, nothing else. People who love God will



know God, they obey and associate with God in prayer and the Word, and always make God's will a barometer in their lives. The highest value of loving God is knowing God personally, knowing His creation and loving His creation. God's love is trustworthy and faithful. Those who have received God's love will entrust themselves to be led by the Holy Spirit, and not the will of the flesh. Furthermore, loving God is knowing God personally and it cannot be instantaneous or even instantaneously self-taught but happens through a process of personal experiences. Knowledge of God can only be done when one is reading the Bible and doing what it states, because the Word is God Himself (John 1:1). Love that is meant here is not a love that is loose and without ethics, but rather a love that is responsible. It is not for self-interest (Yahya, 2006). Norman Geisler advises us that love begins as an attitude, and always seeking the best for the other person (Geisler, 1997).

### **Loving Others**

John 13:1b "Just as He has always loved His disciples" Transliteration interlinear *agapês* as {because he loves} *tous idious* {the people he owns} *tous en tô kosmô* {in the world}. In Indonesian the sentence is translated "loves His disciples *eis telos*", and this confirms that Jesus loved them more than just His disciples, but more firmly loved the disciples who became His disciples owned by His own (Hendriksen, 1973). In such a context Jesus is also mentioned as *agapetos tous idious* which literally means to love His own. Jesus loves His disciples as fellow human beings with a perfect love and He desires that every believer especially those who take part in the ministry should share the love they have received from God with their neighbors. "Love one another" includes love for the world and the enemy. Loving others means also loving the enemy, namely those who hate or do evil towards us and we need to pray for them and forgive them, as the Lord Jesus taught has us. Love in Christianity is a character of God that has existed in eternity and which has been manifested in many ways in human history. Loving others is expressed in 1 Corinthians 13; 4-7, as being patient, kind, not jealous, not proud, not arrogant, not looking for self-interest, not angry, not holding grudges, covering everything, believe all things, and endure all things. Loving others is the most clear vertical peak of human love that can be seen and is shown with concern for helping others who need our help. This can be done spiritually by praying for people in their daily struggles and giving encouragement to them.

### **Love Without Limits**

John 13:1 says "So now He loved them until on the end". Interlinear transliteration, *eis* {to} *telos* {to its fulness or end} *agapêsen* {He loves} *autous* {them}. The word "until on the end" (*eis telos*) can describe aspects of time "to the end or die" as well as quality "to the highest" (Douglas, 2012). According to Brown (1966), the word love has two meanings: first, to love completely and secondly, to the end of life or to death. Milne, (2010) also translates the word *eis telos* as "uttermost," a word that includes the words "to the end" and "absolutely". Jesus' death showed that He loved His disciples unconditionally to the end. He was willing to give up his life for His sheep (10:15, 17-18) and this is evidence of the greatest love (15:13 "greater love has no one than this, that one lay down his life for his friends"). What is even more interesting is that this washing was also performed by Jesus on Judas Iscariot who He knew would betray Him (13:2, 11). Jesus still showed love for Judas even though Judas' heart had been given to the devil (13:2). This kind of love is clearly a very great love (Piper, 2006), and a love without limits that the disciples were sent out in the Great Commission, to give love to people who do not know God. Love without limits has eternal value. Therefore, believers need to live in love, because infinite love cannot be limited by any space, time, place, situation and condition and does not look at background people we love. Only love has eternal value. This love must be



'owned' by every believer, especially God's servants because when they live outside of love, it is the same as living outside of God.

"I have loved you", meaning that the Lord Jesus has done it first, namely He loves which is proven by His sacrifice for the salvation of His people (Nggebu, 2004). People who want to love the Lord Jesus without limits means that they must be willing to build intimacy and get close to Him all the time. Love without limits is taught by Jesus by showing love that is willing to sacrifice anything for the sake of all mankind. The new commandment to "love one another" has no limits. Peter fulfilled his promise and died a martyr for Christ, he was crucified upside down with his head down, because he felt he did not deserve to die on the cross like Jesus, his Lord and Saviour (Riyadi, 2011).

