ANALYSIS OF ACTS 20:24 AND ITS IMPLICATIONS FOR TRANSFORMATIVE CHRISTIAN EDUCATION

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Abstract
Christian Religious Education plays a crucial role in shaping students' spirituality, character, and life orientation amidst the challenges of the digital era. However, Christian Religious Education practices still tend to be cognitively oriented and have not optimally integrated service values as the basis for shaping Christian character and lifestyle. On the other hand, research on Acts 20:24 has focused more on the theology of the Apostle Paul's mission and leadership, while its hermeneutical implications for transformative Christian Religious Education are still relatively limited. This study aims to analyze the hermeneutical meaning of Acts 20:24 and its implications for the development of transformative Christian Religious Education. The study used a qualitative document study design through a literature review with a hermeneutical analysis approach. The analysis was conducted through grammatical-historical exegesis of words, phrases, and contexts of Greek texts using BibleWorks and SABDA Bible, then combined with thematic analysis of various biblical theology and Christian Religious Education literature. The results of the study show three main findings. First, Acts 20:24 emphasizes that God's calling is the primary orientation of a believer's life, so Christian Religious Education must shape a Christ-centered identity. Second, Paul's faithfulness in completing his ministry shows that the formation of a spirituality of service needs to be realized through the internalization of values, exemplary behavior, and ongoing service practices. Third, Paul's commitment to preaching the Gospel of God's grace provides a foundation for Christian Religious Education to develop missionary, reflective, and responsible characters in the face of an increasingly individualistic culture. This study emphasizes that Christian Religious Education not only transmits knowledge of faith, but also transforms the spirituality, character, and lifestyle of students through the hermeneutical foundation of Acts 20:24.
Keywords: Hermeneutics, Acts 20:24, Christian Education, Transformative

INTRODUCTION

In the reality of modern church life, the contemporary church faces a serious challenge in the form of a significant decline in service commitment among Christians. Empirical data from various sociological studies on religion show signs of a shift in congregational orientation, from one initially based on sacrifice and voluntary service to a pragmatic and transactional tendency (Ferry Yoshua Ginting, 2025) . This phenomenon has had a negative impact on church and community life, where the increase in congregation numbers is not matched by a depth of spiritual quality and concrete acts of love in the public sphere. Christianity in many social contexts has begun to be treated merely as a cultural and ceremonial identity, thus losing its transformative power as salt and light of the world. To overcome this crisis, a reconstruction of faith education is needed that can reintegrate the essence of the Christian calling into daily life activities.

Religious education is fundamentally not simply the cognitive transfer of theological knowledge, but rather a comprehensive process of faith formation that has a transformative impact

on students' lives. This education serves not only as a forum for teaching doctrine or theology, but also as a means of instilling a lifestyle of service rooted in the spirit of devotion exemplified by the apostles. One key verse reflecting this is Acts 20:24, (Yunus Van Hoten, 2025). This formation process functions strategically in shaping a solid Christian character, where faith does not stop at verbal confession but is manifested in concrete actions. Through the implementation of an appropriate curriculum, Christian Religious Education plays a central role in connecting doctrinal teaching with the formation of students' spiritual service from an early age. Various theological references on Christian education emphasize that the success of Christian Religious Education is measured by the extent to which students are able to experience a personal encounter with Christ and respond through self-surrender. Thus, Christian Religious Education should not be trapped in academic formalities in schools or churches, but should be positioned as a strategic medium for producing highly dedicated agents of change. The affirmation of this transformative function is the main anchor for faith education to remain relevant in responding to the needs of the times.

Conceptually, theologians define spirituality as a manifestation of the relational closeness between humans and God that drives all dimensions of their lives. From a Christian perspective, spirituality and service are inseparable; service is the natural fruit of authentic and mature spirituality. The main characteristics of Christian service spirituality are marked by sincerity, a willingness to bear the cross, self-denial, and an orientation centered on glorifying God's name, not one's own existence. (Hura, 2025) This is closely related to the nature of the vocation as disciple of Christ, who are called not to be served but to serve and lay down their lives for others. Through these premises, the conceptual framework of this study is built to examine how spirituality rooted in God's word radically transforms one's lifestyle. A comprehensive theological understanding of this service spirituality is an essential foundation before analyzing the exemplary model of the apostles. In the current Christian reality, there is considerable anxiety about the decline of service enthusiasm and the lack of genuine spirituality among congregations. Although many churches experience growth in terms of congregation size, the spiritual quality and depth of commitment to service are often inadequate. Christianity in many contexts has begun to be treated only as a cultural or social identity, no longer as a life calling marked by loyalty and sacrifice (Ari Wibowo, 2024) .

