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# THEOLOGICAL STUDY OF MATTHEW 28:19-20 AND ITS RELEVANCE TO THE ROLE OF THE CHURCH IN THE MINISTRY OF GOSPEL PREACHING

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## ABSTRACT

The Ascension of the Lord Jesus to Heaven plays an important part in the Bible's history, as the disciples of the Lord Jesus seem afraid after being abandoned by the Lord Jesus. However, before the Lord Jesus ascended to heaven, he conveyed an important revelation in Matthew 28:19-20, which is called the "Great Commission" and became the key to the Lord Jesus' mandate. This study discusses the Great Commission of the Lord Jesus, this writing uses qualitative research by using literature studies and hermeneutical studies supported by appropriate books and sources. With the studies carried out it has been found that the Great Commission is a commandment given to the Disciples and passed on to all believers today.

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**Introduction.** The underlying premise of all life is that living entities must continue to develop and expand. The church is a living organism, and as an organization (Jenson & Stevens, 1996), it is necessary for the church to continue to expand in order for the church to remain alive. This also implies that a church that does not expand is a church that is no longer alive.

A growing church is a church that proclaims the truth of God's word and faithfully carries out the Great Commission of the Lord Jesus Christ and brings shalom to the world (Widiyaningtyas, 2017). Church growth emphasizes completely in terms of quality, quantity, function and location. Church growth cannot be produced by humans, only God makes the church grow (Warren, 1995). The church grows by the power of God through skilled human effort.

Based on the Bible, it can be said that God wants His church to grow (Tomatala, 2003). The church exists by the mission of God, so the mission itself is the manifestation and the main task and responsibility of the church. A church that is aware of the mission it carries is a church that consistently proves itself as a missionary church that shows a complete development, that's why a church that grows is a church with a mission. Therefore, with the increasing number of people who are saved will be closely related to the growth of the church.

Church history records that the growth of the church both in quality and quantity exists because of evangelism. Even the early church grew because of witnessing and evangelism (Acts 2:37-47). This can be proven from the records contained in the New Testament, especially in the book of Acts. The following are evidences of evangelism recorded by the book of Acts:

1. The Bible records that the history of the birth of the church began after the outpouring of the Holy Spirit on the day of Pentecost. After that incident, Peter preached (evangelism) and those who received the word asked him to be baptized and that day their number increased by about three thousand souls (church growth). Then they formed a fellowship and persevered in the teaching of the apostles, and gathered together to break bread and pray, as Jesus usually did (Acts 2:41-42).

2. When Peter and John were talking to the crowd (evangelism), they were suddenly approached by the priests and the head of the temple guard and the Sadducees. The people became very angry and they were arrested. But among those who heard the teachings of Peter and John, many people believed, so that the number of believers became about five thousand men (church growth) – Acts 4:1-4.

3. The apostles chose leaders to help them organize the life of the early church. Seven people were chosen to serve the poor. After that the word of God spread more and more, and the number of disciples in Jerusalem increased, also a large number of priests surrendered and believed (church growth) – Acts 6:1-7.

4. Philip preached the word to the city of Samaria (evangelism), many people who unanimously accepted the word and those who believed gave themselves to be baptized, both men and women, including Simon the sorcerer who had always practiced magic in that city. After his baptism, Simon was always with Philip (church growth) – Acts 8:4-13.

5. The Apostle Paul and his friends carried out evangelism to areas outside Jerusalem. The Bible records several names from the church outside Jerusalem as a result of the evangelism, including the church in Iconium Lystra (Acts 13:43, 48), the church in Antioch (Acts 14:21), the church in Philippi (Acts 14:21), and the church in Philippi (Acts 14:21). 16:13,14), the church in Thessalonica made up of Greeks (Acts 17:1-4).

The history of the church after the New Testament world also provides important evidence of the role evangelism plays in church growth. Especially in Indonesia, the growth of the church in this country can occur because of evangelism carried out by evangelists from Europe who are under the auspices of the Netherlands Zendeling Genootschap (NZG) organization. These evangelists included Yosef Kam in Maluku, Ingwer Ludwig Nomensen in Batak lands with the establishment of Huria Kristen Batak Protestan (HKBP) in 1862.(Berkhof & Enklaar, 2001). Evidence of church growth based on the biblical record and post-New Testament history above shows that evangelism has a very significant correlation with church growth (both universally and locally). Hence, at the same time reminds the church as an organism of the body of Christ of its call to be involved in evangelistic missions.

The Bible as a whole, both the Old and New Testaments speak of evangelism clearly. In one vein, the Bible explains about evangelism and is described in a "progressive-cumulative" manner, which means that the concept of evangelism began to develop from the Old Testament which then became real and clear in the New Testament (Tomatala, 2004).

