


Jesus' Teaching through Discovery and Pneumagogy: A Theological Approach to Teaching and Learning in Christian Education

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Abstract

The purpose of this study is to explore discovery and pneumagogy teaching, utilising the model of Jesus as a teacher who teaches through discovery and pneumagogy. The work also explains the theory behind the *theological approach* in Christian education and its three types: *christogogy*, *pneumagogy*, and *bibliogogy*. The purpose of Jesus' teaching through pneumagogy and discovery learning approaches is also discussed in this work. This work draws heavily from the works of some authors and researchers, such as Bruner, J. S. (1961), Ausubel, D. P. (1964), Woolfolk, A. (2004), Lee, H. (2006), and Ilesanmi, D. A. (2023). The methodology adopted in this research work is qualitative and inspirational. The paper used books, journals, bulletins, and internet articles relevant to the study. The paper concludes that the combined theories of discovery and pneumagogy, through a theological approach, engender effective teaching and learning in Christian education.

Keywords: Jesus' teaching, discovery and pneumagogical learning, theological approaches, Christian education, christogogy, pneumagogy.

Introduction

Christian education is a polymorphous concept that cannot be pinned down into a single definition. This is principally so because of its broad spectrum of coverage. However, four factors define Christian education: (1) the centrality of God's written revelation (the Bible); (2) the centrality of God's living revelation (Jesus Christ); (3) the centrality of God's Spirit (the Holy Spirit); (4) the necessity of regeneration (rebirth); and (5) the necessity of discipleship. To buttress this, as Christian educators, teaching and writing are our ministries, Jesus is our model, people are our passions, and transformed lives are our products. Dele Alaba Ilesanmi (2021) defines the concept thus:

Christian education is a process of initiating or introducing the heathen into the culture of the Christian faith, transforming and equipping him through the power of the Holy Spirit, with the sole aim of bringing him into the right relationship with God and his neighbours through Jesus Christ to impact his society/world with the instrumentality of the Bible.

It is important to note that the role of the Holy Spirit is essential in the supernatural transformation of learners through Christian education, and without the Holy Spirit, Christian education is meaningless and useless (Emmanuel Amoah Asare, 2012, cited in Yount, 2008:75). Asare asserts that the teaching-learning process is in vain unless it aligns with the Spirit of God. The Holy Spirit helps Christian educators, teachers, and students understand God's written revelation (the Bible) through illumination and discernment of God's truths and empowerment in a way that produces spiritual formation and transformation. He emphasises that only the Holy Spirit creates the necessary changes or transformations in believers so that they can accomplish the goal of becoming like the Master, the Lord Jesus Christ. The Holy Spirit makes Christian education dynamic and distinct from any other type of education. Every environment is the laboratory of Christian educators. The purpose of Christian education is to bring people closer to their Creator, teaching them to know the truth and do the will of God, transforming their lives to fit for the Master's use, and ultimately reigning with Him in His Kingdom. Christian education is to illuminate the dark abyss of functional ignorance in every environment, be it in education, school, industry, commerce, art and culture, government, ministry, office, marketplace, and so on.

For a long time, the mode of the educational process in which the instructor sets the course of the students' learning has been referred to as "pedagogy" It delivers timed, controlled learning that transfers knowledge and skills from a teacher to a student (Erna Oliver, 2016, Ilesanmi, 2023). According to Biao Idowu (2005), Greek education's early years are when we can trace its practice back. The foundations of education can be found in an era that predates Greek culture, even if our point of reference may be roughly three thousand (3000) years ago. Teaching children and/or young people about ancient Greek civilisation or the art of guiding young people through instruction is known as pedagogy. This philosophy of learning is centred on the instructor. Throughout the industrial age, this philosophy served as the foundation for schooling. Pedagogy places the teacher at the centre of the learning process; it grants the instructor complete control over the classroom; it holds all the knowledge that is to be taught in the classroom; and so on. What is more, the term "andragogy," which refers to adult education or instructing adults, was in use well before the twentieth century. For example, it was in use in Germany as early as 1883, and it was adopted by Yugoslavia, France, and Holland approximately ten years later. The theory was created with adult learners' requirements in mind. This learning theory, as noted by Erna Oliver (2016), is predicated on a transaction that attends to the pressing and pragmatic requirements of students or learners who are context-dependent. Malcolm Knowless proposed five theories on which the concept of andragogy is based. The five ideas are as follows: self-directedness, experience, readiness to learn, orientation to learning, and motivation to learn; nevertheless, this is not the main topic of this study (Ilesanmi, 2023).

