



An Explanatory and Confirmatory Study about The spreading of Jesus' message based on Matthew 28:18-20 by Christian Religious Education Teachers in Batam City

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Abstract

This study aims to answer three questions, namely: 1) What is the level of implementation of the sending of Jesus disciples based on Matthew 28:18-20 among Christian Religious Education Teachers in Batam City? 2) Which dimension is the most dominant in determining the implementation of the sending of Jesus' disciples based on Matthew 28:18-20 among Christian Religious Education Teachers in Batam City? 3) Which background is the most dominant in determining the implementation of the sending of Jesus' disciples based on Matthew 28:18-20 Among Christian Religious Education Teachers in Batam City?. The teacher is a person who is entrusted by God in carrying out education and teaching in accordance with the gifts that have been given to him or her. The teacher is one of the human components in the teaching and learning process, which plays a role in efforts to form potential human resources in the field of development. They should remain faithful in implementing the purpose of being sent as disciples to make all nations become disciples of Christ or His witnesses as they carry out their vocation as teachers of Christian Religious Education. They should be supported to study further and conduct suitable relevant research. The role of Christian Religious Education teacher is a distinct and core calling in the Church today.

Keywords: Discipleship, Batam City, Matthew 28, Education, Service.



Introduction

A teacher has an important role as a human element in education. The teacher is a figure who occupies a position and plays an important role in education of the youth and others (Syaiful Bahri Djamarah, 2005). According to the Law of the Republic of Indonesia No. 14 of 2005, concerning teachers and lecturers: Teachers are professional educators, with the main task of educating, teaching, guiding, directing, training, assessing, and evaluating students in early childhood education through formal education, basic education and secondary education. In carrying out their duties as teachers, teachers must imitate the character of Christ in carrying out their ministry duties as teachers.

According to the observations of the researchers of five teachers, the teachers did not fully understand the sending command of Jesus Christ, their purpose, work and guarantee of their sending by the Lord. of Three teachers spoken to changed their jobs and left teaching because of income problems, differences in principles, not working in accordance with school regulations, and some even chose to work in companies because their income was not enough to sustain them and their families. This caused the researcher to investigate the sending orders that God gave to teachers especially Christian Religious Education teachers.

The results of the interviews show that Christian religious education teachers do not truly understand the basis for their sending out into the world by Jesus Christ to serve (in the world of education in particular, as stated in Matthew 28:18-20. Another thing that needs attention is the understanding of Christian religious education teachers who, according to the results of pre-research interviews, do not fully understand the orders for them being sent out, or their life purpose, nature of their work and guarantees of sending by Jesus Christ. Jesus Christ in his great commission gave the command to people to go out into the world, with the aim of making all nations become his disciples. The sending command that Jesus gave was to baptize and teach with the assurance of his presence.

Research method

The research method used in this brief study was quantitative with survey methods that are explanatory and confirmatory in nature, so this research can be categorized as neuro-research which is grouped into a survey research type, which uses a representative sample to draw conclusions from the population even though the population is difficult to totally be reached. The survey research is also explanatory, because in the process, the researchers wanted to examine or explore in depth the dependent variable (Y).. In this study, the variables function as endogenous variables. This variable is developed by building the construct in depth to find the dimensions and indicators which are called exogenous variables. Thus study used a quantitative research design with a survey method. The research method used was an explanatory and confirmatory survey. The survey method is used to obtain data from certain natural (not artificial) places, but researchers carry out treatments in data collection, for example by distributing questionnaires, tests, structured interviews and so on (Sugiyono, 2012).

This research is a research conducted through measuring instruments using objective and standard instruments and meets high standards of validity and reliability and is continued with statistical analysis so that the results can give some understanding (Iskandar, 2009). This research is explanatory because in the research process it wants to examine/dig in depth around the dependent variable (Y) which is termed the dependent variable (endogenous variable). This variable is developed by building a deep construct to find the dimensions and indicators which are then referred to as exogenous variables (Bambang Prasetyo & Jannah, 2016). An exogenous



variable is a variable whose diversity is not influenced by causes in the system and this variable cannot be assigned a causal relationship, and this variable is designated as a starter variable that has an effect on other variables. (Bambang Prasetyo & Jannah, 2016).

The variables in this study are as follows: Variable Y: Endogenous variable, is the dependent variable that was studied and confirmed from: Explanatory and Confirmatory Studies about the sending of Jesus' Disciples based on Matthew 28:18-20 in Christian Religious Education Teachers in Batam City. The so-called endogenous dimensions include: D1-D5: Exogenous Variables, and were independent variables built to develop the dimensions and indicators of the research on the sending out into the world of Jesus' disciples based on Matthew 28:18-20.

Result and Discussion

The term 'send' comes from the Greek verb *apostello* (to send). In the New Testament, a sent person or apostle (*apostolos*) is applied to Jesus (Hebrews 3:1). But it is also applied to the many prophets and apostles sent by God (Luke 11:49) and those sent by the churches such as Titus and his companions and others such as Epaphroditus (2 Corinthians. 8:23; Phillipians 2:25). But above all else, the 'apostles' are primarily referred to as a group of people who occupied prominent positions in the early church. This term is then often interpreted as "sent with a specific purpose" (Yonatan Sumarto, 2019).

