

**CHANGING CHILDREN: A CASE STUDY APPROACH
OF CHRISTIAN EDUCATION IN MALAWI**

BY

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DECLARATION

This Research Project is my original work and no any other part of this work has been submitted in part or whole to any other university for some academic awards.



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This Research Project has been submitted to Victorious Christian Bible University for examination with my approval as University Supervisor.

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ABSTRACT

God created man in His own image and in the image of God, he created them man and woman (Genesis 1:26-27). Man is expected to live according to God's will on earth but in many situations it has been noticed that people present themselves contrary to God's will. In this study the writer evaluated methods and modalities as to how we can change children through Christian Education. Christian Education (CE) is the education that is centered in the Bible and that Christ is the Master Teacher and that the Holy Spirit is a Teacher and Guider plus comforter. It was noticed through studies that children indulge themselves into immoral behaviors due to peer pressure, bad parenting, lack of biblical lessons in families, lack of CE lessons to children in other denominations, and due to technology advancement in other circles, among others. The study found that we can change children through CE when all players/stakeholders take part in the lessons delivery processes. It was discovered that parents and household heads or guardians are first key stakeholders that could promote CE to children from their homes and or families. We also see the great role played by Christian/Church Leadership in the case of preaching, Sunday schools and Catechesis classes. The study found that the Community Leadership has a great role as well; The Traditional Leadership in villages away from Towns and Urban areas, and Block Leaders that work as Traditional Leaders in Cities/Towns and Urban areas. Schools also play great role in Religious Education at Primary and Secondary Schools. To seal the Change Management Process for Christina Education delivery to children, children need to be supported in development of prayerful life and creation of a culture where they could have a life of loving a regular Bible Study.

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ABREVIATIONS

CE:	Christian Education
OT:	Old Testament
NT:	New Testament
CCAP:	Church of Central Africa Presbyterian
JMTI:	Josophat Mwale Theological Institute
CL:	Christian Leadership
RE:	Religious Education
BP:	Biblical Principles
CCL:	Community Christian Leadership
TDG:	Theory of the Doctrine of God
SoD:	Study of Dogmatics
SoG:	Study of God
ToC:	Theory of Creation
PTRNE:	Philosophic Theories Respecting the Nature of Evil
TCSW:	Theories of Christ Sacrificial Work
DTA:	Divergent Theories of Atonement
CLT:	Cognitive Theories of Learning
BE:	Biblical Education
CCA:	Constitution and Church Agreement
PPS:	Public and Private Schools
CS:	Christian Schools
GCU:	Grand Canyon University
CT:	Christian Theology
ECT:	Effective Church Leadership

CCT:	Christian Churches and Teachings
ACEM:	Association of Christian Educators in Malawi
MEST:	Ministry of Education Science and Technology
SDA:	Seventh Day Adventist
ABCCA:	African Bible College Christian Academy
WTB:	Walk Thru Bible
TIH:	There is Hope
BLP:	Biblical Lesson and Preaching
CAPA:	Central African Preaching Academy
CCAPSO:	Church of Central Africa Presbyterian Students' Organization
ELCM:	Evangelical Lutheran Church in Malawi
PCM:	Presbyterian Church of Malawi
SST:	Sunday School Teachers
CCT:	Catechesis Class Teachers
YCG:	Youth and Children Guild
SC:	School Curriculum
BK:	Bible Knowledge
PTA:	Parent Teachers' Association
CTL:	Community Traditional Leadership
SCM:	Spiritual Change Management
CM:	Change Management

LIST OF FIGURES

1. Conceptual framework.....	100
2. The Catalytic Leadership Model.....	204

Contents

DECLARATION	i
ABSTRACT.....	ii
ACKNOWLEDGEMENT	iii
ABBREVIATIONS	iv
LIST OF FIGURES	vi
CHAPTER ONE: INTRODUCTION	1
1.1. Introduction.....	1
1.2. Background of Christian Education.....	6
1.2.1. The beginnings to the 4th century	6
1.2.2. From the 5th to the 8th century	8
1.2.3. Education of the laity in the 9th and 10th centuries	9
1.2.4. The medieval renaissance	9
1.2.5. Changes in the schools and philosophies	10
1.2.6. New curricula and philosophies	11
1.2.7. Thomist philosophy	12
1.2.8. Catechumen Schools	13
1.2.9. Sunday Schools.....	17
1.2.10. Education Foundation in Malawi – Cited CCAP Synods	20
1.2.11. Goals for Christian Education.....	24
1.2.12. Mission for Christian Education.....	25
1.2.13. Core Values for Christian Education.....	25
1.2.14. Values for Teaching Christian Education to Children	26
1.2.15. Principles of Christian Education.....	27
1.2.16. Importance of Teaching the Word of God through Christian Education.....	30
1.3. Problem Statement.....	31
1.4. General Objective of the Study.....	36
1.5. Significance of the Study	36
1.6. Limitation of the Study	37
1.7. Organization of the Study.....	38
CHAPTER TWO: CHRISTIAN EDUCATION LITERATURE REVIEW	39
2.1. Introduction.....	39

2.2.	Meanings of Key terms.....	39
2.2.1.	Christian Education.....	39
2.2.2.	Religious Education	39
2.2.3.	Christian Teacher.....	40
2.2.4.	Sunday school	40
2.2.5.	Catechumen	40
2.2.6.	Christian leadership.....	40
2.2.7.	Christian Community leadership.....	41
2.2.8.	Church.....	41
2.2.9.	Church Elder	41
2.2.10.	Church Deacon	42
2.2.11.	Holy Spirit.....	42
2.3.	General Impact of Christian Education	42
2.3.1.	CE Impact to Adults	55
2.3.2.	CE Impact to Youth and Children	58
2.3.3.	CE Impact to Infant and toddlers	60
2.4.	Theoretical Framework	62
2.4.1.	Theory of the Doctrine of God (TDG).....	63
2.4.2.	Theory of Creation (ToC)	65
2.4.3.	Philosophic Theories Respecting the Nature of Evil (PTRNE)	66
2.4.4.	Theories of Christ Sacrificial Work (TCSW)	69
2.4.5.	Divergent Theories of the Atonement (DTA)	70
2.4.6.	Pedagogic Theories	74
2.4.7.	Pneumagogy Theory.....	77
2.4.8.	Learning Theories.....	77
2.5.	Imperial Literature	82
2.5.1.	General Imperial Literature	82
2.5.2.	Global Context.....	85
2.5.3.	African Continental Context.....	88
2.5.4.	Southern Africa Regional Context	92
2.5.5.	Malawian Context Literature	95
2.6.	Christian Education Gap Identified in Malawi	99

2.7.	Conceptual Framework	100
2.7.1.	Righteous and faithful families	101
2.7.2.	Ten Commandments of Teaching (TCT).....	101
2.7.3.	Committed Church Leadership	104
2.7.4.	Piousness of Sunday school and Catechisms teachers.....	104
2.7.5.	Community Leadership involvement.....	105
2.7.6.	Compulsory CE/RE Lessons in Primary and Secondary Schools	106
2.8.	Chapter Two Summary.....	107
CHAPTER THREE: RESEARCH METHODOLOGY		108
3.1.	Introduction.....	108
3.2.	Research Design and Approach	108
3.3.	Data Collection Procedure.....	108
3.3.1.	Primary Data Collection	108
3.3.2.	Secondary data collection.....	109
3.4.	Reliability and Validity.....	110
3.5.	Data Analysis and Interpretation	110
3.6.	Ethical Considerations.....	110
3.7.	Chapter Three Summary	111
CHAPTER FOUR: CHRISTIAN EDUCATION DEVELOPMENT.....		112
4.1.	Introduction.....	112
4.2.	Church Deacons	112
4.3.	Church Elders.....	113
4.3.1.	New Testament Elders	114
4.3.2.	The Church Elder of Today	115
4.3.3.	Duties of a Church Elder	116
4.4.	Church Ministers.....	118
4.4.1.	Paul’s epistles to churches	122
4.4.2.	Pastoral Epistles from Paul	123
4.4.3.	Paul’s Philemon Epistle.....	123
4.4.4.	Church Minister Direct CE Contributions	124
4.5.	Men Guild	125
4.5.1.	Duties for the Men Guild Members.....	126

4.5.2.	Accountabilities for Men Guild Members	126
4.6.	Women Guild	128
4.6.1.	Duties for the Women Guild Members.....	129
4.6.2.	Accountabilities for Women Guild Members	129
4.7.	Youth and Children Guild (YCG).....	131
4.8.	Sunday school Techers (SST).....	134
4.8.1.	Engulfed by the Power of the Holy Sprit.....	134
4.8.2.	Have a Gift to Teach and/or that of Exhortation.	135
4.8.3.	Love for God's Word and a desire to share it with others.....	136
4.8.4.	Courage to teach others, even if you are afraid to do so	137
4.9.	Catechesis Teachers (CT).....	137
4.9.1.	The origin of Catechization.....	139
4.9.2.	Reasons for Introduction of CT.....	141
4.9.3.	The Core Aspect of CT Function	144
4.10.	The Church Membership	145
4.10.1.	Church Growth.....	145
4.10.2.	Excellence	146
4.10.3.	CE Promotion by Church Members	146
4.10.4.	Impact of Church Membership towards CE	149
4.11.	Chapter Four Summary	151
CHAPTER FIVE: CHRISTIAN EDUCATION IN PRIMARY AND SECONDARY SCHOOLS		152
5.1.	Introduction.....	152
5.2.	School Curriculum (SC).....	152
5.3.	CE Teachers Critical Roles in Schools.....	154
5.3.1.	Transformation for the world.....	154
5.3.2.	Directing children.....	155
5.3.3.	Educating children.....	156
5.3.4.	Developing children	157
5.4.	Key Stakeholders in CE delivery.....	170
5.4.1.	Parent	171
5.4.2.	Learner	174
5.4.3.	Parent Teachers Association (PTA)	174

5.5.	Significance of the CE in Schools.....	177
5.5.1.	The Intersection of Faith and Learning.....	178
5.5.2.	Fostering a Sense of Community	178
5.5.3.	Developing Moral Integrity	179
5.5.4.	Encouraging Compassion and Empathy	179
5.5.5.	Promoting Respect for All	179
5.5.6.	The Importance of Forgiveness.....	180
5.5.7.	Cultivating a Love for Learning.....	180
5.5.8.	Building Resilience through Faith.....	180
5.5.9.	Nurturing a Spirit of Service.....	181
5.5.10.	Encouraging Gratitude.....	181
5.5.11.	Instilling a Sense of Purpose.....	181
5.6.	Chapter Five Summary	182
CHAPTER SIX: CHRISTIAN EDUCATION IN COMMUNITY CONTEXT		183
6.1.	Introduction.....	183
6.2.	Local Community Education Premises (LCEP).....	183
6.2.1.	Apriority to children under- five years	184
6.2.2.	Monitoring by Community Leadership.....	185
6.2.3.	Easy Converting Non-Christian Children to Christianity	189
6.2.4.	Peace Promotion in the Community	195
6.2.5.	Creation of Love and Support amongst Children	196
6.3.	Community Leadership (CL) Involvement	197
6.3.1.	Christian Community Leadership (CCL)	198
6.3.2.	Community Traditional Leadership (CTL)	211
6.4.	Community Membership Involvement	216
6.4.1.	God Exists in Community, the Trinity (Genesis 2:27)	217
6.4.2.	Living out the Gospel	218
6.4.3.	Love Grows in Community.....	218
6.4.4.	Community is part of Discipleship.....	219
6.4.5.	Community Brings the Kingdom to others	219
6.5.	CE Key Participants in Homes	220
6.5.1.	Children.....	220

6.5.2.	Youth	221
6.5.3.	Adults.....	223
6.5.4.	Young adults – 18 -35 years	224
6.5.5.	Middle adults – 36-59 years.....	224
6.5.6.	Older adults – 60+ years	224
6.6.	Impact of CE in Community.....	225
6.7.	Chapter Six Summary	228
CHAPTER SEVEN: CHRISTIAN EDUCATION AND SPIRITUAL CHANGE MANAGEMENT		230
7.1.	Introduction	230
7.2.	Principles of Successful Change Management	231
7.2.1.	Unfreeze the current state.	231
7.2.2.	Change the system.....	231
7.2.3.	Refreeze	232
7.3.	Change as Spiritual Transformation.....	233
7.3.1.	Christ Formed in Us	233
7.3.2.	Renewing the Mind	233
7.3.3.	The Work of the Spirit.....	234
7.3.4.	Embracing Mystery	235
7.3.5.	The Role of Spiritual Disciplines	236
7.3.6.	The Necessity of Community.....	237
7.3.7.	For the Sake of Others	238
7.4.	Spiritual Change Management Process (SCMP)	238
7.4.1.	Involve God first in your decision making process for change.....	239
7.4.2.	Keeping God’s priorities always before you when about to make changes.....	239
7.4.3.	Implementation of the integrity that brings glory to God	240
7.4.4.	Dealing with conflict during the change process	241
7.4.5.	Confirmation of courage, strength, peace, and determination during change.....	242
7.5.	Drivers of Spiritual Change	244
7.5.1.	Praying continuously	244
7.5.2.	Reading the Word of God	246
7.5.3.	Christian Fellowshiping	249
7.5.4.	Practicing Christianity	252

7.6.	Drivers of Unspiritual (Non-Christian) Change in Children	254
7.6.1.	Peer Pressure	255
7.6.2.	Quarrelling Parents	255
7.6.3.	Lack of Biblical Sessions in families	256
7.6.4.	Lack of Community Church Services	256
7.6.5.	Technology Advancement	258
7.6.6.	Parental Care	259
7.7.	Chapter Seven Summary	260
CHAPTER EIGHT: CONCLUSION AND RECOMMENDATIONS		261
8.1.	Introduction	261
8.2.	Summary of the Study	261
8.3.	Conclusion	261
8.4.	Challenges	262
8.5.	Recommendations	263
8.6.	Areas for further Study	265
Bibliography		266

CHAPTER ONE: INTRODUCTION

1.1. Introduction

Christian Education (CE) is the education rendered to people based on the Word of God. It is the education which its route is the Bible; it is centered in the Bible. CE talks much about God, and the major text for this education is the Bible. According to Vos (1980), CE is meant education of which the basis and unifying principle is the historic Christian view of God, man and the universe in their mutual relations.

According to the Scripture, education is to train (instruct) the child in ways that they can never forget as they grow (Proverbs 22:6). However, the concept of the Scripture implies that all instructions must be disciplinary, that is, by directing the child to do the right thing. According to the explanation given by De Beer et al. (2000), education is Christian when it directs the child as a religious being to the Creator.

The work of Vieth (1947), states that CE is the process by which persons are confronted with and controlled by the gospel. It involves the efforts of the Christian community to guide both young and adult persons toward an ever-richer possession of the Christian fellowship. It is both individual and social in nature. It is concerned with the past, because it seeks to introduce persons to their religious heritage, with the present because it aims to make religious a vital force in every response to life, with the future because it cultivates creative experience leading to growth in wisdom and stature and in favor with God and man.

Education is the process whereby the community seeks to assist the students to assimilate, react to, integrate, and use the knowledge called our “heritage.” Heritage includes the most valued and

relevant knowledge of a group—Christians for example. Education communicates heritage in such a way that the educated may experience personal growth and make the greatest contribution to the community (Gilbert, 1963, p. 14).

CE students could learn about God in almost all subjects that are taught at secular school. According to Christian Central Academy (2024), CE isn't just having a Bible/religion class in addition to normal classes, but an integration of a biblical worldview into every area of study. In a science class, students may learn about how God's handiwork is seen in the natural laws and design of the world; in physical education, they may learn about setting a Christ-like example both on and off the field. Through these experiences, students learn that following God isn't limited to one area of life.

CE stresses that God must be at the center in every aspect studying and learning point by students. Teachers must teach based on what God says. According to Vos (1980), God must be the major premise of every textbook. God must be the great assumption in every classroom. God must be the Person whose handiwork is investigated in every laboratory. This means, of course, not some vague or distorted idea of gods, but the living and true God, the God of the Bible. In the beginning God must be the watchword of all truly CE. In textbook, classroom and laboratory the student learn to think God's thoughts after Him. Unlike the student in a secular education, in Christian Education s/he will learn that human thought is never really creative in the strict sense, but always derived from the prior thought of God — that human "creative" thought is really the unfolding, in man's intellect, of God's eternal decree by which He has, from all eternity, foreordained all that comes to pass in time. What is new to the mind of man is as old as eternity to the mind of God.

While education in a Christian context does not guarantee truth, however it does seek to establish the starting point apart from which ultimate truth can never be learned. It becomes essential, therefore, to establish the direction for education from this Christian perspective. In Christian Education we are taught to learn more about spiritual life and light. David in Psalms 36:9 says, "For with Thee is the fountain of life; in Thy light shall we see light."

Inasmuch as we were created to glorify God, Christian education seeks to develop the students' abilities to know God and to relate themselves and the created universe to God through the study of His Word and Works. Christian education emphasizes the Person and Work of the Lord Jesus Christ in order that students may be yielded to Him as their Savior from sin, and that they may see in Christ the ultimate purpose and meaning of the whole universe.

It is the purpose of Christian Education to seek the realization of the potential of the individual as the image of God through the development of God-given capacities and capabilities. The fulfillment of those potentialities is reached insofar as students devote those capacities and capabilities to God's glory in their vocations and daily lives. Christian education endeavors to develop each student's capacity for the enjoyment of the world as God's creation, in all its cultural richness, realizing that all of life as a coherent whole is related to God and His redemptive activity. The goal of Christian education is the development of mature students who, as individuals, have well-integrated personalities; and who, as well-oriented members of society, are building the kingdom of God in the family, the church, the nation and the world.

Education is meant to change behavior for learners in general; however Christian Education promotes change of behavior spiritually to the yielding of spiritual wisdom. Spiritual wisdom frees us from relying on our own knowledge. It frees us from having to answer every question,

and it opens up our lives to the power of the Spirit. The Word of God paradoxically according to Pauline epistle says, “we are able to evaluate everything (1 Corinthians 2:15). Proverbs 1:7 says, “The fear of the Lord is the beginning of knowledge; fools despise wisdom and instruction.”

The Scriptures stresses that training Children Spiritually will lead to them grow in the right manner as required. Proverbs 22:6 says, “Train up a child in the way he should go; even when he is old he will not depart from it.” Paul in Ephesians 6:4 says, “Fathers, do not provoke your children to anger, but bring them up in the discipline and instruction of the Lord.” 2 Timothy 3:16 also explains that all Scripture is breathed out by God and profitable for teaching, for reproof, for correction, and for training in righteousness. Pauline epistle in Colossians 3:16 says, “Let the word of Christ dwell in you richly, teaching and admonishing one another in all wisdom, singing psalms and hymns and spiritual songs, with thankfulness in your hearts to God. Also Daniel 1:17 had this to say, “As for these four youths, God gave them learning and skill in all literature and wisdom, and Daniel had understanding in all visions and dreams.” We continue learning in Deuteronomy 11:19 where the Scripture says, “You shall teach them to your children, talking of them when you are sitting in your house, and when you are walking by the way, and when you lie down, and when you rise.

When we learn the word of God through Christian Education, we become wise and intelligent. The Scriptures give us an example of King Solomon. King Solomon was the wisest human that has ever lived, or ever will be. He had an immense amount of knowledge about the world and how it worked in addition to a tremendous amount of wisdom. King Solomon was just an ordinary man, but He wanted to be a righteous king, so he asked God for wisdom and discernment. And the Lord graciously gave him what he asked for – and blessed him abundantly

on top of that. Repeatedly in the books that Solomon wrote, we are commanded to seek after true godly wisdom, and to run from the temptations of the world. Scriptural expressions, in 1 Kings 4:29-34, God gave Solomon very great wisdom and understanding and knowledge as vast as the sands of the seashore. In fact, his wisdom exceeded that of all the wise men of the East and the wise men of Egypt. And kings from every nation sent their ambassadors to listen to the Wisdom of Solomon.” Ecclesiastes 1:16 says, “I said in my heart, ‘I have acquired great wisdom, surpassing all who were over Jerusalem before me, and my heart has had a great experience of wisdom and knowledge.” In 1 Kings 3:12 Solomon acknowledges that he was superior because of Spiritual wisdom, “Behold, I now do according to your word. Behold, I give you a wise and discerning mind, so that none like you has ever been before you, and none like you shall arise after you.” To get wisdom, we must critically, wholeheartedly and diligently learn and or study the Word of God. We must ask God to open our eyes to what we are reading so that we can learn and gain wisdom. It is by following Christ and seeing to know Him through the Word that can become wise because without the Lord Jesus Christ we can do nothing (John 15:5).

CE helps the youth and children to ably obey their parents according to God’s requirements. Even adults when they are taught CE they will be able to respect one another and obey their earthly masters according to Pauline epistles in Ephesians 6:1-9. “Children, obey your parents in the Lord, for this is right. Honor your father and mother (this is the first commandment with a promise), that it may go well with you and that you may live long in the land. Fathers, do not provoke your children to anger, but bring them up in the discipline and instruction of the Lord. Bondservants, obey your earthly masters with fear and trembling, with a sincere heart, as you would Christ, not by the way of eye-service, as people-pleasers, but as bondservants of Christ, doing the will of God from the heart, rendering service with a good will as to the Lord and not to man, knowing that

whatever good anyone does, this he will receive back from the Lord, whether he is a bondservant or is free. Masters, do the same to them, and stop your threatening, knowing that he who is both their Master and yours is in heaven, and that there is no partiality with him.

Education and learning in the Bible is completely sufficient for molding and equipping children to live a life of godliness. We must take a high view of education, because God does. God knows all things and has created an elaborate system of laws governing physics and biology and mathematics. We can see and confirm that the Bible itself is meant to be educational; 2 Timothy 3:16 “All Scripture is inspired by God and profitable for teaching, for reproof, for correction, for training in righteousness.” Paul in Romans 15:4 says “For whatever was written in earlier times was written for our instruction, so that through perseverance and the encouragement of the Scriptures we might have hope.” 1 Timothy 4:13 says, “Until I come, give attention to the public reading of Scripture, to exhortation and teaching.”

1.2. Background of Christian Education

1.2.1. The beginnings to the 4th century

Christianity found most of its adherents among the poor and illiterate, making little headway—as St. Paul observed (1 Corinthians 1:26)—among the worldly-wise, the mighty, and those of high rank. But during the 2nd century and afterward, it appealed more and more to the educated class and to leading citizens. These individuals naturally wanted their children to have at least as good an education as they themselves had, but the only schools available were the grammar and rhetoric schools with their Greco-Roman, non-Christian culture (Myers, 2017).

There were different opinions among Christian leaders about the right attitude to this dilemma that confronted all Christians who sought a good education for their children. The

Greek Fathers—especially the Christian Platonists Clement of Alexandria and Origen—sought to prove that the Christian view of the universe was compatible with Greek thought and even regarded Christianity as the culmination of philosophy, to which the way must be sought through liberal studies (Casey, 2011).

Without a liberal education, the Christian could live a life of faith and obedience but could not expect to attain an intellectual understanding of the mysteries of the faith or expect to appreciate the significance of the Gospel as the meeting ground of Hellenism and Judaism.

St. Augustine and St. Basil also tolerated the use of the secular schools by Christians, maintaining that literary and rhetorical culture is valuable so long as it is kept subservient to the Christian life (Hankins, 2021). According to Barnes (1985) and Severance (2020), the Roman theologian Tertullian, on the other hand, was suspicious of pagan culture, but he admitted the necessity (though deploring it) of making use of the educational facilities available.

In any event, most Christians who wanted their children to have a good education appear to have sent them to the secular schools (McCalman, 2017); this practice continued during the time of the emperor Constantine, who had been converted to Christianity, stopped the persecution of Christians and gave them the same rights as other citizens. According to Britannica (2024), Christians also set up catechetical schools for the religious instruction of adults who wished to be baptized. Of these schools, the most famous was the one at Alexandria in Egypt, which had a succession of outstanding heads, including Clement and Origen. Under their scholarly guidance, supervision, and monitoring; it developed a much wider curriculum than was usual in catechetical schools, including the best in Greek science and philosophy in addition to Christian studies.

1.2.2. From the 5th to the 8th century

In this period, Roman learning continued, and there were notable examples in the writings of Boethius—chiefly his *Consolation of Philosophy* (Britannica, 2024). Boethius composed most of these studies while acting as director of civil administration under the Ostrogoths. Equally famous was his contemporary Cassiodorus (c. 490–c. 585), who, as a minister under the Ostrogoths, worked energetically at his vision of *civilitas*, a program of educating the public and developing a sound administrative structure. Thus, despite the political and social upheavals, the methods and program of ancient education survived into the 6th century in the new barbarian Mediterranean kingdoms; indeed, the barbarians were frequently impressed and attracted by things Roman.

Between the 5th and 8th centuries the principles of education of the laity likewise evolved. According Matasci et al (2017), the treatises on education, later called the “mirrors,” pointed to the importance of the moral virtues of prudence, courage, justice, and temperance. The *Institutionum disciplinae* of an anonymous Visigoth pedagogue expressed the desire that all young men “quench their thirst at the quadruple fountain of the virtues.” In the 7th and 8th centuries the moral concepts of antiquity completely surrendered to religious principles (Matasci et al. 2017). The Christian Bible was more and more considered as the only source of moral life—as the mirror in which humans must learn to see themselves.

In this period, the Christian education of children who were not aristocrats or future clergymen or monks was irregular. Whereas in antiquity catechetical instruction was organized especially for the adult laity, after the 5th century more and more children and then infants received baptism, and, once baptized, a child was not required to receive any particular religious

education. His parents and godparents assisted him in learning the minimum, if anything at all. Only by attending church services and listening to sermons did the child acquire his religious culture.

1.2.3. Education of the laity in the 9th and 10th centuries

The clergy who dominated society thought it necessary to give laymen some directives about life comparable to those offered in monastic rules and thus issued what were called *miroirs* (“mirrors”), setting forth the duties of a good sovereign and exalting the Christian struggle. Already the image of the courtly and Christian knight was beginning to take shape (Britannica, 2024). It was not a question of governing a state well but, rather, of governing oneself. According to Barrow, (2015), the layman must struggle against vice and practice virtue; he must emphasize his religious heritage. In the libraries of the laity, the volumes of the Old Testament (OT) and New Testament (NT) took first place, along with prayer books, a kind of breviary designed for day-to-day use.

1.2.4. The medieval renaissance

The era that has been called the “renaissance of the 12th century” corresponds to a rediscovery of studies originating in the 11th century in a West in the process of transformation. According to Randall (2024), the church cast off the tutelage of lay power, and there was general acceptance of the authority of the church in matters of belief, conduct, and education; the papacy took over the direction of Christianity and organized the Crusades to the East; the monarchies regrouped the political and economic forces of feudal society; the cities were reanimated and were organized into communes; the merchants traced out the great European trade routes and, before long, the Mediterranean ones. Soon, contact with the East—by trade and in the Crusades—and with the highly cultivated Moors in Spain further stimulated intellectual life (Brooks,

2022). Arabic renderings of some of the works of Aristotle, together with commentaries, were translated into Latin, exercising a profound influence on the trend of culture. It was inevitable that the world of education would take on a new appearance.

1.2.5. Changes in the schools and philosophies

1.2.5.1. *Monastic schools*

In the first place, the monastic reformers made the decision to close their schools to those who did not intend to enter upon a cloistered life. According to their idea of solitude and sanctity, recalling the words of St. Jerome, “The monk was not made to teach but to mortify himself” (Oddone, 2021 & Burghardt, 2024). According to the scholars, the monk’s experience of the education through the Scripture was the kind of disposition and power that led to a meaning and understanding that overwhelms a mere recalled knowledge. According to Mancina (2022), the learners have to understand and know how to read, and become that text, viscerally knowing it through experience. They needed to change their behaviors through learning. In these schools there were divine works of which according to Mancina (2022), divine works were to be the only object of study and meditation, and Pierre de Celle asserted that “divine science ought to mould rather than question, to nourish conscience rather than knowledge.”

1.2.5.2. *Urban schools*

In the cities, the schools offered to all the clergy who so desired the means of satisfying their intellectual appetite. More and more of them attended these schools, for the studies were a good means of social advancement or material profit. The development of royal and municipal administrations offered the clergy new occupations since the success of the schools for notaries and the schools of law. According to Britannica (2024) these schools were organized under the protection of the collegiate churches and the cathedrals.

1.2.6. New curricula and philosophies

The pupils who attended these urban schools learned in them their future occupation as clerics; they learned Latin, learned to sing the various offices, and studied Holy Writ this is because Christian Education must be shaped by the Lordship of Jesus Christ because its Himself the telos of Divine revelation according to Pauline Epistles (Colossians 1:15-20). The more gifted ones extended their studies further and applied for admission to the liberal arts (the trivium, made up of grammar, rhetoric, and logic; and the quadrivium, including geometry, arithmetic, harmonics, and astronomy) and subsequently to philosophy. According to Schutt (2015), the purpose of Christian Students going for Liberal Arts education was to be agents of the Holy Spirit in the transformation of students' lives and to equip them to be agents of transformation to culture and to the creation. It helps to mold faith and man's renewal with God in restoration.

Philosophy had four branches: theoretical, practical, logical, and mechanical. The theoretical was divided into theology, physics, and mathematics; the practical consisted of morals or ethics (personal, economic, political). The logical, which concerned discourse, consisted of the three arts of the trivium. Finally, the mechanical included the work of processing wool, of navigation, of agriculture, of medicine, and so on. This was an ambitious humanistic program.

In fact, the students became specialized in the study of one art or another according to their tastes or the presence of a renowned master, such as Guillaume de Champeaux at Paris and St. Victor for rhetoric and theology (Cameron, 2004); Peter Abelard at Paris for dialectic and theology (Luscombe (2024); Bernard de Chartres for grammar, he played some part in the movement that was to turn grammar into a field of philosophical speculation (Rodriguez, 2020); William of Conches at Chartres for grammar, ethics, and medicine; and Thierry de Chartres for rhetoric. In

particular, teachers of the “literary” arts, grammar and rhetoric, always had great success in a period of enthusiasm for the ancient authors.

The third art of the trivium, logic (or dialectics), was nevertheless a strong competitor of the other two, grammar and rhetoric. Since the 11th century, Aristotle’s *Posterior Analytics* (Haskins 1914; Shiel 1982), which had been translated centuries earlier by Boethius, had developed the taste for reasoning, and, by the time Abelard arrived in Paris around 1100, interest in dialectics was flourishing. The written words of the Scriptures and of the Fathers of the Church were to be subjected to the scrutiny of human reason; a healthy skepticism was to be the stepping-stone to knowledge, aided by an understanding of critical logic.

1.2.7. Thomist philosophy

In the long view, the greatest educational and philosophical influence of the age was St. Thomas Aquinas, who in the 13th century made a monumental attempt to reconcile the two great streams of the Western tradition (Mambrol, 2018). In his teaching at the University of Paris and in his writings—particularly the *Summa theologiae* and the *Summa contra gentiles*—Aquinas tried to synthesize reason and faith, philosophy and theology, university and monastery, and activity and contemplation (Sus, 2023). In his writings, however, faith and theology ultimately took precedence over reason and philosophy because the former were presumed to give access to truths that were not available through rational inquiry. Hence, Aquinas started with assumptions based on divine revelation and went on to a philosophical explication of man and nature. The model of the educated man that emerged from this process was the Scholastic, whose rational intelligence had been vigorously disciplined for the pursuit of moral excellence and whose highest happiness was found in contemplation of the Christian God.

The Scholastic model greatly affected the development of Western education, especially in fostering the notion of intellectual discipline. Aquinas's theological-philosophical doctrine was a powerful intellectual force throughout the West, being officially adopted by the Dominican order (of which Aquinas was a member) in the 13th century and by the Jesuits in the 17th century. Known as Thomism, this doctrine came to constitute the basis of official Roman Catholic theology from 1879 (Britannica, 2024). Although Aquinas made an important place in his hierarchy of values for the practical uses of reason, later Thomists were often more exclusively intellectual in their educational emphasis.

1.2.8. Catechumen Schools

Catechumen is the act of being advised, consoled, and informed or getting instruction from someone knowledgeable. In this context we see catechumen as being informed biblically. The word catechumen comes from the passive form of the Greek word κατηχέω (katēcheō), which is used seven times in the New Testament (Luke 1:4, Acts 18:25, Acts 21:21, Acts 21:24, Romans 2:18, 1 Corinthians 14:19, and Galatians 6:6). In the passive, it means "to be instructed, informed."

The catechumenate slowly developed from the development of doctrine and the need to test converts against the dangers of falling away. The Bible records (Acts 19) that the Apostle Paul, while visiting some people who were described as "disciples", established they had received the baptism of John for the repentance of sins but had not yet heard of or received the Holy Spirit. Further, from the second century it appears that baptisms were held only at certain times of year, indicating that periods of instruction were the rule rather than the exception. The Catholic Encyclopedia (Appleton, 1907) notes: "As the acceptance of Christianity involved belief in a body of doctrine and the observance of the Divine law ("teach, make disciples, scholars of

them"; "teaching them to observe all things whatever I have commanded you", Matthew 28:20. We see in the Great Commission where we learn about instruction of the resurrection of Jesus Christ to his disciples so that they spread the gospel to all nations (Matthew 28:16-20).

It is clear that some sort of preliminary instruction must have been given to the converts. As many as are persuaded and believe that what we teach and say is true, and undertake to be able to live accordingly, are instructed to pray and to entreat God with fasting, for the remission of their sins that are past, we praying and fasting with them. Then they are brought by us where there is water, and are regenerated in the same manner in which we were ourselves regenerated.

According to Green (1996), in the early church, catechumens were instructed (catechized) in the basic elements of the faith such as the Apostles' Creed, Lord's Prayer, and sacraments in preparation for baptism. Catechumens were limited as to their attendance in formal services. As unbaptized, they could not actively take part in any service, for that was reserved for those baptized. One practice permitted them to remain in the first part of the mass, but even in the earliest centuries dismissed them before the Eucharist. Others had them entering through a side door, or observing from the side, from a gallery, or near the font; while it was not unknown to bar them from all services until baptized.

Their desire for baptism was held to be sufficient guarantee of their salvation, if they died before the reception. In event of their martyrdom prior to baptism by water, this was held to be a "baptism by blood", and they were honored as martyrs.

In the fourth century (Nelson, 1996), a widespread practice arose of enrolling as a catechumen and deferring baptism for years, often until shortly before death, and when so ill that the normal

practice of immersion was impossible, so that aspersion or effusion—the baptism of the sick—was necessary.

During the fourth and fifth centuries, baptism had become a several-week-long rite leading up to the baptism on Easter. During this time, catechumens attended several meetings of intensive catechetical preaching, often by the bishop himself, and often accompanied by special prayers, exorcisms, and other rites (Old, 1992). Catechumens recited the Apostles' Creed on Holy Saturday to show that one had completed catechetical instruction (Old, 1992). By the sixth century, most of those presented for baptism were infants, and pre-baptismal catechesis was abandoned. The decline of preaching and education in general following the barbarian invasions also affected the decline of catechesis (Old, 1992). Later, instructors (catechists) would teach Christians who had been baptized as children, to prepare for practicing the religion as thinking persons, both older children and adults. The term, catechism, used for a manual for this instruction, appeared in the Late Middle Ages. During this time the instruction was also expanded to include memorization of the Lord's Prayer and Apostles' Creed. Some clergy probably provided expositions of this material in addition to the Ten Commandments. The main function of catechesis during this period was preparation for confession by enabling the Christian to identify their sins (Green, 1996).

Catechumen schools are scheduled or offered to people who have graduated from Sunday School and are about to be baptized. Learners are taught about the major discipline in the Church and instructed in all angles of the believer through the learning of the word of God.

The catechumenate, or the time during which one is a catechumen, often lasted for as much as three years according to Truebenbach (2024), and included not only participation in the divine

services but also catechizes, formal instruction from a teacher, often the Pastor, Church Elder or Deacon (working as teachers) that are appointed as Catechists.

People enter the Catechumen Schools to become Orthodoxy Christians. As put it by Truebenbach (2024), the process of becoming an Orthodox Christian can be compared to the process of becoming a married person since it involves the same basic movements of courtship, engagement and marriage. This is why a learner who intends to become an Orthodox Christian goes a series of instructions where he/she is engaged by fellow learners or instructors, teachers. This is meant to modify the behavior of the learner to understand and accept Jesus before going for baptism (marriage).

If one has decided to go through Catechumen School processes have some guidelines of lessons to be followed for effective completion of the lessons. According to St. George Greek Orthodox Church (2024), if you have decided to enter into the process of preparation, the following is an outline of the process—its guidelines and requirements.

1.2.8.1. Regular Church Attendance

Worship of God is at the center of Orthodox life and spirituality. Worship is not only an experience of learning but a way that God’s mystical grace comes to us, touches us and changes us. A catechumen is expected to attend Sunday Divine Liturgy each week as well as special services throughout the year.

1.2.8.2. Instructional Class Attendance

Orthodoxy means “right doctrine” or “true worship.” In other words, the Orthodox Church has specific teachings and traditions regarding the nature of God, Jesus Christ, the Holy Spirit, the Church; as well as what it means to be a follower of Christ and how to live as a Christian. A

catechumen is expected to attend the Instructional Classes, at this time known as “Orthodoxy 101”. They are offered on a weekly or bi-weekly basis for a period of 10-15 weeks. Preparation and active participation are expected of each student in the class. Please refer to www.meocca.org for class schedules.

1.2.8.3. *Spiritual Guidance*

In the Orthodox Church, one does not determine and follow their own spiritual path without the advice and guidance of spiritual fathers and mothers. Personal accountability is essential to growth in Christ along with intellectual knowledge and church attendance. In a spirit of love, the spiritual guide watches over the growth and progress of the spiritual child. The priest will help the catechumen in a spiritual self-examination to prepare for Holy Confession. The priest will also help deal with personal questions, issues, problems that arise before and after joining the Orthodox Faith. The catechumen is expected to participate in spiritual guidance and counseling with the priest of the community.

1.2.9. *Sunday Schools*

Before Sunday school became the instructional hour for believers' children, it was an edgy, faith-based social-service movement in the slums of eighteenth-century England. And the public loved it. According to Coffman (2024), in 1700s England, it was generally agreed that something must be done about children's poverty and ignorance. The Society for the Promotion of Christian Knowledge established 1,500 charity schools for such students, and George Whitefield and the Wesley preached to them (Towns, 1975). Yet reformers faced several difficulties. Class separation kept the learned from the poor. Class condition was attributed to "breeding," which education could not change. Individual reformers worked alone, and the public had no

appreciation of their success. Then there was the law: until 1779, it was illegal for non-Anglicans to start a school or teach.

Robert Raikes (1735-1811) learned concern for the poor from his father, from whom he also inherited an influential newspaper. According to Hayes (1900), Raikes was a bit of a dandy—walking about town in his wig and claret-colored coat, and carrying a gold snuff case. But he was also a committed member of the Church of England. His first efforts to live out his Christian convictions focused on prison reform, but he then decided children must be put on the right path before evil habits were formed.

Immediately after Raikes shocking encounter in the Gloucester slum, he hired four women to teach the children that next Sunday. According to Smith (2024), Raikes was the founder of Sunday Schools, after securing permission of the parents, Raikes sent 20 children to each teacher. School began at 10 a.m., let out an hour for lunch, then continued until 5 p.m. The children also attended an afternoon church service. The Bible was the basis of instruction.

In 1783 Raikes wrote an article in his paper, without mentioning his own involvement, noting the success of these "Sunday schools." Readers were fascinated and asked for more information (Towns, 1971). Raikes provided enthusiastic replies, which were printed and reprinted in publications across England. Other schools soon formed, and Raikes publicized their successes. His publicity campaign reached its zenith when he was summoned to an audience with the royal family. King George III (Alden, 2023) was a pious King who wished that every child in my kingdom should be taught to read the Bible through attaining Sunday School education.

Sunday schools grew dramatically. In 1787, four years after Raikes's first article, there were 250,000 Sunday school students. By 1811 there were 500,000, and by 1831 there were 1.25 million. In 1833 the government began subsidizing the schools. Sunday schools spread to the United States, Scotland, Ireland, and the Continent, and entire world.

Churches in the world including in Malawi have a role to educate their members. Primarily the church is instituted to run Sunday Schools as the foundation of understanding the word of God to children. A Bible teaching Sunday school is necessary to preserve a biblical church (Towns, 1975). Sunday school is the winning arm of the church, the teaching arm of the church to change the children to be God fearing and well-mannered individuals. It is in this concept; the church introduces and constructs schools so that church members send their children in proper schools where they could obtain the necessary education after attaining or as they also attend Sunday school lessons. The church leadership creates a good relationship between schools and churches. Faber (2004), states that for effective education, there should be cordial relationship between the church and school.

Sunday Schools improves lives of the young children and infants, and leads to the reduction of committing suicides and other criminal acts because children are fed spiritual food; knowing God through His Son Jesus Christ where they are also engulfed by the power of the Holy Spirit. According to Hayes, (1900) and Richardson, (2023) Sunday School Classes help to stop criminal acts. When Raikes and Reverend Thomas had 100 children in their Sunday School classes, their behavior improved spiritually and stopped causing criminal acts.

It is for this reason that this study looks into changing children through Christian education, a context of Malawi.

1.2.10. Education Foundation in Malawi – Cited CCAP Synods

The broader Church of Central Africa Presbyterian (CCAP) consists of three independent synods: the Livingstonia Synod in the north of Malawi, the Blantyre Synod in the south, and the Nkhoma Synod in the central parts of Malawi. The Livingstonia and Blantyre Churches originated from Scottish missions. The Nkhoma Synod of the CCAP, in particular, was born from the endeavors of pioneer missionaries from the Dutch Reformed Church in the late nineteenth and early twentieth centuries. All Synods have a role to evangelize the word of God, educate spiritually and secularly to the people of Malawi.

1.2.10.1. Nkhoma Synod

According to the General Secretary Rev Vasco Kachipapa, the missionaries; Robert Blake, William Murry and others, apart from teaching Malawians the word of God, they also brought education (theologically and secular). All these were made to ensure people are spiritually and biblically educated (Christian Education) to ensure that they are well mannered.

The impact of missions and the church on education in Malawi over the past one and a quarter-century can hardly be overstated. With 1,200 outposts, many primary schools, three secondary schools and the more recent inauguration of the Nkhoma University, education is a top priority. According Rev. Vasco Kachipapa, early childhood development has also received attention recently and a partnership between KIX (Children in Christ) at Malingunde and the Nkhoma Synod was established in 2010. This is one way to ensure that children are brought up spiritually and to obtain or learn good behavior so that they can be well trusted in their community.

Apart from primary, secondary and universities that Nkhoma Synod is managing, they also have a Theological Institute. Ministers are trained at the Josophat Mwale Theological Institute (JMTI). JMTI has an average of 25 students' enrollment per year. Students are required to be actively involved in local church programs or ministries. They must have a favorable recommendation from their local churches. In the CCAP, much emphasis is placed on the spiritual training of laypersons and the mentoring of ministers. These at heart could help to have adults and young people who are God fearing and well-mannered citizens.

1.2.10.2. Livingstonia Synod

The missionaries in Livingstonia Synod were led by Dr. David Livingstone. According to Zgambo, (2022), on 12th October 1875, they landed in Yaoland along the Lake of Malawi in the area of Chief Mponda. They made contacts with Yao, Chewa, Mang'anja, and Ngoni people. They established a school with an aim of educating children, but it was not welcomed by the Yoa Chief to avoid their children from learning Christianity because they were Muslims. However those that attend these schools changed their lives for the better because they not only learnt Christianity, they also gapsed knowledge in various sectors including agriculture.

In 1884 Dr. Robert Laws and his Wife Margret from Scotland translated the New Testament of the Bible into Chinyanja for easy understanding by Malawians whilst they learn in Churches and schools. Dr. Laws then became influential and the leader of the Mission in Livingstonia Synod after David Livingstone. In 1880, he moved the mission headquarters to Nkhata-Bay (Tongaland) from Cape Maclear (Ross et al. 2020).

The evangelization was successful in Tongaland such that it led to opening of several congregations in the entire Northern Region of Malawi (Sundkler et al. 2000), and establishment of schools. In 1880s almost more than 1000 students enrolled in their schools.

In 1876 missionary William Koy visited Dr. Laws in the Ngoniland (Mzimba). William Koy talked to Inkosi Ya Makosi M'belwa of the Ngoniland to give him schools where his children could be educated. Accompanied by Rev. Alexander Riddle, the schools were opened where William Koy was an In—Charge. Children loved the schools, Chief M'belwa was happy on the establishment of schools in his land (Sundkler et al. 2000).

In 1894, the Synod opened Overton Institute. The school ensured the continued pre-eminence of Northern Malawi in the field of education. In this aspect we learn that Livingstonia Mission propagated Christianity and civilization through evangelization, education and industrial training. The Education Department of the Livingstonia Synod strives to provide quality education for spiritual, mental and social-economic development in Malawi. According to Rev. Dr. T. P. K. Nyasulu (2024), the Synod places emphasis on a holistic approach that promotes and upholds Christian values and the spirit of good stewardship. Among other programs is Early Childhood Development which ensures that children are well instructed to become well-mannered and reliable citizens through critical development of milestone, skills, and concepts that children attain in their tender age.

The leading missionary at Synod of Livingstonia was Robert Laws who had worked there for 52 years. He established best schools not only in Malawi but even in neighboring countries including South Africa of which one of the graduates for such schools was Legson Kayira in 1958 (Kayira, 1965). He had a vision that Livingstonia should establish a University, but this did not immediately happen. In 2003 the Church renewed the vision and established Livingstonia

University so that children and all other learning adults good get tertiary education in various sectors including Theology.

1.2.10.3. Blantyre Synod

Blantyre Synod of CCAP came into existence through missionaries from Scotland; among others was Henry Henderson in 1876. Henry Henderson from Scotland chose a mission suggested by Dr. David Livingstone. According to Zgambo (2020), Henderson founded the Blantyre Mission in the Southern Malawi with a Church and School. These became refuge for slaves. From that time number of Christians grew and in 1891 the St. Michael and All Angels was dedicated as the Mission Church.

According to Blantyre Synod (2015), in 1920 responsibility of running the church and the schools were shifted from the missionaries to the African Leaders. The leaders established dedicated Education Department. The mission statement of the Education Department is derived from that of the Synod. The Blantyre Synod Mission Statement: "The proclamation of the Gospel of Jesus Christ for the salvation of mankind, the shelter, nurture and spiritual fellowship of the children of God; the promotion of divine worship, the preservation of truth, the promotion of social righteousness and well-being of mankind."

