

Unit 6



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Paul & Barnabas' Witness in Asia Minor

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Introduction to Unit 6:

The Holy Spirit calls Barnabas and Saul to be witnesses among Jews and Gentiles. They travel to various places in Asia Minor preaching the message of Christ's death and resurrection, first to Jews, then to Gentiles. They encounter opposition and suffer abuse but these result in further expansion of the gospel to a wider audience. Many people both Jews and Gentiles believe as a result of the apostles' witness.

Before teaching this unit...

- 1) Remind the learners that they have already been introduced to Saul in unit 3. Ask the learners if they have ever heard of Barnabas and if so, what they know about him and the connection between Saul and Barnabas. Do not give the learners a lot of information at this point. This question is merely to activate their prior knowledge of Barnabas and Saul.
- 2) Project the **Unit 6 Title Page SLIDE**. Draw the learner's attention to the title. Elicit from the learners what the title may be referring to.
- 3) Draw the learners' attention to the titles of each task. Explain to the learners that in this unit they will be studying the language needed to talk, read and write about the events surrounding the experiences of Saul and Barnabas. .
- 4) Draw the learners' attention to the column entitled "Focus". Explain that here they can see the language focus of each task. For example, the focus of Task 3 is vocabulary; the focus for Task 4 is reading, the focus of Task 5 and 6 is pronunciation etc.
- 5) Attach the unit title page to a bulletin board in the classroom. Refer to it after completing each task and also at the end of the unit.

How it all ties together...

Meaning

1

Hospitality or Hostility is the opening task in which learners are introduced to the themes of hostility and hospitality that emerge from the text. A 'Travel Cube engages the learners by activating prior knowledge about the reception of guests and travelers. A discussion regarding this theme ensues.

2

In the Church at Antioch introduces the main events of this unit's script. The learners review the events of unit 5 with summary statement cards. The review task is followed up with a prediction task after which the learners view the video. They complete a sequencing task in which summary statements from this unit are ordered according to the events in the text. The learners receive the unit text and read it in order to check the sequence of their summary statements. They retell the story in their own words.

3

Encouragement is a vocabulary task with a special focus on words from the Academic Word List (AWL). The task begins with a pre-assessment of the target words. The learners focus on meaning in context and review the meanings of target vocabulary from units 4-6. Learners engage in a matching task with prefixes and roots. A Bingo activity facilitates learning collocations. The task concludes with a vocabulary strategy review.

4

What Happened in Pisidian Antioch is a reading task that begins with an information gap map task that allows the learners to practice map-reading, giving and understanding directions, and correlating information from a written text to a map. A further reading strategy is introduced: making a story outline.

Form

5 **Prophets, Teachers & Changes** begins the pronunciation lesson by focusing on assimilation as illustrated by the three sounds of the 's' and the three ways of pronouncing 'ed' at the ends of words. The learners practice these with a snap activity and a matching task.

6 **I Want You to Know** addresses supra-segmental features of pronunciation, reviewing the concepts of pitch, stress and pauses. The main focus is on the idea of the prominent point in each thought group. Learners practice and perform the text as a dramatic reading.

7 **Simple, Compound or Complex** begins with a review of the parts of a clause and the learners are required to distinguish clauses from other constructions¹. Dependent and independent clauses are introduced, along with the use of subordinating conjunctions. *Grammar Shapes* are used to illustrate. Four types of sentence patterns are presented: simple, compound, complex and compound-complex. Learners are guided to recognize each type. The task concludes with a brief look at punctuation.

8 **The Message Has Been Sent** guides the learners to discovering the form, meaning and use of the passive construction. Learners analyze reasons for the use of the passive in a series of statements. A discussion board task is designed to elicit the passive voice: the learners must talk about what happens or happened to various subjects.

¹In this curriculum, grammar is dealt with at three levels as outlined by David Butt. Experiential grammar is dealt with in Task 7 and interpersonal and discourse grammar is dealt with in Task 8. (Butt, David et al. *Using Functional Grammar: An Explorer's Guide*. Sydney, NSW: National Center for English Language Teaching and Research, 2000.)

Use**9**

First Missionary Journey has a socio-cultural focus in which learners are guided into a deeper understanding of the meaning of text. The learners analyze the text in terms of four key themes: 1. Holy Spirit (dove); 2. witness (preaching); 3. persecution (prison); 4. gospel expansion (city). A discussion board facilitates discussions with these categories.

10

Reported All That God Had Done. In this task the learners discover the discourse structure of reports. Learners then try their hand at writing one.

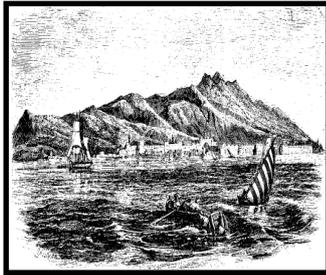
11

A Welcoming Home returns to the theme of hostility and hospitality begun in Task 1. The new text is a true story of Corrie ten Boom, a holocaust survivor in the Netherlands. Learners learn how what we bring to the text influences the way we read. They are taught the criteria by which one can evaluate a text. They evaluate the text for intended audience and objectivity. A discussion task lends itself to exploring the content of both the Corrie ten Boom text with the Paul and Barnabas text.

12

An Expository Essay is a writing task focusing on the most common form of essay that learners are expected to write in academic settings. Writing strategy foci include collecting information and designing an outline. Choosing from an idea bank, the learners try their hand at writing an expository essay.

Task 1



Hospitality or Hostility

Instructions:
Part A

Begin this unit by putting up the **Title Page SLIDE**. Point out the task titles and foci. You may ask the learners to make some predictions about the content from the picture.

Language Objectives:

- 🌀 to **discuss** hospitable and hostile ways of receiving guests
- 🌀 to **contribute** to a discussion

Approx. Time: 40 minutes

Materials:

- 🌀 **Travel Cards** for each group
- 🌀 **Language for Being a Group Participant SLIDE**
- 🌀 **Hospitality or Hostility Worksheet** for each learner

Reference:

Acts 13:1-14:28

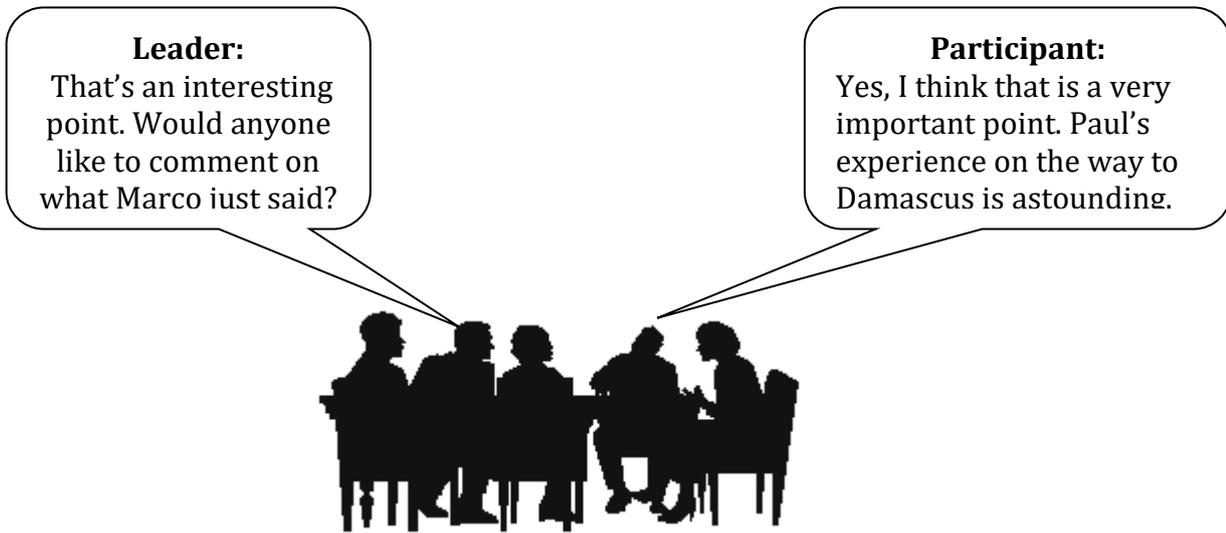
1. Explain to the learners that this unit's text describes a journey that Paul and Barnabas took. Explain that in this task we will talk about traveling and the ways in which visitors are received when they travel to a new place. Begin by telling the learners about an interesting travel experience of your own, preferably one in which you received a gracious welcome by people in the host country.

2. Have the learners form groups of three. Hand out the **Travel Cards** to each group.

| | | |
|---|---|--|
| Talk about a memorable trip you have gone on. What was your reason for travel? <small>(tourism? missions? to visit family? moving?)</small> | What is your worst travel experience? | How do you generally travel? <small>(airplane, car, train, boat...?)</small> |
| What are some of the joys of travel? | Talk about an interesting person you met while traveling. | What are some of the challenges of travel? |

3. Have the learners take turns taking a card and answering the question. After a learner has picked up a card, he/she reads the question and answers it. Then she/he invites the other group members to answer the question as well, using the question: "What about you?"

Language for Being a Group Leader



- Leader Role:**
- To present the aim of the discussion
 - To keep the group focused on the aim
 - To keep the discussion going or moving
 - To make sure that everyone is participating
 - To bring the discussion to a conclusion

| Introducing a Topic | Asking for Opinions | Responding |
|--|---|---|
| <ul style="list-style-type: none"> • Today we're going to discuss... • Our topic for today is... | <ul style="list-style-type: none"> • What do you think (name)? • What about...? • What do you think about that? • Would anyone like to comment on what (name) said? • Does anyone have something else to add? • How about...? | <ul style="list-style-type: none"> • That's an interesting point. • That's a good comment. • I hadn't thought of that. • So you mean/you're saying... |

Discuss:

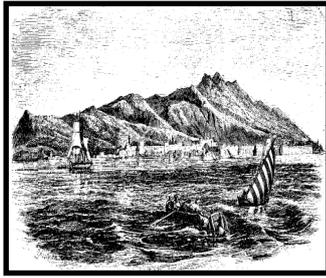
a. What have been your experiences of hospitality and/or hostility upon coming to another country or region?

b. What are some reasons why people receive guests with hospitality?

c. What are some reasons why people might receive visitors with hostility?

When each group has completed their **Hospitality and Hostility Worksheet**, have the Group Reporter present their results to the class.

Task 2

**Language Objectives:**

- 🔊 to **listen** for main ideas, events, people and places
- 🔊 to **sequence** summary statements
- 🔊 to **retell** the story
- 🔊 to **read** the script while listening

Approx Time: 60 minutes

Materials:

- 🔊 **Unit 5 Summary Statements**
- 🔊 **Unit 6 Audio/Video**
- 🔊 **Unit 6 Summary Statements** for each pair
- 🔊 **Unit 6 Script** for each learner

Reference:

Acts 13:1-14:28

In the Church at Antioch**Instructions:****Part A**

1. Elicit from the learners what they recall from the events of the previous text, **Peter's Vision & A Roman's Faith**.
 - Draw the learners' attention to the scrambled **Summary Statement Cards** from **Unit 5** on the wall.
 - Have the learners rearrange the cards into their proper order.

Answer Key

1. At Caesarea, a Roman centurion named Cornelius and his family were God-fearing, gave to the poor generously and prayed to God regularly.⁵

2. An angel came to Cornelius in a vision and told him to send to Joppa for a man named Simon Peter, so he sent three men there.⁵

3. At noon the following day, three times, Peter saw a vision of a large sheet being let down to earth filled with all kinds of unclean animals and a voice told Peter to kill and eat.⁵

4. Peter went to Caesarea with the three men and entered Cornelius' house because he realized that God accepted men from every nation.⁵

5. Peter explained that he was a witness to the life, death and resurrection of Jesus Christ of Nazareth.⁵

6. The Holy Spirit came on all who heard the message and they were baptized.⁵

7. The believers in Jerusalem criticized Peter for sharing with the Gentiles but when he explained what had happened, they praised God that God had granted Gentiles repentance unto life.⁵

8. Due to the persecution, believers scattered afar telling the message to Jews, but some went to Antioch to speak to Greeks also, telling them the good news about the Lord Jesus.⁵

9. Barnabas and Saul went to Antioch and stayed there for a year, teaching the new Christians. The word of God continued to increase and spread.⁵

Part B

1. Lead a discussion with the learners as to what they expect to hear in the next section of the book of Acts: names of people, names of places, events? Write the main words on the blackboard.
2. Have the learners listen/watch the video of **Unit 6 Script** which is embedded in the **Instructor SLIDES**.
3. Elicit from the learners which names or places or activities were correctly predicted. Erase any that do not fit.
4. Hand out the **Unit 6 Summary Statements** to each pair of learners. Ask them to sequence them in order of events.

| | |
|---|---|
| In the church at Antioch, while some prophets and teachers were worshiping the Lord and fasting, the Holy Spirit asked them to set apart Saul and Barnabas for God's work. ⁶ | John went back to Jerusalem from Perga in Pamphylia, but Paul and Barnabas went to Pisidian Antioch where Paul taught in the synagogue about the death and resurrection of Jesus and proclaimed the forgiveness of sins through him. ⁶ |
| They placed their hand on Saul and Barnabas and sent them off. ⁶ | After Paul and Barnabas preached in the synagogue in Antioch, many of the Jews followed them, but some others started a riot. ⁶ |
| Barnabas, Paul and John sailed to Cyprus. They preached the message of God throughout the island. ⁶ | Many Gentiles gladly received the good news because Barnabas and Paul boldly declared that God told them to take this salvation to the Gentiles. The word of God spread through the whole region. ⁶ |
| So they left Antioch and went to Iconium where they had both positive and negative responses. In Lystra, Paul healed a crippled man. ⁶ | |
| At first, the crowd in Lystra wanted to worship Paul and Barnabas as Greek gods, but some Jews stirred up persecution against Paul and Barnabas, and they were expelled from the region. ⁶ | |
| Stopping on their way at various cities to encourage new believers, Paul and Barnabas sailed back to Antioch to report about how God had opened the door of faith to the Gentiles. ⁶ | |

5. Hand out the **Unit 6 Script** to each learner. Have the learners check the sequencing of their statements.
6. Have learners compare their answers with another pair of learners. Have them explain their ordering to each other and come to a common agreement.
7. Choose one pair and have them retell the story to the class.

*Paul & Barnabas' Witness in Asia Minor***Scene One: Antioch to Iconium**

2 **Luke:** In the church at Antioch there were prophets and teachers: Barnabas,
4 the Holy Spirit said,

6 **Holy Spirit:** Set apart for me Barnabas and Saul for the work to which I have
8 called them.

10 **Luke:** So after they had fasted and prayed, they placed their hands on them and
12 sent them off.

14 **Luke 2:** The two of them, sent on their way by the Holy Spirit, went down to
16 Seleucia and sailed from there to Cyprus. When they arrived at Salamis, they
18 proclaimed the word of God in the Jewish synagogues. John was with them as
20 their helper.

22 **Luke:** They traveled through the whole island until they came to Paphos. From
24 Paphos, Paul and his companions sailed to Perga in Pamphylia, where John left
26 them to return to Jerusalem. From Perga they went on to Pisidian Antioch.

28 **Luke 2:** On the Sabbath they entered the synagogue and sat down. After the
30 reading from the Law and the Prophets, the synagogue rulers sent word to
32 them.

34 **Synagogue Rulers:** Brothers, if you have a message of encouragement for the
36 people, please speak.

38 **Luke 2:** Standing up, Paul motioned with his hand.

40 **Paul:** Brothers, children of Abraham, and you God-fearing Gentiles, it is to us
42 that this message of salvation has been sent. The people of Jerusalem and their
44 rulers did not recognize Jesus, yet in condemning him they fulfilled the words of
46 the prophets that are read every Sabbath. Though they found no proper ground
48 for a death sentence, they asked Pilate to have him executed. When they had
50 carried out all that was written about him, they took him down from the tree
52 and laid him in a tomb. But God raised him from the dead, and for many days he
54 was seen by those who had traveled with him from Galilee to Jerusalem. They
56 are now his witnesses to our people. We tell you the good news: What God
58 promised our fathers he has fulfilled for us, their children, by raising up Jesus.

40 Therefore, my brothers, I want you to know that through Jesus the forgiveness
42 of sins is proclaimed to you. Through him everyone who believes is justified
from everything you could not be justified from by the law of Moses. Take care
that what the prophets have said does not happen to you:

44 Look, you scoffers, wonder and perish, for I am going to do something in your
days that you would never believe, even if someone told you.

46
Luke: As Paul and Barnabas were leaving the synagogue, the people invited
48 them to speak further about these things on the next Sabbath.

50 **Luke 2:** When the congregation was dismissed, many of the Jews and devout
converts to Judaism followed Paul and Barnabas, who talked with them and
52 urged them to continue in the grace of God.

54 **Luke:** On the next Sabbath almost the whole city gathered to hear the word of
the Lord. When the Jews saw the crowds, they were filled with jealousy and
56 talked abusively against what Paul was saying.

58 **Barnabas:** (*boldly*) We had to speak the word of God to you first. Since you
reject it and do not consider yourselves worthy of eternal life, we now turn to
60 the Gentiles.

62 **Paul:** (*boldly*) For this is what the Lord has commanded us:

64 **The Lord:** I have made you a light for the Gentiles, that you may bring salvation
to the ends of the earth.

66
Luke: When the Gentiles heard this, they were glad and honored the word of the
68 Lord; and all who were appointed for eternal life believed. The word of the Lord
spread through the whole region.

70
Luke 2: But the Jews incited the God-fearing women of high standing and the
72 leading men of the city. They stirred up persecution against Paul and Barnabas,
and expelled them from their region. So they shook the dust from their feet in
74 protest against them and went to Iconium.

76 **Luke:** And the disciples were filled with joy and with the Holy Spirit.

Scene Two: Iconium to Lyconia, Lystra and Derbe

78 **Luke:** At Iconium Paul and Barnabas went as usual into the Jewish synagogue.
There they spoke so effectively that a great number of Jews and Gentiles
believed.

80
82 **Luke 2:** But the Jews who refused to believe stirred up the Gentiles and
poisoned their minds against the brothers. So Paul and Barnabas spent
84 considerable time there, speaking boldly for the Lord, who confirmed the
message of his grace by enabling them to do miraculous signs and wonders.

86 **Luke:** The people of the city were divided; some sided with the Jews, others
with the apostles. There was a plot afoot among the Gentiles and Jews, together
88 with their leaders, to mistreat them and stone them. But they found out about it
and fled to the Lyconian cities of Lystra and Derbe and to the surrounding
90 country, where they continued to preach the good news.

92 **Luke 2:** In Lystra there sat a man crippled in his feet, who was lame from birth
and had never walked. He listened to Paul as he was speaking. Paul looked
94 directly at him, saw that he had faith to be healed and called out,

96 **Paul:** Stand up on your feet!

98 **Luke 2:** At that, the man jumped up and began to walk.

