

SELECTED BIBLICAL TESTIMONIES OF PARENTAL RELATIONSHIPS WITH CHILDREN: THEOLOGICAL AND EDUCATIONAL REFLECTIONS

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Abstract

The selected biblical testimonies offer a deep insight into the dynamics of parental relationships and their theological significance. Along with the theological significance, the entire education of a young person is also revealed. From exemplary models of faith to cautionary tales about neglecting fundamental educational values and leaving children to their own upbringing, the consequences are clearly visible. These testimonies are fundamental to the Christian understanding of spiritual formation and education. This article examines selected passages through exegetical and theological reflections, seeking to inform contemporary Christian parenting and educational practice.

Keywords: upbringing, parents, children, education, relationship, relation

Discipline: theology

Absztrakt

KIVÁLASZTOTT BIBLIAI TANÚSÁGTÉTELEK

A SZÜLŐ–GYERMEK KAPCSOLATOKRÓL: TEOLÓGIAI ÉS PEDAGÓGIAI REFLEXIÓK

A kiválasztott bibliai tanúságtételek mély betekintést nyújtanak a szülő–gyermek kapcsolatok dinamikájába, valamint azok teológiai jelentőségébe. A teológiai értelmezés mellett ezek a szövegek feltárják a

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fiatalok nevelésének egészét is. A hit példamutató alakjaitól kezdve egészen azokig a történetekig, amelyek figyelmeztetésként szolgálnak az alapvető nevelési értékek elhanyagolására és a gyermekek önmagukra hagyására vonatkozóan – a következmények világosan kirajzolódnak. E tanúságtételek alapvető jelentőséggel bírnak a keresztyén lelki formáció és nevelés megértése szempontjából. A tanulmány exegézisre és teológiai reflexiókra építve vizsgálja a kiválasztott szakaszokat, azzal a céllal, hogy hozzájáruljon a mai keresztyén szülői szerepfelfogás és nevelési gyakorlat elmélyítéséhez.

Kulcsszavak: nevelés, szülők, gyermekek, oktatás, kapcsolat, viszony

Diszciplína: hittudomány

Introduction

The parent-child relationship is a fundamental element of human life and spiritual formation. In the biblical tradition, numerous narratives depict the complexity, joys, and challenges of the marital and family community. The biblical stories that we wish to present in this paper are not just historical stories. They can, of course, serve as theological and pedagogical frameworks that continue to shape the Christian understanding of family life, development in faith, and the upbringing of the younger generation. Today, there is a crisis in the family, and especially the lack of shared relationships between parents and children.

Our hypothesis starts from the biblical facts of successful upbringing that can be implemented in the upbringing of children in today's family. Through a comparison of individual biblical examples, especially from the Old Testament, we will explore testimonies about parental relationships towards children and reflect on their relevance for theology and Christian education today.

Family in the Bible

The question has become incredible in our time: what is a family? By the term family, we understand a human community consisting of a father and mother and at least one child. Of course, married couples without children, a husband and wife, also constitute a family. A family is created by marriage, blood ties, and the possible adoption of children.

Their inner connection is connected with living together in the same tent or under the same roof (Rupčić, 2025).

The family has been sacred since the very beginning of the biblical writings, because in the beginning God created man and woman (Genesis 1:26-27). Therefore, God created the family in the very beginning (b^{er}išt). The Old Testament perspective of the creation of marriage and family reached its peak in the new creation and the New Covenant. Saint Paul compares Jesus' death on the cross to marriage, to the engagement of the Bridegroom - Christ with his bride - the Church (Ephesians 5:21-33), and he calls the union of man and woman a mystery (cf. Ephesians 5:32).

"Paul depicts the connection between husband and wife on an ecclesiological-Christological canvas. This connection is like that between Christ and the Church. Specifically, the husband is expected to love his wife as Christ loved the Church. And he loved her completely, without the slightest reserve. He was not only ready to make any sacrifice for her, but he gave his own life for her." (Vidović, 2010, 222).

Therefore, marriage has great sanctity. Not only biblical writers, but also great exegetes of the first centuries, advocated the theme of marriage, especially the uniqueness and indissolubility of a contracted marriage. The most famous researcher of the 4th/5th century was Saint Jerome. According to Jerome, marriage is indissoluble and cannot be annulled. The commentator foresees the possi-

bility that spouses may, due to certain circumstances, live separately due to adultery, but they cannot enter into a new marriage. Any subsequent marriage would be adultery. Jerome also expressed his opinion on “second marriage”. This was a remarriage, but after the death of the spouse. This issue had been considered since the time of Tertullian. Although theologians held different positions, Jerome believed that it was better not to enter into a “second marriage”, but he nevertheless added that the danger of incontinence justifies remarriage. Of course, marriage is one and indissoluble (Krasicki, 2024).