According to the Synod, Education is for Living. In pursuance of this mission, Blantyre Synod aims to make effective and efficient use of available resources to develop the spiritual, physical, social emotional and intellectual capacities of each child and young person to become fulfilled and productive citizens of Malawi. In view of this Mission, the Education Department develops and implements models of Education for Living that endeavor to help prepare and equip the primary and secondary school leavers with professional and vocational skills for self-reliant.

The districts of the Synod are divided into Educational Zones which are managed by Supervisors who are called Primary Education Advisors. Each such advisor is responsible for 10 schools. The schools are headed by Head Teachers who are employed by the Government. The Synod Education department works in collaboration with the Government in many areas such as the curriculum, the well-being of the students and school resources. The Synod Education department is also involved with the School Committees and with the Parents - Teachers Associations. All these are done to ensure that children are modified and changed for the better.

1.2.11. Goals for Christian Education

There are several goals for CE. In his submission Atwood (2020) states that among other goals for Christian education are; to make disciples (2 Timothy 1:5), to develop character (2 Timothy 2:3-4), to discern doctrine (2 Timothy 1:13-14), and to desire to serve God (2 Timothy 1:6).

According to Powers (2004) there are seven possible goals for Christian education:

- 1.2.11.1. Seek to foster a consciousness of God as a reality in human experience, and a sense of personal relationship to God through Jesus Christ.
- 1.2.11.2. Seek to develop an understanding and appreciation of the personality, life, and teachings of Jesus so as to lead people to experience him as Lord and Savior, and to follow him loyally and obediently in daily life and conduct.
- 1.2.11.3. Seek to nurture a progressive and continuous development of Christ-like character through the work of the Holy Spirit.
- 1.2.11.4. Seek to develop the ability to participate in the spiritual and social outworking of the gospel, in being about God's work in the world while not being of the world.

- 1.2.11.5. Seek to develop the ability to participate in the Christian family when appropriate, and the extended Christian family, which is the church.
- 1.2.11.6. Seek to encourage the development of a Christian world view that is incorporated into the life of each person.
- 1.2.11.7. Seek to educate Christians in the whole counsel of God as recorded in Scripture, which is the authoritative guide for all faith and life.

1.2.12. Mission for Christian Education

The mission for Christian Education is to teach people the Word of God so that they know God the Father, the Son and the Holy Spirit. In their Trinity we have one God. According to McGarry (2021), the doctrine of the Trinity states that God exists as God in three persons: God the Father, God the Son, and God the Spirit. Each person of the Trinity is equally and full God, distinct from the others, and yet they remain just one God. It is through Christian Education where we learn that the Bible teaches about the Trinity beginning with days of creation. John 1:1-8 interprets about the creation in Genesis 1, and the Scripture states, “Let us make man in our image” (Genesis 1:26).

Christian educators have a high calling from God to teach their students about Christ and to give these students a solid foundation of biblical knowledge (De Vries, 2017). Therefore mission of Christian education must never be overlooked or underestimated.

1.2.13. Core Values for Christian Education

Generally, there are several values for Christian Education. Atchison (2020), mentioned about discipleship, academic excellence, personhood, relationship, and service to Christ as the general values for Christian Education. Biblically, Christian Education is centered on three **core**

values: faith, learning, and service. By combining these three, CE seeks to provide a well-rounded education that prepares students not only for academic success but also for a life of service to others.

1.2.14. Values for Teaching Christian Education to Children

There are several values and or roles of Christian values in Christian Education to children. According to Girgis (2023), there are; intersection of faith in the learning (Hebrews 11:1), fostering a sense of community that leads to a feeling of togetherness, developing moral integrity (Proverbs 12:22), encouraging compassion and empathy, promoting respect for all, the importance of forgiveness (Matthew 6:14), cultivating love (Mark 12:30-31), and encouraging gratitude (1 Thessalonians 5:18).

According to Powers (2004), there are seven values that need to be shared in order to fully understand the impact of why CE is so important in the life of every child of God;

- 1.2.14.1. Teaching provides communication potential for every age level.
- 1.2.14.2. Teaching provides a means for passing on the content and meaning of our faith and heritage to future generations.
- 1.2.14.3. Teaching provides direct interaction and healthy stimulus of group dynamics.
- 1.2.14.4. Teaching provides a wide range of communication tools and agencies that can improve the presentation of a timeless message.
- 1.2.14.5. Teaching provides for exposure to varied forms of Christian education experiences. (i.e. camps, Vacation Bible School, Sunday School, children's church, and Christian day school.)
- 1.2.14.6. Teaching provides for opportunities of training for service and vocations for future work experience.

1.2.14.7. Teaching provides a means for true discipleship through close relationships and accountability on the part of the teacher and student.

1.2.15. Principles of Christian Education

In a layman point of view, when we hear about Christian Education, we often think first about schooling that seeks to operate according to biblical principles. Perhaps we think of Christian private schools or homeschooling or Sunday school. We think of desks and homework and assignments and teachers. According to Taylor (2015), these are important forms of Christian education, but these institutional forms are only the tip of the iceberg. The Scriptures tells us that for example, Jesus’s Great Commission (Matthew 28:18–20) is a charter for Christian education.

Precisely because Jesus has been invested with “all authority in heaven and on earth,” he can command his followers to “go and *make disciples* of all nations.” We do this, Jesus tells us, by doing two things: (1) after they repent of their sins and trust in Him, we *baptize* them in the name of the Trinity, and then (2) we teach them to *observe* all that He commanded us. We can do this with confidence because Christ himself will be with us always, even to the end of the age.

Christian education is as big as God and his revelation. It goes beyond parenting and teachers and classroom instruction to infuse every aspect of the Christian life. It involves not merely donning gospel-centered glasses when we study “spiritual” subjects, but being filled by the very presence of almighty God as we seek by his Spirit to interpret *all* of reality in light of the glory of God in the face of Jesus Christ.

If we are to practice an education that is truly Christian — in both word and deed — there are at least ten foundational presuppositions and principles that should shape our approach and processes;

- 1.2.15.1. True Christian education involves loving and edifying instruction, grounded in God’s gracious revelation (Wolgammott, 2008), mediated through the work of Christ, and applied through the ministry of the Holy Spirit that labors to honor and glorify the triune God (Ephesians 3:16, Romans 1:11, 1 Corinthians 12:7, and Romans 4:20).
- 1.2.15.2. Christian education begins with the reality of God. God the Father, God the Son, and God the Holy Spirit — one God in three persons — create and sustain all things (Genesis 1:1–2; Colossians 1:16; Hebrews 1:3). It is from, though, and to the one true God that all things exist and have their being (Acts 17:28). The glorification of God’s name in Christ is the goal of the universe (Colossians 3:17; 1 Corinthians 10:31; Isaiah 43:7; 48:11).
- 1.2.15.3. Christian education seeks to rightly interpret and correctly convey all aspects of God’s revelation, both his self-disclosure through the created world (called “general revelation”) and his self-disclosure through the spoken and written word (“special revelation”; Romans 1:20; Hebrews 1:1–2).
- 1.2.15.4. Christian education, building on the Creator-creature distinction, recognizes the fundamental difference between God’s perfect knowledge of himself (called “archetypal theology”) and the limited, though sufficient, knowledge we can have of God through his revelation (“ectypal theology”; Romans 11:34; 1 Corinthians 2:16).
- 1.2.15.5. Christian education recognizes that the recipients of our instruction — whether believers or unbelievers — are created in the image of God, designed to resemble,

- reflect, and represent their Creator (through ruling over creation and relating to one another; Genesis 1:26–27).
- 1.2.15.6. Christian education reckons with the sobering reality of the Fall — that because of Adam’s rebellion as our covenantal head, all of us have inherited a rebellious sin nature and are legally regarded as guilty (Romans 3:10, 23; Romans 5:12, 15, 17–19), and that the creation itself is fallen and in need of liberation (Romans 8:19–22). Our disordered desires and the broken world around us affect every aspect of our thoughts, feelings, and actions, such that even after regeneration, we must still battle indwelling sin (Galatians 5:17).
 - 1.2.15.7. Christian education is built upon the work of Christ — including, but not limited to, his substitutionary atonement and triumphant resurrection victory over sin and death — as the central hinge of history (Galatians 4:4–5; 1 Corinthians 2:2; 15:1–5). All of our instruction is founded upon this great event that makes it possible for sinners to stand by faith in the presence of a holy and righteous God through union with our prophet, priest, and king.
 - 1.2.15.8. Christian education recognizes that to reflect the mind of Christ and to take every thought captive (2 Corinthians 10:5), we must be born again (John 3:3), putting off our old man (in Adam) and putting on the new man (in Christ), renewed in knowledge after the image of God (Colossians 3:10).
 - 1.2.15.9. Christian education insists on the indispensable work of the Holy Spirit, who himself is a teacher (John 14:26; 1 Corinthians 2:13), who searches everything (including the

depths of God) and alone comprehends the thoughts of God (1 Corinthians 2:10–11). He helps us in our weakness, intercedes for us (Romans 8:26–27), and causes us to bear good fruit (Galatians 5:22–23).

1.2.15.10. Finally, Christian education recognizes the insufficiency of merely receiving, retaining, and relaying notional knowledge (1 Corinthians 8:1; Matthew 7:21–23), but insists that our knowledge must be relational and covenantal (1 Corinthians 13:12), such that our study results in delight (Psalm 37:4; 111:2), practice (Ezra 7:10), obedience (Romans 1:5), and the further disciplining and teaching of others (Matthew 9:19–20; 2 Timothy 2:2).

1.2.16. Importance of Teaching the Word of God through Christian Education

Teaching the word of God to children is critical in several aspects. Children need to know that they are created in the image of God (Genesis 1:26-27), children need to know God and the eternal life (John 1:3), children need to know that the Word of God is the truth (John 17:17), children need to practice love because Love is God (1 John 4:7), children need to be taught to respect their parents because they belong to God (Ephesians 6:1-3), Children should be taught to know about God's Trinity {where the Bible speaks of the Father as God (Philippians 1:2), Jesus as God (Titus 2:13), and the Holy Spirit as God (Acts 5:3-4)}, and again we also see that children are also liable to learn about salvation (Romans 6:23, Philippians 2:12-13, John 14:6, Romans 1:16, John 1:12-13, Ephesians 1:13-14, John 3:3-6, John 3:16-18, Titus 2:11-14, 1 Thessalonians 5:9-10, Acts 2:38, Acts 4:12 and John 14:6 among others).

In a general concept with regard to Pauline epistles of 1 & 2 Timothy we learn about six general themes which emphasize the importance of teaching the Word of God:

- 1.2.16.1. Teaching is viewed as essential for the proper handling of the inspired Word. (2 Timothy 2:14-15; 3:16-17).
- 1.2.16.2. Teaching is necessary for soundness in faith (1 Tim. 4:6, 11, 16, 6:3-5; 2 Timothy 4:3).
- 1.2.16.3. Teaching is also viewed as useful for the establishment of harmonious households. (1 Timothy 6:1-2).
- 1.2.16.4. The ability to teach is a requirement of pastors and other spiritual leaders (1 Timothy 4:13; 2 Timothy 2:24).
- 1.2.16.5. Furthermore, teaching is seen to be an essential corollary to Bible reading, exhortation, and preaching. (1 Timothy 4:13; 2 Timothy 4:2).
- 1.2.16.6. Finally, teaching is presented by Paul as vital to the perpetuation of the faith. (2 Timothy 2:2).

1.3. Problem Statement

Children that are taught the Word of God behave according to parents and God's expectations. We notice that Jesus cares for children to behave in good manner and convincingly. Jesus both cares for children and recognizes their value as an example to His disciples. Some have brought children to Jesus so that He can lay hands on them and pray for them. The disciples have rebuked these people, perhaps to protect His time and energy from a request that is not urgent. In Matthew 19:14 Jesus said, "Let the little children come to me, and do not hinder them, for them Kingdom of heaven belongs to such of these. Jesus, though, steps in and insists on allowing the little children to come to Him. He tells the

disciples not to hinder them because the kingdom of heaven belongs to those who are like children. It is a tender picture, and Jesus clearly cares for the children. However, He is not saying that the kingdom of heaven belongs to actual little children. Instead, He is reminding the disciples of their need for childlike faith and humility. This, in fact, is an echo of a teaching Jesus gave to His disciples in the previous chapter: "Truly, I say to you, unless you turn and become like children, you will never enter the kingdom of heaven. Whoever humbles himself like this child is the greatest in the kingdom of heaven" (Matthew 18:3–4).

Taking children to Jesus Christ means teaching them the Word of God. Parents and guardians have responsibilities to take their children to God. Several scriptural verses prove the advice and or command to elders to teach the Word of God to their children. Proverbs 22:6 says, "Train up a child in the way he should go; even when he is old he will not depart from it." Deuteronomy 6:5-9 says, "Love the Lord your God with all your heart, with all your soul, and with all your strength. Take to heart these words that I give you today. Repeat them to your children. Talk about them when you're at home or away, when you lie down or get up. Write them down, and tie them around your wrist, and wear them as headbands as a reminder. Write them on the doorframes of your houses and on your gates." Deuteronomy 4:9-10 says, "But watch out! Be careful never to forget what you yourself have seen. Do not let these memories escape from your mind as long as you live! And be sure to pass them on to your children and grandchildren. Never forget the day when you stood before the Lord your God at Mount Sinai, where he told me, summon the people before me, and I will personally instruct them. Then they will learn to fear me as long as they live, and they will teach their children to fear me also."

Deuteronomy 11:19 advises that we should teach our children the Word of God. We should be talking about God when we are at home and when we are on the road, when we are going to bed and when we are getting up.

When we teach our children about God and indeed about the Word of God, we teach them to become well disciplined. Scriptures in Proverbs 23:13-14 say, “Do not hesitate to discipline a child. If you spank him, he will not die. Spank him yourself, and you will save his soul from hell.” Proverbs 22:15 says, “A child’s heart has a tendency to do wrong, but the rod of discipline removes it far away from him.” Proverbs 29:15 says, “The rod and rebuke bestow wisdom, but an undisciplined child brings shame to his mother.” Proverbs 29:17 says, “Discipline your child, and he will give you rest; he will bring you happiness.”

All the Scriptural expression we have read and or discussed here show that children that are taught the Word of God could become well-disciplined and eventually they will make peaceful community in their locality.

There are problems when Children do not attend Christian Education in different setup of schools. God’s Word in His Scripture, He is committed to the script. Studying is digging into the Word, searching the Scripture, and getting understanding of what is written so we can know God & Do what God wants the way He wants it done. The Psalmist said, “I rejoice at thy word, as one that findeth great spoil” Psalm 119:162). As you study, and God opens up His Word, it’s like finding treasure! But when we don’t study, things will be all wrong.

The Word teaches us, “Man shall not live by bread alone, but by every word that proceeded out of the mouth of God” Matthew 4:4, Luke 4:4 and Deuteronomy 8:3). We study the Word so we

can Live victoriously and please God. His entire time on earth, Jesus followed the written script so that from the beginning to the end, His words, actions, life, and ministry fulfilled the Scriptures. Even in times of temptation, He did not fall by standing on the Word and telling the devil over and over, “It is written” (Matthew 4:1-11 & Luke 4:1-13).

When we teach children with the right heart and the Holy Ghost, God helps them to *rightly* divide the Word of truth (2 Timothy 2:15). According to John 17:17, the Word is truth, and it is right (Psalm 33:4); the problems arise when people misunderstand, misinterpret, and misapply parts of it. “Rightly divide” is from a Greek word that literally means “to cut straight” – it’s about correctly explaining and accurately teaching and learning the Word of God.

When children are fed knowledge and understanding (Jeremiah 3:15) and study over time, they will be able to rightly divide the Word, breaking it down, using scripture to support scripture. According to Isaiah 28:10, “For precept must be upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little.” If we don’t study, and or we don’t sent our children to study Christian Education, the result could be misrepresent the meaning of a verse, take scripture out of context, and miss God’s point and will lead to bad behaviors into our children. Children need to be sent to schools where they could learn the word of God in its totality apart from other subjects so that they learn good manners and citizens, future leaders in the community or nations and indeed future Church Elders/Pastors.

Generally children that do not attend Christian Education will have bad behaviors including criminal acts in their youthful ages. In actual sense in Malawi, we have noticed that we have problems in the youth and children with regard to behaviors. Ndege (2023) states that two medical students aged 20 and 23 were arrested because of allegedly stealing drugs from Dedza

District Hospital. According to the High Court of Malawi at Chichiri in Blantyre Case No. 37 of 2020, a 21 years person was convicted because of stealing a colleague's bicycle. Issa (2023), states that street crime is very common in Malawi committed by street children. According to Phiri (2020), young people could terrorize Area 36 in the City of Lilongwe, Malawi. According to the Guardian Online Newspaper (2023), Emily Maere was mugged in Blantyre by a group of children who snatched her purse. Nyirenda (2023) states people of Rumphu District of Northern Malawi attributed and worried to high crime rate by young persons. The court in Malawi sentenced a University of Malawi learner to 22 months due to theft of laptops (Mkwanda, 2023).

Zodiac Online News platform also stated that Malawi Police Service officers arrested street kids for murder allegation cases (Chinembiri, 2021). According to Kayuni (2023), a boy aged 17 spent four months in police custody on allegations of theft. Mitumba (2021) states that Police in Zomba (one of the Malawian Cities) were keeping two minors aged 13 and 14 for allegedly stealing money amounting MK300, 000.00 (Malawi Kwacha) from a house breaking. Malishe (2021) also mentioned that two teens were arrested for stealing MK0.3 Million.

We notice that street kids cause a lot of fierce problems in Malawi. According to Nhlane (2023), street kids attacked the Malawi University of Applied Science in the Malawi's commercial City of Blantyre student and robbed of him hand bags, cellphones, laptops and money. Mlamjira (2019), also reports that police arrested two kids aged 15 and 16 for spate on break-ins across Blantyre City.

Lack of Christian Education could lead to issues of suicide among the children and young people. Sichali et al. (2021), states that a lot of children take off their lives due to illegal practices. They cited an example of 16 year old boy in rural Malawi who took his own life after

gambling and losing money that did not belong to him. Muthete (2022), contributed that a 9-year-old committed suicide in Lilongwe (Malawi's Capital City) by hanging himself to the roof in his parents' house after being rebuked by his parents for fighting with his younger brother. According to Malawi24 (2023), a form 3 student was found hanging after missing for hours at Euthini Secondary School in Mzimba due to chronic illness as disclosed on his suicide note. The Investigator (2023) states that a second year student committed suicide at Chancellor College of the University of Malawi making a third student in a space of less than 40 days.

These are just examples in the lapses of Christian Education amongst children in Malawi. It is for this reason that the researcher would like to investigate into how to cover the gap using Christian Education as a modality to change children.

1.4. General Objective of the Study

The main objective for the study is to determine strategies that can be employed to change children behavior through Christian Education in Malawi.

1.5. Significance of the Study

The finding of this study will be helpful to the Christian community in helping their children to have the right relationship with God as they shall discover and appreciate the Christian truth through the process of education.

The study will also be useful to the parents and guardians so that should not provoke their children to anger as per Ephesians 6:4, instead they shall ensure that all children under their guard are sent for Bible – centered and God – centered education so that they spiritually behave and conduct.

The study will help children to love God and their neighbors faithfully as they become more like Christ, not just in believing the right things but also in doing the right things all the time in their life time.

The study will lead to positive outcomes such as greater happiness, more volunteering in the community, greater sense of mission and purpose, higher levels of forgiveness, increased prayerful life in children, respect of parents and older people, God fearing generation, and love of their own who cannot dare to take their life among others.

The study will lead to modalities of creating a space where children could get a chance to interact with one another where they shall be able to create good friends and company that may guide them through their life.

The paper will also form a base to other researchers to conduct further studies in the area which has not been covered. Among others, the study shall help the upcoming scholars in the field of Christian School Management, Effects of parents and guardians of Children Christian Education, and Impact of Church Leadership in Christian Education, and Sensitivity of Combination of Christian Education, and Secular Education to Children, among others.

1.6. Limitation of the Study

Major data utilized was based on the previous scholar reports from various countries. Experiences may differ to the country where the writer was assessing.

Other denominations in Malawi do not conduct Sunday school lessons or Catechesis classes because their large number of membership are adults. This means true reflection of the CE in these denominations could be a problem.

The study has to cater the situation of the entire country – Malawi. Mobility was a problem to assess some parts of the country to have a good representation in all parts of the country.

1.7. Organization of the Study

Based on the main objective of this research, the paper is organized as follows: Chapter one is an introductory party which consist of background information, statement of the problem, research objectives, significance and limitations of the study.

In chapter two the researcher presents literature review, which is divided into various parts. First part is about conceptual definitions, theoretical review, and relevant literature to the study, conceptual framework, and lastly summary of chapter.

Chapter three is all about research methodology used in this research such as research approach, research design, method of data collection and ethical consideration for the study.

Chapters' four to seven are analysis of the study and recommendations. Chapter four is about Christian Education Development through effective church leadership and effective church departments' involvement. Chapter five looks into the contributions by primary and secondary schools with involvement of the key stakeholders.

Chapter six discusses Christian Education in community context; the involvement of Community Church Leadership, Community Traditional Leadership, community members, learners and teachers at home. Chapter seven looked into change management processes where change management stakeholders and processes have been discussed, while chapter eight is about conclusion.

CHAPTER TWO: CHRISTIAN EDUCATION LITERATURE REVIEW

2.1. Introduction

Chapter one was an introductory party which covered background information, statement of the problem, research objectives, significance and limitations of the study. In this chapter, the researcher discussed the following parts; definitions of key terms, impact of Christian Education, theoretical review where necessary theories were evaluated on applicability to the study, empirical review was carried out to find out what other scholars did or discussed in the same area of the study and identify the existing gaps and suggested areas for further study of which this research could intervene. Conceptual framework has also been looked into within this chapter.

2.2. Meanings of Key terms

Some key terms utilized in this paper have been discussed here;

2.2.1. Christian Education

Christian Education (CE) looks into the training offered to people of different background and age with an aim of modifying their ideas into that of a Christian Life (CL). The act of Education depicts the discipline that is concerned with methods and ways of teaching and learning in schools or school related environment. According to Maitanmi (2019) CE is the process by which people are confronted with and controlled by the Christian Gospel (GP).

2.2.2. Religious Education

Religious Education (RE) looks into education that is offered to learners in schools where they discuss about God. It could be Christianity, Islam, Judaism, Buddhism, Hinduism, and Sikh which could be in school curriculum and syllabus. Our focus in this paper is Christianity.

According to Coe (2006), RE is a subject taught at primary and or secondary school levels that aims at developing children's understanding of the world's religions.

2.2.3. Christian Teacher

Christian teacher is the one who has a growing Christian life, which means he has a good relationship with the Master Jesus Christ. This person means he shall have a positive attitude towards his work because his deliverables are centered in the Bible (Word of God) since Jesus Christ is the Word himself (John 1:1-3).

2.2.4. Sunday school

This is a religious school offered on Sunday to children and or young people at the Church or parish where students are offered biblical lessons before they could go to catechesis lessons. It is a vehicle for teaching CE in Churches. Sunday school helps children to live according to the Word of God (Psalm 119:9).

2.2.5. Catechumen

Catechumen is a person who attends instruction in the Christian religion (Catechesis) in order to be baptized. According to New Testament (NT), apostles were tasked to baptize (Acts 2:41-42) those that understood the Gospel. Those that attend catechesis classes are instructed in the way of the Lord (Acts 18:25).

2.2.6. Christian leadership

Christian Leadership (CL) is about being Christ's hands and feet to God's people. CL is the leadership style for men and women tasked to lead people in Churches (Christians) towards knowing God's Word and Truth, educating them to be well mannered people and indeed guiding them to the Way of Life – Jesus Christ. They do things based on Biblical Principles (BP). BP

advises the CL to ensure they abide by the Word as Scriptural expression in Philippians 2:3 Paul says, “Do nothing out of selfish ambitions or vain conceit. Rather, in humility value others above yourselves.” CL is therefore a profound role to service Jesus.

2.2.7. Christian Community leadership

Leadership is about influencing and inspiring other to do something. Christian Community Leadership (CCL) looks into the act of working with their people in their locations to mobilize and strategize modalities of ensuring that Christianity is promoted in their areas. According to Smith (2024), CCL accomplishes their tasks when they are in union with Christ. CCL in this case could be Church Elders, Deacons, or indeed devoted chiefs or village heads that have surrendered their lives to Jesus Christ. We have CCL biblical examples like Abraham (Genesis 12:4-7) and Moses (Deuteronomy 34:10) according to Old Testament some of the CCL that surrendered their lives to God so that they fulfil His plans.

2.2.8. Church

A Church is a gathering by people who praise God together and have common beliefs in the way to worship Him. Velarde (2024), states that a church is a group of Christians who meet together regularly and who have some measure of a commitment to each other to be the body of Christ. It consists of everyone who has personal relationship with Christ. Biblically, the Church is a Body of Christ (Ephesians 5).

2.2.9. Church Elder

In a local church, an Elder is a person appointed by the Church Minister to represent his ward in the Church Leadership. He/she is responsible to the spiritual affairs of the Christians in his locality – section. His work is extended to that of helping the ordained Church Minister to ensure that the church

proceedings are done in an orderly manner. The Elder also have a task in teaching and preaching the Word of God.

2.2.10. Church Deacon

Church Deacons are members of a church in leadership positions that help Pastors and Church Elders in the work of ensuring that Church programs are run according to spiritual and congregational requirements. Deacon is a term that comes from Greek word “*diakonos*” meaning “servant” or “minister.” They also have a responsibility to serve Christians materially.

2.2.11. Holy Spirit

The Holy Spirit is a great teacher who reveals the God’s truth to His humankind and helps our teachers to effectively and spiritually deliver lessons to the learners. According to the scriptures; 1 Corinthians 2:10-11, Ephesians 4:30, John 3:5, Galatians 5:16-18, among others, the Holy Spirit work as a Person who teaches, guides, emotionally act, speaks, possesses intelligence and associates with other persons in Trinity. Apart from this we also see that He is God; He can do what God the father and the Son does. He is a third person in Trinity (Acts 15:28; Romans 8:9).

2.3. General Impact of Christian Education

The Word of God gives us a meaningful life to ably live in the word and do our things in an orderly manner without breaching ones rights. It also gives us knowledge to ensure that we know God’s will to His own image.

According to Wetherell (2024), the word of God (Bible) is like an anchor, keeping us from swaying in our emotions, just as a boat needs an anchor to keep it stable in high tide water. Additionally, false teachings can shake our faith. Studying the word of God helps us to be anchored in truth and avoid confusion caused by false teachings that promote sin and deny the power of Jesus’ finished work. The Bible provides clear guidance on what is sin and what is

appropriate, explaining righteousness in a straightforward manner. By reading the Bible, we can gain a solid understanding of God's truth and avoid confusion or deception caused by false teachings. It serves as a reliable source of wisdom and discernment, helping us to navigate the challenges of life with confidence and clarity. "...and become mature... Then we will no longer be infants, tossed back and forth by the waves, and blown here and there by every wind of teaching and by the cunning and craftiness of people in their deceitful scheming." (Ephesians 4:11-14)

The word of God is a solid foundation that keeps us grounded, as Jesus said in Matthew 7:24, "Everyone then who hears these words of mine and does them will be like a wise man who built his house on the rock." By building our lives on the truth of God's word, we can withstand the storms and the heat of life and remain steadfast in our faith. The Bible creates and provides us with clear guidance on how to live a life that pleases God, and by following its teachings, we can experience the blessings of His grace and favor.

The Bible is like a light that illuminates the confusing and scary paths before us. When we find ourselves in frustrating or challenging situations, it can feel like we are walking in the dark, unsure of where to go. But the Bible promises to be our source of guidance and direction when we feel lost or in need of spiritual guidance. As per Scriptural expressions in Psalm 119:105 and 130 says, "Your word is a lamp to my feet and a light to my path," and "The unfolding of your words gives light; it imparts understanding to the simple." By turning to the Bible, we can find the wisdom and clarity we need to navigate life's challenges with confidence and faith. Psalm 119:11 David says, "Your word I have hidden in my heart, That I might not sin against You."

The Word of God helps believers and other people to learn from the past. The Bible has a treasure chest of stories about faithful men and women who have gone before us, such as David,

Joseph, Ruth, John, Paul, and many others. Through their stories, we can learn from their examples of faith and perseverance, as well as their moments of weakness and sin. By studying their journeys, we can gain insight into how to become more like God, how to preach the word, and how to live for a greater purpose. As Pauline epistle in Romans 15:4 says, “For everything that was written in the past was written to teach us, so that through the endurance taught in the Scriptures and the encouragement they provide we might have hope.”

We notice in Scriptures that the Word of God is our tool that helps us to maintain purity. The Bible thoroughly explains what sin is and what righteousness is. Reading the word can help us understand what God wants and choose it consistently: “How can a young man keep his way pure? By guarding it according to your word” (Psalm 119:9). Through CE, we can gain a clear understanding of what pleases God and what does not. It provides guidance on how to live a righteous life, which in turn helps us maintain a pure heart and mind.

As human beings we are prone to temptations. The equipment to surpass the heat of temptations is found in the Word of God. According to Pauline Epistles in 1 Corinthians 10:13, by going through Christian Education God will provide us with a way of escape for every temptation that we encounter. One of the strategies to avoid temptations and sin is to follow the word of God.

Similarly, when Jesus was tested in the desert, He was able to avoid the temptations of Satan because He knew the word of God. When Satan said, “If you are the Son of God, command these stones to become loaves of bread,” Jesus replied back with Deuteronomy 8:3 and said, “Man shall not live by bread alone, but by every word that comes from the mouth of God” (Matthew 4:3-4). This therefore, studying and memorizing the word of God can help us during times of temptation, as it will come to mind and guide us in the way of truth: “I have hidden your word in my heart that I might not sin against you” (Psalm 119:11).

Through studying CE, we learn to be successful in our endeavors as we lead a righteous life. Leading a righteous life and showing kindness and honesty to others can earn us favor, which can lead us to great heights, as demonstrated by Joseph who was granted favor with Pharaoh because of his righteousness and integrity. (Proverbs 3:3-4)

Psalms 1:1-3 reminds us that those who avoid the ways of the wicked and instead delight in the word of God will flourish like a tree planted by a stream, yielding fruit in due season and never withering. Additionally, Joshua understood the importance of staying true to God's word and meditating on it constantly. In Joshua 1:8, he was encouraged to keep the Book of the Law close to his heart and mind, obeying all that it commanded. As a result, God promised to make his way prosperous and to grant him success.

We also notice that learning CE, we become aware that the word of God is important for teaching all how to be righteous, learning's God character, and encouraging to continue being disciplined and consistent in our pursuit of God. Additionally, the Bible trains us with wisdom and corrects us when we are no longer doing things that honor God. The Bible is paramount, to keep us on track. This passage highlights that the Bible is not just a collection of stories or teachings, but rather, it is a living document that guides us in our daily lives as discussed in 2 Timothy 3:16-17, "All Scripture is breathed out by God and profitable for teaching, for reproof, for correction, and for training in righteousness, that the man of God may be complete, equipped for every good work.."

Those that learn CE are set free. In John 8: 31-32, Jesus said to the Jews who believed in him, "If you abide in my word, you are truly my disciples and you will know the truth, and the truth will set you free." This verse teaches us that by following Jesus and abiding in his teachings, we can have freedom and purpose in life.

In God we are victorious. This means through learning the Word of God in CE, we are assured that if God is on our side, no one can stand against us. This means that we are destined to be victorious as long as we follow the advice in the Scriptures. Pauline epistles in Ephesians 6:17 say that we are instructed to take up the “helmet of salvation” and the “sword of the Spirit,” which is the word of God. By arming ourselves in the Bible, we equip ourselves with the weapons to overcome any spiritual battle or obstacle that we may encounter. The word of God provides us with guidance in facing our enemies, defeating evil, and confronting challenges.

God’s word assures believers of their salvation through Jesus Christ. In 1 John 5:13, the apostle John writes that he has written these things to those who believe in the name of the Son of God so that they may know they have eternal life. The Bible provides clear teachings on salvation, redemption, and the promise of eternal life for those who place their trust in Jesus.

Studying the Word of God through CE is beneficial to the learners and their environments. According to several Scriptural verses we see that the Word of good is important to those who study it. The Word of God may nourish your dry soul. “My soul clings to the dust; give me life according to your word!” (Psalm 119:25). The Word of God may strengthen your weary bones. “I am severely afflicted; give me life, O Lord, according to your word!” (Psalm 119:107). The Word of God could redirect your wayward gaze. “Turn my eyes from looking at worthless things, and give me life in your ways” (Psalm 119:37). The Word of God can soothe your discouraged heart. “I rise before dawn and cry for help; I hope in your words” (Psalm 119:147). Learning the Word of God can grant you peace. “Great peace have those who love your law; nothing can make them stumble” (Psalm 119:165). Studying the Word of God can fill you with hope. “Remember your word to your servant, in which you have made me hope” (Psalm 119:49).

Lessons from studying the Bible can feed your hungry spirit. “How sweet are your words to my taste, sweeter than honey to my mouth!” (Psalm 119:103). The word of God can grant you deep wisdom. “I understand more than the aged, for I keep your precepts” (Psalm 119:100). If you learn the Word of God we get reassurance during pain. “I know, O Lord, that your rules are righteous, and that in faithfulness you have afflicted me” (Psalm 119:75). Studying and coming to the study of the Bible could echo your glad praises. “At midnight I rise to praise you because of your righteous rules” (Psalm 119:62).

Coming to the studies of the Word of God will keep you from falling into temptation. “Depart from me, you evildoers, that I may keep the commandments of my God” (Psalm 119:115). The Word of God helps to point out your wrong beliefs and actions. “Put false ways far from me and graciously teach me your law!” (Psalm 119:29). CE can assure you of your eternal inheritance. “My eyes long for your salvation and for the fulfillment of your righteous promise” (Psalm 199:123). CE can lead to comforting you in your time of trouble. “This is my comfort in my affliction, that your promise gives me life” (Psalm 119:50). In most of the times, CE can lead you to the Word of Life, Jesus Christ. “I have gone astray like a lost sheep; seek your servant, for I do not forget your commandments” (Psalm 119:176).

Stults (2019) states that one of the most important benefits of studying God’s Word is that it gives us life (both spiritual and physical). Scripture teaches that man doesn’t live by bread alone, but by the word of God (Mt. 4:4). Studying the Word doesn’t just give us spiritual life, but also physical life! The same idea is confirmed in other places in the Bible, as well: Jesus performed many other signs in the presence of his disciples, which are not recorded in this book. But these are written that you may believe that Jesus is the Messiah, the Son of God, and that by believing you may have life in his name (John 20:30-31). For you have been born again, not of perishable

seed, but of imperishable, through the living and enduring word of God (1 Peter 1:23). I am laid low in the dust; preserve my life according to your word (Psalm 119:25). This is my comfort in my affliction, that your word has revived me (Psalm 119:50).

The Scripture advises that studying God's Word also helps us to grow in faith and in Christ-likeness. Like newborn babies, crave pure spiritual milk, so that by it you may grow up in your salvation... (1 Peter 2:2) So faith comes from hearing, and hearing by the word of Christ (Romans 10:17). If faith comes from hearing the Word of God, then it follows that the more we hear it, the more likely our faith is to grow (obviously there are exceptions to this – it all depends on our heart condition and how receptive we are to the Word). When we are new in Christ, we are like spiritual babies who need spiritual milk to grow and flourish, but as we grow, we need solid food – deeper spiritual truths (as mentioned in Heb. 5:12-13). According to Stults (2019), whether mature or immature, our spiritual growth relies on us taking in the nourishment we need consistently!

As put it by Bonso (2022), everything that God does on the earth, He does it by His Word and Spirit. Everything God will do in your life cannot be outside these two. In Genesis 1, we see the two at work at creation. The Spirit of God first hovered upon the surface of the deep, and then, God released His Word: let there be light. And there was light. The Word and the Spirit work together.

Outside His Word, there is nothing God will accomplish in your life. Therefore, your attitude to the Word of God will determine what God will accomplish in your life. Hebrews 11:3 says, “By faith, we understand that the worlds were framed by the word of God, so that the things which are seen were not made of things which are visible”.

As children of God, once you learn His word, you value God in your life. If you value God in your life, you'll value His Word. The writer of Psalm 119 says, "How sweet are Your words to my taste, sweeter than honey to my mouth!" He says in verse 11, "Your word I have hidden in my heart that I might not sin against you" (verse 103). Also in **verse 148**, the psalmist speaks of staying awake through the night, meditating on the Word of God. This shows high regard for the Word of God.

The prophet Jeremiah says, "Your words were found, and I ate them, and Your word was to me the joy and rejoicing of my heart; for I am called by Your name, O LORD God of hosts" (Jeremiah 15:16). He ate the Word and it became unto him the joy and rejoicing of his heart. That is what the Word of God does when you feed on it. The lives of some people are not what they should be today because of the wrong words they're hearing and meditating on.

Job was another person that valued dearly the Word of God. He said in Job 23: 12b, "I have treasured the words of His mouth more than my necessary food". That was a good attitude to the Word of God, for the Bible says man shall not live by bread alone, but by every word that proceeds out of the mouth of God (Matthew 4:4; Luke 4:4; Deuteronomy 8:3). This calls for children of God to eat/study the Word of God regularly to avoid forceful teachings. You must esteem and enjoy the Word of God more than your daily food.

According to Tolhurst (2014), if the Word of God is not important to a person; he/she will not know what God has spoken about how to live and His promises. Therefore, you'll not be able to obey Him and enjoy His promises. As regards resurrection, Jesus told the Sadducees in Matthew

22:29 that they didn't know the Scriptures or the power of God. When we study the Word of God, we know what God has spoken, and then we believe it, and obey it.

Pastor Bonso (2022) cited some benefits for Christian Education. In this paper the writer has discussed them;

CE drives students to God's salvation. The study of the gospel of Christ or the Good News about Christ is the study of the Word of God. Paul says he is not ashamed of the gospel of Christ, for it is the power of God to salvation for everyone who believes, for the Jew first and also for the Greek (Romans 1:16). Nobody can be saved without receiving the Word of God either by hearing or reading it (Romans 10:14-15). The Word can save a sinner and make him a child of God.

CE leads your access to the life of God. The study of Word of God gives learners life. It will revive them and refresh them. Philippians 2:16 calls the Word of God the word of life – hold tightly to the Word of life. Psalm 119:50 says, “This is my comfort in my affliction, for your word has given me life”. The more of the Word of God you read, study, hear, and meditate on, the more the life of God you receive. Jesus is the Word of life manifested in the flesh (1John 1:1-2).

Knowing the Word of God through CE could lead to the nourishment for spiritual growth. 1 Peter 2:2 enjoins believers, as newborn babes, to desire the pure milk of the word that they may grow thereby. The Word of God, to Christians, is like milk for newborn babies. It is also solid food for mature believers (1 Corinthians 3:2; Hebrews 5:12-14). Without physical food, a human being won't grow normally. Without the Word of God, a child of God can't grow

spiritually. Christians who are not taking a balanced diet of the Word of God will suffer stunted growth spiritually.

CE may lead to protection against sin. Psalm 119:11 says, “Your word I have hidden in my heart that I might not sin against you”. The Word of God will keep you away from sin when you study it, meditate on it day and night, keep it in your heart, and allow it to control your thoughts and actions. Exposing your mind to the Word of God regularly brings about a renewing of your mind, leading to your transformation. Thus, you will not conform to this sinful world (Romans 12:2). The Word of God is the antidote to sin.

CE could lead to Spiritual cleansing. Ephesians 5:26 says Jesus sanctified and cleansed the church with the washing of water by the word. The Word of God has the power to clean up your life no matter how dirty your life is. As you’re exposed to the truth of the Word of God regularly, you’re being cleansed. The mirror of the Word of God allows you to see what is wrong in your life and empowers you to make amends (James 1:23-25).

CE could help find the Spiritual direction in life. Psalm 119:105 says, “Your word is a lamp to my feet and a light to my path”. The Word of God will illuminate your path and give you direction in life. The writer of Psalm 119 pleads in verse 133, “Direct my steps by Your word, and let no iniquity have dominion over me”. With the Word of God, you can’t be in darkness. His Word brings light.

CE could promote Faith that comes by hearing the Word of God. Romans 10:17 says faith comes by hearing and hearing by the Word of God. The more of the Word of God you hear, the more the faith you access. Without faith, it is impossible to please God (Hebrews 11:6). Without faith, there is very little you can accomplish as a child of God. We should therefore not despise the Word of God.

Study of the Word of God gives genuine hope. Hope based on the words of a human being may not be fulfilled. But the Word of God gives you hope that is attainable because the author, God, has no limitation. He has the power, the credibility, the integrity, and the resources to do what He has promised. Therefore, your hope in Him is not misplaced. Psalm 119:81 says, “My soul faints for your salvation, but I hope in your word”. Verse 114 says, “You are my hiding place and my shield; I hope in your word”. Let your hope be in the Word of God, not in mere human philosophy which has no guarantee of fulfillment.

CE could lead to good success. Regular meditation and learning the Word of God, and consistent confession day and night, plus obedience, will give you good success in life (Joshua 1:8). You can’t fail when you do this. You may get success through other means, but good success comes through the Word of God.

CE will help students to become creative. When you put the Word of God in your mouth, and you keep confessing it, the Word creates for you what you are speaking. In Genesis 1, the word of God created everything that God made. Hebrews 11:3 says by faith we understand that the worlds were framed by the Word of God. John 1:3 reiterates that everything created in the beginning was by the Word of God. With the Word of God in your mouth and mind that has been gasped through CE, you can frame your world to become what you want according to God’s plan for your life.

Studying the Word of God gives victory. The Word of God is the sword of the Spirit. Ephesians 6:17 says you should take the sword of the Spirit, which is the word of God. By the Word, you’ll overcome every enemy and opposition. CE helps not to joke with the Word; and never to play with the weapon that will guarantee your victory. Revelation 12:11a says the believers overcame the devil by the blood of the Lamb and by the word of their testimony.

CE could reveal God's promises to His children. The Bible contains many of God's promises to His children. You need to study it and appreciate the promises to your life. God cannot lie; He will do as He has promised (Number 23:19; Hebrews 6:18; Titus 1:2). Romans 9:9 refers to God's promise to Sarah: "For this is the word of promise: 'At this time I will come and Sarah shall have a son'". The LORD fulfilled His promise to Sarah. She conceived and gave birth to Isaac (Genesis 21:1-3). He will fulfil His promise in CE students' lives if they believe Him.

CE could help children reconcile with God our Heavenly Father and Creator of everything.

The Word of God that believers preach is the Word of reconciliation (2 Corinthians 5:19). The only means by which the world can be reconciled to God is by teaching and or preaching the Word of God to people since all are sinners. It is the Word of reconciliation. It is through the ministry of reconciliation that Jesus has committed into the hands of believers that sinners are saved.

The Bible is stated to be an incredible book of history and facts which proves that there is a God that created all things. According to Ries (2018), the most important of all, the Bible is the Word of God. It contains the mind of God and His will for each one of our lives. That is why the Bible was given to us. The Scriptures with regard to the Pauline Epistles in 2 Timothy 3:16-17 says, "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be complete, thoroughly equipped for every good work."

As discussed by Ries (2018), it is significant for children to attend CE because the Word of God is infallible. There is no error in God's Word. The law of the Lord is perfect concerning our soul. The testimony of the Lord is not only infallible it is inerrant. Proverbs 30:5-6, "Every word of

God is pure; He is a shield to those who put their trust in Him. Do not add to His words, Lest He rebuke you, and you be found a liar." The purity of His words does not need anything added to it. God warns us not to misrepresent His scripture.

The Scriptures state that the Word of God is complete. The Bible does not need any new chapters or verses. It is all given to us already. Many cults add their own books or commentaries to the Bible. All you need is God's Word because it is the holy Word of God. It is complete. In Revelation 22:18-19, God gives us a warning, "For I testify to everyone who hears the words of the prophecy of this book: If anyone adds to these things, God will add to him the plagues that are written in this book; and if anyone takes away from the words of the book of this prophecy, God shall take away his part from the Book of Life, from the holy city, and from the things which are written in this book."

CE will direct children to the knowledge that the Word of God is totally authoritative. The book of Psalms 119:89 says "Forever, O LORD, Your word is settled in heaven." The Word of God is the only source for absolute divine authority. This divine authority is for you and me as servants of Jesus Christ. When some say, "I have a word from the Lord for you," write it down and as you study God's word see if the Lord speaks to you through His Scriptures. Only then will you know if the Lord is truly speaking to you.

Studying the Word of God will give children hints that God's Word is totally sufficient for all of our needs. We don't need anything else. In 2 Timothy 3:16-17 it reads "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be complete, thoroughly equipped for every good work."

We Christians can be totally secure in the Lord by studying the Bible because it is God's plan for our life.

Studying the Word of God will lead the accomplishment of what it promises. If God told you something will happen, and you wait, it will happen. In Isaiah 55:11 it says, "So shall my word be that goes forth from my mouth; It shall not return to me void, But it shall accomplish what I please, and it shall prosper in the thing for which I sent it." God sent His word to accomplish His perfect will in our lives. If God makes a promise to you He will fulfill it in His own time. There are so many promises given to us in the Bible. These promises reassure us and bring comfort to our lives in our times of trial. I challenge you to take time to study the Word of God. The Lord will show you wonderful things that will change your life.

2.3.1. CE Impact to Adults

The person who studies the Word of God is nourished spiritually and grows spiritually such that his life is guided by the God the Father, the Son and the Holy Spirit. It is when we learn of the Trinity that we know the truth of our Spiritual life and its importance in the God's Creation. With regard to creation, man is an important creature that God ever made since he was created in His own Image. In the image of God we are created. Genesis 1:26 says, "Let us make man in our image, after our likeness. And let them have dominion over the fish of the sea and over the birds of the heavens and over the livestock and over all the earth and over every creeping thing that creeps on the earth". This means through CE we come to the knowledge that we are created in God's image. Through the Trinity we receive God's grace. Pauline Epistles in 2 Corinthians 13:14 say, "The grace of the Lord Jesus Christ and the Love of God and the fellowship of the Holy Spirit be with you".

It's through the study of the Word of God that we know how to obey God. It is difficult to obey issues from known foundation. So you know the foundation of knowledge of God through learning the Word of God. Deuteronomy 6:4 says, "Hear, O Israel: The Lord our God, the Lord is one." Additionally we are instructed to abide by the Word of God through studying and learning the Word of God. Deuteronomy 6:8 says, "You shall bind them as a sign in your hand, and they shall be as frontless between your eyes".

