



Theological Analysis of Christian Religious Education According to the Book of Kings

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Abstract

Theology Christian religious education is a science that studies the Lord God in the principles, concepts, and practices of education in the context of Christianity. It includes an understanding of the teachings of Christianity, teaching and learning methodologies that are in line with Christian values, and the application of theological principles in students' education and spiritual development. This study uses an analysis method. The analysis method is a method that explores, observes, and provides understanding based on existing texts and is supported by books related to the discussion. This research aims to find out what Christian Religious Education is like in the context of the Book of Kings. Christian religious education in the context of the Book of Kings emphasizes the understanding that God is sovereign in human life and the importance of practicing the right worship, that is, the object is right, and the way is right. Obedience brings blessings, while rebellion brings condemnation.

Keywords: Obedience and Blessing, Sovereign God

Introduction

Based on the Bible's information, we know that Christian religious education has essentially existed since ancient times when humans were created. This can be justified based on several definitions of PAK, according to the following experts. Martin Luther said that education is used to provide learning for the members of the congregation so that they can know their sins and enjoy the word of God. John Calvin said that education is used to provide teachings for the Church congregation so that they can live their lives according to the guidance of the Holy Spirit (Gerzabek & Glössl, 2022). Homrighausen said: an educational science that is guided by God (Ginsburg & Rapp, 2020). Starting from the above opinion, PAK is a teaching based on God so that people know themselves before God and live according to the leadership of the Lord God.

The Bible is an absolute source of knowledge of God's person and relationship with man because it is God's revelation revealed through the Prophets and Apostles (Mameniškienė et al., 2022). So, in writing this article, we will analyze the theology of Christian religious education in the Book of Kings. Why the book of kings? Because the

Book of Kings is a book that tells the glory peak of Israel's government as well as a book that tells the destruction of Israel. This is what arouses the author's interest in analyzing the Christian religious education contained in the book.

Research Methods

The method used by the author is the analysis method. Analysis methods is a method that explores, observes, and provides understanding based on existing texts and supported by discussion-related books. In other words, the analysis method is "Library Research, which is reading books and investigating books related to the subject. The method used by the author is the analysis method. The analysis method is a method that explores, observes, and provides understanding based on existing texts and is supported by books related to the discussion. In other words, the method of analysis is "Library Research, i.e., reading books, investigating books related to the subject of this scientific work." (Stevanus, 2021)

Discussion and Results

Pak's Theological Analysis in the Book of Kings

Background of the Book

In the Jewish scriptures, originally, there was only one book. Then, about the third century B.C., those who translated the scriptures in the Septuagint divided it in two. However, it is called III and IV Kings, while the book of Samuel is called I and II Kings. Furthermore, in the 16th century AD, this book was given the name I and II Samuel and I and II Kings. The author of the Book of Kings cannot be known for sure, but according to Jewish tradition (Talmud), the author was the prophet Jeremiah. However, this opinion has little rebuttal, which says that according to the account of Jeremiah 43:6-7, Jeremiah was taken to Egypt after the fall of Jerusalem. The last part of the Book of Kings completely explains the events in Babylon (Biddle, 2021; de Waard, 2020; Fischer, 2021; Stevanus, 2021).

This means that it is estimated that the one who wrote the Book of Kings was one of the people who was also transported to Babylon. However, even this statement cannot be absolutely justified. In writing the book, not only must the author witness the events he writes, but the same is true of writing the book of Genesis. It does not mean that every event recorded in the book of Genesis shows that Moses was also present in that event. Therefore, the author of the Book of Kings cannot be known for sure. But in terms of language and the singularity of the meaning of I and II Kings, of course, the author is the same person.

Purpose of Writing the Book

This book tells the history of the Israelites, from the end of the reign of King David, the prosperous period of Solomon, the division of the kingdom, to the collapse of the kingdom of the North and Jerusalem in the south to the exile in Babylon. However, the writing of this book is not only to tell the history of Israel in a row but also to convey the spiritual truth that as God's people, people are obliged to obey God's law and only

worship God because obedience will bring blessings while rebellion brings punishment (Andrews, 2023; Beale, 2020; Hill & Walton, 2024).