100 **Luke:** When the crowd saw what Paul had done, they shouted in the Lyconian
language.

102
104 **Crowd:** The gods have come down to us in human form!

106 **Luke:** Barnabas they called Zeus, and Paul they called Hermes because he was
the chief speaker. The priest of Zeus, whose temple was just outside the city,
brought bulls and wreaths to the city gates because he and the crowd wanted to
108 offer sacrifices to them.

110 **Luke 2:** But when the apostles Barnabas and Paul heard of this, they tore their
clothes and rushed out into the crowd.

112 **Paul:** (*shouting*) Men, why are you doing this? We too are only men, human like
114 you. We are bringing you good news, telling you to turn from these worthless
116 things to the living God, who made heaven and earth and sea and everything in
118 them. In the past, he let all nations go their own way. Yet he has not left himself
without testimony: He has shown kindness by giving you rain from heaven and
crops in their seasons; he provides you with plenty of food and fills your hearts
with joy.

120 **Luke 2:** Even with these words, they had difficulty keeping the crowd from
sacrificing to them.

122
124 **Luke:** Then some Jews came from Antioch and Iconium and won the crowd
126 over. They stoned Paul and dragged him outside the city, thinking he was dead.
But after the disciples had gathered around him, he got up and went back into
the city. The next day he and Barnabas left for Derbe.

Scene Three: Return Trip to Antioch

128 **Luke:** They preached the good news in that city and won a large number of
disciples. Then they returned to Lystra, Iconium and Antioch, strengthening the
disciples and encouraging them to remain true to the faith.

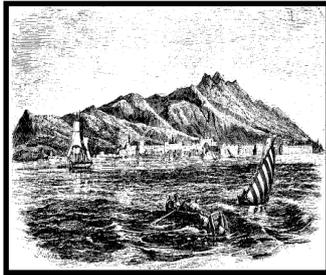
130
132 **Barnabas:** We must go through many hardships to enter the kingdom of God.

134 **Luke:** Paul and Barnabas appointed elders for them in each church and, with
prayer and fasting, committed them to the Lord, in whom they had put their
trust.

136
138 **Luke 2:** After going through Pisidia, they came into Pamphylia, and when they
had preached the word in Perga, they went down to Attalia. From Attalia they
140 sailed back to Antioch, where they had been committed to the grace of God for
the work they had now completed.

142 **Luke:** On arriving there, they gathered the church together and reported all that
144 God had done through them and how he had opened the door of faith to the
Gentiles. And they stayed there a long time with the disciples.

Task 3

**Language Objectives:**

- ✿ to **learn** the meaning, form and use of target vocabulary
- ✿ to **review** vocabulary strategies

Approx. Time: 60 minutes

Materials:

- ✿ **Unit Six Vocabulary Worksheet** for each learner
- ✿ **Meaning in Context Worksheet** for each learner
- ✿ **Target Vocabulary Resource Sheet/SLIDE** for each learner
- ✿ **Definition Activity Board** and Movers for each group
- ✿ **Prefixes SLIDE**
- ✿ **Prefixes/Examples and Meaning Cards** for each pair
- ✿ **Bingo Sheets** for each learner
- ✿ **Card List SLIDE**
- ✿ **Vocabulary Strategies Review SLIDE**
- ✿ **Vocabulary Strategies Review Handout/SLIDE** for each learner

Reference:

Acts 13:1-14:28

Encouragement**Instructions:****Part A:** *Assessing Vocabulary Knowledge*

1. Ask the learners to fill out the second column of the **Unit Six Vocabulary Worksheet**.
2. Explain the 1-4 scale and what the score means.

1. I don't know this word.
2. I have seen this word before, but I am not sure of the meaning.
3. I understand the word when I see it or hear it in a sentence, but I don't know how to use it in my own speaking and writing.
4. I know this word and can use it in my own speaking and writing.

3. To help the learners get a sense of an increasing knowledge of new words, have them fill out the third column at the end of the unit.

Unit Six Vocabulary

A. Use the following scale to determine your knowledge of the words in the list:

1. I don't know this word.
2. I have seen this word before, but I am not sure of the meaning.
3. I understand the word when I see it or hear it in a sentence, but I don't know how to use it in my own speaking and writing.
4. I know this word and can use it in my own speaking and writing.

| Words | Before Unit | | | | After Unit | | | |
|---------------|-------------|---|---|---|------------|---|---|---|
| minor | 1 | 2 | 3 | 4 | 1 | 2 | 3 | 4 |
| encouragement | 1 | 2 | 3 | 4 | 1 | 2 | 3 | 4 |
| justification | 1 | 2 | 3 | 4 | 1 | 2 | 3 | 4 |
| converts | 1 | 2 | 3 | 4 | 1 | 2 | 3 | 4 |
| jealousy | 1 | 2 | 3 | 4 | 1 | 2 | 3 | 4 |
| reject | 1 | 2 | 3 | 4 | 1 | 2 | 3 | 4 |
| region | 1 | 2 | 3 | 4 | 1 | 2 | 3 | 4 |
| considerable | 1 | 2 | 3 | 4 | 1 | 2 | 3 | 4 |
| confirmed | 1 | 2 | 3 | 4 | 1 | 2 | 3 | 4 |
| enabling | 1 | 2 | 3 | 4 | 1 | 2 | 3 | 4 |
| sacrificing | 1 | 2 | 3 | 4 | 1 | 2 | 3 | 4 |
| committed | 1 | 2 | 3 | 4 | 1 | 2 | 3 | 4 |

B. When you have finished the unit, score yourself again to check your improvement.

Part B: *Focus on Meaning*

1. Hand out the **Meaning in Context Worksheet** to each learner. Each of the following target words appears in the text.
2. Use the line number in parenthesis to locate each word in context.
3. Read the dictionary definitions below. Underline the definition that reflects how the word is used in the reading.

| <i>Answer Key</i> | |
|---|---|
| <p>1. minor (<i>Unit 6 Title</i>) a. <u>smaller in comparison to another</u> b. belonging to a type of musical scale that generally has a sad sound c. someone who is too young to have the legal responsibilities of an adult.</p> | <p>2. encouragement (<i>line 25</i>) a. <u>speaking of behaviour in a way that gives you confidence to do something</u> b. words or behavior that make something more likely to happen</p> |
| <p>3. justification (<i>line 41,42</i>) a. having a good reason for something b. spacing lines of a text so that the margins come out even c. <u>treating as righteous or worthy of salvation</u></p> | <p>4. converts (<i>line 51</i>) a. <u>people who have changed beliefs</u> b. alters the chemical nature of something c. changes from one form or function to another</p> |
| <p>5. jealousy (<i>line 55</i>) a. careful guarding of a possession b. intolerance of unfaithfulness c. <u>hostility to a rival</u></p> | <p>6. reject (<i>line 59</i>) a. <u>refuse to accept or believe something</u> b. not give someone love and attention c. a product which is damaged</p> |
| <p>7. region (<i>line 69</i>) a. <u>a particular area of the world</u> b. a part of the body c. approximately</p> | <p>8. considerable (<i>line 83</i>) a. large b. <u>long</u> c. of noticeable importance</p> |
| <p>9. confirmed (<i>line 83</i>) a. made an arrangement or meeting certain b. <u>proved that a belief is true</u> c. accepted someone formally as a part of the Christian church</p> | <p>10. enabling (<i>line 84</i>) a. <u>making someone able to do something</u> b. encouraging unhealthy behavior</p> |
| <p>11. sacrificing (<i>line 121</i>) a. <u>killing an animal and offer it to the gods or a god</u> b. giving up something that is valuable to you in order to help another person</p> | <p>12. committed (<i>line 134</i>) a. did something illegal b. promised to give your time or money to something c. <u>entrusted</u></p> |

Meaning in Context

Use the line number in parenthesis to locate each work in context. Read the dictionary definitions below. Underline the definition that reflects how the word is used in the reading.

| | |
|---|---|
| <p>1. minor (<i>Unit 6 Title</i>)</p> <ul style="list-style-type: none"> a. smaller in comparison to another b. belonging to a type of musical scale that generally has a sad sound c. someone who is too young to have the legal responsibilities of an adult. | <p>2. encouragement (<i>line 25</i>)</p> <ul style="list-style-type: none"> a. speaking of behaviour in a way that gives you confidence to do something b. words or behavior that make something more likely to happen |
| <p>3. justification (<i>line 41,42</i>)</p> <ul style="list-style-type: none"> a. having a good reason for something b. spacing lines of a text so that the margins come out even c. treating as righteous or worthy of salvation | <p>4. converts (<i>line 51</i>)</p> <ul style="list-style-type: none"> a. people who have changed beliefs b. alters the chemical nature of something c. changes from one form or function to another |
| <p>5. jealousy (<i>line 55</i>)</p> <ul style="list-style-type: none"> a. careful guarding of a possession b. intolerance of unfaithfulness c. hostility to a rival | <p>6. reject (<i>line 59</i>)</p> <ul style="list-style-type: none"> a. refuse to accept or believe something b. not give someone love and attention c. a product which is damaged |
| <p>7. region (<i>line 69</i>)</p> <ul style="list-style-type: none"> a. a particular area of the world b. a part of the body c. approximately | <p>8. considerable (<i>line 83</i>)</p> <ul style="list-style-type: none"> a. large b. long c. of noticeable importance |
| <p>9. confirmed (<i>line 83</i>)</p> <ul style="list-style-type: none"> a. made an arrangement or meeting certain b. proved that a belief is true c. accepted someone formally as a part of the Christian church | <p>10. enabling (<i>line 84</i>)</p> <ul style="list-style-type: none"> a. making someone able to do something b. encouraging unhealthy behavior |
| <p>11. sacrificing (<i>line 121</i>)</p> <ul style="list-style-type: none"> a. killing an animal and offer it to the gods or a god b. giving up something that is valuable to you in order to help another person | <p>12. committed (<i>line 134</i>)</p> <ul style="list-style-type: none"> a. did something illegal b. promised to give your time or money to something c. entrusted |

| Unit 4 | Unit 5 | Unit 6 |
|---------------|---------------|---------------|
| astonish | approach | commit |
| attention | aware | confirm |
| boast | connection | considerable |
| exclaim | distinct | convert |
| heal | evidence | enabling |
| invite | generous | encouragement |
| passage | grant | jealousy |
| persecution | hesitate | justification |
| preach | immediately | minor |
| rejoice | precise | region |
| treasury | regular | reject |
| worship | response | sacrifice |

Paul & Barnabas' Witness in Asia Minor**Part D:** *Focus on Form: Prefixes*

1. Put up the **Prefixes SLIDE**. Explain that these are parts of words that come at the beginning of words and add meaning.
2. Have the learners scan the text and find some of the words with these prefixes in them.
 - Divide the class so that one group scans Scene 1, another Scene 2 and another Scene 3.
 - Elicit from the learners some of the words they found.

Answer Key:

These are examples of words with prefixes in them. The learners do not need to find ALL the words in the text.

encouragement, converts, reject, considerable, confirmed, enabling, committed

3. Elicit from the learners some of the meanings of the prefixes they may be familiar with.

Prefix

en/em

con/com

re

pro

dis

ex

Paul & Barnabas' Witness in Asia Minor

4. Have the learners form pairs.

- Hand out a set of **Prefix/Example** and **Meaning Cards** to each pair of learners.

| en/em | con/com | re | pro | dis | ex |
|--|--|---|--|---|-------------------------------------|
| encouragement enabling engulf embed | convert condemning committed companions | recognize reject refuse returned | proclaimed promise protest propel | dismissed disrespect disconnect distrust | exclaim express expel exit |
| <i>bring into or enter into the condition of</i> | <i>with, jointly, completely</i> | <i>again</i> | <i>favoring, in support of</i> | <i>away, not, negative, opposite of</i> | <i>out, away from</i> |

5. Have the learners match the **Prefix/Example Cards** with the **Meaning Cards**.

Part E: *Focus on Use: Collocation Bingo*

1. Remind the learners that in order to use words appropriately, one must know which words go together. Words that go together are called collocates.
2. Give each learner the **Bingo Cards**.
3. Explain that you will read the words/phrases on the **Call List**. If a learner thinks that it collocates with a word or phrase on their card, they write it in the same square.
4. When a learner gets BINGO (three squares in a row), have the learner read the three winning word pairs and let the class decide if they match well.

Adapted from Paul Nation

Answer Key:
whole/ region
plenty /of food
death /sentence
Holy /Spirit
Good /News
forgiveness/ of sins
ends /of the earth
word /of the Lord
signs /and wonders
heaven/ and earth
prayer/ and fasting
raised him/from the dead

CALL LIST

whole

ends

plenty

word

death

signs

Holy

heaven

Good

prayer

forgiveness

raised him

Bingo Card A

| | | |
|--------------------|---------------------|--------------------|
| region | of food | sentence |
| of sins | Spirit | News |
| and wonders | of the earth | of the Lord |

Bingo Card B

| | | |
|--------------------|------------------|--------------------------|
| News | region | of the Lord |
| and fasting | and earth | from the dead |
| of food | sentence | and wonders |

Bingo Card C

| | | |
|---------------------|--------------------|----------------------|
| | | from the dead |
| and fasting | and earth | |
| sentence | of the Lord | News |
| | | |
| of the earth | and wonders | region |

Bingo Card D

| | | |
|-----------------|----------------------|--------------------|
| | from the dead | |
| of sins | | Spirit |
| sentence | News | of the Lord |
| | | |
| of food | of food | and wonders |

Part F: *Vocabulary Strategies Review*

1. Hand out the **Vocabulary Strategies Review Handout**. Put up the **Vocabulary Strategies Review SLIDE**.
2. Talk about each strategy, giving examples of each.
3. Remind the learners that these are some vocabulary strategies we have spoken of in this task. Have a learner read the strategies out loud.
4. Have the learners scan the unit text for words that they do not know the meaning of. Each learner should choose about five words and write them on the list at the bottom of their worksheet. Do not allow them to look these up in the dictionary.
5. Have the learners use the strategies to help them guess the approximate meaning of their unknown words. Instruct them to write their guesses in the second column on their worksheets.
6. Have them check the dictionary to see if their approximate meaning is close. Have them note the dictionary meanings in the last column on their sheet.
7. Have them share their list with a partner.

Instructor Note: Remind the learners that when we speak of vocabulary strategies we are talking about things that they can do on their own to improve their vocabulary. Encourage them to use these strategies outside of class.

Instructor Note: Have the learners to go back to **Part A** Assessing your Vocabulary Knowledge to check their improvement.

Vocabulary Strategies Review

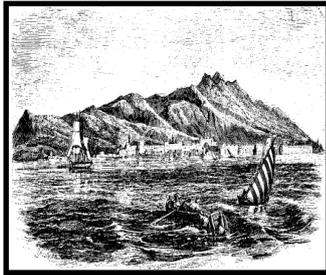
- 1. Look INSIDE the word: for prefixes and suffixes.**
- 2. Look at the words AROUND the word (collocations).**
- 3. Read the sentence BEFORE and AFTER.**
- 4. Read the whole paragraph for context.**

Vocabulary Strategies Review

1. Look **INSIDE** the word: for prefixes and suffixes.
2. Look at the words **AROUND** the word (collocations).
3. Read the sentence **BEFORE** and **AFTER**.
4. Read the whole paragraph for context.
 - From the text, choose five words that are new to you.
 - Write them on the list below.
 - Use the vocabulary strategies above and write down your guesses at the meanings of your new words.
 - Look up the words in your dictionary and write the meaning.

| <u>New Word</u> | <u>Your guess</u> | <u>Dictionary Meaning</u> |
|-----------------|-------------------|---------------------------|
| 1. _____ | _____ | _____ |
| 2. _____ | _____ | _____ |
| 3. _____ | _____ | _____ |
| 4. _____ | _____ | _____ |
| 5. _____ | _____ | _____ |

Task 4

**Language Objectives:**

- 🌀 to **read** a map
- 🌀 to **correlate** written information with a map
- 🌀 to **make** a story outline

Approx Time: 30 minutes

Materials:

- 🌀 **Map of the Ancient Near East A & B** for each pair of learners
- 🌀 **Making a Story Outline SLIDE**
- 🌀 **Story Outline Worksheet** for each learner

Reference:

Acts 13:1-14:28



What Happened in Pisidian Antioch?

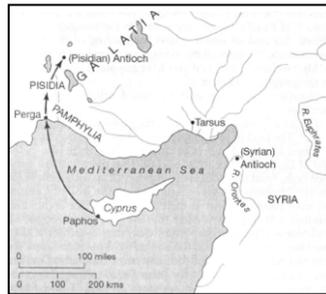
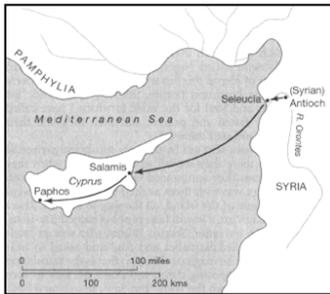
Instructions:**Part A:** Map Task

1. Explain to the learners that to begin this task, we will look at some maps in order to become oriented to the geographic locations where the events of this Bible text took place.
2. Divide the class in half. The learners will be scanning the text for references to locations and to people travelling. Half of the learners will be scanning Scene One and the other half will scan Scene Two & Three. (*e.g.* in the church at Antioch, down to Seleucia...)
 - Have the learners underline all references to locations and travel.
 - Have the learners form pairs (one from each half) and have them share their findings with one another.
3. Hand out **Map of the Ancient Near East A & B** to each pair.
4. Have the learners take turns giving travel instructions to one another. They are to mark the routes that Paul and Barnabas took from Syrian Antioch to Pisidian Antioch.
 - Instruct learners with **Map of the Ancient Near East A** to begin.
5. Have the learners compare maps to see if they have gotten their instructions correct.

Map of the Ancient Near East A

Give the following instructions to Partner B

- a. You are Paul and Barnabas in Syrian Antioch
- b. Go west until you reach Seleucia.
- c. Sail to Cyprus, to the port of Salamis.
- d. Cross the island westward until you reach Paphos on the island of Cyprus.
- e. Sail northwest until you get to Perga in Pamphylia.
- f. Go north through Pisidia until you reach Pisidian Antioch



Answer Key for Map B↑

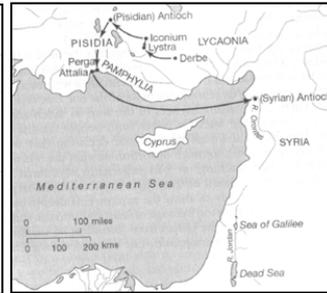
Partner B will give you instructions. Mark the route on the map below.



Wright p. 2 & p. 8

Map of the Ancient Near East B
Give the following instructions to Partner A

| | |
|---|---|
| <p>a. You are in Pisidian Antioch. b. Go southeast to Iconium. c. Go to Lystra d. Go to Derbe e. Go back to Lystra, Iconium</p> | <p>f. Go back to Pisidian Antioch g. Go to Perga in Pamphylia h. Go to Attalia i. Sail back to Syrian Antioch.</p> |
|---|---|



Answer Key for Map A↑

Partner A will give you instructions. Mark the route on the map below.



