



Research article

ISSN 2582-0214

## BIBLICAL DIRECTIVES ON CHRISTIAN FAMILIES' ROLES AND RESPONSIBILITIES IN RAISING CHILDREN

Moses Adeleke ADEOYE

Alumni, ECWA Theological Seminary Igbaja, Kwara state, Nigeria

Email: [princeadelekm@gmail.com](mailto:princeadelekm@gmail.com)

Doi: <https://doi.org/10.54513/BSJ.2023.5202>

### ARTICLE INFO

### ABSTRACT

#### Article history:

Received 04-02-2023

Accepted: 03-04-2023

Available online 18-05-2023

#### Keywords:

*Biblical, Christian  
Families, Children  
Training*

The Biblical injunction of Training a child in the way he should go (Proverb 22: 6) support the pre-operational and concrete-operational phase of cognitive development. The parents as primary educators can purposefully instruct the child by laying down rules and setting certain limits for his obedience. The holistic training of children's moral, ethical and religious well-being depends on parental attitudes and behaviours. **Parents have been given the responsibility by God to impart his values and truth into the lives of their Children.** Christian parents are enjoined in the Bible to teach their children, to love, by loving them in truth and have the same attitude to children as Jesus Christ, the example of Christian living. Parents' attitudes and moral conduct play an important role in the moral development of a child in his/her formative stage in Life. The research work is historical and descriptive design. This research work makes use of questionnaires to gather research data among Christian Families in the Ilorin metropolis of Kwara State. The study revealed a strong correlation between the child's behavioural problems and the family atmosphere, characterized by hostility, preferred orientation to strict discipline, emotional problems and conflicts. It was proved that the ineffective and inconsistent parenting style of upbringing, a loss of emotional contact with the child, dismissive attitude, mistrust and excessive control over the child's behaviour activities, on one hand, and a lack of parental involvement in the child's life on the other can evoke negative feelings in children and can as well as destructive actions. The researcher found that poor parenting can lead to moral decadency, drop-out and immoral behaviours from the children. It was also discovered that the parent's life greatly influences the children and parents should strive to live a life worthy of emulation. The researcher concluded that the interactions and values for the child's personality. The researcher recommends that parents should instil discipline in their children but should not be too harsh on them. Parents should inculcate positive moral values in their children right from childhood.



## Introduction

Most of the atrocities in society are caused by children that lack home training which boils down to the failure of some parents to train their wards in a godly manner. This supports the Biblical injunction of “Training a child in the way he should go” (Proverb 22: 6). Since the child in the foundation phase is in the pre-operational and concrete-operational phase of his cognitive development his moral experience still rests on concrete and realistic grounds.”<sup>1</sup> During this phase, the child looks for constant, immutable rules which he interprets literally so that he clings to specific codes of conduct such as those which prohibit stealing, lying, cheating, and so forth. Virtues such as honesty, dependability, conscientiousness, courtesy, and friendliness should be inculcated in the child through primary education with help from the parents. The parents as primary educators can purposefully instruct the child in this by laying down rules and setting certain limits. The child may also be rewarded for his obedience and punished should he ignore the rules. Mwamwenda maintains that young children identify with their parents, adopting their values, personality traits, and beliefs as their own. Parental attitudes and behavioural responses to right and wrong set the tone and the direction of the child's moral development.”<sup>2</sup> As morality is learned, it is obvious that the family is central to learning moral codes. DuToit and Kruger state that the most successful way of normative instruction is by the educator's (parent's) own example.”<sup>3</sup> In the foundation phase child models his behaviour on that of his educators, and in the same way develops his value structure on the living example of his educators where the parents, as primary educators, play a significant role. Farrant says that using their example parents should endeavour to exercise a specific influence on their children which will continue when the parents are not present.”<sup>4</sup> It is only logical that both the New Testament and Old Testament set out clear rules for the holistic training of children. The moral, ethical and religious well-being of the unit family reflects and impacts the moral, ethical, and religious well-being of the wider community. Unfortunately, many parents today have neglected these roles and are careless about the future of their children. The resulting consequences of parental negligence to inculcate moral and religious virtues in their children are immoral and mischievous behaviours such as Arm Robbery, Kidnapping, Cultism, Prostitution, and terrorists. Often, it appears in News Papers, the cases of rape, terrorism in schools, robbery, and the like. Today, society is in the fear of what the future will bring because of the dreadful happenings that have left several lives dead, injured, and internally displaced in fact, society today is totally out of peace and seeks how to restore peace to the community.

