

CHILD TRAINING MANUAL II

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May 1, 1994, Evening Sacrifice Boston

Diligently Seeking Our Master

1 Chr 28:9-10 — David, Solomon's Abba was speaking words in inauguration of Solomon's becoming king and building the temple. How does that speak to us and our children? How does it speak to the children who have not been raised in the Edah? Do you see a difference sometimes between those raised in the Edah and those who were raised outside the Community? Is there a difference in their expression of love and their seeking our Master? Have you ever wondered why? There's a marked difference between the love one shows for our Master after having lived a life of sin and hearing the good news. It's like the letter from Lael we heard last night at the Breaking of Bread. She was rescued from a life of hell — sin and degradation.

Our children who are raised in the Community don't seem to have an appreciation for salvation like those who have been forgiven much. Our children have been raised with an inheritance, raised in this life of forgiveness and have never known anything else. So therefore it becomes blasé for them, and they take their inheritance for granted. Do you know what will happen to the people who have the greatest expression of love after they have been around our children who are not being trained to seek Him? In due time they will become just like our children — they will wane. If we quit seeking Him, we will wane. If our children will seek our Master, they will become like those who have the greatest expression of joy and love towards Him.

2 Tim 2:12-13 — We deny Him when we don't seek Him. If we continue to deny Him He will deny us the kingdom — to rule with Him. If we are faithless He remains faithful because He can't deny Himself. He has us, we belong to Him, and we are His possession. But how awful it would be if He were stuck with someone who didn't love Him. Just like it would be horrible to be stuck with someone in marriage that didn't love you.

Solomon quit seeking our Father. But if we will start seeking Him with all our heart regardless of how we feel, He will become real to us. (That's the time when we need to seek Him the most — when we don't feel like it.)

These are the words our Father spoke to my heart 23 years ago, John 14:21. Our Master said, "I will do that. I will disclose and make Myself real to him who loves Me." Do you know what the word seek means? To diligently seek? It's like when you find something that's very precious to your life, your most precious possession — something that you lost. (It's like the woman who had ten coins. She lost one, and she had to diligently search for it until she found it.)

Our Master is like one who hides Himself from us because we find Him by seeking for Him. Every morning He may hide Himself from us, but He's not very far off. He wants us to seek for Him. Our Master said, "Those who have been forgiven much, love much." But those who have been raised in the Community have not had the chance to be that deep into sin. Therefore it takes seeking Him to be thankful for your salvation.

If we would diligently seek Him we would grow in leaps and bounds. When parents circumcise their children when they're eight days old, they vow to raise their children to seek Him with all their heart. If we keep the way of YHWH He will bring about what He promised to Abraham — the new age. The temple is being built, but it's hard to keep our children's attention through speaking the word because the word is not going into their heart. They have not been diligently trained to love Him with all their heart. But it's not too late. It's not too late. We need to seek Him now — seek Him early. This is the beginning of the day, the end of one and the beginning of a new day. If we seek Him now we'll find Him and the sacrifice will burn all night until the morning.

Let's give thanks and praise to His name. Children, you're saved because you belong to your Abba's and Imma's. But who will know it unless you start seeking with all your heart?

If those who have the greatest zeal in the Edah start taking for granted their salvation, the day will come when they will become like our children. Their love will taper off and we will become like those in the first church. What was Paul saying to them in Eph 6:24? That they were to have an undying love. Rev 2:4 — This is the same Edah that Paul had written a letter to in Ephesians, but 40 years later they had lost their first love. Their love was waning because they did not go back and diligently obey the words of David. 1 Chr 28:9,10.

So where is Solomon now? He is in death paying for all his sins because he did not seek Him daily. It is just like Derush. That's what happens to all people who fall away. If we're not desperate to have communion with Him and love Him with all our heart, having our mind set on the Spirit, we too will fall away.

We don't have to be doing bad things — the bad thing is, not seeking Him. Bad things will come if we are not in communion with Him. Sin is separation from Him. If we forsake Him we'll be led right into temptation. We have His word to teach us how not to fall into temptation. We pray, "Father, lead us not into temptation, but deliver us from evil."

If we seek Him He will let us find Him. John 14:21 — He wants reciprocal action, a reciprocal love affair or we will become lazy and the slack hand will be put to forced labor, Pr 12:24.

Let's raise our hands and seek Him with all our hearts.

Deut 4:29-31 — No matter where you are (your spiritual condition), if from there you seek Him you will find Him — if you seek for Him with all your heart.

Heb 11:6 — Do you want to know Him? He promises that we must find Him first. The first action in pursuing a relationship with Him is to find Him. He will reward anyone who pursues a relationship with Him, but we must find Him FIRST and we can't find Him until we seek for Him with all our heart and soul. If we seek for Him, He will let us find Him, 1 Chr 28:9,10. But even before we can seek for Him we must know that He searches every heart — nothing can be hidden from Him. He sees and understands everything in our hearts. David told his son here to be completely open and honest with Yahweh and dedicated to Him. For it makes no sense to hide my thoughts or actions from an all-knowing God, Heb 4:12,13.

Wholehearted Nation

A Letter from Chanowk about Child Training

Ever since Nun came over from Yehudah and talked to us about blamelessness meaning wholeheartedness I sensed that our Father had spoken to me about something. I realized that it was something very important for us to understand so that we would be able to raise our children in that way.

As much as I understood what Nun was talking about it seemed that wholeheartedness had everything to do with being *surrendered*. Only in a surrendered state can we be wholehearted. That means that in our spirits we need to come to the place where we do what we do for our Master Yahshua (Col 3:17). That is being surrendered. So the foundation of being wholehearted is being surrendered. That is the only way we can be pleasing to our Master. Gen 17:1 — Abraham walked before Him blameless — wholehearted. Our Father wants us to walk like Abraham walked, that is *blameless*. There is no blame in being wholehearted toward our Father. In a wholehearted deed cannot be found any blame, at least not in the eyes of our Father. If we are wholehearted, then we are blameless. If we are surrendered, then we are wholehearted.

Surrender = wholeheartedness = blamelessness.

This is what I understood. This is really helping me also to understand in a greater way how to raise up my children to be pleasing to me. I always said that my children need to be surrendered to my spirit. And in that state they were pleasing me and I didn't have to discipline them. So when they get up, I make sure that they are surrendered to me in their spirit. That means for them the same thing that it means for me. Doing what they do because they want to please me, they are doing it for me, just as I do it for my Father. If I sense that attitude in them I am pleased. But if I sense a contrary attitude in them, then I will use their consequential disobedience, as soon as it occurs, to discipline them in order to bring them back to the state of being surrendered (Pr 13:24). That should be the purpose of discipline — to cleanse them and bring them back to the state of being surrendered. Once surrendered they are pleasing and thus blameless.

That's why the focus of child training needs to be that our children learn to be surrendered to us, their parents. That learning process starts with the swaddling and goes on with restraining until they know that there is no other purpose for their life than being

surrendered. Training a child in the way he should go is to teach him to be surrendered, first to his parents and then he will not depart from it — he will be surrendered to our Master (Pr 22:6). But if the discipline they are getting doesn't bring them back to the point of being surrendered, then it is good for nothing because we are not training them in the way after us (Gen 18:19), the way that they won't depart from once they are of age, which is being surrendered, a willing sacrifice, blameless.

If we train them to be surrendered to us and keep their spirits in that place, we are protecting them from their enemies. A surrendered person possesses the gates of his enemies (Gen 22:16-17). I am teaching Amidah, when I notice that she is not possessing the gates of her enemies, that the way she is to conquer the gates is by saying:

“ALL I WANT TO DO IS TO PLEASE MY ABBA AND MY IMMA.”

Then all her enemies will have to flee. And that is really true. Once she says in her spirit that all she wants is to please me, she is set free from her enemies and she is surrendered. Many times just upon my word she surrenders and thus is victorious.

I am thankful for the anointing that teaches us to be blameless and pass that on to our children.

— Chanowk Yatsar of the tribe of Levi

Yoneq goes on to add:

It is too light a thing that you should be my servant to raise up the tribes of Jacob and to restore the preserved of Israel; I will give you as a light to the nations, that my salvation may reach to the end of the earth. (Isa 49:6)

This requires builders, and to have builders requires that there be true sons and daughters raised up, sons and daughters who outdo the destroyers (verse 17).

