IJHCM

International Journal of Human Capital Management (IJHCM)
Vol 4(1), pp 1-18, February 2026

IMPACT OF APOSTLES PERSECUTION IN THE BOOK OF ACTS AND ITS INFLUENCE ON THE EXPANSION OF THE EARLY CHURCH

ZHIYA, Solomon Jeruma Dennis PhD.
Arts Education Department, Faculty of Education, University of Abuja, Nigeria.
Phone No. +234 806 558 0508
E-mail: solomon.zhiya@uniabuja.edu.ng

and

Nesta Andy-Philip PhD.
Department of Christian Studies and Religious Communiations,
Faculty of Arts, University of Abuja, Abuja, Nigeria.
E-mail: nesta,andy-philip@uniabuja.edu.ng
Phone: +2348035776084

ABSTRACT

This paper investigated the impact of Apostles persecution in the Book of Acts and its influence on the expansion of the early church. The paper examined the forms and causes of persecution experienced by early Christians, the role of persecution in church expansion and geographical spread, the influence of the response of early Christians to persecution on church growth, and its influence on their boldness in preaching the gospel. Following the discussion, the paper suggested that church leaders should equip Christians to respond wisely to persecution, strengthen believers through sound biblical teaching and discipleship, and encourage prayer, perseverance, and reliance on the Holy Spirit. Christians should continue proclaiming the gospel courageously, while church leaders and missionaries should use challenging circumstances as opportunities to extend evangelism into new geographical areas.

Key Words: Apostles, Persecution, and Expansion of the Early Church

1.1 INTRODUCTION

The history of Christianity is inseparably linked with the reality of persecution. From its earliest beginnings, the Christian faith emerged and developed within hostile religious, political, and social environments. The Book of Acts, written by Luke as a sequel to the Gospel of Luke, provides a detailed historical and theological account of the birth, struggles, and remarkable expansion of the early church in the first century. Central to this narrative is the persistent experience of persecution faced by the apostles and early believers, and the paradoxical way in which such opposition contributed to the spread of the Christian message rather than its extinction. This study therefore examines the impact of persecution as recorded in the Book of Acts and its influence on the expansion of the early church.

The Book of Acts begins with the ascension of Jesus Christ and the outpouring of the Holy Spirit at Pentecost (Acts 1–2), which marked the formal beginning of the Christian church. Following this event, the apostles boldly proclaimed the gospel of Jesus Christ in Jerusalem, resulting in rapid numerical growth and increased public visibility of the Christian movement. However, this growth quickly attracted opposition from Jewish religious leaders and later from Roman authorities, who viewed the new movement as a threat to established religious traditions, social order, and political stability. Consequently, persecution became a defining feature of the early Christian experience.

Persecution in the Book of Acts occurred in various forms, including verbal threats, arrest, imprisonment, physical violence, social exclusion, and martyrdom. Notable examples include the arrest and imprisonment of Peter and John (Acts 4–5), the flogging of the apostles (Acts 5:40), the martyrdom of Stephen (Acts 7), the widespread persecution initiated by Saul against the church in Jerusalem (Acts 8:1–3), and the imprisonment of Paul and Silas (Acts 16). These acts of hostility

were intended to silence the proclamation of the gospel and suppress the growing Christian community. However, instead of halting the movement, persecution often produced greater boldness among believers and facilitated the spread of Christianity beyond Jerusalem.

A significant demonstration of the relationship between persecution and church expansion is found in Acts 8:1–4, where intense persecution following Stephen's death resulted in the scattering of believers throughout Judea and Samaria. Wherever these believers went, they preached the gospel, thereby fulfilling Jesus' commission that the message would spread from Jerusalem to the ends of the earth (Acts 1:8). This indicates that persecution served as a catalyst for missionary outreach and the advancement of God's redemptive purpose.

Persecution also played a vital role in shaping the theological identity and resilience of the early church. Through suffering and opposition, believers developed a deeper understanding of discipleship, sacrifice, and reliance on the Holy Spirit. The Apostles interpreted persecution as participation in the sufferings of Christ and as evidence of faithfulness to God's calling. Rather than weakening the church, persecution strengthened unity, intensified prayer, and reinforced commitment to the gospel mission, contributing to both spiritual maturity and numerical growth.