The Lord Jesus' direct command to His followers after His resurrection from the dead to carry out an evangelistic mission is called the Great Commission. This world is the address for the preaching of the gospel and the unbelievers are the destination. This is in accordance with the commandment given by the Lord Jesus to His disciples when they were about to ascend to heaven, namely: "*Therefore go and make disciples of all nations and baptize them in the name of the Father and of the Son and of the Holy Spirit, and teach them to do all that I have commanded you. And behold, I am with you always, even to the end of the age*" (Matthew 28:19-20).

The Great Commission is often simply articulated with evangelism or mission activities. This Great Commission of the Lord Jesus is not a challenge but a responsibility that must be carried and is intended for all believers to go all over the world in preaching the gospel to all creatures (Downey, 1957). Every believer carries out this Great Commission task of devoting himself to making the gospel a concern of all mankind so that this is a responsibility that cannot be neglected (Packer, 2003a). The presence of the church as an organism and organization in this world is due to a task that must be conveyed to the world, namely the gospel.

But along the way, believers who claim to be disciples of the Lord Jesus began to forget their duties and responsibilities, namely evangelizing. Even some of today's theologians think that the Great Commission is no longer the duty and responsibility of every believer, but rather the duty of some people who were prepared by God with a special calling. Not all believers are called to be involved in preaching the gospel because for an evangelist, a special calling is essential. So that the task of proclaiming the Great Commission is no longer general and collective in nature but is already exclusive (certain people or groups). Thomas Hale put it this way:

*Missionaries are specifically sent out of their own culture to new, often unknown, territory. Special guidance is needed so that people can carry out this task. They need a clear and sure call that this is the path that Allah has set for them* (Hale, 1995).

The same thing was expressed by Taylor in the results of his research in the 1990s on the factors that are important for perseverance in missionary service. Taylor argues that people who want

to survive and thrive in the ministry of evangelism are only people who have a special personal vocation (Stamoolis, 2002).

This concept from both Thomas Hale and Taylor is often a strong reason for today's believers not to evangelize. Because of concepts like Thomas Hale and Taylor, believers often think that evangelism is indeed the job of the church and the pastor. Even though the mission of evangelism is not only the responsibility of the pastor or missionary but the responsibility of every believer (Barr, 2018).

Apart from the opinions of the missiologists mentioned above, the researcher who incidentally is also a practitioner at a local church found that many believers who claim to be disciples of the Lord Jesus consciously or unconsciously limit themselves from the ministry of evangelism. These believers do not want to get involved in the evangelistic ministry for several reasons. The reasons stated include:

1. Not getting financial sponsors to engage in evangelistic missions.
2. Evangelism is the duty of the church and the servants of God.
3. Do not have adequate academic ability and experience in evangelism ministry.
4. Do not have time to be directly involved in evangelistic missions.
5. The ministry of evangelism is a ministry that is too risky and dangerous to follow (do).

It is not just today's theologians and believers who are no longer involved in evangelistic ministry. Even some churches and God's servants also do the same thing with clothes that seem spiritual. This the researchers noticed through two things, namely:

1. From the prayers of God's servants who ask God to send souls into the church that is being shepherded by God's servants. In fact, God said in Matthew 28:19-20 for these disciples to go looking for new souls to be discipled. But ironically, the church today is actually God who was ordered to search for souls.

2. From the allocation of church funds for mission funds. If the church wants to be open and honest, then the allocation of funds set aside for evangelistic mission services does not exceed or is greater than the allocation used for internal church services. This shows that the church is more busy financing the church's internal activities than participating in evangelistic mission services. Whereas the church is called to reach out and make disciples of all nations (tribes) and not only by planting a church in every country (geo-political entity), but it must be continued until all tribes on earth hear the preaching of the gospel because there are people who are actively preaching. that gospel.

The spirit of evangelism is now fading away. The churches are increasingly busy enlivening the events in them. Artists to famous people are called into the church to give extraordinary testimonies of their subjective experiences. Various festive events are held in the church so that the congregation feels at home to attend the church, likes the church and is willing to give.

More and more churches are forgetting the Great Commission of the Lord Jesus which contains the command to make all nations disciples of Christ. This can be seen from the alarming data regarding world evangelism. There are still so many people who do not know and believe in Christ. The percentage of believers in various countries is still very small and even the percentage of the number of believers is decreasing.

Whereas if studied in the Bible, Jesus' life in this world is filled with preaching the gospel and not holding parties or lively events so that people come to Him. Even in His command to His disciples that the gospel be preached (Matthew 10:7; 28:19-20, Mark 1:17; 3:14 and others) it is not holding parties or other interesting things. If this evangelistic mandate is carried out, more people should believe in Jesus.

