

# **The Creation Gospel Teaching Manual**

*Applying the principles of teaching according to the Seven Spirits of God.*

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## Creation Gospel Teaching Model

Giving information or preaching is not the same as teaching. Very little teaching actually takes place in the Body of Messiah. There is a way to help adults learn the Scriptures, and this model based on the seven spirits of God is the foundation.

### STEP ONE: PLAN

- Select the portion of the workbook, or more accurately, the concepts from the workbook you will teach in the lesson.
- Define and write the learning objective(s) based on the section you choose. A behavioral objective describes the student behavior or outcome desired by the teacher after instruction takes place. In the Tanakh, Adonai often begins thus: “In that day you will...”

Objectives should be specific and measurable. The Magerian model specifies three parts to an objective as follows: (1) It should have a measurable verb (an action verb), (2) It should include a specification of what is given the learner, and (3) It should contain a specification of criteria for success or competency.

- Use concrete words to define the objective. Concrete words are: identify, define, list, name, match, sort, arrange, etc.
- Avoid words like: know, understand, see, learn, etc. These are from the “spirit” world, not the physical world

A learning objective: “The student will **name** *all*  
seven days of creation and **list** at least *one* of the verbs  
associated with each Day.”

In the learning objective above, the teacher has selected two of the desired outcomes of learning, which are to name all the seven days of creation and list at least one action word associated with each day. The objective specifies the minimum objective. Hopefully the students will be able to list many more verbs and discuss them.

The specific criteria for measuring the success of the student in mastering the objective is defined in the words “all” and “one.” In other words, if the teacher gave the students a pen-and-pencil test, the students could name (all) and list (at least one per Day) without prompting. If the teacher gave each student the opportunity to recite the learning aloud, an oral test is just as valid. In this way, it is possible to test as part of the classroom discussion without the formality of a pencil-and-paper test.

For the example objective, 100% accuracy is the criteria for success. For more difficult objectives, adjust the expectations, such as:

Given the seven churches of Revelation, the student will match the warnings and exhortations to the specific churches with 90% accuracy.

A calculator may be necessary when computing success with a percentage objective.

Write a behavioral objective or objectives before the lesson. It is not acceptable to arrive at the class and begin flipping through the workbook to find something to teach. At the presentation, instead of saying, "the student will," say, "you will..." If you have a dry erase board, write the objective on the board. If lesson handouts are used, the objective(s) may be typed on the handout. A Powerpoint presentation should include the objective.

A learning objective is important because it produces a sense of purpose and gives learners ownership of the learning process. With adult learners, this is especially important. A teacher of adults should see himself or herself as a coach. The teaching, practice, and preparation are so that the student will become a competent player in the actual competition. In the pressure of the real game, the student will demonstrate whether the lessons have been learned for life application or merely memorized long enough to make it through practice. Since the coach ultimately watches from the sidelines, the coach should not attempt to impress the student with his or her own understanding and knowledge. The teacher imparts the teaching to make the student's position stronger, not his own. Teaching is sacrificial.

Adult learners need to be shown the objective of the learning because it will produce the positive stress necessary for them to master the objective from intrinsic motivation rather than compulsion, which is how children can often be motivated to learn. "If you don't learn your times tables up to 6, you can't go outside to play!" Adults are capable of producing their own stressors in order to provide self-motivation.

## STEP TWO: THE CLASSROOM PRESENTATION

### WISDOM – CHOKMAH חכמה

#### ANTICIPATORY SET

SHOCK – CHALLENGE – INVITE – EXCITE – EMOTE – INVOLVE - ATTACH

WISDOM IS THE FIRST LIGHT AND FIRST LOVE

INCITES and AROUSES PASSION FOR LEARNING

HINTS TO THE TEACHING OBJECTIVE

Chokmah is the first light of wisdom. Wisdom moved on Day One. The number or segment one (1) is represented by the Hebrew letter *alef*. *Alaf* is a verb meaning to tame or become familiar with. It describes the first steps of becoming acquainted, or forming an attachment. *Alaf* also denotes learning and teaching. It describes our first intimate love, described as a “companion” in the NAS, a process of forming a loving attachment to the learning that will later mature:

Proverbs 2:10-17 *For **wisdom will enter your heart** And knowledge will be pleasant to your soul; Discretion will guard you, Understanding will watch over you, To deliver you from the way of evil, From the man who speaks perverse things; From those who leave the paths of uprightness To walk in the ways of darkness; Who delight in doing evil And rejoice in the perversity of evil; Whose paths are crooked, And who are devious in their ways; To deliver you from the strange woman, From the adulteress who flatters with her words; That leaves **the companion of her youth** (aluf Strong's 441) And forgets the covenant of her God;*

Wisdom moved on Day One. *Alef* represents One. Wisdom is the foundation upon which understanding, knowledge, and the other spirits mature in the learner. It not only describes a first intimate love, *alaf* is a verb meaning “to tame.” Think of the lambs of Israel in Exodus 12 that were selected from the flock on the 10<sup>th</sup> of Nisan and “kept” *mishmeret*<sup>1</sup> until their slaughter on the 14<sup>th</sup> of Nisan, or Passover. While the lamb was kept for the house,<sup>2</sup> he became tame as he awaited his appointed day of slaughter. One lamb unified a family, and many Pesach lambs unified the families with their nation, Israel. The many lambs prophesied of one Lamb that would unify the House of Adonai.

Separation can function as a “tamer” of chaos and house-builder. For instance, in order to build a house, one must cut/separate trees from the forest in to create and assemble a house built by many trees brought into unity by their death. Spiritually,

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<sup>1</sup> “kept” or *mishmeret*, is from the root *shomer*, which also applies to the keeping of the commandments, the mitzvot of the Torah. To “keep” the lamb is a method of keeping the commandment of Passover.

<sup>2</sup> According to Jewish tradition, the lamb was tied to the bedpost in order to examine for blemishes

“taming” the flesh will lead to death of the carnal flesh so that the individual may live to be assembled into The House of Adonai as a Tree of Righteousness. This alludes to Passover, Unleavened Bread, and Firstfruits.

Like the chaos was separated or tamed by light, the alef, or alaf, links wisdom and Day One with The Lamb that was Slain:

Luke 11:49-50 *For this reason also **the wisdom of God said**, 'I will send to them prophets and apostles, and some of them they will kill and some they will persecute, so that the blood of all the prophets, **shed since the foundation of the world**, may be charged against this generation...'*

Jeremiah 11:19 *But I was **like a gentle (aluf) lamb led to the slaughter**; And I did not know that they had devised plots against me, saying, "Let us destroy the tree with its fruit, And let us cut him off from the land of the living, That his name be remembered no more."*

Revelation 13:8-9 *All who dwell on the earth will worship him, whose names have not been written in the Book of Life of **the Lamb slain from the foundation of the world**. If anyone has an ear, let him hear.*

The anticipatory set of the lesson is critical because it is the foundation of the next lesson component, binah. If passion is not aroused at the point of chokhmah, it will be more difficult for students to endure the “death” of Binah, the challenges of Etzah, and the labor of Ruach Adonai.