Christian Religious Education Christian Religious Education is not essentially understood as merely an academic subject or a learning routine in schools and churches. Instead, Christian Religious Education should be seen as a comprehensive faith-forming process that has a transformative impact on students' lives. (Lambe et al., 2025) Its purpose is not only to convey theological information, but to shape character, instill the values of the kingdom of God, and help students experience a personal encounter with Christ that changes the direction of their lives. (Metalogia, 2024) In this process, faith should not stop at personal confession, but must be realized in concrete actions and service to others. (Pranata & Mario, 2025) True Christian faith demands active involvement in social life, reflecting God's love in all aspects of life.

In the history of the early church, the Apostle Paul stands as a prime example and representative model of a steadfast spirituality of service. In Acts 20:24, he reveals that he did not consider his life valuable, as long as he could fulfill his calling to preach the gospel of God's grace. This verse not only reflects Paul's personal attitude but also illustrates a mature spirituality that places God's will above all else. Paul did not pursue comfort,

recognition, or personal ambition, but rather focused his life on obedience to the task of service. This lifestyle demonstrates the true meaning of spirituality of service: a life sacrificed for a divine purpose, even through suffering and challenges. (Groome, 1980) Paul's ministry was marked by radical dedication, high moral integrity, and a charisma born of the suffering he endured for the sake of the Gospel. His commitment to God's mission transcended the boundaries of geographical comfort, social well-being, and even his own physical safety, as witnessed throughout his missionary journeys. The value of sacrifice and faithfulness he demonstrated is evidence that service for him was the pivot of existence, where life and death were entirely directed for Christ. Paul's example is highly relevant to today's faith education, which tends to be characterized by a mentality of instant gratification and convenience. Adopting Paul's service mentality into Christian educational reflection is crucial for young Christians to develop strong spiritual resilience.

Previous research relevant to this study includes Pranoto's study, which examines Acts 20:24 as the basis for faithful service to the Apostle Paul, and emphasizes a service orientation centered on completing God's calling. (Pranoto, 2015) Another study by Lola, Stefanus, and Armianti shows that Acts 20:7–12 can be read through a narrative approach to reveal the theological function of the text within the framework of Luke's theology. (Lola, Stefanus, & Armianti, 2026) Meanwhile, Krisnataniel shows how hermeneutical studies can be linked to practical implementation in church life. (Krisnataniel, 2018) In an international research discourse, Hukkinen and Luetz developed the heutagogy framework as a model of Christian discipleship that emphasizes self-directed learning, biblical wisdom, and the work of the Holy Spirit in shaping student transformation. (Hukkinen, Luetz, & Dowden, 2025) Research on story-linking in Christian Religious Education shows that a hermeneutic approach to life experiences can produce transformative faith learning through reflection and intergenerational dialogue (Wowor & Yudhita, 2024) Research by Sibarani, Christiani, and Hehanussa shows that the synthesis of the thoughts of John Wesley, Paulo Freire, and Tabita Christiani produces a transformative Christian Education model that emphasizes the integration of spirituality, critical awareness, and social transformation. (Sibarani, Christiani, & Hehanussa, 2025) Research on the transformation of Christian Religious Education learning methods in the digital era also emphasizes the need for a contextual pedagogical approach, but has not explicitly relied on hermeneutic analysis of specific biblical texts as a conceptual basis

Through this literature mapping, a clear research gap has been identified that requires further study. Previous studies have focused more on Pauline theology or the concept of ministry in macro, normative, and theoretical terms. In contrast, discussions of the theological-exegetical implications of the specific text of Acts 20:24 for curriculum development and practical Christian Religious Education methods have been very limited. The novelty of this research lies in its attempt to integrate the values of life versus service and the results of the Greek grammatical analysis of the text of Acts 20:24 directly into the four pillars of a transformative Christian Religious Education learning strategy in the digital age. From this previous research, it is clear that the study of Acts 20:24 still predominantly focuses on Paul's faithful ministry and has not been explicitly directed at the pedagogical implications for transformative Christian education. This gap can be filled by interpreting the verse hermeneutically and connecting it to character formation, spirituality of service, and student transformation in the context of Christian education.