### **The Example of the Lord Jesus in doing God's will**

John 13:3 "Jesus knew that his Father had given Him all things and that He had come from God and returned to God". Then Jesus got up and took off his robes. He took a piece of linen and tied it around his waist, and in 13:8 Peter said to him, "You will not wash my feet forever." Jesus answered: "Unless I wash you, you have no share in me." The Lord Jesus in His incarnation, came as a servant who serves. We need to learn to be great in the faith, seeing Christ's example in His humility, godly disposition, wisdom, self-control, patience, and love. Near the end of His ministry on Earth, He taught something great, which set an example in the ministry and lifestyle of His disciples (Aquinas, 2017; Ridderboss, 1999).

### **Knowing God's Will**

John 13:3 "Jesus knew that his Father had given him all things and that he had come from God and is returning to God." Interlinear transliteration: *eidôs* {He knew} *ho iêsous* {Jesus} *hoti* {that} *panta* {all/everything} *dedôken* {had given} *autô* {to Him} *ho patêr* {Father} *eis* {into} the *kheiras* {2-hands- His} *kai* {dan} *hoti* {that} *apo* {from} *theou* {God} *exêlthen* {He came out} *kai* {dan} *pros* {to} *ton theon* {God} *hupagei* {He went} (Berry, 2016). Spiritual leaders in carrying out their duties should know and do God's will and surrender their entire life and work in divine providence to Him. They must realize that the power that they may have is a power that comes from God Himself, and that One who knows God's will knows and associates with God, and always reacts in a way that is in accordance with God's will and does the things God wants, even though it seems hard to do at certain times. The current context, especially in life, allowing obedience to be more or less changed, is no longer blind obedience to the leader, but an obedience filled with elements of dialogue, equality, participation, and democracy as well as awareness of human rights and more than that, it is supported by the element of *descretio* to find the Lord's will (Kysar & Brodie, 1995; Wijngaards, 1986). In the midst of the business of the Jews, Jesus the Lamb of God, calmly prepared everything to fulfill another banquet, a love banquet with His beloved friends (White, 1993). Jesus would soon return to the Father who sent Him and about this it is not the will of man that governs Him, but rather the will of the Father himself that is fulfilled, and He is ready to face and carry out the Father's plan which proves that He is sensitive to His Father's will.

### **Humble**

John 13:4 "Then Jesus got up and took off His robe. He took a piece of linen cloth and tied it around his waist". Interlinear transliteration, *egeiretai* {He got up} *oak* {from} *tou deipnou* {the



banquet} *kai* {then} *tithêsin* {He took off} *ta himatia* {clothes/cloak2} *kai* {and} *labôn* {He took} *lention* {towel/ linen cloth} *diezôsen* {He binds around} *heauton* {Himself}

"Then Jesus got up and took off His robe. He took a piece of linen and tied it around his waist." In the Indonesian translation of the word *tou dei pnou* (the banquet) is not translated, the first sentence should read: "*engei retai eng tou dei pnou*" which is translated into English "so he got up from the meal (Beasley-Murray, 1999). So, verse 4 should read "Then Jesus rose from the supper." This needs to be underlined, considering that the washing of feet was usually done before people entered the banquet hall, whereas Jesus did it in the banquet hall or at the banquet. This shows that Jesus deliberately did this and wanted to use the foot-washing culture as a medium of teaching for His disciples (Beasley-Murray, 1999).

Jesus took off his robe which in Greek is *ta imatia autou* which literally means general clothing, robe or outer robe (Danker & Bauer, 1983). The word *ta imatia* is plural and this shows that Jesus took off all his outer robes and tied the *lention* which means linen cloth or towel around his waist. Then He put on the clothes of lowly slaves, clothes that were considered despicable. This action of Jesus shows the dress code of a slave which was looked down upon by both Jews and Gentiles at that time (Danker & Bauer, 1983). He took a linen cloth/towel (Greek: - *lention*) and tied it around His waist. this is a symbolic gesture in which He is releasing His "teacher" status, a higher degree than His disciples. And He took on the role of servant/slave for His own disciples.

