



# Fostering Student Spirituality through Eschatological Understanding in the Frame of Christian Education

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## Abstract

The lives of the younger generation continue to be attacked by the spirit of an increasingly secular and immoral era, and especially students. This study aims to provide an eschatological picture that boils down to ethical and moral values required to foster student spirituality. This study used a quantitative approach with instruments in the form of a questionnaire. Respondents were students of a state religious institute in the Sumatra region, with a sample size of 100 people being utilized. The data was analyzed using simple linear regression. From field tests, it was found that understanding values in eschatology affects students' spirituality by 74.3%, while 25.7% is influenced by other factors. The Apostle Paul's eschatology influenced his ethical actions and he was obedient to God, living according to God's will, living a life pleasing to God, and doing holy things with the hope of living forever with God in His eternal Kingdom. Spirituality, is a multifaceted quality involving a deep search for answers to life's "big questions" and of course the end-times and eschatology are the greatest issue for Christians and critical aspects to learn about if spirituality is to be enhanced in students.

**Keywords:** Spirituality, eschatology, Christian education, student, Sumatra.

## Introduction

The spirit of an increasingly secular and immoral era continues to attack the lives of the younger generation globally, including students (Ariawan, 2019). In pre-research observations, it was found that numerous students on Christian religious campuses no longer heeded the truth of God's Word, and inter alia openly went against campus rules. Predictably, they do not understand how to live in these last eschatological days. This study aims to provide an eschatological picture that boils down to ethical and moral values to foster student spirituality.

The term "eschatology" comes from the Greek "eskatos" (end) and "logos" (word or teaching). However, the term "eschatos" is commonly used in other senses, such as the final deadline (Matthew 5:26), geographical boundaries (Acts 1:8), and limits in time (Matthew 12:45). In theological studies, the term is used to describe eschatological doctrine, which relates to future circumstances and their historical beginnings, including the birth of Jesus, Jesus' earthly ministry, the crucifixion, death, and resurrection of Jesus, the outpouring of the Holy Spirit, and the time of the antichrist (2 Timothy 3:1; James 5:3; 2 Peter 3:3; Jude 1:8; 1 John 2:18) (Emerson, 2015). Eschatology also speaks of the destruction of Christ's enemies (1 Corinthians 15:26), Christ's second coming (Hebrews 1:2), the resurrection of the dead, the coming judgment (John 6:39–40; 1 Peter 1:5), and Christ's divine character (Revelations 1:17). Theologian F.F. Bruce gives clear boundaries in eschatology about things that are still to come, Christ's resurrection and judgment by Christ in the future and the end of the world (Chase et al., 2014).



In eschatology, different principles and methods of interpretation exist. This is what causes the end result of having different interpretations as well. So that in some parts there are also polemics between several parties who have different interpretations on events past and present. Each eschatological view has a different approach to theology and hermeneutics (Venter, 2015). The main difference centers on Christ's second coming. The text of the Bible takes several forms: the Day of the Lord Jesus Christ (1 Corinthians 5:5; 2 Corinthians 1:14), the Day of our Lord Jesus Christ (1 Corinthians 1:8), the Day of Jesus Christ (Philippians 1:6), the Day of Christ (Philippians 1:10, 2:16), the Day of God (2 Peter 3:12; Revelation 16:14), that day (Matthew 7:22, 24:36, 26:29; Luke 10:12; 2 Thessalonians 1:10; 2 Timothy 1:18), the Last Day (John 6:39-40, 44, 54; 11:24; 12:18). The texts speak of the same event, relating to Christ's second coming, using the terms: *Parousia*, *Epiphanias*, *Apocalypto*, and *Hemera* (van der Merwe, 2015). Nicolaides (2010) tells us that the *Laos tou Theou*, the nation of God, in either the Old Testament or the New Testament, are all those who have placed their faith in God to save them. In Matthew 24:14 we read that the ultimate end times sign is the preaching of the gospel to all people, the entire nation of God. *Parousia*, which refers to coming, attending, or coming, is recorded in 1 Corinthians 15:23; 1 Thessalonians 2:9, 3:13, 4:15, 5:23; 2 Thessalonians 2:8 (Geerhardus, 2019). *Epiphania* has the meaning of appearing/a manifestation. *Apocalypto* is understood as revealed, the attempt to open the lid, to open the hood so that it is visible. *Hemera* means a period/time. All four terms refer to the same event of Christ's second coming (Cabal, 2014).