Could there be something wrong with a believer's life? Currently the church is more complacent with the large number of congregations. Various ways are done to bring the congregation, no matter whether it is in line with God's Word or not. As long as it is good or what is called "blessing", then it is done.

Observing the phenomena mentioned above and the importance of evangelism to church growth and the responsibility of every believer in carrying out the Great Commission of the Lord Jesus Christ, researchers are burdened to examine this phenomenon (problem). The researcher wants to know why today's believers often claim to be disciples of Jesus but never want to be involved (negligent) in evangelistic ministry. What is wrong with all of this, so that the Great Commission of the Lord Jesus Christ is often ignored and neglected by believers. That's why the researcher gave the title of this research "Theological Study of the Role of the Congregation in Evangelism Services to Carry out the Great Commission of the Lord Jesus Christ Based on Matthew 28:19-20".

With great hopes and goals, through this research, every believer and especially the current generation are aware of their responsibilities as believers (disciples of Jesus) as bearers of good news

to those who do not know Christ. The process and implementation of the Great Commission according to Matthew 28:19-20 is substantially understood and actualized in today's context. As a result, until finally the local churches which had not experienced any growth in quantity entered the great harvest of souls for the glory of the Triune God.

**Research methods.** The research method used by the researcher is a qualitative method. The qualitative method is an approach in the form of an assessment procedure that produces descriptive data about someone or something that is observed or expressed in written or oral form.<sup>12</sup> So through the qualitative method, the researcher will produce descriptive data about the subject being discussed, namely the Great Commission in Matthew 28: 19-20 and the relationship of the believer to the ministry of evangelism.

More specifically, the qualitative method used is descriptive qualitative. Descriptive qualitative method is an approach in the form of an assessment procedure that produces descriptive data (in the form of a picture) about someone or something that is observed or expressed in written or oral form. The tendency of this research is to use analysis with an inductive approach.

## **Discussion.**

### **A. The Church and Evangelism**

#### **1. Church**

The term "congregation" is an Arabic loan word. According to the Big Indonesian Dictionary, the congregation is an "association of the people". The word that is synonymous with congregation in Indonesian is "*gereja*" which comes from the Portuguese "*igreja*". The term church is a translation of the Greek word "*ekklesia*" which means "what is called out". In the New Testament, the term church is used 115 times, 3 of which are translated as "assembly" and 112 others are translated as "church". Below is a study of the word "church" in the original Hebrew and Greek Bibles:

##### **a. Congregation In Greek – *Ekklesia***

The Greek word *ἐκκλησία* (*ekklesia*) is generally used of the general assembly of townspeople who are formally assembled. So, the word "*ekklêsia*" means "meeting/trial". Such congregations were characteristic of cities outside Judea, where the gospel was celebrated.

The word "congregation/church" in the New Testament, the original Greek language is written with the noun feminine (*ekklesia*) which comes from two words, namely "*εκ* (*ek*)" which means "come out" and the word "*καλεω* (*kaleō*)" which means "to call". The contextual meaning in the Christian life is "called out to be disciples of Christ".

Because many people think that the "church" is a building for religious events and not a worshipping congregation. So, the word "*ekklesia*" is often translated as "church".

##### **b. Congregation In Hebrew – Qahal**

The word *ekklesia* was also used by overseas Jews and can be found in the Septuagint translation. The Hebrew word - Qahal, literally meaning "to gather together" is translated "*ἐκκλησία* (*ekklêsia*)" in the Septuagint (LXX). It is also used to translate the word "church of Israel" which was formed at Sinai and gathered before God's presence at the annual feasts. Among the Israelites, it was the members of the Hebrew community who made up the congregation (Qahal – cf. Numbers 15:15). The association (*Edah*) seems to have included both Israelites as well as foreign residents who joined the Israelites.

##### **c. Congregation and Church Relations**

In the Bible the word or term "congregation" as "church" is used in three different forms of usage:

###### **1) Universally**

In Matthew 16:18 Jesus promised that would build His church. In this case, Jesus did not intend to build a local church in either place or time. Jesus promised to build a universal church that would reach all nations, ethnicities, races, cultures, and in all situations.

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2) Locally (Local Congregation)

A local church is an association or group of people who meet in a particular place or location. In some of Paul's writings in the New Testament, there are letters sent to several local churches such as the churches in Rome, Corinth, Galatia, Ephesus, Philippi, Colossae, Thessalonica. Berea, Thyatira, etc.

3) As an association. In this case it is the association of these individuals for a purpose, for example in 1 Corinthians 11:18.

