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**SECOND TERM: E-LEARNING NOTES
JS 3 (BASIC 9)**

SUBJECT: CHRISTIAN RELIGIOUS STUDIES

SCHEME OF WORK

WEEK TOPIC

1. **Revision and correction of first term's work.**
2. **The Ministry of Peter:** (a) Peter and Simon the Magician (Sorcerer) (b) Healing miracles of Peter: (i) Raising of Dorcas from Death. Acts 9:32-42.
3. **The Ministry of Peter:** (c) Peter Converts Cornelius Acts 11:1-18, (d) Peter defends his action in Cornelius' house. Acts 11:1-18. (e) The Detention of Peter and his divine release from Herod's prison and death. Acts 12:1-24
4. **Paul's Early Life and His Conversion:** (a) Paul's Nativity and Education Acts 22:1-5; 26-38. (b) Paul's persecution of the early Church. Acts 7:57-58; 8:1-3; (c) Paul's Conversion Acts 9:1-19.
5. **The Missionary Activities of Paul:** (a) Paul's first Missionary Journey Acts 13 and 14. (b) The Church council at Jerusalem. Acts 15:1-35.
6. **The Missionary Activities of Paul:** (c) Paul's second Missionary Journey. Acts 15: 36-38; 18:22 (d) Paul's third Missionary Journey. Acts 18:23-28.
7. **Some of Paul's Teaching:** Paul's teaching on: Dignity of Labour. 2Thess. 3:6-15; Col. 3:23. (ii) Paul's teaching on: Obedience to constituted authority. Rom.13:1-7, Eph. 6:5-8. (iii) Paul's teaching on: Love, 1Cor.13; Rom.13:8-10.
8. **Paul and his Trials:** (a) Paul's arrival at Jerusalem and his arrest. Acts 21:17-40. (b) Paul before the Jewish Council (The Sanhedrin) and the plot to kill him. Acts 22:30-33, 35. (c) Paul before Roman Governors (Felix, Festus and King Agrippa) and his appeal to Rome. Acts 25: 1-21; (i) Felix –Acts 24:1-27, Festus and Agrippa- Acts 25:22; 26:1-32.
9. **The Growth of the Church:** (a) The Great Commission. Matt.28: 19-20; Mark 16:15-16; Luke 24: 47; Acts 1:8. (b) The Orthodox Churches e.g. Roman Catholic Mission, Anglican, Methodist, Baptist, Presbyterian, EWCA, etc (c) Indigenous Churches e.g. Cherubim and Seraphim, Celestial Church of Christ, CAC, etc.
10. **The Growth of the Church:** (d) Pentecostal Churches e.g. Deeper Life Bible Church, The Redeemed Christian Church of God, Winners Chapel, Church of God Mission, etc. (e) Marks of growth in the church e.g. organizing crusades, Revivals, Vigils, prayer meetings, miracles etc. Acts 2:1-end.
11. **Revision**

12. Examination.

WEEK 1: Revision and correction of first term's work.

DATE:

WEEK 2:

TOPIC: THE MINISTRY OF PETER:

CONTENTS: 1. Peter and Simon the Magician (Sorcerer) Acts 8:14-25.

2. Healing miracles of Peter: (i) Raising of Dorcas from death. Acts 9: 32-42.

Sub –Topic 1: Peter and Simon, the Magician (Acts 8:14-25)

Peter was the first apostle to be called by Jesus during His earthly ministry. The name, "Peter" means **Rock**. After the resurrection of Jesus, he was appointed to lead the Church of Christ. Thus; Jesus reiterated during Peter's commission: *"..... I will give you the key of the kingdom of heaven and whatever you bind on earth shall be bound in heaven; and whatever you loose on earth shall be loosed in heaven"* Hence, Peter became the superintendent of the Church after the death, resurrection and ascension of Jesus Christ. It was Peter that announced and supervised the replacement of Judas by Matthias. During the ministry of Peter, he manifested the power of God by the leading of the Holy Spirit. One of the miraculous activities in Peter's ministry was his encounter Simon, the Magician. The early Church encountered untold persecution and the bitter experience made them to flee Jerusalem for other places to seek a refuge. However, while they were staying there, they would preach the undiluted gospel message which would convict many to be converted. Philip went down to Samaria, preached the gospel, healed the sick and delivered the oppressed. There was a great joy in Samaria and many were converted to Christ including Simon, the Magician. Simon forfeited the practice of magic and joined the Church. When the apostolic church in Jerusalem heard about the evangelistic success of Philip at Samaria, they sent Peter and John so that they might encourage those Samaritans in the Christian faith. Peter and John prayed for the Samaritans and laid their hands on them so that they would be filled with the power of the Holy Spirit. Consequently, they received the power of the Holy Spirit and the infilling of the power (Dunamis) through laying of the apostolic hands, prompted Simon, the former magician to offer money to Peter and John, requesting from them *to give him the power of calling down the Holy Spirit on whomever he laid his hands*. As a result of Simon's selfish request, Peter condemned him and stressed that "no one could buy the gift of God with money" When Simon heard the condemnatory statements of Peter, he fell on his knees and begged peter to pray for him so that God would

not punish him. The church leaders should be vigilant and fight against the sin of **simony**- (buying and selling of sacred things).

MORAL LESSONS:

1. The Christians should not be afraid of preaching the gospel to anybody.
2. Do not condemn any church or sinners for they can repent in the future.
3. Miracles convince people to repent of their sins.
4. The Church leaders should be spiritually alert like Peter so that they can discern every spirit.

EVALUATION:

1. What is the meaning of the name 'Peter'?
2. Mention four special miracles performed by Peter during his ministry.
3. Illustrate how the sin of simony could be committed in the Church today.

SUB-TOPIC 2: HEALING MIRACLES OF PETER: RAISING OF DORCAS FROM DEATH (ACTS 9:32-42)

The Disciples of Christ, apart from the twelve apostles fled Jerusalem for other parts of Judea because of persecution. However, wherever they settled, they would preach and make converts for Christ and establish them in the new faith. Hence, when some of the disciples went down to Lydda and Joppa, they made converts and establish the believers' assembly there. When the good news reached Jerusalem, Peter paid them an apostolic visit through which he encouraged them to continue in the Christian faith. Peter, as an itinerant apostle, performed outstanding healing miracles including; healing of Aeneas who was crippled for eight years in Lydda and raising of Dorcas from death in Joppa which made many to be converted to Christianity.

