

## THE POWER OF JESUS CHRIST'S TEACHING METHODS

Lanny Laras<sup>1</sup> Daniel Tumbel<sup>2)</sup>

- 1) Sekolah Tinggi Teologi Injili Indonesia-Surabaya  
E-mail: lanny\_laras@yahoo.com
- 2) Sekolah Tinggi Teologi Injili Indonesia-Surabaya  
E-mail: lannylaras@outlook.co.id

### Abstract

*Learning and learning is very important in the educational process that involves teachers and students or teachers and students. Edward and Frances Simpson in their paper "Principle of Biblical Teaching and Learning" edited by Werner C. Graendorf in his book entitled Introduction Christian Education, put forward ten laws of teaching and learning.*

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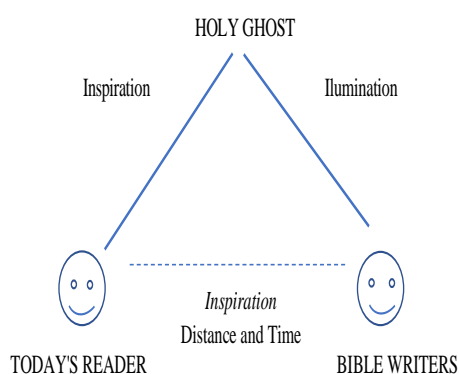
### INTRODUCTION

The Bible is revealed (*inspiration*) by the Holy Spirit so in the process of teaching and learning pak teachers and students who want to understand the Bible correctly must ask for the *illumination* of the Holy Spirit.

The Holy Spirit is a true teacher (Yoh. 14:26), the Holy Spirit not only guides to understand the truth (Yoh. 16:13) but la is also referred to as the Spirit of Truth (Yoh. 16:13).

Teacher example is an absolute requirement in the teaching and learning process. To Timothy, who was given the task of teaching the Ephesians, the apostle Paul said, "*Let no one despise thee because thou art young. Be an example to believers, in your words, in your conduct, in your love, in your faithfulness and in your chastity*" (1 Tim. 4:12).

A teacher is said to be effective in his teaching only if he has two main factors, namely: (1) dependence on the power of the Holy Spirit and (2) the sanctity of life which is exemplary in deeds. A Christian Religious Education teacher must know the truth and apply that truth in his life.



Jesus met both criteria of making His teaching effective for His disciples. First of all, Jesus in His teaching, always relied fully on the power of the Holy Spirit. Before He began His teaching ministry, He was baptized in the Jordan river by John and then there was a remarkable declaration from God the Father in heaven. After that, Jesus went into the wilderness for 40 days to fast. After the victory of Satan's temptations, Jesus was ready to begin His teaching work in this world.

On many occasions Jesus always prayed (Matthew 14:23; 26:36, Mark 14:32, Luke 3:21; 6:12; 9:18, 28; 11:1, 2; 18:1). Even in the great busyness, Jesus still prayed. Jesus many times went into seclusion to the mountains or to deserted places, avoiding the crowds of people who came to seek Him, and Jesus took time to pray.

Jesus fully understood the power of prayer and the importance of prayer in carrying out the task of teaching. Jesus' teaching was very different from that of the Pharisees and scribes of the time, because Jesus was judged to be teaching with power. Even when Jesus was about to face severe trials in His life, Jesus specifically took time to struggle overnight in prayer in the Garden of Gethsemane. Jesus often prayed all night to God. This is clear evidence of how Jesus

performed the task of teaching by relying on the power of God. Jesus prayed.

Jesus also gave the telada the sanctity of life in His teaching. Whatever Jesus taught, He had first done. When Jesus was confronted with a religious council to be charged with His guilt. They found absolutely no fault with Him. Even the false witnesses who were put forward to oppose Jesus quarreled with each other. Jesus' life was holy and blameless, both before man and before God.

Jesus always lived out all of His teachings. This means that anything Jesus taught can be seen in His life. He became an example of how to do the teaching He taught. Jesus was not like the Pharisees and scribes who were only good at teaching but never did what was taught. Jesus was a different teacher. His teachings are powerful and effective because the disciples can see right away. Witness how Jesus practiced the teachings.