Furthermore, heutagogy, the next theory, emphasises self-determined learning. To account for evolving conditions and deliver successful education in the twenty-first century, Hase and Kenyon of Australia created the idea in 2001. Although most educationalists are unaware of them, there are more educational concepts that have recently been used in the teaching-learning environment. These include ideas like paralogy (also known as peertagogy or peeragogy), which is the notion of peer learning, and academagogy, which is a student-centered method of instruction that aims to develop lifelong, independent learners. It is a web of heutagogy, andragogy, and pedagogy that promotes adaptability and student interaction. Ilesanmi (2023) argues that if these educational ideas are entrenched in a theological framework of pneumagogy, christogogy, and bibliogogy, they can all be adopted in or in Christian education. This means that when used in a teaching-learning setting, the theological process must be infused, or rather imbedded, within them. Anything short of this, it is no more Christian education. This also includes discovery learning theory, which is a teaching approach that emphasizes the importance of allowing students to explore and discover knowledge on their own rather than simply receiving information from a teacher or textbook. This approach is based on the idea that students learn best when they are actively engaged in the learning process and are able to make connections between new information and their existing knowledge. The purpose of this study is to explore discovery and pneumagogy teaching, utilising the model of Jesus as a teacher who teaches through discovery and pneumagogy. This work draws heavily from the works of some authors and researchers, such as Bruner, J. S. (1961), Ausubel, D. P. (1964), Piaget (1985), Woolfolk, A. (2004), Lee, H. (2006), and Ilesanmi, D.A. (2023)¹.

Concepts of Discovery and Pneumagogy Learning²: Definitions and Characteristics

The concept of discovery learning is based on cognitivism, which developed in opposition to behaviourism, which in education relied on the association between stimuli and responses, even though the discovery teaching-learning theory or method was used years ago by Jesus Christ to convey His message to His hearers. Cognitive theories place a strong emphasis on giving knowledge significance and assisting students in organising and connecting new information to previously learned material that they have stored in their memory (Ertmer & Newby, 1993). There are two teaching approaches used in cognitive-based learning: teaching through discovery and teaching through exposition (Woolfolk, 2004). The former, proposed by J.S. Bruner (1961), highlights the significance of comprehending a subject's structure as the foundation for genuine comprehension through the process of inductive reasoning. D.P. Ausubel (1963) proposed an exposition-based teaching method that prioritizes students' reception of knowledge. The teacher provides the content in a comprehensive and orderly manner, progressing from the broadest principles to more specialized ones.

In contrast to discovery learning, exposition learning uses deductive or logical reasoning. A. Woodfolk (2004) clarifies three stages of expositional learning: (1) begin with an advance organiser; (2) present content in terms of similarities and differences using specific examples; (3) relate content to the advance organiser (HeeKap Lee, 2006). The focus of discovery learning is on comprehending relationships or concepts. For higher learning levels, it is helpful. R. M. Gagne (1965) enumerates eight learning categories. The list is hierarchical in that it moves up to more complicated learning, such as mixing rules to solve issues, from a basic conditioning form of learning. For learning vague knowledge, such as concepts, rules, and problem-solving, discovery learning is required. According to D. H. Schunk (2004), discovery learning is a type of inductive learning. Studying certain examples and instructional materials helps learners identify patterns and

¹ See the work of Ilesanmi, Dele A. (2023). Pneumagogy: A proposed theory for effective teaching and learning in Christian kingdom education. *African Journal of Kingdom Education*. Vol. 1, Iss. 2 (2023). [doi: 10.5281/zenodo.8310903](https://doi.org/10.5281/zenodo.8310903), for a better understanding.

² Ibid., see Ilesanmi (2023) for a comprehensive detail.

connections. For students to create or formulate a rule or principle through discovery, the teacher provides a series of cases and examples (Driscoll, 2005). Students should not only accept the teacher's explanation; instead, they should use inductive reasoning to find the main concepts in the information. Thus, discovery learning is a transformative process that is constructivist and involves learners actively searching for a rule or principle. Through the use of their intuitions and insights to see beyond the facts and discover links and organizational structures, students in this form of learning strengthen their mental faculties.

Lee also discusses a few common misconceptions about discovery learning theory. A student-centred educational approach is not what discovery learning is (Duffy & Cunningham, 1996). For discovery learning to be successful, teachers must use effective teaching tactics to help students finish learning tasks, rather than relying solely on students' ability to conduct self-inquiry. When using discovery learning, students must locate the solution that their teacher has predetermined for them to find. When the teacher directs and guides it, it is handled most effectively (Schunk, 2004). Activities that require the student to search, manipulate, explore, and investigate are planned by the teacher. Moreover, discovery learning differs from autonomous learning. Unguided inquiry-based learning exercises are fruitless and unmanageable (Woolfolk, 2004).

