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## RESEARCH ARTICLE

# Understanding Christian Education According to the Synoptic Gospels and Its Implementation in Christian Education in the Church and Christian Families

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**Abstract:** Building a resilient generation in these end times requires full maturity. No adult hopes that their children will have a bleak future and a life full of evil. Parents' commitment to bring their children to God and educate them in the truth of God's Word consistently and continuously must be carried out. For this reason, it is necessary to understand Christian Education according to the Synoptic Gospels and its implementation in Christian Education in the church and family. The method in this study is a qualitative method that uses book sources as a reference to build theory and obtain good writing results. The results of this study are: according to the Synoptic Gospels, the implementation of Christian education in church services is: the ministry of preaching the word, liturgical service, fellowship service, diaconal service, witness service. Meanwhile, its implementation in the family is through intensive teaching and holding Bible studies in the family.

**Keywords:** Christian Education, Synoptic Gospels, Church and Family.

## 1. Introduction

The main section of .

The author recognizes the phenomenon of an imbalance in the life goals of Christian children instilled by Christian parents today. This imbalance is between purely academic goals and noble spiritual goals. Therefore, the problem to be addressed in this thesis is to find a fundamental concept of true Christian education from the New Testament in its pure form, to serve as a simple framework for teaching children, as well as concrete steps for implementing it in today's Christian families.

Here the author wants to investigate and find the truth of the Synoptic Gospels about how to implement the ideal Christian Education so that Christian children are equipped not only with general cognitive education based on world standards but also equipped with spiritual knowledge and skills so that they can live their future lives with firm faith in God, endure to the end and finish the race of faith well. In addition, the author also wants to gain knowledge and information from various sources regarding the relevant application of Christian Education based on the Synoptic Gospels in today's churches and Christian families.

Christian values become blurred and difficult to put into practice . Interest in the Bible may wane, and worship may begin to be abandoned. Indeed, to be a Christian parent, there is no formal or informal school that a married couple must attend before starting a family. There are no courses to train prospective Christian parents to become shepherds and prepare their children to become quality Christian children (Ted Tripp et al, 2002).



Everything is done based on the legacy of informal education passed down from previous families, which can have a positive influence if the family fears God or, conversely, a negative influence if the family does not fear God. However, even between one God-fearing family and another, there is certainly no single, systematic, planned reference for application because everything still depends on the innovation and creativity of each family itself. As a result, the expected results will certainly vary. Therefore, we need to understand Christian Education according to the Synoptic Gospels and its implementation for Christian Education in the Church and Christian Families (Paul et al, 2016).

### *1.1. Understanding Christian Education According to the Synoptic Gospels*

Understanding is a process of thinking and learning. It is called this because to achieve understanding, learning and thinking are necessary. Understanding is the process, act, and method of understanding. Anas Sudjono defines understanding as a person's ability to comprehend or comprehend something after it has been known and remembered (Porwadarminta, 1991). In other words, understanding is knowing about something and being able to see it from various perspectives. Therefore, understanding something means someone can maintain, differentiate, guess, explain, interpret, estimate, determine, expand, conclude, analyze, provide examples, rewrite, classify, and summarize (Sudjono, 1996).

Warner C Graendorf stated that; "Christian education is a teaching and learning process based on the Bible, centered on Christ and dependent on the power of the Holy Spirit, which guides each individual at all levels of growth, through present teaching towards the recognition and experience of God's plan and will through Christ in every aspect of life and equips them for effective service, centered on Christ the Great Teacher and the command that matures the disciples. John M. Nainggolan also stated that; "Christian education is not just a transfer of knowledge, but more than that, Christian religious education is a means to instill the Christian faith in students (Nainggolan, 2007)." Christian education for a person concerns his mind, emotions and will. Personality development requires that he know, feel and act. The church and the household must reach all elements of the individual if they want to help in this development (Brubaker et al, 2000).

The word synoptic comes from a combination of the Greek *συν* (syn = together) and *οψις* (psis = seeing) to indicate that the contents of the three Gospels can be seen side by side. The Synoptic Gospels are the New Testament Gospels in the Bible written by Matthew, Mark, and Luke. The Synoptic Gospels often tell the same story about Jesus, but with different explanations and lengths, but in the same order and using many of the same words. The similarities between the three books are so close that many scholars have characterized them as synoptic problems.

The following is a study of Christian Education in the Synoptic Gospels :

- (a). Children are a gift that all adults should rejoice in welcoming and always hope for a future full of hope .

