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INTERNATIONAL CONFERENCE
ON CHRISTIAN EDUCATION



Christian Education in Digital Technology Era: Challenges and Opportunities

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**Christian Education in
Digital Technology Era:
Challenges and
Opportunities**

June 4th, 2022



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Christian Education in Digital Technology Era: Challenges and Opportunities

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Welcome from the Rector of Universitas Pelita Harapan



Shalom and gratitude be to our Lord Jesus Christ! It is because of His love and mercy; we can gather together here in this event.

We are now in the end of the pandemic, where more than two years unprecedentedly we were forced to move to virtual education and embrace digital technology. Out of the millions of educators in Indonesia, both in primary, secondary, and higher education, quickly must learn and implement online teaching and learning. Every educator is required to adapt to various digital learning media, suddenly digital technology is not only a tool but the environment where we are living and interacting with one another.

Not only do the schools have to provide the system to support virtual learning, but educators also have to be equipped to design instructions that fit with the virtual setting. This need eventually triggers various parties to adapt, move, and innovate. Educators use a variety of media as a virtual meeting bridge with students. Not satisfied with just meeting virtual, educators also make some innovations by using other features and exploring any applications that will help provide creative materials and teaching materials.

However, despite of all the improvements and innovations in delivering teaching and learning in digital technology setting, there are many obstacles and challenges. The question remains, are students learning effectively? Especially for Christian educators, we need to keep asking the question, whether we have faithfully and effectively carried the mission of Christ-centered education, facilitating holistic transformational education in this digital technology era?

Christian education must consciously be aware of the current educational challenges while embracing the opportunities through the rapid development of digital technology. We should continuously ponder how to be faithful to our calling as Christian educators in this era of disruption. We should strive to be an exemplary institution in presenting Christian education during the fast-changed of digital technology. We believe that every technological progress is the fruit of cultural mandate to advance humans' life, fostering life given by God. On the other hand, Christians are also aware with our fallen nature, that there is a possibility of missing the point in any good effort that we are trying to do. Further as human beings, are we going to develop holistically if education is reduced by totally virtual learning? These are some questions that we need to keep thinking and discussing.

UPH, especially Teachers College, is grateful that we can host the first International Conference of Christian Education, especially inviting best panelist speakers to inspire us. We hope that through the ICCE event, there will be a forum for us, educators and practitioners of Christian education, to discuss the opportunity and challenges of doing our mission in the midst of such rapid technological advances. We also hope that this event will encourage us that amid various challenges that exist, God is faithful in sustaining us thus giving us hope to embrace the opportunities that are wide open to further our service to provide a quality, holistic, and transformational education.

Finally, enjoy the conference, Lord Jesus bless you.

Dr. (Hon.) Jonathan L. Parapak, M.Eng.Sc.

Welcome from the Dean of Faculty of Education, UPH



Today what is happening in the classroom is different from practices before the pandemic. Changes will continue to occur, especially with the advancement of digital technology, which will become increasingly sophisticated. The interaction of education with technology is inevitable. As Christian educators, we embrace digital technology development. We believe students as the Image of God, and the purpose of educating them is to see them flourish with creativity and innovation for the development of human civilization. However, every technological development that brings about good changes may unwittingly change something essential. For example, now we cannot escape from digital technology. It is ubiquitous; from communication, working, shopping, and many more, all are on the digital platform. It has changed the way we interact with one another. To what extent has it changed us? How can Christian education embrace but also be aware of these?

That is the background of the International Conference on Christian Education with the theme, Christian Education in Digital Technology Era: Challenges and Opportunities. Christian educators must continue discussing this topic to carry out our mission faithfully. Continuously we need to learn and relearn to prepare our students well and be ready to embrace their future as disciples of Christ.

UPH Teachers College is very grateful for the cooperation with various parties, ACSI Indonesia and Australia, and Bandung Theological College, which made this first international conference possible. Likewise, we are blessed with the plenary speakers who are experts in their fields and will share their research and insights. We hope that all the presenters and participants will benefit most from this event. The committee has worked very hard to prepare for this event and we hope that by the end of the conference, the conversation will not stop. Let us continue strengthening Christian education in Indonesia through this forum, and we will meet again at the following conferences.