Based on this background, the research is set in two research questions. First, what is the hermeneutic meaning of Acts 20:24 based on historical, grammatical, literary, and theological analysis? Second, what are the implications of the results of this hermeneutic analysis for the development of transformative Christian education? Through this approach, this research aims to build a theological framework that connects the spirituality of the Apostle Paul's calling with the paradigm of Christian education that is oriented towards the formation of faith, character, and a transformative life of service.

METHOD

This study uses a qualitative approach with a Systematic Literature Review design combined with grammatical-historical hermeneutic analysis. The literature review was conducted following the PRISMA guidelines through the stages of identification, filtering, selection, and inclusion of sources. Primary data is Acts 20:24 in the 28th edition of the Nestle-Aland Novum Testamentum Graece and the New Translation of the Bible, which is triangulated with Acts 20:17–38, Acts 9:15–16, Philippians 3:12–14, and 2 Timothy 4:6–8. Secondary data was obtained from reputable journal articles, biblical theology books, New Testament interpretations, and Christian Education literature searched through Scopus, Web of Science, ATLA Religion Database, ERIC, SpringerLink, Crossref, and Google Scholar using keywords Acts 20:24, Biblical Hermeneutics, Pauline Theology, Transformative Christian Education, and Christian Education. Data were collected through documentation studies, then analyzed through exegesis of the historical, literary, and grammatical contexts of the Greek text using BibleWorks and SABDA Alkitab, followed by coding and thematic analysis to identify the main themes that form the conceptual basis of transformative Christian Education. The validity of the research was maintained through source triangulation and the application of trustworthiness criteria that include credibility, transferability, dependability, and confirmability.

RESULTS AND DISCUSSION

A Contextual and Theological Understanding of Acts 20:24, This verse is a key part of the emotional moment when the Apostle Paul bid farewell to the church elders in Ephesus. In this context, Paul was on his way to Jerusalem and had received a revelation from the Holy Spirit that suffering and imprisonment would be part of his life's journey. However, awareness of the risks did not make Paul retreat. Instead, he demonstrated extraordinary steadfastness and sincerity in completing the task God had given him. His statement, that he did not consider his life more valuable than completing his ministry, illustrates a spirituality of service oriented toward total devotion to God's will. In this verse, three important elements are implied that reflect the spiritual lifestyle of a true servant. 1) Paul demonstrated complete surrender to God by stating that he did not prioritize his own life. 2) He emphasized the importance of completing his ministry as a journey of faith that must be carried out consistently, not just a momentary activity. 3) Paul placed the proclamation of the gospel of God's grace at the heart of his calling, not only through teaching but also through his life's example (Drewes & Mojau, 2003) . These three aspects are crucial in shaping contemporary Christian spirituality, particularly in faith education. The church and Christian educational institutions must instill values of service rooted in divine grace and calling, not merely personal impulses or worldly ambitions.

In this verse, we discover that service is the core of a believer's existence, not just an optional extra. Paul shows that there should be no separation between faith and action, spirituality and social engagement. This reflects the state of the church today, which sometimes creates a congregation

that is more passive and merely becomes a consumer of spirituality. This is where Christian Religious Education must play a central role in forming individuals who are ready to serve, not only understanding doctrine theoretically but also practicing it in everyday life. Service must be manifested not only in large-scale activities in the church, but also in simple actions at home, school, and work, even when facing suffering for the sake of truth. Christian Religious Education must be a forum that prepares students to face the realities of a life of service like Paul lived. (Bredfeldt & Richards, 1998)

Historical and Contextual Background, Paul's speech to the elders of the church in Ephesus (Acts 20:17-38), while he was on his way to Jerusalem. He knew that suffering awaited him, but he was not afraid. Acts 20:24 serves as a kind of spiritual testimony to the church. In the context of time and place, Paul's words recorded in Acts 20:24 are part of a significant speech he delivered to the church leaders in Ephesus. This moment occurred around 57 AD, when Paul was on his way to Jerusalem and stopped in the port city of Miletus. Knowing that he would not return to Ephesus again, Paul deliberately summoned the church elders from that city to Miletus, to provide final instructions and very meaningful spiritual advice. For approximately three years, Paul had served the Ephesians with dedication and love, and now he would leave them with a message that would conclude his direct ministry. The spiritual legacy he built during his time in Ephesus shows how influential and committed he was to building God's church.

