

## Theological Approach to Teaching Interactively and Empirically: Jesus as a Model

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**Abstract:** The approach taken by teachers in teaching has been an issue that is always discussed in the world of education. The limitations of Christian teachers in teaching provoke a reaction and judgment from various elements. Seeing this phenomenon, the author conducted a study of Jesus' approach in the Gospel of Matthew. The purpose of this research is to explain the attempt at a theological approach made by Jesus in the Gospel of Matthew. The research method used in this paper is a qualitative research method, the author examines various approaches taken by Jesus in the Gospel of Matthew. The analysis process carried out by the author is to use various trusted libraries and electronic sources to support the author's analysis. The results of this study found that there are two approaches taken by Jesus, namely interactive and empirical. Thus, the approach taken by Jesus in the Gospel of Matthew is still relevant to be used as a reference by Christian education teachers in teaching and educating in order to achieve learning objectives.

**Keywords:** Jesus' teaching strategy; Gospel of Matthew; Model

### A. Introduction

The Gospel of Matthew is uniquely positioned in the New Testament canon because it provides a comprehensive and systematic account of Jesus' teachings. As a result, this teaching became widely known for its importance in developing Christian theology. By studying the Gospel of Matthew, one can gain invaluable insight into Jesus' teaching strategies<sup>1</sup>. Barclay's assertion that the most significant characteristic of the Gospel of Matthew is the Gospel of Teaching is very much in line with the essence of this Gospel. Furthermore, *Tafsiran Alkitab Masa Kini* states that the Gospel of Matthew was compiled systematically from Jesus'

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<sup>1</sup> William Barclay, *Pemahaman Alkitab Setiap Hari Injil Matius Ps. 1-10* (Jakarta: BPK Gunung Mulia, 2008).

teachings, like the Sermon on the Mount<sup>2</sup>. This systematic arrangement of the Gospels allows readers to understand the essence of Christ's teachings in more depth.

Among the essential teachings of Jesus in the Gospel of Matthew, we can observe a variety of valuable themes and lessons that are still relevant to the lives of individuals today. For example, the Beatitudes (Matt. 5:3-12) emphasize the attitudes necessary to receive God's blessing. These attitudes include spiritual growth, humility, righteous desires, and compassion. Likewise, the teaching about being salt and light (Matt. 5:13-16) underscores Jesus' call for his followers to become influential people in their communities, print the Gospels, and share them with others. Additional topics, such as Jesus' relationship to the Law (Matt. 5:17-20), His teaching on murder (Matt. 5:21-26), and His stance on oaths (Matt. 5:33-37), provide a moral framework for believers to adhere to. This ethical framework also encourages individuals to seek a life of purity, grace, and honesty.

Moreover, Jesus' preaching of perfection (Matt. 5:38-42) and love of neighbor (Matt. 5:42-48) broke down conventional social boundaries and highlighted the evolutionary nature of His message. Therefore, Jesus' teachings challenged his followers to transcend their natural selves, cultivate a spirit of generosity and forgiveness, and ultimately imitate the character of Jesus himself. Additional themes raised by Jesus in Matthew's Gospel relate to the importance of giving (Matt. 6:5-15), prayer (Matt. 6:5-15), fasting (Matt. 6:16-18), attitude towards wealth (Matt. 6:19-24), and the command not to judge (Matt. 6:22-24). By paying attention to these instructions, believers can gain a deeper understanding of their spiritual responsibilities, the importance of sincere devotion, and the right way to seek material possessions.

Furthermore, Jesus' depiction of worry and worry (Matt. 6:25-34) emphasizes Christians' reliance on God's providence as a solution to existential concerns. In this teaching, Jesus invited his followers to trust God's provision and guidance, encouraging a life of gratitude and contentment. His instructions on the efficacy of prayer (Matt. 7:7-9) and the importance of making conscious life

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<sup>2</sup> Donald Guthrie, *Tafsiran Alkitab Masa Kini Jilid 3 Matius-Wahyu* (Jakarta: BPK Gunung Mulia, 2006).

choices (Matt. 7:15-23)<sup>3</sup> explain the principles underlying a fulfilling Christian journey.

In this research, the author chose the Gospel of Matthew as the theological basis for exploring the strategies used by Jesus in teaching. The reason for choosing the Gospel of Matthew as the focus is because this Gospel thoroughly and systematically records Jesus' teachings, making it a rich source for the teachings taught by Jesus to His disciples.

