

# **STANDARD 9**

## **FOR THE NOTICE OF THE TEACHERS**

1. This syllabus consists of twenty lessons. Teachers should so divide and teach the lessons, taking into account the standard of the students, as to cover the syllabus within a year.

2. It is also essential to conduct periodical tests in order to know whether the students have learnt what they have been taught.

3. Before teaching a lesson, teachers should first study not only the Bible portions and verses given in the lesson, but also portions and verses corresponding to the subject found elsewhere in the Bible. It is sufficient, if after that the lesson is taught in a simple way according to the standard of the children. Teachers should be faithful in this respect, because it will be impossible to teach the children, unless they themselves study the lessons in detail.

4. Teachers should train the students to memorise the memory verses the day the lesson is taught and make them recite the same in the following class.

5. If errors are noticed in any lesson, the teachers should make a note of such errors in the blank sheet sub-joined to the syllabus, and later bring them to the notice of the Secretary of the Sunday School.

We publish this syllabus, giving thanks to the Lord for all the benefits He has hitherto bestowed upon the Sunday School work. May the Almighty God make this syllabus a blessing to all the Sunday School teachers and students !

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**LESSON 1**  
**JOURNEY OF THE ISRAELITES (PART I)**

**Deliverance from Egypt**

The journey of the Israelites is a type of our spiritual life. All that happened to them during their journey were for examples and are written down for our admonition (I Cor.10:1,11).

Egypt is a type of this sinful world and Pharaoh, of the devil who is the prince of this world.

**1. Reasons for the Israelites leaving Egypt :**

- (a) Their life was bitter to them through hard labour (Exo.1:14): Before we were saved, we were servants to sin. It is said that the wages of sin is death (Rom.6:23). Then Satan, the author of death, appointed taskmasters such as sickness, difficulties, losses and other curses to make our life bitter. We were also serving the world because of the love of money which pierced us through with many sorrows (I Tim.6:10).  
We are told to flee from the love of money (I Tim.6:11). Jesus said, "Come unto me, all ye that labour and are heavy laden, and I will give you rest" (Matt.11:28).
- (b) To obtain deliverance from their bondage (Exo.2:23; 3:8): In our life, we were in bondage to sin (Jn.8:34), the devil (Heb.2:14,15) and the world (Gal.1:4).
- (c) To offer sacrifice to God in the wilderness (Exo.3:18): In our spiritual life we are told to offer our bodies as a living sacrifice unto God to do His will. For this, we are not to be conformed to this world (Rom.12:1,2; Heb.10:5-7).
- (d) God's promise to bring them into a land flowing with milk and honey (Exo.3:8): In our spiritual life, God has given us exceeding great and precious promises to escape the corruption that is in the world through lust and to become partakers of the divine nature (II Pet.1:4).

**2. The way in which they were delivered from Egypt :**

- (a) By the strong and outstretched arm of God and with great judgments (Exo.6:1,6): Each time Pharaoh hardened his heart and refused to let the people go, God plagued Pharaoh and the land of Egypt for the following reasons :
  - (i) That the Egyptians might know that there were no other gods than the Lord God (Jehovah) (Exo.7:5).
  - (ii) That Pharaoh might know that there was no other God like unto the Lord God (Exo.8:10).
  - (iii) To make a difference between the Israelites and the Egyptians (Exo.8:22,23).
  - (iv) That the people of Israel might know that 'Jehovah', the Lord their God alone is the One Who delivers them.
  - (v) To show forth His redemptive works to bring glory to God.

God delivering the children of Israel from Egypt with His strong and outstretched arm is a shadow of what is explained in Romans 15:18,19. God Himself bears witness, with signs and wonders, to the gospel we preach, to make the Gentiles obedient by word and deed (Heb.2:4).

(b) By observing the Passover (Heb.11:28) : Each household observed the Passover by slaying a lamb. In the New Testament, Christ our Passover has been slain for us (I Cor.5:7; Heb.2:9). "... he was wounded for our transgressions, he was bruised for our iniquities : the chastisement of our peace was upon him; and with his stripes we are healed" (Isa.53:5). Therefore, when we truly repent of our sins, confess and forsake them, receiving Jesus as our Saviour, His blood cleanses us (I Jn.1:7,9). We receive redemption through His blood, which is the forgiveness of sins (Eph.1:7).

**Moral :**

As God heard the cry of the children of Israel and delivered them from their afflictions and bondage as they observed the Passover, even so when we cry out to God, repenting of our sins and accepting Christ as our Saviour, He is able to deliver us from all kinds of bondages.

**Memory Verse :** Matthew 11:28; I John 1:9

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## **LESSON 2**

### ***JOURNEY OF THE ISRAELITES (PART II)***

#### **The escape into the wilderness and crossing the Red Sea**

Having observed the Passover, the Israelites left Rameses and began their journey on foot (Exo.12:37). This speaks of humility which is seen at the beginning of our spiritual life, when we are first saved.

After leaving Rameses, they pitched their camp in the following places till they reached the Red Sea :

1. Succoth : (Exo.12:37; Num.33:5) — Here they were given the commandment to sanctify the firstborn unto the Lord (Exo.13:2). This was because it was the firstborn who were preserved by the observance of the Passover. Even so, “Of his own will begat he [God] us with the word of truth, that we should be a kind of firstfruits of his creatures” (Jam.1:18).

2. Etham : (Exo.13:20; Num.33:6) — Etham means ‘fortress’. This speaks of our faith toward God after the initial experience of the joy of salvation. The Lord then becomes our strength, our rock and fortress etc. (Psa.18:1,2).

The Lord went before them in a pillar of cloud by day and a pillar of fire by night. This speaks of how God guides us, when we put our trust in Him whether it be day or night.

3. Pihahiroth : (Exo.14:2; Num.33:7,8) — This was a valley where there was an abundance of reeds. In this place, the children of Israel saw the Red Sea before them and behind, the Egyptian army pursuing them. They realized this to be an ordeal and began to waver like the reeds and regretted having left Egypt (Exo.14:11,12). Even so, because of the nature of sin that dwelleth in a man which is a warring law in his members, even after he is saved, he is liable to waver and return to the world (Rom.7:18-23).

Before God could deliver them, they had to :

(i) Cry out to God (Exo.14:10). Even so, vexed by our sinful nature, we come to a place where we cry out — “O wretched man that I am ! who shall deliver me from the body of this death?” (Rom.7:24).

(ii) Put their faith in the Lord and obey the counsel of God given to Moses (Exo.4:30,31). In the same way, we must put our trust in the Lord and be prepared to obey the counsel of God given to the apostles, namely, water baptism.

4. Crossing the Red Sea : While they were by the Red Sea, God gave them two commands :

(i) “.. Stand still, and see the salvation of the Lord, which he will shew to you today : for the Egyptians whom ye have seen today, ye shall see them again no more forever” (Exo.14:13). In water baptism, we die to our sinful nature and are buried into the death of Christ (Rom. 6:2-4). Thereafter we continue to reckon ourselves dead to sin (Rom.6:11). Then our sinful nature is condemned in the flesh (Rom.8:3).