From the explanation above, it can be concluded that the term "congregation" refers to a specific association, namely an association of people whose members have been born again, namely all those who have confessed the Lord Jesus with their mouths and believed in their hearts that God had raised Him. from the dead (Romans 10:9). The church is God's people in the sense of a new association that is specifically related to the Messiah (because Jesus said "My Congregation"). The church is made up of people who are released from every worldly bondage, then bound together into a new fellowship. And thus the new alliance also commits itself to a certain field of duty in order to leave its orthodoxy and excesses.

2. The Service of Evangelism

a. The Etymological Definition of Evangelism

Evangelism comes from the word gospel (Arabic إنجيل). Meanwhile, in Greek, evangelion means gospel which means good news. This word occurs 72 times, especially in Paul's writings. Then from *euangelion* comes the verb *evangelizo* which means "to preach the good news or the gospel". Then came the word *evangelos* which means evangelist. The word *evangelos* is also used to refer to the apostles or in the modern mission world called missionaries (Putranto, 2007).

In English, evangelism uses the word gospel, which can be traced back to the English word *godspel* which means good news, translated from the Latin phrase *bona adnuntiatio* or *bonus nuntius* into English (Schnabel, 2014).

Historically, the term *evangelion* was originally used in the military field. *Evangelion* is a reward given to someone who announces victory from the battlefield (J. W. Brill, nd). In its later development the meaning of the word *evangelion* turned to the news of victory itself. That's when Christianity came and borrowed the term to describe the good news or good news from God about Jesus Christ and His redemptive work for the world (Widiyaningtyas, 2017).

The word *evangelion* is synonymous with the word *kerissoo* (*kerissoo*). This word was originally a term used for an official envoy (the messenger was called a *kerux*) who delivered an announcement from the king (JW Brill, nd). This word in Greek means to announce as one who proclaims the good news. The announcement is in essence very important, so it cannot be denied or postponed.

The Old Testament uses a parallel word with *kerissoo*, namely *qârâ* which means "to cry out" (JW Brill, nd). In the Septuagint (LXX) the word *kerissoo* is used more than 30 times, both in the secular sense of the official proclamation of kings, and in the religious sense of prophetic pronouncement (Isaiah 61:1; Joel 1:14; Zechariah 9:9). Meanwhile, in the New Testament the word *kerissoo* is used 60 times (John M. Drescher, 2008)

Meanwhile, another word related to evangelism is *didasko* which means "to teach or teach". The Lord Jesus often used evangelism in this way as in Matthew 10:7-15; 4:23; 7:28; 9:35; Mark 1:21; 6:6; Luke 10:4-12. Another word for *jam didasko* is *martureo*, which means "to testify or give testimony based on what has been experienced".

After investigating the etymological meaning of the word "evangelism", it can be concluded that "evangelism" is:

1) Duty to announce or proclaim the good news or the news of salvation

2) It is done by calling it like a king's envoy who is announcing a decree, namely firmly and boldly.

3) The task of evangelism cannot be denied or neglected because the message concerns the salvation of the souls of many loved by the giver of the commandment.

b. Biblical Fundamentals of Evangelism

### 1) Old Testament

In the Old Testament it is not stated about the assignment to reach all nations for the evangelism. Missions are not an addition that God commanded through Jesus for His disciples to carry out some time before leaving this world. Instead, the gospel message comes from the heart of God (*Mission Dei*). The desire for evangelism has been in the heart of God from the very beginning. Evangelism is not a New Testament idea, but evangelism is found throughout the Bible (Borthwick, 1995). David Howard, one of the mission leaders, explained the biblical basis of the evangelism as follows:

The activity of the church to spread the gospel is not a pyramid that is built upside down and rests on a verse in the New Testament that is independent of other verses, then on top of it we build a very large building known as "evangelism". The church's activity to spread the gospel is a large pyramid that is built upright with its tip on and its base starting from the book of Genesis chapter 1 to the book of Revelation chapter 22. The entire contents of the Bible form the basis for preaching the gospel to all the world (Borthwick, 1995).

God has prepared His mission through His people, Israel as the children of Abraham to be a blessing to all nations. William Dyrness in his observations argues that the Old Testament prepares a universal message which in the New Testament will be a universal mission. Mission in the Old Testament was centripetal (from outside to center) in the sense that the nations came to Israel and they could know and worship the true God.

### 2) New Testament

The God of the Old Testament who preached the gospel continued His saving work through His children and His church by the power of the Holy Spirit. As Stott observes, the theme of evangelism is increasing in the New Testament. The first mission belongs to God because it is God who sent His prophets, His Son, His Spirit. Of these missions, the mission of the Son of God is the center because the mission of the Son of God is the culmination of the ministry of the prophets and this mission includes the sending of the Holy Spirit as its climax.