Speaking of sending means there is someone who sends and there is a messenger. Browning mentions 'envoys' in English servants (servants), envoys (ambassadors or representatives) who are sent out on a task (Browning, 2015). While sending comes from the Latin, namely *missio*, in English the singular form of mission, it means the work of God (God's mission) or the task given by God to us (our mission), while the plural form of missions signifies practical reality or carrying out the work (Kuiper, 2010).

From this above explanation it gives an understanding that as God's people we are people who are given the task to carry out what God has commanded in realizing His work in the world. According to Eka Darmaputera, the essence of a believer is his mission, and a believer is a tool to carry out and continue Christ's mission in this world, a believer is not an end in himself, but aims to continue God's work in this world (Darmaputera, 2005).

Etymologically, the Latin word for sending is the same as "Misio." Arie de Kuyper wrote:

Latin "Missio" = sending. English/German/French: "Mission"; Dutch "Misie" is used in the Roman Catholic church, Protestant churches generally use the word "Zending". In English, the singular "Mission" means the work of God (God's Mission) or the task that God has given us (Our Mission), while the plural signifies the practical reality or execution of the work for Foreign Missions (PI institutions abroad); History of mission (History of PI)(Kuiper, 2010).

This relates to the election of Israel, the sending of prophets, the sending of Christ into the world, the sending of the apostles and the message of the gospel to the nations through God's church, which is a command from God which is called "*Missio Ecclesae*" (The mission of the church = missionary work of the Christian congregation throughout world history" (Kuiper, 2010).

The Great Commission as it is called, began in the Old Testament period with the purpose of people acting as an agent of God's deliverance and salvation and of telling a message that



someone needed to hear. If God was not God who sent us the Bible, it would be a completely different book. For example, people such as Joseph, Moses, Judges, and even the Saviour, each of whom was sent to precede and ensure the continuity of His descendants, fulfill God's salvation plan, and deliverance for the nation of Israel. Even the Lord Jesus Christ whom Isaiah described as the Saviour would come for our salvation. Also Moses was sent to communicate God's statement, and Isaiah with a long process as a sinner, humbled himself, and was cleansed and the core of his life was reorganized, he was then sent to communicate God's promise, and also Jeremiah got the touch of God so that his lips might direct God's own words. The point is that God's mission started from the sending, only God the Father himself was not sent (God the Son was sent by God the Father and God the Holy Spirit, God the Holy Spirit was sent by God the Son and God the Father, the Apostles were sent by God the Son and God the Holy Spirit) (Novalina, 2020).

Before Jesus ascended to heaven, He had many times sent His disciples as a way to train them to carry out God's mission so that they would know and understand the purpose of Jesus coming into this world. The sending of the disciples to the "lost sheep of the house of Israel" to proclaim the kingdom of heaven was at hand, and in that dispatch there was power and a task given, namely to heal the sick, raise the dead, cleanse lepers and cast out demons, because they have received freely, the disciples must also give freely (Matthew 10:5-15). The holy scriptures explain that Jesus sent twelve disciples or apostles to proclaim the Kingdom of Heaven. Christian Education Teachers like the disciples, are intended to "proclaim" and thus to communicate what has been written to those whom they educate, namely, their intended group of listeners,

Understanding Christian Religious Education Teachers

According to Boehlke, a Christian Religious Education teacher is an advocate of a learning experience who is ready to utilize various sources of books, tools, statements, objects and so on in order to help others grow in knowledge of the Christian faith and personal experience of belief (Novalina, 2020). Furthermore, Homrighausen and Enklaar state that the teacher of Christian Religious Education is an 'evangelist', who is responsible for the surrender of each student to Jesus Christ. The goal is that they really become disciples of the Lord Jesus, who are diligent, and faithful. Teachers should not be satisfied before their students become true Christians (Homrighausen & Enklaar, 2011). Christian Religious Education teachers are teaching staff who are competent in the field of teaching Christian Religious Education by conveying their knowledge to their students so that these students know the Lord Jesus Christ and their faith is then far more mature.

According to Serrano, a Christian Religious Education teacher is a teacher who carries out the task of teaching and educating in the field of Christian Religious Education by relying on high abilities and character which refers to the figure of Jesus as the Great Teacher (Seraano, 2009). A Christian Religious Education teacher is then someone who provides knowledge about Christianity based on the Bible, centered on Jesus Christ, and dependent on the Holy Spirit, to students in all teaching and learning activities, so that students can know God and His love. This education is done in the form of teaching, guidance, training, coaching, guidance both in the classroom and outside the classroom and is responsible for the development of these students as mature believers. In this case, a Christian Religious Education teacher not only provides teaching in the classroom, but also outside the classroom, which means he or she must reflect a life in Christ that should be imitated by others, especially the students.

A Christian Religious Education teacher is a person who provides a knowledge base, guides and educates and helps someone, especially students, to obtain physical and spiritual changes which



is in essence the theological basis of the teacher as a guide (Galatians 6:1-2, Psalms 25:9). According to Ismail, although Christian Religious Education can be a subject that is part of the national curriculum, its essence is not the same as other fields of study or science. A religious knowledge may be taught by anyone as long as they have knowledge, but in Christian Religious Education it takes a person who has a mature Christian faith because to teach the Christian faith it is not enough to tell stories or lecture or discuss, but the best method is by sharing of faith which is the end of personal belief and has been proven true in one's own experiences in daily life (Ismail, 2011).