<sup>1</sup>DuToit & Kruger, *Cognitive Development in Adolescence* (New York: N.P., 1994), 128.

<sup>2</sup>M. Mwamwenda, *Parental Influence on Children Development* (New York: Harper & Rows, 1998), 36

<sup>3</sup>DuToit and Kruger, *Cognitive Development in Adolescence*, 129.

<sup>4</sup>Steven Farrant, *Learning Begins with the Parents* (Illinois: Zondervan Publications, 1991), 16.

**Statement of the Problem**

There are many signs of the urgent need to strengthen children and teach them both religious and moral ways of life which will manifest as they grow up. In recent times, it is very easy and common to read in the Newspaper that Children have grown up to become Robbers, Rapists, Cultists, Prostitutes, Yahoo, Drug addicts, Sexual Perversion of all kinds, and lastly but not least, children dressing immodestly. Furthermore, the rate at which children grow to be wayward and mischievous in recent times is alarming. Oyewande, suggests that “One of the most important ways to strengthen the faith formation of children and young people, youth, and family ministries is by engaging and supporting parents or primary caregivers.”<sup>5</sup> As a result, there have been calls from governmental, religious, and private organizations on how to inculcate in children the virtues that will help them become what their creators desired. Although the church certainly cares about children and young people and offers several programs to assist them. The calls for a viable solution to the maladjustment remain as fresh as a live fish in the mind of society. It is in this context that this work is offering a lasting solution to the problem at hand.

**Purpose of the Study**

The overarching objective of this work is to bring to light the Biblical injunctions for training up a child in the way he should go so that when he grows old, he will not turn away from it. In addition, this research is intended to find out the problems associated with children’s upbringing and lasting solutions to children’s misbehaviour in recent times by emphasizing the need to train them from childhood as taught in the Bible.

**Significance of the Study**

This study is cogent as it will enlighten the Biblical concept of child training in the context of the people in the Ilorin metropolis of Kwara State. In addition, this serves as a wakeup call to parents who have no knowledge or Biblical understanding of training up children and it will also charge those that have neglected their roles and responsibilities in training up a child

**LITERATURE****The Place of Children in the Christian Family**

Children have always remained dear to Jesus’ heart. He was quick to bless them and would equate the kingdom of heaven too little children and their faith. In one instance the Bible states “then little children were brought to Jesus for him to place his hands on them and pray for them. But the disciples rebuked those who brought them. Jesus said, “Let the children come to me, and do not hinder them for the kingdom of heaven belongs to such as these” (Matthew 19: 13-14). It is interesting that the followers of Christ rather hindered people from making children have access to the Lord as the above passage indicates. Regarding child

---

<sup>5</sup>J. S. Oyewande, *Supporting the Pre-School Learners: Parents and the Caregivers* (Ikeja: Kejinson Prints Media, 2003) 12-16.



training or upbringing, the book of Ephesians is especially clear in asking fathers in particular not to “exasperate” or “provoke” their children to anger; instead, bring them up in the nurture and admonition of the Lord. The Bible says “Fathers, do not exasperate your children; instead bring them up in the training and instruction of the Lord” (Ephesians 6:4). This simply means Christian fathers should not impose rules and regulations they cannot observe on their children. God wants his people to live right so Christian parents must set the example first. The saying “like father like son” is very true at all times. A father who always abuses his neighbours is likely to raise abusive children. The father who beats up his wife in the presence of the children will introduce cruelty to his children. It should be noted that the researcher is never agitating or saying that people should beat their wives in secret. Christian parents are enjoined in the Bible to teach their children, to love, by loving them in truth. The point of emphasis here is that Christians are to have the same attitude to children as Jesus Christ, the example of Christian living. He once said: “And whoever welcomes a little child like this in my name welcomes me. But if anyone causes one of these little ones who believe in me to sin, it would be better for him to have a large millstone hung around his neck and to be drowned in the depths of the sea (Matthew 18:5-7).