Finally, learning is realised to be an ongoing process of knowledge production rather than a singular occurrence. The primary component of discovery learning involves the student using reflections following a task to identify patterns and connections in their surroundings (Driscoll, 2005). Students consider their actions and the reasons behind their successes (or failures). The goal of discovery learning is to develop the student into the most independent and self-driven thinker they can be, as Bruner (1961) notes. By considering the issues and restating the premise, students gain a comprehensive understanding of the scenario and, in the process, personalize their learning. On the other hand, pneumagogy is a relatively new concept, and it is still being developed. However, it is gaining popularity among Christian educators who are looking for a more effective and holistic approach to teaching and learning.

A Nigerian theologian and educator, Dele Alaba Ilesanmi, is credited with developing the teaching-learning methodology known as pneumagogy (Dele Alaba Ilesanmi, 2023)³. Ilesanmi defines pneumagogy as an educational theory centred on the Holy Spirit. He believes that its foundation is the conviction that all education, especially biblical Christian education, is ultimately spiritual and that the Holy Spirit serves as the primary instructor. He says that the Greek words "pneuma" and "gogy" are the origins of the word "pneumagogy." Pneuma means "spirit," but not just any spirit—he means "the Holy Spirit"; gogy means "leading." He contends that pneumagogy is a teaching-learning method centred on the Holy Spirit. The Holy Spirit determines the course of education. All information comes from him (the Holy Spirit). The Holy Spirit is viewed as the true instructor who accomplishes the task in pneumagogy, as opposed to other learning theories, such as pedagogy, andragogy, and peergogy, that support secularism and humanism. But pneumagogy, as Ilesanmi posited, regards the human instructor as a "placeholder." He (Ilesanmi) argues that even though other learning theories should not be jettisoned, the *pneumagogues* (Christian educators and teachers) are to subject them to the *pneumagogical process* before they are used. Similarly, *pneumagogues*, or Christian educators, are not limited to using one methodology of teaching to foster learning. The environment and the subject matter will determine the method and theory to use. But any theory or technique could go through a pneumagogical examination or procedure. We can accomplish this by pneumagogically contextualising them. This will contribute significantly to the

³ See the work of Ilesanmi, Dele A. (2023). Pneumagogy: A proposed theory for effective teaching and learning in Christian kingdom education. *African Journal of Kingdom Education*. Vol. 1, Iss. 2 (2023). doi: 10.5281/zenodo.8310903, for a better understanding.

divine purpose's fulfilment. Ilesanmi maintains that traditional pedagogical theories are inadequate for Christian education because they fail to account for the role of the Holy Spirit in the teaching-learning process. He submits that pneumagogy provides a more holistic and effective approach to Christian education.

All Christians need more teaching in the art of teaching and learning to better understand the role of the Holy Spirit, the master teacher. Our capacity to know God's will is the basis for all teaching and learning. God can speak to us clearly through our mind and heart. The Bible instructs us directly concerning the will of God in all matters of principle. In our hearts, the Holy Spirit ministers to instruct us in the will of God (Romans 8:26–27)⁴. Walter Kaiser (1981) reminds his readers that a part of the ministry of the Holy Spirit is to give knowledge and wisdom for the expounding of the word, as well as to give one “freedom of utterance” as one delivers the sermon or lecture. Thus, the Holy Spirit is the fountain of knowledge, wisdom, and understanding for a spiritual man or Christian educator. The Holy Spirit's role in illuminating and providing God's power during the preparation and proclamation of the sermon or lecture note cannot be overemphasised. Thus, pneumagogy, as the art and science of teaching, leading, and learning through the leadership of the Holy Spirit, is essentially important for the functionality and effectiveness of a Christian. Certainly, Christian teachers and leaders cannot afford to ignore this teaching approach. For example, people were marvelled because of Jesus' authoritative teaching because He drinks from the fountain of knowledge and wisdom (Mat 7:27–29). Jesus is an excellent teacher because He received all things He taught the people of His days from His Father; He did not do His own will (John 5:19, 30; 6:38; 8:28; 12:49, 50; 14:10).

Pneumagogy can be applied in the classroom. The teacher can begin each lesson by praying for the students and asking the Holy Spirit to guide the learning process. The teacher can use a variety of teaching methods that are designed to engage students' minds, hearts, and spirits. For example, the teacher might use storytelling, experiential learning, and group discussion. The teacher can create a classroom environment that is conducive to spiritual growth. This might involve providing opportunities for prayer, reflection, and worship. The teacher can model a life of faith and discipleship for the students. Pneumagogy can be used to teach any subject, but it is particularly well-suited for teaching Christian religious subjects such as Christian education, theology, the Bible, and ethics. It can also be used to teach other subjects from a Christian perspective.

