



An Examination of the Obedience of Christ in Chapter IV of *Analytic Christology and the Theological Interpretation of the New Testament* and Its Implications for Christian Education

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Abstract: *This study aims to examine the obedience of Christ in the context of analytic Christology, particularly in Chapter IV of the book *Analytic Christology and the Theological Interpretation of the New Testament* by Thomas H. McCall, and its implications for Christian education. The background of the problem focuses on the importance of understanding Christ's obedience as the foundation for character formation and ethical teaching in Christian education. This research also explores how theological understanding of Christ's obedience can be applied in the educational context to shape individuals who are not only intellectually intelligent but also morally sound and obedient to God's will. This study uses a qualitative method with a literature review approach, relying on theological books, scholarly articles, and McCall's work as the primary sources. The results show that Christ's obedience, as depicted in the book, becomes the main example that can be applied in the Christian education curriculum, both in the contexts of morals, ethics, and character. Christ's obedience teaches values of faithfulness, sacrifice, and integrity, which are crucial for the spiritual development of students. In conclusion, integrating Christ's obedience into Christian education is highly relevant for shaping a generation with strong character and a life that aligns with God's calling.*

Keywords: *Christ's Obedience; Christology; Christian Education*

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INTRODUCTION

Thomas H. McCall is a professor of biblical and systematic theology and the director of the Carl F. H. Henry Center for Theological Understanding at Trinity Evangelical Divinity School in Deerfield, Illinois. He earned his PhD from Calvin Seminary and is well known for his work in theology, particularly concerning the nature of the Trinity and Christian monotheism.

McCall wrote this book with several key motivations in mind, articulated through various contexts in his work. The main reasons are as follows:

First, Constructive Christology. McCall aims to contribute to the project of constructive Christology, ensuring that it aligns with insights from New Testament studies. He believes that a robust understanding of Christology must engage with biblical texts and their interpretation to be meaningful and relevant.

Second, Interdisciplinary Engagement. McCall is convinced that analytic theology and biblical studies can benefit from mutual interaction. By bridging these two fields, he seeks to enhance the understanding of theological concepts and their implications, fostering a dialogue that enriches both disciplines.

Third, Addressing Key Issues. The book is intended to make progress on crucial issues in dogmatic Christology. McCall recognizes that there are critical theological questions that must be addressed, and he draws upon resources from biblical scholarship and analytic theology to effectively tackle these challenges.

Fourth, Clarifying Theological Concepts. McCall's work also focuses on clarifying complex theological concepts. By employing the tools of analytic philosophy, he aims to provide a clearer and more rigorous understanding of theological claims, helping to resolve ambiguities and misunderstandings in traditional theological discourse.

Fifth, Engagement with Contemporary Debates. The book is born out of the conviction that contemporary debates in theology require careful analysis and engagement. McCall seeks to address these debates seriously, ensuring that his contributions are relevant to current discussions in the field of theology.

METHODS

The method used in this research is a qualitative method with a literature study approach. This study aims to explore a deeper understanding of the obedience of Christ within the context of Christian education through the analysis of relevant literature, including theological books and scholarly articles. The literature study relies on credible sources, encompassing academic works, theological texts, and journals that discuss Christological analysis, Christian education, and faith-based ethical instruction. This approach provides a comprehensive insight by evaluating expert perspectives and connecting them to Christian educational practices oriented toward teaching the values of Christ's obedience. This method aligns with qualitative research guidelines, which emphasize in-depth analysis of written sources and the contextualization of theory with practice (Creswell, 2014; Patton, 2015).

