

**MALANKARA SYRIAN ORTHODOX
SUNDAY SCHOOL ASSOCIATION
OF
NORTH AMERICA**



TEXT BOOK CLASS – IV

2008

PREFACE

We are thankful to our Lord Almighty in helping us and guiding us through the work of these Sunday School books. These books are the translations of the 'Padamanjari' published in Malayalam by the Malankara Jacobite Syrian Sunday School Association in Puthencruz, Kerala, India.

These books were first published in 2003 by the Malankara Syrian Orthodox Sunday School Association of North America. At present we are in a process of updating and revising the curriculum and the language of the books to meet the American educational standards. But now these books are reprinted under the guidance of His Eminence Archbishop Mor Titus Yeldho, President of M.S.O.S.A for the benefit of our children to avoid a vacuum in the Sunday School teaching and learning process during this transition period.

We would like to thank each and every person who contributed their time and resources to this noble cause. We are happy to submit these books in the name of our Lord Jesus Christ to the Syrian Orthodox Sunday School students all over the world.

New York
03-03-2008

Director
M.S.O.S.A North America

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TEXT BOOK FOR CLASS IV
(English)

Prepared by :
M.S.O.S.A. USA.

Copies : 500

Published by:

M.S.O.S.A.,
10 STONEHURST CT,
POMONA, NY 10970

* **God is our Creator**

* **God is our Father**

* **God loves us**

* **Bow before God**

16.

17.

18.

19.

* **Jesus was born for us**

* **Jesus Died for us**

* **Jesus loves us**

* **Live with Jesus**

LESSON 1

PRAYER

Psalms 91, 121

Barekhmore, Those who dwell in the secret place of the most high, whoever abides under the shadow of the Almighty.

Barekhmore, I will say of the Lord, He is my refuge and my fortress: my God; in Him will I trust.

For He shall deliver you from the snare of stumbling, and from idle talk.

He shall cover you with His feathers, and under His wings you will be safe: His truth shall be your armor.

You shall not be afraid of the terror by night; nor of the arrow that flies by the day; nor for the plague that travels in the darkness; nor for the destruction of the wind in the noon.

A thousand shall fall at your side and ten thousand at your right hand.

But they shall not come near you, only with your eyes you shall behold and see the reward of the wicked.

Because You are my Lord, my refuge, who has made His habitation in the most high.

No evil shall come near you; no plague shall come near your dwelling.

For He shall give His angels charge over you, to keep you in all your ways.

For they shall bear you up in their hands so that your foot shall not dash against a stone.

You shall tread upon the lion and adder; and you shall trample the young lion and the dragon.

Because he has sought Me, I will deliver him and strengthen him; he shall call upon Me because he has known My name.

I will answer him and I will be with him in trouble. I will strengthen him and honor him.

I will satisfy him with long life and show him my salvation.

I will lift up my eyes to the mountains, from where comes my helper?

My help comes from the Lord, who made heaven and earth.

He will not let your foot to tremble; he who keeps you will not slumber.

Behold, he that keeps Israel shall neither slumber nor sleep.

The Lord is your keeper; the Lord shall overshadow you with His right hand.

The sun shall not smite you by day, nor the moon by night.

The Lord shall preserve you from all evil; he shall preserve your soul.

The Lord shall preserve your going and coming from henceforth and for ever more.

To you belongs the praise, O God. Barekmore.

Prayer of Mor Saverius (A.D. 460-538)

Halleluia, Halleluia, Halleluia, Men'olam vadhamol olam ol meenamen.

O Lord, who sits in the shadow of the most high, protect us under the wings of your mercy, and have compassion upon us.

O Lord who hearkens to all, by Your grace listen to the supplication of your servants.

O glorious King, our savior, give us peaceful evenings and sinless nights.

We set our eyes unto you; forgive our debts and sins, and be merciful to us in this world and in the world to come.

O Lord, may Your loving kindness shelter us and let your mercy guard us. May Your cross protect us from the evil one and his legion.

Let Your right hand enveil us all through the days of our lives.

Let your peace reign among us. Grant hope and salvation to all the souls who make supplication unto you.

By the prayers of St. Mary, who gave birth to you, and of all your saints; O God, forgive our debts and have mercy upon us.

-Psalms 91-

Barekmore, athyunnathante maravil erikkunnavanum Daivathinte nizhalil mahathwapeduthavanum aaya manushya.

Barekmore, nee karthavinodu ente sharanavum njan asrayichirikunna Dheivam ente sharanavum ente sanketha sthalavum njan aashrayichirikunna daivavum nee aakunnu ennu parayuka.

Enthannal aven virudhathinte kaniyil ninnum vyrtha samsaarathil ninnum ninne rakshikkum.

Aven thante thoovalukal kondu ninne rekshikkum. Avente chirakukalude keezhil nee marayckapedum. Avente sathyam ninte chuttilum ayudham ayirickum.

Nee rathriyilathe bhayathil ninnum, pakal parakunna asthrathil ninnum, erutil sancharikkunna vachanathil ninnum uchayil oothunna kattil ninnum bhayapedukayilla.

Ninte oru bhagathu ninnu ayirangalum, ninte valathu bhagathu ninnu pathinayirangalum veezhum.

Avar ningalekku adukkukayilla. Ennalo ninte kannukal kondu thanne kanum. Dushtanmarkulla prathibhalathe nee kanum.

Enthennal uyarangalil vasasthalamakkiya ente saranamaya karthavu neeyakunnu.

Dhosham ninnode adukkukayilla. shiksha ninte koodarathinu sameepikkukayumilla.

Enthannal ninte sakala vazhikalilum ninne kakkendathinayittu aven thante malakhamarodu ninnekurichu kalpickum.

Ninte kalil ninakku edarcha undakathirikkanayittu aver thangalude bhujangalilmel ninne vahickum.

Gorso sarpatheyum, Hormano sarpatheyum nee chavittum. Simhatheyum, perumpampineyum nee methikkum.

Aven enne anveshichathukondu njan avene rekshichu balapeduthum. avan ente namam arinjathukondu enne vilikkum. njan avanodu utharam parayum. Njerukkathil njan avenodu koode irikkum. Avane njan balappeduthukayum bahumanikkukayum cheyyum.

Dheerkhayus kondu njan avane thripathi peduthum. Ente reksha avane njan kanikkukayum cheyyum, barekmor.

Njan parvathathilekku ente kannukale uyarthum. Ente sahaayakaren evide ninnu varum.

Ente sahayam akashavum bhoomiyum srishticha karthavinte sannidiyil ninnakunnu.

Aven ninte kaal ilakuvan sammathikkukayilla. Ninte kaval karen urakkam thoongukayilla.

Enthannal Israayelinte kaval karan urakkam thoongunnumilla urangunnumilla

ninte kaval karan Karthavakunnu. karthavu thante valathu kai kondu ninakku nizhalidum.

Pakal adithyan enkilum, rathriyil chandran enkilum ninne upadravikkukayilla.

Karthavu sakala dhoshangalil ninnum ninne kathu kollum. Karthavu ninte athmavine kaathukollum.

Aven ninte gamanatheyum ninte agamanatheyum innu muthal ennekum kaathu kollum.

Daivame sthuthi ninnakku yogyamakunnu, barekmor.

Prayer of Mor Saverius (A.D. 460-538)

Halleluia, Halleluia, Halleluia, Men'olam vadhamol olam ol meenamen.

Mahonnathante maravil irikunna vanaya karthave! ninte karunayin chirakukalude nizhalin keezhil njangale marachu njangalude mel karunayin cheyyaname.

Sakalavum kelkkunnavane! ninte karunayal ninte adiyarude apeksha kelkkaname.

Mahathwamulla rajavum njangalude rakshakanu maya mishiha! nirappu niranjirikunna sandhyayum, punyam ulla ravum njangalkku tharaname.

Njangalude kannukal ningalekku nokki kondirikkunnu. njangalude kadangalum papangalum nee punya peduthi ehavum paravum aaya randu lokathilum njangalodu karuna cheyyaname.

Karthave! ninte karuna njangale marachu ninte kripa njangalude mupil nilkaname.

Ninte +Sleeba dushtanil ninnum avente sainyangalil ninnum njangale kathu kollaname.

Njangal jeevanodirikkunna nalukal okayum ninte valathu kai njangalude mel avasipickenamey. Ninte samadanam njangalude edayil vazhumarakanamey. Ninnodu apekshikunna athmakkalkku sharanavum, rekshyum undakaname.

Ninne prasavicha mariyaminteyum ninte sakala parishudhan marudeyum prarthanayal Dheivame! njangalude kadangalku pariharam undakki njangalude mel karuna cheyyaname, amen.

The Hymn of Mor Ephraem the Syrian

Lord have mercy upon us
Kindly accept our prayers
Grant us mercy, redemption
From Thy treasury above.

Let me Lord, before Thee stand,
Wakeful my watch I'd keep,
Should I fall to slumber's hand,
Guard me from my sinful sleep.

If I do wrong while awake
Mercifully absolve me:
If I err in my sleep
In mercy, grant redemption.

By Thy cross of submission
Grant me, Lord, a restful sleep,
Forbid vain and evil dreams
O my Lord, from Thy servant.

Through the night conduct me, Lord,
Peaceful sleep give Thou to me,
Wroth and foul thoughts O Lord
May not govern me at all.

O Lord, Thy servant I am
Guard my body while I sleep
Keep Thy bright angel's guard
O my Lord, by my side.

Christ Thy life-abiding
Holy body that I ate
Keep away from my heart
Evil desires that destroy.

While I sleep in this night
May Thy holy blood guard me
Be Thou always redeemer
For I am Th-ine image.

Thy hand shaped me, O Lord
Shadow me with Thy right hand,
Let Thy mercy be a fortress
Shielding me- all around.

While my body silent lies,
May Thy power keep vigil;
Let my sleep in Thy presence
Be like the rising incense.

Thy mother who did bear Thee
By her prayers for me Lord
Let not evil touch my bed,
While I slumber in this night.

By Thy pleasing sacrifice
That absolved me from my distress
Forbid from me the wicked one
That keeps tro-ubling me.

By Thy kindness O my Lord
Thy promise in me fulfilled
By Thy holy cross, O Lord
Protect my li-fe perfect.

O Thou who pleased in me
Feeble and sinful servant Iam
May I praise Thy mercy,
When I wake up from my sleep.

May Thy servant know Thy will
In Thy true loving kindness
Grant me O Lord Thy mercy
So that I may walk with thee.

Jesus Christ, O my Lord
Grant to us Thy servants
An evening filled with peace
And a night of graceful sleep.

True light Thou art O Lord
Praise we thy bright glory
We children of Thy light
Praise Thee for evermore.

O savior of mankind
Thy servants praise Thy mercy
As we do in this world
May it be in heav'n above.

Praise to Thee, O my Lord
Praise to Thee, O my savior
Praise a thousand thousand fold
Praise we Thou O Jesus Christ.

Thou who does receive our prayers
Thou who grants supplications
Heed Thy servants' prayers
Kindly grant our petitions.

Kurielaison.. Kurielaison.. Kurielaison.

The Hymn of Mor Ephraem the Syrian

Karthave kripa cheyyaname
Prathana nee kaikollaname
Nin dayavum nin mochanavum
Ninnarayil ninnekaname.

Ennodayone sannidiyil
Nidra thelinjinneeadiyan
Vannu unarvode nilpathinayu
Unnathane nee kripa cheyka.

Pinnayumeeninnadiyan
Njan nidrayilumennakilume
Enteyurakkam sannidiyil
Dhosham koodathakanme.

Thinmakal njanunarvil cheythai
Nanmayodokke ppokkuka nee.
Nindrayil njan pizha cheythenkil
Nin daya mochicheedaname.

Thazhma yezhum nin kurishale
Nallayurakkam nalkename
Mayakal duswapnadikal
Nin dasanu kanarakaruthe.

Innu samadhanam nirayum
Nidrayodenne kakkuka nee.
Ennilasathum durnninvum
Vannadikaram cheyyaruthe.

Ninnadiyan njanennathinaal
Ennudalinnum kaavalinayi
Nin velivente doodane
Niyennarikatha kkeedaname.

Yeshuve, jeevanirikkum nin
Divya shareeram thinnathinaal.
Nashamudikku nnagrahamen
Chithhamathil thonneedaruthe.

Ravilurangumbozharikil
Kavalenikka thiru raktham.
Ninnude roopathinu sadha
Nee viduthal thanneedaname.

Nin kai mananjorennudalil
Nin valankaiyakaname
Nin kripa chuttum kottayathayi
Kavalathayum theeraname.

Angamadangun nindrayil
Ninbalammenne kakkaname.
Enteyurakkam ninnarikil
Doopam poleyumakaname.

Anpodu ninne prasavicho-
Rammayude nal prarthanayal
En shayanathinmel raavil
Dhushtan adukkarakaruthe.

En durithathin parihaaram
Nalkiya ninte baliyale
Enne njerukkeedathe
Maha dhushtane nee matteedaname.

Ninnude vaagdanam kripayaal
Enkalaho nee naravetti
Nin kurishaalen jeevane
Nee mangalamodum kakkaname.

Eriyorente heenathayil
Preethiye nee kanichathinaal
Njanurambol nin kripaye
Orthu pukazhtharakanme.

Nin thiuvizhtam ninnadiyaan
Ambilarinjayathupole
Thanne nadappan nin kupayal
Ennil nithyam kripa cheyka.

Nanma niranjoranthiyeyum
Nanma vilangum ravineyum
Eennudayonam masihaye
Ninnadiyangal kekaname.

Satya velicham nee parane
Ninte mahathuam velivilthan
Nal velivil sathyamayavarum
Nin mahimakkayi sthuthipadum.

Manava rakshakane sthuthi nan
Dhasarilennu nin kripaye
Eeyulakil nee ennathu pol
Aalokathilumekaname.

Ennudayone sthuthy nalkee-
Dunnu ninakken rakshakane
Aayiramodathu aayiramayi
Yesuve, ninne sthuthi paadum.

Prarthanaye kelkunnavane
Yachanaye nalkunnone
Prathana ketti dasarude
Yachanaye nalkeedaname.

MSSOSSAANA

OLD TESTAMENT

LESSON 2

JUDGES

(Deuteronomy 30: 15-20; Judges and 1 Samuel 1 to 7)

Objective: To learn that God protects those who turn towards Him and punishes those who disobey His laws.

In modern times, judges are appointed to hear complaints in courts and to ensure that justice is done. However, judges of the Old Testament times did not sit in courts. Most of them were warriors and they were rulers as well. The period of the Judges was the 11th and 12th centuries BC. Othniel to Samuel, there were 15 judges.

Moses led Israel from Egypt to Canaan. He could not enter the Promised Land. God showed him the land from a mountaintop (the top of Pisgah on Mount Nebo). Joshua, the son of Noon and the minister of Moses was the fortunate one to enter Canaan. Joshua lived 110 years and guided the people.

After Joshua, prominent elders led Israel with the guidance of God. Gradually, Israel forgot their God. They entered into matrimonial relationships with the pagans and slipped into their ways of idol worship and other evil practices. Consequently, God gave the Israelites up to their enemies. When Israel repented, God raised judges from the people. Let us learn about these judges.

Othniel (Judges 3: 7-11)

The king of Mesopotamia conquered Israel, made them slaves, and ruled over them for eight years. The distressed people cried unto their God. The Lord raised Othniel of the tribe of Judah to their rescue. The Spirit of God came upon him and he fought and defeated their enemies. Israel lived peacefully for forty years under Othniel.

Ehud (Judges 3:12-30)

After the death of Othniel, the people slowly turned to idol worship and other evil practices, and forgot their God. Eglon, the king of Moab, conquered Israel and made them slaves. After 18 years, the people cried unto their God.

God raised Ehud, a Benjaminite, to save Israel. Ehud killed Eglon and brought peace to the land.