In biblical times, according to various biblical data, many children were born. Infertility was, in fact, a curse for the Jews. The infertility of a woman among the Jews was a great shame and humiliation (Genesis 30:1, 23; 1 Sam 1:6+). The society of that time considered infertility as God's punishment, while they considered the abundance of children a blessing (Psalm 127:3) and the greatest happiness (Genesis 24:60) (Burić 1998).

For all Jews of the Old and New Testaments, the family was a place of prayer and education. In Israelite-biblical education, the fact of true love between family members is very important, which forms the foundation of all education. Every educator teaches, reveals, encourages, promises, but on the other hand, punishes and rewards. This is how relationships between family members are born, especially between parents and children (Léon–Dufour 1993).

Love not only creates but also sustains the family. It seems to many that love in the Old Testament, within the family, as well as in its education, is not present. Expressions such as: punishment and whipping are often mentioned, which have a very negative connotation for many. However, this is not entirely true. Children are a blessing (*b'rithā*), and the names they bear indicate God's involvement in a miraculous intervention, especially in childless marriages (Isaac=God laughs,

Samuel=heard by God). Therefore, children are a gift from God (Ps 127:1). The husband accepts the burden of having children, even if with multiple wives (cf. Abraham, Sarah). In this, perhaps absurd solution for us, the barren woman endures the mockery of other women who have given birth (cf. Hannah and Peninnah, 1 Sam.).

Religious education

In addition to everyday upbringing, the Jewish family worked hard on religious upbringing. Upbringing, education, and religious upbringing were mutually connected. For the Jews of that time, upbringing took on only one vertical that was connected to the horizontal.

The family is the first, natural, and spontaneous school for children. Parents are the first, most natural, and most precious teachers and educators. In the family, one learns to love in the most natural way. Therefore, every family is a microcosm of love. This microcosm is made up of invisible interactions, which take their visible form in communication ties. Communication does not exclusively mean talking with words. Communicating means much more than that. Communication, and then upbringing, is the exchange of verbal and non-verbal messages, feelings, and views (Bratanić 1994). Simply speaking means living, and raising children means mutual growth in communication. Therefore, parents play a major role in this path. Their emotional and religious maturity influences the development and upbringing of their children. The fact of raising children together becomes visible: the mother and father are called to raise children. The ancient Israelites paid great attention to the religious upbringing of their children, although it seems that the parental role was quite divided. In the first years of a child's life, the mother was the sole provider of the diet. A beautiful example of religious upbringing is found in 1 Sam 1+, where the parents brought their little son Samuel to the priest Eli and dedicated him to

the Lord. They cared for him and asked the priest to be patient in raising their son because of his age. After the first few years, the father took over the upbringing of the boy. He had to teach him about life, but also about faith. These obligations included three main points, or rather, paternal obligations towards the boy: to teach his son to tie his sandals, to read and meditate on the Torah with him, and to teach his son about his craft (Pelanowski 2018). Children attended school, but they also helped with household chores. The family was thus the first school of life in which the religious form of piety of the younger generation was formed. After the Babylonian captivity, when synagogues were built, synagogue school training was introduced with the aim of enabling believers to read and understand the Bible. In addition to reading, the child received a broad life education, which was very closely aligned with biblical content. At the age of thirteen, a boy became a bar mitzvah, which means a son of the law, i.e., an adult. Girls were often married off at puberty. Around the age of twenty was symbolic because at that time, young men went into the army and could be separated from their parents. (Hohnjec, 2003)

Among the Jews, especially in the Old Testament, as well as in the time of Jesus, there was a visible division of family responsibilities, with the responsibilities related to the upbringing of boys being entrusted to the father, while the care and upbringing of girls were the responsibility of the mother. Girls remained with their mother until marriage, while the father took care of the boy. The father was the protector and guardian, and he took care of the child so that he would feel his closeness, but also security in society. The father's attitude towards the child also had great significance and influenced the formation of a young man open to the future.