Theological Exegetical Analysis of Acts 20:24, To understand the depth of the Apostle Paul's spiritual ministry, analysis must begin with the grammatical structure of the original text of Acts 20:24. The use of the adversative conjunction *ἀλλ' (all)* at the beginning of the verse emphasizes the radical contrast between the physical suffering Paul faced and his existential response to the call. This statement is reinforced by the phrase *οὐδενὸς λόγου ποιοῦμαι (oudenos logou poioumai)*, meaning "I consider nothing important," which is an indicator that Paul has abandoned the calculation of worldly gain and loss. The object of complete surrender is *τὴν ψυχὴν (tēn psuchēn)*, a terminology that refers not only to the biological breath, but to the entire existence, ego, and human rights of the individual. Through the affirmation of the adjective *τιμίαν (timian)* combined with the reflexive dative *ἐμαυτῷ (emautō)*, Paul states a new paradigm: biological life has no intrinsic value in itself if separated from the axis of divine service. Paul's Inner Situation In that very serious and moving setting, Paul spoke with the humility of a servant of God who had dedicated his entire life to carrying out God's will. He did not deliver his speech to attract attention, arouse pity, or seek praise from church leaders, but because he wanted to reaffirm his fidelity to the divine mission entrusted to him. Paul was fully aware that suffering, imprisonment, and even possible death awaited him in Jerusalem, yet he did not allow these threats to deter him. He remained steadfast and committed to completing his ministry, despite the personal risks involved. This demonstrates the powerful influence of the divine calling on his life.

Spiritual Meaning and Example: Acts 20:24 can be understood as a statement of faith and a testimony to Paul's profound spiritual message, which summarizes his purpose as a servant of God. He conveys that he does not consider his own life valuable, as long as he can complete the task that the Lord Jesus has given him, namely to preach the Gospel of God's grace. Through these words, Paul shows that the lifestyle of a servant of Christ should not be tied to personal interests or worldly ambitions, but rather based on radical loyalty to God's calling. The faith education and spiritual development of this statement teach that true service is a life completely dedicated to God, even when it means experiencing great suffering and sacrifice

(Kia, 2017) · Paul wasn't seeking sympathy or popularity; he spoke as a servant who had dedicated his life to the task God had given him. He was aware of the consequences of his service, but that didn't stop him from remaining faithful.

Text (Indonesian - TB *) :* "But my life is nothing to me, as long as I can finish the race and service the Lord Jesus has given me, to preach the gospel of God's grace." Greek text: *"All oudenos logon poioumai oude echō tēn psychēn timian emautō, hōs teleiōsō ton dromon mou meta charas kai tēn diakonian hēn elabon para tou Kyriou Iēsou, diamarturasthai to euangelion tēs charitos tou Theou."* This text emphasizes the attitude of total self-sacrifice to complete the ministry received from Christ, (FF Bruce, 2014) namely preaching the Gospel of God's grace, with language that emphasizes steadfastness, the honor of duty, and a personal relationship with God.

Table 1. Grammatical Analysis Table

Greek phrases	Transliteration	Meaning	Grammatical Functions
ἀλλ᾽	*all'*	But	Conjunctions that express contrast
οὐδενὸς λόγου	*oudenos logou*	nothing is considered important	The masculine singular genitive form of "logos" = word/thing/importance of something
ποιοῦμαι	*poioumai*	I consider / I take into account	Middle form of the verb (middle), present tense, indicative, first person singular
τὴν ψυχὴν	*tēn psuchēn*	soul/life (I)	Accusative feminine singular – direct object
τιμίαν	*Timian*	valuable, noble	Adjective – description of *psuchēn*
ἐμαυτῷ	*emautō*	for myself	Reflexive dative case – states the recipient of the action.
ὡς	*hōs*	so that, with the intention of	Conjunctions to express purpose
τελειῶσαι	*teleiōsai*	complete, fulfill	Active aorist infinitive – the purpose of the previous phrase
τὸν δρόμον μου	*ton dromon mou*	my race/way of life	Accusative masculine singular – object of *teleiōsai*
καὶ τὴν διακονίαν	*kai tēn diakonian*	and services	Accusative feminine singular – second object of *teleiōsai*
ἣν ἔλαβον	*hēn elabon*	that I have received	Relative clause – *ἣν* = which (object), *elabon* = I receive (aorist active)
παρὰ τοῦ κυρίου Ἰησοῦ	*para tou Kyriou Iēsou*	from the Lord Jesus	*para* + genitive = states the source (origin of the gift)
διαμαρτύρασθαι	*diamarturasthai*	give testimony	Middle aorist infinitive – states the purpose or content of the service.
τὸ εὐαγγέλιον	*to Euangelion*	Gospel, good news	Accusative neuter singular form – object of *diamarturathai*
τῆς χάριτος τοῦ θεοῦ	*tēs charitos tou theou*	God's grace	Genitive – describes the essence of the Gospel (the Gospel of God's grace)