(ii) “Go forward” (Exo.14:15). When the children of Israel were told to go forward, they obeyed. We are also asked to go forward. When we obey the counsel of God by taking water baptism, we become partakers of the will of Christ Who was obedient unto death. Thus we become alive unto God to work righteousness (Rom. 6:11-13).

Having crossed the Red Sea, they sang a song of victory saying, “ ... he [the Lord] hath triumphed gloriously : the horse and his rider hath he thrown into the sea” (Exo.15:1). Even so, at baptism, the old man with his body of sin is buried into the death of Christ. We begin to live an overcoming life (Rom.6:4-7,9).

**Moral :**

We should not be satisfied only with the initial joy of salvation but we must be willing to obey the counsel of God in water baptism and desire an overcoming life.

**Memory Verse :** Romans 6:11-13

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**LESSON 3**

***JOURNEY OF THE ISRAELITES (PART III)***

**Shur to Alush**

1. Wilderness of Shur : (Exo.15:22) — This is a part of the wilderness of Etham (Num.33:8). They journeyed three days in this wilderness, where there was no water. This speaks of a life of separation, when the world becomes a dreary and desolate wilderness to us. To the natural man, this world offers many attractions and enticements such as money, wealth, houses, comfort, position, power, popularity, fun and fashion ; but to a spiritual man, these things of the world are vanity and a wilderness, dry and thirsty.

2. Marah : (Exo.15:23-26; Num.33:8) — Here they found water, but it was bitter. A certain tree was shown to Moses, which when he had cast into the water, the water became sweet. God gave them a statute and an ordinance and proved them and said, “If thou wilt diligently hearken to the voice of the Lord thy God, and wilt do that which is right in his sight, and wilt give ear to his commandments, and keep all his statutes, I will put none of these diseases upon thee, which I have brought upon the Egyptians : for I am the Lord that healeth thee” (Exo.15:26).

Even so Divine Healing can be experienced only in a life disciplined according to the Word of God. This discipline might perhaps seem to be bitter. But like the tree that was cut and cast into the waters, we have Jesus Who learnt obedience by the things which He suffered, and Who now gives us grace in time of need, making our ‘Marahs’ sweet for us.

3. Elim : (Exo.15:27; Num.33:9) — An oasis in the wilderness, with twelve wells of water and seventy palm trees. This speaks of the fellowship of the saints comprising the servants of God and the believers who continue steadfastly in the apostolic doctrines.

4. Wilderness of Sin : (Exo.16:1; Num. 33:11) — Here God humbled them, suffered them to hunger, fed them with manna and thereby proved them to see if they would walk in His law or not (Deut.8:2,3; Exo.16:4). Concerning Himself Jesus said that He was “the true bread from heaven” (manna) ; “I am the bread of life ; he that cometh to me shall never hunger” (Jn.6:32,35). Jesus has the words of eternal life and we need to learn to live by every Word of God.

5. Dophkah : (Num.33:12) — Dophkah means ‘Knocking’. This speaks of a life of prayer wherein we continue to not simply ask but pray without fainting till we receive the answer, just as one continues to keep knocking till the door is opened.

6. Alush : (Num.33:13) — Alush means ‘near water’. This refers to the counsel in the heart of man which is as ‘deep waters’ (Prov.20:5). This is a type of our meditating the Word of God in our life.

To receive new revelations from the Word of God, we must cultivate a life of prayer and meditation, which, if neglected, will make us murmur in times of trial, like the children of Israel.

**Moral :**

The children of Israel in their wilderness-journey were daily fed with the bread of heaven which is called manna. Similarly, we should receive new revelations from the Word of God to live

by, each day.

**Memory Verse :** Exodus 15:26; II Peter 1:4

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#### **LESSON 4**

### ***JOURNEY OF THE ISRAELITES (PART IV)***

#### **Rephidim to Sinai**

1. Rephidim : (Exo.17:1; Num.33:14) — This place was also called Massah and Meribah because the children of Israel chided and tempted the Lord here when there was no water for them to drink. Moses had to smite the rock with his rod. The water flowed out of the rock. The power of God was revealed.

The '**rock**' speaks of Christ Who was smitten for us (I Cor.10:4). The '**rod**' speaks of the judgment of God. It is the same rod with which he smote the river in order to execute the judgment of God upon the Egyptians and the waters of the river were then turned to blood (Exo.7:20). **Smiting the rock with the rod** therefore, speaks of Christ taking upon Himself the judgment that was to come upon us, so that we might receive life.

Soon after these incidents, the Amalekites attacked the children of Israel and smote the hindmost of them, those who were feeble, faint and weary (Deut.25:17,18). About the Amalekites, the Lord said that He will have war against them from generation to generation (Exo.17:16). So even in this generation, the spirit of the Amalekites attacks us when we are faint and weary. If we murmur in times of trial as the children of Israel did, we will become weak in our spiritual life and lag behind.

Three things had to be done to overcome the Amalekites :

(i) Moses had to be on the hilltop with his hands held up (Exo.17:9-11): In the church, there must be leaders who remain in the presence of God, bearing the iniquity of the church.

(ii) Aaron and Hur had to hold up Moses' hands (Exo.17:12): There must be a group of saints in the church who stand by the leaders and uphold them in prayer.

(iii) Joshua had to fight the enemy with the sword (Exo.17:13): There must be those who stand by the leaders and contend for the truth once delivered unto the saints.

Only then will God be with us as our Jehovah-Nissi (Banner of Victory) (Exo.17:15).

2. Wilderness of Sinai : (Exo.19:1,2; Num.33:15) — The children of Israel came into the wilderness of Sinai and camped before the mount. They had to sanctify themselves and be ready for the third day. On the third day, the Lord came down on mount Sinai in fire and directly communed with them (Exo.19:10,11,18-20). This in the New Testament is a shadow of being baptized with the Holy Ghost and with fire (Matt.3:11).

God called Moses to the top of the mount, where He gave him the following :

(i) The ten commandments

(ii) The pattern of the tabernacle

(iii) The details of the priesthood

In the New Testament :

(i) Jesus divided these ten commandments into two, namely, love towards God and love towards our neighbour (Matt.22:35-40). This love is shed abroad in our hearts through the Holy Spirit that is given to us (Rom.5:5).

(ii) We become God's tabernacle (or temple) by the Baptism of the Holy Spirit (I Cor.3:16; II Cor.6:16).

- (iii) We become a holy priesthood by the Baptism of the Holy Spirit, to offer up spiritual sacrifices acceptable to God through Jesus Christ our Lord (I Pet.2:5; Rev.1:6).

**Moral :**

We should not murmur amidst trials but count it all joy when we face diverse temptations. If we lag behind, the devil will destroy our spiritual life. Therefore, being anointed with the Holy Spirit, we should press forward.

**Memory Verse:** James 1:2,3; II Corinthians 6:16

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**LESSON 5**

***JOURNEY OF THE ISRAELITES (PART V)***

**Kibroth-hataavah to Paran**

From the wilderness of Sinai, the children of Israel journeyed for another 39 years and camped at various places before they reached Canaan.