Furthermore, persecution influenced the organizational and structural development of the early church. As challenges increased, new leadership structures and evangelistic strategies emerged. The appointment of the seven deacons in Acts 6 resulted partly from pressures associated with rapid growth under hostile conditions. Similarly, missionary journeys undertaken by Paul, Barnabas, and Silas were often shaped by persecution, as opposition forced them to move from one location to another, spreading the gospel across Asia Minor and into Europe.

The expansion of the early church as presented in the Book of Acts was therefore not achieved through peaceful conditions alone but was deeply connected to experiences of suffering and

resistance. The church grew not only despite persecution but often because of it. This reality challenges the assumption that adversity necessarily hinders progress and instead reveals persecution as a complex experience capable of producing resilience, innovation, and expansion within religious movements.

In the contemporary context, particularly in regions where Christians continue to experience hostility and marginalization, the experiences of the early church remain relevant. A study of persecution in the Book of Acts provides valuable insights for modern believers and church leaders on responding faithfully to opposition without abandoning their mission. It also offers a biblical perspective that views suffering not as divine abandonment but as an opportunity for witness and growth.

This paper is therefore grounded in both historical-biblical and contemporary perspectives. By examining the nature, causes, and effects of persecution in the Book of Acts, and highlighting its influence on the expansion of the early church, the research seeks to deepen understanding of Christian perseverance and mission. The lessons drawn from the early church's experience demonstrate how faith, endurance, and divine empowerment enabled Christianity to grow from a small persecuted movement in Jerusalem into a global faith with lasting influence.

1.2 Conceptualization

For precise understanding, the core concepts of this study are defined as follows:

1.2.1 The Concept of Persecution in the Book of Acts

Persecution in the Book of Acts is portrayed as a sustained and deliberate opposition to the proclamation of the Gospel and the community formed around it. According to Marshall (2025), persecution in Acts goes beyond isolated hostility and represents a patterned resistance to God's salvific work through the apostles. Luke presents persecution as an inevitable consequence of

faithful witness, particularly when the message of Christ confronts entrenched religious authority and cultural systems.

Bruce (2026) explains that persecution in Acts carries theological significance, as it confirms the continuity between the suffering of Christ and that of His followers. The arrest, interrogation, and punishment of the apostles mirror Jesus' own experience, emphasizing that suffering is integral to discipleship. This understanding aligns with Jesus' earlier warnings that His followers would face opposition for His name's sake (Acts 9:16).

Keener (2023) further argues that Luke intentionally frames persecution as a context for divine action. In Acts, moments of persecution are frequently followed by prayer, empowerment by the Holy Spirit, and increased boldness in witness. Thus, persecution is not merely historical background but a narrative tool that demonstrates God's sovereignty and faithfulness to His mission.

In essence, persecution in the Book of Acts is a divinely permitted reality that tests the church's faith, authenticates its message, and advances its mission.

1.2.2 Causes of Persecution against the Early Church

The causes of persecution against the early church were complex and multifaceted, involving religious, political, and social tensions. One primary cause was theological conflict between the Christian proclamation and Jewish religious authorities. Dunn (2026) notes that the apostles' teaching about Jesus as the risen Messiah challenged established interpretations of the Law and threatened the authority of the Sanhedrin. This theological tension led to arrests, warnings, and violent opposition.

Another major cause was political suspicion from Roman authorities. According to Ferguson (2024), Christianity was perceived as a destabilizing movement because of its refusal to participate

in emperor worship and its exclusive allegiance to Christ as Lord. Roman officials often viewed Christian gatherings as unlawful assemblies, leading to imprisonment and trials, as illustrated in Paul's missionary journeys.

Economic interests also contributed to persecution. Witherington (2026) explains that the Christian message disrupted local economies tied to idol worship, provoking hostility from those whose livelihoods were threatened, as seen in Acts 19. These combined factors created an environment of sustained opposition to the early church.

1.2.3 Forms of Persecution Experienced by Early Christians

The Book of Acts records diverse forms of persecution experienced by early Christians, reflecting both violent and non-violent expressions of hostility. According to Keener (2023), physical persecution included flogging, imprisonment, stoning, and execution, with Stephen's martyrdom serving as a pivotal example. These acts were designed to intimidate believers and suppress the spread of the Gospel. Beyond physical violence, early Christians faced psychological and social persecution. Walls (2026) observe that believers were often ostracized from their families and communities, resulting in loss of social status and economic security. Such social exclusion created long-term hardship and emotional suffering.

Legal persecution was also evident, as Christians were subjected to trials, false accusations, and prolonged detention. According to Bruce (2026), these legal measures aimed to portray Christianity as a public nuisance or criminal movement. Together, these forms of persecution demonstrate the comprehensive nature of opposition faced by the early church.