PETER RAISES DORCAS FROM THE DEAD IN JOPPA: (ACTS 9:36-42)

Joppa was a town on the sea coast, not from Lydda. Among the church members was a benevolent Christian woman called Tabitha or (Dorcas). She was a devoted Christian, kind and generous. She spent all her time helping the poor and the needy. While Peter was at Lydda, attending to the Christians, Tabitha fell ill and died. The people could not bear her sudden death and that made them to send for Peter who was at Lydda for apostolic work to come at once, for divine help. Peter immediately left Lydda for Joppa. When he arrived Joppa, he went to the room where Tabitha's body was lying in state. Peter courageously

asked the mourners to leave the room where the body was laid in a state. Then, he knelt down, prayed and proclaimed the word of faith saying: *“Tabitha, arise”* Miraculously, the dead woman opened her eyes and when she saw Peter, she sat up. This spectacular miracle spurred many to embrace the Christian faith while the people of Joppa were overwhelmed with joy.

THE SIGNIFICANCE OF PETER’S VISIT TO LYDDA AND JOPPA:

- Peter’s visit to Lydda and Joppa brought revival and joy in the fellowship of the believers.
- His visit proved to the sceptics that God still works wonders.
- The miracles caused many to believe and become Christians.
- Peter’s visit made him to witness the poor lives of the ordinary members of the church.

EVALUATION:

1. Where was Dorcas raised from the dead?
2. Give three reasons why miracle is important in any church.
3. List three significance of Peter’s visit to Lydda and Joppa.

WEEKEND ASSIGNMENT:

Narrate the healing of Aeneas in Lydda and how Dorcas was raised from the dead.

WEEK 3

DATE.....

TOPIC: THE MINISTRY OF PETER

CONTENTS:

- 1. PETER CONVERTS CORNELIUS ACTS 11: 1-18.**
- 2. PETER DEFENDS HIS ACTION IN CORNELIUS’ HOUSE. ACTS 11:1-18.**
- 3. THE DETENTION OF PETER AND HIS DIVINE RELEASE FROM HEROD’S PRISON AND DEATH. ACTS 12:1-24.**

SUB-TOPIC 1: PETER CONVERTS CORNELIUS ACTS 11: 1-18.

Cornelius was a gentile and a Roman soldier who stationed at Caesarea, a town located to the north of Joppa. He was God-fearing and had a burning passion in the Jewish religion. He gave alms to the poor and prayed to God always. One day, about the ninth hour of the day (3.00 pm), he had a vision in which he saw an angel of God, who told him that his prayers and gifts to the poor had come up as a memorial offering before God. He was instructed by the angel to send for Peter who was lodging with Simon, a tanner, whose house was by the seaside. As soon as the angel left, Cornelius called **two** of his household servants and **a devout soldier** to Peter at Joppa to bring him to his house. On the following day, while the messengers were on their way, Peter went to the upper chamber to pray. Meanwhile, he was hungry and fell asleep. He fell into a trance and had a vision. He saw the sky opened with a vessel descending like a great sheet containing all kinds of animals and birds. Then a voice spoke to him: *“Rise, Peter kill and eat”* Peter replied; *“No Lord, for I have never eaten anything that is common or unclean”* The voice repeated again saying: “what God has cleansed you must not call common.” This vision was repeated three times before the vessel was finally taken away to heaven. Peter was thinking what the dream could mean, eventually, the messengers from Cornelius arrived at the gate and asked for Peter. The Holy Spirit told Peter to follow them. Peter met them and interrogated them for their unusual visit to him. The messengers narrated their master’s vision which Peter listened and decided to leave with them for Caesarea the next day. When Peter was going, some of the Christians in Joppa accompanied him to see Cornelius. As soon as they got there, Cornelius prostrated as a mark of respect to Peter but the apostle resisted him saying: *“I too am a man”*. Cornelius, as a zealous man, gathered his family members and friends and was waiting for Peter’s message. Cornelius narrated to Peter his experience and why he sent for him. Peter went ahead and preached the gospel of Christ to them. While he was preaching, the Holy Spirit on all who heard the word of God. Peter made no haste to baptise the new converts in the name of Jesus Christ since they have been baptised by the Holy Spirit. They asked him to stay with them for some days and he did.

SIGNIFICANCE OF THE CONVERSION OF CORNELIUS

1. Cornelius was a devout man who feared God, generous and prayed always to God.
2. It is good to always obey God in whatever instructions He gives us.
3. All human beings – ‘black’ or ‘white’ are the same in the sight of God.
4. We should be humble, respectful to God and the people around us.

EVALUATION:

1. Narrate briefly the conversion of Cornelius.
2. Mention three lesson we can learn from the conversion of Cornelius and his household.

SUB-TOPIC 2: PETER DEFENDS HIS ACTION IN CORNELIUS’ HOUSE: ACTS 11:1-18.

When Peter returned to Jerusalem after the conversion of Cornelius, some of the Jewish Christians were not happy that he mixed with foreigners and ate with them. This was because the Jews discriminated against foreigners and would not mix freely with them as Peter did. Peter defended himself by narrating the circumstances that brought Cornelius to conversion. He concluded by saying that if God gave the same gift to foreigners as He had given them, when they believed, who was he to challenge God? When his opponents heard his defense, they were silenced.

SUB-TOPIC 3:

**THE DETENTION OF PETER AND HIS DIVINE RELEASE FROM HEROD'S PRISON AND DEATH:
ACTS 12:1-24.**

When King Herod Agrippa saw that the killing of James pleased the Jews, he wanted to please them by arresting Peter. As he was imprisoned by Herod and intended to kill him after the feast of unleavened bread, the angel of God woke Peter up and the chains fell off his hands. He ordered him to dress up and follow him. Peter did so thinking that it was in a dream, the three gates opened and then Peter found himself in the open street. When he was released, he proceeded to the house of John Mark where the Disciples of Christ were praying for Peter's release. He knocked at the door; a maid named Rhoda came to answer it. She recognised the voice of Peter and ran back to break the miraculous intervention. The elders did not believe her initially but when she excitedly insisted that it was Peter, they opened the door and were dumbfounded when they saw him. Herod was displeased about Peter's miraculous escape that he ordered the death sentence of the keepers of the prison.

