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Personality competence of Jesus as a teacher based on the gospel of Matthew among Christian religious education teachers

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Abstract. Jesus' personality competence as a teacher based on the Gospel of Matthew is fundamental and important for all Christian Religious Education Teachers. By using descriptive qualitative method, it can be concluded that Jesus' personality competence as a teacher based on the Gospel of Matthew in Christian Education Teachers will have a positive impact. Personal competencies which include: obedience, humility, compassion, firmness, sincerity, and servant character will make the teacher an example for every student served and for those around him, as Jesus is an example for every believer.

Keywords. Personality Competence; Christian Religious Education

Introduction

The teacher is the main figure in education who has various tasks. The main task of a teacher is to educate, teach, guide, direct, train, assess, and evaluate students in early childhood education through formal education, basic education, and secondary education (President of the Republic of Indonesia, 2005, p. 2). The teacher has responsibility for the development or progress of each student. Where every student must experience development both in cognitive aspects, affective aspects, and motor aspects. Because the teacher's responsibility is so great, it is not an exaggeration to say that the main and foremost actor in the learning process is the teacher. This is because the teacher plays a direct role in the learning process (Sudarma, 2014, p. 130). In supporting the success of the learning process, a teacher is required to have various competencies, one of which is personality competence (Kunandar, 2007, pp. 75–77). Personal competence will make a teacher as an example for students. Personal competence has an influence on success in learning. The success of learning can be seen when students are willing to do what is taught by a teacher. Experience shows that problems such as motivation, discipline, social behavior, achievement and desire to learn are always rooted in the personality of the teacher (Hamalik, 2007, pp. 34–35). Therefore, the researcher describes the personality competence of Jesus as a teacher based on the Gospel of Matthew in this paper in order to contribute to the understanding of Christian Religious Education teachers in carrying out their ministry duties as teachers.

Method of Research

The method in this study uses descriptive qualitative research methods with a literature study approach. The qualitative research method is a research method based on the philosophy of postpositivism. This method is used to examine the condition of natural objects, where the position of the researcher is as the key instrument. The results of qualitative research emphasize meaning rather than generalizations (Sugiyono, 2013, p. 9). The purpose of qualitative research is to describe (to describe), to explore (to explore), and to explain (to explain) (Siyoto & Sodik, 2015, p. 11). Library studies are activities to collect information and data with the help of various materials in the library. , such as reference books, previous similar research results, articles, notes, and various journals related to the problem to be solved. The activities carried out are collecting, processing, and summarizing data systematically using certain methods/techniques to find answers to the problems encountered (Sari & Asmendri, 2018, p. 44).

In this study, the researcher examines the discussion of Jesus' personality competence as a teacher based on the Gospel of Matthew. This study uses the Bible as the main source in the discussion and describes the personality competencies of Jesus as a teacher based on the Gospel of Matthew. In addition, researchers also use reference and reference sources that can complement this research which are still considered relevant to be a supporting source. The researcher also uses several additional sources from books, journals, and other literary sources (both online and offline sources) which the author views as discussing Jesus' personality competence as a teacher.

Result and Discussion

Obedient Personality Competence

Obedient means always submissive or obedient (to God, government, and so on); does not act fraudulently; loyal; pious; and strong in worship (Sugono, 2008, p. 1404). The competence of the obedient personality is found in Jesus as a Teacher. Some indications that explain this are Jesus obeying God's will, Jesus acknowledging the authority of the Word, and Jesus obeying the rules.

Jesus Obeys the Will of the Father

Jesus is the sinless Son of God. However, when Jesus came into the world, Jesus gave Himself to be baptized by John the Baptist (Matt. 3:13-17). At first John the Baptist refused to baptize Jesus (Matt. 3:14). John the Baptist refused to baptize Jesus because the baptism was a sign of a person's repentance of his sins (Matt. 3:11). As the meaning of repenting is to leave sin, it is not just "regret", but includes changes in attitudes and behavior (Newman & Stine, 2008, p. 48), how could Jesus be baptized, while Jesus did not sin. When John refused to baptize Him, Jesus said, "Let it be so, for in this way we ought to fulfill all the will of God" (Matt. 3:15). The statement "let it happen" has two meanings, namely "do as I ask now (this)" or "don't argue this time" or "do as I ask this time." This shows that Jesus actually agreed with John, but He asked John to comply with His request at that time (Newman & Stine, 2008, p. 62). The reason Jesus insisted on being baptized in the Jordan was that it was God's will that John should baptize Him and that He should give Himself up to receive such a baptism. Therefore, although Jesus was baptized not because He was like Israel, needing to repent, but it is still true that by being baptized by John, He voluntarily identified Himself with sinful humans (Matt. 1:21; 26:28) (Kingsbury, 2019, 2019, p. 69). Jesus' volunteerism to do the Father's will is a manifestation of the obedient personality competence that exists in Him.