The act of removing the robe and tying the cloth around the waist in the Jewish Midrash recitation emphasizes a great humility. So one of the important points that the Lord Jesus wanted to teach His disciples was that He humbled himself and became a servant to them (Giawa, 2019). The foot washing performed by the Lord Jesus, the washing, is a symbol of humility and the manifestation of the Lord Jesus' love for His disciples. Humility is also evidenced by an attitude of succumbing to problems and pressures. Humility according to the book of Philippians is meant to be an attitude of gratitude for the fullness (all graces and charisma) we have received from God. Emptying oneself is an attitude to step by step dare to break away from the most superficial aspects of life. Emptying oneself is an act to enter into a deeper and more authentic identity. So, the washing of feet here is done not as a ritual, but rather as a good deed done by widows (Giawa, 2019). Humility is also defined as an attitude of a person's life that is centered on God, recognizing his need for God and trusting God with one's whole life. In other words, humility is meant to always surrender our lives with full trust in God and let God be the center and direction of life.

## Holy Life

John 13:8 "Peter said to him, "You will not wash my feet forever." Jesus answered, "Unless I wash you, you have no part with me." Interlinear transliteration, *legei* {he said} *autô* {to Him} *petros* {peter} *ou mê* {definitely not} *nipsês* {You will wash} *tous podas* {legs} *mou* {my} *eis ton aiôna* {forever} *apekrithê* {He answered} *autô* {to him} *ho iêsous* {Jesus} *ean mê* {except} *nipsô* {I wash your} *se* {you} *ouk* {no} *ekheis* {you have} *meros* {part} *met* {with} *emou* {- my}.

The Lord Jesus answered: "Unless I wash you, you have no part with me". According to Hendriksen, the understanding of Jesus' statement is that unless I wash you from the sin symbolized by this foot washing, you will not experience God's redemptive work (Hendriksen, 1973). For Jesus the washing of feet is a symbol of the new birth or the sanctification of the



results his sacrifice on the cross, where His blood washed away the sins of man, this is the second meaning of the washing of the feet (Danker & Bauer, 1983).

This spiritual cleansing process does not imply that they are not yet clean. They are clean, they just need to wash their feet and that's what the Lord Jesus did for them. Feet symbolize the journey of human life who often steps on the wrong path (evil and dirty), so that our lives must always be cleaned and sanctified. Barrett also emphasized that the washing of the feet shows a real act of purification and does not need to be repeated (Barrett, 1978). As a symbol, the washing or cleansing needed for salvation is a model for the attitude of life of a disciple of Christ who is willing to become a servant who is willing to do lowly service (Barrett, 1978). The human flesh will be even more vicious if it is not conquered by the right knowledge of the fear of God, which can make man fall into the sin. That is so that if we seek to live holy lives, we must be able to turn off all forms of carnal desires and the desires of the world that are always tempting us. Huggett states "...that the situation is a crisis in which the crisis will support spiritual growth and become the path to freedom that continues to increase to holiness" (Huggett, 1998). So, the Holy One is God. Believers receive holiness as a gift from God in Christ by faith. Holiness does not come from believers, but from God who unites believers with Christ in the Holy Spirit. The manifestation of His holiness is that His people are always at peace and do not experience any trouble. God's holiness is unreachable by time so that it is not time that makes one holy, but the holiness of God through His will made in time (Exodus 20:8). It is also God who controls, determines and moves time. Everything around Him became holy (Exodus 3:5) and whatever He sets becomes holy (Exodus 19:6).

### **Exemplary in Action**

John 13:14 states "So if I wash your feet, I am your Lord and Teacher, then you too must wash each other's feet. (20) Truly I say to you, whoever receives the one I send receives me, and whoever accepts me receives the one who sent me." The example of the Lord Jesus in ministry based on the Gospel of John 13:1-20 is in deeds. The actions referred to here are real actions in serving others, serving God's servants and serving God.

### **Serving Brothers in Faith**

John 13:14 "So if I wash your feet, I am your Lord and Teacher, then "you too must wash each other's feet." Interlinear transliteration: *ei* {if} *houn* {therefore} *egô* {I} *enipsa* {washing} *humôn* {you} *tous podas* {legs} *ho kurios* {(as God)} *kai* {and} *ho didaskalos* {Master} *kai* {also} *humeis* {you} *opheilete* {you must, literally: you owe, verb - present active indicative - second person} *allêlôn* {mutual} *niptein* {washing} *tous podas* {legs}.