The bet midrash school became mandatory for boys in the Hellenistic period (130 BC). This

regulation covered all boys after the age of six or seven (Hohnjec, 2003).

Respect for parents in relation to the Fourth Commandment of God

God's blessing to the married couple is: "Be fruitful and multiply and fill the earth"! (Genesis 1:28b). There are various interpretations of the biblical position that man is like God, that is, that he is the image of God. Some experts will emphasize human intelligence or man's ability to make decisions, or man's ability to love, or to be loved. Some will consider the fact of grace to be very important, thanks to which a human being has a share in divine life. All this does not need to be excluded here; it is even assumed in the first and most basic thing that the Holy Scriptures explicitly say. Man, he and she, the married couple, are blessed to be blessedly fruitful. Their ability is that through their union, which God himself established and blessed in creation, they can continue God's creative work by giving new human life. This blessing to man, her and him, the married couple, should be divinely generous: they should fill the Earth, the home that the Creator himself prepared for them, with a great human community (Vidović, 2010).

The relationship that is outlined in every Jewish family is connected to God's commandments. The fourth commandment of God emphasizes respect for parents. "Honor your father and your mother, that you may live long in the land that the Lord your God is giving you." (Exodus 20:12). In this way, it is shown that the father and mother have a very special relationship with the child. They are like lords and kings in relation to their children. The child is called to give their parents the gratitude and respect that is given to God. We can also read this fact elsewhere in Deuteronomy 5:16. This commandment, and thus the special relationship between parents and children, carries with it

the promise of God's special reward of a long and fulfilling life. Giving glory (kavot) to parents means showing them respect and caring for them. In this way, parents remain in a relationship of care that stems from the children's love for them (Hohnjec, 2003). On the other hand, tensions can also arise between children and parents, which wisdom literature strongly emphasizes. Thus, there is also an opposite attitude related to the relationship between parents and children. Christine Ponsard notes that at one point, "Our first teachers are the children themselves. Under their pressure, we must constantly confront our principles with concrete reality." (2006, 41). Ponsard also concludes what wisdom literature emphasizes: "In upbringing, it is not important to know how to raise children in general, but each child individually." She calls the relationship between parents and children during upbringing an "adventure" (Ponsard, 41). The Bible, and especially the wisdom books, are very familiar with these tensions between parents and children. That is why it discusses and recommends respect for the elderly in several places. The most famous in this area is Sirach, who writes the following words: „Children, pay heed to a father's right; do so that you may live. For the LORD sets a father in honor over his children; a mother's authority he confirms over her sons. He who honors his father atones for sins; he stores up riches who reveres his mother. He who honors his father is gladdened by children, and when he prays, he is heard. He who reveres his father will live a long life; he obeys the LORD who brings comfort to his mother. He who fears the LORD honors his father and serves his parents as rulers. In word and deed, honor your father that his blessing may come upon you; For a father's blessing gives a family firm roots, but a mother's curse uproots the growing plant. Glory not in your father's shame, for his shame is no glory to you! His father's honor is a man's glory; disgrace for her children, a mother's shame. My son, take care of your father

when he is old; grieve him not as long as he lives. Even if his mind fails, be considerate with him; revile him not in the fullness of your strength. For kindness to a father will not be forgotten, it will serve as a sin offering - it will take lasting root. In time of tribulation, it will be recalled to your advantage, like warmth upon frost, it will melt away your sins. A blasphemer is he who despises his father; accursed of his Creator, he who angers his mother." (3,1-16). (The New American Bible).

In this biblical text, the father is the center, and the mother is the poetic decoration (3:2-16). A new feature is that respecting parents contributes to the purification of sins, because earlier biblical passages say that forgiveness is achieved through sacrifices (Hohnjec, 2003).

Speaking about relationships within the family, M. Srakić suggests a return to a virtuous life, which is out of fashion today. While the biblical characters were raised in a religious atmosphere, a virtuous life was easier. Srakić suggests the virtue of patience for correct relationships within the family. Patience is the path to love, because according to Saint Paul, love is patient (1 Cor 13:1-11) (Srakić 1994).

Narrative Biblical Examples of Parent-Child Relationships

The mutual relationships between parents and children, or children and parents, in the biblical world were shaped by the religious life of the Jews of that time. Correct relationships within the family are not true if family members do not feel free. The next step in researching the topic is to select biblical examples of parent-child relationships in which the following can be highlighted: trust, obedience, and loyalty.