Death of Herod: A time came when Herod made a very beautiful public speech which made the people to praise him. The tone of his voice was as that of God and not a man. Herod was full of pride, he never ascribed the glory to God. Immediately, the angel of the Lord smote him. He died and was eaten by worms.

WEEK 4

DATE

TOPIC: PAUL'S EARLY LIFE AND HIS CONVERSION

CONTENT:

- a. Paul's Nativity and Education. Acts 22:1 – 5, 26 – 30
- b. Paul's persecution of the Early Church. Acts 7: 57 – 58; 8: 1–3; 9: 1- 3
- c. Paul's conversion. Acts 9: 1 – 19

SUB-TOPIC 1: PAUL'S NATIVITY AND EDUCATION ACTS 22:1 – 5, 26 – 30

Paul was a Jew, born at Tarsus in Cilicia in Asia Minor, which is present day Turkey. He was given the Jewish name 'Saul'. His parents were originally Jewish but later, as foreigners in the Roman Empire, they acquired Roman citizenship. This made Paul to have dual citizenship – Jewish and Roman.

Roman citizenship enabled one to enjoy certain privileges. These included no molestation and flogging when arrested, fair trial and the opportunity to appeal to the Emperor if the trial was not fair. When Paul realized on an occasion, that he was not getting fair trial, he used his Roman citizenship to appeal to Caesar.

Tarsus, where Paul was born, was famous for its fine schools. But Paul did not attend any of them. He was brought up and educated in Jerusalem to study under Gamaliel, the great teacher. He was a very brilliant student of Jewish law and religion, and was able to speak several languages such as Hebrew, Greek and Aramaic.

His father was a strict Pharisee who trained and encouraged him to be bold, diligent and obedient always. Paul became a faithful defender of the Jewish religion after his graduation from the synagogue school and college at Jerusalem. Little wonder he always led other persecutors of the Christian faith and put the Christians in prison. Paul was the ringleader who supervised those that stoned Stephen to death.

PAUL'S PERSECUTION OF THE EARLY CHURCH: ACTS 7: 57 – 58; 8: 1–3; 9: 1- 3

Paul returned to Tarsus after his studies in Jerusalem. He worked in the family business of tent-making. Immediately Stephen died, there was mass persecution against members of the early Church in Jerusalem, because the apostles were spreading the good news about the resurrection and wonderful work of the Holy Spirit. Many Jews were joining the young Church.

Some of the Jews including Paul believed that God would send His Messiah to save the Jewish people. But they did not believe that Jesus had risen from the dead. They thought that the Christians teaching about the resurrection of Jesus Christ was dangerous and must be stopped. This set of Jews, who opposed the Christians, thought it was God's will to punish the Christians. It was some of them who arrested Stephen for preaching about Jesus and later dragged him out of the trial place and stoned him to death.

Some of those who survived the persecution fled to places in Judea and Samaria. However, the apostles remained in Jerusalem. After Paul had persecuted the Christians in Jerusalem, he heard that many of them had fled Jerusalem to places like Damascus, in far away Syria. Paul who wanted to stamp out Christianity was not happy with the success of Christianity in Damascus.

Therefore, he went to the high priest and obtained permission to go to Damascus so that he could arrest the Christians there and bring them for punishment. The high priest gave Paul a letter of introduction to the synagogues in Damascus.

Sub-Topic 2: THE CONVERSION OF SAUL (ACTS 9: 1 -19)

Conversion is the process by which we change from one religion to another. This change usually results from some experiences in our lives. Paul was converted from Judaism (the religion of the Jews) to Christianity as a result of his encounter with Jesus Christ on the road to Damascus.

Paul left for Damascus. As he got near to the city of Damascus in the afternoon, something strange happened to him that was to change his entire life for the better.

As Paul rode on his horse, a bright light from heaven flashed down on him. This strong light blinded him and he fell on the ground. He then heard the voice of the risen Christ speaking to him, which called his name and asked him why he was persecuting him. When he asked the voice whom he was, the voice said that he was Jesus whom Paul was persecuting, adding that he should go into the city, where he would be told what to do next.

His companions stood speechless with surprise because they heard the voice but did not see any body. When Paul rose up, he found that he was totally blind. His companions then led him by hand into Damascus where he stayed for three days without food, water and sight.

The Lord appeared to one of the Christians in Damascus called Ananias to go to a street called Straight. He should ask for a man of Tarsus named Saul, praying in the house of Judas. Ananias did not want to go because he had heard much about how wicked Saul had been to the Christians in Jerusalem. God ordered Ananias to go because He would use Saul as a chosen instrument in the house of God.

Ananias went to the house of Judas and found Saul. He laid his hands on him and prayed for him. Immediately Saul, something like scales fell from his eyes and Saul regained his sight. Then he rose and was baptized, and he took food and he was strengthened. Paul became a Christian, his name Saul changed to Paul. He started preaching the gospel of the Lord Jesus to unbelievers.

REACTIONS TO THE CONVERSION OF SAUL

Immediately Saul was converted to Christianity, he started preaching to the Jews at Damascus in the synagogue about Jesus Christ that He is the Son of God. The people there could not believe. They said, "is not this the man who wreaked havoc in Jerusalem on those who knew him were surprised because they knew he came there to arrest those who called on the name of Jesus. The Christians were happy because God had changed him.

WEEK 5:

DATE.....

TOPIC: THE MISSIONARY ACTIVITIES OF PAUL:

CONTENTS: 1. PAUL'S FIRST MISSIONARY JOURNEY. ACTS 13 AND 14.