Your builders outstrip your destroyers, and those who laid you waste go forth from you. (Revised Standard)

Your builders outdo your destroyers, and those who laid you waste go away from you. (New Revised Standard)

Another possible translation of those words “outdo” as suggested in the NRS margin is, “your sons come swiftly” — this is without hesitation. The destroyers have a mind of their own. Some translations in verse 17 say, “your sons and children shall make haste,” but it really means, “swiftly obey, swiftly carry out their commands,” outdoing the ones who lay waste or hesitate. “Outdo” also means “overcompensate for” the loss of and the damage done by the destroyers.

As in Isa 49:6, the subject is to raise up, to restore, but not only to raise up or to restore, but that that which is restored would accomplish its purpose. This restoration will be the means in which “Yahweh Salvation” will extend to the whole earth (Isa 42:6-7; 49:8-9; Lk 1:76-79) and this requires sons and daughters who are builders (look up and study 1 Chr 28:1-20).

*See, I have inscribed you on the palms of my hands;
your walls are continually before me.*

Isa 49:16 says that Yahweh will not forget Zion because it's in His plan — His plan for us is engraved on the palm of His hands. Engraved or inscribed means to stamp or impress on the memory, as the nail holes in the palm of the hands of Yahweh's Salvation, our Master and Saviour Yahshua.

Our Father has His whole heart set on the restoration of Zion. He needs the surrendered lives of His sons, His builders, to accomplish this great work. He does not forget His cause or grow weary. May we all be the same!

A Note to Families

The Holy Nation is a WHOLE. In order for it to be the Holy Nation, it must be *whole*. It must be that every single part does its part for it to work. We each have a responsibility to put into practice His commands; if there is a breakdown at any part of this “whole” then darkness begins to gain ground. In order for His promises to cover even our “faulty” faithfulness we must be diligent to obey what we know.

Every husband and every wife will stand in the judgment to answer for all the times they did not fulfill their marriage vows to each other, that is, if they did not recognize it and confess it to their spouse beforehand and to their Father in Heaven, as every Bible puts it in Eph 5:33, especially the Amplified Version:

However, let each man of you [without exception] love his wife as [being in a sense] his very own self; and let the wife see that she respects and reverences her husband [that she notices him, regards him, honors him, prefers him, venerates, and esteems him; and that she defers to him, praises him, and loves and admires him exceedingly].

Each of you must love his wife as his very own self and the wife must see to it that she pays her husband all respect. This is a specific command, applied individually to each husband and to each wife.

So, whatever LOVE IS, the husband must love no less than his wife must. Whatever “love” means here in the context, the husband must find out if he does not know.

And the next verse applies to each child of this marriage union. The child must know what it means to obey. He or she must have already been trained to obey in order to obey the word addressed to them. All this together is the FAMILY, which makes up the CLAN/COMMUNITY in every place. The child that does not obey his parents breaks “the covenant.”

Fathers are specifically instructed not to exasperate their children... “BUT” – the ‘but’ tells them what it means to exasperate them. Instead of exasperating them, TRAIN them to obey. If they are not trained to obey, they will not obey the command in Eph 6:1 and will be in disobedience to both the word here and the commandments, which by now should be in their hearts (and His commandments should not be burdensome to them; 1 Jn 5:1-5). Paul is assuming here (in Eph 6:1 and Col 3:20) that the children he is addressing are BELIEVERS, bearing the fruit of the Spirit of Yahshua the Messiah. Otherwise he would not have addressed them to obey their parents — the same parents who had not exasperated them,

but instead had trained them, nurtured them, and brought them up as parents who must stand in the judgment to answer for the way they did this. This is the way in which they are commanded to bring them up in the training and instruction of Yahweh. Gen 18:19 is what it means to keep the way of Yahweh.

Every place a command is given WE who are parents, children (bat or bar mitzvah age), husbands or wives, must see that these are the commandments that all who know our Master obey (1 Jn 2:4; Jn 8:31,32,51; 14:15,21; 1 Jn 5:3). And this is LOVE — to obey His commandments.

Each person in the *family of God* is to obey His commandments (Jer 31:1). Then He will be *their God*, making *their* clan complete. Eph 3:15 — His whole family means the whole *edah* of Jer 30:20.

Husbands, wives, and their children are to dwell in unity (Ps 133). (That is, all who are under the *anointing of the Spirit*, in order to have confidence in the Day of Judgment; 1 Jn 2:27-28).

Parents, do not wait until it is *too late* to obey your *instructions* concerning your children. Husbands, do not wait too late to love your wife. Wives, do not wait too late to respect your husband. A wife is waiting to be loved by her husband. A husband is waiting to be respected (in all it means) by his wife. Children who have not been exasperated will NOW obey their parents in everything (Col 3:18-21; Mal 4:6).

Too late is too late — turn your heart to them before they are conceived and this will be doing what all Abraham's spiritual seed does (Jn 8:39, Gen 18:19). This is something every single person must earnestly consider before he or she marries. The elders must carefully warn those considering marriage that their faithfulness to obey what our Master commanded, being loyal to the covenant (the vows) they make on their wedding day, will dramatically effect the "WHOLE." People should not consider having children (thus marrying) if they do not set themselves to keep the Way of Yahweh in raising children. For it will take the amazing grace to capture your children's hearts with "tight hands" (control), without "exasperating" them. This will come through diligently seeking Him. Then at the Judgment you will not be of those who shrink back and are destroyed, but of those who believe, trust and obey, and are saved — that is, have faith and live by faith, trusting in obedience (Heb 6:7-9; 10:38-39). Gen 15:18 and 18:19 has to do with Rev 11:15 and 19:11-

20, Rev 20:1-2, and ultimately Rev 20:10 and 21:9,12 — ONLY THOSE WHO KEEP HIS WAY — that is, Jn 8:39,43.

There are many ways one could follow. There is a way that seems right to a man, but if it is not the WAY of Yahweh it will end in destruction, as Heb 10:39 teaches those who are keeping *His Way*. Dan 12:10 says that only the “wise” will understand. The lawless that keep their own way shall not understand (Dan 12:1-2). The wise are described in Dan 11:30-35, and the unwise in Dan 12:10. Pr 2:1-5 is how to become wise, if you can understand (#995).

Parents, you will be judged also on whether or not you yourselves were proper judges who can judge a tree by its fruit. First you should judge yourselves, and then YOU should be able to judge your children. As we said, Paul is assuming that the children he addressed in Eph 6:1 and Col 3:20 are *believers*. That is, they are proving their discipleship by bearing much fruit (Jn 15:8). You know, as well as your Father in Heaven knows, whether you are abiding in Him, and that your children are abiding in you, and thus bearing much fruit of the Spirit. You know by the fruit that they bear whether they are abiding in the vine.

Unless your children are abiding in you, they are not abiding in the Vine, Yahshua. You know, as well as He knows (or you SHOULD know — having an intimate relationship with them, crying out to your Father to give you wisdom with these children that He has given to you, since before they were born you have been praying diligently for the grace to bring them up in His Way — thus you KNOW your children). Gal 5:22-23 is the *fruit* ALL believers, regardless of age, bear. Mt 7:20 — As we said, you know by the fruit.

So, if you see that the Spirit is not in control of your child, then you must take control. You will be judged by your indifference, not bringing your child under your *control*.

Even James Dobson (Christian Counselor) advises parents to “take heart and take charge.” One woman under his counseling said, “He made me realize that ‘hey, I am the parent here. I am in control’. He helped me realize it is OK to be firm and set guidelines.” Another man said, “He taught me that you must conform to strict guidelines or you are in trouble, just like with your morals.”

As ha-emeq has always said, “Tight hands! Without tight hands they slip right through your fingers.”

The Way of Yahweh is the Way of the Sovereignty of Elohim, as Gen 17:1 affirms, “Walk blameless before Me.” That is, *wholeheartedly*, “and I will confirm my covenant

between you and Me and will multiply you exceedingly.” That is, I will give you children whom I can save (Ps 72:4; Gen 18:19; Isa 49:25 – “Your children,” Ps 102:28). Isa 49:17 — Your sons shall make up for the “slack” caused by the destroyers (Pr 28:9, NIV).

