
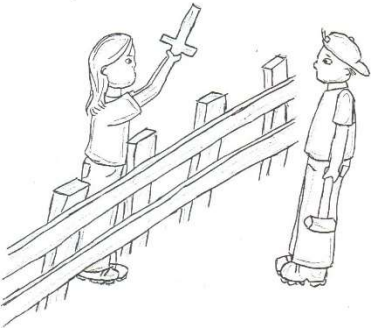


Theology	Language
<p><b>The Theology of Creation</b></p> <p>God <b>created</b> the world by <b>fiat</b>—<b>ex nihilo</b>.</p>  <p><b>“Let there be light!”</b></p>	<p><b>Five Properties of Verbs</b> <i>Person, Number, Tense, Voice, and Mood</i> E.g., 1<sup>st</sup>-person singular, present active indicative</p> <p><b>Auxiliary Verbs</b> – changes mood, tense, or emphasis do/does/did, may/might/must, can/could, will/would, shall/should, am/are/is/was/were/be, have/has/had, and will</p>
Scripture	Proverb
<p><b>The Shema and the Great Commandment</b> “Hear, O Israel. The LORD our God, the LORD is one. You shall love the LORD your God with all your heart and with all your soul and with all your might.” —Deuteronomy 6:4-5</p> <p><b>The Second Commandment</b> “You shall love your neighbor as yourself.” —Leviticus 19:18</p> <p><b>A New (but Old) Commandment</b> “A new commandment I give to you, that you love one another; even as I loved you, that you also love one another.” —John 13:34</p> <p><b>Bonus: The Ten Commandments</b></p> <p>I. God is one! The tables, two! Ten Commandments we must do. <i>Have no other gods but Me; To no image bend your knee. Do not take God’s name in vain; Sabbath days, do not profane. Honor father, mother too, That it may go well with you.</i> Often, Lord, these laws we break! Save us now for Jesus’ sake.</p> <p>II. God is one! The tables, two! Ten Commandments we must do. <i>Do not take your neighbor’s life. Do not take your neighbor’s wife. Do not steal your neighbor’s gain. Do not ruin your neighbor’s name. Do not covet anything— House or wife or slave or things.</i> Often, Lord, these laws we break! Save us now for Jesus’ sake.</p>	<p><b>Introduction to Proverbs</b></p> <p>Give ear and <b>hear</b> the words of the wise and set your heart to what I know; for words are pleasant when they arise assembled and ready from down below.</p> <p>That in the Lord may be your trust, I teach you now today—I must!</p> <p>Have I not written to <b>you</b> <b>thirty words</b> in counsel and information, That <b>you</b> may learn, that <b>you</b> may answer the truth in recitation?</p> <p><b>Ten</b> Do not move the orphan’s fence, For Jesus Christ is his defense. —from Proverbs 23:10-11</p> 

Math	Science
<p><b>Mathematical Operations</b> <i>Addition, Subtraction, Multiplication, Division, and Exponents</i></p> <p><b>Three Properties of Addition and Multiplication</b></p> <p><b>Commutative</b> – reverse the order <math>3 + 4 = 4 + 3</math></p> <p><b>Associative</b> – shift the parentheses <math>(3 + 4) + 8 = 3 + (4 + 8)</math></p> <p><b>Distributive</b> – multiply each term in the parentheses <math>2(3 + 9) = 2(3) + 2(9)</math></p>	<p><b>Biology Taxonomy</b> – <i>What are the seven categories?</i> Hint: <b>King Philip Cried Out, “Find Good Sausages!”</b> <i>What are the five kingdoms?</i></p> <p><b>The “Big Ten”</b></p> <p><b>Animals</b> Mammal, Reptile, Amphibian, Bird, Fish, and Invertebrates</p> <p><b>Plants</b> Vascular, Nonvascular</p> <p><b>Trees</b> Deciduous, Coniferous</p>
Geography and Chronology	History
<p><b>Introduction Chant</b> One, two, three, four, seven, ten, and twelve, Four-dee, sev’n-dee, tell the story well!</p> <p><i>What are the <b>twelve</b> before and after “Son-rise”?</i></p> <p><b>Forty</b> Forty days of the Flood, Four generations of Fathers, Four hundred years to Slavery. Forty years in the Exodus, Four hundred years in the Land. Four hundred <i>more</i> years in the Land, Seventy years in Exile, Four hundred years of Silence. Forty days of no Food— A Servant until the Ascension— Forty days to Outpouring.</p> <p><b>Seventy</b> Seventy <i>years</i> is all we get— Or if, by strength, it’s eighty; Seventy <i>times</i> is what we get, When somehow something’s weighty:</p> <p>Seventy sons of <b>Jacob</b>, And seventy elders of <b>Moses</b>; Seventy sons of <b>Gideon</b>, And seventy years in <b>Babylon</b>; Seventy sent by <b>Jesus</b>, And seventy men condemned Him— And, as a result, the <b>Temple</b> went out, In the seventieth year of our Lord.</p>	<p><b>The Bible Timeline</b></p> <p>Moses and Aaron and ten plagues in Egypt— Forcing the Pharaoh to free the Jews <i>he</i> whipped; Passover, Red Sea, and wilderness grumbings; Manna, the Law—and mountainous rumblings; Covenant promises, golden-calf altar, God’s name explained: “I am who I am”— How can God <i> dwell </i> with a people of sin?</p> <p><b>What is the message of the book of Exodus?</b> <i>The book tells us how God can dwell with sinners.</i></p> <p><b>The Exodus Song</b></p> <p>A burning bush, but not consumed, Is surely something odd— So, how can we, as sinners, be A dwelling place of God?</p> <p>The plagues reveal the power of God— Then God Himself arrives: No longer is our Pharaoh foe, When God can take our lives!</p> <p>Oh, kill the Lamb and take the blood And to the door apply— Without the blood applied outside Our firstborn surely dies.</p> <p>(See the <b>attached sheet</b> for the rest of the song.)</p> <p><b>Tune:</b> Azmon (“O for a Thousand Tongues”)</p>