### **The Biblical Understanding of Child Training**

God created the family. His design was for a man and a woman to marry for life and raise children to know and honour Him (Mark 10:9; Malachi 2:15). Adoption is also God’s idea, and He models this in His adoption of us as His children (Romans 8:15, 23; Ephesians 1:5). Regardless of how they enter a family, children are a gift from God and He cares about how they are raised (Psalm 127:3; Psalm 34:11; Proverbs 23:13–14). When God gives us gifts, He also gives clear instructions about their use. When God led the Israelites out of bondage, He commanded them to teach their children all He had done for them (Deuteronomy 6:6–7; 11:19). He desired that the generations to come would continue to uphold all His commands.<sup>6</sup> Parents have not only a responsibility to their children but an assignment from God to impart his values and truth into their lives. Several places in Scripture give specific instructions to parents about how to raise their children. Ephesians 6:4 says, “Fathers, do not provoke your children to anger, but bring them up in the discipline and instruction of the Lord.” There are several ways parents might provoke their children into anger. Some parents set impossible standards so that a child despairs ever achieving them. Some parents tease, ridicule, or humiliate their children as a means of punishment, which does nothing but provokes them to anger. Inconsistency can also provoke anger as a child is never sure about the consequences of his actions. Hypocrisy provokes children to anger when parents require behaviour from children that the parents are not choosing for themselves. To “bring them up in the discipline and instruction of the Lord” means that parents should train their children the way God trains them. As a Father, God is “slow to anger” (Numbers 14:18; Psalm 145:8), patient (Psalm 86:15), and forgiving (Daniel 9:9). His discipline is designed to bring us to

---

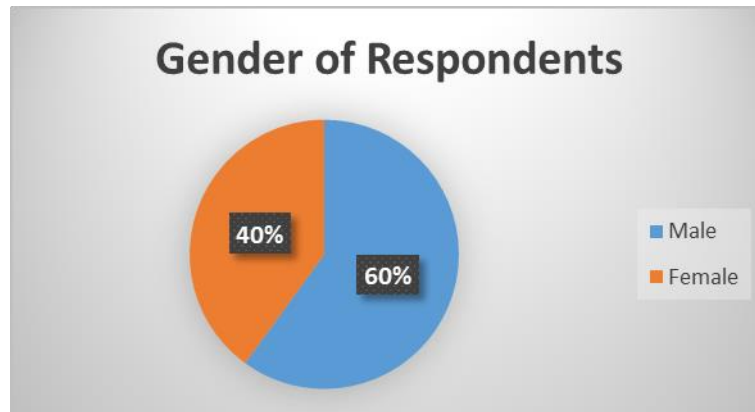
<sup>6</sup>K.W. Samuel, *African Christian Theology* (Kenya: Word Alive Publishers, 2012), 67.



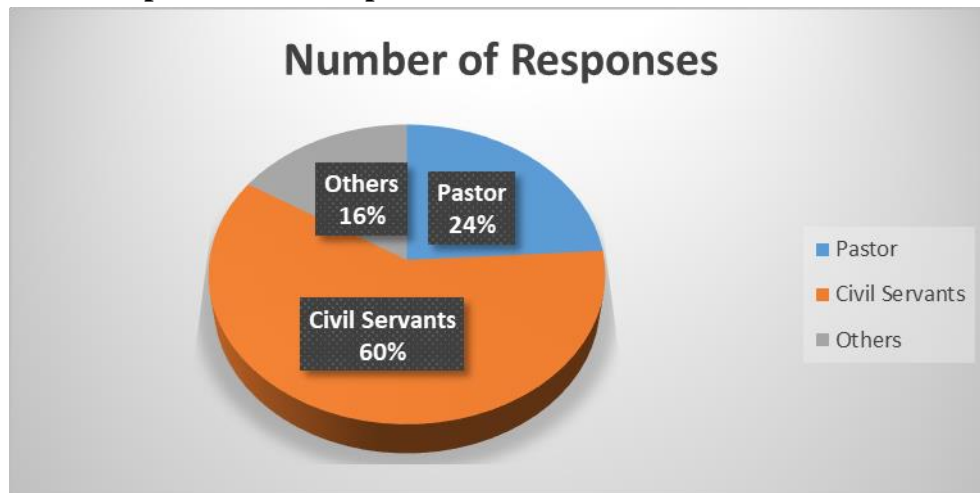
repentance (Hebrews 12:6–11). His instruction is found in His Word (John 17:17; Psalm 119:97), and He desires that parents fill their homes with His truth (Deuteronomy 6:6-7). He also disciplines His children (Proverbs 3:11; Hebrews 12:5) and expects earthly parents to do the same (Proverbs 23:13). Psalm 94:12 says, “Blessed is the one you discipline, LORD, the one you teach from your law.” The word discipline comes from the root word “disciple”. To discipline someone means to make a disciple of him. God’s discipline is designed to “conform us to the image of Christ” (Romans 8:29). Parents can make disciples of their children by instilling values and life lessons they have learned. As parents practice godly living and make Spirit-controlled decisions (Galatians 5:16, 25), they can encourage their children to follow their example. Proper, consistent discipline brings a “harvest of righteousness” (Hebrews 12:11). Failure to discipline results in dishonour for both parent and child (Proverbs 10:1). Proverbs 15:32 says that the one who ignores discipline “despises himself.” The Lord brought judgment upon Eli the priest because he allowed his sons to dishonour the Lord and “failed to restrain them” (1 Samuel 3:13). Children are a “heritage from the Lord” (Psalm 127:3). He places them in families and guides parents in how they are to be raised. The goal of good parenting is to produce wise children who know and honour God with their lives. Proverbs 23:24 shows the result of raising children according to God’s plan: “The father of godly children has cause for joy.”