Adults that know Word of God have the capability and capacity to raise their children spiritually so that they know God and obey to his teachings. It is the Word of God that shapes parents to ensure that they know truth about the importance of raising children spiritually and as a parent you shall never be ashamed of their behavior. Scriptural expressions in Proverbs 22:6 say, "Train up a child the way he should go; even when he is old he will not depart from it." The Psalmist in Psalm 127:3-7 says, "Behold, Children are a heritage from the Lord, the fruit of the womb a reward. Like arrows in the hand of the warrior are the children of one's youth. Blessed is the man who fulfills his quiver with them! He shall not be put to shame when he speaks with his enemies in the gate.

CE could help to modify adults to become good mannered individuals. We see that adults that are trained in Bible studies usually become good citizens in their countries such that they could easily refrain from evil practices like those of corruption in working places in governments and their churches because even governments are under God. Pauline Epistles in Romans 13:1-5 confirm that indeed governments are under God, "Be a good citizen. All governments are under God. Insofar as there is peace and order, it's God's order...." Adults could become good citizens because the Word of God shapes them to follow Jesus Christ in all their deeds, thoughts, and actions. When you follow Jesus Christ you ably help one another as stated by Paul in Colossians

3:16, “Let the Word of Christ dwell in you richly, teaching and admonishing one another in all wisdom.”

CE helps parents to effectively take care of their children and those of their beloved ones. God fearing adults love children around them and those that come across their being. We can learn love only when we learn the word of God because Love is God and God is Love. 1 John 4:8 says, “But anyone who does not love does not know God, for God is love. In verse 16b John says, “... God is love, and all who live in love live in God, and God lives in them.” We learn to love through the study of the Bible since the Scriptures modifies our minds to have the passion to love, and we love because God first loves us (1 John 4:19).

CE helps the learners including adult learners to know more about Salvation. Salvation is taught through reading and studying the Bible because salvation comes only through Jesus Christ, the Word in whom all things were created (John 1:1). We learn about Salvation through the Scriptures where we are advised that we are saved through God’s grace (Ephesians 2:8-9). We also learn that eternal live (Salvation) comes through believing in God (John 3:36), through being born again (John 3:3), through receiving Jesus Christ (John 1:12), through believing in Jesus Christ (John 3:16) among others.

CE could help adults to create safe and secure homes that could be built and brought up the form of fearing God. A safe and secure home could lead to all households loving one another and that children will as well love schooling so that when they fully grow, they could become admirable citizens and leaders in their community and or countries. The Word of God contains light and direction for every area and situation where we desire clarity hence there is provision for safety and security in God and it can be found in His Word. Several scriptural expressions affirm the

safety and security in the Word of God; Psalms 59:17 “For God is my defense”, Psalms 28:7 “The Lord is my strength”, Proverbs 18:10 “The name of the Lord is a strong tower, the righteous run to it and are safe”, Psalms 4:8 “.....O Lord, make me dwell in safety”, and Proverbs 29:25 “.....But whoever trusts in the Lord shall be safe.”

CE helps parents and other adults to live a happy family in their families such that their children could ably learn a God fearing life from their parents. Every person when he learn the Word of God, he is engulfed by the power of the Holy Spirit so that he should be able to be compliant with whatever the Word of God speaks to him/her. It is the engulfment that helps adults to live a happy life. there are several Scriptural expressions that talk about happy life due to the Word of God; Romans 15:13 says that we are filled with the God’s joy and peace through the power of the Holy Ghost, Romans 12:12 Paul says that when we are constant in prayer we rejoice in hope, Psalmist says that when we delight in the Lord, we are given what our heart desires (Psalm 37:4), and Pauline epistle in Philippians 4:4 says that whoever abides by the Word of God should rejoice in the Lord.

2.3.2. CE Impact to Youth and Children

Children that are sent to Christian School to learn the word of God become God fearing because they are taught how God fearing children behave. God fearing children can ably respect their parents and follow spiritual instructions from the parents and Pastors without problems. Scriptural expressions are numerous that command parents to ensure that children are educated spiritually; Proverbs 22:6 says, “Train up your children in the way he should go...” Isaiah 54:13, “All my children shall be taught by the Lord, and great shall be the peace of your children.” In Proverbs 1:8-9 the Scriptures advise that children should take parents instruction, because they are gift from God (Psalm 127:3).

CE helps to modify children so that they should be able to take Spiritual decision even in their youth ages despite the situation at hand. Children that do not abide by the Word of God could not take their lives when they face trying moments, but those that fear God, could ask God to give them the right decision with regard to the situation at hand because in the Word of God we get everything that a man needs. We learn in Scriptures that in God children could get anything right. 2 Timothy 3:16 says, “All Scripture is breathed out of God and profitable for teaching, for reproof, for correction, and for training in righteousness.” Pauline Epistle in Hebrews 4:12 say, “For the Word of God is living and alive, sharper than any two-edged sword, piercing to the division of soul and spirit, of joints and of marrow, and discerning the thoughts and intentions of the heart.” James 1:5 talks, “If any of you lacks wisdom, let him ask God, who gives generously to all without reproach, and it will be given to him.”

The Youth that attend Christian Education become reliable in the families such that they cannot misappropriate or take items/properties without authority from their parents and or guardians. The Bible teaches God’s children that stealing is a sin (Exodus 20:15). The youth and children that learn the Word of God cannot bully their colleagues in schools and other gatherings because there is no room in the Christian faith for belittling or abusing someone as we learn in Genesis 1:26-27 and James 3:9-10 that every person, regardless of what he or she looks or acts like, is created in the image of God and is worthy of dignity that gives to every person. In Ephesians 4:31-32 we learn that those that learn the Word of God cannot mistreat others through bitterness, wrath, or malice. This means learning the word of God by children and youth is paramount.

CE could help children and the youth to become good mannered members of the family that could not put their parents into shame since in whatever they could do they could be guided by the power of the Holy Spirit. It is those children and the youth that attended biblical studies that

could ably respect their parents. The Scripture say, “Honor your father and mother and love your neighbor as yourself” (Matthew 19:17, 19) and guardians. They could respect and love themselves and equally loving their colleagues in the similar manner (Leviticus 19:18, Mark 12:30-31). Children that attend Spiritual Instructions could become reliable members in their communities (Ephesians 4:32). Children that fear their parents through CE could not tend themselves into robbery and thugs because God hate robbery and wrongdoing (Isaiah 61:8).

2.3.3. CE Impact to Infant and toddlers

Infants that are exposed to the Biblical teachings grow spiritually such that they become citizens that we can trust. The Word of God is able to mould our infants to grow a God fearing life because the Word to them is just like milk. When we teach infants and toddlers to love the Word of God, they shall be longing for it as their milk whilst they grow. 1 Peter 2:2 says, “Like newborn babies, long for the pure milk of the word, that by it you may grow in respect to salvation.

Infants that are taught the Word of God will be able to control their situation and emotions. Bad emotions and situations that affect infants could lead to them growing in criminality lives that could turn them into robbers if they don’t learn the Word of God. Other could easily take their lives when not exposed to the Word of God after they grow to youthful life. The Word of God could protect them from criminal and suicidal acts. The Scripture in Proverbs 4:14-17 says, “Do not enter the path of the wicked. And do not proceed in the way of evil men. Avoid it, do not pass by it: Turn away from it and pass on...” the Scripture reveals that suicidal cases are born from the Devil, this means once our kids are trained in the CE, they could be able to refrain from such evil acts. John 10:10 says, “The thief comes only to steal and kill and destroy; I have come that they may have life, and have it to the full. Jesus came to give us life in its fullness or

abundance according to John. This means toddlers and infants that learn CE will have a chance to eternal life in Christ Jesus.

CE given to infants could create a loving home and loving community. When infants love the Word of God through training by their parents, they will be generating happiness to all senior people around them because wherever we have God's presence we feel safe and secure. In the Word of God we have a total security for our infants in general. We have total security for our infants from witchcrafts. If infants grow in the God fearing state, they shall run away from witchcraft spiritually and physically. Those that go for witchcraft could die as stated in 1 Chronicles 10:13, "Saul died because he was unfaithful to the Lord; he did not keep the Word of God and even consulted a medium for guidance". This means infants that are brought up in the life of God; they shall be consulting the Bible for answers when they have issues in their life. According to Scriptures in 1 Samuel 22:23, those that want to kill a person could not manage to kill the one who is with God, "Stay with me; don't be afraid. The man who wants to kill you is trying to kill me too. You will be safe with me."

It is mandatory to teach infants and children of any side the Word of God because they belong to God; they are great gifts from God to men (Psalm 127:3). Children and infants depict the heavenly kingdom (Matthew 19:14); as such it is necessary to keep them in God's house by teaching them His Word. There is that connection between God and children; gift and reward from God, and then we see that the kingdom of heaven belongs to them. This is a clear picture that teaching infants the Word of God has a great impact of preparing them for their heavenly kingdom as stated by Jesus in Mathew 19:14.

2.4. Theoretical Framework

The study was conducted based on theories leading to the knowledge of Christianity and Learning. Christianity looks into the core biblical teachings about the person of Christ which states that Jesus Christ is fully God (divine) and fully human in one sinless person at the same time and that through the death and resurrection of Jesus, sinful humans can be reconciled to God. Christianity theories say that God exist (Genesis 1:1), man was created in God's image (Genesis 1:26), but man fell short of glory (Genesis 3:9), and then Jesus came in so that man can be reconciled to God through His death on the Cross (Galatians 1:4, Romans 10:13, Joel 2:32 and Galatians 3:13). Some theories covered; Theory of the Doctrine of God (TDG), Theory of Creation (ToC), Philosophic Theories Respecting the Nature of Evil, Theories of Christ Sacrificial Work (TCSW), Divergent Theories of the Atonement (DTA), Pedagogic Theories, and Pneumagogy Theory.

Learning theories discuss as to how students grasp new issues as they learn and study. It is about how students learn and retain information. Learning theories explain the different ways people learn by focusing the internal and external influences that affect the learning process. The learning process can be complex and because of this there are so many theories that explain different approaches of learning. According to Cherry (2022), learning is often thought of as a permanent change in behavior due to experience, and it is influenced by biological, cultural, social and emotional variables. Theories discussed here are; Behavioral Learning Theories, Cognitive Learning Theories, Constructivist Learning Theories, Humanism Learning Theories, and Social Learning Theories.

2.4.1. Theory of the Doctrine of God (TDG)

The Theory of the Doctrine of God looks into the proof that God really exist and that He revealed Himself in His divine Word. We cannot learn about Biblical Studies (BS) without discussing about the basic doctrine of God which is also called Theology Proper (Lightner, 1973).

Theology looks into the Study of God, man, angles, and salvation among others while Theology Proper is designed to the study of God Himself. The two are one as both looks into the existence of God which has to be taught to all humankind. Children need to learn that God indeed exist and that His existence has good purpose to them inform of parenting. Scriptural expressions seen; Deuteronomy 6:6-7 advises that His word has to be meditated day and night wherever we walk, sit down at home and whenever we get up together with our children. Proverbs 22:6 says, “Start children off on the way they should go, and even when they are old they will not turn from it.” We also learn the parenting advice from God in Proverbs 29:17 which says, “Discipline your children, and they will give you peace; they will bring you the delights you desire.”

The TDG therefore sets its paramount basic that in all situations people need to study that God really exists and that without God we can do nothing. The Bible teaches about God, His existence, Persons and attributes of the Trinity God – the Father, the Son, and Holy Spirit. To understand Gods Trinity, we need to be equipped by the knowledge spiritually which comes in by the study and learning the Word of God through any forms of education but CE topping the list.

The study of the TDG teaches that God is incomprehensible, and also declares that God is knowable. Incomprehensible means that finite man cannot know everything about God who is an

infinite being. Saying that God is knowable means that, though incomprehensible, God can be known and man can grow in the knowledge of God and have a personal relationship with Him according to 1 Peter 5:6-7, John 14:27, John 15:3, and John 15:15 among others.

The TDG drives us into the Study of Dogmatics (SoD) which critically also looks into the Study of God (SoG). In SoD we learn about Trinity headlines of the Father, the Son, and the Holy Spirit. Therefore TDG will give proof into children that learn CE that God indeed exist as revealed in Genesis 1 and John 7:17. In John 7:17 Jesus says, “If any man will do His will, he shall know the doctrine, whether it be of God, of whether I speak of myself.” This scriptural expression looks into the importance of children and all leaders in studying the Doctrine of God since they shall prove the God’s existence and abide by whatever He commands us to do.

The TDG teaches us that God is the great presupposition of theology. We cannot teach children about knowing God unless it is assume-d that God really exists. According to Berkhof (2024), the presupposition of Christianity assumes that the Study of God (SoD) certifies that He is in self-existent, self-conscious, personal Being, which is the origin of all things, and which transcends into the entire creation, but at the same time immanent in every part of it. Children that are taught about the TDG accept the truth of God by faith based on evidence that is primarily found in the Scripture as inspired by the Word of God. This means the existence of God has logical demonstration that leaves no room for doubt since the God’s existence is accepted by faith, this faith is based on reliable information from the Scriptures (Isaiah 46:9-10, Genesis 1:1, Psalm 19:1, Romans 2:14-15, Genesis 1:31, Job 12:7-9, Psalm 139:14, Proverbs 1:17, Romans 1:20 , and Jeremiah 29:13, among others.

2.4.2. Theory of Creation (ToC)

Theory of Creation (ToC) states that all things; living and non-living were created by God, and that God created everything at owners will on earth and heaven above in their Trinity. ToC is clearly expressed in the first book of the Bible. As put it by Fairchild (2020), the Bible states; “In the beginning, God created the heavens and the earth” (Genesis 1:1), “And God said, ‘Let there be light,’ and there was light” (Genesis 1:3).

The study of the ToC gives understanding that by faith we can know that the universe was formed by God and everything in it. According to Scriptures, Paul in Hebrews 11:3 says, “By faith we understand that the universe was formed at God’s command, do that what is seen was not made out of what was visible.” Learning the Scriptural expressions in the book of Genesis, we clearly see God’s authority that the universe was formed at Gods Command, “...Let us make...” (Genesis 1:26a).

Learning ToC gives us knowledge that we respect the Work of God (WoG) as being more paramount than anything such that those that obey it shall have pleasure in Him. John 1:3 says, “Through Him all things were made; without Him nothing was made that has been made.” Isaiah 45:12 says, “It is who made the earth and created mankind on it. My own hands stretched out the heavens; I marshaled their starry hosts.” The expression that states all things means everything that can be seen or not seen including man as per Isaiah. This means the study of ToC to children will help in Scriptural modification of their behavior to acceptable manners in their community.

The study of ToC through CE to children helps to give hopes in God that in Him everything is possible. We face so many problems and or challenges on earth such that non-believers (those that have not attained Biblical Studies) could make unacceptable decisions like those of

committing crimes and or indeed just seeing that their lives are worthless. But Jeremiah 32:17 gives us a paramount hope in God as he says; “Ah, Lord God! It is you who made heavens and earth by your great power and by your outstretched arm! Nothing is too hard for you.” Pauline Epistle in Philippians 4:19 says, “And my God shall supply all your need according to His riches in the glory in Christ Jesus.” This therefore depicts that the study of ToC in Children could help is instilling God’s hope and faith in them.

ToC reveal the origin of man. Scientifically we learn that man came into existence through evolution. Learning this aspect could lead our children astray since they may lack spiritual knowledge. It is for this purpose that ToC will help in the knowledge that man was created in the image of God, and in the image of God created them male and female. Proof is in the book of Genesis on the creation of man, Genesis 1:26-27 says, “The God said, ‘Let us make man in our image, after our likeness... so God created man in His own image, in the image of God he created him; male and female he created them.’” It is by the knowledge of ToC that one could abide by God’s commands since he knows that he is on earth because of God.

2.4.3. Philosophic Theories Respecting the Nature of Evil (PTRNE)

Several philosophers have suggested that evildoers desire to cause harm, or to do wrong, for more specific reasons such as pleasure (Steiner 2002), the desire to do what is wrong (Perrett 2002), the desire to annihilate all being (Eagleton 2010), or the destruction of others for its own sake (Cole 2006). When evil is restricted to actions that follow from these sorts of motivations, theorists sometimes say that their subject is pure, radical, diabolical, or monstrous evil. This suggests that their discussion is restricted to a type, or form, of evil and not to evil per se.

While some philosophers argue that certain motives, such as malevolence or malice, are necessary for evil, others focus instead on motives or desire that evildoers lack. For instance, as put it by Morton (2004) contends that evildoers are crucially uninhibited by barriers against considering harming or humiliating others that ought to be there. Similarly, Laurence Thomas contends that one distinctive feature of an evildoer is that “whereas normally a person’s moral sensibilities would get in the way of his performing an act of such moral gravity; for instance one that results in serious harm, this does not happen when a person performs an evil act” (Thomas 1993).

In this study, the writer has discussed some theories with regard to the nature of evil that could affect children from changing their behavior to become good mannered people or indeed changing their behavior to unwanted one.

2.4.3.1. The Dualistic Theory

According to the theory, the mind (or and the soul) is comprised of the non-physical substance, while the body is constituted of the physical substance known as matter. It therefore states that in man, the spirit is good but the body is evil. It further adds that to escape from the sin one needs body deliverance. Since children are prone to sin, we need them to be changed through the study of CE based on the word of God as said by the Psalmist; Psalms 32:7, “You are my hiding place; you will protect me from trouble and surround me with songs of deliverance”. Children need to cry to the Lord for their deliverance according to Psalms 107:6, “Then they cried out to the Lord in their trouble, and He delivered them from their distress.”

2.4.3.2. The Theory that Sin is merely Privation

The theory states that humankind limitations put man at risk of failure to avoid evil; it makes sin necessary to human beings due to their limitations. According to Mann (2001), the theory states that in sin there is no good. In other word in any evil doing there is no any pleasing action than peril. It is for this reason that our children need to be helped to study the Word of God so that maintain a God fearing life that leads to admirable life.

2.4.3.3. The Theory of sin as want of Trust of God and Opposition to His Kingdom, due to Ignorance

The theory states that sin is only recognized by Christians. Those that are outside Christianity are not aware about evil and good because they are in darkness. It's difficult to know the truth about the Word of God unless you are engulfed by the power of the Holy Spirit. This means that those that are pure Christians in Jesus Christ live by Him knowing the truth as Paul says, "I have been crucified with Christ. It's no longer I who live, but Christ who lives in me. And the life I now live in flesh I live by faith in the Son of God, who loved and gave himself for me" (Galatians 2:20). This means we need our children to be trained in the Word of God so that they meet Jesus Christ as their personal Savior so the He lives in them.

2.4.3.4. The Theory that Sin is Selfishness

The theory looks into sin as being selfishness by the one who does it. It looks into the law that God gave us to obey. But people could choose disobeying the law; it is this choice that results into the interpretation of selfishness. Paul in Galatians 5:6 warns against selfishly seeking to serve the self-centered desires that fuel self-hate; the works of the flesh that destroy the spirit even when they are wielded by well-intended in people. These undermine God's love, unity, and grace. Children needs to be exposed to the Word of God to avoid being selfish.

2.4.4. Theories of Christ Sacrificial Work (TCSW)

2.4.4.1. *The Gift Theory*

This looks into the establishment of good relationship and securing favor. However the Bible says that we are to give offering showing gratitude to God, (Hebrews 5:1). Children of God show gratitude and thanksgiving through offerings to God. This act of offering shows love of our God as it was first demonstrated by God Himself in Jon 3:16 that He gave His only begotten Son out of His love that whomsoever believes in Him should have eternal life. This theory therefore means that whoever is trained through CE will be able to love God and give what is due to Him. Those that love God will be able to behave according to His will.

2.4.4.2. *The Sacramental-Communion Theory*

Literally it looks into the act of slaying an animal and being eaten by man to assimilate the divine qualities as if you eat from God. The theory states that those partake in the Holy Communion of our Lord Jesus Christ are cleaned of their sins as they are spiritually fed through His blood that oozed from His body on the Cross. The theory also confirms that those that partake on the Holy Communion are saved and healed of their sins and diseases respectively since at the Cross God took all our sickness and put them on Jesus' originally perfect and healthy body, so that we can walk in divine health as demonstrated by His word in Isaiah 53:5 and 1Peter 2:24, "...By his stripes we are healed." In Luke 22:20, Jesus tells us that the cup is a new covenant in His Blood. Apostle Paul teaches that the blood of Jesus brings forgiveness of sins (Ephesians 1:7 and Colossians 1:14).

2.4.4.3. *The Homage Theory*

It looks into the dependence of man on God and desire to render homage to God. This theory states that man cannot live without depending on God in his day to day life. God is the one who made man and put Him on earth, he has all powers to take care of him. This depicts a total love that God has on man as well. This therefore calls for man to obey God in all his deeds and dealings because it's God who gives everything to man. Obeying God means that we know Him, and if we know Him we need to keep His commandments as Scriptural expressions say, "We know that we have come to know Him if we keep His commands (1John 2:3), in Acts 5:29 Peter and the apostles answered, "We must obey God rather than men". This therefore means that if our children are trained through CE will be able to depend on God throughout their life even if they face critical situations because God is able at all the time.

2.4.5. Divergent Theories of the Atonement (DTA)

Here we need to talk about theories that represent the work of Christ as intended primarily to ward off the wrath of God and divine punishment from sinners rather that to change sinners' to God from one hostility to one of friendship.

2.4.5.1. *Theories of the Early Church*

There were two theories in the early Church; the Ransom-to-Satan and the Recapitulation theories.

2.4.5.1.1. The Ransom-To-Satan Theory

This theory states that the death of Christ constituted a ransom paid to Satan, in order to cancel the just claims which Satan had on man. As discussed by Origen, Satan could not stand in presence of the Holy Christ, and was not able to retain his old on Him (Collins 1995). Spiritually

we see that when Christ died on the Cross, He destroyed the power of the Devil (Hebrews 2:14). The Bible recognized Atonement as the Ransom paid (Mark 10:45). This means we need not to trouble ourselves, but believe in God. Those that learn the Word of God will be able to understand the Atonement and become changed in their lives.

2.4.5.1.2. The Recapitulation Theory

According to Irenaeus, the death of Christ satisfied the justice of God and thus liberated man (Truglia, 2016). Orr (2018) expresses that Christ recapitulates in Himself all stages of human life including that which belonged to sinners. Jesus was a substitute into our sins when he was nailed on cross on our behalf. This clearly shows that Christ died because of our transgressions (Isaiah 53:3-6). Those that believe in Him are saved. We believe in the Son of God through attendance to Spiritual teachings.

2.4.5.2. *The Satisfaction Theory of Anselm (Commercial Theory)*

According to this theory, Anselm stressed that absolute necessity of the atonement by grounding it in the very nature of God (Peterson, 2016). We learn from this theory that when man sinned against God, God was robbed of His honor and it was necessary that this should be vindicated through punishment or satisfaction. The mercy of God seeks the way of satisfaction and more particularly through the gift of His Son being the only great way of satisfaction. Children of God affirm satisfaction through the belief in Jesus Christ who died on the Cross for the man's redemption and or propitiation of sins.

2.4.5.3. *The Example Theory*

This theory was in opposition to the doctrine of the Reformers. It states that Christ vicariously atoned for the sin of mankind. The theory states that the Christ death did not atone for sin,

neither did it move God to pardon sin; but that Christ saves men by revealing to them the way of faith and obedience as the way of eternal life by giving them example of true obedience both in His life and His death, and inspiring them to lead a similar life.

The theory calls for all believers to follow Jesus Christ in their dealings and behavior. Several Scriptural expressions depict this; 1 Corinthians 11:1 Paul says, “Be imitators of me, just as also am of Christ”. 1 John 2:6 says, “The one who says he abides in Him ought to walk in the same manner as He walked”. John 13:15 says, “I have given you an example to follow. Do as I have done to you. These Bible discussions tell us to follow the foot-steps for Christ as our example.

2.4.5.4. The Governmental Theory

The theory was intended to be a mean between the doctrine of atonement as taught by Reformers and the Socinian view. The theory denies that justice of God necessarily demands that all the requirement of the law must be met though the law is the product of God’s will, and He can alter or even abrogate it, just as He pleases.

In God’s justice and law, sinners must face eternal death, but the good news is that those that believe in God the Father, Son and the Holy Spirit are set free. We can believe in the God’s Trinity through understanding the Word of God through studies as Joshua 1:8 says, “Keep this Book of Law always on your lips; meditate on it day and night, so that you may be careful to do everything written in it. Then you will be prosperous and successful”.

2.4.5.5. The Mystical Theory

The theory conceives of the atonement exclusively as exercising influence on man and bringing about a change in him. This mystical theory conceives of the change wrought in man not primarily as an ethical change in conscious life of man, but as a deeper change in the

subconscious life which is brought about in a mystical way. The theory is based on the principle that in the incarnation, the divine life entered into the life of humanity in order to lift it to the plane of the divine.

Literally the theory looks into spiritual transformation of men that came in due to the Word of God. It states that God called each one of us into a new changed life through the coming of His only begotten Son, Christ. We are changed and or transformed through His Word as per Pauline Epistle in 2 Corinthians 3:18, “And we all, who with unveiled faces contemplate the Lord’s glory, are being transformed into His image with ever-increasing glory, which comes from the Lord, who is the Spirit”.

2.4.5.6. The Theory of Vicarious Repentance

This is theory of McLeod Cambell which is also known as theory of sympathy and identification (Nimmo, 2005). Campbell states that it is the divine mind in humanity, present in Christ, “which did suffer sufferings of a nature and virtue to purge our sins. It rests its proceeds on the gratuitous assumption that a perfect repentance would be available as a sufficient atonement for sin, if man had only been capable of an adequate repentance, which he was not. On behalf of humanity, Jesus offered Himself to God, the requisite repentance, and by so doing He fulfilled the conditions of man.

This theory calls for man to repent of his sins in their entirety to come back on the face of God through Jesus Christ as Scriptures say, “....Repent and turn from your sins. Don’t let them destroy you! Put all your rebellion behind you...” (Ezekiel 18:30-31). Psalm 34:14 says, “Turn away from evil and do good. Search peace, and word to maintain it.” We also learn from 1 John 1:9 that when we confess our sins we shall be cleansed from our sins and all wickedness because

He is faithful and just to forgive us our sins. We can only repent after learning the truth about the Word of God. As such those children taken to study the Word of God will ably repent of their sins and do well.

2.4.6. Pedagogic Theories

Children need to be taught better ways of behavior and indeed how to live in their community and or society. Pedagogue looks into the act of engaging children in teaching. According to Hamalainen (2019), Pedagogue was originally a term for a slave who was responsible for the care of the children in the household. Later the meaning was expanded to mean educator or teacher.

The theory deals with the nature and structure of education action, teaching, and upbringing. Pedagogic Theories are connected with belief and value systems, concepts of man and society, and philosophies of knowledge and political interests. As put it by Peel (2024), Pedagogic looks into the study of teaching methods including aims of education and the ways in which such goals may be achieved.

According to Rutto (2017), apart from the Learning Theories that have been discussed in this paper, other Pedagogic Theories are Herbatianism theory and The New London Group Model.

2.4.6.1. Herbatianism Theory

The father of Pedagogy Johann Friederich Herbart (1776-1841), in his conceptualized work, he identified five components of pedagogy that have to be done in the systems of Pedagogic al. For effective teaching and learning, teachers have to incorporate all five components as discussed hereunder;

a) Preparation

This is where the teacher gets ready for instructions to children. It is the preparatory process of the act of teaching. Better preparation by the teacher will lead to better delivery of the teaching concept to children so that they ably grasp the lesson context and content.

b) Presentation

This refers to the actual teaching and learning processes by teachers and the students/pupils.

c) Association

This looks into the process of bringing ideas or and events together. For example in memory and imaginations, it can refer to a mental connection or relation between thoughts, feelings, ideas, and or sensations.

d) Generalization

This refers to reasoning from detailed facts to general principles and can also be explained as a formulation of general concepts and perceptions from specific instances.

e) Application

This is the act of putting into practice of whatever has been learnt. This means once children have been biblically taught through CE, they are expected to imitate whatever they gaps through the process of learning. If they put into practice exactly as per the Word of God, they become God fearing citizens.

2.4.6.2. *The New London Group Model (1996)*

This model looks into the international consortium of academics researching literacy pedagogies. The research identified four major components of pedagogy as Situation Practice, Overt

Instruction, Critical Framing, and Transformed Practice. According to Rutto (2017), the four components can help teachers in teaching and learning as discussed in this paper.

a) Situated Practice

This is the process that takes learners into yielding real desired results after learning. According to Macleod and Corby (2003), situation practice calls for the modelling in classrooms of the contexts in which real life learning is achieved. It involves tangible activities to learning (such as projects, practical) and social texts of learning that look into learner interactions.

b) Overt Instruction

This involves construction and or building of knowledge from what learners already know and also identifying learners' specific needs for further attention. This means teachers could identify a gap on the learners' knowledge from which they may prepare a lesson for them to learn.

c) Critical Framing

In this aspect learners are advised to analyze critically what they have learned. They put much emphasis on critiquing what they have learnt in context with what they have learned in the subject matter. Critiquing is done to assess what's right with a work and also to identify where it can be strengthened or indeed be modified.

d) Transformed Practice

Transformative Practice helps learners to put into practice the learned knowledge and to ably work in new situations. This helps students to develop ability to act based on their understanding and apply the gasped knowledge from the subject matter to solve problems at hand. In

transformed practice learners are provided with some opportunities to apply the learned knowledge beyond the classroom setting.

2.4.7. Pneumagogy Theory

Christian Education looks into the education which is based on the Word of God and it is centered in the God's Word – Bible. CE is theological in nature as such this type of education cannot be Christian Education unless it has a theological flavor.

Christian Education is Christian when teachers and learners are dependent on the work of the Holy Spirit in the learning environment. It is Christian when the purpose and goals are honoring the Lord and to His Kingdom. Therefore Pneumagogy Theory looks into the studies that are Spiritual and are Bible related or theological in nature. It looks into Education which is inseparable between Christianity and Theology or Theology and the Bible.

According to Ilesanmi (2021), the Pneumagogy Theory is an important concept of CE because it helps to have divine understanding to both the learners and the teachers and helps educational goals and objectives, teaching methods, teaching-learning materials, the needs and requirements of the students, and aspects in relation to the entire CE. In understanding these, the teachers and learner will see to it that there will be promotion of learning and effective enrichment in CE.

2.4.8. Learning Theories

There are several learning theories that scholars use. In this paper the writer discusses Cognitive, Behaviorism, Constructivism, Humanism, and Social Learning Theories.

2.4.8.1. Cognitive Learning Theory

Cognitive Learning Theory (CLT), on the other hand, came about in 1936 thanks to a psychologist named Jean Piaget. He figured out how our minds develop and how we acquire language. Basically, Piaget's theory says that knowledge isn't something we just passively absorb.

Cognitive learning theory looks at the way people think. Mental processes are an important part in understanding how we learn. The cognitive theory understands that learners can be influenced by both internal and external elements.

Plato and Descartes are two of the first philosophers that focused on cognition and how we as human beings think. Many other researchers looked deeper into the idea of how we think, spurring more research. Jean Piaget is a highly important figure in the field of cognitive psychology, and his work focuses on environments and internal structures and how they impact learning.

According to Cloke (2022), Cognitive learning theory impacts students because their understanding of their thought process can help them learn. Teachers can give students opportunities to ask questions, to fail, and think out loud. These strategies can help students understand how their thought process works, and utilize this knowledge to construct better learning opportunities.

2.4.8.2. Behaviorism Learning Theory

Behaviorism learning theory is the idea that how a student behaves is based on their interaction with their environment. It suggests that behaviors are influenced and learned from external forces rather than internal forces.

According to Cherry (2022), Psychologists have been developing the idea of behaviorism since the 19th century. Behavioral learning theory is the basis for psychology that can be observed and quantified. Positive reinforcement is a popular element of behaviorism—classical conditioning observed in Pavlov’s dog experiments suggests that behaviors are directly motivated by the reward that can be obtained.

Teachers in a classroom can utilize positive reinforcement to help students better learn a concept. Students who receive positive reinforcement are more likely to retain information moving forward, a direct result of the behaviorism theory. This means that after children attain CE, they will be able to move with it the rest of their lives, being well mannered citizens.

2.4.8.3. Constructivism Learning Theory

Jean Piaget (1896-1980) is considered that father of the CLT is based on the idea that students actually create their own learning based on their previous experiences. Students take what they’re being taught and add it to their previous knowledge and experiences, creating a reality that’s unique to them. This learning theory focuses on learning as an active process, which is personal and individual for each student.

Teachers can utilize constructivism to help understand that each student will bring their own past to the classroom every day. Teachers in constructivist classrooms act as more of a guide to helping students create their own learning and understanding. They help them create their own process and reality based on their own past. This is crucial to helping many kinds of students take their own experiences and include them in their learning. This looks into the experience of teachers as well so that they ably facilitate into this children. CE pious teachers will ably help the kids to learning through the constructivism.

2.4.8.4. Humanism Learning Theory

Humanism is very closely related to constructivism. Humanism directly focuses on the idea of self-actualization. Everyone functions under a hierarchy of needs. Self-actualization is at the top of the hierarchy of needs—it's the brief moments where a person feels all of their needs are met and that they're the best possible version of themselves. Everyone is striving for this, and learning environments can either move toward meeting needs or away from meeting needs.

CE Teachers can create classroom environments that help students get closer to their self-actualization. CE Educators can help fulfill students' emotional and physical needs, giving them a safe and comfortable place to learn, plenty of spiritual food, and the support they need to succeed. This kind of environment is the most conducive to helping students learn.

2.4.8.5. Social Learning Theory

Using social learning theory can be a valuable tool for dealing with difficult students who like to disrupt the classroom and cause trouble. This theory focuses on the concept of children learning from observing others by acting on or not acting on what they see exhibited by their classmates.

For example, they may see a classmate politely asking for a treat and getting one, or maybe they hear another classmate talking about something new they've learned, which teaches the student something new even if it's not something they try themselves.

This learning theory was founded by Albert Bandura. He conducted an experiment called the Bobo doll experiment in the early '60s, during which he studied children's behavior after they watched an adult act aggressively with a doll-like toy. He noted how the children reacted when the adult got rewarded, punished, or suffered no consequences after they attacked the doll. Bandura wrote about his findings in 1977, detailing social learning theory and how it affected the behavioral development of students. This therefore calls for CE teachers, parents and guardians plus church leadership to lead by example so that learners could learn from them.

According to Bandura, there are four elements to social learning theory:

- 2.4.8.5.1. Attention, which calls upon different or unique lessons or activities to help children focus.
- 2.4.8.5.2. Retention, focusing on how the student will internalize information and recall it later on.
- 2.4.8.5.3. Reproduction, drawing on previously learned behavior and when it's appropriate to use it.
- 2.4.8.5.4. Motivation, which can extend from seeing other classmates being rewarded or punished for their actions.

According to Cherry (2022), using social modeling based on these elements, teachers have a very powerful tool in their arsenal that can effectively guide their students to be more active in their learning, pay more attention, and channel their energy into their schooling.

2.5. Imperial Literature

2.5.1. General Imperial Literature

Parents and guardians have responsibility to see to it that their children are given the necessary education that could impart them positively in future. The early education of youth shapes their character in this life, and in their religious life. Solomon says: “Train up a child in the way he should go: and when he is old, he will not depart from it” (Proverbs 22:6). According to White (1894), the training which Solomon enjoins is to direct, educate, and develop. In order for parents and teachers to do this work, they must themselves understand the way the child should go. This means parents and guardians need to be conversant of the Word of God since children are a gift from God (Psalm 127:3).

Children should be taught to respect experienced judgment, and be guided by their parents and teachers. They should be so educated that their minds will be united with the minds of their parents and teachers, and so instructed that they can see the propriety of heeding their counsel (White, 1894). Then when they shall go forth from the guiding hand of their parents and teachers, their characters will not be like the reed trembling in the wind. This means children that well trained by their God fearing parents and teachers they will enjoy great peace (Isaiah 54:13). In his affirmation Ojelade (2022), states that one of the assets to have in the world is children, to make them greatest asset, we need to raise them the way of the Lord since raising spiritually minded children is a great asset as per Proverbs 22:6 which says, “Train up a child in the way he should go: and he will not depart from it when he is old.”

CE is meant to transform lives for the learners. It is the role of parents and guardians to ensure that their kids grow spiritually. As Christians and as teachers or leaders in Christian education, we carry tremendous responsibility and opportunity to forge values and behaviors that are biblically based, theologically sound, and faithfully lived out, we endeavor to form people as Christian disciples for the transformation of the world (Hynson & Krau, 2016). It is therefore expected from the teachers and parents to fill themselves with the fruit of the Spirit: love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, and self-control (Galatians 5:22-23) to effectively carry the spiritual word of raising children biblically. This takes the process of knowing God through Christ, with the help of the Holy Spirit and the saints of the church, is what takes us from being biblically literate students to being mature disciples who actively love God and neighbor (Mark 12:29-31). This depicts the act of knowing *and* experiencing lead to transformation (Hynson & Krau, 2016).

Christian Education is Bible based, Holy Spirit empowered (Christ centered), teaching and learning process that seeks to guide individuals to all levels of growth through contemporary teaching means. This means before we call children into the CE classroom we need to have pious teachers available for their lessons. These teachers could ably practice what they teach children (Luke 6:31) so that children can easily imitate from them.

According to Pastor Joob (2004), CE must rest in the biblical understanding of our Christian faith - really knowing what we believe, the experiential development of life as a Christian - Christian living as an everyday experience, inter-generational growth of the Christian family -

having a truly Christian home, the moral development of our children - preparation for living in an increasingly amoral culture, our meaningful impact as Christians on contemporary society - touching people for Christ. This means that those that can effectively teach the Word of God (Hewitt, 2022), should be bonafide Christians learning from Ezra who had set his heart to study the Law of the Lord and practice it, and teach His statutes and ordinances (Ezra 7:10).

It is the paramount work ever assumed by men and women to deal with youthful minds. According to White (1923, p9), the greatest care should be taken in the education of youth to vary the manner of instruction as to call forth the high and noble powers of the mind. Parents and school-teachers are certainly disqualified to properly educate children, if they have not first learned the lesson of self-control, patience, forbearance, gentleness, and love. The education of children, at home or at school, should not be like the training of dumb animals; for children have an intelligent will, which should be directed to control all their powers White (1923, p9) stresses that the education of children, at home or at school, should not be like the training of dumb animals; for children have an intelligent will, which should be directed to control all their powers. Good education to children is that touches their soul, mind, and body at one go, Biblical Education (BE) or Christian Education (CE). Children that attend BE are reinforced to follow traditional biblical ethics (Ashcraft, 2021). Children that study under Christian tutelage grow academically, and also cultivate a stronger sense of spirituality and develop a more comprehensive worldview (Lakeside Christian School, 2024).

CE is the education that lays its foundation in the Word of God. For the concept we need teachers that will teach our children to follow the Master Teacher Jesus as their benchmark. Jesus is a Master teacher from whom we must all teach (Ostler, 2003). In the Gospel of St.

Matthew 28:18-20 Jesus as a teacher was known as one who taught with authority and not as the others of His day. There are three things that help to establish Jesus as a teacher. First of all, the people recognized Him as a teacher and listened carefully to all He taught. Second, the Gospel writers all identified Jesus' ministry as one of teaching.

CE teachers need to be called by God (Talbot, 1986), to effectively teach the children of God since children are a gift from God (Psalm 127:3). CE teachers need to be God fearing personnel (Hynson, 2019). The God fearing teacher will ably mould children through provision of good setting in which the students can learn the biblical studies (Mayer, 2003). God fearing teachers will ably follow instruction from Jesus the Master Teacher as per Matthew 28:20. The teacher who fear God will instruct the wise and they will be wiser still; teach the righteous and they will add to their learning (Proverbs 9:9)

2.5.2. Global Context

According to Diaz (2018) “A Comparative Analysis of Religious Education in Europe and Educational Guidelines in the Framework of Interreligious dialogue and a Culture of Peace,” noting the works of García and Martínez (2016) he states that Europe was a homogenous continent in its race (white), culture (Western), and religion (Christianity) where it was found that CE was treated similarly or differently. Regarding religious education in Europe, Diaz (2018) outlines the models of Christian Education according to three factors: responsibility (religious communities, government agencies, or a shared responsibility between religious communities and State), voluntariness or compulsoriness to receive the formation on the part of students and the denominational character (with a State religion or not). CE is noted as the responsibility for all in a nation and requires a strong leadership at all levels (Meeuwssen et al. 2024).

According to Diaz (2018) CE is done in most European countries based on their legal framework. In Belgium CE was taught two hours weekly based compulsory on the Constitution of 1959. In Croatia the CE was delivered on free-choice basis. In Slovakia CE was bound on legal Constitution and Church Agreements (CCA) but on free-choice basis. In France as per Massignon (2011), there were crises leading to decline in attendance of catechisms classes. This leads to religion ignorance (Estivalezes, 2008). In the Netherlands CE was compulsory as well in Public and Private Schools (PPS) as per their constitution, whilst in Iris, CE was based on 1973 CCA. It was taught in all schools where students had choice to take.

Across the world we have Christian Schools (CS) that operates in most countries of the world in provision of general education but with a key role in molding children spiritually. However according Barber et al. (2020) states that CS presence is especially prominent in low income countries, including in sub-Saharan Africa. Historically, CS played a leading role in providing education in underserved areas.

In most countries people believe that CE is an umbrella to ensure that people are in peace. As Gearon (2013) argues, CE in Europe is “compelled to compliance with international standards”. First and foremost, CE in schools in Europe must be consistent with the human rights principles espoused in international covenants and conventions, and the case-law of international courts. According to Willaime (2007), these conventions and court judgements all constitute a “constraint” under which religious education in schools in Europe has to exist and develop.

As per their study; Stoeckl and Roy (2015), “*the study-of-religions approach*”, on the contrary, holds that “religion” should be taught in the school curriculum just as any other subject with the aim to equip children with knowledge about religions, cults and non-religious worldviews that coexist in the contemporary world. In the confessional approach, the teacher is a theologian and religious person who can act as testimony for the religion he or she is talking about, in the study-of-religion approach the teacher acts as an impartial referent who transmits knowledge but no personal judgments or attitudes. In this case we see that the CE teacher works as a spiritual teacher to students. According to Secretan (1997), Spiritual teacher is the one who leads by giving the actual life meaning. Wheatly (2002) characterized the Spiritual teacher as the one with a sense of calling so that he ably deliver CE lessons to children. As put it by Dr. G et al. (2022), Christian Education has more to do with issues surrounding the welfare of spirit and the mind, hence teaching CE is different with other ways of teachings.

CE shapes the lives of the people and national cultures. Christian education has accumulated a long and rich tradition which has significantly shaped the landscape of education in this region (Li, 2024). Li (2024) and Moffet (1998), state that in Asia central to the work of CE was the task of translating the Scriptures from Hebrew to Syriac, setting up the Ministry with more churches established, and arguing about theological definitions of the apostolic teaching. This was to ensure that people in Asia understand the Word of God in their own language. Jesus in Mathew 28:18-20 says that we take the Word of God to the entire world. Therefore translation of the Word into our mother languages is paramount for easy understanding of the gospel as this ends the Bible poverty and easy delivery for CE lessons (Shryock, 2023).

As put by Li (2024), although Christianity has a long history in East Asia, Christian education began to blossom only after the mid-nineteenth century, especially when Protestant missionaries from Europe and North America became active and dynamic in the region. In Korea, the first Christian school was kicked off in 1887 by Henry Appenzeller, a pioneer Methodist missionary from Pennsylvania, with the intention of converting the students enrolled. CE done was a form of exposure to Christianity that occurs through daily life activities (Monzon, 2017). This means CE leads to the knowledge of God and the God's truth as you meditate through (Haynes, 2023).

2.5.3. African Continental Context

In other African nations, people still believe in the ancestors as ever-living and watchful. In his study Annan (1970), "*Christian Education -- a practical application to the emerging African nation of Ghana*," Africans revere their dead fathers as they respect a living chief and the ancestors are regarded as having powers which are useful to men. The ancestors were human but at death they have acquired additional powers and men seek to obtain their blessing or avert their anger by due offerings. The worship of ancestors is not biblical (Bae, 2008). This calls for churches to introduce Christian Education so that people should know Christ our Lord (Champell, 2014).

In his study Obodo (2018), "*Christian Education in Nigeria and Ethical Challenges*" in Nigeria, he notes that schools that were established by churches with an aim of educating the citizenry in Christian Education and Secular were in dilapidated state after the government failed to manage them when churches handed over to the state. Churches took over schools so that CE could be done according to the instruction by the Lord Jesus Christ (Matthew 28:18-20). This now depict

that all Christian people would be engaged in Christian education to help students understand about Jesus and a needed spiritual life (Grand Canyon University {GCU} (2024).

CE is related to Theology in the Lords Churches. This means those that learn CE, learn Christian Theology (CT). In their book Phiri and Werner (2013), “Handbook of Theological Education in Africa” CT relates to the world – and we emphasize to the whole world – as the Gospel of Jesus Christ irrevocably relates to the whole world and its reconciliation with God. The old and fundamental key vocation within the ecumenical movement, to relate the whole Gospel, the whole Church and the whole world properly to each other, therefore has a fundamental importance for what is going to be considered about the present and future of Christian theology and theological education (Kinsler, 2008).

The church has historically played a significant role in African formal education (Maarthai, 2009:38) and is still today exert ing a significant influence in education. This is not the only role that the church has played in Africa. In its submission to the Commission for Africa (2006:15), the Evangelical Christian Community in Africa in 2006 highlighted the role that the church can play in assisting development: The church has a big role to play in bringing about social changes which in turn can enable development. According to Jansen et al. (2009), they note that the task of the church with regard to formal education would be, firstly, to encourage Christian parent communities to establish Christian schools (CS), especially in places where there are no schools, and to assist them as far as possible in doing this; and secondly, to assist Christian parent communities to provide literacy training opportunities for illiterate adults in their communities. The major goal for CS is to educate students spiritually through CE so that people know Jesus

Christ and parents teach their children to be God fearing people (Malcor, 2024) as per Proverbs 15:4 and Proverbs 1:8.

In her study Mdende (1994), “*African religion and religion education*,” states that the Religion in Africa means nothing else but Christianity. Outside Christianity there is no salvation and no knowledge of God and there is no civilization. Most Christians even claim that Christianity is not just a religion but the truth. As a result, CE is Christocentric. There is no room for legitimate expression of traditional religious beliefs and practices. It is for this reason that people were taught the Word of God (CE) to attain Salvation and to mould their behaviors to acceptable levels and to become trustworthy in their community (Moletsane & Bhebhe (2020). CE teaches good moral to children; they become honesty, compassion, respectful, able to forgive (Chukwuma, 2022). These integrate to daily life in individuals able to fulfil the Great Commission (Matthew 28:19-20) because CE gives us a biblical perspective on how God created us and interact together (Anthony 2001, 13).