A Christian Religious Education teacher has a duty as a pastor of the people to work not only in classrooms and at certain hours but is one who should be also involved in other activities outside of school hours and outside of school. According to Sidjabat, as a mentor, PAK teachers hear the concerns and problems of their students, then together look for efforts to overcome them in the light of God's Word and with the help of the Holy Spirit. Consciously or unconsciously, students bring the problems they face into the learning process. Maybe the problem is related to mindset, limited information, wrong decision making, moral habits or shallow spirituality (Sidjabat, 2009) but whatever the issue, remedy is needed.

According to Belandina, PAK teachers are teachers who determine the basis or foundation for the personality development of students. Therefore, the principle of learning by example is very important so that students are not only rich in religious knowledge, but also experience, witness, and imitate the attitude of their religious teacher who becomes a role model for their attitudes and behaviour (Seraano, 2009) and is one who also then serves as a mentor

Basis of Delegation

The commission was made by Jesus himself to his disciples to spread the gospel to all of the world, to make all people become disciples of Christ. In the discussion of the basis for sending people out, the author will present three things, namely: Christ was given all power by God, the Lord Jesus reigns in heaven and the Lord Jesus also reigns on earth.

Christ Given All Power By God (Matthew 28:18)

Jesus approached them and said: "All power has been given to me in heaven and on earth." This authority is based on Christ's own words, "And Jesus came and said to them, "All authority in heaven and on earth has been given to me." This statement confirms that the implementation of the Great Commission cannot be carried out by human capabilities alone. Humans don't have the power to do it. Human strength or ability is very limited and incapable, so that in its implementation it is necessary to have power or strength and ability that comes not from humans but from God himself. God who gave the mandate, then with His power allows believers to also be able to do so.

The first word is "he said"- and the "said" These words are taken from the Greek *elalesen-legen*. These two different words are used to express speech, with a fine distinction and can be firmly carried without uttering the words themselves. The verb *lalein* is used to pronounce in contrast as a breaker of silence or a voluntary silence without a burden. Thus, the blind man, having been healed, uttered *elalhsen-elelesen*; issue, so he started to talk *ela, lei-elalei*. In using this word the author contemplates the fact that it is more than just a substance of utterances. Because God uses it (Hebrews 1:1), the point is not what God said, but the fact that He spoke to man. In contrast, the word *legein* relates to speech material. Originally this word meant to 'pick out', and because of that it was used for the word selected as an expression of a thought, and was often



put together in conversation. The Lord Jesus used the first to break the silence *elalhsen-elalesen*, and then a discoursing conversation (*legon*) (Dwiraharjo, 2019).

The next word attached to this word is the word “power.” This word is taken from the Greek *exousia*. The Indonesian version of the New Translation of the Bible and the KJV translate that word as “authority,” while several other translations, including the NIV, YLT, RSV also translate it as “authority.” Lexically this word has the meaning: 1. The power to choose, the freedom to do something; 2. Power physically or mentally, this can refer to the ability or strength; 3. Power or authority (influence) and privileges; 4. The power to rule. In general the power over all creation, and in particular the power to make legal decisions, or a person who has the authority to rule, or a leader who is more powerful among all creation, and is superior to humans, and the mark of this authority is a crown (Dwiraharjo, 2019).

From the meaning of the word above, *exousia* can be translated both with “power” and “authority”. Only when looking at the existing context, the translation of “authority” will be more representative of the context (Siahaan, 2018). This is associated with the Commission given to all believers, and then to all disciples. The execution of this mandate needs to be based on a divine authority.

Lord Jesus Reigns in Heaven (Matthew 28:18)

Jesus approached them and said: "All power has been given to me in heaven and on earth." After the disciples arrived at the hill in Galilee, they met the Lord Jesus and worshiped Him. Seeing that some of them still had doubts, the Lord Jesus approached them and answered the skepticism with an affirmation that all power was in His hands (28:18). The Lord Jesus answered the doubts of some of those who worshipped Him with the authority that already rested on Him. His resurrection gave birth to authority in heaven and on earth, the missionary mandate that He conveyed was an affirmation that He was the ultimate authority. The Lord Jesus began His mandate by telling the disciples that all power had been given to Him so they should not hesitate to do a great task (Hutagalung, 2020).

Two words that deserve to be studied lexically are, “heaven and earth.” The word heaven is taken from the Greek *ourano*. This word is translated into Indonesian “heaven.” *Ouranos* means heaven, or as part of the universe, and this is the opposite of earth. This word can also mean “atmosphere” which is above the earth. But this word can also be interpreted with “air” also termed *aeras* (BibleWorks 2005). If it is said that the Lord Jesus has authority in heaven, it means that He has power and influence in heaven and throughout the Cosmos.