In the end, as our God has led all the preparation for this conference to take place, let His wisdom guide our conversation! All praise and glory be to God alone!
God bless.

Oh Yen Nie, S.E., M.Ed.

Welcome from the Head of Bandung Theological Seminary



The ever-evolving world is a part of the Cultural Mandate or the Creation Mandate, which is revealed in Genesis 1:28. Therefore, we should respond to the development of digital technology critically and positively for Christian education in various contexts.

We are grateful for the first International Conference on Christian Education (ICCE) today, June 4, 2022, as the result of the collaboration between the Faculty of Education UPH, ACSI Indonesia, ACSI Australia, Indonesian Christian Education Council, and Bandung Theological Seminary (STTB), to study the opportunities and the challenges of Christian education in digital era, by involving the experts from within and outside the country as the speakers.

Thank you, especially for the willingness of Mr. David Smith (from Calvin University, US), Mr. Darren Iselin (from ACSI Australia), and Mr. Agus Susanto (from ACSI Indonesia), as the speakers, and for all the committee from the Faculty of Education UPH who has been working hard to prepare this conference.

Hopefully, all the opportunities and the challenges in Christian education in the digital era that are studied through this conference will equip fellow educators with more comprehensive and sharper insights from the biblical point of view, so that the purpose of Christian education which is to produce Christian leaders who have a good spirituality, high competence, and strong dedication, can be more realized through this conference.

Welcome to this conference. God bless you!

Sutrisna Harjanto, Ph.D.

Welcome from the ACSI Indonesia National Director



Dear ICCE presenters and participants.

The development of digital technology is rapidly changing the order of human life—which is also developing so swiftly as well. There are those who agree and follow the speed of development, accept it for granted, and even get involved in the development. Still, not a few are also indifferent to it, disagree and refuse to use digital technology for all kinds of reasons that are indeed or are made in accordance with their choice of decision. In addition, there are those who try to be neutral ("wise"), by looking at digital technology such as a double-edged sword or fire which can be used either for good or evil purposes. We have already seen practical examples of these two possible uses of digital technology everywhere.

What about us as Christians? Specifically Christian educators? The term of Christian educator, this can be viewed narrowly or broadly. In a narrow sense, some categorize Christian educators as those who work as teachers or lecturers. But we can also see it from a broad sense, that Christian educators are anyone who has the responsibility to educate, direct, and give vision to other people or the surrounding community. And this means that all Christians are actually educators, because Christians are followers of Christ, and Christ has assigned a role to us, Christians, as salt and light of the world. This means that we as Christians must be a flavor for the world and be a statement of God's truth to the world as well.

I represent Christian schools and Christian educators who are members of the ACSI Indonesia organization. I herewith also welcome all the speakers and participants of 2022 International Conference on Christian Education. This conference is organized by Universitas Pelita Harapan in collaboration with several Christian education organizations including ACSI. I hope that this conference can continue in the future and there will be more Christian educational organizations including churches, and synods, to be able to collaborate, like what is stated by ACSI's motto: Stronger Together, for us to be strong together, as one body of Christ. Let's salt the world more and bring light to the world. I hope that through this ICCE more and more people who work as Christian educators will grow and more Christians in general will be more aware of their calling and will realize that we are all educators, tasters, and proclaimers of God's truth, who need to be equipped and strengthened at all times. Especially through the theme of the 2022 ICCE: "Challenges and Opportunities for Christian Education in Digital Technology Era."

Finally, congratulations to UPH for initiating the first ICCE in 2022. Let us be those who wait on the Lord so that we may gain new strength, like an eagle that soars with the power of its wings, we run and do not become listless, we walk and do not grow weary (Isaiah 40:31).

Thank you, God bless us all.

Agus Susanto, Ph.D.