Jesus Recognizes the Authority of God's Word

The word "acknowledge" has the meaning of confirming, accepting and stating, assuming, admitting to be, and stating that it is valid. The word "authority" has the meaning of legitimate power given to institutions in society that enable its officials to carry out their functions; the right to act; power; authority; and the right to take action or the right to make rules to govern others (Sugono, 2008, p. 1025). While the Word of God is all the words of God revealed by the prophets before Jesus, especially the prophets in the Old Testament. Based on the meaning of the word, the meaning of Jesus acknowledging the authority of God's Word is that Jesus considered true, considered or declared valid the power or authority of the Word that was declared by the prophets before Jesus specifically the prophets in the Old Testament. The proof that Jesus acknowledged the authority of God's word was when Jesus resisted Satan's temptations in the wilderness (Matt. 4:1-11). Satan tempted Jesus three times after Jesus finished fasting for 40 days. The trials took place in three different places: the desert, the Holy City, and the Temple. Eaton explains, Jesus was tempted by the Devil throughout that 40-day period, but three specific temptations at the end of the fasting week when He was really hungry. There is a temptation to place His material welfare ahead of God's will. There is a temptation to pursue positions of power and glory by worshiping Satan. There is also the temptation to prove His messiahship in a sensational way (Eaton, 2008, p. 98). In the face of this trial, Jesus used God's Word. Jesus always said, "It is written," "It is also written," and "For it is written." These words of Jesus refer to God's written Word. Jesus repelled Satan's most powerful attacks not with thunder from heaven but with the written Word of God used with the wisdom of the Holy Spirit (Pfeiffer & Harrison, 2013, p. 37). The way Jesus faced Satan's temptations was to use God's word. This proves that Jesus recognized the authority of God's Word. This shows the competence of the obedient personality, namely obedience to the authority of God's word.

Jesus Keeps the Rules

In carrying out his ministry, Jesus always obeyed the rules wherever he was. This is evidenced when Jesus and the disciples were in Capernaum, the temple tax collector came. The collection of the temple duty in Jerusalem was done because it cost a lot of money to maintain it. Each day there was a morning and evening sacrifice each requiring a one year old lamb. Besides the lamb, wine, flour, and oil were also offered. Frankincense that must be burned daily must be purchased and prepared. The high priestess robes always had to be changed, and the High Priest's robes alone cost as much as a king's garments (Barclay, 2011, p. 267).

Jesus is the Son of God. Jesus once said when his parents (Mary and Joseph) were looking for Him in Jerusalem, "Don't you know that I must be in My Father's house?" (Luke 2:49). As the Son of God, how could the Son be obliged to pay taxes for His own Father's house?" However, even though he was not required to pay the temple duty, Jesus still paid the temple duty as required by law. Jesus paid the temple duty of two dirhams. This is done so as not to become a stumbling block. Jesus did not want people to stumble because He, as a Jew, did not support the Temple ministry. Jesus did not hesitate to break man-made traditions, but God's law was carefully obeyed (Wiersbe, 2012, p. 186).

Personality Competence: Humble

Humility means not arrogant or arrogant. Humility is an attitude that considers a person who has wealth, intelligence, or high rank, but does not show off all the things he has to the public (Tedjo, 2017, p. 34). Humility should only be shown to God, not shown to humans.

Dykes says, “When we are humble before God, others may see our humility, but we don't do it for them; it is for Allah” (Dykes, 2007, p. 117). Jesus is a humble Person. This has been seen since Jesus was born in the world. Jesus who is enthroned in heaven is willing to come down to earth to be like humans. Heaven is a place full of majesty and glory left by Him. When incarnated as a human, Jesus was born into an ordinary family. Even his birthplace was not a suitable place for a baby to be born, a dirty and smelly place, because Jesus was born in a sheepfold (Carter, 2001, p. 29). His willingness to be born in a sheepfold shows a humble personality in Jesus. Three indications that show the competence of a humble personality inherent in Jesus are respecting others, knowing one's capacity as a Son, and praying to the Father.

