



## **Application of the Agile Methods in Jesus' Teachings About “the Church”: (Based on the Gospel of John)**

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### **Abstract:**

The use of agile methods in the field of theology is still unexplored. Especially because the world of work is considered different from theology. This article seeks the discovery and contribution of agile methods to the teachings of Jesus. The content of Jesus' teachings about the church in the Gospel of John is the focus of this study. Using the characterization of the text and the priority of the text, three important variables are obtained as factors that confirm Jesus' teachings about the church. The findings show the highest score in the cognitive aspect of believers/churches, then the aspect of the unity of God's people and finally behavior change. This is done using loading factor analysis.

**Key words:** agile method, teachings of Jesus, the Gospel of John, loading factors, cognitive aspects, aspects of the unity of God's people, aspects of behavior change.

### **Prologomena**

John's Gospel does not openly discuss the church. Ekklesia in its original sense is a community called out of the darkness of the world into the light of God's grace in Jesus. This understanding in the fourth Gospel is expressed implicitly because the main orientation of this book is for readers to 'get to know' more deeply the figure of Jesus. The figure of Jesus for the author of the book refers to Himself as the Word or 'Logos' who became human. This description is certainly not without reason. In the end, it was found that the author of the



book's invitation was the motive of faith or belief in Him. And this is the basis for the formation of the church in the future.

That faith in the Eternal Word in His humanity produces life (:zoe). Without faith in Him, life becomes a futile journey. Because the author emphasizes it in the introduction to his book and provides room for interpretation of the existence of the Eternal Word. This is expressed in the culture of human civilization. Become the same as His own so that there will be a transfer from the law to the grace of God (John 1:17).

The orientation of the text of the fourth Gospel in all its chapters mostly contains deliberate conversations, both with the disciples and also with regard to society at that time. So you can be sure that the conversation will expand and lead to the formation of new life in a community that is different from the one that existed at that time. Which later became known as the church. For example, in chapter two, the conversation with Mary about water becoming wine is an illustration of the power within Him. In chapter three, a conversation with Nicodemus, a Jewish teacher of the Old Testament and Torah.

The content of intentional conversations about rebirth is a form of repentance in synergy with the Spirit of God. As with chapter four, the conversation with the Samaritan woman about 'living water' touches on true worship. Framed in religious nuances and holy places of the Samaritans. Jesus provided a theological insight that was new and different from what they understood. Then in the ninth chapter of this Gospel, the conversation between the disciples expands to discussing the question: whose sins caused this man to be blind from birth. Jesus followed up the discussion on this matter by healing him of blindness. The person had experienced God's healing power for him. The healing incident was witnessed by his parents and the Jewish community at that time. Then in chapter thirteen, as part of His final teaching (contained in John 13-17), He laid the foundation for the importance of the Holy Supper and the presence of the Holy Spirit for the church (John 14). All of this is inherent in the understanding of the presence of the Word among humans in His glory (John 1:14).

The Fourth Evangelist does not use the word *ekklesia*. Next, he did not include the 'kingdom of God' as a central point of Jesus' teachings, which is an important theme for the Church in the Synoptic Gospels (but cf. John 3:3, 5; 18:36). Moreover, Christian scholars even have different opinions regarding church matters. Is John thinking about important ecclesiastical themes such as church sacraments or ordinances. Based on this, readers should be careful when talks about John's ecclesiology. First of all, claim that there is no ecclesiology in the Gospel of John that is based on The data that the Fourth Evangelist does not use the word *ekklesia* is an error, however the vocabulary of *ekklesia* is a specialty of Matthew in the Gospel (Matt. 16:18; 18:17). Furthermore, it should not be overlooked that the word *ekklesia* has used in John's corpus (3 John 6, 9, 10). The existence of ecclesiology in the Gospel of John depends on definition of the Church. If one refers to the Church exclusively in terms



such as 'the body of Christ', 'the people of God', or 'the Kingdom of God, terms like that are hard to trace in John. But if the Church as a 'corporate identity and relationship among those who believe in Jesus as the Christ' (cf. John 1:12; Rom. 10:9), it touches on ecclesiology in John<sup>1</sup>. Especially if it's true that in John the teachings of Jesus are described from the perspective of the post-Easter Christian community (cf. 2:17, 22; 7:39; 12:16; 20:9), it is suspected that *ekklesia* means the community of believers described about Jesus, the students and their relationships. Thus there is a reason that in John also speaks about The church as contained in the teachings of Jesus. And the exploration is through Jesus' conversations with people. Both individually and in groups or herds.