Welcome from the Chairman of the 1st ICCE UPH 2022 Committee



Shalom Aleichem, gratitude be to our Lord Jesus Christ, because of His love and favor, we can gather in this conference. It is such an honor for me to welcome you to the 1st International Conference on Christian Education (ICCE) UPH 2022, with the main topic, “Christian Education in Digital Technology Era: Challenges and Opportunities.”

The rapid development of science and technology in today’s digital technology era encourages the emergence of various educational innovations based on learning technology, making it easier for educators and students to access multiple educational contents. This is marked by the ease of obtaining access to information and internet connection speeds. The Covid-19 pandemic has increasingly encouraged the emergence of various forms of digital learning media globally. This unavoidable pandemic requires school administrators’, education providers, educators, and students to be able to adapt to changes in learning patterns from face-to-face learning to online learning. An education system that combines digital technology with the learning process will open opportunities and challenges as real implications of the transformation and paradigm shift of education in the digital technology era, including Christian education in it. Therefore, the 1st ICCE UPH 2022 aims to 1) Explain the implementation of digital technology in learning and its implications for students' faith formation; 2) Discuss digital technology development in learning and its implications and influence on the way we communicate and relate to others in Christian educational context an excellent, holistic, and transformational; 3) Enrich understanding to Christian educators regarding the calling response to teach in digital technology era by looking at the opportunities and challenges.

For organizing the 1st ICCE UPH 2022, allow me, as the chairman of the organizing committee, to express my deep gratitude and appreciation to the Keynoted Speakers, Mr. David I. Smith, Ph.D. (Professor from Calvin University, USA), Mr. Darren Iselin, Ph.D. (Director of Research and Innovation Christians School Australia), and Mr. Agus Susanto, Ph.D. (ACSI Indonesia Director) for each conference material presented. We also express our gratitude and most profound appreciation to the Advisory Boards and the organizing partner, Mr. Dr. (Hon). Jonathan L. Parapak, M.Eng.Sc. (UPH Rector), Mr. Sutrisna Harjanto, S.Si., M.Div., Ph.D. (Chairman of Bandung Theological Seminary), Mr. Agus Susanto, Ph.D. (Director of ACSI Indonesia), Mrs. Sandra Scott (Executive Officer of International Partnerships and Service Christian Schools Australia) and Mr. Marks Spencer (Director of Public Policy Christian Schools Australia). Likewise, we would like to express our gratitude and most profound appreciation to the Supervisory Board, Mrs. Oh Yen Nie, S.E., M.Ed. (Dean of the Faculty of Education, UPH) and Mrs. Sarinah Lo, Ph.D. (Senior lecturer of Bandung Theological Seminary) and to the Steering Committee Mr. Dr. Budi Wibawanta, S.Sos., M.Si. (Vice Dean of the Faculty of Education, UPH) and Prof. Dr. Niko Sudibjo, S.Psi., M.A. (Department Chair of Educational Technology, Faculty of Education, UPH). Expressions of gratitude and highest appreciation are

conveyed to the entire organizing committee team, who have worked tirelessly to prepare for this conference so that it can be organized successfully. We also express our gratitude and appreciation to the presenters who have shared articles and published works in the form of proceedings and the participants who have involved in this conference.

Finally, we hope through the organizing of the 1st ICCE UPH 2022, as educators and leaders of Christian educational institutions, we can collaborate to do concrete works in the area where God has entrusted us in responding to the opportunities and challenges in the digital technology. We will appreciate constructive suggestions and criticisms to improve the quality of future conferences. To God be the Glory.

For we are his workmanship, created in Christ Jesus for good works, which God prepared beforehand, that we should walk in them. - Ephesians 2:10 (ESV)

Immanuel Adhitya Wulanata Chirmastianto, S.E., M.Pd.