Shamgar (Judges 3:31)

Israel forgot their God again and the Philistines conquered Israel. God raised Shamgar, to rescue Israel. By the power of God, Shamgar struck down the Philistines and freed the people.

Deborah (Judges 4 & 5 Chapters)

Israel again did evil in the eyes of the Lord and turned away from Him. Sisera, the captain of the Kenite king Jabin, bitterly oppressed Israel and conquered them. During those days, a prophetess called Deborah lead Israel. She was living under the palm trees of mount Ephraim. She called in Barak, the son of Abinoam, and told him the secret of defeating the Kenites. That strategy was successful and Sisera was defeated. Israel had peace under Deborah.

Gideon (Judges 6, 7 & 8)

Again, the people sinned against their God. The Midianites subdued Israel and made them slaves. The scattered Israelites lived in jungles and dens in hiding. When they repented, God raised Gideon from the tribe of Manasseh. To convince Gideon of the power of God an angel of the Lord appeared before him. Some food was placed on a rock and the angel touched it with his rod. Fire arose from the rock and consumed the food. Gideon was convinced that he could defeat the Midianites. He started destroying the idols in Israel and made the people believe in the true God. By the signs Gideon showed, people understood that God was with Gideon.

He raised a big army of 32,000 people. God said to Gideon that there are too many men. "Take them down to the water and I will sift them for you. If I say this one shall go with you, he shall go; if I say this one shall not go with you, he shall not go". Gideon led the men to the water as per God's command. 300 men lapped with their hands to their mouth like dogs do, and were selected to go to war with Gideon. Those who knelt down to drink were sent to their homes.

Instead of arms, he put a trumpet in every man's hand and pitchers with lighted lamps within them. He divided the 300 people into three groups. These three groups surrounded the Midianites from three sides and broke the pitchers, raised the lamps, and blew their trumpets. The confused and frightened enemies started to run in all directions and killed each other. They pursued the Midianites and killed all their leaders. This is how Gideon destroyed the enemies. All the people wanted Gideon to be their ruler. Gideon's reply was, "I will neither rule over you, nor will my son. The Lord will rule over you."

Abimelech (Judges Chapter: 9)

After the death of Gideon, his son Abimelech became the judge. Abimelech was a son of Gideon's maid. He killed all of Gideon's sons, except one. The people rejected him within three years of his rule. A woman killed him at Thebez. She dropped an upper millstone on his head and cracked his skull.

Tola (Judges 10:1-2).

After Abimelech, God raised Tola of Issachar as the judge of Israel. He led Israel for 23 years.

Jair (Judges 10:3-5)

God chose Jair to judge Israel after Tola. He guided the people for 22 years.

Jephthah (Judges 11, 12:1-7)

Israel again sinned against their God. This time, the Ammonites subdued them. In their distress, they cried unto the Lord and the Lord freed them through Jephthah, a Gileadite. Jephthah was a truthful judge. Before going to war, Jephthah made a vow unto God that on his successful return to his house whatever met him first at his gate, he would offer it as a burnt offering to God.

His only daughter met him at his gate when he reached home after defeating the Ammonites. Suddenly, he burst out with tears. When his daughter knew of his vow, she asked her father to allow her two months to spend with her companions. Two months later, to fulfill her father's vow, she returned and offered herself for the burnt offering.

Ibsan (Judges 12: 8-10)

Ibsan of Bethlehem was the next judge. He led Israel for seven years.

Elon (Judges 12: 11-12)

After Isban was Elon. He was a Zebulonite who judged Israel for ten years.

Abdon (Judges 12: 13-15)

After Elon, Abdon, the son of Hillel, judged Israel for eight years.

Samson (Judges 13-16 chapters)

Amongst the judges, Samson is noteworthy, for many reasons. After Abdon, Israel again sinned against their God and the Philistines conquered them and made them slaves.

In those days, a man named Manoah, A Danite, lived with his wife. They were very sad that they had no children. In answer to their fervent prayer, God sent an angel to Manoah's wife and told her that she would bear a son and he would deliver Israel from Philistines. After a few days, Manoah himself received the same message. To express his gratitude, Manoah offered a sacrifice to God on a rock. When the flames rose up, Manoah saw the angel of God ascending in the flame to the altar. A child was born to Manoah according to God's word, and he named him Samson.

The young Samson decided to marry a Philistine girl with the consent of his parents. While he was going to the girl's home, he killed with his bare hands a young lion that attacked him. As planned, the engagement of the marriage was conducted. As he was going with his parents for the marriage, he saw a beehive in the skeleton of a lion. He took some honey from it, gave some to his parents and they all ate it. They reached the girl's home and conducted the marriage ceremony.

At the bride's residence, Samson told a riddle to the 30 young men who were the bridegroom's companions in the marriage. The riddle was 'Out of the eater, something to eat; out of the strong, something sweet'. These men were not able to answer his riddle. They coaxed his wife to get the answer to the riddle. When the young men answered him, Samson was obliged to give each

of them a pair of garments. Samson went out, killed 30 young philistines, and gave the garments to the bridegroom's companions. Samson returned home, but did not take his wife along. Though the young men got their garments, they were furious at the incident.

After some days, Samson went to his wife's house. He was shocked at the news that her father had given her to somebody else as wife. Her father thought that Samson was not happy with her and that he would not accept her again. This made Samson extremely angry. To avenge his shame, Samson got hold of 300 foxes, tied the tails of two each, and put a fire band in the midst of the tails. He then let the foxes loose. The foxes went into the crops of the Philistines and burnt up their vineyards and olives. The angry Philistines killed Samson's wife and her father who were the cause of all this ruin.

Now Samson's anger grew further at this. He beat up and slaughtered many Philistines. The tired Samson hid in a cave in Etam. The Philistines raided Israel searching for Samson. To appease the Philistines, the Israelites bound Samson with cords and handed him over. They chained and put him in a prison. The Spirit of God came upon him, all his bindings were broken, and he came out of the prison. He found a jawbone of a donkey and with it killed 1000 Philistines. He was very thirsty and cried out to the Lord for water. He cast away the jawbone out of his hand. The place where the jawbone fell is called Ramath-lehi. God opened up a spring from the hole where the jawbone fell. Water came out, Samson drank out of it, and revived his spirit.

For about twenty years, Israel lived in peace. In the meanwhile, Samson loved a girl named Delilah. She was an evil-minded Philistine girl. The Philistines were waiting for a chance to kill Samson. They wanted to know the secret of his unusual power. The Philistine leaders gave a large amount of money to Delilah. Samson gave several false clues about his great strength to Delilah. After her prolonged nagging, Samson had to disclose his secret. The secret of his strength was in his hair. No razor had ever been used on his head, as he had been a Nazarite unto God from his mother's womb. (Judges 16:17) Delilah informed the Philistines that his power was in his hair. She cut his hair while he was sleeping. Then she informed the Philistines, they fell upon him, and seized him. They pierced his eyes and made him blind. In his bondage, he prayed to God for a chance to take revenge on the Philistines. Gradually, his hair grew out.

The Philistines gathered to offer a great sacrifice to their god Dagon. They brought out Samson to the temple of Dagon to entertain them. He was bound to a pillar that supported the temple. The temple complex, where Samson was bound, was very large, having big halls and other facilities. A huge crowd gathered in the temple for their festival. Samson prayed to God with a heavy heart and shook the main pillar of the temple. The whole complex fell down. Most of the people who were gathered there for the festival were under the building and they all died, including Samson. Thus, he killed many more when he died than while he lived. Furthermore, the enemies of Israel had a pitiable end and the Israelites gained freedom. Samson is famous for his valor as a judge in Israel.

Eli - Judge and Priest (1 Samuel 1-4 chapters)

After the eventful days of Samson, God chose Eli, a priest to judge Israel. Though the Philistines were not fully destroyed, they were not bothering Israel too much. Eli was a pious and God fearing man. At that time, the tabernacle of the Lord was at Shiloh.

Eli's sons, Hophni and Phinehas were disobedient and arrogant, and led a wicked and sinful life. They even assaulted people who came to offer sacrifices before the tabernacle, and took things brought for sacrifice away from them forcefully.

Eli was very sad because of the wickedness of his sons. During that time, the Philistines attacked Israel. Israel was defeated on the first day. On the second day, Israel came to the battlefield with the ARK of the covenant. Israel was defeated again. The two sons of Eli were killed. The Philistines took away the ARK of the covenant. When Eli heard all of this, he fell down. His neck was broken and he died. Eli judged Israel for 40 years.

Samuel, the judge and prophet

(1 Samuel Chapter 1, 7 and 8)

At the time of Eli, there lived a man named Elkanah in the village of Ramah, near Bethlehem. He had two wives, Hannah and Peninnah. Hanna had no children and Peninnah had children. Therefore, Hannah was sad. She prayed to God incessantly and God was pleased to give her a son. She named him Samuel, saying that I obtained him by praying to God. When she had weaned the child,

he was taken to the house of the Lord and was entrusted to Eli, the priest. (1 Samuel 1:24) The child ministered unto the Lord before Eli.

One day, when Samuel was asleep he heard his name called. He went to Eli and asked him why he had called him. Eli had not called him. This happened three times. Eli told Samuel, if he heard the call again he should say, "Speak Lord, for Thy servant hears". The child heard the call again and said as was told by Eli. Then he heard the punishment that would befall on the house of Eli. When Eli heard it, he consoled himself saying, "It is Lord's will. Let Him do as He pleases" (1 Samuel 3:18).

Samuel had received the gift of prophecy from his childhood. He became the Judge of Israel after Elis' death. With Gods power with them, Israel battled and subdued the Philistines. To commemorate this victory, Samuel took a stone , laid it between Mizpeh and Shen and named it 'Ebenezer', saying, "Thus far has the Lord helped us."

Samuel made his two sons Joel and Abiah judges so they could succeed him. Both of them were corrupt and irresponsible men. The people rejected them. Samuel was very sad about it. Later Samuel anointed Saul as king. With the death of Samuel, the era of judges ended.

Memory Verse: Obey the Lord and serve Him faithfully with all your heart. Remember the great things he has done for you. (1 Sam. 12:24).

Questions:

1. Name the following:-
 - a) The first judge.
 - b) Father of Samson.
 - c) The commemoration stone set by Samuel.
 - d) The judge who was killed by a deceitful woman.
 - e) The judge who confused the enemies by lighting torches and blowing trumpets.
2. How was Deborah included in the group of judges?
3. What are the common causes for which God raised judges from time to time?
4. Why were the last days of Eli and Samuel sad for them?

LESSON 3

THE BEGINNING OF KINGS

SAUL, THE FIRST KING OF ISRAEL (BC 1050 –1017)

(1 Samuel chapter 9 onwards)

Objective: Know the Lord and His will and be prepared to live submitting ourselves fully to the will of God.

The people were unhappy with the two sons of Samuel as judges. They requested Samuel to appoint a king to lead them. Samuel prayed to God. God told Samuel to tell Israelites 'the manner of the king who will reign over them'. God chose Saul, the son of Kish, a rich man from the tribe of Benjamin as the first king of Israel.

One day, some donkeys of Kish were missing. Many of his servants went in search of them in different directions. His father also sent Saul to search for them. His servants told Saul about Samuel, and Saul met Samuel. God had told Samuel about Saul. Samuel was impressed with Saul, who was handsome, very tall and courageous. The prophet told Saul that the missing donkeys were found. He asked him to stay with him for a few days.

Samuel called the people of Israel to an assembly. In this assembly of people, they took lot to see who would become the king. The lot fell to Saul and he was made king over Israel. Samuel anointed him as king of Israel. Saul became king when he was 30 years old. Samuel wrote the duties and obligations of a king in a book and gave them to Saul.

Saul raised an army of 33,000 men and conquered the Philistines. The enmity between the Israel and the Philistines increased, and the Philistines prepared for another war. Samuel had told Saul to wait until he offers a sacrifice to the Lord on the seventh day. On the seventh day as Samuel did not turn up at the appointed time, Saul became impatient and offered the sacrifice himself. Just as he finished, Samuel came and told Saul what he did was foolish. Saul was not authorized to offer sacrifice to God. According to the commandment of God, only priests are authorized to perform sacrifices. Because Saul had disobeyed the commandment of the Lord, his kingdom would be taken away from his family. However, Israel won the war. The displeasure of Samuel towards Saul continued.

Another thing Samuel had instructed Saul to do was to destroy the Amalekites completely, including women, children, and animals because they had attacked Israel on their way from Egypt. Saul conquered the Amalekites, but did not do as Samuel told him. He took the best of the sheep and cattle for sacrifice. Samuel was displeased at this.

Samuel told Saul that to obey the Lord is better than burnt offerings and sacrifices. "To obey is better than sacrifices, and to listen to Him is better than the fat of rams" (1Sam. 15:22). Samuel then ordered Saul to kill Agag, the king of Amalekites, and Saul killed him in the presence of Samuel. Samuel returned to Ramah very sad at the disobedience of Saul. Saul returned to his palace at Gibeah. They did not meet each other thereafter.

Saul subdued surrounding tribes such as the Amalekites, Philistines, Moabites, Ammonites, Edomites, etc. Saul recruited the brave and courageous men to his army. Saul had to fight the Philistines again. As the anger of the Lord came upon him, his might began to wither. In the war at Gilboa, the three sons of Saul were killed, and Saul committed suicide. Saul had a sad end for disobeying the Lord.

Memory Verse: To obey is better than sacrifices and to listen is better than the fat of rams. (1 Sam 15:22)

Questions:

1. To which tribe did Saul belong ?
2. Which king did Saul Kill?
3. How did Saul become king?
4. What is the moral that you learn from this lesson?

LESSON 4

THE SHEPHERD BOY WHO WAS ELEVATED TO THE THRONE - DAVID

(BC 1017 -0977)

(1 Samuel 16 to 31; 2 Samuel 1 to 24.)

Objective: To learn that God will take care of those who trust and depend on Him.

Samuel was very sad after he departed from Saul. He was anxious about the future of Israel. Then he received a message from God that he need not be sad about Saul who was rejected by God from the kingship. God then asked him to go to Bethlehem with the oil for anointment. God had found one of the sons of Jesse to be the next King of Israel (1 Sam 16:17).

Samuel reached the house of Jesse. Jesse called his seven sons from the eldest onwards before Samuel. However, none of them proved to be the one chosen by God. At last, the eighth son David, who had been looking after the sheep, was also called in. The prophet saw that the Spirit of the Lord was present in him. Immediately, Samuel poured the oil on his head and anointed him. David was very God fearing, handsome, and an expert in playing harp.

Saul was afflicted by an evil spirit. When he heard music from a harp, he got some comfort. So David was brought in to play harp before Saul quite often. Gradually, David became a regular resident in the palace. Saul was very pleased with David. He did not know that David was the anointed one.

In those days, a champion of the Philistine army named Goliath, a giant, challenged the Israelites in one to one combat. He went on abusing Israel for about forty days. Nobody dared to fight with him.

King Saul made a declaration that whosoever fought with Goliath and killed him, the king would give him his daughter in marriage. Still nobody came forward. On hearing Goliath abuse his god, the young David was enraged. He told the king that he would fight Goliath. The king could not believe him. David said his God would make him strong.

David got the consent and blessings of the king to fight Goliath. David went to Goliath with his sling and five small round stones. On seeing this

shepherd boy, Goliath mocked him. David took a stone from his bag and using his sling, hit Goliath on his forehead and he fell down. Immediately, David cut off Goliath's head using his own sword. Thus, David killed the Philistine champion.

Saul was very pleased with David. He got more freedom at the palace. All the people praised him, and David got a high position in Israel. According to his declaration, Saul was obliged to give his daughter to David in marriage. He did not do it, but gave her to another man. When Saul and David returned celebrating their victory over the Philistines, women from all cities of Israel sang that Saul killed thousands and David killed ten thousands. The king became jealous on hearing this, and sought ways to destroy David.