RESULT AND DISCUSSION

Analytic-Theological Synthesis According to McCall: Theological Interpretation of Scripture and Analytic Theology

Introduction

In recent decades, two theological approaches have gained significant attention: the theological interpretation of Scripture and analytic theology. The theological interpretation of Scripture seeks to understand the Bible's teachings in a manner that is explicitly theological, emphasizing historical insight and the tradition of the Church. In contrast, analytic theology utilizes the tools of analytic philosophy to address doctrinal questions with conceptual and argumentative precision. Although both offer rich approaches, they often develop separately—biblical scholars sometimes avoid philosophical methods, while analytic theologians rarely engage deeply with biblical exegesis. Thomas H. McCall, in his work *Analytic Christology and the Theological Interpretation of the New Testament*, attempts to bridge these two approaches, offering a synthesis that enriches both fields.

Thesis: Theological Interpretation of Scripture

The theological interpretation of Scripture emphasizes the importance of reading the biblical text holistically, paying attention to its historical, literary, and theological contexts. Hans Frei, through his concept of the *grand narrative*, highlights that Scripture is not merely a collection of individual stories but a unified whole that conveys God's plan of salvation. This approach also critiques the fragmentation caused by modern historical-critical methods, which tend to separate the elements of Scripture into isolated parts. N.T. Wright, for instance, asserts that the Bible should be understood within the framework of a universal salvation narrative involving creation, fall, redemption, and restoration. In Wright's view, a theological reading of Scripture includes not only textual analysis but also an understanding of how the text connects the faith community with God's work in the past, present, and future (Wright, 1992).

This approach is often associated with canonical criticism, introduced by Brevard S. Childs. In this method, Scripture is viewed as a canon—a collection of texts recognized as authoritative by the faith community—and should be read in light of its overarching purpose. Childs criticizes approaches that focus solely on the historical origins of the text while neglecting its theological meaning within the faith community. For example, he argues that the book of Exodus not only recounts Israel's liberation from Egypt but also reveals God's character as a redeemer. Thus, theological reading combines historical analysis with theological insight, enabling readers to grasp the deeper meanings of the text that might be overlooked through merely secular approaches (Childs, 1979; Chapman, 2000).

However, this approach is not without criticism. Some academic circles argue that its theological emphasis compromises scholarly objectivity. Critics like James Barr accuse canonical criticism of being overly subjective due to its heavy reliance on Church tradition in determining textual meaning. Moreover, this approach often struggles to address internal tensions or contradictions in the biblical text. Nevertheless, advocates of

theological interpretation argue that such critiques actually highlight the importance of an approach that respects Scripture's complexity as a document of faith. In this regard, theological interpretation not only bridges the gap between academic study and church life but also provides a framework for coherently and relevantly understanding God's revelation (Barr, 1983; Seitz, 2011).

In conclusion, the theological interpretation of Scripture offers a holistic reading of the Bible by emphasizing historical context, the grand narrative, and the theological meaning of the text as part of God's revelation. This approach addresses the fragmentation caused by historical-critical methods and integrates historical and ecclesial dimensions in understanding Scripture. With contributions from figures like Hans Frei, Brevard S. Childs, and N.T. Wright, theological interpretation demonstrates how the Bible, as canon, functions to shape the faith and practice of the Christian community throughout history. Though facing criticism from more positivist approaches, this method continues to show its relevance by bridging academic biblical studies and the life of faith, offering a rich framework for understanding God's plan revealed in Scripture.

Antithesis: Analytic Theology

In contrast, analytic theology employs the methodology of analytic philosophy, emphasizing logical rigor and precision in developing and explaining theological doctrines. This approach often relies on philosophical tools such as modal logic, theories of causality, and analytic epistemology to formulate theological arguments that are clear and structured. One of the most notable examples in analytic theology is Alvin Plantinga's contribution to defending traditional Christian doctrines such as the existence of God and human freedom. In his book *God and Other Minds* (1967), Plantinga uses modal arguments to demonstrate the rational plausibility of God's existence in a way that does not depend on direct empirical experience. Other thinkers, such as William Lane Craig and Eleonore Stump, have contributed by explicating the doctrines of the Incarnation and the Trinity using formal logic and theories of causality.

