

Lesson 12

Feb. 22, 2026

Teaching Biblical Practices in the Home: Christian parents should create a hunger for God and His Word.

THE LESSON OVERVIEW

In the modern cultural landscape, which often questions Biblical views on marriage and family, it is essential to reaffirm the importance of God's Word. Christian parents have a responsibility to consecrate their children to God, promoting the importance of church engagement as part of a godly life. Also, through words and examples, parents should teach that prayer is key to a life devoted to God. By living in a way that reflects Jesus' teachings, parents provide a clear model for their children to follow. The Holy Spirit supports these efforts by guiding parents and empowering them to confront life's difficulties with strength and faith.

HISTORICAL BACKGROUND

Parents have a Biblical duty to guide their children in knowing and following God's Word. Scripture instructs parents to raise their children "in the training and admonition of the Lord" (Ephesians 6:4 NKJV). Through example and instruction, parents establish their children's moral foundation and foster an understanding of God's principles. Consistent teaching by parents, coupled with a godly life, strengthens a child's devotion to God's Word. This parental duty includes creating an environment where children can ask questions, seek understanding, and develop a relationship with God. This prepares them to face life's challenges with faith and integrity.

THE LESSON OUTLINE

1. COMMIT YOUR CHILDREN TO THE LORD: 1 Samuel 1:20-28.

- A. The Lord Answers Hannah's Prayer (20-23)
- B. Hannah Gives Back to the Lord (24-28)

2. PERSIST IN PARENTAL PRAYER: Job 1:1-5; Luke 11:9-13.

- A. Job intercedes for His Children (Job 1:1-5)
- B. Jesus Encourages Persistence in Prayer (Luke 11:9-13)

3. PROMOTE CHRISTLIKE BEHAVIOR: Romans 12:9-13.

- A. Be Fervent in Spirit (9-11)
- B. Be Patient and Benevolent (12-13)

DISCUSSING THE LESSON

1. COMMIT YOUR CHILDREN TO THE LORD: 1 Samuel 1:20-28.

A. The Lord Answers Hannah's Prayer, 1 Samuel 1:20-23

Hannah was barren, so she went to the tabernacle in Shiloh to petition the Lord for a child. The priest, Eli, was sitting at his post, where he observed her weeping and her lips moving, but she made no sound. He assumed she was drunk and proceeded to scold her, but she assured him that she had not taken alcohol in any form. When she told him she was grieving, Eli pronounced a blessing, praying that God would give her the petition she requested. Afterward, Hannah arose and ate, “and her face was no longer sad” (v. 18NKJV).

After Hannah and her husband Elkanah, returned to Ramah, she conceived and gave birth to a son (v. 19). The Lord had not forgotten Hannah or her vow. She had prayed for a son, and God granted her petition. She named her child Samuel, which means “God has heard.” She said, “Because I have asked him of the Lord” (v. 20). The following year, Hannah’s husband went to the annual festival to offer his sacrifice, but she remained at home with their nursing infant. Elkanah agreed that they should keep Samuel at home until he was weaned (vv. 22-23), and afterward, she would go to the tabernacle to offer Samuel as a servant to the Lord.

B. Hannah Gives Back to the Lord, 1 Samuel 1:24-28.

After Hannah weaned Samuel, she attended the feast at Shiloh, bringing an offering of dedication along with the normal offerings from the family. She brought Samuel to the tabernacle to commit him as a servant to the Lord. As Hannah presented her child, along with the sacrificial offering, she identified herself to Eli, saying, “I am the woman that stood by thee here, praying unto the Lord. For this child I prayed” (vv. 26-27). The Lord had graciously answered her prayer, and true to her vow, she gave Samuel to the Lord (v. 28).

Samuel was placed under Eli’s care to be trained as a servant in the Lord’s tabernacle. God gave Hannah and Elkanah the gift of a child, and they regifted Samuel back to the Lord. They fulfilled their vow, and as a result, God blessed the couple with other children – three sons and two daughters (2:21).

Hannah’s tale is a moving testimony to faith and gratitude. In her time of great sorrow, she prayed earnestly to God for a son, vowing to dedicate his life to God’s service if her prayer was answered. Eli’s words increased her faith, filling her heart with hope and peace. Upon Samuel’s birth, she honored her vow, committing him to the Lord’s work. Her story inspires us to learn the significance of keeping our promises and expressing gratitude for answered prayers. It highlights the strength of faith and the fulfillment found in honoring our commitments to God, reminding us to be thankful.