Jesus Respects Others

Comparing John with Jesus would certainly not be worth it. John was an ordinary man while Jesus was the Son of God. John was sent to pave the way for the coming of the Messiah, Jesus Christ, by calling for repentance and baptism for the house of Israel. Even though Jesus was the Son of God, Jesus still showed respect and appreciation for John. In Mark, Luke, and John, John the Baptist said that he was not worthy to baptize Jesus, not even to untie His sandals (Mark 1:7; Luke 3:16; John 1:27), but Jesus kept asking John to baptize himself as John baptizes those who came to him. Henry responded that John the Baptist's statement that he was not worthy to take off Jesus' shoes: means how powerful Jesus is compared to himself and how inferior John the Baptist is when compared to Christ (Henry, 2014, p. 78).

The competence of the personality of Jesus who wants to respect and respect other people who are actually in value is very disproportionate. The competence of the humble personality is most evident when Jesus willingly asked John to be baptized. In this baptism, Jesus identified Himself with the people He would save. At that exact moment Jesus identified Himself with people who are aware of their sins, and are aware of their need to seek God (Barclay, 2012, p. 99).

Jesus Knows His Capacity as a Son

Jesus is the Son of God, but Jesus realized that He did not know when the end would come (Matt. 24:29-36). Jesus can show signs where the end times will come, but Jesus cannot show when the end times will come as it says in Matthew 24:36 which reads, “But concerning that day and hour no one knows, the angels in heaven do not know. , and not even the Son, only the Father himself.” These words of Jesus show that Himself as the Son did not have the capacity to determine the day and time when the Son of Man would come to earth for the second time. Barclay said, “We cannot go any further. again – because God has kept His wisdom and the ultimate knowledge for Himself (Barclay, 2011, p. 500). Jesus did not force to reveal when the end times will come, this is because Jesus is the Son who only carries out Father's will.

Jesus Prays To The Father

Prayer is a means for every people to communicate with God (Freligh, 2002, p. 85). Not only the people, but Jesus also communicated with God. Jesus came to earth because God sent. As a messenger, Jesus communicated with God, the Father, the Sender. For Jesus, praying was important. So that Jesus did and taught the disciples. Therefore, prayer should be the first defense, not the last effort (Dykes, 2007, p. 29). Henry said, “A Christian who does not pray is like a living man who does not breathe” (Henry, 2014, p. 228).

In addition to teaching about prayer, Jesus also did as it is written in Matthew 14:23 which reads, “And after he sent the crowds home, Jesus went up on a hill to pray alone. When it was night, he was alone there.” Heer argues that Jesus lived alone. However, He is not alone,

God exists, and Jesus used the time to pray to Him (Heer, 2013, p. 291). In His prayer, Jesus surrendered to the Father, even though Jesus could have called upon the Father to send more than twelve armies of angels to help Him (Matt. 26:53). This is Jesus' belief in His Father who sent into the world (Morris, 2001, p. 183).

Compassionate Personality Competence

To be merciful is to have mercy. Compassion has the same meaning as compassion or caring, namely human emotions that arise due to the suffering of others. Compassion arises when within a person there is love. Compassion is manifested in the form of actions to help others who are experiencing suffering, so that people who experience suffering can be free from suffering, or at least the suffering experienced can be reduced.

Jesus had the competence of a compassionate personality. Indications of the competency of the compassionate personality in Jesus are Jesus healing the sick, Jesus giving forgiveness, Jesus releasing the bonds of Satan, and Jesus providing food for His followers.

Jesus Heals Sick People

In Matthew 9:35 it is written, "So Jesus went about all the towns and villages; He teaches in the synagogues and proclaims the good news of the kingdom of heaven and takes away every disease and infirmity." Based on this verse, it is found that Jesus cared for people who were sick. There were many kinds of diseases that Jesus healed such as leprosy (Matt. 8:1-4), paralysis (8:5-13; 9:1-8), fever (8:14-17), bleeding for twelve years (9:18-38), the blind (9:27-31; 20:29-34), mute because of demon possession (9:32-34), and epileptic (17:14-18). This act of Jesus healing sick people was based on compassion as stated in Matt. 14:14, "When Jesus landed, he saw a great crowd, and he was moved with compassion for them, and healed those who were sick."