Furthermore, Ilesanmi identifies seven elements of the pneumagogical process: (1.) *Readiness and availability*: both the pupils (members) and the teacher (pastor, instructor, or disciplinarian) need to be prepared to learn. The teaching-learning environment may be empty or devoid of God's enlightening force when the two are at odds. Where there is a conflict between preparation for prayer, worship, study, etc., the Spirit of God cannot move. (2.) *Preparation*: consists of praying and studying the Bible or other scripture. (3.) *Meditation*: this means to be alone with God in thought, separate yourself from distraction, give a deep thought to the word, and open your heart to the Holy Spirit. (4.) *Faith* is a requirement before an effective and successful teaching-learning process can take place (Heb 11:3; 11:6). (5.) *Presentation*: This must follow pneumagogical processes 1-4 above. The content and the method must be divinely inspired. Ilesanmi contends that the Holy Spirit created an effect on human writers who wrote the Bible. He did not merely move their pens; rather, He moved *them* to speak and write the Scriptures (2 Peter 1:20–21). cf. 2Tim 3:16–17. The Holy Spirit illuminates our minds, aids our memory, and speaks through our mouths. (6.) *Application*: this means putting into practice what is learned. Any kind of knowledge acquired that cannot be put into practice is useless. Thus, the application of the knowledge imparted is an important factor that brings about attitudinal change. (7.) *Acknowledgement*: this is a process of

⁴ All Scriptural quotations are from the King James Version, unless otherwise stated.

allowing and recognising the Holy Spirit in the teaching-learning process. This can be done in the form of prayer, praise and worship. The Holy Spirit is the real teacher; the human teacher is a placeholder. Hence, we need to recognise Him and allow Him to have His way before the teaching-learning process, preaching-learning process, impartation service, or discussion begins (Prov 3:5–6).

Ilesanmi opines that the teaching-learning process in Christian education is empowered or enabled by the Holy Spirit. Hence, pneumagogy is the Holy Spirit-centred theory or the Holy Spirit-Directed Approach that provides divine or spiritual empowerment learning that transmits true or divine information from God through His Word and a spiritual teacher to a student (and/or a spiritual student) under the control of the Holy Spirit. We can simply define pneumagogy as the art of leading people through teaching (preaching, training, coaching, mentoring, etc.) under the direction or control of the Holy Spirit. It is the method of teaching and practice in Christian (theological) education. It concerns how the teacher teaches and how the student learns in theory and practice without relying on his or her knowledge but solely on the Holy Spirit. It is an approach to teaching, the theory and practice of learning, or the act of teaching. The theory of pneumagogy identifies the teacher as an intermediary, the student as a recipient, and the Holy Spirit as the knowledge holder and dispenser. Here, the theory views the teacher as a “placeholder”. The real teacher is the Holy Spirit (John 14:26). The theory of pneumagogy, as developed by Ilesanmi, has some presumptions that form its foundation.⁵

Theological Approach⁶ to Teaching and Learning in Christian Education

The word *theogogy* is a derivation of two Greek words: “theo” and “gogy”. The word “theo” means “God” while “gogy” means “leading”. Thus, combining the two words, we have “theogogy”, that is, the leading of God or the art of leading by God. We can simply define “theogogy” as the art of leading people through teaching (preaching, training, coaching, mentoring, discipleship, etc.) with the use of God’s method or approach. *Theogogy* is the art of God’s approach to teaching. Christian educators and pastors are encouraged to adopt this approach to make Christian education Christian. Education is called Christian because God is the prime educator and the reason for teaching and learning. We need to know Him intimately, and to do this, we are expected to follow His leading. Following God’s lead in what we do, say, teach, or learn is theogogy. Unarguably, God is the creator of the cosmos (Gen 1:1), and He is thus far providentially in charge of it, as opposed to the views of deists. The deist ideology is that God is the Creator of the world, but He hands it off after creation. In Christianity, this ideology is not biblically supported. The Bible says God rules in the affairs of men; He can promote and demote (Dan 4:17; 1Sam 2:8; Ps 75:6-7; Jer 27:5-7); He controls time and season—the course of history and its political and economic changes are in God’s hands (Rom 13:1; Dan 2:21); He is still our instructor, guide, or leader, and teacher (Psalm 32:8); and in Him we have our being (Acts 17:28). Thus, education is Christian because God, the prime teacher, is involved. In addition, any goal of true Christian education is, first and foremost, seeking God, His kingdom, and righteousness; other things He made available to us can be pursued to His glory (Matt 6:33). Therefore, Christians must allow God’s leading in any situation. The theogogy approach can be divided into three types: (1) Holy Spirit–Centred Approach (Pneumagogy), (2) Christ–Centred Approach (Christogogy), and (3) Bible–Centred Approach (Bibliogogy). All these three approaches make education Christian. Any education that is divorced from these three approaches or any of them is no more Christian education. The three approaches

⁵ For a better understanding, see Ilesanmi, Dele A. *Pneumagogy: A proposed theory for effective teaching and learning in Christian kingdom education*.