2. PERSIST IN PARENTAL PRAYER: Job 1:1-5; Luke 11:9-13.

A. Job Intercedes for His Children, Job 1:1-5.

It is believed that Job lived during the time of the patriarchs. The land of Uz was located in eastern Arabia, possibly near the city of Ur of the Chaldeans, from which Abraham originally came. Job is described as a man who was “blameless and upright,” which means he was a righteous man of integrity, and he “feared [revered] God, and shunned evil” (v. 1 NKJV). Therefore, Job was a righteous man who feared and loved the Lord. The text states that he was blessed with a large family and great wealth (v.3). Despite his righteous and blessed life, Job suffered a series of losses: wealth, possessions, children, and physical health. However, after days of accusations of sin by his “friends,” God vindicated Job and restored double all that he lost.

The opening verses of Job suggest his children were accustomed to celebrating with feasts. In contemporary terms, we might say they enjoyed big family get-togethers. Verse 4 says Job's sons would call "their three sisters to eat and drink with them." After their days of celebrating, Job would consistently go before the Lord to give burnt offerings on behalf of all his children. The fact that he would "sanctify them" (v.5) possibly means he had them come to these times of sacrifices and prayer as a way of repentance in case they had sinned before the Lord. This does not mean they committed some great sins, but it is possible that they may have said or done things that were offensive to the Lord during their feasting and drinking. As a godly parent, Job interceded before the Lord on their behalf in case they intentionally or unintentionally offended God. The point is that Job's integrity and righteousness also encompassed his family life.

B. Jesus Encourages Persistence in Prayer, Luke 11:9-13.

Jesus had given the disciples a model for prayer, commonly called "the Lord's prayer" (11:2-4). He assured them that God desires them to come to Him in prayer. Jesus provided two lessons concerning prayer: Pray persistently and Believe the Heavenly Father desires to give good gifts to His children when they ask.

In verse 9, the verbs: "ask," "seek," and "knock" are in the present tense, meaning to do and continue doing these things. These verbs indicate intensity, reverence, and expectancy. Each of these instructions carries with it a promised response from God: "it shall be given to you...you shall find....it shall be opened unto you." The verb 'ask' refers to praying humbly and indicates a petition from an inferior to a superior. The superior (God) has the ability to grant the petition as an act of grace. We are to 'seek' with a humble attitude, sincerity of heart, and resolve to persevere. To 'knock' means to seek entrance into the Father's presence, and Jesus assures us it will be given.

Bread and fish (v. 11) were common food staples in Galilee. The loaves were small, round, and flat. Certain types of fish could outwardly resemble a snake, but even earthly parents would naturally only give their children the fish and not the snake. In verse 13, "evil" refers to the fact that humans are born in sin and are evil in comparison to God, who is holy, good, perfect, and without sin. Fallen humanity is sinful by nature, yet through His grace, the Father imparts goodness, morality, and ethical qualities to His children who ask Him. If humans, who are flawed and imperfect, will give good gifts to their children when they ask, then how much more is the heavenly Father willing to hear the prayers of His children and give good gifts to them? The answer is infinitely more.

Parenting is an exciting journey filled with joys and trials; therefore, incorporating prayer can help parents and children navigate this path with God's guidance. Parents are responsible for nurturing their children's spiritual growth, alongside their physical, emotional, and mental development. Through prayer, we invite divine guidance and protection into our children's lives, reassured that our heavenly Father attentively listens and answers. God deeply care for our children (who are also His children) and desires to bless them, so engaging in intercessory prayer for them is an act of love. We can trust in prayer's power to influence our children's lives. Also, praying with our children can create an environment where they feel cherished, embraced by our love, and supported by God's grace.

3. PROMOTE CHRISTLIKE BEHAVIOR: Romans 12:9-13.

A. Be Fervent in Spirit, Romans 12:9-11.

Paul offers a series of practical exhortations that serve as examples of Christian character for children observing their parents and other adults. Notably, in verse 9, he begins with the importance of love. Love is the foundation for our motives and our actions, but it must “be without hypocrisy” (NKJV). This is the love God has deposited in our hearts at salvation. It is revealed through our relationships with others, especially those in the family of God. Love without hypocrisy is genuine and sincere, with no hidden agendas or ulterior motives. It is the pure love of God at work through our relationships with others. Paul follows this exhortation with a couple of related commands: We are to “abhor what is evil.” If we truly love God, then we will hate what He hates. The love of God not only motivates us to do this, but it also moves us to do this, but it also moves us to love what He loves. We are told to “cling to what is good.” This means we are to stick to doing good. Good is never a relative or vague term in Scripture. Good is tied to the character of God, which is demonstrated in His dealings with humanity. Likewise, God’s perfect goodness should be mirrored, even if imperfectly, in Christians’ lives.

Verse 10 addresses the “brotherly Love” that should mark the fellowship and interactions of believers. We are expected to practice kindness and generosity in our interactions with one another. As members of a spiritual brotherhood, we are to display fraternal affection, revealing our mutual concern. In fact, we are directed to prefer or favor others as a sign of honor. The potential for selfishness and rivalry among our children can be countered through living and teaching these Biblical truths.