2. THE CHURCH COUNCIL AT JERUSALEM ACTS 15: 1-35.

SUB-TOPIC 1: PAUL'S FIRST MISSIONARY JOURNEY

After Paul's conversion to Christianity, he began to preach in Damascus that Jesus was the Son of God. One day, when the Church was praying and fasting, the Holy Spirit ordered that **Barnabas and Paul should be set apart for a special job he had for them**. This was a direct instruction that the two people should be sent out to preach the good news about Jesus Christ to the Gentiles. Paul, Barnabas and John Mark left Antioch of Syria for the port of Seleucia under the guidance of the Holy Spirit. From there they sailed for the Island of Cyprus. Their first was called Salamis where they entered their Synagogue of the Jews and preached the gospel. When they arrived Paphos, met a Proconsul of the Island named Sergius Paulus who invited Paul and Barnabas to his house because he was eager to hear the word of God, but a certain Jewish magician known as Bar-Jesus or Elymas in Greek language was urging the Proconsul to disregard their message. Paul, who was filled with the Holy Spirit, discerned the evil spirit working in him, cursed him that the hand of God was upon him and would be totally blind for a little time. Immediately, mist and darkness fell upon him, consequently, he became totally blind. When the Proconsul saw what had happened, he believed in the Lord. The first Missionary Journey of Paul also touched **Perga, Iconium, Lystra, Derbe and finally returned to Antioch of Syria**.

EVALUATION:

1. Narrate the encounter of Paul and Barnabas at Paphos.
2. Give account of the activities of Paul and Barnabas in Lystra during their missionary Journey.

WEEKEND ASSIGNMENT: Draw the map of St. Paul's missionary journey in your note book and show Antioch, Cyprus, Paphos and Lystra.

Sub-Topic 2: The Church council at Jerusalem

After Paul's first missionary journey, many aliens joined the church which was originally confined to the Jewish Christians. The Jerusalem council was the earliest church convention or synod held by the apostles in order to look into the problems affecting members of the church. The elders of the church, the apostles and teachers in Jerusalem met with the representatives of the Gentile church of Antioch, under the chairmanship of James, the brother of Jesus. They heard the views of various people and pointed out that the yoke of law should not be imposed on the Gentiles who newly embraced Christianity.

James, the presiding leader then summed up by pronouncing the verdict and the decision of the council; that the Gentiles Christians should not be troubled with the Mosaic laws of circumcision rather, they should written to abstain from: (a) what was sacrificed to idols. (b) Unchastity (sexual immorality) (c) what was strangled (d) eaten of Blood. These apostolic decisions to the Gentiles did not replace salvation; for that could be possible by faith. From the Council, two people were sent to the Gentiles churches of Antioch, Syria and Cilicia to convey the decision.

MORAL LESSONS:

1. The Jerusalem council depicts that problems are part of human life.
2. Faith with work is necessary for salvation
3. God always provides the faithful with solutions to their problems as far as they call on him.

EVALUATION:

1. Why was the Jerusalem Council held?
2. Give an account of the speech of the chairman of the Jerusalem council.
3. Mention four decisions of the Jerusalem Council regarding the Gentile converts.

WEEK 6:

DATE.....

TOPIC: THE MISSIONARY ACTIVITIES OF PAUL:

CONTENTS:

1. Paul's second Missionary Journey. Acts 15:36-38.

2. Paul's third Missionary Journey. Acts 18: 23-28.phi

Sub-Topic 1: Paul's second Missionary Journey

After they had stayed in Antioch of Syria for a while, Paul told Barnabas that they should visit the churches they established during their first missionary journey. Barnabas wanted John Mark to go with them but Paul refused because Mark left them at Pamphilia without finishing the first missionary journey with them.

There was a sharp disagreement between them hence, Barnabas took John Mark with him and sailed off for Cyprus while Paul took Silas with him and went to Syria and Cilicia. In the second missionary journey, Paul and Silas went to Derbe and Lystra . In Lystra, they met Timothy whose mother was a Jewess but his father a Greek. They integrated him into their evangelistic team but to avoid the criticism of the Jews, who knew his background, they decided to circumcise him.

From Lystra, Paul and his team travelled through the regions of Phrygia, Galatia, Mysia, Bithynia without stopping because the Holy Spirit did not allow them. They stopped over at Troas and there, Paul had a vision in which he saw a man begging him and saying; ***“come over to Macedonia and help us. ”*** Therefore, Paul and his companions decided to get down there immediately. Later, they journeyed to Philippi from the port of Troas. They stopped at the island of Samathrace, where they spent a night before reaching Philippi the next day through the port of Neopolis. On the Sabbath day at Philippi, they met Lydia, preached to her and entire family and as a result, they believed the gospel and were baptised in water. In that city, a girl with the spirit of divination and a fortune teller was delivered by Paul who discerned that she was working with the spirit of python. Paul, who was tired of her flattery, ordered the demon to leave her and she become powerless.

The casting out of the demon from the girl destroyed the avenue of money making to her masters. In anger, they captured Paul and Silas, accused them of teaching against the Roman laws. They were beaten up by the angry mob, judged and imprisoned with a tight security. In the night, Paul and Silas prayed and sang praises; suddenly there was an earthquake which shook the foundation of the prison building. The doors of the prison were opened and the warder thought that the prisoners had escaped, then he decided to stab himself to death but Paul prevented him. The jailer fell down before the apostles and asked: ***“Men, what must I do to be saved?”*** And they replied: ***“Believe in the Lord Jesus and you will all be saved, you and your household”*** The jailor was happy that he attended to the apostles.

SIGNIFICANCE OF PAUL'S VISIT TO PHILIPPI

1. Paul and Silas were imprisoned because of their doing the work of God, they still praised God right there in the prison. We will always praise God in every situation.

2. Paul and Silas had an opportunity to run away from prison but they did not. You should be courageous in hard times.

EVALUATION:

1. State briefly what caused Paul and Barnabas to separate?
2. Describe Paul's vision at Troas.
3. Describe how Paul healed a girl with the spirit of divination.

SUB-TOPIC 2: PAUL'S THIRD MISSIONARY JOURNEY:

When Paul returned from his second missionary journey, he stayed briefly in Antioch of Syria. He left there, went through the regions of Galatia and Phrygia strengthening the disciples. Paul's third missionary journey took him to Ephesus. Paul came to Ephesus as he had promised during his previous visit to them. Hence, Paul's second visit to Ephesus marked the beginning of his third missionary journey. Paul stayed for two years in Ephesus and succeeded in converting some of the Ephesians. He met twelve disciples there who had never heard of baptism with the Holy Spirit. He explained to them, laid his hands on them, they received the Holy Spirit, spoke in tongues and prophesied. He taught boldly in their Synagogue, God did many miracles, people believed in Jesus and those that practise magic brought out their books on magic and burned them.