Luke 1:66 concerning the story of John the Baptist's birth, it says, "And all who heard it pondered it and said, 'What then will this child become?' For the hand of the Lord was with him. Because of God's guidance through the care of his parents, John the Baptist grew and became strong in spirit. And he remained in the wilderness until the day he was to appear to Israel (Luke 1:40).

Likewise with the growth of Jesus after he was conceived in a woman's womb and born into the world with an extraordinary miracle. Jesus also experienced care and education in the family by parents who not only diligently brought him into the house of God (Luke 2:27) but also educated him according to the Word of God. So it is said that the Child grew and became strong, filled with wisdom, and the grace of God was upon Him (Luke 2:40) and in Luke 2:52 that "And Jesus increased in wisdom and stature , and in favor with God and men."

- (b). Every child who is present in a Christian family is certainly called by God to follow Him



and become His disciple.

Matthew 4:21-22 says, “And going on from there, Jesus saw two other brothers, James the son of Zebedee and his brother John, in the boat with their father Zebedee, mending their nets. Jesus called them, and they immediately left the boat and their father and followed him.” The story of the calling of Jesus’ disciples is also found in Mark 1:16-20 and Luke 5:1-11; Matthew 10:1-4, Mark 3:13-18 and Luke 6:12-16.

(c). Being a parent who is a follower of Christ does not automatically guarantee that their children will also be followers of Christ.

Many believers think that when a marriage consists of two believers who are followers of Christ, there will be no problems related to the spiritual life of their children, namely that they will remain believers for life. However, in reality, there is no guarantee because children need parental education to make them followers of Christ, as stated in Matthew 12:46-50, Mark 3:31-35 and Luke 19:19-21 where Jesus once explained that blood relations do not affect the status of followers of Christ.

It says in the passage Matthew 12:46-50 “While Jesus was still speaking to the crowds, his mother and his brothers stood outside, seeking to speak to him. Then someone said to him, “Look, your mother and your brothers are standing outside, seeking to speak to you.” But Jesus answered and said to the one who told him, “Who is my mother?”

And who are My brothers?” Then He said, pointing to His disciples: “Here are My mother and My brothers! For whoever does the will of My Father in heaven is My brother and sister and mother.” This means that blood relations do not guarantee that every child who is a member of the family will automatically become a follower of Christ because it still requires an effort from parents to process their children to always do God’s will as long as they are parents by educating them to want to always do His will.

(d). A servant of God or a leader of the congregation who is a parent must also bring his children to God.

Even the greatest and highest position of God's servant does not guarantee that his children will live truly and follow Christ. In fact, a servant of God who is used by God in an extraordinary way must also be extraordinarily dependent on God's strength and humble himself for the good of his children.

Jairus, a ruler of the synagogue as told in Matthew 9:18-26, Mark 5:21-43 and Luke 8:40-56 also shows how as a parent, he really needed God to heal his son from death. With all his high position at that time, he actually humbled himself to receive God's mercy so that his son would not die quickly because there were still many things he needed to teach and educate to live in God before God called him through death.

This story should inspire every Christian parent, including great servants of God, to realize that time with children is fleeting; sooner or later, we will be separated from them, whether through marriage or death. Therefore, parents are not only obligated to maintain a close relationship with God, but also have a duty to educate their children in the truth of God's Word.

(e). Must sow seed to children

In the explanation of the parable of the weeds among the wheat in Matthew 13:36-43, it is generally said that the person who sows the good seed is the Son of Man; the field is the world. The good seed are the children of the Kingdom and the weeds are the children of the evil one. The enemy who sows the weeds is the devil. Harvest time is the end of time and the reapers are angels. In that day when the weeds are separated from the wheat that has grown and the weeds are all those who do evil within His Kingdom will be thrown into the fiery furnace. A child does not grow well and correctly by himself. What if the adults around him

do not teach him true and good things and then hope that he becomes a good and righteous child when he grows up and becomes a citizen of the Kingdom of Heaven ?

(f). Must invite children to follow Jesus by attending worship meetings.

When Jesus fed the multitudes who followed Him, the number of people we can find in Matthew 15:38 and Mark 8:1-10 is four thousand men not including women or children; in Luke 9:10-17 and John 6:1-15 it is five thousand men. From this story we can draw the conclusion that a father in a family plays a very important role in ensuring that all members of his family get spiritual food that satisfies the soul and teaches the truth in their lives by following wherever the Lord Jesus went who was active in teaching the Word of God to his followers.