This conversational discourse becomes the entry point to knowing what and how Jesus' vision of the church is. Regarding the application of the agile method, the author put forward this to characterize the church and its elements. This entity is in accordance with the content of Jesus' teachings regarding the church. It is mentioned in several chapters of the fourth Gospel and is the scope of this discussion. The Gospel of John chapters 2, 3, 4, 9, 13 and 14 are set. These six articles are directed at explaining the specific content of the teachings by paying attention to their objectives. Then it is linked to the existence of Jesus who existed from the beginning (eternal) and He entered into human existence (which was mortal because of his sinfulness) so that the transfer of existence was realized in a

An example in the introduction of Jesus' attitude in concrete action, when HE entered the Jewish porter. The text John 2 explains his attitude towards the house of God. new life experience. And John's version, 2:14-17: In the temple he found people selling cattle, sheep, and doves, and money changers sitting at their tables. Making a whip out of a rope, he drove them all, both sheep and cattle, out of the temple. He also spilled the coins of the money changers and overturned their tables. He said to the pigeon seller, "Take these things out of here! Stop making my father's house a market!" His disciples remembered that it was written, "Zeady for your house will burn me up." The wording is different from what we see in the synoptic Gospels but the details are richer. Now Jesus made a whip to use on the sellers; he not only turned the tables but he also poured their coins. But the robber's den has become a boring market. Impulsive anger is replaced by action motivated and justified by disciplined and determined divine passion.

The existence of humans who have 'zoe' (John 10:10 b) does not only have faith to experience miracles like at Cana (John 2:1-11). More than that, believers are directed to always be obedient and faithful. Consistent in faith. So it is hoped that using the agile method will be a creative approach in understanding the text of Jesus' teachings about the church.

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<sup>1</sup>Dongsoo Kim, The Church In The Gospel of John in <https://tyndalebulletin.org/https://doi.org/10.53751/001c.30322/315>.



**Linked to when He prayed (John 17:21 – unity of believers) in the context of redemption. This extensive teaching occurred before he was handed over to be hanged.**

### **Question**

**1. Will the agile method be useful for opening new understandings to recognize the content of Jesus' teachings that are oriented towards church formation?**

### **Problem Determination**

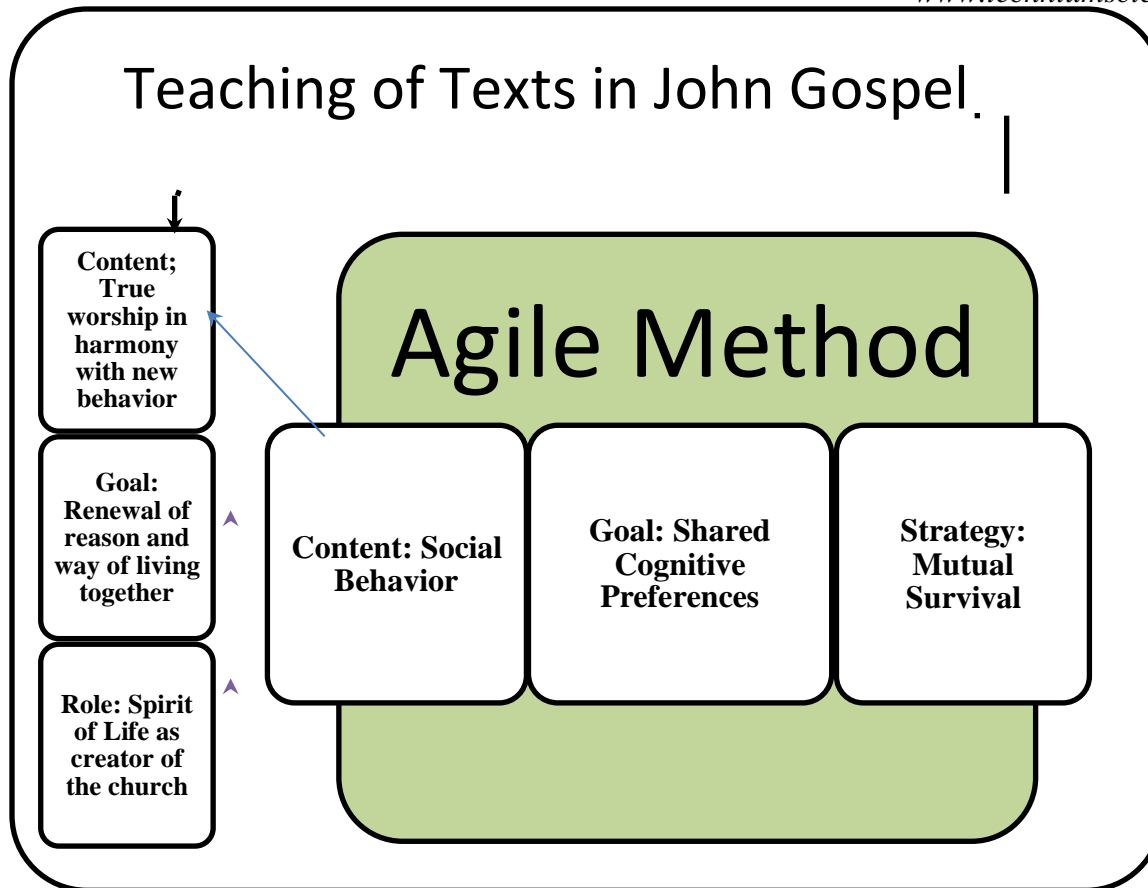
The use of the agile method becomes important and effective if the components of Jesus' conversation as contained in the six chapters meet methodological requirements. This is possible because the conversation text is in touch with the agile method's interests in the essence of human resources and their orientation both individually and collectively.