⁶ This is a new concept coined by these authors, Ilesanmi, Dele A. to show how God leads or teaches His people.

are connected; one could find it difficult to teach successfully without employing them. They are explained here:

Holy Spirit–Centred Approach

This can also be called a pneumagogical approach to teaching and learning in Christian education. Jesus used this approach during His earthly ministry: He taught through the leading of the Spirit of God (Acts 1:1–2) because He (the Spirit of God) is the Speaker and Actor. As a person grows up, he or she must learn how to depend on the Holy Spirit, who teaches all things and brings all things to our remembrance (John 14:26; Luke 12:12). The Holy Spirit is the third person in the Trinity. He is God's spirit because God is spirit (John 4:23–24). He is God living in us. He is the teacher of this dispensation. Thus, he must not be ignored in the teaching-learning environment. No Christian educator can successfully impart knowledge and impact lives without the help of the Holy Spirit. He is the Spirit of the truth; He lives in us, and He is with us (John 14:17). The role of the Holy Spirit cannot be underrated in the teaching-learning environment. He does many things: he teaches, empowers, helps, brings things to our remembrance, guides, and leads, just to mention a few. With this in mind, no spiritual man or teacher can ignore him. Any education that is not under the control of the Holy Spirit will cause the receiver confusion, calamity, unrest, and sorrow. The Holy Spirit is the teacher. The maxim that “experience is the best teacher” is not true. No doubt, experience has its place; it cannot teach you all things, but the Holy Spirit can. Therefore, He, the Holy Spirit, is the best teacher. The teaching-learning process is Holy Spirit-driven.

Christ-Centred Approach

This approach is what these authors call *christogogy*. The word “christogogy” is a derivation of two Greek words: “christo” and “gogy”. The word “christo” means “Christ” while “gogy” means “leading”. Thus, combining the two words, we have “christogogy”, that is, the leading of Christ or the art of leading by Christ. We can simply define “christogogy” as the art of leading people through teaching (preaching, training, coaching, mentoring, discipleship, etc.) with the use of Christ's method. Christ's method of teaching or approach to teaching is called *christogogy*. It should be noted as Christian educators that Jesus Christ is the visible God who came to show humanity the invisible God (Col 1:15) since God is spirit and cannot be seen by physical eyes (John 1:1, 14, 18; 4:23–24; 14:9; Cor 4:4; Col 2:9; Phil 2:6; 1Tim 1:17; 6:16; Heb 1:3; 11:27). All instructions must be God/Christ-centred for a person to fulfil the purpose of God for his or her life. All thoughts, knowledge, teachings, or instructions must be subject to the obedience of Christ, our God. (2Corinthians 10:5). All our children must be taught by God (Isaiah 54:13), because the earth must be filled with the knowledge of Him (Hebrew 2:14; Isaiah 11:9). Only God can give true wisdom, knowledge, and understanding (Proverbs 2:6, 7), and the Holy Spirit remains the teacher (John 14:26).

The major function of the teacher is to relate to the master teacher, our Lord Jesus Christ. This is very important because in Him (Christ) are hidden all the treasures of wisdom and knowledge (Col 2:3); He gives wisdom, knowledge, and understanding (Prov 2:6); and He is the power and wisdom of God (1Cor 1:24). Christian educators and learners are expected to seek wisdom, knowledge, and understanding where they can be found not in the books of philosophers nor in the writings of men about their god but in Christ Jesus—the revelation of the invisible God. Jesus Christ receives what He teaches directly from the fountain of wisdom, knowledge, and understanding—God the Father. His teaching is pneumagogical. Hence, He says unequivocally in John 7:16 that “My teaching is not mine, but his that sent me”. As Christian educators, it should be understood that everything is under the control of Jesus (1 Cor 15:27). Thus, the christogogy approach in Christian education should not be downplayed if the education is to fulfil the purpose of God.

This is important because any education or teaching that does not glorify the Lord Jesus is not of God (John 15:26; 16:13–14).

Bible–Centred Approach

The authors also refers to this approach as *bibliogogy*. This is the art of leading people through the written word of God. The word “bibliogogy” is a derivation of two Greek words: “biblio” and “gogy”. The word “biblio” means “book” or “Bible” while “gogy” means “leading”. Thus, combining the two words, we have “bibliogogy”, that is, the leading or teaching of God’s Word through the use of the Bible. When we say *bibliogogics* or *bibliogogy*, we mean the science or art of teaching from the perspective of the Bible. We can simply define “bibliogogy” as the art of leading people through teaching (preaching, training, coaching, mentoring, discipleship, etc.) with the use or instrumentality of the Bible. The Bible as a *theopneustic* (divinely inspired) sacred book of Christians remains the major "formative and normative" authority for character, spiritual development, and moral decision-making (Joe E. Trull and James E. Carter, 2014:45, cited Birch and Rasmussen, n.d., pp. 14–16). Walton said that the Bible is more than "a slab of ancient history in archaic language". It contains different types of truth. It is a sourcebook for the history of the social life of Israel and Christians worldwide. Without this book, the religion of Israel's nation cannot be understood. Without this book, Christianity cannot be understood, and Christian education cannot have a foundation. The Bible is the foundation upon which Christian education is based. What is more, it contains the standards and values that Christians are expected to uphold. In *Ministerial Ethics*, Trull and Carter stated that some ethical issues, such as divorce and war, seem to be both condoned and condemned in the Bible.