The compassion that was in Jesus made Jesus willing to take the risks he had to face, including when he had to be seen as unclean for touching people affected by leprosy. Barclay explains, "Jewish law states that Jesus must abstain from being touched by lepers; if the leper approached a distance of two meters, then Jesus would be considered unclean. But Jesus stretched out His hand and touched the leper. For Jesus there is only one obligation in this life, namely the obligation to help so that people who have leprosy become healed and free from various sufferings (Barclay, 2012, pp. 485–486). The compassion shown by Jesus in alleviating one's suffering can awaken people to praise God and thank Him for those who are healed (Henry, 2014, p. 395).

Jesus Gives Forgiveness

Forgiveness means freeing someone from the wrong they have done. In forgiveness, there is a long process there is also a short process, depending on the size of the mistake that has been made. Forgiveness opens the possibility for everyone to live without holding grudges or hatred. Forgiveness can also make everyone feel relief. That relief is what God wants for every human being. How many times a person must forgive a sinner, Jesus said that forgiving up to seventy times seven (Matt. 18:21-22). These words of Jesus mean that forgiveness has no limits (Guthrie, 1986, pp. 106–107). To forgive 490 times means that there is no limit to forgiveness of sinners, as Newman explains, "There is no limit to the number of times a person has to be forgiven. The person who forgives does not need to record the number of times he forgives his brother (Newman & Stine, 2008, p. 583).

In the Sermon on the Mount, especially Matthew 5:21-26 Jesus taught about forgiving others. If there is a problem, then the best solution is as offered by Jesus in verses 25-26, namely

making peace before the case is brought to the judge. It is an example of an act or act of love. Jesus taught to always love because God's love is far greater than the sin in this world. God has forgiven sinners, so God wants everyone who has received the gift of forgiveness to also be given to others. God wants that love to be practiced in every step of life (Abineno, 2012, p. 136). In addition to making peace, the form of forgiveness is to love and pray. According to Heer, love and prayer are powerful tools to eliminate hatred in the heart (Heer, 2013, p. 91).

Jesus Deliverances Satan's Shackles

The ministry of deliverance from the bonds of Satan is important. This is because the demon possessed can cause many bad things to someone who is possessed. The exorcism ministry has existed since the time of Jesus and the apostles and the first church. The ministry itself was taught by Jesus and His disciples. The Bible teaches deliverance ministry very clearly (Sudrajat, 2018, p. 1). In the Gospel of Matthew we find the actions of Jesus in releasing the bonds of demons from a person. On the Got Questions website it is written, "The ministry of deliverance" generally focuses on exorcising demons and evil spirits to solve problems related to certain evil spirits (Got Questions, 2021, p. 1). As recorded in the Gospel of Matthew, demons possessing a person can have various consequences, including madness (Matt. 8:28-34), dumb (Matt. 9:32-34), blind and dumb (Matt. 12:22-29)., sick (Matt. 15:21-28).

Jesus Gives Food to His Followers

Jesus cared about everyone's spiritual needs, but Jesus also cared about physical needs. In this case Larosa argues, "When we serve someone or a group of people to make disciples, we should not fill them with the word of God alone. We need to help and care for their physical needs as much as possible" (Larosa, 2007, p. 85). It can be said that the ministry that Jesus did was holistic (whole: physical and spiritual). This is evidenced when Jesus feeds 5000 people with five loaves of bread and two fish, and to 4000 people with seven loaves of bread and some small fish. Jesus did not allow those who followed and listened to His teachings to starve. In Matthew 14:15 the disciples said to Jesus, "This place is deserted, and it is getting late. Send the crowds away so they can buy food in the villages." Although the words of the disciples made sense, humanly speaking, where it was night and in a lonely place, Jesus showed His mercy. Jesus said, "There is no need for them to go, you must feed them." These words of Jesus indicate that the disciples must be responsible for feeding everyone present at that time.

Jesus' compassion regarding feeding is more evident in Matthew 15:32 which reads, "My heart was moved with compassion for the crowds. They have been following me for three days and they have no food. I don't want to send them home hungry, or they will pass out on the road." Based on this verse, Wiersbe says, "Our merciful God cannot send them home hungry because they will faint in the middle of the road (Wiersbe, 2012, 2012). p. 159).