1. Kibroth-hataavah : (Num.33:16; ch.11) — Here the people complained. So the wrath of God was kindled and the fire of the Lord burnt among them, and consumed them that were in the uttermost parts of the camp (Num.11:1-3). The place therefore was called ‘Taberah’ meaning ‘burning’. Murmuring and complaining are abominable to God. We must trust in the Lord and praise Him at all times.

They also lusted after meat (Num.11:4-6). They despised the manna that God provided and craved for the food they had in Egypt. If we are not thankful to God, we will also fall into various lusts (Rom. 1:21,24,26). Praising God with grateful heart prevents us from falling a prey to discontentment, murmuring and being drawn away by various lusts. Quails were given to them, but the people were destroyed by a great plague even as they ate the meat. Therefore the place was called ‘Kibroth-hataavah’ meaning ‘graves of lust’. If we obstinately crave after something which is against God's will, God may grant it to us, but it will bring leanness into our soul (Psa.106:14,15).

2. Hazeroth : (Num.33:17; 11:35; 12:1-15) — Here Miriam and Aaron spoke against Moses. God was angry and Miriam was struck with leprosy. Moses interceded on her behalf. Nevertheless she had to be outside the camp for seven days. Accusing the leaders who are ordained of God to lead us is a serious offence in the sight of God.

3. Wilderness of Paran : (Num.12:16) — Twelve spies were sent from here to Canaan to spy the land. They brought some of the fruits of Canaan (Num.13:23). Ten of them brought an evil report of the land (Num.13:28,29,31-33). So all the congregation lifted up their voice and wept all night and murmured against Moses and Aaron. Even so, after our having come close to the inheritance that God has prepared for us and having tasted ‘the powers of the world to come’, certain situations may arise to discourage us and cause us to turn back.

Joshua and Caleb tried to encourage the people saying, “The Lord is with us : fear them not”, but the congregation only threatened to stone them. Then the glory of the Lord appeared in the tabernacle before all the children of Israel (Num.14:6-10).

When we put our trust in the Lord and make new decisions and consecrations, we may be resisted and hard words may be used against us, but God comes to our help (Example : Shadrach, Meshach and Abednego).

God pardoned the iniquity of the people when Moses interceded for them (Num.14:19,20). We are also spared from the judgment of God because of leaders who stand in the presence of God and bear the iniquity, interceding on our behalf. But those who brought the evil report died of a plague before the Lord (Num.14:36,37). We must be careful not to speak words that discourage others.

Then Korah, Dathan and Abiram along with two hundred and fifty princes of the assembly, famous men of renown, rose up against Moses and Aaron. It only led to their own destruction (Num.ch.16). God confirmed the ministry of the tribe of Levi and of Aaron by Aaron's rod that budded. The rod was kept as a token against the rebels in the ark of the covenant (Num.ch.17).

From this we understand that the servants of God and leaders are appointed by God, and that no man can take this honour upon himself, and that therefore we should always obey and be subject to them (Heb.5:4; 13:17).

This incident has another spiritual significance too. All the rods, representing each tribe of Israel, were kept in the presence of God, but only the rod of Aaron of the tribe of Levi budded and was kept in the Most Holy Place. Even so, among all the Spirit-baptized people of God, only an elect group will be raptured at the coming of the Lord and enter within the veil.

4. Kadesh : (Num.20:1) — Miriam died here. It was here that Moses smote the rock when he was told to speak to it and failed to believe the Lord and sanctify Him before the people (Num.20:2,6-12). This disobedience cost him dearly and he could not gain entry into Canaan.

**Moral :**

In our spiritual life, we have to pass through various experiences like the children of Israel. We should not do things as a routine, but should always be careful to have our mind continually renewed to know and prove each time, what the perfect will of God is.

**Memory Verse :** I Corinthians 10:11,12

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**LESSON 6**

***JOURNEY OF THE ISRAELITES (PART VI)***

**Mount Hor to Moab**

1. Mount Hor : (Num.20:22) — Aaron died here. Before his death, his son Eleazar was clothed with his garments. The people mourned for Aaron for thirty days (vs.27-29).

Mount Hor symbolizes prayer life, because Moses was in the presence of God on the mount.

They journeyed from mount Hor and had to compass the land of Edom as the king of Edom did not allow them to pass through his land. The people were much discouraged because of the way and they murmured for food. God sent fiery serpents in their midst which bit many and they died. Since the people repented, Moses prayed for them. According to the counsel of the Lord, Moses raised up a brazen serpent which when the people looked on, they were healed (Num.21:4-9). Similarly, anyone who looks unto Jesus Who was lifted up on the cross and believes in Him, will not perish, but have eternal life (Jn.3:14,15).

2. Plains of Moab : (Num.22:1) — The children of Israel overcame Og, the king of Bashan and Sihon, the king of the Amorites and possessed their lands (Num.21:33,34). After this they set forward and came into the plains of Moab.

As long as they preserved a life of separation, as a people who dwelt alone, not mingling with the nations, God was with them (Num.23:9) and

- (i) they were as a people without iniquity or perverseness (vs.21).
- (ii) they had the shout of a king in their midst (vs.21).
- (iii) they had the strength of a unicorn (vs.22).
- (iv) there could be no enchantment or divination against them (vs.23).

Thus they were as the goodly tabernacles of God (Num.24:5,6). Though Balaam was hired by Balak, king of Moab, to curse the children of Israel, he could not do so.

Then Balaam taught Balak to cast a stumbling block before the children of Israel, to eat things sacrificed to idols and to commit fornication (Num.25:1; Rev.2:14). Since they failed to take heed of this, they brought the curse of God upon themselves.

We are the temple of God and we are exhorted to be separate and not to touch anything unclean, so that God might be our God and we might be His people (II Cor.6:16,17).

Moses went upto Mount Nebo which was in the mountain of Abarim. However, from there he was denied entry into the land of Canaan and was only allowed to view the land (Deut.32:49,50,52). This was because of his trespass against the Lord at the waters of Meribah.

We must make sure of our calling and election so that we might receive abundant entry into the everlasting kingdom of God (II Pet.1:10,11).

**Moral :**

We should be followers of them who through faith and patience inherit the promises and work out our salvation with fear and trembling, and show the same diligence unto the end.

**Memory Verse :** Hebrews 6:11,12

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**LESSON 7**

***JOURNEY OF THE ISRAELITES (PART VII)***

**Crossing of Jordan**

The Israelites encamped in various places. This speaks of different spiritual experiences and trials and temptations which lead us into a deeper life of sanctification. Ultimately, towards the end of their journey, they had to cross the river Jordan before entering into Canaan.

Crossing the Red Sea is a shadow of water baptism in which we receive the experience of dying to the nature of sin. Thereafter we have to reckon ourselves dead to sin, throughout our lifetime. But the crossing of Jordan speaks of knowing the fellowship of the sufferings of Christ, being made conformable unto His death (Phil.3:10).