## **RESULTS AND DISCUSSION**

### ***Knowing and Telling the Truth***

Nowadays the problem of "truth" is much obscured by self-subjectivity. Truth is equated with what benefits *itself, it is also obscured with the* view of the majority of the environment known as situational ethics when truth is equated with what the

majority of its environment considers right. Something becomes right if the environment accepts it as truth and something becomes wrong if the environment does not accept it. There is another view that truth is the middle ground between right and wrong. So truth is a synthesis between right and wrong so as to produce a "gray" truth or a "middle way" truth.

A Christian Religious Education teacher must have an understanding of the truth. If someone wants to know the truth. He must seek it in the Lord Jesus Christ. *"For in him are hidden all treasures of wisdom and knowledge"* (Col. 2:3). *"there is first of all things and all things are in Him"* (Col. 1:17). The Lord Jesus said, *"I am the way, the truth, and the life"* (John 14:6).

The ultimate truth indicates that a person will be justified by God if he accepts the Lord Jesus Christ to be his personal Lord and Savior. It was then that he was justified by God not of karmic deeds but the grace of God in the Lord Jesus Christ (Eph. 2:8-9). The one who has been justified by God has experienced a rebirth or become a new creation who must do good work (Eph. 2:10). A born-again person lives his life in the light of the truth of God's word (Psalm 119:105). So the standard of truth is the Bible. What the Bible says is true is true

and what the Bible says is false is false. In the process of teaching and learning, both teachers and students of PAK must know this truth.

Jesus not only knew the truth, but Jesus Himself was the truth. All that Jesus said in teaching was the truth. Jesus did not teach the lessons of fairy tales or things about Himself, but rather the truths that God the Father in heaven wanted Jesus to convey.

Even the lessons that were most difficult for the disciples and people to receive at that time, namely the teachings regarding the suffering Messiah, had to be delivered by Jesus and He did so with wisdom. Sometimes what Jesus said contradicted the disciples' understanding. So Jesus kept it up to correct their erroneous understanding. Sometimes Jesus had to confront the disciples in a logical understanding, but He still did Him in speaking true truth.

### ***Applying the Truth in Living pan***

Making truth a life experience requires more than just an educational process that simply mimics. The quality of teaching is determined by the quality of a teacher. The quality of the Christian Educator teacher is not determined by the cleverness in delivering the news of the truth, but is determined by whether the

teacher has applied the truth in his life. Thus the teacher will grow mentally and spiritually. A teacher who stops growing or developing, also stops being more effective in teaching.

A religious teacher needs to affirm a personal commitment to change and develop. Remember that the Lord Jesus Himself is growing and developing. Luke 2:52 explains the process of growing His life: "Jesus grew in stature" according to the verse in four ways:

- He gains "big"- Physical growth
- He increased his "wisdom"- Intellectual growth
- He's getting "loved by God"- Spiritual growth
- And the more "loved by man"- Social and emotional growth.

Jesus grew and developed in all aspects or areas of his life.<sup>1</sup> Marion Lawrence posits that the ideal Sunday school teacher should meet the following conditions, namely that his mind is devoted to preparing for teaching, his soul is devoted to presenting teaching, his life must be exemplary.

Teachers must follow Christ's example in order to be an example to his

disciples. To the Corinthians, the apostle Paul said, "*Be my follower, even as I am the author of Christ*" (1 Cor. 11:1).

Jesus applied the truth in His life. Such was the method Jesus taught. And when the disciples received that teaching, they did the teaching, which is to apply the truth in their lives. And so the people who later believed by the disciples' preaching, they also became followers of the disciples applying the truth in their lives. It's a good discipleship process in life.

### ***Building Relationships in Love***

A Christian teacher must be able to show Christian love to the disciples he teaches. The Apostle John reminded Christ's command "... This is *his commandment: that we may believe in the name of Jesus Christ, his Son, and that we may love one another according to the commandment that Christ has given us*" (1 John 3:23). Love is such a fruit of the Spirit that believers must rely on the Holy Spirit (Gal. 5:22).