Just as marriage partners are taught in the Song of Songs that arousal through the senses is the important first step before a man and wife “know” one another, so must a desire for learning first be aroused before the Word of Torah can become a student’s intimate friend. Use the five senses liberally to excite the learner! As a woman or man is first attracted to a mate by the outward appearance, the anticipatory set draws interest that will later develop into something deeper and more meaningful, the attachment of hearts. Smile.

Even a beautiful Powerpoint presentation will attract a learner by the design and color combinations. Designing one’s own Powerpoint slides should be done as carefully as one would write a letter to the President. Spellcheck! Proofread! If the first glimpse a student has of the lesson is sloppy, don’t expect an instant attraction. Dress attractively as well as modestly, especially for the first lesson. This communicates to the students that the teacher cared enough about them to take time in preparation. Even Yeshua wore garments that were too valuable to rip into rags. No matter what the fashion, there is something to be learned from that.

Gentlemen, jeans should be clean, not too tight, and in good repair. Ladies, check your neckline and hemline. Some clothes may be modest when we look in the mirror standing upright, but if we bend to pick up something or ascend steps, it may reveal something that builds the wrong kind of anticipation for a lesson on the gospel. Remember the general guidelines from Leviticus: the breast, the thigh, and the fatty tail belong to Adonai. They are not for public consumption! Anticipation should arouse a desire for the Word, not the teacher.

The classroom or the teaching setting should be prepared to invite learners into the experience. Tasteful decorations, cleanliness, good smells and colors, or simply good order help a student feel at ease. Good lighting is essential, and ensure that students know what materials to bring, such as paper, notebooks, Bibles, workbooks, etc. Don't assume they know. There is a reason that schools send out a supply list to parents before the school year starts.

Don't fumble around with equipment after the lesson should have begun. Set up and test your laptop, projector, or other equipment before the scheduled class time. If you are speaking at a larger venue, make sure to run through the sound check with the technician ahead of time as well. If you are relying on a sponsor who drives you to the location, you are more limited, but keep reminding the driver that it is necessary to arrive ahead of time for setup. One technical glitch in the first few minutes can lower the level of anticipation.

In terms of these first few minutes of the lesson, imagine your students as racehorses at the starting gate. A race is often won or lost by what happens even before the gate opens. If a horse is off-balance, askew in the gate, looking the wrong direction, unhappy with the jockey, or playing with the bit, he will break badly, sometimes even stumble on the way out of the gate or bump another horse, which will slow both horses, and this is the most critical part of the race in which a good running position must be staked to run well.

The teacher should never be the distraction or stumblingblock at the beginning of the race. How well the horse and jockey anticipate the starting bell most likely will determine how well they finish, for even the fastest horse in the race can finish last if he had a bad start. A good jockey, coach, or teacher will give the student every opportunity to run, perform, or learn well.

Anticipation is just as important as the presentation of the concepts in the learning objective. How a student feels about what he is learning determines how long he will persist in the learning activity. Your first class meeting and the first few minutes of every meeting are critical.

Suggested Tools/Methods To Build Anticipation:

A) Video Clips

B) Questions

C) Physical Demonstrations And Problem-Solving

**YESHUA USED ANTICIPATORY SETS:** Yeshua often used anticipatory sets; that is, he routinely shocked or challenged his students. Phrases like, "Unless you eat my flesh and drink my blood...", "Follow me, and I will make you fishers of men...", "Who do men say that I am?" are designed to draw students into learning what comes next. He also performed miracles and spoke in parables that challenged traditional ways of thinking about people and God.

Pique the students' interest by doing or asking something out of the ordinary that will set the theme or tone of the lesson. For instance, show a clip from the

introductory DVD of Planet Earth that shows thousands of birds migrating to open the lesson on Day Five of Creation. Find clips of fish in barrier reefs, salmon swimming upstream, or maps of bird migration and sea currents.

One excellent anticipatory activity is to have the students function as the seven day, seven spirits, seven feasts, or seven churches to form a human menorah, holding placards or cardboard signs. Have students demonstrate and explain how the attributes of each component functions. As the students progress, throw in combinations the students may not expect, such as asking them to pair chiastically or attach to another spirit that works well with that spirit, such as counsel and knowledge. Adding a time deadline will make the activity more interesting.

If you don't have time to be creative, read the study text aloud and have students underline or list the key words or symbols as you read them. This will cause them to think about them before the lesson is actually presented.

The key to the anticipatory set is to help attract your students to the Living Torah. The teacher may be compared to a *shadchan*, a matchmaker, leading the disciple to a maturing relationship with Yeshua, the Living Torah. Here is a brief explanation of the *shidduch*, or matchmaking:

In strictly Orthodox Jewish circles, dating is limited to the search for a marriage partner. Both sides (usually the parents, close relatives or friends of the persons involved) make inquiries about the prospective partner, e.g. on his/her character, intelligence, level of [learning](#), financial status, family and health status, appearance and level of religious observance.

A *shidduch* often begins with a recommendation from family members, friends or others who see matchmaking as a [mitzvah](#), or good deed. Some engage in it as a profession and charge a fee for their services. A professional matchmaker is called a [shadchan](#).

After the match has been proposed, the prospective partners meet a number of times to gain a sense of whether they are right for one another. The number of dates prior to announcing an engagement may vary by community. In some, the dating continues several months. In stricter communities, the couple may decide within a few days.

Those who support marriage by *shidduch* believe that it complies with traditional [Judaism](#)'s outlook on [Tzeniut](#), modest behavior in relations between men and women, and prevents [promiscuity](#).

Also, the decision as to whether or not the mate is good can be made with the emotional boundary of the *shadchan* who, if so desired by the couple, can call and talk to either side in the beginning stages of the dating to iron out issues that can crop up during the dating process. Usually as the couple see more of each other the *shadchan* backs away and lets the couple manage it themselves. It's expected that the couple keep the *shadchan* up-to-date on how the *shidduch* is going at regular intervals.



If the shidduch does not work out, then usually the shadchan is contacted and it is he/she that tells the other side that it will not be going ahead. If the shidduch works out then the couple inform the shadchan of its success.<sup>3</sup>

The role of the shadchan is to bring two parties together and monitor their growth together until the agreement of marriage, which for our purposes, should represent the “Knowledge/Daat” level of learning, when the teacher may be present as a witness to the success of the match, yet the student has completely consumed the Word until the two have become one. It is now who the person is, not what he or she understands.

As a shadchan bringing together disciples with the Word, you are helping to prevent promiscuity (see above), which often occurs when students without a teacher drift from website to website, program to program, conference to conference, without any sense of direction or mastery of the Torah. They willingly give away their hearts and minds to whatever the fashionable teaching of the day. It is easy to be seduced by the false teachers, false apostles, or simply immature teachers of the Torah.

