

ANNUAL NATIONAL CHURCH WORKERS' CONFERENCE

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THE REVD ADEDIRAN, GABRIEL ADEBOWALE
GENERAL OVERSEER





THE REV DR. OLAJIDE, SUNDAY OLUDELE
DGO OYO WEST STATE



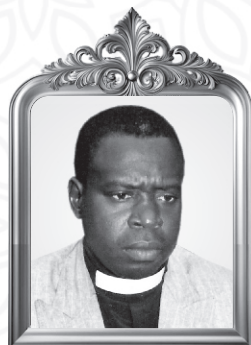
THE REV ADESHINA, HEZEKIAH ALABI
DGO KWARA STATE



THE REV ADISA, ISAAC OLANREWAJU
DGO LAGOS STATE



THE REV HUNSA, EMMANUEL OLUFEMI
DGO OYO EAST STATE



THE REV OLANIRAN, GABRIEL OYEBAMIJI
DGO ONDO STATE



**THE REV ZOKRO ISAAC
JULIUS JESUVI Ph.D**
DGO EVANGELISM



THE REV OLANLEGE, JOSHUA OLAYINKA Ph.D
DGO ADMINISTRATION/CHRISTIAN EDUCATION



THE REV ASOKERE, SUNDAY IDOWU Ph.D
DGO NIGER STATE

GENERAL INTRODUCTION

We give all glory and adoration to God in the highest for making it possible for us to gather together as Church Workers of our great denomination in spite of economic and security challenges in our Country. Your presence at this year's conference communicates your commitment to the things of God and unwavering faith in Him. May He pay you back in the mighty name of Jesus Christ. Amen.

The theme of our conference this year is, **TAKING FAST HOLD OF EDUCATION (PROVERBS 4:13).**

We have three main topics to be discussed in this conference which include; the Significance of Informal Education to the Church Workers, the Significance of Secular Education to Church Ministries, the Significance of Holding Fast to Theological Education as a Church worker, Entrepreneurship and Business Talk: Get Education; Get Vocation.

Aside these are; workshop topics which are designed to address and inform the Church Workers. The topics include; the Choristers and Rudiment of Music, Applying Pedagogy and Pneumagogy in Sunday School Teaching, the Basic Training for Church Ushers, the Basic Training for the Elderly People (How to cope with Old age), the Basic Training for the Church Interpreters, the Holistic Education among the Church Leaders (Ministers/Wives & Church Executive) and the Basic Training for the Drama Ministers.

During this conference we solicit your cooperation to be punctual to the conference ground, participate in whatever you are asked to do and keep the environment very clean. We shall be expecting your

suggestions for the betterment of the subsequent conferences. I also want to remind all the states that, you have been instructed to device the means of teaching all the topics treated at conference at self-organized seminar/retreat at your state, area, district and local assembly level for all the Church workers. If possible, the pastor or an assigned church worker can use the topic for bible study or Sunday sermon. I was so glad to hear the feed back that some ministers of God do this always.

Finally, we want to appreciate you for patronizing our Sunday school publications. These materials are for propagation of the gospel and not for profit. Let's book and pay for them at the due time to facilitate the pre-production exercises, production and sales. May God progress His Church in the name of Jesus Christ.

The Revd Olanlege, Joshua Olayinka Ph.D

Deputy General Overseer Administration/Christian Education

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PROGRAMME OF EVENTS / AWON OHUN AMUSE**DAY 1 / OJO KINNI - TUESDAY 16 -6-2026****PRESIDING/ OLUDARI ETO: REVD ALABI, SAMUEL AYOADE**

- 9:00 - 9:30 am - Registration / Iforukosile - Revd Ayandiji Samuel
- 9:30 - 10:30am - Choruses of Praise - Mr Sunday Abudioré
 - Opening Hymn 33 - Mrs Tobi Olayiwola
 - Greetings and Announcement / Ikinni ati Ifilo - Revd Dr. Olanlege, J.O.
 - Official Opening of the Conference / Sisi Ipago nla naa - The Revd Adediran, Gabriel Adebawale (General Overseer, THTGC W/W)
- 10:30 - 11:15 am - Opening Message / Iwaasu sisi Ipago - The Revd Gabriel Adebawale Adediran (General Overseer, THTGC W/W)
- 11:15 - 11:30am - Recess / Isinmi Ranpe
- 11:30am - 1:30 pm - TEACHING I-THE SIGNIFICANCE OF INFORMAL EDUCATION TO THE CHURCH WORKERS - Pastor E. Olabisi Olabode
- 1:30 - 2:10 pm - BREAK TIME / AKOKO ISINMI
- 2:10 - 2:25 pm - Conference Hymn No 335 and Prayer - Dns Kehinde Oke (from Lagos State)
- 2:25 - 2:40 pm - Choir Ministration / Ise Iranse Egbe Akorin - Oyo West State Central Choir
- 2:40 - 4:10pm - ECONOMIC EMPOWERMENT TALK- ORO LORI IRONILAGBARA NIPA ORO AJE - Mr. Samuel Moses Olaniyi
- 4:10 - 4:50pm - OPERATION DANIEL VISION
- 4:50pm- 5:00pm - Closing Prayer & Benediction - Daddy G.O.
- 5:15- 6:15pm - Inter-State Sunday School Examination / Idanwo Ile Eko Ojo Isinmi ti Ipinle si Ipinle - Pastor Jonathan Adebayo Ojo

*Good night, go, ruminate on what you learned /
 O daaro, ma lo, ki o si ma se asaro ohun ti o ti ko.*

DAY 2 / OJO KEJI - WEDNESDAY 17 -6-2026**PRESIDING/ OLUDARI ETO: ELDER YORI ADIGUN**

- 6:00 - 8:00 am - Morning Crying / Ipolongo Ihnrere l'owuro - All Participants (To be coordinated by Dn Ezekiel O. Adigun)
- 9:00 - 9:30 am - Choruses of Praise - Pastor Michael Awoyemi
 - Conference Hymn 335 - Dns Amao (Ondo State)
- 9:30 - 11:30am - TEACHING II: -THE SIGNIFICANCE OF SECULAR EDUCATION TO CHURCH MINISTRIES - Mrs R.O. Olajide
- 11:30 am - 12:00 pm - Question & Answer Time / Akoko Ibeere Ati Idahun
- 12:00 - 12:15pm - Choir Ministration / Ise Iranse Awon Akorin - Oyo East State Central Choir
- 12:15pm - 1:15 pm - REVIVAL HOUR / AKOKO ISOJI - Evang (Mrs) Mary Soladoye (Ilorin)
- 1:15 - 2:15 pm - FELLOWSHIP MEAL / ASE IFE (Short Message) - Revd David Akanni
- 2:30 - 3:30 pm - Workshop / Ikeko eleka jeka - Resource Personnel Awon Olusoro
- 3:30 - 4:50 pm - BUSINESS TALK: GET EDUCATION; GET VOCATION - Dn G.O. Ogungbile
- 4:50- 5:00pm - Closing prayer & Benediction - Daddy G.O.

*Good night, Go and advance /
 O daaro, Ma lo ki o si lo gbooro si.*



DAY 3 / OJO KETA – THURSDAY 18-6-2026
PRESIDING/ OLUDARI ETO: EVANG. JIMOH JOHNSON GIWA

- 8:00 - 8:30 am - Choruses of Praise - Elder Ponle Adebukola
 - Conference Hymn 335 - Elder Femi Adeyanju
 8:30 - 10:30am - TEACHING III - THE SIGNIFICANCE OF HOLDING
 FAST TO THEOLOGICAL EDUCATION AS A CHURCH WORKER
 - The Revd I.O. Adisa
 10:30 – 11:00am - Questions & Answers- THE REVD I.O. ADISA
 11:00 – 11:50 am - My Suggestions / Imoran t'emi
 - Revd Samuel A. Alabi &
 Pastor Joshua Morakinyo Odeleye
 11:50am – 12:20pm - BREAK TIME / AKOKO ISINMI
 12:20 – 1:00 pm - TESTIMONY TIME / AKOKO IJERI
 1:00 - 2:00 pm - HOLY COMMUNION
 - Revd Gabriel Adebawale Adediran
 2:00 – 3:00 pm - Closing Charge & Remarks
 - Revd Gabriel Adebawale Adediran

SAFE JOURNEY, MAY GOD BE WITH YOU
TILL WE MEET AGAIN IN JESUS' NAME. AMEN.

CONFERENCE HYMN NO 335

Oro Re ni fitila fun ese mi ati imole
si ipa ona mi. Orin Daf. 119:105

1. mf Jesu oro Re ye,
O si nto 'sise wa,
Eni t'o ba gbagbo,
Y'o l'ayo on 'mole.
2. p Nigb'ota sunmo wa
Oro Re l'odi wa;
Oro itunu ni,
lko igbala ni.
3. p B'igbi at'okunkun
Tile bo wa mole;
cr 'Mole Re yo to wa,
Y'o si dabobo wa.
4. mf Tani le so ayo,
To le ka isura,
Ti oro Re nfi fun,
Okan onirele.
5. Oro anu o nfi
'Lera fun alaye,
Oro iye o nfi,
p Itunu feni nku.
6. mf Awa iba le mo
Eko ti O nkoni;
Ki a ba le fe O,
K'a si le sunmo O.
Amin.

Thy word is a lamp unto my feet
Ps. 119:105

1. mf Lord Thy Word abideth,
And our footsteps guideth;
Who its truth believeth,
Light and joy receiveth.
2. p When our foes are near us,
Then Thy Word doth cheer us,
Word of consolation,
Message of salvation.
3. p When the storms are o'er us,
And dark clouds before us,
cr Then its light directeth,
And our way protecteth.
4. mf Who can tell the pleasure,
Who recount the treasure,
By Thy Word imparted,
To the simple-hearted?
5. Word of mercy, giving
Succour to the living;
Word of life, supplying
p Comfort to the dying.
6. mf O that we, discerning,
Its most holy learning,
Lord, may love and fear Thee,
Evermore be near Thee!
Amen.

3:0 TEACHINGS :

3.0.1 TEACHING I

TOPIC: THE SIGNIFICANCE OF INFORMAL EDUCATION TO THE CHURCH WORKERS

INTRODUCTION: Broadly speaking, education is acquisition of knowledge that transform life; with two broad aim of

- (a) Education for life i.e. Acquire it and apply the knowledge in your life and daily endeavours.
- (b) Education as investment i.e. The more you acquired, the more the financial benefits. The three we are focusing in this conference, that is; informal, formal and Religious Education, to me are just one journey of three bus stops, and a tree of life; root, stem and branches/fruits. Informal education being root, formal Education being the stem while the Religious Education is the flourishing branches and leaves that bear fruits. The three has to go hand in hand from the onset till death.

STUDY A: Ask the people to give reason for yearning to have a child or children. If so home training is the bedrock to all other training from day one to make him/her live and work effectively in any part of the world.

- (i) Cleanliness is next to godliness . Isaiah 1:16
- (ii) House core daily routines
- (iii) Perseverance through enduring the rigour of house work and parent job before school age and during school ages.
- (iv) Parent's job is the child first profession, if well groomed, before his/her own career.
- (v) Anybody that is well groomed like this will excel in any profession he /she chooses in life and function well in religious centres.

STUDY B:

- (i) Every man is naturally endowed for greatness in one way or the other, we were created uniquely by God to shine. Genesis 1:31;

Isaiah 43:7, and Exodus 31:1-6.

- (ii) Every culture has its native intelligence. The more reason for "catching them young" . Proverbs 3:1-7 and Daniel 3:3-6 (Yoruba song)

STUDY C:

- (i) God does not need or call a lazy person- Judge 6:11-14
- (ii) God uses person acquired knowledge in his/her job to give him/her assignment.

Epitomes of:

- (a) Call of Moses- Exodus 3:1-22 & Gen. 4:1-4
- (b) Call of Elisha - 1 Kings 19:15-18, 19-21
- (c) Call of Peter & Others- Matt. 4:18-22

NOTE: Envy no man in working with God, there is always a place for everybody to work in the vineyard of God. A successful academician, a successful business man, a professional craftsman, your contribution is what God need not who is superior. Thanks -

PASTOR OLABODE EMMANUEL OLABISI

3.0.2 TEACHING II:

THE SIGNIFICANCE OF SECULAR EDUCATION TO CHURCH MINISTRIES

Introduction

There has always been a debate in some Christian settings about the place of education in ministry. Some feel that once a person is spiritually sound, education is not so necessary. But a closer look at Scripture and even church history shows that God is not against learning. In fact, He uses it.

Secular education simply refers to knowledge and training in areas outside strictly spiritual or theological studies – fields like



administration, communication, science, technology, health and so on. When such knowledge is surrendered to God, it becomes a useful tool for ministry.

A Christian Perspective on Education

Before we talk about its importance, we must first understand that God Himself is the source of knowledge.

The Bible says in **Proverbs 2:6**, “*For the Lord giveth wisdom: out of his mouth cometh knowledge and understanding.*”

Also, in **Exodus 31:3**, God filled Bezalel with wisdom, understanding and skill to do practical work. That means God is interested not only in prayer and prophecy, but also in skill and knowledge.

In the same vein, the Bible clearly encourages learning and study. In 2 Timothy 2:15, we are admonished to “*study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.*” This shows that growth in knowledge is expected of every believer. Likewise, in Daniel 9:2, Daniel said, “*I Daniel understood by books...*” This indicates that even a man of deep prayer and revelation still gave himself to learning.

Historically, Christianity has always promoted education. When early missionaries came to Nigeria, they did not only preach the Gospel, they established schools. Many of the earliest schools in this country were founded by churches. Till today, churches still run primary and secondary schools, and even institutions of higher learning.

There are also seminaries, which combine spiritual training with structured learning, such as the Nigerian Baptist Theological Seminary here in Ogbomoso and our own Trinity College of Theology. All these show that Christianity does not reject education, it embraces it.

THE IMPORTANCE OF SECULAR EDUCATION TO CHURCH MINISTRIES

Having established that God is the source of knowledge and that Christianity has always embraced education, it is important to now consider how this applies directly to our work in the church.

The question is no longer whether education has a place in the life of a believer – that is already clear. The real question is: **how does secular education contribute to the effectiveness of church ministry?** In practical terms, what difference does it make in the life of a worker, a minister or the church as a whole? It is in answering these questions that we begin to see the true significance of secular education in ministry.

1. It helps to communicate the Gospel more clearly

One major assignment in ministry is to make people understand the Word of God. In **Nehemiah 8:8**, the Bible says they read the law “*distinctly, and gave the sense, and caused them to understand.*” That means explanation matters. When a worker is educated or exposed, it becomes easier to arrange thoughts properly, explain Scriptures clearly and relate messages to different kinds of people.

Paul is a good example. In **Acts 17:22-28**, when he spoke to educated Greeks, he communicated in a way they could understand, even referring to their own writings. If the message is not understood, it cannot transform lives.

2. It helps to bring order and proper organisation to ministry

Ministry is not only spiritual, it also involves people and structure. The Bible says in **1 Corinthians 14:40**, “*Let all things be done decently and in order.*” Church activities require planning, coordination and accountability. Without these, things can easily become disorganised.