A Christian Perspective: On Becoming Reflective in Search of a Meaningful Life

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Abstract

The unexamined life or experience is not worth living. An inquiring mind might reflect upon the meaning of life as it is worthy of study. The purpose of writing this paper is to describe a Christian perspective on becoming reflective in search of meaningful life. The literature review aims at finding the importance of: (1) gaining a better understanding about meaningful life in Christian perspective; (2) becoming reflective in search of understanding the meaningful life as stated in The Bible; (3) discerning meaningful life in practice. The research method is doing literature review relevant to the study, dealing with discussions on key issues, drawing conclusions and finding results in a better understanding about crucial points of the inquiry. The study showed that gaining a better understanding about meaningful life in Christian perspective is essential. In search of meaningful life, a Christian must necessarily become reflective. To respond in faith a Christian must discern the meaningfulness of life and realize it in practice. In conclusion, meaningful life in Jesus Christ is worth living.

Keywords: A Christian Perspective, Becoming Reflective, In Search of Meaningful Life.

1. Introduction

The Chicago Statement on Biblical Inerrancy (1978) asserts that devoted Christians believe in the authority of Holy Scripture. Recognition and confession of the full authority of Scripture is vital to a sound understanding of Christian faith. The term “recognition” according to Longman Dictionary of Contemporary English (2005) is the act of realizing and accepting that something is true or important, whereas realizing through recognition is derived from the verb form to realize which means “to know something and understand,” or “suddenly beginning to understand.” Implicitly stated in this context is that realizing and accepting the authority of Scripture is essential in learning about a meaningful life in a Christian perspective.

In this paper, the Christian way of approaching the Bible as the life-giving Word of the Lord is addressed to all believers who are entrusted with proclaiming this word to the Christian community as preachers and to all of us who are called to live by it and proclaim it in our lives and actions.

Problems arise when theologians, pastors, evangelists, teachers lacking terms for expressing the true nature of their faith perspective are likely to go astray from following divine guardian (Steven L. Childers,2001; Francis Schaeffer,1971; J. I. Packer, 1993, John

Stott, 1992). Some common pitfalls in human inclinations prevent one from living a meaningful life in Jesus Christ.

Un-biblical principles have emerged since the Renaissance and particularly since the Enlightenment as today they frequently do. At present , a large numbers of scholars such as T. J Mawson (2016), Steward Goetz (2018), L. Kretzschmar (2014), T. Nagel (1997), Harry Frankfurt (2004) indicate refusal to the very idea of examining the question of a meaningful life based on Biblical Theology. Accordingly, all Christians must be alert and aware of great confusions resulting from those ceasing to believe the total truth of the message of the Bible.

The purpose of writing this paper is to describe a Christian perspective on becoming reflective in search of meaningful life. It is a literature review in finding the importance of: (1) gaining a better understanding about meaningful life in a Christian perspective; (2) becoming reflective in search of understanding the meaningful life as stated in the Bible; (3) discerning meaningful life in practice.

2. Literature review

(1) Gaining a better understanding

Problems arise when theologians, pastors, evangelists, teachers have external ministry success but still have internal struggles. If this is the case, they are probably doomed to have a shallow life and an eventual breakdown. Such is what Francis Schaeffer (1971) refers this as “problem of reality,” a point of great spiritual crisis for there is but very little true spirituality. J. I. Packer (1993) states this kind of life indicates weakness in one’s character, even in regenerate one. Corollary to this situation, Paul R. House aptly states a truly biblical theology must take the human sin problem more fully into account. For this reason, each Christian must necessarily reflect upon oneself so as not to fall into spiritual crisis.

Wayne Grudem (1994; 2011) is convinced that studying and meditating what the Bible teaches in each topic rightly will make more mature Christians. Learning more about God’s message is a means of obedience to the Lord’s command. It also helps to overcome wrong ideas.

Walter Brueggemann (1980) states the Bible makes sense. Reading the Bible will enable one to build a frame of reference. A believer will learn to live in a fresh perspective that leads to meaningful life, joy and wholeness to the glory of God. Shera & Mellick (2010) states the Bible is both ultimate truth and the final authority for understanding all truth.