Those who rebuild you make better speed than those who pulled you down, while those who laid you waste depart. Raise your eyes and look around you. See how they assemble, how your sons are flocking to you. Isa 49:17 — Your sons (builders) hasten back and those who laid you waste depart from you. Isa 62:5 — Sons (builders) marry you. This marrying can be no other way than Mal 4:6 — if a father does not know how to turn around and face his child, then he is not the seed of Abraham. LOOK AT YOUR CHILD! Face him, pay close attention to him, give him your attention. Bonding can begin at no other place.

Now, go back to the beginning. Do not expect your children to be obedient and respectful unless there is a good relationship between the husband and wife. They will be affected by you breaking your marriage vows (Eph 5:22-33). It will not be a surprise when they grow up to bring shame to you, as the proverbs say.

Take control of the situation now. Put into practice the commands of His word, which you have been given (Jn 8:51; 14:21,23,24; Dt 21:18-21). Have an affectionate love for our Master Yahshua (1 Cor 16:22).

9 December 1996, Evening Minchah

Reuben

Growing Strong in Spirit

We can learn a whole lot from Luke 1:15. Yochanan the Baptist was filled with the Spirit while he was yet in his mother's womb. Maybe that's why the baby leaped when Elizabeth walked into Miriam's presence. We communicate to our children when they are in the womb. The Spirit does. The Spirit in us is also in our children, even in the seed. It is so wonderful how the Spirit fills everything. If the mother is truly filled with the Spirit during conception and pregnancy, the child in her womb will also be filled with the Spirit.

After the proper time after the birth we take our children and dedicate them. From that time on the Spirit is upon them, training them, if we truly dedicate them. The training of our children starts with their dedication. When they are six years old they will be teachable. It's a wonderful thing how we have to *train* our children first so that they can be *taught*. A child can't be *taught* unless he is first *trained*. This is the first thing we learned about child training. Then after they are taught comes Bar Mitzvah. Then they become a man or a woman to carry out our Father's purpose.

The child in your womb has the same spirit, Holy Spirit as you. We are like Yochanan the Baptist.

I know that in Luke 2:40 the child, which was our Master Yahshua, grew and became strong in spirit. Modern versions leave that out. It says the same thing about Yochanan in Luke 1:80. Yahshua and Yochanan were trained as children and became strong in spirit. In Luke 2:40 Mary and Joseph filled their son with wisdom, poured wisdom into their son. The grace of God was upon him. It was the same way with Yochanan the Baptist.

Luke 2:52 — Yahshua continued to grow as a youth.

We can see that stature is maturity, growing up from infancy to childhood. He was trained. Our Master needed to be trained. He was a human being. He became strong in spirit. He had a human spirit. Also Yochanan the Baptist was a human being.

Yahshua was a boy, a human being. The Holy Spirit overshadowed Mary and planted in her womb a seed, a human seed. He was the second Adam and out of his side came the second Eve, the Body of Messiah, born of blood and water.

We have to raise our children like Yahshua was raised and bring them to maturity. They have to be trained so they can be taught during childhood. You can tell the children who have been trained that come in here. They are very attentive and don't get distracted.

You can't teach a child unless he is first trained. They have to be trained from infancy until they go to teaching. What we have been calling "training" is actually the time when they are being *taught*. From 6 to 13 years of age they are fully taught so that they can walk into the temple and debate with all the learned scholars. They understand the Proverbs and the Three Eternal Destinies of Man. They know more than all the people on the face of the earth. They are trained also to go out in the third, fourth generation.

Timothy was taught from childhood (2 Tim 3:15-17). He learned all about Greek civilization, about the world's philosophies, about Socrates and Aristotle, and was able to quote them, right? No!

We have to talk about this more. I can see that's the only way we fulfill our designated purpose in our life. We have to carry out those works that are preordained for us. We are not the Word of God, but we, that is Yahshua in us, are the Word of God to the world.

Our children are being taught in the Word of God, the Scriptures. We will see in time how our children are going to develop.

Yochanan the Baptizer was two months older than our Master. Our Master increased in all aspects in his developing human personality. In his spirit, soul, and body he had to develop. He grew in every way with grace. He had a developing personality.

1 Ths 5:23 — Our Body here is growing in stature, in favor of God, full of truth until it finally develops into the very Body the Godhead will dwell in for all eternity. It's amazing that Luke 2:52 and verse 40, which talks about our Master Yahshua, can be compared with Luke 1:80, which talks about Yochanan the Baptizer. It talks about two human beings. One was fallen, one unfallen. Our Master had unfallen nature. Yochanan came from Adam's fallen nature but was filled with the Holy Spirit from his mother's womb.

The Holy Spirit overshadowed Mary and put a seed in her womb and caused her to be pregnant and start gestation.

Yahshua's humanity received the Spirit. The Word — Divine Spirit — was made flesh, or was made to dwell in flesh. He became one eternally in or with flesh and blood — unfallen humanity as the second man, the last Adam (Jn 1:14).

Yochanan the Baptizer was filled with the Spirit. There is a parallel here we must understand. We continually need to understand who we are and who Yahshua is. When we received the Holy Spirit He also overshadowed us, remember (Jn 1:12), and planted into us the spiritual seed of God and caused us to be born again.

The same thing happened when the Holy Spirit overshadowed Mary right in her ovulation period so she could become pregnant. It was like when God breathed into Adam. The same thing happened with Mary. The second man, the second Adam was born on earth. He was unfallen, never to fall. Heb 5:7-9; 10:5 — A human body was prepared *for* Him, the Word (Jn 1:14), as we also receive His Divine Spirit in us (Jn 1:12). Lk 1:35; Heb 10:5 — A human body was *prepared* in the womb of Miriam for the Word of God to dwell in — in the flesh or human nature. The Word was *made* flesh — *made* (#1096) — to cause to be in human nature — a body formed for Him to be one with human spirit (2 Pet 1:4; 1 Cor 6:17).

He is the last Adam, the Word of God. We are still living by the eternal Word of God to really know who we are. Mt 4:4 — We don't live apart from that. We are a developing Body waiting for the time when we will be the fullness of the Body for the Godhead to dwell in (1 Jn 3:2; Heb 1:3).

Our children will understand these things when they are 6, 7, 8, 9 years old. We don't understand. You see how little we are, how small, how underdeveloped?

Eph 4:15 — Speak the Word of God so that we will grow up in every aspect of our human personality. Then (verse 16), if each member of the Body does his part the fullness of the Body will come about, the Body will grow up in every way.

This has never been done. It has not been done in the first century. It was only a concept. And it is only a concept in Christianity. They know they can't do it.

It can only be done if there is perfect unity. Yes, there might be irritation, but no division. The oil covers the irritation. The good love covers.

Do you see Eph 4:11-15? Do you see what's going to happen in the last days? It's going to be amazing.

Those who are able to run with this need to run. This is not easily apprehended. The day will come when it's easily apprehended because of revelation and understanding. To *run* means you've got it and can go with it.

Hab 2:2,3 speaks of the end. It is put off to the end. It brings about the end. This is not going to happen in your time, Habakkuk. It's for the appointed time, the end time. Then something phenomenal is going to happen.

Ps 12:6 — This is talking about the seven sabbatical years. The Word became flesh so that we could become like the Word, the full expression of our Master. This will take 7 times 7 years, the time of the race.

Dedicating Our Children – Proverbs 22:6

To Whom the Promise Has Been Made

The *pre-scribed*¹ way of Yahweh is set out before the seed of Abraham. This way in Gen 18:19 is the way all who belong to Messiah keep. Gal 3:16,19 – The word of Abraham’s God prescribes the way – and Pr 22:6 reminds all who belong to Messiah that, “This is the way, walk in it.”

How much hatred is shown to our children who are not trained up in *the way*? The way — the only way they can go and be fashioned, shaped, formed, and fashioned in this way. There is no other way except God’s way for our children to be trained. This then is the prescription for life (Pr 22:15; 23:13-14). And this is love — Pr 13:24. To spare the rod – the prod, the goad – is tantamount² to hating your child. But love sees to it that your child is trained and disciplined promptly (Pr 19:18).

