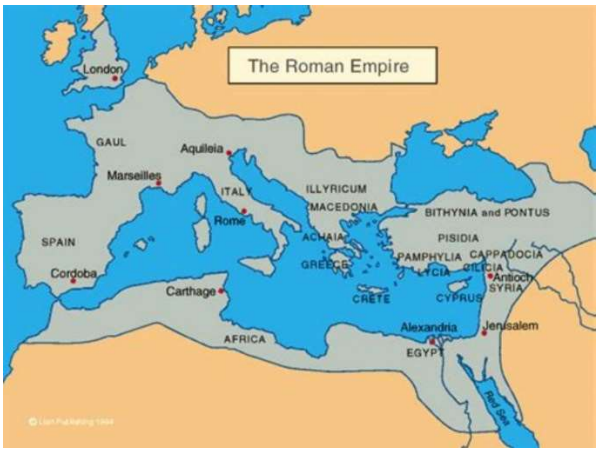
Memorization Explanations – Week 5
Spring Branch Academy – Year Two

Theology	**Language**
Social Change ***Reformation*** and ***Revival*** vs. ***Revolution*** (form) (fullness) (ruin) 	**Noun** – a person, place, or thing **Proper Noun** – a noun with a capital letter
Explanation	**Explanation**
The West has experienced two seasons of change: The **Protestant Reformation** changed society without destroying society. The **French Revolution** and subsequent revolutions changed society by largely destroying society. In a sense, both sides want to change the "house": A ***reformation*** changes by remodeling. A ***revolution*** changes by demolition to start over. As seen in the West, revolutions lead to ruin.	Review the ditty for learning a foreign language: A pile of ***words*** and play by the ***rules***, and ***practice***, ***practice***, ***practice***! Again, these are vocabulary, syntax and practice. Chant the eight **parts of speech** to its rhythm: Nouns and pronouns, Verbs and adverbs, Adjectives and interjections, Prepositions and conjunctions. Here is the first part of speech: **Noun** – a person, place, or thing **Proper Noun** – a noun with a capital letter i.e. when we **name** a ***particular*** person, place, or thing! **Note:** Literally, every noun is a name (Lat. *nomen*), but a proper noun is the name of a particular thing.

Scripture	Parable
Justification through Faith "Behold, as for the proud one, his soul is not right within him; but the righteous will live by his faith." —Habakkuk 2:4 Fails! **Justification through Works** "However, the Law is not of faith; on the contrary, 'He who does them shall live by them.' " —Galatians 3:12 **Salvation through Faith, Not Works** "By grace are you saved through faith, and this not of yourselves, it is the gift of God, not by works, that no man should boast." —Ephesians 2:8-9 **Bonus: The Call of Abraham (Genesis 12:1-3)**	**The Parable of the Dragnet** Matthew 13:47-50 "…they threw the bad away." —Matthew 13:48  **Adage to Remember** "In hell, there will be weeping and gnashing of teeth."
Explanation	**Explanation**
The tutor asks the question and students respond. The first two verses are the priority in the first year. **How are we, as sinners, made right with God?** "Behold, as for the proud one, his soul is not right within him; but the righteous will live by his faith." —Habakkuk 2:4 **Note:** Pride and faith are contrasted. We must become humble, if we are to believe. **How would we be right with God, if we did not sin?** "However, the Law is not of faith; on the contrary, 'He who does them shall live by them.' " —Galatians 3:12 **Note:** The form "live by_____" is in both verses. **How are we saved from sin and death?** "By grace are you saved through faith, and this not of yourselves, it is the gift of God, not by works, that no man should boast." —Ephesians 2:8-9 **Note:** Both grace and faith contradict works as a basis. The Reformation is correct—grace *alone*, faith *alone*. This is the last week for the bonus passage. Next week, we plan to begin the Ten Commandments.	This parable is parallel to the Parable of the Weeds, found earlier in Matthew 13, except that this parable is less elaborate and makes one point: *At the end of the age, the wicked will be removed from the righteous in the Day of Final Judgment.* Invite the children to compare the pairs of parables: The mustard seed and pearl speak of the unspeakable riches of the Kingdom of God. The weeds and the dragnet speak of the unspeakable misery of the wicked. Both pairs of parables emphasize the permanence and significance of eternity. Children must believe Jesus.