Abraham and Isaac (Genesis 22): Faith and Obedience in the Parental Role

Abraham and Sarah faced a major problem. Sarah's infertility represented a double hardship: a

great shame to the people of Israel (Hohnjec 2003) and the fact that Abraham would not have a descendant with a legal wife. However, God miraculously intervenes in the lives of these parents. This intervention seems to represent God's response to Abraham's obedience and trust in God. Sarah and Abraham have a son named Isaac (Hebrew: smile). However, something unexpected happens. Of all the commandments in the Bible, this one is the most puzzling: "Take your son, your only son Isaac, whom you love, and go to the land of Moriah and offer him there as a burnt offering on one of the mountains that I will show you." (Genesis 22:2). In this command, God demands a sacrifice, and Isaac is not just called Abraham's son, but he is also called "my beloved son." The commandment becomes even more poignant when we see that the word "son" is repeated more than ten times in this passage of Genesis 22. Burnt offerings were one of the five main types of ritual sacrifices offered by the Israelites, and any Jew reading this story would know that burnt offerings were offered to atone for sins. In Genesis 22, the phrase "burnt offering" is repeated five times to emphasize the importance of atonement. The text suggests that Abraham's banishment of Ishmael into the wilderness is an act that requires atonement—and that atonement will be accomplished through the sacrifice of Isaac. There are other parallels between Genesis 21 and 22. In both stories, Abraham rises early in the morning and makes preparations for the journey (Genesis 21:14; 22:3). In both stories, we have a parent who believes that he will inevitably witness the death of his beloved son. In both cases, the angel of the Lord brings salvation: God opens Hagar's eyes and she sees a well where she will find saving water, and Abraham raises his eyes and sees a ram that will be sacrificed in place of Isaac (Gray/ Cavins 2018).

The account of Abraham's willingness to sacrifice his long-awaited only son, Isaac, is one of

the most profound and controversial narratives in the Bible and in all of human history. However, it shows Abraham's willingness to respond in faith. Abraham is an exemplary father in faith. He is also a mature man who, out of love for God—the highest expression of love—shows his willingness to sacrifice his own child. These were extremely difficult circumstances of temptation.

Abraham's actions highlight the role of parents in raising children to trust in God, even when the path is unclear. The story teaches that parental faith can involve painful obedience that ultimately entrusts the child to God.

In terms of educational insight, it can be noted that the formation of faith often begins not with instruction, but with the example of parents who live their beliefs. Their faith plays a key role in shaping family relationships and connecting with children. In fact, children learn faith and obedience from their parents through everyday life and personal example. This idea fits in with the idea of the fourth commandment of God, which was discussed earlier.

Hannah and Samuel (1 Samuel 1–2): Dedication and Spiritual Nurturing

Hannah, who was initially barren, becomes fertile and the mother of a boy. In gratitude for her answered prayer, she dedicates her son, Samuel, to God. This account emphasizes the importance of spiritually molding children from an early age. Hannah not only fulfills her vow but also becomes a model for putting God first in life. 1 Samuel 1:21–28 concludes with the account of Hannah, with her husband's full consent, fulfilling her vow and giving Samuel to the Lord. In addition to the gifts, they also brought their boy to Shiloh. They dedicated him to God. He was their greatest sacrifice. (New Bible Commentary).

The story of Hannah should not be interpreted as a promise that God will always remove infertility or any other physical problem, although it strongly

emphasizes the value of prayer filled with faith. Its main purpose is to show how God reversed events: if Hannah had had a son earlier, she would not have placed him in the temple in Shiloh, to grow up there and become a man of God - in public view, ready for leadership. In addition, Samuel's parents demonstrated a relationship colored by deep faith in God. They cared most about God's ongoing care for the child. Given the focus on upbringing and the building of internal family relationships, it becomes clear that early spiritual education and dedication to God's will are key elements of Christian parenting, because they form the foundation for the child's lifelong calling.