Then Saul told David that he would give him his daughter Michelle, if he killed a hundred Philistines. Saul believed that David would be killed in this attempt. David always depended on his God. He went out, and killed two hundred Philistines instead of one hundred. This time Saul could not find an excuse. So he gave his daughter Michelle to David. A shepherd boy became the son-in-law of the king. All the people loved David, but Saul could not bear his popularity, and wanted to kill him.

David went to Samuel the prophet, his respected well-wisher and guide. He told him everything that Saul did to him. Then David and Michelle went to Naioth and stayed there.

Saul wanted to kill David. So he sent an army unit to Naioth. The Spirit of God came upon them, and they forgot the purpose for which they came. Saul sent another unit in vain and again another unit. The same thing happened to them again. Saul was really startled by these events.

Jonathan, son of Saul, did not like the treacherous ways of his father. He became a friend of David. In fact, secretly, Jonathan had been informing David the treacherous intentions of his father.

One day David was very hungry. Abimelech was the priest at Nob. He and his friends went to the priest Abimelech and requested him food. There was no food except the holy bread that was not given to anyone but priests. David took the holy bread with the consent of the priest, ate it himself, and gave it to his friends. They also took the sword of Goliath with them, which was kept there. In the meantime Saul died.

After the death of Saul, David shifted his residence to Hebron. The tribe of Judah first accepted David as king. In about seven and a half years, all the other tribes of Israel also accepted him as king. David conquered the city of Jerusalem and built his capital there.

David ruled Israel for about forty years. Peace came only at the end of his reign. He united all the tribes of Israel as one nation. David brought the ARK of the covenant of the Lord to Jerusalem, and set it in a special tent. David wanted to build a temple for the Lord. However, God did not allow him to do it.

Memory Verse: “God is our refuge and strength; who is always ready to help in times of trouble.”(Ps 46:1).

Questions:

1. Name of the following:-
 - a) Father of David
 - b) Who anointed David?
 - c) David's first wife.
 - d) The place where David built his capital.
2. When did David get more freedom at the palace of Saul?
3. “God will make me strong”- When did David say this?
4. How did David get his first wife?
5. How did David get the sword of Goliath?
6. When did David shift his residence to Hebron?
7. What were the two very important things David did?

LESSON 5

VALUE OF LOVE

(1 Samuel 18:18-20; 2 Samuel 4 -9)

Objective: Without surrendering to evil, win over it by goodness.

We have seen that Jonathan, Saul's son, and David were close friends. Jonathan did not like the treacherous ways of Saul. He tried his best to persuade Saul not to harm David. He did not succeed in it. Often possessed by the evil spirit, Saul committed bad things

Jonathan loved David as his own soul, and they came to an agreement. Jonathan promised to save David from the evil designs of his father. "And Jonathan stripped himself of the robe that was upon him, and gave it to David, and his garments, even his sword, his bow, and his girdle" (1 Sam. 18:3-4). He kept his promise by helping David to hide, sometimes informing about the plans of his father, and sometimes pleading with his father, the king, to spare David. (1 Sam. chapters 19 & 20)

David had an eventful life. His faith in God helped him to escape from all dangers. David got many chances to kill Saul. He would not do it, as he thought it was against the will of God.

The Philistines attacked Israel often. David had to come openly to fight them. The hand of God was with David, and the love of Jonathan also helped.

In a fierce battle with the Philistines, Jonathan and two other sons of Saul were killed. Saul fell upon a sword and died. Danger from Saul was over by his death. However, the death of Jonathan caused unbearable sorrow to David.

David, as the king of Israel, brought peace to the land. He enquired about the family of Jonathan. He found that Jonathan had a son, Mephiboseth, who was lame. David brought him to his palace. He redeemed all the belongings of Jonathan, and gave them to Mephiboseth. He was eating from the king's table as well. David did all this for the love of Jonathan. Even though Saul was his father, Jonathan despised his evil ways, and fought for his friend.

Memory Verse: "The whole law is fulfilled in one word, even in this; 'Thou shalt love thy neighbor as thyself'" (Gal. 5-14)

Questions:

1. How did Jonathan help David?
2. How did Jonathan die?
3. How did Saul's life end?
4. How did David reciprocate his friend's love? And when?
5. What is the moral of this lesson?

LESSON 6

ISRAEL BECOMES A NATION

(From BC 1050) (1 Samuel 16 to 2 Samuel 11th)

Objective: To know that God will give victory, in spite of many hindrances, to those who live according to his will and fulfill their duties with the power of the Spirit of God.

Among the sons of Saul, only Ishboeth survived. With the help of Abner, chief of Saul's army, he became king for a portion of Israel. He could continue for two years only, as Joab, chief of David's army, killed Abner. At the death of Abner, Ishboeth became helpless. Then two of his soldiers killed him. These men went to see David with the severed head of Ishboeth, hoping that David would be pleased and reward them. However, because of their heinous crime abominable to God, David put them to death.

David had suffered a lot to escape from Saul's persecution. Once, David sought help from Ahimelech, a priest, and stayed with him. Saul came to know about this, and killed the priests who helped David. Among the sons of Ahimelech, only Abiathar escaped. He sought refuge with David and stayed with him. (1 Sam. 22:16-20).

David conquered the city Jebus from Jebusites. David later built his capital here. This city, Jerusalem, is known as the city of David (The city of David is also known as Zion). (2 Sam. 5:6-13, 1 Chronicles 11:4). When David had established the kingdom, he wished to bring the Ark of God (Covenant Box) to Jerusalem. A multitude of 30,000 Israelites went to bring the Ark from the house of Abinadab. The Ark was put on a new cart driven by oxen. On its way,

the cart was shaken and the Ark tilted. On seeing it, Uzzah, one of the persons accompanying the procession, caught it with his hand. He died immediately for nobody except the priests of the Lord were allowed to touch the Ark of God. David was frightened by this, and put the Ark at the house of Obed Edom.

Later David brought the Ark of the Lord to Zion, carried only by the priests. The Ark was set inside a beautiful tent particularly built for it. He celebrated this event to express his gratitude to God with a grand feast for the people.

David subdued all the enemies of Israel. He made Israel a unified nation, and reigned over it without the fear of enemies. Joab was the chief of army, Jehoshaphat was minister, Zadok, son of Ahitub, and Ahimelech, son of Abiathar, were priests. (2 Sam. 8:16-17)

Jesus was born in the tribe of David. David was a singer of God's praise as in the Psalms, a great fighter, a prophet of God, and the greatest king of Israel. David reigned over Israel for forty years. He lived for 70 years.

Memory Verse: "There shall come forth a shoot out of the stem of Jesse, and a branch shall grow out of his roots." (Isaiah 11:1).

Questions:

1. Describe the outstanding qualities of David.
2. What was the tribe of David?
3. Write an essay on how Israel became a nation.

LESSON 7

SOLOMON - THE WISE

(I Kings: 1-12 chapters)

Objective: Man may often think that all his ways are straight. However, the way shown by the Lord, who weighs the hearts of all men, will only be right.

David the king became old. He had been praying to God to show him a successor. Adonijah, one of the sons of David tried to make himself king with the help of Joab, the army chief, and Abiathar, the priest. On hearing this, Nathan the prophet told Bathsheba, mother of Solomon, to inform the king what was happening. On command from David, Nathan and Zadok, the priest,

took Solomon on the mule used only by David, to Gihon, followed by a great multitude of people and anointed him as king. They blew the trumpet and declared that Solomon was the king of Israel. Adonijah became scared and withdrew from the scene.

David knew that his end was near. He advised Solomon everything concerning governance of the people. In the Levite tribe (selected tribe of priests), there were more than 38,000 people. They were divided into different groups as singers in the house of the Lord, helpers, judges, and rulers, as required. Priests were appointed to serve in weekly turns. Necessary rules concerning all these were written.

Solomon raised a huge army, and conquered all the enemies that remained. Israel had peace all over. He married the daughter of Pharaoh, the king of Egypt, and earned his goodwill.

Once Solomon made an offering of 1,000 burnt offerings to the Lord at the altar in Gibeon. The Lord was pleased with Solomon. He appeared to Solomon and asked him to pray for any boon. However, Solomon very humbly requested the Lord to give him the wisdom to distinguish between good and bad, so that he might rule Israel properly. God was very pleased at this and gave him a wise and noble heart that no man had before him. In addition to that, riches and honor in abundance were given. (1King 3:5-15)

The blessed Solomon offered more sacrifices at the tabernacle, and gave big feasts to everyone around him.

These were the important people with Solomon in his reign: Jehosaphath was the Minister, Benaiah was Chief of Army, Zadok and Abiathar, were the priests, Azariah, son of Nathan, was chief of officers, Zabud son of Nathan, was the principal officer and the king's friend, Ahishas was the chief housekeeper, and Adoniram was chief of laborers. Solomon had a mighty army with powerful weapons.

Solomon the wise ruled for forty years, and Israel prospered under him. He lived for sixty years. Solomon lived in great grandeur. He had to raise taxes on his people for the expenses. As he had many wives from gentiles, he was compelled to worship their gods. This resulted in the anger of the Lord.

Even though he was a very wise man, because of his negligence, he lived against the will of God. He did not serve the Lord with the same devotion as his father. Consequently, the anger of the Lord came upon him and upon Israel. The Lord informed him that his country will be divided and a portion would be given to his servant and later, it happened.

Memory Verse: The blessing of the Lord makes one rich, and He adds no sorrow with it. (Proverbs 10:22)

Questions:

I. Answer in one word.

1. Which son of David tried to usurp power from David?
2. The place where Solomon was anointed king?
3. What was the name of Solomon's mother?
4. Chief Minister of Solomon
5. Chief housekeeper of Solomon

II. Short answer

1. Explain the part played by Nathan to make Solomon the king.
2. What was the boon Solomon asked from the Lord?
3. Towards the end of his life, what did David do for Solomon?
4. How did Solomon get a wise heart?
5. What are the reasons for the downfall of Solomon?

THE TEMPLE AT JERUSALEM

(1 King 6 & 7; 2 Chronicle 3 to 7)

Objective: Man desires many things and the Lord gives what is essential for him.

David brought peace to the land and built a beautiful capital for Israel at Jerusalem. He desired to build a beautiful temple for the Lord. The Lord did not want him to build the temple as David had shed too much blood in subduing his enemies. His successor, Solomon, was the blessed one to build the temple.

David gathered everything required for the construction of the temple. He had prepared the ground, the master plan, and all the construction materials. As the place was sacred, most of the fabrications were done elsewhere. David had collected much of the gold and jewels, and many other precious things to decorate the temple. The King of Tyre, Hiram, supplied all the required wood.

Solomon built the Temple in Jerusalem using all the items collected and dedicated for the work by David. In the 480th year of the Exodus of Israel from Egypt, Solomon began the construction work. One hundred fifty three thousand and six hundred people were deployed in the work of the temple. It took seven years to complete the work. The temple had three portions – the most holy place, the oracle, and the porch. At the most holy place, the ark of God was placed.

The dedication festival of the temple continued for seven days. All the Israelites were invited for this. 20,000 oxen and 120,000 sheep were sacrificed at the thanksgiving offering. At the end of the sacrifice, Solomon prayed to God with heartfelt gratitude. Fire came down from heaven and consumed the burnt offerings and sacrifices, and the glory of the Lord filled the house. (1 King 8: 2, 2 Chron. 6 & 7) Everyone was delighted, and departed with joy and peace in heart.

After completing the temple, Solomon built a beautiful palace for himself. To secure the city he built great walls around it. Solomon had the great fortune to build the first temple for God, in the world. However, his last days were unpleasant, as he deviated from the path of God.

Memory Verse: Unless the Lord builds the house, those who build it, labor in vain. Unless the Lord watches over the city, the watchman stays awake in vain. (Ps. 127:1)

Questions:

1. Which place was selected by Solomon for building the temple?
2. Which king helped Solomon by giving necessary wood for the temple?
3. How many people participated in the temple construction?
4. How long did it take to complete the temple?
5. What had David done for the construction of the temple?
6. What did Solomon do, to render the Temple in Jerusalem and the city safe and secure?
7. What were the arrangements inside the temple?

LESSON 9

**THE DIVISION OF THE KINGDOM -
THE DOWNFALL OF ISRAEL**

(1 Kings 12)

Objective: Whatever be the gains, they will endure only if we live according to the will of God.

Solomon reigned in great grandeur. To meet the expences, he had to raise the taxes on the people. He sold 20 cities to the king of Hiram for money. Under the influence of his many wives from the gentiles, he also had to succumb to idol worship. This caused the anger of the Lord to come upon him and Israel. The Lord informed him that the kingdom would be taken away from him, and would be given to his servant, as he had not kept the Lord's covenants and statutes. However, a tribe was given to his son for the sake of David, and for the sake of Jerusalem, which the Lord had chosen. (1 King. 11:11-13)

Solomon came to know that his servant Jeroboam would get the kingship. Solomon tried to kill him, but Jeroboam fled to Egypt. Solomon's son, Rehoboam, succeeded him to the throne of Israel. The people requested him

to reduce the taxes, which Solomon had imposed. Rehoboam did not heed to the request of the people. He, in fact, tried to increase them further. As a result of this, he lost the support of the people. Only the tribes of Judah and Benjamin supported the king.

Other tribes called Jeroboam from Egypt, and made him their king. Thus, the kingdom was divided. Jeroboam built his capital at Shechem, and led the country from there, and Rehoboam from Jerusalem.

Memory Verse: "Obey my voice, and I will be your God and you shall be my people." (Jeremiah 7:23)

Questions:

1. Describe the last days of Solomon's life.
2. Why did Jeroboam flee to Egypt?
3. Why did the majority of people reject Rehoboam?
4. What were the reasons for dividing Israel into two nations?

LESSON 10

ELIJAH AND AHAB

(1 Kings 17 to 20)

Objective: Obey and follow those who have received the grace of the Lord and the power of His Spirit.

Ahab was the son of Omri, the king of Israel. His reign was full of idol worship, other abominable acts, and was not acceptable to the Lord. Ahab reigned for 22 years. In those days, there were prophets who knew the will of the Lord, and who could foresee things that were to happen in future. Many of the evil rulers persecuted, and killed some of them.

Ahab also desired to kill those prophets who questioned his evil deeds. However, he did not possess the capability to do so. His wife Jezebel, daughter of the King of Zidon, was a daredevil. She killed many of the prophets with the help of the army. Obadiah, one of the governor's in the house of Ahab, was perturbed. He hid 100 prophets in two groups in the caves, and fed them secretly.

During those days, the Lord chose Elijah the Tishbite, and inhabitant of Gilead. (1 King 17:1) He was hiding near a brook at Cherith. The ravens brought him bread and meat in the morning and evening. He drank water from the brook. After a while, the brook also dried up, as there had been no rain.

Later, the word of God came to Elijah to go to Zarephath and stay there with a widow. Due to the draught, there was scarcity of food. As Elijah entered the village, he saw the woman collecting twigs. He asked the woman for a some water, and as she went to fetch it, he asked for a little bread as well. The woman told Elijah that she had some flour in a barrel, and some oil in a cruse. With that she was going to make bread for herself and her son and then die. Elijah told her to bring some bread for him first, and then make the bread for herself and her son. Elijah told her that the flour and oil would not end until the Lord Sent rain upon the earth. The widow went and did according to the request of Elijah. The flour and oil lasted until the famine was over, according to the word of Lord spoken through Elijah. Elijah lived there for several days.

Elijah then went to meet Ahab. They agreed to call all of Israel to Mount Carmel to make sacrifices - one to Baal by Ahab's priests, and another to the Lord God by Elijah. Nothing happened to the offering to Baal. No god came to consume it. When Elijah made the sacrifice, fire of the Lord descended from heaven, and consumed the sacrifice. When the people saw it, they fell on their faces and said, "The Lord, He is the God; the Lord, He is God." Also, there was a downpour of rain. The baked land received water to grow plants in plenty. The famine disappeared, and the people believed in the Lord God.