They argued that several modern moral concerns, such as artificial insemination and media morality, did not exist in biblical times. Thus, in their view, proper application of the ethical teachings of the Bible to these and other similar moral issues requires skilful exegesis and sound hermeneutics. These two contemporary ethicists strongly believed that the Bible has a rich vein of ethical gold to be mined by the minister of God, "who rightly handles the word of truth" (2 Tim 2:15), and that, in summary, the Bible is the primary source for ethics (pp. 45). Indeed, the Bible remains the veritable tool by which our ethical and moral standards can be judged and measured. Indeed, Christians’ moral and spiritual values are judged by biblical standards because of their reliability, dependability, inerrancy, and infallibility. Learning must be rooted in the Word of God. Any instruction or teaching that is not rooted in the Word of God cannot be considered true or genuine learning. This is because the written Word, or the Scripture, is given to man by God through His inspiration for teaching, training, mentoring, coaching, instruction, reproof, and correction, in righteousness, so that the children of God will be perfect, well-informed, skilled, intelligent, holy, and thoroughly prepared, furnished, or equipped unto all good works (2Timothy 3: 3:16–17). Jesus confirmed that the Word belongs to the Father (John 14:24). Therefore, the word must be appropriated by the teachers to facilitate the teaching-learning process and engender a better life for themselves and their students. This will, in turn, positively improve a lot of society. Therefore, learning and teaching must be Bible-based.

Purpose of Jesus’ Teaching through Pneumagogy and Discovery

Jesus pneumagogically received from God the Father, who is a Spirit (John 4:23–24), all that He said here on earth. Thus, He approached His teaching theologically and pneumagogically (John 5:19–20, 30; 7:16; 8:26, 38; 12:49–50; 14:10, 31; 15:15; 17:18; cf. Deut 18:18). His entire approach to teaching and preaching was enveloped in theology, pneumagogy, and bibliogogy. Indeed, the Bible says Jesus taught through the Holy Spirit because the Spirit of God is the Speaker and Actor in His teaching ministry: “The former treatise have I made, O Theophilus, of all that Jesus began both to do and teach. Until the day in which he was taken up, after that he through the Holy Ghost

had given commandments unto the apostles whom he had chosen" (Acts 1:1–2). Jesus did not adopt a human approach to teaching and preaching because He always connected to the Spirit of God to know the right approaches and methods to teaching and preaching. He is a Master Teacher per excellent.

The Holy Spirit is a teacher who teaches believers and guides them into all truth (John 15:26; 16:13–14; 1 2:9–16). Jesus is full of the Holy Spirit and always led by the Spirit of God (Matt 4:1, 18; Mark 1:12; Luke 4:1). Jesus unequivocally declared here:

18 The Spirit of the Lord *is* upon me because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, 19 To preach the acceptable year of the Lord. 20 And he closed the book, and he gave *it* again to the minister and sat down. And the eyes of all them that were in the synagogue were fastened on him. 21 And he began to say unto them, this day is this scripture fulfilled in your ears (Luke 4:18 – 21);

Apostle John, in the book of Revelation 3:1, subsumes the Spirit of God into seven categories, which rested upon Jesus alone during his earthly ministry. These seven spirits, according to Prophet Isaiah, who listed six of them, are the spirit of wisdom, understanding, counsel, might, knowledge, and of the fear of the LORD (Isaiah 11:2), and the seventh spirit is the spirit of power (Luke 4:18; Acts 1:8; 10:38). Teachers of the word need the Holy Ghost to descend them like Jesus so as to teach like Him (Matt 3:16; Luke 3:21–22; John 1:32). It should be noted that Jesus is not limited by these spirits because God gives His spirit to Jesus without measure, but He has the Spirit in totality: "For he whom God hath sent speaketh the words of God: for God giveth not the Spirit by measure *unto him*" (John 3:34).