Husbands or fathers invite their wives and children to attend the times when the Lord Jesus preached about the Kingdom of Heaven and the steps on how to follow Him. In this day and age, it is essential for families to diligently attend worship services together, listening to God's Word and the teachings of truth. Midweek worship services should not be the sole responsibility of fathers or mothers, but parents have a special moral responsibility to ensure that their children receive spiritual nourishment regularly and as often as possible.

If the church institution is not able to provide spiritual activities for children as often as possible then parents It is the parents who must strive to regularly provide spiritual nourishment to the children at home. Matthew 19:13-15, Mark 10:13-16, and Luke 18:15-17 mention that Jesus blessed the children. A child needs to receive blessings from God through His servants. How can they receive blessings if no one brings them to God? Therefore, children must be regularly and disciplinedly brought to God's house and taught about God according to their level of understanding.

(g). Always be aware of the dangers of misleading children .

When a child is born into a family, the Lord Jesus truly gives him or her a special and privileged place. Even in Matthew 18:1-5, Mark 9:33-37, and Luke 9:46-48, it is said that to enter the Kingdom of Heaven, a person must humble themselves and become a little child, because whoever welcomes a little child welcomes the Lord Jesus.

Because a child is so dedicated in Christianity, it is truly woe to anyone who leads one of these children astray, as written in Matthew 18:6-11, Mark 9:42-48, and Luke 7:1-2. Children who are not brought up on the path of truth will be led astray by this world and the evil one. By various kinds of worldly philosophies that enter through social media, internet television, which are freely and quickly accepted by the minds and subconscious of children without realizing it. If adults, in this case parents who are around children, do not also quickly and compete to teach the truth, these children will be led astray and headed for destruction.

In Matthew 5:19 it says, "Therefore, whoever breaks one of the least of these commandments and teaches others to do so will be called least in the kingdom of heaven ; but whoever does and teaches them will be called great in the kingdom of heaven." This verse contains the meaning of a command for believers to teach the law , and in this case, of course, this includes parents .

Christians should teach their children. The Ten Commandments cannot be left to Sunday school teachers or religious teachers in schools to teach. Christian parents are expected to ensure that their children know the Ten Commandments, understand them, and do them because ignorance of Christians can actually lead to the destruction of their souls, and parents must realize this important role. From the explanation above, it can be concluded that Christian Education according to the Synoptic Gospels is an education that is characterized by, based on, and oriented towards values. Education regarding the values of the Kingdom of Heaven and consistently nurtured in the teaching of the truth will eventually grow into wheat or righteous people who are in the Kingdom of Heaven. Christian Education according to the Synoptic Gospels is an act of learning the Word of God from an early age

so that they become adults and then put it into practice to become real in the lives of God's people as an act of living testimony to the glory of God's name in the Lord Jesus Christ.

### *1.2. Implementation Christian Education in the Church*

The word church comes from the word igreja (Portuguese), ecclesia (Latin), or ekklesia (Greek). The root of the word is ek-kaleo, which means called out (ek = out, kaleo = to call). Literally, ekklesia means a group of people who are called out (1 Peter 2:9). The meaning and foundation of the church are in Jesus Christ, because the church was founded by Jesus Christ. We can see the life of the early church in Acts 2: 41-47, there we can find that the characteristics of the life of the early congregation were persevering in the teachings of the apostles, always gathering to break bread and pray, responding to the miracles and signs performed by the apostles, sharing, entertaining, praising God, and they were loved by many people. The church is a tool, partner, agent, channel, and manifestation to express God's plan. The church was founded by Jesus Christ not to simply be present, but the church was given the opportunity to take part in God's great plan for this universe (Chandra, 1999).

In order to fulfill the tasks entrusted to it by God, the church has a pastoral and educational calling that applies to all its members. This educational calling is continuous, with no end in sight. As an implication of its pastoral and educational calling, the church as an educator must organize education in the following areas (Harris, 1989): a) Koinonia (fellowship), which links forms of community and fellowship. b) Liturgia (liturgy/prayer), which links forms of prayer, worship, and spirituality. c) Diakonia (service to the needy), which pays attention to service within and outreach, personally and collectively, locally and globally. d) Kerugma (proclamation/proclamation), which pays attention to, practices, and incarnates the news of "Jesus is risen" in life. e) Didache (teaching/education), which pays attention to the most appropriate forms of teaching and learning in the existing community.