### Research Methodology

This study used a quantitative approach with instruments in the form of a questionnaire. The sample of respondents included one hundred (100) students from a state religious institute in Sumatra region. The sampling technique used was random sampling, where all respondents had the same level of probability to fill the questionnaire. Close ended questions were used and these are defined as question types that ask respondents to select from a distinct set of pre-defined responses. Such closed-ended questions are used to collect quantitative data from respondents. It was made known that questionnaire included several written questions. They were easy to understand and the respondents would need to spend much time on reading the questions. Close ended questions are generally quick to respond to.

When data was obtained that needs to be compared closed ended question provide very good insight and because close ended questions are quantifiable, their statistical analysis becomes far easier. The scale used to give a score in each problem item was based on a Likert scale with options as follows: A strongly disagree answer got a score of one, no consent answer got a score of two, hesitant answer got a score of three, agreed answer got a score of four, and strongly agreed answer got a score of five (Lal et al., 2023). The data was tabulated and analyzed with simple linear regression, and processed with the help of SPSS 25.0 software.

### Result and Discussion

#### Result

The results of the data processing are shown in table 1 below. The table shows that the number R Square is at 0.743, this means that understanding values in eschatology affects students' spirituality by 74.3%, while 25.7% is influenced by other factors.

**Table 1. Model Summary**

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	.862	.743	.725	7.617

The results of the simple linear regression above show the importance of understanding eschatological values in cultivating spirituality in students. In his book "Theology of Hope," Jürgen Moltmann explains that eschatology is centered on Christ and the future in Christ. So it is abundantly clear that Jesus Christ and His earthly ministry and its end became a central theme in eschatology (Moltmann, 2018). This is also the focus of eschatology in the book of Thessalonians, namely: the second coming of Christ, the sign accompanying Christ's second coming, the condition of the dead, resurrection and condemnation, rapture, and eternal life with God (Schrock, 2014). God introduced a new aeon through the death and resurrection of Jesus Christ, and everyone who is in Christ is included in, and participates and is part of this new creation (2 Corinthians 5:17). Paul presents this as dying and rising with Christ in Romans 6:1-11. The old order of life has lost its power over those who are in Jesus Christ, since they have died to the aeon of sin, condemnation and death.

In Romans 12 Paul asserts that we should permit the Risen Christ to transform our minds, so we are able to discern what we need to do in any situation. Rather than conforming to what others in the world think and do, we should strive to truly become witnesses in the way God wishes us to. Paul's specific, practical instruction for us today should be applied to our current circumstances. By clinging to Christ as our hope, we should be educating young people to avoid sexual immorality, and strive to do good and refuse to repay evil for evil. They should be taught amongst many other things to rejoice always, and of course pray without ceasing, while giving thanks for all things (1 Thessalonians 4:3–7; 5:12–23).

A student's education should develop them in Christlikeness as redeemed men and women. Students must also learn about God so that they may imitate Him and also learn about the end-times, so they can prepare themselves spiritually. They need to become true "followers of God" (Ephesians 5:1).

### ***Christ's Second Coming***

In 1 Thessalonians 4:13, Paul clearly writes that Christ's second coming is a pivotal moment. Paul also affirms that the moment is near, although he himself does not know when. First and foremost, for Paul, every one of God's people must always be alert and vigilant, and hopeful because that day comes like a thief who came at an unexpected time (1 Thessalonians 5:4). That is why those who believe in it will live and act as children of light (Marxem, 2017). Jesus informed us that in his presence, "the kingdom of God was at hand" (Mark 1:15). The definitive time for God's action of invading the current evil age with the glory of the age to come was at hand in the person of the seed born of woman—God's own son, the anointed, incarnate, messianic king (Genesis 3:15, Matthew 12:28, Hebrews 6:5).

### ***The Sign Accompanying Christ's Second Coming***

The apostle Paul explained that a little more time will pass and then Christ will come in the Second Coming. The moment will be preceded by some visible signs. At that moment, all believers, both dead and living, will gather (1 Thessalonians 4:13–18). Paul further warns of the emergence of evil rulers/ungodly men who will exalt themselves over all worldly or religious governments, and ask to be worshipped and demand total obedience to them (2 Thessalonians 2:1-4).