In **Acts 6:1-3**, when there was a problem in the church, the apostles introduced a system by appointing people (Deacons) to handle it. That is administration. Therefore, education helps workers to plan programmes properly, manage resources wisely and handle responsibilities effectively.

3. It helps to develop useful skills for the work of ministry

There are many aspects of church work that require practical skills. These include managing church finances, handling sound and media equipment, organising programmes, running outreach programmes etc.



These are not things that happen by prayer alone, they require knowledge and training.

Just like God gave Bezalel skill to build the tabernacle (**Exodus 31:3**), He still uses skilled people today to support His work. A church grows faster and functions better when members bring their skills into service.

4. It helps to increase the church's influence in society

Education opens doors. In **Daniel 1:17–20**, Daniel and his friends were found ten times better in knowledge and understanding. Because of that, they stood before kings. When believers are educated and competent, they gain access to places where they can represent God.

Today, a teacher influences students, a professional influences their workplace, while a leader influences policies. So, ministry is not limited to the pulpit alone, it extends into everyday life.

5. It helps to defend the Christian faith

We live in a time where people ask questions about Christianity. The Bible says in **1 Peter 3:15** that we should be ready to give an answer to anyone who asks about our hope. Education helps a believer to think clearly, respond wisely and explain the faith convincingly. Without understanding, a church worker may struggle to answer sincere questions or address doubts.

6. It helps to build discipline and personal growth

Education trains the mind. It teaches consistency, time management, study habits etc. These same qualities are needed in spiritual life. When the Bible says in **2 Timothy 2:15**, “*Study to shew thyself approved*,” it reflects diligence. Someone who is used to studying will find it easier to grow in the Word.

7. It helps to support ministry financially and practically

Not every worker or minister is fully supported by the church. Paul himself had a trade, he was a tentmaker (**Acts 18:3**). Therefore, education can provide a means of livelihood. This allows a church

worker to support themselves, support the church and serve without unnecessary pressure. This kind of balance strengthens ministry.

8. It helps the church to remain relevant in a changing world

The world is changing rapidly; technology, communication, and culture are evolving. In **1 Chronicles 12:32**, the men of Issachar understood the times and knew what to do. Today, ministry involves digital platforms, social media and other modern communication tools. A church worker who is informed and exposed will be more effective in reaching people today.

PRACTICAL RESPONSE: WHAT SHOULD WE DO?

Having seen the significance of secular education in ministry, the responsibility now lies on us to respond appropriately. The Bible says in **James 1:22**, “*But be ye doers of the word, and not hearers only...*” So, what practical steps can we take?

- a. **Develop a mindset for continuous learning:** *Proverbs 1:5–“A wise man will hear, and will increase learning...”*
- b. **Take your current education or training seriously (especially youths/students):** See your studies as preparation for future service in God's house.
- c. **Apply your existing knowledge and skills in the church:** *1 Peter 4:10–“As every man hath received the gift, even so minister the same...”*
- d. **Be willing to learn new skills where necessary:** Do not remain stagnant; grow to meet the needs of ministry.
- e. **Do not be limited by your educational background:** Growth is still possible through learning, observation and practice. *Philippians 3:13–“...forgetting those things which are behind... I press forward...”*
- f. **Encourage a culture of learning within the church:** Support trainings, mentoring and capacity development.



- g. **Ask yourself regularly: “How can what I know serve God better?”** *Colossians 3:23–“And whatsoever ye do, do it heartily, as to the Lord...”*

CONCLUSION

It is important to emphasise that while education is important, it must not replace spiritual life. The Bible says in **Zechariah 4:6**, “*Not by might, nor by power, but by my Spirit...*” Also, **1 Corinthians 8:1** warns that knowledge can lead to pride. So the goal is balance – **Not education alone, not spirituality without growth, but both working together.** A church worker should be spiritually grounded and intellectually developed.

Secular education is not against ministry – it supports it. When properly used, it helps the church to function better, communicate clearly, grow steadily, and impact society more effectively.

As workers in the house of God, do not neglect learning, do not despise knowledge and do not rely on knowledge alone. Grow spiritually, and also grow in understanding. **Because when knowledge is placed in the hands of a yielded believer, it becomes a tool for God's glory.**

- MRS RHODA OMOWUMI OLAJIDE

3.0.3 TEACHING III:

TOPIC: THE SIGNIFICANCE OF HOLDING FAST TO THEOLOGICAL EDUCATION AS A CHURCH WORKER

TEXT: 2 TIMOTHY 2:15.

LECTURE OUTLINE

- * INTRODUCTION
- * WHAT IS THEOLOGICAL EDUCATION?
- * WHAT DOES IT MEAN TO HOLD FAST TO THEOLOGICAL EDUCATION ?
- * WHAT IS THE SIGNIFICANCE OF HOLDING TO THEOLOGICAL EDUCATION?

- * WHAT ARE THE DANGERS OF NOT HOLDING TO THEOLOGICAL EDUCATION ?
- * WHAT ARE THE CHALLENGES FACING THEOLOGICAL EDUCATION ?
- * HOW TO HOLD FAST TO THEOLOGICAL EDUCATION
- * CONCLUSION

INTRODUCTION

The importance of education cannot be over emphasized in our society today. Theological education plays an important role in shaping Christianity in the Contemporary world .Theological education is not only for the pastors, it is also necessary for all church workers, in spite of your position. The primary goal of a theological education is for spiritual formation of every Christian to deepen their relationship with God. 1Peter. 1:5,3:18.

WHAT IS THEOLOGICAL EDUCATION?

It is the systematic study of the scripture. There are various disciplines in theology, we shall examine few of them here:

1. Systematic theology -It organizes themes of the scripture. It looks at what the whole Bible says about themes like; God, Christ, Holy Spirit, Salvation, Church, Eschatology etc.
- (ii) Historical Theology -Studies the events in the Bible. It examines the history and development of the Christian Church.
- (iii) Practical Theology - This is the application of biblical discourses to daily Christian living. e.g. preaching, teaching, counseling. etc.
- (iv) Apologetic Theology -This is the aspect of theology that defends Christian faith against false doctrines.
- (v) Biblical theology-It is a branch that studies the Bible as a whole from Genesis to Revelation. There are other areas of theological disciplines but we just mentioned few of them.



WHAT DOES IT MEAN TO HOLD FAST TO THEOLOGICAL EDUCATION?

1Cor.15:2;Heb.10:23;Rev.2:25,3:11.

To hold fast means: to stand firm, to hold tight, to refuse to quit in spite of storm, to remain committed to a course. Therefore, as Christian worker holding fast to theological education means knowing and holding fast to the truth of the Bible without compromise and be ready to defend their beliefs. 1Peter 3:15.

SIGNIFICANCE OF HOLDING TO THEOLOGICAL EDUCATION

Theological education is so important to all Christians especially Christian workers for these few reasons:

- (1) It helps Christian workers to be well grounded in the word of God. Titus 1.:9
- (2) It helps Christian workers to grow spiritually. It deepens personal relationship with God. Eph.4:13.
- (3) It helps Christian workers to discern truth doctrine.
- (4) It helps Christian workers to be well equip.
- (5) It helps Christian workers to be effective in their ministries
- (6) It helps Christian workers to stand steadfastly in trials.
- (7) Christian workers would be able to defend their faith 1Pet.3 :15

DANGER OF NOT HOLDING FAST TO THEOLOGICAL EDUCATION.

If we ignore theological education there is danger of:

- * Erroneous doctrines
- * Misleading others to wrong things.
- * Weaken faith of genuine Christian
- * Producing immature Christians
- * Lack of theological education makes people to easily fall into wrong and dangerous teaching.

CHALLENGE OF HOLDING FAST TO THEOLOGICAL EDUCATION

In spite of importance of theological education to the church, many Christians do not see reasons to embrace the programme. Some of the challenges facing theological education in the church today are:

- * Lack of commitment among church workers
- * Misinformation
- * False doctrines
- * Traditional relationship

HOW DO WE HOLD FAST TO THEOLOGICAL EDUCATION AS A CHURCH WORKER?

Joshua.1:8;John.5:39;2Timothy.2:15; Isaiah.34:16; Acts.17:11.

- * Study the scripture
- * Read other Christian books
- * Attend seminars and conferences, Bible study
- * Listen to messages from sound ministers.
- * You can enroll in theological school e.g. Trinity College of Theology. We have online and Physical training.
- * Learn from experienced born again and spirit filled leaders.

CONCLUSION

Holding fast to theological education is very essential for every worker, if we want to grow and defend the faith handed to us by fathers of faith. We are witnessing signs of the end-times, many heresies abound in our society today, which are misleading people, therefore, Christian workers are encouraged to acquire theological education for their spiritual growth and better efficiency.

Prepared and delivered by
REV'D ISAAC OLANREWAJU ADISA
(Deputy General Overseer, Lagos State.)





The question is not merely, "Can God prosper His people?" The question is, "Why does God prosper His people?" The answer is found throughout Scripture.

1. God Prospers His People So They Can Become a Blessing

God's blessings were never designed to terminate on us.

We are blessed to become channels through which God's blessings flow to others.

Foundational Scripture

Genesis 12:2

"And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing."

Notice God's order:

- I will bless thee.
- Thou shalt be a blessing.

God's intention was never simply to bless Abraham. God's intention was to bless nations through Abraham.

Every kingdom steward must understand this principle: **God blesses people who become blessings.**

New Testament Confirmation

"As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith." (Galatians 6:10)

The Test of Compassion

"But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" (1 John 3:17)

A believer's prosperity is not measured by what he accumulates, it is measured by how much of God's love flows through his resources.

2. God Prospers His People for the Advancement of His Kingdom

God's Kingdom assignment on earth requires resources. Souls are free, but reaching them costs resources.

Missions require resources. Evangelism requires resources. Church planting requires resources. Kingdom publications require resources. Media ministry requires resources. Discipleship requires resources. Training leaders requires resources. The Gospel is free, but its propagation demands stewardship.

Jesus Revealed This Kingdom Principle

"And Jesus answered and said, Verily I say unto you, There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake, and the gospel's, But he shall receive an hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands..." (Mark 10:29-30)

God's Passion Is His Kingdom

"Thou shalt arise, and have mercy upon Zion: for the time to favour her, yea, the set time, is come.

For thy servants take pleasure in her stones, and favour the dust thereof." (Psalm 102:13-14)

God notices people who care about what He cares about, and God blesses people who are concerned about the advancement of His Kingdom.

The influence of the Church will remain limited for as long as she remains limited in financial and material resources. For generations, many believers have viewed spirituality and resources as enemies. But Scripture reveals otherwise.

The world is influenced through ideas, media, education, technology, humanitarian projects, publications, and strategic investments.

Kingdom influence requires Kingdom resources. Our mindset must move beyond carrying a Bible with both hands. We must carry the Bible in one hand and Kingdom resources in the other. Not because money



replaces the Gospel, but because resources help carry the Gospel to places our voices cannot immediately reach.

The early Church possessed both spiritual power and practical generosity. The end-time Church must do the same.

3. God Prospers His People So They Can Care For the Poor

One of the clearest evidences of true Kingdom stewardship is compassion for the poor.

Throughout Scripture, God identifies Himself with the vulnerable, the weak, the widow, the orphan, and the needy.

A steward who ignores the poor has misunderstood the purpose of prosperity.

Jesus Identifies With the Needy

"For I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drink...

Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." (**Matthew 25:35-40**)

When we care for the poor, Jesus considers it ministry unto Himself.

God's Financial System

"He that hath pity upon the poor lendeth unto the LORD; and that which he hath given will he pay him again." (**Proverbs 19:17**)

Imagine that. God considers kindness to the poor as a loan given to Him personally.

And God never defaults on repayment.

Job's Testimony

"I was eyes to the blind, and feet was I to the lame.

I was a father to the poor...

And I brake the jaws of the wicked, and plucked the spoil out of his teeth." (**Job 29:15-17**)

Job's greatness was not merely in what he possessed.

His greatness was in how many lives were improved because he existed.

STEPS TOWARD BECOMING AN END-TIME KINGDOM FINANCIAL STEWARD

Many believers sincerely pray: *"Lord, when You bless me with millions, I will support missions."*

"Lord, when I become wealthy, I will care for the poor."

"Lord, when my business expands, I will support Your servants."

"Lord, when I have more, I will become a giver."

But Heaven is not merely listening to our promises about tomorrow. Heaven is watching our faithfulness today. The Kingdom of God operates on a simple principle:

"He that is faithful in that which is least is faithful also in much."

God does not measure stewardship by the amount given.

God measures stewardship by the heart that gives. (**Luke 16:10**)

1. Be Faithful In Tithes and Kingdom Obligations

"Bring ye all the tithes into the storehouse, that there may be meat in mine house." (Malachi 3:10)

Learn to honor God consistently with what He has entrusted to you.

2. Become Intentional About Worship Offerings

"Honour the LORD with thy substance, and with the firstfruits of all thine increase." (Proverbs 3:9)

Let giving become an act of worship and not a religious routine.

3. Care for the Poor around you

"He that hath pity upon the poor lendeth unto the LORD; and that which he hath given will he pay him again." (Proverbs 19:17)

Kingdom stewardship is not only about church buildings.

It is also about people.

4. Support Evangelism and Soul Winning

"For your fellowship in the gospel from the first day until now." (Philippians 1:5)



Every tract printed. Every crusade organized. Every soul won. Every missionary sent. Every Bible distributed. Requires someone willing to give.

5. Support Kingdom Publications and Media

"Cast thy bread upon the waters: for thou shalt find it after many days." (Ecclesiastes 11:1)

Books, gospel tracts, devotionals, radio broadcasts, television outreaches, and digital evangelism are modern tools for advancing God's kingdom.

6. Care for God's Servants

"Let him that is taught in the word communicate unto him that teacheth in all good things." (Galatians 6:6)

Throughout Scripture, God used people to sustain those He had called into ministry.

7. Remember the Aged, Widows, and the Vulnerable

"Pure religion and undefiled before God and the Father is this, to visit the fatherless and widows in their affliction." (James 1:27)

A kingdom steward sees needs and responds with compassion.

The test is not tomorrow, the test is today.

"If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches?" (Luke 16:11)

God watches what we do with today's opportunities before He releases tomorrow's abundance.

THE ULTIMATE PURPOSE OF KINGDOM STEWARDSHIP

Many believers view giving only as a means of meeting needs, supporting church programs, or receiving financial blessings.

While these are important, they are not the highest purpose of kingdom stewardship.

In God's kingdom, stewardship is first a matter of the heart before it becomes a matter of resources.

God is not primarily after our money.

God is after our hearts.

The way we handle resources simply reveals who truly occupies the throne of our hearts.

1. To Prove Our Allegiance To God

One of the greatest purposes of kingdom stewardship is to reveal where our loyalty truly lies.

Money has a unique ability to compete with God for the affection of the human heart.

Matthew 6:24

"No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon."

A lover of money can never become a true lover of God until money loses its position of mastery over his heart.

Giving is one of God's tests of allegiance.

The question is not whether we possess money.

The question is whether money possesses us.



The Rich Young Ruler Failed the Allegiance Test

"Jesus said unto him, If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come and follow me."

"But when the young man heard that saying, he went away sorrowful: for he had great possessions." (Matthew 19:21-22)

Just like many believers; the young ruler desired eternal life. He desired spiritual blessings. He desired approval from Jesus. But when his wealth and his devotion to Christ collided, he chose wealth. His money revealed his true allegiance. The issue was never his possessions. The issue was his heart.