## **B. Literatur Review**

The writer observes that these kinds of teaching are impossible to convey to His disciples and listeners if He did not have sufficient strategies because the disciples and listeners had different backgrounds in terms of education, religion, economics, and society.<sup>4</sup> According to a study conducted by Deflit Dujerslaim Lilo explained that Jesus' ability to teach made a very extraordinary impression on many people.<sup>5</sup>

Sinlae responded that not only that thing which happened in Jesus' teachings at that time, but the interesting thing in His teaching was that it had clear objectives with various topics discussed ranging from religion, morality, and society.<sup>6</sup> The approaches taken by Jesus in the Gospel of Matthew are often Christian religious education teachers cannot do well, in fact, there are many Christian religious education teachers who have not been able to apply what approaches and methods are appropriate in teaching. Nuriya Rahma and Muhammad Khoiril Ritonga reminded us that there were several main factors for teacher failure in teaching, namely (1) lesson planning, (2) learning

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<sup>3</sup> Tsebee Asor Keneth et al., "Mass Media And The Communication Style Of Jesus," *Journal of Research and Development* 2, no. 1 (2014): 98-110, [http://www.navigators.org/us/ministries/.../jesus use of teaching](http://www.navigators.org/us/ministries/.../jesus%20use%20of%20teaching).

<sup>4</sup> Juliana Mangngi, "Analisis Penerapan Metode Pengajaran Yesus Dalam Meningkatkan Minat Belajar Mahasiswa Di Sekolah Tinggi Teologi Paulus Jakarta," *Zentera Karya: Jurnal Ilmiah Pendidikan, Sejarah, dan Humaniora* 6, no. 3 (2022): 33-42.

<sup>5</sup> Deflit Dujerslaim Lilo, "Presuposisi Dan Metode Yesus Dalam Menyampaikan Pendapat: Sebuah Pedoman Bagi Para Akademisi," *BIA: Jurnal Teologi dan Pendidikan Kristen Kontekstual* 2, no. 1 (2019): 121-138.

<sup>6</sup> Ronald Yohanes Sinlae, "Kompetensi Pedagogik Tuhan Yesus Dalam Injil Matius Pasal 5-7," *Excelsis Deo: Jurnal Teologi, Misiologi, dan Pendidikan* 4, no. 1 (2019): 35-55.

implementation, (3) learning evaluation.<sup>7</sup> In addition to this, according research from Pustaka Sari and Mohammad Isa Gautama, it was revealed that the teacher's ability to master learning media is an important indicator in supporting the learning process.<sup>8</sup> Therefore, Christian religious education teachers are expected to have the ability to prepare teaching materials by planning learning content as well as the approaches, methods and strategies used in learning.<sup>9</sup>

Seeing at this gap, the writer examines the approaches taken by Jesus in the Gospel of Matthew. According to Lie, Jesus is the only Great Teacher who can be emulated in all things<sup>10</sup>, including exemplary teaching strategies. Moreover, Pazmino sees Jesus as the only model and example for all teachers who are called to teach.<sup>11</sup> This is in accordance with Daugherty's opinion that Jesus as the Master Teacher because He taught to change men according to the will of God, because the will is also important in our teaching. The will' deal with direction, motivation and change for life. Jesus gave teaching that resulted in reformation and repentance.<sup>12</sup> Yuli Purwisasi, et al with the title Implementation of the Teaching Method of Jesus based on the Gospel of Matthew by Religious Education teachers in Batam City. This research finds that the elements of Jesus' teachings in the Gospel of Matthew are still relevant to be applied in this current era.<sup>13</sup> There is another study that discusses this study, which was conducted by Yonatan Alex Arifianto, et al with the title "Jesus Learning Models and Strategies based on the Synoptic Gospels and Their Implementation for Christian Religious Education

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<sup>7</sup> Dorothea H. Bertschmann, "Hosting Jesus: Revisiting Luke's 'Sinful Woman' (Luke 7.36-50) as a Tale of Two Hosts," *Journal for the Study of the New Testament* 40, no. 1 (2017): 30–50.

<sup>8</sup> Pustaka Sari and Mohammad Isa Gautama, "Faktor Kegagalan Pengembangan Media Pembelajaran Guru Sosiologi Di SMAN 15 Padang," *Naradidik: Journal of Education and Pedagogy* 1, no. 1 (2022): 78–83.

<sup>9</sup> Marsi Bombongan Rantesalu and Hesti Arista Dara, "Penerapan Model Pembelajaran Yesus Dalam Matius 7:24-29 Terhadap Hasil Belajar Siswa Di Smpn 12 Kota Kupang," *EDULEAD: Journal of Christian Education and Leadership* 1, no. 1 (2020): 92–107.

