

## Well-Trained Teachers

The best way for anyone to learn anything is through giving regular oral reports. The person speaking learns as he prepares, and as he speaks, and everyone listening learns something new. That is why oral reports are one of our traditions. So our children must give oral reports. They do not learn through testing alone. You can assign sub-chapters of lessons to each one. Ask them to prepare an oral report. Each child stands up and shares what he learned in the subject that he's supposed to talk about. Then he shares it with the rest of the children and so they all learn what that one learned. You'll hear them say, *"I didn't catch onto that before, but now I do. I see it!"*

That is how we all learn. The best way to teach and to test is through oral reports. Our Master was probably taught that way, since he was able to enter the temple and give an oral report such that even the Jewish rabbis and elders were astonished. Even kings will shut their mouths (Isa 52:15) when they hear our children speak, or when we are taken or questioned by social services, or something like that. When they hear what we have to say, they will be astonished.

We may not know everything the world knows — and our children don't even *need* to know it — but they will be amazed at what we do know. Our children know more than the theologians.

*He [they] shall startle<sup>1</sup> many nations; kings shall shut their mouths because of him [them]; for that which has not been told them they shall see, and that which they have not heard they shall understand. (Isa 52:15)*

We are rebellious if we don't do oral reports. Somebody is at fault. It is not the children who are responsible, but the teachers. Give the children certain subjects to make a five minute oral report on, from one of our training books, or a freepaper article, and when they speak, we can all learn from it. We learn by hearing.

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<sup>1</sup> The right translation is *startle*, not *sprinkle*. The NRSV and RSV both say *startle*, while the NKJ and NIV, for instance, both say *sprinkle*.

When I taught school, I didn't go by their methods, just giving written tests. I asked the students to simply stand up and give an oral report about what they learned. I graded them by what I felt like they deserved. I gave them all an A or a B. My method was somewhat unorthodox, but I knew I hadn't learned one thing myself in school just by taking written exams.

**Yotsah bat Zerubbabel** — Yochanan Abraham spoke to us in *Full Message of This Life* about the boundaries our Father set for man. In the world, people are being taught to tear down those boundaries, to cross the line in their conscience. Then it becomes so easy for them to do horrible things. Here, we are learning to build those boundaries back up, and to respect them. I want to not cross boundaries, so as to be different from the world.

Amen. We are to be different from the world, so they can see. We are to be a *light* to them, an illumination — a light to *enlighten them*. They have a conscience, so they know good when they see it. Even by our clothes, they are startled. No one is positively affected by today's fashions. But when they see someone a little bit modest, if they're really honest, and have a working conscience, they will be convicted.

**Ta'avah bat Gamaliel** — People today are being trained to disregard human life, and we can even get conditioned in the same way. Yochanan said we need to be reconditioned, so as to see people as they really are, made in the image of God. It is easy for us who didn't grow up in the world to make unkind remarks about people. Our Master healed people through great compassion and regarding human life highly. I want to be like Him.

Amen! Do you know what "Amen" means? Amen is a commanding prayer, saying, "*Let it be, Father... Let it BE!*"

**Takif ben Yochanan** — I learned something through the story about Peter trying to stop our Master from going to Jerusalem to be crucified. If I am surprised at the fiery ordeals, I wasn't crying out to be delivered from the evil one. Then I am not prepared, and I will react from whatever comes to my mind. If I am on guard, making sure to seek grace, then those fiery ordeals that come will strengthen my character in the way of Yahweh.

Peter responded to our Master, "*No! You shall not go...*" He acted too quickly, didn't he? He wasn't on guard.

## Loud Speakers

It is wonderful that we can teach our children to speak loud — loudly enough so that we can all hear. It is really good that our children are speaking loudly enough that you can hear them. But some of our children haven't been taught, and so they speak so low. Even some adults also speak so low that you can hardly hear them. You have to exhort them repeatedly, "*Speak loudly, I can't hear you....*" We all ought to speak loudly enough to be heard — even in our prayers at the gatherings. We have to open up our mouth.

## Praise in All Generations<sup>2</sup>

We also teach our children to praise Him; but it can be lost in one generation, just as in the first church. Everything was lost in one generation; it didn't go on to the next. We must pass it down, from one generation to the next generation, to the next generation, to the next generation. We are to go on for 49 years, 7 sets of 7 years, each ending in a Sabbatical year.

Obviously, the first church did not attain to the 49<sup>th</sup> year. Never did it happen in the history of Israel. They never celebrated the year of Jubilee. They couldn't, because they weren't together in unity and oneness. It wasn't passed on to their children, down to the 3<sup>rd</sup> and 4<sup>th</sup> generations.

Sometimes we're lukewarm. We will grow lukewarm if we are not passing that praise on down from generation to generation. We need to continually praise our Father. What is the purpose for which we all come to the minchah each morning and evening? We come to *thank and praise Him*. This is what we are to do as His priesthood:

*They are to stand every morning to thank and to praise Yahweh, and likewise at evening. (1 Chr 23:30)*

When people ask us, "Where did you get that from, standing together every morning and evening, thanking and praising Him, and in prayer?" We can tell them,

<sup>2</sup> See also: *Praise from One Generation to Another* (2008.05.23-A01)

“Right here in 1 Chr 23:30.” But we have to carry it on in a new and living way. We have to do everything the priests were doing back then, but *spiritually*, as in 1 Tim 2:8.

Ex 29:42 — *He meets with us and speaks to us.* How do we know what our Father is actually saying to us? How do we hear His voice? 1 Pet 4:10-11 — He speaks through each and every one of us. That is how we hear what He has to say, and that is how He reminds us of the things He spoke to us this morning, and that is how He will remind us tomorrow of the things He spoke to us this evening. He will inculcate it into us, if we are really genuine. It only takes one generation to lose that praise.

**David Zerubbabel** — Ps 141:2 says “*May my prayer be counted as incense before You, the lifting up of my hands as the evening sacrifice.*”

This is a form of praise, lifting up our hands.