1.2.4 Key Agents of Persecution in the Apostolic Era

Various agents were responsible for persecuting the early church during the apostolic era. Jewish religious leaders were among the earliest and most persistent persecutors. According to

Witherington (2026), the high priests and members of the Sanhedrin viewed the apostles as threats to religious order and authority, leading to repeated arrests and punishments. Roman political authorities also played a significant role as Christianity expanded into Gentile regions. Governors such as Felix and Festus imprisoned Paul under political pressure and fear of public unrest (Acts 24–26). Ferguson (2024) explains that while Roman law occasionally protected Christians, it was often manipulated to suppress them when conflicts arose.

Additionally, hostile crowds and local communities acted as informal agents of persecution. Schnabel (2023) note that mob violence was frequently incited by religious or economic leaders, resulting in attacks on believers. These agents collectively sustained a hostile environment for the early church.

1.2.5 The Role of the Holy Spirit during Periods of Persecution

The Holy Spirit occupies a central role in sustaining and empowering the early church during persecution. According to Fee (2025), the Spirit provides believers with courage, wisdom, and clarity of speech when confronted by hostile authorities. Acts repeatedly records believers being filled with the Holy Spirit and speaking boldly despite threats. The Holy Spirit also guides the church's response to persecution by directing missionary movement. Bosch (2026) explains that persecution often led to Spirit-led dispersion, which resulted in new mission fields being opened. Philip's ministry in Samaria is a clear example of how persecution facilitated wider evangelism.

Furthermore, the Holy Spirit strengthened communal unity and prayer life during adversity. Keener (2023) emphasizes that persecution deepened the church's dependence on God, making the Spirit's presence more evident in its growth and resilience.

1.2.6 Persecution as a Catalyst for the Expansion of the Early Church

Persecution functioned as a powerful catalyst for the expansion of the early church. According to Bosch (2026), opposition forced believers out of Jerusalem, leading to the fulfillment of Jesus' command in Acts 1:8. Rather than silencing the Gospel, persecution multiplied its reach.

Harnack (2026) observes that suffering intensified missionary zeal and commitment among early Christians. The scattering of believers transformed ordinary members into active witnesses, resulting in rapid geographical expansion. Stark (2024) further argues that persecution refined the church's identity and strengthened its witness, making it more resilient and attractive. Thus, persecution played a crucial role in transforming the early church from a local movement into a global faith.

1.2.7 Patterns of Early Church Expansion in the Book of Acts

The expansion of the early church in Acts followed identifiable patterns shaped by persecution and divine guidance. Schnabel (2023) notes a clear geographical progression from Jerusalem to Judea, Samaria, and the ends of the earth. Each stage of expansion was often preceded or accompanied by persecution.

Leadership development also marked church expansion. According to Bruce (2026), persecution created opportunities for new leaders to emerge, such as Stephen and Philip. Cross-cultural mission further characterized expansion, particularly through Paul's Gentile ministry. These patterns reveal that church growth in Acts was intentional, Spirit-directed, and closely linked to experiences of opposition.

1.2.8 The Relationship between Persecution and Church Growth in the Early Church

The relationship between persecution and church growth in the early church is one of the most striking themes in the Book of Acts. Rather than suppressing the Christian movement, persecution frequently became a means through which the church expanded in influence, geography, and

spiritual depth. Tertullian's well-known assertion that "the blood of the martyrs is the seed of the church" captures this paradox and is repeatedly illustrated in the Acts narrative. Bowersock (2025) explains that persecution validated the authenticity of Christian faith in the eyes of the public, as believers' demonstrated extraordinary courage and conviction in the face of suffering. Such visible endurance attracted observers who were dissatisfied with existing religious systems and drawn to a faith that inspired hope beyond fear and death.

Luke's account emphasizes that persecution often resulted in the dispersion of believers, which in turn facilitated the spread of the Gospel. Scholars such as Bruce (2026) and Keener (2023) note that events like the persecution following Stephen's martyrdom marked a turning point in the expansion of the church beyond Jerusalem. Acts 8:1–4 record that scattered believers preached the word wherever they went, indicating that persecution unintentionally became a missionary force. This movement led to the establishment of Christian communities in Judea, Samaria, and eventually throughout the Roman world, thereby accelerating church growth across cultural and ethnic boundaries. Stark (2024) argues that persecution strengthened commitment within the Christian community by fostering discipline, solidarity, and shared identity. When belonging to the church involved significant personal risk, nominal adherence diminished while genuine commitment increased. This internal strengthening made the church more resilient and cohesive, qualities that enhanced its credibility and appeal. Meeks (2023) adds that the early Christian emphasis on mutual support, care for the poor, and communal solidarity during times of suffering distinguished believers from their surrounding society and contributed to sustained growth.