<sup>10</sup> Tan Giok Lie, "Yesus "Guru Agung" Sebagai Model Alkitabiah Bagi Guru Kristen Masa Kini "Sola Scriptura Dan Pergumulannya Masa Kini" (Bandung: STT Bandung, 2005).

<sup>11</sup> Robert W. Pazmino, *Foundational Issues in Christian Education*, Grand Rapids (Grand Rapids, Michigan: Baker Book House, 1988).

<sup>12</sup> Bruce Daugherty, *Jesus – The Imcomparable Teacher" Christian Evidences* (Moundsville: West Virginia School of Preaching, 2005).

<sup>13</sup> Yuli Purwisasi et al, "Implementation of the Teaching Method of Jesus Based on the Gospel of Matthew by Religious Education Teachers in Batam City," *Pharos Journal of Theology* 103, no. 2 (2022): 1–17.

Teachers". This study emphasizes joint collaboration between Christian Religious Education teachers and students by following the Jesus learning model and strategy based on the Synoptic Gospels.<sup>14</sup> The same thing was also studied by Marsi Bombongan Rantesalu, et al with the Application of the Jesus Learning Model in Matthew 7:24-29 on Student Learning Outcomes at SMPN 12 Kota Kupang. The research sheds more light on the learning models carried out by Jesus in Matthew 7:24-29 by using quantitative research.<sup>15</sup>

Based on the studies above, Jesus as a Model was not discussed in depth in the study, because the studies carried out only focused on methods, models and teacher and student collaboration. This is the reason for the author to examine this topic to complement previous researchers. As for the formulation of the problem in this study, what approach was taken by Jesus in the Gospel of Matthew, so that Jesus was called the Great Teacher, the most popular teacher and the spectacular teacher of His time. While the purpose of this writing is to explain about the Interactive and Empirical Theological Teaching Approach carried out by Jesus in the Gospel of Matthew. So, with the presence of this writing, teachers actually learn from Jesus' way of teaching, who never experienced a shortage of ideas when teaching.

The strategy carried out by Jesus at first was to select disciples specifically. This election implies more specialization of people to become His disciples. After Jesus prepared His disciples, Jesus taught with various appropriate approaches, so that the educational goals could be achieved. One of the approaches that Jesus often used was the lecture method (Matt. 5-7; 24-25), and the questioning method (Matt. 12:34; 16:13; 21:25-27).<sup>16</sup> According to Zummy Anselm Dami, these two

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<sup>14</sup> Yonatan Alex Arifianto, Hardi Budiayana, and Paulus Purwoto, "Model Dan Strategi Pembelajaran Yesus Berdasarkan Injil Sinoptik Dan Implementasinya Bagi Guru Pendidikan Agama Kristen," *Harati: Jurnal Pendidikan Kristen* 1, no. 1 (2021): 1-17.

<sup>15</sup> Rantesalu and Dara, "Penerapan Model Pembelajaran Yesus Dalam Matius 7:24-29 Terhadap Hasil Belajar Siswa Di Smpn 12 Kota Kupang."

<sup>16</sup> Paulus Lilik Kristianto, *Prinsip Dan Praktik Pendidikan Agama Kristen* (Yogyakarta: Andi Offset, 2008).

methods are one of the arts practiced by Jesus in teaching to demonstrate His brilliant ideas and stimulate the minds of the students.<sup>17</sup>

### **C. Methods**

Based on the explanation above, it can be concluded that Jesus used various approaches in teaching to achieve the expected goals. The method used in this research is a qualitative research method. Qualitative research methods with sources of data in the form of the natural environment.<sup>18</sup> As the main source in this study is the Bible. The author analyzes the data by multiplying information, looking for links to various sources, comparing, and finding results on the basis of actual data (not in the form of numbers). The author examine the Theological Approach to Teaching Interactively and Empirically: Jesus as a Model. The analysis process carried out by uses various sources of literature, namely scientific journals, books and internet media that are trusted and related to the topics discussed. Then collecting data to be processed through three stages, namely data reduction, classifying, verifying data and validating data to find facts and research results, then describe and draw conclusions that can be trusted and can be accounted for.