Whilst acknowledging the important roles taken by Churches in CE, noted that some churches have difficulties. By way of unpacking the findings his study (Matshiga, 2001), “*Christian education in the Baptist convention of South Africa with special reference to churches in the Transvaal: A practical theological investigation*,” it should be said that on individual church level, the teaching ministry leaves much to be desired. The only components that seem to be doing anything at all are the Sunday school) and the youth ministries on a local church level, though not as up to standard as one would expect of an authentic Christian education. However Naray and Jura, (2022) states that churches should take charge in the creation of learning atmosphere and learning process so that student should actively develop their potential to have religious spiritual growth, and strength, self-control, personality, intelligence, noble character,

and skills by themselves, society, nation and state as per expectations. In this case the researcher affirms that churches have a great role in CE development and promotion.

In Africa we note that Church Leadership (CL) have great role in the development, implementation and monitoring of CE. Being inspired the works of Bongani Alison Mazibuko (1932-1997), Kumaro (2005) states that Dr. Mazibuko had argued that Christian education must adapt to the African context. Dr. Kumaro also argued that the pastor's role is to enable or facilitate ministry in the local church by empowering the laity through education. This calls for Effective Church Leadership (ECL) in order for efficiency development of CE. As put it by Noble (2018), ECL have great function in identifying the solutions to the issues impeding the growth of CE since leaders provide direction, motivation and stability. Here we note that ECL help children through CE as per Scriptural expressions; Acts 2:42, "And they devoted themselves to the apostles' teaching and the fellowship, to the breaking of bread and the prayers. Apostle Paul in his Epistle in 1 Corinthians 11:1 affirms that leaders should be exemplary and be imitated, "Be imitators of me, as I am of Christ." St. John affirms and educates that Christ is the true leader whom children should follow to have a spiritually changed life, John 14:6, Jesus says to him, "I am the Way, the Truth and the Life. No one comes to the father except through me."

It should be known that CE in Africa came to existence through Western Missionaries. Mission schools were developed under various religious denominations. They saw education as a way of achieving their own aims of converting people to Christianity (Mndende, 1994). In order to be able to preach the gospel the missionaries saw the need to educate the black so as to make them able to read the Bible (Satyo 1992: 119). So besides literacy, Religious Instruction was one of the subjects taught for easy life modification to Africans.

2.5.4. Southern Africa Regional Context

In his study Mndende, (1994), *“African religion and religion education,”* notes that CE and other forms of education were first denominational apart from the pure African Education. Many denominations from different parts of Europe and also from America sent missionaries to the different parts of Southern Africa. As the missionaries had no knowledge of the Bantu languages, they had to study these and put them into writing, translated the Bible, and published hymns. Africans were mainly taught reading, writing and arithmetic which were then called "the three R's".

CE came in existence in Southern Africa to lead the pupil by instruction and example to meet and to know the Triune living God, who is his Creator, Redeemer and Lord. This is prescribed in the first commandment in the Law (Matthew 22:37, Deuteronomy 6:5). (Greyling, 1967:178). RE, according to Greyling, is nothing else but Christian teaching about a relationship with God and also with one's own fellow human beings. He believes that the child should be taught that the only way to meet God is through Christ.

CE in most Southern African countries mainly takes place in churches. In his writing Matshiga (2001) *“Christian education in the Baptist convention of South Africa with special reference to churches in the Transvaal: A Practical Theological Investigation”* notes that missionaries that were in-charges of churches were very helpful in ensuring that Christian education was taking place. They were involved in Sunday school, membership classes, and the training of Christian workers. As per Simuchimba (2005), *“Religion and education in Zambia, 1890 – 2000 and beyond,”* CE is inclined to Church proceedings in Zambia 1883 to 1964 where the country attained independence. CE was, naturally, offered in the form of Religious Instruction (RI) and was thus fully denominational and confessional. Despite some general improvements in the provision of education, the subject remained largely confessional at the end of the colonial

period (1925 – 1964) in Zambia. This affirms great role of the Church in CE delivery and management.

CE has a role to mould children to learn good behaviors. In their study Moletsane et al (2020), *“Exploring Christian Religious Education and Learners’ Behavior among Primary School Learners in Manzini Urban Area of Eswatini,”* found that Christian based Education could help learners to have good morals. The study concluded that CE teachers should be biblically trained for their competence, and recommended that CE schools should build good relationship between parents and teachers in molding learners’ behavior. Akubue (2012) states that good relationship between parents and teachers could help learners to inculcate Christian attitudes and values.

The study of Mokotso (2022) in Lesotho, *“Redefining inclusive Religion Education in Lesotho Schools: A Colonial Discourse Analysis,”* found that CE and RE were equal and that were regarded as instructional lessons to all students, regardless of their religious affiliation. Ntombana (2018) stresses in the paper, *“God is not Christian: A Case of Decolonizing of Religious Education for Inclusive Education in Lesotho,”* that even though more than 90% of school teachers are paid by the government, the curriculum on religious studies is still being influenced by Christian Churches and Teachings (CCT). CCT helps in the moral development of students in schools and their community to become good citizens (Maiyo, 2015).

Coltart (2009), *“Speech given at the opening of the conference of Christian Education at Gateway School, Harare in Zimbabwe,”* affirms that CE has a unique advantage over secular education. It is based on the belief that God has revealed Himself to humanity in two books. According to Coltart, the first is His revelation in history and Person of His Son, which is found

in the must read book, the Bible; and the second is His revelation of Himself in record of the nature as scripturally expressed in Pauline Epistle of Romans 1:20.

CE is a life changer. According to the article by Deysel (2021) in Zimbabwe, “Becoming More Christian in Christian Schools,” CE can be an incredibly transformative force. It can take life in its infancy, as the life establishing its understanding, expectation, and perspective of the world, bringing hope, in a world that is increasingly seeming hopeless. According to Deysel, CE can help young people to learn more about the love of God with all their heart, soul, and mind, and learn to love their neighbors as themselves (Matthew 22:37-39).

Carmody (2021) in his study, “*The Challenge for Religious Education in Zambia’s Formal Education System*,” note that in Zambia CE has been an intrinsic part of the education curriculum since the beginning of western schooling in the country at the primary and later at the junior secondary school levels. Recently it is part of the primary social science (Carmody, 2021). According to Carmody (2020), CE in Zambia dated way back during the times of the missionaries from Scotland led by Dr. David Livingstone who managed to open churches in the country where Sunday Schools and Catechisms took place. In his contribution, Simuchimba (2001, p107-115) through his study “*Religious Education in a Christian Nation: A Case of Zambia*,” he states that CE is compulsory in Zambia schools where they could start with prayer before any other lessons seeking God’s guidance. School Syllabus of Zambia there are two parts for CE where Part 1 is for The Life of Christ, and Part 2 – Christian Witness and Behavior that aims at helping pupils to confess that Jesus is Christ and become his witness (Mujdrlica 1995, 36; Simuchimba, 2001).

2.5.5. Malawian Context Literature

Association of Christian Educators in Malawi (ACEM) is the umbrella body for schools that were developed by various Christian Churches in Malawi. According to Kaferapanjira (2019), ACEM supports the Government of Malawi (GoM) in education through the belief as Christians as mandated by Jesus Christ to go and teach, the body has a vision of teaching Malawian children so that they become good citizens of Malawi. GoM agrees with ACEM in the education of Malawian child in conjunction with the Ministry of Education Science and Technology (MEST). MEST through the primary school subject of Religious Education, CE is done to promote the lives of learners to understand the dimension of religious life. Learners are taught to understand more about creation and God (MEST, 2017).

As in other parts of Africa, most schools in Malawi came in due to the influence of the missionaries and churches. Missionaries despite of coming in with schools, their main agenda was to evangelize so that people should know God (Hauya 1993, Kunje & Chimombo 1999). Sharra and Silver (2023) state that Robert Laws of the Free Church of Scotland (Presbyterian) opened the first missionary school in Malawi in 1875. After forty-eight years several missionaries from various denominations came in to evangelize locals and serve the project through schooling. The first missionary schools focused mainly on reading, writing, and counting. Worth noting, according to Matemba (2011), by the turn of 20th century other churches; Baptist (1892), Seventh day Adventist {SDA} (1902), and Catholic (1902) had set up permanent base and introduced schools that are in existence till today. The major aim for these schools were to equip Malawians with skills to ably read and understand the Bible so that the know God and do other development events as per social, spiritual and as well as commercial requirements and demands.

One of the institutions that helped in CE in Malawi is African Bible College Christian Academy (ABCCA). According to ABCCA (2024) their mission is to bring children to Jesus Christ through and education that is Christian. ABCCA takes the early childhood years of 4-14 being the ages when children need to learn and know more about Jesus because more people know Jesus Christ between the ages of 4 and 14. It is ABCCA's goal to influence children, their parents, families, and country at large towards Jesus Christ.

In their writing, Walk Thru Bible {WTB} (2024), they said that they have a mandate to give hope to children in Malawi. WTB trains local leaders spiritually who in turn moves into public schools to share biblical lessons to children in their local language of Chichewa so that they ably understand the Word of God. According to The Kerusso Trust (2024), founded in 2011, in partnership with organizations and individuals in Malawi they provide Biblical trainings for rural church leaders and to support CE through development of a Girls' Children Secondary School. The training to leaders is to equip them so that they ably teach their congregants and children the Word of God. There is Hope (TIH) (2024) state that the institution trains teachers to impart them skill to ably interact with Sunday school kids when they teach children about Jesus Christ.

Zimba (2024), writing about his institution, "*Central African Preaching Academy (CAPA)*, " states that pastors that are trained in Biblical Lessons and Preaching (BLP) are equipped to effectively interpret and faithfully proclaim the Biblical text to the people. The priority at CAPA is to equip the saints for the work of the ministry and to build up the body of Christ (Ephesians 4:11-12). Those that pass through the CAPA will then teach the students the Word of God to

children and other believers to become faithful men (2 Timothy 2:22). As put it by RBC (2024), the Church's teaching are rooted in the Bible, and they are committed to teaching its truth in a way that is relevant and accessible to all. This is done so that people know more about God and have changed lives.

Presbyterian Churches (Church of Central Africa Presbyterian - CCAP) in Malawi (Synod of Livingstonia, Nkhoma Synod, and Blantyre Synod) are amongst the first churches that brought CE and secular education in the country. According to CCAP Blantyre Synod, CE is extended to the youth in the church membership through CCAP Students Organization (CCAPSO). CCAPSO is a denominational Christian Organization which is Biblically based, reformed and evangelical, and it is that is open to all CCAP students in Secondary Schools and Colleges. Having launched in the Synod of Blantyre on 24th June, 2000, the organization reaches to its youth membership through a vision of personal encountering with Jesus Christ through prayers, fellowship, witnessing and studying the Word of God as per Revelation 12:11b. According to Mzuzu University CCAP Students Organization (MZUNICCAPSO, 2014), members should participate in all activities of CCAPSO in proclaiming God's Word (1Timothy 4:12&13).

Churches educate their members through Sunday school, catechumen, Bible Study and the actual preaching activities. According to Nyasulu and Nyondo (2014, p12), Sunday School teachers need to address their pupils to ensure that children are motivated and know that they are part of the congregation to proclaim the Word of God. Kachipapa (2017), by the year 2017 the Nkhoma Synod of CCAP had 200,000 catechumen members attending catechesis classes. Evangelist Guwende (1934-2017), was appointed as the first church clerk at Thupa CCAP Congregation in

Kasungu, Malawi where he had added roles of teaching Sunday school and Catechumen/hearer classes (Katsala, 2022). Churches offer CE in the Capital City of Malawi – Lilongwe to help individuals deepen their understanding in their faith and grow spiritually. According to Hilton Ingrams Project (2009-2024), CE church programs include Sunday school classes for children, youth programs, Bible study sessions, and discipleship programs.

In her Evangelical Lutheran Church in Malawi {ELCM} (2024) contribution to CE through their Vision and Mission, they establish and maintain theological schools for the training of workers in the Church and promoting other institutions of Christian Learning. According to Presbyterian Church of Malawi {PCM} (2024), in her contribution to CE, the church has a mission to display the love of Christ, connect and empower people's lives through creating church services, outreaches and social welfare programs, whilst one of their values is to promote the practice and understanding of God's purpose by preaching and teaching the Word of God, being the Old and New Testaments of the Bible which is our all-sufficient guide and being involved in health, education and welfare of the people among others.

Oasis International Limited (2024), the Word-Spread Foundation through God's Word for Africa reaches out in Malawi remote areas to train people in the growing of body of Christ by training pastors so that they can ably spread the word of God in Malawi. According to Zulu (2022), contributing to CE apart from their so many developed schools, Catholic Christians in the Country are being urged to love reading the Word of God every day for them to enjoy life with Gods' guidance and have strong faith.

2.6. Christian Education Gap Identified in Malawi

Despite of having several church denominations and schools that teach the Word of God, we still have major problems in uncalled-for behaviors from the children in Malawi. According to the writings of Manda (2024) on Radical website, we have almost 80% of the population claiming to be Christians, but many don't know what it means to be a disciple of Jesus Christ and are not willing to surrender their lives to Christ. Manda also noted that people are disturbed and misled by the so many Prophetic ministries and prosperity gospel preachers. Instead of preaching Christ, they prioritize worth accumulation. Jones (2015) quoting the words of Charles Spurgeon of Christendom Congregation states that it is anti-Christian and unholy for any Christian to live with the object of accumulating wealth.

Other gaps identified with regard to CE in Malawi for example; the infights. According to Nyirenda (2024), Malawi Police Service launched an investigation at Zolozolo CCAP Church in Mzuzu, the Northern City of Malawi due to the infight that erupted between the Choir Group Members and the Church Leadership where some church members were injured to the extent that they were hospitalized. In related case, according to Phimbi (2017), Malawi Police arrested 15 Praise Team Members at Katondo CCAP Church in Malawi's Capital – Lilongwe in allegation of theft. In her writing Nyirenda (2020), states that Fr. Tony Kapingiri Mfunu of St. Denis Parish in Rumphi District of Northern Malawi complained about criminal activities committed by the children.

We also have cases that even those called as men of God committing critical criminal cases on line of duty to the youth/children. According to Nzangaya (2017), a 50 years Pastor rapped several girls and infected 10 with HIV in Ntcheu, a district in Central Malawi. Malawi News 24 (2022), states that a 32 years old pastor was sentenced to seven years imprisonment after rapping

an 18 year old girl who was under his custody. Gwede and Namwini (2020), state that a 59 year old pastor was charged by the court to 14 years imprisonment due to defiling a 12 year old girl in Lilongwe. Mahwayo (2015) attributes that a pastor was charged because of raping a 19 year old girl during deliverance as a spiritual healing.

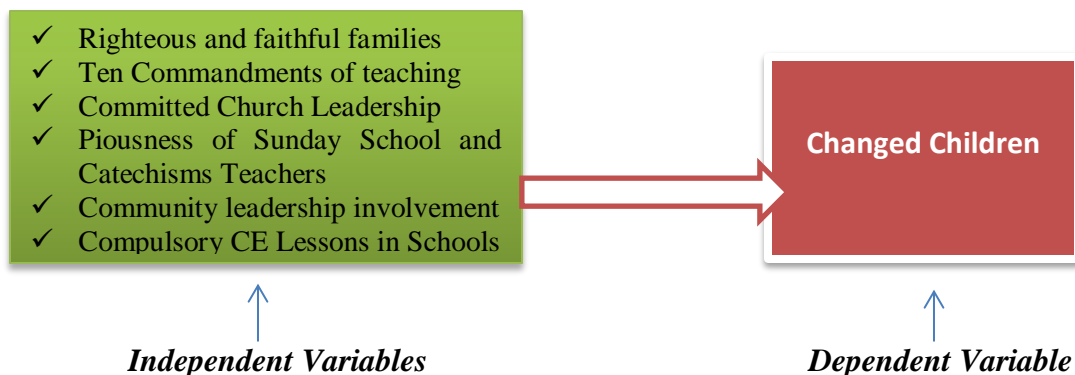
The cited cases are examples of the activities that take place in the communities and within churches but involve church members who are expected to behave as good examples following our Lord Jesus Christ. This shows that there is a gap that needs to be sealed in the CE with regard to the youth to have a changed life.

2.7. Conceptual Framework

Conceptual framework illustrates the relationship between variables. Also called conceptual model, different variables are included and reflect the expectation (Patrick, 2015).

In this study there are two types of factors that could lead to children changed lives as presented and discussed dogmatically. The factors are independent variables that could lead to dependent variable. If the church, parents, social leadership, school leadership can effectively apply the independent variables, we shall have depended variable – changed children.

Figure 1 is a Conceptual Framework Diagrammatical Presentation



2.7.1. Righteous and faithful families

Children need to start learning the Word of God soon after their birth. Parents have a role to ensure that their children are given the necessary training from infant ages so that they grow and become trustworthy in their youthful ages towards being adults. CE starts at home, this therefore depicts that parents need to be inclined to Jesus Christ. They need to be faithful so that they ably carry out CE training to their children before they attain ages of attending Sunday school, day care, nursery or indeed primary schools. Scriptural expressions in Proverbs 22:6 says, “Train up a child in the way he should go, and when he is old will not depart from it. ”Parents have a role to tell their children about God. Joe 1:3 says, “Tell your son about it, And let your son tell their sons, And their sons the next generation. The expression in Joel means that there is a creation of the entire clan into being faithful to God.

2.7.2. Ten Commandments of Teaching (TCT)

According to CE we have Ten Commandments of Teaching that help teachers for effective deliverables as discussed here under;

2.7.2.1. **Power of the spirit** which stipulates that a teacher shall depend on the Holy Spirit (1 Corinthians 2:10-15). To effectively modify children behavior we need to have spiritual dependent teachers so that their deliverables could be led by the Power of the Holy Spirit.

2.7.2.2. **Example of the Teacher** which states that we need to modify pupils into the behavior we want them to be (1 Timothy 4- 12). Teachers need to behave exemplary such that they themselves need to have changed lives in all levels of education from Sunday school through Secondary Schools. Teachers need to be well mannered.

- 2.7.2.3. **Relationship of love** which states that teachers should demonstrate Christian love to the pupils (1 John 3:23). Teachers need to have a loving life towards the learners so that learners could be attracted and learn from them, to love one another.
- 2.7.2.4. **Methods that involve;** states that teachers shall utilize appropriate methods of teaching. CE states that the major text book to be utilized is the Bible and that the Holy Spirit and Jesus Christ are the Great and Master Teachers for CE. Teachers for CE as Christian Teachers need to make sure that all models of teaching are biblical and spiritual related so that they keep children within the Word of God. Christian teacher is the one who has a growing Christian life, which means he has a good relationship with the Master Jesus Christ. This person means he shall have a positive attitude towards his work because his deliverables are centered in the Bible (word of God) since Jesus Christ is the Word himself (John 1:1-3).
- 2.7.2.5. **Communication with clarity;** states that teachers are expected of them to use clear expressions during lesson deliveries. In Ephesians 4:29 Paul says, “Let no corrupting talk come out of your mouths, but only such as is good for building up, as fits the occasion, that it may give grace to those who hear.” This scriptural expression depicts clear communication during lesson deliverables by teachers in CE.
- 2.7.2.6. **Pattern of apperception;** states that teachers shall move from the known to unknown in an easy understanding way so that pupils should be able to grasp the content amicably. Pauline Epistles in Romans 12:2 say, “And do not be conformed to this world, but be transformed by the renewing of your mind, so that you may prove what the will of God is, that which is good and acceptable and perfect.” Teachers need to

- help their learners to know new things; they need to be driven to spiritually creative life where they could dig more about God.
- 2.7.2.7. **Joy of discovery;** it is expected that a teacher shall focus on the needs of pupils among others. The Scripture in Psalm 34:8 says, “Taste and see that the Lord is good; blessed is the one who takes refuge in Him.” The needs for children are to find a refuge in the Lord as such Christian teachers need to focus their teaching programs towards that.
- 2.7.2.8. **Appeal to the heart;** states that teacher must check learners emotions and affect they want to of their students. As per Scriptural expressions, Timothy 4:12 says, “Don’t let anyone look down on you because you are young, but set an example for the believers in speech, in conduct, in love, in faith and in purity.” It is important for CE Teachers to discover emotions in learners so that could be helped in building their spiritual lives.
- 2.7.2.9. **Response of the will;** states that teachers shall give ample time for responses to the learners. John 7:17 says, “Anyone who chooses to do the will of God will find out whether my teaching comes from God or whether I speak on my own.” This means by giving time to learners they will grasp the content of lessons spiritually and holy.
- 2.7.2.10. **Living demonstration;** teachers shall help the pupils to embody the lesson. “James 1:22-25 says, “But be ye doers of the Word, and not hearers only, deceiving your own selves. For is any be the hearer of the Word, and not a doer, he is like unto a man beholding his natural face in glass: for he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was.” This last commandment depicts that students need to demonstrate Spiritual lives and behaviors after attaining CE.

The best CE teacher is therefore expected to adopt and follow the commandments for effective CE deliverables.

2.7.3. Committed Church Leadership

The leadership has a great role to see to it that Church programs in every sector of the Church are well planned, implemented, monitored and reviewed. Among other programs in the hands of the CHURCH Leadership (CL) are Sunday school, Catechumen classes, Bible study, preaching and managing Church Committees.

For effective implementations of Biblical lessons therefore we need the committed church leadership which could help that those in classes and Sunday school are effectively, biblically and spiritually modified to follow the Lord Jesus Christ. CL is responsible to lead the God's flock by walking personally with God through CE and by working together to help church members to do the same. According to Noble (2018), Leadership in CE focusses of questions and attempts to identify the solutions to issues impeding the growth of CE. Leaders need to build their Church team. Scriptural presentation according to Romans 14:19, Paul Says, "Let us therefore make every effort to do what leads to peace and to mutual edification.

2.7.4. Piousness of Sunday school and Catechisms teachers

Teachers who were not born with qualities of being a teacher, once attaining college lessons they become good teachers while those that were born with teaching talents become more effective teachers after attaining college lessons. The successful teacher has positive effect on the students as they could ably learn according the contents of the lessons and the requirement of the educational system.

As any other people learn of their profession to become good in their fields, teachers also learn about the teaching laws and principles to become good and effective teachers. The successful teacher shall always prepare for the lessons to be delivered to students and also work with the learners to ensure that they cover gaps in the contents of the topics being learnt.

Therefore effective Sunday schools and Catechisms, we need Christian teachers. A Christian teacher is a person who teaches through the word of God and or has centered his work in the Bible. The scriptures indicate that Jesus Christ was a great Christian Teacher because all what he taught were embodied from the word of God.

Christian teacher is the one who has a growing Christian life, which means he has a good relationship with the Master Jesus Christ. This person means he shall have a positive attitude towards his work because his deliverables are centered in the Bible (Word of God) since Jesus Christ is the Word himself (John 1:1-3).

A Christian teacher has great Spiritual performance in lesson deliverables because he puts Jesus Christ at heart sine without Him we can do nothing but with him we bear more fruits (John 15:4-6).

2.7.5. Community Leadership involvement

Community Leadership has a role to play to make sure that children in their areas are well mannered and lead a godly life. They need to facilitate a prayerful life in their homes and or areas of their jurisdiction. Community leaders could put in policies to ensure that parents send their children to Sunday school so that they learn about God. In this case we need to have Community Leaders who know God. We have a good example biblically of King David.

Psalms 78:72 says, “*With upright heart he shepherded them and guided them with his skillful hand.*” David was taken from the sheepfolds. Like Moses (Exodus 3:1), he learned how to shepherd with literal sheep. The king is ideally a shepherd of his people (2 Samuel 5:2), caring for them, protecting them, and leading them in faithfulness to the covenant. David at his best did his work with upright heart and skillful hand, though he had his own moral failures; many kings in his line were much less upright and skillful. The term “shepherd” came to be used of leaders in Israel (priests, nobles, and judges), and the prophet Ezekiel spoke out about the greedy shepherds in his day (Ezekiel 34). He looked forward to the time after the exile when God would raise up “his servant David” (i.e., the Messiah) who would be the “shepherd” of his people (Ezekiel 34:23–24). When Jesus called himself the “good shepherd” (John 10:11, 14), he claimed to be the long-awaited heir of David, who would guide his people perfectly.

Proverbs 11:14 says, “*Where there is no guidance, a people falls, but in an abundance of counselors there is safety.*” The role of counselors is to aid a person in making wise decisions (Proverbs 15:22; Proverbs 24:6). While this is particularly important for those who lead a people, Proverbs also stresses its broader application to people’s decision making in all sorts of situations (Proverbs 11:5) and the contrasting description of how the wicked falls “by his own wickedness.”

2.7.6. Compulsory CE/RE Lessons in Primary and Secondary Schools

Compulsory CE lessons in Primary and Secondary schools could lead to great coverage in Christian Lessons to people. this means if more people learn biblical lessons in a community, more will be converted to the faith of our Lord Jesus Christ which in the end we shall experience more changed individuals for the better in their country, area, or and in families.

CE provides opportunities to promote spiritual development through discussing and reflecting on key issues of meaning and truth such as the origins of the universe and of life, life after death, good and evil, beliefs about God and values such as justice, honesty, and truth (Buckinghamshire Council, 2022). CE is in-line with RE. Most Primary and Secondary schools offer RE. Being specialized in Christianity, RE gives opportunity to promote racial and interfaith harmony and respect for everyone in the community, combating prejudice, racism and discrimination, contributing positively to community cohesion, and promotion of awareness of how interfaith collaboration can support the pursuit of the common good. Having met this we see to it that CE will help to build the community that is God fearing and the community that can work together for the good of their area with conflicts and or hustles. This is leading to changed behavior.

2.8. Chapter Two Summary

In this chapter we have looked into definitions of some terms, biblical and learning theories, relevant literature have also been reviewed with regard to global, continental, regional and national. Impacts of CE and conceptual framework have also been discussed.

Chapter three had worked on research methodology which was utilized in the study. The researcher used the previous scholar findings as secondary data and also visited some education and church documents. In primary data the writer used observation in the areas of locality and where he has been moving and working from January 2023 to June 2024.

CHAPTER THREE: RESEARCH METHODOLOGY

3.1. Introduction

Chapter two have looked into definitions of some terms, biblical and learning theories have been discussed, relevant literature have also been reviewed with regard to global, continental, regional and national. Impacts of CE and conceptual framework have been discussed. This chapter details the methodology adopted for the study. The researcher used the previous scholar findings, and biblical books as secondary data, observations were made as primary data collection

3.2. Research Design and Approach

A research design is a framework or blueprint for conducting the research project. It details the procedures necessary for obtaining the information needed to structure or solve research problems (McCombes, 2021). In order to examine determinants of CE, descriptive research design and qualitative research approaches were used. Qualitative research approach was used to produce rich, detailed and valid process data. Based on the nature of the study, the researcher has critically analyzed the works of other scholars in the fields of CE and or RE in some extents, and use of biblical analysis to gasp the context and concept of CE.

3.3. Data Collection Procedure

Data collection in this study comprised both primary and secondary.

3.3.1. Primary Data Collection

This is the data that the researcher collected direct from the source. In this study the researcher used observation system.

3.3.1.1. Observation

This is a data collection method where the researcher does by watching the behavior, events, or noting physical characteristics in their natural setting. Observation can be overt or covert where overt is everyone knows that they are being observed while covert means no one knows that they are being observed or studied (Walshe et al. 2011). The benefit of covert is that people are more likely to behave naturally if they don't know that they are being observed.

According to Powell (1996), observation can as well be either direct or indirect. Direct observation is when you watch interactions, processes, or behaviors as they occur. Example here is where you could watch the teacher in the act of teaching in a classroom. An indirect observation is when you watch the results of interactions, processes, or behaviors such as measuring the amount of books wastage at school. In this study the researcher used overt and covert and direct plus indirect observation systems or criteria.

3.3.2. Secondary data collection

Data that was collected by other people on different reasons were used to accomplish the study concept. In this study the researcher looked at books.

3.3.2.1. Bible

The Bible depicts the Word of God. This has been the major referral text in this paper.

3.3.2.2. Church Books

The researcher viewed Life and Works for Church Elders and Deacon, and Church Guidance Book.

The Life and Works for Church Elders and Deacons is a book which discusses in detail what is expected of these leaders in the Church. The Church Guidance Book is a book which points on

necessary methodologies and expectations of the committees, guilds and other church offices or leadership in their day-to-day deliverables in the Church and its establishments.

3.4. Reliability and Validity

Reliability and validity are critical components that evaluate the research quality. According to Saunders et al. (2019), reliability and validity indicate the quality of the analysis methods and techniques that are used in research. Reliability and validity refer to how well a method or technique measures something. The researcher in this paper made sure to use sources that are free from judgmental opinions. He also ensured the usage of data that were valid and up to date to avoid invalidity. Relevant theories, concepts, and data were collected which led to establishment of reliability.

3.5. Data Analysis and Interpretation

Data analysis is the act of cleaning, transforming and modeling data with an aim of discovering useful information for business decision making (Johnson, 2021). According to In et al. (2017), data presentation involves summarizing data in tabular or graphical format to explore patterns in the data. An effective data presentation is defined by the quality factors like clarity, accuracy, reliability, validity, objectivity and conciseness. In this study, descriptive critical analysis was made to give information on issues surrounding changing children as to what happened, how it happened, and what we can do to modify children behavior through Christian Education.

3.6. Ethical Considerations

Ethical consideration keep researchers accountable (Bhandari, 2021). The main ethical consideration that was adhered to in this study includes voluntary participation, confidentiality and not causing any harm to the research participants. In this study no physical personnel were

consulted; but the works of scholars, writers and organization or institutions were reviewed and cited for academic purposes only. The procedure of the Study was to examine children and their stakeholder behaviors through observation in the localities and through available sources of information in reachable destinations where no name or place of work or domicile denomination was mentioned. This avoids affecting anybody or organization and or institution in any way as the information were only for academic purposes.

3.7. Chapter Three Summary

In this chapter, we looked into research approach and design, data collection instruments, data presentation, and ethical considerations for the study. Chapter four is an analytical Christian Education Development where key stakeholders in CE delivery at the Church Level have been discussed.

CHAPTER FOUR: CHRISTIAN EDUCATION DEVELOPMENT

4.1. Introduction

Chapter three discussed about methodology that was utilized in the study process of the paper. In this chapter the writer has discussed and analyzed more about general development of Christian Education where key stakeholders in CE delivery at the Church Level were discussed. Key areas covered in this chapter are the role of the Church Deacons, Church Elders, Church Ministers, Men Guild, Women Guild, Youth Guild, Sunday School Teachers (SST), Catechesis Class Teachers (CCT), and the entire church membership.

4.2. Church Deacons

Church Deacons are members of a church in leadership positions that help Pastors and Church Elders in the work of ensuring that Church programs are run according to spiritual and congregational requirements. Deacon is a term that comes from Greek word “*diakonos*” meaning “servant” or “minister.” The term appears 29 times in the Bible – New Testament (NT), designates an appointment given to members of the local church who assists by serving other members and meeting material needs.

The role of the deacon was developed in the early church with a primary task to minister to the physical needs of the members of the body of Christ (Mwale 1979; Fairchild 2020). The initial appointment is scripturally expressed in Acts 6:1-6. We notice that as believers are rapidly multiplied, there were rumblings of the discontent. The Greek – speaking believers complained about the Hebrew speaking believers saying that their widows were being discriminated against daily distribution of food. The apostles then decided to concentrate on the teaching of the Word of God, then appointed well respected men with full of Spirit and wisdom to take care of issues of material distribution to the needy and other people. Some of the tasks to the deacon in the

today's church are collecting and counting tithes and offerings, and assist as ushers and teaching the Word of God. They also have a role in supporting the Pastor and elders in the administering of Holy Communion. Their role is more service oriented.

In Timothy 3:8-13, Paul discusses more about the characteristics of the deacons in the church. Deacons must be well respected and have integrity. They must not be heavy drinkers or dishonest with money. They must be committed to the mystery of the faith now revealed and must live with a clear conscience. Before they are appointed as deacons, let them be closely examined, if they pass the test, then they are appointed to serve as deacons. It is expected of the deacon to be faithful to his wife or her husband, and must manage his/her children and household well.

It is on the act of managing their children well where we see that deacons have a great role in the delivery of CE. Within the act of managing their children, there is a great element of spiritual instructions to children. Those children that are well taught at home, they could ably grow effectively and in spiritual realms. Those deacons that can take care of their children and households can as well ably work at the church in all angles where they need to put a hand. At the church, the deacons' role in addition to the spelt duties, have a task to support the Sunday school and Catechesis classes in the distribution of the necessary materials that are required. If sufficient materials are available in the Sunday school and Catechesis instructional classes, delivery of CE will be effective in the churches.

4.3. Church Elders

Church Elders are people in church leadership positions with key responsibilities of preaching the Word of God and carrying out other administrative functions in the Church. They help

Pastors fulfil the context of shepherding in the church. As defined by Turley, (2023), a church elder is a person who has spiritual authority in the church. Basically the Church Elder is a person who meets the requirements as stipulated in 1Timothy 3:1-7. This passage depicts qualifications for overseers and deacons in the church, it states, "A bishop then must be blameless, the husband of one wife, temperate, sober minded, a good behavior, hospitable, able to teach,; not given to wine, not violent, not greedy for money, but gentle, not quarrelsome, not covetous; one who rules his own house well having his children in submission with all relevance." This means church elders need to be well mannered people for effective delivery in the works of God as leaders, and as well as teachers.

The Church Elder has to be recognized by fellow church members as an elder and leads the congregation by teaching the Word of God (1Timothy 3:2, praying for the sheep (James 5:14), and overseeing the affairs of the church (1 Peter 5:2). The Church Elder has a role to watch over the flock. He must instruct the sheep, strengthen the weak, guard the vulnerable ones, rebuke the obstinate ones, and bear with the difficult ones (2Timoth 2:24-25; Acts 20:28, and 1Thessalonians 5:14).

4.3.1. New Testament Elders

The Greek term, *presbýteros*, meaning "older" is translated as "elder" in the New Testament. From its earliest days, the Christian Church followed the Jewish tradition of appointing spiritual authority in the church to older, more mature men of wisdom.

Studying and reading the book of Acts, the Apostle Paul appointed elders in the early church, and in 1Timothy 3:1–7 and Titus 1:6–9, the office of elder was instituted. The biblical

requirements of an elder are described in these passages. Paul says an elder must be blameless as one of the qualities of the Church Elder.

According to Fairchild (2022), in the early church, there were usually two or more elders per congregation. The elders taught and preached the doctrine of the early church, including training and appointing others. These men held great influence in all spiritual and religious matters in the church. They even laid hands on people to anoint them and send them out to minister the gospel.

The function of an elder was centered on taking care of the church. They were given the role of correcting people who weren't following the approved doctrine. They also cared for the physical needs of their congregation, praying for the sick to be healed: "Is anyone among you sick? Let them call the elders of the church to pray over them and anoint them with oil in the name of the Lord. (James 5:14). The book of Revelation reveals that God has appointed twenty-four elders in heaven to lead His people through Jesus Christ when He begins His eternal reign (Revelation 4:4, 10; 11:16; 19:4). We notice that Church Elders are appointed even today to take care about the Church through preaching and teaching the Word of God. It is the act of teaching that could help children to have changed lives.

4.3.2. The Church Elder of Today

In churches today, elders are spiritual leaders or shepherds of the church. The term can mean different things depending on the denomination and even the congregation. While it's always a title of honor and duty, it might mean someone who serves an entire region or someone with specific duties in one congregation and or in his area of jurisdiction. Ordained church elders are expected to be well disciplined so that they should effectively look after God's people. For

example in the CCAP Church in Malawi, a church Elder whilst working in the congregation, he/she looks after Christians in his local area or his/her village so that any spiritual problems can be tackled without delay to their church membership due to proximity. Kholowa (2015) states that Reverend Hastings Likwa of Mbedza CCAP in Zomba, Malawi advises church elders to be visionary, committed as well as disciplined to discharge their duties with ease, joy and efficiency in their areas of jurisdiction.

The position of elder may be an ordained office or a lay office. The elder may have the duties of a pastor and teacher. He may provide general oversight of financial, organizational, and spiritual matters. Elder may be a title given to an officer or a church board member. An elder may have administrative duties or may perform some liturgical duties and assist the ordained clergy.

Above all, the Church Elder has a role to teach the Word of God to the Church membership. Well-disciplined church elder, who is conversant with the preaching and teaching the Word of God could ably be a key in the promotion of CE in their Church and area of locality. This means if the church has pious church elders, there shall be well trained children in their churches who may in turn be God fearing people after being fed a Spiritual Food – the Word of God.

4.3.3. Duties of a Church Elder

Church elders have a role in CE with regard to their function in the Church. The Bible spells out at least five duties and obligations of an elder as discussed here under;

- 4.3.3.1. The elders help to settle disputes in the church. “While Paul and Barnabas were at Antioch of Syria, some men from Judea arrived and began to teach the Christians 'unless you keep the ancient Jewish custom of circumcision taught by Moses, you cannot be saved.' Paul and Barnabas, disagreeing with them, argued forcefully and at

- length. Finally, Paul and Barnabas were sent to Jerusalem, accompanied by some local believers, to talk to the apostles and elders about this question” (Acts 15:1-2). The question was raised and forcefully argued, then taken to the apostles and elders for a decision. This passage teaches that elders are decision makers.
- 4.3.3.2. They pray for the sick. "Is any sick among you? Let him call for the elders of the church, and let them pray over him, anointing him with oil in the name of the Lord" (James 5:14). Since the elders have to meet specific qualifications, their lives are godly and therefore the sin in their lives is minimal and is confessed regularly; therefore, they are used to pray for the sick. One of the necessities in prayer is praying for the Lord’s will to be done, and they are expected to do this.
- 4.3.3.3. They are to watch out for the church in humility. "I exhort the elders who are among you, I being also an elder and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed. Feed the flock of God among you, taking the oversight, not by compulsion, but willingly; nor for base gain, but readily; nor as lording it over those allotted to you by God, but becoming examples to the flock. And when the Chief Shepherd shall appear, you shall receive a never-fading crown of glory” (1 Peter 5:1-4). Elders are the designated leaders of the church, and the flock is entrusted to them by God. They are not to lead for the pay or the reward but because of their desire to serve and shepherd the flock.
- 4.3.3.4. They are to watch out for the spiritual life of the flock. "Yield to those leading you, and be submissive, for they watch for your souls, as those who must give account, that they may do it with joy and not with grief; for that is unprofitable for you"

(Hebrews 13:17). This verse does not specifically say “elders,” but it is talking about the church leaders. They are accountable for the spiritual life of the church.

4.3.3.5. They are to spend their time in prayer and teaching the word. "And the Twelve called near the multitude of the disciples and said, ‘It is not right that we should give up preaching the word of God to serve tables. Therefore, brethren, pick out from among you seven men of good repute, full of the Spirit and of wisdom, whom we may appoint to this duty. But we will devote ourselves to prayer and to the ministry of the word’” (Acts 6:2-4). This is for the apostles, but we can see from the passage above in number “4.3.3.3” that Peter equates himself as an apostle and an elder. From this verse you can also see the difference between the duties of elder and deacon.]

Simply put, the elders should be peacemakers, prayer warriors, teachers, leaders by example, and decision makers. They are the preaching and teaching leaders of the church. It is a position to be sought but not taken lightly—read this warning: "Let not many of you become teachers, my brethren, for you know that we who teach shall be judged with greater strictness" (James 3:1). The role of elder is not a position to be taken lightly as they deliver towards spiritual work that strengthens Christians’ faith through teaching the Word of God. According to Mwale (1979. p20, 23), the Church Elder in CCAP Nkhoma Synod is responsible for the management of the church in his area through preaching and teaching the Word of God. They are responsible to take care of church members (1 Peter 5:2).

4.4. Church Ministers

A church minister is Spiritual Leader in-charge for a specific church who heads the entire church leadership at a congregation. A minister is term referring to pastors, clergyman, and or preacher (Robbins, 2015). He has mandate to run the congregations by implementation of all necessary

parish or Synod policies and procedures, and in other words he is the person who guards the values and norms for the congregation so that members do not go astray whilst they serve God through that particular denomination. He/she is a person that is authorized by the Church or other religious organizations to perform functions including those biblical such as teaching of belief; leading services such as weddings, baptisms or funerals; or providing spiritual guidance to the community and or society.

The word "minister" means "servant." To minister to someone means to serve them. So in a sense, all Christians should be ministers. However, in religious context, the term "minister" is usually used to designate a person authorized to oversee religious activities such as church services, funerals, weddings, and the like. Some people use "clergy" or "pastor" to mean the same thing as "minister."

Biblically, the word is used, but not to designate a person with religious authority. Paul describes himself as "a minister of Christ Jesus to the Gentiles in the priestly service of the gospel of God, so that the offering of the Gentiles may be acceptable, sanctified by the Holy Spirit" (Romans 15:16). Here, someone who proclaims the gospel is a servant of Christ, a Christian minister.

Of course, specific churches and denominations can create specific rules and policies about who can be a minister. Scripture indicates that a minister or pastor should be male (1 Timothy 2:12), though other roles in a gathering of Christians are open to women. In most churches, the senior pastor's role is to oversee the organization of the church and to preach.

Be aware that not everyone who claims the title "minister" is a legitimate one. New Testament writers warned against those who posed as ministers but infiltrated the church due to their own greed and lust (Matthew 7:15; Acts 20:29; 2 Peter 2:1–3). God takes their fraud seriously (Jude 1:12–13). In this case, a Church Minister is someone who has been called by God Himself to take charge of the Church as prescribed in Jeremiah 1:5 and Hebrews 5:4. 2 Timothy 2:15 says that as a Minister in the Church, you need to present yourself to God as approved one, a worker who should not be ashamed and should rightly handle the Word of truth.

1 Timothy 3:1 calls the office of a Minister as overseer "a noble task." Church leadership is a weighty responsibility with which God entrusts ministers. He gifts them for it and equips them in it (1 Corinthians 12:28–29). Like-minded Christians already in leadership often recognize this gifting of God and can ordain new ministers (Acts 6:6, 13:3; 2 Timothy 1:6). Always, the Bible, not our own ideas of leadership, should define the role of a Christian minister.

In the call as a Church or Christian Minister, we see a call on the Road to Damascus where Saul was called to work in God's field. After a call Saul changed his name to Paul as he took the God's task to bring many to the work of God and Salvation. Paul is one of the Church Ministers who have contributed a lot to the development of CE through his biblical and or Christianity work in his Epistles. The Pauline Epistles are the 13 letters written by the apostle Paul that are included in the **Canon of Scripture**. The Pauline Epistles are Romans, 1 Corinthians, 2

Corinthians, Galatians, Ephesians, Philippians, Colossians, 1 Thessalonians, 2 Thessalonians, 1 Timothy, 2 Timothy, Titus, and Philemon.

The Pauline Epistles contain much of the doctrine the Christian faith is built upon, especially in relationship to salvation. The Pauline Epistles expound on the doctrines of sanctification, justification, redemption, and reconciliation. The Pauline Epistles contain significant teachings on difficult theological issues such as election, predestination, foreknowledge, the deity/humanity of Christ, God's ongoing relationship with Israel, and the Judgment Seat of Christ. The Pauline Epistles also get very practical in how the church should function, containing teaching on spiritual gifts, qualifications of church leaders, the role of women in ministry, and the relationship between law and grace in the life of a Christ-follower.

A young man named Saul was sent on eliminating Christianity from the face of the earth. He was a Jew, a Pharisee (well-versed in the Old Testament), a man of knowledge, letters, and spirit. Then Jesus directly intervened. The risen savior appeared to Saul on the road to Damascus—an encounter that completely transformed him. This man Saul became the beloved apostle, saint, evangelist, theologian, minister, and pastor we call Paul.

In his CE contributions, Paul has nine letters to churches, three pastoral letters and one to Philemon in aspect of spiritual leadership. According to Overview Bible (2020), the epistles contain the majority of Christians' theology. This is where the story of Jesus described in the Gospels is explained in greater detail. It's also where we learn how Christians should live in response to Christ's life, death, and resurrection.

4.4.1. Paul's epistles to churches

- 4.4.1.1. **Romans.** Paul explains how the gospel works and how to respond. Paul wrote this letter before he had visited the Roman church.
- 4.4.1.2. **1 Corinthians.** In 55 A.D., Paul admonished the local church that he had founded in Corinth.
- 4.4.1.3. **2 Corinthians.** Come 56 A.D., the Corinthian church had escalated and then resolved their conflict with Paul. Second Corinthians is Paul's a letter of forgiveness and reconciliation.
- 4.4.1.4. **Galatians.** Someone had misled the churches of Galatia - re-subjecting them to the Law of Moses and devaluing God's grace. Paul writes the Galatians an aggressive letter to set them straight on their freedom in Christ.
- 4.4.1.5. **Ephesians.** Paul outlines doctrines of grace, peace, and salvation, and then instructs the church to walk in a manner worthy of Jesus Christ.
- 4.4.1.6. **Philippians.** Even though he's suffering in prison, Paul finds joy in Christ. He writes to the church at Philippi urging them to take on a Christ-like attitude.
- 4.4.1.7. **Colossians.** This letter explains to the church at Colossae who they are in Christ.
- 4.4.1.8. **1 Thessalonians.** The church of Thessalonica is setting a great example for other churches, even though they're being persecuted for their faith. Paul encourages them to "excel still more."
- 4.4.1.9. **2 Thessalonians.** The affliction just won't let up on the Thessalonian church, so Paul coaches them on standing firm until Jesus' return.

4.4.2. Pastoral Epistles from Paul

Three of Paul's letters are addressed to individual pastors. Two are written to Timothy, and the last is written to Titus. Because these letters are for specific individuals, they include more specific instructions than the other letters.

Paul considers Timothy and Titus to be his sons in the faith (1Timothy 1:2; Titus 1:4). He trusts them to manage their local churches well (1Timothy 3:15; Titus 1:5) and maintain his sound teaching (1 Timothy 4:6; Titus 2:1).

Here's a high-level idea of what each pastoral epistle is about:

- 4.4.2.1. **1Timothy.** This is Paul's guide to godliness and sound teaching for the young pastor Timothy at Ephesus.
- 4.4.2.2. **2Timothy.** Paul's death is drawing near, and he charges Timothy to carry on his gospel work.
- 4.4.2.3. **Titus.** Paul had left Titus at Crete to set up order in the churches there. Now he writes Titus instructions for leading a counter-cultural church.