Wright p. 2 & p. 8

Part B: *Reading Strategy: Making a Story Outline*

Reading Strategy: Making a Story Outline: Making a story outline helps you to focus on the important points of the story.

1. Explain to the learners that the strategy we will focus on in this task is making a story outline. Making a story outline helps you to focus on the important points of the story.
2. Put up the **Making a Story Outline SLIDE** and explain the four parts of a story outline.
3. Draw the learners' attention to the **Story Outline Worksheet**. Read through the example of a story outline for Scene One. Have the learners make story outlines for Scenes Two and Three.
4. Have the learners share their story outlines with a partner.

Main Parts of a Story

Characters:

Who are the people in the story?

Setting:

Where and when does the story take place?

The problem:

What is the central issue?

What are the characters trying to do?

Important events:

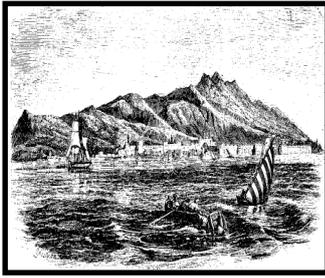
What happens in the story?

Make a story outline of Scene 2 and Scene 3. When you are done, compare your story outlines with a partner.

Reading Strategy: Making a Story Outline: Making a story outline helps you to focus on the important points of the story.

| Part of a Story | <i>Example Scene 1</i> | <u>Story Outline: Scene 2</u> | <u>Story Outline: Scene 3</u> |
|---|--|-------------------------------|-------------------------------|
| <p>Characters: Who are the people in the story?</p> | <p><i>Barnabas, Simeon called Niger, Lucius of Cyrene, Manaen, Saul, John, synagogue rulers, people in the synagogue, Jews (children of Abraham), God-fearing Gentiles, Jesus, God-fearing women of high standing, leading men of the city</i></p> | | |
| <p>Setting: Where and when does the story take place?</p> | <p>Where? Antioch, Seleucia, Cyprus, Salamis, Paphos, Perga in Pamphylia, Pisidian Antioch. When? First Century</p> | | |
| <p>The problem: What is the central issue? What are the characters trying to do?</p> | <p><i>Paul and Barnabas are preaching about the resurrection of Jesus, resulting in persecution.</i></p> | | |
| <p>Important events: What happens in the story?</p> | <ul style="list-style-type: none"> • <i>The Holy Spirit calls Paul and Barnabas.</i> • <i>Paul and Barnabas travel from Antioch, stopping at a number of places before reaching Pisidian Antioch.</i> • <i>Paul preaches in the synagogue.</i> • <i>Some Jews and converts encourage them to continue speaking</i> • <i>The next week many people gather to hear Paul.</i> • <i>Paul and Barnabas are persecuted and expelled.</i> | | |

Task 5

**Language Objectives:**

- to **understand, hear and produce** appropriate assimilation
- to **hear and produce** the appropriate /s/ /z/ /əz/ endings
- to **hear and produce** /t/ /d/ /əd/ endings

Approx. Time: 60 minutes

Materials:

- **Ending Cards** for each learner
- **Pronunciation of s-Ending SLIDE**
- **Pronunciation Snap Cards** for each pair
- **-ed Form Cards** for each pair
- **-ed SLIDE**
- **Base Verb Cards** for each group

Reference:

Acts 13:1-14:28

Prophets, Teachers & Changes

Instructions:**Part A: Introduction**

1. Remind the learners that we have already focused on one change that happens when vowels and consonants are put together in words and phrases: the length of the vowel changes before consonants depending on the voicing and air flow of the consonant.
 - See **Unit 5 Task 5** *Long, Longer and Longest*.
2. Explain that there is another important aspect of **assimilation -making two sounds more similar to each other in terms of tongue placement or voicing in order to simplify speech**: When grammatical endings are added to words the **endings are pronounced with the same voicing as the final sound in the root word**.
3. Review again the concept of voiced and voiceless consonants. All the vowels and all but eight consonants are voiced. Review the **eight voiceless** consonants:

/p/ put /t/ top /k/ cot /f/ fit
/θ/ thin /s/ sit /ʃ/ ship /tʃ/ chip

- See **Unit 4 Task 5** *Price or Prize*

Part B: *Pronunciation of 's' grammatical endings*

1. Write the following three words on the board:

prophets teachers changes

- Ask the learners: what is the same about the spelling of these words?

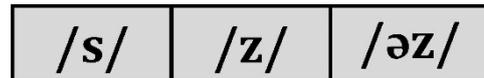
Answer key: All three words end in the letter 's'

2. Tell the learners you will say the words, and they are to listen to the last sound in each word.

- After you have said the words several times, elicit from the learners what they heard.
- Explain to the learners that there are three different ways of pronouncing the 's' ending.
- Write the following symbols beneath each word.

prophets teachers changes
 /s/ /z/ /əz/

3. Give each learner a set of **/s/ Ending Cards**.



- Read the words randomly from the following list of words.
- Stop after each word and have the learners hold up the card representing the final sound they heard. This way you can see who is not hearing the sound, but the learners are not influenced by their classmates' answers.
- If you see that some have not heard the sound, repeat the word until all have heard it.

| <i>Answer Key</i> | | |
|-------------------|-----------------|------------------|
| <i>/z/ Word</i> | <i>/s/ Word</i> | <i>/əz/ Word</i> |
| brothers | converts | messages |
| companions | prophets | witnesses |
| days | | |
| Gentiles | | |
| hands | | |
| rulers | | |
| synagogues | | |
| words | | |

4. Ask the learners if they can guess why there are different ways to pronounce the 's'.
5. Put up the **Pronunciation of s-endings SLIDE**.
 - Remind the learners of the difference between voiced and unvoiced consonants.
 - Have them put their hands to their throats again to feel the difference as you say /s/ and /z/.
 - Go through the rules on the **SLIDE**.
 - If the word ends in a **voiceless sound** (/k/,/p/,/t/) the **s** is pronounced /s/
 - If the word ends in a **voiced sound** (all vowels, /r/,/l/,/b/,/d/) the **s** is pronounced /z/
 - If the word ends in a sound **close to /s/** (/s/,/z/, /ʃ/, /tʃ/,/ʒ/,/dʒ/) the **s** is pronounced /əz/

Put your hand on the front of your neck.



When you sing you can feel your voice. You are using your voice.



The sound from your voice is coming through your mouth.



Pronunciation of s-endings

- If the word ends in a **voiceless sound**: /k/, /p/, /t/ the **s** is pronounced /s/
- If the word ends in a **voiced sound**: all vowels, /r/, /l/, /b/, /d/ the **s** is pronounced /z/
- If the word ends in a sound **close to /s/**: /s/, /z/, /ʃ/, /tʃ/, /ʒ/, /dʒ/ the **s** is pronounced /əz/

6. Have the learners form pairs. Give each pair of learners a set of **Pronunciation Snap Cards**.

| | | | | | | | | | | | |
|----------|----------|-------|------------|----------|---------|-----------|------------|--------|--------|----------|-------|
| baptizes | preaches | lives | sins | priests | works | churches | sacrifices | rulers | crowds | hearts | greet |
| baptizes | preaches | lives | sins | priests | works | churches | sacrifices | rulers | crowds | hearts | greet |
| refuses | messages | words | synagogues | worships | wreaths | witnesses | changes | cities | hands | Sabbaths | plots |
| refuses | messages | words | synagogues | worships | wreaths | witnesses | changes | cities | hands | Sabbaths | plots |

- The aim of the activity is to win the most cards (*and to pronounce the words correctly!!*)
- Divide the cards equally between both partners. Keep the cards face down in a pile.
- The players must take turns turning the cards face up in a pile on the table, saying the words aloud.
- If one player notices that the s ending is the same pronunciation on the top cards of both piles, this learner must say "SNAP". This learner then wins the pile of his/her partner. These cards are shuffled and added to the cards in the winner's hands.

| <i>Answer Key:</i> | | |
|--------------------|------------|-------------|
| <i>/s/</i> | <i>/z/</i> | <i>/əz/</i> |
| works | sins | preaches |
| wreaths | synagogues | messages |
| gates | crowds | sacrifices |
| plots | hands | changes |
| priests | lives | baptizes |
| worships | words | refuses |
| hearts | rulers | churches |
| Sabbaths | cities | witnesses |
| laughs | news | dismisses |
| protests | apostles | |

Part C: Pronunciation of the 'ed' grammatical ending

- Write the following three words on the board : *asked, received, visited*
 - Ask the learners what is the same about the form or spelling of these three words.

Answer: All three words have the 'ed' ending

- Ask the learners to listen to the last sound as you pronounce each word. Ask them if they can hear a difference.
 - asked* ends in /t/; *received* ends in /d/; *visited* ends in /əd/

- Hand out a set of **/ed/ Ending Cards** to each learner.

| | | |
|-----|-----|------|
| /d/ | /t/ | /əd/ |
|-----|-----|------|

- Read the list of words below randomly. Have the learners hold up the card representing the sound they hear at the end of each word.

| Answer Key: | | |
|-------------|------------|-----------|
| / t / | / d / | / əd / |
| asked | arrived | appointed |
| jumped | baptized | divided |
| perished | entered | executed |
| placed | motioned | incited |
| preached | proclaimed | invited |
| promised | recognized | protested |
| rushed | sailed | rejected |
| worshipped | traveled | shouted |

| | | | | | |
|-----------|----------|------------|----------|-----------|------------|
| appointed | arrived | asked | baptized | divided | entered |
| executed | incited | invited | jumped | motioned | perished |
| placed | preached | proclaimed | promised | protested | recognized |
| rejected | rushed | sailed | shouted | traveled | worshipped |

- Have the learners form pairs. Give each pair a set of **-ed Form Cards**.

- Have the learners place the cards on a pile.
- They must pick up a card, say the word and place it under the specific sound card. Using their /t/, /d/, /əd/ cards from step 3.
- Both should agree on the categorization. (see Answer Key in Step 4)

- Compare with another pair of learners.

- Take up as a class only unresolved differences.

- Elicit the explanation as to why these variations occur using the three statements on the **-ed SLIDE**.

Voicing

Put your hand on the front of your neck.



When you sing you can feel your voice. You are using your voice.



The sound from your voice is coming through your mouth.



- **If the final sound of the base verb is voiced**
the *ed* is pronounced as /d/
e.g. received
- **If the final sound of the base verb is voiceless**
the *ed* is pronounced as /t/
e.g. asked
- **If the final sound of the base verb is /t/ or /d/**
the *ed* is pronounced /əd/
e.g. visited

-ed SLIDE

Part D

Have the learners form groups of three or four. Give each group a set of **ed Form Cards** (used in **Part B**) and a set of **Base Verb Cards** mixed together.

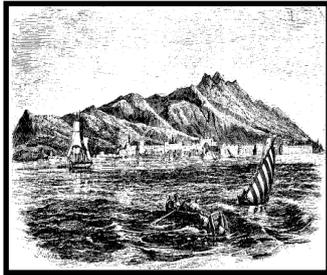
| | | | | | |
|--|---|---|---|--|---|
| <small>ed Form Card</small> appointed | <small>ed Form Card</small> arrived | <small>ed Form Card</small> asked | <small>ed Form Card</small> baptized | <small>ed Form Card</small> divided | <small>ed Form Card</small> entered |
| <small>ed Form Card</small> executed | <small>ed Form Card</small> incited | <small>ed Form Card</small> invited | <small>ed Form Card</small> jumped | <small>ed Form Card</small> motioned | <small>ed Form Card</small> perished |
| <small>ed Form Card</small> placed | <small>ed Form Card</small> preached | <small>ed Form Card</small> proclaimed | <small>ed Form Card</small> promised | <small>ed Form Card</small> protested | <small>ed Form Card</small> recognized |
| <small>ed Form Card</small> rejected | <small>ed Form Card</small> rushed | <small>ed Form Card</small> sailed | <small>ed Form Card</small> shouted | <small>ed Form Card</small> traveled | <small>ed Form Card</small> worshiped |

| | | | | | |
|--|---|---|--|--|--|
| <small>Base Verb Card</small> appoint | <small>Base Verb Card</small> arrive | <small>Base Verb Card</small> ask | <small>Base Verb Card</small> baptize | <small>Base Verb Card</small> divide | <small>Base Verb Card</small> enter |
| <small>Base Verb Card</small> execute | <small>Base Verb Card</small> incite | <small>Base Verb Card</small> invite | <small>Base Verb Card</small> jump | <small>Base Verb Card</small> motion | <small>Base Verb Card</small> perish |
| <small>Base Verb Card</small> place | <small>Base Verb Card</small> preach | <small>Base Verb Card</small> proclaim | <small>Base Verb Card</small> promise | <small>Base Verb Card</small> protest | <small>Base Verb Card</small> recognize |
| <small>Base Verb Card</small> reject | <small>Base Verb Card</small> rush | <small>Base Verb Card</small> sail | <small>Base Verb Card</small> shout | <small>Base Verb Card</small> travel | <small>Base Verb Card</small> worship |

- The object of this activity is to match the base word with the simple past word, creating a pair.
- Distribute five **Cards** to each learner in the group. Put the rest upside down in a pile.
- If the learners have any pairs in their hands, these can be set aside.
- Choose one learner to start. Learner 1 names any other learner in the group and asks that learner for a card - either a **Base Verb Card** or an **'ed' Form Card** that matches a word held in his/her hand.
- *e.g.* if Learner 1 has the card *fill*, s/he could ask another learner for the verb *filled* The learner should pronounce the *ed* ending appropriately. *e.g.* I have *fill*. Do you have *filled*.
- If the learner has the card requested, he/she gives it to Learner 1.
- If the learner does not have the **Card** requested, he/she must pick up a card from the pile, Learner 1's turn is complete.
- The learner to the left of Learner 1 becomes Learner 2 and continues the activity.
- The learner to get rid of all his/her cards is the winner.

I Want You to Know

Task 6



Language Objectives:

to **hear** and **produce** appropriate stress at the prominent point in a phrase

Approx. Time: 30 minutes

Materials:

Music of English

SLIDE

Script Lines SLIDE

Reference:

Acts 13:1-14:28

Instructions:

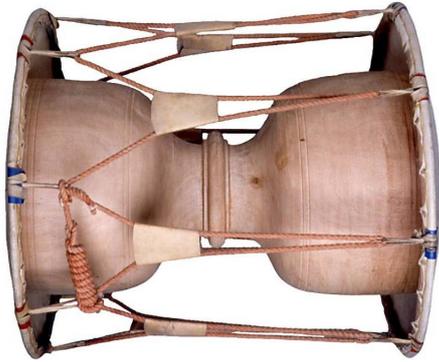
Part A

1. Remind the learners that each language has its own tune. This includes louder and softer sounds, higher and lower sounds as well as pauses.
 - Put up the **Music of English SLIDE** and review the concepts.
 - Remind the learners that the drum illustrates loudness and softness
 - The metronome illustrates a steady beat
 - The xylophone illustrates pitch changes.
2. In this task we will continue to learn more about the music of English.
 - The tune carries a very large part of the meaning.
 - The tune is sometimes more important than the words or the grammar.
3. Review the **beat and rhythm** of English
 - The vowels of the stressed syllables of content or meaning words are given the most sound and time – See *Unit 4 Task 6 Hear the Music*.
 - The unstressed vowels and function or structure words are pronounced softly, quickly and unclearly: often both consonants and vowels are not said at all – See *Unit 5 Task 6 The Quiet Ones*.

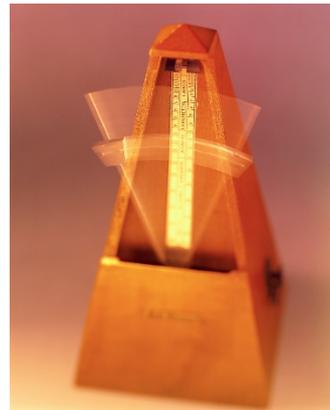
e.g. *Stand up on your feet.*



Loudness & Softness of Beat



Length of Time



Pitch Changes



Paul & Barnabas' Witness in Asia Minor

3. Have the learners take out their scripts and find *lines 35-41*. Have them mark their script, underlining stressed syllables.
4. Put up the **Script Lines SLIDE** to show where you have underlined stressed syllables in content words.

Answer Key:

God raised him from the dead, and for many days he was seen by those who had traveled with him from Galilee to Jerusalem. They are now his witnesses to our people....
Therefore, my brothers, I want you to know that through Jesus the forgiveness of sins is proclaimed to you.

5. Review the concept of the **pauses** in the music as well:
 - **Words** are linked in a phrase or thought group with **rests** between the phrases.
 - Remind the learners that the pauses set off the '*groups*' of information for the listener
 - It is important to link the words together within the group and not break up the groups by putting pauses inside them – See Unit 1 Task 6.
6. Have the learners mark the pauses on their scripts. Add the pause marks (//) to the **Script Lines SLIDE**.

Answer Key:

God raised him from the dead// and for many days// he was seen by those// who had traveled with him// from Galilee to Jerusalem. // They are now his witnesses// to our people. // Therefore// my brothers// I want you to know// that through Jesus// the forgiveness of sins is proclaimed to you.//

God raised him from the dead, and for many days he was seen by those who had traveled with him from Galilee to Jerusalem. They are now his witnesses to our people.... Therefore, my brothers, I want you to know that through Jesus the forgiveness of sins is proclaimed to you.

Part B: *Prominent Point*

1. Explain that in every thought group there is one stressed syllable that is prominent.
 - It is pronounced **louder and longer** than the rest of the stressed syllables.
 - It also **rises in pitch**.
 - The prominent syllable is usually the last content word's stressed syllable in each thought group.
2. Read the line *God raised him from the dead*. Mark the word *dead* with an ↑ to indicate the prominent point.
3. Have the learners predict where the prominent point will be for the rest of the thought groups in *lines 35* by marking them with an ↑.
4. Have the learners listen to the reading of the lines, paying attention to the prominent point in each thought group to confirm their predictions.
5. Put up the **Script Lines SLIDE** to show where you have placed the prominent point.

Answer Key:

God raised him from the ↑dead,// and for many ↑days// he was seen by ↑those// who had ↑traveled with him// from Galilee to Je↑rusalem. // They are now his ↑witnesses// to our ↑people. //↑Therefore,// my ↑brothers,// I want you to ↑know// that through ↑Jesus// the forgiveness of sins is pro↑claimed to you.//

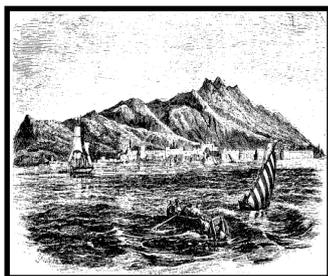
6. Demonstrate the rise in pitch at the prominent point by reading the lines to the class and indicating with your hand that your pitch rises at the prominent point.
7. Lead the class in a choral reading of the sentences.