Notice also that the shadchan serves as an “emotional boundary.” It is easy to be carried away by emotion, and indeed, to some extent, the shadchan’s job is to sell the match. This may involve use of the anticipatory set, a method whereby the shadchan evokes the excitement of the potential partners based on observable characteristics, such as beauty, intelligence, grace, kindness, position, or any number of positive traits. The shadchan, however, is objective, and keeps the relationship in balance until the marriage agreement is made.

The teacher is the shadchan who both evokes excitement for the Word, yet has a balanced plan of growth to bring the student to maturity in the Word.

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<sup>3</sup> <http://en.wikipedia.org/wiki/Shidduch>

## UNDERSTANDING – BINAH

### בינה

#### PRESENTATION OF THE CONCEPT

SEPARATE – ARRANGE – SORT – ASSEMBLE – CONNECT

Once the students have experienced the anticipatory set, it is time to present the learning objective and teach the concepts. If the learning objective has not already been written, stated, or distributed, do so now. The learning objective can even be the final words of the anticipatory set that hook the students smoothly into the binah, or presentation.

Remember the how to define the learning objective: “Today you will learn to identify the seven days of Creation, to name the creations of each day, and to list the verbs associated with each day.”

#### PRESENT THE CONCEPT(S)

**BIG PICTURE:** Tell **why** the concept is important. “These days are important because everything from Genesis to Revelation springs from these seven days.”

If adults don’t know why something is important or how it will help them, either they will not learn or they will retain the concept only as long as necessary to pass a test. This is counterproductive to discipleship. We are ultimately preparing students for the tests of life, not something that will be measured once by percentages on a paper test.

#### **YESHUA CONNECTED HIS LISTENERS AND STUDENTS WITH THE BIG PICTURE:**

Yeshua often referred to “The Kingdom of Heaven,” “In those days...,” and “judgment,” as well as other apocalyptic phrases. These phrases helped the present generation to connect with previous ones and future ones. For instance, Yeshua pronounced a woe: Matthew 11:21-24 *“Woe to you, Chorazin! Woe to you, Bethsaida! For if the miracles had occurred in Tyre and Sidon which occurred in you, they would have repented long ago in sackcloth and ashes. 22 “Nevertheless I say to you, it will be more tolerable for Tyre and Sidon in the day of judgment than for you. 23 “And you, Capernaum, will not be exalted to heaven, will you? You will descend to Hades; for if the miracles had occurred in Sodom which occurred in you, it would have remained to this day. 24 “Nevertheless I say to you that it will be more tolerable for the land of Sodom in the day of judgment, than for you.”*

His woe referenced judgments of the past with judgments of the future and identified the present generation’s role. Even unbelievers are interested in such mystical things, and connecting the present to the past and future is an effective teaching tool.

**CONNECT TO PREVIOUS LEARNING:** “When have you studied these days before? What do you remember without peeking?” or “Let’s list on the board what you remember from those Creation days, then we’ll put them in order.” Yeshua often connected his students to previous learning by using parables about the economy, government,

agriculture, and other topics completely familiar to the listeners. Some listeners were satisfied to hear the parables at the level of anticipatory set, but to his disciples he taught concepts and applications.

Relate the new concept to one already learned. You can review previous concepts learned by asking questions that should be easy at this point. These review questions will lead to the presentation of a new concept. In a sense, the teacher is cutting trees out of the forest. Those trees must be of like kind. The trees must be shaped by a new concept, then fit back together again by the builder. Associating the new concept with the old will help the board to fit together properly and see how it should be aligned.

Present the new concept(s). Define, list, describe, and demonstrate as necessary from examples and Scriptures. By connecting the new concept to previous learning, the student feels some degree of competency. While the student may not know the days of Creation in order, most likely each student knows specific creations. By brainstorming and letting the students demonstrate a little competency, confidence in tackling new material will grow.

Present the new material in the smallest steps, continuing to connect to any previous learning. If what the students recall from a previous lesson or personal study is still on the board, use what has been written to continue the presentation. If possible, underline or point to their words as you present the new material. Simply mentioning a person's name as you teach will keep the students on their toes. For example, "Suzy mentioned the sun, moon, and stars. Those are creations of the Fourth Day. Let's look at some more key words mentioned in the Creation of the Fourth Day..."

Some techniques to present the concept(s):

1. Read each salient verse aloud, underline key words and verbs
2. List or make charts of symbols and words; make flash cards out of note cards
3. Identify similarities or differences in days
4. Identify any repeated phrases or words; word counts can be helpful
5. Question for understanding or allow students to ask questions. If no one knows the answer, re-teach.

Find fun ways to question for understanding, like playing the Memory Game. With the Memory Game, the first student is asked a question or challenged. "Tell me the Creation of the First Day." The student will respond. Ask the next student, "Can you tell me the Creation of the First Day and name a key verb?" That student will add a verb. Challenge the next student. "Name the Creation of the First Day, a verb, and name the Creation of the Second Day." That student will respond. Ask the next student, "Name the Creations of the First and Second Days of Creation and a verb associated with each one." This exercise can continue and grow longer as the students progress in the workbook.

Check the learning objective to ensure that your questioning activities are directly related to the objective.

## COUNSEL – ETZAH

### עצה

#### APPLICATIONS

##### GATHER CONCEPTS LEARNED INTO A NEW APPLICATION

Present a problem requiring students to apply wisdom and understanding, i.e., give a passage of scripture and have students identify creation work, both nouns and verbs, by the correct day. The book of Job is rich with these passages, but Proverbs may be easier.

As fruit demonstrates the health and growth of a tree, etzah demonstrates the proper formation of the concept. A new application of the concept may require students to collect several concepts into the application or resolution of a new problem. Ask the students questions about the new concept. Do they have the right idea? Can they apply the concept? Allow more questions here.

One example for application can be taken from Job 3. Have students make a chart, leaving room to list words or phrases under the headings of:

Day of Creation, Spirit, Feast

Have the class read aloud through Job 3. As the reader reaches a key word or phrase, such as “day,” “night,” “darkness,” “light,” “days,” “year,” “months,” “counselors,” “stars,” “grave,” etc., a student may stop the reader by calling out one of the three headings. The student must explain why that word goes under that heading, such as “Days, months, and years were defined on the Fourth Day of Creation,” or “The word ‘counselor’ is related to Etzah, the Spirit of Counsel.”

If the application is correct, have students note that in their charts before the reader continues. If the students miss a lot of symbols or words, help them by calling it out and then asking for connections. Once they become better at the connections, call on various students, especially if one student tends to dominate. The key here is to stretch the students to apply what they’ve learned in a totally new context.

If students struggle making the applications, this is the point to stop and re-teach. Having students explain aloud their reasoning is a wonderful reinforcement of the teaching because the students will use different words than the teacher. It imbeds the learning in the student who explains, and it offers students who are slower to capture the concept another opportunity to hear it in different words or examples. Other students can become the best teaching aid in Etzah.

