



South Sudan

Primary CRE

Pupil's Book

8

Primary Christian Religious Education has been written and developed by Ministry of General Education and Instruction, Government of South Sudan in conjunction with Subjects experts. This course book provides a fun and practical approach to the subject of Christian Religious Education, and at the same time imparting life-long skills to the pupils.

The book comprehensively covers the Primary 8 syllabus as developed by **Ministry of General Education and Instruction.**

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- Full coverage of the national syllabus.
- Clear presentation and explanation of learning points.
- A variety of activities that can be applied to real-life situations.
- Opportunities for collaboration through group work activities.
- Stimulating illustrations.



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Christian Religious Education

Pupil's Book 8

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FOREWORD

I am delighted to present to you this textbook, which is developed by the Ministry of General Education and Instruction based on the new South Sudan National Curriculum. The National Curriculum is a learner-centered curriculum that aims to meet the needs and aspirations of the new nation. In particular, it aims to develop (a) Good citizens; (b) successful lifelong learners; (c) creative, active and productive individuals; and (d) Environmentally responsible members of our society. This textbook, like many others, has been designed to contribute to achievement of these noble aims. It has been revised thoroughly by our Subject Panels, is deemed to be fit for the purpose and has been recommended to me for approval. Therefore, I hereby grant my approval. This textbook shall be used to facilitate learning for learners in all schools of the Republic of South Sudan, except international schools, with effect from 4th February, 2019.

I am deeply grateful to the staff of the Ministry of General Education and Instruction, especially Mr Michael Lopuke Lotyam Longolio, the Undersecretary of the Ministry, the staff of the Curriculum Development Centre, under the supervision of Mr Omot Okony Olok, the Director General for Quality Assurance and Standards, the Subject Panelists, the Curriculum Foundation (UK), under the able leadership of Dr Brian Male, for providing professional guidance throughout the process of the development of National Curriculum and school textbooks for the Republic of South Sudan since 2013. I wish to thank UNICEF South Sudan for managing the project funded by the Global Partnership in Education so well and funding the development of the National Curriculum and the new textbooks. I am equally grateful for the support provided by Mr Tony Calderbank, the former Country Director of the British Council, South Sudan; Sir Richard Arden, Senior Education Advisor of DfID, South Sudan. I thank Longhorn and Mountain Top publishers in Kenya for working closely with the Ministry, the Subject Panels, UNICEF and the Curriculum Foundation UK to write the new textbooks. Finally, I thank the former Ministers of Education, Hon. Joseph Ukel Abango and Hon. Dr John Gai Nyuot Yoh, for supporting me, in my previous role as the Undersecretary of the Ministry, to lead the Technical Committee to develop and complete the consultations on the new National Curriculum Framework by 29 November 2013.

The Ministry of General Education and Instruction, Republic of South Sudan, is most grateful to all these key stakeholders for their overwhelming support to the design and development of this historic South Sudan National Curriculum. This historic reform in South Sudan's education system is intended to benefit the people of South Sudan, especially the children and youth and the future generations. It shall enhance the quality of education in the country to promote peace, justice, liberty and prosperity for all. I urge all Teachers to put this textbook to good use.

May God bless South Sudan. May He help our Teachers to inspire, educate and transform the lives of all the children and youth of South Sudan.



Deng Deng Hoc Yai, (Hon.)

Minister of General Education and Instruction, Republic of South Sudan

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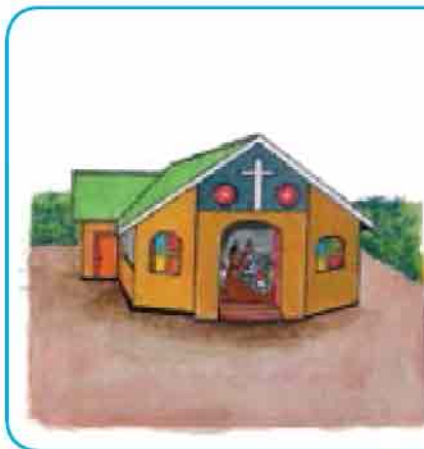
Key Words

Creed, catholic, ascend, descend, saint, resurrect

In this unit, we will learn about the creed. We will define the creed and identify the difference between the Apostles creed and Shahada. We will also discuss the divisions of the Apostles creed and its importance.

The Creed**Pair work**

1. Identify the denominations shown in the following pictures.
2. Give the creed of each denomination.
3. Discuss the Christian denominations in South Sudan.



Church



Mosque



Temple

Group work

Based on the pictures above and the denominations found in South Sudan, how can you explain the Creed?

The Apostles' Creed

Activity 1.1

With a friend;

1. What is the Apostles' Creed?
2. Recite the Apostles' Creed below
3. What is the creed about?

The Apostles Creed

I believe in God the Almighty Father,
Creator of heaven and earth.

And in Jesus Christ His only son our Lord.

Who was conceived by the power of the Holy Spirit.

Born of the Virgin Mary, suffered under Pontius Pilate.
Was crucified, died and buried. He descended into hell.
On the third day, He rose from the dead, He ascended into heaven.
And He sits on the right hand of God.
He will come to judge the living and the dead.
I believe in the Holy Spirit, the Catholic church of God.
The communion of saints, the forgiveness of sins.
The resurrection of the body and the life everlasting. Amen.

Pair work

1. Explain why we refer to the creed above as the Apostles' Creed.
2. Where do you think the Apostles' Creed originated?

Activity 1.2

Class work

1. Copy the Apostles' Creed on a manilla paper.
2. Display at the back of the class for reference learning.
3. Looking at the picture below, relate it to the Apostles' Creed.



Pair work

1. What do you think is happening in the picture below?
2. Which Christian festival suite to explain the event in the picture?
3. In pairs, discuss the events during the scene in the picture.



Pentecost day

Group work

1. Recite the Apostles' Creed in class.
2. Identify the main teachings of the Apostles Creed.
3. Write them in your books.

Origin of the Apostles Creed

Activity 1.3

1. Read the following excerpt about the origin of the Apostles' Creed.

The Apostles Creed sometimes entitled Symbol of the Apostles, is an early statement of Christian belief—a creed or “symbol”. It is widely used by a number of Christian denominations for both liturgical and catechetical purposes. It is most visibly by liturgical Churches of Western tradition, including the Catholic Church, Lutheran and Anglican. It is also used by Presbyterians, Methodists and Congregationalists.

The Apostles' Creed is Trinitarian in structure with sections affirming belief in God the Father, Jesus Christ His Son and the Holy Spirit. The Apostles Creed was based on Christian theological understanding of the Canonical gospels, the letters of the New Testament and to a lesser extent the Old Testament. Its basis appears to be the old Roman Creed known also as the Old Roman Symbol. Because of the early origin of its original form, it does not address some Christological issues defined in the Nicene and other Christian Creeds. It thus says nothing explicitly about the divinity of either Jesus or the Holy Spirit. The earliest known mention of the expression “Apostles' Creed” occurs in a letter of AD 390 from a synod in Milan and may have been associated with the belief, widely accepted in the 4th century. The inspiration of the Holy Spirit, each of the Twelve Apostles contributed an article of a creed. The title Symbol or Creed of the Apostles appears for the first time in a letter, probably written by Ambrose, from a Council in Milan to Pope Siricius in about AD 390 “Let them give credit to the Creed of the Apostles, which the Roman Church has always kept and preserved undefiled.

This illumination from a 13th-century manuscript shows the apostles writing the Creed, receiving inspiration from the Holy Spirit. The account of the origin of this creed, the forerunner and principal source of the Apostles Creed, as having been jointly created by the Apostles under the inspiration of the Holy Spirit, with each of the twelve contributing one of the articles, was already current at that time. The earlier text evolved from simpler texts based on part of the Great Commission, and it has been argued that it was already in written form by the late 2nd century.

Some have suggested that the Apostles Creed was spliced together with phrases from the New Testament. For instance, the phrase “he descended into hell” echoes Ephesians 4:9, “he descended into the lower earthly regions”. This phrase and that on the communion of saints are articles found in the Apostles’ Creed.

Pair work

1. In summary, explain the origin of the Apostles’ Creed as in the passage.
2. Mention churches that use the Apostles’ Creed in worship.
3. When do Christians recite the Apostles’ Creed.

Relationship between the Apostles Creed and Shahada

Activity 1.4

Individually;

1. Explore what Shahada is.
2. Look at the following pictures. Identify the denomination in each picture.
3. Explain what is happening in each picture.



4. What is common between the two pictures?

Pair work

Compare and contrast Christian and Islamic religions in terms of:

- (a) Forms of worship.
- (b) Books used in worship.
- (c) Profession of faith.

The Shahada

Group work

1. In pairs, recite the shahada.
I bear witness that none is to be worshipped but Allah.
I bear witness that Muhammad is the Messenger of Allah.
2. What is common between shahada and the Apostles' Creed?
3. When do Muslims recite the Shahada? Find out from resource person.

Learning point

Muslims also have a creed just like Christians. Their creed is known as **Shahada**. Shahada means witness to Allah and Muhammad His messenger.

Activity 1.5

1. In groups, discuss the following similarities between the Apostles Creed and the Shahada?
 - a. Oneness of God
 - b. Faith declaration
 - c. Time of reciting
 - d. Incidences to recite
 - e. Relationship between Jesus and Muhammad.
2. What do you understand by the following differences? Explain.

| Shahada | Apostles Creed |
|--|--|
| 1. It is divided into two parts; Allah and prophet Muhammad the messenger. | 1. It is divided into three parts; God the father, Jesus Christ and the Holy Spirit. |
| 2. It is in form of a declaration. | 2. It is in form of a belief. |
| 3. It is recited by Muslims. | 3. It is recited by Christians. |
| 4. Believe in Prophet Muhammad the messenger of Allah. | 4. Believe in Jesus Christ as the son of God. |

Check your progress

Write an essay about the relationship between the Apostles' Creed and the Shahada.

Divisions of the Apostles' Creed

Activity 1.6

Class work

1. Recite the Apostles' Creed in class.
2. Identify the main divisions of the Apostles' Creed.
3. Explain the following divisions of the Apostles' Creed:

Part 1

I believe in God the Father Almighty,
Creator of heaven and earth.

Part 2

And in Jesus Christ His only son our Lord.
Who was conceived by the power of the Holy Spirit.
Born of the Virgin Mary, suffered under Pontius Pilate.
Was crucified, died and buried. He descended into hell.
On the third day, He rose from the dead, He ascended
into heaven.
And He sits on the right hand of God.
He will come to judge the living and the dead.

Part 3

I believe in the Holy Spirit, the holy Catholic church of
God.
Communion of saints, the forgiveness of sins.
The resurrection of the body and the life everlasting.
Amen.

Group work

Relate the Apostles' Creed in reference to:

1. The creation of universe.
2. Annunciation, birth and ministry of Jesus.
3. The descend of the Holy spirit.

Learning point

The Apostle' Creed is divided into three divisions or parts. The three divisions are subdivided into twelve articles or verses. The first division teaches God the Father Almighty and

Creator. The second division deals with God the Son Jesus Christ our Lord, while the third division deals with God the Holy Spirit. Jesus sent the Holy spirit to be helper and guide us in our christian life.

