




Yashua is the ultimate real-world example of Hebraic and Godly teaching and learning - two things so intrinsically connected that they cannot be separated.




We can learn why he taught as he did and how he learned by looking at the Hebrew Language in depth. Today we do just that!

WORDS TRANSLATED AS "TEACH"




נָתַן is translated as "teach" 34 out of 77 times.

- It is also translated as to instruct and to teach.
- The ancient pictographic combination means "cause  the mind  to manifest .




לָמַד is translated as "teach" 33 out of 77 times.

- It is also translated as to learn, to be instructed in, and to be skillful.
- The ancient pictographic combination means "guiding  to infinite  vulnerability  or "guide continually".




נִוְחַן is translated as teach once.

- Other translations include, to heed a warning, be warned, to caution, and to warn.
- The Ancient Hebrew pictographs read, "a tool  manifested  to the mind  or "a tool that manifests the mind".

יָדַע is translated as teach 6 times.

- It is also translated as to know, to notice, hear of, learn, to realize, to reveal, and to be or become known.
- The pictograph reads "caused  penetration  of knowledge .




נָתַן is translated as teach once.

- It is also translated as to learn, tame, ox, and 1000.
- The pictograph reads "energy  guiding  to the end .

שָׁבַע is translated teach once.




- It is also translated as repeat.
- The Hebrew pictograph means "pressing  the seed's  seed .

חָכַם is translated as teach once.




- It is translated as to act wisely and to be or become wise.
- The Hebrew pictograph means "invulnerable  to physical  blood  or "Invulnerable to hunger"; i.e. Invulnerable to natural animalistic vulnerabilities of human nature (fasting).

WORDS TRANSLATED AS "LEARN"




למד is translated as "learn" 24 out of 35 times.

- It is also translated as to teach, to be instructed in, taught, trained, and to be skillful.
- The ancient pictographic combination means "guiding  to infinite  vulnerability  or "guide continually".

לקח is translated as "learn" 4 out of 35 times.

- It is also translated as to take, teaching, and instruction.
- The ancient pictographic combination means "guiding  to quickly gather  the invulnerable .
- Things and people that are without life blood are considered "invulnerable" (as in closed) as are things that are not at risk of being changed by anything or anyone, such as Yah's customs. The spirit of the dead is invulnerable, but the spirit of the living is vulnerable.




רפד is translated as "learn" 2 of 35 times.

- It is also translated as inscription, something written, letter, scroll, and writing.
- The pictograph of רפד reads "the protected  end  of the mind  ... Writings are how the mind's end/fulfillment is protected.




רעס is translated as "learn" 3 of 35 times.

- It is also translated as know, notice, hear of, or realize the books, inscriptions, scrolls, or writings.
- The pictograph of רעס reads, "to cause penetration of knowledge."
- The pictograph of רפד reads, "the protected end of the mind"
- Writings are how the mind's end/fulfillment is protected

נחש translates as learn once.

- It means to seek and give omens, to foretell, serpent, bronze, divination, and menstruation.
- This is the same word translated as snake or serpent in Genesis 3.
- The pictograph is "a source  of impenetrable  pressure .
- It is better defined as manipulation, a thing that causes people to act against their own intentions.
- Examples: This is what the "serpent" did to Eve, divination is manipulation, and knowing what is to come manipulates. Menstrual symptoms or PMS changes a woman's general intentions by altering her mental state. These are all things that change people's minds through unrelenting pressure, or manipulation.

אלך is translated as learn once.

- It is also translated as to teach, tame, ox, and 1000.
- The pictograph reads "energy  guiding  to the end .



TWO LETTER ROOTS THAT DEFINE TEACHING & LEARNING

The Lamad (ל) is a Hebrew letter named after its ancient symbol, לַמַּד, which is a picture of a shepherd's staff signifying guidance. It would be better identified as a "guiding stick". It describes the characteristics and outcomes of guiding forces. It is also the word most frequently translated to both teach and learn in the bible.

It is described as a force that leads without employing pressure or physical force. Rather, its equivalent to a beacon or a street sign. It's something that is observed or experienced and followed by choice. Like Yashua's discipleship and a sheep guided by the staff of their shepherd.

This letter is usually defined as teach, yoke, bind, and to, which also encompasses its actual meaning.

אֵל describes that energy cannot be guided. It translates to words like worthless, foolish, nothing, no, and not.

בֵּל describes that the heart or mind is a guiding force that covers us.

גֵּל tells learners of this language that study is the gradual process of learning and teaching.

דֵּל describes that children are vulnerable to guidance. In other words, they take their cues from what they see, like sheep do toward their shepherd's staff.