The following are several formulations for implementing Christian Education in the church:

#### (1). Service news Word Lord

The essence of preaching the word is the forgiveness of sins, accomplished by God for the salvation of mankind. The preaching of the word helps Christian families understand the truth of God's word. God's word is not merely theory or knowledge taught to humans, but must be applicable in daily life. The church instills biblical doctrines in Christian families through the preaching of the word. The preaching of the word helps Christian families grow as disciples of Christ. Therefore, the church needs to hold Bible study classes for Christian families. Churches should be sources and centers for the formation of individuals with Christlike character (Rom. 8:29). The quality of Christians born in the church should have a positive moral and ethical influence in society because of their faith and knowledge of God's truth.

#### (2). Service Liturgy

Liturgy means worship common in church; procedures service. Service liturgy help Christian families for live it his faith with true. Service liturgy consists of from service Sacraments and Church Ceremonies. Sacraments ecclesiastical consists of on Holy Communion and Baptism. Church need serve news word with method teach catechesis candidate baptism. People who have not baptized should No take part in Holy Communion. Church need serve Christian families who want to carry out marriage. Next, the church need serve Christian families who bring children to the church needs to serve Christian families experiencing grief, both in terms of comfort and funerals. important in liturgy is prayer, singing spiritual, and delivery word.

#### (3). Fellowship Service

Service fellowship is service church that divides congregation to in communities or group small. Fellowship ministry helps Christian families to experience life together with fellow

believers. In the early church fellowship there was teaching of God's word, testimony, prayer and a banquet of love.

Church members should actively participate in fellowship services in addition to Sunday worship. Each fellowship service should be led by God's servants. Fellowship services are useful for building unity among members. The Lord Jesus taught His disciples to be faithful in worshipping God. When His people are faithful in small matters, God will give them responsibility for larger matters (Luke 16:15).

#### (4). Diakonia Service

Diaconal ministry is simply understood as a loving service through various charitable activities. Every member of the congregation in the church has likely heard the word "ministry" or "diakonia" spoken by the Pastor or Pastoral Team. The purpose is to encourage the congregation to serve fellow believers and others outside the church who are experiencing calamities such as illness, death, or suffering due to oppression and injustice.

#### (5). Service Testimony

The church needs to increase its witnessing ministry out of compassion for the unsaved. The church needs to teach Christian families to boldly bear witness for Christ. Christian families can be witnesses of Christ through sharing personal experiences with others. Christian families can be witnesses of Christ by sharing God's Word with others. The church needs to support Christian family members who are called to become church servants, evangelists, pastors, or Christian Religious Education teachers.

#### (6). Implementation Guidance and counseling Premarital

Premarital pastoral care is very much needed in life Church and society. Today, the divorce rate continues to rise, not only in developed countries, but in every country, including Indonesia. Likewise, issues of adultery or infidelity, infidelity, abandonment or abandonment of the family, and family breakdown are increasingly common in society. The church needs to provide premarital pastoral care to prepare two individuals to enter Christian marriage, in accordance with God's will. The high divorce rate is due to a lack of serious planning or preparation for marriage and family life. The main groups providing marriage and family preparation services, also known as premarital pastoral care, are clergy, doctors, and psychologists (Stahmann et al, 1982).

### *1.3. Implementation Christian Education in the Family*

The implementation of Christian Education in Christian Families is:

#### (1). Intensive Teaching in the Family

The teaching materials for families are divided into three sections. First, materials on dating for young people. Second, materials on wedding preparation for prospective brides and grooms. Third, materials on maintaining a marriage for married couples.

#### (2). Compiling Bible Study Materials About Family

What the Bible says should be the basis for all Christian teaching, including on family matters. Bible study materials for families cover maintaining the sanctity of marriage, divorce, and remarriage.

#### (3). Rejecting Interfaith Marriage

Family members must be taught about the ideal marriage according to God's word. Today's families must firmly practice God's word. Leave no room, not even the slightest, to tarnish the sanctity of God's word. Family members should be taught the Christian faith as well as possible, so they won't easily give up their faith just because they like someone of the opposite sex. If they are truly destined to be married, they should be prayed for earnestly so that they

repent and accept Jesus Christ as proof of their faith. Only then will they be worthy to receive a church wedding blessing.