### **D. Finding and Discussion**

Based on the model and strategy employed by Jesus above, in the research that conducted by Fonnebo, he found several propositional theories that can be considered, namely:

1. Authentic authority is a fundamental and essential qualification for effective teaching. The higher level of authentic authority, the more effective the teaching.
2. Flexibility in attitude, use, and application of various teaching methods is a core principle in conveying teaching to students with various talents, needs, and learning styles. The greater the flexibility, the better the learning.

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<sup>17</sup> Zummy Anselmus Dami, Ferdinant Alexander, and Yanjumseby Yeverson Manafe, "Jesus' Questions in the Gospel of Matthew: Promoting Critical Thinking Skills," *Christian Education Journal* 18, no. 1 (April 28, 2021): 89-111, <http://journals.sagepub.com/doi/10.1177/0739891320971295>.

<sup>18</sup> Sugiyono, *Metode Penelitian Kuantitatif, Kualitatif Dan R&D* (Bandung: Alfabeta, 2016).

The instructions that given should always be based on the needs of the students. The closer to adapting instruction to needs (defined needs, implied needs, or stated needs), the better the learning.<sup>19</sup>

The following is an explanation of the various approaches taken by Jesus in the Gospel of Matthew, namely:

### **Jesus taught directly**

When Jesus taught His disciples, He often used *direct instruction* teaching strategy. According to Eggen and Kauchak, the *direct instruction* teaching strategy is a teaching strategy that the teacher provides a sequence of explanations and through examination of the concept by providing illustrative examples at the end.<sup>20</sup> This strategy is very effective for determining information or building skills step by step. Direct teaching is usually deductive.<sup>21</sup> One of the direct teaching strategies used by Jesus are:

1. The lecture or sermon method. This method was used by Jesus when teaching the crowds in Matt. 5-7. Rick Warren stated, one impressive characteristic of the ministry of Jesus is using the method of preaching to attract the attention of many people.<sup>22</sup> The word *legwn* (legon) in the text of Matt. 5: 2, the word has a nominative form, singular, masculine, present active with the root word *legw* (lego) which means speaking, saying continuously. In addition, the teaching to conveying knowledge, the teachings of Jesus on the hill contain moral and spiritual values.<sup>23</sup> On the other hand, the lecture method, teacher is more active in speaking than students (tend to be passive). But what's interesting about the teaching which carried out by Jesus was not only filling the minds of disciples (humans) with teachings but He changed hopes and lives by bringing into a new relationship with God. His aim is not

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<sup>19</sup> Liv Fonnebo, *A Grounded-Theory Study of the Teaching Methods of Jesus: An A Grounded-Theory Study of the Teaching Methods of Jesus: An Emergent Instructional Mode Emergent Instructional Mode*, April 2011.

<sup>20</sup> Paul Eggen dan Don Kauchak, *Strategi Dan Model Pembelajaran* (Jakarta: Indeks, 2007).

<sup>21</sup> Hamruni, *Strategi Pembelajaran* (Yogyakarta: Insa Madani, 2011).

<sup>22</sup> Rick Warren, *The Purpose Driven Church* (Malang: Gandum Mas, 2014).

<sup>23</sup> Dwiati Yulianingsih and Stefanus Marbun Lumban Gaol, "Keterampilan Guru PAK Untuk Meningkatkan Minat Belajar Murid Dalam Proses Pembelajaran Di Kelas," *FIDEI: Jurnal Teologi Sistematis dan Praktika* 2, no. 1 (2019): 100–119.

to impose knowledge but ask discipleship; not only to educate but to liberate humans through faith in Him.<sup>24</sup> In this context Jesus expected His listeners to understand the content of His teaching so that the listeners would experience changes in behavior.

2. Storytelling method. Jesus used storytelling method or used an illustration to explain something. This is one of the teaching methods used frequently by Jesus and the results are very effective. This method was used in explaining the parables He taught. Parable is a comparison between similarity of facts and spiritual truth.<sup>25</sup> According to A.M. Hunter, parables are a form of teaching.<sup>26</sup> Parables are meant to provide a selected comparison of everyday life or actual natural conditions which are meant to illuminate some spiritual truth. Illustration is a description (explanation) of additional explanation in the form of examples, comparisons and so on to further clarify the explanation (writing and so on). In the Bible there are 61 types of parables that were told by Jesus.<sup>27</sup> The use of stories in parables shows that Jesus is *the Master of the art of storytelling*.<sup>28</sup> The purpose of the storytelling method is to generate attention (Matt. 13: 1-23), explain principles and teachings (Matt. 13), enter into teaching (Matt. 18: 12-14), and apply the truth (Matt. 7:24-27).<sup>29</sup> The parables can be seen in the Gospel of Matthew 13, 18, 19, 21, 24, and 25. The Gospel of Matthew recorded Jesus taught 15 times in parables. The parable of the sower (13: 1-23), the parable of the weeds among the wheat (13: 24-30), the parable of the mustard seeds and yeast (13: 31-35), the parable of hidden treasure and the fine pearl (13: 44-52), the parable of the net (13: 47-52). Then in chapter 18, namely: the parable of the lost sheep (18: 12-14), the parable of forgiveness (18: 21-36). Chapter 20: 1-16 is the