Teachings of the Apostles Creed

Part one: I believe in God, the Almighty Father and Creator

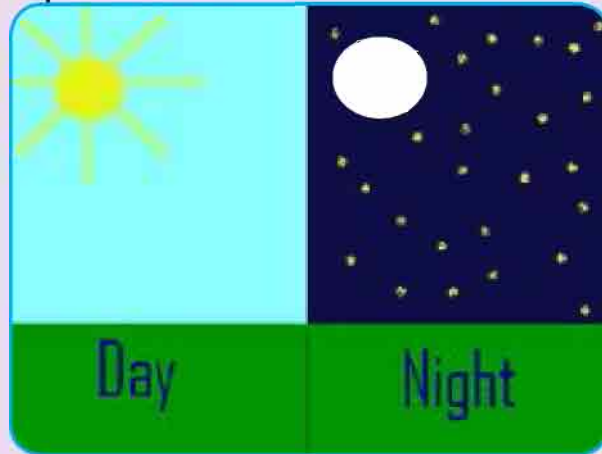
Activity 1.7

Individually;

1. Explain the first part of the Apostles' Creed.
2. List the articles in part one of the Apostles Creed.

Pair work

1. Looking at the picture below, can you relate it to part one of the Apostles' Creed?



2. What do you understand by the statement; I believe in One God, the Almighty Father and Creator?

Group work

1. Re-tell the Biblical creation story.
2. Explain what God did on the seventh day of creation.
3. Why do we call God the father and our creator?

Article 1: I believe in God, the Almighty Father

Article 2: Creator of heaven and earth

Group work

1. Read Genesis 1:1-5.

In the beginning God created the heaven and the earth. The earth was without form, and void; and darkness was upon the face of the deep. The Spirit of God moved upon the face of the waters. God said, Let there be light: and there was light. God saw the light, that it was good: and God divided the light from the darkness. God called the light Day, and the darkness he called Night. And the evening and the morning were the first day.

2. Based on the readings, explain the two articles in part one of the Apostles' Creed.

Learning point

The first division of the Apostles' Creed has two articles. Article one lays the foundation for the Christian faith. Christians believe in God as the Almighty Father and Creator. The Father protects His children. Christians are the children of God. We believe in God as our Father who created us and protects us. God is the creator of heaven and earth. God's creation is centered upon the human beings. To believe means to accept

with our minds on what we are told to be true. Our knowledge about God is determined by our faith. Therefore, to believe in God is having total faith in God Our Father.

Human beings know God by reflecting and reasoning on the wonders of His creation. Creation reveals the identity of God. The first division gives the qualities of God as Almighty. God is the sole creator of heaven and earth. One God, living, God, true God, eternal God, unique God and perfect.



Christians believe God is the Almighty Father the creator. God is the soul creator of heaven and earth. God created everything seen and unseen. He created human beings on His own likeness. Christians give reverence to God as the sole Creator as mentioned in the Apostles Creed.

Check your progress

1. Name two creations of God.
2. Name three qualities of God as in the first division of the Apostles' Creed.

Part Two: I believe in Jesus Christ

Article 3: I believe in Jesus Christ, His only Son our Lord

Activity 1.8

1. Read John 3:16.

For God so loved the world, that he gave his only begotten son, that whosoever believeth in him should not perish, but have everlasting life.

2. Recite the Apostles Creed to identify the second division.
3. List the articles in part two of the Apostles' Creed.
4. What do you understand by; 'I believe in Jesus Christ?'

Pair work

Explain the following articles.

And in Jesus Christ His only son our Lord.

Who was conceived by the power of the Holy Spirit.

Born of the Virgin Mary, suffered under Pontius Pilate.

Was crucified, died and buried. He descended into hell.

On the third day, He rose from the dead, He ascended into heaven.

And He sits on the right hand of God.

He will come to judge the living and the dead.

Learning point

The second part of the Apostle Creed on presents our faith in Jesus Christ the son of God. We acknowledge Jesus as Lord.

Part two of the Apostles' Creed has seven articles.

The seven articles are summarised to form the second part of the Apostles' Creed; the believe in Jesus Christ. The mission of Jesus on Earth is found in the seven articles.

I Believe in Jesus Christ His only son our Lord, presents Jesus as the Son of God. Jesus Christ is the begotten son sent to save human race from perishing. Christians accepted Jesus as son of God. Accepting Jesus, Christians surrender their life in totality to worship him.

Article 4: He was conceived by the power of the Holy Spirit

Activity 1.9

With your friend;

1. Read Luke 1:26-35.

In the sixth month the Angel Gabriel was sent from God to a city of Galilee, named Nazareth, to a virgin espoused to a man whose name was Joseph, of the house of David; and the virgin's name was Mary.

The angel came into her, and said, Hail, you that are highly favoured, the Lord is with you: Blessed are you among women. When she saw him, she was troubled at his saying, and cast in her mind what manner of greetings this should be. The angel said to her, do not fear , Mary: For you have been favoured with God. Behold, you shall conceive in your womb, and bring forth a son, and shall call him JESUS.

He shall be great, and shall be called the Son of the Highest: and the Lord God shall give to him the throne of his father David: And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end. Mary said to the angel, How shall this be, seeing I know not a man? The angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the son of God.

2. Explain the readings to your friend.
3. What do you think is happening in the picture below? Discuss.



Learning point

The conception of Jesus was by the Holy Spirit. This article explains how Jesus entered the world. Jesus was conceived by the power of the Holy Spirit and born by the Virgin Mary.

This article gives Jesus an identity in the world. Jesus' birth was from a holy mother without the original sin. Mary was chosen and blessed to be the mother of the 'anointed one'.

The essence of the Holy Spirit confirms the Old Testament prophecies concerning the Messiah. The Messiah was to be born by a humble virgin woman from Nazareth.

Article 5: Born by the Virgin Mary, suffered under Pontius Pilate

Activity 1.10

1. Read John 19:1-7.

Pilate took Jesus, and scourged him. The soldiers platted a crown of thorns, and put it on his head, and they put on him a purple robe. They said, Hail, King of the Jews! As they mock him with their hands. Pilate therefore went forth again, and said to them, Behold, I bring him to you, that you may know that I find no crime in him. Then came Jesus before them, wearing the crown of thorns, and the purple robe. Pilate said to them, Behold the man! When the chief priests therefore and officers saw him, they cried out, saying, crucify him, crucify him. Pilate said to them, Take him, and crucify him: for I find him with no any crime. The Jews answered him, We have a law, and by our law he ought to die, because he made himself the Son of God.

2. Based on the above reading, explain article 5 of the Apostles' Creed.

3. Relate the following pictures to article 5 of Apostles' Creed.



Class work

1. In class watch a video or listen to the story about the suffering and crucifixion of Jesus Christ.
2. Explain the events during the trial of Jesus before Pilate.

Group work

What lessons do Christians learn from the trial of Jesus?

Learning point

Article four of the creed identifies the role of Jesus in the world. Jesus came to the World and suffered in order to save the souls of human race. Through His suffering we were set free.

Christ's suffering occurred at a time when Pilate was the governor of Judea. Pilate washed his hands and led Jesus to be crucified.

Article 6: Jesus was crucified, died and buried. He descended into hell

Activity 1.11

1. Why do you think Jesus was crucified?
2. Describe the events during crucifixion and death of Jesus.
3. What lessons do Christians learn from the crucifixion of Jesus?

Pair work

Explain the below picture.



Learning point

Jesus died and was buried. Jesus died and was buried for our sins. His burial signifies that our sin finished him after suffering. Jesus descended into hell to join souls of the dead. It is a sign for redeeming souls in captivity after death.

Article 7: On the third day He rose from the dead

Activity 1.12

1. Read John 20:1-9.

On the first day of the week, Mary Magdalene, when it was yet dark, she went to the tomb, and saw the stone rolled away from the main entrance. Then she ran, and come to Simon Peter, and to the other disciples, whom Jesus loved, and said to them. They have taken away the LORD out of the

tomb, and we know not where they have laid him. Peter therefore went forth, and that other disciple, and came to the tomb. So they ran both together: and the other disciple did outrun Peter, and came first to the tomb. And he stooping down, and looking in, saw the linen clothes lying; yet went he not in. Then cometh Simon Peter following him, and went into the tomb, and saw the linen clothes lie, And the napkin, that was above his head, not lying with the linen clothes, but wrapped together in a place by itself. Then went in also that other disciple, which came first to the tomb, and he saw, and believed. For as yet they knew not the scripture, that he must rise again from the dead.

2. Explain the witness to the risen Lord.



Learning point

On the third day, Jesus rose from the dead. Resurrection of Jesus was symbolic to his mission on earth. By rising from the dead, Jesus demonstrated his power over death. Jesus affirmed that he was really the son of God.

Resurrection of Jesus Christ gives hope to the true disciples , the Christians. Christians believe that they will resurrect the last day. There is hope after death for the saved souls.

Fun point

Sing the following song.
Jesus loves me yes I know,
For the Bible tells me so,
Little ones to Him belong,
They are weak but He is strong,
Yes Jesus loves me x3
The Bible tells me so.

Article 8: He ascended into heaven and sits at the right hand of God the Almighty Father

Activity 1.13

As a class;

1. Read Acts 1:9-10

When he had spoken, while they beheld, he was taken up; and a cloud received him out of their sight. While they looked steadfastly toward heaven as he went up, behold, two men stood by them in white dazzling linen; Which also said, You men of Galilee, why stand while gazing up into heaven? This same Jesus, who is taken up from you into heaven, shall so come in like manner as you have seen him go into heaven. Then they returned to Jerusalem from the Mount Olives, which is from Jerusalem a Sabbath day's journey. When they were come in, they went up into an upper room, where there Peter, James, John, Andrew, Philip, Thomas, Bartholomew, Matthew, James the son of Alphaeus, Simon Zealotes, and Judas the brother of James. These all continued with one accord in prayer and

supplication, with the holy women, and Mary the mother of Jesus, and with his brethren. Peter stood up in the before the disciples, (the number of names together were about an hundred and twenty,) and said, Men and brethren, this scripture must needs have been fulfilled, which the Holy Spirit by the mouth of David spoke before concerning Judas, which was guide to them that took Jesus. For he was numbered with us, and had obtained part of this ministry. Now this man purchased a field with the reward of iniquity; and falling headlong, he burst asunder in the midst, and all his bowels gushed out. It was known to all the people of Jerusalem; in so much as that field is called in their proper tongue, Aceldama, that is to say, The field of blood. For it is written in the book of Psalms, Let his habitation be desolate, and let no man dwell therein: let another take.

Ephesians 1:20-23.

Which he used When he raised Christ from the dead, and set him at his own right hand in the heavenly world. Far above all principality, and power, an might, and dominion, and every name that is named, not only in this world, but also in that which is to come: And hath put all things under his feet, and gave him to be the head over all things to the church, Which is his body, the fullness of him everywhere.

2. Explain the readings in relation to the picture below.



Learning point

The ascension of Jesus meant that he returned back to his Father. God gave Jesus power over the earth and in heaven. The ascension of Jesus into heaven signifies the end of his physical mission on earth.

Ascension to heaven proved that Jesus was really the son of God. Christians believe that they will ascend to heaven after death.

Article 9: He will come again to judge the living and the dead

Activity 1.14

1. Read Acts 1:11.

Which also said, you men of Galilee, why stand here looking up into heaven? This same Jesus, who is taken up from you into heaven, shall so come in like manner as you have seen him ascend into heaven.

2. Explain the verse above.
3. Jesus will come to judge the living and the dead. Justify this statement.

Learning point

Jesus will come to judge the living and the dead. Jesus will punish those who are sinful and reward the righteous, those who are living as per faith in Jesus. Christians learn to be faithful, trustful, humble and patient as they wait for the judgement day.

Jesus will come back to earth. Jesus will come to judge true discipleship. Christians believe that those who die in faith will be taken to heaven.

Part Three: I believe in the Holy Spirit

Activity 1.15

1. Recite the Apostles' Creed to identify the third division.
2. Identify articles in the third division.
3. Explain the following picture.



