

## ABSTRACT

**Title** : **TEACHING WAYS OF THE LUKAN JESUS:  
EXPLORATIONS USING PROCESS ANALYSIS OF LUKE  
10:25-28, 11:9-13, 12:41-48, 24:44-49, 10:29-37, AND 15:11-32**

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This study aimed to: (1) review available literature on the rabbinic teaching ways in the first century and Jesus' teaching ways in the Gospels; (2) determine teaching ways of the Lukan Jesus using process analysis of two dialogues (Lk 10:25-28, 12:41-48), two discourses (Lk 11:9-13, 24:44-49), and two parables (Lk 10:29-37, 15:11-32); (3) compare the Lukan Jesus' teaching ways with those of the rabbis in the first century, Jesus' teaching ways in the other Gospels, and with modern teaching strategies; and (4) describe implications of Lukan Jesus' teaching ways to selected current pastoral Bible study methods in one urban diocese.

In line with process theology, the study developed and used a qualitative micro teaching process analysis framework consisting of three stages: start, develop, and end. The six analyzed pericopes, unique to the Lukan Gospel, belonged to genre related to teaching.

The Lukan Jesus' teaching ways were learner-centered from the beginning to the end of each pericope. The Lukan Jesus established and sustained rapport and communication with the learners, fostered meaningful learning in developing ideas and values, and strove for the learners to remember and apply these ideas and values in their lives. He taught the faith with understanding.

The Lukan Jesus adopted the rabbinic teaching ways in the first century in Palestine, namely, using parables, asking questions, answering questions with questions, quoting Scripture, repeating concept or value, and using logic and reason. His teaching ways differed from those of the rabbis: illustrating contrasts or extremes in unique parables; speaking with confidence and authority, quoting only the Scripture prophets and his Father, not any rabbi; (4) not making his disciples memorize,

because his repetitions of concepts and values involved different situations, and recognizing and correcting misconceptions

The Lukan Jesus taught in similar ways in the other Gospels as reported in the literature: teaching by demonstration or example; using parables to teach a message; quoting Scripture and citing authority, especially that of the Father; using familiar contexts, logic and reason; engaging learners by asking questions, making them think, respecting them, relating well with them, challenging them to action, and transforming them. He taught differently, as follows: opening learners' minds, calling them friends, assessing and recognizing learners' initial concepts and values, clarifying concepts and values by asking and contrasting, presenting balanced perspective of a concept or value, affirming and stating consequence of actions, declaring most important concept at the end, and exiting dramatically.

The Lukan Jesus' teaching ways more than two thousand years ago continue to be used today, namely: immediately establishing rapport, using familiar things and situations, telling stories, assessing learner's initial concepts and values, identifying and correcting misconceptions, developing critical thinking by relating, inferring and generalizing, using logic and reason, asking questions, answering questions with questions, clarifying concepts and values by asking and contrasting; presenting balanced perspective of a concept or value, citing authoritative sources, giving assignment, and calling to action.

The implications of the Lukan Jesus' teaching ways to pastoral Bible study are their use in introducing, illustrating, clarifying, reinforcing, explaining, synthesizing and summarizing Biblical concepts and values.

The enhancement and enrichment of three Bible sharing/study methods – *Lectio Divina* method, BEC method, and clearing (*Paghahawan*) method – with the Lukan Jesus' teaching ways can be tested and compared in learners' engagement, understanding and appreciation of God's word. The enhancement and testing can be done, too, for catechesis, homily, and Bible seminars. Other pericopes in the same genre and exploring other genres in the Gospel of Luke and in the other Gospels can be similarly analyzed.