Assertive Personality Competence

Firmness means no compromise. People who have assertive personality competence will not tolerate sin or evil. The competence of assertive personality is found in Jesus. This is evidenced when Jesus resisted Satan's temptations, Jesus cleansed the temple, and Jesus resisted sin.

Jesus Against Satan's Temptation

Temptation is not from God because God never tempts His people. But God allows trials to come because God wants to entrust something greater to believers who are experiencing trials (Santoso, 2010, p. 79). That's what happened to Jesus. The devil deliberately tempted Jesus at a very critical time, namely after Jesus fasted for 40 days and was alone. Fasting here

means not eating (and sometimes also means not eating and not drinking) of one's own accord. Fasting is sometimes also done to fulfill religious obligations. Jesus fasted both night and day for forty days and forty nights (Newman & Stine, 2008, p. 67). Therefore it can be said that the time Satan tempted Jesus was a very appropriate time. Where Jesus was feeling hungry and thirsty, therefore Jesus needed other people to help Himself to get food and drink and other needs. Satan's purpose in tempting Jesus was to put Jesus down, so that Jesus would disobey the Father's will. But Jesus resisted Satan's temptations.

Through Matthew 4:1-11 it can be found that Jesus had a firm personality competence. The devil tempted Jesus three times. In the first and second trials, Jesus fought back by beginning with the words, "It is written." But when resisting Satan's third temptation, Jesus did not begin with the words, "It is written, but immediately rebuked, rather cast out. Jesus cast out Satan by saying, "Get behind, Satan!" The devil left before Jesus. After Satan left Jesus, the angels came to serve Jesus. That is, the angels guard, help, and fulfill his needs or give what he needs (Newman & Stine, 2008, p. 77). angel too. The angels came to congratulate Jesus on His success, to rejoice with Him, and to give Him glory. The angels served Jesus not only with food, but with whatever He wanted after experiencing exhaustion (Henry, 2014, p. 124).

Jesus Cleans the Temple

The temple in general is a place of worship for the Jews. But the temple can be written with the words or . The Temple of God (ναός) refers to a rather small building, and includes the Holy of Holies and the Holy of Holies which only the high priest can enter, and only on the Day of Atonement. Temple (ἱερόν) refers to the room or court of the Temple throughout the area. More specifically, the Temple referred to in Matthew 21:12 is the page of the Gentiles (Guthrie, 1986, p. 107). The court of the Gentiles was built to provide the opportunity for the "outcasts" to enter the temple and learn about the true God of the nation of Israel. However, the presence of the "religious market" turned sensitive Gentiles away from the testimony of the Israelites. The court of the Temple (ἱερόν) has been used for transactions, not for witnessing. The outer court for the Gentiles housed the stables for animals to be offered for purchase and tables where foreign currency could be exchanged for shekels to be offered. This market which was a great source of extortion was managed by the family of high priest Anas (Pfeiffer & Harrison, 2013, p. 119). Wiersbe said, "The temple was polluted by the 'religious business' of the Jewish leaders. They have turned the courtyard of the Gentiles into a place for exchanging money and selling animal sacrifices for Jews who came from outside the area. What was originally a ministry and aimed at facilitating pilgrims from other countries, has now turned into a profitable business. Leaders charge a high price and no one can compete or oppose them" (Wiersbe, 2012, p. 230).

When Jesus discovered the existence of such a Temple (ἱερόν), Jesus became angry. Jesus expelled all those who were buying and selling in the Temple grounds (ἱερόν). Jesus overturned the tables of the money changers. Money changers are people who exchange foreign currency for a currency that can be used to pay the temple fees. In this case, of course they made a profit in the exchange (Guthrie, 1986, p. 107). Jesus overturned the pews of the dove traders. This pigeon trader sells pigeons to poor people to make offerings. In this case a lot of blackmail took place. This incident is one of the loudest manifestations of His anger directed at those who blackmail others, especially those who extort under the guise of religion. Jesus wanted to restore the function of the Temple (ἱερόν) as it was. The prophet Jeremiah had said that humans made the temple into a den of thieves (Jer. 7:11). Jesus could not stand idly by watching humble people being blackmailed for the benefit of others (Barclay, 2011, p. 391). Therefore, Jesus needed to purify the temple.