The Lord Jesus said "then" you too must wash each other's feet." The word translated "required" is derived from the Greek word - *opheilete*, literally: you now owe from the word - *opheilô*, which means: debt. The Lord Jesus taught and emphasized to the disciples to do things to serve others as an obligation or debt to do all of these things to each other. The students are obliged to wash their feet! It can't be any other way, because it is a "debt" to each other and one has no reason not to do it because Jesus himself set us the perfect example (Elowsky, 2007; Wijngaards, 1986). "So if I wash your feet, I am your Lord and Teacher, then-"you too obliged each other (not only me but you too) to wash your feet" is a practical application of what he has done as a Master (Giawa, 2019).



Washing feet (serving each other) is an integral part of the ministry that must become real. This is not a small talk concept but rather emphasizes the awareness to work together, help each other (take up, carry) in carrying the burdens (Galatians 6:2). The purpose of all of these is to strengthen the cooperative relationship in uplifting, building one another under the auspices of Christ's love. Conditions that threaten the integration and harmony of relationships need to be sought and neutralized. By building and strengthening the inner unity that is manifested through mutual service, this will bring benefits and progress that builds a congregation. More than that is the value of love expressed in behavioral aspects, and in the fellowship of love between fellow believers. So, the purpose of this example of "foot washing" is not only to bring the disciples into personal fellowship with Christ but also with fellow believers. The church must equip its members to serve in the world. The moral strength and values received in the church can be a provision for everyday life. Christian responsibility is not limited to brothers and sisters in the faith but to everyone in this world. A Christian man does not live in himself, but he lives in Christ and his fellow men (Dwiraharjo et al., 2022; Verkuyl, 2004).

### **Serving God's Servant**

John 13:20a "Truly I say to you, whoever receives whom I send receives me, and whoever receives me receives him who sent me" (verse 20a). *amēn* serious, *amēn*, really, *legoi* say to you, *hymin*) To you, *ho*, whoever, *slown* accept, *tina* Person, *pempsō* which I send, *lambanei* accepts, *eme*, me (Berry, 2016). Foot washing is done as a welcome or reception for guests at a banquet. Jesus was washing the feet of His disciples not because there were no slaves or to replace the duties of a slave, or because he wanted to clean the feet of His disciples, but Jesus used the foot washing to set an example and teach His disciples to be willing to accept and be willing servants to one another (Barton, 2001).

Based on the interpretation of the Expositor's Greek Testament it says:

John 13:20. But lest this announcement should weaken their confidence in one another and in their own call to the Apostolate ("*probabile est voluisse Christum offendiculo mederi*" Calvin). He hastens to add: ... [*ἄν τινα better than τινα*]. He gives the assurance that those whom He sends as His apostles will be identified with Himself and with God (Verkuyl, 2004). In Indonesian it is translated as saying: But so that this announcement does not weaken their trust in each other and in their own call to the Apostolate ("*probabile est voluisse Christum offendiculo mederi*". He immediately adds: ... [*ἄν is better than*]. He gives assurance that those whom He sends as His apostles will be identified with Himself and with God. In this verse Jesus wants to emphasize to His disciples that He gives assurance that they are His apostles. The pastor's unworthiness cannot cancel his assignment. This verse shows that God's call for everyone who is sent has no reason to be canceled because it is solely God's sovereignty even though those who are sent may be unworthy or sinful. Servants should respect each other and not consider themselves to be higher than others even though one may be a leader of the congregation (Romans 12:10). When this awareness occurs, a sense of brotherhood will arise in us as fellow children of God and fellow Servants of God who serve Him in expanding His kingdom in the world. So, a servant of God who lives a life in the righteousness of Christ is a person who can control any self-condition. A servant who is needed in serving the congregation is a person who can control himself, and he or she must not be controlled by others with other earthy and vain ambitions. What we are looking for are people who have character according to the Word, so that they are able to lead God's people, so that their ministry work can be completed in the right way, and by the right people, and of course to be directed by the right priorities (Ridderboss, 1999; Smith & Barrett, 1980; Watts, 2022).