The Prescription for Life

A prescription is not what the so-called doctors give their patients and they go and give it to a drug pusher and he fulfills the order prescribed by the A.D.A. – the American Drug Administration.³ God has a prescription, which must be filled by His servants, the parents. Our Father has the remedy to rebellion in children in Pr 20:30. His words are the prescription, which is filled by the parents. God is the great physician and He gives the prescription to the prophets and the prophets give it to the parents and they give it to their children and the children respond to the medicine and are healed of the rebellion.

No one can read the prescription but the prophets. The prescription our Father grants to His children gives us the direction, the instruction, or the recipe and the formula, which when filled is the remedy to rebellion so that when training has done its job, we can be taught by God (Jn 6:45) and as true disciples we then can train and teach others.

The Command

Pr 22:6 reveals the *two ingredients* in the prescription for rearing our children. The first is the *command* prescribed by God our Father. It stipulates or specifies the *set policy* for

¹ *Prescribe* – 1) To set down as a rule or guide; ordain; enjoin. 2) In *Medicine* to order or recommend the use of.

² *Tantamount* – Equivalent in effect or value. Used with *to*. [Originally a verb, “to be equal to.”]

³ The A.M.A. (American Medical Association) might as well be called the A.D.A.

His children and the parents for their children who have been dedicated⁴ to Him. It is His policy to give parents the proper faith and grace to carry out their prescribed assignment. This is laid down in the Scriptures, or stipulated and specified in the Scriptures, and only by the help of the Holy Spirit can one understand even what the prophets say, much less the Scriptures alone. Or much less can one understand what the Scriptures themselves say without the prophets, and without the help of the Holy Spirit we misunderstand the prophets as well.

Eph 2:20; 1 Pet 4:11; 1 Cor 14:3; Rom 12:6 – So, provided that both the saint and the prophet are led by the Spirit, our Father will have many sons (Rom 8:14; Gal 5:18). Nothing our Father instructs His sons to do is imposed⁵ upon them, for they are sons. Child training is not imposed on any son of God. Only those who are not sons feel that anything our Father speaks through His prophets is being imposed upon them. Many walk away from child training teachings with a heavy load upon them, as if they are not included in the blessings of Abraham’s seed (Gal 5:18; 3:19), or as if they do not belong to Messiah and Gen 18:19 is not for them. If so, they are merely Christians and cannot carry out the dictates of love (Pr 13:24). It is as if Heb 4:16 is (or was) just a myth. Lk 18:7 – So, who are the elect? Or, who is the elect? (Isa 42:1,6). What so characterizes the elect, which, if they are not so doing, then Messiah will not find faith in them when He returns? Or are they the foolish virgins who have no understanding? (Dan 12:10; Mt 24:40-41; 25:1-13). Where do we, if we are the elect, get the oil? Who has it and who does not have it? What is it? Where is it? (Jms 1:5-8).

Pr 22:6 reads, *“Train up a child in the way he should go and when he is old [i.e., a youth] he will not depart from it.”*

How do you know the Promise is for you?

In Pr 22:6 the two ingredients are: 1) a command and 2) a promise.

The promise is contingent upon the obedience to the command. That is, the promise is conditional, controlled by, dependent upon and subject to the parents’ love for their child and for their heavenly Father and the Word, His Son (Jn 14:15; Pr 13:24).

⁴ *Dedicate* — 1) To set apart for a deity or for religious purposes, consecrate; 2) To set apart for some special use; to appropriate; devote; 3) To commit (oneself) to a particular course of thought or action.

⁵ *Impose* — 1) To establish or apply as compulsory; to levy; 2) To apply or make prevail by, or as if by authority.

Pr 13:24 has two ingredients. The first is *hate* and the second is *love*. So, according to how God sees it, the parent who spares his rod hates his son. This is a clear example of the truth that, “Whatever is in the well comes up in the bucket.”

But the parents, who discipline their son promptly, do so because they love their son. Whatever is in the well comes up in the bucket. This is how God sees whether we have crossed over out of death and into life (1 Jn 3:14,16), and how we actually know it ourselves.

- ✓ How do you know you love your son?
- ✓ How do you know you hate your son?
- ✓ How do you know you have crossed over out of eternal death and into the life of the Son of God? (1 Jn 4:20; 5:12-13; 1 Jn 4:21).

But what about your own son or daughter? If we love God we will obey Him, and He says Pr 13:24. If we love our brother, if we love our child, we have the witness of the Spirit that we belong to Him. And we know we love Him because we obey Him (1 Jn 3:24; Rom 8:16), and this is the only way we can experience that inner witness of the Holy Spirit who has been given to us. Love is defined in no uncertain terms and that is 1 Jn 3:16. Just as we must live with our brothers and sisters to be able to love as He loved, in the same way we must live with our children to love them (Pr 13:24).

Heb 12:5-11 – And remember this: Heb 12:7,8,9. If you do not discipline your child as God instructed you to do (Pr 13:24) it means you are a bastard along with your child.⁶ No one loves a bastard. A bastard is a fatherless child. Heb 12:7 – When it says *chasten* it means *early, promptly, immediately*. Do not wait for your “bastard [fatherless] child’s” rebellion to be strengthened. Don’t wait for your child to grow up feeling rejected and uncared for by illegitimate parents (Heb 12:8).

Gen 18:19 describes legitimate parents. Sons of Abraham are the sons of God who keep the way of Yahweh – the way His son (Jn 14:6) came to establish and which is now being restored upon the face of the earth (Mal 4:6; Mk 9:12; Lk 1:17; and Isa 42:6-7). Lk 1:74-76-79 – To prepare the way and deliver us from enemies like fear, even the fear of civil authorities who protect unwanted children in the world from abuse. There will be no deadbeat parents in the Kingdom – parents who hated their children according to how God sees it. According to what God calls hate and what He calls love we must love what He loves and hate what He hates.

⁶ *Bastard* – An illegitimate child; 2) Any product of irregular, inferior, or dubious origin; therefore, one born of unwed parents, one who is not genuine, spurious, one who is of inferior breed or kind.

The Dedication of Proverbs 22:6

So in Pr 22:6 the word *train up* does not mean just corporal discipline with a corporal rod, but rather includes it. The first and foremost idea in *train up* is *dedication*. Lk 2:22 – *Dedication* is to set apart as a child born unto you for the service of Yahweh. From that day on, the child is regarded by God and man as *Holy*, set apart for God Himself. The child is given by his or her parents in absolute agreement (with the terms of the covenant of child training) and absolute sincerity of faith. If this dedicated child dies in childhood, this child belongs to Messiah as much as Messiah belongs to God. If the child is taken away from the Body or parents a curse will come to the one or ones, even the institution which takes the dedicated to God child away. No dedicated child could be taken away from the Body by his own consent or the consent of the parents who dedicated the child to God, for they *would* not consent to it.

Our children's parents dedicate them to God with no less sincerity than Yoceph and Miriam had in dedicating our Master Yahshua. No dedicated child has ever left nor will leave the Body (the Community of the Redeemed of Yahweh) because even as 1 Jn 2:19 says, they are members of Messiah and of us. Ps 67:1-3 – God's face continually shines upon us and all who are of us.

Dedication of the child will not be registered in heaven without the parents knowing or realizing that the child belongs exclusively to their heavenly Father and was given to the parents only as stewards. So child training must begin after the forty or eighty days at the dedication of the child whom they, the parents, will train up for God to be all that they were intended to be. They will train him to be all that He has in mind for them, in all the child's God-given gifts and abilities. Parents would stimulate them to love and good deeds so that grace would fill their heart at *bar* or *bat mitzvah* when they are immersed.

Essential Ingredients for Healthy Youth and Adults

Training is instruction in the way they should go in. The parents are to cause their children to learn everything essential in pleasing their heavenly Father. Parents are to stimulate the proper taste and desires within their child so that they are internally motivated rather than merely externally compelled (Pr 15:31-32). The rod and reproof will be an effective measure to accomplish this (Pr 15:10; 29:15). Pr 15:10 is not the dedicated child upon whom the Holy Spirit rests (Pr 22:15).