### **Agile Method Approach**

Intrinsic social behavior and cognitive preferences using an agile approach are needed in an increasingly complex and fast-paced world. This indicates the existence of human nature in modern life. Key to the essence of an agile approach is open communication. This enables human ability to adapt and encourage collective progress. The straightforwardness of the agile approach provides a framework that feels inherently human. The scientific basis is on utilizing collective intelligence through shared leadership because innovation is thought to often occur through various perspectives. The benefits achieved when using this agile approach are that the importance of leadership, responsibility and natural human tendencies collectively is a strategy for collective survival.

By ensuring the ability to adapt to rapid change, at least an agile approach to Jesus' teachings regarding collective leadership provides the benefit of prioritizing and shifting focus when necessary to adapt due to change. The context of this approach targets the texts from the conversation in the Gospel of John. The methodological framework is depicted in Figure 1.

**Figure 1. Use of Agile Methods**



From Figure 1, it is certain that the contents of His teaching texts in the conversation room have similarities in terms of content, objectives and roles/strategies. Based on the agile approach, the ultimate goal is survival together, but in the Gospel of John the Holy Spirit plays a strategic role in fulfilling God's vision in Jesus. Namely the fulfillment of true life (zoe). The agile approach regarding cognitive preferences in working together as a team is elaborated and synergized for the birth of an innovative company/institution, because without innovation it is difficult to survive. Things are different of course with the teaching texts of Jesus. The emphasis on new birth is a paradigm shift and it can be experienced. Through receiving the baptism of water and the Spirit as a sign of the renewal of the mind to be manifested in life together. The agile approach emphasizes social behavior that brings benefits to the organization and must align team member performance with the organization's vision. In contrast to this agile approach, Jesus' teachings clearly emphasize that social behavior must be within the framework of repentance (no longer disbelieving) and this can be seen in his new behavior. So it is estimated that further discussion of Jesus' teachings in the fourth gospel goes beyond what is emphasized by the agile method. It is in this dimension that things that are possible as actual discoveries through data in the form of Jesus' teaching texts become useful for readers of the Gospel of John.



### Research Hypothesis

If the agile method approach is cognitive by prioritizing a team's shared social behavior (code of conduct) and formulating a joint sustainability strategy, then new problems still remain. The role of the Holy Spirit is not involved in it. So Jesus' teachings about the church can be understood through three important teachings, namely: 1. Change in behavior, 2. Shared Cognitive Preferences and 3. Survival together in unity. This is the component of the church in the Gospel of John. And this meets the intended requirements of agile methods. Jesus' teachings are directed at renewing the mind from within the individual which is located at the center of his consciousness

In the statistical formulation it is stated as follows: The existence of the Church based on the teachings of Jesus in the Gospel of John (Y) is determined by X1: Changes in member behavior, X2: shared cognitive preferences and X3: unity of its members.