## 2. Research Method and Materials

This study employs a qualitative descriptive research method. Qualitative research is used because the discussion focuses on understanding the meaning, values, and implementation of Christian Education according to the Synoptic Gospels in the life of the church and Christian families. Through this approach, the researcher seeks to describe systematically and comprehensively the concepts of Christian Education found in the teachings of Jesus in the Synoptic Gospels, namely the Gospels of Matthew, Mark, and Luke. The qualitative method is considered appropriate because this study emphasizes interpretation, understanding of biblical texts, and analysis of Christian educational values contained in Scripture and relevant literature.

The data collection technique in this study was carried out through literature study. The researcher used various theological books, Christian education journals, biblical commentaries, articles, and relevant references related to Christian Education, the Synoptic Gospels, church ministry, and Christian family education. The Bible, especially the Synoptic Gospels, became the primary source in this research, while supporting books and scientific writings were used as secondary sources to strengthen the theoretical framework and analysis. Through literature review, the researcher examined biblical passages related to the role of parents, the church, discipleship, and children's spiritual growth in order to formulate an understanding of Christian Education based on biblical truth.

Furthermore, the collected data were analyzed descriptively by organizing, interpreting, and connecting the findings from the literature with the realities of Christian Education in churches and families today. The researcher then drew conclusions regarding the implementation of Christian Education according to the Synoptic Gospels, particularly in the areas of preaching ministry, liturgical service, fellowship, diaconal ministry, witness ministry, and family-based Bible teaching. Through this method, the study aims to provide theological insights and practical contributions for churches and Christian families in nurturing children and believers according to Christian values rooted in the teachings of Jesus Christ.

## 3. Results and Discussion

### 3.1. *Understanding Christian Education According to the Synoptic Gospels*

Christian education is defined as all the actions and efforts of the older generation to transfer their knowledge, experience, skills and abilities to the younger generation as an effort to prepare them to fulfill their life functions, both physically and spiritually, which are characterized by, based on and oriented towards Christian values.

The Synoptic Gospels clearly demonstrate how the place of children is very important before Him and special to the Lord Jesus. However, children must be educated and taught in such a way that they have a strong foundation of faith to follow Christ. Being born into a family of believers does not automatically make them followers of Christ. Christian education is not only about methods of faith formation, but also relates to the values, principles, and educational processes in schools and society as a whole, in the light of the Christian faith. Therefore, all activities, the place where education takes place, and the focus of Christian education must be carefully planned. Christian education begins at home and should be supported, preferably by informal Christian schools for basic education and, of course, the church as a community of fellow believers.

In addition, Christian Education also talks about discipline. Godly discipline needs to be carried out in the following ways: 1) Disciplining in the context of a relationship; 2) Communicating rules clearly; 3) Giving punishment for minor misbehavior; 4) Planning in advance; 5) Using reasonable consequences; 6) Determining logical consequences; 7) Sticking to parents' positions ; 8) Acting in love, not anger; 9) Adjusting plans that have been made.

Families are fully responsible for the Christian Education of their children. Because of the serious role of parents in ensuring that their children receive the right teaching and follow the Lord Jesus throughout their lives while also implementing Biblical life principles in making various decisions in the future, it is appropriate for every parent to view the family as a university for their children who must complete fundamental Christian Education until they are adults.

### *3.2. Implementation of Christian Education in the Church*

The implementation of Christian Education in church ministry is: Preaching the Word Ministry, Liturgical Minister, Fellowship Ministry, Diaconal Ministry, and Witness Ministry. First, Preaching the Word Ministry. Preaching the Word is a conversation about God's Word between God's servants and congregation members. The essence of preaching the Word is the forgiveness of sins that God has accomplished for the salvation of mankind. The preacher delivers the sermon by the power of God. The preacher speaks from the Scriptures, as the basis for all the main teachings of the church. The preacher speaks by the authority of the church. The pastor must ensure that the people/congregation he serves are saturated with God's Word. Preaching the Word helps Christian families understand the truth of God's Word. The church instills biblical doctrines in Christian families through the preaching of the Word. Preaching the Word helps Christian families grow as disciples of Christ. The church needs to hold Bible study classes for Christian families.

Second, Liturgical Service. Liturgical service is a public worship service under the auspices of the church. Liturgical service helps Christian families live their faith properly. Liturgical service consists of the administration of the Sacraments and Church Ceremonies. The Church's sacraments consist of Holy Communion and Baptism. The church needs to serve the proclamation of the word by teaching catechesis to baptismal candidates. Unbaptized people should not participate in Holy Communion. The church needs to serve Christian families who are about to get married. The church needs to serve Christian families who bring children to church. The church needs to serve Christian families experiencing grief, both consolation and funerals. Important elements of the liturgy are prayer, spiritual songs, and the preaching of the word.

