



Jesus' Transformative Dialogue Model In John 1-4

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Abstract. *The model of Jesus' transformative dialogue in the Gospel of John 1-4, describes the interaction of Jesus Christ conducting evangelism consistently through dialogues in John 1-4 with various figures in different contexts that lead to changes in understanding and spiritual transformation both individually and in the groups He faces. This study aims to identify and analyze the model of transformational dialogue carried out by Jesus Christ in John 1-4 to achieve the transformative goal of building relationships that enable the growth of faith among His listeners and bring people to faith in Him. The research method uses qualitative descriptive and exploratory text analysis with a hermeneutical approach to understand the cultural and theological contexts that underlie each effective missiological dialogue. This study analyzes six dialogues in John 1-4, involving Jesus Christ in conversation with four different groups of people. Dialogues as a means of communication to bring about change and deeper understanding of spiritual truth. The results of this study illustrate that Jesus Christ uses various dialogical strategies to convey the gospel message effectively to people from diverse social backgrounds to build relationships that enable the growth of faith. The transformational dialogue model of Jesus Christ in John 1-4, demonstrates wise and open dialogue in the context of evangelism and provides valuable teaching and guidance for modern evangelism practice and emphasizes the need for adaptation to the individual's social context to achieve maximum effectiveness in bringing people to Christ.*

Keywords: *Transformative dialogue, Jesus Christ, Interpersonal communication, John 1-4.*

1. INTRODUCTION

Jesus Christ is God and Man (John 1: 14-15). Jesus Christ is a figure who introduces universal concepts of love, forgiveness and sincere service. The transformative dialogue of Jesus Christ inspires positive inner and behavioral changes in individuals and communities. by loving fellow human beings and forgiving enemies. In John 1-4, Jesus Christ interacts with 4 groups, Jesus' dialogues illustrate Jesus' mission and identity. This study is historical and theological, through an exegetical approach that Jesus' dialogues reflect the social, political situation, and religious in his time.

Jesus' dialogues have a transformative impact on the characters in the narrative, including the understanding, beliefs or behavior of the characters who identify the cultural, linguistic and theological context so that they can have relevance for today's social and religious. The model of Jesus' transformative dialogue in the book of John 1-4 is argumentatively and analyzed to show several issues, such as:

a. Dialogue with the first disciples (John 1: 35-51)

John, Andrew, Peter, Philip and Nathanael searched and asked about where Jesus lived and Jesus' true identity and they decided to follow Jesus. Jesus welcomed and invited them to follow Him. He gave them a personal introduction to who He was, giving them the title "Messiah" or "Redeemer" (Christos).

b. Dialogue with Nicodemus (John 3:1-21)

Nicodemus had difficulty understanding the concept of spiritual birth that Jesus taught. Jesus explained the concept of the presence of the Holy Spirit in one's life to experience spiritual transformation with the analogy of the wind that is invisible but felt. Jesus used a powerful analogy (wind, birth) that was relevant to Nicodemus' daily life as a devout Jew, demonstrating Jesus' adaptation to the understanding and cultural context of his audience to provide a more meaningful teaching.

c. Dialogue about the children of Adam and the children of God (John 3:22-36)

The difference in mission and status between Jesus and John the Baptist is about who is greater or more important in the spiritual mission. John the Baptist acknowledged that his mission was to prepare the way for Christ. John pointed to Jesus as the Son of God who has the power to save and give eternal life.

d. Dialogue with the Samaritan Woman (John 4:1-42)

The Samaritan woman initially viewed Jesus with prejudice because of religious and ethnic differences. Jesus' dialogue with the Samaritan woman fostered God's universal love and revealed Jesus as the promised Messiah. The Samaritan woman received enlightenment and shared her personal experience with others, demonstrating significant spiritual transformation. In Jesus' transformative dialogue with four groups in John 1-4, Jesus answers questions concretely and teaches fundamental principles of faith and relationship with God. He emphasizes the importance of spiritual birth, the eternal life He offers, and the role of faith in receiving the salvation He provides. The model of Jesus' transformative dialogue in John 1-4", examines several relevant theories, namely:

a) Transformative Dialogue

The theory of transformative dialogue is an evangelistic communication tool to create change and transformation. In the context of John 1-4, Jesus' conversations with these four groups profoundly influence the thinking and beliefs of the four groups.

b) Interpersonal Communication

This theory emphasizes direct interaction between individuals in communication to understand how Jesus' dialogues with other figures (such as his disciples, religious leaders, etc.) influenced interpersonal relationships and spiritual transformation.

c) Diversity and Interfaith Dialogue

In the context of the text of John 1-4, this approach highlights how Jesus' dialogue with the Samaritan woman displays an inclusive approach to cultural and religious diversity. It illustrates how dialogue between Jesus and people from different backgrounds can influence their perceptions of faith and spirituality.

d) Exegesis and Hermeneutics

This theoretical approach is related to the method of interpreting religious texts which reveals that these dialogues are understood and interpreted in the context of theology and spiritual learning.