When Jezebel heard all of this, she became determined to kill Elijah. Elijah fled to Mount Horeb. The Lord said to Elijah to go to Damascus, anoint Hazael as the king over Syria, Jehu as the king over Israel, and anoint Elisa as the prophet to succeed Elijah. (1 King 19:15-16)

The Vineyard of Naboth: (1 Kings: 21: 1-17) Naboth, the Jazreelite, had a vineyard near the palace of Ahab. Ahab told Naboth to sell him his vineyard so that Ahab could make it a garden of herbs. Naboth insisted that he would not part with the inheritance of his fathers. Ahab felt very unhappy, and was dejected at this. Then Jezebel, his wife the venomous woman, pacified Ahab.

Jezebel sent letters to the chiefs of the city of Naboth under the seal of Ahab, proclaiming a fast and set Naboth on high place among the people.

As planned earlier, two people came and witnessed that Naboth blasphemed against God and the king. Punishment for blasphemy against the king was stoning to death. So, Naboth was taken outside the city and was stoned to death. Jezebel kept her word and Ahab got the vineyard of Naboth:

When this happened as commanded by the Lord, Elijah met Ahab and told him, "In the place where dogs licked the blood of Naboth, shall dogs lick your blood, and the dogs shall eat Jezebel by the walls of Jezreel." (1 King 21:18-29) In the war with the Syrians, Ahab was fatally wounded, his blood spread in his chariot, and dogs licked it.

After 14 years, Jehu killed Jehoram, son of Ahab, and he entered the palace. On his command, the eunuchs threw down Jezebel from the tower, and dogs ate her flesh. Thus the prophesy of Elijah was fulfilled. Elijah, the faithful servant of the Lord, was taken to heaven alive in a chariot of fire driven by horses of fire in a whirlwind. Elijah reached God's presence as representative of the living. Elisa, the successor to Elijah, witnessed this. (2 Kings 2:11)

Memory Verse: "Whoever commits sin is breaking the Law; for sin is the transgression of law" (1John 3:4).

Questions:

1. Name the following:
 - a) Father of Ahab.
 - b) Woman who caused death of many prophets.
 - c) Man who kept prophets in caves and sustained them.
 - d) Mountain to which Elijah fled.
2. How did Elijah prove to Ahab that the true God is the Lord God?
3. How could the widow of Zarepheth sustain Elijah many days?
4. How did Ahab get the vineyard of Naboth?
5. Why is Elijah called the representative of the living?

NEW TESTAMENT

LESSON 11

THE APOSTLES

Read: Mathew 4:18-22; Mark 1:18-20; Luke 5:1-11; John 1:35-51

Objective: To understand the need to submit ourselves to become disciples of Jesus.

Jesus was baptized in the river Jordan by John the Baptist, his forerunner. Jesus spent the next forty days in the desert in prayer and fasting to prepare himself for his public service. At the end of this, Satan tempted him in many ways but Jesus defeated Satan by the power of the Word of God. (Luke 4:1-13)

Jesus was walking along the banks of River Jordan. On seeing him, John the Baptist declared, "behold the Lamb of God who bears the sin of the world." John the Baptist also made the public declaration that Jesus is the Son of God (John 1:34-36)

Once two of John's disciples (Andrew and John) went to the place where Jesus lived, and conversed with him for long. They returned in great joy, realizing that He was the Messiah, the One who was to come. Andrew, one of those disciples, brought Simon Peter, his brother, to Jesus. When Jesus saw Simon, He said, "Simon, son of Jonah, I name you Cephas". Cephas, means Peter/Rock. These three ordinary fishermen Andrew, John, and Peter were the first three disciples of Jesus.

The next day on his way to Galilee, Jesus saw Philip of Bethsaida and asked him to follow Him. Philip left everything behind, and followed Jesus. Philip was the fourth disciple.

One of the friends of Philip, Nathaniel (also called Bartholomew), approached Jesus. On seeing him, Jesus said, "Behold an Israelite indeed, in whom is no guile." Nathaniel cried out that Jesus is the Son of God and the King of Israel. Jesus told him that he would see greater things than those, and took him in to the fold of his disciples.

Jesus took seven more disciples on different occasions, and the total number of disciples was 12. These disciples, or Apostles, were entrusted with the task of propagating the living gospel to the whole world.

The twelve disciples of Jesus Christ

(Math. 10:2-4; Luke 6:14-16; Acts 1:13)

1. St. Peter

Jesus called Simon, who approached Jesus through Andrew, his brother, Cephas, Peter, a Rock. Simon thus came to be known as Peter. Peter was a fisherman, and Jesus made him a “fisherman of people”. 3000 people were attracted to Jesus Christ on the day of Pentecost while listening to his sermon. He is known as the leader of the disciples. He established Holy Thrones at Antioch, and at Rome. The Throne of Antioch was established in AD 37. He led the Synod (Council) at Jerusalem in AD 51. He was crucified in AD 67 by the order of Nero, the Roman emperor. Upon his request, Peter was crucified head down, so that he could kiss the feet of his Lord Jesus. St. Peter wrote two epistles. It is believed that Mark the Evangelist wrote his Gospel with the help of St. Peter. The Holy Patriarchs of the Universal Syrian Orthodox Church are the successors to the throne established by St. Peter at Antioch.

2. St. Andrew

Andrew was a disciple of John the Baptist. Andrew brought Peter, his brother, before Christ. In the city of Petra, the evil king ordered to crucify Andrew. Later, the king was willing to free him. However, it is believed that Andrew was crucified upon his own request. On seeing the radiance on his face at the time of his crucifixion, the queen turned to be a believer in Christ. On her request, he was given a royal burial. His cross was in the shape of X, and is known as St. Andrew's cross.

3. St. James (James the Elder)

He is one of the sons of Sebedee of Bethsaida. John is the other son of Sebedee. It is believed that one of the women who saw the resurrected Christ first, was the mother of James. He was one of the three who often moved closely with Jesus. John, his brother, and Peter, the leader of the Apostles, were the other two. James is the one who wanted to destroy Samaria by fire from heaven. He is also the one who requested Jesus to allow him to sit on his right hand and John his brother to sit on his left hand in His glory. (Luke 9:51-54; Mark 10:35-40) King Herod (also called Agrippa) sentenced James to death. History reveals that the person who took him to execution, repented. So he was also executed. The first Martyr among the Apostles is St. James (A.D.44). An angel of the Lord smote Agrippa who sentenced James to death.

4. **St. John**

He was also a disciple of John the Baptist. John met Jesus along with Andrew. He was the other son of Sebedee. It is believed that Jesus loved him most. On the cross, Jesus entrusted his mother to John. He lived up to 90 years and had a natural death.

5. **St. Philip**

Upon seeing him, Jesus called Philip of Bethsaida into the fold of his disciples. He was a learned man, having studied all the prophetic books. Philip requested Jesus to show him the Father (John 14:8). He spoke about Christ in many countries. The idol worshippers of Heropolis arrested him and crucified him. At the time of his crucifixion, there was an earthquake. On seeing this, his accusers wanted to bring him down from the cross. They could not do it because of the prayer of Philip. He also entered into martyrdom.

6. **St. Bartholomew (Nathaniel)**

He is from Cana of Galilee. He was amongst those who saw the resurrected Jesus on the shores of the sea of Tiberies. He established a few churches. He once escaped crucifixion because of an earthquake. It is believed that the pagan priests at Lycaonia skinned him alive, and crucified him head down.

7. **St. Thomas**

He was from Galilee. He was also known as Juda. He had a particular nature; he would not believe anything until he had seen it. Once he is convinced, he would not budge an inch either. He came to India in AD 52 and propagated the gospel. He is known as the Apostle of the East. He established many churches in Kerala, India. In AD 75, at Mylapore, India, the Apostle was pierced with a spear. On the third day he died (December 21). In AD 396, July 3rd, his mortal remains were taken to Uraha, and were buried in a church. July 3rd is the commemoration day of St. Thomas. A small part of his mortal remains was brought to Malankara by the Patriarch, Elias the III.

8. **St. Matthew**

He was from Nazareth. He was also known as Levy. He was a tax collector. Jesus called him to be a disciple. While propagating the gospel, he performed many wonders. He resurrected the princess of Afjaniya. On seeing this, the king and many of his lords became believers. As desired by the believers, he wrote the gospel in the Syrian language. The princess who was resurrected wanted to remain a spinster. The next king wanted to marry her. The king told Mathew to persuade her to be his wife. Mathew declined. The king became displeased, and it is believed that this king killed him.

9. **St. Judas**

He was called Thadayi and was also known as Labi. He is the Judas mentioned in St. John as the Judas other than Judas Iscariot. He preached the gospel in many countries. It is believed that he was stoned to death in an island called Yervad.

10. **St. James (Son of Alphaeus)**

He was a tax collector. He also preached the gospel in many countries. It is believed that enemies hanged him in Egypt.

11. **St. Simon**

He was called the zealot. He also preached the gospel in many countries. It is believed that enemies hanged him.

12. **St. Matthias**

For the twelfth disciple, Jesus chose was Judas Iscariot who betrayed Jesus and hanged himself. In his place, Matthias was chosen as the twelfth disciple at the guidance of Holy Spirit. He was from Bethlehem. He also preached the gospel in many places. There are two opinions about his death. One says, he became a martyr in the city of "Hicansmas", but according to another record, he was stoned to death at Jerusalem.

13. St. Paul

Though not included in the twelve, Jesus called him also. Originally, he was a persecutor of Christians; but on being called by the Holy Ghost, he repented and became a preacher with zeal and determination. He was a very learned person, and became one of the greatest preachers. All over Christendom, Peter and Paul are accepted as the foremost Apostles. In AD 67, Emperor Nero beheaded him. Paul wrote many (14) of the epistles in the New Testament.

Memory Verse: Remember your former leaders, who spoke to you the Word of God; Think back on how they lived and died and imitate their faith (Hebrew 13:7)

Questions:

1. Write the names:
 - a) They only disciple who had a natural death.
 - b) Who was skinned and killed?
 - c) The place where the mortal remains of St. Thomas were buried.
2. Write Short Notes on:
 - a) St. James, the elder
 - b) St. Peter
3. What are the morals a Christian should learn from the lives of Apostles?
4. Write the names of the disciples of Jesus.

JESUS IN HIS OWN VILLAGE SYNAGOGUE

Objective: To understand that to make man similar to god, God came like a man. He is Jesus Christ.

Joseph along with Mary and the infant Jesus went to Egypt to escape from Herod, as guided by God. After the death of that king, they came back and settled in Nazareth. Thus, Jesus came to be called a Nazarene. The child grew up in Spirit and body.

From his childhood, Jesus used to go to the Synagogue with Mary, his mother, and Joseph. He used to read and discuss the Old Testament with elders in the synagogue.

In the beginning of his mission, Jesus went to his own village, Nazareth. He went to the synagogue. There, he was given the book of Isaiah to read. He read Isaiah, 61:1-3. Jesus said, "As it is written, I have come to preach good tidings to the meek, and the Spirit of the Lord God is upon me." He continued, "Today as you have heard me, this scripture is fulfilled." All the people were astonished at the gracious words that proceeded from his mouth. They asked each other, "Is not this Joseph's son?"

On hearing this, Jesus said, "No prophet is accepted in his own country."
(Luke 4: 18-24)

When they heard the powerful words of Jesus, the elders of the people were filled with wrath. They rose up, and thrust him out of the city, and led him unto the brow of the hill whereon that city was built, so that they might cast him down headlong. However, he passed through the midst of them, and went his way. (Luke 4:29-30)

Jesus had said that the widow of Sarepta, and Naaman, the Syrian, were pagans and they received God's blessings. However, His own people were not worthy to receive such blessings. Such preaching irritated them, and they sought to kill him.

The Spirit of the Lord saved him from all perils. He continued to preach in the fullness of the Spirit.

Memory Verse: You will seek me; when you seek with your whole heart, you will find me.

Questions:

(Write in two or three sentences)

1. Why was Jesus called a Nazarene?
2. Why did the elders in the synagogue wonder at his words?
3. How did Jesus criticize the elders of the synagogue?
4. How did they try to destroy Jesus? How did he escape?

LESSON 13

THE SERMON ON THE MOUNT

(Read Mathew 5, 6&7 chapters and Luke 6:20-49)

Objective: To understand the substance of the famous Sermon on the Mount by Jesus.

A huge multitude of people always followed Jesus to hear his words, to be healed of their sickness, and to obtain redemption. One day he stood at a high place, and spoke to a large number of people about how to attain the Kingdom of God. This is known as the Sermon on the Mount. The Sermon on the Mount contains Jesus Christ's advice and instructions that a Christian must follow in his life. The main points are as follows.

The Sermon begins with a list of blessed people (Mathew 5:1-12). The declaration that you are the salt of the earth indicates the importance of sacrifice (Mathew 5:13-16). Then it speaks of the fulfillment of the scripture (Mathew 5:17-20).

Jesus teaches us about love for each other, the importance of determination, winning over evil by good deeds, and what true love is. The other subjects are real fear of God, way of praying, need for fasting, offering of alms, and so on (Mathew 6). Other prominent subjects are how to give ourselves for obtaining the grace of God, how to treat others, the benefits of prayer, how to attain the Kingdom of God, and deceits of false prophets, etc. (Mathew 7).

He concludes his sermon pointing out the important traits a real disciple of Jesus should have. He taught them as one having authority, and not as the scribes (Mathew 7:21-29).

Memory Verse: “If you continue in my word, then are you my disciples indeed; and you shall know the truth, and the truth shall make you free.” (John 8:31-32)

Questions:

1. Write an essay on the main points Christ preached on the mount.
2. What are the traits of a true disciple of Christ?
3. “You are the salt of the earth,” what does this statement indicate?

LESSON 14

JESUS AND THE WOMAN WHO SINNED

(Luke 7:36-50)

Objective: To understand that those who attain redemption from sin through true repentance gets real mental peace and salvation.

One day, a prominent Pharisee, Simon, invited Jesus to his house for a dinner. When Jesus came to his house, Simon did not receive him with the customary warmth. He did not receive him with the customary kiss. He did not give water to wash his feet, nor oil to anoint his head. Possibly, Simon considered Jesus an ordinary man.

A sinful woman of that city came to know that Jesus was in Simon’s house. Though the people hated her, she was preparing for a change. She knew that Jesus could forgive her many sins. So, she reached Simon’s house with an alabaster bottle of ointment.

When she saw Jesus, she went to him and sat at his feet. She washed his feet with her tears, wiped them with her hair, and anointed his feet with the ointment. When Simon observed what that woman was doing, he said to himself that Jesus is not a prophet at all. If so, he would have known what kind of a woman is touching him.

On knowing his thoughts, Jesus asked him, "Simon, I have something to say to you. There was a man who had two debtors; one owed him five hundred pence and the other fifty. When they could not pay, the creditor mercifully forgave them both. Tell me, therefore, which of them will love him most?" Simon answered without hesitation that the one to whom most was forgiven, would love him most.

Jesus told him that what he said was right. Turning to the woman, Jesus said to Simon, "See this woman. I entered your house, and you gave me no water for my feet, but she has washed my feet with tears, and wiped them with her hair. You gave me no kiss, but this woman, since the time I came in, has not ceased to kiss my feet. You did not anoint my head with oil, but this woman has anointed my feet with ointment. Wherefore, I say unto you, her sins, which are many, are forgiven; for she loved much." Simon could not say anything.

Jesus said to the woman, "Your sins are forgiven. Your faith has saved you; go in peace." The woman went away in peace and happiness.

Memory Verse: Therefore, you repent and be converted so that your sins may be blotted out." (Acts: 3:19)

Questions:

1. What was the customary way of receiving guests at the time of Christ?
2. What sort of indifference did Simon show to Christ?
3. What did the sinner woman do, on seeing Christ?
4. What did Jesus say to the woman?
5. Write in a paragraph:
 - a) The character of Simon
 - b) Forgiveness of the sins of the sinner woman
 - c) The moral of this story.

CONVERSION OF ZACCHAEUS

Luke 19:1-12

Objective: To learn that if one so desires, he can repent at any time and that Christ is the protector of our home.