Heaven can also refer to the place where God reigns. In this place where God reigns, of course, we find the pious and all the angels. This means that Jesus has authority over all the inhabitants of heaven and earth. If heaven is defined as space or air, it also means that Jesus has authority over all celestial beings. The kingdom in the air is under the authority of Jesus. The second word is “earth.” The word “earth” is taken from the Greek “*ges*” which means land, land, cities, where all living things live, where all kinds of plants grow, territorial areas (Dwiraharjo, 2019). When it is said that Jesus has authority over the earth, it means that He has power over all governments and all systems of government on earth. The universe and everything in it, the rulers of the earth and its system of government are under the authority of Jesus but nonetheless many stray from this authority as sin envelops them. This is why a Christian teacher must be a model and mentor to learners and lead a Christian life based on a solid relationship with Jesus Christ.

The Lord Jesus Reigns On Earth (Matthew 28:18)



Jesus approached them and said: "All power has been given to me in heaven and on earth." After His resurrection, Jesus had authority over the whole world. The missionary mandate is not the basis for His coronation, but it is rooted in His authority. Thus, there is no territory, nation, or culture that is not within His domain and authority. His utterance of authority is reminiscent of Daniel 7:13-14 and of His words before the Sanhedrin written in Matthew 26:64. After gaining full authority, then Jesus gave the mandate / mandate / commandments to His disciples. The universal power of God leads to the universal task of the church to spread the gospel (Guthrie, Motyer, Stibbs, & Wiseman, 2006). The mandate is in the form of four present tense verbs, namely "Go (go)" *poreuqete*, Make Disciples *mathiteusate*, be baptized *baptizontes*) and teaching them *didaskontes*.

Sending Order

In discussing the command to "send" out into the world, the author will present four things that Jesus commanded His disciples, namely: Go, make disciples of all nations, baptize and teach.

Go (Matthew 28:19a)

"Therefore go." The eleven disciples were sent "to go" to all the nations. This is in contrast to Jesus' strict attitude in Matthew 10:5-6 where His mission was only for the lost flock of Israel (Matthew 15:2). According to EC Park, Matthew 15:21-28 is a bridge between two different phases of mission history. This passage is a transition from an exclusive mission to the nation of Israel only (10:5b-6) to a universal mission (28:19). "Go" is not described separately from the primary act of disciple-making, but rather underscores the urgency of disciple-making. This means that the disciples should not stay silent and wait where they are, but are challenged with great freedom and dynamism to take the initiative to make disciples of all nations of Jesus.

The word "go" seems to be the main verb indicating the essence of the Great Commission. A closer interpretation of the Greek shows that this word is not a main verb but one of the auxiliary verbs. The main verb of the Great Commission is "to make disciples". The opinion above is supported by Peters who says that of the four verbs, the verb "disciple" is the only one which is a direct command. This word expresses the essence of the Great Commission. The other three verbs are participles related to the main message as a way and method to carry out the message (Peters, 2006). *Poreuthentes* is the masculine plural participle that functions as the subject, first aorist of the word *porevomai*, a deponent (passive verb). This word changes the form of the word according to the subject of the command word that is behind it directly (in this case *matheteusate*). (Peters, 2006). Thus, a more precise meaning would be "therefore, while going, make disciples". Shipman wrote that the Great Commission did not send people away, but assumed that Jesus' disciples would definitely go out to preach the gospel. This is because the word "go" is more accurately translated as "while going" (Shipman, 2011). A problem here is the context of the notion of "go" itself. The Interlinear New Testament records that the word *poreuo* is used 153 times and means "to go, depart, travel, walk, continue on, pass, live, and die" (Hasan Sutanto, 2006). Meanwhile, according to the Greek, *poreuthentes* can be understood as "go", proceed (continue), and travel (to travel) (BibleWorks, 2005). From these three meanings, it can be concluded that the implementation of the Great Commission must be carried out in every situation, wherever we are, in the community of daily living, and involved with mission projects, either as missionaries or as senders of the word.

The second explanation of the meaning of the word *poreuthentes* in Bible Works is as follows: "as a euphemism go to one's death" (BibleWorks, 2005). This explanation means that every



disciple is called to be radical in the sense of being obedient to the point of death like Christ Himself was.

Make Disciples of All Nations (Matthew 28:19b)

The phrase “make disciples of all nations” is a very important act in carrying out the Great Commission of Jesus Christ. Besides being important, this action is mandatory for every Christian. In the Greek, 'make disciples' is the only command word in this passage. Meanwhile, the words 'go', 'baptize', and '*agarrlah*' are participles (if translated into English it becomes 'verb + ing', namely: going, baptizing, teaching). This shows that the main emphasis of this passage is 'making disciples of Jesus'. While 'going', 'baptizing' and 'teaching' are things that must be done to be able to make disciples.

Mathēteusate is an imperative verb, active aorist, second person plural. This word comes from the root *mathēteuō*. Hasan Sutanto defines this word as “to be a disciple; make disciples” (Hasan Sutanto, 2006). According to Kittel, the word *mathēteuō* stems from the word *manthánō* which has the basic meaning (1) “to accommodate oneself to something”; (2) “to experience”; (3) “to learn to know”; (4) “to understand”; (5) “To learn under instruction”; and (6) “to receive direction from a deity by oracle.” Consistently, its use implies an intellectual process that always has an external effect and involves both conscious and unconscious intellectual initiative. *Mathēteuō* in intransitive usage means “to be or become the pupil”. Matthew 27:57 says with reference to Joseph of Arimathea; he is said to be a disciple of Jesus. In typical transitive usage (Matthew 13:52; 28:19; Acts 14:21) the New Testament also uses the term “to make disciple” (Piper, Kittel, & Bromiley, 1995).