Theological Analysis, The Value of Life vs. the Value of Service: In a powerful statement in Acts 20:24, Paul conveys that he does not consider his life to be of any value compared to the service he is called to complete. This statement indicates that for Paul, life is not something to be guarded for personal gain, but rather a means to be fully utilized for fulfilling God's will. He teaches that the essence of a believer's life lies in obedience and faithfulness to God's calling, not in comfort, security, or self-interest. This view demonstrates a theological dimension that emphasizes self-denial and a willingness to sacrifice for the sake of the gospel, as also made clear in Galatians 2:20, that the believer's life should be one guided by Christ, not by personal desires. Similarly, in Philippians 1:21, Paul states that for him, to live is Christ and to die is gain, indicating that the direction of life is determined entirely by a relationship with Christ, not by a desire to maintain worldly life. This is the spiritual paradigm that forms the basis for a lifestyle of sincere and wholehearted service.

Theology of Life: Finishing the Race and Serving: Paul uses the image of "finishing the race" or in Greek *ton dromon* to explain that the spiritual life of a believer is a long journey that requires perseverance, patience, and a focus that is not shaken by challenges along the way. In 2 Timothy 4:7, he again uses this metaphor to show that he has reached the finish line by maintaining faith and finishing the race well. For Paul, life is not just an ordinary journey, but a spiritual race that requires constant dedication to the divine goal. He does not see ministry as a mere task or official position within the church structure, but as a life mission (*diakonia*) that comes directly from Jesus Christ and is the core of his being as an apostle. This means that ministry is not a part of a believer's life that can be chosen or ignored, but is an inseparable part of Christian identity itself. Therefore, Christian Religious Education needs to instill this value in students, so that they see life and ministry as two things that go hand in hand in fulfilling God's calling.

Witnessing the Gospel of God's Grace: Paul realized that the primary message he had to convey to the world was not the legal system or human morality, but rather the message of God's grace—a truth that emphasizes that salvation is a pure gift from God freely given to sinful humanity. In a world that often emphasizes judgment, condemnation, and human efforts to justify oneself, Paul came to bring the light of the gospel, showing that God's love cannot be bought or earned, but can only be received through faith. However, Paul did not simply understand the task of preaching the gospel as conveying doctrine or theory, but as a living testimony (*diamarturasthai*), which required him to demonstrate the gospel in concrete actions and daily life. In other words, the gospel is not just something to be said, but must be seen in one's lifestyle, attitude, and integrity. Therefore, preaching the gospel is not only the responsibility of preachers or church leaders, but also a calling for every believer to convey God's grace through a real, complete, and impactful living testimony (Oropeza, 2024). This radical orientation in Paul's life was driven by a single purpose expressed through the final conjunction *ὡς (hōs)* followed by the active aorist infinitive *τελειῶσαι (teleiōsai)*, meaning "to complete or fulfill completely." The two main objects to be completed were *τὸν δρόμον μου (ton dromon mou)* , a metaphor for ancient athletic competitions demanding limitless endurance, and *τὴν διακονίαν (tēn diakonian)* or the task of service. The use of the relative clause *ἣν ἔλαβον (hēn elabon)* with the preposition *παρὰ (para)* emphasizes that this ministry has a legitimate divine origin or source, that is, it comes directly from the authority *of τοῦ κυρίου Ἰησοῦ (tou Kyriou Iēsou)* . Awareness of the origin of this task gives rise to a deep theological reflection on the concept of essential calling. The call for Paul is not a profession or an optional career choice, but a divine task from God *that* binds all dimensions of his life. Through the testimony of his life (*diamarturasthai*), Paul proved that the main point of the calling was the proclamation *of τὸ εὐαγγέλιον τῆς χάριτος τοῦ θεοῦ (to euangelion tēs charitos tou theou)*, namely the Gospel of God's grace that liberates.