4.4.3. Paul's Philemon Epistle

Philemon is a hybrid of the two categories. It's a message to Philemon, a leader in the Colossian church, but it's addressed to the church his house as well (Philemon 2). In a way, it's an open letter to an individual. Philemon's runaway slave had converted to Christianity, and Paul was sending him back to Philemon. Paul encourages Philemon to welcome the runaway as a brother, not a slave—the rest of the church is witness to Paul's exhortation. So the letter to Philemon has specific instructions for an individual church leader (like the Pastoral Epistles) but is addressed to a local congregation (like a church letter).

Today, these letters still teach us how the church should be managed—they're especially helpful in most aspects of Christian operations. We see in the epistles that Paul has indeed contributed a lot to the development of CE since every Church that preaches the Word of God cannot deny of the Pauline Epistles. Since CE is centered in the word of God we benefit in these.

4.5. Church Minister Contributions to CE

As discussed by several biblical writers including Paul and the Gospel writers, we see that Church Ministers have a great role in the development of CE. Several scriptural expressions have been presented; Luke 20:21 says, "They questioned Him, saying, "Teacher, we know that you speak and teach correctly, and you are not partial to any, but teach the way of God in truth." 1 Peter 4:11 says "Whoever speaks, is to do so as one who is speaking the utterances of God; whoever serves is to do so as one who is serving by the strength which God supplies; so that in all things God may be glorified through Jesus Christ, to whom belongs the glory and dominion forever and ever. Amen."

Mark 16:20 says, "And they went out and preached everywhere, while the Lord worked with them, and confirmed the word by the signs that followed.[And they promptly reported all these instructions to Peter and his companions. And after that, Jesus Himself sent out through them from east to west the sacred and imperishable proclamation of eternal salvation.]" In Acts 8:4 Luka says, "Therefore, those who had been scattered went about preaching the word." Paul in 1 Corinthians 1:17 say, "For Christ did not send me to baptize, but to preach the gospel, not in cleverness of speech, so that the cross of Christ would not be made void." In Acts 20:20 Luka contributes, "how I did not shrink from declaring to you anything that was profitable, and teaching you publicly and from house to house."

These are among other scriptural and biblical expressions that depict great roles of the Church Ministers in CE. It takes the Minister to fully devote himself to works of God so that he ably contributes to the promotion of CE in his Church. He needs to put God first in all his teachings.

CE being the education that centers its base in the Word of God – Bible, Church Ministers are better placed to help in the modification of children behavior through the teachings of the foundation of sin and modalities how people could refrain from the sinful state. Ministers because they learn more about the Word of God and Spiritual Leadership than Deacons and Church Elders, they ably know the theories of God's Triune, andragogy, pedagogy, and any other Spiritual Theories. This therefore depicts that they are key in teaching CE as way to change children.

4.6. Men Guild

Men Guild is a team of Christian adult men who come together to work for the Lord and or fellowship together in the proclamation of Jesus as Lord and Savior. They work together in one faith where they have their own leadership who chairs their deliberation and guides them in their ministry within the congregation. We see such type of men who came together to work for the Lord lead by Nehemiah to reconstruct the fence of Jerusalem (Nehemiah 4:19-23).

According to CCAP Nkhoma Synod (2020. p86), men come together in the ministry of Men Guild because people have different talents. By joining hands each member benefits from a colleague spiritually. According to CCAP Nkhoma Synod, Men Guild has spiritual duties and accountabilities that lead to promotion and development of CE in the Church. The researcher has discussed them here;

4.6.1. Duties for the Men Guild Members

The duties for the Men Guild as discussed here have direct impact to CE in the church and beyond.

- 4.6.1.1. Preaching the word of God through teaching Sunday School, Catechesis Classes, and evangelism activities within their church and in their localities.
- 4.6.1.2. Doing some social activities that promote welfare for church members, cheering and taking care for the sick, widows, and orphans, following up for the oppressed, supporting the weak and taking back to the Lord those that were spiritually lost.

4.6.2. Accountabilities for Men Guild Members

- 4.6.2.1. It is required for the Men Guild member that the work of God should start in his house. This therefore means that they are responsible for teaching the Word of God right from their houses to their children and the entire household. So CE is developed right from their houses.
- 4.6.2.2. They are accountable to ensure that they teach their children loving Sunday school lessons and Catechesis classes through the teaching of the Word of God in their families.
- 4.6.2.3. They should refrain from bad teachings that could lead people astray to committing sins. Avoid false preachers.
- 4.6.2.4. They have a role in the church proceedings during Sunday services and being present in all church activities.
- 4.6.2.5. They are accountable to the care of their families, with key aspect on their children and wives. CE to start in their homes.

4.6.2.6. They are responsible for paying to the Lord Sunday offerings, tithings and any other contributions towards the work of the Lord. This is spiritual requirements since it was God who first gave us (John 3:16).

In the course of being compliant with these duties and accountabilities, the Men Guild members work for each other in the Church (Galatians 5:13; John 13:35). They work for the Lord in proclaiming His name (Colossians 3:24; 2 Corinthians 5:20a). In the act of proclaiming God's name, we teach His Word. When we teach the God's Word, CE is dedicated and certified.

In reference to the duties and accountabilities for the Men Guild members, we notice that they have key responsibilities' in the CE for the children. However it was observed that children from the members' homes also do several misconducts, contrary to Christian expected life. Members for the Men Guild need to take extra gear in the development of spiritual lives for their children and house households. The key function to ensure that children in homes are spiritually growing starts with their fathers as heads of families (Colossians 3:18-19). The Men Guild members as fathers in their families need to have a very strong connection with their Heavily Father through total submission to the Lord Jesus Christ as their Lord and Savior. In John 14:6 Jesus Himself says, "I am the Way and the Truth and the Life. No one comes to the Father except through me." This means even though fathers can have a hand on the modification of their children spiritual life, they have to do this through guidance by the Lord Jesus Christ. They have to surrender their lives to God in totality without mixing with any other earthly beliefs so that they become God fearing fathers to earn their children blessings (Proverbs 20:7).

Children's education is in the hands of fathers and not teachers in schools because they spend 10% of the time at school while the remaining 90% is left for their fathers and mothers. This

therefore means that Men Guild members as fathers have to spiritually train their children the way they should go so that even when they are old they will follow that spiritual ethical life and behavior (Proverbs 22:6). Children need to be taught by their fathers 90% of the CE and secular education with a much emphasis on CE. We learn mathematics more than that the Word of God, the Word of God is greater and much important than mathematics. The Word of God needs to be in our hearts (Deuteronomy 6:6-7).

A Men Guild member as a FATHER needs to indeed guard for his children's CE. This could be done through being **Faithful** to abide by God's commands, **Action** oriented spiritually, **Teacher** to his household biblically, giving **Hope** to his family members, leading his family by spiritual and Godly **Example**, and be a **Reliable** person (FATHER). These six attributes for a father could help the members of Men Guild to be good fathers in the act of training their children and the entire household.

4.7. Women Guild

As discussed in the Men Guild, Women Guild is a team of Christian adult women who come together to work for the Lord and or fellowship together in the proclamation of Jesus as Lord and Savior. They work together in one faith where they have their own leadership who chairs their deliberation and guides them in their ministry within the congregation. We see such type of women who came together to work for the Lord in the NT by preaching the resurrection of Jesus Christ – Mary Magdalene, Joanna and Mary the mother of James (Mark 16:9-10; Luke 24:9-11).

According to CCAP Nkhoma Synod (2020. p80), women come together in the ministry of Men Guild because people have different talents. By joining hands each member benefits from a colleague spiritually. According to CCAP Nkhoma Synod, women Guild has spiritual duties and

accountabilities that lead to promotion and development of CE in the Church. The major aim for Women Guild is that its membership should become true witnesses for the Lord Jesus Christ in the world. Apart from the major aim, the researcher has discussed duties and accountabilities of Women Guild here;

4.7.1. Duties for the Women Guild Members

The duties for the Men Guild as discussed in this paper hereunder have direct impact to CE in the church and beyond.

- 4.7.1.1. Preaching the Word of God through teaching Sunday School, Catechesis Classes, and evangelism activities within their church and in their localities.
- 4.7.1.2. Doing some social activities that promote welfare for church members, cheering and taking care for the sick, widows, and orphans, following up for the oppressed, supporting the weak and taking back to the Lord those that were spiritually lost.

4.7.2. Accountabilities for Women Guild Members

- 4.7.2.1. It is required for the Men Guild member that the work of God should start in his house. This therefore means that they are responsible for teaching the Word of God right from their houses to their children and the entire household. So CE is developed right from their houses.
- 4.7.2.2. They are accountable to ensure that they teach their children love Sunday school lessons and Catechesis classes through the teaching of the word of God in their families.
- 4.7.2.3. They should refrain from bad teachings that could lead people astray to committing sins. Avoid false preachers.

- 4.7.2.4. They have a role in the church proceedings during Sunday services and being present in all church activities.
- 4.7.2.5. They are accountable to the care of their families, with key aspect on their children and wives. CE to start in their homes.
- 4.7.2.6. They are responsible for paying to the Lord Sunday offerings, tithings and any other contributions towards the work of the Lord. This is spiritual requirements since it was God who first gave us (John 3:16).

With regard to duties and accountabilities, the Women Guild members work for each other in the Church (Galatians 5:13; John 13:35). They work for the Lord in proclaiming His name (Colossians 3:24; 2 Corinthians 5:20a). In the act of proclaiming God's name, we teach His Word. When we teach the God's Word, CE is dedicated and confirmed.

Women Guild members as mothers in their homes have a key role to ensure that their children have a good ethical and spiritual life since children spend most of their times with their mothers than their fathers. The mother is there for children 24/7 and when the baby is born, s/he first interacts with the mother than any bod else in a family. This is a key example that Women Guild members as mothers have a key role in their children's Godly upbringing.

Despite this we notice that children from Women Guild member families could go smoking, taking intoxicated substances, indulging into prostitutions, robbery and all sorts of malpractices. This means Women Guild members need to dig deeper in the Word of God for better CE delivery in their homes.

God specifically created a woman (Eve) to physically conceive and bear children (Genesis 3:16) and endowed woman with emotional predisposition to enable them easily connect with their

children, facilitate their nurturance process as prescribed in the Bible (Titus 2:4) that mothers are.....to love their children, be discrete, chaste, keepers at home...that the work of God may not be blasphemed. This means our Women Guild mothers need to give their children to God even before they are born. Hannah gave her son (Samuel) to God before she became conceived; she promised to dedicate her Sone Samuel to God (1 Samuel 1:11).

We therefore notice that number one role of mothers (Women Guild members) is to put God first and seek to dedicate their lives on God and to seek His blessings in everything they intend to do. Those Godly and devoted mothers should mirror their perspectives like biblical woman Hannah, they should remembers and put at heart the act of teaching their children to be committed, obedient, and devoted to God and live to serve Him in all their ways.

According to Stalin (2022), Women Guild members as mothers should take it upon themselves to inculcate into the children the lifelong Christ like values during their formative years to reap better results in their prolonged life on this earth as scripturally expressed in Proverbs 22:6. Those persons who are spiritually grounded in their formative years are apt to make right decisions about their life-values, faith and spiritually and all these affect their behavior throughout their lives.

4.8. Youth and Children Guild (YCG)

In the Church of CCAP we have a group of Youth and Children called Youth and Children Guild (YCG) or Christian Young Fellowship (CYF) who come together to share the Word of God as a Ministry within the Church. This is the team where children and youth members of the church learn more about their expectations while serving the Lord. They are taught the Word of God and

Social behavior so that as they grow they become reliable people all together in the Lord Jesus Christ.

Parents and the Church have critical roles to ensure that their children are brought up spiritually. Johnson (2019) confirms, “the Church and home can work together to raise a generation of children with biblical worldview focused on the mission of Jesus.” It is for this reason that CCAP has the YCG or CYF to cover the gap. According to Nkhoma Synod (2020, p98), the vision for the YCG is to become the vehicle for the Church that will give good expectations and insights and inspiration to the youth and children. Their mission is to teach the youth and children to become reliable resources in the Church and to the Nation in general. The YCG is mandated to fulfil their vision and mission through prayers and worshipping (Mark 12:29-30), serving the Lord (Mark 12:3), stewardship (Genesis 2:12), evangelism and to teach and train (Matthew 28:20)

As put it by Nkhoma Synod (2020) in Z264, the YCG has several duties that are aimed at molding children for the good life. Among others roles for YCG or CYF;

- 4.8.1. Bible Study.
- 4.8.2. Cheering the week.
- 4.8.3. Doing developmental projects.
- 4.8.4. Teaching Sunday school and Catechesis learners.
- 4.8.5. Helping the needy and widows.
- 4.8.6. Working hard in their education.
- 4.8.7. Promotion of wildlife and forest conservation.
- 4.8.8. Social working.

In reference to all these tasks for YCG members, we notice that the aim for the Ministry is to ensure that children grow responsibly in the Church and the Nation at large to minimize criminal cases that involve children as stated by Issa (2023) that children often carry sharp objects, such as knives and razor blades, resorting to intimidation and attacks on pedestrians in the City of Blantyre. This calls for all denominations working hard in CE so that children become well-mannered spiritually, socially and academically.

All Church denominations need to invest in Youth and Child Ministries to improve the development of CE. It is important to invest in today's youth since this is necessary in the growing body of Christ. According to Grand Canyon University (2023), teaching young people in the Church to grow in their relationship with the Lord can prepare them to serve Christ in all whatever they do.

According to Grace Church (2024), children's and youth ministries encourage growth within a church by creating activities for kids that center around Christianity but other non-Christian activities. Church ministries create an environment for children to flourish. It teaches children acceptance and empathy towards other children and leads to non-Christian children being introduced to the church. Youth and Children Church ministries can therefore bring in more children of every faith to the church as these children can learn that they can take part in church-related activities and participate in services without feeling forced or threatened. YCG works can attract non-believers to be devoted to Life of Jesus Christ; resulting to creation of safe and secure environment amongst young people and in their families.

4.9. Sunday school Teachers (SST)

A Sunday school teacher (SST) in most denominations is a person responsible for those young children attending spiritual education in Churches before the level of Catechesis classes. They teach children younger than those in Catechesis classes. The purpose of a Sunday school teacher is to provide spiritual guidance and instruction to children, helping them to develop a deeper understanding of the Christian faith and of their own spirituality. The SST also strive to foster an environment of community and fellowship, while providing an opportunity for children to explore and discuss the Bible, Christian beliefs and values, and the application of these teachings to everyday life. A Sunday school teacher is responsible for leading religious education classes for children on Sundays. SST provides spiritual guidance and instruction on religious topics, including Bible stories, moral lessons and prayer. SST also creates a fun and supportive learning environment for the students. The SST brings Christianity Foundation (CF) to children. To effectively instill CF and CE to our children we need SST who are well qualified spiritually.

CF and CE are critical to the growth of children so that they become good mannered people when they grow. Based on this and tasks brought by the SST in the CE context, they have specific qualifications for them to ably deliver the CE and or CF lessons. The writer has discussed a few of them here for a dynamic Sunday school teacher:

4.9.1. Engulfed by the Power of the Holy Sprit

Teachers in Sunday school are Ambassadors for Christ. Being an ambassador for Christ requires that you be found a faithful servant. If not, you cannot be called by God for His service. Furthermore, you would be found guilty of giving out false teaching and false doctrine.

Some scriptures discussed in this paper are; 1 Peter 2:1-3 says, "Wherefore laying aside all malice, and all guile, and all hypocrisies, and envies, and evil speaking, As newborn babes, desire the sincere milk of the Word, that ye may grow thereby: If so be ye have tasted that the Lord is gracious." 2 Peter 2:1-3 says, "But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction. And many shall follow their pernicious ways; by reason of which the way of truth shall be evil spoken of. And through covetousness shall they with feigned words make merchandise of you: whose judgement now of a long time lingers not, and their damnation slumber not." James 3:1 also warns, "My brethren, be not many masters, knowing that we shall receive the greater condemnation."

4.9.2. Have a Gift to Teach and/or that of Exhortation.

Teachers have a particular gift to teach others in Sunday school class. This particular gift of exhortation is one of encouraging and building up the body of Christ, usually done through the capacities of preaching and teaching the message of the gospel of Jesus Christ.

The body of Christ is helped and encouraged by those who retain this very special and important gift given by the Holy Spirit. The Bible talks about this in these few passages: 1 Peter 4:10-11 says, "As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God. If any man speaks, let him speak as the oracles of God; if any man minister, let him do it as of the ability which God giveth: that God in all things may be glorified through Jesus Christ, to whom be praise and dominion for ever and ever. Amen." Romans 12:6-8 also says, "Having then gifts differing according to the grace that is given to us, whether prophecy, let us prophesy according to the proportion of faith; or ministry, let us wait on

our ministering; or he that teach, on teaching; Or he that exhort, on exhortation: he that giveth, let him do it with simplicity; he that rule, with diligence; he that show mercy, with cheerfulness."

In 1 Corinthians 12:1-7 Paul instructs, "But the manifestation of the Spirit is given to every man to profit withal. For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; To another faith by the same Spirit; to another the gifts of healing by the same Spirit; To another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues: But all these work that one and the self-same Spirit, dividing to every man severally as he will." 1 Timothy 4:14-16 also says, "Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery. Meditate upon these things; give thyself wholly to them; that thy profiting may appear to all;. Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee." Ephesians 4:11-12 which declares, "And he gave some, apostles; and some, prophets; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ..."

4.9.3. Love for God's Word and a desire to share it with others

This is believed to be the main reasons one may want to teach Sunday school in the first place-- that of sharing in the love of God and making disciples ready to go out into the world and become ambassadors for Christ within their own communities, or even outside of them into other countries. This is the Great Commission! The Bible says: Matthew 28:19-20 tells us, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo,

I am with you always, even unto the end of the world. Amen." 2 Timothy 3:16-17 says, "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, thoroughly furnished unto all good works." Matthew 24:14 clearly states, "And this gospel of the kingdom shall be preached in the entire world for a witness unto all nations; and then shall the end come."

4.9.4. Courage to teach others, even if you are afraid to do so

Other SSTs may have a fear of getting up in front of their Sunday school class to teach a lesson, but with much prayer and practice, it is an attainable endeavor. They are in this position to serve others, using the spiritual gift God gave you.

The writer has given some scriptural expression; Romans 1:16 says, "For I am not ashamed of the gospel of Christ: For it is the power of God unto salvation to everyone that believeth; to the Jew first, and also to the Greek." Jeremiah 1:7-8 says, "But the Lord said unto me, 'Say not, I am a child: for thou shalt go to all that I send thee, and whatsoever I command thee, thou shalt speak. Be not afraid of their faces: for I am with thee to deliver thee,' says the Lord." Ephesians 6:19-20, which says, "And for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the gospel, for which I am an ambassador in bonds: that therein I may speak boldly, as I ought to speak."

4.10. Catechesis Teachers (CT)

CT is a dedicated person who gives biblical lessons to children after attaining puberty age and or to adults who are just joining Christianity. S/he is also called Catechist. A catechist, often found within religious communities, serves as a faithful educator, mentor, and guide. This essential role

involves imparting religious knowledge, fostering spiritual growth, and nurturing the faith of individuals.

CT has the role for catechization. Catechization derived from the Greek word *κατηχησις* is derived from *κατηχεω*, as *κατηχισμος* is from *κατηχιζω*. Both words mean to sound, to resound, to instruct by word of mouth, and to repeat the sayings of another. *Κατηχεω* more properly, however, signifies to teach the first principles and rudiments of some particular doctrine. As applied to the doctrine of the church, and as understood when thus used, it means to teach the first principles of the Christian religion, in which sense it occurs in Luke 1:4. Acts 18:25; Galatians 6:6. Catechization in its most general and comprehensive sense, means the first brief and elementary instruction which is given by word of mouth in relation to the rudiments of any particular doctrine; but, as used by the church, it signifies a system of instruction relating to the first principles of the Christian religion, designed for the ignorant and unlearned.

According to Ursinus (1536-1587), The system of catechizing, therefore, includes a short, simple, and plain exposition and rehearsal of the Christian doctrine, deduced from the writings of the prophets and apostles, and arranged in the form of questions and answers, adapted to the capacity and comprehension of the ignorant and unlearned; or it is a brief summary of the doctrine of the prophets and apostles, communicated orally to such as are unlearned, which they again are required to repeat.

Ursinus (1536-1587), in the primitive church, those who learned the catechism were called Catechumens; by which it was meant that they were already in the church, and were instructed in the first principles of the Christian religion. There were two classes of these Catechumens. The first were those of adult age, who were converts to Christianity from the Jews and Gentiles, but

were not as yet baptized. Persons of this description were first instructed in the catechism, after which they were baptized and admitted to the Lord's Supper. Those who taught the catechism, or instructed these Catechumens, were called Catechists or Catechesis Teachers (CT).

4.10.1. The origin of Catechization

The same thing may be said of the origin of catechization which is said of the whole economy or service of the church, that it was instituted by God himself, and has always been practiced in the church. For, since from the very beginning of the world God has been the God, not only of those of adult age, but also of those of young and tender years, according to the covenant which he made with Abraham, saying, "I will be a God unto thee and thy seed after thee;" (Genesis 17:7.) he has also ordained that both classes should be instructed in the doctrine of salvation according to their capacity; the adults by the public voice of the ministry, and the children by being catechized in the family and school. As it respects the institution designed for the instruction of adults, the case is clear and admits of no doubt.

Touching the catechization of children in the Jewish church, the Old Testament abounds in many explicit commands. In Exodus 12 and 13 God commands the Jews to give particular instruction to their children and families in relation to the institution and benefits of the Passover. In Deuteronomy 4, God enjoins it upon parents to repeat to their children the entire history of the law which he had given them. In the sixth chapter of the same book, he requires that the doctrine of the unity of God, and of perfect love to him should be inculcated and impressed upon the minds of their children; and in the eleventh he commands them to explain the Decalogue to their children. Hence, under the Old Testament dispensation, children were taught in the family by their parents, and in the schools by the teachers of religion, the principal things contained in the

prophets, such as respects God, the law, the promise of the gospel, the use of the sacraments, and sacrifices, which were types of the Messiah that was to come, and of the benefits which he was to purchase; for there can be no doubt but that the schools of the prophets Elijah, Elisha among others, were established for this very purpose. It was also with this design that God delivered his law in the short and condensed form in which it is. “Thou shalt love the Lord thy God with all thy heart,” &c., “and thy neighbor as thyself.” So also as it respects the gospel; it was briefly comprehended in the promises, “The seed of the woman shall bruise the serpent’s head;” “And in thy seed shall all the nations be blessed.” They had, likewise, sacrifices, prayers, and other things which God required Abraham and his posterity to teach their children and families. Hence it is that this doctrine is presented in such a plain and simple form as to meet the capacity of children and such as is unlearned.

In the New Testament we are told that Christ laid his hands upon little children and blessed them, and commanded that they should be brought unto him. Hence He says, in Mark 10:14, “Suffer the little children to come unto me, and forbid them not, for of such is the kingdom of God.” That the catechization of children was diligently attended to in the times of the apostles, is evident from the example of Timothy, of whom it is said that he knew the holy Scriptures from a little child; and from what is said in the epistle to the Hebrews, where mention is made of some of the principal heads included in the catechism of the apostles, such as repentance from dead works, and of faith towards God, of the doctrine of baptism, and of laying on of hands, and of resurrection from the dead, and of eternal judgment, which the apostle terms milk for babes.

These and similar points of doctrine were required from the Catechumens of adult age at the time of their baptism, and of children at the time of their confirmation by the laying on of hands.

Hence, the apostle calls them the doctrine of baptism and laying on of hands. So likewise the Fathers wrote short summaries of doctrine, some fragments of which may still be seen in the Papal church. Eusebius writes of Origen, that he restored the custom of catechizing in Alexandria, which had been suffered to grow out of use during the times of persecution. Socrates writes thus in relation to the system of catechizing in the primitive church: “Our form of catechizing,” he says, “is in accordance with the mode which we have received from the Bishops who have preceded us, and according as we were taught when we laid the foundation of faith and were baptized, and according as we have learned from the Scriptures.” Pope Gregory caused images and idols to be placed in the churches that they might serve as books for the laity and children. After this period the doctrine of the church, through the negligence of the bishops and the subtlety of the Romish priests, became gradually more and more corrupt, and the custom of catechizing grew more and more into disuse, until at length it was changed into the ridiculous ceremony which to this day they call confirmation.

4.10.2. Reasons for Introduction of CT

We have several benefits for the delivery of Catechesis classes to the children towards the development of CE by CT. Among others;

4.10.2.1. Because it is the command of God: “Ye shall teach them to your children,” &c. (Deuteronomy 11:19).

4.10.2.2. Because of the divine glory which demands that God be not only rightly known and worshipped by those of adult age, but also by children, according as it is said, “Out of the mouth of babes and suckling have thou ordained strength.” (Psalm 8:2)

4.10.2.3. On account of our comfort and salvation; for without a true knowledge of God and his Son Jesus Christ, no one that has attained to years of discretion and understanding can be saved, or have any sure comfort that he is accepted in the sight of God. Hence it is said, “This is life eternal that they might know thee, the only true God, and Jesus Christ, whom thou hast sent.” And again, “Without faith it is impossible to please God.” (John 17:3; Hebrews 11:6.) And not only so, but no one believes on him of whom he knows nothing, or has not heard; for, “How shall they believe in him of whom they have not heard?” “So then faith cometh by hearing, and hearing by the word of God” (Romans 10:14, 17). It is necessary, therefore, for all those who will be saved, to lay hold of, and embrace the doctrine of Christ, which is the chief and fundamental doctrine of the gospel. But, in order that this may be done, there must be instructions imparted to this effect, and of necessity, some brief and simple form of doctrine, suited and adapted to the young, and such as are unlearned.

4.10.2.4. For the preservation of society and the church. All past history proves that religion and the worship of God, the exercise and practice of piety, honesty, justice, and truth, are of the greatest importance to the well-being and perpetuation of the church and of the commonwealth. But it is in vain that we look for these things among barbarous nations, since they have never been known to produce the fruits of piety and virtue. Hence, there is a necessity that we should be trained to the practice of these things from our earliest years; because the heart of man is depraved and evil from his youth; yea, such is the corruption of our nature, that unless we early commence the work of reformation and moral training, we too late apply a remedy when, through long delay, the evil principles and inclinations of the heart have become so strengthened and

confirmed, as to bid defiance to the restraints we may then wish to impose upon them. If we are not correctly instructed in our childhood out of the sacred Scriptures concerning God and his will, and do not then commence the practice of piety, it is with great difficulty, if ever, we are drawn away from these errors which are, as it were, born in us, or which we have imbibed from our youth, and that we are led to abandon the vices in which we have been brought up, and to which we have been accustomed. If, therefore, the church and state are to be preserved from degeneracy and final destruction, it is of the utmost importance that this depravity of our nature should, in due time, be met with proper restraints, and be subdued.

- 4.10.2.5. There is a necessity that all persons should be made acquainted with the rule and standard according to which we are to judge and decide, in relation to the various opinions and dogmas of men, that we may not be led into error, and be seduced thereby, according to the commandment which is given in relation to this subject, “Beware of false prophets.” “Prove all things.” “Try the spirits whether they are of God.” (Matthew 7:15; 1 Thessalonians 5:21; 1 John 4:1) But the law and the Apostle’s creed, which are the chief parts of the catechism, constitute the rule and standard according to which we are to judge of the opinions of men, from which we may see the great importance of a familiar acquaintance with them.
- 4.10.2.6. Those who have properly studied and learned the Catechism, are generally better prepared to understand and appreciate the sermons which they hear from time to time, inasmuch as they can easily refer and reduce those things which they hear out of the word of God, to the different heads of the catechism to which they appropriately

belong, whilst, on the other hand, those who have not enjoyed this preparatory training, hear sermons, for the most part, with but little profit to themselves.

4.10.2.7. The importance of catechization may be urged in view of its peculiar adaptedness to those learners who are of weak and uncultivated minds, who require instruction in a short, plain, and perspicuous manner, as we have it in the catechism, and would not, on account of their youth and weakness of capacity, be able to understand it, if presented in a lengthy and more difficult form.

4.10.2.8. It is also necessary, for the purpose of distinguishing and separating the youths, and such as are unlearned, from schismatic and profane heathen, which can most effectually be done by a judicious course of catechetical instruction.

In a summary, we notice that a knowledge of the catechism is especially important for those who are to act as teachers, because they ought to have a more intimate acquaintance with the doctrine of the church than others, as well on account of their calling, that they may one day be able to instruct others, as on account of the many facilities which they have for obtaining a knowledge of this doctrine, which it becomes them diligently to improve, that they may, like Timothy, become well acquainted with the Holy Scriptures, and “be good ministers of Jesus Christ, nourished up in the words of faith, and of a good doctrine, whereunto they have attained.” (1. Timothy 4:6)

4.10.3. The Core Aspect of CT Function

Based on the discussions in this paper, the core aspect rendered by CT in the doctrine of the catechism is our comfort and salvation. Our salvation consists in the enjoyment of the highest good. Our comfort comprises the assurance and confident expectation of the full and perfect

enjoyment of this highest good, in the life to come, with a beginning and foretaste of it already, in this life. This highest good is that which makes all those truly blessed who are in the enjoyment of it, whilst those who have it not are miserable and wretched. What this only comfort is, to which it is the design of the catechism to lead us, will be explained in the first question, to which we now proceed, without making any further introductory remarks.

4.11. The General Church Membership

The entire church membership has a role to learn the word of God. They do this through reading the Bible, doing Bible studies, attending various church sessions including the evangelism sessions by the church leadership.

If all members in the church can abide by the Word of God, we may see to it that CE is greatly advancing in that particular Church. If CE is advanced in the churches, we may have a well modified team of children who may have good and spiritual characteristics than those that are just moving up and down in streets.

CE has great and positive impact to the church if it has well been managed by the leadership of the Church. Among others we see church growth and excellence.

4.11.1. Church Growth

The goal of a Christian education program is the growth of the whole church into the image of Christ. As each member develops his own particular gifts and abilities, the whole community of believers grows. The church is people; people changed by the grace of God from darkness into light, but people who still need to be changed throughout their Christian pilgrimage (2 Cor. 3:18; 2 Pet. 3:18). According to Malcor (2000), the teacher equips his students by helping them

through this growing process. To a large extent, this means helping them teach themselves. What the learner contributes to the learning process is just as important as what the teacher contributes (“I have more insight than all my teachers, for I meditate on your statutes,” Ps. 119:99).

4.11.2. Excellence

These days Orthodox Presbyterian congregations are seeking to fulfill the implications of Matthew 28 and Ephesians 4 by adopting aggressive educational programs, but others are still struggling. As put it by Malcor (2000), the standard of excellence is set only high enough to exist, to “just get by” with what is necessary in order to keep the educational program going “the way the church always has done it.” Forgotten is Paul’s exhortation to “always give yourselves fully to the work of the Lord” (1 Cor. 15:58). Since man’s chief end is to bring glory to God, surely your Christian education ministry must be well prepared, relevant, transforming, flexible, varied, and designed to change behavior.

4.11.3. CE Promotion by Church Members

As per for this paper, there are eight ways that we can strengthen Christian education in the church perspective:

4.11.3.1. Have a Christian education board or committee.

In any setup of the congregation, amongst the church membership and leadership, someone needs to be planning for the future. The church can achieve progress in surveying needs, formulating the program, approving curriculum, selecting personnel, overseeing facilities and equipment, and making the congregation more aware of Christian education.

4.11.3.2. Enlarge your educational vision.

Don't limit Christian education to Sunday school. Consider implementing such programs as weekday clubs, Bible studies, training classes, outdoor education, and catechism. The Church Membership have a role to broaden your scope to include youth and adult ministries, not just work with children; all three are important areas.

4.11.3.3. Formulate clear objectives and goals.

Remember the need to go beyond mere factual content (as important as that is) to the development of godly lives. Perhaps your church has been guilty of putting up the boards, shingles, and drywall of an educational program before you have really laid the foundation! The Christian education program should be based upon an understanding of what you are really trying to accomplish. This depicts objectives for CE as taking people to knowing God and their spiritual responsibility.

4.11.3.4. Emphasize your positives.

While we need to be realistic about our educational limitations, don't overlook the particular strengths and advantages of your local situation. This should be done even if you have a small congregation. The church that most needs good Christian education; is often the church with cramped space, few helpers and outmoded programming. According to Malcor (2000), it is sometimes difficult to convince leaders in small churches that the same principles which function adequately in large churches can also function in small churches" (*Leadership for Church Education*, page 139). The church membership need to build upon the ability to know everyone

by name, your strong family units, the crossing of age lines, your sense of purpose, and your creativity in the use of the facilities and resources that God has given to you.

4.11.3.5. Work closely with the home.

Church and family (as well as day school) must work together to achieve the purpose of preparing individuals to be Disciples of Christ. If the student has the influence of the covenant church community and the “twenty-four-hour day” model of Deuteronomy 6:5-9, his educational training will be a cohesive whole. Teachers in your local congregation must communicate regularly with the home to make sure that what is taught at church is being lived at home.

4.11.3.6. Take advantage of all available resources.

In Christian education, you don’t have to reinvent the wheel. Many resources are available to help any church improve itself, and you should be alert to materials, conferences, books, and seminars that can enrich your educational program. Great Commission Publications, for example, can provide such assistance. Of course, each church is unique, and so a franchise approach, where every program looks like it has been cut out with the same cookie cutter, is not appropriate. Corinth was not Ephesus, and Ephesus was not Thessalonica. The resources of others must be adapted to local needs; you can’t force every idea to work just because it may have worked elsewhere.

4.11.3.7. Cooperate with other churches.

All parts of the church and brand including branches need to support the Christian education committee. In addition, as part of mother church; their general assembly has a Committee on

Christian Education that stands ready to help you with a wide variety of resources. It is this committee that will work with all other departments at the church to ensure that all members take part in the operations for CE.

4.11.3.8. Evaluate what you have been doing.

In one sense this is being done all the time, but in another sense it is probably rarely done. We need to consider accomplishing the scheduled educational programs. Your educational program must be based solidly upon biblical objectives that are clearly defined, and this calls for ruthlessly honest evaluation!

4.11.4. Impact of Church Membership towards CE

It is the God's desire for young people that they would cultivate a heart for Him and develop the mind of Christ and keep on longing for God. And God instructs parents to invest in their children to that end; Scriptural expressions in Deuteronomy 6:6-7 say, "And these words, which I command thee this day, shall be in thine heart: And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up."

Chappell (2014) highlights the Christians' role in helping young people develop hearts and minds for God through Christian education - three-fold:

4.11.4.1. To teach the principles of God's Word

God has given the Christians the responsibility of teaching His Word to all—not just to adults, but to young people as well (Matthew 28:18-20). More than a child needs academic education, he needs to understand the principles of God's Word that will help him navigate through life successfully. Through a Christian education, he can learn both. Philippians 2:5 instructs, "Let

this mind be in you, which was also in Christ Jesus.” The goal of Christian education is to help young people develop the mind of Christ. As Christians, we believe that God’s truth should permeate every area of our lives and relationships.

Christian education reinforces the relevancy of truth for all areas of life as it intertwines God’s Word with other learning. A Christian teacher looks for opportunities to draw upon Scripture, weaving God’s principles throughout the basics of education. For instance, a child in a school not only learns about the particles and elements of science, but he is directed to marvel at the wisdom of God in creating these intricate systems through the studies of Religious Education in specialization to Christianity. At every opportunity, God’s principles are brought to child’s heart.

4.11.4.2. To teach Christ-centered academics

Christians have a role to their children in making Christ the very center of their lives and to align every other area to Him and the principles in His Word. Secular institutions can impart a degree of understanding in science, math, English, and history, but they cannot, without God, direct a child’s heart toward true wisdom. Psalm 111:10 says, “The fear of the Lord is the beginning of wisdom....” Only Christian education will point children to awareness of God’s presence and of our accountability to Him as we assimilate and use knowledge. Through a Biblical Lessons, a church can disciple young hearts and teach Christ-centered academics, where every facet of learning comes back to understanding and knowing Jesus Christ. Through teaching children to read, study, and learn, - a Christian Education equips young people with the tools they need to carry out God’s will for their lives.

4.11.4.3. To cultivate hearts for God

Christians have a duty to reach *hearts* for God. A successful Christian life reflects far more than outer conformity (regular church attendance, adherence to standards, and the appearance of

spiritual interest); it is the expression of a heart consumed with Christ and passionate about glorifying God. Paul outlined what this looks like in Ephesians 6:6: “Not with eye service, as men pleasers; but as the servants of Christ, doing the will of God from the heart.” The Scripture-steeped atmosphere of a Christian education reaches far beyond the *mind* of a child and touches his *heart*. It directs students to personally following God’s recipe for success. David says in Psalms 1:1-3, “Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. But his delight is in the law of the Lord; and in his law doth he meditate day and night. And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper. Those that study the Word of God are spiritually feed and secured through the power for the Holy Spirit that engulfs them.

4.12. Chapter Four Summary

This chapter critically analyzed the development of CE through effective role by the entire church leadership; Church Deacons, Church Elders, and Church Ministers. We also saw about the impact by Men Guild, Women Guild, Youth and Children Guild, Sunday School Teachers, Catechesis Teachers, and the entire church membership. This means all people in a congregation need to come together for the advancement of CE in their denomination which means there is commitment by the church towards CE. Chapter five is an analysis into the contributions by Primary and Secondary school towards the advancement of CE in the community.

CHAPTER FIVE: CHRISTIAN EDUCATION IN PRIMARY AND SECONDARY SCHOOLS

5.1. Introduction

In the previous chapter the writer discussed much about commitment by the church through its major stakeholders in the development and advancement of CE. In this chapter the writer discusses about CE with regard to Primary and Secondary schools. Main topics covered are School curriculum, significance of the CE in Schools, role of CE Teachers, and key stakeholders in CE delivery at Primary or Secondary school.

5.2. School Curriculum (SC)

A school curriculum (SC) is a standard based sequence of planned experiences where learners practice and achieve proficiency in content and applied learning skills. It is a central guide for all educators as to what essential for teaching and learning, so that every student has access to rigorous academic experiences. The SC is developed by educational bodies in a country such as ministry of Education or Department of Education. The SC depicts lessons and assessments that are offered to learners in institutions.

In Malawi apart from several subjects and or lessons offered in Primary and Secondary Schools we have Bible Knowledge (BK) and or Religious Educations (RE) as some of the lessons taught. In Primary Schools, are delivered in compulsory basis while in Secondary Schools, students have a choice to learn or not especially in higher classes of Form 3 and 4. BK and RE with specialization into Christianity in schools groom children to the knowledge of knowing God. This helps children to have admirable lives in all sectors since we need people who can be trusted in all areas and or walks of life. Scott (2018), states that children that learn Bible centered

education have improved brain growth, children become disciplined, children have better school performance, and helps in developing positive psychology among others.

There is great importance for compulsory Christian Education in schools. We notice that children at tender age once they learn Word of God they shall be able to keep it to the rest of their lives. Proverbs 22:6 says, “Train up a child in the way he should go, even when he is old he will not depart from it.” This means for a brighter future for a country, we need to enforce children learning the lessons in relation to the messages of God.

In reference to the Literature discussed in this paper, Stoeckl and Roy (2015, states that RE should be taught in schools as any other subject based on the SC by a Spiritual Teachers (ST). This expression means that we need teachers in primary of secondary schools who know the Word of God and believe in Him. Schools need to have Christian Educators for effective delivery of BK. Sirait et al. (2023), state that the educators that fear God have authentic and authoritative teaching and are able to bring Jesus’ teaching into practice. Teachers have a role to work as agents for restoration and reconciliation while brings the students to Christ.

CE is important in the act of changing children and it is a must that children must be taught Biblical Lessons (BL) in Primary and or Secondary Schools. In review of the works by Ojelade (2022), children as a greatest asset, we need to raise them spiritually. We need to have the community that is a God fearing. In raising children spiritually we lay foundation of the God fearing community and society because they are spiritually transformed.

We see several scriptural expressions in relation to transformation of a humankind; 2 Timothy 3: 16-17 says, “All Scripture is breathed out by God and profitable for teaching, for reproof, for correction, and for training in righteousness, that the man of God may be complete, equipped for

every good work.” Deuteronomy 6:1-8 says, “Now this is the commandment—the statutes and the rules—that the LORD your God commanded me to teach you, that you may do them in the land to which you are going over, to possess it, that you may fear the LORD your God, you and your son and your son's son, by keeping all his statutes and his commandments, which I command you, all the days of your life, and that your days may be long. Hear therefore, O Israel, and be careful to do them, that it may go well with you, and that you may multiply greatly, as the LORD, the God of your fathers, has promised you, in a land flowing with milk and honey. This means without the Word of God we grow in uncounted status, but when we consume the Word of God we become complete and we can not have safe and secure life. It is therefore vital that we inject the spiritual lessons into the minds of our children.

5.3. CE Teachers Critical Roles in Schools

In reference to the works of Hynson and Krau (2016) that have been reviewed in this paper, teachers have responsibility to transform the world through forging values and behaviors that are biblical in nature. White (1894) in reference to Proverbs 22:6, states that training which Solomon enjoins is to direct, educate and develop children. These scholars here indicate some critical roles that have to be fulfilled by CE teachers for effective delivery in schools; transformations for the world, direct, educate, and develop children. It is the fulfilment of these roles that could help in modifying children to have changed lives as discussed further.

5.3.1. Transformation for the world

In the community or society where we have great numbers of Christians, we have peace and honest people including admirable leadership in various sectors. God fearing community is lovely and hard working in the sectors. God fearing society is developmental and cares for their infrastructure and general economy. In God fearing community and or society, people unit

together in their developmental activities and peace promotion, they help and encourage one another in times of need.

Scriptural expressions depict the importance of people well transformed through CE. In Galatians 6:2 Paul teaches that those that have learnt the Word of God carry each other's problems; "Carry each other's burdens, and in this way you will fulfil the law of Christ. Proverbs 27:17 stresses on the help that transformed people render to each other; "As iron sharpens iron, so one person sharpens another." In Romans 12:16 Paul teaches about living for one another that happens to the spiritual transformed people and also they associate with all levels of people; "Live in harmony with one another. Do not be proud, but be willing to associate with people of low position. Do not be conceited."

In these scriptural expressions we notice the great role of CE Teachers rendered to people and or children in the world. We notice that with great effort by CE teachers in schools where education takes place mostly, we may create a peaceful world where wars may be avoided or reduced in some cases. The world may have peace and focus on love for their people and development.

5.3.2. Directing children

CE Teachers have great roles to direct students towards the right direction in their lives. They groom learners to follow the spiritual path – Jesus Christ in all their endeavors. Scriptures in John 1:6, we are directed that the Way to Salvation is Jesus Christ, the Truth to Spiritual behavior is Jesus Christ, and the True Life is Christ and Him only. He added that no one can go to God the Father except through Him.

Teachers instruct and teach students in the way they should go according to God's expectations (Psalms 32:8). According to Matthew 28:20, teachers instruct children/learners to obey

everything that Christ commanded them. In Psalms 132:12, we learn the significance of following directives from teachers that their sons will sit on their throne forever and ever. We notice that following CE teachers delivered lessons, we may have changed children as they will abide by God's commands all the time, and remain good mannered people.

5.3.3. Educating children

Delivery of any form of education is twofold; done by parents or guardians and teachers. However it's the role of teachers that surpass all sectors in the act of education. Teachers are trained in the modalities of handling diverse background of learners and ably understand their understanding levels through the study of psychology. CE teachers are trained spiritually to ably teach learners Christian or Bible centered education.

In secondary and primary schools CE teachers have a role to teach BK and RE. These teachers are mandated to effectively teach BK and or RE; hence they need to be true and bonafide Christians. 2 Timothy 2:15 says, "Do your best to present yourself to God as one approved, a worker who does not need to be ashamed and who correctly handles the Word of Truths" This scriptural expression depicts commitment to truth and diligence in the profession, emphasizing the importance of being knowledgeable and prepared. Paul in Colossians 3:23-24 says, "Whatever you do, work at it with all your heart, as working for the Lord, not for human masters, since you know that you will receive an inheritance from the Lord as a reward. It is the Lord Christ you are serving." In this discussion, Paul inspires teachers to give their best in teaching.

CE teachers educate learners through their behavior. Matthew 5:14 says, "Ye are the light of the world. A city that is set on a hill cannot be hid." Teachers in schools have the responsibility to be a light to their students both spiritually and academically. They have to strive to inspire,

motivate, and guide students in their educational journey, and to positively influence them in their academic progress, character development and overall well-being through biblical expressions and lessons.

CE teachers teach through instructions. Because they are converted to God, they are also commanded to give instructions to people. Proverbs 9:9 says, “Give instruction to a wise man, and he will be yet wiser: teach a just, man and he will increase in learning. This scriptural expressions emphasizes the significance of giving instruction, and as teacher, their greatest role includes imparting knowledge, skills and understanding to students. This therefore takes CE teachers to first recognize God’s values so that they ably teach in classrooms and other learning places.

Pious teachers have a role to give students what is right on God’s face (Titus 2:7-8). This means teachers need to teach the truth about the Word of God in schools to effectively modify learners’ behavior to acceptable levels. As teachers they should be to communicate with clarity, integrity, and respect in classroom. They are encouraged to avoid harsh derogatory language, gossip, or negative comments about students or colleagues. CE teachers need to follow biblical principles to fulfil their mandate in education and take students to Christ.

5.3.4. Developing children

CE teachers help children to develop Bible reading and Prayerful life. In the two functions we learn that children cultivate loving life, respecting life, peaceful life, compassionate life, and indeed all sorts of environmental aspect because when we pray God opens his secrets to us and when we read the Bible we know God and His secrets in all setups as to what He expects us to behave. Teachers help learners in schools to develop prayerful life by starting with a prayer

whenever they are starting RE or BK lessons and advising students to pray at home soon after waking up, during food and when going for a sleep. They are taught to lead the Bible regularly through scanning biblical stories in the Bible and looking at interesting parables. These are done systematically so that children learn and put them into practice.

There is great impact in the prayerful life and reading the Bible to children and all believers in Christ. The power of prayerful life has been discussed based on the works of Elijah and the widow in 1 Kings 17:17-24 and Bible reading aspects in general.

5.3.4.1. Impact of Developing Prayerful Life (1 Kings 17:17-24)

After this the son of the woman who owned the house got sick. His illness was so severe he could no longer breathe. She asked Elijah, “Why, prophet, have you come to me to confront me with my sin and kill my son?” He said to her, “Hand me your son.” He took him from her arms, carried him to the upper room where he was staying, and laid him down on his bed. Then he called out to the Lord, “O Lord, my God, are you also bringing disaster on this widow I am staying with by killing her son?” He stretched out over the boy three times and called out to the Lord, “O Lord, my God, please let this boy’s breathe return to him.” The Lord answered Elijah’s prayer; the boy’s breath returned to him and he lived. Elijah took the boy, brought him down from the upper room to the house, and handed him to his mother. Elijah then said, “See, your son is alive!” The woman said to Elijah, “Now I know that you are a prophet and that the Lord really does speak through you.” From the outlined scripture, we note that teachers could help develop children a prayerful life with three significance; faith, lifestyle, empathy, persistence and fervency in prayer.