So, a parent who has dedicated their children will know that both the rod and loving reproof are the essential ingredients to a healthy youth and adult. Reproof is to reprove or administer – as a minister of God, expressing disapproval for their negative action (Rev 3:19). So you can't separate love from reproofing your loved child for doing what is wrong so that he or she will know it and understand what is pleasing to you and God (1 Jn 3:22).

Again, in the second part of Pr 22:6, the meaning of the phrase *in the way he should go* is that the child goes through stages of development toward *that way of Gen 18:19*. The parents are to first dedicate, then train (or instruct and motivate) the child to do what the parents, who know what is best for him or her, want him to do, in order to be all God wants him to be in *the way* – or Edah. God has so equipped each child to function in a certain way in *the way* – according to his or her gifts (Jos 24:15).

So if the command has been kept the promise can be claimed when he is old, or a youth, or a young adult. If the command has not been kept the promise is not guaranteed since the dedication was not for sure either. If we can know that we crossed over out of eternal death and into eternal life by the witness of the Holy Spirit in us, since we are loving as Messiah loved (Jn 13:34; 1 Jn 3:14,16-24), then we can know also that we did dedicate our child to Him because we are dedicated to train him up in the way he should go *for our heavenly Father*, for His will.

Isa 53:10 – Who is His offspring? No one except the one who is carrying out His will. Who is the fruit of His soul's suffering in death for our sins? In whom shall the pleasure of Yahshua prosper in his hands? In this case *his* is the seed, the offspring of His life, spirit, soul. The offspring's days will be prolonged on earth in this age to carry out His purpose (Mt 24:34). 1 Ths 4:17 – The *we* who are alive and remain to the very end are those who were the witness of His Reign and rule in our lives. Mt 24:14 – They are those who restored the fruit of the Kingdom to Him (Mt 21:43). The children who were dedicated to Him produced Rev 14:1-5. Heb 2:13 – Here I am, and all the children you have *dedicated*, given, to Me. What will the witness of His Kingdom, His rule and His reign in His people, be like, that it will bring about the end of this age and bring about His Kingdom on all the earth? What will be the manifestation of His rule in the hearts and lives of His elect race? What will be its characteristics? What will be its distinguishing quality? What characterizes His rule and reign in the Twelve Tribes in this age? Describe the character of it. What will be the mark of its distinctive quality? What will be its graphic symbol? What is the distinguishing feature spoken of in Mal 3:18?

Child Training II

Part 1: Milestones — the Responsibility of Parents

This teaching is to the parents of the Edah, to help them better understand their role as parents, and their accountability, authority, and responsibility. It is to explain the nature of their children, the different stages of their development, and the Milestones that mark their progress on the Way they should go.

Parents must understand the two distinct phases in child training:

- 1) Control
- 2) Teaching

The control phase is the establishment of the parents' rights of rulership over the will of their children. When parents can control their children, they have laid the necessary foundation for obedience and teaching them the commandments. Then their children will be able to become sons and daughters of the commandment (Jn 14:21,23,24).

The teaching phase can only be accomplished by parents who have first trained their children to obey. Before a child will receive the instruction of his parents, he must first respect their word, and before he will respect his parents' word, he must first become obedient from the heart. Children will not accept instruction from those whom they do not respect. The commandment for children to honor their father and mother is fulfilled when children respect their parents enough to accept their advice and instructions in wisdom.

Pr 22:6 is *absolute* if parents are *obedient* from the heart to their Father in heaven. The parents must accept the commandments in scripture as absolute truth and infinitely superior to any human method or system of child training or thinking. There can be no compromise by an attempt to modify the word of God found in the scriptures, to make it compatible with any human philosophies, psychology, sociology, religious views, or public opinion. God's word is to be accepted *absolutely* without human adulterations. The word is living and powerful and is relevant today more than any other period of human history.

“Remember me in your prayers.” To remember is to think upon someone with fondness, to honor and bless him.

In 1 Ths 5 it talks about certain types of leaders, which we will always have if we are real and genuine. Right now we are being faithful in small things so that we can develop into what is being spoken of here: 1 Ths 5:12 and 1 Tim 5:17. In Thessalonians he is speaking to an Edah. In Timothy he is speaking directly to an apostolic worker, an apostle, a fellow worker who would have oversight over a community.

In 1 Ths 5:12 it says, “*We urge [look up the word urge] you brethren, to recognize those who labor among you, and are over you in the Lord and admonish you.*” Therefore we are to recognize them – if they don’t have honor in your sight, and they are deserving of honor, then you are the one being cursed. They labor over you, are over you in our Master, and are those who admonish you. This proves that they are worthy of respect. Then it says in verse 13, “*Esteem them very highly in love for their work’s sake*”(read it also in the NIV). This is the work prearranged for them to do. Then you will be able to be at peace among yourselves.

1 Tim 5:17 – “*Let the elders who rule well be counted worthy of double honor, especially those who labor in the word and teaching.*” Let’s be among those counted of double honor there. Going back to Ex 22:28 it says, “*Do not revile (or curse in some translations) a ruler of your people.*” How do we revile or curse God? *Revile* is #7043, which means *to slight*.

In Jer 8:11 you see the same word as *curse*. “*For they have healed the hurt of the daughter of my people slightly,*” and this word *slightly* is the same word (#7043) as is translated *curse* in Ex 21:17 and *revile* in Ex 22:28. It means to treat your elders (or for children to treat their parents) in a light or trifling manner. It has to do with ridiculing, treating lightly, etc. This is very important for rulers to understand in order to be able to judge these things. We have to make the right judgments, calling the *cahal* together. We are going to have to give an account for our rulership. We are to rule well.

What Makes for Appalling Behavior

Heb 13:17 – “*Obey those who rule over you...*” Other translations can say *lead*. What are you going to put down, rule or lead? Are you like a good father who rules over your son? What makes for appalling behavior? That no one cares. Discipline is vital. If you don’t

discipline your child according to the Scriptures, you are not going to enter the Kingdom of Heaven. Discipline is vital to a child's self-image. It makes him feel worthwhile. What makes for appalling behavior is the feeling that no one cares about you, no one "gives a damn" about how you behave – not even God.

Obviously the young princes in the Body of Messiah are in no danger of that. Discipline is essential to this end of making a child feel worthwhile.

God's Co-Workers

1 Ths 5:13 – "*Esteem them very highly in love...*" This letter was written to an Edah. 1 Tim 5:17 was written to an apostle. 1 Cor 3:9 says the workers are not the field, but they are co-workers with our Father. We are going to have to help people understand what Paul was saying here. 1 Cor 4:5 says be careful, don't judge "Paul" because he is not in the place you are. Don't be judging Paul (that is, "God's co-workers") but judge yourself, as 2 Cor 13 goes into. Be careful – help people understand that.

1 Cor 4:1-5 – There is a judgment coming for apostles and prophets and everyone of that nature. Let us remember that and help people understand it. It is talking about co-workers. It is not the sheep's responsibility to judge the shepherds. It is not the crew's responsibility to judge the crew head over you. If two or three people see the same thing, another overseer can bring a proper judgment about. But we don't want to do anything that causes an underground.

The Underground

We know that Pr 6:16-19 says that the seventh thing – sowing discord – is an abomination to God. An abomination is a person who begins an underground in the Edah. If the parent is not instructing the children *not* to begin an underground, the gates of hell will prevail against the Edah (two or more people with something against someone else and who spread it to others). If we have revelation from our Father it will never happen. If we don't, we will fall. That is what Mt 16:16-18 is telling us.

Those who sow discord are an abomination. If we have revelation the spreading of discord will never destroy us. How did the first Edah fall? Through the underground, of course. Any community that is not receiving revelation will fall — the unseen realm will prevail against them. Our Master said, "Whoever loves me I will reveal myself to him and

will come and make my home in him.” The underground is what develops apart from the incarnation.

1 Cor 3:16-17 is taken from Isa 49:17. Those who destroy are the underground. We are supposed to be totally open, sincere, without an agenda. That is how little children are — they aren’t that clever yet. 1 Cor 3:17 is the same thing as Ex 21:17, saying, “You will surely be put to death.”