Discussion, Hermeneutically, Acts 20:24 shows that the primary orientation of Paul's life was not on personal salvation or pragmatic ministry success, but on faithfulness to fulfill the calling he received from the Lord Jesus and to bear witness to the Gospel of God's grace. This analysis shows that ministry in Luke's perspective is not merely a religious activity, but an expression of faith identity manifested through obedience, perseverance, and commitment to God's mission. Therefore, grammatically and historically, the terms diakonia (service), dromos (race), and euangelion tēs charitos tou Theou (Gospel of God's grace) form a theological framework that places calling, faithfulness, and mission as an inseparable unity. This concept becomes the conceptual basis for Christian Education which is not only

oriented towards mastering the knowledge of faith, but also on the formation of character, spirituality, and responsibility for service. Panggabean emphasized that Christian Education needs to move from an indoctrinative approach to a dialogical, reflective, and transformative learning process through Paulo Freire's critical pedagogical approach (Panggabean, 2022). In this case, the values of transformation in Christian Education gain theological legitimacy through a hermeneutic understanding of Acts 20:24, especially regarding faithfulness to the calling, sacrifice, and life orientation centered on God's mission.

Frans Pantan emphasized that Christian education must build inclusive, humanistic learning, and be oriented towards character transformation so that students are able to live out Christian values in social life. In the context of Acts 20:24, this transformation is realized through the formation of a Christ-centered identity, faithfulness to the calling, spirituality of service, and commitment to God's mission. (Pantan, 2025) Hukkinen, Luetz, and Dowden developed a heutagogical framework in Christian discipleship. They emphasized that transformative Christian learning must shape students into spiritually mature learners through the integration of biblical wisdom, the teachings of Christ, and the work of the Holy Spirit. (Hukkinen, Luetz, & Tony, 2025) Bowie emphasized that the hermeneutic approach in religious education needs to move beyond historical interpretation to learning that produces life transformation through students' active engagement with biblical texts. (Bowie, 2025) Thus, hermeneutics serves not only as a method of interpretation, but also as a pedagogical basis that shapes ways of thinking, behaving, and acting in accordance with Gospel values. This perspective strengthens the research finding that Acts 20:24 can be understood as a theological foundation for Christian education that does not stop at the transfer of knowledge, but leads to the transformation of faith and life.

Lifestyle of Service as a Result of Christian Education**,** A lifestyle of service is a true reflection of spiritual maturity that grows from a genuine experience of faith. Service is not merely an incidental activity or part of a religious program, but rather a comprehensive attitude that touches the way people think, act, and build social relationships based on the love of Christ. When someone truly experiences a personal encounter with Christ, it will result in a change in life orientation that leads to active involvement in service to God and others. Service becomes a response born of a transformed heart, not out of obligation, but out of a desire to share the love that has been previously received. Christian Service, as a Spiritual Formation Process, has a significant responsibility in shaping students' overall spirituality. Spirituality in the Christian context is not something instantaneous, but rather grows through a process of learning, development, and a personal encounter with Christ. Therefore, Christian Service must not only focus on the transfer of theological knowledge, but must also lead students to an intimate relationship with God. Christian Service must be a medium that helps students know who God truly is, understand His grace, and cultivate a response of faith that is manifested in the form of obedience and involvement in service.

To achieve these goals, an approach encompassing three important aspects is needed. 1) The teaching provided must be based on biblical truth, delivered not only theoretically but also contextually and applicatively. 2) The learning process must be relational and reflective, with teachers acting as spiritual role models and encouraging students to evaluate their personal relationship with God. 3) The learning environment must be conducive to spiritual growth, not just a formal learning space, but a place that provides a real experience of faith. In this way, Christian ministry can produce believers who not

only understand the Christian faith but also make service part of their daily lifestyle, as exemplified by the Apostle Paul.

Challenges and Opportunities of Christian Religious Education, Amidst the rapid development of the times, especially with the dominance of the digital world and instant culture, Christian Religious Education faces serious challenges in instilling Christian values. Today's students are more influenced by social media and the flow of digital information that emphasizes speed, popularity, and instant achievement. (Koehuan & Priyatna, 2024) As a result, Christian values such as loyalty, patience in the process, and the spirit of sacrifice are often marginalized. (Tafonao, Gulo, Situmeang, & Ditakristi, 2022) This requires Christian Religious Education to be more creative and contextual in designing learning methods that can compete with the influence of the outside world that is so strong and quickly permeates students' lives. However, despite these challenges, there are also significant opportunities for Christian Religious Education (PAK) to adapt and become increasingly relevant. The digital world can be utilized as a tool to expand the reach of faith education, for example through online learning media, spiritual reflection videos, or interactive discussions based on digital platforms. Furthermore, integrating doctrinal teaching and service practices through methods such as project-based learning, community service activities, social visits, or spiritual guidance can be an effective approach to instilling an authentic lifestyle of service. (Christin Febryana Pakpahan, Maringan Sinambela, Sabar Rudi Sitompul, Rida Gultom, & Masniar Sitorus, 2023) Through these methods, Christian Religious Education not only forms theological knowledge but also fosters social sensitivity and a spirit of service that aligns with Gospel values (Hendriks, 2004) . However, this is also an opportunity for churches and Christian educators to innovate in contextual education.