Evil rulers receive power from Satan to deceive man. It is depicted that he will sit in the temple, as a metaphor of opposition to God. Paul explained that the appearance of the ungodly man was still being held back. There are various speculations and interpretations regarding the power that

restrains the emergence of the ungodly man. Some scholars hold the view that the arrest is the preaching of the gospel (Sr Jacobs, 2017). The gospel must be preached to all nations first, and then the end times will come (Mark 13:10). Sr. Jacobs (2017) further explains the background of 2 Thessalonians where there was a great battle between wild beasts as a symbol of Satan against the angel Michael as in Revelation 12:7-9. The apostles were well aware that they were living in the last days because Jesus had inaugurated the kingdom (Isaiah 2:2, Jeremiah 23:20, Acts. 2:17, 2 Timothy 3:1, Peter 1:20, 2 Peter 3:3, 1 John 2:18). Their message was that the important eschatological kingdom was already at hand in Jesus Christ, of Nazareth. Nonetheless the apostles additionally proclaimed the future aspect of the kingdom that awaits final consummation (Revelation 11:15). So the redemptive and historical framework made it clear that every sermon was Christocentric and also highly eschatological since in Jesus, the end had started.

Without Christ-centered eschatology there are no ethics, just party platforms. The Christian's eschatology is not simply a set of beliefs about what will happen in the future; it is the atmosphere of courage and hope in which we live and serve our Messiah-king—in the already but not yet, no matter where we presently find ourselves. The fact that God will sum up all things in Christ (Eph. 1:10) is an eschatological truth and the beginning of Christian ethics, causing us ourselves to sum up all things in Christ, here and now. (Prince, 2014).

### ***The Condition of the Dead***

In answer to the circumstances of those who have died before the end of time, Paul explains that death and the circumstances that follow are mysteries. This is also the starting point of eschatology, based on faith that Jesus died and rose. Paul explains that an important part of his eschatology is not when Jesus will come, but rather the state of believers who will be with Jesus forever (1 Thessalonians 5:9; 2 Thessalonians 2:13). There are at least three major schools of eschatology with different viewpoints on the Kingdom of God. First, the Kingdom of God has come; Second, the Kingdom of God will come in the future; Third, the Kingdom of God has come and is yet to come (Hoekema, 2017). Paul himself explained that we live in a time when the last days have come (1 Corinthians 10:11). Furthermore, it should be understood that Christ's resurrection was the beginning of a general resurrection (1 Corinthians 15:23). Salvation has been revealed in Jesus Christ (Romans 16:26), but we still look forward to adoption as a child of bodily deliverance (Romans 8:23–24). Thus, there is a very strong relationship between eschatology and Christian ethics, as Paul writes in Romans 13:12-14. Christology-centered eschatology is the whole existence of Christianity, not just one of its elements because it is peculiar to Christianity (Dinkler, 2017).

## **Discussion**

### ***Eschatology in the Old Testament***

From the Old Testament perspective, found in Genesis 3:15, there was already God's promise of the coming of a man who would crush the head of the serpent, often referred to as the mother '*protoevangelium*' and the beginning of all covenants. The dispute that places man as opposed to the serpent, God who is the enemy of the serpent becomes man's friend, accompanying man. In the prediction of the coming of the 'covenant news' that would bruise the serpent's head, we get the promise of the coming of the redeemer. The promised Redeemer is the seed of Judah, which in later prophecy is called the seed of David (2 Samuel 7:12–13). He is called the Great Prophet (Deuteronomy 18:15), the Forever Priest (Matthew 10:4), the Glorious King (Zechariah 9:9). He will sit on David's throne (2 Samuel 7:12-13; Yes. 9:7). He is also called "Immanuel" meaning

"God with us." Isaiah 9:6 says the Redeemer is called Almighty God. The prophet Joel prophesied of the outpouring of the Holy Spirit (Joel 2:28-2) in the last days. This is an eschatological event and is fulfilled in the New Testament.

The outpouring of the Holy Spirit was an eschatological event expected in the Old Testament. But Joel also prophesied signs in heaven on earth: signs in the universe (Joel 2:30-21). Verses in the New Testament also connect these signs with Jesus' second coming (Luke 21:25; Matthew 24:25). This phenomenon is called the prophetic perspective, two things that will happen in the future as one event in one span of time. Eschatology also sees the relationship between human morality and the earth. The destruction of the earth (Genesis 6) was accompanied by the destruction of human character. The deliverance and salvation of mankind affects the surface of nature as well (Isaiah 65:17).