A Christian teacher must be one who has felt the love of Christ culminating in His sacrifice on the cross. Teachers who are already filled with the love of Christ will be able to love their disciples so that they too

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<sup>1</sup> Howard G. Hendricks, *Mengajar untuk Mengubah Hidup* (Jakarta: Gloria Graffa, 2009), p. 27-28.

experience the love of Christ as they have experienced. *"Thus shall all men be taboo that ye are my disciples if ye forgive one another"* (John 13:35).

Jesus loved His disciples so much, that He was even willing to die to lay down His life for them. Jesus' love for His disciples was clearly expressed. Jesus knew His disciples personally. And He knew them personally, too. He had a plan for them personally as well. When there are weak of His disciples like Thomas, or troubled like Peter, He deals with them personally as well.

#### ***Methods Teachers Use***

A teacher must be able to choose the most appropriate method to gain attention and maintain student interest. Recite the teaching that the Lord Jesus gave to women in John 4:7 Samaria *"Give me a minuet!"* This is the opening sentence to begin His teaching. For the woman, this was a surprise that the Jews were willing to speak to her. However, it is a dynamic introduction that arouses attention and interest in hearing further teaching. Students need a teacher who can generate attention and interest. A person can learn well through experience, work, and participation.

Each method used by the teacher must be able to arouse the attention of the

students to hear, see, say and do what is being taught. There were many methods that Jesus used. These methods have been discussed in chapter III. Jesus was very skilled in using methods of teaching to His disciples who came from various walks of life.

#### ***Clear Communication***

Teachers should be able to use words and concepts that students clearly understand. To the Corinthians, the apostle Paul said, *"... If you don't use clear words, how can people understand what you're doing?"* (1 Cor. 14:9'). Clear communication is created when messages are delivered in the right way. Pay attention to the picture on the side.

Jesus always knew how and when to use words in communication. He uses many images, examples and images in communicating His intentions. He uses many examples in everyday life. He uses things that are common and daily for his listeners such as fish, coins, sheep, fishermen, boats and so on. He also used illustrations of what was around him such as flowers, grass, sparrows, graves of broom cups, and so on. He used terms and language that were easy, simple and popular in those days.

Some guidelines for streamlining clear communication so as to make it easier

to achieve the goals of Christian Teaching are:

1. From technical words that are difficult if there are words that are easy for listeners or people to understand.
2. Clarify simple words so as to avoid misunderstandings.
3. Put your mind at ease so that the message can be received. It is very important to synchronize between thoughts and spoken words.
4. Use a five-sense approach if you want to clarify the teachings.
5. Questions can be an effective base if the teacher expects a deeper understanding.
6. Questions are needed to evoke ideas and help students apply lessons in their lives.
7. Prioritize getting feedback from students.

Imagine how Jesus taught at once five thousand people in the open and without the loudspeakers of today. How could everyone who came listen to Him and understand what He was teaching, while throughout the day Jesus taught and He still had the voice and energy to be able to teach the next day. This is something that is difficult to do in this day and age.

Indeed, from the results of the study it was found that in the places where Jesus taught on the shores of the sea of Galilee,

especially where Jesus taught sermons on the Mount that were listened to by thousands of people, there were places with excellent acoustics.

So that if Jesus stands in one strategic place, the sound that is emitted will be reflected and can be listened to by many people to a farther place. There are stones there that are arranged to make the acoustics of the place very good. And amazingly Jesus understood all of that. He knew how to use the advantages of the area, the situation and the conditions and control the situation so that it could all be used to his advantage in teaching.

### ***Become the basis of Christian Religious Education***

When Jesus ascended into heaven, He gave commands to His disciples known as the Great Commission. Matthew 28:18-20 writes: "Go ye therefore, and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost, and teaching them to observe all things whatsoever I have commanded you. And know, I am with you always to the end of the age." Notice what Jesus said. He commanded His disciples to go and make all nations disciples of the Lord. And They were commanded to baptize the new followers in the name of the Father and of the Son and of the Holy Ghost and teach

them to do all things that the Lord had commanded the disciples. Pay attention to the term "teach". This means that the disciples must play the role of teachers. Inevitably they have to do the task of teaching to people who believe in their preaching.<sup>2</sup>

What things to teach believers? What must be taught is everything that God has taught them. The disciples were to teach as Jesus taught. The disciples were to teach what Jesus had taught. The disciples had to do as Jesus taught. Just as Jesus made them disciples and made disciples of them, so the disciples had to go and become all nations disciples of the Lord and this also meant their disciples.