8. Draw the learners' attention to *line 112-113: Men, why are you doing this? We too are only men, human like you.*
 - Ask the learners to predict where the prominent point will be in each of these thought groups.
 - Explain to them that sometimes the prominent is not the last content word but another word – could even be a function word that the speaker would like to emphasize.
 - In these phrases, the word *too* would receive prominence and the word *only* because Paul wishes to emphasize the similarity of their humanity with the men.

Part C: *Dramatic Reading*

1. Assign reading roles to the learners as follows:
 - Scene 1** – Luke, Luke 2, Holy Spirit, Synagogue Ruler, Paul, Barnabas, The Lord
 - Scene 2** – Luke, Luke 2, Paul, Crowd
 - Scene 3** – Luke, Barnabas, Luke 2
2. Have the learners mark their characters first to indicate the thought groups with //.
3. Ask them to find the prominent points in each thought group (usually the last content word) and mark with ↑.
4. Read the script as three scenes. Let them rehearse their parts to themselves following their markings of the script.
5. Perform the reading.

Task 7



Language Objectives:

- to **review** sentence types: simple, compound and complex
- to **correct** sentence fragments and run-on sentences

Approx. Time: 45 minutes

Materials:

- **Clauses Review SLIDE**
- **Clauses Worksheet** for each learner
- **Subordinating Conjunctions Worksheet** for each learner
- **Common Subordinators SLIDE**
- **Adjective Clause SLIDE**
- **Recognizing Sentence Types Scene One, Two , Three Worksheets** for each learner
- **Punctuation Resource Sheet** for each learner

Reference:

Acts 13:1-14:28



Simple, Compound or Complex

Instructions:

Part A: Review of constituents of a clause

1. Review with the learners that the structure/ word order of the basic English sentence is subject [noun phrase] + predicate [verb phrase + {complements/noun phrases}] + adverbial.

e.g. Paul worked there.



2. A group of words containing a subject and predicate that go together is also called a clause. Use the **Clause Review SLIDE** to review the basic constituents of a clause:
 - i) the subject is a noun phrase composed of a noun + its determiners and adjectives
e.g. The Jewish man worked there
 - the subject may be a pronoun that represents a whole noun phrase
e.g. He worked there.
 - ii) the predicate is a verb phrase that is composed of a verb + {auxiliaries} + {complements} + {adverbials}
e.g. Barnabas was working there too.
 - some verbs need one or more complements
e.g. The apostles entered the synagogue.
e.g. The Holy Spirit gave them a message.
3. A clause must have both a subject and a predicate.
 - Every clause must have a visible subject. A sentence that does not have some essential part, such as a subject, is called a sentence fragment.
 - The exception is imperative sentences like *Listen to me!* In imperative sentences, the subject (you) is understood but not stated.

Paul worked there.



The Jewish man worked there.



He worked there.



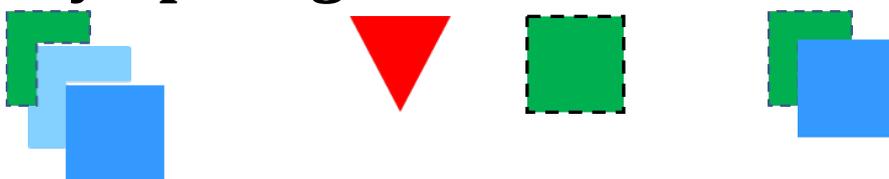
Barnabas was working there too.



The apostles entered the synagogue.



The Holy Spirit gave them a message.



Paul & Barnabas' Witness in Asia Minor

4. Ask the learners to complete the **Clauses Worksheet** by labelling whether the word groups are clauses (c) or not (F). Discuss the learners labelling as a whole class.

Answer Key

- _c_ 1. there were prophets
- _c_ 2. while they were worshipping
- _F_ 3. have called them [no subject]
- _F_ 4. Paul and his companions [no verb]
- _c_ 5. if you have a message of encouragement
- _F_ 6. witnesses to our people [no verb]
- _c_ 7. who did not recognize him
- _c_ 8. the congregation was dismissed
- _F_ 9. may bring salvation [no subject]
- _F_ 10. made you a light to the Gentiles [no subject]

Recognizing Clauses

Write **C** for clause or **F** for not a clause, next to each group of words:

- _____ 1. there were prophets
- _____ 2. while they were worshipping
- _____ 3. have called them
- _____ 4. Paul and his companions
- _____ 5. if you have a message of encouragement
- _____ 6. witnesses to our people
- _____ 7. who did not recognize him
- _____ 8. the congregation was dismissed
- _____ 9. may bring salvation
- _____ 10. made you a light to the Gentiles

Part B: *Independent and Dependent Clauses*

1. Explain that some clauses can be sentences on their own. They have a subject and a verb that go together, and they make sense by themselves.
 - A clause that can stand alone as a sentence is an independent clause.
e.g. there were prophets; the congregation was dismissed
2. However, some clauses have a subject and predicate but also have a word at the beginning of it that demands that it be connected to another independent clause. These connecting words are called subordinating conjunctions.



e.g. while they were worshipping; if you have a message of encouragement;

3. A clause that has a subordinating conjunction is called a dependent clause; it cannot stand alone but must be connected to an independent clause.
4. Ask the learners to circle the subordinating conjunctions in the sentences on the **Subordinating Conjunctions Worksheet**. Discuss the choices as a whole class.

Answer Key:

1. **after** they had fasted and prayed
2. they placed their hands on them
3. **when** they arrived at Salamis
4. they proclaimed the word of God
5. **until** they came to Paphos
6. **where** John left them to return to Jerusalem
7. on the Sabbath they entered the synagogue and sat down
8. **when** they had carried out
9. all **that** was written about him
10. **that** through Jesus the forgiveness of sins is proclaimed to you
11. **though** they found no proper ground for a death sentence
12. almost the whole city gathered to hear the word of the Lord

Circle the subordinating conjunctions in the following phrases.

1. after they had fasted and prayed
2. they placed their hands on them
3. when they arrived at Salamis
4. they proclaimed the word of God
5. until they came to Paphos
6. where John left them to return to Jerusalem
7. on the Sabbath they entered the synagogue and sat down
8. when they had carried it out
9. all that was written about him
10. that through Jesus the forgiveness of sins is proclaimed to you
11. though they found no proper ground for a death sentence
12. almost the whole city gathered to hear the word of the Lord

Part C: *Simple Sentences*

1. Use the **Sentence Building Patterns SLIDE** to introduce the concept of different patterns of sentence building by explaining that there are the following combinations:

Simple – 1 Independent Clause
e.g. Paul came.

Compound – 2 Independent Clauses
e.g. Paul came and Barnabas came too.

Complex – 1 Independent Clause + Dependent Clause(s)
e.g. When Paul arrived, the people were happy; Paul, who was an apostle, arrived in the synagogue; Paul told them that he came from Antioch.

Compound- Complex – 2 Independent Clauses + Dependent Clause (s)
e.g. When Paul arrived, the people rejoiced but the leaders became angry.

2. Every sentence consists of at least one independent clause with one subject and one verb.

Instructor Note: There can be compound subjects and compound verbs but only one combination of a subject phrase and a verb phrase
e.g. [Paul and Barnabas] (entered and the synagogue and preached.)

3. A sentence that consists of only one independent clause is called a simple sentence. In addition to the subject and verb, a simple sentence may also have other information but NOT an additional clause.

e.g. John was with them as their helper.



Instructor Note: There can be compound subjects and compound verbs but only one combination of a subject phrase and a verb phrase
e.g. [Paul and Barnabas] (entered and the synagogue and preached.)

Sentence Building Patterns

SIMPLE

1 Independent Clause

Paul came.

COMPOUND

2 Independent Clauses

Paul came, and Barnabas came too.

COMPLEX

1 Independent Clause + Dependent Clause(s)

When Paul arrived, the people were happy.

Paul, who was an apostle, arrived in the synagogue.

Paul told them that he came from Antioch.

COMPOUND- COMPLEX

2 Independent Clauses + Dependent Clause (s)

When Paul arrived, the people rejoiced, but the leaders became angry.

Part D *Compound Sentences*

1. It is possible to form sentences that consist of two independent clauses joined by *for, and, nor, but, or, yet* or *so*.

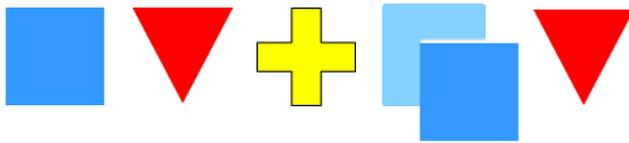
Instructor Note: the acronym FANBOYS for remembering the coordinating conjunctions.

2. *And, but* and *so* are the most common coordinators.

Instructor Note: These words do not always join clauses, but when they do, they are called coordinators.

3. A compound sentence is two independent clauses joined by a coordinator or coordinating conjunction.

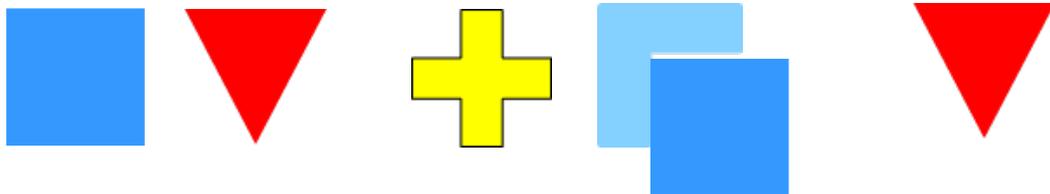
e.g. Paul preached, and the people listened.



4. In a compound sentence, the two independent clauses are of equal importance, and the coordinator shows the logical relationship between them. Ideas combined into one sentence should always be logically related.
5. In writing, the coordinator is preceded by a comma. In speech, the coordinator is preceded by a pause.
6. Compound sentences can have three or four independent clauses or even more. However, long strings of independent clauses can sound awkward and be hard to understand even if grammatically correct. You should be cautious about using sentences with three or more coordinated clauses in writing.

**For
And
Nor
But
Or
Yet
So**

Paul preached, and the people listened.



Part E *Complex Sentences*

1. Write on the board or SLIDE the following sentence from the text:
After they had fasted and prayed, they placed their hands on them.
2. Elicit which clause is the independent clause and which is the dependent clause.

Answer Key:

After they had fasted and prayed = Dependent clause

- *after* is the subordinating conjunction

they placed their hands on them = Independent Clause



3. A complex sentence is one independent clause with a dependent clause attached to it.
4. Dependent clauses cannot be sentences on their own. They depend on an independent clause to support them.

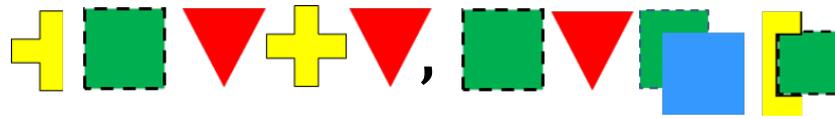
Instructor Note: you may use the analogy of children (dependent clause) as dependent on or subordinated to adults (independent clause).

5. The independent clause in a complex sentence carries the main meaning, but either clause may come first. *e.g. They placed their hands on them after they had fasted and prayed.*
6. When the dependent clause comes first, it is always followed by a comma.
7. Complex sentences add variety to writing. They also offer an excellent way to combine and express ideas because dependent clauses give additional information about independent clauses in a concise way.
 - a) Adverbial dependent clauses can give information about the time, purpose, or cause of the action in the independent clause; or they can give information that contrast with the information in the independent clause.

Instructor Note: There will be a greater focus on understanding and constructing adverbial clauses in a later unit. The main point in this task is to recognize them.

Dependent Clauses in Complex Sentences

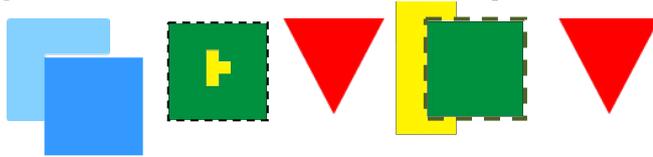
After they had fasted and prayed, they placed their hands on them.



| | |
|--------------------------|--|
| Time | when while whenever after as as soon as before until since |
| Cause/ Effect | because since |
| Condition | if unless as if |
| Contrast | although even though though |
| Purpose | so that |

b) Additional defining information about a noun can be added to a sentence by the use of an adjective (relative) clause.

- The whole clause is in the adjective slot after a noun.
- The joining word is a relative pronoun functioning not only as the connector but also as the subject or object in the dependent clause
- Like all clauses, adjective clauses must have a visible subject
e.g. The men who came with him preached.

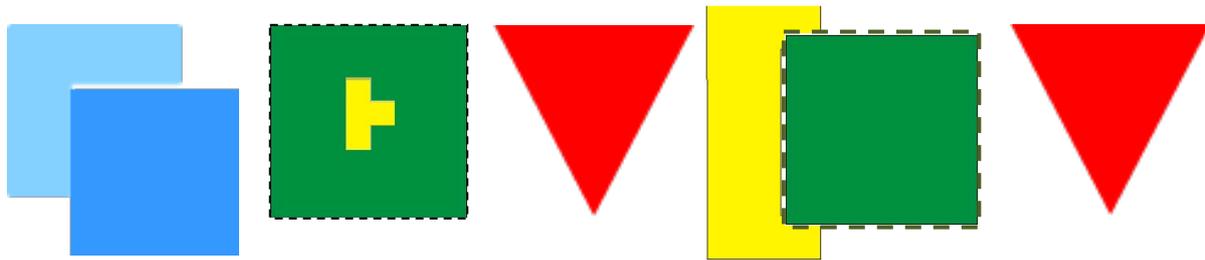


Instructor Note: Some instructors may recommend against using *which* as a subject of in adjective clauses. It is better to use *that* *e.g. The crowd that was rioting dispersed.* **Not** *The crowd which was rioting dispersed.*

- An adjective clause is a dependent clause. It cannot stand alone. It must be joined to a noun in an independent clause.

Instructor Note: There will be a greater focus on understanding and constructing adjective clauses in a later unit. The main point in this task is to recognize them.

The men who came with him preached.

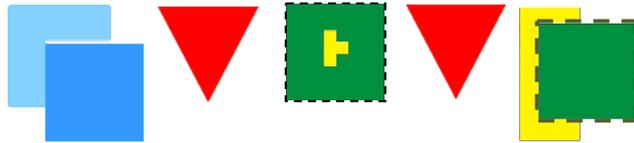


| SUBJECT of Adjective Clause | OBJECT of Adjective Clause | Refers To |
|--------------------------------------|-------------------------------------|---------------------|
| that | that | people or things |
| who | who whom (less common) | people |
| which | which | things |

c) A dependent clause may also function as a noun

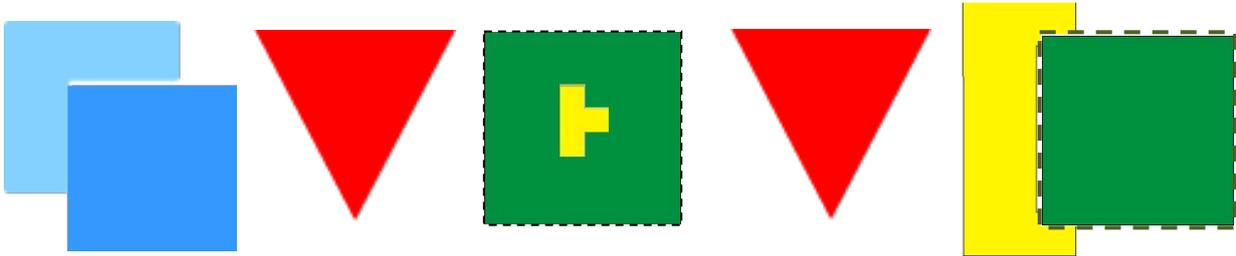
- as a subject or object embedded within an independent clause.
- common connectors are *that* and the question words: *what, who, how* etc.

e.g. *The men did what was written about him*



Instructor Note: There will be a greater focus on understanding and constructing noun clauses in a later unit. The main point in this task is to recognize them.

The men did what was written about him.



Part F: *Compound-complex Sentences*

1. Explain that compound-complex sentences have at least 3 clauses, including at least one independent and one dependent clause.
e.g. [I] God raised him from the dead, [c] [I] and for many days he was seen by those [D] who had traveled with him from Galilee to Jerusalem.
Note: (I) = Independent; (D) = Dependent; (c) = comma
2. Emphasize that it is very important that clauses are joined together correctly. A run-on sentence contains two or more incorrectly joined independent clauses. To correct a run-on sentence make it two simple sentences, a compound sentence, or a complex sentence.
3. Point out that added details cannot stand alone without subjects or verbs. To correct added-detail fragments:
 - add the information to a complete sentence as dependent clauses
 - or rewrite the fragment as a sentence
4. Lead the class in correcting the sentences on the **Sentences Worksheet**. Be sure to be explicit about what the error is and the alternatives for making them correct sentences.

Instructor Note: You may want to review punctuation (Part H) if your learners need it. The learners need punctuation skills to do the exercise.

Answer Key: of what the errors are

1. The Jews saw the crowds, they were filled with jealousy, they talked abusively against what Paul was saying.

Form a compound-complex sentence using a subordinate conjunction.

2. Had to speak the word of God to you first.

Every clause needs a subject.

3. You reject it and do not consider yourselves worthy of eternal life, we now turn to the Gentiles

Form a compound-complex sentence using a subordinate conjunction

4. I have made you a light for the Gentiles, you may bring salvation to the ends of the earth

Form a complex sentence using a subordinate conjunction

5. The Gentiles heard this, they were glad and honored the word of the Lord. *Form a complex sentence using a subordinate conjunction*

6. All who were appointed for eternal life.

Every clause needs a subject

7. The word of the Lord through the whole region.

Every clause needs a verb

8. They stirred up persecution against Paul and Barnabas they expelled them from their region.

Form a complex sentence using a subordinate conjunction

9. They shook the dust from their feet in protest against them they went to Iconium.

Form a complex sentence using a subordinate conjunction

10. And the disciples filled with joy and with the Holy Spirit.

Every clause needs a verb

Change these into correct sentences.

1. The Jews saw the crowds, they were filled with jealousy, they talked abusively against what Paul was saying.

2. Had to speak the word of God to you first.

3. You reject it and do not consider yourselves worthy of eternal life, we now turn to the Gentiles

4. I have made you a light for the Gentiles, you may bring salvation to the ends of the earth

5. The Gentiles heard this, they were glad and honored the word of the Lord.

6. All who were appointed for eternal life.

7. The word of the Lord through the whole region.

8. They stirred up persecution against Paul and Barnabas they expelled them from their region.

9. They shook the dust from their feet in protest against them they went to Iconium.

10. And the disciples filled with joy and with the Holy Spirit.

Part G: *Recognizing Sentence Types*

1. Hand out the **Sentence Types Worksheet**. Divide the class into 2 sections.
2. Ask one group to complete Scene One sentences and the other group to complete Scene Two & Three sentences. They may work as individuals although assigned the same section.