Third, Fellowship Ministry. Fellowship ministry is a church service that divides the congregation into communities or small groups. Fellowship ministry helps Christian families live life together with fellow believers. In the early church fellowship, there was teaching of God's Word, testimony, prayer, and love feasts. The early church members loved to help one another. The early church was well-liked because of their good way of life. The church needs to hold gatherings/fellowships in homes for worship with small groups or communities. The church needs to hold love feasts on a rotating basis in each member's home. Church members should actively participate in fellowship services in addition to the Sunday worship service. Each fellowship service should be guided by God's servants. Fellowship ministry is useful for building togetherness among its members.

Fourth, Diaconal Service. Diaconal service is simply understood as a service of love through various charitable activities. This church service helps Christian families recognize their role in the welfare of others. In the Bible, Jesus exemplifies a servant to all. The early church exemplifies a true brotherhood of Christians who love to share with others. The apostles chose individuals to specifically serve the poor. All church members need to participate in diaconal service. Church leaders need to teach Christian families to be practitioners of diaconal service. Diaconal service needs to be provided to Christian families who are sick, poor, orphans, widows, and those suffering. Diaconal service is also useful for establishing good relationships with the wider community. Diaconal service serves as a tool for reaching souls to become disciples of the Lord Jesus.

Fifth, Witness Ministry. Witness ministry means serving as witnesses for Christ to the world through daily life. Witness ministry can be carried out by Christian families by building

relationships with their environment. The Lord Jesus expects Christian families to be "salt and light of the earth," namely, His witnesses to the world. The early church bore witness through their way of life, so that their numbers grew. The early church was active in witnessing even though they faced much opposition and persecution. The church needs to increase its witness ministry out of compassion for the unsaved. The church needs to teach Christian families to boldly bear witness for Christ. Christian families can bear witness to Christ through personal experiences shared with others. Christian families can bear witness to Christ by sharing God's Word with others. The church needs to support Christian family members who are called to become church servants, evangelists, pastors, or Christian Religious Education teachers.

### *3.3. Implementation of Christian Education in the Family*

First, intensive family teaching is essential. One reason is the current dire situation of Christian families. Many people marry without a clear purpose, and many married couples fail to maintain the integrity of their families.

Second, conduct Bible study within the family: on maintaining the sanctity of marriage, on remarriage, and on divorce. What the Bible says should be the basis for all teaching among Christians, including on family matters. When God created the first human being, He designed an institution that would unite men and women to carry out the duties and responsibilities God has given to the family. This also applies to rejecting interfaith marriage. Families must be taught about the ideal marriage according to God's word. To whom should church members marry? Determining whom to marry should be done very carefully. The criteria should be made as clear as possible, and the most important answer is: marry someone of the same faith, namely someone who deifies Jesus Christ.

## **4. Conclusion**

Christian Education according to the Synoptic Gospels emphasizes that children hold a very important and special place before God. The teachings of Jesus in the Gospels of Matthew, Mark, and Luke show that children must be guided, nurtured, and educated in the truth of God's Word from an early age so that they grow into mature followers of Christ. Christian education is not merely the transfer of religious knowledge, but a continuous process of shaping faith, character, spirituality, and obedience to God's will. Therefore, Christian education should begin in the family as the primary place for spiritual formation and be strengthened by the church as a community of believers.

The study also concludes that the implementation of Christian Education in the church can be carried out through several important ministries, namely the ministry of preaching the Word, liturgical ministry, fellowship ministry, diaconal ministry, and witness ministry. Through these ministries, the church becomes an instrument used by God to nurture believers spiritually and help Christian families understand and practice biblical truths in everyday life. The church is not only responsible for conducting worship services, but also for teaching, guiding, counseling, and equipping families to live according to Christian values and become witnesses for Christ in society.

Furthermore, the implementation of Christian Education in the family must be carried out intentionally and consistently through intensive teaching and regular Bible study activities within the household. Parents have a major responsibility to educate their children in the fear of God, maintain the sanctity of Christian family life, and instill biblical values in every aspect of life. Christian families are expected to become places where faith is nurtured, spiritual discipline is practiced, and the teachings of Christ are lived out daily. Through cooperation between church and family, Christian education can effectively produce a generation that is spiritually mature, faithful to God, and able to become a blessing to others.

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