Persecution also deepened the spiritual life of the early church. Scholars such as Dunn (2026) and Marshall (2025) emphasize that suffering drove believers toward greater dependence on prayer, Scripture, and the Holy Spirit. Acts repeatedly shows that opposition was met with collective

prayer and renewed boldness rather than retreat. The filling of the Holy Spirit empowered believers to continue proclaiming the Gospel with confidence, leading to both numerical increase and spiritual maturity. As such, persecution functioned not as a barrier to growth but as a refining process through which the church expanded in faith, witness, and mission.

1.2.9 Discussion in the Context of Existing Literature

Comprehensive understanding of moral decadence requires first the meaning of morality. The term 'morality' is derived from the Latin plural word 'morale' meaning 'manner' or 'morals' which means generally accepted code of conduct in a society (Andy-philip and Zhiya2017 pp 10). In this regard, moral decadence can be understood as a decline or deterioration in the accepted standards of behaviour and values within a society. The educational system, which is expected to serve as an important avenue for moral formation, has also been affected by this development. Andy- Philip and Zhiya, (2017 pp 34) state that the educational system is losing its moral and social values. Our higher institutions of learning have been beclouded with indecent dressing most especially the female students.

The manifestation of moral decadence among young people can also be observed in behaviours that have serious social, educational and moral consequences. Yaksat, John and Zhiya (2017 pp 5) observed that drug abuse and alcoholism seem to have become a prominent social problem in Nigeria especially among our undergraduates. Similarly, teenage pregnancy constitutes another important concern associated with the moral and social challenges confronting young people. According to Umaru and Zhiya (2017 pp 21), it is often assumed that all teenage pregnancies are accidental but this is not always the case. Some teenagers actively plan to become pregnant or don't through contraception, knowing that pregnancy is a real possibility.

These challenges also have implications for the family, particularly the responsibilities of Christian parents in providing moral, spiritual and emotional guidance to their children. According to Zhiya (2023 pp 126), Christian mothers and child care is an interesting discussion that encompasses both religious beliefs and parenting practices. He therefore recommended that Christian women civil servants should prayerfully ask God for strength in carrying out their dual duties on daily basis. The responsibility of Christian families extends beyond childcare to demonstrating compassion, care and social responsibility towards vulnerable members of society. In the same vain, Zhiya (2015 pp 95) recommended that Pentecostal Ministers should keep on educating their congregations on the Biblical teaching concerning the plight of widows and encourage them to care for widows.

The development of sound moral values also requires the cultivation of virtues such as peace, righteousness, selflessness and responsible use of material resources. *Shalom* and *Tsedeq* must be won; for the prizes for those who win the war against self, selflessness, self-centeredness, the war against hate, the war against passion and against envy (Andy-philip, 2018 105). Similarly, material prosperity should not be viewed merely in terms of personal accumulation but also in relation to responsible Christian stewardship. Wealth can be enjoyed and employed at the same time if our purpose is to honor God (Andy-philip and Okoronkwo, 2023 pp).

Christian morality also requires commitment, sacrifice and faithfulness to Christian convictions, particularly in challenging circumstances. Many of the early Christians knew they would likely die for their faith but chose to follow Christ at an cost (Andy-philip and Alamu pp 99). This demonstrates the importance of developing moral courage and commitment among Christians, especially in an environment where competing social values may influence young people.

Against this background, religious education has an important role to play in addressing contemporary moral challenges. In a religiously pluralistic African society, moral education should not merely transmit abstract religious principles but should engage learners with their cultural and religious contexts. To leverage syncretism and dialogue in shaping moral values, educators most adopt innovative, context-specific pedagogies that integrate CRE and ATR practices into religious education curricula (Zhiya, Attah and Jacob, 2025 pp15). This is why (Zhiya, Ohwriovbe and Jacob, 2025 pp 59) observed that the integration of storytelling from CRS and ATR in religious education offers a transformative approach to navigating religious pluralism in African context.