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<sup>24</sup> Michael England, "Teaching Methods of Jesus - Thesis" (2014).

<sup>25</sup> Hermon Horne, *Jesus The Teacher: Examining His Expertise in Education* (Grand Rapids: Kregel Publication, 1998).

<sup>26</sup> A.M. Hunter, *Menafsirkan Perumpamaan-Perumpamaan Yesus* (Jakarta: BPK Gunung Mulia, 1998).

<sup>27</sup> Kenneth O. Gangel and Howard G. Hendriks, *The Christians Educator's* (New York: Victor Books, 1989).

<sup>28</sup> Claude C. Jones, *The Teaching Methods Master* (St. Louis: Bethany, 1957).

<sup>29</sup> I. H. Enklaar dan E.G. Homrighausen, *Pendidikan Agama Kristen*, vol. 81 (Jakarta: BPK Gunung Mulia, 2019).



parable of the workers in the vineyard. Chapter 21 is the parable of the two sons (21: 28-31), the parable of the tenants of the vineyard (21: 33-46). Chapter 22: 1-14 is the parable of the wedding banquet, chapter 24: 29-36 is the parable of the fig tree, then verses 45-51 is the parable of the faithful and wise slave. In chapter 25, namely about the wise and foolish virgins (verses 1-13) and the parable of the talents in verses 14-30. It can be concluded that the story method is a teaching method that explains the truth, which can arouse students' emotions.

3. Demonstration method. In the previous section it has been explained that Jesus was not only use the lecture and storytelling method when taught, but also the demonstration method in His teaching. By using the demonstration method, Jesus showed or was being demonstrated for His disciples to learn, so that through this method the disciples could observe and pay attention to what Jesus demonstrated, so that they would easily understand the meaning and purpose of the teachings conveyed. Jesus taught about true prayer, so that every hearer in His life always prays (Matt. 6: 5-15). F. Gerald Downing F. Gerald Downing stated that the Private Prayer was used by Jesus only, but was used to teach His disciples to pray<sup>30</sup>, not only through words, but He also demonstrated it through His actions that He also prayed (Matt. 26:36). Then Jesus taught His listeners about fasting (Matt. 6: 16-18). Jesus as a Teacher also demonstrated about fasting. Matt. 4: 2 it says, after he fasted forty days and forty nights he was famished. So, Jesus used the demonstration method, that what He taught, He did too. Next, the incident of Jesus stilled the storm that occurred while the disciples were in the boat (Matt. 8: 23-27). All the disciples were worried with this situation and then they woke up Jesus to ask for help. After Jesus got up, He rebuked the stormy wind and at that same time the lake was calm. In this incident, Jesus showed His power to His disciples in order for them to believe.

### **Jesus taught indirectly**

Jesus used indirect learning strategy to achieve expected goals. This strategy appears when Jesus explains who He is in Matt. 16: 13-20. This teaching began

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<sup>30</sup> F. G. Gerald Downing, "Feasible Researches in Historical Jesus Tradition: A Critical Response to Chris Keith," *Journal for the Study of the New Testament* 40, no. 1 (2017): 51-61.

with a request for a sign indicating that Jesus was the Messiah by the Pharisees and Sadducees (Matt. 16: 1). They only believe that only God can do miraculous things so they reject Jesus as the Messiah. With cases like this so that Jesus taught Him to His disciples. The purpose of Jesus teaching this was to show the people at that time that He is the King of kings (Matt. 16:15). In order to achieve this goal, He asked His disciples who He was (Matt. 16:13). This question aims to find out how much knowledge His disciples had about Jesus.

If we observe the learning strategy that used by Jesus above, it can be concluded that Jesus used the inquiry method and the discovery method.