The dividing of the Red Sea was different from that of the Jordan. The waters of the Red Sea were a wall unto them on their right hand and on their left (Exo.14:22). In the case of crossing the Jordan, when the priests stepped into the water, the waters which came down from above stood as a heap, while on the other side, the waters that came down towards the Salt sea, failed and were cut off (Josh.3:15,16). The priests bearing the ark of the covenant speak of the consecrated servants of God who contend for the truth once and for all delivered unto them. Towards the end of our life's journey, our trials shall be harder and greater like the waters which heaped up. When the Church called to partake of the sufferings of Christ, goes through such tribulations and fiery trials, the ministry of the consecrated servants of God who uphold the truth is needed, lest it perishes.

After the children of Israel crossed the Jordan, Joshua commanded that one set of twelve stones should be taken from the Jordan, where the feet of the priests stood firm and carried over to the other side and placed in Gilgal (Josh.4:20). These stones speak of our having endured the trials and come forth as victors, not counting our lives dear unto ourselves.

Just as these stones were a memorial of what God did for the children of Israel at the waters of the Jordan, we have to remember how we are being kept by the power of God through faith in the midst of trials, while we go on to overcome all things to possess our inheritance (I Pet.1:5).

Joshua set up another set of twelve stones in the midst of the Jordan where the priests stood (Josh.4:9). As the priests stepped out of the Jordan, the waters began to flow again and flowed over these stones which are said to be there till now. These stones speak of our determination to stand firm for the truth, no matter what the trials or tribulations are, with the help of the servants of God having an apostolic consecration.

**Moral :**

We should always stand by the servants of God who contend for the truth, ready to face the trials that come our way and overcome them.

**Memory Verse :** Jeremiah 12:5

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**LESSON 8*****ST. PAUL'S THIRD MISSIONARY JOURNEY***

**Acts 18:22 — 21:17**

**Contents :**

1. Antioch : After sojourning here for a while, St. Paul started his third journey in A.D. 54. He took Timothy and Titus with him (Acts 18:22,23).

2. Galatia, Phrygia : He went over these countries strengthening the disciples. Though we do not know the details of what happened there, we see from I Corinthians 16:1-3, that he had arranged for a collection every week, for the poor believers. He came to Ephesus from there. (Acts 18:23; 19:1).

3. Ephesus : Here they baptized certain disciples who had received John's baptism unto repentance through Apollos. Those who were baptized received the Holy Spirit. Paul went to the synagogue and spoke boldly for three months and later also taught the Word of the Lord in the school of one Tyrannus for two years (Acts 19:1-10). Many special miracles took place. Handkerchiefs and aprons were brought from St. Paul's body and put upon the sick and the diseases departed from them (Acts 19:11-20). Finally, Demetrius, a silversmith who made shrines for Diana, caused an uproar and the town clerk intervened and appealed to the people (Acts 19:23-41). Then Paul set out for Macedonia (Acts 20:1).

4. Macedonia : Paul gave much exhortation to the disciples in those parts and came to Greece (Acts 20:2).

5. Greece : Paul ministered here for three months.

Later when he wanted to go through Syria, he came to know of the evil that was planned by the Jews and so went to Macedonia by land and came to Philippi (Acts 20:2,3,6). There accompanied him into Asia, Sopater, Aristarchus, Secundus, Gaius, Timothy, Tychicus and Trophimus : these went before to Troas and waited for him (Acts 20:4,5).

6. Philippi : Paul and Luke abode here and observed the feast of the unleavened bread. Then they sailed from Philippi and reached Troas in five days (Acts 20:6).

7. Troas : They joined the disciples who had arrived before them. They abode there for seven days (Acts 20:6). On the first day of the week when the disciples came together to break bread and Paul preached unto them, a young man named Eutychus being in a deep sleep, fell down from the third loft and died. Paul prayed and raised him to life (Acts 20:7-12).

8. Assos and Mitylene : Paul went on foot to Assos and the others by ship. All met together there and set sail and came to Mitylene. They sailed from there and came to Trogyllium (Acts 20:13-15).

9. Trogyllium : A harbour opposite the island of Samos. They tarried here and the following day, came to Miletus (Acts 20:15).

10. Miletus : From here Paul sent to Ephesus and called for the elders of the church (Acts 20:17). He counselled them, told them how to feed the flock and warned of grievous wolves who would enter in (Acts 20:18-35). All wept and sent him on his way, sorrowing because of his words that they would see his face no more (Acts 20:37,38). Setting out from here they sailed by the islands of Coos and Rhodes, and reached Patara (Acts 21:1).

11. Patara : Here they boarded a ship sailing to Phoenicia and discovering Cyprus, left it and sailed into Syria and landed at Tyre (Acts 21:2,3).

12. Tyre : Their ship tarried there to unload her burden. During those days, they had the opportunity to abide with the disciples there for seven days. They told him not to go to Jerusalem considering the evil that was to come. They came with wives and children upto the shore and sent them on their way (Acts 21:3-6).

13. Ptolemais : After the voyage, they alighted at Ptolemais and abode with the brethren there for one day (Acts 21:7). They set out again and arrived at Caesarea.

14. Caesarea : They tarried at the house of Philip, the evangelist (Acts 21:8). There a prophet, Agabus, bound his own hands and feet with Paul's girdle and prophesied about the persecution that Paul would have to undergo at the hands of the Jews at Jerusalem (Acts 21:10,11). Luke and others besought Paul not to go to Jerusalem, but he did not pay heed to them (Acts 21:12-14).

15. Jerusalem : They reached Jerusalem with Mnason, an old disciple with whom they were to lodge. There the brethren received them gladly (Acts 21:15-17).

#### **Moral :**

A person who sets out to serve the Lord must be willing to face any situation for the sake of the Lord. Sometimes, even in places to which he is guided by the Spirit, there may be persecution but he must be willing to suffer joyfully and do the will of God in all circumstances.

**Memory Verse :** Acts 20:24

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### **LESSON 9**

#### ***THE SECOND COMING OF CHRIST (PART I)***

After His resurrection, Jesus was seen of His disciples for forty days and was then taken up to heaven. Jesus Who was thus taken up to heaven after His resurrection will come again the second time. There are many passages in the Bible, which refer to the Second Coming of Christ. Analysing them clearly, we will know that His Second Coming comprises three parts. They are :

1. The Secret Advent
2. The Harvest
3. The Public Advent

**1. The Secret Advent :** Jesus comes to gather the Bride or the perfected New Testament saints (I Cor. 15:51,52; I Thess.4:14-18).

Since He will come suddenly, at an unexpected hour, it is said that He will come as a thief (I Thess.5:2).

He will come for those who "look for" Him (Heb. 9:28). In the original it is said for those who are "ardently looking for" Him.

At the secret coming of Jesus, the perfected saints who died in Christ will be raised to life first and then the perfected saints who are alive will be transformed and both groups will gather together in the air. These two occurrences will take place in the twinkling of an eye (I Cor.15:51,52).

Various names are given for these two groups in the Word of God : the glorious Church (Eph.5:27); the manchild caught up to the throne (Rev.12:5); the saints who have overcome (Rev.2:26,27); the chaste virgin (II Cor.11:2); the Church, His Body, which is the fulness of Him that filleth all in all (Eph.1:23); New Jerusalem and Zion (Heb.12:22; Rev.21:2; 14:1-5). They are the most glorious group.