It was on this basis that later teaching in Christian education began. The teaching of Jesus and the command to go and make disciples is the basis of Christian Religious Education begun and continues today.

The church today must strive to establish the Great Commission of the Lord Jesus Christ which contains evangelism, baptism, and teaching (Matthew 28:18-20) through all its programs. Although the practice of evangelism, baptism and teaching exists in the local church, it seems that teaching whose purpose is to build congregational life is a more systematic

form of Christian Education in the church. The effectiveness of educational and ministry programs must be carried out and begin with a question that must be answered, namely what biblical principles underlie the PAK ministry in the church? How is a program pursued based on that principle? What processes can be used as guidance in pursuing and implementing services in the program? What education and ministry exists in a church that is an evangelism and congregational building ministry?

### ***Biblical Principles***

The main struggle of local church ministry today is the role and importance of the family in teaching. The Old Testament commands and introduces the excellence of family education in spreading faith from one generation to the next. Likewise the New Testament describes that the place of faith nourishment and training lies in the family. Getz in his book *The Measure of A Family* states that although clearer functions are introduced in the New Testament, children appreciate the actual forms and patterns of family teaching that have been and will be carried out.

The Bible describes the function of teaching as a part in the Body of Christ of

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<sup>2</sup> Matthew 28:18-20.

the Church rather than the family, even clearly stating the instructions for its implementation. In the Old Testament, the Israelites jointly listened to the reading of the Torah. Deuteronomy 6:6-9 reminds us that the greatest responsibility of teaching is the family. However, the local church has a big role to play in fostering and directing Christian families. Moses gave an outline command to Israel. With these words or commandments of Moses, the whole family thought how to teach and live in the family.

The history of Israel often begins to be verbally revealed by leaders to the congregation (Joshua 24). In addition, the duties of the OT priest are to teach the Torah, performing sacred duties in tabernacles and places of worship (Im 10:11; Ul. 31:10-13; Mall. 2:7). Ezra was known as a priest and writer (Ez. 7:11, Neh. 8:1-4), a key role in teaching the Torah in large numbers to the exile Israelites who had just returned from Babylon.

The picture of teaching in the New Testament begins with the confession of Jesus Christ as the Great Master, who taught from one man, Nicodemus and the Samaritan woman, to the crowded crowds, 5000 people. The beginning of the birth of the church is recorded in Acts when Peter preached and baptized more than 3000 people. teaching to the church proved to be essential, meaningful and a commandment

in the teaching of the apostles (Acts 2:41-42). Paul's ministry not only evangelized the unsaved, but also taught new converts to strengthen faith (Acts 14:21-22). Among those given by God in the church, there are those who serve as shepherds (Ephesians 4:11), and teachers (Rom. 12:7; 1 Cor. 12:18 ). Paul encouraged Timothy to pay attention to multiplication in his ministry to convey God's teachable truths to others (2 Tim. 2:2).

Getz recalls the form of education in the local church. Although the teaching of suclah is clearly indicated in the Bible, the form, pattern, or clesain taken is still the subject matter. However, under the leadership of the Holy Spirit, the local church has the flexibility to design teaching programs until a very clear understanding.

### *Local Church Programs*

The functions and forms of the teaching program reflect what the local church does. Whatever church program is planned and implemented must be directed towards the right object because the church is the Body of Christ. The goal is to get the disciples to interpret the Great Commission. Notice the word "**Go** (more accurately "go" or "as ye go"), **make** disciples of all nations, baptizing them in the name of the Father, the Son and of the Holy Ghost, **teaching** them as I command you..." (Matt. 28:19-20).

The task of the local church is to mobilize the congregation to evangelize or bring souls to Christ Jesus, and to teach according to the commands of the teaching of God in His word. Indirectly, the Great Commission for local churches trains and equips congregations so that they can evangelize and grow faith so that they can grow their homes. How does it go if it is not equipped with various ways to do it? (band. Ef. 4:12-13).