Likewise, this root identifies a parent's role is to guide their children in this manner. Parent must be an example, raise the staff, signal, or be a beacon showing their children which way to choose.

This is why Yashua says, "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven." (Matthew 18:3) We must achieve this level of vulnerability as to be reborn and take our cues from our Heavenly Father and Yashua.

הֵל tells us about the guidance experience. It reveals that the way to recognize it is that it manifests as impatience, exhaustion, weariness, and trouble. The guidance process, rather guiding or being guided, is not easy... If it is it's not guidance.

וֵל reads guide to secure. To guide securely is to be joined one to another. Yashua's saying "Yoke yourself to me and learn from me..." points toward his understanding of this principal.

זֵל explains the idea that guiding to harm or being guided to be harmed is perversion.

חֵל describes that guiding to cradle is to keep secrets and to cover things up. The idea of guiding to cradle, is guiding to keep one in a nest or as a child (not in a good way). It may also be viewed as guiding gently. i.e. not saying what is true to protect the feelings and egos of others; although, this type of behavior is ultimately to protect one's own interests. For example, we don't tell people the whole truth



because we don't want to face confrontation or the response from the other person, not because we don't want their feelings hurt but because we don't want to have to experience those feelings with them.

לך is a guiding or guided physical force. It describes the physical action of a guiding force. For example, walking, a messenger who walks, a king or queen who guides.

Remember that by "guide", we mean the beaconing, signaling, or demonstration of the direction in which others or something should physically go. Thus, by extension this same word is also translated as "go".

Our walk and message are how we live our lives, what we do. This is physical evidence or a demonstration that signals others in a similar or opposite direction. Thus, Yashua says we are the light. He could have also said we are the beacons, guiding light, or signal that others will choose to follow. It is because of our walk, that they would choose to follow us.

לל is the equivalent to the saying "the blind leading the blind". It is a staff guiding a staff. This root tells us that teaching and learning only works when the teacher and the learner are not equivalent in what they know or have to offer. The word translates to loop, as to say going in circles or night, as to say guiding or being guided in darkness. This is another truth demonstrated by Yashua when he says, "Work while it is yet day because night cometh when no man work..."

לע defines knowledge as an inward quality that is innate – you don't have to try to "know", "do" or "recall" it. For example, swallowing is an innate inner ability. The throat "knows" how to swallow. In the same manner, our knowledge is only that which we are capable of acting upon instinctively and without deliberation. Thus, the goal of teaching and learning is to "know" inwardly, instinctively, and without much thought.

לצ meaning the guided path, is a method of guidance that reduces the number of options one has in the way that they will go. This root translates to words like scorn, urge, mimic, and interpretation. The first three should be easy to see as limiting factors. Interpretation, however, can leave some baffled. This simply means that telling someone what something means limits their ability to see all the options in any given situation.

For example, the Holy Bible is an interpreted work. Its not exclusively bad or good, yet it limits people's ability to see all the ways that God is God and in and with whom He is present. Many people are incapable of seeing things from any perspective other than that which they were taught from the Holy Bible. Additionally, the interpreted word is than interpreted again by the people teaching that word... adding to it their own beliefs, ideals, understandings, limits, and biases and spreading those interpretations as the Living Word.

Thus, there are two methods to teach and learn. The first is the guided path, which limits our access causing us to go in a certain direction. The second is the unguided path or the path of the guiding force

(צל), where one's ability to see all things from all perspectives. Interestingly, צל is related to words like shadow, overshadow, shade, leader, pray, and deep. The idea of shadowing and being shade is Hebraically, the function of a leader. This method of learning and teaching is, even by today's standards, "deep". צל defines the quality of a leader, while לצ identifies that of a follower.

These are the concepts taught to learners of the two-letter Hebrew root system regarding guidance where the lamad is in a leading position in the root. Below are the roots with lamad in a secondary role in the root.

אל is a combination of two of the previously discussed words for teaching and learning, the Aleph (א) and the lamad (ל). The actual meaning of aleph is energy. It is sometimes understood as leader from the pictograph of the ox head signifying energy, power, or strength and a leader as a strong ox yoked to a weaker one.

Together, this root identifies energy as a quality of the guidance process. It translates to god, yoke, to, oath, and strength. Teaching learners that these are things that guide.

כל is physical force that guides and is connected to one's physical needs, limits, and abilities. It translates to words like, food, eat, complete, able, accomplish, fuel, restrict, prison, and failure.

לש signifies pressured guidance as having a duality in regard to teaching and learning methods. It can either cause prosperity or spoilage. This method is a game of chance. Likely depending on the individual being pressured. This pressure may cross the thin line that lies between guiding and manipulating, which is divination. Yet for some it leads to prosperity, perhaps when that line is not crossed.