Interestingly, Matthew intentionally changed the noun “disciple” to the verb (make a disciple). The verb form of this word occurs only four times in the New Testament (Matthew 13:52; 27:57; 28:29; Acts 14:21) (Stott & Verkuyl, 2007). This word is the “anchor” which is the starting point for the other three verbs. This word is a command, both in terms of form and in meaning, the only form of verbal command in verses 16 to 20. This is the emphasis of the Great Commission which is to make disciples of those who do not know Him. Tomatala states that disciples are commanded to make others disciples by going, teaching, and baptizing. In this section, we can see the meaning of “operational-objective” evangelism, namely active and dynamic evangelism of God's people with the aim of making disciples (Tomatala, 2004). The meaning of “teaching” in this section is certainly the teaching of salvation that leads an unbeliever to believe and leads him to profess his belief in the ceremony of baptism.

Based on the data above, it can be concluded that the word *mathēteuō* in active transitive usage means “to make disciples”, in passive transitive usage it means “to be made disciples”, while in intransitive usage it means “to become disciples”. According to the comment given by Kittel, Matthew 28:19 uses this word in an active transitive sense. This is clarified by the presence of a phrase with the accusative case, namely *panta ta ethnē*. Verbs followed by the accusative case indicate that the verb has an active transitive meaning. Thus the word *matheteuo*, *mathēteusate* means an order to a second person to make disciples, or in Indonesian equivalent to “make disciples” of all nations (*panta ta ethne*).

Be baptized (Matthew 28:19c)

“Baptize them in the name of the Father and of the Son and of the Holy Spirit.” After the Lord Jesus said that every disciple must make disciples of all nations. He gave further orders for them to baptize those they had taught or discipled. The word “baptize” acts as a word that conveys the



idea of the command to disciple (Diaz, 2014). Baptism here is a sign of a person experiencing repentance from sin and now entering into fellowship with God through the power of God. Making disciples of all nations means going out to them and bringing them to God's forgiveness and entering into fellowship with God (Hutagalung, 2020). Nicolaides (2021) states that the rite of baptism and the Lord's Supper are important symbols that depict entry into God's kingdom and which make those who celebrate them the 'people of God' (*Laos tou Theou*). So, the command to baptize is done after a person decides to believe in the Lord Jesus and is baptized in the name of God the Father, Son, and Holy Spirit. Baptism is a sign that symbolizes that someone who has believed belongs to Christ.

A person who gives himself to be a disciple of Christ will be nurtured, and as a sign that he has become part of the fellowship he will be baptized. It is true that the word "baptize" in Greek is not a command word, but a participle that has a function as a subject. However, as stated by Diaz, the relationship and position of this word is influenced by the verb, so this word is conveyed as a form of the idea of a command (Diaz, 2014). *Baptizontesis* is a plural masculine participle that functions as a subject. This word is not in the form of a command, but because of its relationship and position with the verb that affects it, this word has the position to convey the idea of the command (Peters, 2006).

Teach (Matthew 18:20a)

"And teach them to do all things which I have commanded you." *Didaskontes* -teaching them, is a second person plural masculine nominative active present participle verb. This word comes from the root *dido, didaskō*. Hasan Sutanto defines this word as "teaching; teach" (Hasan Sutanto, 2006). Moulton says it means "teaching (right); teach or speak in public gatherings; reign; warn" (Moulton, 2008).

The word *didasko* means 'to teach'. This word is mentioned 97 times in the New Testament and this term often refers to the activities of the Lord Jesus' ministry (Diaz, 2014). Therefore, "teaching" is not something that can be separated from evangelism. Because this part is included in the command of the Lord Jesus to be done throughout the lives of the disciples. Diaz gave additional information, that the word teaching was conveyed by the Lord Jesus in the present tense. There is no specific time limit, so it is clear what the Lord Jesus meant was to teach intensely and continuously (Diaz, 2014). Christian learning is indeed a lifelong ongoing process. As Christians we are called to grow in Christ. Christian teaching therefore an essential aspect for growth to happen in one's spiritual life.

Destination Purpose

In discussing the purpose of 'sending', the author will present four things regarding the purpose of sending, namely: Uniting all nations with the Father, uniting all nations with the Son, teaching all nations to carry out Christ's commands and associating all nations with the Holy Spirit.

Uniting All Nations With the Father

Every believer has a responsibility to proclaim the Good News. Preaching the Good News is a commandment and Great Commission given by the Lord Jesus. His command is written in Matthew 28:18-20 to go and make disciples of all nations. The word nation from the phrase "all



nations” uses the Greek word *ethne* (BibleWorks, 2005), which refers to the all the nation. It is very clear that the Lord Jesus commanded the disciples to make all people from every tribe and language to be His disciples as well. That the message of Christ may reach every tribe and nation is the ultimate objective.