Solomon Passed the Allegiance Test

"And Solomon loved the LORD, walking in the statutes of David his father..."

"And the king went to Gibeon to sacrifice there; for that was the great high place: a thousand burnt offerings did Solomon offer upon that altar." (1 Kings 3:3-4)

Before Solomon became the richest king in Israel's history, he demonstrated extraordinary devotion to God.

His giving was a revelation of his love and allegiance.

God rewarded what He saw in Solomon's heart.

Peter's Question and Jesus' Response

"Then Peter began to say unto him, Lo, we have left all, and have followed thee." (Mark 10:28)

Peter was essentially asking:

"Lord, what becomes of those who choose You above everything else?"

"And Jesus answered and said, Verily I say unto you, There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake, and the gospel's,"

"But he shall receive an hundredfold now in this time... and in the world to come eternal life." (Mark 10:29-30)

God never forgets genuine acts of allegiance. Every sacrifice made for Christ is remembered by Heaven.

2. To Express Our Love For God

Kingdom stewardship is one of the purest expressions of love for God.

Love is not merely spoken. Love is demonstrated.

The greatest proof of love is sacrifice. Giving reveals the depth of our affection for God.

The Macedonian Church

"Moreover, brethren, we do you to wit of the grace of God bestowed on the churches of Macedonia;"

"How that in a great trial of affliction the abundance of their joy and their deep poverty abounded unto the riches of their liberality."

"For to their power, I bear record, yea, and beyond their power they were willing of themselves." (2 Corinthians 8:1-3)

These believers were not wealthy. They were not giving from abundance. They were giving from love.



"And this they did, not as we hoped, but first gave their own selves to the Lord." (2 Corinthians 8:5)

Notice God's order. Before they gave money, they gave themselves.

God wants us before He wants our substance.

"I speak not by commandment, but by occasion of the forwardness of others, and to prove the sincerity of your love." (2 Corinthians 8:8)

Giving becomes evidence that our love for God is genuine.

3. To Position Ourselves To Receive From God

God's kingdom operates on the principle of seedtime and harvest.

Stewardship is not merely an act of surrender. It is also an act of faith.

Giving creates an opportunity for God to demonstrate His faithfulness.

"While the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease." (Genesis 8:22)

As long as the earth remains, God's system of sowing and reaping remains in operation.

"But this I say, He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully." (2 Corinthians 9:6)

God established giving as a seed. Every seed carries a harvest.

"And God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work." (2 Corinthians 9:8)

God blesses stewards so they can become greater blessings. The goal of prosperity is not self-indulgence.

The goal is greater kingdom impact.

4. To Prove Our Obedience And Maturity

One of God's primary reasons for instituting kingdom stewardship is to develop and reveal spiritual maturity in His children.

A child is primarily a receiver. A mature son becomes a responsible contributor to the Father's interests.

Giving therefore becomes a test of obedience, spiritual growth, and kingdom understanding.

"Every man shall give as he is able, according to the blessing of the LORD thy God which he hath given thee." (Deuteronomy 16:17)

Notice that God did not establish a fixed amount for everyone.

He established a principle of responsible stewardship according to the measure of grace and blessing received.

This requires spiritual maturity. The mature believer understands that everything he possesses belongs to God and should be managed according to God's will.

"Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver." (2 Corinthians 9:7)



God is not merely interested in the gift. God is interested in the attitude behind the gift.

Spiritual maturity is revealed when obedience is no longer forced.

The mature believer gives willingly. The mature believer gives joyfully. The mature believer gives consistently. The mature believer gives because he understands God's heart.

STEWARDS GOD USED TO PRESERVE HIS PURPOSES IN THE BIBLE

1. ABRAHAM – The Kingdom Investor

"And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing." (Genesis 12:2)

God blessed Abraham so that he could become a blessing. Kingdom prosperity is not ownership. It is stewardship.

2. JOSEPH – The Preserver of Nations

"And God sent me before you to preserve you a posterity in the earth, and to save your lives by a great deliverance." (Genesis 45:7)

Joseph was not merely promoted. He was positioned. When famine struck the world, God had already prepared a steward.

Out of all Jacob's sons, Joseph was chosen because he could be trusted. God preserved nations through one faithful steward.

3. OBADIAH – The Preserver of God's Prophets

"For it was so, when Jezebel cut off the prophets of the LORD, that Obadiah took an hundred prophets, and hid them by fifty in a cave, and fed them with bread and water." (1 Kings 18:4)

While many compromised under Ahab and Jezebel, Obadiah used his resources to sustain God's servants. His stewardship preserved prophetic voices.

4. DAVID – The Kingdom Financier

David funded the Temple he would never personally build.

"Moreover, because I have set my affection to the house of my God, I have of mine own proper good... given to the house of my God." (1 Chronicles 29:3)

David's giving flowed from love, and not obligation.

5. LYDIA – The Kingdom Sponsor

"She constrained us, saying, If ye have judged me to be faithful to the Lord, come into my house, and abide there." (Acts 16:15)

Her home became a centre for kingdom advancement.

6. BARNABAS – The Generous Giver

"Having land, sold it, and brought the money, and laid it at the apostles' feet." (Acts 4:36-37)

He used personal resources to advance God's work.

7. THE CHURCH IN MACEDONIA

"How that in a great trial of affliction the abundance of their joy and their deep poverty abounded unto the riches of their liberality."

"And this they did, not as we hoped, but first gave their own selves to the Lord." (2 Corinthians 8:2 & 5)

God's greatest stewards first surrender themselves before money comes the heart.

THE BENEFITS OF KINGDOM FINANCIAL STEWARDSHIP

In God's kingdom, genuine giving is never a loss. Giving is a seed. Giving is worship. Giving is obedience. Giving is a covenant practice. Most importantly, **the giving grace is a multiplier.**

God designed kingdom stewardship to produce increase and multiplication.



Whenever God finds a faithful steward, He places more in his hands because kingdom resources are meant to flow, not stagnate.

1. DELIVERANCE IN TIMES OF TROUBLE

"Blessed is he that considereth the poor: the LORD will DELIVER him in time of trouble."

"The LORD will preserve him, and keep him alive; and he shall be blessed upon the earth." (Psalm 41:1,2)

Notice the promise, it is not merely financial reward; Deliverance. There are troubles money cannot solve. There are battles influence cannot win. There are dangers only God can remove. God promises special intervention for those who remember the poor and needy. Kingdom generosity attracts divine intervention.

2. PRESERVATION AND LONGEVITY

The Story of Tabitha (Dorcas)

"Now there was at Joppa a certain disciple named Tabitha... this woman was full of good works and almsdeeds which she did." (Acts 9:36)

She was known for helping people. She clothed widows. She gave generously. She served faithfully.

Then she died, but heaven was not finished with her.

"All the widows stood by him weeping, and shewing the coats and garments which Dorcas made." (Acts 9:39)

Her generosity created witnesses. Her giving created memorials. Her kindness spoke even after death.

"But Peter put them all forth, and kneeled down, and prayed... Tabitha, arise." (Acts 9:40-41)

God restored her life. Her generosity became part of her testimony before heaven.

3. DIVINE PROTECTION

Satan's Testimony about Job

"Hast not thou made an hedge about him, and about his house, and about all that he hath on every side?" (Job 1:10)

Satan himself testified that Job was protected. There was a divine hedge around his life. There was protection around his family. There was protection around his possessions.

Why Did Job Enjoy Such Favor?

Job reveals part of the answer.

"Because I delivered the poor that cried, and the fatherless, and him that had none to help him."

"The blessing of him that was ready to perish came upon me..."

"I was eyes to the blind, and feet was I to the lame."

"I was a father to the poor." Job 29:12-16

Job was not merely wealthy. Job was generous. Job used his wealth to relieve suffering. Job became a channel of God's compassion. No wonder heaven placed a hedge around him.

4. ANGELIC VISITATION AND DIVINE ENCOUNTERS

Abraham

"And he took butter, and milk, and the calf which he had dressed, and set it before them." (Genesis 18:8)

Abraham welcomed strangers with extraordinary generosity. What appeared to be ordinary guests were heavenly visitors.

"And he said, I will certainly return unto thee... and, lo, Sarah thy wife shall have a son." (Genesis 18:10)

His hospitality preceded prophetic visitation and covenant promises.



Cornelius

"A devout man, and one that feared God... which gave much alms to the people, and prayed to God alway." (Acts 10:2)

His generosity ascended before God.

"He saw in a vision evidently an angel of God..."

"Thy prayers and thine alms are come up for a memorial before God." (Acts 10:3-4)

Notice this carefully. His prayers went up. His giving went up. Both came before God as a memorial.

His generosity attracted angelic attention.

"Be not forgetful to entertain strangers: for thereby some have entertained angels unawares." (Hebrews 13:2)

Kingdom generosity often opens doors to supernatural encounters.

5. SUPERNATURAL MULTIPLICATION

"Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom." (Luke 6:38)

The Widow of Zarephath: A Picture of Kingdom Multiplication

"And Elijah said unto her, Fear not; go and do as thou hast said: but make me thereof a little cake first..."

"For thus saith the LORD God of Israel, The barrel of meal shall not waste, neither shall the cruse of oil fail..."

"And she, and he, and her house, did eat many days." (1 Kings 17:13-16)

The widow was down to her last meal. Natural wisdom said, "Keep it." Kingdom wisdom said, "Release it." The moment she released her seed in obedience, heaven released supernatural supply.

What she gave left her hand but never left her life. Her giving activated divine multiplication.

THE GRACE FOR GIVING

One of the greatest battles in the life of every believer is the battle over possessions.

The natural man finds it difficult to part with money, wealth, and material resources.

Human nature is inclined toward self-preservation, accumulation, and ownership.

This is why kingdom stewardship is not merely a financial issue.

It is a heart issue.

Without divine help, many believers will struggle to become generous regardless of how much they possess.

This is where the grace for giving becomes necessary.

Grace is the supernatural virtue and divine enablement that empowers a believer to do what is right and even go beyond natural limitations.

The grace for giving enables a person to release resources joyfully, sacrificially, and consistently for God's purposes.

What does the grace for giving produce?

1. Liberality

The first evidence of the giving grace is liberality.

A liberal person is open-handed.

He sees resources as instruments for blessing others.

He understands that God blesses him so he can become a blessing.

"The liberal soul shall be made fat: and he that watereth shall be watered also himself." (Proverbs 11:25)

The giving grace destroys stinginess.



2. Delightsomeness in Giving

The giving grace makes generosity a delight instead of a burden.

Many people give reluctantly. Some give under pressure. Others give out of obligation.

But grace changes the attitude of the heart.

"Moreover, because I have set my affection to the house of my God, I have of mine own proper good... given to the house of my God." (1 Chronicles 29:3)

David's giving flowed from affection. His love for God produced delight in giving.

The giving grace causes believers to rejoice in opportunities to support God's work.

3. Selflessness

The giving grace breaks selfishness.

Selfish people ask: "What can I get?"

Grace-filled people ask: "What can I give?"

The Macedonian believers demonstrated extraordinary selflessness.

"How that in a great trial of affliction the abundance of their joy and their deep poverty abounded unto the riches of their liberality." (2 Corinthians 8:1-2)

Even in hardship they thought about advancing God's kingdom. Their circumstances did not determine their generosity, their grace did.

How To Access The Grace For Giving

1. Pray for it

Grace can be received from God.

No one develops kingdom generosity by human effort alone. It is first a work of God in the heart.

"Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need." (Hebrews 4:16)

If you struggle with generosity, ask God for help. If you struggle with greed, ask God for grace.

If you struggle with releasing resources, ask God to enlarge your heart, the throne of grace remains open.

2. Associate with Givers

People unconsciously become like those they admire and associate with.

Generosity is contagious, so is selfishness.

One reason Solomon developed a heart for giving was the influence of his father David.

"And Solomon loved the LORD..."

"And the king went to Gibeon to sacrifice there... a thousand burnt offerings did Solomon offer upon that altar." (1 Kings 3:3-4)

David was a generous kingdom builder, Solomon followed that example.

Association influences impartation, spend time with generous believers.



Study the lives of kingdom financiers, learn from people who use their resources for God's glory.

3. Practice Giving

Grace grows through exercise, and the grace for giving increases through use. What is not exercised remains undeveloped.

"But by the grace of God I am what I am: and his grace which was bestowed upon me was not in vain..." (1 Corinthians 15:10)

Paul understood that grace becomes fruitful through action.

The more you obey God in giving, the stronger the grace becomes. The more you release what is in your hand, the more God entrusts to you.

Conclusion

"Therefore, as ye abound in everything, in faith, and utterance, and knowledge, and in all diligence, and in your love to us, see that ye abound in this grace also." (2 Corinthians 8:7)

May we abound in the grace of giving.

May we become liberal, joyful, and selfless stewards.

May God raise from among us end-time kingdom financiers who will love Him more than money, serve Him with their resources, and advance the Gospel to the ends of the earth.

In Jesus' Name. Amen.



3.0.5 BUSINESS TALK:GET EDUCATION, GET VOCATION - DN GIDEON OLUSOLA OGUNGBILE

INTRODUCTION

Education is defined in different ways by different scholars to mention, but few. One scholar defined education as **life long process** of acquiring knowledge, skills, learning, training, values, attitude, formal schooling and informal schooling.

Another scholar says education implies a discipline and development by means of study and learning. Education is derived from the Latin words **Educare** meaning **to bring up**, an act of teaching knowledge to others and receiving knowledge from someone else.

TYPES OF EDUCATION

1. **Informal Education:** Home education by father, mother and family members.
2. **Formal Education:** School education by teachers (how to read and write).

IMPORTANCE OF EDUCATION

1. It is a fundamental human right.
2. It teaches us to think well and to solve our problems.
3. It helps society to be more peaceful.
4. It helps economic to be robust.
5. It helps in communication.
6. It helps one to know how his or her right.
7. It helps one not to feel inferior in the society.

VOCATION

Vocation can be defined as strong love calling towards a particular career after implying a sense of passion, therefore it is deeply felt dedication to a specific type of work. There are different types of vocation.



TYPES

1. Tailoring
2. Mechanic
3. Bricklaying
4. Carpentry work
5. Bowling etc.

ADVANTAGES OF GETTING EDUCATION AND VOCATION

1. Personal Development and Empowerment
2. It promotes confidence and self-reliance
3. It brings high income to beneficiaries
4. It does not give way to disappointment
5. It helps beneficiaries to upgrade their careers and advance learning
6. It helps in getting connections
7. It makes one well organised
8. It makes one law abiding

4.0 WORKSHOPTOPICS

4.0.1 The Choristers and Rudiment of Music - Revd Dr. Olanlege, J.O.

THE CHORISTERS AND RUDIMENT OF MUSIC INTRODUCTION

Music is one of the most powerful tools of worship and spiritual communication in Christianity. Throughout biblical history, singing and instrumental performance have been essential components of worship. Choristers therefore occupy an important place in the church because they lead congregations into worship and spiritual reflection. The ministry of choristers goes beyond entertainment. Choir members are ministers who communicate divine truth through music. According to Ephesians 5:19, believers are encouraged to speak to one another “in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord” (New King James Version). Similarly, Colossians 3:16 emphasizes teaching and admonishing one another through songs. Despite the importance of music ministry, many choristers lack adequate knowledge of the rudiments of music. Some

possess vocal talent but have limited understanding of musical notation, rhythm, harmony, pitch, dynamics, and proper vocal techniques. This deficiency affects the quality and effectiveness of choir performance.