## Methodology

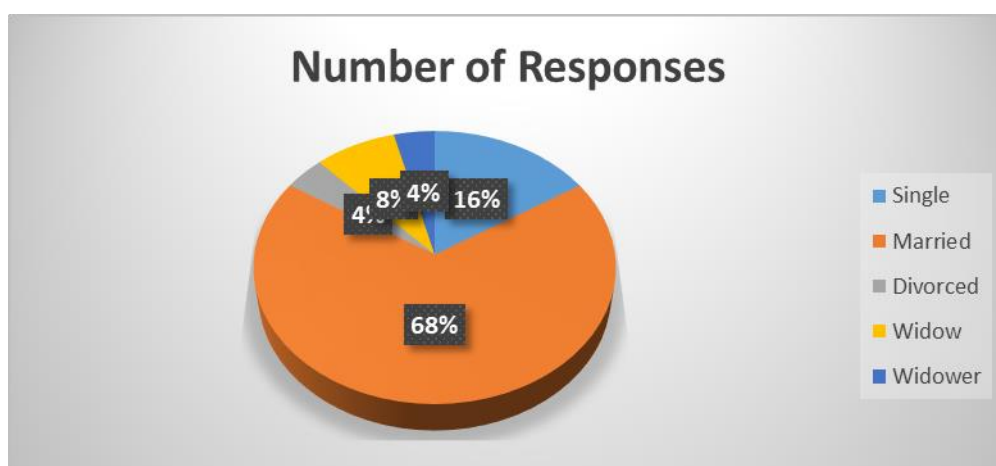
This research work is historical and descriptive. Therefore, the work makes use of copies of questionnaires to gather research data, especially among Christians in the Ilorin metropolis of Kwara State. In the research design, a Descriptive Survey entails the collection and use of data systematically from a given population to describe certain characteristics and features of the population. The historical method helps to investigate records relevant to this study, while relevant literature was consulted as well as a secondary source. Primary and secondary sources of data collection were used. Bible Dictionary, Bible Encyclopedia, Bible Commentary, and other related Literature were duly consulted. Questionnaires were equally distributed to gather relevant data which were carefully analyzed and discussed in this work. The target population of this study is Ilorin Metropolis Christians as it concerns how they upbringing their children. The researcher’s population was one hundred households whose household leadership is male-dominated. Eighty (80) questionnaires will be distributed to acquire the opinions of people on the subject matter. The data collection was analyzed using the frequency distribution techniques and the Four Likert scale was used in each question to determine the degree of their responses.



#### The occupation of the respondents



#### The Marital Status of the respondents







**The respondent's opinion on the suggested factors that affect child upbringing**

S/N	Research Statement	Groups	SA		A		SD		D		UD	
			F	%	F	%	F	%	F	%	F	%
1	Does lack of religious Knowledge from the Parents affect children's upbringing?	Pastors	4	8	3	6	1		0	0	0	0
		Civil Servant	17	34	10	20	0	0	1	2	2	4
		Others	4	8	5	10	0	0	0	0	3	6
2	Does Poor Community support for child training affect children's upbringing	Pastors	5	10	1	2	1	2	1	2	1	2
		Civil Servant	8	16	5	10	10	20	2	4	3	6
		Others	4	8	0	0	8	16	1		0	0
3	Does poor public schools' moral training also affect children's upbringing?	Pastor	6	12	1	2	0	0	0	0	2	4
		Civil servant	14	28	6	12	4	8	3	6	2	4
		Others	4	8	5	10	0	0	3		0	0
4	Does the influence of foreign media and culture affect children's upbringing?	Pastors	5	10	2	4	0	0	0	0	0	0
		Civil Servant	19	38	11	22	0	0	0	0	0	0
		Others	6	12	6	12	0	0	0	0	1	2
5	Does a parent's inability to provide for the needs of the children affect children's upbringing	Pastors	4	8	4	8	0	0	0	0	0	
		Civil Servant	15	30	13	26	0	0	1	2	0	0
		Others	6	12	5	10	1	2	0	0	0	0