Jesus Against Sin

The word "sin" in Matthew 18:15 is written with the word from the root , it can mean doing wrong to God or disobeying God; can also mean doing wrong or doing evil to fellow brothers). The word "rebuke" in the Greek text is written with the word which is a command word, namely the command to rebuke and even expose the sin so that the sinner does not repeat his sin again. Even though it is a command to rebuke, there is a procedure, namely (1) To be rebuked under four eyes (verse 15). This rebuke under four eyes is expected not to embarrass the person who is being rebuked for having committed a sin. (2) To be rebuked under a witness, one or two witnesses (paragraph 16). This second stage is done if you have passed the first stage but the sinner does not heed the first rebuke. (3) Presenting problems before the congregation (verse 17). This third stage is taken if the person who has sinned does not listen to the three or four people, the matter must be brought to the attention of the congregation (local group of Christians), and if it is of no use, then he must be viewed as a person who does not know God (meaning an infidel) and as a tax collector (by his actions the tax collector has separated himself from God's people). This means that people who are not willing to be rebuked even though they have sinned are banished from the Christian congregation, so that they repent (Heer, 2013, p. 99). This shows that Jesus never compromised with sin (cf. Jn 5:14; 8:11; 1 Cor 15:34).

Sincere Personality Competence

Sincerity is no pretense or no falsehood. Doing something without expecting anything in return also means being sincere. The competence of sincere personality is in Jesus. Some evidence that supports this statement is that Jesus did not seek praise, Jesus did not discriminate against status, and Jesus was always generous.

Jesus Doesn't Seek Praise

If you want to seek praise from humans alone, it is very easy for Jesus to get it. Jesus had the power to perform miracles and signs. But Jesus did not do all that for the sake of popularity alone. Jesus did all that for the salvation of mankind. That is the mission carried out by Jesus and must be accounted for by the Sender, namely the Father in Heaven. Jesus did not need to seek human praise or popularity. Therefore, Jesus also taught His followers to always be sincere in carrying out various activities.

In Matthew 6:1-4 Jesus taught about how to perform religious duties. In the context of Judaism, religious obligations (deeds required by religion) summarize the three most important obligations, namely giving alms, prayer, and fasting (Newman & Stine, 2008, p. 144). This kind of religious obligation is a personal human relationship to God. Because it is personal, when carrying out religious obligations it is not necessary to show it to others with the aim of getting human praise. If carrying out religious activities aims to be seen by people, then the religious obligation does not bring benefits before God because it has received human praise. Henry views that religious obligations performed to gain human praise are very dangerous sins (Henry, 2014, p. 223). Jesus very strictly forbade his listeners to perform religious duties in order to be seen by people. The word "Thou shalt not proclaim" is written with the Greek text *σαλπισης*. The word comes from the word , besides meaning "to declare" it can also mean blowing a trumpet or trumpet. So that literally it can be translated "Don't blow the trumpet" which means "don't attract people's attention." The use of figures of speech has to do with the Jewish custom of blowing trumpets in the Temple at a time when the nation was collecting alms for special purposes (Newman & Stine, 2008, p. 145). This was deliberately done to attract the attention of all the Jews. So that in some translations the words "do not boast" (the daily Indonesian

version of the Bible), "don't boast" (the Bible version of the Word of the Living God), "do not make a name for yourself" (the Old Translation version of the Bible). This can be compared to Jesus' teaching about prayer (Matt. 6:5-8) and Jesus' teaching about fasting (Matt. 6:16-18).

Jesus Doesn't Discriminate Status

Not discriminating in status means not discriminating against a person's situation or position. People who are discriminatory in status can be called discrimination, namely the attitude of discriminating intentionally against groups related to certain interests. Usually this discriminatory attitude is based on religion, ethnicity, ethnicity, and race.

Jesus is a person who does not discriminate in status. In His ministry, Jesus was able to accept all classes, including the tax collectors who were often despised and hated by the Jews, pp. 36–39). But Jesus accepted the tax collector with a sincere heart, even accepting Matthew, a tax collector and making him a disciple (Matt. 9:9-12).