Evangelism is one of the four pillars of the church. Evangelism is God's design and work that gathers for Himself a people for fellowship, who worship and serve Him in a complete and harmonious way (Tomatala, 2004). Since the early centuries of the common era, the command to preach the gospel has been a clear commandment, given to every believer. As is well known "Gospel" comes from the Greek term *Evangelion* which means Good News. However, the word only refers specifically to the Good News that comes from God (Sukardi, 2013). The Good News from God must be conveyed to every believer in order to become a disciple of Christ. The phrase to “make disciples”, Wiersbe explains, is a great task to carry out, and it is required wherever believers are to be witnesses (Wiersbe, 1990). So it can be said that making all nations of Christ's disciples gather and worship Him is a duty for all believers.

Associating All Nations With Children

The main commandment of Jesus in Matthew 28:18-20 is to make disciples of all nations of Christ, not just preaching the gospel or baptizing people. The ultimate goal of the process of becoming a disciple of Jesus is that the disciples of Jesus observe all the commandments of Jesus. Baptism can be said to be the beginning and one of the processes of becoming a disciple of Jesus, which must be accompanied by a process of further formation and transformation. To carry out this command of Jesus, the Church must step out of the zone of stability and complacency. The church and its adherents must continue to proactively look for solid ways to progress so that all nations become disciples of Jesus, so that they too observe the commandments of Jesus.

In the task of sending "Go therefore, make disciples of all nations and baptize them in the name of the Father and of the Son and of the Holy Spirit", baptism takes place in the name of Jesus Christ (The Son). There are many interpretations of this text but all agree that baptism always denotes a dynamic, in which a person is put into a relationship with Jesus. Baptism unites us not only with the person of Jesus Christ, but also incorporates people into the whole event of Jesus Christ: His life, cross, death, resurrection and glory. What happened in the events of Jesus life also happens to Christians in some sense. Thus the meaning of baptism lies in living a new life as Christians (Martasudjita, 2003).

Union with Jesus Christ also means the forgiveness of our many sins. So the main gift of baptism is the forgiveness of sins and atonement with Jesus. Union with Jesus has deep meaning, because by baptism Christians “put on” Christ (Galatians 3:27). That is, what happened in Christ also happened in Christians. In the text of Romans 6:1-14 there are three things that happen in baptism: forgiveness or cleansing of sins, the fate of Jesus Christ who died and rose, and finally our union with God Himself (Martasudjita, 2003).

Uniting All Nations With the Holy Spirit

In the Greek Bible the Christian community is called *koinonia*, which is the gift of the Spirit to the church. The church is essentially different from any other fellowship in the world. “The Spirit is a gift of God that forms and develops in the world a community, namely the Church. So the church



is a creation of the Holy Spirit. He is the visible evidence on earth, that God in Christ did not leave man alone, but connected him to himself by the bond of peace.” (Abineno, 2016).

Communion in the Spirit can be seen in 2 Corinthians 13:13 which comes from the Holy Spirit and includes fellowship with God, but also fellowship with others. The phrase “communion of the Spirit” can mean fellowship with the Spirit made possible by the Holy Spirit himself. The New Testament idea of fellowship is often not properly understood, as a result it is blurred, there are people who place too much emphasis on vertical communion (to God) and under-emphasize the aspect of horizontal fellowship (with each other), and vice versa. Abineno added that: Communion contains reality, namely participation in the Holy Spirit and fellowship with one another. Therefore, if it is said that we get the reality of the Holy Spirit through His Word, then we also share in fellowship with other members of the congregation (L.Ch. Abineno, 1997). The members of the church, as the nation of God - *Laos tou Theou*, share in each of the offices of Christ and it is only through divine grace, that they become the communicants of all the blessings of Jesus Christ. They are all able to live out their lives the fullness of God’s truth in the church *Ekklesia*, as well as to live out the experience of the variety of the gifts of the Holy Spirit in the sacramental life (*mystiriake zoe*) of the church (Nicolaidis, 2021).

Teaching All Nations to Do the Commandments of Christ

Before Jesus gave the promise, He gave a command in the form of a fourth verb, namely *didaskontes* (to teach in everything). This word should be analyzed in the same way as the word *baptizontes*. This means that teaching activities are directly related to baptizing activities (Peters, 2006). In other words, after the baptism is done, the next activity to do is to teach it. Jesus commanded that new converts be helped by being taught all the things He commanded. Here it is clear that Jesus' emphasis was on sound and continuous teaching. Good teaching will produce students who in time will also disciple others.

The text "teach them to do everything that I have commanded you" in Matthew 28:20 can be interpreted that teaching aims for everyone in the community to become Christians who are obedient to God's decrees. Teaching in discipleship serves to strengthen new believers or new disciples entering the community of faith in Jesus (Silitonga, 2018). In discipleship, disciples are taught to obey all of Jesus' commandments.

The task of teaching is to convey the commandments of Christ, and explain them to the disciples, and emphasize the importance of obeying them and helping them apply Christ's commandments in certain matters. They must not teach their own statutes to the disciples, but teach God's statutes which must always be obeyed (Henry, 2008).