1. Inquiry Method. Inquiry method is a learning method that emphasizes critical and analytical thinking processes to seek and find their own answers to a question in question.<sup>31</sup> Meanwhile, according to Inas Nuha Afifa Inas Nuha Afifa, the inquiry learning method is a learning method that trains students to acquire knowledge through self-investigation.<sup>32</sup> With this explanation, it can be said that the inquiry strategy places students as learning subjects, by emphasizing the maximum student activity to seek and discover for themselves the concept of learning material and able to make students more confident. Even though, teachers still have an important role as facilitators and motivators in this learning. This was evident when Jesus involved His disciples actively to think about who Jesus was through the questions given to His disciples (Matt. 16:13). Matt. 16:14 shows that the disciples answered based on their knowledge of Jesus.
2. Discovery methods. Discovery method is a way of teaching that involves students in the process of mental activities (observing, digesting, understanding, classifying, making assumptions, explaining, measuring, making conclusions and so on) so that students are able to assimilate a concept.<sup>33</sup> This method regulates teaching so that students acquire

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<sup>31</sup> Vera Septi Andriani, "The Effectiveness of Inquiry Learning Method to Enhance Students' Learning Outcome: A Theoretical and Empirical Review," *Journal of Education and Practice* 7, no. 3 (2016): 38–42.

<sup>32</sup> Inas Nuha Afifa, Neni Hasnunidah, and Dina Maulina, "Effectiveness of Argument-Driven Inquiry (ADI) Learning Model on Students' Creative Thinking Skill: Environmental Pollution," *Biosfer* 14, no. 1 (2021).

<sup>33</sup> Heekap Lee, "Jesus Teaching Through Discovery," *International Christian Community of Teacher Educators Journal* 1, no. 2 (2006).

knowledge they did not previously know.<sup>34</sup> With this method the disciples were left to discover for themselves through a mental process that was worked out as Jesus did in (Matthew 16: 13-20). Jesus led His disciples to discover for themselves who He is through the questions asked. With this question, His disciples remembered the knowledge they knew about Jesus so they answered that Jesus was Elijah or Jeremiah. Until finally Peter found the answer that He was Jesus the Messiah, the Son of the living God.

From the above description, it can be concluded that the dimensions of teaching strategy of indirect instruction (*indirect teaching strategy*) carried out by Jesus according to the Gospel of Matthew are a learning system that involves students actively in discovering concepts, while the teacher acts as a facilitator, motivator, and guide. Because teachers have an important role, namely educating, guiding and directing so that each student can grow according to their growth stage.<sup>35</sup>

### **Jesus taught interactively**

The strategy used by Jesus in teaching later was interactive strategy. Interactive strategy is a learning technique in which the teacher plays the main role in creating an educational situation, namely the interaction between teacher and students. Jesus carried out an interactive learning strategy in several ways, namely:

1. Discussion learning method. Discussion method is a conversation between two or more people. Having dialogue means having a conversation.<sup>36</sup> In dialogue, people are invited to dig deeper and identify the subject matter more fundamentally.<sup>37</sup> Jesus used this method to encourage students to think about a matter and the meaning of His teachings and students can make

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<sup>34</sup> Nur H, *Strategi Belajar Mengajar Di Kelas* (Jakarta: Prestasi Pustakaraya, 2015).

<sup>35</sup> Adnan Hakim, "Contribution of Competence Teacher (Pedagogical, Personality, Professional Competence and Social) On the Performance of Learning," *The International Journal Of Engineering And Science* 4, no. 2 (2015): 1-12, [www.theijes.com](http://www.theijes.com).

<sup>36</sup> Khalid Abdalbaki et al., "The Use of the Discussion Method at University: Enhancement of Teaching and Learning," *International Journal of Higher Education* 7, no. 6 (2018): 118-128.

<sup>37</sup> Harianto GP, *Pendidikan Agama Kristen Dalam Alkitab & Dunia Pendidikan Masa Kini* (Yogyakarta: Andi Offset, 2016).

decisions in giving attitudes<sup>38</sup>, such as the teaching about marriage and divorce in Matthew 19: 1-12. There are two different views on divorce: one group believes that divorce is allowed for all kinds of reasons, while the other group believes that divorce can only be done when one partner is unfaithful. On the basis of this difference, not a few people married and divorced as they pleased like Herod who took Herodias to be his wife even though Herodias had a husband. With this point of view, the Pharisees came to tempt Jesus on the case in (Matt. 19: 3). But Jesus gave an answer about the true nature of marriage (Matt. 19: 4-7). But there are some interesting things about the answer that given by Jesus to this case: First, Jesus really understood the problems that occurred (Matt. 19: 4-6). Second, Jesus mastered his teaching material before and after (Matt. 19: 4-7); (Matt. 19: 8). Third, Jesus gave students the opportunity to dialogue with Him so that teaching could develop (Matt. 19: 7). Fourth, Jesus straightened the students' views when drawing conclusions and applications of the teaching given by Jesus (Matt. 19: 10-12). So, the discussion method is a learning method by having reciprocal conversations between teachers and students about a subject matter being taught and solve problematic related topics discussed in learning.