On question one, this data indicates that twenty-five (25) respondents who are also fifty per cent (50%) of the population sampled strongly agree to the fact that lack of religious knowledge to communicate to the children from the parents greatly affects child upbringing.



Similarly, eighteen (18) respondents, who also constitute thirty-six per cent (36%) of the population sampled for this study, indicated that they agreed with the same statement. Based on the simple percentage frequency of calculation adopted for this study, it is clear that the majority of the population sampled (forty (40) respondents who constitute eighty (40%) of the population) agreed that lack of religious knowledge communicates to the children from the parents affects children upbringing. Therefore, the majority have it and the researcher sensibly concludes that lack of religious knowledge to communicate to the children from the parents indeed affects children upbringing in Ilorin Metropolis Kwara State and as such needed to be addressed.

On question two, the data represented in this table shows that fifteen (15) respondents, who are also thirty per cent (30%) strongly agree that poor community support for child training affects children's upbringing. Six (6) more respondents, who are also twelve per cent (12) of the population, supported their opinion by agreeing with the same statement. In contrast, fifteen (15) respondents, who are also thirty per cent (30%) of the responses received, indicated that they strongly disagreed with the fact that lack of community support for children affects children upbringing in Ilorin Metropolis Kwara State and should be curbed.

In question three, this data indicates that twenty-four (24) respondents strongly agreed that poor public-school moral training also affects children's upbringing. This presupposition was seconded by sixteen (16) more respondents who also showcased their opinion by ticking the agreed option. In contrast, only four (4) respondents also eight per cent (8%) of the population sampled strongly disagreed. Also, four (4) respondents, who also constitute nine per cent (8%) of the sampled population, disagreed, while the remaining one (1) respondent who is also one per cent (2%) of the population was silent. Based on the simple percentage frequency of calculation the majority of the respondents; forty (40), which is also eighty per cent (80%) strongly agreed or agree to the fact that poor public school moral training also affects children's upbringing. while only eight (8) respondents, which are also nineteen per cent (19) of the population disagreed. Therefore, one can conclude that poor child public school moral training also affects children upbringing in Ilorin Metropolis Kwara State and should be ratified.

On question four, the table shows that the majority of the respondents strongly agreed that the influence of foreign media and culture affects children's upbringing as thirty (30) respondents, who are also sixty per cent (60%) of the population adopted for this study indicated that they strongly agreed. Similarly, nineteen (19) respondents, who constitute thirty-eight per cent (38%) of the working population for this study, also ticked that they agreed with the same presumption. On the other hand, none of the respondents either strongly disagree or disagree, and the remaining three (1) respondents, who also make up the remaining three per cent (2%) of the sampled population, were silent. By the way of evaluation, it can be deduced from the above that the majority of the respondents; in fact,





almost all the respondents agreed that the influence of foreign media and culture affects children upbringing in Ilorin Metropolis Kwara State and it needs immediate attention to prevent decadence of morals in the children when they grow old.

Question five shows that parental inability to provide for the needs of children is a great problem that affects children upbringing in Ilorin Metropolis Kwara State, as the majority of the respondents succumbed to this hypothesis.

## Parental Roles in children upbringing in Ilorin Metropolis Kwara State

S/N	Research Statement	Responses	SA		A		SD		D		UD	
			F	%	F	%	F	%	F	%	F	%
1	it is the role of parents to Live exemplary life for the children	Pastors	7	14	0	0	0	0	0	0	0	0
		Civil Servant	21	42	6	12	0	0	1	2	1	2
		Others	7	14	3	6	1	2	1	2	1	2
2	Teach the Children the way they should go when they are Young	Pastors	7	14	0	0	0	0	0	0	0	0
		Civil Servant	16	32	7	14	2	4	2	4	2	4
		Others	7	14	2	4	0	0	2	4	1	2
3	Provide the needed materials for the religious and educational development of the children	Pastor	6	12	1	2	0	0	0	0	0	0
		Civil servants	26	52	2	4	1	2	1	2	0	0
		Others	8	16	1	2	1	2	0	0	1	2
4	Help them know God right from the beginning of their lives	Pastors	6	12	1	2	0	0	0	0	0	0
		Civil Servant	22	44	6	12	0	0	1	2	2	4
		Others	6	12	3	6	0	0	1	2	1	2
5	Inculcate and acquaint them with	Pastors	10	20	1	2	0	0	0	0	1	2
		Civil Servant	22	44	6	12	0	0	1	2	0	0