Jacob and Joseph (Genesis 37+): Favoritism and Family Dynamics

In addition to the positive relationships described above, we also find a case of favoritism towards one of the children. Jacob's favoritism towards Joseph caused a deep family conflict that resulted in jealousy, betrayal, and long-term consequences. This story of a patriarchal family offers a cautionary tale about the power of parental behavior to influence sibling relationships and their emotional development. In Genesis 37, we find an aging Jacob and his twelve sons. Rachel's firstborn and Jacob's favorite, Joseph, is seventeen years old. Jacob's favoritism towards Joseph causes division among his sons: "...they hated him so much that they could not speak a kind word (shalom) to him." (Genesis 37:4). Joseph's dreams further increase the rift between his brothers and him. Soon their jealousy turns into envy, like that of Cain toward Abel. As in Cain's case, such envy can become deadly. Jacob is unaware of the growing tension between Joseph and his brothers. His brothers throw him into a pit and plot to kill him (Genesis 37:20). Then Judah, one of the brothers, intervenes: "What will we gain if we kill our brother and conceal his blood? Come, let us sell him to the Ishmaelites; but let us not lay a hand on

him." (Genesis 37:26). Eventually, some merchants take Joseph to Egypt and sell him into slavery. To cover up their sin, Joseph's brothers dipped his coat in goat's blood and told Jacob that he had been torn to pieces by a wild beast. Again, Jacob reaps what he has sown. However, God miraculously saves Jacob and his brothers from famine and death through Joseph (Gray/Cavins 2018).

After theological consideration, educational assumptions remain. Previous relationships in Isaac's house, prompted by Jacob's deception, led to a series of circumstances of a very criminal nature. Joseph's brothers allowed themselves to raise their hand against their hated brother not only when he came to them in the ornate robe (Genesis 37:3) that their father Jacob had given him, but also when he was far from them. The father's deceitful act caused even greater evil. Just as Jacob once deceived his father, Isaac, so now Jacob experiences the betrayal and misery of being deceived and lied to by his own sons about the fate of his favorite. Jacob's favoritism of his son Joseph led Jacob into the error of parental self-awareness. Justice, emotional intelligence, and parental self-awareness are very important in raising children. They are key to raising children in a healthy and spiritually grounded environment. This is an upbringing in freedom without rivalry.

Eli and His Sons (1 Samuel 2:12–36): The Cost of Neglected Discipline

What happens within interpersonal relationships in a family when education is neglected, and with it discipline? The answer to this question is found in... It seems that the situation in Eli's house was completely opposite to the one we know in the family of Hannah and Elkanah. While Samuel's parents encourage him to serve the Lord devotedly, Eli's sons freely engage in sexual relations with the women who serve in the Lord's sanctuary, and their father only weakly rebukes them for this. An unnamed prophet pronounces a judgment on Eli

and his sons, which is further confirmed by Samuel's vision in which he learns that the days of Eli and his sons are numbered. The punishment arrives at the moment when Eli's sons Hophni and Phinehas carry the Ark of the Covenant to the scene of the battle with the Philistines. The Philistines capture the Ark - the footstool of the Lord of hosts who "enthrones between the cherubim." Hophni and Phinehas die, and the Israelites suffer a terrible defeat. When the news reaches Eli, he falls from his chair (throne) and breaks his neck. The Ark of the Covenant causes chaos wherever it is found, and the Philistine cities pass it around like hot potatoes. The throne of Israel's God causes troubles such as the destruction of the idol of the god Dagon, an infestation of rats, and the appearance of boils among the Philistines. These punishments are a clear sign that God is present where the Ark of God is. Why, then, were the Israelites defeated when they took the Ark into battle? The point is that Israel could not persistently ignore the covenant they had made and then brazenly try to force God to act according to their wishes. Instead, as Samuel emphasizes, God's power is graciously poured out on those who are faithful to him and who repent of their sins (1 Sam 7:3). Victory is possible only when God's people renounce their idols and trust in God alone. (Gray/Cavins 2018).

The priest Eli, as a father and educator, fails to correct the sinful behavior of his sons. This fact leads to personal problems for the sons, but it also affects the entire nation, because behind the immoral behavior, there is a kind of confirmation of sin and deviation from the Law. As a result, national consequences also appear.

Perhaps we could reproach Eli for passive parenting, which causes aggression in children (Chapman/Campbell 2022). This story illustrates the dangers of passive parenting, especially in the context of spiritual leadership. We must not forget that Eli was also a spiritual leader. Therefore, Eli

failed as a spiritual leader and as a parent. This consideration shows that authority without responsibility can result in moral and spiritual failure.

In educational observation, we recognize the need for discipline. Discipline and correction, based on love and justice, are essential responsibilities in both home and church education. The relationship of parents towards children must be based on love, but also responsibility imbued with discipline (Cloud/Townsend 2023).