This secret coming of Jesus is mentioned in Matthew 24:36-51.

**Memory Verse :** Philippians 1:9-11;

I Thessalonians 5:23,24

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**LESSON 10**

***THE SECOND COMING OF CHRIST (PART II)***

**2. The Harvest :** Jesus Christ will appear in the cloud to gather the Tribulation martyrs (Matt.24:30,31; Rev.7:9-17; 14:14-16). This is called the Harvest.

After the secret coming of Jesus, that is, after the manchild is caught up to the throne, there will be war in Heaven. Michael and his angels will fight with the dragon (Satan) and his angels, defeat them and cast them on to the earth (Rev.12:7-10). Then the dragon will give his seat and power and great authority to the beast, that is, the Antichrist (Rev.13:1-4). The Antichrist will reign on the earth for seven years. For the first three and a half years, there will be tribulation for the woman, that is, the Church that is left behind (Rev.12:13-17). The Antichrist will persecute them and many will die as martyrs, refusing to deny the Lord Jesus and to take the mark of the beast (Rev.13:7-17).

At the end of the first three and a half years, Jesus will appear seated upon the cloud, having on His head a golden crown and in His hand a sharp sickle. He will then send forth His angels and gather together all those who died as martyrs in this period (Rev.14:14-16; Matt.24:30,31).

**3. The Public Advent :** There is a great tribulation for the Jews, during the second three and a half years of the reign of the Antichrist. This is referred to as “Jacob’s trouble” in Jeremiah 30:7. Due to the persecution of the Antichrist, the Jews will wait for the advent of their Messiah (Redeemer) with lamentation, tears and longing. At the end of the second three and a half years of tribulation, Jesus will come down with His saints to the view of all, upon the same mount of Olives, from where He had ascended up to heaven, to mete out punishment upon the wicked and to reign on this earth for a thousand years (Acts 1:9-12; Zech.12:10-14; 14:3-5; II Thess.1:7-10; Rev.19:17-21).

**The Battle of Armageddon :** The Antichrist will then gather together his armies to fight against the Lord and His saints, in a place called Armageddon, in the land of Israel. The Lord will consume him with the spirit of His mouth and destroy him with the brightness of His coming (Rev.16:12-16; II Thess.2:8; Zech.14:1-4; Rev. 19:14-21). Then the Antichrist (the beast) and the false prophet will be taken and cast into the Lake of fire (Rev.19:20). Satan will be kept bound in the bottomless pit for a thousand years and Christ will begin His Millennial reign on earth with His saints (Rev.20:1-4).

**Moral :**

We do not know the hour in which our Lord will come to gather His Bride. Therefore, we must watch and be ready to meet Him.

**Memory Verse :** Zechariah 12:10; Matthew 24:42-44

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**LESSON 11**

***AN INTRODUCTION TO THE BOOK OF REVELATION***

The book of Revelation contains things which John ‘saw’ and ‘things which are’, and the ‘things which shall be hereafter’ (Rev.1:19). All the future events, such as the rapture of the Church, the reign of the Antichrist, the sevenfold judgment which will be meted out to the disobedient nations, the seven years of tribulation, the Millennial kingdom of Christ and the saints, and the eternal heavenly habitations — the New Earth, New Heaven and New Jerusalem come under ‘things which shall be hereafter’. So it is most essential that we study this book and receive a clearer and brighter vision of what is reserved for us in eternity so that we might prepare ourselves for that eternal glorious inheritance.

**Ch. 1 :** This is the vision of the glorified Christ as seen by John.

**Ch. 2, 3 :** speak of 'things which are' that is the state of the churches which existed at that time and the messages given to them. First of all, the Lord gives revelations of Himself to each church so that they can see their faults in the light of the revelations given to them and repent of them and correct themselves. Then He speaks of the state of the church and the reward for the overcomer. All the messages end with the words of warning : "He that hath an ear, let him hear what the Spirit saith unto the churches".

[Chapter 4 onwards speak of 'things which shall be hereafter'. John is asked to 'come up' to be shown things 'which shall be hereafter' (Rev.4:1). This may cause us to expect everything that follows to be in chronological order. That is not so. The book presents one and the same vision from two angles, namely, the Jewish angle and the Gentile angle (or the Church angle)].

**Ch. 4, 5 :** speak of the various positions of the saints in heaven, with the exception of those who constitute the Bride of Christ.

**Ch. 6 -11 :** describe the seven year tribulation period from the Jewish angle. It is illustrated with the sealing of the hundred and forty and four thousand of all the tribes of the children of Israel (Rev.7:4-8), the golden altar, the golden censer and the incense (Rev.8:3), the trumpets (Rev.8:2), the temple of God (Rev.11:1), the two olive trees (Rev.11:4), the two candlesticks (Rev.11:4), the ark of the testament (Rev.11:19), all of which will help a Jew to understand the vision more clearly from his angle. The first half of the Tribulation Period is described in the sixth chapter (with the opening of the seven seals) and the second half is described in chapters 8-11 (the vision of the seven trumpets). No mention is made at all about the New Testament Church.

After seeing the vision from the Jewish angle, John is told that he must prophesy again to the Gentiles of all nations (Rev.10:8-11). The same vision is therefore repeated from the Gentile angle or Church angle. The first half of the seven year Tribulation Period is described in chapters 12-14 and the second half in chapter 16.

**Ch.12-14 :** deal with the vision of the sun-clad woman in heaven (the Spirit-baptized Church), the manchild who is caught up to the throne, the first half of the Tribulation Period (as seen from the Gentile or Church angle) and the 1,44,000 who stand on mount Zion with the Lamb.

**Ch.15,16 :** deal with the seven angels with the seven plagues or the seven vials of the wrath of God. This is a vision of the second half of the Tribulation Period (as seen from the Church angle as discussed earlier).

**Ch.17-19 :** deal with the events that occur after the seven years' tribulation. In chapters 17 and 18, we read of the judgment of 'the great whore' called 'Babylon the great, the mother of harlots and abominations of the earth'. This is the ecclesiastical Babylon, the fallen Church. Chapter 19 deals with the vision of various groups of people who will partake of the first resurrection, their confessions, the marriage of the Lamb, the marriage supper and the battle of Armageddon.

**Ch.20-22 :** deal with the Millennial Reign, the battle of Gog and Magog, the White Throne Judgment and the eternal kingdom.

The Author of the Book is God Himself. That is the first statement of the book — God Himself gave this vision through Christ, by an angel to John (Rev.1:1) John had been banished to the isle of Patmos but the following year he was released and permitted to return to Ephesus. Since in Revelation 1:9 it is said, "I ... was in the isle", it seems to indicate that John received the vision while in exile in Patmos, but wrote the book only after his release.

The whole book is filled with passages of praise to God (Rev.4:11; 5:12,13; 7:10,12; 15:3,4; 19:1-7 etc.).