Pair work

Recite the following articles.

I believe in the Holy Spirit, the holy Catholic church of God.
The communion of saints, the forgiveness of sins.
The resurrection of the body and the life everlasting. Amen.

Learning point

The third division of the Apostles' Creed is I believe in the Holy Spirit. The division has three articles.

Article 10: I believe in the Holy Spirit, the holy Catholic Church of God

Activity 1.16

1. Read John 16:13.

I have much more to tell you, but now it would be too much for you to bear. When, however, the Spirit will come to reveal the truth about God, he will guide you into all truth: He shall not speak of himself; but whatsoever he shall hear, he shall speak: and he will tell you things to come.

2. Tell your friend what the reading is about.

Learning point

Apostles Creed affirms that the Holy Spirit is the third person of the Trinity. The divinity of the Holy Spirit is evident from the divine attributes that are shared in God the father, and the son. Attributes of the Holy Spirit as in the Apostles' Creed are; The Holy Spirit is present everywhere, knows everything, is all powerful and Holy.

The Holy Spirit brings about holiness in the lives of Christians. The Holy Spirit brings about renewal in our lives, we are able to resist from sins. Christians are enabled to preach the gospel through the power of the Holy Spirit. The Holy Spirit gives fruits (love, kindness, patience, joy, self control). The Holy Spirit gives gifts of preaching, healing, faith, love, performing miracles and others.

The Holy Spirit is the helper and guidance to Christians. The Holy Spirit is a comforting presence as Christ's people experience difficulties. The Holy Spirit is the head of the universal church.

Group work

1. Explain the activities during the church service.
2. What is the significance of the church to a Christian?

The holy Catholic Church



Learning point

According to the Bible, the church refers to the members or believers in the house of God. Christians are the members of the church.

Check your progress

At home tell your parent or guardian to help you do this assignment.

1. Mention some of the responsibilities of members of the church.
2. At school present your answers to the teacher.

Article 11: The Communion of saints, forgiveness of sins

Activity 1.17

In groups;

1. Read Acts 2:42-47.

They continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers. And fear came upon every soul: and many wonders and signs were done by the apostles. And all that believed were together, and had all things common; And sold their possessions and goods, and parted them to all men, as every man had need. And they, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart, Praising God, and having favour with all the people. And the Lord added to the church daily such as should be saved.

2. Explain the readings above.
3. Relate article 11 to the picture below.



Learning point

God wants us to live together in unity and peace. He wants us to share what we have. Christians believe that sharing or helping each other makes God happy. It also keeps people together.

Article 12: Resurrection of the body and life everlasting

Activity 1.18

1. Read John 20:1-2.

The first day of the week, early in the morning, when it was yet dark, Mary Magdalene went to the tomb, and saw the stone taken away from the tomb Then she ran, and to Simon Peter, and to the other disciple, whom Jesus loved, and said to them, They have taken away the LORD out of the tomb, and we don't know where they have laid him.

2. Explain the following picture in relation to the resurrection of Jesus.



Learning point

Jesus was buried in a tomb of Joseph of Arimathea.

He rose from the tomb on the third day. Mary Magdalene was the first person to witness the resurrection of Jesus.

Christians are reminded of the resurrection of Jesus Christ. There is hope for everlasting life in Christ.

Fun point

Let us sing together:

He is alive Amen x2

Jesus is alive forever He is alive

Amen.

Glossary

Creed..... Set of beliefs guiding a Christian's faith.

Catholic..... Universal.

Ascend..... To rise through air.

Descend Moving downwards.

Saint A person with exceptional degree of holiness or closeness to God.

Resurrect Restoring back to life.

Unit 2

THE MAJOR PROPHETS

Key Words

Prophet, scroll, interpreter, schism, synchstism

In this unit, we will learn about prophets. We will discuss major prophets in the Bible. We will also explore the roles and teachings of the major prophets to Christians.

Meaning of a major prophet

Activity 2.1

1. Preview what we learnt in Primary 7 about prophets in the Bible.
2. What were the roles of the prophets in the Bible?
3. Discuss the significance of the Bible prophetic teachings to Christian today.

Pair work

1. Using the Bible, identify the prophetic books in the Bible.
2. Compare and contrast the content of the prophetic books identified above.
3. Share your points in class.

Group work

1. Using the Bible, identify the minor and major prophets in the Bible.
2. Compare and contrast minor and major prophets in the Bible.

Learning point

Prophets whom God used to give messages for a long time in the Bible were referred to as major Prophets. A major prophet is one whose prophetic work took a long period of time in the Bible.

Major Prophets in the Bible

Activity 2.2

If you can access the Bible;

1. Identify the major prophets in the Bible.
2. Discuss the teachings of major prophets in the Bible.

1. Prophet Isaiah



Isaiah is widely regarded as one of the greatest prophets of the Bible. Isaiah means “salvation”. He lived in Jerusalem and the prophecies God gave him were directed toward Israel, Judah and other nations. Jewish tradition says he was of royal descent, and he may have been a cousin to King Uzziah. This may have given him access to the kings of Judah in Jerusalem.

Activity 2.3

In class;

1. If you can access the Bible, use it to study the work of prophet Isaiah.
2. Explain the major work of prophet Isaiah as recorded in the book of Isaiah.

Learning point

Prophet Isaiah prophesied during the reigns of four kings of Judah—Uzziah, Jotham, Ahaz and Hezekiah. Isaiah prophesied in three major periods in 40 years. He prophesied before, during and after the exile of Judah in Babylon. Isaiah gave promises of hope to the people of Judah during the Babylonian exile.

Group work

In groups of six, with the aid of the CRE teachers within the school and even church leaders if they can be available e.g discuss the following principal parts during the time of prophet Isaiah. Take notes.

1. Prophecy during the time when the Assyrians were threatening Judah.
2. Prophecy when Judah was under the Babylonian exile.
3. Prophecy when Judah had been restored back to Jerusalem.

Class work

In class, each group to have a leader.

1. Compile what you learned during the group discussion. Summarise notes.
2. Present what you find out during the group work lesson.

Learning point

Prophet Isaiah prophesied about warning, judgment, and promises of hope to Judah as a nation. A notable theme was during the Babylonian exile, Isaiah echoed God as the Lord of history. He proclaimed hope to Jews in exile for the salvation from God. Isaiah prophesied God's salvation plan to the nations from the house of Israel. The birth of Jesus, a descendant of King David. He emphasised that Jesus was the servant of the Lord.

Role play

In groups, role play prophet Isaiah prophesying in Judah. The following major themes will guide you:

- Sinful life
- Suffering
- Justice and judgement
- Power
- Dreams, Hopes and plans
- Compassion and forgiveness

Pair work

1. Based on the chart below as a guide, write an essay of prophet Isaiah's Messianic prophecy.
2. Explain the symbolic meaning of the titles prophet Isaiah referred to Jesus as in the text below.

The Messiah in Isaiah

- Isaiah's portrays of Christ
 - The branch of Jesses, Redeemer, Savior, Sin bearer, Liberator, Judge, etc
- Names of Christ
 - Emmanuel, Might God, Counselor, Prince of Peace, King, Divine Servant, Arm of the Lord, Preacher, The servant of the Lord, The suffering and glory of the Servant
- Details of Christ: his divine nature, birth, humanity, ministry, and redemptive work, and suffering and glory

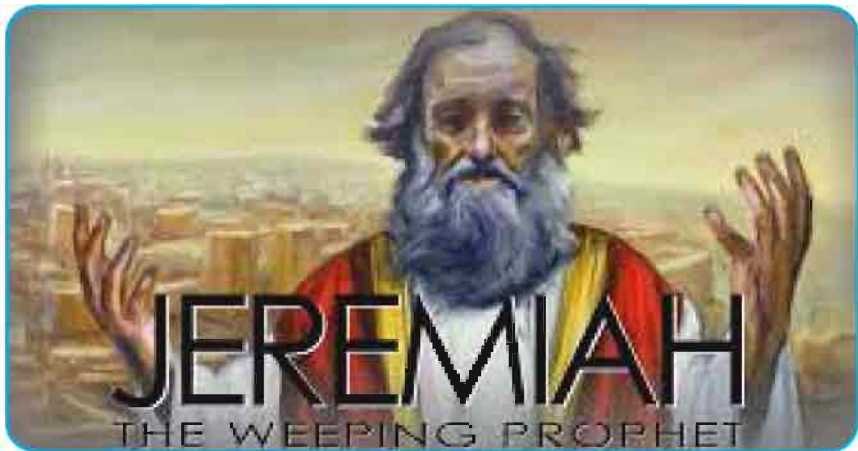
Home assignment

1. Find out more about prophet Isaiah from your guardian or parents.
2. Share what you learnt in class.

Learning point

In his prophetic work, Isaiah prophesied a new hope in Jerusalem. He saw restoration and establishment of Israelites back in Judah. When people needed reassurance for fulfillment of God's promise, Isaiah expressed concern in his prophecy. He emphasised on righteousness, justice, strict observance to Sabbath day, sacrifice and prayer.

2. Prophet Jeremiah



Jeremiah's ministry was active from the thirteenth year of Josiah, king of Judah until after the fall of Jerusalem and the destruction of Jerusalem Temple. This period spanned the reigns of five kings of Judah: Josiah, Jehoahaz, Jehoiakim, Jehoiachin, and Zedekiah.

Activity 2.4

With a friend;

1. Read Jeremiah 1:4-5.

“The Lord said to me, ‘I chose you before I gave you life, and before you were born I selected you to be a prophet to the nations.

2. Explain the call of Prophet Jeremiah to be a prophet.

Pair work

If you can access the Bible, use it to study the work of prophet Jeremiah.

1. Explain why Jeremiah was referred to as a Weeping prophet.
2. Identify the sinful life of Judah during the time of Prophet Jeremiah.

Group work

In groups of six, with the aid of the CRE teachers within the school and even church leaders if they can be accessed. Discuss the following outline content of prophet Jeremiah. Take notes.

1. The call of Jeremiah.
2. Events in Jeremiah’s life.
3. Prophecies to Judah and other sinful nations.
4. The fall and restoration of Jerusalem.

Class work

In class, each group to have a leader.

1. Compile what you learnt during the group discussion. Summarise notes.
2. Present what you find out during the group work.

Learning point

Jeremiah was a sensitive man who loved his people. He felt sad to pronounce judgement upon Judah and other sinful nations. He prophesied with deep emotions as the word of the Lord was like burning fire in his heart. Jeremiah got troubled times in his prophetic work, he suffered proclaiming God's judgement to Judah and other sinful nations. Some of the work of Prophet Jeremiah is recorded in chapter 7 as in the chart below.

Sermon in the Temple Gate

Jeremiah 7

- God instructs him to stand in the temple gate and call for people to repent (1-3)
- False prophets lied when they said the temple would keep them safe (4)
 - They sacrificed to false gods and committed wrongs, yet expected ritual of temple worship to save (8-10)
 - Good lives must backup worship (5-7)
 - Shiloh was destroyed despite the presence of the tabernacle (12)
 - Jerusalem would be destroyed like Shiloh (13-15)

During his time, business was thriving in Jerusalem. The metropolitan state of Judah was characterised by immorality which was against the will of God. Due to religious schism

and syncretism between Israel and other nations, Israelites became sinful which was against the covenant. Therefore, Jeremiah condemned the following notable evils in the society:

Necromancy; Jeremiah condemned necromancy which involved acts of divination, magic and sorcery. He warned King Zedekiah against listening to diviners, mediums and soothsayers who were advising him to rebel against the Babylonians. The law of Moses condemns necromancy.