2. Question and answer learning method. In the Context of the Gospel of Matthew, Jesus often used the question and answer method like the previous explanations. According to Eavey, Jesus used the question and answer method Questions lay at the very heart of the teaching methods of Jesus; the four Gospel record of more than one hundred questions asked by Him.<sup>39</sup> The question and answer method became one strategy that used by Jesus in teaching His disciples and listeners. In Matt. 5:13. Jesus was arousing the minds of His listeners with questions relating to the work of disciples in the midst of society. According to Riesen, Jesus gave questions to His disciples not because He did not know the answer to the question, but Jesus contrasted the answer with the explanation He gave.<sup>40</sup> This means that the question and

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<sup>38</sup> RoyCheck B. Zuck, *Teaching As Jesus Taught* (Eugene, Oregon: Wipf and Stock Publishers, 2002).

<sup>39</sup> C.b. Eavey, *Principles of Teaching for Christian Teachers* (Garnd Rapids, Michigan: Zondervan Publishing House, 1966).

<sup>40</sup> Richard A. Riesen, *The Academic Imperative* (Colorado Spring: Pursposefull Design, 2010).

answer method is a learning method by providing questions that require answers to achieve goals.

### **Jesus taught empirically**

Apart from the strategy used by Jesus beforehand, the next strategy is teaching empirically strategy. Empirical or experiential teaching strategy emphasizes the learning process experienced by students with the aim of providing long-term experience, not on learning outcomes and mastery of learning material. With a learning model like this, it has changed from what was originally teacher-centered to now student-centered learning.<sup>41</sup> Therefore, teachers are expected to be partners in helping students explore everything they will know<sup>42</sup>, as seen in Jesus' conversation with young people who want to go to heaven (Matt. 19: 16-26). With this conversation, Jesus used the rich man's problems and experiences to explain the certainty of obtaining eternal life.

Researcher notes that there are several things that Jesus did, namely (1) Jesus accepted every disciple who came with a problem (Matt. 19:16). (2) Jesus mastered the material and was able to answer every question (Matt. 19: 17-19). (3) Jesus knew His disciples well (Matt. 19: 21-22). (4) Jesus conducted a dialogue with other disciples (Matt. 19:23). (5), Jesus guided and directed the thoughts of His disciples when the disciples did not properly understand what He was teaching through situations that were real (Matt. 19: 25-26). Therefore, teachers need to develop students' competencies and abilities through learning activities that emphasize the learning process rather than results.<sup>43</sup>

Based on the empirical learning strategy used by Jesus above, there are several methods used by Jesus in this case:

1. Case method. Jesus often used the case method as a basis for teaching as found in Matt. 7: 24-27 and Matt. 13: 1-58. This case study tells a story or description of a problem that is presented to the group to be analyzed, processed and proposed solutions. The cases used are very varied, such as

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<sup>41</sup> Ani Rusilowati, Hartono, and Supriyadi, "Pengembangan Model Pembelajaran Better Teaching and Learning Berkarakter Untuk Membekali Kompetensi Pedagogi Mahasiswa Calon Guru," *Jurnal Penelitian Pendidikan* 29, no. 2 (2012): 83-92.

<sup>42</sup> Marlene D. Lefever, *Learning Styles* (Malang: Gandum Mas, 2015).

<sup>43</sup> Anna Wierzbicka, "Emotions of Jesus," *Russian Journal of Linguistics* 22, no. 1 (2018): 38-53.

daily problems that are often encountered by students in the community. In addition, Jesus' method of teaching was varied, depending on the purpose, material, situation of the listener, and the environment.<sup>44</sup> Jesus educated His disciples to be active in understanding the truths He conveyed. Jesus' goal was for disciples to take part in solving the problems faced, so that in the end the students can take the concept from the teaching. In line with what Hamdani explained, the problem-based learning method is a way of presenting lessons by encouraging students to look for and solve a problem in order to achieve teaching goals.<sup>45</sup>

2. Experimental method. One of the verses that used by Jesus in Gospel of Matthew regarding the experimental method is Matt. 5:15. This method was used by Jesus as a provision for His disciples. In this training or experiment, students experience a learning process to equip them to achieve educational goals. In addition, the experimental method invites students to be directly involved in the teaching and learning process and can apply and develop their knowledge. The same thing was conveyed by NK saying that the experimental method is a series of teaching methods in which students carry out an experiment (in this case practice) about something, observe the process, and the results of these observations and experiments are put forward and evaluated by the teacher. This teaching includes teaching both material and skills.