Oral work at this point can become a way of testing students without intimidating them with the word “test.” Be sure to question every student, though. More vocal students may mislead the teacher into thinking that the whole class has mastered the concept. Sometimes students are not ready to apply what they’ve learned. Remember Matthew 14:14-16 *When He went ashore, He saw a large crowd, and felt compassion for them and healed their sick. 15 When it was evening, the disciples came to Him and said, "This place is desolate and the hour is already late; so send the crowds away,*

*that they may go into the villages and buy food for themselves." 16 But Jesus said to them, "They do not need to go away; **you** give them something to eat!"*

**YESHUA URGED HIS DISCIPLES TO ATTEMPT NEW PERSONAL APPLICATIONS:**

Although the disciples were learning, they were unable to make the leap from concept to application, and Yeshua had to multiply the bread and fish himself, continuing to teach by example. Don't be discouraged if students haven't mastered the application, just keep teaching.

## **SPIRIT OF ADONAI – RUACH ADONAI**

### **רוח יהוה**

#### **PRACTICE AND PLANNING TO USE**

**REMEMBER – INDEPENDENT WORK – LOOK FORWARD – MATURE**

A review of the Book of Ruth demonstrates the key to maturing in the Torah and covenant community, or House. Ruth began her journey as a foreigner and alien to the Word of Truth, but she learned from Naomi a precept of the Torah. Widows, strangers, and aliens were permitted to glean the corners of the fields. Ruth acquired this concept, then went to work in Boaz' field.

As time went on, Ruth's diligence in the mitzvah was noticed, and she was rewarded with a place at the lunch table with the hired workers, protection from unwanted sexual advances or interference, water from the workers' jars, and extra shares when Boaz instructed his young men to intentionally leave extra sheaves so that she could find them.

At the season appointed for threshing, Ruth approaches Boaz in the night, asking him to cover her with his wing. The symbol of the wing connects to the feasts of Yom Teruah and the Fifth Day of Creation when the marriage canopy/cloud is being prepared for intimacy on Yom HaKippurim and the seven days of the marriage feast on Sukkot. Ruth was requesting a mature intimacy with her Redeemer, not just beneficent rewards bestowed in the patriarchal sense upon a child or helpless person. To reinforce the symbol, Ruth uncovers Boaz' feet, again alluding to the Fifth Day of Creation and the spreading of the gospel to all nations.

At this stage of teaching and learning, a student is encouraged to move beyond the carefully dropped sheaves of Torah and the provision of every need. There is more risk involved in the work of the threshing floor, for Sukkot draws closer with every passing day. The work of the Spirit/wind/ruach is vital in order to assist the student in separating the chaff from the wholesome grain. There is risk in moving the feet to carry the gospel across the high mountains, and the teacher may not be present for encouragement or additional teaching. The student may suffer thirst and hunger on the journey.

So that students can demonstrate a mastery of the concept, assign an independent exercise for practice. This can mean introducing a new passage of Scripture to glean for symbols, phrases, words, and concepts. This is best assigned as homework so students will work independently. The teacher continues to be a Naomi to whom the student can return for additional advice or direction, but the student must perform the labor in the Word. Students may also be challenged to find passages on their own that demonstrate the salient concepts. The student should be prepared to return to the classroom and teach or relate this application to the class.

This component of the learning process encourages students to make a plan to use what they have learned so far. They are attaching the past with the future, a function of the Holy Spirit, which requires not just remembrance, but vision. Eternity. At this point, the lesson can be brought to a preliminary closure. If students can summarize what they have learned, bring in an application, or tell how they put the

lesson into practice, closure takes place. The final verses of books of the Bible often contain the language of closure.

Techniques:

- A. Assign an additional scripture passage for practice. Share with other students.
- B. Assign the student to find his/her own passage to parse and share.
- C. Ask and discuss how concepts could be taught by students during coming week at work, home, play, etc.
- D. Closure. "Today I learned..." Remembrance. Write some "research" questions based on the concept to see if the students have understood. Assign different questions to different students so that they can explain the question and answer to the group. These questions may have clear-cut answers or involve a "thinking application" in a new scenario.

**YESHUA FILLED HIS STUDENTS WITH THE RUACH HAKODESH SO THEY COULD LABOR AMONG THE FIELDS OF THE NATIONS:** Mark 16:15-20 *And He said to them, "Go into all the world and preach the gospel to all creation. 16 "He who has believed and has been baptized shall be saved; but he who has disbelieved shall be condemned. 17 "These signs will accompany those who have believed: in My name they will cast out demons, they will speak with new tongues; 18 they will pick up serpents, and if they drink any deadly poison, it will not hurt them; they will lay hands on the sick, and they will recover." 19 So then, when the Lord Jesus had spoken to them, He was received up into heaven and sat down at the right hand of God. 20 And they went out and preached everywhere, while the Lord worked with them, and confirmed the word by the signs that followed. And they promptly reported all these instructions to Peter and his companions. And after that, Jesus Himself sent out through them from east to west the sacred and imperishable proclamation of eternal salvation.*



## POWER – GVURAH

## גבורה

### HIGHER LEVEL OF APPLICATION

#### SCATTER - GIVE THE GOSPEL BEAUTIFUL FEET

- HOMEWORK – TAKING TO HOME AND WORK
- TEACHING OTHERS TO LEARN MORE
- REACHING OUT AND INCREASING

Deuteronomy 6:7 *You shall teach them diligently to your sons and shall talk of them when you sit in your house and **when you walk by the way** and when you lie down and when you rise up.*

Assign students to explain at least one thing they learned to someone outside the study group before the next lesson. Warn them they may have to use English words to replace Hebrew words they've learned unless what they want to teach someone else a Hebrew word.

This application of the learning results in having a testimony. While many believe that a testimony is simply telling how one came to faith in Yeshua, the testimony of Yeshua continues even into old age as the believer matures in faith and practice. When the disciple of Yeshua gathers with those of like kind and like mind in the flocks and schools of Gvurah, he or she is able to recount and encourage others by telling how he took the good news of the gospel across the mountains. The student gives wings to the gospel.

Often we spread the gospel in unexpected ways. In the practical teacher exercise at the end of this manual, the student will see that the gospel can actually be spread through how we deal with such things as lust, conversation, government, work, marriage, suffering, and leadership. The gospel reaches into the most mundane parts of our daily lives, and it is those levels of living the Torah that the student should assay to master. Applying the precepts of the gospel to even those mundane parts of our lives ensures that the gospel is reaching both valley and mountaintop.

A great family exercise is the Creation Game. Identify creation symbols and verbs with others on a walk in the park or other natural setting.