The message of the New Testament is that the God of the Old Testament who preached the gospel had come in the form of a human, so that he could give salvation to creation that previously chose to disobey Him. But there is more than that, to those who accept the salvation of the divine redemption that God has sent, they are given a task to spread the message throughout the world. Mission in the New Testament is centrifugal (from the center outward) which means that from the church or from Israel the message of salvation will be delivered to all the tribes.

### 3) Comparison of the Concept of Evangelism in the Old Testament and the New Testament

Both the Old and New Testaments are all related in God's plan. for the salvation of all mankind. In the Old Testament, the ministry of evangelism was entrusted to the nation of Israel as God's chosen people. While in the New Testament, the ministry of the mission of evangelism is entrusted to the church.

#### c. News in Evangelism (Packers, 2003b)

What is spoken of in evangelism is the gospel of Christ and His cross; news about sin and God's grace; about human error and divine forgiveness; about the new birth and new life through the gift of the Holy Spirit.

#### 1) The Gospel is News about God

The gospel proclaims who God is, what His character is, what His standards are, and what God requires of His human creation. The Bible tells fully that human existence depends on Him. That in good or bad, man is always in His hands and under His eyes. And that God created man to worship and serve Him, to praise and to live for His glory.

#### 2) The Gospel as a News about Sin

The Bible tells us that man has failed according to God's standards. Man has sinned, filthy, helpless in sin and is now under the wrath of God. The Bible tells humans the reason why humans continue to sin is because humans are sinners by nature and there is nothing humans can do to justify or return to God's grace. The Bible shows how God sees and teaches man to think of himself as God thinks of man.

So the gospel leads man to despair of himself, and this is an important step. Until they realizes that his need to be justified by God and his inability, man cannot possibly know Christ who saves from sin. Hence, real awareness can be seen from:

a) Awareness of sin is essentially awareness of a broken relationship with God. Not only with fellow human beings or with conscience but with God.

b) Consciousness of sin always includes awareness of sin. Guilt for various transgressions that have been committed before God from which one needs to repent and then forsake those transgressions if one is to be at peace with God.

c) Awareness of sin always includes the realization that the person recognizes the need for a new heart and to be born again i.e. morally re-created.

3) The Gospel is the Message of Christ – the Son of God incarnate; the Lamb of God who died for the sins of men; the risen Lord; perfect savior. Two things must be kept in mind when reporting this passage:

a) It is not permissible to present the Person of Christ apart from His work of salvation.

b) Someone must not present Christ's work of salvation apart from His Person.

4) The Gospel is an Invitation to Faith and Repentance. Everyone who hears the gospel is invited by God to repent and believe.

## **B. Study of the Great Commission of the Lord Jesus Christ in the Gospel of Matthew 28:19-20**

### 1. Context Analysis

The Synoptic Gospels throw a light on Jesus' mission which includes two stages, starting from Israel to the Gentiles. In the time of Jesus' ministry, the emphasis was on outreach in the first stage, namely ministry to the nation of Israel. It is not surprising to find a number of very strict records that are particular in nature. However, these writers also include passages containing prophetic promises or predictions that outreach to the Gentiles will not be neglected. Moreover, to fulfill this prophetic prediction, Jesus' disciples were commissioned to preach the gospel to all nations around the world.

In other words, during Jesus' ministry, it was the outreach to Israel that received the actual emphasis. And outreach to the Gentiles is still a promise. This promise is fulfilled through the mandate that Jesus proclaimed to His followers. Finally, it should also be emphasized that the idea of Jesus' mission, which includes the two stages above, is actually seen in Paul's missionary program. Paul did not deviate from Jesus' missionary program. Instead, Paul fulfilled the prophetic predictions made by Jesus regarding the Gentiles during His ministry.

### 2. Grammatical Analysis<sup>24</sup>

a. πορευθέντες οὖν μαθητεύσατε πάντα τὰ ἔθνη, βαπτίζοντες αὐτοὺς εἰς τὸ ὄνομα τοῦ πατρὸς καὶ τοῦ υἱοῦ καὶ τοῦ ἁγίου πνεύματος, διδάσκοντες αὐτοὺς τηρεῖν πάντα ὅσα ἐνετειλάμην ὑμῖν· καὶ ἰδοὺ ἐγὼ μεθ' ὑμῶν εἰμι πάσας τὰς ἡμέρας ἕως τῆς συντελείας τοῦ αἰῶνος.

#### b. Grammatical Translation

1) After you leave then you begin to make disciples of everyone who does not know God, you baptize them in the name of the Father, Son and Holy Spirit.

2) You teach them to keep all that, as much as I have commanded you and behold I with you are everything as far as the last days.