Analytic theology has gained greater attention in academia due to its ability to articulate and defend Christian doctrine in a manner that meets the standards of rationality and logical rigor. For instance, Craig's (2000) cosmological argument—often referred to as the Kalam Cosmological Argument—seeks to demonstrate the existence of God through logical, testable premises, making it popular in modern intellectual discourse. In this way, analytic theology offers a new perspective that is more technical and more acceptable to philosophers and scientists who may be less familiar with speculative or dogmatic traditional theology.

Nevertheless, analytic theology has drawn criticism from some who argue that it tends to ignore the historical and ecclesial dimensions of theology. Analytic theology is often seen as overly focused on logical abstraction, separating doctrine from the narrative context of Scripture and the lived experience of the Church. This has led to criticisms that it fails to fully engage with the biblical story and the living faith tradition. Critics such as George Lindbeck, in *The Nature of Doctrine* (1984), caution that theology must remain

rooted in the biblical and ecclesial narrative in order to remain faithful to genuine experiences of faith.

Synthesis: McCall's Integrative Approach

Thomas H. McCall sees great potential in integrating analytic theology with the traditional theological interpretation of Scripture. In his book *Analytic Christology and the Theological Interpretation of the New Testament*, McCall proposes that dialogue between these two approaches can enrich our understanding of Christian doctrine by bringing together philosophical depth and rigorous biblical interpretation. McCall believes that philosophical analysis within the framework of analytic theology can clarify and provide new insights into theological concepts that may be difficult to grasp when viewed solely through a narrative or traditional lens. For example, he develops arguments regarding the subordination of the Son within the Trinity by using analytic tools to distinguish between subordination in the economy of salvation and ontological subordination in the internal life of the Trinity (McCall, 2021).

A concrete example of McCall's thought can be seen in his interpretation of biblical texts such as Hebrews 5:7–10, which speaks of Christ's subordination to the Father. McCall argues that Christ's subordination in this context is best understood in light of His incarnation—that is, as part of God's plan of salvation realized in the realm of time and space. This subordination, according to McCall, is not one of essence or ontological status, but rather pertains to His role in the economy of salvation (McCall, 2021). Through this approach, McCall not only preserves the integrity of biblical teaching but also avoids philosophical misunderstandings that may arise when Trinitarian concepts are viewed through overly narrow or ontologically inadequate lenses.

Thus, McCall demonstrates how a synthesis of analytic theology and traditional theological interpretation can be mutually enriching. He emphasizes that deeper insights into Christian doctrine can be obtained by combining these two approaches: philosophical analysis offers clarity for complex and sometimes ambiguous theological concepts, while biblical insights provide necessary corrections to philosophical assumptions that may be flawed or insufficient (McCall, 2021). This integrative approach allows for a more holistic and balanced understanding of the mysteries of the Christian faith, encompassing both the historical and theological dimensions of God's revelation.

I (the author of this article) fully agree with McCall's approach, which integrates analytic theology with traditional biblical interpretation. This approach opens the way for a richer understanding of Christian doctrine by offering a balance between careful philosophical reflection and contextual biblical insight. As McCall has shown, philosophical analysis not only clarifies complex theological concepts but also serves as a tool for correcting potential misunderstandings that may arise from overly narrow readings of Scripture.

Chapter IV: The Submission of Christ

Chapter IV of McCall's book, titled "The Submission of Christ," addresses the critical theme of Jesus Christ's obedience, which lies at the heart of contemporary theological debates, particularly in the context of Trinitarian theology and Christology. In

this chapter, McCall explores Hebrews 5:7–10 as a central text that portrays how Jesus, though the Son of God, learned obedience through suffering. The chapter opens with a close reading of Hebrews 5:7–10, which depicts Christ’s prayers and lamentations directed to God the Father. McCall emphasizes that although Jesus is the Son of God, He learned obedience through suffering and became the source of salvation for all who obey Him. This passage raises several important theological and interpretive questions within the discourse of Trinitarian theology and Christology.