#### **YESHUA GAVE THE GREAT COMMISSION TO FLY AND SWIM TO THE NATIONS:**

Mark 16:15-20 *And He said to them, "Go into all the world and preach the gospel to all creation. 16 "He who has believed and has been baptized shall be saved; but he who has disbelieved shall be condemned. 17 "These signs will accompany those who have believed: in My name they will cast out demons, they will speak with new tongues; 18 they will pick up serpents, and if they drink any deadly poison, it will not hurt them; they will lay hands on the sick, and they will recover." 19 So then, when the Lord Jesus had spoken to them, He was received up into heaven and sat down at the right hand of God. 20 And they went out*

*and preached everywhere, while the Lord worked with them, and confirmed the word by the signs that followed. [And they promptly reported all these instructions to Peter and his companions. And after that, Jesus Himself sent out through them from east to west the sacred and imperishable proclamation of eternal salvation.*

## DAAT – KNOWLEDGE

### דַּעַת

## LIVING TORAH

### LOVING OTHERS - PEER ASSOCIATIONS – CONNECTIONS

The letter vav means a connection, a nail, a hook, a peg. It holds things together in one structure. The Spirit of Daat, corresponding to the sixth day of Creation, has the ability to take two separate beings and make them one by attaching them one to the other in an act of love. For this reason, much of the Biblical imagery is that of the relationship between husband and wife. In Genesis, it is stated that Adam knew/*yada* his wife Chavah, and she conceived. Nowhere does it say Adam merely had casual sex with Chavah and moved on to the next partner.

For a man and woman to know one another in the Scriptural sense is to form a permanent attachment based on knowing the other person. It is an exclusive relationship, for the word adultery means “to add another.” When a man knows his wife, he knows how to make her happy, how to please her, and how to draw her close to him with words and actions. The physical act of intercourse was meant by our Creator to be an outward expression of a heart connection. This need for spiritual, emotional, and physical attachment is so important that a bridegroom is expected to devote the first year of his marriage to learning how to please his wife. This is the beginning of forming the attachment that will culminate in true daat, or knowing one’s companion:

Deuteronomy 24:5 *"When a man takes a new wife, he shall not go out with the army nor be charged with any duty; he shall be free at home one year and shall give happiness to his wife whom he has taken.*

This first love, each the companion of the other’s youth, is a relationship that is commanded to be sustained as the couple matures. It grows deeper, and it must be guarded from seducers. Proverbs 5 describes this maturing relationship by intermingling both spiritual and physical imagery.

Proverbs 5:1-23 *My son, give attention to my wisdom, Incline your ear to my understanding; 2 That you may observe discretion And your lips may reserve knowledge. 3 For the lips of an adulteress drip honey And smoother than oil is her speech; 4 But in the end she is bitter as wormwood, Sharp as a two-edged sword. 5 Her feet go down to death, Her steps take hold of Sheol. 6 She does not ponder the path of life; Her ways are unstable, she does not know it. 7 Now then, my sons, listen to me And do not depart from the words of my mouth. 8 Keep your way far from her And do not go near the door of her house, 9 Or you will give your vigor to others And your years to the cruel one; 10 And strangers will be filled with your strength And your hard-earned goods will go to the house of an alien; 11 And you groan at your final end, When your flesh and your body are consumed; 12 And you say, "How I have hated instruction! And my heart spurned reproof! 13 "I have not listened to the voice of my teachers, Nor inclined my ear to my instructors! 14 "I was almost in utter ruin In the midst of the assembly and congregation." 15 Drink water from your own cistern And fresh water from your own well. 16 Should your*

*springs be dispersed abroad, Streams of water in the streets? 17 Let them be yours alone And not for strangers with you. 18 Let your fountain be blessed, And rejoice in the wife of your youth. 19 As a loving hind and a graceful doe, Let her breasts satisfy you at all times; Be exhilarated always with her love. 20 For why should you, my son, be exhilarated with an adulteress And embrace the bosom of a foreigner? 21 For the ways of a man are before the eyes of the LORD, And He watches all his paths. 22 His own iniquities will capture the wicked, And he will be held with the cords of his sin. 23 He will die for lack of instruction, And in the greatness of his folly he will go astray.*

A student who has learned from his or her teacher will live, not die, for lack of instruction. The key is the total attachment to the instructions; a complete attachment means that the commandment cannot be separated from the person without also destroying that person! An example is the food we eat. Once the food is digested and becomes part of our cellular structure, it becomes impossible to extract or separate that food from the body without killing the body and separating it from the spirit.

The Body of Messiah is another picture of how relational love builds one Bride. A bride who has received instruction becomes one with her groom, and she will live and not die in the Word. Notice the honeymooner in Deuteronomy 24:5 was to be free from any “duty” other than to learn how to please his wife. The Hebrew word for duty is *dvar*, or word, command. Is there any greater commandment than to love? First love leads to mature love in the commandment.

A groom who must devote his attention to his wife unselfishly for a year is on his way to learning the sacrificial love of daat. It leaves no room for a husband to see his bride as an object, but as a part of his own body that must be nourished, cherished, and made joyful before his own needs are met. His own body will derive no benefit until he woos her with kindness. The physical reward for his effort is what will reinforce his efforts to become an emotional support for his wife. He finds that for his wife, true intimacy is first aroused by the attention of loving words and gentle touches. By so doing, the man is distinguished from the beasts that were created on the same day as Adam. His “speaking soul” bonds the physical and spiritual aspects of the marriage so that they may mature in holiness.

This mature love demonstrates that the student has become one with the learning. It is who the student is, not what he or she understands. There is a natural, not a conscious, obedience to the gospel. The student grows in holiness.

Each student should demonstrate an act of relational love with the concept he or she has learned. This is best done in the context of a congregation, fellowship, or family, but can be anywhere. The level of daat must be demonstrated by how the student interacts unselfishly with another person. Often this cannot be planned, assigned, or even related to others. Instead, it is lived, and its fruit is observed and enjoyed by others. In this case, the teacher as the shadchan may observe the student living what has been learned without self-consciousness.

**YESHUA TAUGHT DAAT AS THE DEEPEST RELATIONSHIP OF A DISCIPLE TO HIS COMMANDMENTS IN JOHN 14-15:** John 14:15-23 *"If you love Me, you will keep My commandments. 16 "I will ask the Father, and He will give you another Helper, that He may be with you forever; 17 that is the Spirit of truth, whom the world cannot receive, because it does not see Him or know Him, but you know Him because He abides with you and will be in you. 18 "I will not leave you as orphans; I will come to you. 19 "After a little while the world will no longer see Me, but you will see Me; because I live, you will live also. 20 "In that day you will know that I am in My Father, and you in Me, and I in you. 21 "He who has My commandments and keeps them is the one who loves Me; and he who loves Me will be loved by My Father, and I will love him and will disclose Myself to him." 22 Judas (not Iscariot) said to Him, "Lord, what then has happened that You are going to disclose Yourself to us and not to the world?" 23 Jesus answered and said to him, "If anyone loves Me, he will keep My word; and My Father will love him, and We will come to him and make Our abode with him.*

## YIRAT ADONAI - REVERENCE OF ADONAI

### יְרֵאת אֲדֹנָי

#### Completion

CLOSURE AND RECOUNTING - REST AND SHARING - ENJOY THE LEARNING -  
ACKNOWLEDGING THE WISDOM OF GOD

This step of the teaching model should share characteristics of Shabbat or Sukkot, times of remembrance. Shabbat is observed in remembrance of the Creation. Sukkot is observed in remembrance of the Passover and exodus from Egypt.<sup>4</sup>

Remembering involves sharing or recounting the lessons and their blessings learned from the past. In this way, the student is encouraged and motivated to look forward to the good things to come. It almost becomes another anticipatory set, for Shabbat and Sukkot are devoted to oneg, calling the blessings of Adonai a delight. Typical for Shabbat and Sukkot are festive meals, strong drink, dancing, fellowship, or “whatsoever your soul shall lust after.”<sup>5</sup> The requirement is that the one who worships should share with others also gathered to worship and give glory to Adonai for the increase, for Yirat Adonai demonstrates that we have reverence for his ability to reward our labor.