In both the first and last chapters of the book we read that those who keep the sayings of the prophecy of this book are blessed (Rev.1:3;22:7). The 'Coming of the Lord' which is a keynote in this book is one of the first words in the book and one of the last words is John's prayer for the same (Rev.1:7;22:20). It is also mentioned in other parts of the book (Rev.2:25;3:3,11;16:15; 22:7,12,20). The first and last chapters also contain the warning — 'The time is at hand' (Rev.1:3;22:10). The coming of the Lord may be nearer than we think !

**Memory Verse : Amos 4:12**

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**LESSON 12**

***THE SEVEN ORDERS OF RESURRECTION (PART I)***

**I Corinthians ch.15**

The true Christians have been given a lively hope of a glorious resurrection and an eternal inheritance reserved in heaven because Jesus died and rose again (I Pet.1:3,4). If Christ was not raised, then our faith also would have been vain (I Cor.15:17). "If in this life only we have hope in Christ, we are of all men most miserable" (I Cor.15:19). Jesus has abolished death and brought life and immortality to light through the gospel, by His death and resurrection (II Tim.1:10). Jesus overcame the devil, death and hell and is alive for evermore. He has all power in heaven and in earth and is raised up to the throne of the Father. He is preparing a place for us and He ever liveth to make intercession for us. Therefore, we are able to lead a victorious Christian life and we press forward to the hope set before us (Rev.1:18; Matt.28:18; Heb.7:25; Jn.14:3).

In the Resurrection there are various orders and differing glories (I Cor.15:23,40,41). There are seven orders in all. The first five orders are called the 'first resurrection' or the 'better resurrection' (Rev.20:5,6; Heb.11:35). Of this, the first order is Christ. This has already taken place. The rest will take place before the Millennial Reign.

The last two orders of resurrection form the 'second resurrection' or the 'general resurrection' (Rev.20:12,13). These take place after the Millennial Reign.

**Moral :**

Our aim should be either to be transformed or to partake of the resurrection at the Secret Coming of Christ.

**Memory Verse : I Peter 1:3-5**

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**LESSON 13**

***THE SEVEN ORDERS OF RESURRECTION (PART II)***

The first Resurrection or the Better Resurrection

**1. The First Order :** The Lord Jesus Christ

(I Cor.15:20). He knew no sin (II Cor.5:21). He did no sin (I Pet.2:22). In Him was no sin (I Jn.3:5). He was holy, harmless and undefiled (Heb.7:26). He was tried and tempted and found upright (Heb.4:15).

**2. The Second Order :** The Church which is known by such names as the glorious Church (Eph.5:27), the perfected saints (Eph.4:12,13), the victorious manchild (Rev.12:5), the perfect in Christ Jesus (Col.1:28), and those wholly sanctified in body, soul and spirit (I Thess.5:23).

At the Secret Coming of our Lord, the dead among them will be resurrected first and then they that are alive will be transformed and caught up to meet the Lord in the air (I Thess. 4:16,17).

**3. The Third Order :** The martyrs of the Tribulation period (Rev.7:9-14; 14:14-16). They are those who are not caught up at the Secret Coming of Jesus, but are left behind. They are persecuted by the Antichrist and die as martyrs. They are referred to as the 'wise virgins' who go forth to meet Jesus when He comes with His Bride (Matt. 25:1-10). They will be resurrected at the end of the first three and a half years of the Tribulation. Jesus will appear in a cloud to gather these martyrs.

**4. The Fourth Order :** The two witnesses (Enoch and Elijah) (Rev.11:3-12). Their resurrection will take place during the second three and a half years of the Tribulation. Enoch and Elijah who were taken up without tasting death, will return to the earth to preach during this period

and will be killed by the Antichrist, and will then be raised up, after three and a half days. They are the firstfruits of the Old Testament.

**5. The Fifth Order :** All the saints of the Old Testament and the general martyrs (Rev.11:18,19; 6:9-11). They will be resurrected at the end of seven years' tribulation, when Jesus comes with His saints, to reign on this earth for a thousand years, and every eye shall see Him.

**Moral :**

We should surrender ourselves totally to the God of peace that we might be sanctified wholly in our spirit, soul and body and be preserved blameless unto the coming of our Lord Jesus Christ.

**Memory Verse :** Revelation 20:4-6

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**LESSON 14**

***THE SEVEN ORDERS OF RESURRECTION (PART III)***

**Matt.25:31-46; Rev.20:11-15**

The Second Resurrection or the General Resurrection

In the order of Resurrection, the sixth and seventh orders are called the 'Second Resurrection'. This takes place after the Millennial Reign at the White Throne Judgment.

A great white throne is set in heaven and Jesus sits on it. Heaven and earth flee away from His presence and all the dead, small and great, stand before Him. The books are opened and the book of life also is opened. The dead are judged out of those things which are written in the books according to their works (Rev.20:11,12; Matt.25:31-46).

**1. The Sixth Order :** Those who are saved and whose names are written in the book of life but are not partakers of the First resurrection, are raised up in the sixth order and they inherit eternal life (New Earth) (Rev.20:13-15; Matt.25:31-40).

**2. The Seventh Order :** The wicked whose names are not written in the book of life are raised up and they go away into everlasting punishment (Lake of Fire). (Rev.20:13-15; Matt.25:41-46).

**Moral :**

The purpose of God in having saved us, baptized us with the Holy Spirit and kept us in the fellowship of the saints is not that we should partake of an ordinary resurrection, but be found in the order of resurrection of the Bride of Christ.

**Memory Verse :** Matthew 25:34-36

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**LESSON 15**

***SANCTIFICATION THROUGH THE BLOOD***

Apart from living by faith and receiving heavenly blessings, saints who live a consecrated life should also be delivered from sins and sinners, the world and the things of the world and from self and be sanctified. The word sanctify means to 'set apart' for God. Entire sanctification is necessary to go on unto perfection. We are sanctified in three ways. They are :

1. through the blood of the Lord Jesus (Heb.13:12,13).
2. through the Word of God (Jn.17:17).
3. through the Holy Spirit (Rom.15:16).

**The need to be sanctified through the blood :**

Sanctification through the blood means separation from sins and sinners. This begins at salvation. In order to sanctify the people with His own blood, the Lord Jesus suffered outside the gate. In Hebrews 13:12,13, we read that we ought to go forth unto Him without the camp that we

might be sanctified. The camp may be said to comprise people who are saved. We must separate ourselves from backsliders and false teachers who are seen amidst them and be separated unto the Lord, being prepared to bear the reproach and suffer with the Lord, without the camp. Following are those from whom we have to separate ourselves :

- (i) The untoward generation (Acts 2:40)
- (ii) Those who cause divisions and offences contrary to the doctrine (Rom.16:17)
- (iii) Those who walk in ways different from the one shown to them by the apostles (Phil.3:16-18)
- (iv) Those who do not obey the Word (II Thess.3:14).

### **The Red Heifer :**

In Numbers chapter 19 we read about the law concerning the red heifer. The red heifer is a type of the sanctification wrought through the blood. For the whole congregation of Israel, a red heifer without spot and blemish and which had never come under yoke was brought and given to the priest. He took it without the camp, killed it and took some of its blood and sprinkled it seven times before the tabernacle. After that, the whole heifer was burnt.