Taken together, these perspectives demonstrate that moral decadence is a multidimensional problem involving individual behaviour, family responsibilities, educational institutions, religious commitment and the wider social environment. Consequently, Christian Religious Education can contribute to moral transformation by connecting biblical teachings with learners' lived experiences, cultural contexts and contemporary social realities.

1.2.10 Lessons from Early Church Persecution for Contemporary Christian Communities

The experiences of persecution recorded in the Book of Acts provide enduring and relevant lessons for contemporary Christian communities facing opposition in various forms. Wright (2026) emphasizes that faithfulness under pressure remains a compelling witness to the truth of the Gospel. The early Christians demonstrated that perseverance, grounded in hope and trust in God, speaks powerfully to both believers and non-believers. Their response to persecution challenges modern churches to remain steadfast in faith, moral integrity, and mission despite social, cultural, or political hostility.

Another key lesson lies in the early church's reliance on the Holy Spirit during times of suffering. Scholars such as Keener (2023) and Fee (2025) highlight that the Spirit was central to sustaining courage, unity, and bold proclamation amid persecution. Prayer was not merely a coping mechanism but a source of divine empowerment that enabled believers to continue their witness. Contemporary churches are reminded of the importance of spiritual disciplines and communal prayer as essential resources for endurance and renewal.

Persecution also clarified the mission and purpose of the early church. Bosch (2026) argues that suffering often stripped away complacency and redirected believers toward their primary calling of bearing witness to Christ. Instead of becoming inward-focused, the persecuted church became outward-looking and mission-oriented. Similarly, Newbigin (2025) observes that adversity frequently sharpens the church's understanding of its identity as a witnessing community rather than a comfortable institution. Modern Christian communities can learn to view opposition as an opportunity for renewed commitment to evangelism, service, and discipleship.

Overall, the Book of Acts presents persecution as a transformative force that strengthens faith, deepens spiritual life, and advances the mission of the church. Through the reflections of scholars such as Bruce, Keener, Wright, Bosch, and Stark, it is evident that suffering, when met with faith and obedience, contributes to growth rather than decline. These lessons remain highly relevant for contemporary Christianity, offering guidance on how the church can remain faithful, resilient, and effective in challenging contexts.

2.1 Suggestions

The following recommendations were made based on the findings of this study to enhance the understanding of persecution and its influence on the growth and expansion of the early Church.

1. Church leaders, pastors, evangelists, and missionaries should recognize that they may also experience different forms of persecution while preaching the gospel. Therefore, they should remain steadfast in their faith, continue proclaiming the message of Jesus Christ with courage, and rely on the Holy Spirit for strength, following the example of the early Christians in the Book of Acts.
2. Church leaders and Christian believers should understand that the faithful proclamation of Jesus Christ may attract opposition, just as it did in the early church. Therefore, they should continue preaching the gospel with wisdom, love, and biblical conviction without allowing persecution to discourage them from fulfilling their Christian mission.
3. Christians should not allow persecution or opposition to hinder their commitment to evangelism. Instead, they should see such challenges as opportunities to spread the gospel, trusting that God can use difficult circumstances to advance His kingdom, just as He did in the early church.
4. Church leaders, missionaries, and evangelists should continue to extend the gospel to unreached communities despite opposition or difficulties. They should remain committed to missionary work, recognizing that God can use every situation to expand the reach of the gospel.
5. Christians who experience persecution should respond with prayer, dependence on the Holy Spirit, steadfast faith, love, forgiveness, and perseverance, following the example of the early Christians. Such responses will strengthen their spiritual lives and contribute to the growth and unity of the Church.
6. Church leaders should continually encourage believers to remain bold and confident in preaching the gospel despite threats or persecution. Through sound biblical teaching,

discipleship, and reliance on the Holy Spirit, Christians will be equipped to remain faithful to their mission and proclaim Christ with courage.

REFERENCES

Andy-Philip, N. and Zhiya, J. D S. (2017). "The (Shema): Model for Constructive Discipline in Addressing the Problem of Moral Decadence in Schools". *Journal of Moral Education in Africa*. (2)1, 28-38.

Andy-Philip, N. & Alamu, S. (2020). Blood for Blood: the Old Testament Teacching on the Santity of Life-Blood a Remedy for Suicide in Nigeria. *Nnamdi Azikiwe Journal of Philosophy. 1*2(1), 95-102.