According to Brown (2022) prayer is not preparation for the great work. Prayer is the great work!” It is by prayer that individuals are saved, relationships are reconciled, prisoners are set free, and nations are healed. Prayer is how we access God’s power and get his work done. The scriptures in James 5:16-18 states, the prayer of a righteous person has great effectiveness. Elijah was a human being like us, and he prayed earnestly that it would not rain and there was no rain on the land for three years and six months! Then he prayed again, and the sky gave rain and the land sprouted with a harvest.

Teaching children to have a prayerful life could help them have a God’s great component. In fact, a powerful prayer life is a common component in the lives of those God used greatly. Abraham was a man of prayer—in his narrative, he is constantly seen communicating with God and even interceding for people. Moses, Nehemiah, and the prophets were also people of prayer. Likewise, when Christ was preparing weak disciples who would one day turn the world upside down (Acts 17:6), he constantly emphasized their need to pray. He modeled faithful prayer for them (Lk 11:1), taught them the Lord’s Prayer at least twice (Matt 6, Lk 11), taught them parables emphasizing their need to pray (Lk 18:1-8), took them away for prayer retreats (Lk 22:39-46), and at times rebuked them for their lack of prayer (Mk 9:19, 29). In the book of Acts, the world is turned upside down, in part, because the disciples developed powerful prayer lives (Acts 17:6). They prayed in the upper room and the Holy Spirit fell on them at Pentecost (Acts 1:14, Acts 2:1-4). They had a corporate prayer meeting after being told to no longer preach the gospel, and the building was shaken, the Spirit fell on them again, and they left proclaiming God’s Word boldly (Acts 4:23-31). They, like Christ, at times even turned down ministry because they needed to stay committed to prayer (cf. Mk 1:35-37). In Acts 6:1-4, they told the

Jerusalem church members to find someone else to care for the widows because they needed to be committed to prayer and God's Word.

We notice that God uses prayerful people to fulfil His missions. According to Wetterlin (2018), Martin Luther, upon being asked by his friend about his plans for the next day, said, "Work, work from early until late. In fact, I have so much to do that I shall spend the first three hours in prayer." When God raises up someone to mightily use, he trains him or her to be mighty in prayer. Therefore, as we look at Elijah resurrecting this young boy, which is the first resurrection in Scripture, we learn principles about developing an effective prayer life.

From the story of the death of a woman's son we see that the reaction of the mother was furious against Elijah, accusing him of the son's death verses 17-18. This was in line with her life of non-prayerful. To the contrary Elijah didn't argue with her. He immediately asked for her son, took him to the upper room of the house, laid him on the bed, and began to cry out to God for a resurrection. Here we see the first step in developing a powerful prayer life: It is developing a strong faith. Children are taught to believe in God so that they have faith in Him strongly.

It is an important step that teachers have to take to their students in helping them developing a powerful prayer life. We must develop our faith. Paul in Hebrews 11:6 says, "Now without faith it is impossible to please him, for the one who approaches God must believe that he exists and that he rewards those who seek him." Also, Hebrews 11:35 he says this, no doubt in describing Elijah's great faith, "women received back their dead raised to life." Hebrews 11 is commonly called the *Heroes of the Faith* chapter, and apparently Elijah is given not only as a model of prayer but also of faith. If we're going to develop powerful prayer, we must, like Elijah, have

great faith in God. It takes great faith in God to move mountains, heal people, bring revival in communities, and be used in our weakness.

Throughout Scriptural expressions, the importance of faith is often emphasized as a prerequisite for receiving blessings from God. In the gospels according to Matthew 17:20, Jesus taught if we only had the faith of a mustard seed, we could move mountains, which probably refers to insurmountable difficulties. And likewise, when Christ went to his hometown of Nazareth, Matthew 13:58 says he didn't do many miracles there because of "their unbelief." Faith is believing and trusting in God despite our feelings or circumstances. And when there is true faith, God often rewards it (Hebrews 11:6).

In Mark 2:3-5 and verse 11, we see a great example of faith in Christ's healing of a paralytic. The verses say, Some people came bringing to him a paralytic, carried by four of them. When they were not able to bring him in because of the crowd, they removed the roof above Jesus. Then, after tearing it out, they lowered the stretcher the paralytic was lying on. When Jesus saw their faith, he said to the paralytic, "Son, your sins are forgiven." ... "I tell you, stand up, take your stretcher, and go home."

Children need to be taught to have a prayerful lifestyle to please God. They need to be taught to always pray. With that said, Scripture not only demands faith—trust and belief in God—when we bring our requests before God but also lifestyles of faith. Elijah's bringing the dead son to God was just one step in his continual walk with God. Hebrews 10:38 says, "My righteous one will live by faith." A lifestyle of faith is also a prerequisite for powerful prayer. Moments or steps of faith when encountering the impossible should only be parts of a faithful life which God

rewards. James taught the necessity of a faithful life to answered prayer by applying it to Elijah's effective prayer life. In James 5:16-17, he said, "So confess your sins to one another and pray for one another so that you may be healed. The prayer of a righteous person has great effectiveness. In considering Elijah's response to the dead son, we cannot but be struck by his great faith. Since God is honored by faith and rewards those with it (Hebrews 11:6), it is no surprise that God commonly moves on behalf of those who trust him supremely.

Children need to be taught to have a life of empathy in their life. This is one of the great work CE teachers do. In 1 Kings 17:21, Elijah stretched out over the boy three times and called out to the Lord, "O Lord, my God, please let this boy's breath return to him." In this act it is believed that Elijah was entering into his pain. Likewise, if we are going to be effective in our prayer life, we must learn how to enter into people's pain and feel what they feel.

In reference to the Christ's ministry we see great power for empathy in prayer when Christ raised Lazarus from death. Christ went to the tomb and wept (John 11:35). In this good tidings we note that Christ saw the pain—the effects of sin and death—and wept. In mourning for Lazarus before praying for him, Christ felt the sting of his death, the pain of losing him, and the mourning of others. Christ entered Lazarus' pain and that of his family and friends. Only after this did Christ pray, leading to Lazarus' resurrection.

We also learn from the story of Elijah to persistently practice a prayerful life. I Kings 17:20-21, "Then he called out to the Lord, "O Lord, my God, are you also bringing disaster on this widow I am staying with by killing her son?" He stretched out over the boy three times and called out to

the Lord, “O Lord, my God, please let this boy’s breath return to him.” Elijah practiced persistence in prayer. We can see this again when he prays for rain in 1 Kings 18:41-45. In that narrative, he prays seven times as he waits for a rain cloud to show up.

Certainly, we see the practice of persistent prayer throughout Scripture and commands for us to do the same. With Christ, right before he was betrayed, he went to the Garden of Gethsemane to pray for three separate hours. During each hour of prayer, he prayed, “Father, if you are willing, take this cup away from me. Yet not my will but yours be done” (Luke 22:42). Also, in 2 Corinthians 12:8-9, Paul shared how he prayed three times for God to remove his thorn in the flesh. He said, “I asked the Lord three times about this, that it would depart from me. But he said to me, ‘My grace is enough for you, for my power is made perfect in weakness...’” In both circumstances, God said no; however, with Elijah, God was pleased to answer his prayer. Either way, persistence is an important step to developing a powerful prayer life. God desires us to be persistent in prayer. Persistence shows that our petition is genuine and important to us. Many people lift a prayer to God and then they never bring it back up. Sometimes, our lack of consistency shows that we are not truly concerned or only mildly concerned with what we are bringing before the Lord.

We learn another example of persistent prayer in the story of the Canaanite widow who approached Christ about healing her daughter who was demon-possessed in Matthew 15:22-28. In response, Christ first said nothing (v. 23), and then eventually he said “no,” because he was sent only to the lost sheep of Israel. However, she persisted in asking Christ, and then Christ said, “Woman, your faith is great,” and he healed her daughter (v. 28). She was not willing to give up, even when Christ seemed uninterested in healing her daughter by being silent, or when

he essentially said no. This is “persistent prayer” that God enjoys. Persistence is the fruit of great faith—faith that won’t give up regardless of circumstances.

We see that God looks for people who will pray persistently and deploys them to pray over strategic targets. It is for this reason that students need to be developed in praying persistently because when we train them in their tender age they will not depart even when they are old (Proverbs 22:6). In Isaiah 62:6-7, God says, “I post watchmen on your walls, O Jerusalem; they should keep praying all day and all night. You who pray to the Lord, don’t be silent! Don’t allow him to rest until he reestablishes Jerusalem, until he makes Jerusalem the pride of the earth.” God strategically calls men and women to persistently pray over difficult situations, people, and nations. He commands them to give him no rest until he accomplishes his will on the earth. Unfortunately, sometimes he cannot find people to persistently pray. Ezekiel 22:30 says, “I looked for a man from among them who would repair the wall and stand in the gap before me on behalf of the land, so that I would not destroy it, but I found no one.” The best way is to train children so that they grow in Spiritual Faith.

In 1 Kings 17:20-21 the scripture says Elijah called out to the Lord, “O Lord, my God, are you also bringing disaster on this widow I am staying with by killing her son?” He stretched out over the boy three times and called out to the Lord, “O Lord, my God, please let this boy’s breath return to him.” The last principle we learn about developing a powerful prayer life from Elijah’s ministry to the dead boy is the need for fervency. As mentioned, twice in the passage, it says Elijah “called out to the Lord” (1 Kgs 17:20-21). It can also be translated as “cried out” as per *New International Version*. This not only represents persistency but also fervency. It is clear that

Elijah passionately prayed for the dead child. He was fervent, no doubt inspired by his entering into the widow's pain and touching the child's dead cold body. Fervent prayer is simply genuine prayer that includes effort, sacrifice, and focus. It is prayer that fully engages a person's mind, will, and emotions. It is focused prayer and not drifting prayer. It is God-exalting and not self-exalting.

To develop prayerful life into students the following have to be initiated;

- a) To develop an effective prayer life, we must develop strong faith. Learner must be taught to have full faith in Christ. Faith includes taking steps of faith as we bring problems and impossible situations before God. But it also includes a continuous faith walk with God where we practice righteousness and integrity, even when encountering difficulties. God looks for faith and rewards those who continually approach him with it (Hebrews 11:6).
- b) To develop an effective prayer life, we must practice private prayer. Learners need to be taught to continually pray privately and or in secret rooms. Elijah went to his prayer room when tragedy struck. We need to practice stepping away from busyness and blocking all things out to be with God. There is power in private prayer. Those who continually approach God in the secret place, He rewards in the open.
- c) To develop an effective prayer life, we must develop empathy. CE Teachers have a role to develop empathy in children through RE or BK lesson sessions. Elijah stretched his body over the dead boy. He felt the boy's lack of a heartbeat, cold lips, and lifeless body. We will never truly grow in intercession unless we develop empathy—a deep understanding and care for the needs of others. Maybe God is calling us to touch the

leper and interact with struggling people to develop a love and care for them. In addition, he might be using various trials in our life to do the same—to help us feel and empathize with the suffering of others.

- d) To develop an effective prayer life, we must practice persistent prayer. Children must be taught to continuously pray since in praying we come close to God (Jeremiah 29:13-14, Proverbs 8:17, Psalms 145:18, James 4:8, Exodus 24:1-2, Isaiah 55:1-3). Twice, Elijah prayed to God for healing, and as we'll see later, he prayed seven times for rain (1 Kgs 18:42-45). Likewise, we must continually bring our requests before God, even when there is no change or things get worse. There is power in persistent prayer.
- e) To develop an effective prayer life, we must practice fervency in prayer. Children needs to be taught to have passion to serving God (Romans 12:11, Genesis 6:22, 1Samuel 17:34-37, Acts 4:13, Matthew 6:21) Fervency is an urgent passion for God to move. Elijah fervently cried out for the boy's life. Christ fervently prayed until His sweat dropped like blood. Ezekiel 22:30 says God is seeking for people to stand in the gap—people who will pray, and because of those prayers, he will move mightily to save people.

5.3.4.2. Developing Bible Reading Life

Developing culture of reading the Bible is paramount to Christian life. As we train children to know God through CE delivered in schools via RE and or BK, children will gaps the knowledge on the Trinity of God and His truth in the entire creation and His works to the humankind. The Bible holds knowledge, truth and hope for everyone. You do not have to be a Christian to benefit from reading the Bible. God made it so that anybody can read it.

God reveals Himself to the people through His Word as He abides in His Word. The Bible is powerful and impactful. We have nearly completed 2,000 years; the Bible has stood the test of time. Jesus says about it, “Heaven and earth will pass away, but My words will never pass away” (Matthew 24:35). Jesus’ statement has proven true in that the Bible is just as applicable today as it was then.

Teaching children to develop the spirit of reading the Bible will be able to follow the inspirational hints by God. The Bible was inspired by God and penned by dozens of authors who knew and followed Him. The 66 books that are in the Bible are written in a number of genres, including narrative history; proverbs; prophecy; law; genealogy; personal letter and poetry focused on worship, romantic love and mourning.

In the OT we have the first 39 books of the Bible. In these books, children may learn several issues such as the historical account of God making promises to the nation of Israel and the Israelites continually rebelling against God. The NT has 27 books and starts with four accounts of the life, death and resurrection of Jesus (the Gospels). From there, the New Testament goes on to describe how Christianity spread across the world (Pauline Epistles) and the message that Jesus’ followers communicated as they spread it.

In this paper the writer has discussed some reasons that give great and paramount significance of developing the culture of reading the Bible. According to Knight (2018), we must read the Bible due to 14 reasons amongst which the writer has discussed six critical points.

a) God reveals His Character in the Bible

And He passed in front of Moses, proclaiming, “The LORD, the LORD, the compassionate and gracious God, slow to anger, abounding in love and faithfulness, maintaining love to thousands, and forgiving wickedness, rebellion and sin. Yet he does not leave the guilty unpunished; he punishes the children and their children for the sin of the parents to the third and fourth generation.” (Exodus 34:6-7)

We learn that God is full of patience, love, kindness, justice and wisdom. He is all-knowing and the Creator of all. The books of the Bible describe the different characteristics of God in a way that humans can understand. The Bible is primarily a story about God’s goodness, and when you read it with this in mind, it makes the rest of the text come alive. As you are reading, you can unconsciously make yourself the main character of the Bible, but the main character is and always has been God.

b) Bible Reading Gives Instruction on Daily life

All Scripture is God-breathed and is useful for teaching, rebuking, correcting and training in righteousness. (2 Timothy 3:16)

The Bible is full of practical wisdom for life, especially in the New Testament. The writers wanted their readers to know how to live the way God intended. You will find information that will help as you figure out how to be a good child, youth, and parent, how to have a successful marriage, how to approach your work, how to care for family members, how to forgive and how to love.

c) The Bible teaches you how to pray.

One day Jesus was praying in a certain place. When He finished, one of His disciples said to Him, “Lord, teach us to pray, just as John taught his disciples.” **He said to them, “When you pray, say: “Father, hallowed be Your name, Your kingdom come. Give us each day our daily bread. Forgive us our sins, for we also forgive everyone who sins against us. And lead us not into temptation.”” (Luke 11:1-4)**

Reading and learning from the four gospels (Matthew, Mark, Luke and John), we notice that they are packed with recollections of Jesus praying. He prayed basically in any situation at any time of the day about anything He wanted to talk with God about. His followers, who were called His disciples, saw Him praying all the time. We should also learn to pray like this and teach the same to our children. The Lord’s Prayer, quoted above, is a great template to follow when learning to pray. Try praying this prayer yourself and bringing your requests to God is critical and paramount to one’s spiritual life.

d) Reading the Bible Explains How to Share the Gospel

“Go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything I have commanded you.” (Matthew 28:19-20)

We learn that the Bible’s main message focused on the gospel, and again that God’s Word also gives instructions for how to share the gospel with others. The scripture quoted above is called the Great Commission, and it is one of the last statements Jesus made to His followers. After hearing Jesus’ command, the disciples preached in churches, shared about Jesus with strangers and taught people from all backgrounds about Him. If you are a Christian and want to learn how to share the gospel, living out the Great Commission in your life is a good place to start.

e) Reading God’s Word Teaches You How to Trust God

Proverbs 3:5-6 says, “Trust in the LORD with all your heart, and lean not on your own understanding; in all your ways submit to Him, and He will make your paths straight.”

Learning to trust God is a lifelong process. Submitting all your ways to His way does not happen overnight. God wants people to come to Him daily and lean on Him and to repeat back to yourself the truth about Him from the Bible.

f) Teaches You How to Forgive and love

Paul in Ephesians 4:31-32 says, “Get rid of all bitterness, rage and anger, brawling and slander, along with every form of malice. Be kind and compassionate to one another, forgiving each other, just as in Christ God forgave you.”

One of the key components of the gospel message is that Jesus died on the cross to forgive sins. Since this is such a central aspect of who God is — a forgiver — the Bible has a lot to say about forgiveness. The death of Jesus Christ on the Cross was a total love to the humankind so that all who believe should have eternal life. Paul indicates about God’s love to us in Romans 5:8-9 “But God demonstrates His own love toward us, in that while we were still sinners, Christ died for us. Much more then, having now been justified by His blood, we shall be saved from wrath through Him.” This therefore depicts that developing the culture of reading the Bible will lead to the understanding the foundation of Salvation through God’s love in Christ.

5.4. Key Stakeholders in CE delivery

In the Malawi 2022 annual school census, proprietorship was categorized into public, private, and religious institutions. Public schools are defined as institutions established by the government, community, and local education authorities and these schools are fully supported by the government. On the other hand, private schools are defined as institutions that were

established by individuals or institutions/organizations from the private sector and are run and supported by them. Religious institution proprietorship are those that were founded by and are run and supported by religious institutions, e.g. the Catholic Church, CCAP and Anglican Church. The 2022 annual school census therefore captured 6750 primary schools of which 5338 were public, 890 were private, and 522 were religious.

In schools managed by the government (public), churches and private; we have RE and or BK with much emphasis on teaching about Christianity. At primary level RE is compulsory since it is embedded into Social Studies. In this case 6750 pupils were all learning RE; promotion of CE. Primarily we notice that the key stakeholders for CE in this case are the government, private school owners, and the churches. If these administrators in these institutions could effectively manage the lessons deliveries, we may realize a lot of learners gasping contents for CE which could in turn induce changed behavior for children.

These stakeholders need support from other stakeholders for fruitful CE deliveries in schools; among others, we need commitment from teachers, parents, the learner himself, and the Parent Teachers Association. The writer had already discussed much on CE teachers towards CE delivery to learners. In this topic parents, learner, and parent's teacher association PTA have been discussed.

5.4.1. Parent

A parent is responsible for the education of his/her child at all cost. Parents send their wards to school so that they get educated; in other words if parents cannot send their children to school, it's difficult for these children to attain education.

The parent has a role to monitor school progress for their children. For example when a child comes back from school, a dedicated and matured parent needs to check the copies for the

children to see what they had learned where they had challenges and try to help them so that they do better next time. The parent may as well follow-up with the teachers to get feedback on the performance of the pupil so that he may identify where a gap lies. In this paper some key significance of a parent in CE has been discussed.

5.4.1.1. Parents as children's role model

Just as a model is something that represents an inspirational ideal, hence a role model is someone who inspires others to imitate his/her good character and or endeavors. Being a good role model we notice that parents are children's first teachers – exploring nature, reading together, cooking together, doing wood work together, and doing metal works together and practicing lessons learnt together. In this case we see that for effective CE delivery, parents should be the first to gasp the Word of God. Parents need to be the people who follow the footsteps of Jesus Christ. Parents need to be positive role model by demonstrating good manners to children as required by Christians through Jesus Christ.

5.4.1.2. Involvement and engagement in school events

Students whose parents stay involved in school have better attendance and behavior, get better grades, demonstrate better social skills and adapt better to school. According to Ceka (2016), parental involvement in children education also more securely sets students up to develop a lifelong love learning, which depicts a key to long-term success.

Parent involvement in school activities includes participation in school events or activities, with teachers providing learning resources and information about their students' grades. With involvement, teachers hold the primary responsibility to set educational goals and objectives.

In the act of engagement, we notice that the school and home come together as one team. The school empowers parents by providing them with ways to actively participate, promoting them as important voices in the school and removing barriers to engagement.

Some key roles with regard to attainment school events are;

- a) Reading with children.
- b) Helping with homework.
- c) Discussing school events.
- d) Attending school functions; including PTAs.
- e) Volunteering in classroom.
- f) Giving support and guidance.
- g) Providing good lifestyle to children.
- h) Nurturing skills to children through counseling on expected behaviors; physically, mentally, and spiritually.

General benefits for involving parents in children's education to children are;

- a) Earning higher grades and score higher on tests.
- b) Graduate from primary school to secondary school; and from secondary school to University.
- c) Develop self-confidence and motivation in classroom.
- d) Have better social skills and classroom behavior.
- e) Better biblical understanding and Christianity compliance.
- f) Develop prayerful and biblical reading lifestyle.
- g) Converted to become a child of God after receiving Jesus Christ (1 John 1:12).

5.4.2. Learner

Learners need to be motivated to love their education. It starts from the parental care and support that children could love their education upon looking at the behavior and support from their parents and guardians.

Children will need to be attentive in classes so that they ably gaps lessons that are taught by their teachers in all subjects including that of RE or BK that depicts CE. As teachers demonstrate on the lessons from the Bible, they need to imitate so that the gasp whatever is required of them as students.

Learners may as well work with their peers so that they ably gaps the contents of their lessons and then practice together to see to it that they have indeed learnt something. They could discuss together and solve assignments together.

Learners need to have energy to approach their teachers on areas of subjects which they did not understand so that teachers could extend their explanations. In addition when they are at home, they need to approach their parents in the assignments/homework which they could not understand on their own so that parents could give a hand.

Learners need to study and read their notes at home and even in class when their teacher is not around so that they develop a spirit of reading. This will give them energy to self-learning and self-assessment which in the end after finding difficult situations could then be referred to their teachers and parents for assistance and support.

5.4.3. Parent Teachers Association (PTA)

PTA is a team where parents and teachers work together for the good of the school and students.

Parents teacher association (PTA) is a formal organization of parents and teachers that is formed

to get parents involved in their children's academic and well as to help and reform the school systems (MLN Public School, 2023). The main focus for the PTA is to work for the prosperity and improvement of the school going children. It provides teachers and parents a mutual and common platform to management the school affairs on learners benefit. Meetings held by PTA help parents and teachers to involve and discuss and solve any particular issues they are facing.

Impacts of PTA on the CE to children are numerous but a few have discussed by the writer in this paper.

- 5.4.3.1. PTA brings parents into the equation that provides a fresh insight on the improvements that are needed to children and the school at large.
- 5.4.3.2. PTA improves home-school communication by providing two-way communication between parents and teachers. Here feedback is given on children performance.
- 5.4.3.3. PTA improves parental relationship and teachers get to know about students' home life. In this case the teacher responsible for CE may easily gaps the situation as to how he/she could help if there is spiritual gap based on the home background.
- 5.4.3.4. PTA improves opportunity to talk about academic performance of each student. This could help to improve the performance for an individual student in the area where he/she is weak.
- 5.4.3.5. PTA may promote ideas for change management at the child's school in the way school operations are done. During PTA meetings they may observe some shortfalls in management principles; then decision may come in to effect a change management process so that the school operation goes on effectively and efficiently.
- 5.4.3.6. The PTA may help teachers to know learners weakness and ways how to help this particular learner.

As discussed PTA is very important for the effective educational delivery to students in schools. To be effective, teachers and parents have special roles to play in PTA individually.

Teacher Roles

- a) To inform the parents regarding entire activities of the school and related activities from time to time. -To convey the examination result of students to their parents.
- b) If any fund is being collected for any kind of purpose in school, teacher should make parents aware regarding this subject.
- c) To discuss with parents about students and help in finding problems of students.
- d) If any student is absent for a long period of time, teacher should contact his parents and try to know the reason behind it.
- e) Notifying parents if homework or project work assigned by the school to students is continuously incomplete.
- f) If school wants to take students for any excursion or trip for any purpose, teacher should inform parents regarding this subject.

Parent Roles

Before coming to the school, basic education of child is given in the house only by the parents. In complete development of the student, parent's contribution is very important. Parents have following role:-

- a) Parents should continuously monitor children's activities.
- b) Parents should continuously discuss the student's home life with teacher.

- c) Parents should always get involved in PTA meetings.
- d) Parents should always motivate student to participate in school's various activities.
- e) Behavior of the student in the school should be discussed with teacher.
- f) Getting the students examination results on time and consulting the teacher on this subject.
- g) Observing the students interest in education and school.
- h) Parent should be in constant contact with the teacher and should keep complete information about school and the students.

PTA is very important for students. Complete development of student is assured through this association and tries to meet his needs. This association not only fulfils the needs of students but also of teachers and parents. Unless teachers know their students well and are knowledgeable about their achievements, they cannot be confident that their teaching is meeting the learning needs of their students. Therefore PTA helps in complete development of a child and lets teacher and parents understand their children's needs and progress completely.

5.5. Significance of the CE in Schools

The great significance of CE in schools is that it creates and imparts Christian values to learners. These values could lead in the child's modification of behavior to a required and admirable one. According to Girgis (2023), during the early growth stages of a child, values and principles have a significant impact on their personality and perspective. Christian values, in particular, put a strong emphasis on love, kindness, respect, and integrity. When these values are woven into early childhood education, they lay a solid moral groundwork for children, nurturing their comprehensive development and equipping them to face life's challenges.

Girgis (2023) came up with various significance of Christian values which the writer in this paper have discussed as obtained by learners in schools when the learn CE.

5.5.1. The Intersection of Faith and Learning

Whatever we learn in CE comes from the Word of God and builds our faith. In Philippians 4:9 Paul says, “Whatever you have learned or received or heard from me, or seen in me-put it into practice. And that God of peace will be with you.” Following Paul’s teaching here, we instill in our lives the aspect of faith in God as a key symbol and values into our lives. In early childhood education, Christian values establish a special blend of faith and learning. They act as a moral guide, shaping children’s actions and interactions, and cultivating a sense of responsibility and empathy towards others. This fusion of faith and learning extends beyond mere academics, instilling a profound understanding of right and wrong in children, which can steer their decisions throughout their lives as they meditate the Word of God all the time.

5.5.2. Fostering a Sense of Community

Apostle Paul in 1 Thessalonians 5:14 teaches, “And we urge you, brothers and sisters, warn those who are idle and disruptive, encourage the disheartened, help the weak, be patient with everyone.” In this case Paul advises that Christian values highlight the significance of community and togetherness as also expressed in Galatians 6:2, where it reads, “Carry each other’s burdens, and in this way you will fulfill the law of Christ.” In an educational setting for children, this means teaching children about working together, cooperating, and respecting each other. These skills are vital for their social growth, aiding them in forming solid relationships and realizing the value of collective effort towards shared objectives.

5.5.3. Developing Moral Integrity

Proverbs 20:7 reminds us that the righteous lead a life of integrity, and we should strive to instill this value in our children. As parents and educators, it is our responsibility to model integrity and teaches our children the importance of honesty, trustworthiness and moral character. Integrity, honesty, and truthfulness form the heart of Christian values. When children learn these principles early on, it helps shape a strong moral character that influences their choices and actions as they mature. This sense of moral integrity becomes integral to their identity, steering their interactions with others and their responses to different life situations.

5.5.4. Encouraging Compassion and Empathy

Christian teachings emphasize compassion and empathy. In a learning environment, these values encourage children to understand and respect the feelings of others, fostering emotional intelligence. This understanding can help children navigate their relationships more effectively, promoting harmony and understanding in their interactions. Paul teaches in Ephesians 4:32, “Be kind and compassionate to one another, forgiving each other, just as in Christ God forgave you.” This means CE values could promote a total love amongst our children.

5.5.5. Promoting Respect for All

“For the Lord’s sake, submit to all human authority- whether the king as head of state, or the officials he has appointed (1Peter 2:13),” Christian values teach respect for all people, regardless of their background or beliefs. Instilling this ethos in young children lays a foundation of openness that will enrich their perspective as they encounter the diversity of our world. Guiding kids to embrace differences with kindness and respect from their earliest years nurtures a spirit of inclusion. Appreciating the humanity in every individual sows the seeds for a more understanding society.

5.5.6. The Importance of Forgiveness

We need to teach forgiveness to our children because so that our father God could as well forgive them when they practice forgiveness (Matthew 6:14-15). Instilling the value of forgiveness in young children cultivates the social-emotional skills needed to resolve conflicts and promote reconciliation. Children who develop forgiveness as a habit are empowered to clear the air after disagreements and make amends through apologies and changed behavior. Forgiveness brings peace where bitterness once festered.

5.5.7. Cultivating a Love for Learning

Christian values promote wisdom and knowledge. The Scriptures in Ecclesiastes 2:26 say, "For to the one who pleases Him, God has given wisdom and knowledge and joy...." By fostering a love for learning through the Word of God, children are amicably encouraged to be curious, ask questions, and seek answers, fueling their intellectual development. This love for learning can drive their academic success and inspire a lifelong passion for knowledge.

5.5.8. Building Resilience through Faith

The power of faith can give comfort and strength during challenging times. Scriptures confirm that faith can engineer our minds to have a hope even in difficult times. In Hebrews 11:1 Paul says, "Now faith is confidence in what we hope for and assurance about what we do not see." In Corinthians 5:7 he says, "For we walk by faith, not by sight." Building resilience and coping with difficulties in an effective manner can be achieved by encouraging children to lean on their faith. This resilience can help them navigate the challenges of life with courage and determination.

5.5.9. Nurturing a Spirit of Service

Christian values encourage service to others (Hebrews 10:24-25, Acts 2:42-47, Ecclesiastes 4:9-12, and Colossians 3:11-17). This principle can inspire children to contribute positively to their community, fostering a sense of responsibility and empathy. By understanding the value of service, children can become more socially responsible and contribute positively to their communities.

5.5.10. Encouraging Gratitude

Scriptural expressions advise on being appreciative (1Thesalonians 5:16-18, Psalm 103:1-3, James 1:17, Hebrews 12:28, Psalm 95:1-5, and Isaiah 12:4-5). Gratitude is a key Christian value that can enhance children's emotional well-being. Teaching children to appreciate their blessings can foster positivity and happiness. Children who develop this sense of gratitude will be more positive and appreciative of the good things in their lives.

5.5.11. Instilling a Sense of Purpose

We get the importance of man's purpose and meaning of life through the Word of God; Then God said, "Let us make man in our image, according to our likeness.....So God created man in His image" (Genesis 1:26-27). The creation of man gives us the meaning of life and great sense of purpose. Instilling Christian principles in early childhood sows seeds of purpose that can blossom into a life of meaning. Knowing they are crafted with intention fuels motivation to discover their special talents and gifts. Children who grasp their lives have God-given purpose are empowered to boldly pursue goals and dreams. They come to understand their lives are vessels for making the world brighter through service to others.

It is therefore noted that incorporating Christian values into early childhood education provides a comprehensive approach to child development. These values, which emphasize love, kindness, respect, and integrity, lay a solid moral groundwork that nurtures children's overall development and equips them to face life's challenges. They foster a sense of community, moral integrity, compassion, empathy, respect for all, forgiveness, and love for learning, resilience, service, gratitude, and purpose. When we instill Christian values in early childhood, we empower children far beyond shaping character. These are the seeds that blossom into purpose, illuminating their worth and unique gifts. Children grasp their lives can impact the world for good. This equips them to courageously pursue dreams, resolve conflicts peacefully, celebrate diversity, and lead with compassion.

5.6. Chapter Five Summary

In this chapter the writer has discussed the impact of CE based on Primary and Secondary school where key stakeholders were identified and discussed. Significance of CE was discussed and role of the key stakeholders.

We noticed that the school curriculum is important in the delivery of CE because it looks into the standard of lessons proficiency. We also noticed that CE in primary school is compulsory while in secondary schools is done by choice to students. Teachers have great responsibility in transforming the world through CE and also to develop, and educate children. For effective CE delivery we need God fearing teachers, parents, and learners themselves joining hands with a great support from government (public), churches and private school administrators.

In the next chapter the writer discusses about the CE in community context. This discusses about community church leadership, community traditional leadership, teachers in homes, learners in homes, and the impact of CE in community setup.

CHAPTER SIX: CHRISTIAN EDUCATION IN COMMUNITY CONTEXT

6.1. Introduction

In the previous chapter the writer discussed about the impact of CE based on Primary and Secondary school where key stakeholders were identified and discussed. Significance of CE was discussed and role of the key stakeholders. In this chapter he looks into CE impact and delivery at community level.

CE sets its root in the Bible and main agenda is to take learners close to God and to God only. This means CE depicts as a route for taking the Word of God to learners so that they know Him and possibly accept Him as their Creator and Jesus Christ as their Savior. CE seeks to help students forge understanding of Christian Faith (CF) and give them an insight into what a life in fellowship with God and each other looks like. According to Christian College Geelong (2021), in community perspective CE brings recognition and understanding that learners belong to a world society, and an acknowledgement of their responsibility to positively contribute to the relief of the less privileged in this global community.

In this paper, the writer seeks to understand the impact of CE in community and how community members and leadership are involved in CE development and delivery. This in mind the writer looked into Community Education Premises, Community Christian Leadership involvement, Community Traditional Leadership involvement, involvement of the general community membership, CE learners in homes, CE teachers in homes, and impact of CE in the community.

6.2. Local Community Education Premises (LCEP)

Local Community Education Premises (LCEP) are places within a village or a community/society setup which the community leadership could identify and agree with their subjects that their wards could attend lessons in relation to their education - Sunday school,

catechesis and pre-school lessons or after school education deliverables. These are the places where teachers could be identified by the local people and appointed by the Community Leader like the Traditional Leader to the part of secular education, Church Elder or Deacon to the side of the CE.

These locations for CE delivery in community are cited so that they can even accommodate children less than five years of age who cannot move long distances including those that are pre-school children. These learning premises have some advantages such as easy accessibility to most young children and monitoring by community leadership.

Other benefits of having learning premises in community areas have been discussed here;

6.2.1. A proximity to children under- five years

The learning premises are allocated within the locality of the residential areas of the areas where these children reside. Due to this proximity, most of children could easily make themselves available for classes.

We notice that community plays a crucial role in early childhood education. This involves the connections between children, families, care providers, and local organizations among others. Robinson (2023) states that a strong community provides a supportive and inclusive environment that helps children grow their socioemotional skills and feel a sense of belonging. It also offers access to resources, experiences, and opportunities that improve the quality of care.

There is great relationship between children, families, and education providers when we use the learning places that are within the community set-up. Education providers; CE teachers, community leadership and families play critical and important role in creating a welcoming and supportive environment for children and their families. By working together, families and

teachers can ensure that every child has access to the best possible care while attaining education.

Due to proximity, children have advantage of guaranteed safety and security together with their families (Robinson, 2023). When families feel confident and comfortable with their child's education at a safe and secure learning place, they are more likely to feel safe, secure and supported in their decision to place their child at the school.

Learning at a community setup for children is in line with biblical expressions that we should not learn in isolation. When children learn together in their locality, they help one another. Paul in Galatians 6:2 says that we fulfill Christ's commands by helping those in our community, and it is evident that we walk in the Light (I John 1:7). According to Proverbs 27:17, lessons offered in the community proximity help learners to challenge each other and help each other to grow to maturity. According to Paul in Romans 1:11-12, these are places where we can be encouraged by each other's faith in times of abundance and as well as in times of difficulty. Children in these learning places could use their gifts that God gave them, loving and serving others without complaining or resentment.

6.2.2. Monitoring by Community Leadership

Monitoring is effectively done when the work to be monitored and or assessed can be accessed without hindrances. Young children need close monitoring for their education to be effective and fruitful. Due to proximity of the learning premises parents and other community leaders can easily check as to what is happening in these places. They could easily identify challenges that need to be ironed out and note any needed support to be rendered.

Academic monitoring in this context involves teachers and parents moving around at the learning premises, being aware of how well or poor students are progressing with their assignments, and working with learners one-to-one as needed. According to Wallace (2024), academic monitoring is useful to pupils because it allows them to be aware of any disparity between their current and predicted performance.

According to Peralta (2019), there are seven types of monitoring that can be employed in the assessment of CE deliveries in the community setup. The writer has discussed them here;

6.2.2.1. Process Monitoring

This is referred to as activity monitoring. It is implemented during initial stage of the function and or project as its sole purpose is to track the use of inputs and resources along with examining how activities and outputs are delivered. In CE context, the monitors will make sure that from the inception of the learning programs, CE teachers need to use the Word of God as the major text for the education being offered to children. Importance of the Word of God instilling into children minds while in their tender ages is that they could not forget even if they go old (Proverbs 22:6).

6.2.2.2. Compliance Monitoring

The purpose of the compliance monitoring is to ensure compliance with the principles of CE delivery. CE teachers need to be God fearing personnel such that they need to teach children the Word of God exactly as stipulated in the Bible.

The aim of CE is to ensure that children know God, children have good behavior, children learn to love one another, and children learn to support each other, among others. It is for this context that CE needs teachers and administrators who are compliant with the Word of God. They need

to demonstrate that they are devoted Christians so that children just after looking at them could tell spiritual story and easily converted to loving CE lessons.

6.2.2.3. Contextual Monitoring

Contextual monitoring is often called situation monitoring. It tracks overall setting of the function being monitored. The type of monitoring helps us to identify and measure risks, assumption, and any unexpected situations that may arise within the intuition.

The type of monitoring could help identify what could affect the deliverables of the CE delivery; for example piousness of teachers, lack of resources (biblical texts), unsafe conditions (leaking learning facility roof), crime rate, lack of prayerful life by teachers, and lack of parent involvements among others.

This monitoring could help the monitors and leadership to find better solutions for sorting out problems noticed. The first remedy is to involve God in prayers. In Philippians 4:19 Paul teaches that God will supply all our needs according to His riches in the glory through Jesus Christ. This means all gaps and or needs that could arise in the course of CE delivery can ably be tackled though God's intervention and guidance.

6.2.2.4. Beneficially Monitoring

This monitoring is also called Beneficiary Contact Monitoring. Its primary purpose is to track the overall perceptions of direct and indirect beneficiaries in function being delivered. This looks into beneficiary satisfaction or complaints with the function and its components including participation, treatment, access to resources, whether these are equitable, and their overall experience of change as CE is delivered. It also tracks stakeholder add feedback mechanisms. Biblically, monitors shall ensure that they meet CEV learners and teachers to understand their

perception in CE delivery and as to whether resources (like Bibles) are accessible and effectively used. The results could be used to improve CE delivery.

6.2.2.5. *Financial Monitoring*

The main purpose for financial monitoring is to ensure that there is financial efficiency at the school for CE is being delivered. It tracks the real expenditure involved in the CE administration and delivery in comparison with the allocated budget by the community members; and it helps the team at learning premises to maximize outputs with minimal inputs. It is conducted in combination with compliance monitoring with another aim of fostering accountability.

6.2.2.6. *Organizational Monitoring*

This type of monitoring system tracks institutional development, communication, collaboration, sustainability and capacity building within the organization (community learning premises) and with its partners and stakeholders (parents, community leadership and community members), in relation to the lessons' deliverables. The importance for this monitoring is that all stakeholders will work together to ensure that CE delivery to children is done according to the Word of God. The result could lead to more children being enrolled in CE community class since all stakeholders are involved.

6.2.2.7. *Results Monitoring*

This is where monitoring entwines with evaluation. It gathers data to demonstrate the overall CE delivery function effects and impacts to children and the entire community. It helps the team on ground to determine if the function is on the right track towards its intended purpose of CE education to children for during them into a changed life, and its impact thereof. The monitors need to see in children that they have changed their lives to behaving biblically. This could be

seen in the support to one another, love to one another, respect of the elderly, experiencing and demonstrating prayerful life and a life of loving Bible study or reading.

6.2.3. Easy Converting Non-Christian Children to Christianity

It is noticed that children that attend and attain Christian Education have love of others in their heart. Due to this love they are able to play with their colleagues from various backgrounds even those that do not follow issues of Christianity. It is during this playing exercise where they could together walk into the learning premises where those that come from homes and villages where they do not attend Christianity services could slowly start learning about God and eventually become bonafide followers of our Lord Jesus Christ through the act of learning RE with emphasis of Christianity and or BK.

We have various benefits to non-Christian Community and those already in Christianity denomination when they learn RE and or BK in these community learning premises and or areas. Twinkl (2024) and Compassion (2024) outlined several benefits. The writer in this paper has discussed some of them with regard to the subject matter.

6.2.3.1. Opportunity to hear the Gospel and Learn about Christ

Exposing children to the Word of God could reveal true God's love to them. Without understanding of God's love, it is difficult to resist despair. Children are particularly vulnerable to the emotional and spiritual messages of worthlessness and hopelessness poverty delivers. Taking these children to God through CE deliveries could result into children's life revolution as they realize that God loves them and values them. CE help children of all faiths, cultures, and backgrounds and races to experience Gods love and embrace who they were created to be. Bible lessons encourage these children that God loves them and that through Jesus Christ they all have space in the arms of God (John 14:6).

6.2.3.2. *Spiritual Growth*

The first critical thing that comes to mind when pondering the importance of Religious Education in schools is the effect that it can have on children's own spiritual development. RE poses a lot of existential questions surrounding the meaning of life, objective truth, and the origins of the universe, the concept of life after death and the existence of God. For many children, this will be the first time they ever encounter these questions or the first time they are exposed to new viewpoints surrounding them. It is important for children to tackle these questions in a safe environment, where they can make informed decisions around their own belief system.

As children attend to CE lessons being part of their spiritual growth, children will also be exposed to how different religions value human life, relationships and nature. Exploring a variety of views on these important topics will help children form their own views on them. Coming to CE, we notice the great benefit is that non-Christian believers will know that none can see God unless he comes through Jesus Christ (John 14:6). Though several people in the world worship God in various beliefs, but it's only those that accept Jesus Christ as their Lord and Savior that will attain eternal life. John 3:36 confirms, "Whoever believes in the Son has eternal life; whoever does not obey the Son shall not see life, but the wrath of God remains on him."

6.2.3.3. *Moral Growth*

Religious Education gives children the opportunity to explore moral views on issues such as justice, truth and the concept of right and wrong. It also allows students to look at how people's surroundings, backgrounds, families and social circles impact their moral beliefs.

Another huge area that children will cover as part of their Religious Education is ethics. This area of R.E. is largely covered in secondary schools, as opposed to primary, as the subject matter can be quite heavy. Through examining various key world events, children will be able to tackle what ethical behavior actually is, both in theory and in practice. They will then be able to form their own, informed opinions on ethical and moral issues, such as racism, capital punishment and more.

According to the Bible, (Matthew 22:37-40, Mark 12:29-31, Deuteronomy 6:4-5) the man's greatest ethical responsibility is to put much love on God with all their heart, mind, soul and strength. The second highest and paramount ethical duty is to love their neighbor as themselves. These scriptural expressions means that children that learn Word of God could know a true love.

We also learn that those who learn CE will live in biblical desired life and behave normally. Deuteronomy 23:17 commands, "No Israelite man or woman is to become a shrine prostitute." In Colossians 3:23 Paul says, "Whatever you do, work at it with all your heart, as working for the Lord, not human masters." These scriptures teaches us the importance of sending children to CE and indeed the benefits for non-Christian children will get when they attend CE beside their religions.

6.2.3.4. Cultural Growth

Religious Education is great for helping children become more culturally aware and thus tolerant. This is what a lot of people focus on when discussing the importance of RE in schools. Gaining an understanding of different cultures and beliefs is integral to children's growth and development.

Through their study of RE with emphasis of Christianity, pupils will also encounter the ways in which religion and culture inform one another, which is both fascinating and helpful for understanding the way the world works.

The reason why this area of RE is so impactful for school going kids is that it helps to erase any ignorance early on in their lives. By learning about different cultures from a young age, children will not have a fear of the unknown and, therefore, will be much more accepting of those from different cultures, religions, backgrounds etc., throughout the course of their lives.

Understanding various cultural backgrounds through CE will help children to understand that we are all God's image. Paul in Galatians 3:28 says, "There is neither Jew nor Greek, there is neither slave nor free, there is no male and female, for you are all one in Christ Jesus." Children could easily cope up with environment when they learn cultural values based on the Bible. 1 Corinthians 9:20 says, "To the Jews I become a Jew, in order to win Jews. To those under the law I became as one under the law than I might win those under the law."

6.2.3.5. Better Health

Physical and emotional health is the basis for our ability to work, play and develop sound relationships. This is why we need to teach all children how to monitor their own health for common diseases and provide hygiene training apart from the important CE lessons because it's the healthy children who can ably grasp spiritual lessons.

The physical and spiritual parts of our lives are interlinked and affect each other. Physical washing can be symbolic of spiritual cleansing. Biblically we learn from the scriptures that those who follow the Word of God – Jesus could be safe from diseases. In 3 John 1:2, the John

promises to pray for the believers so that they have good health. Exodus 15:26 says, “if you will diligently listen to the voice of the Lord your God, and do that which is right in His eyes, and give ear to his commandments and keep all His statutes, I will put none of these diseases on you that I put on Egyptians, for I am the Lord, your healer.” In chapter Exodus 23:25 the scriptures say, “You shall serve the Lord your God, and He will bless your bread and your water, and I will take sicknesses away from among you.

Jeremiah 32:17 clearly indicates that there nothing too hard for the Lord our God. This means those people who keep His commandments and do whatever pleases Him, will be cleansed from all unrighteousness and healed from their sins. So when children from various faith backgrounds appear before God through CE will have advantage that God will give them good health through removing diseases and sicknesses from them. This will mean those children from non-Christianity faith will love CE and end up being Christians.

6.2.3.6. Safety Protection

The protection of children is central to God’s heart for them, and we place the love, care, and protection of children above all other considerations. Our churches and schools need facilitate and foster care, counseling, intervention, and medical care for children dealing with abuse, and help with legal resources to represent and defend a child’s rights or to help find a missing child.

The church and school or any other learning institution need to be modified to suit the provision of safety to children. The lessons that are given to children need to preach safety and security to children for their spiritual, mental and physical well-being. The Bible tells us the owner for safety and security of people is God Himself. 2 Timothy 4:18 teaches, “The Lord will rescue me from every evil attack and will bring me safely to heavenly kingdom...” Psalms 37:3 teaches, “Trust in

the Lord and do Good; dwell in the land and enjoy safe pasture.” Psalms 46:1 says, “God is our refuge and strength, an ever-present help in trouble.”