Delivery Guarantee

In the discussion of the assurance of sending, the author will present three things regarding the guarantee of sending, namely: the promise of inclusion, God is always with, and God is with him or her until the end of time.

Promise of Inclusion (Matthew 28:20b)

"And behold, I am with you always, even to the end of the age." The first part of this outline talks about authority, and the second part talks about the activity of carrying out the Great Commission, so this third part is a motivational impulse, "and behold, I am with you always, to the end of the



age." This is an ability (verse 20). Jesus was not only in their midst when His people gathered together (Matthew 18:20), but He was also present with them when they were scattered throughout the earth to testify. This promise will be fulfilled when the Holy Spirit descends. This gives confidence that in the practice of discipleship believers are not alone, because Jesus is with them. This is the presence of Jesus through the power of His omnipresence (Dwiraharjo, 2019). God's inclusion in the lives of believers is not a promise that will never be kept, but an actualization of His omnipresence. When Jesus appeared to the disciples, He promised to send a Messenger a *paraclete*. Acts 1:8 is the answer to what was said earlier. He said that all power both in heaven and on earth has been given to Me, it has come to pass through His sacrifice. When He later declared, "I am with you until the end of the Ages," it was actually confirming that He who has authority over heaven and earth will actually be with every believer. This is what confirms that God's inclusion is actual, even if not physically (Dwiraharjo, 2019).

God Is With You Always (Matthew 28:20b)

"And behold, I am with you always, even to the end of the age." Before Jesus commanded His disciples to go and make disciples of a whole nation, He gave the justification for the mission for the preaching of the gospel. It is intended as a context for carrying out Jesus' commands. *Exousia* is used as a singular nominative feminine noun from the *exousia*. The English Bible translation uses the words "all authority" or "power". Power (28:18) "Authority," describes who the source of the power or authority is. For the word power in the original text used the word *exousia*.

This word is more accurately interpreted as a privilege. Besides *exousia*, in the Greek text there is another word which also means power, namely *dunamis*. But *dunamis*, which is the origin of the word dynamite, describes something that moves or pushes. Therefore *dunamis* can also be translated as power. It is more appropriate to explain the meaning of Jesus as the source of power or authority. Bruce Milne stated as follows: "God has the highest right and power to demand obedience, for He is the Creator and Lord of all nations. In verse 18, power means 'authority,' the right to exercise power" (Wiersbe, 2012). Jesus has the power to heal (8:1-13), forgive sins (9:6), has power over Satan and He delegated that power to His apostles (10:1). Matthew asserts that Jesus has all power.

God Is With You To The End Of Time (Matthew 28:20b)

"And behold, I am with you always, even to the end of the age." God's inclusion is eternal, not limited by space and dimensions. And behold! I am with you always, even to the end of time; means, not only until the end of their life, which will end when their world ends, and also not the end of the Jewish world, or any government whatsoever, the end of the world will soon come, the reign of the church, which now exists, or the end of the universe. That doesn't mean the disciples will live to the end. But the church of Christ will endure to the end of time. The gospel and its ordinances will endure for a long time.. Christ was present among them, and would make the disciples successful for the next generation. But it is known not as bodily fulfilment through bodily presence. But the presence of His Spirit, and He will be with them, in the spirit sense (Zaluchu, 2018), to help them in their work, to comfort them when under pressure, to give help by grace, and to protect them against all enemies, and guard them against all evil (Dwiraharjo, 2019). This promise of inclusion will penetrate to the end of time. "Until the Christian dispensation closes, Christ comes a second time, and there is a day of judgment."

To the end of the world or to the end of the world. The word used for this world sometimes means "time, age or region." This expression of the Lord Jesus means "I will be with you until the end



of time, or the end of the Jewish kingdom, until the destruction of Jerusalem." But Christ's presence is no less necessary after than before, and therefore there seems to be no priority here to limit the promise to its own time. Thus, this can be seen as a guarantee or a gift that He will help, guide, defend all the disciples, but more specifically the servants, until the end of time.(Dwiraharjo, 2019).

The phrase "the time of the end" indicates that the Lord Jesus has a plan. He is Lord of history, and as such the church must follow His leading and obey His Word. The Church is obliged without coercion to fulfil His purpose in the world. It will climax one day, perhaps. When everyone believes (PC Bible Study Version 5, 2015).

God's last words recorded by Matthew relate to the promise that He will be with them to the end of the age. Although the Lord did not physically stay with the eleven disciples, His Spirit was present with them until their work on earth was completed. This is final, God's words demand them to go anywhere, proclaim the story of their Messiah, Jesus Christ, King of the Jews.(PC Bible Study Version 5, 2015).

God's presence is eternal. This means that it is not limited by space and time. The passing and ending of this time will not end the presence of God. God's presence will always remain even though this time has passed. This time will end and change to a new time, and that is where God's presence remains. This truth should encourage believers to continue to carry out this Great Commission of God until the end of the time that God has given to the lives of believers. The *pleroma* (fullness) of the church, consists of the holy 'people of God', who have received baptism, in order to preserve the 'rule of truth' (*kanona tes aletheias*) and go out on the Great Commission. By receiving baptism, the 'people of God' become the protectors of the truth and are required to spread it effectively and faithfully (Nicolaidis, 2021).