#### c. Translation In Enhanced Spelling

1) After you leave, start making disciples of everyone who doesn't know God, you baptize them in the name of the Father, Son and Holy Spirit.

2) You teach them to keep all these things, all that I have commanded you and behold I will be with you until the last day.

From the analysis of the structure above, it shows that the main predicate in the Great Commission of the Lord Jesus based on Matthew 28:19-20 is discipleship and the actual presence of Jesus himself (*eimi* – the time is now and is active). This is indicated by a conjunction (*kai* – denotes equality). This means that wherever discipleship is to be carried out, there is also Jesus present and working.

The words *go*, *baptize* and *teach* are the explanatory parts of the verb to make disciples. So the starting point in this Great Commission is to make disciples. This shows that wherever believers are, there must be discipleship. Discipleship involves baptism into the fellowship of the Triune God and teaching all the truths of God's word. With the aim that this disciple will someday also disciple others.

#### d. After You Go

The term *poρευθεντες* translated by *go* with 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 or 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 an order (direct). This "disciple" expresses the essence of the Great Commission. The other three verbs are participle related to the main message as a way and method to carry out the message (Shipman Michael, 2011). *Poreuthentes* is a masculine plural participle that functions as the first aorist subject of the word *poremai*, 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*). Thus, a more precise meaning would be "therefore, while going, make disciples". Shipman, who wrote that



the Great Commission did not send people away, because Jesus' disciples would definitely go and preach the gospel. This is because the word "go" is more accurately translated as "while going".

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". Meanwhile, according to Greek, *poreuthentes* can be understood as go (go), proceed (continue), and travel (to travel) (Enslin, 1963). From these three meanings, it can be concluded that carrying out the Great Commission must be done in every situation, everywhere (while you are away...), in the community of daily living (continuing...) and being involved with mission projects, either as missionaries or sender as members of the community (to travel...).

The second explanation of the meaning of the word *poreuthentes* in Bible Works 8 is as follows "as a euphemism go to one's death" (Henry, nd). 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. Another thing that needs to be explained in this section is "who are the disciples". Does it only apply to the apostles and certain people? A study of the text in verse 19 shows that Jesus did speak with His eleven disciples. A closer examination shows that Paul said with the eleven disciples there were "more than 500 brethren" (1 Corinthians 15:6). From this data it can be concluded that the Great Commission is given to all believers and is not only addressed to certain people (Enslin, 1963).

e. Start Making Disciples

The term "*making disciples*" appears 3 times in the New Testament, namely in Matthew 27:57; Acts 14:21; and Matthew 28:10. The words: *go*, *baptize* and *teach* are auxiliary verbs used to achieve the ultimate goal of making disciples. So the term making disciples refers to the task of making everyone wherever and whoever the disciples meet are invited to follow Jesus. It is also said by Robert E. Coleman that: (Coleman, 1993)

The Great Commission Christ has given His church is to "make disciples of all nations" (Matthew 28:19). The meaning of this message is that the disciples must go into all the world and win souls who will later become disciples of Christ. This message is even clearer when we study the text of the New Testament in Greek. In the Greek text, the words "go", "baptize" and "teach" are used in participatory grammatical forms whose essence is the controlling verb, namely "*to make disciples of all nations*". This means that the Great Commission is not only going all over the world to preach the gospel to all creatures (Mark 16:15), nor is it just baptizing converts in the name of the Triune God or teaching them the teachings of Christ, but rather "make disciples of all nations" means to build other human beings to be like themselves. It is only by making them like disciples that the activity of preaching the gospel can achieve its goal.

Thus, the Great Commission of the Lord Jesus to "make disciples" is one of the tasks that must be carried out with the aim that everyone everywhere and anyone regardless of race must become a disciple of Christ.

f. All nations

The term "*all nations*" in Greek uses the term *πάντα τὰ ἔθνη* (*panta ta ethne*) is all the nations (all nations). According to William, the term *panta ta ethne* has two meanings, namely all non-Jews and all people including Israel, so that what is meant is all humans from various tribes and languages without distinction. The same thing was also said by Bagus Surjantoro that the term *panta ta ethne* refers to all ethnic groups (ethnics) of the nation (Surjantoro, 2006).

Thus, the area of preaching the gospel is not only in some nations or some ethnic groups but all ethnic groups. The Lord Jesus is the savior for all the tribes in this world. The Lord Jesus is not just a person's personal savior, not only the savior of one tribe, not just one nation but the savior of nations.