In Ephesus, there was a great temple to the Greek goddess Artemis which was a national deity to all the Ephesians. The pilgrims bought little silver images of Artemis to take home to their families. When Paul preach against the national deity, Demetrius the silversmith saw that his business was failing as more people were being converted through Paul's preaching. Demetrius summoned a meeting of other craftsmen to rise and defend their business. He instigated them to demonstrate in favour of their city deity and business. The angry mob rioted against Paul and his team but the town Clerk calmed the situation to normalcy. After the Clerk's speech to the mob, he dismissed them and from there, Paul went to Macedonia to continue his missionary work.

SIGNIFICANCE OF PAUL'S THIRD MISSIONARY JOURNEY:

1. After Paul's preaching at Ephesus, the converted magicians brought out their magical books and burned them openly. This shows that magic is satanic and should be preached against.
2. We should always know when to avoid debate or fight when people attack us.
3. Christians should not place money or business profits above the work of God.
4. We should allow people to make their choice for salvation is not by force.

EVALUATION:

1. Why did the magicians in Ephesus burn their magical books.
2. Narrate briefly why riot was led at Ephesus.
3. List three significances you can derive from the Paul's missionary work at Ephesus.

WEEKEND ASSIGNMENT:

How did Timothy become one of the Paul's companions during the second missionary journey?

WEEK 7

Topic: SOME OF PAUL'S TEACHING

CONTENT:

- a. Dignity of Labour (II Thessalonians 3:6-15. Colossians 3:23)
- b. Obedience to constituted Authority (Romans 13:1-7. Ephesians 6:5-8)
- c. Love (I Corinthians 13. Romans 13:8-10)

Sub-Topic 1: DIGNITY OF LABOUR (II THESSALONIANS 3:6-15. COLOSSIANS 3:23)

"Now we command you, brethren, in the name of our Lord Jesus Christ that you keep away from any brother who is living in idleness and not in accord with the tradition that you received from us" II Thessalonians 3:6

Apostle Paul made it crystal clear that there is respect in work. Work makes a man responsible, provides means of livelihood and makes him independent economically.

He did attach much importance to labour that he made a rule that he that does not work, should not eat and also commanded that Christians should not have fellowship with those living a lazy life.

He never failed to urge the Colossians that, *"Whatever your task, work heartily, as serving the Lord and not men"* Colossians 3:23.

OBEDIENCE TO CONSTITUTED AUTHORITY (ROMANS 13:1-7. EPHESIANS 6:5-8)

"Let every person be subject to the governing authorities. For there is no authority except from God, and those that exist have been instituted by God." Romans 13:1

Constituted authority means those that the official power (backed up by law) to lead, the rulers.

st Paul says everyone must obey the governing authorities because no authority exists without God's permission. He explained that these authorities (with power to punish offenders and evil doers) are set up by God and anyone who disobeys does that to God.

In the Epistles to the Ephesians, Paul ordered, *"Slaves, be obedient to those who are your earthly masters, with fear and trembling, in singleness of heart, as to Christ; not in the way of eye-service, as men-pleasers, but as servants of Christ, doing the will of God from the heart..."* Ephesians 6:5&6

Sub-Topic 2: LOVE (I CORINTHIANS 13. ROMANS 13:8-10)

"If I speak in the tongues of men and of angels, but have not love, I am a noisy gong or a clanging cymbal.....so faith, hope, love abide, these three; but the greatest of these is love" I Corinthians 13:1&13

Christ our leader revealed in his teachings that love is the supreme law. Paul also supported this as he notes characteristics of love in his message:

- i. Love does not insist on its own way;
- ii. Love is not irritable nor resentful;
- iii. Does not rejoice at wrong but right;
- iv. Love bears all things;
- v. Love never ends and many other qualities.

He also stated that there are three things that won't pass away or end, these are faith, hope and love (of these, love is the greatest).

Paul summarized the greatest law in these sentences: *"Owe no one anything, except to love one another; for he who loves his neighbour has fulfilled the law.....The commandments, You shall not commit adultery, You shall not kill, You shall not steal, You shall not covet," and any other commandment, are summed up in this sentence, You shall love your neighbour as yourself."* Romans 13:8&9

EVALUATION

1. What makes man responsible and independent economically?
2. Complete this statement, *"Whatever your task, work heartily, as serving"*
3. Define constituted authority.
4. What was Paul's injunction concerning fellowship with Christians living a lazy life?
5. Mention three characteristics of love as mentioned in his message to the Corinthian church.

WEEKEND ASSIGNMENT

Read Paul and his trials.

State one significance of his trial before Felix, Festus and Agrippa.

WEEK 8

Topic: PAUL AND HIS TRIALS

CONTENT:

- a. Paul's arrival at Jerusalem and his arrest (Acts 21:17-40).
- b. Paul before the Jewish Council - the Sanhedrin - and the plot to kill him (Acts 22:30-33, 35).
- c. Paul before Roman Governors - Felix, Festus and King Agrippa – and his appeal to Rome (Acts 24:1-27. 25:1-22. 26:1-32).

Sub-Topic 1: PAUL'S ARRIVAL AT JERUSALEM AND HIS ARREST (ACTS 21:17-40)

Paul's conversion led him to doing great work for God – whom he once persecuted. Departing from Caesarea, he headed for Jerusalem though Agabus (a prophet from Judea had prophesied his bound).

On his arrival, he went to the house of James, where all the church elders were present. He gave a detailed account of his work among the Gentiles as they glorified God.

They told him, *“And they are informed of thee, that thou teachest all the Jews which are among the Gentiles to forsake Moses, saying that they ought not to circumcise their children, neither to walk after the customs.”* He was advised to pay the expenses of four men for purification and joined them to debrief the people of their erroneous belief about him. He did but when the seven days were almost ended, the Jews of Asia saw him as they laid hands on him in the temple.