Theology	Language
<p><b>The Theology of Creation</b></p> <p>God <b>created</b> the world by <b>fiat—ex nihilo</b>.</p> <p><b>Creation is holy due to three things:</b>  <i>Create</i> – to start something unprecedentedly new                      Only God is said to “create” in Hebrew.                      Only God is the Creator (Isa. 45:18).  <i>Fiat</i> – Lat. an absolute command (e.g. Gen. 1:3)                      By His will, all things freely exist (Rev. 4:12).                      By His word, all things truly exist (Heb. 11:3).  <i>Ex Nihilo</i> – Lat. out of nothing                      God created the universe from nothing.</p>	<p><b>Five Properties of Verbs</b>  <i>Person, Number, Tense, Voice, and Mood</i>                      E.g., 1<sup>st</sup>-person singular, present active indicative</p> <p><b>Auxiliary Verbs</b> – changes mood, tense, or emphasis                      do/does/did, may/might/must,                      can/could, will/would, shall/should,                      am/are/is/was/were/be, have/has/had, and will</p> <p><i>These are the “coulda, woulda, shoulda” verbs!</i>                      Changes in <b>mood</b>:                      may/might/must,                      can/could, will/would, shall/should,                      Changes in <b>tense</b>:                      am/are/is/was/were/be, have/has/had, and will                      Change in <b>emphasis</b>:                      do/does/did</p>
Scripture	Proverb
<p>The tutor asks the question and students respond.                      The first verse is the priority in the first year.</p> <p><b>What does Jesus say is the greatest commandment?</b>                      “Hear, O Israel.                      The LORD our God, the LORD is one.                      You shall love the LORD your God                      with all your heart                      and with all your soul                      and with all your might.”                      —Deuteronomy 6:4-5</p> <p><b>Note:</b> Jesus says this commandment is “the great and first commandment” (Mt. 22:37-40; Mk. 12:28-31).                      The totality of the command (all aspects of our being) is rooted in the Shema—there is <i>one</i> God is He is <i>ours</i>.</p> <p><b>The Second Commandment</b>                      “You shall love your neighbor as yourself.”                      —Leviticus 19:18</p> <p><b>Note:</b> Jesus says these two commands sum up the Law.                      They state the 1<sup>st</sup> and 2<sup>nd</sup> commandment positively.</p> <p><b>A New (but Old) Commandment</b> – see 1 Jn. 2:7-8                      “A new commandment I give to you,                      that you love one another; even as I loved you,                      that you also love one another.”                      —John 13:34</p> <p><b>Note:</b> Jesus makes His love the standard, not self-love.</p> <p>Sing the bonus to “Hark the Herald Angels Sing.”                      Parents can work on this larger passage at home.                      The original can also be memorized (Exodus 20:1-17).</p>	<p>The teacher should memorize the <b>introduction</b> and quote it with <b><i>lively emphasis</i></b>, while looking the students one by one in the eye.</p> <p><b>Memorize:</b>                      Do not move the orphan’s fence,                      For Jesus Christ is his defense.                      —from Proverbs 23:10-11</p> <p>The <i>saying</i> should be memorized, but not the reference.                      Show the picture (see the document of thirty pictures).</p> <p><b>Note:</b> This proverb is like the fourth proverb, but with the added circumstance of the landholder being <i>fatherless</i>, i.e., young and without parental protection.</p> <p>Again, as in the first proverb, Jesus sees and punishes.                      The vulnerable <i>appear</i> to be unprotected—not so!</p> <p>In a family, siblings should respect the rules that parents have set up, rather than change the rules to take advantage of younger siblings. Jesus is at the door!</p>