Philosophers centers upon a quest for truth about significant issues that are discussed thoroughly by thoughtful men. Geisler & Feinberg (1988) referring to Socrates (469-399 B.C.) asserts that “the unexamined life or experience is not worth living”. Philosophizing or an inquiring mind is seen as “reflecting upon either the fundamental presupposition of thought and action or the ends to which the conduct of human life should be directed.” likewise, every Christian must necessarily examine oneself and reflect upon the meaning of life.

Geisler & Turek (2004) argue that Christianity is reasonable. With conviction and clear thinking, they examine the Holy Bible, the source of morality and the reliability of the New Testament accounts concerning Jesus Christ. Christian philosophers evoke interests to

those who doubt or disagree about Christianity. They eventually present invaluable information for Christians seeking to clarify a responsible response of their faith.

(2) Becoming reflective

It is necessary for a Christian to become reflective in search of a meaningful life. Respectively, Packer (1993) maintains that every Christian must seek to be led to God, to meditating on the truth of what the whole Bible teaches believers. Meditation or true reflection is required as it is an activity of holy thought and a means of communion with God. Its purpose is to clear one's mind and spiritual vision of God, and to let his truth makes its full and proper impact on one's mind and heart.

Paul the apostle speaks of "the teaching which accords with godliness" (1 Tim. 6:3) and says his work is "to further the faith of God's elect and their knowledge of the truth which accords with godliness" (Titus 1:1). To fully understand Christian faith and knowledge of the truth which accord with godliness requires one to reflect upon its meaning. In point of fact, it is a life-long process of learning true spirituality. It can be attained only by the Grace of God through The Holy Spirit.

Shera & Melick (2010) refers to Charles Haddon Spurgeon saying 'The Spirit has an affinity for an educated mind.' Thus, on the human side, Christian teachers must do their part earnestly. The Holy Spirit will enable and empower. It is expected that teachers will understand the need for serious study as well as the need to rely on the Holy Spirit. To the teacher, the primary concern is effective communication of God's truth through teaching and preaching.

Further, teachers must believe in the church as it is the primary way of working in the world, and it is the fellowship where most people find spiritual challenge, enrichment and wholesome relationships. Christians live in a developmental sphere of life where progressive change makes them what they should be. As Evangelical Christians, teachers recognize the authority of the Bible and explain the message of the Bible relevant to every generation in its cultural and educational context.

J. Burton Payne (1962) quoted by Paul R. House (1998) says God is leading human history for the purpose of redeeming men to Himself once and for all by sending His Son Jesus Christ to die on the cross for man's sin. Through the instrument of His covenant men is blessed saving salvation. Hence, faith and repentance is the first step to obedient action. it is living life in Jesus Christ.

(3) Discerning meaningful life in practice

Life in a Christian perspective is realistic. It is a state of being alive for human existence in a period of time that is considered as comprising of a variety of experiences and activities. It is dealing with situations in a practical way according to what is actually possible rather than what you would like to happen as the Lord the Christians believe is a living God.

To respond in faith a Christian must discern the meaningfulness of life and realize it

in practical life. Migliore (1991) asserts that every Christian must have a desire to respond in faith to the revelation of the living God through deeds and words. By the Grace of God, he or she is having faith in divine guardian, talking in a way that is clear and easy to understand, doing things exactly at the right time, and being realistic and responsible for the act and articulation of Christian faith.

Naugle (2012) asserts that a calling to philosophy in Christ is not only serving others but also entails suffering and sacrifice on their behalf. Philosophical vocation in many forms or activities might include reading, research, writing, publication, public witness, teaching, mentoring, and collegiality. It might be disciplined work and rigorous study, taking a stand for truth, goodness or morality, and beauty, being a public disciple of Jesus, a genuine concern for classroom excellence, studying theology in-depth.

Walsh & Middleton (1984) calls on Christians in general and academicians in particular to have faith in Christ and get rid of all arguments against the knowledge of God, bringing every thought to the obedience of Christ (2 Corinthians 10: 5-6). It means walk in unity to the glory of God.