Instructor Note: Assign an appropriate number of these sentences according to the proficiency level of your learners.

3. Ask the learners to identify the sentence types on the worksheet by labelling as follows:
Simple= **S** Compound = **C** Complex = **CX**
Adjective = **CXAJ** Adverb = **CXAV** Noun=**CXN**
Compound Complex = **CCX**
4. Circle the subordinating conjunctions or relative pronouns in the dependent clauses.
5. This could be done as homework, but elicit responses from the class for the first 5 sentences in each section.

Paul & Barnabas' Witness in Asia Minor

Label the sentences with the following letters.

Simple = S Compound = C Compound Complex = CCX
 Complex = CX Adjective = CXAJ Adverb = CXAV Noun = CXN

Underline the subject and verb in each clause. **Circle** the connecting word.

1. _____ In the church at Antioch there were prophets and teachers: Barnabas, Simeon called Niger, Lucius of Cyrene, Manaen (who had been brought up with Herod the tetrarch) and Saul.
2. _____ While they were worshiping the Lord and fasting, the Holy Spirit said, "Set apart for me Barnabas and Saul for the work to which I have called them."
3. _____ So after they had fasted and prayed, they placed their hands on them and sent them off.
4. _____ The two of them, sent on their way by the Holy Spirit, went down to Seleucia and sailed from there to Cyprus
5. _____ When they arrived at Salamis, they proclaimed the word of God in the Jewish synagogues.
6. _____ John was with them as their helper.
7. _____ They traveled through the whole island until they came to Paphos.
8. _____ From Paphos, Paul and his companions sailed to Perga in Pamphylia, where John left them to return to Jerusalem.
9. _____ From Perga they went on to Pisidian Antioch.
10. _____ On the Sabbath they entered the synagogue and sat down.
11. _____ After the reading from the Law and the Prophets, the synagogue rulers sent word to them.
12. _____ Brothers, if you have a message of encouragement for the people, please speak.
13. _____ Standing up, Paul motioned with his hand.
14. _____ Brothers, children of Abraham, and you God-fearing Gentiles, it is to us that this message of salvation has been sent.
15. _____ The people of Jerusalem and their rulers did not recognize Jesus, yet in condemning him they fulfilled the words of the prophets that are read every Sabbath.
16. _____ Though they found no proper ground for a death sentence, they asked Pilate to have him executed.
17. _____ When they had carried out all that was written about him, they took him down from the tree and laid him in a tomb.

18. _____ But God raised him from the dead, and for many days he was seen by those who had traveled with him from Galilee to Jerusalem.
19. _____ They are now his witnesses to our people.
20. _____ We tell you the good news: What God promised our fathers he has fulfilled for us, their children, by raising up Jesus
21. _____ Therefore, my brothers, I want you to know that through Jesus the forgiveness of sins is proclaimed to you.
22. _____ Through him everyone who believes is justified from everything you could not be justified from by the Law of Moses.
23. _____ Take care that what the prophets have said does not happen to you: Look, you scoffers, wonder and perish, for I am going to do something in your days that you would never believe, even if someone told you.
24. _____ As Paul and Barnabas were leaving the synagogue, the people invited them to speak further about these things on the next Sabbath.
25. _____ When the congregation was dismissed, many of the Jews and devout converts to Judaism followed Paul and Barnabas, who talked with them and urged them to continue in the grace of God.
26. _____ On the next Sabbath almost the whole city gathered to hear the word of the Lord.
27. _____ When the Jews saw the crowds, they were filled with jealousy and talked abusively against what Paul was saying.
28. _____ We had to speak the word of God to you first.
29. _____ Since you reject it and do not consider yourselves worthy of eternal life, we now turn to the Gentiles.
30. _____ For this is what the Lord has commanded us: I have made you a light for the Gentiles, that you may bring salvation to the ends of the earth.
31. _____ When the Gentiles heard this, they were glad and honored the word of the Lord; and all who were appointed for eternal life believed.
32. _____ The word of the Lord spread through the whole region.
33. _____ But the Jews incited the God-fearing women of high standing and the leading men of the city.
34. _____ They stirred up persecution against Paul and Barnabas, and expelled them from their region.
35. _____ So they shook the dust from their feet in protest against them and went to Iconium.
36. _____ And the disciples were filled with joy and with the Holy Spirit.

Unit 6

Paul & Barnabas' Witness in Asia Minor

WITNESSES TO ALL NATIONS: PART 2

Answer Key Scene One: subordinating conjunction/relative pronoun highlighted in yellow

1. In the church at Antioch there were prophets and teachers: Barnabas, Simeon called Niger, Lucius of Cyrene, Manaen (who had been brought up with Herod the tetrarch) and Saul. CX AJ
2. While they were worshipping the Lord and fasting, CXAV the Holy Spirit said, "Set apart for me Barnabas and Saul for the work to which I have called them." CXN
3. So after they had fasted and prayed, CXAV they placed their hands on them and sent them off.
4. The two of them, sent on their way by the Holy Spirit, went down to Seleucia and sailed from there to Cyprus. S
5. When they arrived at Salamis, CXAV they proclaimed the word of God in the Jewish synagogues.
6. John was with them as their helper. S
7. They traveled through the whole island until they came to Paphos. CXAV
8. From Paphos, Paul and his companions sailed to Perga in Pamphylia, where John left them to return to Jerusalem. CXAJ
9. From Perga they went on to Pisidian Antioch. S
10. On the Sabbath they entered the synagogue and sat down. S
11. After the reading from the Law and the Prophets, the synagogue rulers sent word to them. S
12. Brothers, if you have a message of encouragement for the people, CXAV please speak.
13. Standing up, Paul motioned with his hand. S
14. Brothers, children of Abraham, and you God-fearing Gentiles, it is to us that this message of salvation has been sent. CXN
15. The people of Jerusalem and their rulers did not recognize Jesus, yet in condemning him they fulfilled the words of the prophets(AV) that are read every Sabbath(AJ). CXAVAJ
16. Though they found no proper ground for a death sentence, CXAV they asked Pilate to have him executed.
17. When they had carried out all (AV) that was written about him(AJ), CXAVAJ- they took him down from the tree and laid him in a tomb.
18. But God raised him from the dead, and for many days he was seen by those who had traveled with him from Galilee to Jerusalem. CXAJ
19. They are now his witnesses to our people. S
20. We tell you the good news: What God promised our fathers he has fulfilled for us, their children, by raising up Jesus CXN
21. Therefore, my brothers, I want you to know that through Jesus the forgiveness of sins is proclaimed to you. CXN
22. Through him everyone who believes (AJ) is justified from everything you could not be justified from by the law of Moses. CXAJ
23. Take care that what the prophets have said does not happen to you: CXN Look, you scoffers, wonder and perish, for I am going to do something in your days that you would never believe, CXAJ even if someone told you. CXAV
24. As Paul and Barnabas were leaving the synagogue, CXAV the people invited them to speak further about these things on the next Sabbath.
25. When the congregation was dismissed, CXAV many of the Jews and devout converts to Judaism followed Paul and Barnabas, who talked with them and urged them to continue in the grace of God. CXAJ
26. On the next Sabbath almost the whole city gathered to hear the word of the Lord. S
27. When the Jews saw the crowds, CXAV they were filled with jealousy and talked abusively against what Paul was saying. CXN
28. We had to speak the word of God to you first. S
29. Since you reject it and do not consider yourselves worthy of eternal life, CXAV we now turn to the Gentiles.
30. For this is what the Lord has commanded us: CXN I have made you a light for the Gentiles, that you may bring salvation to the ends of the earth. CXAV
31. When the Gentiles heard this, CXAV they were glad and honored the word of the Lord; and all who were appointed for eternal life believed. CXAJ
32. The word of the Lord spread through the whole region. S
33. But the Jews incited the God-fearing women of high standing and the leading men of the city. S
34. They stirred up persecution against Paul and Barnabas, and expelled them from their region. S
35. So they shook the dust from their feet in protest against them and went to Iconium. S
36. And the disciples were filled with joy and with the Holy Spirit. S

Label the sentences with the following letters.

Simple= **S** Compound = **C** Compound Complex = **CCX**
 Complex = **CX** Adjective = **CXAJ** Adverb = **CXAV** Noun=**CXN**

Underline the subject and verb in each clause. Circle the connecting word.

Scene Two: Iconium to Lyconia, Lystra and Derbe

1. _____ At Iconium Paul and Barnabas went as usual into the Jewish synagogue.
2. _____ There they spoke so effectively that a great number of Jews and Gentiles believed.
3. _____ But the Jews who refused to believe stirred up the Gentiles and poisoned their minds against the brothers.
4. _____ So Paul and Barnabas spent considerable time there, speaking boldly for the Lord, who confirmed the message of his grace by enabling them to do miraculous signs and wonders.
5. _____ The people of the city were divided; some sided with the Jews, others with the apostles.
6. _____ There was a plot afoot among the Gentiles and Jews, together with their leaders, to mistreat them and stone them.
7. _____ But they found out about it and fled to the Lycaonian cities of Lystra and Derbe and to the surrounding country, where they continued to preach the good news.
8. _____ In Lystra there sat a man crippled in his feet, who was lame from birth and had never walked.
9. _____ He listened to Paul as he was speaking.
10. _____ Paul looked directly at him, saw that he had faith to be healed and called out, "Stand up on your feet!"
11. _____ At that, the man jumped up and began to walk.
12. _____ When the crowd saw what Paul had done, they shouted in the Lycaonian language. 'The gods have come down to us in human form!'

Paul & Barnabas' Witness in Asia Minor

13. _____ Barnabas they called Zeus, and Paul they called Hermes because he was the chief speaker.
14. _____ The priest of Zeus, whose temple was just outside the city, brought bulls and wreaths to the city gates because he and the crowd wanted to offer sacrifices to them.
15. _____ But when the apostles Barnabas and Paul heard of this, they tore their clothes and rushed out into the crowd.
16. _____ Men, why are you doing this?
17. _____ We too are only men, human like you.
18. _____ We are bringing you good news, telling you to turn from these worthless things to the living God, who made heaven and earth and sea and everything in them.
19. _____ In the past, he let all nations go their own way.
20. _____ Yet he has not left himself without testimony:
21. _____ He has shown kindness by giving you rain from heaven and crops in their seasons; he provides you with plenty of food and fills your hearts with joy.
22. _____ Even with these words, they had difficulty keeping the crowd from sacrificing to them.
23. _____ Then some Jews came from Antioch and Iconium and won the crowd over.
24. _____ They stoned Paul and dragged him outside the city, thinking he was dead.
25. _____ But after the disciples had gathered around him, he got up and went back into the city.
26. _____ The next day he and Barnabas left for Derbe.

Answer Key Scene Two: subordinating conjunction/relative pronoun highlighted in yellow

1. At Iconium Paul and Barnabas went as usual into the Jewish synagogue. **S**
2. There they spoke **so** effectively that a great number of Jews and Gentiles believed. **CXAV**
3. But the Jews **who** refused to believe stirred up the Gentiles and poisoned their minds against the brothers. **S**
4. So Paul and Barnabas spent considerable time there, speaking boldly for the Lord, **who** confirmed the message of his grace by enabling them to do miraculous signs and wonders. **CXAJ**
5. The people of the city were divided; some sided with the Jews, others with the apostles. **C**
6. There was a plot afoot among the Gentiles and Jews, together with their leaders, to mistreat them and stone them. **S**
7. But they found out about it and fled to the Lycaonian cities of Lystra and Derbe and to the surrounding country, **where** they continued to preach the good news. **CXAJ**
8. In Lystra there sat a man crippled in his feet, **who** was lame from birth and had never walked. **CXAJ**
9. He listened to Paul **as** he was speaking. **CXAV**
10. Paul looked directly at him, saw **that** he had faith to be healed and called out, “Stand up on your feet!” **CXN**
11. At that, the man jumped up and began to walk. **S**
12. **When** the crowd saw **CXAV** **what** Paul had done, **CXN** they shouted in the Lycaonian language. “The gods have come down to us in human form!”
13. Barnabas they called Zeus, and Paul they called Hermes **because** he was the chief speaker. **CXAV**
14. The priest of Zeus, **whose** temple was just outside the city, **CXAJ** brought bulls and wreaths to the city gates **because** he and the crowd wanted to offer sacrifices to them. **CXAV**
15. But **when** the apostles Barnabas and Paul heard of this, **CXAV** they tore their clothes and rushed out into the crowd.
16. Men, why are you doing this? **S**
17. We too are only men, human like you. **S**
18. We are bringing you good news, telling you to turn from these worthless things to the living God, **who** made heaven and earth and sea and everything in them. **CXAJ**
19. In the past, he let all nations go their own way. **CXN**
20. Yet he has not left himself without testimony: **S**
21. He has shown kindness by giving you rain from heaven and crops in their seasons; he provides you with plenty of food and fills your hearts with joy. **C**
22. Even with these words, they had difficulty keeping the crowd from sacrificing to them. **S**
23. Then some Jews came from Antioch and Iconium and won the crowd over. **S**
24. They stoned Paul and dragged him outside the city, thinking he was dead. **CXN**
25. But **after** the disciples had gathered around him, **CXAV** he got up and went back into the city.
26. The next day he and Barnabas left for Derbe. **S**

Paul & Barnabas' Witness in Asia Minor

Label the sentences with the following letters.

Simple= **S** Compound = **C** Compound Complex = **CCX**
 Complex = **CX** Adjective = **CXAJ** Adverb = **CXAV** Noun=**CXN**

Underline the subject and verb in each clause. **Circle** the connecting word.

Scene Three: Return Trip to Antioch

1. _____ They preached the good news in that city and won a large number of disciples.
2. _____ Then they returned to Lystra, Iconium and Antioch, strengthening the disciples and encouraging them to remain true to the faith.
3. _____ We must go through many hardships to enter the kingdom of God.
4. _____ Paul and Barnabas appointed elders for them in each church and, with prayer and fasting, committed them to the Lord, in whom they had put their trust.
5. _____ After going through Pisidia, they came into Pamphylia, and when they had preached the word in Perga, they went down to Attalia.
6. _____ From Attalia they sailed back to Antioch, where they had been committed to the grace of God for the work they had now completed.
7. _____ On arriving there, they gathered the church together and reported all that God had done through them and how he had opened the door of faith to the Gentiles.
8. _____ And they stayed there a long time with the disciples.

Answer Key Scene 3: subordinating conjunction/relative pronoun highlighted in yellow

1. They preached the good news in that city and won a large number of disciples. **S**
2. Then they returned to Lystra, Iconium and Antioch, strengthening the disciples and encouraging them to remain true to the faith. **S**
3. We must go through many hardships to enter the kingdom of God. **S**
4. Paul and Barnabas appointed elders for them in each church and, with prayer and fasting, committed them to the Lord, in **whom** they had put their trust. **CXAJ**
5. After going through Pisidia, they came into Pamphylia, and **when** they had preached the word in Perga, **CXAV** they went down to Attalia.
6. From Attalia they sailed back to Antioch, **where** they had been committed to the grace of God for the work they had now completed. **CXAJ**
7. On arriving there, they gathered the church together and reported all **that** God had done through them and how he had opened the door of faith to the Gentiles. **CXAJ**
8. And they stayed there a long time with the disciples. **S**

Part H: *Punctuating Sentences*

1. Every sentence must have appropriate punctuation. Explain, however, that
 - Punctuation conventions change over time.
 - There are also a few differences between British and American usage.
 - Punctuation conventions for contemporary written American English will be presented in this course.
2. Review the elements of punctuation as needed by your learners. Hand out the **Punctuation Resource Sheet** to each learner.
3. Hand out the **Punctuation Worksheet** for the learners to put in the right punctuation and capitalization.

Answer Key:

Derbe marked the easternmost extremity of the missionary tour, lying as it did on the east border of Galatia. After evangelism there, the missionaries retraced their steps, despite the hostile atmosphere which they had left, in order to strengthen and encourage the groups of believers which they had established. In particular, they made sure that some kind of leadership was established in order to consolidate the groups for the future. They then returned direct by sea to Antioch, where they reported on their work to the church, the emphasis lying on the way in which God had led them into successful work among the Gentiles.

The teaching about the way in which the church must live in a hostile environment and equip itself accordingly is important. The other vital point is the way in which the whole missionary tour is seen as having been directed by God, who had opened up the way to the Gentiles. Although it may not have been apparent during the tour, the missionaries were now able to look back over what had happened and recognize the hand of God at work. The stage was thus set for the decisive debate regarding the place of the converted Gentiles in the church.

Punctuation**The Period [.]**

- a. Use a period at the end of every sentence that is not a direct question or an exclamation.
e.g. John was with them as their helper.
- b. Use a period after abbreviations. *e.g. U.S.A.*
- c. Use a period to write about dollars and cents. *e.g. \$3.45*

The Question Mark [?]

- a. Use a question mark after a direct rhetorical question.
e.g. Do you understand?
- b. Use a question mark after a direct question in a quotation.
e.g. Men, why are you doing this?

The Exclamation Point [!]

- a. Use an exclamation point after a statement that expresses strong feeling.
- b. Use exclamation marks rarely in your writing.
e.g. The gods have come down to us in human form!

The Semicolon [;]

The semicolon is used mainly in formal writing:

- a. between independent clauses before a transition word.
e.g. They were persecuted; however, they were not discouraged.
- b. between independent clauses without a transition word. This indicates that the two clauses are very closely tied in meaning.
e.g. The people of the city were divided; some sided with the Jews, others with the apostles.

The Colon [:]

- a. Use a colon before several kinds of information at the end of a sentence:
 - i. use a colon before a list at the end of a sentence
e.g. There were people from many countries: Greece, Italy, Turkey.
 - ii. before a quotation
e.g. For this is what the Lord has commanded us: I have made you a light for the Gentiles, that you may bring salvation to the ends of the earth.
 - iii. before an explanation or example
e.g. They were persecuted: beaten, imprisoned and expelled.