We note in these scriptural presentations that being in God’s places we have full security of our lives; spiritually, mind, mental, and physical. If we take children into CE lesson places, they will understand about true security besides that from their parents and guardians.

6.2.3.7. Socio-Emotional Development

Socio-emotional lessons develop the children's view regarding themselves and others; lessons help children understand their identity as a creation in God’s image. Each child is unique, special and valuable and created with a purpose.

Socio-emotional interaction is paramount for the well-being of every child, especially children growing up in dangerous environments. Our children are encouraged to interact from a biblical perspective, and high standards of morality are advocated. The curriculum taught at the learning centers lays a good foundation for self-awareness and reflection. It helps the children recognize their own strengths and weaknesses and how.

God is highly concerned with our social and emotional well-being. He created us to be beings that live and thrive in relationships. He also loved us enough to do the best social emotional teaching that exists. Showing this God sent His only begotten Son, Jesus Christ to be a model for us here on earth.

We have several scriptural expressions and presentations that discuss about social-emotional development to children. Proverbs 22:6 says, “Train up a child in the way he should go; even

when he is old will not depart from it.” Matthew 25:40 says, “And the king will answer them, ‘Truly, I say to you, as you did it to one of these my brothers, you did it to me.’” In Matthew 7:12 we also learn about the importance of teaching children social-emotional development lessons, “So whatever you wish that others would do to you, do also to them, for this is the Law and the Prophets. In these presentations from the Bible, we notice the benefit of living for one another skill that children could gaps after learning CE in the community learning premises.

6.2.4. Peace Promotion in the Community

The community which focuses on the Word of God has high tolerance amongst itself because the Word of God promotes love and perseverance. Children that learn CE puts the Word of God at heart and confirms that God is love and the genuine love comes from God. God shows His love for us in that while we were still sinners, Christ died for us (Romans 5:8). The Word of God shows again that God Himself first loved us; John 3:16 says, “For God so loved the world, that He gave His only begotten Son, that whosoever believes in Him should not perish, but have everlasting life.”

People who instill love in their life through the learning of Word of God and meditating in the Scriptures daily could follow God’s determination as prescribed by Deuteronomy 6:6-8 which reads, “And these words that I command you today shall be on your heart. You shall teach them diligently to your children, and shall talk to them when you sit in your house, and you walk by the way, and when you lie down, and when you rise. You shall bind them as a sign on your hand, and they shall be as frontlets between your eyes.”

Those that keep God’s commandments as presented by the book of Deuteronomy 6 will preach peace and be guarded by the same peace in their community because the author of genuine peace

is God. Paul in Philippians 4:6-7 says, “....And the peace of God, which transcends all understanding, will guard your hearts and your minds in Christ Jesus.”

God keeps us in His perfect peace in our community if we learn and practice His Word gasped through CE. Isaiah 26:3 says, “You keep him in perfect peace whose mind is stayed on you, because he trusts in you.” According to Crossway (2020), the peace described here is first the corporate of the city (Isaiah 26:1) and the nation (Isaiah 26:2) that comes from the hand of the lord (Isaiah 25:10); but it is also the individual peace of the person whose mind is stayed on God. The source of such peace is the righteous, sovereign, saving God (Isaiah 25:9) – who will swallow up death forever and will wipe away every tear (Isaiah 25:8, Revelation 21:4) and who alone is worthy of trust.

In this scriptural expression, we see that the peace that is generated from God the Creator and the Mighty One, is capable of removing any problem within people, nation and the entire world. This means when children attain CE in their community, they will be able to preach and maintain peace as per God’s commands since they set the mind on Spirit (Romans 8:6).

6.2.5. Creation of Love and Support amongst Children

Spiritual trainings promote God’s love because the love of humankind is generated from God from the creation. We notice that in the first place God created man in His own image, that in His being man should behave according to their expectations (Genesis 1:26-27). Creating man in His image was a total love because it’s only man who depict God’s image from all the creation.

Those that go through CE learn that God love his people even if they are walking in the sinful state. Romans 5:8 teach about the paramount love to humankind that while we were sinners, Christ died for us. In the gospel according to St John 3:16, we learn that after man sinned God

did not want him to perish hence he sent His only begotten Son to be the propitiation of sins and that whomsoever believes in Him should have eternal life. We also notice the great love by Christ Jesus that even during His death on the cross he saved a sinner to His right hand just right at the dying time. We see that in John 11 Christ gave life to the man who died (Lazarus). This is a total love for humankind.

In support of these discussions from biblical readings and understandings we notice that those that learn CE will be able to abide in God's love as they are taught to follow God's command and since God himself is love (1 John4:8). Children in CE classes learn about God's love, it is in this background that the outcome of CE lessons will be the promotion of love amongst the learners. It is vital therefore that children in the community should attend CE through BK or RE to be converted to Christianity and or to grow in their Christian faith and have a spiritually modified life for the better.

6.3. Community Leadership (CL) Involvement

Community leadership in this paper refers to those in leadership positions responsible for the physical, mental, economic, social, and spiritual welfare of the people in a specific community. Leadership looks into the act of influencing other to take a task as per requirement of the standards. According to Barney and Pratt (2023), leadership is the ability of an individual or group of people to influence and guide followers or members of an organization, society of team. McKinsey & Company (2022), states that leadership is a set of behaviors used to help people align their collective direction, to execute strategic plans, and to continually renew an organization.

Based on the definitions by various scholars discussed here we notice that leadership is an act of taking the team, followers, an organization, or community to the intended goal. In this context we see that a leader is a person bestowed with powers to influence and guide his/her followers. Pandey (2024) defines a leader as an individual who guides, inspires, and influences others toward shared objectives and visions. Looking at the nature of this paper, the writer has discussed two types of community leadership; Christian Community Leadership and Traditional Community Leadership that are involved in the act of education delivery in their community set-up.

6.3.1. Christian Community Leadership (CCL)

CCL in this paper and in its context shall depict Pastors, Church Elders and Deacons; with much emphasis on the works on the Church Elders and Deacons in their localities.

Leadership ought to be defined as taking initiative for the benefit of others. Christian leadership goes even further to define the “others.” According to Watson (2018), leadership is taking initiative for the benefit of Christ, fellow believer, and neighbor. Christian leadership is profoundly a role of service to Jesus (Watson, 2018). The only hint of romanticism is that of a lost life at the feet of a worthy king.

As far as community is concerned, leaders are viewed as those who provide for our social wellbeing: they make sure everyone is involved, connected, and making friends. Leaders are also supposed to provide biblical counsel, care, and help for marriage, emotional, financial, and even romantic struggles. Leaders are there to guarantee that everyone is growing in following Jesus. Leaders are to provide the right amount of inspiration, drive, and vision to compel us to live radical lives, but not too extreme so that we get tired. As a leader, Jesus Christ is the service

provider to fix, help, and aid perceived needs. When leaders comply with this view of leadership, we reinforce this picture of Jesus.

Christian Leadership (CL) is all about operating in and by Christ, being His hands and feet with his perception. Therefore the community Christian leader desires to faithfully labor so that others might catch a glimpse of the gospel. The people you lead are responsible for their own obedience, faithfulness, and growth. You, as a leader, are responsible for creating an environment where people are confronted with the truth and grace of the gospel, challenged to follow and obey Jesus, and spurred on to take hold of the life of hope, mission, and justice they are called to have.

The personal character, and integrity of a leader, is the foundation, and starting point, of any discussion of biblical leadership. Throughout the biblical expressions, the Scriptures are abundantly clear that it is the moral character, godly lifestyle, and personal integrity of a leader that qualifies an individual to lead in the Christian Community (1Timothy 3:1-13; 4:7-8; 16; 6:11-14; 2Timothy 1:12-13; 2:1-6; 2:20-25; Titus 1:5-9; 2:11-15). In light of the fact that the transformation of our lives into the image and likeness of Jesus Christ is God's purpose for every Christian (Romans 8:29, 2Corinthians 3:18), those who provide Christian leadership to others must clearly model, exemplify, and embody the character of Christ in their own lives.

In the world of leadership, the principle of leading by example never becomes irrelevant (1Corinthians 4:16; 11:1; Philippians 4:9). The example people need from their pastors and or Church Elders and Deacons is a Christ-like example. Any

proposed leadership model, or theory, that is considered biblical by those in Christian leadership must include a strong emphasis upon the supernatural nature of the Christian life, and ultimately, the supernatural nature of Christian leadership. When Our Lord Jesus Christ declared, “Without me, you can do nothing” (John 15:5), among many other things, He was referring to providing leadership for others.

In many secular leadership models, the emphasis on leadership development is focused upon external human factors like a leader’s charisma, knowledge, and experience. I would not deny that these factors can contribute to leadership effectiveness. But, in sharp contrast to this emphasis, Christian leaders are called to lead out of their poverty of spirit and humility (Matt. 5:3; 1Pet. 5:6), spiritual brokenness (Psalm 51:17), and the divine power that is released in human weakness, rather than in human strength (2Corinthians 4:10; 12:9-10).

The calling of Christian leadership is a supernatural calling, where, in light of our union and partnership with Jesus Christ in ministry, Christ is able to live His resurrected life in and through us (Galatians 2:20; Philippians 4:13). As pastors and church elders or deacons, we are to be living and ministering, in and through, the supernatural empowerment of the Holy Spirit (Galatians 5:16), while continually yielding our lives to the control of the Holy Spirit (Ephesians 5:18). This divine empowerment, and influence of the Holy Spirit in our lives, will lead us to exhibit “the fruit of the Spirit” (Galatians 5:22-23) in our attitudes, behaviors, and

relationships. From a biblical perspective, Christian leadership, properly understood, is primarily a divine, rather than simply a human endeavor.

According to Watson (2018), we have three CL metaphors that describe the work of a missional community leader being a gardener, model, and catalyst. In this paper the writer has discussed them all.

6.3.1.1. Leading as a Gardener

Osman (2022), states that gardeners have quite a bit of work to do to create the best possible opportunity for growth. They have to prepare the soil through tilling and fertilizer; they have to plant seeds, water the seeds, remove weeds regularly that would choke out the plants. They also have to wait and see. Despite the regular care, concern, and even expertise of the gardener, they can't force the plants to grow and become fruitful. This depicts preparing the environment for the plants/seed to effectively grow.

Leading a gospel community is like being a gardener. You facilitate gospel growth by creating an environment where growth can happen but you can't make people believe and you can't make people obey. You do the best you can to supply the right food a group of people needs to grow up in the love, grace, and truth of the gospel. However, you can't make people grow—you aren't in charge of the fruit.

It's also like trying to get a toddler to eat their veggies. You can put it on the plate, tell them it is good for them, add spices, and be an example by eating them yourself, but you can't force the kid to swallow. This is what leading a gospel community is like.

As a leader, you point to the gospel, speak the gospel, connect the gospel to people's stories, pray in light of the gospel, and call people to serve as demonstrations of the gospel, but you can't make repentance and faith happen. That is God's wonderful work. According to Watson (2018), it's the mystery of discipleship—which is why gardening is the perfect metaphor for what you are doing as a Christian leader. You need to work for the Lord for the effectiveness of the CL in your community to promote CE.

As you step into leadership, you are committing to the regular cultivation of a community around the gospel. You are praying for and expecting growth to happen. You ought to expect the Spirit to be working in people's lives as you share meals, hear stories, pray, learn from the Scriptures, serve the poor, and share the gospel with friends. You can expect growth, just like the gardener who cares for his garden can expect a crop as he prays for the crop to come.

Expect the Spirit to convict and increase faith as people step into more and more obedience. The act of praying, preaching the gospel, cheering the sick, assisting the oppressed, counseling the families, monitoring the Sunday school operations and catechism are among duties for a Christian leader and gardener in the community driven by the power of the Holy Spirit in the leader.

6.3.1.2. Leading by Example

The other big piece of leading a gospel community on mission is being an example. Leaders are a picture the community can look at as someone who believes in the gospel and walking in obedience. As a leader, you are inviting people to watch your life and follow you as you follow Jesus. At this point people carry heavy leadership baggage.

Being an example has often been the mark of a leader within the Church. Leaders in CL must follow Christ (1 Corinthians 11:1).

The example being displayed is one of perfection. The Christian Leader should be someone with all the answers, free from sin, bad smell, bad history, and harmful vices, has the Bible memorized, and always knows the right thing to do. This, however, is a picture of Jesus, not leaders within a community or church. Instead, the example and model we find within the Bible is that the best leaders are humble, repent of their sins, depend on God, boast in nothing except God's grace in light of their sin, and serve their community.

This is what a leader is called to be an example of: repentance, faith, and belief. That type of repentance, faith, and belief produces confident obedience in action. You will likely become frustrated with your community's involvement and engagement in God's mission. Before you create an ultimatum and kick out the slackers, ask yourself how you are being an example of humble obedience. Invite people to live a life of faith by showing it to them first. This means our Christian leaders need to be well converted Christian members before being appointed into their positions of CL. They need to know God and Jesus Christ as their Lord and Savior.

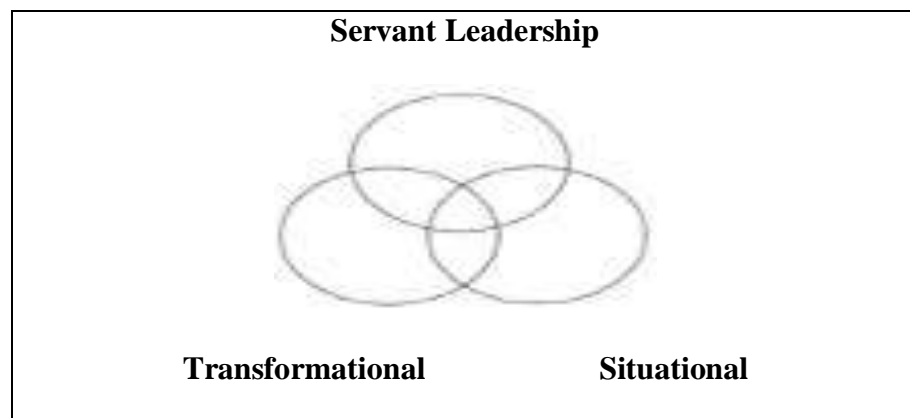
6.3.1.3. Leading as a Catalyst

Lastly, leaders of missional communities are catalysts. They speak up and call God's people to the mission, to community, and, most important of all, to belief in the gospel. As a leader, you care about the mission because God has called you to care about it. This is catalytic (Watson, 2018).

A leader doesn't do all the tasks or come up with the strategy, structure, and execution alone. Leaders are the ones that light a spark and welcome people into gospel community on mission. A leader welcomes people into the mess of it and works with a community to figure out how they will do it together. They don't have to solve each problem or create each opportunity. Leaders initiate by bringing the problems and opportunities up in conversations.

A catalyst leader needs to be transformational, situational and servant leader to effectively help his community in the development of the CE. According to Crocco (2024) the appointed CL person has to exercise his power based on the Catalytic Leadership Model for the efficiency of CE delivery in the community. The Catalytic Leadership Model is the combined union, intersection, and convergence of servant leadership, transformational leadership, and situational leadership. This model is the merging of three equally important approaches to leadership. When they are skillfully combined, they will create growth environments for leaders and their people. This model is designed to transform lives, ministries, and organizations.

Figure 2: The Catalytic Leadership Model



a) Servant Leadership

Our Lord Jesus Christ is the single most influential leader in history. Christ alone is the ultimate model of a leader for every pastor. He is the supreme servant leader. The Catalytic Leadership Model rests upon the foundation of servant leadership. As servant leaders, one of our highest priorities in ministry is to create relational environments for others. Leadership, and ministry, are primarily about relationships. The apostle Paul stressed the relationally driven nature of leadership, and ministry, as he poured his life out to the Thessalonians, “Having thus a fond affection for you, we were pleased to impart to you not only the gospel but also our own lives, because you had become very dear to us” (1Thessalonians 2:8). As a servant leader, Paul acknowledged that ministry involved investing his life in others relationally, as he faithfully proclaimed the gospel and biblical truth to those who were the recipients of his ministry. This is why Paul, and every pastor, must come to the same conclusion Paul did about his life and ministry, “Without love, I am nothing, and without love, I accomplish nothing” (1Corinthians 13:1-3). As servant leaders, we must practice and model the New Testament one another passages in our relationships with others while creating a variety of opportunities for our people to practice them in their relationships with each other (Romans 12:10; 16; 14:19; 15:5; Galatians 5:13; 6:2; Ephesians 4:2; 32; Philippians 2:3; Colossians 3:13; 1Thessalonians 4:18; 5:11; Hebrews 10:24-25; James 5:16; 1Peter 4:9).

In the gospel according to Matthew chapter 20, the disciples were equating leadership with self-interest, self-advancement, and self-exaltation, embracing the leadership models and paradigms of the rulers of their day. In response, Christ passionately called them to Himself and said, “You know the rulers of the Gentiles

lord it over them, and their great men exercise authority over them. It shall not be so among you, but whoever wishes to become great among you shall be your servant, and whoever wishes to be first among you shall be your slave; just as the Son of Man did not come to be served, but to serve, and to give His life a ransom for many” (Matthew 20:25-28). The purpose and mission of Christ is defined in the words “to serve and to give” in verse 28. As Christ-like pastors, we are called to lead our people with the mentality of Christ, who humbled Himself, and self-sacrificially gave His life on our behalf upon the cross (Philippians 2:5-8). Servant leaders exist to serve their people, rather than positioning themselves to be served by their people.

In a period of church history where pastoral leadership models mirror the corporate role of a CEO, servant leaders acknowledge that their highest calling is to faithfully and self-sacrificially serve, love, and invest in their people. The leadership style of Christ was the epitome of humility. He has taught us that we are called to wash the feet of those we serve (John 13:1-17). This is done by disciplining ourselves to value others above self (Philippians 2:3) while placing their needs, and agendas, before our own. As radical, counter-intuitive, and counter-cultural servant leadership is in our world, it is the single most compelling leadership model that gains leaders the trust, credibility, and loyalty they need to lead others effectively. A Christ-like servant leader uses their position, power, and authority to serve others in a spirit of humility rather than for their own advancement, reputation, or glory. This depicts the heart of servant leadership and the foundation of the Catalytic Leadership Model.

b) Transformational Leadership

Another major and the second paramount component of the Catalytic Leadership Model is transformational leadership. A transformational leader is a leader who experiences continual change in their own life while viewing their role as a catalyst of change in the lives of others. All leaders must strive to be change agents in the lives of their people, as they focus on the growth and development of their people. This necessitates creating a learning environment in every ministry context. As transformational leaders, pastors are to create learning environments where the task of making disciples prioritizes “teaching them to observe all that I have commanded you” (Matthew 28:20). In every ministry context, both pastors, and their people, must continually devote themselves to strong biblical teaching, loving relationships, the centrality of Jesus Christ, and prayer (Acts 2:42).

The divine authority we are given to speak biblical truth is sourced in the reality that all Scripture is “God-breathed” (2Timothy 3:16) and originates in God Himself, rather than in man, or in ourselves. Our calling as pastors is to “accurately handle” the Word of truth (2Timothy 2:15), exposing our people to all facets of biblical truth in a balanced manner (Acts 20:27), faithfully proclaiming God’s truth at all times (2Timothy 4:2). The privilege we have been given to “shepherd the flock of God” (1Pet. 5:2) must be driven with the passionate conviction that the Spirit of God uses the Word of God to “save” (1Peter 1:23), “sanctify” (John 17:17), “nourish” (1Peter 2:2; Hebrews 5:14), “cleanse” (Ephesians 5:25-26), “expose” (Heb. 4:13), “teach and bring hope” (Rom. 15:4), “liberate” (James 1:23-25), “promote moral purity”

(Psalm 119: 9-16), “revive” (Psalm 119:25; 37; 40), “comfort” (Psalm 119:49-52), and “transform our lives into the image and likeness of Jesus Christ” (2Corinthians 3:18).

Many churches recently have relegated the Word of God to a subordinate role in the church (Crocco, 2024). The depreciation of biblical preaching, and in particular, expository preaching, has led to a man-centered rather than a God-centered approach to preaching. The result has been the tragic loss of a sense of God’s sovereign glory, majesty, and holiness in both His church and in this world. God’s people are commanded to “continually grow in the grace and in the knowledge of our Lord Jesus Christ” (2Peter 3:18). This is only possible when the Word of God is given the highest priority in the leadership we provide for others. In the spirit of the apostle Paul, those who provide Christian leadership in the church must once again “Determine to know nothing, except Jesus Christ, and Him crucified” (1Corinthians 2:2), while proclaiming that “Jesus Christ alone is to have first place in everything” (Colossians 1:18).

The Catalytic Leadership Model affirms that the single most powerful work of God on this planet is the saving of sinful human beings from their sin, and subsequently, transforming their lives into the image and likeness of God in His only Son Jesus Christ. In light of 2Corinthians 3:18, the Word of God is the “means” of Christ-like transformation, and the Spirit of God is the “agent” of Christ-like transformation. We must conclude that Christ-like transformation to the glory of God is the ultimate goal of a biblical model of Christian leadership. When a ministry maintains a strong

balance between biblical truth and loving relationships, we can be certain that lives will be transformed. This is the goal and purpose of the Catalytic Leadership Model.

c) Situational Leadership

According to the Catalytic Leadership Model, the third important component is Situational Leadership. Situational Leadership is an approach to leadership that asserts that there is no one best leadership style that applies to all people in every situation. Effective leaders must learn the art of choosing the correct leadership style that is “in sync” with the performance readiness (skill and will) that exists in the lives of their people in relation to a specific task. The Situational Leadership Model is a leadership model that was created by Paul Hersey and Ken Blanchard in the 1960s. It is one of the most helpful approaches to leadership I have ever been exposed to, and it continues to endure the test of time, unlike many other leadership theories.

As situational leaders, pastors are to create synergistic environments where the sum of God’s people collectively is greater than any individual part. The most synergistic discussion of teamwork ever penned is found in 1Corinthians 12:12-31. In exactly the same way that “one” human body is made up of “many” individual parts, so the body of Christ is “one,” although it is made up of many individual parts. In this passage, Paul teaches us that the people of God are in a position to accomplish God’s purposes together in this world, as they relate to one another interdependently rather than independently. Every discussion of spiritual gifts

throughout the New Testament highlights the principle that the sum of our parts collectively will always be greater than any individual part. God's plan in distributing spiritual gifts was to make certain that none of us possessed all of the gifts so that we would all be mutually dependent upon one another within the body of Christ. This creates an interdependence that makes ministry happen as we exercise our gifts in ministry to one another (1Corinthians 12-14; Romans 12: 4-8; Ephesians 4:11-16; 1Peter 3:10-11).

As situational leaders, pastors must become students of their people. Ministering to our people requires developing the ability to discern the appropriate leadership style that a particular individual might need. Many of God's people function for years within the body of Christ, without ever clearly identifying their gifts. Pastors and their leadership teams, must work together to help their people identify their areas of giftedness and then deploy their people to accomplish God's purposes together in ministry. God's design for our role as pastors is that we would "equip and prepare God's people for works of service, to the building up of the body of Christ" (Ephesians 4:12).

God's design for pastors, church elders and deacons is to create a disciple-making environment, Christian leaders are equipping God's people to do CE as they are becoming fully mature disciples of Jesus Christ (Ephesians 4:11-12). Christian leaders should be viewed more accurately as ministry equippers rather than as ministers. When Christian leaders are functioning as situational leaders who are promoting relational synergy within the body of Christ, this type of strategic

leadership will produce relational unity within the body of Christ (v.13), intimacy with Christ (v.13), Christ-like transformation (v.14), doctrinal stability (v.14), and submission to the Sovereign Headship and Lordship of Christ (v. 15-16). Mobilizing God's people to become Disciples of Christ, who make Disciples of Christ, is the practical outcome of the Catalytic Leadership Model. It is for this background that people in CL should have to follow the Catalytic Leadership Model for efficiency in the promotion of CE in their specified community.

6.3.2. Community Traditional Leadership (CTL)

Traditional Community Leadership (CTL) is a leadership that is bestowed to a family person to lead the people in their village inform of hereditary or chosen by the community members in form of voting to take care of the people in a specified community in an urban area. CTL in this paper represents village heads in the case of rural community set-up or Block Leader (BL) in the urban areas where traditional chiefs do not have jurisdiction powers as per laws of Malawi – Chief's Act Chapter 22:03 on Legislation as at 31 December 2014, Section 3(5). CTL looks into customary authority.

Traditional leaders have a significant role in their areas of jurisdiction with regard to social, political, and economic status. They are defined as local elites who drive legitimacy from custom, tradition, and **spiritually** (Honig, 2019). Traditional leaders work as a bridge between the people in their community/village and the state in the areas of development. Amongst several developmental activities they make sure that their areas are safe and secure from criminal acts. To create safe and secure environment, chiefs or village heads and or BLs supports the establishments of spiritual premises and or churches within their villages where sectoral prayers and Sunday school lessons could take place, and also allow people freedom of worship as per

Constitution of Malawi Section 44(2). Therefore a Traditional leader is someone exercising a form of leadership that rests on traditional or customary authority, such as lineage of descent (Cheeseman et al, 2019).

This paper is interested in the role CTL based on spiritual development in their area of jurisdiction. There are several tasks in the promotion of spiritual work in the community where some are allocation of places for church construction or for Sunday school convergence, monitoring the Sunday school lessons in their areas, and safety for worship areas. The key work that sum up the three activities is safety. This is demonstrated by Nehemiah who reconstructed the wall of Jerusalem amidst obstacles.

Traditional Leaders need to be concerned with the situation of their areas' safety and security that could affect the act of worship God in their areas. We notice that the prominent Biblical Traditional Leader Nehemiah wept when learnt that the walls of Jerusalem were still broken down more than a half century after the completion of the rebuilding of the temple, "he sat down and wept," fasting and praying before God (Nehemiah 1:4). Nehemiah then consulted the king for protection to Jerusalem for the initiation of the construction of the wall. The security was granted and went to Jerusalem.

He consulted the people of Jerusalem that they construct the wall and all agreed in one accord though they were some who laughed at him that it cannot happen (Nehemiah 4:6, 8). Nehemiah and his people prayed to God and were protected (Nehemiah 4:9, 14). This expression therefore tells that CTLs need to be God fearing individuals who can communicate to God through prayerful life and reading the Word of God.

When we have leaders who are worshiping God in the community, they will ably support in areas of CE because they know the benefit of taking children to God. CTL who know God believe that children are precious gifts from God and that they should be given back to God for blessings since the God's Kingdom is for them (Matthew 19:13-15). We also see that CTL who fear God are in multitude blessed (Genesis 22:17).

CTL need to have some characteristics to accomplish the act of promoting CE in their community. According to Magdalein (2024), leaders need to have perseverance, humbleness, leading by example and learning from others.

6.3.2.1. Perseverance

Most of the times major biblical leaders went through some tough times as per the example of Nehemiah 4:6, 8 in the reconstruction the Jerusalem wall. Some endured persecution, slavery, invasion, poverty, and plagues. What separated them from everyone else was their faith. Despite their challenges, they honestly believed God would deliver on His promises and their hard work would pay off.

The community can learn from their dedication. We will all face hardships in our leadership—it's inevitable. To succeed as a leader, you must learn how to stay persistent and determined no matter what. When the going gets tough, the tough get going—that might as well be in the Bible, too.

Several Scriptures teaches us to never give up because God never gives up on us and for us. Regardless of the situation, we can keep going because God will carry us through. "Let us not

become weary in doing good, for at the proper time we will reap a harvest if we do not give up” (Galatians 6:9). “Blessed is the man who remains steadfast under trial, for when he has stood the test he will receive the crown of life, which God has promised to those who love him” (James 1:12). “What is impossible with man is possible with God” (Luke 18:27). “If you falter in a time of trouble, how small is your strength!” (Proverbs 24:10)

6.3.2.2. Humbleness

Almost all good leaders have a healthy dose of humility. That doesn’t mean you can’t be confident in your work. It just means you balance that confidence with modesty. Rely on God more than yourself. Place value on other people. Do good for everyone, more than just for yourself.

If you don’t humble yourself, God will be sure to humble you in due time, and on His terms. Do yourself a favor and form a realistic perspective on your self-worth. Several scriptural expressions talk about humbleness; “Whoever wants to become great among you must be your servant and whoever wants to be first must be slave of all. For even the Son of Man did not come to be served, but to serve, and to give his life as a ransom for many” (Mark 10:42–45). “He must become greater; I must become less” (John 3:30). “Do nothing out of selfish ambition or vain conceit. Rather, in humility value others above yourselves” (Philippians 2:3).

6.3.2.3. *Leading by Example*

The researcher notes that so many of the biblical figures were not stereotypical leaders. Moses stuttered. David was a youngest son. Abraham was an old man. Jesus was a carpenter. None of them were the traditional leaders people expected. But they earned the people's trust and respect by leading by example.

The act of leading by example is the first lesson any good manager learns. It's a little cliché, but that's only because it works. Bets CTL practice what you preach, they walk the walk, and they talk the talk, and embrace the cliché.

We have some scriptural presentation on leading by example; Paul teaches Timothy, "Don't let anyone look down on you because you are young, but set an example for the believers in speech, in conduct, in love, in faith and in purity" (1 Timothy 4:12). Christ teaches leaders today, "You call me Teacher and Lord, and you are right, for so I am. If I then, your Lord and Teacher, have washed your feet, you also ought to wash one another's feet. For I have given you an example, that you also should do just as I have done to you. Truly, truly, I say to you, a servant is not greater than his master, nor is a messenger greater than the one who sent him" (John 13:13-17). Paul advises Titus, "In everything set them an example by doing what is good. In your teaching, show integrity and seriousness" (Titus 2:7).

6.3.2.4. *Learn From the Example of Others*

Amongst several reasons we read the Bible, one is to learn from the example of others. The biblical figures were wise enough to take a page from the books of those who came before them. For example, David no doubt followed the lead of Moses and Abraham. Jesus was known for his knowledge of history. And Paul quoted from Scripture all the time.

There are so many other leaders around us that we can study and emulate. We're all influenced by others—but we can choose who these people are and what we get from them. None of us are the first to live this life or lead a community or church. As people in CTL we can do better when we learn from others via leading the scriptures of stories from great world leaders who feared God like Nelson Mandela the former president of South Africa who in his leadership recognized highly the Christian leadership in his country (Clemence, 2013).

We have several scriptural presentations that advise to learn from great leaders; Paul teaches, “Remember your leaders, those who spoke to you the word of God. Consider the outcome of their way of life, and imitate their faith” (Hebrews 13:7). James talks, “If any of you lacks wisdom, you should ask God, who gives generously to all without finding fault, and it will be given to you” (James 1:5). Paul certifies, “Obey your leaders and submit to them, for they are keeping watch over your souls, as those who will have to give an account” (Hebrews 13:17).

6.4. Community Membership Involvement

Community members in this paper mean those that are within the localities where CE is taking place whether through pre-school biblical lessons, worshiping, Sunday school or any mode of

biblical teaching and or learning. Involvement of the community in CE as in any other forms of educations has a great impact to the learning environment and its deliverables.

In the act where community members are fully taken on board in the process of education, they guard the right of education for children at all levels. These people help leaders to ensure that children of school going ages attend school instead of doing any other malpractices. In Christianity concept, we notice that most community members are Christians (almost 80% in Malawi). This means these people they ensure that children attend Sunday school lessons and or Catechesis classes. They also help Christian leaders in the work of preaching the word of God. This means no gap can arise in the act of teaching children. Based on this explanation we notice that community members will help both leadership categories; CTL through guarding children rights to education and CCL through teaching the Word of God.

Form the Bible and lesson to the subject matter of community, we see that the goal for CE is to develop matured students who may ably work together spiritually (John 1:43), and accomplish the purpose of discipleship (Matthew 28:19-20). This Christian task maybe accomplished through understanding Christian faith, developing CL, and intergenerational growth of Christian Family. Bredenhof (2022) came up with five benefits for community involvement in CE. These have been discussed and reviewed by the writer in this paper.

6.4.1. God Exists in Community, the Trinity (Genesis 2:27)

Community has to be cared in our daily life because it is important to God who created us physically, mentally, and spiritually. We rely on each other with regard to reflection on humble submission to God. Paul in Corinthians 12:15-18 states that one part cannot say to the other that they do not need each other. Like human body, each part of the body is important for the

betterment of the person. This means that involving each one of the community members will promote high standards of the CE in the locality since everyone will be generating the idea of God's Word. In summing up community involvement is important because we serve a relational God who created us to the relational.

6.4.2. Living out the Gospel

God loves us all days as such he could not stand the sin that separated us from Him, and because of the love, he sent us His only begotten Son for us to stay in unity (community). He adopted us as sons and daughters (Hebrews 1:5). In the time God adopted us we eventually become brothers and sisters, and grew up and siblings in relationship.

This relationship depicts spiritual community where we need to share ideas in all our endeavors. So community involvement in CE will conform Gospel spreading as everyone will be inclined in the adoption purposes of God of Father. Members of the community that unit in Christian faith will all proclaim the name of God. In this way they shall all work in development and delivery of CE in their area for the better lives of their children and entire environment in aspect of safety and spiritual.

6.4.3. Love Grows in Community

We live for one another and no man is an Island. Paul teaches, "And let us consider how to stir up one another to love and good works (Hebrews 10:24). We increase our togetherness when we learn love. John 13:34-35 says, "...Love one another. By this everyone will know that you are my disciples, if you love one another."

Disciples of Jesus Christ need to love one another. This love can only be confirmed by sharing His gospel with one another. When we share the good tidings to our young people, we deliver CE so that they have a modified spiritual and good life.

6.4.4. Community is part of Discipleship

Community is an essential part of our own discipleship and sanctification. In community the act of discipleship happens. The Commandments in the Bible teaches us about community, Deuteronomy 6:4-8 for example teaches that all should keep the Word of God and whatever God advises us to do. This means everyone has to be involved in teaching children the word of God. According to James 5:16 we need to confess sins to one another so that we experience healing. So community involvement in CE delivery could help children in a community learning premises to ensure that there is no gap in lesson deliveries since every adult will be involved in the proclamation the Word.

6.4.5. Community Brings the Kingdom to others

Christians are Ambassadors for the heavens in that they speak in God's presence or the represent God Himself. Instead of using God to teach the Word of God direct, He uses His believers to preach to His people so that those that keep His Word could be baptized and become Christians (Matthew 28:20).

When we come together as a community and teach the Word of God we fulfill the Great Commission that Jesus advises us to affirm. We are sent to make disciples for Him. This only takes place when we work together as a community who believe in Christ as our Lord and Savior.

6.5. CE Key Participants in Homes

Key important home CE participants are parents and children. However in this part of the paper, the concerned participants have been grouped into three categories of people; children, youth and adults. It is the responsibility for the family (parents and their children) to ensure that CE is developed in their households. This aspect triggers initiative for the household head to take a leading role in the delivery of CE to their family members. The writer looked into the CE with regard to homes with regard to the children, youth, and adults in a special way.

6.5.1. Children

A child is a paramount gift from God (Psalm 127:3) as such he/she needs to be brought up according to God's will. A well brought up child is the one who is taught the Word of God from a tender age so that even if he grows he should not depart from God's commandments (Proverbs 22:6). Children need to be taught all God's commandments as advised by God (Deuteronomy 6:4-8).

Parents are given children for a purpose. We see that Abraham was called for a special reason, to be the father of a great nation (Genesis 12:2). The fulfilment of this purpose was directly related to Abraham's domestic life in educational context (Genesis 18:19). Abraham has a major purpose to lead his children in a consistent and wise manner. The lifestyle of his descendants would be directly related to the philosophy of education he would give to his children. In this aspect, we notice that education process starts in the family.

Children are CE participants that start from year zero to 11 years. These people need to be handled differently to ensure they effectively understand the word of God due to their differences in ages.

Children in between these years are in age classes of infant and toddler, ages 2-3, ages 4-5, ages 6-8, and ages 9-11. They all have characteristics and needs of physically, mentally, emotionally, socially, and spiritually. With regard to physical, in general, children are very active in these years; centeris paribas; similarly in this category they are in mentor discovery. With regard to emotionally, in these years, children learn to share and self-control; centeris paribas; while socially, children in these years learn social life in their homes which pleases their parents. The social life goes up to schooling time with their school peers. This social life helps them to ably learn in a unity or community set-up. Spiritually, children of different levels understand spiritual lessons differently. They easily gasp the lesson contents whenever delivered according to their levels and understanding. In normal aspect, for effective CE to children, educators need to consider levels of those children in age for easy lesson deliverables and effective results yielding.

6.5.2. Youth

The youth are the CE participants who are between the ages of 12-18 years. They are people that change from childhood to adulthood. Parents have responsibility still to see to it that these people are educated. Parents need to train young people in their households to know the truth about Christianity. Some ways to encourage youth into the CE lessons have been discussed here as outlined by Wilson (2023).

Parents have a responsibility to encourage youth to develop personal relationship with our Lord Jesus Christ through the daily time in reading the Word of God, having a time for prayer, and through active witnessing and participation in evangelism. In this aspect parents have to demonstrate spiritual character so that the youth can ably imitate a true faith, authentic Christianity and discipleship look like as empowered by the Holy Spirit.

The household heads need to encourage the youth to be creative as they seek to follow biblical principles in finding ways to be part of total member in CE participants. According to Ellen G. White in her Letter 14 of December 1891, the work before us is huge as such we cannot just leave CE tasks to the Church Leadership, all of us need to be involved.

Parents in homes have the task to mentor their children and young people so that they do biblical activities to yield good fruits (Matthew 7:17, Isaiah 8:20, 1 Thessalonians 5:21, Philippians 4:8). The youth need to be given freedom to work and rally others together for God's glory. We need to support them and encourage them in their support. That way CE will be promoted amongst our youth. All these to take place we need to pray with them and for them regularly so that the God's power should be sufficient in them.

CE teachers and parents in homes need to consider characteristics of the youth for effective CE delivery. In common they have four characteristics;

- 6.5.2.1. Thrill seeking and living for the current habits of this age group. They are risk takers; among others.
- 6.5.2.2. Beliefs of this age are idealistic and superficial. They feel that they are being oppressed by parents.
- 6.5.2.3. The "Belong Bunch" best describes their value system. Peer pressure usually drives the movement of these people.
- 6.5.2.4. Paradoxical is the key word to describe youth thought patterns. This is a problematic age group where children for example could be advised to behave as grown up but at the same time they could be told that they are children.

Teachers for this age class of people need to develop biblical lessons according to their culture, encourage positive aspect, and know the specific youth culture of their area of jurisdiction as far as CE is concerned. Teachers need to study the lifestyle for these youth to ensure that they are effectively assisted in the CE because they vary in areas' of jurisdiction culture and understanding due to their peer pressure.

6.5.3. Adults

Adults are a group of CE stakeholders between ages 18 to 60+ years.

CE in this group is very critical but paramount because funds, curriculum, facilities and equipment are not specifically allocated towards this cause. However to have effective CE in families and community, we need adults who are well and spiritually educated. It is for this reason that we see that parents and all adults need to go through CE so that they ably teach their children and any person under their watch and or in their families.

The family is an important CE learning place where you first learn Biblical principles. We see that the family is very important place for biblical principles when we learn that even Christ was born in a family. It was in His earthly family that “Jesus grew in wisdom and stature, and in favor with God and men” (Luke 2:52). Proverbs 1:8 says, “Listen my son, to your father’s instruction and do not forsake your mother’s teaching.” These scriptural expressions teach about importance of CE to parents and all adults with regard to changing behavior of the children.

However in CE delivery to adults, we need to consider age class and or category since they gasp and understand teachings differently.

6.5.4. Young adults – 18 -35 years

This is a decision making age class of people. They decide about faith in Christ, when and how to marry, education and occupation, and social relationship. This is the age class of people where they start stirring their futuristic activities.

6.5.5. Middle adults – 36-59 years

This age class is characterized by earning and some responsibilities as discussed here.

- 6.5.5.1. They have civic and social responsibility.
- 6.5.5.2. They guide teenagers to adulthood.
- 6.5.5.3. They are facing the empty nest. Preparing to live alone when children leave you alone.
- 6.5.5.4. They are in ages of accepting and adjusting to physical change.

In this age class, the church has a role to play in preparing them for aging life since they tend to experience more loneliness. The church could help cover the gap by teaching more about presence of Jesus Christ and the power of the Holy Spirit.

6.5.6. Older adults – 60+ years

This age class is characterized by definite needs. Some of the needs have been listed.

- 6.5.6.1. Physical adjustment. They could lose strength but very knowledgeable.
- 6.5.6.2. Economic adjustment and retirement. Financial adjustment as they do not work, but they need to be very active to go strong.
- 6.5.6.3. Adjustment to the loss of loved ones. Loss of children, spouse and close relations. The church has a role in this life adjustment.

The teacher for this category of CE stakeholders needs to create an atmosphere where adults could ably learn. This calls for a fruit of spirit in teachers. Paul in Galatians 5:22-23 says, “When the fruit of the Sprit is in you, you create an atmosphere for the presence of the Holy Spirit.”

The objectives of CE for adults are love and acceptance where we see that the church has a role to create environment where adults could feel that they are part of the team-; Bible study so that adults learn the word of God; application to life to put in practice what they learn; and outreach to share what they have been taught with others.

6.6. Impact of CE in Community

In the first place children/learners will recognize Christ as a Master teacher. According to the scriptures; John 3:3 – Jesus came to convert his pupils to God; bring people into harmony (Mark 12:31); teaching His pupils right ideals (Matthew 5:48); to deepen His pupils conviction (John21:15-17); and to teach His disciples to carry His teachings (Matthew 28:19-20). This means the community will have more God fearing people after learning from Christ who has been preached by various CE teachers and in support by leaders in different levels. The community in this setup will have safe and secure environment spiritually, mentally, and physically.

Secondly, having proclaimed the Word of God in various aspects in Community Learning places for CE, teachers could have devoted themselves to pure Christianity to lead and practice what they teach, and ask God for the presence of the Holy Spirit as a Great Teacher who will seal the deliverables for CE. The Holy Spirit is a great teacher who reveals the God’s truth to His humankind and helps our teachers to effectively and spiritually deliver lessons to the learners.

According to the scriptures; 1 Corinthians 2:10-11, Ephesians 4:30, John 3:5, Galatians 5:16-18, among others, the Holy Spirit work as a Person who teaches, guides, emotionally act, speaks, possesses intelligence and associates with other persons in Trinity. Apart from this we also see that He is God; He can do what God the father and the Son do.

The Holy Spirit has a role to teach, takes individuals responsibility and a guider, comforter and teacher, he strengthens the human kind teachers so that they deliver lessons to pupils according to God's will since CE is based on God's word and centered in the Bible.

As teacher, the Holy Spirit reveals the word of God to His people so that they understand Who is He and what are expected of them and makes clear in their minds about God. He also superintended the human authors so that as they compose or contribute to God's word, they do as per God's willing. The Holy Spirit illuminates God's people to ensure that when they hear word of God, they should ably understand.

The major works for the Holy Spirit are conviction, regeneration, indwelling and baptism. These looks into revealing God's truth, recreation of new him/her in a person, being engulfed with God's presence and having a symbol that you are set free and being a genuine believer of God. As a teacher the Holy Spirit seeks to produce spiritual learners, ensure that they grow spiritually in Christ, He Produces spiritual Maturity and effective Ministry. The impact of CE in this aspect could be growth of spiritual lives for learners and the entire community because the Holy Spirit will continue reminding them in their daily life spiritual conducts as stipulated in the Bible.

We see that at first the Word of God was taught mainly to old people. After Jesus started His ministry, noticed the gap then ordered for the ministering to the children. On Matthew 19:14, we find the great impact of CE to children where Jesus says, "Let the little children come to me, and

do not hinder them, for the kingdom of heaven belongs to such of these.” It is for this reason that we see importance of teaching the gospel to children so that they come close to Christ. Those that come close to Jesus are spiritually, mentally, emotionally, and physically safe, secure, wise and intelligent.

If CE learners have teachers and administrators who are seeking to serve God and others above themselves and environment where a Christian worldview is incorporated into everything from other subjects including study visits in various locations (Lansing Christian School 2024), this philosophy of education makes a significant difference for learners who are eager to learn, but need of strong role models who teach in a way that reflects God’s love. This impact also helps parents significantly especially those that desire so greatly for their children to begin and grow deeper in a relationship with their savior. CE in this aspect equips children to know God and transform the world for Jesus Christ.

We notice that additional benefit for CE is the growth of Christian Faith in the learners and their parents plus their teachers. Children that learn CE believe that Jesus Christ is the Way, Truth and Life, and that no one comes to the Father accept through Him (John 14:6). This aspect leads to children and any other learner to enjoy plenty of spiritual life through Christ. Those that learn about Christ, know the true love from God that he sent His only begotten Son so that whoever believes should be saved (John 3:16).

We also learn that CE is a creation of supportive community. Students that learn CE are trained to have long bond with their colleagues who encourage and challenge them in their walk and work with Christ. Teachers and academic staff seek to create a space where students can discover

their intellects, gifts, and the great adventures to which God call them (Lansing Christian School, 2024).

CE has an impact for the creation or raising the future leadership. The Church community needs several set of leadership; pastors, missionaries, scientists, lawyers, politicians, college professors, and artists among others – together with the voices engaged with every segment of society, standing up for truth, and redeeming the times. This means that another goal for CE is to raise-up generation of leaders who love Christ and His Word (Hebrews 13:7, Isaiah 41:10 James 1:12, James 4:10), and who are also fully equipped to destroy arguments and every lofty opinion rose against the knowledge of God (2 Corinthians 10:5).

CE is centered in the Bible and or Word of God. In this aspect we notice that this type of education explores God’s hope for His world frame in the context of the story of creation, fall, and redemption leading to restoration (Isaiah 44:21-23, Psalm 107:2-3, Lamentations 3:55-60). CE learners are taught that there is a kind, loving and good God who creates and upholds the universe and calls students, his human creatures, to live in and restore to goodness what is broken

6.7. Chapter Six Summary

In this chapter, the writer sought to understand the impact of CE in community context and how community members and leadership are involved in CE development and delivery. This in mind the writer looked into Community Education Premises, Community Christian Leadership involvement, Community Traditional Leadership involvement, involvement of the general community membership, CE learners and teachers in homes, and impact of CE in the community.

In the next chapter, the researcher discusses about Spiritual Change Management and its impact to Christian Education. Among others, he looked into change management process, spiritual change management drivers, and key stakeholders in spiritual change management.

CHAPTER SEVEN: CHRISTIAN EDUCATION AND SPIRITUAL CHANGE MANAGEMENT

7.1. Introduction

In previous chapter, the writer sought to understand the impact of CE in community context and how community members and leadership are involved in CE development and delivery. This in mind the writer looked into Community Education Premises, Community Christian Leadership involvement, Community Traditional Leadership involvement, involvement of the general community membership, CE learners and teachers in homes, and impact of CE in the community.