## Serving God

John 13:20b "Whoever receives me receives him who sent me". Transliterated interlinear states: (*ho*) whoever, (*slown*), accept, (*eme*), I, (*lambanei*), accept, (*ton*), He, (*pempsant*), who sent, (*me*), I (Berry, 2016). In closing this commission Jesus indicated that those who risk being persecuted will be rewarded accordingly that is whoever welcomes you, not as mere family guests but as messengers of Christ. Our Lord considers this as if we are welcoming Him. Whoever welcomes a prophet, does so because he is a prophet (spokesman sent by God). People who are not prophets can share in the prophet's duties and share in the prophet's reward. The smallest service to help the least significant servant of Christ, and not neglect him or her. "Truly I say to you, whatever you did to one of the least of these my brethren, you did to me", Matthew 25:40 (Danker & Bauer, 1983). The Apostle John also wanted to show his companions through Jesus' statement that although there were apostles who betray him, the authority of the other apostles was not removed. So, this verse was intended by Jesus to deal with the negative consequences that might arise as a result of the fall of Judas (Douglass et al., 2004). The Lord Jesus also wanted to emphasize that whoever serves Him must follow Him, and where He is, there also will be His servant. Whoever serves Him will be honored by the Father.

Human life is intended for one to only serve God, not only with words but one's whole life must be dedicated to God. Sincerity in serving God is expressed by serving others while worshiping God is the main thing including a relationship with and serving God and it is expressed in how believers live their lives and how they treat others. Spirituality motivating the congregation to serve God, is expressed through serving others and has an impact on good social relations with others and also has the potential to promote good morality and ethical behaviour (Leith, 2010; Widjaja & Simanungkalit, 2020).

## Jesus Leadership

Jesus' teaching about leadership is expressed in inter-alia, Mark 10:42-46; Luke 22:25-27 and John 10:1-16. Jesus said: "The kings of the nations rule over their people, and those who exercise power over them are called protectors. But you are not like that, but the greatest among you should be the youngest and the leader as the servant" (Luke 22:25-26). Based on the background of Roman leadership which always used power and violence, the leadership that Jesus taught was very different, but still highly relevant (Thiessen, 2000). The word 'lead over' in Greek is: *hegeomai*, in English it means to lead; to go before; to be a leader; to have rules, commands; to have authority over. In Indonesian it can be interpreted: to lead, to be in front, as a leader, commander, person who has more authority than others. It is not an easy thing to lead like Jesus but at the same time it is also not something that is difficult to do if one is spiritual and tries. There is only one principal component, namely the heart of a person. Jesus taught servant leadership and serving is, at its core, centered on what is in the heart of a leader (Hasibuan & Bulan, 2019; Lumumba, 2015).

The teachings of Jesus in the Bible are a lesson about true leadership known as servant leadership, which are still very relevant today as a source of inspiration for Christian leadership everywhere, and they are well developed and practiced. Jesus Christ has taught true servant leadership to every leader especially church leaders. The world today sets its sights and applies the pattern of servant leadership to its business units, so the church should realize that true leadership is only valid in Jesus Christ. Church leaders are no longer just spectators and even



adopt a world leadership pattern at a time when the world is turning to servant leadership. Church leaders must recognize that the servant leadership model is the answer to today's leadership challenges (Hasibuan & Bulan, 2019; Tanasyah et al., 2020). Leaders, especially church leaders, should no longer pursue power and money and even positions but realize that their leadership is a call from God that demands sacrifice and humility in order to realize God's plan that will make them accountable to God and to their fellow human beings.

## **Research Methodology**

The research method that researchers used in this study was quantitative, that is, research that has a measuring instrument which is objective and meets the standard of validity with statistical analysis (SPSS 25). Data collection techniques were by means of site surveys, interviews and asking questions through questionnaires. The research was conducted from May 2021 to May 2022. The researcher determined to use the population as a data source. The researcher used a table of determining the number of samples from Isaac and Michael which makes it easy to determine the number of samples based on an error rate of 1%, 5% and 10% (Sasmoko et al., 2021; Sugiyono, 2014; Tanasyah et al., 2022). Then for a population of 109 people, the sample size was taken with an error rate of 10%, so the number of research samples taken was 30 participants and the distribution was 30 CRE teachers as the trial sample, and 79 as the final sample (Iskandar, 2013; Sugiyono, 2014). In this study, the independent variable was used by some other endogenous variables: (D1) in loving (D2), in doing God's will (D3) in deeds. In addition, the moderating variable was also determined by background, official status, age, length of service, position and education of the participants.

All needed ethical considerations were adhered to that guided the research design and practices. These principles adhered to included voluntary participation, informed consent, anonymity, confidentiality, potential for harm, and a communication relating to the findings.