“And when the seven days were almost ended, the Jews which were of Asia, when they saw him in the temple, stirred up all the people, and laid hands on him...” This caused a great up roar in the city, which resulted in a riot. Paul was dragged out of the temple as they were about to kill him, the Brigade Commander – **Lysias** – and his soldiers rescued Paul, as he was taken to the castle (barrack).

At the entrance of the barracks, Paul asked Lysias if he would be allowed to speak with him, which he did. Afterwards, he was given licence to speak with the people while on the stairs still in Hebrew tongue.

Sub-Topic 2: PAUL BEFORE THE JEWISH COUNCIL - THE SANHEDRIN - AND THE PLOT TO KILL HIM (ACTS 22:30-33, 35)

Lysias wanted to know for certain what the Jews were accusing Paul of. Thus, he ordered the chief Priests and the Sanhedrin to meet and made Paul to stand before them.

As Paul was speaking, he noticed the presence of both Pharisees and Sadducees. Immediately he cried out that he was a Pharisee and a son of a Pharisee, stating that he was being tried of his hope and belief in the resurrection of the dead. This brought division between the two sects, as the Pharisees declared that Paul was not guilty because an angel or a spirit appeared to him.

A plot of suicide by forty men to kill Paul was made known to Lysias. To avert these two evils, Lysias sent Paul to Governor Felix in Caesarea under unusual tight security of ***two hundred soldiers, threescore and ten (70) horsemen and two hundred spearmen (total of 470 soldiers)***.

Sub-Topic 3: PAUL BEFORE ROMAN GOVERNORS - FELIX, FESTUS AND KING AGRIPPA – AND HIS APPEAL TO ROME (ACTS 24:1-27. 25:1-22. 26:1-32).

i. PAUL BEFORE GOVERNOR FELIX:

The Jews lead by the High Priest Ananias, some elders and a lawyer named Tertullus, accused Paul before Governor Felix in Caesarea with the following accusations:

- a. He was an injurious & dangerous fellow;
- b. He was an agitator among the Jews throughout the world;
- c. He was the ringleader of the sect of the Nazarenes;
- d. He even tried to defile the temple.

Paul opened his defence with a compliment to Governor Felix. After that he disproves all the allegations against him. He stated that it was not more than twelve days he had come to Jerusalem to worship. In that brief period, he did not cause any disturbance nor argue with anybody either in the temple or anywhere in the city. A few days later, Felix came with his wife – Drusilla, a Jewess as they both listened to him. He trembled i.e. feared as Paul told them about faith in Christ, righteousness, self control and the judgment to come.

Felix did not find Paul guilty of any offence, yet he did not set him free as he said he would wait for the Roman captain who brought Paul to be tried by him.

Meanwhile he invites Paul frequently expecting a bribe from so as to set him free, but Paul didn't. Paul was left in prison for two years though given freedom of visitation from friends and family until the successor of Felix – Porcius Festus.

Significance: The defence of Paul signifies that Christians are to speak in self defence, to witness publicly to their religious beliefs when occasion demands. Paul behaved himself even when he was guiltless.

ii. PAUL BEFORE GOVERNOR FESTUS:

Porcius Festus, the new governor went to Jerusalem soon after his arrival in Caesarea. The chief priest and the leaders of the Jews told Festus about the charge laid against Paul,

though they could not prove any of them (vs 7). They told Festus to bring Paul to them through his power with the ulterior motive of killing Paul on his way to Jerusalem.

In order to fulfil the Jews request, he asked Paul if he would want to be judged in Jerusalem but Paul appealed to Caesar. Festus sent him to Caesar in Rome because he was a Roman Citizen.

Significance: the trial before Festus demonstrated the possible weakness of the civil authority. When people in authority allow themselves to be influenced by other considerations, it is difficult to get justice done. The governor knew that Paul was innocent, yet he tried to favour the Jews and get him killed.

iii. PAUL BEFORE GOVERNOR AGRIPPA II:

King Herod Agrippa who was in charge of the province of the governor, Festus, visited Caesarea to welcome the new governor. Festus told King Agrippa about Paul and he was brought before the king, his wife – Bernice accompanied by military officers and prominent men of the city.

The outline of Paul's defence before King Herod Agrippa II is divided into seven sub heading:

- i. The introduction (vs 2,3)
- ii. His early life (vs 4,5)
- iii. Why he was being persecuted (vs 6-8)
- iv. How he himself persecuted the Christians (vs 9-11)
- v. His conversion (vs 12-15)
- vi. His commission (vs 16-18)
- vii. His acceptance of the commission (vs 19-23)

Festus told Paul that because of too much learning, he had become mad. He declared that he was not mad but that he was speaking the truth in his right mind.

King Agrippa retorted that Paul thought that within so short time, he would make him a Christian and told Festus that Paul would have been set free if he had not appealed to Caesar.

Significance: This trial shows how civil authorities which are just and reasonable recognize, protect and defend the rights of its citizens. The true-justice system makes sure that no innocent man is denied his human rights by being imprisoned.

EVALUATION

1. What did Paul do first when he arrived in Jerusalem at the end of his missionary journey?

2. What was the commander's name and how did he save Paul?
3. Mention three allegations levied against Paul before Felix.
4. Why did Festus send Paul to Caesar in Rome?
5. List the outline of Paul's defence before Agrippa II.

WEEKEND ASSIGNMENT

Read the growth of the church.

Mention two examples of the following:

- a. Orthodox churches
- b. Indigenous churches
- c. Pentecostal churches

WEEK 9

Topic: THE GROWTH OF THE CHURCH

CONTENT:

- a. Introduction
- b. The Great Commission (Matthew 28:19,20. Mark 16:15,16. Luke 24:47. Acts 1:8).
- c. The Orthodox Churches.
- d. Indigenous Churches.
- e. Pentecostal Churches.
- f. Significance of the Growth of the Church in Nigeria.
- g. Marks of Growth in the Church.

Sub-Topic 1: INTRODUCTION:

The Church is the "Bride of Christ" through which God reconciles man to Himself. The church is not a building, the venue nor the structure BUT Christians – as the body of Christ.