Sims (2011) posits the importance of developing understanding of theologically reflective practice at theological schools in pluralistic world. Glissman (2017) argues that deep learning requires reflection and application to bridge the theory-practice gap. Patricia Cranton (2016) presents significant insights about formative theological education. It is unfortunate, however, that the importance of prayer, praise and worship to cultivate reflective practice in a Christian Education is not always given priority but often neglected.

3. Research Method

The research method is doing literature review relevant to the study, dealing with discussions on key issues, drawing conclusions and finding results in a better understanding about the crucial points of the inquiry.

4. Results and Discussion

The word "life" is a generic term for the state of being alive for human existence in a period of time. It is considered as comprising of a variety of experiences and activities. To the Christians, the term "life" must be meaningful as "All things were made through Him, ... In Him was life, and the life was the light of men...". The term "life" in John's Gospel is eternal word which the Christians believe that the Triune God is life (John1: 1-5).

The message of the Bible is "God so loved the world that he gave his only Son, that whoever believes in him should not perish but have "eternal life" (Revised Standard Version John 3:16). New King James Version has the term "everlasting life" for the same verse (NKJV John 3: 16); whereas New International Version has the term "eternal life" for the same meaning (NIV John 3: 16). Therefore, the meaning of life in "meaningful life" in a Christian perspective is worthy of study.

Walter C. Kaiser (1988) maintains the terms "Life and eternal life in Jesus Christ" in John's Gospel has an "ever-abiding meaning" as biblical message. It has eternal truth which time does not affect the meaning for all Christians regardless of their age. 'Meaning' in this perspective is unchanging once the Biblical writer commits himself to words. Meaning in

Christian perspective has always a single meaning as judged by the author's truth-intention. The importance of the message is that it carries the meaning. God put into Scripture everything we need to know for life and godliness.

Wayne Grudem (1997) asserts that he writes as an evangelical and for evangelicals. As an evangelical Christian, Paul R. House maintains that a theologian must be honest about his established mindset. Without faith there can be no righteousness.

Due to the frailty of human life and the complexities of the nature of this study, the writer of this paper makes an attempt to posit the idea that gaining a better understanding of a meaningful life in Jesus Christ is invaluable. Such could be attained only through the power of the Holy Spirit.

The need for reflective practice in Christian Education at present is of growing importance (Sims, 2011; Glissman, 2017; Patricia Cranton, 2016). It is unfortunate that the importance of prayer to cultivate reflective practice in a Christian Education is not given priority and often neglected. Packer (1993) asserts meditation or true reflection on the truth of Jesus Christ the Savior is a lost art today and Christian people in general suffer grievously from their ignorance of the practice. Such may bring about spiritual crisis.

Thus each Christian must necessarily reflect upon oneself so as not to fall into spiritual crisis. The defiling effect of human evil comes from inner human. The state of being self-centered is an act of denial towards the authority of God almighty.

Howard W Stone & James O, Duke (1996) asserts that Christians learn how to think theologically. Reflection on faith happens at many levels and in many different life contexts. Brian Walsh & Middleton (1984) states that to adopt Christianity with authenticity is to be a person of faith and acknowledge that Jesus Christ is the Lord in all aspects of life Ryken & Dockery (2013) states that Christian faith flows out of true fellowship with the personal God.

Walter Brueggemann (1980) maintains that reading the Bible carefully is precious to Christians as it offers a way of understanding the world in a fresh perspective that leads to life, joy and wholeness. Geisler & Turek (2004) evoke interest to those skeptical about Christianity and provide a helpful resource for Christians seeking to articulate a more sophisticated defense of their faith and life.

An increasingly popular view is that any meaning that life may have must be found entirely from one's chosen activities and projects. Maxwell (2015), for example, says "To be significant, all you have to do is make a difference with others ... with intentionality there's almost no limit to what you can do. ... transform yourself, your family, your community, and your nation... change the world, a better place..."

Peter Drucker (1990) the pioneer in Managing non-profit organization gives an interview with Robert Buford a friend of his, a highly successful builder, working on leadership and management in non-profit institutions, in his mid-forties, gets around from business to things that are eternal and of great significance and importance. Buford says it's critical to know who your master is.