Starting from the explanation above, Jesus asked His disciples to do several things as a form of the experimental method: (1) Learn to obey to the leader (Matt. 28:20). (2) Learn to pray (Matt. 6: 5-13; 7: 7-8). (3) Learn to give life completely to God (Matt. 6: 25-34; 10: 10-10). (4) Learn to fast (Matt. 4: 2; 6:16; 9: 14-15). (5) Learn to love God and others (Matt. 22: 37-40).

3. The problem-solving method. In the Gospel of Matthew, one of the teaching methods often used by Jesus is the problem-solving method. According to Khairani, the problem-solving method is one of the learning activities to train

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<sup>44</sup> Binsen Samuel Sidjabat, Kerangka Kurikulum Pendidikan Agama Kristen Berbasis Karakter Di Perguruan Tinggi Character-Based Christian Religious Education Curriculum Framework in Higher Education, *Jurnal Jaffray* 17, no. 1 (2019): 73–90, <https://doi.org/10.25278/jj.v17i1.314>.

<sup>45</sup> Purwisasi et al., "Implementation of the Teaching Method of Jesus Based on the Gospel of Matthew by Religious Education Teachers in Batam City."

students to face various problems, both personal problems and group problems, to be solved alone or together.<sup>46</sup> According to Michael Wooldridge and Nicholas R Jennings statement that problem solving students are invited to think critically and skillfully to solve problems in order to obtain essential concepts or knowledge<sup>47</sup>. Researcher saw that Jesus did the same thing when teaching about who He was to His disciples (Matt. 16: 13-20). In verse 13, When Jesus came to the area of Caesarea Philippi, he asked his disciples, who do people say that the Son of Man is? It was the introduction that Jesus used to teach His disciples about the Messiah is the Son of God. By understanding the explanation above, it is clear that in starting His teaching, Jesus raised problems and questions to the disciples. This question made the students think about finding answers. This is proven, when they gave answers to Jesus like this: Some said: John the Baptist, some said: Elijah and some said: Jeremiah or one of the prophets. The answers given by His disciples were of several kinds, that there were those who saw Jesus as being the same as John the Baptist who was the predecessor that had been prophesied (Matt. 3: 1-3; 14: 1-2).

Based on the answers given by the disciples above, Jesus asked another more important question, namely in verse 15, Then Jesus asked them: But what do you say, who am I? with this second question, the disciples were probably surprised, because Jesus asked him again with the same question. This made them think even harder to get the right answer. Here it can be seen that Jesus' strategy for asking personal questions required personal answers and discovery about Jesus. And that answer was only found when Peter said Messiah, Son of God. From this answer Jesus knew that at least no one knew Him.

### **C. Conclusion**

Based on the study in this article, the author wants to say that along the time Jesus has only been seen as a miracle worker by certain circles, then it is time for

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<sup>46</sup> Indah Khairani and Rini Safitri, Penerapan Metode Pembelajaran Problem Solving Untuk Meningkatkan Hasil Belajar Peserta Didik Pada Materi Usaha Dan Energi Di Man Rukoh Banda Aceh, *Jurnal Pendidikan Sains Indonesia* 5, no. 2 (2018): 32–41, <https://doi.org/10.24815/jpsi.v5i2.9814>.

<sup>47</sup> Michael Wooldridge and Nicholas R Jennings, "The Cooperative Problem-Solving Process," *Journal of Logic and Computation* 9, no. 4 (1999): 563–592.

us to see from another side that Jesus is an expert in carrying out various learning approaches. The learning approach taken by Jesus in the Gospel of Matthew has a positive impact and contribution in the world of education, where His students and followers experience cognitive, affective and psychomotor changes. Therefore, Christian religious teachers should be able to apply all the approaches, models and methods that used by Jesus in the Gospel of Matthew in educating the current generations, so that they become human beings with character, faith and nationalism. This paper is present as a contribution of new ideas to future researchers and also to teachers who have attention to how important the approach to learning is for the continuation of learning activities in schools. []

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