Jerico, a city situated at the western side of river Jordan, was a business center. Government appointed tax collectors to levy tax on goods according to the market value of the goods brought to the market. Zacchaeus was one of the leaders of the tax collectors. Often, they levied more tax on goods, and they kept the excess amount collected. The common people hated tax collectors. They did not like to mingle with them, nor did they like to sit down to eat with them.

Zacchaeus had heard of Christ, and he longed to see Jesus. One day Zacchaeus heard that Jesus was passing through the city. He came to the road to see him. Zacchaeus was short in height, and it was difficult for him to see Jesus. So, he ran ahead and climbed up a sycamore tree so that he could see Jesus in the crowd.

When Jesus reached the tree, he looked up and said, "Zacchaeus, come down quickly for today I must abide at your house." Zacchaeus was surprised, hastily came down, and led Jesus to his house. He received him most reverently. Many of the people were not happy, as Jesus had gone to the house of a publican as guest.

In the meantime, Zacchaeus thought to himself, what sort of a man he was and what he would be. Real repentance had taken place in his heart. He stood before Jesus, and announced that he would give half of his wealth to the poor. He would restore fourfold if he had taken anything unjustly. It was his new decision.

On knowing the change in Zacchaeus, Jesus said, "This day salvation has come to this house, for in as much as he also is a son of Abraham. For the Son of man has come to seek and save that which was lost." (Luke 19:9-10). Zacchaeus repented, and received Jesus as his savior. He got real peace in his life. This is the Evangelione that is read by priests when blessing a house.

Memory Verse: He heals the broken hearted, and binds up their wounds.
(Psalms 147:3)

Questions:

1. Write reasons-
 - a) People disliked the tax collectors.
 - b) To see Jesus, Zacchaeus climbed up on a tree
 - c) People were unhappy when Jesus went to the house of Zacchaeus.
 - d) Zacchaeus announced that he would give half of his wealth to the poor and so on.
 - e) Jesus said, "Today salvation came to this house."
- II. Write an essay on the character of Zacchaeus before seeing Jesus and after.

LESSON 16

JESUS AND THE WOMAN OF SAMARIYA

(John 4:5-42)

Objective: To learn that conversion of one will cause repentance and salvation of many.

Jesus and his disciples reached near a Sychar, a city in Samarya. Jesus was weary after the long journey, and He sat near a well. His disciples went to the city to buy food.

It was noontime. A Samaritan woman came there to draw water. The tired Jesus asked her for some water to drink. Jews considered Samaritans untouchables. So she asked him, being a Jew, how could he ask her for water, as she is a Samaritan woman. Jesus replied to her, that had she known who was asking for water, she would have asked him for the living water. The woman reminded him that the well was very deep, and Jesus had no way of drawing water.

Jesus again told her that whosoever drank that water would thirst again. However, whosoever drinks of the water that He shall give, never thirsts. The woman requested him for such water so that she might not thirst again, and might not have to come again to draw water.

Then Jesus asked her to fetch her husband. The woman said that she had no husband. Jesus replied to her that what she said was right. She had five husbands, whereas, the present man was not her husband. The woman was startled, addressed Jesus as 'Master', and told Jesus her forefathers worshipped at that mountain, but Jews say that the place for prayer is Jerusalem. Jesus advised her that worshipping was to be neither at that mountain, nor at Jerusalem. God is Spirit. Those who worship Him, must worship Him in spirit and truth.

The woman told Jesus that she was aware that Christ was to come, and when he would come, he would tell all things. Jesus told her that He was the Messiah.

By this time, his disciples reached there with food. The woman left her vessel there, and ran to the city. She told everyone to come and see a man who might be the Messiah. People from that city came and saw Jesus, and heard him. They were convinced that He was the Christ, and believed in Him. Thus through the conversion of one Samaritan woman, many were converted and believed in Christ.

Memory Verse: "My meat is to do the will of him that sent me, and to finish his work." (John 4:34)

Questions:

1. Why did the Samaritan woman hesitate to give water to Jesus?
2. "He, who drinks the water I give, will not thirst again." What is the hidden meaning of this sentence?
3. What was the belief of Samaritans about the coming of Messiah?
4. What did the Samaritan woman tell the people of the city?
5. What did the people of the city do when they heard the woman?

THE TRANSFIGURATION OF CHRIST

(Matthew: 17:1-8; Mark 9:2-8; Luke 9:28-36; 2 Peter 1:16-18)

Objective: To understand that the transfiguration helps to stabilize men who are weak by nature, and to prove that God strengthens His Son who is incarnated.

One day Jesus took Peter, James, and John to a mountain to pray. They were all engrossed in prayer. All of a sudden, a bright light spread around them. The Face of Jesus was shining as the sun, and his raiment was as white as the light. Moses and Elijah appeared there, and were talking with Jesus. The disciples saw all this.

Peter was filled with heavenly joy, and told Jesus that it was good for them to stay there. He said he would build three tabernacles, one for Jesus, one for Moses, and the third one for Elijah. While he was still talking, a bright cloud overshadowed them, and there came a voice out of the cloud, which said, "This is my beloved Son, in whom I am well pleased, you hear Him." (Mathew 17:5).

The disciples became so afraid that they fell down on their faces, and they were not able to say a thing. Jesus came to them and touched them. They woke up and looked around. They saw only Jesus there. Moses (the representative of the departed) and Elijah (the representative of the living) appeared in glory, and spoke to Jesus about his death on the cross. God, the Father, had spoken like this, twice before, about the Son.

1. At the time of his baptism. (Mathew 3:17)
2. While he was talking with the Jews (John 12:28)

Memory Verse: "This is my beloved Son, hear ye him." (Luke 9:35)

Questions:

1. Who were the disciples with Jesus at his transfiguration?
2. Who all appeared at the Transfiguration? Whom do they represent? What do we learn about the dead from this incident?
3. What did the voice from the cloud say?
4. How many times did the Father testify about His Son? When were they?
5. Why does the Church observe the feast of Transfiguration? What is the other name given for this feast?

LESSON 18

HOSANNA

(Mathew 21:1-11; Luke 19:29-44; Mark 11:1-10; John 12:12-19)

Objective: To learn that Jesus is the Prince who was born for the salvation of the world and humility is the foundation of greatness.

Jesus continued in his ministry without revealing that He is the Messiah to come. Jesus allowed the procession to Jerusalem on Palm Sunday, possibly to reveal to the people that He is the Son of Man with royal powers.

At the last stage of his public service, five days before Passover as Jesus was traveling from Jericho to Jerusalem when they were near the Mount of Olives, he told two of his disciples, "Go to the village over against you; at the entrance you will find a colt tied, on whom no man has sat, bring the colt here. If any man asks you why you untie the colt, tell him that the Lord has need of it." (Mathew 21:2-3).

They brought the colt to him, and they cast their garments upon the colt. Jesus sat on it, and started his journey to Jerusalem. The multitudes that went before, and that followed, cried, saying, "Hosanna to the Son of David: Blessed is he that cometh in the name of the Lord; Hosanna in the highest." They spread their clothes on the road, cut branches of trees, and strewed them on the way. They took tender palm leaves and held them high as they went, and made that procession worthy for a king.

The prophesy as revealed in Zechariah 9:9 was thus fulfilled. The leaders of the Jews did not like this procession. They came to Jesus, and wanted him to tell the multitude to keep quiet. Then Jesus said, "I tell you that if these people hold their peace, the stones would immediately cry out." (Luke 19:40).

He continued on his journey. From the top of the mountain, he saw Jerusalem and wept over it, remembering the terrible days ahead. "The days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side" (Luke 19:41-44). Nobody else would have noticed it, but when Jesus reached the temple, he got down and went into it. As it was late evening, they all dispersed and Jesus went to Bethany. (Mark 11:11).

Next day he went to the temple again. It was the Passover festival season. Many vendors were selling goods in the temple. Jesus sent all of them out of the temple. He said, "It is written that my house shall be called the house of prayer of all nations, but you have made it a den of thieves."(Mark 11:15-17).

The scribes and chief priests who were getting a share of business in the temple were furious at it. They kept their anger in their minds. As all the people were with Jesus, they could not do any thing. (Mark 11:18)

Memory Verse: "My house shall be called the house of prayer of all nations. You have made it a den of thieves." (Mark 11:17)

Questions:

1. When did Jesus go to Jerusalem in a procession?
2. Why did Jesus allow the procession when he went to Jerusalem?
3. Why did Jesus choose an ass as his conveyance?
4. What irritated the leaders of Jews in the procession? What did they want of Jesus?
5. What was the reply Jesus gave them?
6. Why did Jesus shed tears on seeing Jerusalem?
7. Why were the scribes and chief priests furious at Jesus for casting out the vendors from the temple?

LESSON 19

A MODEL OF HUMBLENESS

Mathew 26:17-29; Mark 14:12-25; Luke 22:7-38; John 13:4-20.

Objective: Jesus came into the world not to be served, but to serve and to show the world the need to serve and love one another.

The three main festivals of the Jews are (1) Passover (the festival of the unleavened bread) (2) _ Pentecost.(7th Sabbath after Passover also known as festival of harvest) and (3) Festival of Tabernacle. After their royal procession to Jerusalem, the disciples asked Jesus where to prepare the Passover feast. Jesus called two of his disciples (Peter and John) and told, "You go into the

city and there you shall meet a man bearing a pitcher of water: follow him. Wherever he shall go in, you tell the good man of the house, the Master says, where is the guest chamber, where I shall eat the Passover with my disciples? He will show you a large upper room furnished and prepared: there make the feast ready for us.'

They went and prepared Passover feast as told by Jesus. In the evening, Jesus and his disciples went there. They all sat down to eat. Jesus knew it was his last supper. Jesus took the bread, gave thanks, and broke it, and gave it to them, saying, "This is my body which is given for you" (Luke 22:19). Likewise also the cup after supper, saying, "This cup is the new testament in my blood, which is shed for you" (Luke 22:20). They took the bread and wine. He commanded them to observe this in remembrance of Him. Thus, the Holy Qurbana was established in the upper room at Jerusalem.

After the supper, Jesus rose up. He removed his upper garment, took a towel, and girded himself with it. He took some water in a vessel, and began to wash the feet of his disciples. In those days, it was slaves who washed the feet of the guests. Nevertheless, Jesus washed their feet as a symbol of humility, and as a mark of mutual love and service.

Peter objected to Jesus washing his feet. Then Jesus told Peter, if his feet were not washed by him, Peter would not have any share with him. Then Peter requested not only his feet, but his hands and head also be washed. Jesus told him, those who had taken bath are clean and they need wash their feet only. He washed their feet, and wiped them with the towel.

Jesus continued, "If your Lord and Master has washed your feet; you also ought to wash one another's feet. The servant is not greater than his lord; neither he that is sent greater than he that sent him." He told them many more things, and finished the supper. Judas Iscariot left the place immediately after the supper.

Jesus went with his disciples over the brook Cedron, to the garden Gethsemane. (Only John has explained about the washing of feet of the disciples).

Memory Verse: "Belittle yourself before the Lord; and He will extol you."
(James 4:10)

Questions:

1. What are the important festivals of the Jews?
2. Who established the Holy Qurbana? When? How?
3. What is the hidden meaning in the washing of feet?
4. Humility and love - How did Jesus express these qualities?

LESSON 20

THE PRAYER AT GETHSEMANE

Mathew 26:36-46; Mark 14: 32-43; Luke 22:39-46.

Objective: In the most difficult situations in life, God will give whatever help is necessary to those who pray to Him with a broken heart.

After his last supper, He spoke of many things to his disciples. Then, they went to Mount Olive.

As arranged with the chief priests and elders of the people, Judas Iscariot was waiting for an opportunity to betray Jesus.

Jesus told his disciples about his crucifixion, and that they all would flee leaving him alone. For it is written, "I will smite the shepherd, and the sheep of the flock shall be scattered abroad" (Mathew 26:31). Peter told him, he would never leave Jesus. Then Jesus told Peter, before the cock crew on that day, he would deny Jesus thrice. Later it so happened.

Then they went to the place called Gethsemane. Jesus told his disciples to stay at a place. He then went a little further with Peter, James, and John, and told them to pray. He went ahead a few yards, fell on his face, and began to pray to the Father with a heavy sorrowful heart. His sweat was as it was great drops of blood falling down to the ground. In his mental agony, he prayed, "Father, if thou be willing, remove this cup from me: nevertheless, not my will, but thine, be done" (Luke 22:41-44). At Gethsemane, he was surrendering himself fully to the Father.

When he came back, he found the three disciples asleep. With a sorrowful heart, he woke them up. He asked Peter, "Simon, are you sleeping? Could you not watch with me one hour"? He said to his disciple, "Watch and pray, lest you enter into temptation. The spirit truly is ready, but the flesh is weak."

Again, he went away and prayed. When he returned, he found them asleep again. He went again to pray. The third time also he found them sleeping. He told the disciples "Sleep on now and take your rest. Behold, he is at hand that doeth betray me. Rise, let us go now ". They left that place. It was after mid night. The whole place was quiet. The moon was shining as if it were going to witness the greatest event in human history.

Jesus was expecting the betrayer. Judas came and said, "Hail Master," and kissed him. Immediately the soldiers fell upon Jesus and bound him.

Memory Verse: "Watch and pray lest you enter into temptation. The spirit indeed is willing, but the flesh is weak." (Mathew 26:41)

Questions:

1. Why did Jesus pray with a sorrowful heart?
2. Why was Jesus sorrowful when he found them asleep?
3. What is the message that Jesus gives to the world through his prayer at Gethsemane?
4. Explain the context.
 - a) "Father, if thou be willing, remove this cup from me."
 - b) "Now you sleep on and take rest."

CHURCH HISTORY

Objective: The members of the church who seek salvation by faith in the church should know the church and its history. The study of church history is essential for this knowledge.

LESSON 21

THE PERSECUTIONS IN THE 3RD AND 4TH CENTURIES

We have learned that the first persecution the church had from the Roman Empire was from Nero the Roman Emperor. After this the second persecution was faced during the reign of Emperor Domitian and the third during the time of Emperor Trajan. The martyrdom of St. Stephen, St. Ignatius, St. Clement, etc. and the deportation of St. John were in this period. Persecution continued and many martyrs sacrificed their lives during that time.

The important persecution that happened later was the tenth one under the Emperor Diocletian (A.D. 284-305). The famous Martyrs of that time were St. George, St. Kuriakose and the forty martyrs of Sebastia.

St. George

St. George was born at Lybia in Palestine and he became commander, the post which his father held, in the army of Diocletian. The miraculous deeds that he performed with the strength of God and the brave efforts for the true Christian faith influenced Alexandria the Queen and her daughter and they were converted to Christianity. But the Emperor who was immersed in evil matters and idol worship disliked this. St. George became a famous Christian leader. In A.D. 303 St. George was killed by the Emperor who disliked the fame that St. George achieved as a Christian leader. Thus George, a military Commander came to be known as St. George. (Gee Varghese is the Syriac form of the name George and 'Sahada' or 'Sohdo' is the Syriac word for 'martyr')

St. Kuriakose

St. Kuriakose was born in Ikkonya in a royal family. His father was a commander in the army and his mother was Juliette. His father died when he was three years old and then he was brought up in reverence and knowledge of God by his mother who was a believer in Christ. Many of his adversaries bowed

under his miraculous knowledge, nevertheless, the hard hearted commander of the army showed no favor to him and he executed the miracle doer St.Kuriakose and his mother. Thus the child Kuriakose came to be known as the martyr St.Kuriakose. This was in the year A.D.304.

Thus during this period of the time the innocent blood of the martyrs became the seed of faith in the church.

Questions:

1. Who were reigning when the church faced major persecutions?
2. Who was the Queen converted by St.George?
3. Who was the mother of St.Kuriakose?
4. Who was the martyr of the year A.D.304?
5. Who were the Roman Emperors who persecuted the Church?