MEANING OF CHORISTERS: Choristers are members of a choir who sing collectively during worship services, ceremonies, and special musical presentations. In church settings, choristers function as worship leaders and spiritual ministers. According to Apel (1969), a choir is an organized group of singers who perform vocal music in parts such as soprano, alto, tenor, and bass. Choristers therefore require discipline, musical understanding, and spiritual sensitivity. (1 Chronicles 25:1–7).

MEANING OF RUDIMENTS OF MUSIC: The rudiments of music refer to the foundational principles and basic elements necessary for understanding and performing music effectively. They include musical notation, rhythm, scales, pitch, harmony, dynamics, time signatures, keys, intervals, and vocal techniques. Benward and Saker (2009) explain that rudiments of music provide the theoretical and practical basis for musical performance and interpretation. Without understanding these basics, effective musical communication becomes difficult.

BIBLICAL FOUNDATION OF CHOIR AND MUSIC MINISTRY

● Music in the Old Testament

Music was an important part of worship in Israel. The Bible records several instances where music was used for praise, thanksgiving, warfare, celebration, and prophecy.

- a. David and Organized Worship (1 Chronicles 25:1).
- b. Music and Victory (2 Chronicles 20:21–22)
- c. The Psalms and Worship

● Music in the New Testament

- a. Jesus and Hymns (Matthew 26:30).
- b. Paul's Teaching on Worship Music (Colossians 3:16).
- c. Heavenly Worship (Revelation 5:9)



THE DUTIES AND RESPONSIBILITIES OF CHORISTERS

- Leading Congregational Worship
- Supporting the Preaching Ministry
- Maintaining Musical Excellence (Psalm 33:3)
- Exemplifying Christian Character (1 Timothy 4:12)
- Participation in Church Activities

THE RUDIMENTS OF MUSIC

- ❖ Musical Staff: The musical staff consists of five horizontal lines and four spaces on which musical notes are written.
- ❖ Clefs: Clefs are symbols placed at the beginning of the staff to indicate pitch levels. Common clefs include: Treble Clef, Bass Clef, Alto Clef and Tenor Clef
- ❖ Musical Notes: Musical notes indicate the duration and pitch of sounds. Common notes include: Semibreve, Minim, Crotchet, Quaver, Semiquaver
- ❖ Time Signature: A time signature indicates the number of beats in a measure. Examples include: 2/4, 3/4, 4/4 and 6/8. The upper number shows the number of beats, while the lower number indicates the note value.
- ❖ Rhythm: Rhythm refers to the organized movement of sounds in time.
- ❖ Pitch: Pitch refers to how high or low a sound is.
- ❖ Scales: A scale is a sequence of musical notes arranged in ascending or descending order. Examples include: Major Scale, Minor Scale and Chromatic Scale
- ❖ Key Signature: A key signature indicates the key in which a piece of music is written. Examples: Key of C Major, Key of G Major, Key of F Major
- ❖ Dynamics: Dynamics refer to variations in loudness and softness in music. Examples include: Piano (soft), Forte (loud), Crescendo (gradually louder), Diminuendo (gradually softer)
- ❖ Harmony: Harmony occurs when different musical notes sound together pleasantly. Choirs commonly sing in four parts: Soprano, Alto, Tenor and Bass

- ❖ Sight Singing: Sight singing is the ability to sing written music at first sight.

VOICE TRAINING FOR CHORISTERS

- ❖ **Breathing Technique:** Proper breathing supports vocal strength and endurance. Choristers should practice diaphragmatic breathing for better voice control.
- ❖ **Vocal Warm-Up:** Warm-up exercises prepare the vocal cords before singing. Exercises may include: Humming, Lip trills, Scale practice and Vowel exercises
- ❖ **Diction and Pronunciation:** Clear pronunciation ensures effective communication during singing. Words should be articulated properly for listeners to understand the message.
- ❖ **Posture:** Good posture improves breathing and sound projection. Choristers should stand upright with relaxed shoulders.
- ❖ **Voice Classification:** Human voices are classified according to range. Female Voices (Soprano, Mezzo-Soprano and Alto), Male Voices (Tenor, Baritone and Bass)

CHOIR REHEARSAL TECHNIQUES

- ✓ Importance of Rehearsals: Regular rehearsals improve coordination, harmony, and confidence. (Hebrews 5:14)
- ✓ Punctuality and Discipline: Effective choir ministry requires punctuality and commitment. Late attendance disrupts rehearsals and affects performance quality.
- ✓ Listening Skills: Choristers must listen carefully to: The choir director, Instrumental accompaniment, Fellow singers, and listening promotes unity and harmony.
- ✓ Teamwork: Choir singing is collective ministry. Members should avoid unhealthy competition and work together in love and humility. (Philippians 2:3)

SPIRITUAL LIFE OF CHORISTERS

- ◆ Choristers as Ministers



- ◆ Prayer and Consecration (Psalm 24:3–4)
- ◆ Studying the Word of God (Joshua 1:8)
- ◆ Humility and Service. (James 4:6)

CHALLENGES FACING CHORISTERS

- Lack of Musical Knowledge
- Indiscipline: Poor attendance, lateness, and lack of commitment weaken choir effectiveness.
- Spiritual Weakness
- Financial Constraints
- Worldliness (James 4:6)

SOLUTIONS AND RECOMMENDATIONS

To strengthen choir ministries, the following recommendations are necessary:

1. Churches should organize regular music workshops and seminars.
2. Choristers should study the rudiments of music consistently.
3. Choir members should maintain spiritual discipline.
4. Choir directors should encourage unity and teamwork.
5. Churches should invest in musical instruments and training materials.
6. Regular vocal training should be conducted.
7. Choir rehearsals should be structured and purposeful.
8. Choristers should cultivate humility and servant leadership.

CONCLUSION

The ministry of choristers remains essential in Christian worship and spiritual edification. Effective choir ministry requires both spiritual maturity and musical competence. Understanding the rudiments of music equips choristers with the necessary skills for excellent performance and meaningful worship leadership. The church must therefore prioritize music education, spiritual development, and disciplined rehearsal culture among choristers. When choir members combine musical knowledge with spiritual dedication, they become powerful instruments for glorifying God and blessing the congregation.

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Prepared by :

The Revd Olanlege, Joshua Olayinka PhD

4.0.2 Applying Pedagogy and Pneumagogy in Sunday School Teaching - Revd Oyekunle, G.O.

TOPIC: APPLYING PEDAGOGY AND PNEUMAGOGY IN SUNDAY SCHOOL TEACHING

TEXT: 1 COR 2:10-14

INTRODUCTION

Beloved teachers, Sunday School teaching is not merely reading from a manual. It is a ministry of building lives for Christ.



The topic before us is: **Applying Pedagogy and Pneumagogy in Sunday School Teaching.**

These words simply mean:

Pedagogy — using effective methods of teaching.

Pneumagogy — allowing the Holy Spirit to guide and empower teaching.

In other word: Using Effective Teaching Methods and Depending on the Holy Spirit in Sunday School Teaching. To teach effectively, a Sunday School teacher needs:

1. Good teaching methods.
2. The help of the Holy Spirit.

If teaching methods are present without the Holy Spirit, people may receive information without transformation. If zeal is present without proper teaching methods, confusion may occur. But, when both work together, teaching becomes powerful and life-changing.

LESSON

I. UNDERSTANDING THE SUNDAY SCHOOL TEACHER AND THE LEARNERS

1. What a Sunday School Class Is

A Sunday School class is:

#A spiritual classroom. #A place for Bible learning. #A place for discipleship and growth.

Biblical Illustration: The Great Commission — Jesus commanded believers to teach others.

2. Who a Sunday School Teacher Is

A Sunday School teacher is: #A spiritual guide. #A mentor. #A life-builder.

A teacher teaches both by words and lifestyle.

Biblical Illustration: Ezra studied and practiced God's Word before teaching others.

3. Understanding Different Learners

In Sunday School, learners differ:

#Children #Youths #Adults #New converts #Mature believers

Some learn fast; others learn slowly.

Lesson: One teaching style cannot fit everybody.

Secular Illustration: A farmer treats different crops differently for good harvest.

4. Why Effective Teaching Matters

Good teaching:

*Produces understanding. *Encourages spiritual growth. *Prevents false doctrine. *Makes learners mature.

Poor teaching can make learners lose interest.

5. The Teacher Must Prepare

Even though there is a prepared manual:

* The teacher must study ahead. *Pray over the lesson. *Understand the topic well. *Prepare examples and questions.

II. DIFFERENT TEACHING METHODS AND JESUS' EXAMPLE

1. Lecture Method

Explaining the lesson clearly.

Danger: Talking too much alone may bore learners.

Improvement:

* Ask questions. *Use examples – Mathew 22: 20 - 25 *Involve the class.

2. Question-and-Answer Method

Jesus often asked questions.



Benefits

#Encourages participation. #Tests understanding. #Keeps learners attentive.

Biblical Illustration: Jesus asked: “Whom do men say that I am?”

3. Storytelling and Illustrations – Mathew 18: 1-4, Mark 12: 4

People remember stories easily.

Jesus used:

#Parables #Everyday examples #Familiar experiences

Lesson: Use examples from:

*Family life * Farming *Markets *Community life

4. Discussion and Demonstration Methods

Discussion: Allows learners to contribute.

Demonstration: Showing practical examples physically.

Benefits:

#Makes teaching lively. # Improves understanding. # Helps memory retention.

5. Jesus' Teaching Style

Jesus taught with:

#Simplicity #Compassion #Practical examples #Questions

#Dependence on the Holy Spirit

Lesson for Teachers: Do not use difficult grammar unnecessarily. Teach to be understood.

III. THE HOLY SPIRIT AND EFFECTIVE SUNDAY SCHOOL TEACHING

1. The Holy Spirit-Filled Teacher

A Spirit-filled teacher is: #Prayerful #Obedient to God #Humble #Dependent on God

2. The Work of the Holy Spirit in Teaching

The Holy Spirit: John 14:26, 16:13 *Gives understanding *Gives wisdom : Isa. 11:2, Pro. 2: 6.

*Convicts hearts. *Reminds teachers of scriptures. *Directs teaching. *Biblical Illustration:* Philip was directed by the Spirit while teaching.

3. Balancing Preparation and the Holy Spirit

The Holy Spirit does not encourage laziness.

A teacher must: *Prepare properly. *Pray sincerely. *Depend on God during teaching. *Secular Illustration

A farmer prays but still plants and weeds his farm.

4. Results of Spirit-Empowered Teaching

When good methods and the Holy Spirit work together: *Learners understand better. *Lives are transformed. *Classes become lively. *Churches grow spiritually.

Biblical Illustration: Acts 2 — many were convicted when Peter preached under the power of the Holy Spirit.

5. Final Challenge to Teachers

Do not merely teach lessons.*Teach lives. *Build disciples. *Depend on the Holy Spirit. *Use methods wisely. *Teach with passion and love.

CONCLUSION

Sunday School teaching is a sacred assignment.

The manual is important, but the method of delivery matters greatly. A teacher who combines:proper teaching methods,sound preparation,and dependence on the Holy Spiritwill produce fruitful and impactful classes.

Remember:**Pedagogy gives teaching skill, but Pneumagogy gives spiritual power.**

Both must work together for effective Sunday School ministry.

May God raise teachers who are: Spirit-filled,wisely in teaching,passionate for souls,and fruitful in ministry.In Jesus' name. Amen.



LECTURE FROM REV'D GABRIEL OYEKUNLE

4.0.3 The Basic Training for Church Ushers- Dn Adetunji Ajibade

THE BASIC TRAINING FOR CHURCH USHERS

INTRODUCTION

I bring you greetings in the name of Jesus Christ our Lord. I pray that our service will be fruitful in Jesus' name. By the grace of God, we shall examine the basic training that is important for us as church ushers. In this training, we will review the qualities that every usher should possess and other important lessons that we need to learn. May God, the Great Teacher from heaven, teach us the right way to conduct ourselves in Jesus' name.

The work of an usher is very important in the house of God. As ushers, we serve as assistants to our pastors and shepherds. God often uses ushers to win souls for Christ. This is why David desired in his heart to be among those who served in God's house (Psalm 84:10b). Even our Lord Jesus Christ used ushers when He went to pray in Gethsemane (Mark 14:32–34).

WHO IS AN USHER?

An usher is usually the first person people meet when they come into a church or a gathering of believers for worship or any other event. An usher represents the first impression of the church. The behavior and service of an usher can influence whether visitors develop an interest in the church or not.

SELECTION OF USHERS

- A person may volunteer to become an usher.
- Ministers of God may be led by the Holy Spirit to appoint others as ushers.

QUALIFICATIONS OF AN USHER

An usher should be:

- Born again (John 3:3; 2 Corinthians 5:17).
- A person of prayer (1 Thessalonians 5:17; Matthew 7:7; Jeremiah 33:3), so as to understand spiritual matters.

- Filled with the power of the Holy Spirit (Acts 1:8), because our struggle is not against flesh and blood (Ephesians 6:10–12).
- Able to handle personal challenges wisely while caring for others (John 16:33).
- Patient, humble, and loving.
- Knowledgeable about Jesus Christ (Matthew 16:13–17; Luke 19:1–5).
- Free from greed, unlike Gehazi (2 Kings 5:20–27).
- A diligent student of the Word of God (Psalm 138:2). When Jesus completed His forty days and nights of fasting, Satan came to tempt Him, but Jesus overcame through the Word of God (Deuteronomy 6:16; Deuteronomy 8:3).
- Living a holy life (1 Peter 1:15–16).
- Of good reputation (Acts 9:36–39).
- Not addicted to strong drink or alcohol.
- Neat and hygienic.

DUTIES OF USHERS

- Ushers should arrive early for church services and gather together to pray before the service begins.
- Arrange and monitor seating in the church auditorium.
- Welcome people into the house of God.
- Direct worshippers to their seats.
- Collect offerings and other special donations.
- Prevent unnecessary noise and disturbances during worship.
- Care for and assist church members when necessary.
- Wake up people who fall asleep during the sermon.
- Count attendance in the church.
- Open and close windows and doors as required.

DRESS CODE FOR USHERS

- Ushers should wear neat and appropriate clothing.
- Ushers should avoid dressing in a way that exposes their bodies improperly.



- For women, head coverings (gele) should not obstruct the view or convenience of others.
- An usher's appearance should bring glory to God.

CONCLUSION

2 Timothy 3:14–15

May the Holy Spirit, in His mercy, help each one of us to meet God's standard and faithfully fulfill the responsibilities He has entrusted to us. Amen.

DN. AJIBADE ADETUNJI(08068715490) The Holy Trinity Gospel Church Worldwide (THTGW), Gambari

4.0.4 The Basic Training for the Elderly People (How to cope with Old age)- The Revd H.A. Adesina

HOW TO COPE WITH OLD AGE

Aging is inevitable. It is an unstoppable biological process. It is a good thing to grow old because a lot of our age mates are long gone. Psalm 92:14, Proverbs 20:29.