Besides accepting tax collectors as His disciples, Jesus also helped a Canaanite woman who needed help because her child was sick (Matt. 15:21-28). Culturally, these Canaanites are considered descendants of the Palestinian population before the area was defeated under the leadership of Joshua, at that time the Canaanites were considered to be a bad influence on the Israelites (Guthrie, 1986, p. 100). Even though the Canaanite woman was seen as a pagan, Jesus wanted to help the Canaanite woman (Matt. 15:28). Another example that can be found in the Gospel of Matthew regarding Jesus' non-discrimination of status is that Jesus accepted children (Matt. 19:13-15). Despite the efforts of the disciples to prevent the children from coming to Jesus (Matt. 19:13), but Jesus accepted them by saying, "Let the children, do not prevent them from coming to Me; for such is the kingdom of heaven" (Matt. 19:14). Jesus' attitude of accepting children who came to Him showed that Jesus did not discriminate in status including children (Pfeiffer & Harrison, 2013, p. 113). Therefore, Jesus put His hands on the heads of the children (verse 15). Jesus accepted the children, and acted according to what the parents wanted of Him. He laid His hands on them, which means, He blessed them (Henry, 2008, p. 948).

Jesus Is Always Generous.

A generous person is a person who has kindness, has love and compassion, or someone who is generous. Someone is said to be generous, if in life that person often or likes to do good deeds to everyone, loves and loves someone, even likes to give to others in need. In Greek, the word "generous" is written with the word (Matt. 20:15) which means kind, good, benevolent, noble, pure, godly, and sincere.

Jesus taught the disciples to be generous by giving to those who ask, and not rejecting those who want to borrow (Matt. 5:42). Barclay explains, "Giving is both an honor and an obligation, because all giving is actually a gift to God. Giving something to someone in need is not a choice we can take or not. Giving is a must, because if we refuse to give, then our refusal is a rejection of God" (Barclay, 2012, p. 288). Jesus' command to give ("give") to those who ask must be done out of love, just as God gives grace or the gift of salvation to believers because of God's love for mankind. De Heer said, "Love must be the deepest encouragement in those who believe in Christ, love is sacrificing our "rights" and "interests" (Heer, 2013, p. 90).

A generous person is someone who loves God and others (Matt. 22:37-39). Loving God is not "having a good feeling about Him", because true love involves the will and the heart. Where there is love, there will be a willingness to serve and be obedient (Wiersbe, 2012, p. 245). Loving God must be realized by loving our fellow human beings, as we love ourselves. In loving our fellow human beings it must be done sincerely and selflessly. The measure of love

that you give to others is like loving yourself. De Heer emphasizes that loving here does not emphasize feelings, but acts of love. Loving fellow human beings as oneself means seeking what is good and what is useful to him, just as automatically when looking for what is good and what is useful for oneself (Heer, 2013, p. 442).

Servant Character Personality Competence

Character is personality, behavior, character, character, and character. (Ministry of National Education Language Center, 2015, p. 3). While the servant is a slave or servant. A servant is someone who has devoted himself and has surrendered his right to life to his master. In this case, Jesus has the personality competence of servant character with several evidences including: Jesus was willing to suffer, Jesus was willing to sacrifice his life, and Jesus served not to be served.

Jesus Was Willing to Suffer

Jesus is the Son of God who deserves to sit on a glorious throne, but in reality he is not. In several passages, the Gospel of Matthew describes the suffering that Jesus experienced. His coming into the world as a human was a suffering. Jesus was born into an ordinary family (economically poor) and was even born in a stable. But Jesus was willing to accept it all. So naturally Jesus responded to a scribe who claimed to want to follow Jesus even where Jesus was, with the answer, "Wolves have burrows and birds have nests, but the Son of Man has no place to lay His head" (Matt. 8:20). In these words, Jesus refers to Himself as the Son of Man who has no place to lay his head. Not like wolves have burrows and birds have nests. Henry said, "It is strange that the Son of God, when He came into the world, would put Himself in such a lowly condition, that He had no place to rest, which even the most humble of creatures have. (Henry, 2014, p. 364).

Jesus' willingness to endure suffering was not only related to the absence of a home or place to live. But also His willingness to be arrested and treated like a thief (Matt. 26:47-56). Those who wanted to arrest Jesus came to Gethsemane with swords and clubs as if they were about to catch robbers (Matt. 26:55). Even this arrest begins with the drama of betrayal by Judas, a disciple who is trusted to hold the treasury (treasury). Judas betrayed Jesus by selling the chief priests for 30 pieces of silver (Matt. 26:15). Jesus suffered so long (long suffering). Jesus' suffering was not due to His sin but the sin of mankind. But His suffering brought salvation to mankind. Jesus was willing to suffer suffering just for the sake of His love for mankind (Wake up, 2015, p. 159).