Narrate the life and deeds of:

1. St.Kuriakose
2. St.George

LESSON 22

FORTY MARTYRS OF SEBASTHYA

Objective: The purpose of this lesson is to learn to do good and face sufferings by the will of God, and entrust our lives to the trust worthy Creator. (1Peter 4:19)

The forty Martyrs were Christian soldiers in Sebasthya. The ruler of that place declared that all should attend the pagan sacrifice. Otherwise they will have to face very cruel persecutions. However the above forty were not prepared to attend the pagan worship.

The ruler was infuriated at the act of the forty martyrs. He ordered to dip them up to their face in a pond with icy cold water in winter. Fire place and warm food were arranged on the shore for those who were willing to forsake their faith and obey the commands of the ruler.

One among them forsook the faith and came out of the icy water to save his life, but fell dead before nearing the safe place.

One among the pagan soldiers, who was witnessing this miraculous scene, saw crowns descending down to the heads of these martyrs. He immediately confessed faith and went down to the water to receive martyrdom. The forty crowns descended from heaven rested on the heads of these martyrs, who proclaimed their faith in the Lord.

Questions:

1. What was the order given by the ruler of Sebasthya?
2. What was the punishment given to the martyrs who disobeyed the order of the ruler?
3. What is the lesson that you get from this incident on the infidels of faith?
4. What is the testimony in this lesson on the true confession of faith?
5. What is the spiritual truth of this lesson?

LESSON 23

EMPEROR CONSTANTINE

(A.D. 305 - 337)

Objective: The Holy Church is based on a strong orthodox true faith and whatever forces that are fighting against it cannot harm it.

The persecutions that were faced by the church till the end of the third century came to an end with the ascendance of Emperor Constantine. He ascended the throne in A.D.305. He was born in A.D.280 as the son of the Roman Emperor Constantius. He was well trained from early childhood in armory and administration. His mother Helene's support helped him a lot.

Even though he ascended the throne in A.D.306, after the death of his father, it took him till AD 312 to defeat his opponents to start his proper rule. When he was preparing for his war against Maksenthus he took the sign of cross as his flag mark as he saw it in the sky. He relied on the cross of Jesus Christ and was victorious in the war. This victory gave him more faith and piety in Christ.

The Emperor Constantine entrusted to his mother herself the duty to search for the cross of Jesus Christ in Jerusalem. She found the Cross of Jesus and the crosses of the thieves. The cross of Jesus Christ was identified and it was exalted. From that time onwards the importance and veneration of cross gained vogue in the Church.

The memory of the finding of the holy cross is celebrated by the church on September 14th as the feast of the Holy Cross. The devoted Emperor issued an enactment in his Empire declaring freedom of religion to save the church from any further persecutions. This famous enactment of A.D.313 is known in history as the 'edict of Milan'. By this edict of Milan, Constantine came to be known as 'Emperor Constantine the Great'. He released all the Christians in prison and returned all the assets confiscated to its owners. He reestablished churches and declared Sunday as public holiday.

Initially he did many of these acts as political tricks but towards the end of his life he became a true believer and he opted for white robes of gospel purity in preference to his royal red robes. He departed from this world in A.D.337 and is still regarded as 'great'.

Questions:

- I. Note the years of:-
 1. Birth of Constantine
 2. Enthronement of Constantine
 3. Establishment of the proper rule by Constantine
 4. Edict of Milan
 5. Death of Constantine
- II. The reason for Constantine's veneration of Cross?
- III. How did Constantine express his adoration of Cross?
- IV. What did the Emperor do to give freedom of religion and to end persecution in the Empire?
- V. What are the special benefits that the Christians gained during the time of Emperor Constantine.
- VI. Why is Constantine called the 'great Emperor'?

THE COUNCIL OF NICEA AND THE HERESY OF ARIUS

Objective: The Universal Church had to face many heresies that stormed the stability and growth of the church but they were resolved through the holy synods and through that process the progress of the Church was made

Arius

Arius was a scholarly priest of the Alexandrian Church. But unfortunately his scholarship was not used for the progress of the church but for the nurture of heresies. His teaching was that the Son was not equal to the Father; there was a time when the Son did not exist. The son was the first creation of the Father, and then the Son created the rest, etc. He changed the doxology ' Glory to the Father, Son and the Holy Spirit' to ' Glory to the Father by the Spirit through the Son'. He did not consider Son as perfect God.

Universal Synod of Nicea - A.D.325

This synod was summoned in A.D.325 at Nicea, in Bethanya under the leadership of the great Emperor Constantine to sustain the true faith of the Church by annulling all heresies. Mor Osthathios of Antioch, Mor Alexanthios of Alexandria and his secretary Mor Athanasius were the controlling figures of this historic Synod. This was the first Universal Synod. (Those Synods that are held for a universal cause summoning all the heads of all the Churches are known as the Universal Synods and those synods held by any of the regional heads are known as the regional synods.)

Three-hundred and eighteen church Fathers participated in the Synod of Nicea. Mor Athanasius, then 27 years old was the main defender of the Orthodox Faith.

Major Decisions of the Synod

One True Faith

The Orthodox Faith that Jesus Christ is truly God, one in essence with the Father and by whom all things were made was affirmed. The section about the Son in the Creed accepted by our church as well as other churches was codified and affirmed in this Nicene Synod.

One Baptism

It was decided not to rebaptise anyone coming back to the church from the heretic groups, that is those who had received baptism in the Church once before. Anyone who received baptism from any heretic groups who denied the divinity of Jesus, were to be baptized. Remember here the sentence in the Creed ' We confess that there is one baptism for the remission of sins. . '.

On Pass over

It was resolved to celebrate Easter on the first Sunday after the full moon after the equinox on March 21 and the pass over on the preceding Thursday.

On Church Administration

The regional churches every where at that time were subjugated to the heads of the Church centers at Antioch, Alexandria and Rome. Some problems arose in the church of Alexandria. In order to resolve all the issues, it was decided to demarcate the jurisdiction of these three church heads. They were also titled with the honorific 'Patriarch'. The title 'Patriarch' was bestowed upon the head of the church at Constantinople at the synod of Constantinople in the year A.D. 381.

In reality the Council of Nicea was not giving new administrative jurisdiction to the Patriarchs of Antioch, Alexandria and Rome but the rights, privilege and jurisdiction, which the church heads enjoyed were made mandatory by legislation.

Along with this the chief Metropolitan of the East at Tigris, under the authority of Antioch, was titled Catholicose. It was also resolved that this Catholicose shall be under the Patriarch of Antioch.

Thus the major event at the Synod of Nicea was the discussion and resolutions on the above four important issues.

The important decisions of the Synod at Nicea were the following:-

1. The false teachings of Arius were declared heresy and he was excommunicated from the Church.
2. The unalterable Creed of the Church was formulated and the definition on the Godhead of the Son was formulated as part of the Creed.

3. The Synod arrived at unanimous decisions on the issues debated till that time and correct decisions were taken on them.
4. Administrative and jurisdictional clarity were reached unanimously and all jurisdictional disputes were settled.

The Church celebrated the tenth enthronement anniversary of the Emperor who led the church to this victory and the first anniversary of the triumph over the adversary.

Thus, this ended the very successful Synod of Nicea that lasted for weeks.

Even though Arius was excommunicated, he was continuing his work against the saintly Athanasius and he succeeded in getting the support of a few bishops. With that limited support he started in a procession to the Cathedral church in Constantinople, perhaps by the prayers of the bishop there, he died on his way mysteriously due to acute gastric problems. This created panic among the adversaries of Mor Athanasius and they all came back to him.

Questions:

1. Who was Arius? What was his heresy?
2. Who summoned the Council of Nicea? Who led the Synod?
3. What were the issues that were discussed there?
4. What are the important effects that positively helped the Church by the Synod of Nicea?
5. How did the Synod express its thanks to the Emperor?
6. How did Arius die? What do we learn from that?

A FEW CHURCH FATHERS WHO DEFENDED THE FAITH

Objective: God raised holy fathers in the church at the times of persecutions and through them the church escaped from the heretics.

1. **Mor Osthathiose of Antioch**

Mor Osthathiose, who presided over the Synod of Nicea, was the Patriarch of Antioch. Even after the Synod, Arius and his followers were using many tricks from outside the Church. With the help of Emperor Constantine's sister, they intruded into the Holy place. Their main aim was to attack Mor Osthathiose who led and chaired the sessions of the Synod. The plot they framed against him was the following:

Arius and followers once met Mor Osthathiose pretending to discuss some important issues regarding the Church. At that time one woman came there with an infant and yelled that Mor Osthathios was the father of the child. No one was present there to say anything against this. They reported the matter immediately to the Emperor and the Holy Father was deported. The bishops who supported Arius then ruled for eight years.

All these years Mor Osthathiose was living abroad in deportation. The faithful devotees of the Church accepted him as their real leader and administrator.

2. **Mor Athanasius of Alexandria (A.D. 297- 373)**

He was born in Alexandria, the great intellectual centre of that time, in A.D.297. He grew up in holiness and as a God fearing individual. He was ordained as deacon in A.D.319, and when he was acting as the secretary of the head of the Church in Alexandria he got the chance to act as the main leader in the Synod of Nicea. He also received perfection in monastic life as the disciple of St. Antony the Great.

In A.D. 326 he was elected to the vacant see at the demise of the Patriarch Alexander, at the early age of 28. He served in that exalted position for forty seven years. He had to face many persecutions from the Arians. His life was a continual struggle for the defense of the true faith. He had to face deportations

and restorations several times. He kept his faith without blemish and his life was a life for faith and justice. He 'fought against the worldly forces and succeeded in spirit'. He lived up to the age of 76 and died in the year A.D. 373.

3. **Mor Basalius of Caesarea (329-379)**

Mor Basalius was born in Caesarea in the year 329 and was later known as a great saint, intellectual, holy scientist, rhetoric and as an author. He was ordained as a priest in the year A.D. 363. In A.D. 370 he was consecrated as a Metropolitan. He was a Monk in heart. He would always wear only monastic attire.

He perfected the administrative arena and established many churches and orphanages. This Holy Father is the author of hundreds of books containing homilies, doctrinal writings, monastic works, rhetoric, etc. Many of these books were written in defense against heresies and heretics.

He died in the year A.D. 379. He is among the very few in all ages who gained so much reputation in the short span of life.

4. **Mor Gregarious of Nazians**

He was dedicated to the Lord before he was born by his mother, Noma like Samuel. He was born in the year A.D.325 and had deep education and gained scholarship in different aspects until he was thirty years of age. He was ordained to priesthood in the year AD 361.

He was the classmate of Emperor Julian but he resisted his religious persecutions. He had to be compelled a lot to be consecrated as the Metropolitan.

He went to Constantinople to persuade the Arians back to the true faith. He succeeded in his efforts to a great extent. He retired in the year A.D.383 from active service and passed away in the year A.D. 386.

This scholar lived at a time when Mor Aprem, the greatest scholar in Syrian literature also lived. Mor Aprem is believed to be the one who ran away to escape from being consecrated as a Metropolitan. His memre and prayer hymns are still used in the church.

5. **Mor Ivaniose of the Golden tongue**

Born in the year 344 in Antioch as the son of a Roman military Officer, he was brought up by his mother because of the untimely death of his father. His mother cared to bring up her son as a scholar in various subjects. The mother also wished that he should grow up, in true faith. Thus he was known as a young genius. At the age of 20 he became a monk and lived in the discipline of the monastery.

In the year 381 he became a deacon and in 386 he was ordained as a priest. He started writing books. Slowly the Holy Father came to be known as the 'Gold tongued'. He translated the Gospels into other languages and paved the way for spreading the scriptures to many more people. It might also have helped the Indian (Malankara) Christians by the relations established through the Syrian migration in the year A.D.345.

His reputation as the Metropolitan was well known and he was installed as the Patriarch of Constantinople. His high esteem created envy among the rulers. The notorious Queen Judekea plotted for his exile. He stood steadfast in his faith all his life and passed away in the year A.D.404. He has remarked on the act of this Queen, "I came to this world empty handed and I shall return from here likewise". How encouraging and humble are these words!

Questions:

1. What are the contributions of the Church Fathers to the Church?
2. How did Arius get Mor Osthathios in trouble?
3. What was the role of Mor Athanasius of Alexandria in the council of Nicea?
4. Comment on the role of Mor Basalius of Caesarea in the Church?
5. What was the reason for the title, 'the gold tongued' given to Mor Ivanios of Antioch?
6. Describe the death of Mor Ivanios?
7. Who was the Father that became the Patriarch at the age of 28? How did he get that privilege?
8. What was the contribution of Mor Aprem? Why didn't he become a Metropolitan?

LESSON 26

THE SYRIAN MIGRATION TO INDIA (A.D 345)

Objective: The reason for the prefix Syrian to the name of the Indian (Malankara) Church and the reason for the bond of Malankara to the Patriarchate of Antioch

During the period of Saphor II, in Persia, Christians were persecuted in his Empire. Many of the Christians there migrated to different countries and places. It was during these times that Syrians of Edessa (Urhoi) migrated to Malabar. It is said that Joseph the bishop of Edessa had a dream in which he saw the Christians of Malabar struggling at that time without a bishop. He enquired about this to Thomas of Cananeo, the merchant who had trade relations with Malabar. Under his leadership Mor Joseph and about 400 members from 72 families sailed for Malabar and they settled at Kodungalloor, the trade capital of Kerala at that time. This incident is known as the Syrian Colonization of Malabar.

To meet the needs of the Malankara church there were 2 priests and 2 deacons under bishop Mor Joseph. He was the bishop under the authority of Antioch and he came with the permission of the Patriarch of Antioch. This is a clear evidence that the Malankara Church had relations with Antioch even before that time.

The ruler of Kerala at that time, Cheraman Perumal, cheerfully received the new migrants. It was also a blessing for the local Christians of Malabar. The Perumal became more attached to the Kerala Christians and gave them land to cultivate and gave permission to construct houses and trade centers. He also honored the Christians by giving them 72 social privileges inscribed on Copper Parchments. The place where they settled came to be known as the city of 'Mahadevar'.

This immigration helped the Kerala Christian's new vigor and solace. They were blessed by the presence of a Metropolitan and 2 priests. This also helped to strengthen the jurisdiction of the Patriarchate of Antioch over the churches in the East as envisaged in the Council of Nicea.

Questions:

1. Why did the Christians of Persia migrate to different places?
2. What was the relation between the Churches in Kerala to the Patriarchate of Antioch at that time?
3. Why did the bishop of Edessa and others come to Malabar?
4. What was the reason for the new vigor and enthusiasm of the Kerala Christians by the coming of the Syrians?
5. Who were the participants in the Immigrant group?
6. Why do they say that the bond of relationship between Malabar and Patriarchate of Antioch strengthened as a result of the Syrian Colonization?

LESSON 27

MOR SABOR AND MOR APHROD (A.D 822)

Objective: To learn that the coming of the Syrian Fathers gave Malankara Church new vigor and prosperity

In AD 822 Mor Sabor and Mor Aphrod landed at Kollam with a group of immigrants. The rulers of that time treated these immigrants with kindness, according to the historian Rae. He says that in A.D.824 by the order of King Sthanu Revi Guptha, Ayyan Adikal, Maravan Sabareeso was given a Copper plate inscribing certain rights. With that thareesa (true faithful) constructed church in Kollam. They also received many privileges and gift of lands and properties from Ayyan Adikal. These plates were preserved at the Thevalakkara church till the 17th century. The proof for that is the mention of it in the Joruaado- 97 a work by Goveao. He says that when Archbishop Menesis visited the Thevalakkara Church after the Synod of Diamper (Udayamperoor) the Christians there showed him the big three plates that were given to bishops Mor Sabor and Aphrod.