This is the pattern for Yirat Adonai in the learning process. Lest the student - and every teacher remains a student – become proud of his own ability to learn and grow in the Word, Shabbat and Sukkot remind us that if not for the blessing of Adonai, we could not understand or do even one mitzvah! Give Him the glory!

A. RECOUNT WHAT WAS LEARNED

B. SHARE ANY PERSONAL EXPERIENCES

To demonstrate the goodness of Adonai to students, gather them and have them summarize what they learned during the study session, during the week, during the year, or over the years. Let everyone present taste and see that Adonai is good. This is the shared offering of Sukkot, so bring the firstfruits of the increase. By sharing the increase with our brothers, the Body of Messiah receives shared vision and purpose.

**YESHUA CONNECTED HIS STUDENTS WITH THE GLORY OF THE PAST AND FUTURE, ANCHORING THEM IN THE PRESENT:** Luke 9:28-31 *Some eight days after these sayings, He took along Peter and John and James, and went up on the mountain to pray. 29 And while He was praying, the appearance of His face became different, and His clothing became white and gleaming. 30 And behold, two men were talking with Him; and they were Moses and Elijah, 31 who, appearing in glory, were speaking of His departure which He was about to accomplish at Jerusalem.*

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<sup>4</sup> Leviticus 23:42-43.

<sup>5</sup> Deuteronomy 14

## YESHUA THE RABBI/TEACHER

Yeshua used the components of the Seven Spirits of God to teach his disciples. Yeshua taught his disciples how to pray.

**Chokmah.** As an anticipatory set, Yeshua secluded himself in prayer. That which is secret or concealed can cause a sense of curiosity in others:

Luke 5:16 *But Jesus Himself would often slip away to the wilderness and pray.*

Mark 1:35 *In the early morning, while it was still dark, Jesus got up, left the house, and went away to a secluded place, and was praying there.*

The Father also acknowledged Yeshua's prayers, which caused wonder to the onlookers:

Luke 3:21-22 *Now when all the people were baptized, Jesus was also baptized, and while He was praying, heaven was opened, and the Holy Spirit descended upon Him in bodily form like a dove, and a voice came out of heaven, "You are My beloved Son, in You I am well-pleased."*

Matthew 17:15-21 *"Lord, have mercy on my son, for he is a lunatic and is very ill; for he often falls into the fire and often into the water. "I brought him to Your disciples, and they could not cure him." And Jesus answered and said, "You unbelieving and perverted generation, how long shall I be with you? How long shall I put up with you? Bring him here to Me." And Jesus rebuked him, and the demon came out of him, and the boy was cured at once. Then the disciples came to Jesus privately and said, "Why could we not drive it out?" And He said to them, "Because of the littleness of your faith; for truly I say to you, if you have faith the size of a mustard seed, you will say to this mountain, 'Move from here to there,' and it will move; and nothing will be impossible to you. "But this kind does not go out except by prayer and fasting."*

**Binah.** For the presentation of the lesson, Yeshua listed the key components of prayer:

Luke 11:1-4 *It happened that while Jesus was praying in a certain place, after He had finished, one of His disciples said to Him, "**Lord, teach us to pray just as John also taught his disciples.**" 2 And He said to them, "When you pray, say: 'Father, hallowed be Your name. Your kingdom come. 3 'Give us each day our daily bread. 4 'And forgive us our sins, For we ourselves also forgive everyone who is indebted to us. And lead us not into temptation.'"*

Yeshua then gives practical examples of prayer:

Luke 18:1-17 *Now He was telling them a parable to show that at all times they ought to pray and not to lose heart, 2 saying, "In a certain city there was a judge who did not fear God and did not respect man. 3 "There was a widow in that city, and she kept coming to him, saying, 'Give me legal protection from my opponent.' 4 "For a while he was unwilling; but afterward he said to himself, 'Even though I do not fear God nor respect man, 5 yet because this widow bothers me, I will give her legal protection, otherwise by continually coming she will wear me out.'" 6 And the Lord said, "Hear what the unrighteous judge said; 7 now, will not God bring about justice for His elect who cry to Him day and night, and will He delay long over them? 8 "I tell you that He will bring about justice for them quickly. However, when the Son of Man comes, will He find faith on the earth?" 9 And He also told this parable to some people who trusted in themselves that they were righteous,*

*and viewed others with contempt: 10 "Two men went up into the temple to pray, one a Pharisee and the other a tax collector. 11 "The Pharisee stood and was praying this to himself: 'God, I thank You that I am not like other people: swindlers, unjust, adulterers, or even like this tax collector. 12 'I fast twice a week; I pay tithes of all that I get.' 13 "But the tax collector, standing some distance away, was even unwilling to lift up his eyes to heaven, but was beating his breast, saying, 'God, be merciful to me, the sinner!' 14 "I tell you, this man went to his house justified rather than the other; for everyone who exalts himself will be humbled, but he who humbles himself will be exalted."*

**Etzah.** Yeshua used applications to reinforce his concepts of prayer, even correcting his disciples when they misapplied the teaching and prohibited children from approaching Yeshua. He took this opportunity to re-teach the concepts and examples he'd already given in the same context that he taught through Binah in the verses above: Luke 18:15 *And they were bringing even their babies to Him so that He would touch them, but when the disciples saw it, they began rebuking them. 16 But Jesus called for them, saying, "Permit the children to come to Me, and do not hinder them, for the kingdom of God belongs to such as these. 17 "Truly I say to you, whoever does not receive the kingdom of God like a child will not enter it at all."*

**Ruach Adonai.** Yeshua encourages his disciples to apply his teaching and pray independently in order to prepare for the test to come: Luke 22:39-46 *And He came out and proceeded as was His custom to the Mount of Olives; and the disciples also followed Him. When He arrived at the place, He said to them, "Pray that you may not enter into temptation." And He withdrew from them about a stone's throw, and He knelt down and began to pray, saying, "Father, if You are willing, remove this cup from Me; yet not My will, but Yours be done." Now an angel from heaven appeared to Him, strengthening Him. And being in agony He was praying very fervently; and His sweat became like drops of blood, falling down upon the ground. When He rose from prayer, He came to the disciples and found them sleeping from sorrow, and said to them, "Why are you sleeping? Get up and pray that you may not enter into temptation." Yeshua's labor in prayer was so fervent that his sweat was like drops of blood.*