It is true that we might not have achieved every single thing we dreamt of achieving while we were younger, but, it is also true that, the Lord has helped us to do so much and make a lot of progress in our lives. (Psalm 37:25)

Here are a few health tips to consider at old age:

1. **MANAGE STRESS:** Understand that you have passed your prime years and you are no longer having the youthful strength to do tedious and difficult tasks. (Matt. 11:28).
2. **EAT ONLY BENEFICIAL MEALS:** Understand that the organs of your body are aging and need not be over used anymore. See your doctor to know the kind of foods, he would recommend for you. (1 Cor. 6:19-20).
3. **GET ENOUGH REST:** Get at least 8 hours of sleep each day. (Psalm 127:2)
4. **STAY ORGANIZED-** (1 Cor. 14:40)

5. **GET HELP-** You may need to hire a house help or request to have one of your grandchildren live with you.
6. **GO FOR REGULAR MEDICAL CHECK UP-** Monitor your blood pressure, sugar level and any other necessary health necessity.

Here are some of the things we can do to maximize our old age.

1. **GRATITUDE: (1 Thess. 5:18)** Be grateful to God for bringing you this far in life. You have really come a long way.
2. **FIND JOY IN MEMORIES:** Document your biography and life experiences for record purpose and learning for the younger generation. (Psalm 78:4)
3. **RECONCILE OLD GRUDGES:** If there still people with whom you are really not in good terms with, do your best to make peace with them. You never know when your last contact with anyone will be. (Matt. 5:23-24)
4. **STAY CONNECTED WITH LOVED ONES:** Old age is the stage of life where we tend to need family, friends and loved ones the most. (Heb.
5. **PUT YOUR HOUSE IN ORDER:** Reconcile your children if they do not share smooth relationship. (Ephesians 4:32)
6. **LOOK OUT FOR YOUR LONG-TERM/CHILDHOOD FRIENDS-** Remember those with whom you started life together who are still alive. Hangout with them and spend quality time together. Assist those who seem to not be as well-to-do as you. Never look down on them. Never see them as unfortunate and unserious. Life probably just happened to them and made them quite poor.

If any of your deceased long-term friends still has a family, try to watch out for the family they leave behind. (Proverbs 14:21)

7. **GO DOWN THE MEMORY LANE AND REMEMBER THOSE WHO HAVE BEEN OF HELP TO YOU IN THE PAST.** (1 Thess. 5:18)



8. **HOLD ON TO YOUR SPIRITUAL FAMILY AND CHURCH-** You need people around you who can pray with and for you and who will always be there to hold your hands through tough times. (Heb. 10:25)
9. **REPRODUCE YOURSELF IN YOUR MENTEES-** Share your wisdom and experiences with younger generations. Don't go to the grave with your valuable experiences. (Deut. 6:6-7)
10. **IT IS TOO LATE TO FORSAKE JESUS OR BACKSLIDE:** Hold firmly to your faith and belief. Be sure to see Christ before death. (Heb. 3:14)

Prepared and Delivered by: The Revd H.A. Adeshina, DGO, Kwara State.

4.0.5 The Basic Training for the Christian Interpreters - Pastor Jimoh T. Peter

CHRISTIAN INTERPRETER'S ETHICS, CHARACTERISTICS AND PREPARATION

INTRODUCTION: A balanced Christian interpreter is somebody that is spiritually, physically, mentally, academically, materially and emotionally stable for the ministry of interpretation.

PREPARATION OF CHRISTIAN INTERPRETER

It takes man of God or speaker days or weeks to prepare the message or teaching of one to two hours. The slogan of Christian interpreter should be, be prepared and ready. The preparatory level of Christian interpreter include:

- **Spiritual:** Reading of the word of God, meditating on the word of God and praying over everything (2 Tim. 2:15, Col. 3:16, Joshua 1:8, 1 Thess. 5:17)
- **Mental and Intellectual Preparations.** (Dan. 9:2, 1:3) You must read books related to your ministry. Study vocabularies, idioms, proverbs and grammars.
- **Physical and Health Preparations:** You must not play with your

voice, learn to exercise your body, take rest, eat good food, washing and taking care of your teeth and your body odours and keep fit.

- **Emotional :** Always be in good mood before mounting the pulpit or starting interpretation.

CHRISTIAN INTERPRETER'S ETHICS

The Ethics of Christian interpreter includes:

- Good dressing and culture consciousness.
- Interpreter is not a reporter e.g. He/She does not say, our Pastor or the man of God said...
- He must not be faster than the preacher/speaker.
- Rest enough before the programme start.
- Go to the toilet or gent before the programme starts.
- Confidentiality: You must be confidential enough, if you are invited to interpret confidential services.
- Imitate and mimic the speaker in every way.
- Do not interpret for the speaker you can not maintain his or her speed.
- Humility: You don't correct the main speaker on the stage.
- A good command of both languages' grammatical structure.
- Avoid lateness to programme.
- Learn how to hold and handle microphone.
- Be focused, concentrated and not distracted
- Avoid the use of hard vocabularies.

CHURCH INTERPRETER'S CHARACTERISTICS

The characteristics of Christian Interpreter includes:

#Faithfulness #Teachable Heart and openness to correction #Humility #Word affinity #Familiar with different culture #Identify his area of speciality # Transparent and Honest # Easy adaptability to speaker # Good Knowledge of Bible #Compassionate # Availability and punctuality habit # Commitment # Good pronunciation and intonations #Listening ears # Diligence to work # Prayerfulness and passion for souls # Good knowledge of rules and principles of language # Holiness, sanctification and godly life

CONCLUSION

All these are necessary for the effective ministry of interpretation.

4.0.6 The Holistic Education among the Church Leaders (Ministers/Wives& Church Executive).

- The Rev'd G.O. Olaniran

TOPIC: THE HOLISTIC EDUCATION AMONG THE CHURCH LEADERS

TEXT: MATTHEW 28:20

“Teach them to observe all things whatsoever I have commanded you: and, lo, I am with you always” even unto the end of the world.

INTRODUCTION :

Jesus has appointed the church leaders to be teachers of the whole world, even the leaders that keep the word of Jesus Christ (Proverbs 4:13), this duty is upon us because we are a chosen generation, a high priest, a holy nation, a peculiar people (I Peter 2:9)

THE TEACHING:

I. What makes us truly qualified for church leadership?

- (a) We are qualified for leadership, because we have been called out of darkness into his marvelous light. I Peter 2:9
- (b) We are qualified for leadership, because we are the people of God. I Peter 2:10
- (c) We are qualified for leadership, because we have received mercy

II. How can church leadership be done?

- (a) Leadership can be done through the wisdom of God (Proverbs 2:6, 1 Kings 3:6-12, James 1:5)
- (b) Leadership can be done through the word of God
- (c) Leadership can be done through the guidance of the Holy Spirit

III. Where is the true leadership work done?

- (a) In the whole world. Mark 16:15

(b) In all the nations. Matthew 28:19

IV. When can we truly be a church leader?

- (a) While we are alive. John 9:4
- (b) We can do it in the morning and in the evening. Ecc. 11:6

V. What should we not do during the true work time?

- (a) We should not pay attention to the weather. Ecclesiastes 11:6
- (b) We should not look at the clouds

VI. What is the word of warning, if we want the work to bear fruit?

- (a) Let us abstain from the lusts of the flesh, which war against the soul. I Peter 2:11
- (b) Have good conduct among the heathen. I Peter 2:12
- (c) Be submissive to all men for the sake of the Lord. I Peter 2:13, Rom 13:1-7

VII. How will Jesus distribute the reward at the end of the world?

- (a) He will consider the measure with which the work was done
- (b) He will consider the truth with which the work was done
- (c) He will consider the time when the work was done

Conclusion:

We believe that each person will receive the reward of his work, and that the work he does will determine where he will be sent, whether eternal life or eternal torment. Today, you can understand his work

- The Rev'd G.O. Olaniran,

Deputy General Overseer, Ondo State



ABALA EDE YORUBA**1.0 EKO GBOOGI****1.1 IKONI IKINI:****AKORI EKO : ISE PATAKI EKO ILE FUN AMUYE OSISE IJO (OWE 4:11, 3:1-7)**

IFAARA- Eko je akojopo imo ti eniyan ni ti yo fi itumo si aye re ni awujo. Eyi ti oni afoju sun meji (a) Imo fun igbe aye-Wa imo, ko imo, ni imo, ki o si fi ma se atuko aye re. (b) Imo gege bi idokowo- Bi o ba ti ni imo to, ni eto orojaye re yoo se ma rugogo to.

Awon abala imo meta ti a ngbe yewo (i) Eko ile (2) Eko iwe (3) Eko oro Oro Olorun. Loju iwoye mi je irinajo kan soso oni buso oko meta. Afiwe keji lati se alaye won ni " IGI AAYE" to ni (1) Gbongbo (2) Etun (3) Omo owo ati ewe. Nigbati eko ile je gbongbo, eko iwe je etun ti yio gbe ro daradara, ti eko oro Olorun yio si je ki o ni etun, ki o gbore gejige lati mu onirurur eso rere jade. Imo meteeta gbodo jo rin po lati igba ti ade aye titi oju iku.

EKO KINI: Beere lowo awon olukopa ise pataki omo bibi. Bi awon idahun yi ba ri bee, eko ile ni opakutele to gbogbo eko omo ninu aye re yo rogbo le lori.

Nitori naa, o ye ki omo o gba eko ti yio se fii mu yangan ni awujo agbaye.

(1) Imo tooto lati oju ikini iwaye. Olorun papa koro oju si iwa obun. Isaiah 1:16

(2) Awon ise ile ojoojumo ti ko gbodo yo enikankan sile

(3) Ifayaran nipa fifi arada koko janjan ise ile ati ti awon obi ki omo o to bere ile iwe ati ni akoko ti oju ori ile iwe.

(4) Ise obi ni ise omo akoko ti o ba gba eko, ki o to ni ise iyan laayo ara re.

(5) Enikeni ti o ba farabale gba eko yii (Eko ile) yio tayo ninu ise iyan laayo re, yio si di kesemooni ni awujo esin re.

EKO KEJI- (1) Gbogbo eniyan ni a ti da pelu abuda ebun isoni di ni nla

ni ona kan tabi omiran. Olorun da wa ni araloto si ara wa lati je iyebiye si ara wa kookan ni awujo. Genesis 1:31. Eksodu 31:1-6, Isaiah 43:7 (2) Gbogbo asa ati eya ni oni adamo ogbon igbaye gege bi awujo ibiti Olorun fi won sojo si. Idi ni yi too fi je pe kekere ni a ti pa etan iroko, bi o ba dagba tan apa o kaa. (Mo ti mo ogbon ori mi bemina o kawo o x 2 iwe yato ogbon ori mo lo je baba mo ti mo ogbon ori mi bemi naa o kawo o.

EKO KETA- (1) Olorun ki pe tabi ran ole nise. Onidajo 6:11-14. (2) Olorun ma nlo iriri ise iyanlaayo eniyan lati loo tabi pee fun ise ti o fe ran an.

Awon apeere:

(a) Ipe Mose- Eksodu 3:1-22, 4:1-4

(b) Ipe Elisha - Awon Oba kini 19:15-18, 19-21

(d) Ipe Peteru ati awon apeja miran - Matteu 4:18-22

ORO IFIYESI - Ma jowu ma tenbelu, enikeni ninu ise sise fun Oluwa. Gbogbo eniyan ni Olorun ti se eto bi yio se wulo fun ohun ninu ogba ajara Re o ba je alakowe ninu ijo, tabi gbajugbaja oloko owo, bi o tile je akosemose ti o danto. Ipata o ko ni o se pataki si Olorun, kii se taloga, talagba.

Orin " Mo ti gbiyanju agbara mi , mo sa ti gbiyanju agbara mi, dapo mo yanju mi Oluwa, mo sa ti gbiyanju agbara mi. E se pupo - **OLUSO-**

AGUTAN EMMANUELI OLABISI OLABODE

1.2 EKO IKEJI:**ISE-PATAKI ÈKÉ TIARA(EKO IWE) NÍNÚ Ì È IRANSE****ORO AKOSO**

Ariyanjiyàn ti wà láàárín àwọn Kristoní kan nípa ipa tí òkò nko nínú isọ́ iranse. Àwọn kan wipe tí ènìyàn bá ti lágbára nínú èmí, òkò kò e pàtàkì tó bèṣẹ̀ mọ́. Ẹ̀yàngbón tí a bá wo Ìwé Mímẹ́ dáadàa àtí itàn ijẹ́, a ó rí i pé ẹ́ lẹ́rún ko tako òkò rárá. Ní tòótẹ́, O máa n lo ó.

òkò-iwe tùmò sí imẹ̀ àtí ikẹ́kọ̀ nípa àwọn nṣ kan tí kí í e ti èmí tàbí òkò

ọ lórún nikan – bíi i àkóso, ibánisẹ̀rọ̀, sáyọ̀s sì, imẹ̀ ọ̀rọ̀, eto ilera àti bẹ̀ọ̀ bọ̀ọ̀ lẹ̀. Nígba tí a bá fí irú imẹ̀ bọ̀ọ̀ sílọ̀ fún ọ lórún, ó di irinşọ̀ tó wúlò fún i ẹ̀ Oluwa.

Ìwòye Kristẹ̀ni lóri Ẹ̀kẹ̀

Kí a tó sẹ̀rọ̀ nípa pàtàkì rẹ̀, a gbọ̀dọ̀ mọ̀ pé ọ lórún fúnra Rọ̀ ni orisun gbogbo imẹ̀.

Ìwé Mímẹ̀ sọ̀ nínú Òwe 2:6 pé, “Nítorí Olúwa ló n fí ogbón fúnni; láti onu Rọ̀ ni imọ̀ àti òye tí n wá.”

Bákan náà, nínú Eksodu 31:3, ọ lórún kún Bezaleli ní ogbón àti òye láti e i ẹ̀ ọ̀wọ̀. Èyí tùmọ̀ sí pé kí i e àdúrà àti àṣetẹ̀lọ̀ nikan ni ẹ̀ lẹ̀rún nífọ̀ sí, O nifesi sí ogbón işọ̀ àti imẹ̀ pọ̀lú.

Ní ilàna kan náà, Ìwé Mímẹ̀ n gba wa niyànjú kedere láti kọ̀ ọ̀kọ̀. Nínú 2 Timoti 2:15, a ní láti “kọ̀kọ̀ kí o lẹ̀ fí ara wa hàn gọ̀gọ̀ bí ọ̀ni tí ọ lórún fọ̀wọ̀ sí, o işọ̀ tí kò ní ní itijú, tí n pín ọ̀rọ̀ òtítọ̀ ní tòótọ̀”. Èyí fí hàn pé idagbasoke nínú imẹ̀ jọ̀ ohun tí a nretí lówọ̀ gbogbo onígbağbọ̀. Bákan náà, nínú Daniọli 9:2, Daniọli sọ̀ pé, “Èmi Daniọli lóye nípa àwọn iwé...” Èyí fí hàn pé ọ̀ni tí ó jinlọ̀ nínú àdúrà àti ifihàn i n fí ara rẹ̀ fún ọ̀kọ̀.