### ***Eschatology in the New Testament***

In the New Testament believers realize that the eschatological events preached in the New Testament have occurred in New Testament times. A particular context in New Testament eschatology is the tension between 'the have' and the 'the haven't.' In the New Testament, there is a fulfillment of the great event of eschatology; Jesus' life on earth, from His birth in Bethlehem to His death and resurrection was the fulfillment of prophetic prophecy. There are parallels between Jesus' events and the prophecies and verses of the Old Testament (Gericke, 2013).

The New Testament writers realized that they were living in the last days by quoting the prophet Joel's prophecy. Peter refers to the descent of the Holy Spirit as the fulfillment of prophecy that occurred in the last days (Acts 2:16-17). The age of the New Testament was the age of fulfillment of Old Testament prophecies. In the age of fulfillment it is called the end times (Hebrews 10:11).

Hoekema concluded that the eschatology of the New Testament was the Great Eschatology event predicted old testament had happened; what the old testament writers seemed to depict as one movement is now seen to involve two stages the present age and the age of the future; The relation between these two eschatological stages is that the blessing of the present age are the pledge and guarantee of greater blessing to come (Hoekema, 2017).

Eschatology in the New Testament can be characterized by a distinctive feature: the time 'past and undone' means that the believer has become a new man, and the old has passed by being gifted by the Holy Spirit, but still with the old body which refers to the new body in the resurrection. Paul affirms in his epistles in 1 Corinthians 1:30 and 2 Corinthians 3:8 the Gift of God and the constant renewal wrought by the Holy Spirit but at the same time says that Christ is our redeemer. So it has been holy by Christ but it is still a process of being sanctified by the intercession of the Holy Spirit. Similarly, in Colossians 3:9-10 Paul says we put off the old life and use the new life in the image of Christ and this overlaps the old and the new (Helyer, 2013).

At this point Christian education plays a role. The overlap between those who have and those who have not made it necessary for believers to understand that they can triumph in the struggle against temptation and sin, because the Lord Jesus had already triumphed over death. Paul exhorts Romans 8:13 to put to death this earthly body and in the flesh, and to live by faith in Jesus. The Holy Spirit who causes continuity of life with future standards (eschatology) has begun to apply now on this earth, therefore believers are responsible for their lives with eschatological ethical standards. Then spiritually there must be growth, becoming more and more like the Lord Jesus (Siburian et al., 2022). Through Christ's death we see God's eschatological judgement over evil. Christ has won the battle over death (1 Corinthians 15:21-22), as well as Satan (John 12:31), and also all the hostile entities (Colossians 2:15). Christ's people can through faith receive the eschatological judgement as a present reality. The resurrection of Jesus Christ points to the



new age. In Jesus Christ, the new life of the re-creation comes to illuminate us and it becomes a present day reality for Christ's nation (Nicolaidis, 2010).

### ***Background to the Thessalonian Epistle***

The author of this epistle was Paul, an Israelite from the tribe of Benjamin (Romans 11:1; 2 Corinthians 11:22). Of himself, Paul wrote that he "... circumcised on the eighth day, from the nation of Israel, from the Tribe of Benjamin, the original Hebrews, about the stand against the law, I am a Pharisee, about my activities as persecutors of the church, about the truth in keeping the law I am blameless." (Philippians 3:4-6). Paul was born in Tarsus, and educated under Gamaliel (Acts 22:3); as a young Pharisee he agreed to Stevanus being killed (Acts 8:1; 22:20). He was very active in persecuting the church, both in Jerusalem and in his letters (1 Corinthians 15:9; Galatians 1:13; Philippians 3:6). In order to persecute the Christians, Paul hunted those who fled out of Jerusalem, as well as those heading for Damascus. On this journey Paul was confronted and met by Jesus in glory. He repented (Acts 9:3-19; 22:6-16; 26:12-23). He lived among Christians (Acts 9:19-25). Then he settled in Arab lands for several years and later returned to Jerusalem (Acts 9:26-28; Galatians 1:18-19); He was present at the council of elders and the Jerusalem church (Acts 15:1-29; Galatians 2:1-10). Paul's missionary journey to preach the gospel was written Acts (13-14; 15:36-18:22; 18:23).