**The qualities of the red heifer (Num.19:2) :**

**Without spot :** A quality of being faultless. Jesus was without sin (I Jn.3:5). In Hebrews 9:14, we read that He offered Himself through the eternal Spirit as a sacrifice without spot. We must also be seen in the same manner.

**Without blemish :** When we do not live according to the truth which we have known, blemish is caused in us. 'Without blemish' therefore speaks of an unblameable and unproveable experience in one's outward life too, as was the life of the Lord Jesus Christ (Col.1:21).

**Not having come under a yoke :** This speaks of a life wherein we do not come under the bondage of sin, the flesh or the world (Gal.5:1).

**Sprinkling its blood (Num.19:4) :** The heifer was slain and its blood was sprinkled seven times before the tabernacle. This reveals our preserving the life of separation for the sake of holiness.

**The parts to be burnt in it : (Num.19:5) :**

The skin, flesh, blood and dung of the heifer must be burnt. The spiritual significance of these :

skin : distinctions of caste and language

flesh : the natures of the flesh which are revealed in the spirit, soul and body

blood : seeking to save one's life

dung : failure to count those things which were gain to us, as dung for Christ.

### **Water of separation :**

Cedar wood, hyssop and scarlet are also cast into the fire and burnt along with the red heifer. The cedar wood is a type of the body, hyssop of the soul and scarlet, of the spirit. Its ashes were then laid up in a clean place. Some of the ashes were taken and put into a vessel and running water was poured in, to make the water of separation (Num.19:1-9,17,18). The water of separation should be kept for the congregation of the children of Israel. It is a purification for sin (Num.19:9). This water of separation was sprinkled upon a man who became unclean among the Israelites, to make him clean. When this water of separation is sprinkled on a person who is unclean, he shall be clean. This speaks of confession. If he does not cleanse himself in this manner, he shall be cut off from among the congregation (Num.19:20).

### **Moral :**

We who are washed from our sins by the blood of Jesus Christ in the beginning of our Christian life, must separate ourselves from sins and sinners that we might be sanctified entirely. Otherwise, we will become defiled. The blood of the Lord Jesus Christ was shed for us in order to sanctify us. Through His precious blood, we must go on unto entire sanctification.

**Memory Verse :** Hebrews 13:12-14

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## **LESSON 16**

### **TRIUNE GOD (PART I)**

God is one, but in three Persons — God the Father, God the Son and God the Holy Spirit. They are three distinct Persons, yet co-equal and co-eternal. Faith in the triune God is the backbone of the Church.

1. The term 'Elohim' used in the original Hebrew tongue to denote God is a name in its plural number that signifies more than two. This shows that God is triune. This is evident from the phrases used such as — '**Our** image', 'is become as one of **us**', 'let **us** go down' (Gen.1:26;3:22;11:7).

2. The Eternal God was triune even before the foundation of the world (John 17:24; Heb.7:3).

#### **3. What are the reasons for God being triune ?**

It is the purpose of God Who is perfect in love that man should be holy and blameless in love. (Eph.1:4). To fulfil this purpose, God revealed His love by being triune.

**Father** — Before creating man He made all that he needed. He is the fountain of all goodness (Jam.1:17).

**Son** — Though equal with the Father, He was pleased to reveal His love for the sake of man and became the firstborn of every creature (Col.1:15); He surrendered Himself and obeyed.

**Holy Spirit** — Because of His love for us, He abides as a priest and transforms us into a sacrifice acceptable to God (Rom.15:16).

#### **4. Trinity in Creation :**

"In the beginning was the Word ... The same was in the beginning with God. All things were made by him" (Jn.1:1-3). "And the Spirit of God moved upon the face of the waters" (Gen.1:2). Here we see the three Persons —God the Father, the Son Who is the Word and the Holy Spirit, together.

#### **5. Man — an example of the Trinity :**

The Bible clearly reveals man in three parts, namely, spirit, soul and body. (I Thess.5:23). The three parts in man cannot separate one from the other and work each on its own. However, to bring man, a triune being to His perfection, the triune God, — the Father, the Son and the Holy Spirit — are able to work separately on their own.

#### **6. Trinity in the Old Testament :**

"I have not spoken in secret from the beginning from the time that it was, there am I : and now the Lord God, and his spirit, hath sent me" (Isa.48:16). In this verse we see the three Persons in the triune God.

#### **7. Trinity in the New Testament :**

(i) When Jesus was baptized and came up out of the water, the Holy Ghost descended in a bodily shape like a dove upon Him, and a voice came from heaven, which said "Thou art my beloved Son" (Lk. 3:21,22).

(ii) The Lord Jesus commanded His disciples to baptize in the name of the Father, and of the Son and of the Holy Spirit (Matt.28:19).

(iii) “For through him [the Son] we both have access by one Spirit [Holy Spirit] unto the Father” (Eph.2:18).

(iv) “There are three that bear record in heaven, The Father, the Word and the Holy Ghost” (I Jn. 5:7).

(v) “Jesus Christ himself being the chief corner stone; In whom ye also are builded together for an habitation of God [Father] through the Spirit [Holy Spirit]”. (Eph.2:20-22).

(vi) “The Spirit itself beareth witness ... that we are the children of God ... heirs of God, and joint-heirs with Christ”. (Rom. 8:16, 17).

(vii) “The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all” (II Cor. 13:14).

(viii) “Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ” (I Pet.1:2).

(ix) “But ye ... praying in the Holy Ghost, Keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ...” (Jude 20,21).

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## **LESSON 17**

### **TRIUNE GOD (PART II)**

#### **8. God the Father, and the Son are not one and the same person :**

(i) “My meat is to do the will of him that sent me” (Jn.4:34). Here ‘my’ and ‘him that sent me’ cannot be the same person.

(ii) If Jesus Himself were the Father, then Jesus saying “... thou lovedst me before the foundation of the world” (Jn.17:24) would become meaningless.

(iii) If Jesus and the Father were not two persons then Jesus crying out “My God, my God why hast thou forsaken me?” (Matt. 27:46) will be meaningless.

#### **9. The Son and the Holy Spirit are not one and the same person :**

(i) “If I [Jesus] go not away the Comforter [Holy Spirit] will not come unto you; but if I depart, I will send him unto you” (Jn.16:7).

(ii) The Holy Spirit descended upon him as a dove (Matt. 3:16).

(iii) “And whosoever speaketh a word against the Son of man, it shall be forgiven him; but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come” (Matt.12:32).

(iv) Jesus said “Howbeit when he, the Spirit of truth is come, he will guide you into all truth” (Jn.16:13).

#### **10. The Father and the Holy Spirit are not one and the same person:**

(a) He [Father] shall give you another Comforter ... Even the Spirit of truth” (Jn.14:16, 17).

(b) “The Lord God [Father] and his Spirit hath sent me” (Isa.48:16).

(c) “Having received of the Father the promise of the Holy Ghost he hath shed forth this” (Acts 2:33).

There are many other verses too which may be quoted to prove that God is Triune.