Dishonesty and deception; Jeremiah condemned the people who were telling lies to others for example e.g false prophets who speak in the name of Yahweh giving false hope to the people yet God had not sent them.

Hypocritical life and self pretence; Jeremiah condemned the insincere and pretence temple worshippers for the sins committed.

False prophecys; Jeremiah challenged the false prophecies of Hananiah about the victory of Judah over the Babylonians. Jeremiah stated that God was going to use Babylonian invasion as a form of punishment for the Judah's infidelity.

Idol worshipping; Jeremiah condemned idolatry which was wide spread in Israel. Idol worshipping defiled the temple. Jeremiah ridiculed idols as being powerless, to answer people prayers.

Human sacrifice; Jeremiah condemned human sacrifices; a practice which the Israelites had borrowed from Baal religions. The sacrifices were carried out with the valley of Ben Hinnom.

Social injustice; The rich exploited the poor which was against the covenant way of life. The rich Merchants used false scales in business. They overcharged extra interests on the loans by the poor.

Activity 2.5

In groups,

1. Discuss the following challenges that faced prophet Jeremiah during his ministry.
 - a. He was beaten and even People plotted to kill him, facing death threats from people.
 - b. He was insulted and referred to as a traitor (mockery life).
 - c. He was barred from going to the Temple or even attending a funeral.
 - d. He was arrested and imprisoned. He suffered dislike, curse and isolation.
 - e. Jeremiah's scroll was burnt by King Jehoiachin.
 - f. He was thrown into a dry well.
2. Prophet Jeremiah prophesied a new covenant to be written in people's heart. Discuss how it is fulfilled in the modern Christian life.

Role play

In groups, role play Jeremiah prophesying at the temple gate. Speak up the evils condemned by prophet Jeremiah.



Group work

Explain the following symbolic acts of prophet Jeremiah.

1. Burying and wearing of the linen waist cloths.
2. Smashing of the wine jar.
3. The wearing of the wooden ox-yoke.
4. Unmarried life with no property or child.
5. The vision of a boiling pot tilted to the south.
6. The potter and his clay.
7. The vision of two baskets of figs during summer.
8. The purchase of land and the letter to the exile.

Class work

1. Based on the evils condemned by prophet Jeremiah, what evils can a Christian condemn in the society?
2. Compare and contrast the evils condemned by prophet Jeremiah and the evils in the modern society.
3. Compare and contrast of Jeremiah's life as prophet to the life of Christian leaders in South Sudan. The following will guide you:
 - a. The call of Jeremiah in relation to the church leaders.
 - b. Preaching of prophet Jeremiah in relation to pastors and priests.
 - c. Suffering and lamentation of prophet Jeremiah in relation to persecution of the church.

Class discussion

1. Discuss the lessons Christians learn from the suffering and persecution of prophet Jeremiah.
 2. State ways in which Christians resolve conflicts among themselves.
- Take notes.

Learning point

Jeremiah's symbolic acts signified destruction and restoration of Judah. The impending punishment was inevitable both to Judah and other sinful nations. He concentrated his sermon at the temple where people gathered to worship. In his sermon, Christians learn that; Christian leaders should not exploit their workers but respect their human dignity. Christians should be aware of the plight of the poor, orphans and widows in their midst and be ready to render them with both material and

spiritual support. Christians should beware of false prophets who give wrong interpretation of the Bible and lead people astray. Christians should condemn social and religious evils in society. Christians should understand that God is a moral God and expects them to practice social justice. Christians should avoid hypocrisy in worship. Christians must be honest in their dealings with others. Church leaders should not have double standards when ministering to the rich and poor.

3. Prophet Ezekiel



In Judaism, Christianity, and Islam, Ezekiel is acknowledged as a Hebrew prophet. In Judaism and Christianity, he authored the Book of Ezekiel that reveals prophecies regarding the destruction of Jerusalem, the restoration to the land of Israel, and what some call the Millennial Temple visions. Ezekiel was said to be already active as a prophet while in the Land of Israel, and he retained this gift when he was exiled with Jehoiachin and the nobles of the country to Babylon. Prophet Ezekiel was given a scroll to eat so as to prophesy.

Activity 2.6

If you can access the Bible, use it to study the work of prophet Ezekiel.

1. Explain the call of Ezekiel to be a prophet.
2. Identify the people prophet Ezekiel addressed during his mission.

Group work

In groups of six, with the aid of the CRE teachers within the school and even church leaders if they can be accessed. Discuss the following outline content of prophet Ezekiel. Take notes.

1. The call of Prophet Ezekiel.
2. Message of doom on Jerusalem.
3. God's judgement of the nations.
4. God's promise to his people.
5. Vision of the future Temple and land.

Class work

In class, each group to have a leader.

1. Compile what you learnt during the group discussion. Summarise notes.
2. Present what you find out during the group work lesson.

Learning point

Ezekiel was a man of deep faith and great imagination. He received a call at old stage and his insights came in form of visions. Many of his messages were expressed in symbolic actions. He emphasized on inner renewal of the heart and

spirit, and individual responsibility of sins.

Ezekiel proclaimed his hope for the renewal of the life of nations. He was a priest as well a prophet with special interest in the Temple and in the need for holiness.

Group work

1. Read Ezekiel 3:16-21.
2. Explain the role of prophet Ezekiel as a watchman.

It came to pass at the end of seven days, that the word of the LORD came to me, saying, son of man, I have made you a watchman to the house of Israel: Therefore hear the word at my mouth, and give them warning from me. When I say to the wicked, thou shalt surely die; and thou give him not warning, nor spoke to warn the wicked from his wicked way, to save his life; the same wicked man shall die in his iniquity; but his blood will I require at thin hand. Yet if you warn the wicked and he turn not from his wickedness, nor from his wicked way, he shall die in his iniquity; but you have delivered thy soul. When a righteous man don't turn from his righteousness, and commit iniquity, and I lay a stumbling-block before him, he shall die: because thou hast not given him warning, he shall die in his sin, and his righteousness which he hath done shall not be remembered; but his blood will I require at thin hand. Nevertheless if thou warn the righteous man, that the righteous sin not, and he do not sin, he shall surely live, because he is warned; also thou hast delivered thy soul.

Class work

- Using the Bible, compare and contrast the prophetic work of Ezekiel, Jeremiah and Isaiah under the following headlines.
 - The call to prophetic mission.
 - Message to people.
 - Challenges in their prophetic mission.
- Explain the chart below identifying stages in Ezekiel's prophetic mission.

I. God's coming judgment upon Israel [1 – 24]

- Ezekiel's vision of the four creatures & the glory of God [1]
- Ezekiel's call and response [2 – 9]
- God's warning against Israel's sins and the coming judgment upon her [15-23]
- God's warnings and coming judgment upon leaders of Israel [11,13, 19]
- Jerusalem seized and the death of Ezekiel's wife [24]

II. God's coming judgment upon the nations [25 – 32]

- Prophecy against Ammon (Amman, Jordan) [25]
- Prophecy against Moab (along the Dead Sea) [25]
- Prophecy against Edom (south of the Dead Sea) [25]
- Prophecy against Philistia (Palestine) [25]
- Prophecy against Tyre (Lebanon) [26 – 28]
- Prophecy against Egypt [29 – 32]

III. Restoration & Glory of God [33-39, 40-48]

- Ezekiel – Watchman of Israel per God's request [33]
- Shepherd's responsibilities in shepherding the Sheep [34]
- Vision of Dry bones [prophecy of resurrection of the people of Israel] [37]
- Vision of Gog [prophecy of war between Satan and God's people] [38,39 → Revelation 20:4]
- Vision of New Temple [prophecy of the birth of the New Testament's church] [43]
- The "Shut Gate" (Incarnation of the Lord and St. Mary's ever-virginity) [44]
- River of the Temple [prophecy on the sacrament of Baptism] [47]
- Division of the land among the tribes but each is connected to the other (unity) [48a]
- The city of God for all, Jews and Gentiles [48b]

Learning point

In his prophetic mission, prophet Ezekiel had a vision of dry bones coming to life. The vision was symbolic for a new life in God. Ezekiel preached comfort for Israel after the fall of Jerusalem and promise of brighter future. His hope for a brighter future was the coming of the servant of the Lord. He reinstated on righteousness and holiness.

4. Prophet Daniel



The Biblical account of Daniel the prophet begins as he and other young men from Judah were taken captive by King Nebuchadnezzar of Babylon. This captivity of Judah in Babylon lasted for 70 years, as God had foretold through the prophet Jeremiah. During this time, Daniel served in prominent positions in the governments of several Babylonian and Persian rulers, including Nebuchadnezzar, Belshazzar, Darius and Cyrus. Daniel was a man of great faith in God.

Activity 2.7

With a friend, if you can access the Bible, use it to study the work of prophet Daniel.

1. Explain how Daniel was called to be a prophet.
2. Identify the friends of Daniel who were thrown in fiery furnace / pit of fire.

Group work

In groups of six, with the aid of the CRE teachers within the school and even church leaders if they can be accessed. Discuss the following outline content of prophet Daniel. Take notes.

1. Daniel and his friends.
2. Daniel's visions in prophetic ministry.
3. Prophecy of the "Anointed One".



Class work

In class, each group to have a leader.

1. Compile what you learnt during the group discussion. Summarise your notes.
2. Present what you find out during the group work lesson.

Learning point

Prophet Daniel prophesied at a time when the Jews were suffering greatly under the persecution and oppression of a pagan king, Nebuchadnezzar. Prophet Daniel converted king Nebuchadnezzar from paganism to a true worshipper of

God. He encouraged Jews to be hopeful that God will bring the tyrant down and restore sovereignty. Prophet Daniel prophesied by interpreting dreams to the King in the palace.

Group work

1. Find the Bible and study Daniel 10:1-11.
2. Explain the reading in reference to the prophecy of the coming of the heavenly messenger.
3. How do Christians express their faith in God?

Class work

Your teacher will read to you the story of Daniel as in Daniel 3:8-30. Listen carefully.

1. Explain the fate of Daniel's three friends.
2. Give the occasions when Christians are tempted.

Pair work

Looking the picture below, explain the first dream of king Nebuchadnezzar.



Learning point

Prophet Daniel interpreted the king's dreams. The future dream in state of a metal statue symbolising various empires uniting. The dream of a tall strong tree which was later cut down symbolized the change of the king to wild animal and feed on grass. The dream of human hand writing on a scroll symbolised the numbered reign that Nebuchadnezzar was to rule Babylon.

Roles of major prophets in relation to prophets in other religions

Activity 2.8

Work in groups of six pupils; take notes during discussion.

1. Identify the main teachings of the major prophets as learnt in previous lessons.
2. Compare and contrast the prophetic teachings of the major prophets.
3. Identify prophets in both Islamic and Traditional Religions. State their roles.

Class work

Compare and contrast the teachings of major prophets and the prophets in other religions.

The following will guide you;

- Major Prophets; Isaiah, Jeremiah, Ezekiel and Daniel.
- Prophets in Islam; Muhammad, Isa(Jesus), Dhukfil (Ezekiel) and others.

Learning point

The teachings of the major prophets were centered on hope and restoration. Jews had rebelled to God by going against the way of the covenant. Prophets were chosen to warn and condemn people of their sinful life. Despite Israel being the chosen nation, Jews were not exceptional from judgement and punishment. The destruction of Jerusalem temple was inevitable as it had been defiled.