## **Results and Discussion**

### **Results**

After the instrument was tested for content and construct validity through instrument calibration, the instrument was distributed to 109 respondents consisting of 30 trial questionnaires and 79 final questionnaires. After the data was collected, data analysis consisted of statistical descriptions, prerequisite analysis tests (normality, linearity, homogeneity) just tested the hypothesis in accordance with the established data analysis technique.

First, testing the first hypothesis, namely the level of Implementation of the example of the Lord Jesus in Service Based on the Gospel of John 13:1-20 among Indonesian Bethel Church Officials among Batam City officials was in the "Medium" category by analyzing the data using a confidence interval at a significance level of 5%. The resulting lower bound and upper bound values were 117.4960 – 121.6938. Based on these findings, it can be concluded that based on these findings, the position of the Level of Implementation of the Example of the Lord Jesus in Ministry Based on the Gospel of John 13:1-20 among Indonesian Bethel Church Officials in Batam City (Y) is in the high category. The results for the exogenous variable (D3) are different from the conclusions on the first hypothesis about the direction of the endogenous variable level.

The following is a recapitulation of the results of the first hypothesis test as shown in the



following table:

Table 1. Recapitulation of the results of the first hypothesis test regarding the tendency of implementing the Example of the Lord Jesus in Ministry Based on the Gospel of John 13:1-20 among Indonesian Bethel Church Officials in Batam City

No	Variable	Research result
1	The Level of Implementation of the Example of the Lord Jesus in Ministry Based on the Gospel of John 13:1-20 among Indonesian Bethel Church Officials in Batam City	Level in the "High" category
2	Level of Exemplary in Loving (D1)	Level in the "High" category
3	Level of Exemplary in Doing God's Will (D2)	Level in the "High" category
4	Level of Example in Action (D3)	Level in the "High" category

From the results above, it can be concluded that in general the level of implementation of the example of the Lord Jesus in the ministry based on the Gospel of John 13:1-20 Among Indonesian Bethel Church Officials in Batam City is in the "High" category. So that for the first hypothesis proposed it is suspected that the level of implementation of the example is in the medium category, which is declared rejected. The second test of the second hypothesis is proposed: The most dominant dimension determining the Implementation of the Example of the Lord Jesus in Ministry Based on the Gospel of John 13:1-20 among Indonesian Bethel Church Officials in Batam City is Exemplary in Loving (D1). By analyzing the data using a confidence interval at a significance level of 5%, the resulting lower bound and upper bound values are 117.4960–121.6938. Based on these findings, it can be concluded that the Implementation of the Example of the Lord Jesus in Ministry Based on the Gospel of John 13:1-20 among Indonesian Bethel Church Officials in Batam City (Y) in Doing God's Will (D2) is in the "High" category. The results for the exogenous variable (D2) are different from the conclusions on the first hypothesis about the direction of the endogenous variable level.

Table 2. The first hypothesis about the direction of the endogenous variable level

No	Dimension	r	r square	Contribution
1	Exemplary in Loving (D1)	0.905	0.819	81.9 %
2	Exemplary in Doing God's Will (D2)	0.934	0.872	87.2 %
3	Exemplary in Action (D3)	0.923	0.853	85.3 %

The most dominant dimension was determined according to the table recapitulation of associations and contributions of exogenous variables to endogenous variable. It is known that the relationship between the Dimension of Exemplary in Doing God's Will (D2) has the highest



determination value of 0.934 with a contribution to the endogenous variable of 87.2%. This indicates that the most dominant dimension determining the level of implementation of the example of the Lord Jesus in ministry based on the Gospel of John 13:1-20 among Indonesian Bethel Church Officials in Batam City (Y) is Exemplary in Doing God's Will (D2). To confirm the test results with regression, retesting was carried out to strengthen and confirm the results of the regression test, namely by binary segmentation analysis which was then called Classification and Regression Trees (CRT) or Categorical Regression Trees (CART) by setting pruning namely the depth of 3; Parent by 2; and Child of 1, at the significance level.

From the results of the analysis between exogenous variables together with endogenous variables, it shows that the dimension of Exemplary in Doing God's Will (D2) is the most dominant dimension in shaping the Level of Implementation of the Example of the Lord Jesus in Service Based on the Gospel of John 13:1-20 among Indonesian Bethel Church Officials. In Batam City (Y), the dimension of being Exemplary in Doing God's Will (D2), was able to improve 49,470 times the condition of the Level of Implementation of the Example of the Lord Jesus in Service Based on the Gospel of John 13:1-20 and the dimension of being Exemplary in Doing God's Will (D2) had a level of import or can affect 100% degrees distribution of scores on the Level of Implementation and was at 75,110.importance.