**Gvurah.** Yeshua ascends to the right hand of the Father, and he has now become an observer to see how well he has taught his students. In response to his commission in the last chapter of Luke, the disciples gather in Jerusalem to await the empowerment of the Ruach HaKodesh. Their gathering is characterized by like kind and like mind in Acts 1:14 *These all with one mind were continually devoting themselves to prayer, along with the women, and Mary the mother of Jesus, and with His brothers.*

This commitment to prayer continues until

Acts 2:1-11 *When the day of Pentecost had come, they were all together in one place. 2 And suddenly there came from heaven a noise like a violent rushing wind, and it filled the whole house where they were sitting. 3 And there appeared to them tongues as of fire distributing themselves, and they rested on each one of them. 4 And they were all filled with the Holy Spirit and began to speak with other tongues, as the Spirit was giving them utterance. 5 Now there were Jews living in Jerusalem, devout men from every nation under heaven. 6 And when this sound occurred, the crowd came together, and were bewildered because each one of them was hearing them speak in his own language. 7 They were amazed and astonished, saying, "Why, are not all these who are speaking Galileans? 8*



*"And how is it that we each hear them in our own language to which we were born? 9  
"Parthians and Medes and Elamites, and residents of Mesopotamia, Judea and Cappadocia,  
Pontus and Asia, 10 Phrygia and Pamphylia, Egypt and the districts of Libya around  
Cyrene, and visitors from Rome, both Jews and proselytes, 11 Cretans and Arabs-- we hear  
them in our own tongues speaking of the mighty deeds of God."*

The disciples begin to scatter the seed of the gospel to all nations, tribes, and tongues, and it is precipitated by the prayer of like kind and like mind. Yeshua can see that his students have learned his lessons of prayer.

**Daat.** Yeshua reconciles the children to the Father in love and prayer:

*John 16:26-27 "In that day you will ask in My name, and I do not say to you that I will request of the Father on your behalf; for the Father Himself loves you, because you have loved Me and have believed that I came forth from the Father."*

Yeshua prays that his disciples would be made one in love with the Father and one another:

*John 17:9-26 "I ask on their behalf; I do not ask on behalf of the world, but of those whom You have given Me; for they are Yours; and all things that are Mine are Yours, and Yours are Mine; and I have been glorified in them. "I am no longer in the world; and yet they themselves are in the world, and I come to You. Holy Father, keep them in Your name, the name which You have given Me, that they may be one even as We are. "While I was with them, I was keeping them in Your name which You have given Me; and I guarded them and not one of them perished but the son of perdition, so that the Scripture would be fulfilled. "But now I come to You; and these things I speak in the world so that they may have My joy made full in themselves. "I have given them Your word; and the world has hated them, because they are not of the world, even as I am not of the world. "I do not ask You to take them out of the world, but to keep them from the evil one. "They are not of the world, even as I am not of the world. "Sanctify them in the truth; Your word is truth. "As You sent Me into the world, I also have sent them into the world. "For their sakes I sanctify Myself, that they themselves also may be sanctified in truth. "I do not ask on behalf of these alone, but for those also who believe in Me through their word; that they may all be one; even as You, Father, are in Me and I in You, that they also may be in Us, so that the world may believe that You sent Me. "The glory which You have given Me I have given to them, that they may be one, just as We are one; I in them and You in Me, that they may be perfected in unity, so that the world may know that You sent Me, and loved them, even as You have loved Me. "Father, I desire that they also, whom You have given Me, be with Me where I am, so that they may see My glory which You have given Me, for You loved Me before the foundation of the world. "O righteous Father, although the world has not known You, yet I have known You; and these have known that You sent Me; and I have made Your name known to them, and will make it known, so that the love with which You loved Me may be in them, and I in them."*

This prayer for unity was answered when the disciples gathered in Jerusalem to await Shavuot: *Acts 1:14 These all with one mind were continually devoting themselves to prayer, along with the women, and Mary the mother of Jesus, and with His brothers.*

**Yirat Adonai.** The disciples have followed in the footsteps of their Messiah. They go to the Temple to pray, showing reverence to His House. When a lame man asks alms, Peter prays a prayer of healing, allowing the lame man to rejoice in the Spirit of Sukkot and

Shabbat. Not only does the lame man have strong feet with which to praise Adonai, the miracle creates an anticipatory set to start the cycle anew: Acts 3:1-11 *Now Peter and John were going up to the temple at the ninth hour, the hour of prayer. 2 And a man who had been lame from his mother's womb was being carried along, whom they used to set down every day at the gate of the temple which is called Beautiful, in order to beg alms of those who were entering the temple. 3 When he saw Peter and John about to go into the temple, he began asking to receive alms. 4 But Peter, along with John, fixed his gaze on him and said, "Look at us!" 5 And he began to give them his attention, expecting to receive something from them. 6 But Peter said, "I do not possess silver and gold, but what I do have I give to you: In the name of Jesus Christ the Nazarene-- walk!" 7 And seizing him by the right hand, he raised him up; and immediately his feet and his ankles were strengthened. 8 With a leap he stood upright and began to walk; and he entered the temple with them, walking and leaping and praising God. 9 And all the people saw him walking and praising God; 10 and they were taking note of him as being the one who used to sit at the Beautiful Gate of the temple to beg alms, and they were filled with wonder and amazement at what had happened to him. 11 While he was clinging to Peter and John, all the people ran together to them at the so-called portico of Solomon, full of amazement.*

## TEACHER PRACTICE

Make sure you can practice what you teach. The following is an exercise in the components of the teaching model. Open your Bible to the Book of I Peter.

The student will identify the following components of the Creation Gospel teaching model in the Book of I Peter:

- a) Invitation by anticipation
- b) Building through examples
- c) Applications for personal growth
- d) Practicing the applications
- e) Spreading the teaching (gospel)
- f) Loving and living
- g) Resting in the gospel

### Constructing Learning Objectives

Review the components of a learning objective. A general learning objective for the Book of I Peter may be derived from I Peter 1:25-2:2: **The student will identify mitzvot for personal spiritual growth that will lead to the growth of the gospel.**

Now construct individual learning objectives to teach the following I Peter concepts:

Lust: \_\_\_\_\_  
\_\_\_\_\_

Conversation: \_\_\_\_\_  
\_\_\_\_\_

Civil law and government: \_\_\_\_\_  
\_\_\_\_\_

Work: \_\_\_\_\_  
\_\_\_\_\_

Marriage: \_\_\_\_\_  
\_\_\_\_\_

Suffering: \_\_\_\_\_  
\_\_\_\_\_

Leadership: \_\_\_\_\_  
\_\_\_\_\_

### Chokhma - Anticipatory Set

1. List the passages or words in the first chapter that invite the readers to continue learning from Peter's letter or create anticipation in the contents of the letter:

### Binah – Presentation of key concepts

2. List the commandments that you think Peter is teaching.

### Etzah – Application from concept

3. How does Peter want the teaching of the letter applied? From the text of I Peter 2:1-6, write Peter's learning objective for the readers of his letter in the proper format:

### Ruach Adonai – Practicing the application independently and planning action

4. This passage - 1 Peter 3:8 *To sum up, all of you be harmonious, sympathetic, brotherly, kindhearted, and humble in spirit;* - uses "spirit words" to describe the disciples of Yeshua. However, a good teacher will frame more concrete behaviors or "fruits" by which to measure the work of the Holy Spirit. Look through I Peter 3:8-14 and define any concrete behaviors he is teaching that would demonstrate concepts of harmony, sympathy, kindheartedness, or humility.