Paul was arrested in Jerusalem (Acts 21:27-40), imprisoned in Caesarea (Acts 23:23-35), examined before Felix (Acts 24), examined before Festus, appealed to Caesar, exercised his rights as a Roman citizen (Acts 25:1-12), then Paul made a persuasive defense before Agrippa (Acts 27:1-28:16), and finally arrested and testified in Rome (Acts 28:17-31). Paul's first visit to Thessalonica is recorded in Acts 17:1-9. On the second journey to preach the gospel, after successful persecution in Philippi; Paul was accompanied by Silvanus (Silas) and Timothy (de Wet, 2014).

The city of Thessalonica, used to be called Terme. It was refounded by Casander and called Thessalonica, the name of the wife of Alexander the Great's half-sister. By the Roman Empire, Thessalonica was made the capital of the province of Macedonia in 164 BCE. It became an independent city in 42 CE. Paul preached the gospel in this city for three consecutive Sabbaths in the synagogue (Acts 17:1-9) and tried to convince the synagogues that Jesus was the Messiah. Many of her believing listeners included God-fearing Greeks, and many prominent women (Acts 17:4). The jealous Jews, aided by the help of criminals and market thugs, caused trouble and chaos in the city, stormed Jason's house where Paul and his friends were traveling, asking Paul to be tried by the people's council. Paul was considered to be against Caesar's decree and preached another King, Jesus. Jason and the other brothers assured Paul and his friends who then went out at night to Berea. This means that the Thessalonians were very young when Paul left them, their people were new converts and believers, and lived under difficult circumstances. From Berea, Paul sent Timothy back to Thessalonica, seeing that the Thessalonians had strengthened their faith despite being tested by the challenge of severe persecution. Even the congregation began to preach the gospel and succeeded.

The Epistle to Thessalonians is Paul's response to Timothy's account and an answer to questions the church was asking. The epistle to 1 Thessalonians was written by the Apostle Paul in Corinth shortly after leaving Thessalonica, based on the records in 1 Thessalonians 1:7 and 1 Thessalonians 2:9. In the first part alternately the words are directed to the Thessalonians, and then to Paul. In the second part there are also two focuses, namely teaching and invitation. The main part of chapters 4:13-5:11 concerns the coming of the Lord Jesus in the last days.



The Epistle to 2 Thessalonians is addressed to the Christians in Thessalonica, written by the Apostles Paul, Silvanus and Timothy. The issues discussed are largely the same as those in 1 Thessalonians. This epistle was written near the end of the Corinthian ministry, at the beginning of CE 52. The reason the writer wrote was that eschatological fanatics had announced that the Lord's day had come (2 Thessalonians 2:2). Paul needed to intervene to set the record straight because the church was already confused about this eschatological issue.

Paul affirms that the last days have not yet come, for they must be preceded by some typical events. Lazy and disobedient heretics are also rebuked by Paul because there are two ethical consequences that arise because of erroneous eschatological assumptions, namely fighting and otherwise unlimited freedom in the sexual sphere. To set the record straight, Paul gives his eschatological view, which also has an impact on the field of ethics. The theme of 2 Thessalonians revolves around the theme of the second coming of the Lord Jesus. Before the Lord Jesus comes the second time there will be signs of apostasy, i.e.: First, there must come first the apostasy of many (chapter 2:3). Second, it must first be declared that man is lawless (chapter 2:3). Third, who restrains ungodly men (2 Thessalonians 2:6-8). The apostle Paul also explained that behind the difficulties and persecutions of the church is the power of the evil one, who in the last days will incarnate in the ungodly man who for the last time seeks to divert God's work of influencing man to slaughter the evil one (2 Thessalonians 2:4-10).

Since the nineteenth century, it has been speculated that Paul did not write 2 Thessalonians. The arguments used are eschatological figures of the ungodly and eschatological problems that are incompatible with 1 Thessalonians. His application of eschatology differed in pressure from 1 Thessalonians. Those who hope for that day (to come) are already children of light and their gifts must live as children of light (1 Thessalonians 5:5–6). But the application of eschatology today is no longer visible or even lost in 2 Thessalonians. In 2 Thessalonians everything points to a future, which will bring judgment to the persecutors and also reward the oppressed (2 Thessalonians 1:9-10).

2 Thessalonians notes several important points: we should not take our work for granted in order to prepare spiritually for the Lord's coming. The apostle Paul did not intend to present the full teaching of eschatology to the Thessalonians, but he answered questions about concrete problems posed by and to the church (Geerhardus, 2019).