Having discussed several areas with regard to changing children through CE, in this chapter, the researcher discusses about Spiritual Change Management and its impact to Christian Education. Among others, he looked into principles of change management, change management process, spiritual change management drivers, and chapter summary.

Change management (CM) is a systematic approach to deal with the transition of transformation of an organizational goals, processes and technologies (Hanna et al. 2023). The purpose is to put in place and implement strategies for effecting and controlling change and helping people to adapt to change. CM looks into methods and manners in which a company, organization or institution describes and implements change within both its internal and external processes. As put it by MSU (2023), CM is a process of overseeing and facilitating change at any level where it occurs.

It is up to management teams or any setup of leadership to decide exactly how this change will be addressed, develop the process and how to best execute and apply. This includes preparing

and supporting employees, establishing the necessary steps for change, and monitoring pre- and post-change activities to ensure successful implementation. In this paper change management looks into modifying behavior for children in the utilization of Christian Education.

7.2. Principles of Successful Change Management

Three principles of organizational change management build on the three stages of change management introduced by Kurt Lewin (Lewin, 1947).

7.2.1. Unfreeze the current state.

Change agents need to identify what precisely they want to change. They must formulate a "why" that other participants are likely to buy into. In essence, they need to reverse-engineer the future state and translate this benefit to other possible participants. Then they get people to participate in the new idea. This could include executive sponsorship for a big change or co-workers for a departmental change.

In the aspect of CE as a model for change management to children behavior modification, we see that Christian leadership and parents are key change agents. They need to create a conducive change management climate. This has to be initiated through creation of prayerful life and an act of loving the Bible frequently than any other book. Reading the Word of God could help children attain protection from God to avoid sinful state (Psalm 119:11).

7.2.2. Change the system.

At this stage, change agents and any collaborators can put the change into practice. The change agents must work with collaborators to communicate the idea and bring other participants on board. It is important to pay attention to any pushback and find areas of shared understanding to

either help move the change forward or shift its implementation in response to feedback. Tension might be high as everyone gets used to the new system. It's important to be respectful of their feelings and ideas.

The Word of God teaches us in the Old Testament, “Tell the people to move forward” (Exodus 14:15). Once the change is implemented and the function has been completed, it is time to solidify the new status-quo and transition the organization from a state of flux to a state of permanence in order to sustain the change. In CE context, families need to strictly develop a must read Bible culture daily thrice in each single day as a start and a prayerful life randomly. This spiritual culture has to surpass every endeavor in one’s life so that spiritual life and environment at large grows even if you face challenges.

7.2.3. Refreeze

Eventually, people get used to the new system, or they revert to what was working before. At this stage, it is important to declare that the change is over whether accepted or rejected. Even if the change was rejected, declaring it over gives everyone a chance to relax. It is also helpful at this stage to document what happened for future reference.

In this case the family and or the church has to check as to whether their children love reading the Bible, devote their time to prayers and or indeed participate in Christian activities, attend spiritual fellowship rallies and any Christian or biblical activity taking place in their locality. They are also responsible to check as to whether children have a helpful and loving life (Psalm 37:4; Matthew 5:12; Acts 2:46). These could be signs of changed behavior in children from bad to good.

7.3. Change as Spiritual Transformation

In a pure Christian set-up CM looks into spiritual life transformation and modification of a man. The researcher has discussed some core beliefs that came in by Barton (2011) that form the foundation of our approach to spiritual transformation (spiritual formation of modification) depicting CM in our families and or churches and entire country/world at large.

7.3.1. Christ Formed in us

Spiritual transformation is the process by which Christ is formed in us ...for the glory of God, for the abundance of our own lives, and for the sake of others (Galatians 4:19; Romans 8:29; Romans 12:1, 2). The possibility is that human beings can be transformed to such an extent that the image of Christ is central to the message of the gospel and therefore it is central to the mission of the Church. Spiritual transformation in the lives of redeemed people is a testimony to the power of the Gospel and it results in an increasing capacity to discern and do the will of God (Romans 12:2).

7.3.2. Renewing the Mind

CM is God's will and delight that we actively resist being conformed to this world and seek instead to be transformed by the renewing of our minds. The Greek word *nous* (translated *mind* in Romans 12:2) includes, but goes far beyond, intellectual or cognitive knowing. According to Barton (2011) this denotes the seat of reflective consciousness and encompasses a person's faculties of perception and understanding as well as the patterns of feeling, judging and determining that shape our actions and responses in the world. Thus, any approach to transformation that seeks to bring about real change must go beyond merely grasping information at the cognitive level to full knowledge that impacts our deepest inner

orientations and trust structures, false-self patterns, and any obstacles that prevent us from fully surrendering to God. This kind of change involves clear teaching about the nature of the Christian life, concrete practices that help us internalize truth in ways that change how we respond in the world, and community that supports and catalyzes the process.

7.3.3. The Work of the Spirit

Spiritual transformation is something of a paradox in that it is quite natural for Christ followers to grow and to change just as it is natural for human beings to grow from infancy to childhood to adolescence to adulthood. The seed of the Christ life “everything we need for life and godliness” is planted within us at salvation and if the conditions are right, that seed will grow and flourish. However, the process of transformation is also supernatural in that it is something only God can accomplish in our lives through the work of the Holy Spirit. The third person of the Trinity has been given as our advocate, teacher and counselor to lead us into truth as we are able to bear it and to communicate the depths of God (I Corinthians 2:9-16). We can find ways to open to this process of transformation as it is guided by the Spirit, but we cannot control it or make it happen ourselves. The wind of the Spirit blows where it will (John 3:8)

Paul in Galatians 4:19-20 alludes to the paradox of the natural and the supernatural by using two metaphors. The first is the process by which an embryo is formed in its mother’s womb: “I am in labor until Christ be formed (morphoo) in you”. Even though human beings have their part to play in conceiving and giving birth to children—and even though we think we understand certain facts about it—there is something that remains a mystery. No matter how much we think we understand it, the process of conception and birth is always a miracle. It is something God does every single time.

It is the same with the process of metamorphosis, to which Paul refers in Romans 12:2, “Do not be conformed to this world but be transformed (metamorphoo) by the renewing of your mind.” The Greek word *metamorphoo* refers to the process by which a caterpillar enters into the darkness of the cocoon in order to emerge, eventually, changed almost beyond recognition. Through the process of metamorphosis, the caterpillar transcends its previous existence to take on a completely different form with a completely different set of capacities. The caterpillar’s transformation seems to have little to do with cognitive understanding about the process of metamorphosis; something more primal and God-ordained is at work. We are transformed by the Word of God through the power of the Holy Spirit (Matthew 7:24).

7.3.4. Embracing Mystery

Both the formation of the embryo in its mother’s womb and the transformation of a caterpillar in the cocoon depict natural phenomena in the physical world, but there is something about both that is a God-thing. As put it by Barton (2011), these metaphors place the process of spiritual transformation squarely in the category that we call mystery—something outside the range of normal human activity and understanding that can only be understood through divine revelation and brought about by divine activity.

Everything we affirm as central to our Christian faith is somewhere in Scripture referred to as a mystery. The mystery of God (I Corinthians 2:1)...We are servants and stewards of God’s mysteries (I Corinthians 4:1)...The mystery of God’s will (Ephesians 1:9), the mystery of Christ (Ephesians 3:4)...the mystery of the Gospel (Ephesians 6:19), the mystery of marriage which is applied to Christ and the Church (Ephesians 5:31, 32)...the mystery of Christ in you, the hope of

glory (Colossians 1:27)...God's mystery which is Christ himself (Colossians 2:2)...the mystery of the faith (I Timothy 3:9)... just to name a few.

If one is not comfortable with mystery, they are not comfortable with the very gospel they preach, teach or learn. The journey of transformation needs some measure of willingness to relinquish control and give ourselves over to a process that we cannot fully understand nor can we predict the outcome. We know we will be more like Christ but we cannot predict exactly what the person of Christ lived in and through us will look like or where it will take us.

7.3.5. The Role of Spiritual Disciplines

Though we cannot transform ourselves into the image of Christ, however we have responsibility to create the conditions in which spiritual transformation can take place. This is where spiritual practices come in. Spiritual practices are not ways to make brownie points with God or to prove our spiritual superiority to others. They are not a self-help program by which we take control of our journey and change ourselves. Rather, spiritual disciplines are concrete activities that we engage in in order to make ourselves available for the work that only God can do.

This is what Paul is referring to when he appeals to the Christians in Rome; “present your bodies as a living sacrifice, holy and acceptable to God, which is your spiritual worship” (Romans 12:1). He is saying that we can be intentional about creating the conditions for transformation by engaging disciplines that help us surrender ourselves to God – not just in theory but in reality. We are doing what we can do with our bodies, our minds, and our hearts. God then takes this simple offering of ourselves and does with it what we cannot do since nothing is too

hard for Him (Jeremiah 31:17), producing within us deeply ingrained habits of love and peace and joy in the Holy Spirit.”

7.3.6. The Necessity of Community

Spiritual transformation takes place incrementally over time with others in the context of disciplines and practices that open us to God. In general, while we are still on this earth, our transformation will happen by degrees (II Corinthians 3:18) and we need each other in order to grow. (I Corinthians 12)

According to Paul’s teaching on spiritual transformation in Romans 12 and in the other his epistles is always given in the context of community—the body of Christ with its many members. We are given to one another in the body of Christ for mutual edification and to spur one another on to love and good deeds. Our spiritual gifts are given, not primarily for our own benefit or self-aggrandizement, but so we can be agents of grace for one another, building up the Body of which we are only one part.

While our spiritual practices certainly include private disciplines (solitude and silence, prayer and meditation, scripture, self-examination and confession, retreat, spiritual direction), to be effective they must also include disciplines in community (corporate prayer and worship, teaching, communion, hospitality, caring for those in need, spiritual friendship and direction), and disciplines of engagement with the world (evangelism, caring for the poor, compassion, justice, etc.)

7.3.7. For the Sake of Others

Spiritual transformation is both an end in itself in that it brings glory to God *and* it is a means to other ends in that it enables us to meditate the presence of Christ to others and to discern loving action in the world. The litmus test of mature spirituality is obedience to Christ's commandments (Matthew 28:18-20), which always involves an increasing capacity to love God and to love others (Mark 12:30, 31; I Corinthians 12; I John 4:7).

Loving presents an action in the world, includes sharing our faith (evangelism), giving generously of our resources, reconciliation and peacemaking (interpersonally and also across lines of race, gender, socioeconomic status, and people groups), working for justice, exercising compassion and care for the poor, and working for the betterment of life in the human community in Jesus' name.

The truth in all Christian spiritual formation is for the glory of God, for the abundance of our own lives and for the sake of others or it is not Christian spiritual formation. It is for this reason that we have to toil and struggle with all the energy that God so powerfully inspires within us and in our children's hearts.

7.4. Spiritual Change Management Process (SCMP)

It has shown to be very difficult to manage spiritual change process for churches and or Christian families and or children but we have the Bible to guide us each step of the way. We have scriptural expressions that could help us in SCMP. David certifies, "Your word is a lamp for my feet, a light on my path" (Psalm 119:105). Scripturally, we have five key SCMP guiding areas as discussed here.

7.4.1. Involve God first in your decision making process for change

Those people that involve God in their decision making as their first consultant and lead consultant, they succeed in the change management plans. The scriptures show this to us; “Trust in the LORD with all your heart and lean not on your own understanding; in all your ways submit to him, and he will make your paths straight” (Proverbs 3:5-6).

“The fear of the LORD is the beginning of knowledge, but fools despise wisdom and instruction” (Proverbs 1:7). “The fear of the LORD is the beginning of wisdom, and knowledge of the Holy One is the understanding” (Proverbs 9:10). “Be very careful, then, how you live – not as unwise but as wise, making the most of every opportunity, because the days are evil. Therefore do not be foolish, but understand what the Lord’s will is” (Ephesians 5:15-17).

“If any of you lacks wisdom, you should ask God, who gives generously to all without finding fault, and it will be given to you” (James 1:5). “Let the wise listen and add to their learning, and let the discerning get guidance” (Proverbs 1:5).

Scriptural presentations in this passage depict that without God we can do nothing, and also reveal to us that in the presence of God we are wise, intelligent, capable, and everything will be done according to our will spiritually. This therefore depict that when we involve God in all our CE change management processes, our learners will be able to be modified to Christian Like life style.

7.4.2. Keeping God’s priorities always before you when about to make changes

In all endeavors it’s paramount to priorities God’s activities. When we choose God activities first before ours we come close to God and when you come close to God you are helped in your plans and activities. “But seek first his kingdom and his righteousness, and all these things will be

given to you as well” (Matthew 6:33). Jesus replied: “‘Love the Lord your God with all your heart and with all your soul and with all your mind.’ This is the first and greatest commandment. And the second is like it: ‘Love your neighbor as yourself.’ All the Law and the Prophets hang on these two commandments” (Matthew 22:37-40).

“If I speak in the tongues of men or of angels, but do not have love, I am only a resounding gong or a clanging cymbal. If I have the gift of prophecy and can fathom all mysteries and all knowledge, and if I have a faith that can move mountains, but do not have love, I am nothing. If I give all I possess to the poor and give over my body to hardship that I may boast, but do not have love, I gain nothing” (1 Corinthians 13:1-3). “Since, then, you have been raised with Christ, set your hearts on things above, where Christ is, seated at the right hand of God. Set your minds on things above, not on earthly things (Colossians 3:1-2).

In the scriptures outlined here we notice that great God’s priority is the act of loving Him tirelessly (Deuteronomy 4:5; Psalm 18:1; Luke 6:3; March 12:30). When we love God, our lives changes because in God’s love we find a refuge. It is this refuge that protects us from doing evil; it is this protection that generates our faith to grow spiritually in Gods realm and admiration. The growth of our spiritual faith is the modification of the life from immoral to good.

7.4.3. Implementation of the integrity that brings glory to God

We need to practice what God says to us. By putting in practice God’s commands we bring integrity to God. “Whoever walks in integrity walks securely, but whomever takes crooked paths will be found out” (Proverbs 10:9).

“In the same way, let your light shine before others, that they may see your good deeds and glorify your Father in heaven. (Matthew 5:16)” “So whether you eat or drink or whatever you do, do it all for the glory of God” (1 Corinthians 10:31).

“And whatever you do, whether in word or deed, do it all in the name of the Lord Jesus, giving thanks to God the Father through him” (Colossians 3:17).

Paul says, “Do not conform to the pattern of this world, but be transformed by the renewing of your mind. Then you will be able to test and approve what God’s will is—his good, pleasing and perfect will” (Rom. 12:2). “... whatever is true, whatever is noble, whatever is right, whatever is pure, whatever is lovely, whatever is admirable — if anything is excellent or praiseworthy — think about such things” (Phil. 4:8).

“In everything set them an example by doing what is good. In your teaching show integrity, seriousness and soundness of speech that cannot be condemned, so that those who oppose you may be ashamed because they have nothing bad to say about us” (Titus 2:7-8).

Implementation for spiritual change depends on doing what God commands us to. We need to use the Bible as an atlas in our walks, as a dictionary in our research, as a text book in our lessons, as comforter in times of problems. It is doing this way that our spiritual change will grow since God speaks to us through His Word - Bible..

7.4.4. Dealing with conflict during the change process

The work of doing spiritual change is not simple and without road blocks. We shall face road blocks that we need to move out when moving so that we reach to the intended destination. We have scriptural presentations to this effect.

Paul says, “Let us therefore make every effort to do what leads to peace and to mutual edification. Do not destroy the work of God for the sake of ...” (Romans 14:19-23). “Finally, be strong in the Lord and in his mighty power. Put on the full armor of God, so that you can take your stand against the devil’s schemes. For we do not struggle against flesh and blood, but

against the rulers, against the authorities, against the powers of this dark world, and against the spiritual forces of evil in the heavenly realms” (Ephesians 6:10-12).

“Be completely humble and gentle; be patient, bearing with one another in love. Make every effort to keep the unity of the Spirit through the bond of peace” (Ephesians 4:2-3).

“... then make my joy complete by being like-minded, having the same love, being one in spirit and of one mind. Do nothing out of selfish ambition or vain conceit. Rather, in humility value others above yourselves, not looking to your own interests but each of you to the interests of the others. In your relationships with one another, has the same mindset as Christ Jesus: Who, being in very nature God, did not consider equality with God something to be used to his own advantage; rather ... he humbled himself ...” (Philippians 2:2-8).

“Let the peace of Christ rule in your hearts, since as members of one body you were called to peace. And be thankful. Let the message of Christ dwell among you richly as you teach and admonish one another with all wisdom through psalms, hymns, and songs from the Spirit, singing to God with gratitude in your heart” (Colossians 3:15-16).

These scriptural presentations give us guidelines that in times of problems we need to consult the Word of God to have genuine answers. We need to consult the Bible to get guidance and indeed we need God as an umbrella in the change management process.

7.4.5. Confirmation of courage, strength, peace, and determination during change

We have several verses that remove our anxiety and stress during spiritual change process. We are encouraged, strengthened and given peace through the Word of God. “I keep my eyes always on the LORD. With him at my right hand, I will not be shaken” (Psalm 16:8). “Wait for the LORD; be strong and take heart and wait for the LORD” (Psalm 27:14).

“The LORD is my strength and my shield; my heart trusts in him, and he helps me. My heart leaps for joy, and with my song I praise him” (Psalm 28:7). “Cast your cares on the LORD and he will sustain you; he will never let the righteous be shaken” (Psalm 55:22).

“Come to me, all you who are weary and burdened, and I will give you rest. Take my yoke upon you and learn from me, for I am gentle and humble in heart, and you will find rest for your souls. For my yoke is easy and my burden is light” (Matthew 11:28-30).

“We demolish arguments and every pretension that sets itself up against the knowledge of God, and we take captive every thought to make it obedient to Christ” (2 Corinthians 10:5).

“So I say, walk by the Spirit, and you will not gratify the desires of the flesh” (Gal. 5:16).

“Do not be anxious about anything, but in every situation, by prayer and petition, with thanksgiving, present your requests to God. And the peace of God, which transcends all understanding, will guard your hearts and your minds in Christ Jesus” (Philippians 4:6-7)

“I can do all this through him who gives me strength” (Philippians 4:13)

“For the Spirit God gave us does not make us timid, but gives us power, love and self-discipline” (2 Timothy 1:7).

“Consider it pure joy, my brothers and sisters, whenever you face trials of many kinds, because you know that the testing of your faith produces perseverance. Let perseverance finish its work so that you may be mature and complete, not lacking anything” (James 1:2-4). “Cast all your anxiety on him because he cares for you” (1 Peter 5:7).

The scriptural expressions and presentations teach that without God we can do nothing. It takes someone relying upon God to implement spiritual change in his life of that of his

students/children. When we look into the Bible and understand whatever the scripture says, we shall win the act of changing our children through CE.

7.5. Drivers of Spiritual Change

Throughout this paper, it has been confirmed that key drivers to spiritual life modification depends on the Word of God, communication to God through prayers, fellowship with fellow believers, and practicing them all as a total, effective and devoted Christian.

7.5.1. Praying continuously

God, our loving Heavenly Father, wants us to communicate with Him through prayer. He always listens to us when we pray. Daily prayer can bless you, your family, and those you pray for. It can also invite more peace into your life, help you learn more about God's plan for you, and more. Here are ten ways prayer can improve one's life;

7.5.1.1. Develop a relationship with God through Prayer (John 15:5; Jeremiah 29:13)

Just like your parents here on earth, your Heavenly Father wants to hear from you and talk to you. When you pray, He listens. Then He answers your prayers in the form of thoughts, spiritual feelings, scripture, or even the actions of other people.

7.5.1.2. Understanding of God's loving nature through Prayer

The scriptures teach, "God is love" (1 John 4:8). You can feel that love as you speak daily with Him through prayer, seeking His guidance in your life.

7.5.1.3. Prayer provides answers (Ephesians 6:18; Proverbs 28:9)

Praying and listening to the answers God gives you can help you better understand your purpose in life. God will help you understand why you are here and what you can do to return to live with Him after this life.

7.5.1.4. Prayer helps you find direction in your life (Isaiah 30:21)

When you privately pray to God, you can work through serious decisions in your life. God always listens and often provides the specific answers and guidance we seek. Even when He chooses not to answer immediately or in the way we might have hoped, prayer itself is a way to find peace.

7.5.1.5. Prayer gives you strength to avoid temptation (Psalm 46:1-3)

Jesus counseled His disciples, “Watch and pray, that ye enter not into temptation” (Matthew 26:41). Through prayer, we can overcome temptations to sin. Pray for God’s help to keep you from making wrong choices. This will give you the strength to do what is right.

7.5.1.6. Prayer aligns your will with God’s will (Proverbs 16:3; Psalm 143:10)

The goal of prayer is not necessarily to tell God how you want Him to do things. Rather, it’s to better understand Him and His ways, bringing yourself into alignment with His will.

7.5.1.7. Prayer can help you accept God’s will (Jeremiah 42:3; Matthew 6:9-13)

In Matthew 4:1-11 we learn that Jesus fasted for 40 days and 40 nights before He began His ministry on the earth. As He did this, He communed with His Father in Heaven in prayer. Likewise, if you pray and fast, you can feel closer to God and better understand the things He wants you to do.

7.5.1.8. Prayer can work miracles (Psalm 77:14; Matthew 7:8)

Throughout the scriptures, we see many examples of the Lord working miracles as an answer to prayer. In Old Testament times, the prophet Daniel was thrown into a lions’ den because he refused to stop praying. When he prayed to God in the lions’ den, angels appeared and closed the

mouths of the lions. Through daily prayer, you can also experience personal miracles such as healing, peace, and forgiveness for sins.

7.5.1.9. Prayer invites the Holy Spirit into your life (I Corinthians 13:13)

Daily praying culture, invites the Holy Spirit to be with you and to comfort and direct you. The Holy Spirit can give you answers, help you feel God's love, and bring feelings of peace and joy into your heart.

7.5.1.10. Prayer helps you become more like Jesus (John 4:23-24)

Jesus set the perfect example of prayer. If you try to follow His example through prayer, you will become more like Him and develop a better relationship with Him and Heavenly Father.

7.5.2. Reading the Word of God

Reading Word of God or developing a culture of reading the Bible regularly reveals the secrets that God has on us. It the way we know Spiritual secrets and the treasures God has for us. Piper (2014) came up with ten benefits for reading the Bible of which the researcher has discussed five of them in this paper.

7.5.2.1. The Word of God Awakens and Strengthens Faith

The Holy Spirit does not awaken and strengthen faith apart from the Word of God. "Faith comes from hearing, and hearing through the word of Christ" Romans 10:17). The reason for this is that the Spirit has been sent into the world to glorify Christ. But Christ would not be glorified if the Spirit wakened faith in the absence of the revelation of the glory of Christ in the gospel.

“When the Spirit of truth comes,” Jesus said, “he will glorify me” (John 16:13-14). If the Spirit brought us to faith in the absence of the proclamation of Christ in his Word, our faith would not be in Christ, and he would not be honored. Therefore the Spirit binds his faith-wakening ministry to the Christ-exalting Word. This means that when we go to the Word of Christ, we put ourselves in the path of the Spirit’s willingness to reveal Christ to us and strengthen our faith. And in this faith is the taste and the seed of all our joy. Therefore, the Word that wakens our faith works for our joy.

7.5.2.2. Through Hearing the Word, God Supplies the Holy Spirit

The Spirit of God produces both a subconscious influence bringing us to faith, and a conscious experience of power and personal fellowship that come through that very faith. This explains two things. Firstly, this is why the Bible can speak of the Spirit blowing where he wills and having merciful effects in our lives before we were able to choose them (John 3:6-8; 6:36, 44, 65). In other words, by his unconscious influence he works in us to enable us to hear and welcome the Word. Secondly, this is also why the Bible speaks of the Spirit coming through our hearing the Word of God. In other words, conscious fellowship with the Spirit is given when we hear the Word of God with faith.

7.5.2.3. The Word of God Creates and Sustains Life

Jesus said, “I came that they may have life and have it abundantly” (John 10:10). To that end he taught many things, and then gave his life so that we might have life, eternal and abundant. We are born again into new life by the Word of God. “You have been born again, not of perishable seed but of imperishable, through the living and abiding word of God. . . .

And this word is the good news that was preached to you” (1 Peter 1:23–25). God makes the preaching of the gospel the occasion for creating new life in the soul of man. “The words that I have spoken to you,” Jesus said, “are spirit and life” (John 6:63). Therefore when John had finished recording the words and works of Jesus in his Gospel he said, “These are written so that you may . . . have life in his name” (John 20:31). The words of John’s Gospel—and all the Scriptures—lead to life.

7.5.2.4. The Word of God Gives Hope

In several ways than we can imagine the Word of God gives and strengthens our hope. We get a glimpse of how many ways the Bible gives hope when we hear Paul’s astonishing assessment of the Old Testament alone: “Whatever was written in former days was written for our instruction, that through endurance and through the encouragement of the Scriptures we might have hope” (Rom. 15:4). Not just part of the Old Testament, but all of it—“whatever was written in former days”—was written with the divine design to give us hope.

One of the things this teaches us is that we have not begun to know all the ways it is possible to get hope. We have very small experience in life compared to God’s wisdom.

At times and in other situations what we need from the Bible is not the fulfillment of our dream, but the swallowing up of our failed dream in the all-satisfying glory of Christ. We do not always know the path of deepest joy. But all Scripture is inspired by God to take us there. Therefore Scripture is worth more than all this world can offer.

7.5.2.5. The Word of God Leads Us to Freedom

Jesus said, “You will know the truth, and the truth will set you free” (John 8:32). The truth of God’s Word works freedom in many ways and brings joy in all of them. But Jesus signals his focus in verse 34: “Truly, truly, I say to you, everyone who commits sin is a slave to sin.” The freedom he has in mind here is freedom from the enslaving, destructive effect of sin. The truth sets us free from this. So Jesus turns this truth into a prayer in John 17:17, “Sanctify them in the truth; your word is truth.” Sanctify means to make holy, or free from sin. The guilt of sin would bring down the wrath of God on us if the truth of the gospel did not set us free from condemnation through the blood and righteousness of Christ.

7.5.3. Christian Fellowship

Biblically we learn that God never intended for His people to be separate. God never intended ‘people’ to be separate. In the very beginning, God said, “It is not good for man to be alone” (Genesis 2:19-24). That has not changed. It is even more important for the followers of Jesus Christ to come together. Lewellen (2021) affirms, terms such as “family,” “together,” “fellowship” are all important concepts in the New Testament for us to gather together and encourage one another.

In this paper some benefits of fellowship have been identified and presented.

7.5.3.1. Fellowship Gives Us a Picture of God

Naturally, each one of us together shows all of God’s graces to the world. No one is perfect. We all sin, but each of us has a purpose here on Earth to show aspects of God to those around us. Each of us has been given specific spiritual gifts. When we come together in fellowship, it’s like us as a whole demonstrating God. Think of it like a cake. You need the flour, sugar, eggs, oil,

and more to make a cake. The eggs will never be the flour. None of them make up the cake alone. Yet together, all those ingredients make a delicious cake. It is like that with fellowship. All of us together show the glory of God.

Paul in Romans 12:4-6 “For just as each of us has one body with many members, and these members do not all have the same function, so in Christ, we though many, form one body, and each member belongs to all the others. We have different gifts, according to the grace given to each of us. If your gift is prophesying, then prophesy in accordance with your faith.”

7.5.3.2. Fellowship Makes Us Stronger

Wherever we are in our faith, fellowship provides us with strength. Being around other believers gives us the chance to learn and grow in our faith. It demonstrates to us why we believe and sometimes it is the excellent food for our souls. It’s great to be out in the world evangelizing others, but it can easily make us hard and eat away at our strength. When we deal with a hard-hearted world, it can become easy to fall into that hard-heartedness and question our beliefs. It’s always good to spend some time in fellowship so that we remember that God makes us strong.

In Matthew 18:19-20 Jesus Christ teaches, “Again, truly I tell you that if two of you on earth agree about anything they ask for, it will be done for them by my Father in heaven. For where two or three gather in my name, there am I with them.”

7.5.3.3. Fellowship Provides Encouragement

Everyone experiences bad moments. Be it the loss of a loved one, money problems, or even a crisis of faith, we can find ourselves down. If we go too low, it can lead to anger and a feeling of disillusionment with God. Yet these low times are why fellowship is important. Spending time with other believers can often lift us up a little bit. They help us to keep our eyes on God. God

also works through them to provide us what we need in darker times. Coming together with others can aid in our healing process and give us the encouragement to move forward.

Paul in Hebrews 10:24-25 teaches, “Let us think of ways to motivate one another to acts of love and good works. And let us not neglect our meeting together, as some people do, but encourage one another, especially now that the day of his return is drawing near.”

7.5.3.4. Fellowship Reminds Us We’re Not Alone

As we come together with other believers in worship and conversation helps to remind us that we are not alone in this world. There are believers everywhere. It’s amazing that no matter where you are in the world when you meet another believer, it’s like you suddenly feel at home. That’s why God made fellowship so important. He wanted us to come together so that we always know we’re not alone. Fellowship allows us to build those lasting relationships so we’re never by ourselves in the world.

Paul teaches us in 1 Corinthians 12:21, “The eye can never say to the hand, ‘I don’t need you.’ The head can’t say to the feet, ‘I don’t need you.’”

7.5.3.5. Fellowship Helps Us Grow

Converging together is a paramount way for each of us to grow in our faith. Reading our Bibles and praying are great ways to get closer to God, but each of us has important lessons to impart to one another. When we come together in fellowship, we teach each other things. God gives us a gift of learning and growing when we come together in fellowship and we show each other how to live as God wants us to live, and how to walk in His footsteps.

In 1 Corinthians 14:26 Paul expresses, “Well, my brothers and sisters, let’s summarize. When you meet together, one will sing, another will teach, another will tell some special revelation God

has given, one will speak in tongues, and another will interpret what is said. But everything that is done must strengthen all of you.”

7.5.4. Practicing Christianity

According to Thoma (2024), it seemed crazy that God’s Word could touch every part of human being, but it actually does in thoughts, words and actions. Jesus teaches us to take these thoughts captive and cast them away. “For the weapons of our warfare are not carnal but mighty in God for pulling down strongholds, casting down arguments and every high thing that exalts itself against the knowledge of God, bringing every thought into captivity to the obedience of Christ.” (2 Corinthians 10:4-5).

In Matthew 7:14-20 Jesus teaches: “...Therefore by their fruits you will know them.” These verses convict us that our faith need action added to it. For example, sometimes we realized that in our own words we had hurt those that we love. The apostle Paul wrote, “Husbands, love your wives, just as Christ also loved the Church and gave Himself for her” (Ephesians 5:25).

In addition to the preamble above, we have eight ways to practice Christianity on daily basis as prescribed by Gonzalez (2017), which the writer has discussed.

7.5.4.1. Deny myself and take up my cross

We need to learn from Christ. Here Jesus has true, practical help; He calls each one of us to be His disciple, this means learning to live just as He lived: “If anyone desires to come after me, let him deny himself, and take up his cross daily, and follow Me. For whoever desires to save his life will lose it, but whoever loses his life for My sake will save it.” Luke 9:23-24.

7.5.4.2. Further Meditation on the Sunday Sermon

We notice that on Sunday, our pastor speaks to us about Jesus' cross and glory, life and death, our sin and salvation, faith and love, hope and assurance, grace and peace, mercy and wrath, and obedience and suffering. We hear that God has justified us by faith in Jesus Christ. It is easy to forget these words of life. Monday begins, and we can start to act as if what we heard on Sunday is no longer true. Further meditation on the Sunday sermon helps to ground our identity and actions in the whole story of God's salvation—from the beginning of the week to the very end.

7.5.4.3. Daily Prayer (James 5:14-16; Philippians 4:6-7)

Daily prayer is communion with God and his church by the power of the Holy Spirit. Through prayer, we ask for our ordinary needs and also participate in the life Jesus gives to us.

7.5.4.4. Daily Bible Reading

Daily Bible reading keeps us grounded in the story of God's salvation being worked out in history. Daily Bible reading reinforces what we hear on Sunday and makes us eager to learn more.

7.5.4.5. Family Devotion and Teaching Your Children (Psalm 127:3-5)

Our faith is worth sharing, especially with the people that God has entrusted to our care. Teaching our children is a way to carry our Christianity into our homes, making it an everyday part of life.

7.5.4.6. Showing Hospitality to Members of Your Church and Your Neighbors

Jesus Christ has given us the Holy Spirit. The Holy Spirit produces love, joy, peace, and kindness, among other things (Gal. 5:22). Through the Spirit, we have the opportunity to share God's love with others through giving our time, offering our food, and using our words.

7.5.4.7. Remembering the Needs of the Saints (Romans 12:13)

In this sinful shattered world, real needs are everywhere. As we are able, God desires us to aid others—especially Christians. We can spend time with the elderly and sick in our congregations, give money to those who experience economic hardship and pray for the needs of every member. The church’s deacons and any church leaders are another good resource to consult in order to become more aware of the particular needs in your own church and or community.

7.5.4.8. Showing Generosity in Your Community (Deuteronomy 15:7-8)

There are many good ways to spend your time doing good in your community. As Christians, we show mercy and generosity in our community to demonstrate God’s love in tangible ways. Mercy and generosity go together with sharing the faith.

7.5.4.9. Working Faithfully to God’s Glory (Colossians 3:23-24)

God has made us for good works. This includes our daily tasks, no matter how insignificant they seem. These good works could be your day job, grocery shopping for your family, changing dirty diapers, or washing the dishes. Done in faith, these ordinary activities present opportunities for doing good works unto God’s glory. Many of us have jobs and families, all of which demand much of our time. That is okay. We need to be honest with our bodily limitations. We need to consider our ordinary work as much a part of the Christian life as anything else people call holy.

7.6. Drivers of Unspiritual (Non-Christian) Change in Children

Going through the scholars’ works and on his own observation, the writer found that among others children have non-Christian transformation lives due to peer pressure, cultural influence, quarrelling parents, lack of biblical sessions in families, technology, and parental care.

7.6.1. Peer Pressure

In other circles of children and youth we have negative peer pressure which transform children from good to bad. Negative peer pressure is often related to influencing behaviors, drinking alcohol, drug abuse, and negative body image; all which are harmful to a child or young persons' wellbeing. The results for such behaviors can be unruly, absconding church services, absconding school lessons, distancing from parents and other family members and friends. It is this isolation that could even go worse that those children may take their lives.

These children can be assisted is parents, guardians and all elderly people close to them can enforce Bible reading practice in their homes, going to church every designated day and attending Christianity ceremonies and functions so that all the time they should be busy with Christ's activities that in bad companies. When you commit to and embrace fellowship with God's people: You demonstrate a sincere love for Jesus; you receive the encouragement of harmony (1 John 4:19-20; Romans 12:9-16).

7.6.2. Quarrelling Parents

Children leaving in homes where their parents and or guardians regularly fight or use abusive languages to each other are affected psychologically, spiritually and mentally. When children wittiness the conflicts between their parents are associated with poor mental health, increased stress, behavior problems, and poor school functioning for both children and adolescents.

Divecha (2014), states that children who lived with parents who constantly quarreled of fight develop higher average cortisol level than those in peaceful families. It is for this reason that CE can help in changing the families by developing a spirit of loving Word of God in families. Those families that rely on God in all their problems do not have regular fights because the

power of the Holy Spirits guides them in their endeavors (Ephesians 4:23, 23, 29, 32; Romans 8:6; Psalm 51:10).

7.6.3. Lack of Biblical Sessions in families

Lack of spiritual and or biblical session in families affects children and entire household lives and imaginations. This means the family stays away from God. According to Carl (2020) lack of God's presence in the family leads to Spiritual Death of family members. It is this spiritual death that lead to uncalled-for behaviors in children.

To change this practice the remedy is to have a regular practice of family worship which could bring unity in family, provide family space for dialogue, become a life-giving spiritual tradition, reveal weaknesses in the family unity, invigorate Christian marriages, and provide training ground for worship and assembly. The family needs to abide by God's Word all the time (Deuteronomy 6:6-7).

7.6.4. Lack of Community Church Services

Lack of community church services means lack of fellowship. Fellowship is very important in the growth of spiritual life in people. However it's noticed that in most households and society people do not take part in spiritual gatherings for some time in that they even don't have Bibles in their homes.

Paul tells us that we need one another so we don't lag in our enthusiasm for the things of God and the people of God (Romans 12:9-10). We need others to keep our faith glowing and growing. But just like an ember burns lower and lower over time when it's outside of the fire, so our faith, without the fire of connection to the body of Christ, starts to diminish, until soon lives of faith are so lukewarm they are indistinguishable from those around us.

Lack of fellowship is a prime growth inhibitor for Christians because when we take ourselves out of community we inhibit the influence of other believers that are called to be instruments of grace in our lives (Hebrews 3:13), and us in theirs. Our faith stagnates as unproductive behaviors go unchecked and every area of our lives is impacted, the most important two being our marriages and our parenting.

No amount of Sunday church or worship music or Christian books will testify as loudly to our kids about what it means to be a believer as life in community with other believers. Our disconnected way of life preaches a louder sermon to our kids of how to do life, declaring how much we value our own time, our own freedom and our own wisdom and our own plans over the call of Christ in our lives, the call to discipleship, community, to service and sacrifice, to accountability and confession, and commitment to the truth. And it turns us into hypocrites. The first ones to notice will be our kids.

When we do not see Christian community the way God sees it, we start to see church as optional and certainly church membership as completely superfluous. And in our church skipping, church hopping and church shopping we go from being part of a family to being part of an audience. We've gone from asking how we can serve to demanding to be served. We have gone from asking how we can be equipped for this great work to how we can be entertained so we can leave feeling great. And the work of God falls by the wayside, in our families, communities, cities and countries.

Removing outside Christian influences from the social fabric of our kids' lives means when the time comes for guidance, when their ears are long since deaf to your sermons – and believe me this time does come- there is no alternative trusted grown up voice that you or your child knows

and trusts well enough to speak life into the dead and dark areas of your children's lives that you have been shut out of.

The Apostle John speaks of this cross formed fellowship of us to God and us to one another when he says "but if we walk in the light as He is in the light, we have fellowship with one another and the blood of Jesus Christ His son cleanses us from all sin" (1 John 1:7). Blood is a cleansing agent, and when one member is cut off from the body is no longer experiences that cleansing flow. A fellowship that is both vertical (with God) and horizontal (with other believers) is critical for the sustaining of our faith, especially in the world and the culture we live in.

This analysis emphasizes the importance of unity and fellowshiping together are a community, family, household and as a church at large.

7.6.5. Technology Advancement

Technology advancement is important to children life with regard to education and research in their studies. However it has been learnt that most students learn bad behaviors through social media and other platforms which affect their spiritual lives. For example on social media they check porn videos which lead them to committing adulterous sinful acts. They view people in videos of fighting as sports but in the end children indulge in bad acts of fighting as culture.

According to National University (2024), from smartphones and social media to TV and tablet-based toys, today's kids are constantly inundated by technology. While it's important for children and teens to develop an aptitude for technology, after all, they will use computers their whole lives, too much technology use can have detrimental health and physical effects. The negative effects on children's health run the gamut from increased risk of obesity to loss of social

skills and behavioral problems. Of course, this doesn't mean parents need to ban technology entirely, but it's important for parents to be aware of the potential effects of technology on children and develop strategies to limit their children's screen time. Parents need to inject more time in spiritual activities in their families so that children should be busy with them unlike immoral viewing issues.

7.6.6. Parental Care

Parental care is paramount to any set-up of stage or level of child growth; physically, spiritually, or mentally. Lack of parental care means bad parenting. The effects of bad parenting are profound and manifold. According to American SPCC (2024), studies show that the role of parents in shaping the future of their children is undeniably crucial. If the parenting style the adult chooses is detrimental to the child's development, the child may suffer lifelong implications. As the primary architects of a child's early experiences, parents wield immense influence over their children's development and well-being.

Those who experience critical or rejecting parents who tend to be highly judgmental, achievement-driven, or emotionally abusive often become highly anxious in their adult relationships, are preoccupied with fears of abandonment, or struggle with emotional vulnerability and trusting others in their life (Hyun, 2019).” Beyond that, “Similarly, adults who experience punitive parenting as children are at an increased risk for developing an anxious, avoidant, or disorganized attachment style where a person may not know whether to approach or push away those in their life (Kim et al., 2021; Kiviniemi et al., 2020).” Poor parental care could as well lead to children tending into street kids who steal from people along the streets of the cities. They disturb peace in cities and towns as they engage into terrorizing acts.

The solution to these is that we need parents who can train their children through biblical lessons in their homes. When children are taught the Word of God they will feel loved as they do together with their parents. Children need to study the Word of God since Jesus Himself advises that we need to take children to Him.

7.7. Chapter Seven Summary

In this chapter, the researcher discussed about Spiritual Change Management and its impact to Christian Education. Among others, the researcher had discussed about spiritual change management process, drivers to spiritual change and drivers to non-Christianity change. Identified drivers to spiritual change that can be utilized through CE to help children to modify their behavior are developing prayerful life, reading the Bible regularly, fellowshiping with others, and practicing Christianity. These cited drivers sum up and depict spiritual change management. It is paramount to initiate that drivers to spiritual change is great to that of non-Christian Change so that CE grows. Next chapter is a study conclusion and recommendations.

CHAPTER EIGHT: CONCLUSION AND RECOMMENDATIONS

8.1. Introduction

In this chapter the researcher has highlighted conclusion from the findings of the study. The conclusion was based on the purpose and results of the study. Recommendations were based on the conclusions and purpose of the study.

8.2. Summary of the Study

The study shows that we have a problem in our children that need to be modified to an admirable behavior through Christian Education.

The study was conducted in Malawi through critical analysis and following up the works of other people and church documents. Primary data was collected through observation into the acts of children and places where CE is taking place. However in general the researcher noticed that there is a lot to be done so that we have effective CE that could ably modify children behavior.

8.3. Conclusion

It is the wish for every parent, community, society, church and or the entire country and world at large that we have children who are well mannered and God fearing so that we have effective future leadership in all angles of the world and mostly in the Church where all leaders get spiritual instructions and guidance.

The research disclosed that there is a great gap that we need to close with regard to the behavior of children. Children are unruly, indulge in criminal acts, disorganized due to technology advancement, parents don't put much effort on children discipline (bad parenting), they learn bad behavior from colleagues/peers, homes do not have Bibles that can be used for CE, we don't have CE in most community locations. These are the effects that affect children behavior. The

study has also revealed a gap even in the church where members of the church could fight, and or those in Church Leadership positions committing serious offences to children in the name of deliverance.

The study shows that lack of CE could lead to children committing various criminal acts - robbery, fighting, and even taking off their lives.

The researcher noticed that to improve or change children, there is a need of involving all leaders in the community; Christian Leadership, Traditional Leadership, Block Leaders, and family or household heads. We need pious teachers at all levels; home, community, church and school who can ably articulate the Word of God to children and the entire community.

8.4. Challenges

The researcher based his study mainly on the works of other scholars from different countries and in Malawi. Culture may play a part in the behavior of children hence the information from other countries may be different and irrelevant to that of Malawi.

Primary data was collected through observation in a few areas where the researcher managed to visit. Because most parts were not visited, it could be difficult to generalize that the data is the representative of the entire population.

The researcher noticed that some Churches do not do Sunday school and catechizes classes. This might be true for some denominations but in other context might be opposite because the researcher has more knowledge of his congregation and those in approximate with regards to the doctrinal operations than other churches. This means true picture for those other churches might not be known.

8.5. Recommendations

Based on the study, the researcher recommends about the following;

- 8.5.1. CE Teachers need to be people who know God through the Bible from creation to the resurrection of Jesus Christ. Teachers must teach and model Holy habits that are; ways of living that bring one ever closer to God and God's creation. This can only be achieved by those teachers who are true and bonafide Christians.
- 8.5.2. Parents and guardians are key teachers in CE delivery to children as such they need to be people who trust in the Lord Jesus Christ. Those that trust in the Lord become strong and courageous, they don't become afraid, they do not encounter discouragement, for the Lord our God is always with them (Joshua 1:9). It is for this reason that we need teachers who know God.
- 8.5.3. We need Deacons – servants in the context of CE delivery at the church who can fully support the Sunday school and Catechesis classes. Deacons will take care of the physical and logistical needs of the classes for effective lesson deliveries (Acts 6:1-6).
- 8.5.4. There is a need of Pious Church Elders “Presbýteros” for effective CE support a congregational level. The elders have the task of overseeing and shepherding. It is about these tasks of being overseers and shepherds that will ensure that they effectively monitor CE lessons at their congregation.
- 8.5.5. Teachers need to be engulfed by the power of the Holy Spirit. Holy Spirit will guide the teachers at all levels to do effective CE to children so that they yield good spiritual results. The Holy Spirit is needed to heal the physical, mental and spiritual sick, preach with authority, and fill us with His fruits of the spirit, and greatly guide teachers to teach with spiritual passion and with wisdom.

- 8.5.6. Children need to be helped and or taught to develop a habit of reading the Bible daily and also develop a prayerful life so that they know what God expects them to do as well as communicate to God on what they want to do for them. It's through reading the Word of God that we know more about God and His will on our lives and through praying that we deliver our requests and praises to God.
- 8.5.7. Parents have a key responsibility to motivate their wards so that they love Christian Education. This means that CE needs to start in their homes/families in a village or community. Parents need to read the Bible with their children, model enthusiasm about hearing what God says to them today through His Word. In this way the knowledge of the Bible can be taught, where the love of the Bible is best caught.
- 8.5.8. There is a need of full involvement of all types of leaders in CE; Community Traditional Leaders/Block Leaders, Community Christian Leaders, Church Elders, Church Deacon, Church Ministers, Women Guild Leadership, Men Guild Leadership, Youth and Children Guild Leadership plus parents and guardians to be fully devoted to the Word of God so that they effectively support or physically deliver the CE lessons in their areas of jurisdictions or churches. The leadership has a mandate to equip the entire church and teachers in to do their work according to their calling (Psalm 78:72; Proverbs 11:14).
- 8.5.9. Parents have a role to see to it that their children practice whatever they learn in their CE lessons. In monitoring capacity parents will see that children produce spiritual smell to symbolize that they indeed gasp something in their lessons, that way parents will be encouraging their children to go ahead (Exodus 14:15) with their lessons and practice so that they do not forget even if they grow old (Proverbs 22:6)

8.6. Areas for further Study

The researcher recommends further studies in the following category;

8.6.1. Children perceptions towards Christian Education a case of Secondary Schools.

8.6.2. Assess on impact of technology advancement towards Christian Education lessons to children.

8.6.3. Correlational Study of Learner – Teacher Relationship in Christian Education classes.

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