Nínu itàn, esin Kristẹ̀ni ti máa n gbé ẹ̀kọ̀ ga. Nígba tí àwọn mişónàrí (missionaries) kẹ̀kọ̀ dé Nàìjíríà, kí i e pé wẹ̀n wàásù ihinrere nikan, wẹ̀n tún dá àwọn ilé-ìwé sílẹ̀. ọ̀ pọ̀lọ̀pọ̀ àwọn ilé-ìwé àkẹ̀kọ̀ ní orílọ̀-èdè yíi ni ijẹ̀ ló dá wẹ̀n sílẹ̀. Títí di òní, àwọn ijẹ̀ i n àkóso ilé-ìwé alakebẹ̀rẹ̀, girama, àti àwọn ilé-ọ̀kọ̀ gíga.

Àwọn ile-eko Bibeli tún wá tí n ko ẹ̀kọ̀ òmí pọ̀ mọ̀ ọ̀kọ̀ iwe, bii Nigerian Baptist Theological Seminary ní Ogbomoso àti Trinity College of Theology tiwa. Gbogbo èyí fí hàn pé esin Kristẹ̀ni kí i kẹ̀ ọ̀kọ̀ sílọ̀, nise ni ó gba á mọ̀ra.

IWULO Ẹ̀KẸ̀-IWE NÍNÚ Ì Ẹ̀ IRANSE

Nígba tí a ti fí idí rẹ̀ múlò pé ọ lórún ni orisun imẹ̀, àti pé esin Kristẹ̀ni gba ọ̀kọ̀ mọ̀ra, ó sẹ̀ pàtàkì láti wo bí èyí e kan i ẹ̀ wa nínú ijẹ̀.

Ìbèèrè to ye ka beere kí i e pe bóyá ẹ̀kọ̀ ní ipa nínú igbé ayé onígbağbọ̀ mọ̀ – èyí ti dájú. Ìbèèrè to ye ka beere ni pé: **báwo ni Ẹ̀kẹ̀şẹ̀ n mú kí i ẹ̀ ijẹ̀ munadoko?**

1. Ó n ràn wá lẹ̀wẹ̀ láti şàlàyẹ̀ ihinrere dáadáa

ọ̀ kan lára işọ̀ pàtàkì nínú ijẹ̀ ni kí àwọn èniyàn lóye ẹ̀ rọ̀ ọ lórún. Ní Nehemiah 8:8, wọn ka òfin “ní kedere, wọn sì tùmọ̀ rọ̀, wọn sì jọ̀ kí àwọn èniyàn lóye.” ọ̀kọ̀ n ràn èniyàn lẹ̀wọ̀ láti şètò èrò, àlàyẹ̀ Ìwé Mímẹ̀ dáadáa, àti láti bá oríşíirí i èniyàn sẹ̀rọ̀.

Paulu jọ̀ àpẹ̀rẹ̀ rere. Nínú I e Awẹ̀n Aposteli 17:22–28, nígba tí ó n bá àwọn ará Giriki tí wọn kọ̀ ọ̀kọ̀ sọ̀rọ̀, ó bá wẹ̀n sọ̀rọ̀ ní ọ̀nà to le ye won, ó sì tún tọ̀ka sí àwọn ikówé tiwẹ̀n fúnra wẹ̀n. Bí a kò bá lóye ihinrere, kò lẹ̀ yí igbé ayé awon eniyan padà.

2. Ó n ràn wá lẹ̀wẹ̀ láti mú itòlẹ̀şşẹ̀ àti i ètò tó péye wá sínu i Ẹ̀ iranse

Ì ẹ̀ iranse kí i e ti ẹ̀mí nikan – ó tun nise pelu àwọn èniyàn àti i ètò. Ìwé Mímẹ̀ sọ̀ nínú 1 Korinti 14:40 pé, “Kí ohun gbogbo wáyé ní ibámu àti ní itòlẹ̀şşọ̀.” Àwọn işọ̀ inu ijẹ̀ nílò imurasile, i ẹ̀kan àti ojúşẹ̀. Bí àwọn nş kan wònyí kò bá sí, nnkan le daru.

Nínú I e Awẹ̀n Aposteli 6:1–3, nígba tí i ọ̀ro kan wáyé nínú ijẹ̀, àwọn aposteli dá ilàna kan sílẹ̀ nípa yíyan àwọn èniyàn (awon Diakoni) láti bójú tó ẹ̀rọ̀ náà. Èyí je işàkóso. Nítorí náà, ọ̀kọ̀ n ràn àwọn oşíşọ̀ ijo lówọ̀ láti s'eto dáadáa, şakoso ohun-iní pọ̀lú ogbón, àti láti mú ohun gbogbo lo dáadáa.

3. Ó n ràn wá lÉwÉlátí kÉisÉ-owo tó wúlò ninu ise iranse

ò pòlòpo isò ijẹ ló nílò ẹgbẹ́n isò. Ìwẹ̀nyí nì bí a ẹ̀ n akoso owó ijẹ, mímu ohun èlò ohun àtí mohunmaworan i ẹ́, pipalemo fun awon eto ijo, i e eto ipolongo ihinrere àtí bẹ̀ò bọ̀ò lẹ. Àwọn nẹ́ kan wọ̀nyí kí í ẹlẹ́ nípá àdúrà nìkan, wẹ́n nílò ìmẹ̀ àtí ókó.

Gógó bí ọ lórún ẹẹ fún Bezaleli ní ọgbón láti kọ Tábánákù (Eksodu 31:3), bẹ̀ni Ó ẹ̀ ní lo àwọn ọ̀nà tí ó ní ọgbón lóni láti ẹ̀ àtìlẹ̀yìn i ẹ̀ Rọ̀. Ẹ̀ maa n yara dagba, ó sì maa n ẹ̀ dáadáa nígbà tí àwọn ọ̀mọ ọ̀jọ bá n fi ọgbón-ise won sínú isọ̀ Oluwa.

4. Ó n mú kí ipa ò pÈ sí i nínú awujÈ

òkọ́ n' ílẹ̀kùn. Nínú iwe Daniḽi 1:17–20, Daniḽi àti àwọn ọ̀rọ̀ rẹ̀ dára jù awon akegbe won lo nínú ìmẹ̀ àti òye ni ilopo mewá. Nítorí èyí, wẹ́n dúró níwájú àwọn ọ̀ba. Nígba tí àwọn onígbagbọ̀ bá kòkọ̀ tí won sì dangajia, wón máa ní ààyè láti dúró nìbí tí wón ti lè soju o lórún.

Lónií, olùkẹ́ n ní ipa lóri àwọn akókòò' re, akosemose n ní ipa lóri ibi isọ̀ rọ̀, beeni naa ní adari nipa lóri eto isakoso l'awujo. Nítorí náà, isọ̀ ijẹ ko pin s'ori pepe nikan, ó kàn gbogbo ìgbé ayé ojoojúmẹ́ wa.

5. Ó n ràn wá lÉwÉlátí tí ìgbàgbÉ wá gege bí Kristíní leyin

A wà ní àkókò tí àwọn èniyàn *n* bèèrè ibèèrè nípa esin Kristení. Ìwé Mímé sọ nínú 1 Peteru 3:15 pé kí a sètò láti dá ẹnìkẹ̀nì tí ó bá bèèrè nípa irètí wa lohùn. ẹ̀kọ́ *n* ràn onígbagbọ́ lẹ́wọ́ láti ronú kedere, dáhùn pọ̀lù ọgbón, àti láti ṣaláyẹ̀ ígbagbẹ́ dáadáa. Láìsì ọ̀ye, o i ẹ̀ lẹ̀ ní ì ọ̀ro láti dáhùn àwọn ibèèrè ni tòótẹ́ tàbí láti yanju àniyàn.

6. Ó n ràn wá lÉwÉlátí kÉlfaradà àtí ìdàgbàsókè ara Ènì

òkò n kẹ̀ ọkàn èniyàn. Ó n kẹ̀ ifaradà, ì akoso àkókò, àti ìwà kíkẹ̀kọ̀.
 Àwọn ànímọ̀ wònyí jọ ohun tí a nilò nínú ìgbé ayé èmí. Nígbà tí Ìwé



Mime sọ nínú 2 Timotiu 2:15 pé, “Kòkòò kí o lè fí ara rò hàn gògò bí oni tí o lórùn fowò sí,” ó n tẹka sí ifaradà. ẹ ni tí eko ba ti mo lara tele, yòò rerùn fun iru eni bee láti dagba nínú ẹ rò o lórùn.

7. Ó n ràn wá lÉwÉlátí se àtílÉyìn i ÈjìÈ nípa owó àti nípa ì e

Kì í e gbogbo o í ẹ́ ijo tàbí iranse Olorun ní ije n satileyìn fun lekun rere. Paulu fúnra rẹ ní iṣọ̀ lowọ́ (Iṣe Awọn Aposteli 18:3). Nitorí náà, ọkọ̀ lè pèsè ọ̀nà atije-atimu. Èyí n jẹ́ kí oṣiṣọ̀ ijo lè tójú ara rọ̀, ẹ̀e àṣìlẹ̀yìn fún ije, kí ó sì í ẹ̀ láìsì ipayà. Irú nnkan bayi ma n fun ije lagbara.

8. Ó n jé kí òlẹ̀ ma a dagba ninu ayé tí ń yí padà

Ayé n yí padà kiakia; imò ọrọ, eto ibánisẹ̀rọ̀ àti àṣà n dagbasoke. Nínú 1 Kronika 12:32, àwọn ọmọ Isakari mọ̀ àkókò, wẹ́n sì mọ̀ ohun tí wẹ́n gbọ́dọ̀ ẹ. Lónìí, i ẹ́ iranse nlo ero ayelujara, ero ibanisoro lori afefe, àti àwọn irinṣọ̀ ibánisẹ̀rọ̀ igbalode miran. Oṣiṣọ̀ tí ó ní imẹ̀ àti eko yoo le mu ihinrere tan kale daradara lode oni.

KÍ NI AGBÉDÈ SẸẸ

Nígba tí a ti rí pàtàkì **ẹ̀kọ́ nínú ịsọ̀ ịjẹ**, ojú e wà lóri wa láti dáhùn ní **ẹ̀nà tó tọ́**. Ìwé Mímẹ́ **sọ nínú Jakọbu 1:22 pé**, “**ọ má ẹe jọ olùgbọ̀ ọ̀rọ̀ nikan, ùgbọ̀n ọ jọ olùṣe...**” Nítorí náà, kí ni àwẹn ịgbésẹ̀ **tó yọkí a gbàò**

a. Ni Èkàn fún ÈkÉojoojumo: Òwe 1:5 – “*ọ lógbón yóò gbọ, yóò sì pọ̀ sí i nínú òkó...*”

b. Gba ÌkÉ tàbí ÌkÉ to nko lÉwÉlÉwÉ gÉgÉbí ohun pàtàkì (pàápàá jùlÉ fún àwÈn ÈdÉ/akekoo): *Ri okò rọ gogó bí ìmura sìlẹ̀ fun i ẹ̀ ojo iwájú nínú ilé o lórún.*

d. Lo ìmÈ àti EgbÈn tí o ti ní nínú ìjÈ: 1 Peteru 4:10 – “Gógó bí okookan ti gba òbùn, bóò ni kí ó máa se iran só pòlù rò...”



e. Mura láti kẹ́ Egbén tuntun níbi tí ó bá yẹ: Má e dúró sí ibi kan; dagba si i láti le bá aini ise iranse pade.

e. Máse jẹ́ kí ipò Èkẹ́ rẹ́ dá ẹ́ dúró: Ìdagbasoke *si seése nipa oko*, ikíyèsì àti ì e. Filipi 3:13 – “...nígbà tí mo gbàgbé àwọn ohun tó wà lóyìn... mo n tẹ́stíwájú...”

f. Gbé àṣà Èkẹ́ ga nínú ijẹ: e àtilẹ́yìn fún ikẹ́kọ́, itẹ́sọ̀nà àti idàgbàsókè imo.

g. Maa bi ara rẹ́ nígbà gbogbo pé: “Báwo ni ohun tí mo mẹ́ ẹ́ lè sin Ẹ́lẹ́run dáadáa ẹ́” Kolosse 3:23 – “Ohun gbogbo tí ẹ́ bá n e, ẹ́ e ẹ́ pẹ̀lú gbogbo okàn yín, gógó bí ọ̀ni pé fún Olúwa ni...”

ÌPARÍ

Ó e pàtàkì láti tẹ́numẹ́ pé bó tilẹ́ jọ pé oko ẹ́ pàtàkì, kò gbédò rọ̀pò igbé ayé ẹ́mí. Ìwé Mímẹ́ sọ nínú Sakariah 4:6 pé, “Kì í e nipa agbára, tàbí nipa ipa, ùgbón nipa ọ̀mí mi...” Bákan náà, 1 Korinti 8:1 kílẹ́ pé imẹ́ lè yọ́rì sí igbéraga. Nítorí náà, **kì í e Èkẹ́ nikan, kì í e Èmí láisí idagbasoke, ùgbén kí méjèjì i ẹ́ pẹ́** Oṣiṣọ́ gbódò jọ ọ̀ni tí ó dúró *sinṣin nínú ọ̀mí, tí ó sì tún dagba nipa ẹgbén.*

òkọ́ kò lòdì sí i ẹ́ iranse – ó n e àtilẹ́yìn fún un. Nígbà tí a bá lo ó dáadáa, ó n jẹ́ kí ijẹ́ se dáadáa, tan ihinrere kale daadaa, dagba lẹ́nà tó péye, àti ní ipa nínú awujo.

Gógó bí oṣiṣọ́ nínú ilẹ́ ọ́ lórún, ọ́ má ẹ́ kọ́ oko sílò, ọ́ má ẹ́ kóríira imẹ́, ọ́ má sì e gbẹ́kòlé imẹ́ nikan. Dagba nínú ẹ́mí, dagba nínú òye. **Nítorí pé nígbà tí a bá fi imẹ́ sí Ẹ́wẹ́ onígbàgbẹ́ tí ó fi ara rẹ́ jin fún Ẹ́lẹ́run, ó di irinṣẹ́ fún ògo Rẹ́**

LATI OWO MRS RHODA OLAWUMI OLAJIDE

1.3 EKO IKETA:

AKORI: PATAKI DIDI EKO IMO OLORUN MU SINSIN GEGBI OSISE IJO.

BIBELI KIKA: 2TIMOTEU.2:15.

AWON KOKO INU EKO

- * ORO AKOSO
- * KINNIEKO IMO ORO OLORUN?
- * KINNI PATAKI EKO IMO ORO OLORUN?
- * AWON EWU TI O WA NINU AINI EKO IMO ORO OLORUN
- * IPENIJA EKO IMO ORO OLORUN
- * BIA SE LE DI EKO IMO ORO OLORUN MU SINSIN IPARI.

ORO AKOSO

Pataki eko ko se fi owo ro seyin ni awujo wa. Eko imo oro Olorun ko ipa pataki ni sise igbelaruge esin kristiani ni ode oni. Imo eko Olorun yii ko wa fun awon ti a n pe ni iranse Olorun nikan, o je ohun ti o se pataki fun gbogbo osise ijo irufe ipo yowu ki iru eni bee wa. Ilepa eko imo oro Olorun ni lati mu ki kristiani kookan le ma dagba ninu emi ki ibasepo won pelu Olorun le e ma a jinle si i. 1Pet.1:5;3:18.