Hebrews 5:7–10: Some Initial Observations

McCall proceeds with a detailed exegesis of these verses. Several key issues are discussed: First, the phrase “the days of his flesh.” This phrase is interpreted differently by Barth and Aquinas. Barth views it as referring to Jesus’ time of suffering, while Aquinas emphasizes the unity of Christ’s divine and human natures in this phrase. Second, “prayers and supplications with loud cries and tears.” McCall considers whether this phrase refers to specific moments in Jesus’ life—such as Gethsemane or the cross—or to His entire earthly journey of suffering. Third, “obedience.” McCall explains that Christ’s obedience is not static but something learned through suffering. This does not imply disobedience on Jesus’ part, but rather a developmental process of obedient living throughout His incarnate life. Fourth, “a high priest after the order of Melchizedek.” McCall highlights the theological significance of this phrase, which identifies Jesus as the great High Priest and invites deeper reflection on His obedience and subordination.

Karl Barth and Thomas Aquinas on the Obedience of the Son

McCall compares the views of Barth and Aquinas on Christ’s obedience. According to Barth, the obedience of the Son is an essential aspect of the inner-Trinitarian life, where the Son’s eternal subordination to the Father is inherent to the divine relationships. In contrast, Aquinas views Christ’s obedience in terms of His incarnate mission—His submission to the Father’s will in accomplishing the work of redemption. This obedience, for Aquinas, is functional and temporal rather than ontological.

Barth’s Gambit: A Theological Analysis

McCall offers a critical theological analysis of Barth’s position, identifying two primary concerns: (1) Consistency and Monotheism: McCall notes a potential inconsistency in Barth’s claim of eternal subordination of the Son and its implications for Christian monotheism. (2) The Risk of Ontological Subordination: McCall warns that Barth’s view may verge on ontological subordination, which would conflict with historic Christian orthodoxy.

Obedience and the Beatific Vision: Reconsidering Aquinas’s View

McCall revisits Aquinas’s understanding of Christ’s obedience in light of the beatific vision. Aquinas held that Jesus enjoyed the beatific vision even during His earthly life. Therefore, the “loud cries and tears” of Jesus can be interpreted as expressions of humility rather than fear or despair.

Conclusion

McCall concludes that while Barth's perspective brings valuable theological insight, Aquinas's approach more faithfully reflects the teaching of Hebrews on Christ's subordination and obedience. He underscores that both views possess strengths and weaknesses and encourages readers to engage these differences critically.

The Obedience of Christ and Its Implications for Christian Education

The Obedience of Christ as the Primary Example in Christian Education

The obedience of Jesus to God the Father, learned through suffering, serves as a crucial example for every believer. Although Jesus is the Son of God, He did not prioritize His own will but always submitted to the will of His Father (Matt. 26:39). Teaching about this obedience is vital in Christian education, where educators are expected to instill the values of obedience to God in all aspects of daily life. As one who is fully divine and fully human, Jesus demonstrated that obedience does not merely begin with external actions, but with a heart willing to accept God's will in all circumstances. In this sense, the obedience of Jesus, expressed through profound suffering, becomes the core of His life and a model for humanity (McCall, 2021).

Christian education teaches that obedience to God is not something temporary or related to mere pleasure, but a calling that must be carried out in the difficulties and challenges of life. For example, in His suffering in Gethsemane, Jesus did not simply pray to be released from the burden but also expressed His deep obedience by saying, "Not My will, but Yours be done" (Luke 22:42). This obedience did not diminish His value as the Son of God but rather fulfilled His mission as the Redeemer. Just as Jesus obeyed even to the point of death on the cross, Christian education teaches that Christ's followers must emulate this obedience in their lives, even when it involves significant sacrifice. According to Thomas H. McCall (2021), Jesus showed that obedience in suffering is an inseparable part of genuine faith, offering a new perspective on the Christian calling.