Major prophets prophesied the coming of God's salvation. Jeremiah prophesied on the New Covenant which God had promised his people after renewal of their lives. Ezekiel referred to it as a Heavenly Messenger, Daniel proclaimed the Anointed One while Isaiah echoed of the Servant of the Lord. Their teaching referred to the coming of Jesus in the New Testament. Jesus was the promised saviour who established Christianity, an everlasting Kingdom.

Moreover, prophets in Islamic religion like Muhammad, Isa, Dhukfil and others, were messengers of Allah. They proclaimed the will of God to His people. Prophet Muhammad established Islamic religion in his life of prophecy.

However, Traditional prophets were mediators between God and the community. They led the community during sacrifices and celebrating important ceremonies in the community. Traditional prophets intervened to God for help in times of calamities like drought, hunger, floods among others.

Check your progress

1. Identify the characteristics of prophets in the Bible, Qur'an and African religion.
2. Compare and contrast how Prophets in all religion served in their mission.

Importance of major prophets to the Christian faith today

Activity 2.9

With a friend;

1. Identify the teachings of the major Prophets in the Bible.
2. Share in class.

Group work

In groups of five, discuss the teachings of the following prophets and take notes.

1. Prophet Isaiah's prophecy on the coming of the Servant of the Lord.
2. Prophet Ezekiel's prophecy on renewal of lives and the coming of the Heavenly Messenger.
3. Prophet Jeremiah's prophecy on the New Covenant to be written in an individual's heart.
4. Prophet Daniel's prophecy on the coming of the Anointed One.

Class work

1. Compile what you discussed in groups for presentation in class.
2. During presentation, emphasise on the prophetic teachings in relation to Christian faith.
3. Take notes in your books.

Learning point

The Old Testament prophecies foretold the coming of the Messiah. Jesus is the promised Messiah in the New Testament. The birth, life and death of Jesus fulfilled God's salvation in human history. Jesus is the saviour of human kind, and a hope for Christians to receive eternal life.

Major prophets condemned evils in the society. They were against religious evils and social injustices which were widespread in those periods of their mission. Therefore, Christians learn to be courageous in speaking the truth and condemning evils in the modern society.

Major prophets prophesied in times of persecution and suffering from pagan kings. The word of God was like a burning splint in their lips. Christians learn to be courageous in spreading the gospel even during persecution.

Glossary

Prophet.....A foreseer of God's will to the people.

Scroll.....A paper containing writing.

Interpreter.....A person who translates instructions.

Schism..... Split or division between religions or parties due to different beliefs.

Syncretism..... Mixing of different religions.

Unit 3

THE FOUNDING FATHERS OF CHRISTIANITY IN SOUTH SUDAN

Key Words

Enculturation, missionary, founding father

In this unit, we will learn about the founding fathers of Christianity in South Sudan. We will explore different missionaries and their role in enculturation in South Sudan. We will also discuss their achievements and failures in spreading Christianity.

The founding fathers of Christianity in South Sudan

Activity 3.1

As a class;

1. Review what we learnt in primary 6 about the important people in South Sudan.
2. Explain briefly the contribution of the following people in the church in South Sudan:
 - a. Josephine Bakanja Bakhita
 - b. Bishop Daniel Deng Atong
 - c. Bishop Daniel Comboni.

Pair work

1. Based on the teachings of the above missionaries, which values do the church leaders learn from them?
2. Explain how your church began.
3. Which missionaries contributed to the status of your church?

Class work

1. Read the story below.

Christianity has a long history in the region that is now Sudan and South Sudan. Ancient Nubia was reached by Coptic Christianity by the 2nd century. The Coptic Church was later influenced by Greek Christianity. From the 7th century, the Christian Nubian kingdoms were threatened by the Islamic expansion, but the southernmost of these kingdoms. Southern Sudan remained long dominated by traditional religions of the Nilotic peoples, with significant conversion to Anglicanism during the 20th century.

During the 19th century, British missionaries re-introduced the Christian faith into South Sudan. British imperial authorities somewhat arbitrarily limited missionary activity to the multi-ethnic southern region. The Church of England and other parts of the Anglican Communion continued to send missionaries and other assistance after the country became independent in 1956, although that also precipitated decades of civil war and persecutions as discussed below.

At the 2011 division which split off South Sudan, over 97% of the population in the remaining Sudan, in the north, adheres to Islam. Religions followed by the South Sudanese include traditional indigenous religions, Christianity and Islam.

The majority of Christians in South Sudan adhere either to the Roman Catholic church or to the Anglican churches represented by the but there are several other small denominations represented there including: Africa Inland Church, Apostolic Church, Coptic Orthodox Church of Alexandria, Eritrean Orthodox Tewahedo Church, Ethiopian Orthodox Tewahedo Church, Greek Orthodox Church, International church of the Nazarene, Jehovah's Witnesses, New Apostolic, Presbyterian Church of the Sudan, Seventh Day Adventist Church, Sudan Presbyterian Evangelical Church, Sudan Pentecostal Church, Sudan Interior Church and Sudan Church of Christ. The Roman Catholic missionaries began work in Sudan in 1842; both Anglicans and American.

Presbyterians began in Sudan in 1899. The Anglicans through the Church Missionary Society had their base in Omdurman, while the Presbyterians began in Khartoum but developed ministry both in the north and in the south. The Sudan Interior Mission began working in the country in 1937. The Africa Inland Mission launched the Africa Inland Church in 1949. In 1964 all foreign missionaries were made to leave southern Sudan because of the civil war. A few groups maintained missionaries in the north. The South Sudan Pentecostal Church, which has grown significantly in the south, was started later by the Swedish.

As of 2011, prior to the division of the country, Sudanese practiced Roman Catholicism, mainly in the south. There are nine catholic dioceses include two archdioceses in modern South Sudan, with five Cathedrals. The patron saint of the South Sudan is the former slave Saint Josephine Bakhita, canonized in 2000. Bakhita with other European missionaries have got an impact to enculturation in South Sudan.

Pair work

1. How did Christianity begin in South Sudan? Explain.
2. Mention the christian denominations in South Sudan.

Group work

In groups of five;

1. Look at the following pictures. Can you identify these people?
2. Write short notes under each picture.



3. Based on what you know, explain evangelical role of each of the above missionaries in South Africa.

Learning point

Founding fathers of Christianity refers to the early people who began Christianity in South Sudan. Most of these people were missionaries from Europe and Asia who came to evangelise in Africa. These missionaries were sent by their missionary congregations to spread the Bible in Africa. However, among these people, were South Sudanese converts with good will who were touched to spread the gospel.

The white missionaries in South Sudan were, Bishop Daniel Comboni, Reverend Fr Dr Kenneth Fraser, Bishop Gwynne, and Reverend Fr Dr John Lee. These missionaries were sent by their respective missionary congregations to Africa. However, a few notable South Sudanese were converted and joined the mission work during the period of missionary work. They later made contribution in missionary work in their country. These important persons were; Josephine Bakanja, Bishop Daniel Deng Atong and Charles Salim Wilson among others.

Home assignment

At home ask your parent or guardian to help you do this assignment:

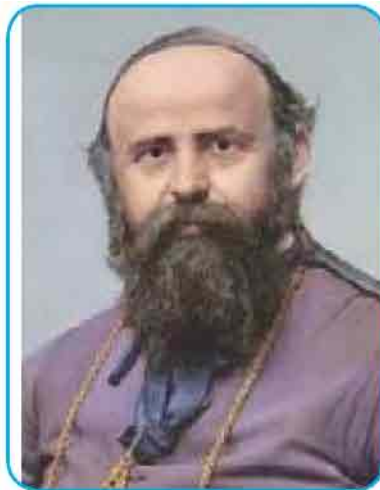
1. Explain how Christianity started in your community.
2. Identify the people who began the christianity.
3. Identify the denominations in your community.

Background of the early missionaries in South Sudan

Activity 3.2

1. Read the following biographies and do the follow up activities.

1. Bishop Daniel Comboni



Daniel Comboni was born in 1831 in Italy in a family of farmers. He encountered difficulties in the early stage during evangelisation. His ambition was driven by the life in Africa: sickness, deaths, poverty and dereliction of African population. He wrote a book “Either for Africa” an inspiration on his confirmed missionary work.

He appealed for missionary aids from European kings and queens to fund evangelism in Africa. He was the first bishop in Central Africa. He started “Comboni Missionary fathers” and the “Comboni Missionary Sisters”. Also known as Verona Fathers and Sisters. Aimed to train fathers and nuns in evangelisation. He campaigned against slave trade in Central Africa. He died in Khartoum on October 1881 at fifty years.

Pair work

1. Identify the missionary institutes started by Comboni missionaries in South Sudan.
2. Discuss the achievements of Bishop Daniel Comboni as a missionary to Africa.

2. Reverend Dr Kenneth Grant Fraser of ECS



Dr Fraser was a Scottish missionary doctor and educator in Southern Sudan, specifically working among the Moru people. He was born in 1877 in Scotland. He died in Lui, South Sudan on 10th February, 1935.

At the age of 14 he ran away from home and joined the army as a drummer boy. He was converted to be a committed Christian while serving in South Africa during the Boer War, through overhearing some officers discuss spirituality. After his conversion he continued in the army, but began to develop a vision of service as a missionary.

On returning to Scotland, Fraser enrolled in evening school and did well, going on to study medicine at Edinburgh with

the express aim of becoming a medical missionary. During the First World War Dr Fraser again saw active service in Turkey, ending the war in the rank of general. After the war Dr Fraser went on to complete his medical training by studying surgery. It was this background that the Frasers brought to their missionary service. It enabled Dr Fraser to develop a strategy, which drew heavily on his military experience, that the Holy Spirit was able to use to establish the church throughout Moru state.

Dr and Mrs Fraser arrived in the Moru on 22 December 1920, They settled in Lui The way the church developed in Moru country resulted from the strategy that Dr Fraser applied, interacting with the nature of the culture of the Moru people and the neighbours, and guided by the Holy Spirit he founded the Moru Christians of Mundri Diocese. Dr Fraser's strategy reflected his experience as a soldier, together with his skills as a doctor, a teacher and a preacher.



As a medical doctor, Dr Fraser began work on the hospital immediately he arrived, managed to complete the first temporary buildings within five months of arrival. Even before the hospital building was completed, the Frasers began to

build a small temporary school building, and started teaching a few boys. Alongside, they started preaching and bringing the gospel and importance of Medicine to the Morus. Medicine has been closely associated with education in the mind of many Morus. The result has been many Moru medical personnel, (as well as other scientific disciplines) and a great respect for medicine as a calling.

The graves of Dr Fraser and his sister-in-law are beside the church in Lui, Sudan. Looking back at the development of the Moru church, Dr Fraser's strategy was crucial in the way the church spread throughout the Moru people and its effect on the outlook of the whole tribe.

Many Moru schoolchildren over the years have wanted to follow him and become medical doctors. As a result they choose the 'science' stream. Those who do not become doctors become medical professionals at other levels, or go into professions like agriculture as a result of this desire to follow his example.



Lui Hospital is still an important hospital in Southern Sudan. He preached to SPLA soldiers at Lui. He established an

operational Medical Clinic at Mundri treating SPLA soldiers and Sudanese patients.

Both Kenneth and Fraser are common baptismal names amongst the Morus even today, reflecting the high esteem he is still held in amongst these people. When Morus visit Britain they are keen to visit Edinburgh where Dr Fraser trained.

Pair work

1. Explain how Dr Fraser dedicated his life in missionary work in South Sudan.
2. Identify contributions of Dr Fraser to the South Sudan people.

Group work

Compare and contrast the missionary work of Bishop Comboni and Dr Fraser in South Sudan.