Math	**Science**
Integers ***Negative*** *Numbers,* ***Zero****,* ***Positive*** *Numbers* "Countdown, **Zero**, and Count Up" … -5, -4, -3, -2, -1, 0, 1, 2, 3, 4, 5 …	**Three Mysteries of Modern Science** *The Origin of* ***Motion*** *The Origin of* ***Life*** *The Origin of* ***Mind*** *What does each mystery have in common?* **Ans.** Each is a leap to a new *kind* of thing.
Explanation	**Explanation**
Review **cardinal** and **ordinal** numbers. Review the different kinds of **numerals**. *How is a number different than a numeral?* Again, make a big deal of ***going to the Number Zoo!*** **2, 4, 6, 8, 10!** *Even numbers never end!* **1, 3, 5, 7, 9!** *Odd ones also like to climb!* Write last week's number sequences on the board: 2, 4, 6, 8, 10… 1, 3, 5, 7, 9… Review the poem and talk about "the odd man out." Write this week's number sequence on the board: …-7, -6, -5, -4, -3, -2, -1, 0, 1, 2, 3, 4, 5, 6, 7… You can count from zero both ways: "Zero, one, two…" and more ***positive integers***. "Zero, negative one…" and more ***negative integers***. The negatives are pronounced "negative one", etc. You can also count from the left as in a countdown: "Ten, nine, eight…, three, two, one, blast off!" **Note:** Zero is neither positive nor negative. If mathematicians wish to include zero, they say: "non-negative numbers" (0, 1, 2, 3 …) "non-positive numbers" (… -3, -2, -1, 0)	Briefly review the two **myths**: ***Evolution*** and ***The Big Bang*** Each assumes that a greater can come from a lesser. **Three Mysteries of Modern Science** *The Origin of* ***Motion*** *The Origin of* ***Life*** *The Origin of* ***Mind*** Each **mystery** focuses on something truly new: *How does motion come from non-motion?* *How does life come from non-life?* *How does mind come from non-mind?* *What does each mystery have in common?* **Ans.** Each is a leap to a new *kind* of thing. Each is a *qualitative* leap to something *new*! **Note:** *Qualitative* versus *Quantitative* New *kind* of thing vs. more of the *same* thing In Hebrew, "create" means to make a truly *new* thing. In the Bible, only God is said to *create* anything. God originated motion, life, and mind (cf. Ps. 36:9). To this list of created things, we may also add: *Spirit* – greater than mind (Lk 1:44; 1 Cor. 14:14ff) *Soul* – self-moving animal life is greater than plants *How do these mysteries relate to the orders of being?*

Geography and Chronology	History
Roman Empire Cities  Source: https://1.bp.blogspot.com/-oZvS2ENovKQ/UJFQWE9aE5I/AAAAAAAAAg0/WYOch8EL_As/s1600/roman-empire-map.gif	**Two Monks** Antony of Egypt – East (4th Century) Benedict of Nursia – West (6th Century) ***Monks and Mystics*** Without persecution, monks! With Platonic philosophy, mystics! **Cappadocians** Basil of Caesarea Gregory of Nyssa – Basil's brother Gregory of Nazianzus – their friend "The Son of God became man, so that man might become sons of God." —a paraphrase of Cappadocian thought "That which is not assumed is not healed." —Gregory Nazianzen
Explanation	**Explanation**
Roman Empire Cities *Please refer to pp. 76-77 in Dowley, *The Baker Atlas of Christian History* to locate the following cities: Rome – the original capital of the Empire Constantinople – the new capital of the Empire Antioch – a leading city for a bishop (e.g. Ignatius) Alexandria – another leading city (e.g. Athanasius) Jerusalem – symbolically important, not politically **Note:** Only Rome spoke Latin; therefore, its bishop, the "pope" (father) had no Latin-speaking rival.	**Two Monks** Antony of Egypt – East (4th Century) Benedict of Nursia – West (6th Century) **Note:** Ascetics like Antony disciplined themselves for martyrdom through self-made suffering and isolation, but they inadvertently created a life of self-focus which is powerless against the flesh (see Colossians 2:23). Similarly, Benedict's famous *Rule* ironically claims to have a ladder to heaven through downward "humility." In reality, Christ alone is the ladder (cf. John 1:51). ***Monks and Mystics*** Without persecution, monks! *Self-made suffering "proved" their loyalty.* With Platonic philosophy, mystics! *Unbiblical purgation, illumination, and union.* **Cappadocians** Basil of Caesarea Gregory of Nyssa – Basil's brother Gregory of Nazianzus – their friend "The Son of God became man, so that man might become sons of God." —a paraphrase of Cappadocian thought **Note:** The original phrase is too risky ("become god"). At most, believers are glorified to share in Christ's immortality and incorruptibility (see 1 Cor. 15:50ff). "That which is not assumed is not healed." —Gregory Nazianzen **Note:** This is Platonic, but it reminds us that to save us, Christ become in "all things" like us (Heb. 2:17).