KINNIEKO IMO ORO OLORUN?

O Je kiko oro Olorun lese lese. Orisi abala ni o wa ninu eko imo oro Olorun yii die ninu won ni wonyii.

(1) Imo Eko lese lese: -Eleyi ni abala to n se agbeyewo lese lese ohun ti bibeli so nipa Olorun, Emi Mimo Igbala Ijo awon isele igba-ikeyin.

(ii) Imo Eko itan: -Eleyi ni abala lati mo awon isele tabi itan ninu bibeli. O nkoni nipa itan ninu majemu laelae ati itan Ijo akoko ninu majemu titun ati awon itan itan kale ihinrere.

(iii) Imo Eko ifisi ise: -Mimu awon eko wonyii wa sinu ise ni ona iwaasu, ikoni, tabi igbani ni moran.

(iv) Imo Eko ti o ndabobo oro Olorun:-Eyi Je abala eko ti o ndabobo oro Olorun lowo awon eleko eke.

(v) Imo Eko Bibeli:-Abala imo ti o nso lekunrere nipa bibeli lati Genesisi titi de ifihan. Opolopo ni awon abala ikeko imo oro Olorun pin si, sugbon die ni a le menuba ninu eko wa yii eyi ti o se pataki fun awon osise lati mo.

KINNI O TUMOSI LATI DI EKO IMO ORO OLORUN MU SINSIN?

1 Kor. 15:2; Heb. 10:23; Ifihan. 2:25; 3:11.

O tumosi lati duro pata pata ninu eko oro Olorun

Didi eko mu gidi

Diduro ninu eko lai ye ese bi o ti wu ki iji le to.

Fifi ara eni jin pata fun eko ohun ti o gbagbo to o si nse won.

PATAKI DIDI EKO IMO ORO OLORUN MU SINSIN

Imo eko oro Olorun je ohun ti o se iyebiye pupo ni pataki fun awon osise ijo. E je ka wo die ninu awon anfani ti le se fun wa.

*O nse iranlowo fun osise ijo lati jinle dara dara ninu oro Olorun. Titu. 1:9.

*O mu idagbasoke lemi ati ibasepo to jinle pelu Olorun ba osise Ijo. Ef. 4:13.

*O nse iranlowo fun osise ijo lati le ni awon ohun amuye fun ise iranse re.

*O nse iranlowo fun osise ijo lati le kun oju osuwon ninu ise iranse re.

*O nse iranlowo fun Kristiani ti o je osise ijo lati le duro giri lakoko isoro

*O nse iranlowo fun osise ijo lati le dabobo igbagbo re. 1 Pet. 3:15.

*O nse iranlowo fun osise ijo lati le mo otito.

AWON EWU KIKO LATI DI EKO IMO ORO OLORUN MU SINSIN.

Ti a ba se aika eko imo oro Olorun si, awon ewu to o le mu wa niwonyii:

Awon eko eke yoo ma gbile si i.

Won yoo ma si opolopo elomiiran lona.

Won le ko irewesi ba igbagbo awon kristiani miiran.

Ao ma ni opo Kristiani ti ko dagba.

Aini imo eko oro Olorun le mu ki kristiani alailera l'emi subu sowo awon eleko eke.

IPENIJATIEKO IMO ORO OLORUN NDOJUKO.

Pelu bi eko imo oro Olorun se je pataki to, sibe opo osise kristiani ko ri idi ti o fi se pataki lati ni imo naa. Die lara awon idojuko ni wonyii.

Aini ife si eko naa.

Awon eko odi ti o gbode

igberaga, kinni a ko mo ninu bibeli?

Asa.

BI ASE LE DIEKO IMO ORO OLORUN MU SINSIN.

Lati le bori awon isoro ti eko imo Olorun ndojuko ki a si mu ipa ti o joju ba awujo wa, ani lati setan fun awon nkan wonyii:

✓ Ma a keko ninu iwe mimo nigbagbogbo. John. 5:39; Joshua. 1:8; 2 Tim. 2:15; Isa. 34:16; Ise Apo. 17:11.

✓ Ma a ka awon iwe kristiani ti o ni imisi Olorun. 2 Tim. 4:13.

✓ Fi ara re jin fun awon ipago ihinrere.

✓ Ma fi aye sile gbo iwaasu awon eni-amin ororo Oluwa.

✓ O tun le lo si ile iwe awon Oniwaasu ti o ni imisi Emi mimo ati oro Olorun bii TRINITY COLLEGE OF THEOLOGY. ti o je ti ijo yii. Gbogbo onigbagbo l'okunrin l'obinrin lo wa fun. O le ko eko yii lori fonran iba-ara-eni soro (online) tabi ki o wa si ogba ile iwe naa ti o wa ni ilu Aroje -Ogbomoso.

✓ Bakannaa o tun le ko lati inu iriri awon agba iranse Olorun I Tim. 1:2, 18.

IPARI

Didi eko imo oro Olorun mu sisin se pataki fun gbagbo osise ijo to a ba fe lati kun oju osuwon, ki a si le ma ba igba mu ninu ise iranse. Ki gbagbo osise gbaradi lati lepa imo si i, eniyan ki idagba ju ohun ti eniyan ko mo lo. Eko eke ti po lode awon eniyan si nsibu sinu re nitori aini imo oro Olorun. Jesu yoo mu ise re tesiwaju lowo wa. Amin.

LATI OWO ALUFA, ISAAC O. ADISA

IGBAKEJIALAKOSO AGBAATIALAKOSO IPINLE EKO



2.0 ORO LORI ISE OWO:

2.1 GBAẸKẸ, GBAI ẸẸWẸ ẸRẸ ISAAJU

ẹ pẹlẹpẹ ni ẹna ti awẹn ẹmẹwe n gba tumẹ ẹkẹ. ẹ ni kan sẹ pe ẹkẹ jẹ nkan ti a n kẹ jale aye wa—lati ile-iwe, tabi lati ita ile-iwe—lati ni imẹ, ẹgbẹn, ati iwa rere. ẹ lomiran sẹ pe ẹkẹ jẹ bi a ẹ n tẹ ẹni ati bi a ẹ n kẹ nkan titun. ẹ rẹ naa wa lati inu ede Latin ti n jẹ Educare, eyi ti o tumẹ si “lati tọni dàgbà”.

AWẸN IRÚFẸ ẸKẸ

1. **Ẹkẹ ti Ile** (Informal Education): Eyi ni ẹkẹ ti a n rí gbà lódò baba, iya, ati awẹn ẹbi ni ile.

2. **Ẹkẹ Ile-iwe** (Formal Education): Eyi ni ẹkẹ ti a n gba ni ile-iwe lódò awẹn olùkó (bi a ẹ n kawẹ ati bi a ẹ n kọwé).

PATAKI ẸKẸ

1. O jẹ ẹtẹ ẹmẹ eniyan.
2. O n kẹ wa bi a ẹ n ronú jinlò ati bi a ẹ n yanjú ì òrò.
3. O n jẹ ki awujẹ wa ni alaafia.
4. O n jẹ ki ẹrẹ-ajé le dán mórán.
5. O n ẹ iranlẹwẹ ninu ibara ẹni sẹrẹ.
6. O n jẹ ki eniyan mẹ ẹtẹ rọ.
7. O n jẹ ki eniyan ni igboya laarin awujẹ.

I ẸẸWẸ

I ẹẹwẹ jẹ ifẹ ẹkan ti eniyan ni si i ẹ kan pato ti o fẹ fi gbogbo ara rọ e. Awẹn apeere i ẹẹwẹ:

1. I ẹ Aranso (Tailoring)
2. I ẹ engini titunse (Mechanic)
3. I ẹ mẹle (Bricklaying)
4. I ẹ gbenagbena (Carpentry)

Ati bẹẹ bẹẹ lẹ...

ANFAANI GBIGBA ẸKẸ ATII ẸẸWẸ PAPE

1. O n jẹ ki eniyan ni idagbasoke, o si n fún ni ni agbára.

2. O n fún ni ni igboya ati agbara lati le da duro funra ara ẹni.
3. O n jẹ ki owo gidi wẹle fun eniyan
4. O ma ndena ijakule (it prevents disappointment).
5. O n jẹ ki eniyan ni imẹ si i ninu i ẹ rọ.
6. O n jẹ ki eniyan mẹ awẹn eeyan gidi (connections).
7. O n jẹ ki eniyan tò nkan rọ l'oseese abi leto leto
8. O n jẹ ki eniyan jẹ ẹmẹ-ilu gidi ti o n tọ lé òfin. LATI OWO DIAKONI GIDEONI O. OGUNGBILE

4.0 AKORI IDANILEKO ELEKAJEKA:

4.1 AKORI: EKO TI O KARI LAARIN AWON ADARI IJO

BIBELI KIKA: MATTTEU 28:20

“Ki e maa ko won lati maa kiyesi ohun gbogbo, ohunkohun ti mo ti palase fun yin, e si kiyesii, emi wa pelu yin nigba gbo gbo titi o fi di ipari akoko igbe aye yi

ORO AKOSO:

Jesu ti fi awon adari ijo se oluko fun gbogbo aye, ani awon adari ti o di eko Jesu Kirist mu sinsin (owe 4:13), ise yi kan wa nitori awa ni iran ti ayan, olu Alufa, orile ede mimo, eniyan o to (I Peter 2:9)

EKO NAA:

1. Kini lo je ki a ye fun adari ijo gan?

- (a) A ye fun ipo Adari, nitori a pew a jade ninu okunkun sinu imole iyanu re I Peter 2:9
- (b) A ye fun ipo adari, nitori a je eniyan Olorun I Peter 2:10
- (c) A ye fun ipo adari, nitori a rii aanu gba

ii. Kini a le fi sise adari ijo gan?

- (a) A le se ise adari nipase ogbon Olorun (owe 2:6, I awon oba 3:6-12, Jakubu 1:5)
- (b) A le sise adari nipase oro Olorun
- (c) A le sise adari nipase itoni Emi mimo

iii. Ni bo ni a ti lese ise adari gan?

- (a) Ni gbo gbo aye ni Mark 16:15
- (b) Ni orile ede gbogbo ni Matthew 28:19

- iv. **Ni igbawo ni a le sise adari ijo gan?**
 (a) Ni igbat a wa laye ni John 9:4
 (b) A le se ise na ni kutu kutu owuro ati ni asele Ecc.11:6
- v. **Ki ni a ko gbodo se ni akoko ise gan?**
 (a) A ko gbodo kiyesi afefe . Oniwasu 11:6
 (b) A ko gbodo wo oju ikuuku awosanmo
- vi **Ki ni oro ikilo ,bi a ba fe ki ise naa so eso**
 (a) La ti fa sehin kuro ninu ifefkufe ara, ti n ba okan jagun. iPeter2:11
 (b) Ki iwa aye yin dara laarin awon kenferi. I peter 2:12
 (c) Ki won teri ba fun gbogbo iana eniyan nitori ti oluwq. I peter 2:13, Rom 13; 1-7
- vii **Kini Jesu yio fi pin ere nikehin aye gan?**
 (a) Yio kiyesi osuwon ti a fi sise naa
 (b) Yio kiyesi otito ti a fi sise naa
 (c) Yio kiyesi akoko ti a fi sise naa

Ipari:

A koo pe olukuluku ni yio gba ere iise re, ati pe ise ti o ba se ni yio ibi ti ao pin o si, boye iye ainipekun tabi iya anipekun. Loni, o le ye ise rewo

The Rev'd G.O. Olaniran, Deputy General Overseer, Ondo State

4.2 IDANILEKO AWON OLUKO ILE EKO OJO ISINMI AKORI: LILO AWON ILANA IKONI ATI ITOSONA EMI MIMO NINU IKONI ILE EKO OJO ISINMI

BIBELI KIKA: 1 COR 2: 10 - 14

ORO AKOSO

Olufe oluko, kiko ni ni ile eko ojo isinmi kii se kika iwe ilana lasan. O je ise iranlowo lati ko aye eniyan fun Kristi.

Akori ti a ni niwaju wa ni:

Lilo awon ilana ikoni ati itosona Emi Mimo ninu ikoni ile eko ojo isinmi.

Awon oro wonyi tumo si pe:

- Pedagogy — lilo awon ona ikoni to munadoko.
- Pneumagogy — gbigba Emi Mimo laaye lati dari ati fun ikoni ni agbara.

Ni oro miran: Lilo awon ona ikoni to munadoko ati gbigbe le Emi Mimo ninu ikoni ninu ile eko ojo isinmi. Ki oluko ile eko ojo isinmi le ko ni ona to munadoko, o nilo:

1. Awon ona ikoni to dara. 2. Iranlowo Emi Mimo.

Bi awon ona ikoni ba wa laisi Emi Mimo, awon eniyan le gba imo laisi ayipada aye. Bi itara ba wa laisi ona ikoni to dara, idarudapo le waye. Sugbon nigbati mejeeji ba sise papo, ikoni maa di alagbara ati ayipada aye.

EKO

I. IMO NIPA OLUKOILE EKO OJO ISINMIATI AWON AKOKO

1. Kini Kilasiile eko ojo isinmi Je

Kilasi ile eko ojo isinmi je:

- Yara eko emi.
- Ibi fun kiko Bibeli.
- Ibi fun idagbasoke ati ikeko omo-eko Jesu.

Apeere Bibeli: Ase Nla — Jesu pa ase fun awon onigbagbo lati ko awon miran.

2. Tani Oluko ile eko ojo isinmi Je

Oluko ile eko ojo isinmi je:

- Oludari emi.
- Olutoju ati oluranlowo.
- Akole aye eniyan.

Oluko maa n ko nipa oro ati igbesi aye re.

Apeere Bibeli: Esra ko oro Olorun daradara o si tele e ki o to ko awon eniyan miran.

3. Imo Nipa Awon Akeko Orisirisi

Ninu Sunday School, awon akeko yato:

- Awon omode
- Awon odo
- Awon agba
- Awon atunbi tuntun
- Awon Kristeni agba ninu igbagbo

Awon kan maa n yara ko eko; awon miiran maa n lo akoko.

Eko: Ona ikoni kan soso ko le ba gbogbo eniyan mu.

Apeere Aye: Agbe kii to gbogbo irugbin ni ona kanna ki ikore le dara.

4. Idi Ti Ikoni To Munadoko Fi Se Pataki

Ikoni to dara:

- Maa n mu oye wa.
- Maa n gbe idagbasoke emi laruge.
- Maa n dena eko eke.
- Maa n mu idagbasoke wa ninu awon akeko.

Ikoni to buru le je ki awon akeko padanu ife si eko.

5. Oluko Gbodo Mura Sile

Biotilejepe iwe ilana wa:

- Oluko gbodo ka eko naa tele.
- Gbadura lori eko naa.
- Gba oye kikun lori koko naa.
- Mura apeere ati ibeere sile.

II. AWON ONA IKONI ORISIRISI ATIAPEERE JESU

1. Ona Ikoni Nipase Alaye

Eyi ni sisalaye eko ni kedere.

Ewu: Bi oluko ba n soro nikan ju, awon akeko le re tabi sun.

Atunse:

- Bere ibeere.
- Lo apeere – Mathew 22: 20 - 25
- Je ki kilasi kopa.