Through the various theories discussed in the research on "Jesus' Transformative Dialogue Model in John 1-4" it can provide comprehensive insight into how Jesus' dialogues in these texts influence the spiritual transformation and thinking of the characters involved.

2. RESEARCH METHODS

The research method used is descriptive qualitative and exploratory text analysis with a hermeneutic approach. to understand the cultural and theological context that underlies every effective missiological dialogue.

3. RESULTS AND DISCUSSION

Dialogue is communication that builds relationships between fellow human beings. In dialogue, there are five basic components in it, including: communicator (message/information giver), media, message, communicant (message/information recipient) and influence/feedback . Senan Beriand in Mulyana describes four models based on the function of dialogue, namely: 1) Social communication: building self-concept, self-actualization, gaining happiness, and entertaining communication; 2) Expressive communication: communication to influence others; 3) Ritual communication: collective communication sharing emotional commitment; 4) Instrumental communication: informing, teaching, encouraging and changing attitudes and beliefs as well as thought patterns and behavior.

The Book of John was written by John son of Zebedee, a disciple of Jesus in the second century. The Book of John was motivated to counter the philosophical thinking of *Gnosticism and Docetism*. The Book of John explains that Jesus is the Word who became flesh (John 1:1-4). John emphasizes the divinity of Jesus as the Word who became flesh. Guthrie asserts that the book of John is for evangelism, the Gospel as a tool to awaken faith. Therefore, the means of spreading the mission of the kingdom of God by using six evangelism models, namely: First, the evangelism approach model with a Confrontation style. Second, the evangelism approach model with an Intellectual style. Third, the evangelism approach model with a Testimony style, how to accept Jesus as Lord and Savior personally. Fourth, the evangelism approach model with an Interpersonal style or Building Relationships, especially relationships through dynamic and healthy small groups. Fifth, the evangelism approach model through the Invitation style or making a "party" at the meeting as done by Matthew or Zacchaeus who made a "party" or meal at home. Sixth, the evangelism approach method with a serving style.

In the book of John 1-4 there are several models of Jesus' transformative dialogue that reflect the way He interacts with individuals to bring about profound change and understanding. The models of Jesus' transformative dialogue in John 1-4 in this study.

Authentic Model

Jesus demonstrated honesty and sincerity in revealing spiritual truth and His purposes. Jesus claimed divine authority as the unique Son of God, who came to give eternal life to those who believe in Him (John 3:16). Jesus demonstrated His deep compassion for humanity by offering a path to salvation and spiritual restoration. This is reflected in His dialogues with individuals such as Nicodemus (John 3) and the Samaritan woman (John 4), where He provided direct direction to truth and eternal life.

The Manifesting Spiritual Openness Model focuses on future life changes.

In the context of John 1-4, this Model highlights the factors of confidence, spiritual experience and repentance in achieving a better life change. These experiences inspire and motivate life changes for people who meet Jesus Christ, such as:

- a) Nicodemus (Joh 3) who changed his way of looking at spiritual life and the requirements to enter the Kingdom of God.
- b) The Samaritan woman (Jn 4) who received forgiveness from Jesus after she confessed her sins.
- c) His first disciples who experienced a transformation in their faith, left their profession to follow Jesus.

The Model Demands a Decision and Expresses Its Authority .

This model illustrates Jesus' interactions with people that create confusion and challenge them to make significant decisions in their faith. This model shows Jesus clearly declaring His power and identity as the Son of God which causes people to make significant decisions in their faith in Him.

Confrontation Model

The Confrontation Model refers to the way Jesus confronts and confronts a person's spiritual beliefs, perceptions, or attitudes with the goal of evoking reflection, repentance, and growth in faith. In this model, the confrontation Jesus engages in is intended to bring about deeper understanding, repentance, and significant life change in a person's faith. It reflects Jesus' transformative approach to teaching and inspiring spiritual growth in those who encounter Him.