Applying the obedience of Christ in Christian education teaches students that a life pleasing to God is not a life free from difficulties but one that remains obedient even in the face of challenges or suffering. The obedience of Christ becomes the moral and spiritual foundation that directs Christians to live with integrity, honor God's will, and commit to following His teachings, regardless of the consequences. In this regard, Christian education is not only about intellectual achievement but also about the formation of character that reflects Christ's obedience. Therefore, Christian educators are expected not only to teach theological concepts but also to be living examples of obedience in their daily lives, as Christ demonstrated through His actions and sacrifice (Barth, 2010).

The Importance of Suffering in the Learning Process in Christian Education

Jesus did not only teach obedience to God through His words but also through His life experiences filled with suffering, which became the core of His learning process. The

suffering that Jesus experienced, both in His daily life and during His sacrifice on the cross, teaches that obedience to God often involves sacrifices that are not easy and are full of challenges. In the context of Christian education, this suffering provides important lessons on patience and perseverance in facing difficulties. As stated in Hebrews 5:8, "Although He was a Son, He learned obedience from what He suffered." This shows that obedience to God is not something that comes instantly or easily, but something that is learned through suffering and life's challenges. Christian education teaches that believers must be prepared to face hardships as part of their spiritual growth, where each moment of suffering has the potential to shape character and deepen their faith. As Thomas Aquinas wrote, suffering is not only the result of sin but can also be a means of fulfilling God's plan in human life, including in education (Aquinas, 2005).

Christian education teaches that the learning process is not limited to academic achievement or worldly success but also involves spiritual growth through faithfulness to God in all situations. The suffering and challenges of life, as faced by Jesus, provide an opportunity to reflect on obedience to God in difficult and uncertain times. In Christian education, this teaching is essential to build faith resilience and God-centered character, not just worldly achievement. A Christian educator is expected not only to encourage students to excel but also to help them understand that their learning journey is part of a greater spiritual walk. When someone learns to remain faithful to God in suffering, they demonstrate deeper and truer obedience to God's will, just as Jesus did throughout His life (Aquinas, 2005). Through suffering, Christians may experience profound spiritual learning, leading to mature faith and a deeper understanding of God's plan for their lives.

The Implications of Christ's Obedience for Character Formation in Christian Education

The obedience of Jesus, learned through suffering, has a profound impact on the formation of a person's character, especially in the context of Christian education. The lessons learned through Jesus' suffering show that obedience is not merely following commands but also involves the willingness to bear the burdens of life and face them with faith and hope (Andreas Danang Rusmiyanto, 2023). In Christian education, Andreas Danang Rusmiyanto further explains that values such as humility, loyalty, love, and sacrifice serve as the foundational principles for character formation (Andreas Danang Rusmiyanto, 2023). As taught by Jesus, obedience to God involves personal sacrifice, which signifies these values, and this should serve as an example for every believer. An article by Leonardo Caesar Dendeng et al. (2024) explains that in the context of Christology, Jesus' obedience to the Father challenges us to reflect on the same attitude in our lives, especially when facing challenges, which in turn shapes a Christian's character.

In Christian education, character formation that leads to submission to God, as demonstrated by Jesus, not only shapes moral aspects but also spiritual ones. Jesus' obedience, learned through His suffering, teaches us to become individuals who are not only intellectually astute but also spiritually strong. This creates individuals of integrity, those who remain faithful to Christian principles in every life situation. For example,

Jesus' suffering becomes an essential tool to deepen our understanding of true character, which goes beyond merely doing good or right, but also understanding the depth of God's love for humanity, reflected in Jesus' sacrifice.

Christian education, by instilling Christ's obedience as the primary example, focuses on character formation that nurtures integrity, empathy, and social responsibility. These qualities are essential in facing a world that is increasingly complex and filled with moral challenges. Following Jesus' example in obedience and suffering shapes a generation that is not only intellectually skilled but also has a deep understanding of love and sacrifice, as well as the importance of living in accordance with God's will. Character formation within the context of Christian education can produce individuals who are not only pursuing worldly success but also understanding their role in God's divine plan for this world, manifesting love and sacrifice in real actions.