Table 3. Independent Variable Importance

Independent Variable	Importance	Normalized Importance
Exemplary in Doing God's Will	75.110	100.0%
Exemplary in Loving	74,898	99.7%
Exemplary in Action	70,943	94.5%

Growing Method: CRT

Dependent Variable: The example of the Lord Jesus in ministry Based on John 13:1-20

Thus, from 2 tests, it can be concluded that for the second hypothesis proposed, the most dominant dimension determining the level of implementation of the example of the Lord Jesus in the ministry based on the Gospel of John 13:1-20 among Indonesian Bethel Church Officials in Batam City, is being Exemplary in Loving (D1) was rejected. Because the most dominant dimension that determines the level of implementation of the example of the Lord Jesus in the ministry based on the Gospel of John 13:1-20 is being Exemplary in Doing God's Will (D2).

In testing the third hypothesis proposed the dominant background category that determines the Implementation of the Example of the Lord Jesus in Ministry Based on the Gospel of John 13:1-20 among Indonesian Bethel Church Officials in Batam City is the length of service (i4). To find the answer whether or not the third hypothesis is accepted, Classification and regression trees (CRT) were used at a significance level of 0.05 with maximum tree depth = 2, minimum cases in parent node = 2, and minimum cases in child note = 1. which background category has the most influence on the Y variable, a one-way variance test (One way ANOVA) will be conducted at a significance level of 0.05.

From the results of the analysis between exogenous background variables of respondents together with endogenous variables, it shows that age background is the most dominant background category in shaping the level of implementation of the example of the Lord Jesus in ministry based on the Gospel of John 13:1-20 among Indonesian Bethel Church Officials in Batam City (Y). Age background is able to improve by 8.846 times from the condition of the Level of Implementation of the Example of the Lord Jesus among Indonesian Bethel Church Officials in Batam City (Y) which is now significantly at < 0.05 and background age has level import and can affect 100% degrees the distribution of scores on the Level of Implementation of



the Example of the Lord Jesus in Ministry Based on the Gospel of John 13:1-20 among Indonesian Bethel Church Officials in Batam City and was at an importance level of 10,723.

Table 4. Independent Variable Importance

Independent Variable	Importance	Normalized Importance
Age	10,723	100.0%
Position	8,564	79.9%
Gender	8.196	76.4%
Education	6,847	63.9%
Old_Serving	2.183	20.4%
Status_Officer	1.359	12.7%

Growing Method: CRT

Dependent Variable: The example of the Lord Jesus in ministry Based on John 13:1-20

Thus, from the hypothesis testing carried out, it can be concluded that the third hypothesis proposed by the dominant background category determines information The correct education based on 2 Timothy 1:1-18 among Christian religious education teachers in Batam city is that the level of education is declared rejected.

## Discussion

Based on the results of the research and discussion, the following conclusions can be drawn: First, testing the first hypothesis shows that the test results show that the level of implementation of the example of the Lord Jesus in ministry based on the Gospel of John 13:1-20 among Indonesian Bethel Church Officials in Batam City (Y) is in the "High" category, while the hypothesis submitted is in the medium category. Thus, the proposed hypothesis is declared rejected. This conclusion is based on the results of data analysis carried out with use Confidence Interval statistical calculation at a significance level of 5% resulted in Lower Bound and Upper Bound 239.6364 – 247.8554. This shows that the tendency of the level of implementation of the Example of the Lord Jesus in Ministry based on the Gospel of John 13:1-20 among Indonesian Bethel Church Officials in Batam City (Y) is in the High category. This is supported by the conclusions drawn from the first hypothesis compared with the results of calculations for each dimension (D1–D4) as exogenous variables that show a more specific level of endogenous variables which both state the level in the "High" criterion.