The formulation is as follows:

H0:  $\lambda_i=0$  (factor loading is not significant in measuring latent variables)

H1:  $\lambda_i \neq 0$  (significant factor loading in measuring latent variables)

### Conversation Texts – Teachings of Jesus

Confirming the breadth of Jesus' teachings in conversation both with individuals, with the disciples and with the wider public, table 1 below summarizes Jesus' teachings and their touch to areas of human life.

Table 1. Synopsis of Jesus' Teachings

Coverage of the Gospel of John	Teaching Content	Emphasis	Influence
John 2	Sign and Miracle	God's Time	Continuity event
John 3	New Birth	Individual Cognitive	New way of Seeing
John 4	Individual Behavior	Center of consciousness	Walking in certainty
John 9	Not sin but the power of God	Manifestation of Grace	Get support from God
John 13	Holy Communion	Living together	Community unity



<b>John 14</b>	<b>The Role of the Holy Spirit</b>	<b>Empowering God’s people</b>	<b>Effective and Successful</b>

**Table 1 provides a summary of the content of the conversation with Jesus and its importance in relation to the benefits of spiritual teaching. By the author of the fourth Gospel, there is a comprehensive picture of human cognition, human behavior both individually and collectively, as well as their preferences for survival. A direct explanation of how individuals survived is given in this Gospel. However, it also has a very strong theological idea, the message: a person can continue living his life because he has a new birth experience (his cognitive content is renewed/enlightened), he can also carry out his worship correctly in initiation with the Spirit of Jesus.**

**Through this initiation, a person's religious life does not only involve his cognition, but also his affections and behavior. everything is built into a solid foundation. This is important to anticipate changes. The basis: the words or sayings of Jesus are teaching content that suits the needs of the proposed agile method, which focuses on the NLP. The contents of Jesus' teachings actually go beyond natural human language but can be digested by natural humans. On this basis, Jesus knew that humans are natural or flesh, so they need another helper, namely the Spirit of Jesus, who came because God wanted to give completeness to his life in this world. The frame of reference is witnessing new life experiences. The Holy Spirit becomes the person who empowers the new person to continue walking in faith.**

**Intersect Agile Methods and Jesus' Teachings in the Gospel of John – Discussion**

**Jesus was known for his teachings that were embedded in human language. Detected from the methods he uses and the messages he conveys. Throughout His ministry and teaching, Jesus used a variety of (eclectic) methods that made His teachings interesting and memorable, understandable and evocative. These methods include many well-known approaches to teaching themes of the time, as well as qualities with which we are still familiar—namely: poetry, proverbs, exaggerations, parables, riddles, and paradoxes. However, what differentiates his teachings from other teachings is the message they contain. Jesus taught that God's kingdom had come, and that He, as God incarnate and divine (John 1:14), was its Ruler. This kingdom challenges the spectrum of important values of human kingdoms (whether religious, political, economic) and calls on its citizens to live in a very different way.**

**Jesus was known for his ability to teach. He was called "teacher". This teacher said mentioned forty-five times in the New Testament. The Aramaic title “Rabbi” was used fourteen times on Jesus, even though he was not formally trained as a Rabbi. However, the public acknowledged that Jesus was indeed a teacher sent by God. Like other teachers, Jesus**



had disciples, announced divine commandments, reinforced his teachings with Scripture, debated with others, was questioned about legal disputes, and used various teaching tricks to make his teachings more meaningful to his listeners. He taught both in the countryside and in the city. He taught in synagogues and, on at least one occasion, from a fishing boat. He was often able to gather large crowds who were so enchanted by his teachings that they forgot their need for food. What makes Jesus' teaching unique is not only what he taught but also how he preached it. Jesus is known for his locutions, illocutions and even perlocutions.

In the following matrix a comparison of agile methods with the teachings of Jesus is possible. The logical consideration is that agile methods also deal with people in the organization. Likewise, Jesus' teaching focused on humans and the formation of new organisms (church). So there is a meeting point on the membership platform.

Table. 2. Matrix: Agile Methods and the Gospel of John

Component: NLP/Teaching	Content	Goal	Strategy
Content	Changes in behavior both individually and collectively		
Goal		Cognitive preferences are the best thing for mutual growth	
Role			Member survival becomes the main orientation.