Therefore, believers who take part in the ministry of evangelism must know the area to be reached, namely all nations. This means that the area of preaching the gospel is not only determined in a certain area but to all nations. Because all nations need and have the right to hear the message of salvation.

g. βαπτίζοντες (*Baptizovtes*) – Go Baptize

*Baptizovtes* is the plural masculine participle that functions as the subject. This word is not in the form of a command, but because of its relationship and position with the verb that influences it, this word has a position to convey the idea of command. Sutanto translates *baptizo* as "to wash (in the ritual purification of the Jews); baptize" (Sutanto, 2006). Meanwhile, Mounce adds the nuance of baptism as an act that reflects dedication (Williams, 2016).

As a further step after believing and accepting Jesus as Lord and savior, the person enters a new phase, namely baptism. Baptism is not a means to receive salvation but rather after being saved

the person professes his new belief before God and other people through the ceremony of baptism. Baptism is also an acknowledgment of acceptance of the baptized person into the fellowship of the Body of Christ. After baptism is performed and accepted among the disciples of Christ, these people are to be taught all the things that are commanded of Christ (Henry, nd). Therefore, baptism must be performed in the name of God the Father, God the Son and God the Holy Spirit.

h. Go Teach

The term "teach" in Greek *διδάσκοντες* (*didaskontes*) which means teach. The word (*didaskontes*) is a verb, plural, aorist, passive, imperative. (Friberg & Friberg, 1994) This word is used in the New Testament 97 times (Sutanto, 2006). The use of aorists indicates that the pronunciation of the Lord Jesus "teach" has been completed or spoken once, namely at that time and in the past. Thus, teaching work is a mandate from the Lord Jesus that applies to all ages for the followers of Jesus. Teaching is a duty to teach lessons (Pustaka, 2001)

Therefore, what is meant by teaching is one of the tasks that brings the transformation of the Great Commission of the Lord Jesus. Where the disciples are asked to teach the word of God to all nations, namely everything that has been taught and has been imitated by Jesus. Thus, it can be concluded that the word "teach" is a commandment that must be taught in its entirety and that must be done in order to grow naturally towards perfection in Christ (Colossians 1:28; 2 Timothy 3:16).

3. Exegetical Analysis

a. Matthew 28:19

The connecting conjunction between the previous verse (Matthew 28:18) and this passage is "therefore". This phrase indicates that there is a close and unified connection between the giving of power to Christ and the giving of Christ's Great Commission to the disciples.

The main phrase in this section is "therefore". This phrase is key because it is a result of the authority given to the Lord Jesus. Because all authority has been given to the Lord Jesus, both in heaven and on earth, believers must carry out God's Great Commission.

The word "therefore" is taken from the Greek *oun* which is a particle. It is never found at the beginning or beginning of a clause, and more often has a function as an inferential and a transitional. The meaning of this word varies according to context. Sometimes *oun* is not translated. As inferential translated "therefore", means *consequently* or *accordingly*. In historical narratives *oun* is used to resume a subject so, as has been said; to indicate a transition to something new now; to indicate a response in reply; in turn; other possible meanings are certainly, really.

The word "therefore" determines the various activities that occur after this word. This word connects "power or authority" with the implementation of the Great Commission. God's work can only be done by God's power and cannot be done by human strength alone. This power or authority of Jesus will later guarantee success in carrying out the Great Commission. This also indicates that when we succeed in carrying out the Great Commission, we must realize that it is not the result of our own efforts, but because of the power and authority of God. It is God's authority that will then guarantee the occurrence of a success.

The activity of preaching the gospel cannot be separated from the power possessed by the Lord Jesus. It was by this power that Jesus reaffirmed the believer's responsibility to proclaim His gospel. Evangelism can be carried out only by the power of God. Without this power it is impossible for the preaching of the Gospel to be carried out.

b. Matthew 28:19-20a

Matthew 28:19-20a is an activity. The Indonesian Bible notes that there are four commandments, namely go, make, baptize and teach. This seems to suggest that the activity in the Great Commission includes the four commandments. The words of command seem to stand parallel and have the same imperative power. However, in his synthetic study, it was found that not all of the words used the imperative form. Of the four words, only one uses the imperative form, namely "make disciples of all nations".

Make disciples of all nations, from the word *mathetesate* using imperative, aorist, active grammar. The imperative form is used to emphasize a command or urge. It can also be used as a petition, and the concentration or main purpose considered very important. It is also used to give a positive command. The command to make disciples of all nations of Jesus must be carried out actively.

c. Matthew 28:20b

The first part of this outline talks about authority and the second part talks about the activities of carrying out the Great Commission, so this third part is a motivational drive. "And behold, I am with you

*always, until the end of the age.*" This is an ability (Matthew 28:20). Jesus was not only in the midst of the disciples when they gathered together (Matthew 28:20), but Jesus was also present with His people when His people 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 always with them. This is the presence of Jesus through the power of His omnipresence.