The first missionaries that came to Nigeria were Europeans from the Roman Catholic Church. Their initial attempt to preach the gospel to the people failed because the weather was hostile; there was language barrier; the chiefs were hostile because they were afraid that if their indigenes become Christian, they would no longer follow their traditional religion. Some of these early missionaries were: Mary Slessor, David Hinderer, Henry Townsend, Father Coquard, Thomas Bowen, Dr Karl Kumm among others.

The second attempt three hundred years later was successful because some Africans had become missionaries, who joined to preach the gospel in Nigeria and churches were built in

major towns and cities throughout Nigeria. Among the African missionaries were: Samuel Ajayi Crowther, Reverend Thomas Birch Freeman and William de Graft from Gold Coast (now Ghana).

THE GREAT COMMISSION:

The great commission was from Christ after his death and resurrection, handed to the disciples to continue from where he stopped – the evangelisation of sinners, setting free of those under the powerful influence of sin, sickness and Satan.

The mission of the church is the work of evangelisation or preaching the gospel to the people who are under the slavery of the power of sin to conversion; which was the work of the Apostles, handed from generation to generation.

THE ORTHODOX CHURCHES:

In the beginning there was only one Church called the Catholic Church. Catholic means Universal, but as a result of a great movement termed reformation, the church was divided into two: The Roman Catholic Church and the Protestant Churches; broadly known as **ORTHODOX** or **MAINLINE CHURCHES**.

These are churches founded by European Missionaries. These include:

- i. Catholic Church Mission**
- ii. Methodist Church Mission**
- iii. Baptist Church Mission**
- iv. Presbyterian Church Mission**
- v. ECWA – Evangelical Church of West Africa**

<p>i. Catholic church mission</p>	<p>The earliest missionary activities in Nigeria were made in Benin and Warri by the Portugese, led by John de Aveiro in 1485. The Oba of Benin (Oba Esigie) welcomed the missionaries as churches were built and some Benins including Oba Orhogue learnt Portuguese language. Christianity was not deeply rooted and after a while it died off completely. In warri it was an Itsekiri prince who married a Portugese wife in Portugal on his academic trip. He returned after eight years. Their son Antonio Domingo was made king of Warri where Christianity was more rooted than Benin. Here, Christianity didn't die off completely. However, it was in 1860 that the modern Catholic missionary activities in Nigeria started with the visit of Father Borghere in Lagos. There he met some Catholics who were freed slaves from Brazil. Padre Antonio – a freed slave from Brazil – was the first well-known Catechist who worked in the Lagos</p>
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	Church. From Lagos a mission station was built in Lokoja in 1884 and in 1886 two missions were established, in Onitsha and Oyo respectively. From that date, the history of the Catholic Church Mission was one of continuous growth.
ii. Methodist Church Mission	The Methodist Church Mission began its work in Nigeria with the arrival of Thomas Freeman at Badagry in Lagos state in 1842. He built a mission house as soon as he arrived because he came on invitation of freed slaves who migrated from Sierra Leone to Badagry. Thomas Freeman planted the seed of the church in Nigeria and a Ghanaian named De Grafts watered it. The Mission concentrated its works in Lagos and Abeokuta where it spread to other parts of the country.
iii. Baptist Church Mission	The Baptist Church Mission started its work in Nigeria in 1850 with the arrival of Rev. Thomas Bowen in Badagry. The Baptists Church Mission built its first mission at Ijaye, Abeokuta, Ogun State. In 1854, a mission station was founded in Ogbomosho and another in Lagos. From Ogbomosho the Baptists Church Mission spread to Oyo and Ilorin where mission stations were established. Rev. Agbaje, a Yoruba-man carried established the church in Niger Delta area.
iv. Presbyterian Church Mission	The Presbyterian Church Mission was established in Calabar by Rev. Hope Waddell in 1846. The mission made slow but steady progress. In 1868 the Bible was translated into Efik. Mary Slessor worked tirelessly establishing village churches in the district. Natives who helped in the spread of the mission work in the area included Esien Ukpabio (who was the first Efik teacher and pastor) and James Luke who influenced the opening of a mission station in Ikotana. By 1874, Christianity had been so well established in Calabar that a Christian was appointed the Chief of Greek Town and he ruled according to Christian laws.
v. ECWA	Evangelical Church of West Africa

INDIGENOUS CHURCHES:

i. Cherubim & Seraphim

ii. Celestial Church of Christ

iii. CAC – Christ Apostolic Church

i. Cherubim & Seraphim	C&S was founded by a fifteen year old girl named Abiodun Akinsowo, later Mrs. Emmanuel and Moses Orimolade in 1925 in Lagos. On June 18, 1925 Miss Abiodun Akinsowo went with her two cousins to watch the annual “Corpus Christi” procession in Lagos. She saw an angel which followed her home that she would die except a certain man was called in to pray for her. Thus, Moses Orimolade was sent for.
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	<p>As he was coming, there was a heavy rain but his body was not wet. When he came, Abiodun asked her three questions, as the angel directed her, and Moses Orimolade answered all after which he prayed for her and she became whole. Later, Abiodun and Orimolade decided to start a spiritual society. Orimolade said that they should pray to God for a name. So for three days the two of them and some other people fasted and prayed and at the end a woman saw the letter "SE" which Rev. Berber of the United African Native Church interpreted as "SERAFU". Thus, on 9th September 1925, the spiritual society became Seraphim was added and so the society became formally known as Cherubim and Seraphim Church.</p>
<p>ii.Celestial Church of Christ</p>	<p>CCC was founded by St S.B.J. Oshofa in 1947 in Lagos. In his own words, when he went to tree forest to buy timber, he heard a voice saying "LULI" and the voice said, "This means the grace of Jesus Christ".</p> <p>On another day when he was praying, a voice told him, "God wishes to send you on an errand to the world". While he was still praying a woman named Mary Zebunu exclaimed that she saw Jesus came down from the cross and stood by him. The woman took him to a room and when they came out he was dressed in white garment; his eyes were full of a dazzling light that nobody could look at them.</p> <p>On the following day, twelve young men came to his house and seven of them were filled with the Holy Spirit, delivering different messages and other five went to Port Norvo to spread the gospel.</p> <p>On another occasion where they had a gathering, a young man Allexander Yanaga fell into a trance for seven days. On the seventh day he was an inscription "CHRISTIANSME CHRISTE" descended from heaven meaning Celestial Church of Christ.</p> <p>Saint S.B.J Oshofa died in 1985 and Rev. A.A Bada became the leader of the Church for a while. Today Rev. Emmanuel Mobiyina Oshofa is the leader of the church.</p>
<p>iii.Christ Apostolic Church</p>	<p>CAC started in 1918 as a small prayer group in Ijebu-ode under the leadership of its founder Pastor S.J Sadare.</p> <p>The church adopted six names before it finally settled on Christ Apostolic Church. These were:</p> <ol style="list-style-type: none"> 1. The Precious Stone Society 2. The Diamond Society of Nigeria 3. Faith Tabernacle 4. The Apostolic Church 5. Nigerian Apostolic Church and 6. United Apostolic Church. <p>The man who changed the course of the Christ Apostolic Church was Ayo Joseph Babalola. He was born in 1904 at Ilofa near Ilorin in Kwara state. He left school in standard four and became a caterpillar driver.</p> <p>One day in October 1928, the engine of the caterpillar stopped on the Ilesha-Akure road and a voice called his name three times. The voice told him to</p>