The Prodigal Son's Father (Luke 15:11–32): Grace, Forgiveness, and Restoration

The narrative situation in the Gospel of Luke describes a father raising two sons. Here, too, the mother is not mentioned. The younger son immediately demanded his share of the property, which amounted to approximately one-third of his father's estate, which he would otherwise have inherited upon his father's death. The older son stayed at home, while the father retained his rights to the yield of his share of the property. The younger son, however, converted his share into cash and went to enjoy the fruits of his property far from home and parental supervision. The younger son's extravagant and dissolute life led him to utter poverty, and the friends who helped spend the money disappeared. He would gladly supplement his meager salary by sharing the carob pods that the pigs ate. His desperate condition led him to sincere repentance. He realized not only that he had ruined his life, but also that he was unworthy to be called his father's son. He was only capable of being a servant, and he was willing to humble himself and seek re-entry into the home at that level.

However, before he reached home, his father was already expecting his arrival. Even before he could utter his full confession, the father welcomed him back into the family circle, treated him with great respect, and ordered a celebration of the return of the one who had been almost dead. One

person, the older brother, refused to join in the celebration and grumbled at the lavish welcome. He accused his father of not treating him with the same freedom and joy, only to be reminded that all the resources of the home were his. A person can get lost even at home. The focus remains on the forgiving love of God as expressed in the merciful Father. (New Bible Commentary)

Jesus' parable of the prodigal son paints a striking picture of a father who allows freedom, grieves over the loss, and welcomes the return without judgment. The father's actions reflect divine grace and open the door to reconciliation. This happens not only from a theological or biblical perspective, although they offer encouragement and guidance, but mutual understanding and forgiveness must occur in every family. Everything good for a child comes from the parents, including a good word that encourages every child, even when they make mistakes. Full trust is needed.

"Trust is contagious. In order for children to have confidence in themselves, they must first have confidence in us, in our ability to be good parents." (Ponsard 2006, 88). In addition to God, like a good father, knowing all our sins and limitations, he knows all our gifts even better than anyone. Therefore, how important the role of parents is towards the child (Ponsard 2006).

From the perspective of Christian education, parental education and training should emphasize forgiveness, mercy, and the unconditional love of God, creating fertile ground for redemption and growth.

Lois and Eunice with Timothy (2 Timothy 1:5): Intergenerational Faith Formation

The importance of intergenerational integrity is testified to by Saint Paul in his letter to Timothy. He draws his attention to the fact that it is thanks to his ancestors that he is who he is. The thought of Timothy's faith brings to mind the faith of his mother and grandmother. They shaped his

personality, as well as his religiosity. Even Paul the Apostle himself felt the God-fearing atmosphere of Timothy's home. It is assumed that his mother, Eunice, and grandmother Lois were well-known in the Church for their piety. Such upbringing, as well as the relationship between mother and child and grandmother and granddaughter, was very recognizable (Guthrie 1987). This short testimony confirms the role of women in shaping theological understanding and emphasizes the importance of transmitting faith from generation to generation. Religious education is most effective when it is embodied in everyday life and maintained across generations.

Conclusion

The Bible offers both inspiring and cautionary examples of parenting, which are presented in this research. Biblical examples encourage Christian educators to think theologically about how relationships with children should look like and how faith and character should be shaped. Examples from selected biblical testimonies, which indicate the relationship between parents and children, are transferred to Christian education and can be holistically and spiritually applied to every family.

Therefore, two areas of application of Christian education based on selected biblical examples are offered, which we can summarize as: theological reflection and implications for Christian education.

Let us first consider the theological reflections. The biblical testimonies presented reflect the diversity of parental roles in Scripture - from faithful obedience to painful failure. They reveal God's concern for how families shape the next generation and how parenthood becomes a spiritual calling. God is often portrayed as a parent, reinforcing the idea that human parenthood is intended to reflect the divine character - just, loving, and redemptive.

The second group refers to the implications for Christian education that affect not only the

education of the younger generation but also the formation of faith. Teachers and parents must live the values they teach.

Today, discipline, which will be based on love, must not be neglected. Educational environments should balance structure with compassion.

Intergenerational ministry plays a major role in creating family relationships. Biblical literacy also encourages understanding of ethics, identity, and calling through these stories.

In each of these presented groups of shaping the younger generation based on biblical examples, it is observed that parents play a key role in shaping the character and other necessary qualifications of children. The relationship within the family and the way in which the younger generation is shaped depend on parental religious and moral education.

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