### ***Christian Education based on the Thessalonians***

The purpose of Christian education is direct the tricky process of human development toward obtaining God's objective for people so "that the man of God may be perfect, thoroughly furnished unto all good works" (2 Timothy 3:17). Christian education begins with spiritual regeneration through which the life of God is communicated to the soul of a person through education. The student can grow in spirituality and should be provided with needed awareness of God and responses to His Word. The progress of one in their growth in godliness proceeds in gradual stages from regeneration towards full maturity through God's grace "in the knowledge of our Lord Jesus Christ" (2 Peter 1:5–8). A regenerated person occupies their mind with the truth of God revealed through Our Lord Jesus Christ. We need to teach students to strive to be Christ-like (Romans 8:29) as they learn eschatological truths. Such education must be pursued in the full recognition that life's complete realization is anticipating the total view of Christ in the hereafter "we shall be like him; for we shall see him as he is" (1 John 3:2).

In 1 Thessalonians the Apostle Paul taught about 'God the Father' who chooses people to be His people (1:4) on which faith is based (1:8). God is the Living and True God (1:9), who helps and empowers us to preach the gospel (2:2). God delegates the task of evangelizing (2:4). He is a



holy God and desires holiness, raising up Jesus and dulling believers with God (5:24). God is not angry with His people but offers salvation (5:9). Paul affirms that Jesus is Lord (1:1; 2:1). He is with the Father the source of peace (2 Thessalonians 2:16), giving everlasting comfort and hope. The Holy Spirit empowers the preaching of the gospel (1:5), gives joy (1:6), and is poured out on the church (4:8). He sanctifies (2 Thessalonians 2:13) and must be very careful that the Spirit (his work) can be quenched (5:9) (Lietaert Peerbolte, 2015).

## Conclusion

From field tests with simple linear regression, it was found that understanding values in eschatology affects students' spirituality by 74.3%, while 25.7% is influenced by other factors. There are some important aspects of eschatology that are very influential on how to live according to God's will in these last days. The time of the Lord Jesus' second coming is unknown and will come suddenly. On the eve of the second coming of the Lord Jesus, many apostates will leave the faith. The Thessalonians at that time had received the Apostle Paul's eschatological advice to live according to his eschatological expectations. That means the Apostle Paul's eschatology influenced the ethical actions of the Thessalonians. Consequently, we like Paul must strive to be obedient to God, living according to God's will, living a life that is pleasing to God, and doing holy things with the hope of living forever with God.

Christ is the one who will restore our world as it should be. The history of redemption began in Genesis and passes through Christ to Revelation. The marriage of Jesus Christ to his nation, is the reality to which every human marriage points (Ephesians 5:31–32). In Revelation 21, John of Patmos saw the new Jerusalem “coming down out of heaven from God, prepared as a bride adorned for her husband” (Revelation 21:2). Satan’s influence sadly still manifests but in Revelation we read of the day when Christ’s reign will be made visible as he conquers Satan. Christ will soon descend to earth a second time, as the triumphant Son of God, with the armies of heaven at his side (Revelation 19:11–16). “He will wipe away every tear from their eyes, and death shall be no more, neither shall there be mourning, nor crying, nor pain anymore” (21:4).

Students must be taught that Jesus Christ’s righteous reign will be established and will extend to every corner of the earth. Members of churches who are faithful servants of the Lord must be encouraged and assured that deliverance from the evil powers arrayed against them is close at hand. Religious faith and especially education on eschatology are really too important as influencers in a student’s life to be ignored in their education. After all, the entire body of Christian educational rests on a student understanding that all truth is of God and He is the only God of truth (Psalms 31:5).

Christian education must strive to conform the redeemed student to the image of God in Jesus Christ. This means that education curricula, for one, must follow biblical exemplars and norms. Whatever the student understands of God is often what he or she perceives in their teacher. “Ye became followers of us, and of the Lord,” Paul reminded the Thessalonians (1 Thessalonians 1:6). Educators must of course pay attention to how they act and role model good behaviors, and promote deep eschatological understanding in their students in order to boost spirituality. Growth in spiritual qualities such as benevolence, beneficence, and justice, in any event enhances students' academic achievement and personal development. The educator must provide students with more opportunities to connect with their “inner selves” and their spiritual growth as Christians aware of the looming end-times.

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