לח is invulnerable guidance. It translates to many negative words and ideals including; forced, pierce, pain, sickness, and disease. It is ordinary in the sense that this type of guidance is common in humankind. These are physical conditions that guides human behavior and choices – "natural guiding mechanisms", if you will. In other words, people are motivated by being forced, pierced, in pain, sickness, or disease. When we are uncomfortable, we move. This is a common or ordinary human behavior. These are the types of things that guide invulnerable people.

לד is vulnerable to guidance. It describes that the best learners are the weak, poor, and those made humble.

Interestingly, another group in this category is the "branch". Paul describes Israel in contrast to gentiles, calling Israel the natural branches. Reading this story in Romans 11 may help to understand this concept better.

Additionally, this word is also "door", hence Yashua says, "I am the door..." - (John 10) It is the mode of learning and teaching through vulnerability or exchange. The door represents the ability to go in and out and back and forth, while the wall represents being blocked in one place or another.



Hebraic Thought on Teaching & Learning

Vulnerable guidance is when the “guide” remains vulnerable to exchange; hence, is receptive and responsive to questions, comments, and critiques. Search the New Testament for the number of times Yashua was questioned, even by his enemies, and he responded! Never does he say, “I’m Jesus and I don’t have to explain myself to anyone.” Such is a common unspoken rule among religious leaders today.

This (דל) is the opposite of the previous word, חל. It is another contrast between the characteristics of a leader verses that of a follower. Here, a teacher, or a door, is opened to learn and to teach.

קל is snatched up guide – a guide that came into being quickly. It is related to words like swift, shame, little, annoyance, and voice. Recall, the most effective learning and teaching experience is gradually obtained through study. When coming into a guiding role quickly, the guide experiences shame, becomes an annoyance and annoyed, and feels small or lightweight.

גל gradually gathered guidance is comparable to something rolling down a hill. It is also translated to redemption, a hint that redemption is a gradual process driven by downward momentum.

הל is the manifestation of guidance. It is something or someone shining or looking at something that is shining. Teaching and learning require this component. It lends to the idea that guidance is being something that others look toward and choose to follow, like sheep to their shepherd’s staff. Hence, all Yashua’s references to sheep and shepherds, particularly in John 10.

תל is a sign to guide. A sign that guides is ruin and deception. These are things that lead people to seek guidance.

בל is cover guidance. To cover guidance is to remain unaware, ruined, and without. Those who reject or hide guidance, suffer this fate.

זל is cut guidance. To cut guidance is to waver. That is one who stops being guided, wavers in their walk.

מל is water that guides or infinite guidance. It is translated to words dealing with speaking, fulfilling, and circumcision. This is what it takes to guide. One must speak, fulfill, and be circumcised – not flesh-serving but spirit-serving. Likewise, a good guide cannot be self-serving.

נל the source of guidance is leadership. A guide must first have the capacity or qualities necessary to lead before they can teach functionally.

טל the cradled guiding force gentle or subtle, like a lamb. The scattering of things is an example of this ideal of cradled guidance. For example, Israel was scattered as a method of being guided to their destiny. It’s gentle in that they could have all expired, but instead they have the chance to be ushered toward redemption. Although, Israel’s journey is all but easy, it is still Hebraically cradled and gentle because it is guarded, intentional and purposeful.



Hebraic Thought on Teaching & Learning

על is knowledge as a guiding force which results in an uprising out of captivity or pride (uplifting of ones self) that leads one to captivity. If knowledge equals upward mobility, then a lack of it means a downward fall. Thus, Hosea 4:6 says, "My people perish for a lack of knowledge..."

צל (See לצ)

פל The end of guidance is judgement, performance, and pleading. The result of being guided is getting to the place one was being guided toward. That could be good or bad. It could be that the guiding process leads us to fall, plead, judge, be judged, be in darkness, perform, or be distinct.

This word identifies the potential outcomes of guidance.



ALL ABOUT TEACHING & LEARNING

Teaching and learning are parts of a single process which has been set apart as Yahuwah's preferred way of developing people. It is the presentation and the reception of information. The heart or mind (לב) is the guiding force that leads us to want to be covered. It is also a gradual process of studying.

Children (טף) learn from their interactions with parents and other guides and the signals they send to the children with everything they do and say. For this reason, the Messiah tells us that to see the kingdom of heaven, we must be as little children. Not without knowledge, but completely open to receive it from our Father, and develop via the teaching and learning process.

Learning isn't easy. In fact, you can recognize the teaching and learning process by impatience, exhaustion, weariness, and trouble (לה).