From table 2, an understanding and recognition of humans as members of a community can be produced, both in the sense of living organisms and within the scope of organizations. These findings include three sublime things, first regarding changes in individual and collective behavior. Second, the best cognitive preferences so that the process of mutual growth takes place. Of course, because they have the same vision. And third, to become the highest achievement target, namely the survival of members seen as a benchmark of effectiveness and success for all.



## Discussion

Starting with AI's description of the use of the Agile Method to the text of the Gospel of John. And continue by looking at the components of the findings, namely 1. Behavioral change aspects, 2. Shared cognitive preferences and 3. Member survival. These three things will later become variables X1, X2 and X3 as independent variables with the church as the dependent variable (Y)

The AI view is as follows:<sup>2</sup>

Agile methods, commonly used in software development and project management, emphasize flexibility, collaboration, and iterative development. While this may not directly align with New Testament texts, we can explore combining some of Agile's key principles with relevant teachings from the New Testament. Here's a creative interpretation:

a. **Iterative Development:** In the spirit of continuous improvement, the New Testament teaches us to grow in faith, love, and character. Just as Agile projects iterate and perfect their work, we can strive to improve ourselves every day, learning from our experiences and seeking personal growth.

b. **Collaboration:** Agile emphasizes the importance of teamwork and collaboration. Likewise, the New Testament teaches us to love one another, support one another, and work together for the same goals. By cultivating a sense of community and collaboration, we can achieve greater results and build stronger relationships.

c. **Adaptability:** Agile embraces change and encourages teams to adapt easily. Likewise, the New Testament teaches us to be open to God's will and trust in His plan, even when faced with unexpected circumstances. By cultivating a mindset of adaptability, we can navigate challenges and seize new opportunities.

d. **Transparency:** Agile emphasizes transparency and open communication within the team. Likewise, the New Testament teaches us to be honest and truthful in all our dealings, to speak the truth in love, and to let our actions reflect our faith. By practicing transparency and authenticity, we can build trust and foster healthy relationships.

e. **Feedback and Reflection:** Agile encourages regular feedback and reflection to improve processes and outcomes. Likewise, the New Testament encourages self-reflection, repentance, and seeking guidance from God. By humbly examining our actions and seeking feedback, we can grow in wisdom and make necessary corrections.

f. **Empowers Individuals:** Agile empowers individuals to take ownership and make decisions. The New Testament teaches us that each person has unique gifts and talents and

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<sup>2</sup> ( <https://poe.com/s/X0C58K3Mkj0Mz7j4NGxB>)



encourages us to use them for the greater good. By empowering and supporting each other, we can create an environment where everyone can thrive.

While it is important to realize that Agile is a methodology for project management, and the New Testament is a religious text, drawing parallels can help us apply certain principles in our personal and professional lives.

The fundamental importance of individual "life" and "professionalism" is based on the Gospel of John because the teachings of Jesus himself contain miraculous events in life and talk about eternal life (:zoe), namely an atmosphere of duty and work or stewardship that bears much fruit for the Kingdom of God ( 15:1-11). The dimension of life for Jesus and His teachings is that there is no separation between the sacred and the profane. That's because God loves the world and those in it (John 3:16). Man must discover God's truth through the teachings of Jesus in the Gospel of John. John provides a selective examination of the person of Jesus and the results show that Jesus is the Messiah, the Son of God.

### 1. Behavior change aspect (X1)

This aspect of behavior change in the fourth gospel targets the use of the word birth again. Another word is born from above. And it touches the heart or center of human consciousness. The word born again (chapter 3) and worship (chapter 4) in the fourth gospel is examined based on the components of parsing, lemmatization and semantic analysis. Appearance like this:

Table 3. Gospel – Behavior Change from chapter 3 and 4

Category	NLP of Gospel Techniques	Frequency	Score
Processing Techniques	Parsing	Love (αγάπη) <sup>3,4</sup> : 60/166 <sup>5</sup>	0,361
	Lemmatization		0,036

<sup>3</sup> Thomas Aquinas gave the definition of agape, to will the good of another. In The Summa Theologiae of St. Thomas Aquinas. Second and revised edition, 1920.

<sup>4</sup> In John 3:16 the word ἠγάπησεν is used. In the form of aorist indicative, 3rd person active singular. Meaning: love, loving, wishing well.

<sup>5</sup> The nu kissing respectfully, bowing mber 60/115 means: 60 times the words love and loving in the Gospel of John and 115 times in the New Testament.