Andy-Philip, N. & Okworonkwo, M. E. (2023). An Inter-Textual Exegesis of Deutronomy 8:18 and Luke 12:16-21 and its Economic Implication for Africa Social Milieu. *Jos Journal of Religion and Philosophy. 4*(1), 12-34.

Andy-Philip, N. (2018). Re-Thinking the Nuances of *Shalom* and *Tsedeq*: Implication for Peace Building in Nigeria. *Fahsanu Journal of the ARTS/Humanities.* 1(1), 12-34.

Ben, M. U. and Solomon, J. D. Z. (2017). "Teenage Pregnancy as a Societal Menace: Implication for Parental Guidance". *Journal of Moral Education in Africa*. (2)1, 20-27.

Bosch, D. J. (2026). *Transforming mission: Paradigm shifts in theology of mission.* Orbis Books.

Bowersock, D. L. (2025). *Acts.* Baker Academic.

Bruce, K. (2026). *The persecution and martyrdom of the early Christians and the prosperity theology today.* E-Journal of Religious and Theological Studies, 5(3), 32–41.

Dunn, J. D. G. (2026). *Beginning from Jerusalem: Christianity in the making* (Vol. 2). William B. Eerdmans Publishing Company.

Fee, G. D. (2025). *Paul, the Holy Spirit, and the people of God.* Baker Academic.

Ferguson, E. (2024). *Church history: From Christ to the pre-Reformation* (2nd ed.). Zondervan.

Harnack, A. (2026). *The mission and expansion of Christianity in the first three centuries.* Wipf and Stock Publishers.

Keener, C. S. (2023). *Acts: An exegetical commentary* (Vol. 1). Baker Academic.

Marshall, I. H. (2025). *Acts: An introduction and commentary.* IVP Academic.

Meeks, W. A. (2023). *The first urban Christians: The social world of the Apostle Paul* (2nd ed.). Yale University Press.

Newbigin, R. R. (2025). *Does persecution always bring growth? Global persecutions suggest otherwise!* International Journal for Religious Freedom, 12(1–2), 37–56.

Nesta A. and Solomon, J. D. Z (2017). The Christian Religious Education as a Means of Curbing Moral Decadence among Nigerian Youths. *Journal of Moral Education in Africa*. (2)2, 10-24.

Schnabel, E. J. (2023). *The persecution of Christians in the first century.* Journal of the Evangelical Theological Society. (Volume, issue, and page numbers not provided.)

Stark, R. (2024). *Cities of God: The real story of how Christianity became an urban movement and conquered Rome.* HarperOne.

Solomon, .J. D. Z., Kwasau, J. N. and Tanko, P. B. (2023). Civil Service Work and its Impact on the Religious and Sexual Life of Christian Women in Federal Capital Territory, Abuja, Nigeria. *International Journal of Creativity and Applied Research (IJCAR).* 2(1), 92-104.

Walls, J. (2026). *By whom were early Christians persecuted?* Past & Present, 261(1), 3–46.

Witherington, J. O. P. (2026). *Persecution and martyrdom in the early church.* Philippiniana Sacra, 53(159), 205–228.

Wright, N. T. (2026). *Acts for Everyone: Part 1.* SPCK.

Yaksat, L B; John, J. E and Zhiya, J. D.S. (2017). "Effects of Drug Abuse and Alcoholism on the 21st Century University Students". *Journal of Moral Education in Africa.* (2)1, 1-12.

Zhiya, S.J.D (2015). Pentecostal Churches' Response to the plight of Widows in Federal Capital Territory, Abuja. Un publish Masters Dissertation Presented to the School of Post Graduate Studies, Ahmadu Bello University, Zaria.

Zhiya, S.J.D (2023). Impact of Civil Service Work on the Marital Responsibilities of Christian Women in Federal Capital Territory, Abuja. Un publish PhD Thesis Presented to the School of Post Graduate Studies, Ahmadu Bello University, Zaria.

Zhiya, S. J. D., Ohwriovbe, O., Jacob, A. and Attah, J. A. (2025). The Role of Storytelling in Christian Religious Studies and African Traditional Religion: Bridging Cultural Narratives in Educational Contexts. *Journal of African Advancement and sustainable Studies (JAAS).* 10(2), 54-62.

Zhiya, S. J. D., Attah, J. A., Jacob, A. and Ohwriovbe, O. (2025). Syncretism and Dialogue: Exploring the Interplay between Christian Religious Education and African Traditional Religious Practices in Shaping Moral Values. *Journal of Educational Studies, Trends and Practice (JESTP).* 10(8), 11-20.