Second, was the testing of the second hypothesis which was how the Implementation of the Example of the Lord Jesus in Service Based on the Gospel of John 13:1-20 among Indonesian Bethel Church Officials in Batam City is an Exemplary in Doing God's Will (D2), while the hypothesis proposed is Exemplary in loving (D1), thus the hypothesis submitted is rejected. This conclusion can be seen from the results of linear regression analysis that the dimension of Exemplary in Doing God's Will (D2) has the highest determination value, namely 0.934 with a contribution to the endogenous variable of 87.2%. This indicates that the most dominant dimension determining the Implementation of the Example of the Lord Jesus in Ministry based on the Gospel of John 13 import or can affect 100% degrees the distribution of scores on the Level of Implementation of the Example of the Lord Jesus in Ministry Based on the Gospel of John 13:1-20 among Indonesian Bethel Church Officials in Batam City is 75,110.

Third, testing the third hypothesis shows that the dominant background category determining the Implementation of the Example of the Lord Jesus in Ministry based on the Gospel of John 13:1-20 among Indonesian Bethel Church Officials in Batam City is Age, while the hypothesis proposed is length of service. Thus, the proposed hypothesis is declared rejected. This conclusion is obtained from the results of the analysis using classification and regression trees



(CRT) showing that age is the most dominant background category in shaping the level of implementation of the example of the Lord Jesus in ministry based on the Gospel of John 13:1-20 among Indonesian Bethel Church Officials in Batam City (Y). Age background was able to improve by 8. This can affect 100% degrees the distribution of scores on the level of implementation of the Example of the Lord Jesus in Ministry based on the Gospel of John 13:1-20 among Indonesian Bethel Church Officials in Batam City which is 10,723.

## Conclusion

From the research conducted we can extrapolate some things out that can contribute to teacher /official / leader progress on Christian education in Batam, including:

First, from the results of testing the first hypothesis which states that the implementation of the example of the Lord Jesus in the ministry based on the Gospel of John 13:1-20 IBC officials (Y) are in the "High" category, the advice offered can be displayed as follows:

1. IBC officials still maintain the level of implementation of the example of the Lord Jesus in the Ministry based on the Gospel of John 13:1-20 so that those who are served can follow.
2. IBC officials continue to maintain spiritual quality in their service and daily life.

Second, from the results of testing the second hypothesis proposed, the most dominant dimension determining the implementation of the example of the Lord Jesus as a role model in Ministry based on the Gospel of John 13:1-20 among Indonesia Bethel Churches Officials in Batam is exemplary in doing God's will (D2) we can offer advice as follows to leaders and officials: They must realize that they have the DNA of Jesus, which is life as a blessing based on *agape* love. Blessing is the answer to life for many people, both spiritually and physically. So that the example in loving others should stand out:

- 1) Officials should and do take concrete actions in terms of distributing food and funds to servants of God who are in remote or remote areas, including the outermost islands in a spirit of *agape*.
- 2) Officials who are qualified can pay attention to the pioneer church by equipping it with chairs, music and other needs as experienced when doing pioneering so that one is blessed to be a blessing and so that the example of *agape* loving can stand out.

Third, from the results of testing the third hypothesis which states that the dominant background category determining the implementation of the example of the Lord Jesus in the Ministry based on the Gospel of John 13:1-20 by IBC officials is age, the findings are as follows:

1. Officials must have a healthy lifestyle through adequate food and exercise and rest regularly so that this can increase their lifespans even though God regulates age.
2. Officials still maintain spiritual activities and guide other officials as their companions or mentors because everyone needs some level of support.

A servant leader following the role modelling example of Our Lord Jesus Christ must of necessity be one that listens to others and displays empathy, healing, consciousness, encouragement, conceptualisation, far-sightedness, stewardship, and true commitment to the growth of all people and especially to the task of sound Christian community building. They should not be self-serving in any way and try to dominate others, servant-leaders empower people. Servant-leaders try to get consensus around common goals, and truly care for and



empathize with the concerns of others in a spirit of *agape*. Christ himself gave the apostles, the prophets, the evangelists, the pastors' and teachers, to equip his people to carry out His works of service, so that the body of Christ can be built up. Therefore, empowering others to do God's will is essential and a church leader has a responsibility to equip God's people to do His work. The servant model of Jesus highlights the need for the church to be absorbed in social transformation initiatives and it should be at the service of a humanity that is fundamentally good. Jesus is our perfect role model since He presented his own life to sacrificial service under God's desire (Luke 22:42), and he surrendered His life freely out of *agape* and service for others (John 10:30). He came to serve (Matthew 20:28) and so should we.

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