3. Bishop Llewellyn Henry Gwynne



Bishop Gwynne was born in Britain on 11 June 1863, in Swansea, South Wales. While he was a pupil at the Bishop Gore School, his headmaster encouraged him to follow the example of his brother Charlie by working hard and pursuing his interest in the Bible. Ordained in 1886, he was vicar of Emmanuel Church, Nottingham from 1892 - 1899. He also played football for Derby County.

He began his overseas career in 1899 as a Christian missionary in East Africa. In 1905 Gwynne was appointed archdeacon for the Sudan; and in 1908 he was consecrated Bishop of Khartoum. When he was recalled to Europe in World War I Bishop Gwynne joined the army as a chaplain. In July 1915 he was appointed deputy chaplain-general of the army in France, with the relative rank of major-general, serving until May 1919.

He returned to Sudan in 1919. In 1920, he became the bishop of the new Anglican Diocese of Egypt and Sudan. He became a resident in Cairo, Egypt and would come to the Sudan on visits. In 1924 Gwynne held the first Annual Unity Service in Khartoum Cathedral. In 1926 Gwynne and the religious head of Muslims stood together to bless the new Sennar Dam. He founded the Unity High School in Khartoum, and the school was officially opened in 1928. In 1929 he dedicated the first church building at Atbara Railway Station. In 1930 Bishop Gwynne laid the foundation stone for the Church of St. John the Baptist in Maadi, Cairo and in 1937 laid the foundation stone of a Lepers' Church in Lui.

Bishop Gwynne returned to Britain during World War II and formally retired in 1946.

He died on 9 December 1957 at the age of ninety-four. His pectoral cross is on display at the Museum of Army Chaplaincy.

Pair work

1. Explain how Bishop Gwynne dedicated his life in missionary work in South Sudan.
2. Identify contributions of Bishop Gwynne to the South Sudan people.

Group work

1. In summary, explain the biography of Bishop Gwynne.
2. Discuss the role of Bishop Gwynne College in South Sudan.

4. Charles Salim Wilson



Charles Wilson was born Hatashil Masha Kathish around 1859 in Amerwai, Sudan and was the son of a Gok Dinka Chief. When he was a small child his mother died of smallpox and shortly after his father was murdered by Arabs when they invaded his tribe.

After the death of his father Kathish was enslaved and suffered extensively during his time in bondage. Fortunately, he was released from captivity by Lieutenant Colonel Romolo Gessi who was part of General Charles George Gordon's troops fighting in North Africa. One of Gordon's key aims was to stop slavery in the region as well as reform other practices that were deemed barbaric.

However, brought its own torment as when Kathish returned to his village it had been ransacked and his friends and family were all gone. As a result, he was asked to go to Britain with Reverend C. T. Wilson of the Church Missionary Society and medical missionary Dr Robert William Felkin. Kathish arrived in England around 1880 and spent a couple of months in London. He was then taken to Nottingham where he found God and converted to Christianity. He was baptised and given the name Salim Charles Wilson on 28 August 1882 in the Holy Trinity Church in Nottingham where he was later confirmed.



After his conversion, Wilson attended Hulme Cliff College, a high profile Missionary Training Institute in Derbyshire. The first time he gave a speech in English, he quoted passages from the Bible with two friends from the Congo in Burton-on-Trent.

In 1884, he accompanied Wilson and the Superintendent of the college on their lecturing tour of the North of England.[6] It was during this time that he fell in love with the region. He advised that during the tour he appeared on a platform, in a leopard skin after the fashion of a Dinka Chief.

Although he was given the opportunity to return to Africa this ended in disaster when Wilson and his companion Graham Wilmot Brooke quarrelled over a difference in religious views. He returned to England on 7 July 1888 and began to tour the country on his own. In 1893 he once again travelled to North Africa where he met a small community of Dinka men and women in Tripoli. Upon his return to England, he settled in Yorkshire, obtained his license as a lay reader from the Bishop of Wakefield and offered his services to a number of churches and temperance societies to promote Christianity and abstinence from alcohol.

When he returned to the region five years later, Wilson had a more pressing agenda. In 1928 he arrived to gather support for the campaign against contemporary slavery. It is highly probable that Wilson capitalised upon his horrific experiences with his second master to demonstrate the despicable nature of slavery and thus rally support for the Anti-Slavery campaign. Wilson died on 26 January 1946, at the approximate age of eighty-seven in a charity hospital outside Scunthorpe. However, after his death Wilson's memory lived on and in 1988 a group of Dinka exiles came to Scunthorpe to honour his life.

5. Fr Dr John Lee Tae-Seok



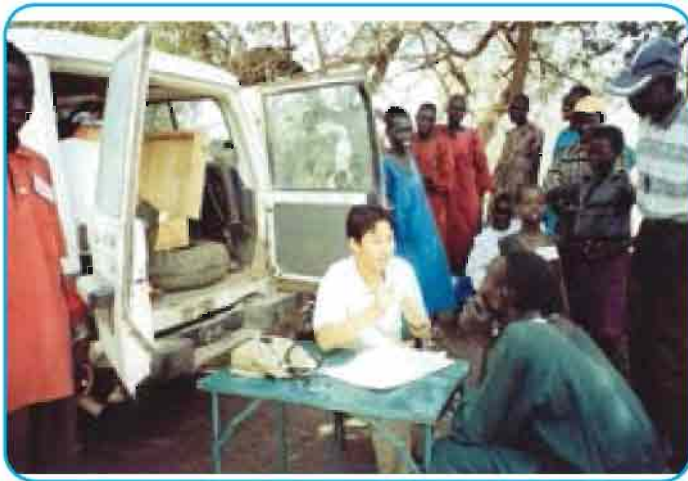
Fr John Lee was a South Korean missionary and doctor who served as a priest, medical doctor, mathematician and music teacher and architecture in the small village of Tonj, Warrap State in South Sudan. For education, he is an exemplary person for the new generations.

The life and missionary testimony of Fr John Lee, a Catholic priest from South Korea, was born from a poor Korean family in 1962. When he was in elementary school, Fr Lee saw a movie at his parish church about the life of Fr Damien, a Belgian missionary and apostle of the lepers in Molokai. At that moment, he felt a strong calling and decided to follow in Fr Damien's footsteps.



After he graduated in medicine as a medical doctor at the University of Inje in 1997, in South Korea, Fr Lee studied theology at the University of Gwangju and the Pontifical Salesian University in Rome. It was while at Rome, where he met Kenyan priests, who guided him to Tonj south of Warrap State. He was ordained a priest in Seoul in 2001 and in the same year he decided to leave for Africa. Inspired by the stories of African state, he began his missionary work as an educator and doctor in the village of Tonj, Warrap State.

As the only doctor in the area, Fr Lee built a small clinic that treated about 300 patients a day. He provided vaccination for some 80 villages around Tonj and established a school where he taught Mathematics and Music. Despite the ethnic and religious conflicts that devastated South Sudan causing some two million deaths, Fr Lee brought relief to the suffering of anyone who needed his help.



His clinic treated Catholics, Protestants, Muslims, and even fighters; for this reason, his village was spared from the fighting. The missionary, a member of the Salesian Society of Saint John Bosco, provided medical aid to the war-torn country for a decade, until his death from cancer in 2010.

Class work

1. With the guidance of your teacher, listen to the resource person about the missionary work of Fr John Lee in South Sudan.
2. Identify the role of Fr Lee as a doctor, teacher and priest.
3. Compare and contrast the missionary work of Fr. John Lee to other missionaries.

Pair work

1. Role play Fr John Lee at his clinic.
2. Fr John Lee was a dedicated person in serving the people of Tonj, Warrap State. Based on his work among the Tonj people, write an essay to the Congregation of Selesian Missionaries congratulating them on the work done by Fr John Lee.

Group work

What do Christians learn from Fr John Lee dedicated life to Tonj people? Discuss.

Check your progress

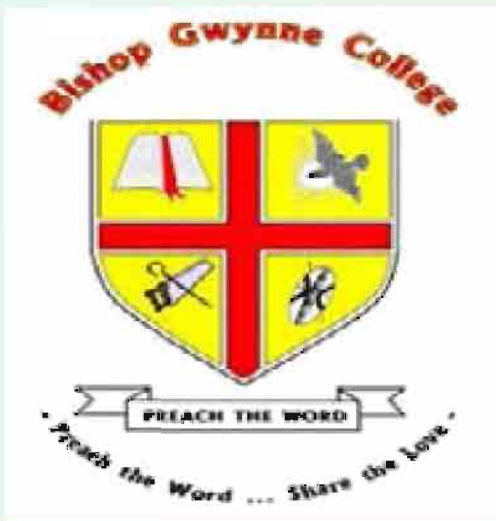
1. Mention some of the churches the founding fathers built in the region.
2. Identify the missionary congregations in South Sudan.

Roles of missionaries in South Sudan

Activity 3.3

In groups of five; let each group discuss one missionary.

1. Explain the roles of the following founders of Christianity in South Sudan:
 - a. Bishop Daniel Comboni
 - b. Dr Kenneth Fraser(ECS)
 - c. Bishop Gwynne
 - d. Fr Dr John Lee
 - e. Charles Salim Wilson
2. Discuss similarities and differences of these missionaries. Take notes.



Class work

1. In class, compile what you found out in group work. Discuss in class.
2. Christianity and education were inseparable during the missionary work in South Sudan. Explain.

Problems faced by the founding fathers in preaching the good news of Christ

Activity 3.4

In groups of five;

1. Listen to the resource person about challenges faced by the founding fathers in South Sudan.
2. Discuss these challenges citing possible solutions.

Learning point

The founding fathers faced challenges in their missionary work.

The challenges they faced are:

1. Sickneses, from tropical diseases like Malaria and small pox which killed many of the missionaries.
2. Harsh climate in the region with extrem high temperature and drought which made the missionary work difficulty.
3. Resistance from the Islamic religion; Missionaries were concerned in abolishing slavery trade that were contacted by Arabs.
4. Political instability (war) in the region.
5. Language barrier which slowed the pace of evangelisation. Missionaries took long to adopt to the Sudanese language. They needed interpreters.
6. Geographical barriers like hills and river Nile which hindered them from free movements to various places.
7. Hostile tribes in the region which aroused incorporations and threat.

8. Stiff contradiction and rivals between European missionaries and traditional African customs like polygamy and wife inheritance.

Pair work

Compare and contrast the challenges faced by founders of Christianity to the challenges facing Christian leaders today.

Achievements made by the founding fathers of Christianity

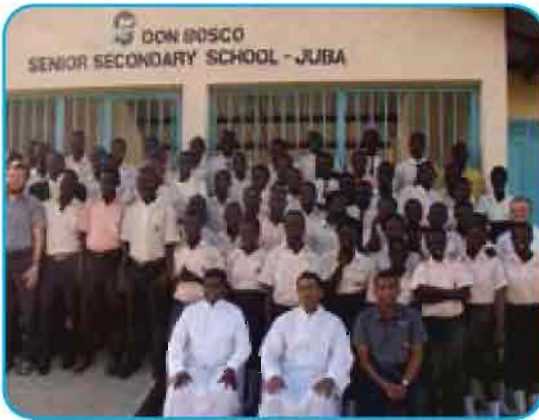
Activity 3.5

In groups of five;

1. Identify the hospitals and schools that you know in South Sudan.
2. Discuss achievements of the founding fathers of Christianity.

Pair work

1. Identify the following institutions in South Sudan.
2. State the roles of each institution.



Home assignment

At home ask your parent or guardian to tell you some of the services the founding fathers offered to natives.

Failures of the founding fathers in South Sudan

Activity 3.6

In groups, if you can access the internet or resourceful persons;

1. Research about the failures of founding fathers in their missionary work. Take notes.
2. In class discuss the failures of the founders of christianity in South Sudan.