	moral/cultural values that will help them behave morally when they grow old right from childhood	Others	7	14	2	4	1	2	1	2	1	2
--	--	--------	---	----	---	---	---	---	---	---	---	---

Based on the above data, it is undeniable that parent influences their children through their ways of life. Therefore, the need to live a life of example and one that is worthy of emulation by the parents to their children cannot be over-emphasized. On question two, 14 (28%) pastors strongly with the statement, while none of them gave no other opinion. Also, 16 (32%) of the civil servants strongly agreed with the researcher's premise, 7 (14%) also agreed to support them, 2 (4%) strongly disagreed and 2 (4%) disagreed and the remaining 2 (4%) were undecided. Lastly, 7 (14.5%) of the people categorized as others strongly agreed, 2 (4%) agreed, 0 (0%) of them strongly disagreed, and 1 (2%) disagree while the remaining 1 (2%) of them were undecided. From this table, thirty-two (32) respondents, also sixty-two per cent (62%) strongly agree that a child should be trained the way he should go right from childhood not when they have grown old. This idea is further supported by eight (8) respondents, who are also nineteen (19%) of the population sampled. In contrast, two (2) respondents, (4%) strongly disagree and four respondents (8%) disagreed, while the remaining three (6%) were silent. This shows that a child is better trained in the way he should go right from childhood than that at the time of adolescence. On question three, 6 (12%) pastors strongly with the statement, 1 (2%) agreed, while none of them gave no other opinion. Also, 26 (52%) of the civil servants strongly agreed with the researcher's premise, 2 (4%) also agreed to support them, 1 (2%) strongly disagreed and 1 (2%) disagreed and none were undecided. Lastly, 8 (16%) of the people categorized as others strongly agreed, of them strongly disagreed, and 0 (0%) disagree while the remaining 0 (0) of them were undecided. As shown in this table, forty-one (41) respondents, who are also eighty-two per cent (82%) of the population strongly, agree that parents should provide the needed materials for their children. In addition to their view, four (4), who was also eight per cent (8%) agree with the same opinion. While, two (2) respondents, also four per cent (4%) strongly disagreed and one (1) respondents, also three per cent (2%) disagree and the remaining two (2) respondents; two per cent (2%) were silent. Based on the information provided in this table, it can be concluded that parents, especially in Ilorin Metropolis Kwara State should provide needful materials to the children. This will prevent the child from stealing and other perverse behaviours. On question four, 6 (12%) pastors strongly with the statement, also 1 (2%) pastors agree and none of the pastors strongly disagreed or disagree, and none of them was also undecided. Also, 21 (44%) of the civil servants strongly agreed with the researcher's premise, 6 (12%) also agreed to support them, none (0%) strongly disagreed and 1 (2%) disagreed and the remaining 2 (4%) were