**Explanation – Week 10**

Math	Science
<p><b>Mathematical Operations</b> – <i>something you do!</i> There are five basic mathematical operations: <i>Addition, Subtraction, Multiplication, Division, and Exponents</i></p> <p><b>Three Properties of Addition and Multiplication</b></p> <p><b>Commutative</b> – reverse the order <math>3 + 4 = 4 + 3</math> ← <i>the same for multiplication!</i></p> <p><b>Associative</b> – shift the parentheses <math>(3 + 4) + 8 = 3 + (4 + 8)</math> ← <i>multiplication too!</i></p> <p><b>Distributive</b> – multiply each term in the parentheses <math>2(3 + 9) = 2(3) + 2(9)</math></p> <p>Illus. An animal company give a bonus duck to each box ordered: “<i>Don’t forget about the duck!</i>”</p>	<p><b>Biology Taxonomy</b> – <i>What are the seven categories?</i> Hint: <b>King Philip Cried Out</b>, “<b>Find Good Sausages!</b>” <i>Kingdom, Phylum, Class, Order, Family, Genus, Species</i></p> <p><i>What are the five kingdoms?</i> Monera, Protista, Fungi, Plantae, Animalia</p> <p><b>The “Big Ten”</b></p> <p><b>Animals</b> – <i>Give traits and examples for each one:</i> Mammal, Reptile, Amphibian, Bird, Fish, and Invertebrates</p> <p><b>Plants</b> – Vascular, Nonvascular <i>Vascular plants have tubing: xylem and phloem.</i></p> <p><b>Trees</b> – Deciduous, Coniferous <i>Deciduous usually drop leaves in the fall. Coniferous (lit. “cone-bearing”)—evergreens!</i></p>
Geography and Chronology	History
<p>The class chants the first poem together.</p> <p><b>Twelve</b> – Remind them of sunrise and “Son-rise.” <i>What are the twelve before and after “Son-rise”?</i></p> <p><b>Forty</b> – <i>This sequence is the history of the entire Bible!</i> For this poem, write on the board: 40-4-400-40-400-400-70-400-400-Servant-40 Then point to each number as the poem is recited.</p> <p><b>Seventy</b></p> <p>Seventy <i>years</i> is all we get— Or if, by strength, it’s eighty; Seventy <i>times</i> is what we get, When somehow something’s weighty:</p> <p>Seventy sons of <b>Jacob</b>, And seventy elders of <b>Moses</b>; Seventy sons of <b>Gideon</b>, And seventy years in <b>Babylon</b>; Seventy sent out by <b>Jesus</b>, And seventy condemned <b>Jesus</b>— And as a result, the <b>Temple</b> went out, In the seventieth year of our Lord.</p> <p><b>Note:</b> Seventy speaks of complete fullness (7 x 10). Moses wrote of our lifespan in 3400 B.C. (Ps. 90:10). <i>Not much has changed in over 3000 years!</i> The names in bold could be written on the board. The poem is recited by pointing to the names. In a strange way, a second Babylon (Rome – Rev. 17; 1 Pt. 5:13) destroyed Jerusalem in AD 70. A.D = <i>anno Domini</i>, Lat. “in the year of our Lord”</p>	<p>The Bible history timeline can be chanted or sung. This is the first and second part of a multi-verse poem.</p> <p>Review the first verse together: “Adam and Eve...”</p> <p>The answer to the question is not intended for memory. Students must memorize the poem after the answer.</p> <p>The <b>Exodus Song</b> explains how the Consuming Fire, our God, can dwell with us and we are not destroyed.</p> <p>In truth, we are the Burning Bush in which God dwells.</p> <p>According to Exodus, the Law condemns us: We break the Ten Commandments. We rebel with the Golden Calf, another god.</p> <p>However, the Name of God saves us: “I am” means He has no need of us. “I am who I am” means He is free to be Himself. “I will be gracious to whom I will be gracious” shows that at the heart of God is freely-given goodness, which the Bible calls “grace.” <i>This grace is our hope!</i></p> <p><b>And how is this grace applied?</b> The Passover Lamb and the Tabernacle show: <i>On the basis of blood.</i> The intercession of Moses shows: <i>Through the prayers of a mediator.</i> <b>The name, the blood, the prayers of a mediator— oh, how the glory of Jesus is seen in the Exodus!</b></p>

## The Exodus Song

A burning bush, but not consumed,  
Is surely something odd—  
So, how can we, as sinners, be  
A dwelling place of God?

The plagues reveal the power of God—  
Then God Himself arrives:  
No longer is our Pharaoh foe,  
When *God* may take our lives!

Oh, kill the Lamb and take the blood  
And to the door apply—  
Without the blood applied outside  
Our firstborn surely dies.

Brought through the sea on solid ground,  
We sing, but then complain—  
“No food or drink or meat to eat!”  
Still, God makes manna rain.

The holy mountain shakes with fire  
When God again arrives;  
We hear His words, His covenant,  
And pledge our very lives.

But while the Lord reveals His plan,  
We make a golden calf;  
His wrath enflames, but Moses stands  
And prays on our behalf.

“Oh, show Your glory, Lord, to me,  
I want to see Your face.”  
The Lord reveals His name to him,  
As freely-given grace.

So, here is how the Fire can dwell  
With us and not consume:  
The Law condemns, but not His name—  
His blood and prayers make room.

**Tune:** St. Anne (“O God, Our Help in Ages Past”)

**Alternate Tune:** Azmon (“O for a Thousand Tongues”)