Paul & Barnabas' Witness in Asia Minor**The Comma [,]**

- a. Use a comma between independent clauses joined by a coordinating conjunction: and, but, for, yet, so, for, nor.
e.g. The apostles went to Asia, and they preached the gospel.
Note: If the two independent clauses are both short, you may leave out the comma. *e.g. They left and they preached.*
- b. It is always correct to use a comma after an introductory adverbial. A comma is *optional* if the adverbial is short but is *required* if the adverbial is long, if it is a verbal phrase, or if it begins with a subordinating conjunction.
Note: the comma never comes immediately after the subordinator. It always comes at the end of the subordinate clause.
Optional *e.g. If asked he always replied.*
Required *e.g. When the Jews saw the crowds, they were filled with jealousy and talked abusively against what Paul was saying.*
- c. Use a comma after a transition word or phrase at the beginning of an independent clause. *e.g. Nevertheless, they continued on.*
If the transition word 'interrupts' the clause, put the commas around it.
e.g. The people, however, kept on complaining.
- d. Use a comma between all items in a series of more than two. **Note:** British English does not require the last comma before *and*.
e.g. They visited Antioch, Phrygia, Lystra, and Iconium.
- e. Use commas around inserts, that is information that is added and 'extra'. Inserts are called appositives and non-restrictive clauses. The most common inserts are noun phrases, *wh*-clauses, and *-ing* verbal phrases. *e.g. The priest of Zeus, whose temple was just outside the city, brought bulls and wreaths to the city gates because he and the crowd wanted to offer sacrifices to them.*
Note: Commas must be at both ends of an insert when the insert is in the middle of a sentence. Do not use commas around restrictive clauses, which restrict, define, identify, limit or narrow the noun they follow. The information in a restrictive clause is essential, not extra.
e.g. The men who stopped them were Grecian.
- f. Use commas when you identify the source of a direct quotation. The identification can come before, in the middle, or at the end of the quotation
- g. Use commas in dates to set the year off from the rest of the date.
e.g. May 10, 2010

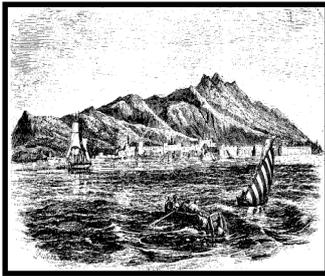
Return to Antioch

Derbe marked the easternmost extremity of the missionary tour lying as it did on the east border of Galatia after evangelism there the missionaries retraced their steps despite the hostile atmosphere which they had left in order to strengthen and encourage the groups of believers which they had established in particular they made sure that some kind of leadership was established in order to consolidate the groups for the future they then returned direct by sea to Antioch where they reported on their work to the church the emphasis lying on the way in which God had led them into successful work among the Gentiles

The teaching about the way in which the church must live in a hostile environment and equip itself accordingly is important the other vital point is the way in which the whole missionary tour is seen as having been directed by God who had opened up the way to the Gentiles although it may not have been apparent during the tour the missionaries were now able to look back over what had happened and recognize the hand of God at work the stage was thus set for the decisive debate regarding the place of the converted Gentiles in the church

Marshall, I. Howard, *The Acts of the Apostle: An Introduction and Commentary* Inter-Varsity Press 1988, p.240.

Task 8

Language Objectives:

to **understand** and **use** the passive construction appropriately in academic writing and reporting

Approx. Time: 45 minutes

Materials:

Verb Questions Worksheet for each learner
 Forming the Passive Construction SLIDE
 The Passive SLIDE
 Using the Passive Form SLIDE
 Using the Passive Construction SLIDE
 Use the Passive Construction Worksheet for each learner
 Discussion Board, Question Cards, coin and movers

Reference:

Acts 13:1-14:28

*The Message Has Been Sent***Instructions:****Part A:** *Discovery of Form*

1. Point out in the text that Paul had been asked to give a message of encouragement by the synagogue rulers to the people at Pisidian Antioch. *After the reading from the Law and the Prophets, the synagogue rulers sent word to them, "Brother, if you have a message of encouragement for the people, please speak."*
2. Lead the learners in a discovery task. Hand out the **Verb Questions Worksheet**. Ask them to answer the questions about the form of the verbs that are underlined in Paul's report.
3. Have the learners share their discoveries with the whole class.
4. Point out that reports often use the special verb construction called the Passive.

Answer Key:

1. **What is common in all the verb constructions?**
a form of 'to be' as an auxiliary + en/ed form of the main verb *has been sent; are read; was written; was seen; is proclaimed; is justified*
2. **What are the actions in the clauses?**
send, read, write, see; proclaim; justify; justify
3. **Who is doing the action?** *not stated except in # 4 - by those & #7-by the law*
4. **Who is receiving the action?** *message, words, all, he, forgiveness; everyone; everything*
5. **Where in the clauses is the receiver of the action?** *beginning*
6. **Where in the sentence is the doer of the action?**
end in a 'by' phrase.

The Message Has Been Sent

Brothers, children of Abraham, and you God-fearing Gentiles, it is to us that 1) this message of salvation has been sent. The people of Jerusalem and their rulers did not recognize Jesus, yet in condemning him they fulfilled 2) the words of the prophets that are read every Sabbath. Though they found no proper ground for a death sentence, they asked Pilate to have him executed. When they had carried out 3) all that was written about him, they took him down from the tree and laid him in a tomb. But God raised him from the dead, and for many days 4) he was seen by those who had traveled with him from Galilee to Jerusalem. They are now his witnesses to our people. . .

Therefore, my brothers, I want you to know that through Jesus 5) the forgiveness of sins is proclaimed to you. Through him 6) everyone who believes is justified from 7) everything you could not be justified from by the law of Moses.

1. What is common in all the verb constructions?
2. What are the actions in the clauses?
3. Who is doing the action?
4. Who is receiving the action?
5. Where in the clauses is the receiver of the action?
6. Where in the sentence is the doer of the action?

Paul & Barnabas' Witness in Asia Minor

4. Review with the learners that the form of the passive construction always has at least two parts: the auxiliary which usually **a form of the verb 'be'** and the **d/t/n form of some other verb (past participle)**.

Instructor Note: Most of the time the distinction between a past participle functioning as a passive verb and serving as an adjective will be obvious. If the past participle is descriptive, or stative, it is adjectival, but if the past participle is dynamic, it is passive, usually with the agent marked by a *by* phrase.

cf. *The windows were broken.* (a description)

The windows were broken by the explosion. (passive)

- The passive form is more limited than the active form in that only transitive verbs may be in the passive.
- The *get*-passive is quite common in informal, conversational English. e.g. (none in the text) *Paul got invited to speak.* However, *get* does not function as a true auxiliary in questions and negatives the way *be* does. As a result of this, *do* must serve as an operator for *get* in questions and negatives.
be-passive: *Was Paul invited? Yes he was.*
get-passive: *Did Paul get invited? Yes, he did.*

Instructor Note: It is also possible for *have* to function as a passive auxiliary. When it does, it is an experiential *have* not a causative *have*. cf. *Paul had his invitation cancelled (his experience- beyond his control) & Paul had his invitation cancelled (he arranged- caused for the cancellation).*

5. Lead the learners in forming the passive construction.
- Ask the learners to close their eyes.
 - Change five things about the room.
 - Ask the learners to open their eyes and to guess what changes have been made. e.g. *The desk has been cleared off; The lights have been turned off etc.*

Forming the Passive Construction

- **'be' + d/t/n form of some other verb (past participle)**
- only transitive verbs (V+O)
- *get-passive*
e.g. Paul got invited to speak

Part B: *Meaning of the Passive Construction*

1. Explain that there is a fundamental difference in meaning between a passively constructed verb and an active verb. The passive construction always 'defocuses' the agent.
 - In a clause with an active verb, the subject is 'responsible' for the action described, as in this example from the text:
The people of Jerusalem and their rulers did not recognize Jesus.
 - Who did not recognize Jesus? *The people of Jerusalem and their rulers* – that is the subject of the clause
 - We know this because the verb is active.
 - Illustrate with an arrow from *people* to *recognize* on the **Passive SLIDE**.
 - We can see the difference in this clause:
The forgiveness of sins is proclaimed to you.
 - Who is doing the proclaiming? It is not stated here but it certainly is not the subject of the sentence. The agent is not focused on.
 - We know this because the verb is passive.
 - Illustrate with an arrow from *proclaimed* to *forgiveness* on the **SLIDE**.
 - The more definite the subject is, the more acceptable the sentence in passive form is.
 - The more indefinite the object in the *by* phrase the more unlikely it is to be acceptable in a passive construction
cf. *Paul was liked by everyone.* & *Paul was liked by Timothy?*

**The people of
Jerusalem and their
rulers did not
recognize Jesus.**

**The forgiveness of
sins is proclaimed to
you.**

Passive SLIDE

Part C: *Using the Passive Form*

1. Point out to the learners knowing when to use passive constructions appropriately is the greatest problem.
2. Emphasize that passive constructions are an independent and valid way of presenting information on their own right rather than as active constructions which have undergone some form of 'transformation.'

Instructor Note: Often learners have been asked to mechanically transform active constructions into passive ones, so they sometimes end up with the impression that passive constructions are some of optional, deviant version of active constructions.

3. While we usually do need to give learners plenty of practice in forming passive constructions and to help them understand the basic meaning of the passive construction, we also need to encourage learners both to notice and understand when and why we choose them, and how often we use them.
4. The subject of a clause usually establishes 'what the clause is about'; it usually refers to something which already known to the listener or reader. What follows is the new or important information: The important information in *The people of Jerusalem and their rulers did not recognize Jesus* is that they did not recognize Jesus.
5. In passive constructions, the subject still establishes 'what the clause is about, but it is the recipient of the action, not the agent.

6. We should choose to use the passive construction in the following situations:
Using the passive form SLIDE

i) When the new or important information is:

- What happened to the subject:
*This message of salvation has been **sent**; The words of the prophets are **read** every Sabbath*
- Who or what did it:
*He was seen by **those who had traveled with him***
- How it was done:
*You could not be justified from (them) by **the law of Moses**.*

ii) We also choose the passive construction when the agent is unknown or unspecified:
The words of the prophets are read every Sabbath

iii) In addition we choose passive construction to avoid very long subjects:

*He was seen by **those who had traveled with him from Galilee to Jerusalem**.*

Using the passive form

- 1. to focus on important information about the subject**
 - **What happens to the subject**
 - **Who or what does it**
 - **How it is done**

- 2. when the agent is unknown or unspecified**

- 3. to avoid very long subjects**

7. Explain that in order to help learners to develop a feeling for when to use passive constructions, in addition to the guidelines above, you can help them to work out 'rules of thumb' which focus on particular contexts of use and particular verbs. We use passive constructions
 - to describe processes
 - in various formal, academic styles of discourse *e.g.* to introduce evidence, argument, or option *e.g. It is sometimes argued that . . . ; a distinction can be made . .*
 - to avoid the implication of personal involvement or responsibility
 - with certain verbs- verbs we use when the person who did the action is generally unimportant. They often describe claiming, blame, acts of destruction or emotional reactions

8. Explain that learners often find it helpful to consider that while in speech we can use stress and intonation to highlight whether information is new, in writing we depend on ordering information. **WE DO USE THE PASSIVE CONSTRUCTION TO GIVE EXTRA PROMINENCE TO THE SUBJECT.**

9. Passives are used more in writing than in speech. However, distributions of the passive differ among genres: They are common in news reports and, especially, scientific and other academic writing, where agents are often less important than processes and results. Use the **Using the Passive Construction SLIDE** for clarification.

| conversation | fiction | journalism | science |
|--|---------|------------|---|
| Least number of passives per number of words | | | highest number of passive per number of words |

10. Hand out the **Use the Passive Construction Worksheet**. Ask the learners to give the reason for the use of the passive in the sentences.

Answer Key:

| |
|---|
| 1) line 31 - to focus on important information about the subject |
| 2) line 31-33 when the agent is unknown or unspecified |
| 3) line 34-35 to focus on important information about the subject |
| 4) line 36-37 to avoid very long subjects |
| 5) line 40-41 to focus on important information about the subject |
| 6) line 41-42 to focus on important information about the subject |
| 7) line 41-42 to focus on important information about the subject |

Using the Passive Construction

- to describe processes
- to introduce evidence, argument, or option
- to avoid the implication of responsibility, blame, acts of destruction or emotional reactions

| conversation | fiction | journalism | science |
|--|---------|------------|---|
| Least number of passives per number of words | | | highest number of passive per number of words |

Paul & Barnabas' Witness in Asia Minor

For each of the following sentences from the text, explain why the passive form was used:

1) Brothers, children of Abraham, and you God-fearing Gentiles, it is to us that this message of salvation *has been sent*.

2) The people of Jerusalem and their rulers did not recognize Jesus, yet in condemning him they fulfilled the words of the prophets that *are read* every Sabbath.

3) When they had carried out all that *was written* about him, they took him down from the tree and laid him in a tomb.

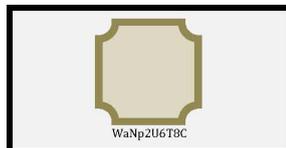
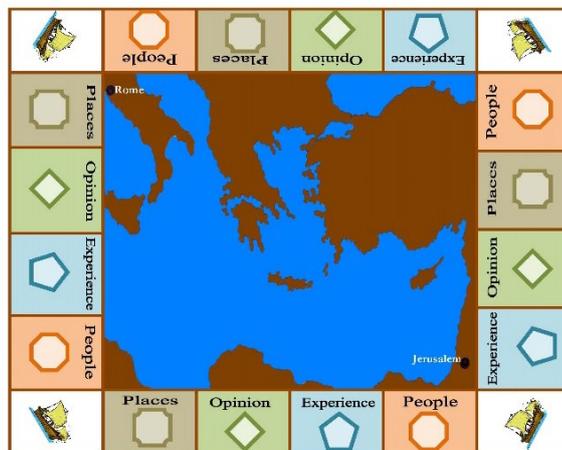
4) But God raised him from the dead, and for many days he *was seen* by those who had traveled with him from Galilee to Jerusalem.

5) Therefore, my brothers, I want you to know that through Jesus the forgiveness of sins *is proclaimed* to you.

6) Through him everyone who believes *is justified* from everything you could not be justified from by the law of Moses.

7) Through him everyone who believe is justified from everything you *could not be justified* from by the Law of Moses.

11. Divide the class into groups of 3.
 - Hand out a **Discussion Board**, movers, a set of cards and a coin to each group.
 - Have them take turns going around the board (1 move for tails and 2 moves for heads) taking a card related to the topic.
 - They should then speak about what happened or happens to the subject for ½ a minute (30 seconds). In other words, in every case the discussion should start with the topic on the card as the subject
e.g. Miracles have been reported by many people. In fact, I think they ... or North America is visited by thousands of people every year because ...



| | | |
|----------------|-------------------|----------------------|
| home | North America | Asia |
| a cold country | a foreign country | a hot country |
| Europe | a friend's house | an important message |



| | | |
|-------------|---------------------|----------------|
| computers | giving hospitality | war |
| persecution | eating strange food | writing essays |
| miracles | long speeches | jealousy |

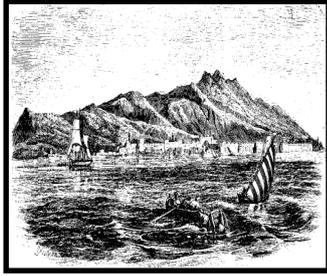


| | | |
|------------------------|-----------------|-----------------------|
| my first airplane ride | an accident | moving to a new place |
| learning a language | getting married | becoming a parent |
| sailing | traveling | encouraging someone |



| | | |
|----------|---------------|------------|
| Paul | the president | a stranger |
| the poor | Barnabas | my mother |
| the rich | a friend | my father |

Task 9

Language Objectives:

- to **analyze** the text
- to **discuss** the four themes

Approx Time: 45 minutes

Materials:

- **Four Themes SLIDE**
- **Four Themes Discussion Board, movers, die, Question Cards and Score Cards** for each group

Reference:

Acts 13:1-14:28

**First Missionary Journey****Instructions:**

1. Explain that we are going to do an activity that focuses on the four themes in the book of Acts that are evident in the account of Paul & Barnabas' first missionary trip: 1. Holy Spirit; 2. Witness; 3. Persecution; 4. Gospel Expansion
2. Put up the **Four Themes SLIDE** and lead the class in finding sections of the text that would address each theme.

Possible choices:**1. Holy Spirit**

- The Holy Spirit said: Set apart for me Barnabas and Saul for the work to which I have called them.
- The two of them, sent on their way by the Holy Spirit, went down to Seleucia and sailed from there to Cyprus

2. Witness

- So after they had fasted and prayed, they placed their hands on them and sent them off.
- When they arrived at Salamis, they proclaimed the word of God in the Jewish synagogues. John was with them as their helper.
- They traveled through the whole island until they came to Paphos.

3. Persecution

- When the Jews saw the crowds, they were filled with jealousy and talked abusively against what Paul was saying.
- But the Jews incited the God-fearing women of high standing and the leading men of the city. They stirred up persecution against Paul and Barnabas and expelled them from their region.
- But the Jews who refused to believe stirred up the Gentiles and poisoned their minds against the brothers
- Then some Jews came from Antioch and Iconium and won the crowd over. They stoned Paul and dragged him outside the city, thinking he was dead.

4. Gospel Expansion

- At Iconium Paul and Barnabas went as usual into the Jewish synagogue. There they spoke so effectively that a great number of Jews and Gentiles believed.
- They preached the good news in that city and won a large number of disciples.
- Then they returned to Lystra, Iconium and Antioch, strengthening the disciples and encouraging them to remain true to the faith.

Four Themes

- **The Work of the Holy Spirit**



- **The Witness of the Apostles**



- **The Persecution and Opposition of Believers**



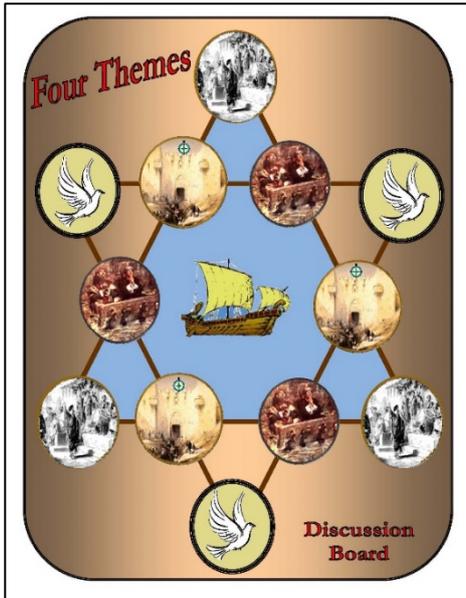
- **The Expansion of the Gospel**



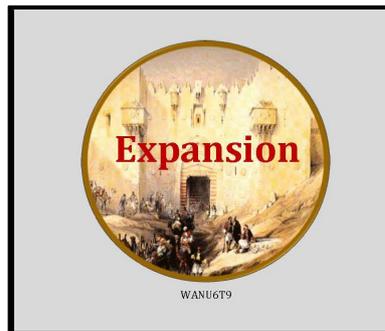
3. Divide the class into groups of 3 or 4.
4. Hand out **Four Themes Discussion Board**, movers, a die, a set of **Question Cards**, and a **Score Card** for each learner to each group.
5. Instruct them of the rules of the task:
 - a) All the learners are to put their movers on one of points of the star. They number themselves from 1 to 4.
 - b) The learners are to take turns moving clockwise around the learner circle.
 - c) The first learner throws the die moving his/her mover the number on the die in any direction along the dots. The dots are marked according to the four themes.
 - d) When the learner lands on a theme dot, one of the other learners should pick that theme card and ask one of the questions. As each learner speaks, encourage the others in the group to utilize active listening strategies.
 - f) After answering the question the learner marks the score card with a check next to the theme picture. *e.g.*

| Score Card | | | | |
|---|---|---|---|---|
| | 1 | 2 | 3 | 4 |
| Name → | | | | |
|  | ✓ | | | ✓ |
|  | ✓ | | ✓ | |
|  | ✓ | ✓ | | |
|  | ✓ | | | |

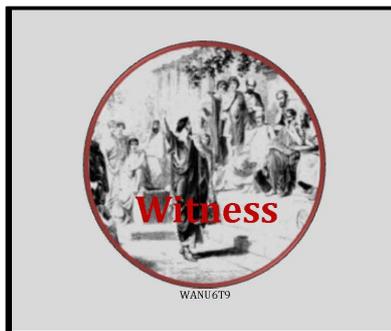
- g) The purpose of the activity is to be the first to get all 4 checks and arrive back to his/her starting point.