In verse 11, Paul says the love of God enables us, as followers of Christ, to approach life with passion. We have every right to enjoy life and cheerfully engage in all we do. Therefore, Paul mentions one’s demeanor on the job. The term “slothful” means to be lazy or idle. Paul directs Christians not to be lazy in their work but to be “fervent” (zealous) in spirit. This means whatever we do, we should do it with all our heart and to be the best of our ability because this glorifies the Lord.

B. Be Patient and Benevolent, Romans 12:12-13.

In verse 12, Paul provides three additional important instructions for believers. First, we are to “rejoice in hope” (CSB). Our hope is joyous because it is founded in our Lord and Savior, Jesus Christ. Second, Paul says to be “patient in tribulation.” The term tribulation refers to all types of distress, trouble, and pressure. When difficulties come, we must “hang in there!” We are to be steadfast and endure even when (or especially when) it is challenging. Third, Paul said our lives should be consistent as we persist in prayer. We must fortify ourselves through constant prayer in Jesus’ name. We are to keep asking, seeking, and knocking because we know that God hears and answers the prayers of His children.

In verse 13, the outcome is that loving, caring, passionate, and praying people are generous. They are able and willing to give to meet the needs of fellow Christians. God’s people are neither selfish nor stingy. Instead, they are “given to hospitality” (v. 13), meaning they show kindness to strangers. As Christians, we are called to help meet the needs of others within the family of God and treat those outside the family of faith with kindness.

Christian living revolves around embracing God’s love, prompting us to live like Christ. This profound love forms the foundation of Christian values. How are we to love? We are to love as God loves because this type of love genuinely reflects that we are His children. It emphasizes caring for others, inspired by the example of Jesus, in our everyday lives. This love drives our actions and demeanor, whether at home, church, work, or in our communities. Jesus taught that others would recognize His followers by their love for one another. Following this path brings fulfillment and meaning as we extend kindness and compassion wherever life takes us.

CALL TO DISCIPLESHIP

In “Parenting Is Gardening,” Kelly Keller said parents “need to pull the weeds in our own hearts first, before they grow too big. And we need to address the weeds in our kids’ hearts ... with daily waterings in Scripture, in prayer, in encouragement. But then we wait” (gospelcoalition.org).

MINISTRY IN ACTION

Conclude your lesson with a prayer for the families represented in your class, that God’s truth and godly practices may become a reality in their homes.

WORKSHEET

The First Educational Institution: The Home

In America Today, Public Education provided by the government (local, state, and federal) is available for children everywhere. For adults, there are thousands of public and private colleges and universities. Education is also readily available to people everywhere who have access to the internet.

In Sharp Contrast to the Current Availability of Education, throughout human history, until recent times, the home was the chief educational institution for most people, and it was, historically, the first educational institution.

The Book of Deuteronomy (1400 BC) makes abundantly clear that God commanded that the home of every Israelite was to be an educational institution, primarily for the purpose of religious instruction of the young (4:9; 6:7-9; 11:19; 32:46).

In the Process of Receiving Religious Education in the Home, children also learned such basic skills as reading, writing, and arithmetic. As children matured to adulthood, additional learning came to them from living, working, and interacting with others in society.

The Well-Known Statement in Proverbs 22:6 (NKJV) is a promise based on the presumption the home will be for the young, the educational institution God intends it to be: “Train up a child in the way he should go: and when he is old, he will not depart from it.”

If We Christian Want Our Children To Be Christians, our homes must be for them their first educational institution, where they receive the religious instruction needed to teach and encourage them to become Christians. It is still a fact that most adults who are Christians were brought up by Christian parents.

If Our Home Is Not a Place of Religious Instruction for our children, they will be like the unbelieving world, “always learning and never able to come to the knowledge of the truth” (2 Timothy 3:7 NLKV).

Promote Christlike Behavior

By living in a way that reflects Jesus' teachings, Christian adults provide a clear model for children to follow. The Holy Spirit makes this possible through His indwelling presence. His guidance is found in Romans 12.

1. What must "love be without" (v. 9 NKJV), and what does this mean?
2. What must we "abhor," and what must we "cleave" to (v. 9)? How can we do this?
3. How should Christians relate to one another (v. 10)?
4. Why can we not be "lagging in diligence" and "fervent" at the same time (v. 11 NKJV)?
5. How has a particular Christian influenced you through "rejoicing in hope" and being "patient in tribulation" (v. 12)?
6. What must mark our prayers lives (v. 12), and how did Jesus describe this in Luke 11:9-10?
7. What can we learn from Job about interceding on behalf of our families (Job 14-5)?