Pair work

1. Give the failures of the church leaders today.
2. State similarities and differences of the failures of founding fathers and Christian pastors and clergies.

Learning point

Although the founding fathers made some great achievements, they also failed in some areas.

Missionaries divided the natives according to their denomination as it was in Europe of that time. They were sent to serve the interest of their congregation. They didn't motivate the native to join them at the start of evangelisation process and they had no desire to know the South Sudanese culture, which was essential in motivating the natives in transformation process. The founding fathers failed to address the reality of life when teaching the Bible; they failed to direct questions according to South Sudanese culture. Culture describes people's identity and way of life. However, evangelisation paved way for colonisation of the African continent and this made them not to convert as many people as possible.

Adaptation of the traditional practice to Christianity (enculturation)

Activity 3.7

1. Research on enculturation in South Sudan.
2. What do you think missionaries had to adapt to the traditional practices in South Sudan?

Learning point

Enculturation refers to the way we learn about the culture we live in.

Our founding fathers achieved enculturation through:

- a) Teaching and training

b) Behaviours

The way they taught and behaved made many people change from their beliefs to Christianity.



The founding fathers influenced the way of worship in our churches. They established various denominations, styles and ways of conducting Church services.

Comparisons between work of the founding fathers and indigenous people

Activity 3.8

In groups;

1. Research from books in the library on history about Christianity in South Sudan. Take notes.

Pair work

1. Ask the resource person in the school about indigenous people in South Sudan.
2. Compare to the work of the missionaries.
3. Identify the similarities and differences.

Learning point

Indigenous people are the first people to occupy or live in a particular region. They are the natives. The Nuer are believed to be the indigenous people in South Sudan. The work of the Nuer relates with and also differs with the work of the founding fathers. They all taught a particular faith and beliefs, preached peace in the society and encouraged unity, togetherness and love in the society.

These were coherent to the work of the founders of Christianity in communities they interrelated with. Founding fathers' main work was to spread Christianity, whereas the indigenous people preserved their culture. Founding fathers believed in God as supreme being while indigenous people believed in God, spirits and ancestors. Founding fathers established developments in the community like building of churches, schools and hospitals. Indigenous people had sacred shrines for worship. Missionaries educated people formally through reading the Bible unlike the natives who had informal education.

Indigenous people used oral traditions to pass their message hence no education.

Glossary

- Enculturation..... The way we learn about culture.
- Missionary..... A volunteer in evangelical work.
- Founding fathers..... Refers to missionaries who started Christianity.

Unit 4

THE PATRIARCHS

Key Words

Patriarch, faith, stammerer

In this unit, we will learn about patriarchs in the Bible. We will explore them in the Bible and how God called them to patriarchy. Furthermore, we will discuss how these patriarchs expressed their faith in God.

Meaning of a patriarch

Activity 4.1

With your friend;

1. Explain the meaning of Patriarch.
2. Based on your understanding, who are the stereotypes a Patriarch in the modern society?

Learning point

In the Bible, patriarchs were the men God used to establish the nation of Israel.

A patriarch showed great faith in God.

Patriarchs form the present generation as God promised as a reward after showing great faith in Him.

Patriarchs in the Bible

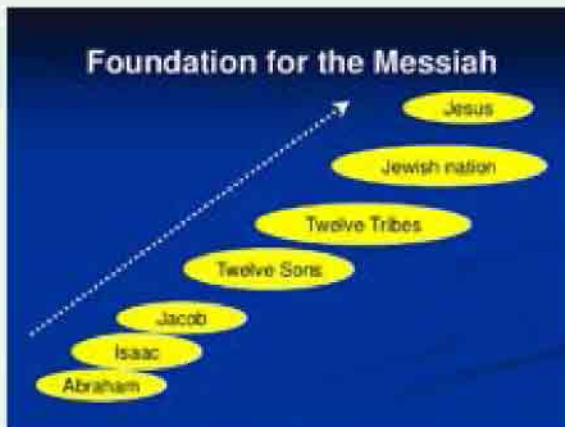
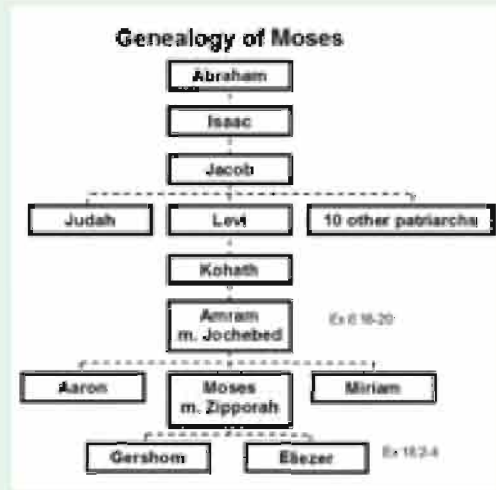
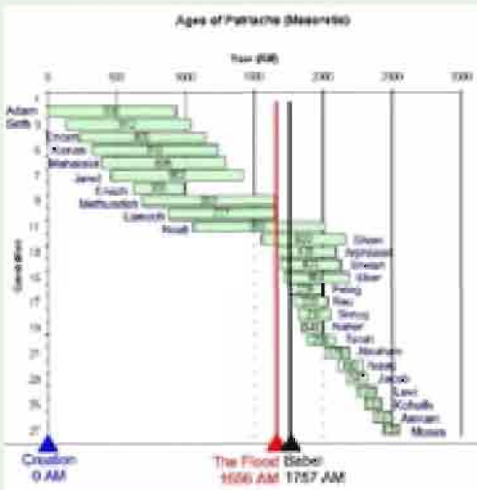
Activity 4.2

In groups of five, if you can access the Bible, use it.

1. Discuss the following important people in the Bible. Abraham, Isaac, Jacob, Joseph and Moses.
2. Compare and contrast their lives in the Bible. Take notes.

Class work

1. In groups, study the following lineage from Adam to Jesus.



2. Explain briefly what you know about Jesus' lineage.
3. Discuss the role of Adam, Abraham, Isaac, Jacob, Joseph and Moses in establishing Israel as a nation.
4. In class, share what you discussed during discussion groups. Take notes.

Pair work

1. Based on the charts above, draw a family tree of your family from grandparents.
2. Explain the role of the each member of the family tree in bringing up a family.
3. Compare your work in class.

Life and call of patriarchs

1. Abraham

Activity 4.3

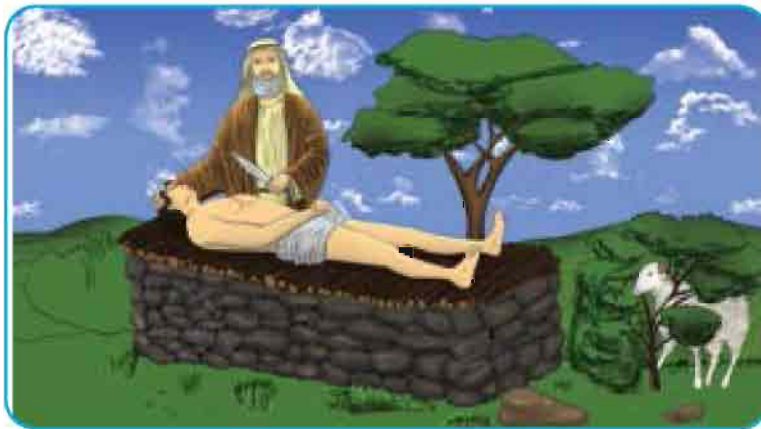
1. In class, briefly explain who Abraham was before the call.
2. Draw the family tree of Abraham to his grandchildren, Esau and Jacob.

Group work

1. Read Genesis 11:27-32.

Now these are the generations of Terah: Terah fathered Abram, Nahor, and Haran; and Haran fathered Lot. Haran died before his father Terah in the land of his nativity, in Ur of the Chaldees. Abram and Nahor took their wives: the name of Abram's wife was Sarai; and the name of Nahor's wife, Milcah, the daughter of Haran, the father of Milcah, and the father of Iscah. But Sarai was barren; she had no child. Terah took Abram his son, and Lot the son of Haran his son's son, and Sarai his daughter in law, his son Abram's wife; and they went forth with them from Ur of the Chaldees, to go into the land of Canaan; and they came unto Haran, and dwelt there. the days of Terah were two hundred and five years: and Terah died in Haran.

2. Explain the text.



Pair work

1. In pairs, re-tell the story of Abraham.
2. Mention circumstances Abraham showed faith in God.

Learning point

Abraham was the son to Terah. The brothers to Abraham were Nahor and Haran.

God changed His name from Abram to Abraham because of his faith. Abraham's wife was called Sarai. Her name was changed to Sarah.



Abraham was the father of Isaac. The family of Abraham lived in Ur but later moved to Haran.

God called Abraham to leave his home and relatives to serve Him. God promised to bless Abraham with many descendants. Abraham was promised to be the father of great nation. Abraham showed great faith in God, thus the “Father of Faith”.

Abraham showed faith in God by; Accepting to leave his home and relatives at Ur and move to Haran to serve God and accepting to sacrifice Isaac, his only son at Mount Moriah.

God made a covenant with Abraham as a symbol of relationship between God and Jews.

2. Isaac



Activity 4.4

1. Who was Isaac in the Bible?.
2. How can you relate Isaac to the call of Patriarchy.

Learning point

Isaac is the second patriarch in the Bible. He was the only son of Abraham and Sarah. Isaac's wife was Rebecca.

Isaac fulfilled God's promise to Abraham which was to make his descendants a great nation. Isaac was faithful to God and obeyed His commands. He was loyal to his wife Rebecca, fathering Esau and Jacob and he blessed Jacob who later became the father of the twelve sons.

3. Jacob



Activity 4.5

1. Read Genesis 27:19-29.

And Jacob said unto his father, I am Esau your first born; I have done according as you requested me: arise, I pray, sit and eat of my meat, that your soul may bless me. Isaac said to his son, How is it that you have found it so quickly, my son? Jacob said, Because the LORD your God brought it to me. Isaac said to Jacob, Come near, I pray to you, that I may feel you, my son, whether you are my very son Esau or not. Jacob went near to Isaac his father; and he felt him, and said, The voice is Jacob's voice, but the hands are the hands of Esau. He discerned him not, because his hands were hairy, as his brother Esau's hands: so he blessed him. And he said, aren't you my very son Esau? He said, I am. And he said, Bring it near to me, and I will eat of my son's meat, that my soul may bless thee. And he brought it near to him, and he did eat: and he brought him wine and he drank. His father Isaac said to him, Come near now, and kiss me, my son. And he came near,

and kissed him: and he smelled the smell of his raiment, and blessed him, and said, See, the smell of my son is as the smell of a field which the LORD has blessed: Therefore God give you the dew of heaven, and the fatness of the earth, and plenty of corn and wine: Let people serve you, and nations bow down to you: be lord over your brethren, and let thy mother's sons bow down to you: cursed be every one that curse you and blessed be he that blesses you. It came to pass, as soon as Isaac had made an end of blessing Jacob, and Jacob was yet scarce gone out from the presence of Isaac his father, that Esau his brother came in from his hunting.

2. Explain the text above.

Pair work

In pairs, dramatise Isaac blessing Jacob.

Group work

1. How did Jacob play his role as a Patriarch in the Bible?
2. Why do you think Jacob wrestled with the Angel in the wilderness?

Learning point

Jacob was the third Hebrew whom God made a covenant with. He was the second and last born son to Isaac and Rebecca. Esau was his elder brother. Jacob was a pastoralist while Esau was a hunter.