Curriculum

If you pay attention, the teaching curriculum in the Book of Kings focuses on the power of Allah in human life. This means that people understand that God is sovereign, God is to be obeyed, God is to bless, and God is to bring punishment to every rebellion.

PAK Theological Principles in the Book of Kings

Talking about the theology of Christian Religious Education in the Book of Kings talks about the principles that God tells or teaches through His servants, the Prophets, to His people in terms of the revelation of His power and existence, how to worship God, as well as the relationship with the survival of the people, both in the world and in eternity.

The Theology of God's Sovereignty

In the great Indonesian dictionary, sovereignty has the basis of the word sovereign, which means power. Meanwhile, the meaning of sovereignty is the highest power over the government, regions, and so on. From this understanding, we can understand that sovereignty is the highest power, so if Allah's sovereignty is said, it means that the highest power belongs to Allah.

Jonathan Edwards said God's sovereignty is the absolute and independent right to regulate all beings according to His pleasure. Stephen Tong said that our God is a sovereign God. God is a God who has sovereignty that cannot be violated or bargained for by humans. So Allah's sovereignty is that Allah has absolute supreme power and cannot be influenced by anything, not subject to anything except His own will or will (James, 2020; Luhrmann, 2020).

If we look at I Kings chapter 8:14-61, it is clear that King Solomon acknowledged God's sovereignty in life and the kingdom of David, his father, and himself. Solomon said that God chose and predestined everything that happened in their kingdom. Also, in the book of 1 Kings 19:15-18, how God is sovereign over human life, the prophet Elijah was commanded to anoint Hazael to be king over Aram, and to anoint Jehu as king over Israel, and to anoint Elisha as a prophet to succeed Elijah. From this verse, we want to see that God has the absolute right to regulate and prejudge all human life. Even if we look at the preaching done by the prophets Elijah and Elisha, it basically declares that God is sovereign in human life. For this reason, humans must listen to and respect Allah.

Theology of Worship

Debora Nugrahenny Christimoty said that worship affects theology, and theology affects worship, and if the understanding of theology is correct, then worship will also be correct. If worship is not in line with true theology, then it is not worship that glorifies God. Because true worship is worship centered on God (Packer, 2023).

The Book of Kings tells us that worshipping a false god is a futility. In Deuteronomy 6:4-9 "Hear, O Israelites: The LORD is our God, the LORD is one! Love the LORD your God with all your heart and with all your soul and with all your strength.

What I command you today should be heeded, and you should teach it over and over again to your children and talk about it when you sit in your house, when you are on the way, when you lie down and when you get up. You must also tie it as a sign on your hand and it must be a symbol on your forehead, and you must write it on the doorposts of your houses and on your gates."

This verse states that there is no other god worthy of worship and praise than the God who revealed Himself to Moses, as well as to the Israelites. This is what the prophets Elijah and Elisha always said to the Israelites because they had forgotten the true God and worshipped the false God. In order to prove God's truthfulness, He led and accompanied Elijah on Mount Carmel to oppose Baal and Asherah and their 850 prophets, who at that time were worshipped by King Ahab and the Israelites. (1 Ki.18:16-19). By lowering fire from the sky to burn all the sacrifices that have been provided. Baal and Asherah could not do such a thing because they were not the true God. Only the true God can do that. It happened before the eyes of King Ahab and the Israelites, with the intention that they would return to the Lord, but they hardened their hearts and would not repent.

In the book of Kings, we repeatedly see how the true God defeated the Gentiles who worshipped a false god to prove that there was no god in power other than God who had revealed Himself to the Israelites. Therefore, God opposes idolatry committed by humans, and He will punish those who do it. Its application in life, it is important to worship the true God in the right way.

Theology of Obedience

In Hebrew, the word obedience is written with (shama) which means to listen earnestly, to open one's ears, to carry out practical actions.¹ Thus, it can be said that obedience is the willingness to listen and do what is heard. If it means obeying Allah, it means obeying and doing what Allah says. In the Book of Kings, we can see the emphasis on teaching directed at obedience to God's commandments.