**Moral :**

God has chosen man in Christ Jesus before the foundation of the world that he should be holy and without blame before Him in love — To fulfil this purpose in him, the God of love revealed Himself as the Father of love, the Son of love and the Holy Spirit of love. Therefore, man should be wholly sanctified in his spirit, soul and body and be preserved blameless unto the coming of the Lord Jesus Christ.

**Memory Verse:** I John 5:7; John 17:21; II Corinthians 13:14.

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## **LESSON 18**

### ***THE MYSTERY CONCERNING CHRIST AND HIS CHURCH***

“For this cause shall a man leave his father and mother and shall be joined unto his wife, and they two shall be one flesh. This is a great mystery : but I speak concerning Christ and the church” (Eph.5:31,32).

The mystery of Christ and His Church has three aspects :

1. Man leaving his father and mother.
2. Joined unto his wife
3. The two shall be one flesh

#### **1. Man leaving his father and mother :**

As a man loves his wife and leaves his father and mother and cleaves unto his wife (Gen.2:24), so also Jesus left His Father’s bosom, the throne and all the glory and honour in Heaven and came to the earth in the likeness of man because He loved the Church. He then gave Himself for it that He might present it to Himself “a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish” (Eph.5:25-27).

#### **2. Joined unto his wife :**

As a man and his wife are joined to each other by means of love and obedience, so are Christ and the Church joined to each other. By this life of abiding in Christ, the Church is able to bring forth much fruit like the branch that abides in the vine (Jn.15:5,7). He that is joined unto the Lord is one spirit (I Cor.6:17), married to Him to bring forth fruit unto God (Rom.7:4).

#### **3. The two shall be one flesh :**

Adam looking at Eve said, “This is now bone of my bones, and flesh of my flesh; she shall be called Woman, because she was taken out of Man” (Gen.2:23). A man loves his wife and nourishes and cherishes her (Eph.5:25,29). He is the head of his wife and the wife is subject to her husband in everything (Eph.5:23,24). Therefore they are one flesh. Such a fellowship is found between Christ and His Church.

#### **Moral :**

As Christ left all the heavenly glories and gave Himself for the Church, we too should sacrifice all our pleasures to love Him and to be found worthy of His great love.

**Memory Verse :** Ephesians 5:25-27

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## **LESSON 19**

### ***THE HABITATIONS OF GOD (PART I)***

In Psalm 132:13,14 we see that the Lord chooses Zion, the most excellent, highest and holiest place in Heaven as His habitation and dwells there. In Revelation 21:3 we read, “... Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God”. These verses show that God is always desirous of

dwelling with man. The way in which He dwelt with man on this earth through various ages from the time He created man, can be seen below.

I      **Habitations of God in the Old Testament :**

**1. Garden of Eden :** God walked with Adam and Eve in the garden of Eden until they fell into sin (Gen.3:8). God wanted man to eat of the tree of life and grow in life in this fellowship and close communion with God, till he reached a place where he could also eat of the fruit of the tree of knowledge of good and evil and be like God Himself. But man disobeyed God's commandment and ate of the fruit of the tree of the knowledge of good and evil before the time appointed and ruined the beautiful plan of God for him. However, unchanging in His purpose, God in His immeasurable love and mercy seeks after man to come and dwell with him.

**2. The tabernacle in the wilderness :** After the Israelites were delivered from the bondage of Egypt, they crossed the Red Sea and came into the wilderness. God told Moses, "...let them make me a sanctuary; that I may dwell among them" (Exo.25:8). According to the plan that God had shown him on Mount Sinai, Moses made a tabernacle and all its vessels, with the willing offerings of the people. This tabernacle was a shadow of Heaven. God dwelt in the Most Holy Place in the tabernacle. Whenever the camp of Israel moved, they would dismantle the tabernacle and carry it with them. When the Israelites entered Canaan this was set up at Shiloh by Joshua (Josh.18:1).

**3. Solomon's temple :** This was built upon Mount Moriah, several times larger than the tabernacle (II Chron. 3:1). This was the mountain on which Abraham offered Isaac. Many years later, in 588 B.C., this temple was destroyed by the Babylonian king and the Jews were taken captive.

**4. Zerubbabel's temple :** Then the might of Babylon decreased and the Babylonian empire came under the Persian kings. About fifty two years later during the time of king Cyrus many Jews joined together under the leadership of Zerubbabel, came to Jerusalem and rebuilt the temple according to the decree of the king. In the midst of much oppositions, Zerubbabel's temple was completed in 515 B.C. which is seventy three years after the Jews were taken captive (Ezra 6:15).

**5. Herod's temple :** Zerubbabel's temple which had broken in course of time was rebuilt by Herod. He started the work about forty years before the birth of Jesus. It took altogether forty six years to complete it (Jn.2:20). This is the temple that existed when Jesus was on earth. But in A.D. 70 during the time of Titus Caesar, this was razed to the ground by the Romans (Matt.24:2).

**Memory Verse :** Isaiah 57:15

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**LESSON 20**

**THE HABITATIONS OF GOD  
(PART II)**

In the preceding lesson, we have considered all the visible temples or habitations of God in the Old Testament. However, at present God is building up a spiritual habitation. All the former temples are a shadow of this. Christ and the Holy Spirit themselves build up this temple.

II      **Habitation of God in the New Testament :**

**1. The Spirit-baptized believer — the temple of God :** In the New Testament, God does not dwell in temples made with hands. Our body is the temple of the Holy Ghost (I Cor.3:16,17; 6:19). When we receive the baptism of the Holy Spirit we become the temple of God. God Who is a Spirit comes and dwells in us.

**2. The Church — the habitation of God :** God dwells in the New Testament Church, made up of Spirit-baptized believers (Eph.2:22). By one Spirit are we all baptized into one body (I Cor.12:13).

## That Church

is built on the foundation of the apostles and prophets, Jesus Christ being the corner stone. “In whom all

the building fitly framed together groweth unto an holy temple in the Lord” (Eph.2:20,21). The Spirit-baptized people are built together for an habitation of God through the Spirit.

III      The literal temples on earth after the rapture of the      Church :

## 1. The temple during the Tribulation :

This is the temple built by the Jews during the first three and a half years of the Tribulation. Then the Jews would have made a covenant with the Antichrist. At the end of the first three and a half years, the Antichrist will enter the temple and profane it (II Thess.2:4). It is then that the Jews will realize their error and turn to Jesus. This temple will be destroyed at the end of the seven years of tribulation.

## 2. The temple during the Millennial Reign :

During the Millennial Reign another temple will be built (Isa.2:2,3; Zech.14:16-21; Ezek.37:22-28). All who live through the Millennial Reign will go there from year to year to worship the King, the Lord of hosts (Zech.14:16).

After the Millennial Reign, this earth and heaven will pass away and eternity will be ushered in.

#### IV The habitation of God in eternity :

**New Jerusalem and Zion :** The perfected saints who become the Bride of Christ will be New Jerusalem and Zion, the eternal habitation of God in the eternity to come (Rev.21:2,3; Psa.132:13,14).

**Memory Verse : Ephesians 2:19-22**