Jesus Willing to Sacrifice His Life

In order to carry out the mandate of the Father in Heaven, Jesus was willing to sacrifice his life. But before finally sacrificing his life on the cross, there were many events that hit Jesus, such as: the betrayal of Judas (Matt. 26:14-16; 47-48), the abandonment of the disciples (Matt. 26:56), Peter denied Jesus as much as three times (Matt. 26:69-75), and the soldiers mocked Jesus (Matt. 27:27-31). In addition to the psychological persecutions that he had to face, Jesus also faced physical persecutions such as: Jesus was spat on, punched, and beaten (Matt. 26:67; 27:30), Jesus was scourged (Matt. 27:26), and in the end Jesus gave up his life as a sacrifice on the cross (Matt. 27:32-44; 27:45-56). Matthew explains that in the eyes of the Romans Jesus was innocent and they did not want to be put to death. It was the Jews who shouted for Barabbas and demanded the death of Jesus (Morris, 2001, p. 184). Barclay said, "The crucifixion was the most cruel and horrific death ever created by man to avenge his fellow man. The crucifixion was the cruelest and most terrifying torture. Crucifixion was a torture fit only for slaves. In the

crucifixion, a criminal was tied to his cross and his body was already bleeding from the whipping. On the cross, a crucified man hangs to death of hunger, thirst, and heat from the sun, unable to defend himself from the torment of mosquitoes and flies that swarm over his naked body and on his wounds” (Barclay, 2011, pp. 577–578).

Jesus Served Not to be Served

Serving is an activity of helping others or giving oneself to help and help others. Thus, people who serve are people who position themselves below and are referred to as servants. While the people served are positioned at the top. Like a servant who serves the employer. Whatever the employer asks the maid to do, the maid is obliged to do it. Thus with Jesus, although the Son of God but His coming into the world is to serve, not to be served. This is also what Jesus taught His disciples (Matt. 20:20-28). Jesus said to His disciples, “Whoever wants to be great among you, let him be your servant, and whoever wants to be prominent in the world among you, let him be your servant; just as the Son of Man did not come to be served, but to serve, and to give his life as a ransom for many” (Matt. 20:26-28). Jesus should be the example and foundation in leadership. Jesus came as a servant; therefore each of His people should serve one another as servants. Jesus came to give His life, as well as His people need to give their lives to serve God and others (Wiersbe, 2012, p. 224).

Jesus' words in Matthew 20:26 and 27 can be interpreted that if someone wants to be the greatest, to be foremost, to be a leader, or to be a governor, that person must first be a servant or slave. This is exemplified by Jesus as said in Matthew 20:28. In verse 28 refers to Himself as the Son of Man (υιος ανθρωπου). The mention of "Son of Man" is a form of humiliation of Jesus (not an assertion that He is the Son of God). Jesus' humility is not only in addressing him as "Son of Man" but also in His presence to serve (διακονησαι). However, it does not stop at serving, His presence to give His life. The word "to give" in the Greek text is written with the word which means to offer, bestow, and bestow. Based on the meaning of the word, it can be said that Jesus offered or gave His life to atone for (λυτρον) sins for many (πολλων) people. Seeing this reality, Bangun expressed his admiration by saying, “Never before has a King of kings, Lord of the worlds, Object of worship of all creatures, ever come to this sinful and unclean world to serve. He served with the purest heart, the best service, with the greatest love” (Awake, 2015, p. 157).

Conclusion

From the explanation above, it can be concluded that Jesus' personality competence as a teacher based on the Gospel of Matthew becomes an important role for every Christian Religious Education teacher in carrying out the task of calling for service to God. Therefore, every Christian Religious Education teacher needs to have a commitment to emulate the personality competencies of Jesus as a teacher, especially in terms of personality competencies based on the Gospel of Matthew. With the personality competence of Jesus as a teacher based on the Gospel of Matthew in every Christian Religious Education teacher, it is hoped that it can be an example for every student, both Christian and non-Christian students. Even Christian Religious Education teachers can be role models for every co-worker (co-teacher) in the workplace (school), be an example for everyone as fellow members of the community. Thus the students who are educated have a superior personality as a Christian student. And every co-worker can also show good personality competence as a teacher, and every member of the community can live together respecting each other, helping each other, and being considerate of each other.***

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