Obedience to the Lord God Brings Blessings

Allah's promise to his people in Deuteronomy 7:9-10 "Therefore you must know that the LORD your God is the God of faithfulness, who holds his covenant and his faithful love to those who love him and keep his commandments, even to thousands of descendants, but to every one of those who hate him, he takes vengeance by destroying that man. He does not delay those who hate Him. He immediately took revenge on the man."

God is faithful to every word He says, and He blesses every one of His people who walk according to His rules. We can see in David's life how God expresses His participation to David because David always walks in God's Law, except in the case of Uriah's wife. King Solomon was also greatly blessed by the Lord God before He deviated from God's rule. God also revealed his participation to King Hezekiah in his reign, as well as to King Jehoshaphat and the kings who walked according to God's destiny.

¹ . Jose Cristo Rey Gracia Paredes, Obedience to the Kingdom of God, (Mauere: Ledalero, 2016,) 1

The application of this third point is that in the process of education, it is necessary to give awards or gifts to obedient people. Thus, more and more people will be willing to obey.

Rebellion Against the Lord God Brings Judgment

In I Kings 6:12-13, God spoke to Solomon, blessings when he lived within God's statutes and regulations, and judgment when he deviated from God's ways and regulations. But in reality, Solomon strayed from God's way, and He preferred to follow his wives in the worship of another god. 1 Kings 11:1-13. Because of Solomon's deviation, God punished him by causing division in the kingdom of Israel. Chapter 11:11, but in verse 12, God says that because of David, God will continue to maintain the kingdom of David. The punishment that God spoke to Solomon came soon after Solomon's death, which his son Rehoboam led violently, which resulted in ten tribes of Israel rebelling. They appointed another king for them. That king was Jeroboam. Jehoram had a strong ambition to lead the ten tribes of Israel. Because of his ambition, he caused the Israelites to deteriorate spiritually. Jehoram realized that the Israelites commonly carried out a religious activity, where they had to go to Jerusalem to worship. If this was allowed to continue, then gradually, the ten tribes would be affected by Rehoboam's government in Jerusalem. To avoid this, Jehoram built two new places of worship for the Israelites, namely in Bethel and in Dan. And in both places he placed an image of a calf (12:33-34), which further encouraged the Israelites to worship idols. Although God had warned Jehoram through a servant of God, Jeroboam did not heed the rebuke. He continued to commit transgressions by appointing priests who were not of the tribe of Levi, and he established his own days of celebration. (2 Chr. 11:13). The more time went on, the more Jeroboam fell into sin, and all the people were dragged along. About Him wrote Jeroboam, the son of Nebat who had caused the Israelites to sin. (1 Ki 22:53; 2 Ki 3:3).

And if you pay attention, every king who ruled northern Israel, starting with Jeroboam and then on, were kings who deviated from the rules that God commanded, yet God repeatedly rebuked and warned through his prophet, with the intention that they would repent. And in the end, because he did not want to repent, God punished the nation by allowing the nation to be exiled to Assyria around 721 B.C.

In the course of Judah's reign, there were evil kings, but not all kings. There were still good kings who followed the rules and worshipped God, including Asa and Jehoshaphat, Hezekiah, but in the end, this kingdom deviated from God's rules and was punished by being exiled to Babylon around 587 B.C. However, it is different from the Northern Kingdom, which did not return from Assyria. Meanwhile, the remnant of the people of Judah still returned to Jerusalem from the exile land in Babylon.

In its application to PAK Learning, it is necessary to punish or discipline people who are disobedient or rebellious to uphold truth and justice in order to give birth to an obedient generation.