### Gvurah – Powerful, far-reaching applications

5. I Peter 3:15-16 describes how the teachings can be spread personally. Give Peter's exact words that describe this action, then tell in your own words how you personally can fulfill this commandment.

Daat – Living and loving the Word

6. In the passage previously described (1 Peter 3:8-11), Peter teaches how to “desire life” and “love good days.” Explain how this passage describes the Spirit of Daat at work in the mature student of the Word.

Yirat Adonai – Resting, sharing, and rejoicing in the teaching and looking forward

7. Consider the following verse: 1 Peter 3:15 *...but sanctify Christ as Lord in your hearts, always being ready to make a defense to everyone who asks you to give an account for the hope that is in you, yet with gentleness and reverence;*

Relate “sanctify,” “hope,” and “reverence,” to Shabbat or Sukkot:

*1 Peter 5:10-14 After you have suffered for a little while, the God of all grace, who called you to His eternal glory in Christ, will Himself perfect, confirm, strengthen and establish you. 11 To Him be dominion forever and ever. Amen. 12 Through Silvanus, our faithful brother (for so I regard him), I have written to you briefly, exhorting and testifying that this is the true grace of God. Stand firm in it! 13 She who is in Babylon, chosen together with you, sends you greetings, and so does my son, Mark. 14 Greet one another with a kiss of love. Peace be to you all who are in Christ.*

Relate “perfect,” “exhorting and testifying,” “greet one another with a kiss of love,” and “peace” to Shabbat or Sukkot:

## Training Tips and Skill Builders

All lessons will benefit from having a small 7-branched menorah to which you can point as you teach. In the following two exercises, learners can touch the branch as they recite the information. Physical contact helps many learners.

### Lesson One

It is very important that learners know what was created in order for all seven days of creation. This must be established before proceeding to the Seven Spirits of Messiah. One good memory game is to have one person say, "Day One, God created light." The second person repeats the creation of the First Day and adds the Second Day. The third person repeats the First and Second Days, and adds the Third, and so on until you reach the Seventh Day.

Another skill builder is to repeat the exercise, but add a key word or phrase to the description of each day, such as "Day One, God created Light, and he 'separated' 'in the Beginning.'" Try not to move on until everyone can recite at least the first exercise without peeking.

Decide ahead of time which portion of the lesson will be covered. While reading aloud through the study texts for each portion, have students either underline in their Bibles or write in notebooks the key words from the text that you will select beforehand. These key words will define the theme of the study session. This can serve as an anticipatory set as well as closure. To end the lesson, have each student pick a word that was underlined and tell what they learned about it from the text and the study.

### Lesson Two

Continue the memory exercises with the Seven Spirits of Messiah. To the exercise above, add the connected spirit. The first student will begin, "Day One, God created Light, and he 'separated' 'in the Beginning,' with Wisdom or Chokhmah." The second student repeats and follows with Day Two, etc. Have students pass the menorah and touch each lamp as they recite.

A good concluding exercise is to write all the characteristics of each of the seven spirits on separate slips of paper or small notecards. Scramble them, then see if the students can place each characteristic under the proper manifestation of the Spirit. It is okay if some share characteristics; in fact, they will because of the chiasmic structure!

Learn How to Use a Concordance (or try with an online search engine, such a Blue-Letter Bible or Crosswalk.com)

Help the class with the research question: "Why would 10 be considered the number of a congregation, either a righteous congregation or an evil congregation?" Obtain a concordance and look up the words "ten" and "congregation." Eventually you will locate the list of all Scriptures using the words ten and congregation. (You are looking for

Genesis 18:32 and Numbers 14:27) Assign each student a verse to look up (ensure two students have the two key verses assigned) and read to the class, including a few verses before and after the "ten" verse. Have the students guess which two passages define the evil and righteous congregation.

### **Lesson Three**

It is critical that students have a familiarity with the moedim even if it means stopping at this point to introduce study material from a different book (reference suggestions included in text). At the conclusion, ensure that each student knows each festival, its associated practices or Messianic pictures, and all possible names, Hebrew and English to refer to each moed. When the students are ready, write on small note cards each of the following words or phrases. Have the students group them according to the corresponding festival in order. Even with Torah-literate groups, this can be a good refresher exercise.

Pesach

Passover

Slain Lamb

Inspecting of (testing) lamb

Lamb ONE year-old

Bitter Herbs

10th of Nisan

14th of Nisan

Blood on Doorpost

Chag HaMatzah

Unleavened Bread

Pierced, Striped, Bruised

Death and Burial

Separate and remove leaven from home

Yom HaBikkurim

Firstfruits of the Barley

First ripe heads of barley

Elevation (wave) offering

Shavuot

Pentecost

Feast of Weeks

First ripe heads of wheat

Two wave loaves

7 7s of weeks

counting of the omer

Giving of the Torah at Sinai

Yom Teruah

Day of Blowing

Day of the Awakening Blast  
Feast of Trumpets  
Rosh HaShanah  
Two silver trumpets  
10 Days of Awe  
Day of Remembrance  
Call to repentance

Yom HaKippur(im)  
Day of Atonements  
Holy of Holies, behind the veil  
Sounding of Jubilee Year for return in Israel  
Two goats: for Adonai and for Azazel  
Unified national fasting, repentance, prayer  
High priest dressed in white  
Incense, blood, oil

Sukkot  
Feast of Tabernacles  
Feast of Booths  
Simchat Torah  
palm branches, branches of leafy trees  
7 species  
Water and wine pouring

Once the students have arranged the festival "bundles," encourage them to make a chart and keep it with their workbook as they study.

Book Two Lesson Three begins with an assignment to research some of the Church's most popular festivals and their origins. This is a great homework assignment for students unfamiliar with the origins of Christian holidays that are different from the festivals commanded by the Spirit of Messiah in his Word. Assign each student a festival such as Christmas, Easter, Valentine's Day (that may be enough). Have them write a paragraph or two about the origin of that festival and present their findings to the class. That done, review the pages on Digging Deeper into the Spirit of Adonai, the Fourth Day, and Eternity in Book One, Lesson Two. Discuss any similarities you see.

#### **Lesson Four**

Retrieve the "bundling" exercise from Lesson Three. When Book Three, Lesson Four is complete, add note cards for each of the seven assemblies of Revelation. Scramble everything together and have students re-bundle, adding the Seven Assemblies.

A challenging exercise is to take the same note cards once they have been "bundled," scramble them again, and ask students to arrange them chiastically. This can also be done by the teacher as he/she actually teaches chiastic structure in the lesson. An old-fashioned flannelboard would be a great tool, but those are hard to find. A small magnetic whiteboard would work well with notecards printed on magnetic paper available at Walmart.