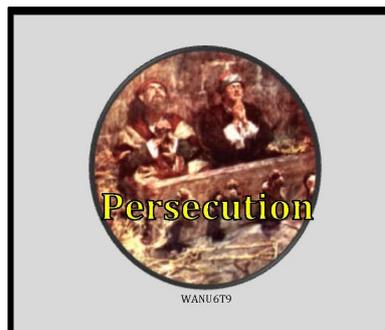
- In this text the Holy Spirit speaks. What does he say?
- What is the role of the Holy Spirit in Paul and Barnabas' journey?
- What is your experience with or knowledge of the Holy Spirit?
- What is the role of the Holy Spirit in the disciples' experience of life?



- How do you think Paul and Barnabas traveled?
- Why does Paul say, "we now turn to the Gentiles."?
- Jesus said before he ascended: *But you will receive power when the Holy Spirit comes on you; and you will be my witnesses in Jerusalem, and in all Judea and Samaria, and to the ends of the earth.* How do you see the events in this text fulfilling that promise?
- Name the places that are reached with the gospel in this text.

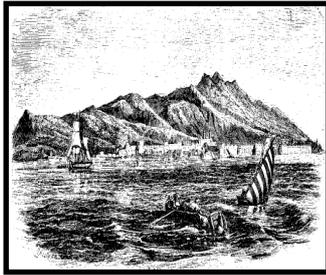


- How does the Lord reaffirm his call on Paul and Barnabas to be witnesses to the Gentiles?
- Have you ever been a witness to an important event?
- What is your understanding of being a witness?
- What message of encouragement does Paul have for the people in the synagogue?



- Why might John have left them in Perga?
- What kind of persecution did Paul and Barnabas face?
- Paul and Barnabas face persecution in Antioch. What happens as a result?
- What do you think is the role of persecution and hardship in the expansion of the gospel?

Task 10

**Language Objectives:**

🌀 to write reports

Approx Time: 45
minutes

Materials:

🌀 MCC Partners in
Congo Injured in
Attack Article for each
learner

Reference:

Acts 13:1-14:28



Reported All That God Had Done

Instructions:

1. Point out that in the last lines of the text Luke writes: *From Attalia they sailed back to Antioch, where they had been committed to the grace of God for the work they had now completed. On arriving there, they gathered the church together and reported all that God had done through them and how he had opened the door of faith to the Gentiles.*
2. Let's imagine that Paul and Barnabas not only reported orally on their trip but also wrote a report. What might those reports be like?
3. Hand out the report, **MCC Partners in Congo Injured in Attack**, as an illustration of what a report might look like.
 - have the learners read the text and highlight the main events with a highlighter
 - discuss as a whole class what happened in Congo to the MCC partners
 - after the discussion point out the use of the passive form and elicit the reason for its use

Answer Key:

AKRON, Pa. - *Staff members* of a MCC partner organization in the eastern part of the Democratic Republic of the Congo were injured when their vehicle was ambushed by armed men March 20.

Four men and two women were returning to the city of Bukarvu in South Kivu province after visiting a site designated for a humanitarian aid project in cooperation with MCC. They work with the Ministry for Refugees and Emergencies (MERUS), a department of the Church of Christ in Congo (in French acronym, ECC). ECC is a national council of churches that includes Congolese Mennonites.

The men and women were beaten, slashed with knives, and robbed before being released. The women were hospitalized with knife cuts and serious bruises.

Eastern Congo has been caught in fighting and destruction for the past decade. The conflict has many causes, including ethnic tensions related to the 1994 genocide in neighboring Rwanda.

Most fighting is over the unregulated mining industry. Congo has vast resources of gold, tin, diamonds and coltan – a metal used in laptop computers and cell phones. Minerals mined there have low prices, the result of illegal and abusive practices.

Millions of civilians are caught between armed groups battling for control. Congo has one of the largest Mennonite populations in the world, with about 230,000 members in three denominations.

MCC Partners in Congo Injured in Attack

Vehicle ambushed on return from visit

AKRON, Pa. - Staff members of a MCC partner organization in the eastern part of the Democratic Republic of the Congo were injured when their vehicle was ambushed by armed men March 20.

Four men and two women were returning to the city of Bukarvu in South Kivu province after visiting a site designated for a humanitarian aid project in cooperation with MCC. They work with the Ministry for Refugees and Emergencies (MERUS), a department of the Church of Christ in Congo (in French acronym, ECC). ECC is a national council of churches that includes Congolese Mennonites.

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Dismas Kyanza and Suzanne Lind, MCC The Messenger, May 2010

4. Ask the learners to write one section of the report on one of the following events; have each learner write a different section. Remind the learners that the passive form should be used in reports.

What happened to Paul and Barnabas in Syrian Antioch?

What happened to the Word of God on Cyprus?

What happened to the missionary team in Perga?

What happened to Paul and Barnabas in Pisidian Antioch?

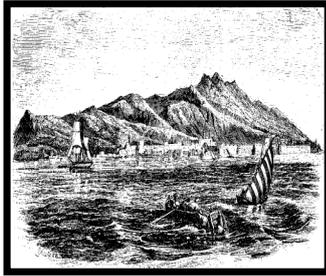
What happened to Paul and Barnabas in Iconium?

What happened to a crippled man in Lystra?

What happened to Paul and Barnabas in Lystra?

5. Have the learners read their reports to the class.
6. Remind the learners to store their writing piece in their portfolios.

Task 11

**Language Objectives:**

- ✿ to **understand** the nature of reading: what we bring to the text
- ✿ to **read** about Corrie Ten Boom's home (*sociology, psychology*)
- ✿ to **develop** the reading strategy of visualizing
- ✿ to **interact** with the content of a text

Approx. Time: 75 minutes

Materials:

- ✿ A Hiding Place SLIDE
- ✿ A Hiding Place Worksheet for each learner
- ✿ A Hiding Place Article for each learner
- ✿ Visualizing a Welcoming Home Worksheet for each learner
- ✿ Middle East Discussion Board, Hostility & Hospitality Cards, movers & coin for each group
- ✿ Academic Vocabulary A Hiding Place Worksheet for each learner

Reference:

Acts 13:1-14:28



A Welcoming Home

Instructions:**Part A**

1. Remind the learners that in Task 1 of this unit, we spoke of how newcomers or travelers are received with hospitality or hostility upon arriving in a new location. The biblical text for this unit describes how Paul and Barnabas encounter both hospitable and hostile responses on their travels. Explain to the learners that in this section they will be reading a text that builds on the idea of hospitality. The reading is from history and deals with the life of Corrie ten Boom.
2. Explain to the learners that before they read the text they will think about what they bring to the reading. Explain that what you bring to the reading will affect how you understand what you read.
3. Put up the **A Hiding Place SLIDE**.
4. Elicit from the learners what they think this article could be about. (If they have no guesses, elicit from the learners anything they know about what was happening in Europe in 1943-1944 and why someone would need a hiding place.)

A Hiding Place

Barteljorisstraat 19, Haarlem, Holland
1943-1944



A Hiding Place SLIDE

Paul & Barnabas' Witness in Asia Minor

5. Hand out the **A Hiding Place Worksheet**.
 - Have the learners list all the information and experiences that come to mind about this title.
 - Have them predict ideas that they think will be in the article.
6. Have the learners form groups of three and then share their information, experiences and predictions.

A Hiding Place

Barteljorisstraat 19, Haarlem, Holland

1943-1944

1. Before you read the article, fill in the first two boxes on the left.

| Before reading | After reading |
|------------------------|-------------------------------|
| What I know: | What I now know |
| What I expect to read: | Were my expectations correct? |

2. After reading, fill in the two boxes on the right.

3. Share how your predictions compared with the content of the article.

I expected that ...but

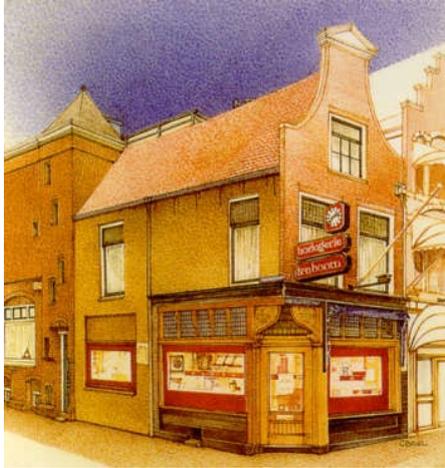
I thought that ...but

I anticipated that ...and

7. Hand out the **A Hiding Place article** and have the learners read it silently.
8. Ask the learners to fill in the second column on their worksheet.
9. In their groups of three have learners share how their predictions compared with the content of the article. Give them possible headers:
 - I expected that ...but
 - I thought that ...but
 - I anticipated that ...and
10. Elicit from the class how this text links to the events of the biblical text.

Suggested answer:

The biblical text for this unit tells of the hospitable and hostile receptions that Paul and Barnabas got on their travels. The text in this Unit, "The Hiding Place", also tells a story of hostility and hospitality. Risking their own lives, Corrie and her family offered hospitality to strangers of a different faith background, who were experiencing extreme hostility. As a result of being hospitable to Jews, Corrie's family experienced extreme hostility from the Gestapo.

A Hiding Place**Barteljorisstraat 19, Haarlem, Holland (1943-1944)**

This is a drawing of the Ten Boom family home, Barteljorisstraat 19, Haarlem, Holland. The drawing looks very much like the house does today. In 1837 Willem ten Boom opened a watch shop in this house. His family lived in the rooms above the shop. The home was later passed down to Willem's son, Casper, and then to Casper's daughter, Corrie. In 1987 the Corrie ten Boom House Foundation purchased the building. To continue this

family's witness, in 1988 the Foundation opened this home as a museum. It is often called the Hiding Place. It has become a symbol that surpasses national boundaries. Let us share the inspiring story of the Ten Booms and the Hiding Place with you!

The Ten Boom family were devoted Christians who dedicated their lives in service to their fellow man. Their home was always an "open house" for anyone in need. Through the decades the Ten Booms were very active in social work in Haarlem, and their faith inspired them to serve the religious community and society at large.

During the Second World War, the Ten Boom home became a refuge, a hiding place, for fugitives and those hunted by the Nazis. By protecting these people, Casper and his daughters, Corrie and Betsie, risked their lives. This non-violent resistance against the Nazi-oppressors was the Ten Booms' way of living out their Christian faith. This faith led them to hide Jews, students who refused to cooperate with the Nazis, and members of the Dutch underground resistance movement.

During 1943 and into 1944, there were usually 6-7 people illegally living in this home: 4 Jews and 2 or 3 members of the Dutch underground. Additional refugees would stay with the Ten Booms for a few hours or a few days until another "safe house" could be located

Paul & Barnabas' Witness in Asia Minor

for them. Corrie became a ringleader within the network of the Haarlem underground. Corrie and "the Beje group" would search for courageous Dutch families who would take in refugees, and much of Corrie's time was spent caring for these people once they were in hiding. Through these activities, the Ten Boom family and their many friends saved the lives of an estimated 800 Jews, and protected many Dutch underground workers.

On February 28, 1944, this family was betrayed and the Gestapo (the Nazi secret police) raided their home. The Gestapo set a trap and waited throughout the day, seizing everyone who came to the house. By evening about 30 people had been taken into custody! Casper, Corrie and Betsie were all arrested. Corrie's brother Willem, sister Nollie, and nephew Peter were at the house that day, and were also taken to prison.

Although the Gestapo systematically searched the house, they could not find what they sought most. They suspected Jews were in the house, but the Jews were safely hidden behind a false wall in Corrie's bedroom. In this "hiding place" were two Jewish men, two Jewish women and two members of the Dutch underground. Although the house remained under guard, the Resistance was able to liberate the refugees 47 hours later. The six people had managed to stay quiet in their cramped, dark hiding place for all that time, even though they had no water and very little food. The four Jews were taken to new "safe houses," and three survived the war. One of the underground workers was killed during the war years, but the other survived.

Because underground materials and extra ration cards were found in their home, the Ten Boom family was imprisoned. Casper (84 years old) died after only 10 days in Scheveningen Prison. When Casper was asked if he knew he could die for helping Jews, he replied, "It would be an honor to give my life for God's ancient people." Corrie and Betsie spent 10 months in three different prisons, the last was the infamous Ravensbruck Concentration Camp located near Berlin, Germany. Life in the camp was almost unbearable, but Corrie and Betsie spent their time sharing Jesus' love with their fellow

prisoners. Many women became Christians in that terrible place because of Corrie and Betsie's witness to them. Betsie (59) died in Ravensbruck, but Corrie survived. Corrie's nephew, Christiaan (24), had been sent to Bergen Belsen for his work in the underground, and never returned. Corrie's brother, Willem (60), was also a ring leader in the Dutch underground. While in prison for this "crime," he contracted spinal tuberculosis and died shortly after the war.

Four Ten Booms gave their lives for this family's commitment, but Corrie came home from the death camp. She realized her life was a gift from God, and she needed to share what she and Betsie had learned in Ravensbruck: "There is no pit so deep that God's love is not deeper still" and "God will give us the love to be able to forgive our enemies." At age 53, Corrie began a world-wide ministry which took her into more than 60 countries in the next 33 years! She testified to God's love and encouraged all she met with the message that "Jesus is Victor."

Corrie received many tributes. Corrie was knighted by the Queen of Holland. In 1968, the Holocaust Museum in Jerusalem (Yad Vashem) asked Corrie to plant a tree in the Garden of Righteousness, in honor of the many Jewish lives her family saved. Corrie's tree stands there today. In the early 1970's Corrie's book *THE HIDING PLACE* became a best seller and World Wide Pictures released the major motion picture "The Hiding Place." Corrie went on to write many other inspiring books and make several evangelical videos.

Corrie was a woman who was faithful to God. She died on her 91st birthday, April 15, 1983. It is interesting that Corrie's passing occurred on her birthday. In the Jewish tradition, it is only very blessed people who are allowed the special privilege of dying on their birthday!

<http://www.corrietenboom.com/history.htm>

Part B: *Critical Thinking Strategy: Visualizing*

1. Explain to the learners that the critical reading strategy we will work on now is visualizing. Write the word *visualizing* on the board. Elicit from the learners what this might mean in terms of a reading strategy.

Answer Key: Visualizing is a reading strategy that encourages learners to use mental images that emerge from reading the text. This is done during reading to aid in understanding. This reading strategy can be introduced by reading aloud a descriptive passage while learners close their eyes and imagine how it looks. Learners then draw, write or talk about what they see and justify how the text supports their image.

2. Explain that you will now read **A Hiding Place** out loud to the learners. As you read, they are to follow their 'mind's eye' to see mental images of how the story unfolds.
3. Demonstrate this with one of your more fluent learners. Ask this learner to read the story to you out loud and to stop at the end of the second paragraph. At that point, make some notes on the board on the mental images you 'saw'. Then give an explanation of your notes.

e.g. Notes of mental images

- Simple kitchen, square wooden table in one corner
- People sitting around the table drinking tea
- Avid conversation
- Kitchen is warm and filled with yellow light
- People are coming and going

4. Draw the learner's attention to the **Visualizing a Welcoming Home Worksheet**. Explain that now they will do the same. Instruct them to make their notes in the chart. If they prefer, they can also draw a sketch of the images. Explain that they will be required to summarize their mental pictures to one another after making notes or sketches.
5. Continue to read the story out loud. Stop at the end of the fourth paragraph. Allow time for the learners to make notes or draw sketches. Then have them form pairs and share their mental pictures with one another for a few minutes.
6. Repeat this procedure, stopping at the end of every other paragraph until you have finished the story.
7. Elicit from the learners in what ways this strategy was helpful to them.
8. Instruct them to file the reading text and the **Visualizing a Welcome Home Worksheet** in their **Reading Portfolio**.

Visualizing a Welcoming Home

Visualizing is a reading strategy that encourages learners to use mental images that emerge from reading the text. This is done during reading to aid in understanding. This reading strategy can be introduced by reading aloud a descriptive passage while learners close their eyes and imagine how it looks. Learners then draw, write or talk about what they see and justify how the text supports their image.

Your instructor will read **A Hiding Place** to you out loud. Close your eyes and allow mental pictures to form in your mind that allow you to 'see' the story as it unfolds. At certain points the teacher will stop. At this point, make notes or draw a sketch of what you 'saw' in your mind's eye. Then share this with a partner.

1. *example* Notes:

- Simple kitchen, square wooden table in one corner
- People sitting around the table drinking tea
- Avid conversation
- Kitchen is warm and filled with yellow light
- People are coming and going

2.

3.

4.

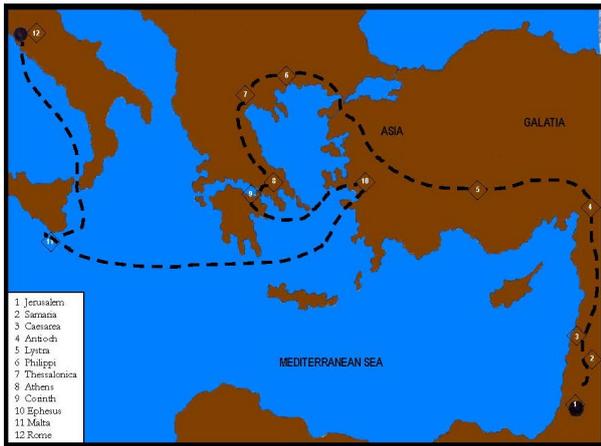
5.