		<b>Worship (proskunew)<sup>6</sup> : 6<sup>7</sup>/166</b>	
<b>Extraction Techniques</b>	<b>Semantic Analysis</b>	<b>Human heart<sup>8</sup> 166<sup>9</sup></b>	<b>1.0</b>

Thomas L. Brodie (1997:222) states that love and worship are connected to the idea of living water and being born again. They touch the core of the human heart. This means that behavioral changes include human cognitive and affective changes. When these two provisions take place, behavior in action will change.

## 2. Shared cognitive preferences (X2) – from John 9.

The shared cognitive preference aspect in the Gospel of John targets the use of the words repent or cognitive renewal. There has been a change in way of thinking, especially including the primacy of loving and serving each other. Notified in the following table.

Table. 4. Gospel – Shared Cognitive Preferences

Category	NLP of Gospel Techniques	Frequency	Score
<b>Processing Techniques</b>	Parsing	<b>Giving (edoken) - 5<sup>10</sup>/58</b>	<b>0,086</b>
	Lemmatization	<b>Doing (poieo) 48/58</b>	<b>0,827</b>

<sup>6</sup> In John 4:24 the root word proskuneo is used. The exact use of the word προσκυνουδντας. Meaning: worship, kneel, kissing respectfully, bowing.

<sup>7</sup> Two striking verses in the Gospel of John about proskuneo are 4:24 and 9:38. One of Jesus' words to a Samaritan woman and another to a man blind since birth. This describes the appropriate response within the framework of worship. Tiga lainnya pada 4:20,21,22 dan 12:20.

<sup>8</sup> The boundaries can mean: truly true experience, also meaning: a pure heart, a hard heart. By Elder Veremchuk, the heart includes: a. feel, b. want, c. brave, d. conscience, e. mind and f. soul. See in Acta Neophilologica 56(1-2):39-51. December 2023.

<sup>9</sup> It appears in the NT 166 times,

<sup>10</sup> Found in John 11:57; John 15:16; John 17:2; John 17:7; John 19:3.



<b>Extraction Techniques</b>	<b>Semantic Analysis</b>	<b>Willing or not (thelema) – 8/58<sup>11</sup></b>	<b>0,137</b>
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Discourse develops optimism, a sense of the goodness of creation and humanity. From an organizational and societal perspective, the exchange process can be carried out based on the wishes of each individual so that it becomes a collective potential to be developed. The essence is the desire to do something for mutual progress. The Gospel of John puts this in chapter 5 by using the word greater things – meizona (John 5:20). See Thomas L. Brodie, 1997: 247. Also seen in chapter 6 regarding providing food for many people is a determination of what is called meizona. Jesus Himself encouraged His church to have a lifestyle of giving and appreciating other members of God's congregation and together doing great things. His example in John 6:1-13.

### 3. Member Survival (X3) / Community in Unity- from John 13 and John 14

The aspect of survival together in the Gospel of John focuses on the use of the word unity, unity. The occurrence of cohabitation is notified in the following table.

**Table. 5. Community In Unity**

<b>Category</b>	<b>NLP of Gospel Techniques</b>	<b>Frequency</b>	<b>Score</b>
<b>Processing Techniques</b>	Parsing	<b>Clean (katharos)- 3/28<sup>12</sup></b>	<b>0,107</b>
	Lemmatization	<b>Peace (ειρήνη)- 3/91</b>	<b>0,032</b>
<b>Extraction Techniques</b>	<b>Semantic Analysis</b>	<b>Arise (egeiro) 13/141<sup>13</sup></b>	<b>0,092</b>

<sup>11</sup> There are 8 times in the Gospel of John (1:13; 4:34; 5:30; 6:38; 6:39; 6:40; 7:17 and 9:31) and in the entire New Testament the word thelema appears 58 times in [www.blueletterbible.org](http://www.blueletterbible.org). The word thelema is interpreted: of the purpose of God to bless mankind through Christ.

<sup>12</sup> Found in John 13:10; John 13:11 and John 15:3.

<sup>13</sup> Found in John 2:19, 20, 22; John 5:8, 21; John 7:52; John 11:29; John 12:1, 9, 17; John 13:4; John 14:31 and John 21:14.



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Chapters 13 and 14 of the Gospel of John are components of discipleship. This is explained by the author of the book up to chapter 17. This stage contains three phases. Jesus' teachings regarding the church include discipleship. Namely being sanctified or cleansed (John 13), receiving The Helper from the Lord Jesus (John 14:26) and rising to be a light for this world.