Jesus' teaching through pneumagogy, or the leading of the Holy Spirit, is a central theme in the Gospel of John. The Acts of Apostles, chapter 1:1–2, confirm this. In John 14:26, Jesus promises his disciples that the Holy Spirit will "teach you all things and will remind you of everything I have said to you." This teaching is not just about memorising facts or doctrines, but about understanding the truth of Jesus' message and how to apply it to our lives. Christian teachers can practically do nothing and successfully deliver their lectures without the involvement of the Holy Spirit. The Holy Spirit works in many ways to teach us about Jesus and his teachings. He convicts us of sin and leads us to repentance (John 16:8). He guides us into all truth and helps us understand the Bible (John 16:13). He gives us wisdom and discernment (1 Corinthians 2:14). And he empowers us to live a life that is pleasing to God (Galatians 5:22–23). For example, in Jesus' teaching through the Holy Spirit at the beginning of his ministry, Jesus was led by the Spirit into the wilderness to be tempted by the devil (Matthew 4:1–11). The Spirit gave Jesus the strength to resist temptation and to begin his ministry of teaching and healing. When Jesus was teaching his disciples, he often spoke about the Holy Spirit. He explained that the Spirit would be their helper and comforter and that he would guide them into all truth (John 14:16–17) because He teaches what he receives from the spirit of God, His father (John 7:16); after Jesus ascended into heaven, the Holy Spirit came upon his disciples at Pentecost. The Spirit gave them the power to preach the gospel and to perform miracles (Acts 2:1–4); the Holy Spirit continued to teach and guide the early church.

He also gave them wisdom in making decisions and helped them to resolve conflicts (Acts 15:28–29); today, the Holy Spirit continues to teach and guide believers. Some other biblical examples of Jesus' teaching through pneumagogy are: Jesus was led by the Spirit to teach in the synagogues of Galilee. (Luke 4:15–16) Jesus was led by the Spirit to teach in the temple in Jerusalem. (Mark 11:15–18) Jesus was led by the Spirit to teach his disciples about the kingdom of God. (Matthew

13:1–52) Jesus was led by the Spirit to teach his disciples about prayer. (Matthew 6:5–15); Jesus was led by the Spirit to teach his disciples about forgiveness (Matthew 18:21–35); and Jesus was led by the Spirit to teach his disciples about love. (John 13:34–35); and so on. He (the Spirit of God) helps us to understand the Bible, to grow in our faith, and to live a life that is pleasing to God; Jesus says in Acts 1:8 that “But ye shall receive power, after that the Holy Ghost is come upon you, and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and Samaria, and unto the uttermost part of the earth”. As Christian educators, we need the Holy Spirit to effect a change in man and our society. For example, in Acts 2:4, the disciples are filled with the Holy Spirit and begin to speak in tongues; in Acts 4:8, Peter is filled with the Holy Spirit and speaks boldly to the Sanhedrin; in Acts 13:2, the Holy Spirit calls Barnabas and Paul to go on a missionary journey; and in Acts 15:28, the Holy Spirit leads the council of Jerusalem to decide against circumcision for Gentile converts.

Jesus is concerned with altering people's perspectives as well as their outward behaviours. His method of teaching is discovery, with a focus on questioning, reasoning, and listening. Still, His approach is pneumagogy, with a focus on the Holy Spirit, God the Father, and the Scripture. For example, Jesus was found in the temple courts, sitting among the teachers, listening to them and asking them questions after three days His parents had been looking for Him (Luke 2:46–47). His comprehension and responses astounded everyone who heard him. Furthermore, Jesus' teachings place a strong emphasis on application and learning. Jesus chastised Pharisees and law-abiding professionals severely because they were hypocrites who only concentrated on following the letter of the law rather than abiding by it themselves (Matthew 23:3). Jesus always placed a strong emphasis on applying his teachings to real-world situations. Following his explanation of the Good Samaritan story, Jesus declared, "Do this and you will live" (Luke 10:28). Two fundamental elements of learning are acquiring knowledge and putting it to use in real-world situations. The Jewish leaders were successful in imparting the law to Jews, even though they did not follow it themselves. Jesus' teaching was purposeful and practical. It includes teaching us about God's love and mercy to give us salvation; showing us how to live a life that is pleasing to God; focusing on the kingdom of God; teaching us about the importance of faith, love, and forgiveness; calling us to repentance and to follow Him; preparing us for eternal life; and so on. His discoveries and pneumagogic teaching techniques, methods, and approaches are quite amazing.

Jesus had a great reputation as a teacher among a large number of people from a wide area. Huge audiences were stunned by his instructions (Matthew 7:28; 22:33). The outcome that Jesus commanded shows the effectiveness of teaching. His directions were met with an explosive and instantaneous response from the audience (Minear, 1982). Why did the hearers find the teachings of Jesus so startling and unexpected? How did he teach his common, illiterate followers to be able to make a significant impact on the Jewish authorities of their day as well as the wider world (Acts 4:13)? There is one very important consideration to make when evaluating the efficacy of Jesus' method of teaching. Jesus taught in a completely different manner than the Jewish leaders did. Luke 6:40 says that Jesus educates his disciples in order to help them grow increasingly like him. As a result, he gives them orders to change their viewpoint and change the world. However, the Jewish religious leaders emphasized the importance of repeating the commandments as a means of disseminating them. The table here presents a comparison of the teachings of Jesus as imparted to the Jewish authorities of His day to those of modern secular educators and Christian educators.