Conclusions

First, the results of testing the first hypothesis show the category height, and hypothesis. The proposed category is in the medium category, so it can be concluded that the hypothesis of the Implementation Level of Jesus' Discipline based on Matthew 28:18-20 among Christian Religious Education Teachers in Batam City (Y) is in the medium category, which is declared rejected. This conclusion is based on the results of data analysis conducted using confidence interval statistical calculation at a significance level of 5% and resulted in Lower Bound and Upper Bound 186,9700 – 190,7300. This shows that the tendency for level of implementation of the sending of Jesus' disciples based on Matthew 28:18-20 among Christian Religious Education Teachers in Batam City (Y) is in the "High" category. This is supported by the conclusions drawn from the first hypothesis compared to 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 criteria as being "high."

Second, the results of testing the second hypothesis are the most dominant dimension determining the implementation of the sending of Jesus' disciples based on Matthew 28:18-20 among Christian Religious Education Teachers in Batam City is the purpose of sending (D3), while the hypothesis proposed is the Sending Order (D2) dominant in determining the implementation of the sending of Jesus' disciples based on Matthew 28:18-20 among Christian



Religious Education Teachers in Batam City and is the Order of Delegation (D2) declared rejected.

This conclusion can be seen from the results of the analysis Linear regression analysis which states the dimensions Destination Purpose (D3) has the highest determination value of 0.927 with a contribution to the endogenous variable of 85.9%. This indicates that the most dominant dimension in determining the level of implementation of the sending of Jesus disciples based on Matthew 28:18-20 among Christian Religious Education Teachers in Batam City (Y) is the Purpose of Sending Out (D3) and test results using Classification and Regression Trees (CRT) by setting pruning, namely depth of 3; Parent by 2; and Child of 1, at a significance level of 0.05.

From the results of the analysis between the exogenous variables together with the endogenous variables it shows that the dimensions of the Destination Purpose (D3) become the most dominant dimension forming Implementation Level of Jesus' Discipline Based on Matthew 28:18-20 among Christian Religious Education Teachers in Batam City (Y), Dimensions of Delegation Purpose (D3), are able to improve by 103,578 times the condition Implementation Level of Jesus' Discipline Based on Matthew 28:18-20 among Christian Religious Education Teachers in Batam City (Y) which is now significantly at < 0.05 . The Destination dimension (D3) has a level of importance / can affect 100% the degree of distribution of the score. The level of implementation of the sending of Jesus disciples based on Matthew 28:18-20 Among Christian Religious Education Teachers in Batam City is 119,880.

Third, the results of testing the third hypothesis are the dominant background category determining the implementation of the sending of Jesus' disciples based on Matthew 28:18-20 among Christian Religious Education Teachers in Batam City is the level of education (i18), this is in accordance with the proposed hypothesis. Thus, it can be concluded that the dominant background category that determines the implementation of the sending of Jesus' disciples based on Matthew 28:18-20 among Christian Religious Education Teachers in Batam City is the level of education (i18) which is accepted.

This conclusion is obtained from the results classification and regression analysis between exogenous background variables of respondents together on the endogenous variable using Classification and regression trees (CRT) at a significance level of 0.05 with maximum trees depth = 3, minimum cases in parent node = 2, and minimum cases in child note = 1. To examine which background category most influences variable Y, a One way ANOVA test was performed at a significance level of 0.05. From the results of the analysis between the exogenous background variables of the respondents together with the endogenous variables, it shows that the level of education (i18) is the most dominant background category forming implementation Level of Jesus' Discipline Based on Matthew 28:18-20 among Christian Religious Education Teachers in Batam City (Y). Educational background level (i18) was able to improve 4,199 times the condition implementation Level of Jesus' Discipline Based on Matthew 28:18-20 among Christian Religious Education Teachers in Batam City (Y) which is now significantly at < 0.05 and Educational Level Background (i18) has a level of importance / is able to affect 100% the degree of distribution of scores. The level of implementation of the sending of Jesus' disciples based on Matthew 28:18-20 among Christian Religious Education Teachers in Batam City is 17,409.

Recommendations

First, a recommendation is given to Christian religious education teachers in the Batam City area to maintain and improve the implementation of 'sending out' Jesus Disciples in the call that has been given to them, to educate the nation's on the generation of nationalism and the fear of God.



Second, a recommendation is given to Christian religious education teachers in the Batam City area to remain faithful in implementing the purpose of sending out the Disciples of Jesus, namely to make all nations become disciples of Christ or witnesses of Christ in carrying out their vocation as teachers of Christian Religious Education faithfully. All baptised believers including the teachers, are part of the chosen race and the royal priesthood, which form the 'holy nation' of God (Nicolaidis, 2010).

Third, a recommendations is given to educational Institutions, specifically the Ministry of Religion of Batam City which supervises Batam City Christian Religious Education Teachers, to provide opportunities for Batam City Christian Religious Education Teachers to follow further studies so as to make a meaningful contribution to the faith.

Fourth, for further researchers, to be able to develop this basic research, for the sake of a better and more complete study of the sending out of disciples of Jesus for teachers of Christian religious education, to the glory of His majestic name

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