The local church in carrying out the Great Commission must draw up a program, formulate goals and carry it out. The whole program of the church must bring souls to Jesus as his personal Lord and Savior, cultivate faith and equip the congregation to serve effectively. All local church ministries, whether pastoral, teaching, music, evangelism, and preaching the word should be focused on evangelizing, teaching and equipping.

Each age layer is well received in the local church. Later, they were taught about salvation, the growth of the Christian faith and ministry. Children, young people, and adults must be taught the truths of the Bible according to their level of understanding in order to continue to walk and grow in Christ Jesus. Christians, of all ages, must be

trained both simply and difficult to share their faith and grow one another through service and works.

In developing the program, the local church must involve a full private ministry. Each intellectual side, attitude, feeling, will and capacity related to God and others must include five main elements, namely, teaching, worship (worship), communion, ministry and evangelism. These five elements were performed by the early church as described in Acts 2: 41-47.

It is recorded that the converts persevered in the teaching of the apostles (teaching), persevered in the fellowship of breaking bread and praying (communion), continued in the temple ... worship God (worship), and distribute what they have to others as needed (giving). Then they were liked by everyone in the city and God added the number of people day after day (evangelism).<sup>3</sup>

The *first* element is teaching. PAK in the local church is carried out through the preaching of teaching that prioritizes intellectuals or thoughts and the dissemination of biblical information, doctrines and truths. In this case it includes exercises such as development or leadership exercises. As long as teaching and

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<sup>3</sup> Paulus Lilik Kristianto, Prinsip dan Praktek Pendidikan Agama Kristen. (Jogyakarta: Andi Foundation, 2006) p. 127-129.

preaching are able to penetrate their intellectual abilities and development, PAK in the local church can move the laity towards maturity in Christ as a person who grows in the knowledge of the word of God, application in the conduct of his life and engages in the world.

The *second* element is worship. Worship is an expression of our hearts to God in honor of honoring Him. An attitude of the heart that recognizes that God is God who is entitled to worship and adoration. This attitude is essential in Worship. Worship includes a level of personal feeling that results in an understanding of God.

Worship is worship of God Himself, thanksgiving for His goodness. In His presence our will is adjusted to His. The basis is biblical. Thus our attitude must be steady in accordance with God's intransigence.

### CONCLUSION

The *third* element, which is also the essence of the whole program of the church, is communion. Believers not only commune with their Lord and Savior, but also commune in the church, the Body of Christ (Eph. 4:25-26; 1 John 1:3). True fellowship goes beyond social relations and recreational activities. Berard fellowship is also being with others and helping each other, praying and sharing gifts and

abilities, and developing the warmth of Christian brotherhood. Communion can be done by any, age level, and even children can develop community through activities that promote cooperation rather than competition.

The *fourth* element, service. Each believer can apply his knowledge and faith in various forms such as witnessing his faith, teaching, visiting, serving as a *deacon* or *deacon*, showing hospitality, sweating to the sick, praying and. lead in biblical understanding. It's not just a certain person in charge of a collection of believers. However, all people of every age must be accountable to the church.

The *fifth* element is evangelism. Evangelism is an attempt at preaching. Inj it as a PAK target as commanded by the Bible. The point of attention is not just on one main element, but the application of the entire existing element. Teaching, worship, fellowship, and ministry can be used in evangelism to win souls for Jesus Christ.

A high school student can receive Christ as a personal savior through a variety of activities. For example, evangelism can be done through *camping*. *Camping* is one example that is included in these four elements. A person can hear and respond in Bible sessions (teaching), make decisions at campfires (worship), or receive Christ while hanging out with his friends (service,

fellowship). The tokal church should wring ask whether the individuals involved in various programs and ministries come because Christ's saving work can be achieved? How did they respond?

Each good department does a mapping of all the programs that will be realized over several years (SM programs, Sunday afternoons, *retreats*, holiday Bible schools, etc.). After that, each, department develops a chart or graph or chart. Of the five elements, the next question is which element best suits the present? Which elements should be paid attention to?

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