	<p>go and preach the gospel. He saw a hand giving him a bell and a rod as signs of prayer. The voice added that his prayers would cure every sickness.</p> <p>In obedience to God's call, he went preaching and healing people in the area now known as Ondo, Ekiti, Osun and Oyo State until persecution drove him to Lagos, where he became a member of the Faith Tabernacle Church as the Christ Apostolic Church was then known. Then he went on preaching and healing people by prayer through the help of the Holy Spirit.</p>
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PENTECOSTAL CHURCHES:

- i. Deeper Life Bible Church**
- ii. The Redeemed Christian of God**
- iii. Winners Chapel**
- iv. Church Of God Mission**

i. Deeper Life Bible Church	<p>DLBC church was founded in 1973 by Bro William Folorunsho Kumuyi in Lagos. It started as a Bible study fellowship of young people from the established churches as an interdenominational fellowship. From a very small beginning, it now has hundred of thousand fellowship centres in the world. The founder lost his wife – Sis Biodun Kumuyi 11th April, 2009 and re-married to Sis Esther Folashade Blaize. The teaching of the church centers on salvation, Sanctification, Holy Spirit Baptism and healing miracles. The Headquarters is located in (WAEC - kilometre 48, Ibadan Express Road) Ayodele okeowo street, Gbagada Lagos.</p>
ii. The Redeemed Christian Church of God	<p>RCCG was founded in 1952 by Rev. Josiah Olufemi Akindayomi. He was born in 1909 in Ondo state. He and his wife – Pastor Esther Egbedire – came to Lagos in 1941 as original members of C&S. They left C&S and started Ogo Oluwa Society that met regularly for prayers, worship and Bible study. When he understood the Bible, he left his two younger wives and remained with the first one.</p> <p>He miraculously received the name “RCCG” through a vision. Ogo Oluwa Society changed to RCCG.</p> <p>Rev. Josiah Akindayomi died on November 2, 1980. In March 1981, Pastor E.A Adeboye, a Ph.d holder of Applied Mathematics and a Senior Lecturer at the University of Ilorin was divinely chosen to take over as the General Overseer of the Church with a total of forty parishes.</p>
iii. Winners Chapel (Living Faith)	<p>The Living Faith church was founded in Ilorin by Bishop O. Oyedepo 1980. On 2nd May 1981 he had an 18 hours open vision in which he saw a large crowd passing in his front in a roll with different diseases and deformities. He asked “Why Lord, Why</p>

	<p>Lord?" and was replied that it was it was not so from the beginning.</p> <p>God added, "And now the hour has come to liberate the world from all oppression of the devil through the preaching word of faith and I am sending you to understand this task".</p> <p>Bishop David O. Oyedepo accepted the task God gave him and now the Church has gone worldwide.</p> <p>The church headquarters is Canaan land, Ota, Ogun State.</p>
<p>iv. Church of God Mission</p>	<p>The Church of God Mission International was founded by Archbishop Benson Idahosa in Benin City in the late sixties. It was the earliest offspring of the Scripture Union Movement. Like others, it began as a non-denominational fellowship in the sitting room which gradually turned to regular Sunday Church Services and within a period of ten years, it had spread throughout Bendel State and beyond.</p> <p>Trailers were converted to buses used to convey large crowd to its headquarters called "The Miracle Centre" in Benin.</p>

Sub-Topic 2: SIGNIFICANCE OF THE GROWTH OF THE CHURCH IN NIGERIA:

Paul, other Apostles and disciples helped to evangelise Christianity. Later in history, Christianity spread throughout Europe and missionaries from Europe took the good news of Christ to other parts of the world.

The main Christian churches in Nigeria were founded through missionary activities. These early missionaries helped to train some new converts who became teachers and taught others. They built hospitals, schools and public houses. They taught the people Catechism, reading, writing and arithmetic.

They guided the new converts and prepared them to accept the principles of Christian living. Even today, the Christian church is growing as new converts are being added to the folk of Christ. New churches under new names are coming up, to evangelise the message of salvation in Christ Jesus.

The church also has the duty of caring for the personal needs of the individual members as a show of unity and love.

- a. The Orthodox Churches.
- b. Indigenous Churches.
- c. Pentecostal Churches.
- d. Significance of the Growth of the Church in Nigeria.
- e. Marks of Growth in the Church.

EVALUATION:

1. What was the Great commission?
 2. Mention two Orthodox churches.
 3. List three Indigenous churches.
 4. Mention two Pentecostal churches.
 5. Which church missionaries brought Christianity to Benin and Warri; and in what year?
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WEEK 9

Activity: REVISION

*** NEW RELIGIOUS MOVEMENTS SHOULD BE EMPHASIED FOR JSS EXTERNAL EXAMS.**

*** TEACHERS ARE TO DRAFT REVISION QUESTIONS & HAVE AN INTENSIVE REVISION WITH THE STUDENTS.**

WEEK 10 – 13 EXAMINATION