undecided. Lastly, 6 (12%) of the people categorized as others strongly agreed, 4 (4%) agreed, 0 (0%) of them strongly disagreed, 0 (0%) disagree and 1 (2%) of them were undecided. The data in this table shows that the majority of the respondents; thirty-three (33) also sixty-six per cent (66%) strongly agree that parents should help their children to know God right from the beginning of their lives. Eleven (11) respondents, also twenty-two (22%) agreed with they also agree with the same statement. On the contrary, one (1) respondent, also one per cent (1%) strongly disagree with the statement and also three (3) respondents, also three per cent (3%) disagreed, while the remaining seven (7) respondents were silent. This shows that parents are shadowed by the responsibility of helping their children to know God right from a very tender age. However, it is quite unfortunate that some parents did not even know God let alone lead their children to God. To such people, it should be based in mind that the impending consequences might be devastating and unbearable. On question five, 10 (20%) pastors strongly with the statement, 1 (2%) agreed, while 0 (0%) of them strongly disagree none of them disagreed and 1 (2%) was silent. Also, 22 (44%) of the civil servants strongly agreed with the researcher's premise, 6 (12%) also agreed to support them, 1 (2%) strongly disagreed and 1 (2%) disagreed and 1 (1.6%) was undecided. Lastly, 7 (14%) of the people categorized as others strongly agreed, 1 (2%) agreed, 0 (0%) of them strongly disagreed, and 1 (2%) disagree while the remaining 2 (8.3%) of them were undecided. This table shows that the majority of the respondents; thirty-five per cent (35%), strongly, agree that parents should Inculcate and acquaint them with moral/cultural values that will help them behave morally when they grow old right from childhood. Furthermore, nine (9) respondents, also eighteen per cent (18%) are of similar opinion as they also agree with this statement. However, two (2) respondents strongly disagree and five (5) respondents disagreed, thus equals nine per cent (9) of the population, while the remaining four (2) respondents, also four per cent (4%) were silent. This implies that parents are also entrusted with the responsibility of inculcating the children with moral and core values that will help them behave acceptably in society when they grow old. However, how many of the parents are in Ilorin Metropolis Kwara State? The researcher found that poor parenting can lead to moral decadency, drop-out and immoral behaviours from the children. The researcher also discovered that the life of the parent has a great influence on the children and as such parents should strive to live a life that is worthy of emulation, knowing fully well that they cannot be perfect. The researcher concluded that the social space of the family is a very important systemic space of relations, interactions and guidelines and values for the child's personality. In this space, children learn both a certain compromise of their own and others' interests and the ways to achieve it. And section three is the recommendations; the researcher recommends that parents are to be exemplary to their children. The personal attitudes and moral conduct of parents play an important role in the moral development of the fundamental phase of a child's life

## Conclusion

The influence of the family on a child's vandal behaviour is not limited by the simple assimilation of parental behaviour patterns. A child's independence and autonomy and the



extent of emotional acceptance of children by their family affect the formation of the child's sets of possible and acceptable behaviour about the material and social influences and the awareness of the consequences and limitations of their activities. Social space goes a long way in influencing the personality of a child as it's a major factor that dictates how a child with people in general and the abiotic components of the surrounding. As revealed in the study, a strong correlation was revealed between the child's behavioural problems and the family atmosphere, characterized by hostility, preferred orientation to strict discipline, emotional problems and conflicts. It was proved that the ineffective and inconsistent parenting style of upbringing, a loss of emotional contact with the child, dismissive attitude, mistrust and excessive control over the child's behaviour activities, on one hand, and a lack of parental involvement in the child's life on the other can evoke negative feelings in children and can as well as destructive actions. The personal attitudes and moral conduct of parents play an important role in the moral development of a child in his/her formative stage in Life. The researcher recommends that parents should instil discipline in their children but should not be too harsh on them. Parents should inculcate positive moral values in their children right from childhood.

## Bibliography

- Farrant, Steven. *Learning Begins with the Parents*. Illinois: Zondervan Publications, 1991.
- Gaik, J. *Development in Adolescents and Younger Children*. Edinburg: J. Purdy, 2013.
- Garrett, Duane A. *Proverbs, Ecclesiastes, Song of Songs*. Nashville: Broadman, 1993.
- Mercer, Joyce Ann. *Welcoming Children: A Practical Theology of Childhood*. St. Louis: Chalice Press, 2005.
- Mwamwenda, M. *Parental Influence on Children Development*. New York: Harper & Rows, 1998.
- Oyewande, J. S. *Supporting the Pre-School Learners: Parents and the Caregivers*. Ikeja: Kejinson Prints Media, 2003.
- Toit, Du & Kruger, *Cognitive Development in Adolescence*. New York: n.p., 1994.
- Weber, Hans-Ruedi. *Jesus and the Children: Biblical Resources for Study and Preaching*. Atlanta: John Knox Press, 1979.
- Keener, Craig S. *The IVP Bible Background Commentary: New Testament*. Downers Grove: InterVarsity Press, 1993.
- Balla, Peter. "Child-Parent Imagery in the Catholic Epistles," *Southern Baptist Journal of Theology* 6, 2002.
- Baumrind, "Parental Disciplinary Patterns and Social Competence in Children," *Youth and Society*, 9, 1978.
- Samuel, Kuhiyop W. *African Christian Theology*. Kenya: Word Alive Publishers, 2012

\*\*\*\*\*