Not all guidance and learning are good. Perverse guidance (רש) is that which lead people toward harm. Likewise, guiding to cradle or coddle (לט) is not conducive to the goal of teaching and learning. The process requires openness and honesty. People cannot learn to their full potential when some things are hidden from them. Hence, Yashua says "he hid nothing, but taught openly..." (John 18:20)

The walk and message (לך) of an individual is the physical manifestation of their guiding force. We can look at people's lives and actions and know with certainty how they have been guided. Yashua says, "You will know them by their fruits...", this is the source of this principle. When teaching and learning, it helps to recognize our trajectory and that of those we teach. This insight is a useful tool for evaluation and correction.

What does your walk look like? Whose message are you transmitting with your life?

A guide cannot lead another guide (לל). That's like a beacon signaling another beacon - nothing happens. The beacons will continually signal each other (a loop) and nothing or no one will develop. Still, a guide in one area of knowledge can guide another in a different area of knowledge and both can grow together!

For example, if my area of expertise is Hebrew and yours is communicating with audiences, I can teach you Hebrew and you can teach me communication skills. On the other hand, if we both consider ourselves experts on the Hebrew Language, there may not be anything meaningful that we can teach one another in that area.

The guided path (לצ) is a development modality that encloses people into a certain space which forces them in the only direction made available to them – like a bull pin. It's not necessarily bad, but it is limiting and for some it's the only way. With this modality, the sheep are sheep and never shepherds. This is often the only way many people have ever experienced. Even most religious leaders are still only sheep mimicking (לצ) shepherds.

Interpretation falls under the scope of the guided path. That is, outright telling people what we think something means can be a handicap rather than a help to them. When teaching, is better to allow learners to seek out answers based on the facts and their own reasoning skills before putting forth our “interpretation”. It’s also good to provide alternative interpretations and allow learners to identify what makes the most sense to them.

Notice how Yashua spoke in parables and never explained them unless someone asked, “What are you talking about?” He also gave many parables to interpret the same truth about what the kingdom of heaven was. Before inserting his explanation of the parables, he gave his learners (i.e. disciples) the opportunity to try and make it make sense on their own. When they couldn’t, he provided the facts of the parable and allowed them to imagine those scenarios and what they meant in the grand scheme of things. His method led to him having to explain the parables less and less each time he gave a new one.

In teaching and learning, there must be a common energy that guides both the learner and the teacher. That can be strength, god, an oath, or a yoke. In other words, the learner and the teacher must be bound to one another by something or someone.

The physical needs, limitations, and abilities (כל) of a person can affect how what, and when they learn. Being hungry, restricted, or incapable, for example, will change how and at what rate a person learns.

The instinctively human way of teaching and learning is to take a rigid approach (חל). That is, to guide and be guided according to a perceived necessity and circumstance. This is called ordinary because there isn’t anything special about this learning and teaching mode. It’s simply how humans were made to function.

The learning process more productive when it’s not forced (חל) or pressured (של). Still, some may develop well in a forced or pressured learning environment, while others do not.

The Godly way of learning and teaching is by the door or (דל). This mode allows for a two-way exchange between the learners and the teachers and the interchangeability of roles - the learner of one topic, maybe a teacher in another.

Just examine Yashua’s role as guide or teacher. He did not just speak at people, he opened himself up to be questioned, tested, tried, criticized, and judged openly. He demonstrated his points of view, but he also answered questions openly when they were asked. This is Godly and Hebraic teaching and learning.

ל demonstrated that interpreting information for someone, limits their ability to see all the angles. Their minds focus in on the interpretation and neglect the source. In teaching, this is important because learners need the opportunity to understand concepts at deeper than surface levels to really “know” them... which brings us to our next point.

Hebraic Thought on Teaching & Learning

The purpose of teaching and learning is to “know” and knowledge is not what one is told or reads, but what becomes a part of who they are. Involuntary abilities such as knowing how to swallow and blink and the heart muscles knowing how to pump blood through the body are examples of what knowledge is. When something is known, responses and reactions are instinctive. Like the moment you think to do something that you know is wrong, you begin to feel pressured. Or when asked your name, you just say it with full confidence “knowing” that it is indeed your name. These responses are caused by your knowledge of such things.

When learning or teaching any new information or skill, the goal should be for the learner to acquire the same level of knowledge about it as the examples above.

The purpose of learning and teaching is to impart and acquire knowledge that we can employ in our lives. That is, we should be able to perform (פִּל) adequately enough to judge and be judged and be distinct from those who are not able to perform.

This teaching and learning process is Yahuwah’s way of developing us. We can utilize his ways, as both teachers and learners, to get us to the end goal of performance and judgment.

Perhaps, we are not waiting on the coming, but it is waiting on us. We must perform (פִּל) to be judged and to perform, we must learn, teach, and know!