## Findings

An examination of tables 3, 4 and 5 shows data on the text of Jesus' teachings regarding the church. Compile the results as follows:

1. The variable Not accusing or judging. Love shows the way to improve both work ethics and actions and behavior. So that communities and corporations/offices prioritize love for improvement as the main thing. Score: 0.361. The second component of X1 shows a score: 0.036. The vocabulary in a relationship with God is willing worship and sincerity. In the sense of a professional institution, staff or employees are happy to submit to the authority of their leaders. There are other elements beyond these findings to be studied further,

2. Variable X2 relates to various ideas, ideas in work/service tasks. The vocabulary with the highest score is: do with a score: 0.827. Learning by doing is a must. Institutions or churches need to provide space for staff or community members to carry out their duties so that they grow rapidly, well and focus on their duties and responsibilities. The second element is about desire or will. Whether or not committed to working so that the company or church gets the best results from staff/team members has a score: 0.137. Meanwhile, the giving element has the lowest score (0.086).

3. Variable X3 relates to unity in a community or work team organization. The highest score is clean or fit and correct to carry out their duties and responsibilities. The score: 0.107. It is important for institutions to ensure that their members truly understand what and how they are part of the community/organization/department. The next score concerns enthusiasm for the task. Passion and rise. This section indicates enthusiasm for work/service. The score: 0.092. The final element of table 5 is peace in the heart. Calmness in tasks and work. It is a must for organizations to create a calm work atmosphere. Because team members will have good performance if work conduciveness is achieved. The score: 0.032.

## Data Analysis – Exploratory Factor Analysis Approach

### Definition:

Loading Factor is the magnitude of the correlation between an indicator and its latent construct.

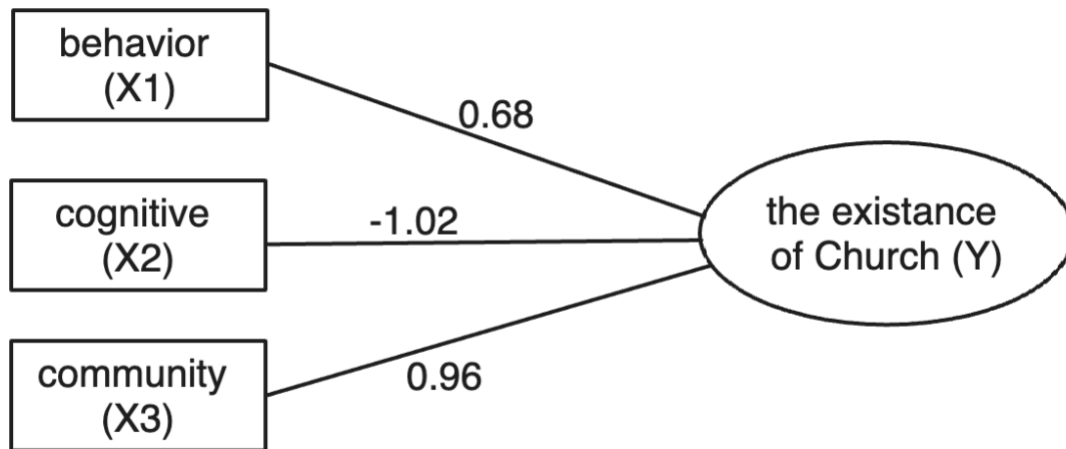
In much social research, measurement of a construct is very often carried out indirectly through its indicators. Indicators with high loading factors have a higher contribution to explaining the latent construct. On the other hand, indicators with low factor loadings have a weak contribution to explaining the latent construct. In most references, a factor weight of 0.50 or more is considered to have validation that is strong enough to explain the latent construct (Hair et al, 2010; Ghozali, 2008). Although other references (Sharma, 1996; Ferdinand, 2000) explain that the weakest factor loading that can be accepted is 0.40.

Based on the analysis carried out, the results obtained were:

- Loading factor of Changes in member behavior (X1) on the existence of the Church based on the teachings of Jesus in the Gospel of John (Y) is 0.68.
- The loading factor of Shared cognitive preferences (X2) on Y is -1.02
- ● The loading factor of Unity of its members (X3) on Y is 0.96.