This is exactly what Yahweh is saying to Israel, to rulers, shepherds and elders. Obey those (in Heb 13:17) who rule, guide, and lead you. That is a direct command. If they are going to lead you wrong then we are all in trouble. But you can’t doubt your leaders. They know more than you do. We are all led by the Spirit, but they are farther along. They have watch over your soul, ruling and admonishing you. That doesn’t mean the sheep can hold that against them (to not submit if they are not admonishing them).

Children, obey your parents. If a child says, “Well, I don’t know if I want to obey them or not...” — that is an evil, wicked attitude. If Bob Pardon were to get hold of this he would say that they are telling you to obey even when they tell you to jump off a bridge or drink poisoned *Kool-Aid*, but we are not saying any such thing. Heb 13:17 – It is not profitable for you if their rule is a grief to them. You might want to see what the word *profitable* means. Unprofitable is #255, which means *pernicious, gainless*. Pernicious means harmful. Instead of profitable, harmful. A lot of people have experienced this harm. Many of them are not here, but are spiritually dead in the world. If someone speaks against you (i.e., rulers), he is in trouble.

Ex 22:28 and Heb 13:8 – We know that our Master Yahshua, the Word of God that dwelt in Him, is the same yesterday, today, and forever. It is the same yesterday – in the first century, now and forever.

Heb 13:7 — *Remember* means to keep someone affectionately in mind. It may be what the Amplified Bible says as those deserving the affection or recognition. Those who deserve the honor retain in your heart and mind, remember them.

I am sure the bishopric system began by reading this in the flesh. The Word is there to make people stumble, divide, war, and murder, if the Spirit does not lead them. People don’t know what they are doing when they do it.

The Minchah

To curse a ruler means to simply not bless him. To revile God means to treat the minchah in a light or superficial manner. It is like Heb 10:25. It is to treat the minchah as something inconsequential, like Mal 1:13 speaks of how tiresome the minchah becomes to the sinner. So you can see that to slight Him, to treat His name or to take His word in a light, or superficial manner, is very serious. We refer to Him as our *Master* Yahshua. We don't ever want to take His name in a vain way. Even in the Bible it says, "The LORD Jesus Christ." Now we want to honor him by referring him as our Master.

To curse is to see Him in heaven without much weight or glory. Ex 21:17 says that to curse a parent is to make light of their word. We cannot make light of His word by failing to discipline our children, cursing God. It would be better for us to never be born than to hear the gospel and not obey it. Now we face death if we have received the Holy Spirit and disobey His word.

Living Long in the "Land"

To curse someone is to slight him. Our Master deserves the utmost regard. Some will honor their parents as Ex 20:12 commands. Then their days will be long in the "land" — *among* the saints (Acts 26:18), in the environment of the clan you live. That is the "land" of Ex 20:12. If a child doesn't honor his or her parents in their clan (for He is the God of all the clans of Israel, Jer 31:1), and they go on in this way and will not receive correction, then they will be cut off and they are dead. We have to warn them of this. Whoever knows God does not sin. That means they do not continue on in sin (1 Jn 3:6).

There is a way we know this: the children who did not honor and obey their parents are not here anymore. Of if any are still here, they will eventually be cut off after they come to the knowledge of the truth and continue to do this. It says, "Surely they will be put to death." Whether we put them to death or not, our Father will put them to death. He is the one who gives and takes away life.

The Sabbath

Ex 31:14 of course has to do with the Sabbath, what happens when we don't obey the Sabbath. Ayal deliberately worked on the Sabbath, therefore he was sent away to come to repentance in the set amount of time we gave him — seven years. Now if someone does the

same thing, since we have, through Ayal, come to the knowledge of the truth, we would send him away. Ex 31:14 says you will be cut off from among his people. Ex 31:15 – He shall *surely* be put to death — cut off from among His people, out among the Canaanites, who might kill him, like the man in 1 Cor 5:5, who was put out of the church so that Satan would take his life.

Ex 31:15 – “...*he shall surely be put to death.*” You can see deliberate sin in Num 15:30-36. We train our children how we want them to be. If they keep on cursing us, treating our commandments as a light thing, what are we to do? Shall we keep them in the community and let them ruin the whole Edah?

1 Jn 2:3-6 – If we do not obey God, it is the same thing as a child not obeying his or her parents. A child is cursed since in his eyes his abba and imma are lightly esteemed and his abba’s commands are to him superficial. It is like a Christian who treats lightly our Master’s commands. A child who slights his or her parents is to be put out of the land. When the judgment comes you are to have nothing more to do with him. If he is too young, you will just have to go with him because it may be your fault anyway.

Sins Unto Death

Jn 14:15 – “*If you love Me, keep My commandments.*” Jn 14:24 is just the opposite — “*He who does not love Me does not keep My words.*” It is the negative. It is deserving of capital punishment, as we know it in the spiritual Body, which is severing a person from Messiah’s Body. Our Master’s words are plain, “He who does not love Me does not keep My words.” 1 Jn 5:17 – There is a sin unto death. After a person is sent away for reviling or cursing, there is no use praying for him or her.

We have to tell the people in that other tribe there is no use praying for her because she struck her mother. She shall surely be put to death, whether we do it or our Father does it. Of course, the Catholics pray for their dead, in purgatory. It is directly against the commandment since we are commanded not to pray for those who have committed a sin unto death.

1 Jn 2:3,4,5,6 – What does it say?

“Now by this we know that we know Him, if we keep His commandments. He who says, “I know Him,” and does not keep His commandments, is a liar, and the truth is not in him. But whoever keeps His word, truly the love of God is perfected in him. By

this we know that we are in Him. He who says he abides in Him ought himself to walk as He walked.”

Jn 9:41 says that whoever *claims* to see and does *not* see is a liar and his guilt remains. They walk around hurting people – they bump into people and hurt them really badly. The smoke of their torment goes up forever and ever according to Rev 19:2-3. Jn 9:41 and Rev 19:2-3 is talking about the same people. It is better not to be born than to claim to see and not see. Therefore we pray, “Father, help me obey your commandments.”

Obedience to His commandments tests whether one knows Him or not. What are His commandments? Discipline your children early (Pr 13:24). Can a father who hates his child (who does not discipline him early) enter the Kingdom? Of course not. You hate your child if you are not diligent to discipline him early, before rebellion sets in.

Yonadab – That does not just mean physically disciplining him with the rod. It means having oversight over him so he does not feel neglected or worthless in any way.

That’s right.

Those Who Belong to Him

Jn 8:31 speaks of being true disciples, “*If you hold to my teachings, you are really my disciples.*” So in Heb 13:17, disciples who rightly claim to know and love Him are to *remember* their leaders. They are to obey them, their present leaders, in the discharge of their responsibilities.

Rom 8:13 or 14 – Which one is it? Which one are we doing? What does verse 9 say? “*...anyone does not have the Spirit of Messiah does not belong to Him.*” I am just trying to help people. I don’t know how many people who have been here for years are going to be baptized. We cannot treat His word slightly, for that is cursing God. You will surely die, and be put to death” – verse 13 (Rom 8:9).

Gal 3:29 — If you belong to Me, you are the seed of Abraham. What does the seed of Abraham do? They command their children to keep the way of YHWH by *doing* what is just and right.

Heb 13:17 means yielding to their direction even when it is contrary to your own. Are you willing to do that? Do you think more highly of others than you do of yourself? There are at least 750 who didn’t (who thought more highly of themselves) and are gone.

Leaders

Heb 13:21 – What does it say? *“Make you complete in every good work to do His will, working in you what is well pleasing in His sight, through Yahshua ha Mashiyach, to whom be glory forever and ever. Amen.”* And what does Heb 13:24 say? *“Greet all those who rule over you...”* Do you ever do that, or do you kind of avoid them? Leaders are not autocratic chiefs who lord it over the flock. They are servants who exercise authority with concern and care for the flock. What does it say in 1 Pet 5:2-3? *“Shepherd the flock of God which is among you, serving as overseers, not by compulsion but willingly, not for dishonest gain but eagerly; nor as being lords over those entrusted to you, but being examples to the flock...”*

And Rom 12:8, what does it say? *“He who exhorts, in exhortation; he who gives, with liberality; he who leads, with diligence; he who shows mercy, with cheerfulness.”*

He who leads – there is no such thing as a leader who does not lead, who does not rule with diligence. He was born again to lead with diligence, which is a man’s most precious possession. We exercise everything in us to please our Father. We know what 1 Ths 5:12 says. Let’s look at what 1 Tim 3:5 says, *“For if a man does not know how to rule his own house, how will he take care of the church of God?”*

Now if Timothy didn’t instruct the Edah about this, he is still in death today (1 Tim 3:7 and 1 Tim 5:17). “Timothy, Timothy,” Paul is saying, “don’t receive an accusation against an elder without the testimony of two or three witnesses.” It is as though he is going on, speaking for the benefit of others, “Even you, Timothy, don’t receive an accusation against an elder – even you *personally*, Timothy – unless it is based on the testimony of two or three witnesses. And those who are sinning rebuke in the presence of all.” Who is the “all”? All the sheep, or all the elders?