Jacob married Leah and Rachel, the daughters of Laban. It was after spending 14 years expressing obedience and tolerance at Laban's home.

Jacob was nicknamed Israel after wrestling with an Angel. He fathered the twelve sons who became the founders of the twelve tribes of Israel.

4. Moses



Activity 4.6

1. Read Exodus 2:1-6.
2. Explain the text.

Group work

1. Explain the events during the birth of Moses in Egypt.
2. How did Moses receive the call to serve God?
3. Why do you think God chose Moses to lead the Israelites into the promised land?

Learning point

Moses was born and hid in a basket along River Nile.

Moses grew up in the palace where his mother Jochebed nursed him. He later escaped to Median when he met an Egyptian fighting a Hebrew and killed the Egyptian. In Median he went to work in Jethro's home as a shepherd. Moses married Zipporah, Jethro's daughter. They got one son together. While Moses was taking care of Jethro's sheep, God appeared to him in form of a burning bush. God called him to lead the Israelites from Egypt to the promised land. Moses was a stammerer, God chose Aaron as his assistant to speak on his behalf.

Activity 4.7

In groups;

1. Read Exodus 3:1-5.

Moses kept the flock of Jethro his father in-law, the priest of Midian: and he led the flock to the backside of the desert, and came to the mountain of God, Mt Horeb. And the angel of the LORD appeared to him in a flame of fire out of the midst of a bush: and he looked, and, behold, the bush burned with fire, and the bush was not consumed. And Moses said, I will now turn aside, and see this great sight, why the bush is not burnt. When the LORD saw that he turned aside to see, God called him out of the midst of the bush, and said, Moses, Moses. He said, Here am I. And he said, Do not move near; remove your shoes from your feet, for the place where you are standing is Holy.

2. What took place in the wilderness while Moses was taking care of Jethro's sheep?
3. How did Moses responded to the call?



Group work

Compare and contrast the role of Moses and Abraham as the servants of God.

Learning point

Moses received God's call when he was in the wilderness. Looking after Jethro's flock of sheep. God appeared to Moses in form of a burning bush. God identified Himself as '**I AM WHO I AM**'. God told Moses to remove his sandals for the place he was standing was holy ground.

God told Moses that He wanted to send him to Pharaoh the king of Egypt. He wanted Moses to lead the children of Israel out of Egypt. He assured Moses that He will be with him during the deliverance of Israelites from Egypt.

How patriarchs expressed their faith to God

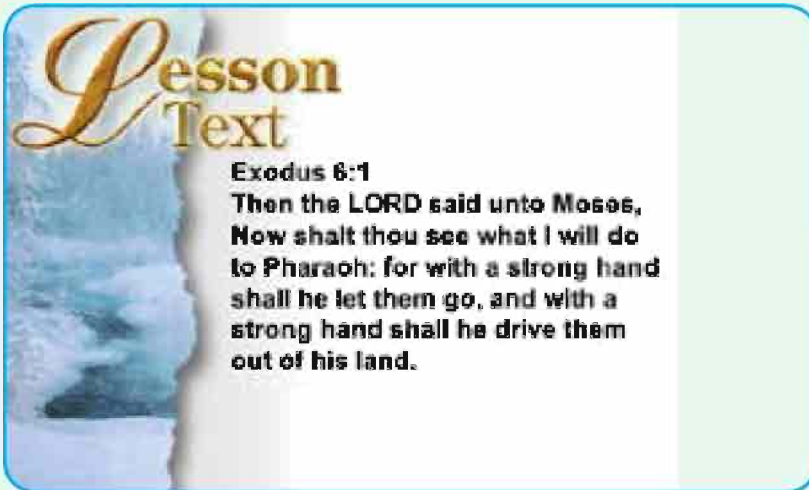
Activity 4.8

In pairs;

1. Look at the following pictures and describe them in relation to the roles of patriarchs in the Bible.

Lesson Text

Exodus 6:1
Then the LORD said unto Moses, Now shalt thou see what I will do to Pharaoh: for with a strong hand shall he let them go, and with a strong hand shall he drive them out of his land.



Learning point

Abraham accepted to leave his family and relatives and move to Haran to serve God. Abraham accepted to sacrifice Isaac, his only son at old age, because God had instructed him.

Isaac was obedient to God and respected His commands. He was to fulfil what God had promised Abraham. He sired Jacob and Esau, in continuation of the history of God. Jacob was loyal and obedient to God. He was patient and worked for fourteen years so as to marry Rachel. Jacob fathered twelve sons who founded the twelve tribes of Israel.

Moses accepted to be sent to a king despite being a stammerer. He earlier had killed an Egyptian so he feared he might be killed. Moses trusted God for care and protection. He performed miracles as instructed by God before King Pharaoh in Egypt.

Moses led the Israelites across the Red Sea. He divided the water of the Red Sea for the Israelites to pass.

Exodus 3:1-10 ESV

3 And Moses said, "I will turn aside to see this great sight, why the bush is not burned."
4 When the Lord saw that he turned aside to see, God called to him out of the bush, "Moses, Moses!" And he said, "Here I am."

THE LORD SAID TO ABRAM

Go out from your land,
your relatives, and
your father's house
to the land that

I WILL show you.
I WILL make you into a great nation,
I WILL bless you.
I WILL make your name great, and
you **WILL** be a blessing.
I WILL bless those who bless you.
I WILL curse those who treat you
with contempt, and
all the peoples on earth
WILL be blessed through you.

Genesis 12:1-3

Moses led the Israelites in the wilderness for forty years before reaching Canaan. He struck the brook to provide water for the Israelites, a symbol of faith. Moses received the Ten Commandments on Mount Sinai.

Importance of patriarchs to Christian beliefs

Activity 4.9

1. Read Galatians 3:6-9.

Even as Abraham believed God, and it was accounted to him for righteousness. Know you therefore that they which are of faith, the same are the children of Abraham. The scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed. So then they which are of faith are blessed with faithful Abraham.

2. What is the relevance of Biblical Patriarchs to christian faith?
3. How is the call of Adam and Moses significant to todays church leaders?

Group work

Discuss similarities and differences of Patriach roles.

Learning point

Patriachs are the fore-fathers of faith and stereotypes of the christians. Patriachs show that God answers prayers. God answered Isaac's prayer and blessed Rebecca with two sons. Trusting in God is worth in Christian life. The sacrifice of Isaac is compared to the sacrifice for the Lamb in New Testament. God sacrificed His son for our sins. Patriachs are symbols for Christian to learn, faith, patience and total trust in God.

Glossary

Patriach.....People with great faith in the Bible who founded the israelite nation.

Faith.....Strong belief in the religion.

Stammerer.....Inability to speak fluently.

Key Words

Shrine, rebel, predict

Activity 5.1

1. In pairs, explain the meaning of a traditional prophet.
2. Identify the traditional prophets in South Sudan.
3. Give the traditional prophets in Africa.

Pair work

Discuss the roles of African Traditional prophets.

Learning point

A prophet is a person with a special power to foretell future events.

African traditional prophets get messages from God, spirits and ancestors. They led their communities in various religious activities and ceremonies.

Home assignment

Ask your parent or guardian to help you do this assignment.

1. Identify what the traditional prophets foretold in the community.
2. Explain how their prophecies became true or false.
3. Tell the class what you learnt at home.

African traditional prophets

Activity 5.2

1. Identify the traditional prophets in South Sudan.
2. Discuss the prophecies made by African traditional prophets as you were taught by your parent or guardian.

Learning point

Kinjekitile Ngwale was a traditional prophet in Tanzania. He formed the Maji Maji rebellion which was a resistance movement against the German rule in Tanzania. The aim of the rebellion was to unite Tanzanians against Germans colonialists. The prophet used magic found in the waters of River Rufiji to smear on the bodies of the movement members when going to fight the white man.



Orkoiyot Kimnyole was a prophet in Kenya during the colonial period. He prophesied about the coming of a snake in their land. He said that the snake would breathe smoke. He predicted the Kenya –Uganda railway line and the train which was build in the early 1990s.



Mugo wa Kibiro was a traditional prophet. In his prophecy, Mugo saw the white butterflies disrupting the peace of people. The white butterflies were the white men who came to colonise African. Africa was living in peace which was disrupted by the whites.

Class work

If you can access the internet or textbook with information about traditional prophets;

1. Find out traditional prophets in Africa.
2. Compare and contrast their roles.

Roles of African traditional prophets

Activity 5.3

1. What was the role of African traditional prophets?
2. Discuss the following traditional prophets Ngundeng, Kinjekitile and Orkoiyot.

Learning point

Some African prophets led Africans to resist. Prophets warned people of when to expect disasters like deaths, diseases, floods and others. There the community prepared for such occurrences. Traditional prophets received messages from the spirits and ancestors.

Importance of African traditional prophets to the society

Activity 5.4

1. Discuss the role of African prophets.
2. Explain how their work was important to the African communities.

Learning point

Traditional prophets united the community. Therefore Africans were able to win the European colonialists while united.

Traditional prophets foretold calamities to happen. Therefore Africans would be prepared for dangers ahead.

Traditional prophets were mediators between the community and God. However, they delivered God's message to the people.

Traditional prophets led the community to appease the ancestral spirits.

Similarities between African traditional prophets and prophets in the Bible

Activity 5.5

1. State the roles of major prophets in the Bible.
2. State the roles of traditional prophets.
3. Explain the similarities between the two groups of prophets. Take notes.

Pair work

1. Compare and contrast Major prophets in the Bible and Traditional prophets.

Learning point

Prophets in both the Bible and in African Traditional Society acted as middlemen between God and the people.

Both prophets also offered sacrifices. They led the community during sacrifice.

They both predicted future events. Traditional prophets prophesied of the coming of the white men in Africa. Likewise major prophets prophesied God's salvation to come.

Prophets on both sides had supernatural powers given by God. They were chosen to prophesy with courage.

In both, prophets faced challenges and difficulties in their missions. They were persecuted by their fellow people.

Group work

Discuss the similarities between African traditional prophets and prophets in the Bible.

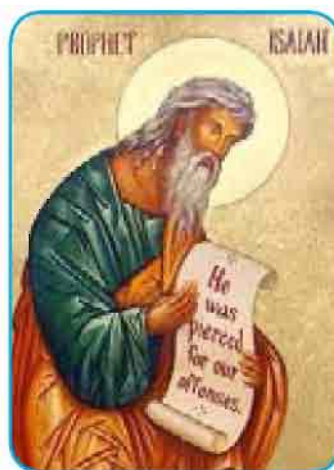
Differences between prophets in the Bible and African traditional prophets

Activity 5.6

1. Explain how prophets in the Bible were called.
2. Explain how African traditional prophets received revelations.
3. What relationship can you derive from the two?

Pair work

1. Identify how the prophecies in the Bible were fulfilled.
2. Identify how predictions of African traditional prophets came to happen.



Learning point

In the Bible prophets believed in one God while in African traditional prophets believed in God, ancestors and spirits.

In the Bible prophets received power directly from God, while African traditional prophets got powers from ancestors and spirits.

In the Bible, God's prophets were opposed and rejected while all African traditional prophets were respected and obeyed by the society.

Bible prophets' messages were recorded and preserved in writings, unlike those of the African traditional prophets were done direct on the ground.

Biblical prophets centered their messages on God's salvation, unlike the African traditional prophets centered their on personal interest or the community interest.



Biblical prophets anointed their successors who were chosen by God unlike the African Traditional prophets. Prophet Elijah anointed Elisha to become his successor.

Glossary

Shrine..... A traditional place of worship.

Rebel.....To reject.

Predict..... Foretell about the future.