First, Creative and Contextual Use of Technology to Deliver Service Values In the context of the modern digital world, Christian Education has an important responsibility to guide believers, especially the younger generation, to be able to use technology creatively and wisely in conveying the message and values of Christian service. Referring to Acts 20:24, where Paul emphasized that he did not care about his life to complete the task of service given by the Lord Jesus, we learn that sincerity in service must be reflected through the use of all available potential in this era, including technology. (Lae, 2025) . Therefore, the delivery of God's word and Gospel values should not be limited to traditional methods, but must be able to penetrate social media, digital platforms, educational videos, and even spiritual podcasts that are accessible to many people. This shows that the spirituality and lifestyle of service formed through Christian Religious Education must be responsive to the times, without losing the essence of Gospel truth. Second, Becoming a Consistent Living Example in a World Thirsting for Authenticity and Spiritual Integrity. In a world increasingly filled with hypocrisy, lies, and blurred moral standards, Christian Religious Education plays a central role in shaping the character and integrity of believers, enabling them to become role models who live consistently according to Christian values. Acts 20:24 teaches that service is not just about words, but more than that, namely a life that bears witness to God's grace. (Dominggus Umbu Dingu, Prihadi Kristiyan, & Yublina Tefa, 2021) Therefore, a true servant of God is one whose life reflects the teachings of Christ in all aspects, including attitudes, words, decisions, and social relationships. Christian Religious Education must instill the understanding that being a servant of God means living faithfully and honestly, and demonstrating consistency between faith and action. Such exemplary lives not only foster a strong spirituality but also

inspire and build trust in a society that longs for authenticity in the lives of believers.

Third, Building a Relevant and Inspiring Ministry Model Amidst the Challenges of the Times **.** In line with what is conveyed in Acts 20:24, where Paul emphasizes the importance of completing the ministry entrusted to him, Christian Religious Education must be able to equip students with the ability to build a ministry model that is not only faithful to the principles of God's word, but also relevant and contextual to the realities of today's society. Relevant ministry is a ministry that is able to answer the spiritual, emotional, and social needs of the congregation with a fresh, creative, and adaptive approach, without reducing the power of the Gospel itself. Through Christian Religious Education, believers are taught to be servants who not only understand theology, but are also sensitive to the dynamics of the times, culture, and technology, so that their ministry lifestyle can reach more souls and have a real impact. Inspiring ministry is born from a heart that is connected to God and the world around them in a balanced way, and this is what needs to be built into the spirituality of believers today. (Wright, 2010) .

Fourth, the Role of the Church and Family in Supporting the Formation of Spirituality and Service Faith education cannot be provided solely by schools or teachers. The church and family are the primary communities where spirituality grows. The church should be a place for Christian character formation, not just a place for weekly worship. Likewise, Christian families need to be "little churches" where children learn about love, forgiveness, and responsibility from an early age. (Zega, 2021) Churches can provide meaningful children's, adolescent, and youth ministry programs, train spiritual mentors to accompany individuals in their faith growth, and encourage congregants to not only attend but also participate in ministry. Meanwhile, families can become places of faith reflection through daily devotions, model lives of love and truth, and encourage children to understand that their life is a calling, not just an achievement.

Pedagogical Implications in Christian Religious Education, *Development of spiritual curriculum and service:* The spiritual transformation of the congregation will not occur organically without the intervention of a Christian Religious Education (PAK) curriculum that is designed transformatively and contextually. The principles of Acts 20:24 that are relevant to the modern context require the reconstruction of the PAK curriculum so that it is no longer dominated by the delivery of dry and cognitive dogmatic information. The 21st-century PAK curriculum must integrate cognitive, affective, and psychomotor aspects in a balanced manner to mature the Christian character of students in the digital era. The curriculum must be intentionally designed to deconstruct popular cultural narratives that are highly individualistic, consumerist, and centered on material self-actualization. (Franklin & Bilo, 2024) Through learning materials based on faith formation, students are guided to find their calling in life. in the grand plan of God's mission. Thus, Christian educational institutions and churches can function as a medium to instill the values of self-denial and radical loyalty to Christ as exemplified by Paul.