Francis Ross, the Latin bishop appointed after the Synod of Diamper mentions about the books that were in vogue about these holy Fathers. He mentions about reading in a Syriac book about some of the miracles that

happened by the intercessions of these bishops. There is also mention about them in the records of the Synod of Diamper. They were known as 'saints' (kadeese) and there are churches dedicated to their memory. But the Diamper Synod decreed that all the churches in their names should be named as all saints' churches and the festivals in their memory should be transferred to Nov. 1st, the day of all saints. It was also decreed that no more churches be dedicated to their memory.

The above decisions make it clear that these fathers had no connection to the Roman Catholic Church. They were also not related to the Nestorians. The historian Asseman mentions about all the bishops sent to India and China by the Nestorian Catholicose Themotheose. Those sent by him were Thomas, Sakka, Zena, Aphrem, Simeos, Ananias and David. The names Mor Sabor and Aphrod are not seen among them. There are proofs that the mention 'India' here is not referring to Malabar, but to Mylapore and other places.

The word Thareesa is referring to Threesai Subho meaning true faithful. This is a reference to the Jacobites. Moreover, neither the Romans nor the Nestorians in Malabar remember these Fathers in any of their churches. But the ancient Jacobite church in Akaparampu celebrates the memorial of these Fathers on 2nd December (vrichigam 19th) every year. There are some families (Jacobites) around Kollam and Kallada who believe that they are the descendants of the immigrant group that came with these Fathers. Thus, it is a proven fact that the Malankara Church was under the jurisdiction of the Patriarchate of Antioch in the 9th century.

Questions:

1. When and where did Mor Sabor and Aphrod land in Malankara? How was the reception they received?
2. What is the evidence that they were well received by the King?
3. What is the reference made by the Synod of Diamper about these Fathers?
4. What is the evidence to prove that they were not Nestorians?
5. How can we prove that these Fathers were truly Jacobites in Faith?
6. How can you prove that the Church in Malankara was under the jurisdiction of the Patriarchate of Antioch in the 9th century?

THE MALANKARA CHURCH TILL THE 9TH CENTURY

The Malankara Church was without any guide and prelate to succeed after St. Thomas. It is believed that after the time of the priests appointed by him priestly duties were performed by those who were ordained by sending them with the trade groups.

Even though there was none to ordain priests in Malabar the Christians here adhered to the true faith. There are proofs to state that 160 Christian families existed here at the end of the second century. But they lacked scholars to stand against the orators and scholars like Manikkavachakar.

This lacking was very profound in the 2nd and 3rd centuries.

It was then, Pantenus came here in A.D. 190 from Alexandria. He was a great scholar and theologian. He helped the faithful here at that time and saved the Indian Church. He taught the Christian doctrines and strengthened the Church in Malabar. He kindled a new vigor in the church and raised hope in them. The Church as a token of gratitude presented him a copy of the Gospel of St. Mathew in Syriac received from St. Thomas. He went back successfully fulfilling his mission.

There is no mention about Pantenus rectifying the need for priests here. It shows that there were priests here at that time. They were ordained and sent from Antioch. Just as the Christians got the name at Antioch the Christians converted by St. Thomas were known as Nasranees meaning the followers of the Nazarene Christ.

The 3rd century was a period of growth and prosperity for Christians in Malankara (Kerala). During that time, Christians received many positions, honors and special privileges from the King Veera Raghava. In A.D. 230, a chief tradesman named Eravikorthan was honored as Lokaperumchetty and he was given many social positions and privileges. This helped the general growth of the Nasranee Christians in Malankara.

By the Syrian Colonization in A.D. 345 the inadequacy of the episcopacy was also resolved. The church received adequate number of priests and bishops and the Church prospered by that. It can be believed that the needs in Malankara

was met from Antioch from that time onwards because there was no reference about the lack of priests from that time onwards.

With the prosperity and control gained by the Roman Catholic Church after the Council of Chalcedon in A.D.451, the ties between the Malankara Church and Antioch continued but with many difficulties. During that time, the church in the Persian Empire, who owed allegiance to Antioch, helped the Church there and the bishops there took care of the Episcopal needs of our Church.

A very important historical document in the sixth century was the travelogue written by Cosmos Indecoplestus, the Alexandrian traveler. He came from Alexandria through the sea. The historical and political background of Alexandria at that time and the anti Nestorian stand led by Mor Coorilose and his successors in Alexandria in the Roman Empire made it clear that Cosmos was a real Orthodox Christian. In his book 'The Universal Christian Topography' it said, "In the island of Taporbane and in the interior places of India and in the countries in the shores of the Indian Ocean exists Christian communities with priests...." There is Christianity in Male, where pepper grows. Moreover at Kalliana there is the presence of a bishop consecrated in Persia." Even though, the names of places mentioned here is not well known to us it is believed that Taporbane is Sri Lanka (Ceylon), Male is Malabar and Kalliana is Calicut or Kollam or even may be Kallian near Bombay. However the probability for 'the land of pepper' is Kerala. It is a convincing proof for the presence of the true Christians in Kerala in the sixth century.

The situation in the Seventh century

The book 'The Syrians in the places of Egypt' published by the Roman Catholic priest in 1925 says, "In those days (Seventh century) the Christians of India sent the candidates for Episcopal consecration to the Patriarch of Antioch, but when they could not enter into the Syrian territory they went to Alexandria and they requested Simon (the Patriarch of Alexandria) to consecrate a bishop for them.

Another proof is the book on the 'History of the Patriarchs of Alexandria' by the Coptic bishop Mor Isidor in Vol.1 page 221. "The Christians in India were ruled by the Patriarchs of Antioch, like the Abyssinians ruled by the Patriarch of Alexandria. It was a custom for them to request the Patriarch to

send a Syrian bishop to look after their needs often. So they sent a delegation in the seventh century to request the Patriarch to consecrate a bishop for them. They were prevented from reaching the Patriarch of Antioch for various reasons. So they reached Simon the Patriarch of Alexandria on the throne of St. Mark. He was a Syrian Christian and they requested him to consecrate a bishop for India.

Along with these works of the Orientals let us note the statements of a few western historians. Dr. Neale says, "in A.D.695 a local priest from Malankara was sent to Alexandria to request a bishop to be ordained for Malankara".

Francis Day says about the arrival of a Jacobite bishop in A.D.696 sent to Kerala at the request of a delegation submitted to the Patriarch of Alexandria.

All these prove that the Malankara Church in the seventh century was in the Jacobite faith ruled by the bishops with allegiance to the Patriarch of Antioch.

The situation in the 8th Century

The archeologists conclude that the Syrian Cross in the Kottayam Valiya Pally is a great proof that points to the history of the Malankara Church. Dr. Burnell affirms that this cross is made in the 7th or the 8th century and the language of the inscription is 'Pahlvi'. According to him, the meaning of the Pahlvi inscription is as follows, "The punishment on the cross and the suffering of this one, who is the one true God and God above, and the one true holy guide" The Nestorians who say 'woe to those who say that god died' by no means would have written this inscription. So it is certain that in the 8th century the Malankara Church was Jacobite in faith.

The tradition is that the Jacobites who came from Kodungalloor brought these Crosses and installed these in the Valiya Pally.

Historian Hough says that the authority of the Patriarch of Antioch spread to Persia, Arabia, Syria, and Mesopotamia, Armenia and up to India. So it is evident that in the 8th century the Church in Malankara was under the authority of the Patriarch of Antioch.

The fame and prosperity of the Jacobite Church was at its zenith between the 6th to the 10th centuries. During those times there were 103 episcopate

and 20 archbishoprics under the Patriarchate of Antioch. Such is the case that the church extended up to China and Malankara was included in its jurisdiction.

The allegiance of the church in the 9th century to the Patriarchate of Antioch is evident by the presence of bishops Mor Sabor and Mor Aphroth. Thus the Church in Malankara owed allegiance to the Patriarch of Antioch from the 1st to the 10th centuries.

Questions:

1. What was the state of the Malankara Church in the 2nd and 3rd centuries?
2. What were the benefits from the coming of Pantenus the scholar from Alexandria?
3. Why are the Christians in Malankara called the Nasranees?
4. Write a description on the Malankara Church in the 3rd century?
5. What was the threat that the church faced in the fifth century and how was it overcome?
6. What is the proof to say that the Church in Malankara was under the spiritual supremacy of Antioch in the 6th century?
7. What are the proofs to state that the Church in Malankara was under Antioch in the 7th century?
8. What is the historical relevance of the Crosses in the Valiya Pally Kottayam?
9. What is the tradition that was nurtured in Malankara through Mor Sabor and Mor Aphrod?
10. Evaluate the true history of the Malankara Church in the light of the history up to the 9th century?

ORTHODOX FAITH

LESSON 29

INCARNATION

Let us move further in to the studies of Holy Trinity and Incarnation.

1. The Holy Trinity is described as Father, Son and the Holy Spirit. It should be understood as 'Trinity in oneness and oneness in Trinity'. This is the basic true faith of the Christians.

The order of expressions 'the only begotten Son of the Father' or 'Father, Son..' does not mean that the Son is either inferior or lesser in spirit to the Father. The true faith of the Church is as follows: As in the Nicene creed," And (We believe) in one Lord Jesus Christ, only begotten Son of God...Light of Light, very God of God...one in essence with the Father..."

1. The Son was born of the Father but not made

"the word was God" St.John.1:1-3

"the Word became flesh" St.John.1:14

2. One in essence with the Father (the same essence of the Father)

"I and my Father are one" St.John.10:30

"I am in the Father and the Father in Me" St.John.14:10-11

"they may be one as We are" St.John.17:11

3. Without beginning or end like the Father, the image of the invisible God, the first born over all creations. "And he is before all things, and by him all things consist" Colossians 1:15-19

"Who, being in the form of God, ...be equal with God" Philippians 2:6.

"he that hath seen me hath seen the father" St. John 14:9.

From these above we can learn that, Christ has equality with God not by seizure but by nature, and with absolute security. There is, therefore, no threat, no loss, or any change in the divine nature of the Son of God when He takes humanity to Himself and offers us salvation.

4. The Father is revealed to the world through the Son. St.Matthew 11:27,
St.John.12:45

The Heresy of Arius

Arius, was a scholar and a priest in the Alexandrian Church. Scholarship brings arrogance to some people. They will try to personally interpret Godly mysteries. Our reasoning power is the limited and is human. Divine mysteries cannot be defined with the limited human intellect and reasoning. Arius; with his proud nature jumped into heresy.

The heretic teaching of Arius can be summarized as, “When we say the Son of the Father, the Son is lesser than the Father and is created. He is later in origin to Father” The essence of this teaching is that Jesus Christ was not true God.

We had examined and learned the true faith as described above in points 1,2,3,4. Heretics could attract followers easily and the Arian false teaching, spread rapidly in the Alexandrian Church. Strife and dissensions resulted in the Church. Peter the Patriarch of Alexandria, also known as the Pope, excommunicated Arius from the Church. Instead of repenting, Arius propagated his heresy even after his excommunication. The regional Synod of Alexandria held in the year A.D. 321, further investigated the matter and decided to excommunicate Arius from the Church. However this heresy continued to attract followers.

Mor Athanasius of Alexandria used the term 'Homo ousios' (of the same essence) to explain the true orthodox faith of the church in the Council of Nicea. This Council discussed in detail about the heresy and established that the above teaching was nothing other than falsehood. The part on the Son in the Creed was formulated. There are new sects that teach the heresy of Arius in other forms. They may be attractive to hear and is easily comprehensible to reason. But this heretical teaching originated centuries ago and the Church Fathers had discussed this in the light of the teachings of our Lord and his apostles and have established that, it is diabolic in origin. We have to remember that when we are moving away from the true faith of the church we are moving away from salvation.

Aim of Incarnation

The aim of incarnation is described in Matt.1:21 and Luke 2:11. “It is to save the whole world from Sin”.

“For the wages of Sin is death; but the gift of God is eternal life through Jesus Christ our Lord” Roman 6:23.

Those who commit sin depart from God: Genesis 3:8. Human beings, hide themselves from God due to the shame of sin. Those who commit sin, fall into death. Those who are near to God, will grow in eternal life even when his body perishes.

Son of God became man to restore us from the death of sin and to unite us with God. Read Eph..Chapter 2 and note these verses 2:4-5, 2:12-18. “even when we were dead in sins, hath quickened us together with Christ”....and that He might reconcile them both unto God in one body by the cross, having slain the enmity thereby.....For through Him we both have access by one spirit unto the Father”. Also read St.John. verses 6:40, 11:25 “and this is the will of him that sent me, that every one which seeth the son, and believeth on him, may have everlasting life: and I will raise him up at the last day” and Roman 10:9-10. “That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved”

2. Holy Eucharist

St. John6:53and 54 beyond doubt, makes it clear that “whoever eats my flesh and drinks my blood has eternal life, and I will raise him up at the last day.” and “unless you eat the flesh of the Son of Man and drink His blood, you have no life in you.”

Some among the disciples, (there were disciples other than the apostles), took exception to this statement of our Lord. “From that time onwards many of the disciples went back and walked with him no more”. (St. John 6:66). Jesus was not making any compromise on this. In St.John.6:67, “Then said Jesus unto the twelve, will ye also go away”. Some people even leave the holy church even now. Can we make changes on the basis of faith by the articles laid by our Lord to accommodate them!

However, can we eat His flesh or drink His blood? The apostles also had this question in their minds. Jesus replies to this. Read Matt.26:26-29, Mark 14:22-25, Luke 22:19-20. Jesus gave to the disciples the wheat bread in his hands as his body the mix in the chalice as his blood. The bread turned to His body and the wine turned to His blood. Is this possible? This doubt began at the time of Jesus himself and a few are still having that doubt and turn away. In St.Luke 22:19-20 it is clearly written "And he took bread, and gave thanks, and broke it, and gave unto them, saying, THIS IS MY BODY WHICH IS GIVEN FOR YOU: this do in remembrance of me. Likewise also the cup after supper, saying, This cup is the new testament in my blood, which is shed for you"

A faithful believes in it for the following reasons.

1. By His word the heavens, the earth and all there of was created.
2. Water turned to wine by His will St.John.2:1-10
3. Five loaves of bread multiplies to satisfy five thousand.

By the words of Jesus the true God, mere bread turns to His body and wine to His blood.

It is true that the word of God turns bread and wine into body and blood. But how can the prayers of human priests make such changes? Let us examine.

1. To have life it is mandatory that all who believe in Him should eat His body and drink His blood. To have life it is necessary. This was not instituted for the apostles only. All those who believe in Him up to the end of the world, should take this through the church. So this gift of grace was entrusted to the apostles to continue. Luke 22:19, ".....this do in remembrance of me 1Cor.11:23-25. Apostles entrusted this to the Church. Paul says," delivered to you" and is done as instructed by Jesus.
2. The Apostles themselves believed like this 1Cor.10:16. In 1 Cor 11:23 the apostle also affirmed "Wherefore whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord"
3. The term 'entrusted to the apostles' means entrusted to church. The Lord's command is to 'do this in remembrance of me'. When those who are authorized by the church to administer this sacrament and conduct the holy Eucharist, do it the elements turn to the body and blood of our Lord.

3. Priesthood

A priest is the representative of Christ 2Cor.5:20 "Now then we are ambassadors for Christ, as though God did beseech you by us. We pray you in Christ's stead, be ye reconciled to God", minister of the sacraments of the Church (Acts.6:3-4), he who is called by God (Heb.5:4), who is chosen (St.John.15:16, Acts. 6:3, 13:2) and who received the 'laying on the hands' of Christ. (Acts.6:6, 13:3, 1 Tim.4:14) 2 Tim.1:6"Wherefore I put thee in remembrance that thou stir up the gift of God, which is in thee by the putting on of my hand" Again in St.John 20:22 we see "He breathed on them, and saith unto them, Receive ye The Holy Ghost"

Priesthood is the revelation of God's will and shouldering of responsibility for Him. God called Moses and entrusted him with special responsibilities. Aaron was appointed in his place (Exodus.3:10, 4:14-17), the rod of Moses (rod of Lord Exodus.4:20) was the sign of high priesthood and the call of God.