2. Ona Ibeere Ati Idahun

Jesu maa n bere ibeere nigbagbogbo.

Anfani:

- O maa n mu ki awon akeko kopa.
- O maa n dan oye won wo.
- O maa n je ki won fiyesi eko.

Apeere Bibeli: Jesu bere pe: “Tani eniyan wipe Emi je?”

3. Itan Ati Apejuwe : Matt 18 : 1 – 4, Mark 12 : 41

Awon eniyan maa n ranti itan ni rorun.

Jesu lo:

- Owe
- Apeere ojoojumo
- Iri ti awon eniyan mo

Eko: Lo apeere lati inu:

- Igbesi aye idile
- Oko ati agbe
- Oja
- Igbesi aye agbegbe

4. Ona Ifowosowopo Ati Afihan

Ifowosowopo: Gbigba awon akeko laaye lati so ero won.

Afihan: Fifi apeere han ni oju.

Anfani:



- O maa n mu ikoni dun.
- O maa n mu oye dara.
- O maa n ran iranti lowo.

5. Ona Ti Jesu Fi N Ko Eko

Jesu ko eko pelu:

- Irorun
- Aanu
- Apeere to daju
- Ibeere
- Gbigbe le Emi Mimo

Eko Fun Awon Oluko: E ma lo grammar to le ju lai nilo. E ko ki eniyan le ni oye.

III. EMI MIMO ATI IKONI SUNDAY SCHOOL TO MUNADOKO

1. Oluko Ti Emi Mimo Kun

Oluko ti Emi Mimo kun je eni ti o:

- Maa n gbadura
- N gboran si Olorun
- Ni irorun okan
- N gbe le Olorun

2. Ise Emi Mimo Ninu Ikoni

Emi Mimo:

- Maa n fun eniyan ni oye.
- Maa n fun ni ogbon – Isaiah 11 : 2, Pro 2 : 6.
- Maa n kan okan eniyan.
- Maa n ran oluko leti awon ese Bibeli.
- Maa n dari ikoni.

Apeere Bibeli: Emi Mimo dari Filipi nigba ti o n ko eko.

3. Didapo Imurasile Ati Emi Mimo

Emi Mimo kii gba eniyan niyanju lati se aise.

Oluko gbodo:

- Mura daradara.
- Gbadura loto otito.
- Gbe le Olorun nigba ikoni.

Apeere Aye: Agbe maa n gbadura sugbon o tun maa n gbin ati gbin koriko kuro ninu oko re.

4. Abajade Ikoni Ti Emi Mimo Fun Ni Agbara

Nigbati ona ikoni to dara ati Emi Mimo ba sise papo:

- Awon akeko maa ni oye to dara.
- Igbesi aye eniyan maa yipada.
- Kilasi maa n dun.
- Ijo maa n dagba ninu emi.

Apeere Bibeli: Ninu Ise Awon Aposteli ori keji, opolopo eniyan ronupiwada nigbati Peteru wasu ninu agbara Emi Mimo.

5. Ipenija Ikeyin Fun Awon Oluko

E ma se ko eko lasan:

- E ko aye eniyan.
- E ko omo-eko Jesu.
- E gbe le Emi Mimo.
- E lo awon ona ikoni pelu ogbon.
- E ko pelu ife ati itara.

IPARI

Ikoni ile eko ojo isinmi je ise mimo.

Iwe ilana se pataki, sugbon ona ti a fi gbe eko jade naa se pataki gidigidi.

Oluko ti o ba darapo:

- awon ona ikoni to dara,
- imurasile to peye,
- ati gbigbe le Emi Mimo



maa n ni kilasi to ni eso ati ipa rere.

E ranti pe: Ilana ikoni nipa ti eko maa n fun eniyan ni ogbon ikoni, sugbon ila ikoni ti Emi mimo maa n fun eniyan ni agbara emi.

Mejeeji gbodo sise papo fun ise ile eko ojo isinmi to munadoko.

Ki Olorun gbe awon oluko dide ti won je:

- awon ti Emi Mimo kun,
- awon ti o ni ogbon ninu ikoni,
- awon ti o ni ife fun emi eniyan,
- ati awon ti ise won n so eso.

Ni oruko Jesu. Amin. **EKO LATI OWO ENI OWO GABRIEL OYEKUNLE**

4.3 IKONI FUN AWON AGBALAGBA ATI ARUGBO

AKORI: TITOJU ARANIGBA OGBO (OWE 16:31)

Ko si ogbon ti a ri da si didagba, nitoripe, bi Olorun aseda se seto re niyen. Ohun to dara ni lati dagba darugbo, nitoripe opo egbe wa ti a jo bi wa nigba kanna ti doku. (Orin Dafidi 92:14; Owe 20:29).

Otito bi wipe o le maje ohun gbogbo ti a gba lero lat gbese nile aye nigba ti a wa lewe, ni a pada ni oore ofe lati gbese, sugbon sibesibe, otito ni wipe Olorun ti se opolopo ohun meremere laye wa pelu. (Orin Dafidi 37:25)

Iwonyi ni Awon Imoran Die Fun Wa Nigba Ogbo Fun Ilera Pipe:

1. **MASE SISE ASEKARA-** Mo pe igba ewe ti koja lo, o ko si ni agbara lati sise to nira bii ti atijo mo. (Matt. 11:28)
2. **MAA JE OUNJE TO NSARA LOORE-** Iru ounjje ti anje se pataki. Yoju si Dokita re lati mo iru ounjje ti o le maa je ati eyi ti o ye ki o jago fun. (1 Kor. 6:19-20)
3. **MASINMI DARADARA-** (ORIN DAFIDI 127:2)
4. **JEKI AYE RE WA LETOLETO-** Mase gbe igbe aye aibikita. (1 Kor. 14:40)

5. **BEERE FUN IRANLOWO-** O lee gba omo odo tabi ki o gba lara awon omo omo re sodo lati maa ba o gbe.

6. **MAA LO SI ILE IWOSAN LOORE KOORE FUN AYEWO-** Maa se amojuto ifunpa ati suga inu eje ati gbogbo ayewo ti o ye.

Wonyi ni Awon Nkan ti a le se Lati ni Alaafia L'ojo Ogbo

1. **IMOORE** (1Thess. 5:18) Dupe lowo Olorun fun ibi ti o ti ba o de. Opo ojo loti ro ti ile ti fi mu, opo iji loti ja ti ko gbe wa lo.
2. **NI AYO NINU AWON IRIRI ATEYINWA RE-** Se akosile itan igbe aye re ni ekunrere fun iwe itan ati fun eko fawon to nbo leyin (O.D. 78:4)
3. **PARI IJA TABI GBONMISI OMIOTO OJO PIPE-** Bi eniken ba si wa ni aye re ti ibasepo yin ko dara to bi o ti ye ki o wa. Sa gbogbo ipa re lati se atunse nitoripe ko seni to mo igba ikehin ti e o fi oju kan ara yin.
4. **WANI IREPO PELU AWON EBI ATI OLOLUFERE-** Igba ogbo je igba ti a nilo awon eniyan ati mo lebi julio (Heb. 10:24)
5. **SETO ILE RE DARADARA-** Se ilaja laarin awon omo re ti irepo to nbe laarin won ko ba gunrege (Efesu 4:32)
6. **WA AAYE LATI WA PELU AWON ORE RE ATIJO-** Ranti awon oro re ti e jo bere lati igba ewe ti won si wa loke erupe. E be ara yin wo. Ran awon ti won nse alaini ninu won lowo. Mase fi oju tenbelu won. Ailowo lowo ti won ko tumosi wipe won fi owuro won sere. O wu Olorun lo fi saanu fun iwo. **Ti a ba ri lara awon ore igba ewe re ti o d'oku ti o si ni ebi, gbiyanju lati se iranlowo fun ebi won gege bi agbara re ba ti mo.** (Owe 14:21)
7. **WO EYIN WO KI O SI SE IRANTI AWON TI WON TI SE IRANLOWO FUN ORILATEHINWA** (1 Tess. 5:18)
8. **DI EBI IGBAGBO ATI IJO OLORUN TI O WA MU DARADARA-** O nilo awon eniyan ti o le maa gbadura fun o ati pelu re ti won yoo si tun le di owo re mu nigba isoro. (Heb. 10:25)

9. KO AWON OMOLEYIN RE NI OHUN GBOGBO TI O MO- Pin iriri ati ogbon re pelu awon iran ti o nbo lehin. Mase gbe ogbon, oye ati opolo re lo si isa oku. (Deut. 6:6-7)

10. O TI PEJU LATI KO JESU SILE TABI PEHINDA- Di igbagbo re mu sinsin. Ri daju wipe o ri Jesu kio to ri iku. (Heb. 3:14).

LATIOWO ALUFA H.A. ADESINA, DGO KWARA STATE.

4.4 IDANILEKO FUN OSERE ONIGBAGBO ORO AKOSO

Ise iranse ere ori itage je okan lara ona ti awa onigbagbo ode-oni nlo lati so okan Olorun fun awon eniyan, nibi ti a ba si ti nsoro lori ere itage tabi agbelewo, a ko le fi owo ro osere seyin nitoripe laisi osere ko si ere.

TANI OSERE KRISTIENI? KINI IYATO TO WA LAARIN OSERE KRISTIANIATI OSERE NINU AYE?

Osere Kristeni ni eni ti o ti di atunbi, ti o nlo ere ori itage tabi ti agbelewo gege bi irinse ikede ihinrere, ti ki si se ere lasan tabi afefe yeye lasan.

KINI IWOYE BIBELI LORI ERE ORI ITAGE TABI AGBELEWO?

Ninu Ise Awon Aposteli 1:1, Jesu Oluwa se ere ori itage, o fi oro si si ise ki o to di pe o bere si ni koni. Eyi nko wa wipe osere kristeni gbodo koko ma fi oro si ise nipa gbigbe igbe aye apeere ohun ti won fe fihan awon eniyan. Won ko gbodo maa ko awon eniyan niohun ti awon naa ko le se. Bibeli kun fun opolopo ere (Ise Iranse) awon apeere pupo la le ri ninu majemu lailai, bi ninu orin Solomon, Iwe Esekieli ati iwe Hosea, nigbato Olorun lo apeere amokoko ninu iforowero re. (Esekieli 37, Jeremiah 18:1-6).

AWON AMUYE OSERE KRISTIENI

1. Igbe aye iwa mimo- 1 Peteru 1:15-16, Orin Dafidi 24:3-5,
2. Adura ati oro Olorun- 1 Tess. 5:17, Kolose 3:16-17, Danieli 6:10-11
3. Sise iwadi ninu emi ati ni igbe aye- II Timoteu 2:1-2, II Tim. 2:14-15

4. Igbe aye to nfi ogo fun Olorun- Orin Dafidi 1:1-3, 1 Tim. 1:12
5. Fifi aye gba idari Emi Mimo nigba gbagbo -Romu 12:1-2, Joshua 1:7-8, 1 John 2:15-17
6. Fifi aye wa fun Olorun patapata - II Tim. 1:3-14
7. Jije olotito- 1 Korinti 4:1-2, John 8:31-36

AWON ISE INU ERE ORI ITAGE TABI AGBELEWO

1. Apileko itan
2. Fifi itan si ise
3. Sise amojuto lori itage

Ju gbagbo re lo a gbodo mura sile fun isinmi ayeraye, ki Olorun ki o ran wa lowo ni oruko Jesu Kristi Oluwa wa (Amin). **Ajihinrere Moses Oluwasegun Oyediran (07032661866)**

4.5 AWON EKO TO SE PATAKI FUN AWON ASONA

ORO AKOSO: Mo mun ikini wa fun yin ni oruko jesu Kristi oluwa, mogbadura wipe ise wa yio ni ere loruko jesu, nipa ore ofe olorun ao ma segbeyewo awon eko to sepataki fun awa asona ninu idanileko toni ao ma se agbeyewo awon amuye to ye ka ni gege bi asona ninu ijo, ati awon miran ti o ye ki a ko, olorun oluko agab latorun yio si kowa ni ona ti yio gba yewa loruko jesu.

Ise asona je ise Pataki ninu ile olorun , awa gege bi asona je oluranlowo fun awon oluso agutan wa, olorun ma nlo asona lati jere okan sodo Kristi, idi niyi ti ofi mun david pinu lokan re lati je okan lara asona, (psalm 84 vrs 10b. jesu Kristi oluwa naa lo asona nigbati on lo gbadura ni gestimani. (mark 14-32-34).

TANI ASONA?: Asona je eni akoko ti ao koko ri ninu ijo tabi ni ikorajopo awon omo olorun, fun ise isin tabi ominran, o sin se apere bi ijo kokan ti ri, ihuwasi ati ise si asona le je ipinu boya awon eniyan le ni ife si ijo ti an lo.

YIYAN AWON ASONA: 1. Eniyan le fi ara re sile 2. Awon iranse Olorun le fi emi yan awon miran

AWON AMUYE FUN ASONA

1. Eni ti oti di atunbi , John 3-3, 2korinians 5-17
2. Eni ti o le gbadura, 1st Tess 5-17, Matt 7-7, Jer 33-3 (Lati mari awon ohun ti emi)

3. Eni ti o kun fun agbara Emimimo, Act 1-8 (Nitori kise eje ati eran ara lanbajijakadi, Efesu 6:10-12)
4. Eni ti o le pa isoro re mora ti yio si maa bojuto ti elomiran (john 16-33)
5. Eni toni suru , irele ati ife
6. Eni to ti da jesu mo daradara, matt 16-13-17, luke 19, 1-5
7. Eni ti ko ni ojukokoro bi ti gelesi 2nd kings 5,20-27.
8. Eni ton ka oro olorun daradara psalm 138 vrs 2c, nigbati jesu pari awe ogoji ojo ati oru satani wa lati dan wo, oro olorun ni jesu fi segun re, Deu 6-16, Deu 8:3
9. Eni ton gbe igbe aye iwa mimo, 1st pet 1-15-16
10. Eni to ni eri rere, Acts 9,36-39
11. Eni ti ki mu oti lile
12. Eni to je onimototo.

ISEAWONASONA

1. Asona gbodo tete ma de si inu isin, ki won si korajopo lati gbadura ki isin to bere
2. Ninu aga ijoko ninu ile olorun
3. Kiki awon eniyan ku abo sinu ile olorun
4. Mimun awon eniyan lo sori ijoko won
5. Gbigba owo ore tabi awon edawo miran
6. Didekun ariwo ninu ijo
7. Bibojuto awon omo olorun ninu ijo
8. Jiji awon eniyan ton sun lakoko iwasu
9. Kika awon eniyan ninu ile olorun
10. Titi awon windows ati ilekun ninu ile olorun

IMURAASONA

1. Asona gbodo ma wo awon aso to dara
2. Asona gbodo ma wo awon aso ti ko si ara sile
3. Fun awon obinrin, gele won ko gbodo je idiwo fun awon elomiran
4. Imura asona gbodo je eyi to fi ogo fun olorun

NI IPARI – 2nd Tim 3 vrs 14-15,
Emimimo olorun ninu anu re yio ran gbogbo wa lowo lati kun oju osunwon ninu ise to gbe lewa lowo. Amin.

DNAJIBADE ADETUNJI
(08068715490) THTGWW GAMBARI