Yochanan Abraham – Usually when the elders sin, everybody knows about it. When they are rebuked, it brings security to the Body. Otherwise they think the elders are getting away with things they get corrected for.

This rebuke is before all, but again, it depends on the kind of sin it is. It may not need to be brought out before all. Some things don’t need to be revealed; this has to be judged, and there is room for discretion (Pr 25:2).

Ridicule

1 Thessalonians was written to the Edah as commandments from our Father. When a child in the community curses his parents, he has certainly reviled God. Or if anyone curses the leaders of the community or slights the government of Israel he has reviled God as well. (Those boys who called Elisha “bald-head” committed highhanded mockery and disrespect.) If anyone slights the government of Israel by slighting their leaders (or their parents) by having an attitude of ridicule, then if they are not gone already, they are going to be gone. I have seen that ridicule and I don’t know who can survive it. They should be obedient to the older brother or crew head whom they find cause to ridicule. They should let our Father take care of the situation. To ridicule a leader is to commit a capital offense and the guilty one will be executed by God, independent of the laid-back parents or elders – if it is a capital offense. The parents don’t really see it and our Father comes and takes the life out of them. Their work becomes a torture chamber to them and they hate working there. They are not thankful to be building a nation. A disciple receives great vision when he hears the call to deny himself and take up his cross in order to build a nation.

It reviles God to curse a leader. Ex 21:17 – This child is to regarded as dead, after he has been brought into custody and judged. This means he cannot be corrected (corrected is not just spanked or rebuked but means straightened out completely) — it is not the first time the child got in such a rebellious state that he *cannot* be corrected. Whose fault is it? Whose sin is it? Was the condition of his sons Eli’s sin? Absolutely. But his sons were also guilty and God took their life.

To regard a child as dead means he is outside the community and we are never to have any more contact with him, when he reviles or curses his parents by his attitude towards them.

Dedication

It is obvious that such a child was never dedicated. That parents did not lift him up in faith that our Father was going to save that child they were raising for Him in obedience to His commands. If it was not done in faith, then it does not count as dedication. We have just as much right to dedicate our children as Yoceph had to dedicate his son Yahshua, who became the Savior of the World. We have just as much right as John the Baptist’s father had.

If that does not happen you are going to see rebellious children. What is rebellion? It is satanic. An undedicated child will go through a ritualistic bar mitzvah and ruin the whole thing. Once a child is put outside the community, with his parents or by himself, we are to no longer have anything to do with him. *Surely* means emphatic. If they do not put the child to death in this way, then the leaders, parents, and the whole community, are reviling God.

We have the child training teachings and we know how to pray for our children. We are without excuse.

After putting the child in custody and judging him worthy of death, if they do not actually put the child to death in this way (meaning put him outside of the community) then they all – the leaders, the parents, and the whole community – will be put to death. Someone has to stand up and say, “This cannot go on. He is a worthless child because the parents make him feel worthless.”

Sho’er – You can see the seriousness of this in Judges 19, which almost destroyed a whole tribe.

The Age of Accountability and the Responsibility of Parents

Yonadab – At what age does this start to come into play?

You will have to judge it. If a child is raised lethargically by his parents you are going to see it from age 2 on. By the time he is 8 or 9 he already has an influence capable of destroying the other children. A child who goes on like this to age 12 is out. At this point it would be better for the parents to go with their child as well.

The whole community could be put to death or lose their lampstand (Num 15:30,31 and 29). Some sin is unintentional. But slackness is intentional sin, not working with your children, not having your attention on them. To revile is not obeying His commands. This could be all the community who allows a child in their community to curse his parents, or to despise or treat them slightly. If you care for His Body on earth, you need to speak to the leaders or the parents about this, if we see a child treating them lightly or slighting. We have the right and the responsibility to do this – going to the leaders or to the parents who allow it – if we care about our Father’s purpose.

If the parents allow their children do these things, and they do not bring their rebellious child to the leaders, then they are to be put out, too. Dt 21:18-21 tells us what the parents are supposed to do. The drunkard is just an example there. What do these verses say?

“If a man has a stubborn and rebellious son who will not obey the voice of his father or the voice of his mother, and who, when they have chastened him, will not heed them, then his father and his mother shall take hold of him and bring him out to the elders of his city, to the gate of his city. And they shall say to the elders of his city, ‘This son of ours is stubborn and rebellious; he will not obey our voice; he is a glutton and a drunkard.’ Then all the men of his city shall stone him to death with stones; so you shall put away the evil from among you, and all Israel shall hear and fear.”

What are the parents supposed to do? “If any man has a stubborn and rebellious son...” This is the law. Faith establishes that in our midst (Rom 3:31). It says the child won’t even listen to his parents. What does that mean? Slighting them.

Yochanan Abraham – Even the nations know this. The Zulus in South Africa support this. A father talks to his neighbors and they tell him to go take a walk away from his house. Then they come and take that son out back and “fix him up.” They beat him for treating his parents that way so he will never do it again.

The child in Dt 21:20 was doing this — he would not listen. All the people in their clans would exclude the child, even if it means the parents must go with them. Dt 21:20 – This must not have been worse than Ex 21:17. The child’s greatest sin was in not listening to his parents. The child would not obey the voice of his or her parents. That it is worse than being a glutton or drunkard — it is the cause of it.

Pr 22:6 says, *“Raise up a child in the way he should go and when he is old he won’t depart from it.”* Then verse 15 says, *“Foolishness is bound up in the heart of the child, the rod of discipline will remove it far from him.”* Isn’t it wonderful that our Father had it written in the word that foolishness is bound up in the heart of the child? He also tells us what to do about it. So, who is the one who is going to suffer for not knowing and not obeying our Father in heaven; for reviling Him? (Eph 6:1 and Col 3:20). In Rom 1:30 it says that children will not obey their parents. Why? Because they are bastards. They do not have an abba or father who cares enough about them to discipline them (Heb 12:7-8 in the KJV).

They don’t have someone who “gives a damn” (excuse the expression). Discipline is vital to a child’s self-image. What makes for appalling behavior is that nobody cares about him, not even God. Discipline is essential to the end of making our children feel worthwhile.

Train Up a Child — Sons versus Bastards

Gen 18:19; Jn 8:37-47 — A physical descendant is not necessarily a “son”. A son does what his father does. That is what our Master said in Jn 8:38-39. Gen 18:19 says “after him.” A son follows his father, *follows after his father, does what his father does*. Abraham was commanded to command his children to be his sons, or in his specific case to train his child to become his son.

If a father dedicates his son, then a son he will be. The father is a father to his son. Heb 12:6-8 — Not sons but bastards, illegitimate children. Heb 12:9 — A father trains his son up to follow after him, to be a son to him. “This is my son in whom I am well pleased.”

Who were those Jews in Jn 8:31 who “believed” in Him and who were offended at His every word, claiming to be Abraham’s descendants and not in bondage to anyone. So how could He say to them, “You will be made free.”

Anyone who is a slave to sin will not abide in the House forever. But a son abides forever. Therefore if the Son sets you free you will be free indeed. But just because you are a descendant of a father, or Abraham, does not make you a son. If you are not doing what they do, then you are not a son. As Jn 8:44 says, you are a son of the devil. The devil being your father means that you do what he says and do what he does. A person is a son of whomever he obeys. Jn 8:18-19 — So who are you a son of?

Disobedient to Parents

Rom 1:30 and 2 Tim 3:2 both say that children will be disobedient to their parents. Why are they disobedient? Is it the parent’s fault or the child’s fault? The parents and the disobedient children will both experience eternal death (Eze18).