God chose the tribe of Levi among the 12 tribes to the priesthood. All members of that tribe were not priests. Among them the priesthood was given to the family of Aaron. Yahweh was very strict in following this norm (Numbers 3:12, Leviticus 3:1-2, Numbers 18:7). In Exodus 28 we see Yahweh insists on special vestments and in Leviticus 8 we see special ordination. (Read also Numbers 16).

Melchizedek is the first referred priest of the Lord. Genesis 14:18-19...and he was the priest of the most high God. And he blessed him, and said, blessed be Abram of the most high God, possessor of heaven and earth". He offered the sacrifice of bread and wine. "Jesus having become high priest forever according to the order of Melchizedek" Hebrew 6:20 (Psalm 110:4). The priesthood in the holy church is through the laying of hands of Jesus Christ. So it is in the order of Melchizedek.

The holy church is "a chosen generation, a royal priesthood, a holy nation". 1 Peter 2:9. The priesthood of Israel was confined in a tribe. But the Christian priesthood is in the order of Melchizedek who is without a genealogy. All those who believe in Jesus and join the church are eligible for priesthood. They are in the priestly generation but all are not priests. No one takes this by his own will, but is chosen by God. Hebrew 5:3-4. The priestly ordination to administer the sacraments is only given to the appointed ones.

4. **Holy Mother of God**

We have learned that Jesus, born of the Holy Virgin Mary is the true God. The one who brought forth God is Mother of God. This is the faith of the apostolic tradition. The holy Fathers called St. Mary, the mother of God in the 2nd and 3rd centuries.

Elizabeth calls Mary, “the mother of my Lord” St.Luke 1:43

St. Ignatius of the first century says, “St.Mary gave forth God”

Tertullian who lived in the 2nd century says, “Mother of God” about her.

Mor Gregoriose (AD 373) says” Mary bore the one who is the bearer of all”

Mor Basalius (AD 373) says, “the Son of God was born from St.Mary”.

Mor Aprem (AD 378) says,” Anyone who opposes the truth that St.Mary is truly mother of God is an infidel and a disciple of Sadducees and Pharisees”.

All these prove that the faith of the church is the faith nurtured by the apostles of our Lord and their disciples.

St.Mary bore in her Jesus as any other human mother does. Holy Mary bore in her womb the Son of God for nine months. (St.Luke 2: 5-6). He took the flesh from her. He slept in her lap and shoulders. He grew as a son subjected to her (Luk.2: 40, 51, and 52). Gabriel, the one who stands in the presence of God (St.Luke1:19) sent by God (St.Luke 1:26, 27) greets her “Lord is with you, blessed are you among women” (St.Luke.1:28). Elizabeth also calls her “mother of my Lord” (St.Luke 1:43) and John when he heard her sound, while in the womb of Elizabeth leaped for joy. (St.Luke.1:44). The one who is not greeting Mary as ‘mother of God’ is negating the divinity of the Lord.

5. **The Sunday Observation**

The resurrection of our Lord from the tomb and the victory over death was on the first day of the week. (Matt.28:1-2). The apostles gathered together after the resurrection on Sunday to pray and Jesus appeared before their assembly. St.John 20:1-19, Mark 16:2. This does not mean that Jesus did not appear any other day. But the apostolic community gathered together on Sundays. Acts. 20:7, 1Cor.16:2. the day of Pentecost in which the church

received the gift of the holy spirit and the church started Gospel work was on a Sunday. Acts.2:1. Lev.23:15, 16. Sabbath means the seventh day.” six days to work and the seventh day is the Sabbath of the Lord”. Lev. 23:3. As the apostles and the church fathers observed, the church celebrates Sunday as the Sabbath and the day of the Lord. Sunday is the day of joy. In Revelations 1:10 St. John mentions this day as ‘the day of the Lord’.

LESSON 30

HOLY QURBONO SONGS

1

By Thy light we see the light, Jesus, full of light;
Thou, true light, dost give the light; To Thy creatures all
Lighten us with Thy bright light,
Though, the Fathers light divine.

Thou, who dwellest in the light, Manslons holy pure;
Keep us from all hateful thoughts, From all passions vile.
Grand us cleanness inn our hearts
Deep of righteousness to do.

God, who didst receive the lamp, Blameless Abel brought
Who the gift of Noah took, Abrams, sacrifice;
See our fast and hear our pray’r,
Answer by Thy grace our pleas.

Come, ye sinners and implore, Seek forgiveness here;
To one knocking at the door, Openeth the Lord.
He that asketh doth receive,
He that seeketh, he shall find

Lord, grant good remembrance to, All the faithfull dead;
Thy holy body they took, And Thy living blood
May they stand on Thy right side,
On that day Thy grace shall dawn.

VELIVU NIRANJOREESHO NIN VELIVAAL KAAUNUNNU
 VELIVEE ADIYA RAKHILA DHARAMATHAAM - VELIVUM NEE

KANDHYA NJANGALE NEE- THA-THAN
 KATHIRE! SHOBHIPPI-KKE-NNUM

VELIVIN THATTIL VASIKKUM PUNYA NIDHE! - PARISHUDHA
 VENDA KAZHTATHA VIN CHINTHAYUM ADIYAA - REENNOZHICKA

SALKRIYAKALKU MANA - SHU - DHYA
 SAMGATHI VARANE NJA - NGALKU.

HABELIN KUNJAADUM NOHINUDE - KAAZCHAYATHUM
 ABRAHAAM THAN BALIYUM - KAIKONDA - KARTHAVE!

NOIMBUM PRARTHANAYUM - KAI - KO -
 NDANPAAL ADIYARE - KAA - KKA.

MOCHANAMATHINAYI PAAPIKALE! VARUVIN - YAACHIPIN
 MUTTUNNORUKKU THURANNIDUME NADHAN - THAN VATHIL

YAACHIKYUNNON PRA - PIKYUM
 ANWESHIPPON KAI - KOLLUM.

KARTHAVE! NIN REKTHA SHAREERANGAL - KAIKONDU
 BHAKTHARATHAYI MARICHOR KARULANAME - NALLORMA

NINTE MAHATHWAM UDI - KYUM - NAAL
 NILKANAM AVAR VALABHA - GHA - THIL.

Remember we
 Those prophets and apostles
 Who preached the Christ to Gentiles;
 Those crowned ones just and righteous;
 Those martyrs and confessors,
 Who bore torments and distress;
 God's Mother, saintly heroes,
 Those faithful departed ones;
 Their entreaties be for us,
 At all times a strong fortress.

NI - BIYANMAARUM - JAATHIKALO -
DEVANGELYON

ARIYICHAA - SLEEHANMAARUM
NAYAVANMAAR PUNYA PETTOR
SAHADENMAAR MOUDYANANMAR
DHEIVATHIN MAATHAA - THAANUM
NALLA MARICHORKALUM ORKA -
PETTEEDUNNINGAVARUDEYAA -
PRARTHANA NJANGALKKEPPOZHUM
KOTTAYATHAYI THEE - RENAM.

Come the time of pray'r is here,
Come for pardon have no fear:
'Tis the time to ask anew
'Tis the time for mercy too.

See the holy priest ascend,
Mounting stalrs which heav'nward tend.
There the pure Qurban to raise
For whoe'er communicates.

Mercy here is full and free,
Come beloved, come and see,
Give the kiss of peace divine
Hearts sincere in love combine.

Let us noe be recounciled
To each Heav'nly Father's child,
So, before God's throne of grace
Find compassion on His face

Lord, have mercy on us now,
Grand forgiveness as he bow,
Answer, Lord, our earnest plea;
Good art Thou-though frail we be.

YAACHIKENDUM SAMAYAMITHA
MOCHIKYUM NAAZHKA ITHU THAAN
ITHU NAMASKARATHIN SAMAYAM
ITHU THANNE KARUNA SAMAYAM.

UNNATHA PADAVIYIL ERIYITHA
INN IPPOL (PATTAKAARAN)
ANUBHAVICHEEDUNNORKAYI
ANUSHTIKYUNNEE QURBANA.

PRIYARE ITHU KARUNAYUDEYUM
ALIVINTEYUM SAMAYAM THAAN
SATHYA SNEHATHODE SAMAA -
DHAANAM NALKUM SAMAYAM THAAN.

DHOORASTHAR SAMEEPASTHARUMAYI
THAMMIL NIRAKKUM SAMAYAM THAAN
ATHINAAL SODARARE VARUVEE -
NORUPOL KARUNA IRANNEEDAAM.

NADHA! KRUPA CHEYTHEEDENAME
NADHA! KRUPA CHEYUKA DAYAVAAL
NADHA! UTHARAM ARULI CHEYTHU
ADIYARODU KRUPA CHEYENAME.

NALLAVANE NJANGADE BALAHÉE -
NATHAYOD UTHARAM ARULENAME.
NAAM ELLAVARUM OTHORUMICH -
ATTAHASICHURA CHEYENAM.

Hearken, gracious Lord, we pray,
Knocking at Thy door we say
Do not Thou deny our pleas-
Needy are Thy devotees.

When chastising, us, O God
Spare us from Thy wrathful rod;
Open to us mercy's door,
Kindly hear as we implore.

Hearken as we call to Thee-
In ourselves so frail are we;
Hear our pray'r for good art Thou,
Grand our needs, though great e'now

Mercy grand, Lord, mercy grand;
Thine, abundant mercy grant,
Count not Thou our evil deeds;
Kind one, who doth know our needs.

4

ANPUDAYO - NE - NIN VAATHIL
MUTTUNNU - DAA - SAR NAADAM
AVASHYA - THAAL - YAACHIKYUM
AIDYAA - RE - THALLEEDALLE

ALIVODU - SHI - KSHICH ADIYAARE
ARISHAM NEE - KI - KAAKENAME
VAATHIL THURA - NEE - PRARTHANAYIN
NAADAM KE - TTE - KEEDANAME.

NINNE VILI - KYU - NNE NADHA!
NIN UTHAVI - KYAYI - BALAHEENAR
NALLAVANE - KAA - RUNYATHAAL
NALKANAME - YA - CHIPUKALE

KARTHAVE - KA - RUNYATHAAL
KANIVADIYAA - RIL - CHEYENAME
NANMA NIRA - NJO - NE ENTE
THINMAKALE - NEE - ORKARUTHE

5

Seraphim of fiery line
Saw Isaiah in the Shrine.

Each six-wing-ed round the throne,
Ever serving God alone.

Covered each with two his face
Lest he see that Holy grace;

Covered each with two his feet
Lest they burn in holy heat

Fluttered each with to his wings
Flew before Him for ever

Holy, Holy they avow-
Holy art Thou son of God

Holy art Thou, Lord of hosts
Praise to Thee be, all our boast.

SRAAPPIKALE - KA - ND ESHAYA
BESKUDISHAA - YIL - NIN MUMBIL

CHIRAKUKALAA - RAA - RULLAVARAYI
ERITHEEYAA - MAA - LMAKALAVAR

KAANAYIVAAN - NIN - DHEIVATHWAM
MUKHAMAVAR MOO - DU - NIRUCHIRAKAAL

ERİYAYIVAAN - NIN - JWALAYATHIL
IRUCHIRAKAA - LE - KAALUKALUM

ATTAHASI - KYU - NIRUCHIRAKUM
KOTTIYAVAR - NI - NITTEVAM

PARISHUDHAN - NEE - PARISHUDHAN
PARISHUDHAN - NEE - DHEIVA SUTHA!

PARISHUDHAN - NEE - NIN PAKKAL
NIN BEHUMAA - NAM - STHUTHYAM AHO

6

In oblations and In pray'rs
Mention we our blest forebears.
Taught they us the truth to see,
Children of our God to be.
Christ's atonement be their stay
In God's realm of endless day;
With the righteous and the just
Praising God in perfect trust.
Moriyo Rahemelainoovadarain.

6

THIRU SUTHARAYI VARUVAAN NAMME
AVAR ULLAPOL PADIPPICHA
THATHANMARE QURBANAYIL ORKE
NAM IRAKKAYILUM
AZHIVILLATHORU MOKSHATHIL
NAYAVANMAR AMALANMARO -
DORUMICH ASHWASAM AVARKARULATTE DHEIVA SUTHAN.

7

In righteous Thy priests be clothed, Hale.....Hale.....
Thy righteous ones in-glorious garb.
For David's sake' Thy servant true, Hale.....Hale.....
The face of Thine a-nointed heed.

7

CHAARTHUM NEETHIYE NIN ACHARYANMARUM
MAHIMAYE NAYAVANMARUM - HAL...HAL...
NINNABHISHIKTHA MUKHAM THIRIPIKKALLE
NIN DAASAN DAAVEEDIN MOOLAM.
NIN PUTHRANMAR KAATHIDUMENKIL - HAL...HAL...
ENN NIYAMATHEYUM NJAN
UPADESHICHIDUME SAAKSHIYAYUM - BAREKMOR.

8

God had created Adam
Rested He and looked on him,
And behold him beautiful-
His creator's image there;

When the earth-born moved and passed
Through, the trees of paradise,

Angels wond'ring gazed,
Seeing man exalted thus.

8

DHEIVAM SRUSHTICHAADATHE;
SRUSHTAAVODU THULYAM SRISHTI -
YAY: MANMAYAN UDYANATHIL
THARUNIRAYIL POYI VAANEEDU -
NATHU KANMAANULLANANDAM
SOOKSHICHUM KONDE MEVI
KOORUNEERENAMAAR -
MANNIN UYARCHAYIL ACHARYAM - BAREKMOR.

When the preisthood passed on down'
Moses got it, Aaron too,
passed Skar-yah it on to John.

John did pass it to our Lord,
Christ ordained apostles twelve;

They were sent forth by Him and
passed it on throughout the world.

AADYA CHAARYATHWAM KAIKO -
NDAHARON MOOSHEYOD ONNICHU
SKARIYAYI KYATHU NALKI MOOSHA
SKARIYA YOHANA ANEKI:
YOHANA AN KARTHAVINUM;
KARTHA THAN SLEEHANMARKUM;
NANA SRISHTI VIBHA - GANGALKEKI SLEEHANMAR

Lord, give good remembrance to
Mary, holy virgin pure,
She who bore Thee while a maid-
Help us by her pray'rs for us.

Lord, give good remembrance to
Prophets and Apostles true,
Marty's, just and righteous ones-
Help us by their Pray'rs for us.

Lord, give good remembrance to
Moran mor ignatius,
Aboon mor Baselius,
Aboon mor (.....)
Help us by their pray'rs for us.

10

UNDA - KATTE - NALLORMA
NADHANINNUDE - JANANIYAAM
KANYAKA MARIYAA - MIN ENNUM
THAL PRARTHANA THUNAYAKATTE - HALLELUIAH

UNDA - KATTE - NALLORMA
NIBIYAR SLEEHANMAR - SAHADENMAR
KELLA PUNYAMPETTORKKUM
THAL PRARTHANA THUNAYAKATTE - HALLELUIAH

UNDA - KATTE - NALLORMA
MORAAN MAR IGNATHIOS
ABOON MAR (.....)
AVAR PRARTHANA THUNAYAKATTE - HALLELUIAH

11

All the world adoreth Thee,
Ev'ry tongue Thy name exotle;
To the dead Thou givest life,
Hope for those the grave enfolds.

11

BHOOVAKE NAMMIKYUM NINNE
ELLA NAAVUM STHUTHI PAADUM
KABARADANJORNAL SHARANAM NEEYE
MRUTHAR THAN UYIRPUM NEE THANNE - HALLELUIAH.

12

He who gives life to the dead
And who is of their refuge
World bow down to Thee O Lord
All the tounge's Thy name exotle.

12

MARICHORK UYIREKUNNONE
AVARUDE SHARANAVUM AAYONE
NINNE KUMBIDUM EE LOKAM
NAAVUKAL NIN NAAMAM VAAZHTHUM - HALLELUIAH.

Notes:

Lined writing area with 20 horizontal lines.

MRS OSSANA