Comparison between the Jewish leaders and Jesus' Teaching

	Jewish Leaders/ Secular Teachers	Jesus/Christian Teachers
Purpose of teaching	Dissemination of information: Remembering the Law/Torah	Teaching disciples fully like Jesus (Luke 6:40)
Teaching approach/ methods	Teacher–Centred, Student–Centred, Recitation, memorization Mouth-to-mouth	Theogogy (God-Centred), Christogogy (Christ-Centred), Pneumagogy (Holy Spirit-Centred), Bibliogogy (Bible-Based/Centred) coupled with Reasoning (listening & questioning) Luke 2:46-47 Relations-oriented (heart-to-heart)
Teaching target	Behavioural change by observing customs and Laws	Integrating heart and behaviours, visible and invisible areas, changing the hearers' hearts and having the hearers apply his message to their lives
Outcome	Mastery of contents	Learning application and transformation of lives.
Source	Man	God/Jesus/ The Holy Spirit, and the Bible

Jesus' teachings and those of the Jewish rabbi had different purposes. The aim of the guidance given by the Jewish authorities was to adhere to the regulations and traditions (Matthew 15:1-2). It was based on rule compliance and memory. But Jesus' teachings focused more on the inner workings of human nature than the outward implementation of the law. He was asked, for instance, "What is the greatest commandment?" by one of his listeners. "To love God with all of your heart, all of your understanding, and all of your strength, "to love him [God] with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love his neighbour as himself, is more than all whole burnt offerings and sacrifices," Jesus stated. (Mark 12:33). The Jewish teaching was mainly based on the traditions of men. To this end, Jesus faced serious opposition from them for not following their traditions (Matt 15:1–11).

The reason why people fall into error is either because they are bereft of Scriptural understanding or the power of God (Mark 12:24). The teachings of the Jewish leaders about adultery (Matthew 5:27), divorce (Matthew 5:31), and murder (Matthew 5:21), vows (Matthew 5:33), retaliation (Matthew 5:38), and affection (Matthew 5:43) were centred on abiding by the legislation in obvious ways. Human mindsets were always at the centre of Jesus' teachings. So, Jesus responded pneumagogically on the subjects of adultery (Matthew 5:28), murder (Matthew 5:22), oaths (Matthew 5:34), divorce (Matthew 5:32), and retaliation, both love (Matthew 5:44) and retaliation (Matthew 5:39). Jesus helped the listener create new relationships and schema by using the preexisting schema in their minds as a jumping-off point. As a result, the listener formed a new schema. However, Jesus never made it explicitly apparent what the new schema ought to be. Rather, he gave examples that his audience members carefully considered via intuition and investigation. They developed a theory to explain Jesus' inquiries and experimented with it until they discovered the new schema. At last, Jesus would inquire of his followers, "Have you understood all these things?" (Matthew 13:51).

Indeed, both discovery and pneumagogical learning approaches are essential in Christian teaching. According to Lee, Jesus' teaching method matched modern discovery learning. He argues that His

teaching followed four phases of discovery learning, such as inspiring learners by identifying teachable moments, guiding inquiry with intriguing questions, allowing learners to explore hypotheses, and encouraging application. It is also interesting to know that the use of a pneumagogical approach helps to lead both the teacher and the student into truth; it helps in lesson preparation and presentation; in choosing the right examples, methods, techniques, strategies, and styles apt for the teaching-learning process; to understand and interpret the Scripture correctly; to achieve lasting results in learners' lives; and ultimately, to prepare learners to become like Christ. Jesus trained His disciples through discovery and pneumagogy learning approaches for three years, and eventually, they were fully trained like their master (Luke 6:40). Through discovery and pneumagogy learning, His disciples were able to fully understand the message from their master, and finally they became effective teachers, imitating their master, our Lord Jesus.

Conclusion

The study has been able to explore discovery and pneumagogy teaching, utilising the model of Jesus as a teacher who theologically taught His disciples and audiences through discovery and pneumagogy. His teaching made a huge impact on His disciples and audiences. His listeners had an active role in the learning process, and they were inspired and astonished by His teaching approaches (Matt 7:28–29; 22:33). The work also explained the theory behind the theological approach in Christian education and its three types: christogogy, pneumagogy, and bibliogogy. The purpose of Jesus' teaching through pneumagogy and discovery learning approaches was discussed in this work. Thus, this paper submits that the combined theories of discovery and pneumagogy learning through a theological approach engender effective teaching and learning in Christian education.

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