Subordination in the Context of Mission

Jesus' obedience within the framework of His redemptive mission demonstrates a functional and temporary subordination. Jesus, although having equal divine nature with the Father, voluntarily humbled Himself to carry out the Father's will in the mission of redeeming humanity. In this context, the subordination is not ontological, which would imply inequality of divine nature, but rather occurs within the mission and incarnation. Jesus' obedience, which involved submitting Himself to complete the work of salvation, becomes an example of how an individual can show obedience willingly, even when not bound by moral or natural obligation. This teaches that obedience is not only rooted in duty but also in the readiness to respond to a higher calling, one that leads to the greater good of humanity and the glory of God.

In the context of Christian education, the principle of subordination focused on the mission provides deep lessons on understanding life's calling. As part of character formation, Christian education encourages students to understand that obedience to God is not only relevant in personal life aspects but also in their devotion to a larger life calling—just as Jesus was obedient to His redemptive mission. This means that in Christian education, the obedience taught is not merely related to duties or daily routines, but with the understanding that each individual has a broader role in God's salvation plan. As McCall (2021) explains, Christ's obedience in carrying out His redemptive mission shows that a greater mission often requires personal sacrifice and submission for a higher purpose, setting an example for every Christian in how to live their lives in this world.

Christ's Obedience and the Understanding of Equality in the Christian Community

Aquinas' view, which emphasizes the equality of the divine and human natures of Jesus, has significant implications for relationships within the Christian community, especially in Christian education. Jesus' obedience, even though as a human He humbled Himself in His redemptive mission, did not diminish His value or equality with the Father in divine nature. In Christian education, this teaches that every individual, regardless of their role or status within the social or functional structure, is still valued and regarded

as equal before God. This concept supports the importance of respecting every student, regardless of their background or position, and teaches that in the Christian community, there should be no place for the promotion of hierarchy or stark status differences. Just as Jesus, in a position of functional subordination, maintained equality with the Father, so in the Christian community, the teachings of love, respect, and equality should form the foundation of the relationship between teacher and student (McCall, 2021).

Integration of Obedience in Christian Education Curriculum

The integration of the values of Christ's obedience into the Christian education curriculum has a profound impact on the formation of students' character. Teaching about Christ's obedience can be done by emphasizing values such as loyalty to the truth, sacrifice, and service to others in every subject area. For example, in religious studies, Christ's obedience can be taught through Bible stories that highlight Jesus' compliance with the will of the Father, especially in the context of His suffering. This not only enriches students' theological understanding but also provides a tangible example in their daily lives (Almarisa Berutu, et al., 2024). Christ's obedience learned through His suffering teaches that obedience is not always easy, but it always bears fruit toward a greater purpose, which is salvation and a better life in God.

In addition, in other subjects such as history, the value of obedience can be applied by teaching students the importance of following the example of Jesus in adhering to the truth, even in the face of challenges or oppression. In history lessons, students can be encouraged to view various historical events as part of the fulfillment of God's plan, which requires loyalty to values that are true and just. This aligns with the idea that every field of knowledge, though seemingly separate, is actually part of the search for a greater truth about God and His world (Paulus Wahana, 2008). In this context, Christ's obedience provides a moral framework that guides students in exploring various disciplines.

The application of the value of obedience in the fields of science and mathematics also has significant relevance. Christ's obedience can be related to an academic attitude of integrity, seeking the truth without deviating from ethical principles. For example, in science studies, students can be taught that scientific discoveries should be driven by a respect for the truth and a deeper understanding of God's creation. Obedience to objective and honest scientific principles is a form of loyalty to the truth that Christ also teaches. Integrating this value of obedience into various subjects helps create individuals who are not only intellectually capable but also have integrity and faithfulness to God's calling in every aspect of their lives (I Putu Ayub Darmawan, et al., 2023). As a result, Christian education that integrates the values of Christ's obedience not only shapes individuals who excel academically but also those who are able to apply Christ's teachings in all aspects of their lives.