If depicted it is as follows:

Figure. 2 – Variable Correlation



The three loading factors above are the coefficient values of X1, X2, and X3 on Y. The greater the loading factor value, the greater the relationship. Then a negative value indicates a mutually contradictory relationship.



If we look at the contribution or ability to explain each variable (X1 – X3) to the existence of the Church based on the teachings of Jesus in the Gospel of John (Y), the results are as follows:

**Table 6. Analysis Result Scores**

<b>Variable</b>	<b>Communality</b>
<b>Behavior (X1)</b>	<b>0.466</b>
<b>Cognitive (X2)</b>	<b>0.995</b>
<b>Community (X3)</b>	<b>0.915</b>

Based on the table above, it can be seen that X1 can explain Y by 0.466 or 46.6%, then X2 can explain Y by 0.995 or 99.5%, and X3 can explain 0.915 or 91.5%.

**a. Behavior Change**

Changes in behavior in the Gospel of John are interpreted as being born again or being born from above. The language clearly mentions conversion from unbelief to belief (cf. John 20:30, 31). The expression of God's love through Jesus, the Son of God, is expressed in the heart's acceptance of His name and belief in Him (John 1:12). So there is a change in status and a transfer of existence (John 5:24). From being a slave to sin to becoming a child of God, moving from darkness to the light of Christ. By looking at the results of this table, it is indicated that the use of the agile method in the text of the Gospel of John produces an amount of X1 46.6% of Jesus' teachings about the church regarding the change or conversion of individual and community hearts.

**b. Cognitive**

The cognitive aspect of the church in this finding shows a magnitude of 99.5%. contains matters about the cognitive essence of the church. Jesus taught the importance of the cognitive content of a group of people who have become believers always being connected to the true vine (John 15). The painting of a branch attached to a vine, namely Jesus, the Son of God and the Messiah, has a score of 99.5%, in which Jesus' teachings about cognitive aspects are the first and main thing. Of course this is a concern for the church. Cognitive renewal as also mentioned by the Apostle Paul in Romans 12:1 and 2 shows a change in the framework of thinking about Jesus, His person, His work. Don't be like the Jews and Pharisees who rejected Him and called Him only the son of Joseph and denied that He was the Son sent by God to the church. Variable X1 to variable X2 itself can be expressed as from metanoia to metamorphoo. This is the priority that Jesus intended about the church. Become the same as Himself in all aspects of church life.



### **c. Unity of Community**

Before Jesus was handed over to sinners, in John 17 the peak of His ministry was prayer. The content of His prayer is that all may be one (John 17:21). A church that maintains the unity of its people reflects the life that Jesus hoped for. Because the unity of God's people is an effective means of witness to this world. Thus, unity in love is a strong example as a disciple of Jesus. The church is a means and tool for preaching about the life of Jesus and His redemption for sinners, both Jews and non-Jews. This is what is meant in 1 Peter 2:9 and 10 and Revelation 1:1-7 how Jesus appears in human form to make believers part of the Kingdom of God. And that vocabulary appears in the form of worshiping God in Spirit and Truth (John 4:24).

#### **Summary.**

Based on the findings of this study, the Gospel of John, according to the words of Jesus recorded by the author of the fourth gospel, contains teachings about the church. The vocabulary relates to being born again or being born from above (born of water and the Spirit – John 3), worshiping in spirit and truth (John 4), as well as having a proper understanding of the power of God and the temple of God (John 2, John 9), about humans who are blind from birth (John 9), as well as the importance of social life together by washing each other's feet and celebrating the Lord's Supper remembering Christ's sacrifice for His people (John 13 and John 14). And the unity of God's people as a result of Jesus' prayer – unity of love and acceptance and forgiveness (John 13:34, 35; John 17).

#### **Conclusion**

The application of the agile method to understand Jesus' teachings about the church which is based on the Gospel of John solely boils down to whether or not there are similarities regarding the three entities which are the variables of this theological study. Using a loading factor analysis approach, a significant picture of the essence of the church according to the Gospel of John is obtained. The greatest content on the church is the cognitive aspect (renewal of the mind) with a score of 0.995 and this is very significant. Second is the aspect of community unity with a score of 0.915. And this is also very significant. The third and significant is behavior change with a score of 0.446. Thus, from these findings it is also suggested that further research is needed to find other indicators to ensure its contribution to the church.

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#### Disclaimer:

This article was written by myself without any major pressure or obstacles. And the writing was done as is. There are no interested parties in it.



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