The inclusion of the Lord Jesus on God's people is really real, and is eternal. God's inclusion in the lives of believers is not a promise that will never be kept, but is the actualization of His omnipresence. When Jesus appeared to the disciples, Jesus promised to send another helper. As a result, Acts 1:8 is the answer to what Jesus said. Jesus said that all power, both in heaven and on earth, has been given to Me. When Jesus later declared "*I am with you until the end of the age*", it actually confirmed that Jesus who is the authority over heaven and earth will actually be with every believer. This is what confirms that God's inclusion is actual, though not physically.

#### **Discussion result.**

The Great Commission of the Lord Jesus Christ is good news for the world. Because of the good news, the church was formed. If God chose the nation of Israel as the channel of the tidings, then the church was the agent of the tidings. So to continue this good news, through the Great Commission, Jesus commanded to prepare new agents to reach the world that had not yet heard the good news.

Based on the "Theological Study of the Congregation's Role in Evangelizing Services to Carry out the Great Commission of the Lord Jesus Christ Based on Matthew 28:19-20" in the previous discussion, the researcher will present the results of the research study on the main problems.

#### 1. The Great Commission of the Lord Jesus Christ in the Gospel of Matthew 20:19-20

In-depth research on the text of the Gospel of Matthew 20:19-20, researchers found several important principles in it, including:

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##### a. From the Context

From the aspect of the context, the entire Synoptic Gospel shows explicitly that the preaching of the Gospel includes two stages, namely starting from the Israelites and then to other nations. During the time of Jesus' ministry on earth, the preaching of the gospel to the Israelites was actual and to other nations it was a promise. And this promise of preaching the gospel was fulfilled through the Great Commission of the Lord Jesus Christ in Matthew 28:19-20 to the disciples who were present at that time. Hence, the Great Commission in Matthew 28:19-20 is the fulfillment of the promise of the good news to the Gentiles.

##### b. From the Grammatical Aspect

From the grammatical aspect, it shows clearly that the Great Commission of the Lord Jesus Christ will be carried out if there are disciples who want to go. This means that evangelism is reaching and coming, so that is where the preaching of the gospel, discipleship and fellowship with the Triune God takes place. Simultaneously, those who have heard this gospel must continue to be nourished by the pure teachings of God's word. The reason is because Jesus knew that in the end there would be many heresies that would mislead those who have heard this good news. That is why in order to protect those who have been won over, they must be continually taught the pure word of God.

##### c. From the Aspect of Sentence Structure

Analyzing the sentence diagram of the Gospel of Matthew 28:19-20, it is clear that the two main parallel sentences are discipleship and the presence of God. This shows that in carrying out the Great Commission, God is also present there. God's presence guarantees God's inclusion and care for both the evangelist himself and those to be evangelized. This inclusion and care of God becomes strength and protection in navigating a life full of passion in this mortal world.

##### d. From the Lexical Aspect

The essence of the Great Commission is to "*make disciples*". The verbs go, baptize and teach are auxiliary verbs in the main verb "to make disciples". However, the verbs go, baptize and teach are one comprehensive activity. To leave means to take the initiative. Baptizing and teaching are activities in the discipleship process. So evangelism or the Great Commission requires and focuses on completing the task of discipleship.

##### e. Exegetical Aspect

In this aspect, the disciples were taught that everyone can do the Great Commission well only because of the power of Jesus Christ. That's why, if evangelism is successful, do not brag, because it is

not the result of human work but the power of God working through the disciples. Evangelism can only be done by the power of God and cannot be done by human alone.

3. The Relationship Between Believers and Preaching the Great Commission

a. Believers are the actors and the world is the object of evangelistic ministry.

b. The ministry of evangelism is God's direct command to His people.

c. Evangelism is the responsibility of the believer

**Conclusions.** Preaching the gospel is a responsibility that each believer has; wherever a believer is, the gospel must be preached. According to the Bible, all Christians are evangelists (light, witness and example). Therefore, God empowered these Christians to preach the gospel of the good news.

God does not employ angels to save sinners. God empowers and equips Christians to carry out the task of gospel preaching. The ministry of evangelism is sent by God, and Christians are tools that God is pleased to use. While those in need of evangelization are those who are unaware of God's message of salvation. That is the gospel's core, namely the deliverance from eternal punishment to eternal life with God.

Evangelism is also a mandate that must be carried out, not just a responsibility of every believer. Because the Great Commission is God's command, it implies that there is a task to accomplish, specifically the salvation of souls for Christ the Lord. So this objective can be accomplished only if every believer fulfills their role as God's messengers in this sinful world. That is why the apostle Paul stated, "For if I preach the gospel, I have no need to brag, for it is a requirement of mine, Woe to me if I do not preach the gospel." (1 Corinthians 9:16).

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