Experiential learning, To operationalize the principle of "life values versus service values," Christian Religious Education learning strategies must shift from traditional lecture methods to a service-based learning approach. Service-based learning is a pedagogical strategy that intentionally integrates academic theological theory with concrete actions to meet social needs within the congregation and society. Students are not only taught to memorize the doctrine of grace but are also required to directly engage in humanitarian service projects, social visits, or advocacy for marginalized communities. Through these empirical experiences, students are

invited to engage in in-depth theological reflection to test their willingness to sacrifice time and personal comfort to serve others. The integration of this project-based learning method has proven effective in transforming theological knowledge into responsive social sensitivity. The implementation of service-based learning is what distinguishes formative Christian education from merely informative religious instruction.

Formation of a culture of service in the educational environment, This pedagogical reconstruction is ultimately oriented toward the formation of 21st-century Christian character that is resilient, authentic, and possesses proven moral integrity. Young people living in the current era of technological disruption are highly vulnerable to identity crises due to exposure to false worldly standards of success on social media. Christian Religious Education, grounded in Paul's example, offers a solid spiritual foundation by redefining the meaning of life's success based on faithfulness in fulfilling the divine calling (Hutapea & Panjaitan, 2025). To realize this vision, collaborative synergy between schools, churches, and families as "domestic churches" is an absolute and non-negotiable prerequisite. Parents at home and spiritual mentors in the church are obligated to exemplify consistent and honest life roles as the primary space for character formation for children. When this faith-based educational ecosystem operates harmoniously, Christian Religious Education will successfully produce a generation of believers who are not only intellectually intelligent but also courageous in taking radical stances to live serving God and others amidst the challenges of the times.

Acts 20:24 makes a significant contribution to the world of Christian Religious Education because this verse introduces the basic values of deep spirituality and a true understanding of the call to service. This verse emphasizes that a believer's life should not be lived solely for personal gain, but should be dedicated to God as a form of service to Him and to others. In the context of faith education, this value is important to instill in students so that they realize that their lives have a divine purpose. Christian Religious Education should encourage students to grow into individuals who have perseverance, courage, and a willingness to sacrifice in order to carry out the service tasks entrusted by God. (Tarumingi, 2020) Service should not be understood only as an activity within the church, but must be part of the identity and daily lifestyle of believers. The role of parents, PAK teachers, and the Church, For Discipleship and Church Ministry: In the context of discipleship and church ministry, this verse provides strong spiritual guidance for church leaders, teachers, and servants of Christ to continue serving steadfastly, even when facing various challenges and suffering. Paul exemplifies that faithfulness in one's calling is not determined by easy circumstances, but by surrender to God's will and the courage to move forward. (Gunawan, 2017) The church should not only be a place of spiritual comfort, but also a space for the formation of godly character that equips the congregation to be witnesses of Christ in difficult situations. Thus, ministry is not only about religious activities, but about the courage to express God's grace in a tangible way, even when facing risks and uncertainties in life.

CONCLUSION

This study aims to answer two main questions, namely (1) what is the hermeneutic meaning of Acts 20:24 based on historical-grammatical analysis, and (2) what are the implications of this meaning for the development of transformative Christian Education. The results of the hermeneutic analysis show that Acts 20:24 emphasizes God's calling as the main orientation of the life of believers, which is realized through faithfulness in service and commitment to preaching the Gospel of God's grace. Analysis of the historical, literary, and grammatical context of the

Greek text also reveals four main themes, namely Christ-centered identity, faithfulness to the call, spirituality of service, and missionary orientation. These four themes become the theological foundation for Christian Education which is not only oriented towards the transfer of knowledge, but also on the transformation of character, spirituality, and life practices of students. In this study, the hermeneutic analysis of Acts 20:24 is integrated into the framework of transformative Christian Education, thus expanding the study which has so far relied more on pedagogical theory than biblical foundations. Practically, these findings confirm that service values need to be operationalized in learning through the formation of identity in Christ, awareness of the calling, service practices, and missionary responsibilities that can be integrated into the curriculum, learning strategies, and character development of students.

This study has limitations because the analysis is focused on one main passage, namely Acts 20:24, although it has been strengthened through triangulation with several relevant biblical texts. Therefore, further research is recommended to: (1) conduct a quantitative survey to measure the influence of the service-based learning curriculum developed based on Acts 20:24 on the formation of spirituality, service character, and student responsibility; and (2) conduct classroom action research or mixed methods studies to evaluate the effectiveness of the implementation of the transformative Christian Education model based on service values in the context of schools and churches.

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