Theology of Service

In the Indonesian dictionary, devotion means the act of serving or serving from the basis of the word 'Abdi,' which means servant or servant. Based on this understanding, it can be said that service is a service that is carried out voluntarily, without any element of coercion. Andri Anto said that service is not slavery because slavery is always accompanied by coercion and will lead to rebellion (Steel, 2022). In the Book of Kings, we can find several attitudes of devotion carried out by God's servants, including Solomon, who devoted himself to building the temple and ruling wisely. Elijah and Elisha devoted themselves to serving around the clock for the glory of God. Also, the widow at Zaphath devoted herself to putting others in Elijah's name over herself. Devotion is a form of a person's knowledge of his God or master.

The Theological Method of Christian Religious Education in the Book of Kings

In teaching and education, of course, it should not be separated from the method that will be used in delivering the teaching material because one of the causes of the success of education lies in the teaching method used. In the context of the Book of Kings, there are the following teaching methods:

1. Conventional Method/Lecture

As the name implies, the delivery of learning in this method is carried out by way of lectures or orally. We can find this in the ministry of the prophets Elijah and Elisha to the Israelites.

2. Mind Mapping

Mind Mapping is a learning method by applying a sequential way of thinking to a problem, and how it can happen to the solution. Teaching through the Mind Mapping method is presented in the form of a scheme that has a causal relationship and affects each other (Polat & Aydın, 2020). In the ministry of the prophet Elijah, it is said that Elijah taught the cause of the drought experienced by the Israelites because they did not worship God in the right way.

3. Method Debate

Debate is a learning method that pits arguments between two or more parties, either individuals or groups. The arguments that are carried out discuss the solution of a problem and give a decision on the problem. In the Book of kings, the prophet Elijah argued with the prophets of Baal in terms of proving which God was right.

4. Experiment/Practice Method

The experimental method is a teaching method using action in the form of practice. With this method, students are able to see and experience the learning process firsthand. Elijah directly practiced the worship that God allowed by giving the right offering to the right object.

5. Discussion Methods

The discussion method is a learning method that confronts students with a problem. The main purpose of this method is to solve problems, answer questions,

understand students' concerns, and make decisions. In the Book of Kings, the prophets often discuss the true truth of God for the Israelites.

6. Learning Elements

Learning, of course, will contain elements such as teaching materials, students, and teachers. Hardi Budiyan also said: "The elements of learning, namely teachers – students – materials, are a complex multidimensional system. Each of these dimensions needs to be developed to make learning effective. (Rohmatika et al., 2020)" Referring to the statement above, the elements of learning in the context of the Book of Kings are as follows:

1. Teaching Materials

What is the teaching material in the book of Kings is that God is sovereign in human life and history, God must be obeyed with pure worship focusing on God Himself, obedience to God will bring blessings (1 Kings 2:3-4), while rebellion will bring condemnation. (1 Kings 9:4-7).

2. Learners/students

In the Book of Kings, the students who are being taught are all the people of Israel, including the king and the priest, both in the south and in the north.

3. Teachers/Educators

As for those who become teachers in the learning carried out in the context of the Book of Kings, they are the prophets, namely the prophets Elijah and Elisha and all the wise men. Where these two teachers received a call and a dispatch and participation from the Lord God. So that the Israelites would know the true God and serve God in the right way.

7. Learning Media

The learning media used in religious learning in the context of the Book of Kings are the flour of the widow that is not exhausted, the rainwater that falls after the prophet Elijah spoke, the fire that descends from heaven that burns the offerings prepared by Elijah before king Ahab and the priest of the god Baal, the oil of a widow that does not stop flowing until all the vessels are full, Embossed axes floating in the river.

8. Learning Vision

The vision of learning in the Book of Kings is The one that is won by obedience.

9. Learning Mission

The mission of learning in the Book of Kings is to show God's miraculous power and inclusion to all people, both Israelites and non-Israelites, with His muzak. God's blessing is revealed to those who obey God's word, and judgment is revealed to those who disobey God.

Conclusion

After being analyzed, the theology of Christian religious education in the Book of Kings has the following teaching material: God is sovereign in the life and history of

human life, it is important to worship the true God in the right way, obedience to Allah brings blessings, while rebellion against God brings condemnation. In addition, it is necessary to remember that Allah is faithful and merciful.

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First publication right:

Advances in Social Humanities Research

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