Part C: *Hostility and Hospitality Discussion*

Reading Strategy: Discussions are a way to help learners relate the new material to their own lives, to others and to the world around

1. Explain that the learners are now invited to participate in a discussion. Remind them that a discussion is a reading strategy that helps learners relate the new material to their own lives, to others and to the world around them.
2. Explain that in this discussion, they will practice the language for being group leaders (Unit 3 Task 9, Workbook p.145) and group participants (Unit 2 Task 9, Workbook p87). Use the SLIDES to review this language.
3. Explain to the learners that in this discussion we will talk about a number of issues related to hostility and hospitality. Elicit the meaning of the words from the learners:
hostility: acting with unfriendliness and/or violence towards someone.
hospitality: receiving guests and visitors in a friendly and welcoming way.
4. Have the learners form groups of 3 or 4. Give each group a **Mediterranean Discussion Map**, a set of **Hostility and Hospitality Discussion Cards**, movers and a coin. Explain to the learners that the **Mediterranean Discussion Map** is a map of the Middle East and the route they will follow is the route Paul and his companions took eventually leading to Rome.
5. Give the learners the following instructions:
 - a. Place your movers on the square marked JERUSALEM.
 - b. Each learner takes a turn throwing the coin (heads = two spaces forward, tails = one space backward).
 - c. Learners must pick up a card according to the number on the location. They must match the numbers on the map with the locations on the cards.
e.g. if they land on the number 2 , they must pick up a card from the "Samaria" pile and facilitate a discussion using the Language for being a group leader.
 - d. Each learner takes a turn at leading a discussion. The others must engage as Participants.
 - e. Whoever gets to "ROME" first wins.

Paul & Barnabas' Witness in Asia Minor



| | | | |
|--|---|--|--|
| | 2. Samaria What is similar about the stories in these texts? <i>(the story of Paul and the story of Corrie?)</i> | 2. Samaria Move ahead to Lystra. | 2. Samaria What do you know about the time and place where Corrie lived? |
|--|---|--|--|

| | | | |
|--|--|---|--|
| | 3. Caesarea How might Corrie and her family responded differently to the Jews at their door? | 3. Caesarea Move back to Samaria. | 3. Caesarea Is it possible to tolerate another person's faith without agreeing with it? Why or why not? |
|--|--|---|--|

| | | | |
|--|---|--|--|
| | 4. Antioch Why might governments NOT protect their citizens from religious persecution? | 4. Antioch How do people of various religions live together in your community? | 4. Antioch Has anyone ever threatened you or your family because of their faith or cultural background? Tell about your experience. |
|--|---|--|--|

| | | | |
|--|---|--|---|
| | 5. Lystra Tell of a time when you experienced generous hospitality. | 5. Lystra What motivated Corrie's family to offer hospitality to Jews? | 5. Lystra Move ahead to Athens. |
|--|---|--|---|

| | | | |
|--|---|--|--|
| | 6. Philippi Move back to Antioch. | 6. Philippi Tell of a time when you hosted special guests. | 6. Philippi Do you know of anyone who has been imprisoned because of doing good? |
|--|---|--|--|

| | | |
|--|---|---|
| | 7. Thessalonica Why do you think the Jews were treated with such hostility (in the article about Corrie)? | 7. Thessalonica How might people around the world respond to the kind of hostility described in the article about Corrie? |
|--|---|---|

| | | | |
|--|---|--|--|
| | 8. Athens What are some ways to honor guests in your community? | 8. Athens Move ahead to Corinth. | 8. Athens What questions does the story of Corrie raise for you? |
|--|---|--|--|

| | | | |
|--|---|---|---|
| | 9. Corinth What similarities do you see between the experiences of the Jews in the "Corrie" article and the experiences of Paul and Barnabas? | 9. Corinth Why do you think the police would not do anything to stop the hostility against people? (both in the Acts text as well as in the text on Corrie) | 9. Corinth Move back to Caesarea. |
|--|---|---|---|

| | | | |
|--|---|--|--|
| | 10. Ephesus Think of a question you would like to discuss about the topic of hostility. Lead your group in a discussion on this question. | 10. Ephesus Move forward to Malta. | 10. Ephesus Why do you think someone would treat Paul and Barnabas with such fierce hostility? |
|--|---|--|--|

| | | | |
|--|---|---|---|
| | 11. Malta How does the media (TV, radio, internet) deal with violence against Jews currently? | 11. Malta Think of a question you would like to discuss about the topic of hospitality. Lead your group in a discussion on this question. | 11. Malta What do you think makes a good guest? |
|--|---|---|---|

| | | | |
|--|--|---|--|
| | 12. Rome What are some of the prejudices some people have today that contribute to treating others with hostility? | 12. Rome What do you think makes a good host? | 12. Rome Move back to Ephesus. |
|--|--|---|--|

Part D: *Vocabulary (This task is optional or can be given for homework)*

1. Hand out the **Academic Vocabulary The Hiding Place Worksheet**.
2. Explain to the learners that this reading text also has a number of words from the **Academic Word List**: *foundation, purchase, symbol, devote, decades, community, co-operate, illegally, located, network, estimated, sought, liberate, survived, concentration, contracted, commitment, ministry, released, major, occurred, tradition.*
3. Encourage them to choose several strategies and apply them to the academic words from this text.

Academic Vocabulary in The Hiding Place

foundation, purchase, symbol, devote, decades, community, co-operate, illegally, located, network, estimated, sought, liberate, survived, concentration, contracted, commitment, ministry, released, major, occurred, tradition.

Choose three strategies and apply them to the academic words from this text: word Families, word wall, assessing your vocabulary knowledge (before and after), matching words and definitions, finding collocations, word cards, using your dictionary, cracking your dictionary's code, using context clues, making word associations

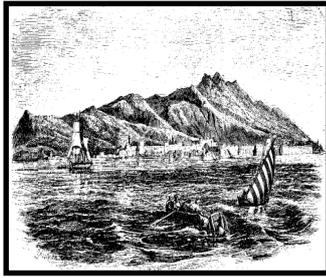
Vocabulary Strategies to Apply:

1.

2.

3.

Task 12



Language Objectives:

- to collect information and design an outline
- to write an expository essay

Approx Time: 75 minutes

Materials:

- Expository Essay Worksheet for each learner
- Expository Essay SLIDE
- Persecution in the Early Church Essay for each learner
- Preparing to Write Worksheet for each learner
- Collecting Information Tips SLIDE
- Collecting Information Worksheet for each learner
- Designing an Outline Resource Sheet for each learner
- Expository Essay Outline Worksheet for each learner

Reference:

Acts 13:1-14:28

An Expository Essay

Instructions:

Part A: Writing an Expository Essay

1. Write the words 'expository essay' on the board. Elicit from the learners what this means.
2. Explain that this is the most common type of essay required of students in academic settings.
 - It asks you to play the role of a teacher by explaining your material according to your approach.
 - An expository essay 'exposes'; it shows your approach to a particular subject without criticism or argument.
 - Its aim is to teach.
3. Hand out the **Expository Essay Worksheet**. Instruct the learners to take notes as you explain the following:
 1. **Structure:**
 - An expository essay is usually structured in five paragraphs.
 - The first paragraph is the introduction which ends with the thesis statement.
 - The next three paragraphs support the thesis statement and give factual examples and information.
 - The last paragraph is the conclusion which pulls the essay together.
 - written in the third person (not *I* or *you*)
 2. **The Content:**
 - Explains facts, not opinions
 - May describe how to do something
 - May analyze events, ideas, objects or written works
 - May describe a process
4. Have the learners form pairs and compare their notes. Elicit answers from the class.

Expository Essay Notes

1. Structure:

- _____

- _____

- _____

- _____

- _____

2. Content:

- _____

- _____

- _____

- _____

5. Hand out the **Persecution in the Early Church Essay** to each learner. Have them identify the thesis statement, the points in each of the three body paragraphs and the restatement of the thesis in the conclusion, indicating these with the corresponding numbers.
6. Have the learners form pairs and compare their notes on their choices. Elicit answers from the class.

Answer Key:

"The blood of the martyrs is the seed of the church." This quote speaks of the relationship between suffering and gospel expansion. In the book of Acts, the hardships and persecution of Christians is a common theme. Repeatedly, Luke describes in detail the various ways in which Christians, particularly those that are actively preaching, are made to suffer at the hands of those who did not agree with them. Christians suffered arrests, beatings, stoning, imprisonment, and martyrdom (death). This begs the question: what role did persecution play in the early church? **This essay will illuminate three unexpectedly positive results that came about as consequences of persecution: the increased spread of the gospel beyond Jerusalem, the reception of faith by Gentile believers, and the strengthening of believers in their faith.** (1)

First of all, because **believers** were persecuted in Jerusalem, **they scattered to the regions** (2) surrounding Jerusalem. Luke describes how "that day a great persecution broke out against the church at Jerusalem, and all except the apostles were scattered throughout Judea and Samaria." (Unit 4 script, *lines 1-2*). Finding themselves in Samaria, they proceeded to proclaim the gospel there. Later, in Paul's journeys, he and his companions are frequently singled out for maltreatment because of their message of Christ. In order to escape, they go to the next town or village and continue their preaching. **In this way, inadvertently, persecution "promotes" the spread of the gospel beyond Jerusalem.** (2)

Secondly, as a result of persecution and the resulting scattering of Jewish believers, **believers find themselves preaching to non-Jewish people** (3). This pushes the limits of their self-understanding as God's only chosen people and expands their thinking to see that Christ's message is not only for them but for all people regardless of their background. In Unit 5 script *lines 83- 84* Peter says, "I now realize how true it is that God does not show favoritism but accepts men from every nation who fear him and do what is right." **Again, inadvertently, persecution contributes to the gospel's spread to Gentiles.** (2)

Finally, through persecution, the **believers themselves are strengthened in their faith** (4) and commitment to Christ. They come to accept that persecution is a part of entering the kingdom. In speaking to Ananias, the Lord mentions the suffering that will ensue with Paul's calling as an apostle to the Gentiles. "I will show him how much he must suffer for my name." (Unit 3 script *line 78*). In Unit 6 script *line 132* Barnabas declares, "We must go through many hardships to enter the kingdom of God." The believers came to view suffering as inevitable and were filled with joy and the Holy Spirit in spite of it. **The unintended result of persecution is a strengthened church, more determined than ever to spread the news of God's Kingdom.** (4)

Throughout history, the Christian church has faced persecution from many sides and in many places. In this century than ever before (citation needed), Christians are suffering and dying because of their faith. **In the first century, persecution had inadvertent positive results: the gospel was spread beyond Jerusalem, the Jewish church opened up to Gentile believers and believers themselves were strengthened through hardship.** (5)
The blood of martyrs through the centuries continues to induce growth in the global church.

Indicate the specific aspects of an Expository Essay with the following corresponding numbers:

- 1 the thesis statement 2,3,4 the points in each of the three body paragraphs
5 the restatement of the thesis in the conclusion

Persecution in the Early Church

“The blood of the martyrs is the seed of the church.” This quote speaks of the relationship between suffering and gospel expansion. In the book of Acts, the hardships and persecution of Christians is a common theme. Repeatedly, Luke describes in detail the various ways in which Christians, particularly those that are actively preaching, are made to suffer at the hands of those who did not agree with them. Christians suffered arrests, beatings, stoning, imprisonment, and martyrdom (death). This begs the question: what role did persecution play in the early church? This essay will illuminate three unexpectedly positive results that came about as consequences of persecution: the increased spread of the gospel beyond Jerusalem, the reception of faith by Gentile believers, and the strengthening of believers in their faith.

First of all, because believers were persecuted in Jerusalem, they scattered to the regions surrounding Jerusalem. Luke describes how “that day a great persecution broke out against the church at Jerusalem, and all except the apostles were scattered throughout Judea and Samaria.” (Unit 4 script, *line 1-2*). Finding themselves in Samaria, they proceeded to proclaim the gospel there. Later, in Paul’s journeys, he and his companions are frequently singled out for maltreatment because of their message of Christ. In order to escape, they go to the next town or village and continue their preaching. In this way, inadvertently, persecution “promotes” the spread of the gospel beyond Jerusalem.

Secondly, as a result of persecution and the resulting scattering of Jewish believers, believers find themselves preaching to non-Jewish people. This pushes the limits of their self-understanding as God’s only chosen people and expands their thinking to see that Christ’s message is not only for them but for all people regardless of their background. In Unit 5 script *lines 83- 84* Peter says, “I now realize how true it is that God does not show favoritism but accepts men from every nation who fear him and do what is right.” Again, inadvertently, persecution contributes to the gospel’s spread to Gentiles.

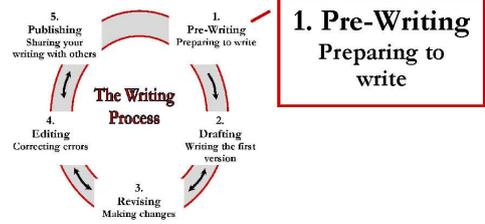
Finally, through persecution, the believers themselves are strengthened in their faith and commitment to Christ. They come to accept that persecution is a part of entering the kingdom. In speaking to Ananias, the Lord mentions the suffering that will ensue with Paul’s calling as an apostle to the Gentiles. “I will show him how much he must suffer for my name.” (Unit 3 script *line 78*). In script Unit 6 *line 132* Barnabas declares, “We must go through many hardships to enter the kingdom of God.” The believers came to view suffering as inevitable and were filled with joy and the Holy Spirit in spite of it. The unintended result of persecution is a strengthened church, more determined than ever to spread the news of God’s Kingdom.

Throughout history, the Christian church has faced persecution from many sides and in many places. In this century than ever before (citation needed), Christians are suffering and dying because of their faith. In the first century, persecution had inadvertent positive results: the gospel was spread beyond Jerusalem, the Jewish church opened up to Gentile believers and believers themselves were strengthened through hardship. The blood of martyrs through the centuries continues to induce growth in the global church.

Part B: *Writing Strategy: Collecting Information*

1. Review with the learners that before they begin writing it is important to collect ideas and information. This will make their writing task easier. Elicit from the learners what they do to collect ideas and information. Have them fill in #1 on their **Preparing to Write Worksheet**.
2. Have the learners talk to at least three classmates and **add any new idea** to their list.
3. Give the learners the following tips about collecting information using the **Collecting Information Tips SLIDE**. Have the learners add these to their list as well.
 - a. Write your topic on a piece of paper. Make a list of every idea that comes to mind. Look over your list and choose ideas to develop.
 - b. Quickwrite on your topic for several minutes. Look over your quickwriting for ideas to use in your essay.
 - c. Interview people to get their ideas on the topic.
 - d. Look up your topic in the library and find articles to read about it. Take notes. Be sure to write down the title, author, publisher and page numbers of the articles and books that you take notes from.

Preparing to Write



1. List ways which you can collect ideas on your topic.

Your own ideas

2. Talk to at least three classmates. Get one new idea from each.

Ideas from classmates

1) _____

2) _____

3) _____

3. Listen to your teacher present some tips. Add any new ideas to your list.

Ideas from your teacher

Collecting Information Tips

- a) Write your topic on a piece of paper**
 - make a list of every idea that comes to mind
 - choose ideas to develop

- b) Quickwrite on your topic**
 - Check for ideas to use in your essay

- c) Interview people to get their ideas on the topic**

- d) Look up your topic in the library**
 - write down the title, author, publisher and page numbers of the articles and books that you use

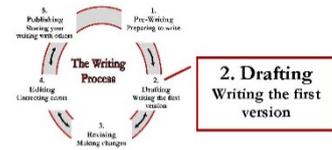
4. Direct the learners to the Questions Bank on their **Collecting Information Worksheet**.
5. Encourage the learners to choose a question/topic to do a quickwrite.

Instructor Note: Remind the learners that interviewing others and going to the library will have to be done out-of-class.

Part C: *Writing Strategy: Designing an outline*

1. Explain to the learners that once they have collected information they need to organize it into an outline for an essay. An outline is just a sketch of your essay.
2. Explain to the learners that making an outline is kind of like the table of contents in a book.
3. Hand out the **Designing an Outline Resource Sheet** to the learners. Read through the guidelines for creating an outline.

Designing an Outline



1. Make a Table of Contents: Think of your outline as a flexible table of contents that reminds you of what you want to include and in what order.
2. Sort through your ideas:
 - a. Decide upon your main idea and write your thesis statement.
 - b. Gather your notes on index cards with one idea on each card. This way they can be easily arranged and rearranged.
 - c. Classify your material. Decide which are the main ideas and which are supporting details.
 - d. Order your material in a logical way. The strongest point is usually best put at the beginning of the essay.
 - e. Discard any ideas that do not relate to your main ideas.
 - f. Invent a title. This may change later but it is good to get something down on paper. Make sure it is clear and simple.
3. Study the sample outline below.
4. Take the ideas you have gathered in your Collecting Information Worksheet and organize them into an outline.
5. Keep the outline in your writing portfolio

Sample Outline:

The role of persecution in the early church:

Introduction

- Find a quote
- Topic ideas: positive results of persecution.
 1. Gospel spreads beyond Jerusalem
 - find examples
 2. Jewish church opens to Gentile believers
 - find examples
 3. Christians are strengthened in their faith
 - find examples

Conclusion

Connect with today's persecuted church.

(Adapted from Fit to Print: The Canadian Student's Guide to Essay Writing by Joanne Buckley. Harcourt Brace 1991)

4. Have the learners create a preliminary outline that will generally need to be fleshed out as they work the **Expository Essay Outline Worksheet**.
5. Have the learners begin to write an expository essay or assign it as homework.
 - If there is time in class, have them share it with another learner for feedback. Have them use the **Expository Essay Notes** as criteria to evaluate their partner's essay. Have them incorporate any helpful feedback into their essays.
 - Have them hand it in to you for feedback.
 - Ask them to rewrite it in response to your feedback.
 - Have them file it in their **Writing Portfolio**.

Expository Essay Outline



Title: _____

Intro: _____

1. _____

2. _____

3. _____

Conclusion: _____

Reading Portfolio



Name: _____

Name of Program _____

Date begun: _____ Date completed: _____

Reading Portfolio Guidelines

- You will need a section in your binder to serve as a reading portfolio. This is a place where you can keep track of your reading progress throughout the course.
- As you work through each unit, you will be directed to read selected pieces and fill in worksheets or response forms. File these forms in the reading portfolio.
- Keep a reading log where you record all the reading you are doing.

Writing Portfolio



Name: _____

Name of Program _____

Date begun: _____ Date completed: _____

Writing Portfolio Guidelines

- You will need a section in your binder to serve as a writing portfolio. Part of this portfolio will be a journal.
- As you work through each unit you will be directed to file pieces of writing in your portfolio, though you can also make entries on your own.
- Use your journal to store ideas and information and to experiment with putting them into writing.
- Learner journals will not be corrected or graded.
- Journal entries should be dated.
- At the end of each unit, you will choose a piece of writing to go into the writing portfolio as a first draft.
- You are encouraged to choose among your first drafts to revise them, edit them and publish them in an individual or class booklet.



(adapted from *The Multicultural Workshop: A Reading and Writing Program* by Linda Lonon Blanton and Linda Lee Heinle & Heinle 1994)