Cross-Cultural Models and Answering Needs

This model identifies and understands the specific needs of the community in a particular cultural context in order to provide effective and meaningful service or interaction. Example: A missionary working in a tribal area conducts research and learns the local language to understand the values and beliefs that influence the local community before providing religious teachings.

Confirmation Model & Declaring His Power

model emphasizes the confirmation that Jesus Christ is the Son of God sent to save the world, and that His power as the Word of God made flesh is the essence of Christian belief. The Gospel of John emphasizes that Jesus is the source of life and the light of the world, and this model emphasizes the importance of faith in Jesus Christ as the way to salvation and eternal life. Example: In the context of church or missionary ministry, the teachings of the Gospel of John can be used to strengthen the faith of believers and as a basis for learning for those new to the Christian faith.

This study focuses on the dialogical strategy used by Jesus Christ in delivering the gospel message to people from diverse social backgrounds. The purpose of the strategy is to build relationships that enable the growth of faith among His listeners. This study aims to identify and analyze the transformational dialogue model carried out by Jesus Christ in John 1-4, to achieve the transformative goal of building relationships that enable the growth of faith among His listeners and bring people to faith in Him.

Language and Style Selection

In dialogue, Jesus chose language and style of delivery that could be accepted and understood by His audience. Jesus avoided using formal or theological language that was difficult to understand and illustrated spiritual truths with examples from everyday life such as: Jesus used the parable of the leaven (Matthew 7:13). Therefore, Jesus used everyday language and parables to explain religious concepts that might be foreign to ordinary listeners so that listeners could relate the message to their personal experiences. Jesus described the role of each person in making a positive impact (Matthew 5:13-14).

Empathy and Openness

In his communication, Jesus showed empathy and openness to listeners from various social backgrounds, so that they felt appreciated and understood. Jesus was a) a spiritual teacher: Jesus befriended sinners (Luke 19:10) and Jesus forgave the woman caught in adultery (John 8:11); b) He was open to listening and understanding needs: Jesus gave love to the marginalized (Mark 25:36) and Jesus healed a leper who was ignored by society (Mark 1:40) and dialogued with anyone who sought the truth regardless of their social status or background. Jesus listened to and understood his disciples (Matthew 19:14).

Responsive to Cultural and Social Context

In speaking to people from different backgrounds, Jesus used a wide range of social references to convey the message of God's love and justice, such as Jesus' dialogue with the Samaritan woman, bridging social and cultural differences (John 4:7). Jesus used examples and analogies that were familiar to His listeners to explain principles of spiritual life, so that they could relate the messages to their daily experiences, for example: I am the bread of life. Whoever comes to me will never hunger, and whoever believes in me will never thirst (John 6:35)

Strengthening Relationships and Faith Growth

Jesus' dialogues with four groups were to build strong relationships with His listeners and support their growth in faith. Through dialogue, Jesus used personal testimony and spiritual experiences to provide support and build trust and personal relationships with His listeners.

The book of John 4: 7-26, Jesus dialogues with the Samaritan woman at the well which shows personal testimony can pave the way for a deeper relationship. Jesus strengthened Peru's faith and commitment by expressing deep love and concern for His followers, as in His dialogue with Peter (John 21:15-17).

This study illustrates that Jesus Christ as a wise spiritual teacher, a communicator who is skilled in using dialogical strategies to convey the gospel message effectively to people from various social backgrounds with appropriate language to show the growth of faith among His listeners. The results of this study illustrate that Jesus Christ used various dialogical strategies to convey the gospel message effectively to people from various social backgrounds to build relationships that allow for the growth of faith.

4. CONCLUSION

This study highlights the dialogue that Jesus built that focused on delivering teachings, understanding and responding to the spiritual, emotional and intellectual needs of each individual He met. Jesus showed that His message was relevant and understandable to anyone, regardless of their social status or cultural background.

This study shows that the relationship that Jesus built through dialogue became the foundation for the ongoing growth of faith for his listeners. Jesus' transformational dialogue affirms that effective communication in the context of mission reaches the heart and soul of a person with profound wisdom and love.

Thus, this study can conclude that Jesus' transformative dialogue model in John 1-4 is a means of building deep relationships to convey the gospel message to His listeners. Through this transformative dialogue approach, Jesus was able to reach people from various social backgrounds, including those who may have felt marginalized or unappreciated in society at that time.

5. LITERATURE

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