Rick & Mellick (2010) reminds every Christian to evaluate subjects like philosophy and psychology as well as those that come from modern media. J. I. Packer (1993) warns against the idea of theology which rest on philosophical reasoning rather than biblical reasoning.

Such could be seen in the work of a large numbers of scholars as follows.

Mawson (2016) points out that there are many meanings of life. When it come to the meanings of life, he says that “the Lord giveth and the Lord taketh away.” Steward Goetz (2018) in doing review of God and the Meanings of Life thinks that Mawson’s ideas (2016) about it is extremely interesting and thought provoking. John Cottingham (2012) argues that if a person wants his life to be fully meaningful he has to decide to love to the end, as Christ himself did. Thomas Nagel (1997) says it might seem rather humiliating, rather demeaning, nowadays, to realize that people are not the grand autonomous beings. Harry Frankfurt (2004) has suggested that we can create for ourselves reasons which generate meaning. J. Kretzschmar says that attention needs to be given to what moral agency is In order for the moral transformation of society to take pace.

It could be seen that the written work of Mawson, Goetz, Cottingham, Nagel, Harry Frankfurt, and Kretzschmar indicate that knowledge of God has been obscured into ignorance of the living God, by the twisting of thoughts about the Trinitarian God. Such is the stuff that makes for a great deal of skepticism, indifference, and confusions to people at large. It is worthwhile, therefore, to reflect at this point some of the basic truths which divine guidance presupposes.

Therefore, every Christian must be alert and aware of confusions that may result from those scholars ceasing to maintain the total truth of the Bible. When the Bible is reduced in content to suit the demands of one’s critical thought, independent reasoning will have authority as opposed to the Bible teachings. To the best of our knowledge, Bible scholars can defend the teachings of the Bible against attack by other scholars or those with specialized technical training.

The writer of this paper believes that the Christian way of approaching the Bible as the life-giving Word of the Lord is addressed to all believers who are entrusted with proclaiming this word to the Christian community as preachers and to all of us who are called to live by it and proclaim it in our lives and actions, the purpose of which is for the edifying of the body of Christ till we all come to the unity of the faith and the knowledge of the Son of God.

5. Conclusion

The study showed that gaining a better understanding about meaningful life in Christian perspective is essential. In search of meaningful life, a Christian must necessarily become reflective. To respond in faith a Christian must discern the meaningfulness of life and realize it in practice. In essence, meaningful life in Jesus Christ is worth living.

It is evident that there is an urgent need in the Church today for much greater understanding of Christian doctrine. Not only pastors and teachers need to understand theology in greater depth, the whole church as well. A truly biblical theology must take the human sin problem more fully into account. For this reason, each Christian must gain a better understanding about God and must necessarily reflect upon oneself so as not to fall into spiritual crisis.

Realizing and accepting the authority of Scripture is essential in learning about a meaningful life in a Christian perspective. All Christians must be alert and aware of great confusions resulting from those ceasing to believe the total truth of the message of the

Bible.

To gain a better understanding about meaningful life in Christian perspective requires one to read the Bible carefully as it offers a way of understanding the world in a fresh perspective, to study Systematic Theology rightly with prayer, with humility, with help from others, with rejoicing and praise so as to become mature Christians.

On becoming reflective in search of understanding the meaningful life as revealed in the Bible, one must seek to be led to God, to meditating or reflecting upon the truth and message of what the whole Bible teaches believers as a means of communion with God.

Discerning the meaningful life in practice indicates the desire to respond in faith to the revelation of the living God mediated through Scripture and the witness of the Church to venture a faithful, coherent, timely and responsible articulation of Christian faith.

In the last analysis, the writer of this paper hopes that the descriptions of the focal points in this paper is valuable as it is true to Scripture and actually helps contribute to edifying the body of Christ as she believes that the purpose of seeking a meaningful life in a Christian perspective is indeed to glorify God.

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