Education Based on Role Modeling

Christian education emphasizes that teachers must be role models for students, not only in words but also in actions that reflect the principles of faith. Just as Jesus became a model of obedience to God the Father, Christian teachers are expected to live a

life that reflects Christian values, such as humility, sacrifice, and loyalty to the truth. In this sense, teachers not only teach theory or knowledge but, more importantly, become models for students in applying faith in daily life. This aligns with what is taught in Scripture, that living a life pleasing to God is one of the most effective forms of teaching. The role modeling of teachers creates an environment that supports learning that is not just academic but also forms the character and spiritual life of students (Muhammad Fadlan Fadillah Arif, et al., 2024).

Christian teachers who serve as role models in everyday life have a significant impact on the formation of students' character. Christ's obedience, accompanied by sacrifice, forms the basis for this teaching, where teachers demonstrate their faithfulness to God's calling through a life that is consistent with Christ's teachings. When teachers practice these values in all their actions, students will more easily grasp the true meaning of the teachings. Education based on role modeling not only creates cognitive understanding but also fosters a deeper understanding of life governed by faith. Thus, Christian education focuses on developing well-rounded individuals who are not only intellectually capable but also wise and have integrity in their daily actions (Efvi Noyita, et al., 2024). In this context, teachers become agents that connect Christ's teachings with the students' real-life experiences.

Christ's Obedience and Its Influence on Teaching Ethics

Christ's obedience in Christian education has a significant impact on the formation of students' moral ethics. In Jesus' teachings, obedience is not limited to a relationship with God but also encompasses human interaction with others. In this sense, Jesus teaches the importance of loving one's neighbor as oneself and prioritizing the welfare of others, which is reflected in teachings about love, sacrifice, and integrity (Luke 10:27). Christian ethics education adopts these principles to form students' moral character, teaching them that integrity and responsibility cannot be separated from obedience to God's will. Christ's obedience serves as the foundation for decision-making based on moral values that lead not only to personal success but also to the common good. By introducing these values early in Christian education, students are prepared to face complex moral challenges in daily life (Orpa Umbu Lado and Maria Titik Windarti, 2024). Furthermore, Christian ethics education based on Christ's obedience helps students develop a sense of responsibility for the consequences of their actions. Christ's obedience, reflected in His suffering, also teaches that moral decisions often involve personal sacrifice. This teaches students that living an ethical life often requires willingness to face challenges and pressures in order to follow what is right. This is connected with Jesus' teachings on perseverance and honesty in living life, which involves standing firm in the face of temptation or difficulties. Thus, Christian education not only equips students with knowledge but also shapes their character to be individuals who have high integrity and are ready to take responsibility for their choices (Yurlina Ndruru, et al., 2024).

CONCLUSION

The discussion on Christ's obedience in the context of Christian education emphasizes that Jesus' obedience is not only a moral example but also the foundation for character formation, ethical teaching, and understanding one's life mission. His obedience, reflected in His suffering and faithfulness to God's will, provides an example that must be applied in everyday life by both teachers and students. In Christian education, these values can be integrated into the curriculum, ethical teaching, and the role modeling of educators, ensuring that the goal is not only to produce intellectually capable individuals but also those who are moral, responsible, and prepared to face life's challenges. Thus, Christ's obedience provides clear guidance in shaping a generation that not only understands His teachings theoretically but is also capable of applying them in concrete life practices. This aligns with Thomas H. McCall's view in his book *Analytic Christology*, where he emphasizes the importance of understanding Christ's obedience as an integral part of deep theological understanding and its application in daily life.

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