Ex 20:12 – To make light of this commandment is to curse your parents. What if your child makes light of the commandment in Ex 31 to not observe the Sabbath or to murder somebody, to commit fornication. Which is the worse? Don’t they all have equal punishment? To disobey one’s parents means that child is dead. They are dead. So, you can’t make light of the commandments. They go over the waterfall, repeatedly disobeying their parents. Therefore death comes. So Num 15:30-36 speaks of the man who was put to death to save the whole nation from decadence (from decline). So what about the child who does not obey his parents?

A Gentle Warning is Enough for Sheep

We have to warn parents. We have to warn children. Paul said, “This is the second time I am warning you on this,” in Gal 5:21. 1 Ths 5:14 says what? *“Now we exhort you, brethren, warn those who are unruly, comfort the fainthearted, uphold the weak, be patient with all.”*

Are we going to do that? *Warn* means to put into the mind the consequences. It means to caution, to reprove, to gently warn. All that is necessary is to *gently* warn them. You don’t need to come down upon them. A gentle reproof or warning is all the sheep need, otherwise you will just keep the goats in line by fear.

Shunning

Titus 3:10-11 says we are to have nothing more to do with certain types of people, especially those who cause division. 2 Ths 3:6 says, *“But we command you, brethren, in the name of our Lord Jesus Christ, that you withdraw from every brother who walks disorderly and not according to the tradition which he received from us.”*

You are supposed to and are commanded to withdraw from every person who walks disorderly and not according to the traditions you received from us. 2 Ths 2:15 tells us to stand fast in them. This is not just what is written in the Bible, it is what Paul passed on to them.

2 Ths 3:6,14 says, *“And if anyone does not obey our word in this epistle, note that person and do not keep company with him, that he may be ashamed.”* If he keeps on in that rebellion, you will have to exclude him from the community. 2 Ths 3:14 is where they get the word *shunned* from, that he may be ashamed. If he does not feel that shame of exclusion, you might have to put him in custody and determine whether he has to be put out of the Body. When you find out he is not a brother, there is nothing more you can do. But if you admonish him as a brother, and he receives you, then you have won your brother.

Of course we know 1 Jn 2:20 and 27, which prepares us for 1 Jn 2:28. It says that we might have confidence and not shrink back when he comes. We will have confidence if we keep the traditions and the word, which He has passed on to us. The anointing teaches us all things. It is too late if we don’t drink water to do anything about the condition that comes upon us because of our disobedience. We can’t drink gallons then to make up for it.

Reville or revolt against God: the state of a person in rebellion against God is revolt. You denounce in word and action an elder or a parent. Now we are all going to have faults. Everyone is going to have faults, but we don't have to sin, do we? John wrote these things to us that we might not sin (1 Jn 2:1). Our Father would like it better that we didn't sin, but if we do we have an advocate with the Father. Sometimes it is better that we sin so that we can see what kind of horrible state we are in.

Sho'er – I heard in my heart that I really want to be obedient for the sake of this nation and raise my children right. I had a glimpse of the consequences, which is what Judges 19 and 20 show. Something can come to me that what I do doesn't matter. But that is really a lie from Satan. When we were talking about disobedience, that cursing your father is the same as cursing God, I thought of Mal 1:6-10.

Yonadab – I am thankful for what we heard about love.

Korem – I can see that our discipline has to reach our children's innermost hearts. From what I have heard today and from what Chanowk wrote about being wholehearted, I can see the evil is that their heart is not turned towards us. In my own life I have often dealt with the outward things. We have to walk in a spirit of love that is going to win their hearts. Self-life leads to worthlessness. Selfishness causes people to have no worth. I am just thankful for the Body and the support I am getting.

Yochanan – Hearing this teaching makes me want to go home and gather all my children together. When I hear that about a community allowing a child to be rebellious – we are responsible for all the children. We are responsible for each other. We are responsible to do something to prevent that child from getting that far. We have to stir one another up to make sure the parents are not being lax. We are responsible for all the children and not just our own.

John Mark – I was thinking about what was said earlier, that if you don't have love you don't have anything. It made me think of what we heard recently at our house. If a boat leaves two degrees off course, it only takes two degrees to bring it back. But the further it goes, the more it takes to bring it back. Soon, four degrees, and eventually 180 degrees.

We can't be slack about our lacks. I just see the importance of now, right now, capturing our children's hearts. The reality is that if we love our children we will discipline them. We can't be preoccupied with all the things that distract us now.

Daniel – When Yoneq taught earlier about the many other words and that we need to talk to people about entering into salvation, I think we really need to talk to people about what it means to dedicate our children as well. We cannot command our children to keep the way of YHWH without dedication. We are

too weak, we are too messed up, and we came from the world. We are not trying to raise good children. We are trying to raise children who will hear and obey the voice of Yahshua in their hearts. It is not a ceremony, fifteen minutes and then we are all done, you know. It is actually setting a child on a course with the Holy Spirit upon them and the parents.

At the same time, the confidence that will come upon the Body and us as parents, when we do it in sincerity, will allow us to build this nation. If they dedicated their child, why is this happening (that the child is falling away)? The question really is, why is Pr 22:6 not happening? It must be that in reality they didn't dedicate them. I can tell my children what to do and they are going to do it because the Spirit is upon them and upon me. We have to know that the spirit that lives in us is the same spirit that lived in John the Baptist and our Master Yahshua. We have to be who we are. We are the Sons of God. If we were not, He wouldn't have given us His spirit.

We have to raise our children in the same faith we dedicated them in. If we are not raising them in that faith, then we didn't dedicate them.

Keli – If we didn't receive the faith that we ourselves could be sanctified then we can't set them apart. If we do not have the confidence that we are doing what we are told then we are not going to have the confidence to tell our children what to do. We are not going to have a nation of rulers until we have the confidence that we have surrendered our life. If we haven't, then we are going to fail and we are wasting our time living this life.

Neriyah – We have to have freedom of speech so that the imma who always works in the kitchen who has a check about the child becoming a bar mitzvah has the freedom to express herself or else we are going to share in the guilt of their lives.

Abraham was supposed to put such an impression in Isaac, that he would keep the way after him and so on. This is why it is so important what we are doing now, so that our children can raise their children in the way of YHWH.

Amats – All authority comes from God. When we start tampering with authority, we start tampering with God Himself. If we start taking authority lightly, if our children start taking their parents lightly, etc. – it actually is something that leads to death. Whether we recognize it or not, God carries out the judgment. That could be defilement as they go on to defile many others.

On the good side of it I saw that if we do recognize authority, then God recognizes us. He will take us seriously and give great weight to what we do and say. This is the greatest thing we can pass on to our children, this understanding of authority. This has to do with all the commandments that He gave us. This is a bedrock area of our understanding from the anointing.

Sho'er – One thing we heard about today was honoring your father and mother, so that you may live long in the land He is giving you. We also heard about Ex 22:28. What does that mean in the community? After judgment, that child would be put out of the community, along with his parents, if necessary. How can they stay in the community if they treat you as light (without glory)? When we dedicate our children then we are giving them to our Father. Someone who is going to dedicate their child has to know what it means. If they do not truly give them to Him they are going to subject that child to other spirits.

I personally saw the significance of my role as a father so that I could understand what justice and righteousness are so that Gen 18:19 can be fulfilled. If a parent is not doing that, in that way, that child can be cut off. And if he is not cut off, then that could defile a whole community, then a region, then a tribe, and then the nation. This is what Judges 19 and 20 is about. It could have been the end of everything. My responsibility as a parent is that far reaching. The Body says, "Yes, we are going to help you. It is our responsibility not to give into that intimidating spirit." We have to be going to the parent and encouraging them.

Kephir – At the very beginning we heard what it takes for one to be delivered from the world. There has to be a transfer from this world, leaving everything behind, to go into our Master Yahshua, among those who are sanctified (Acts 26:18). We come into those who are sanctified for a purpose – our Father's purpose.

When we talked about our children, it says, "They will live long in the land," which is that sanctified people. If they don't honor then they are cursing. To curse is to lightly esteem. When a child doesn't honor their parents they lightly esteem them. They don't truly believe that the commands their parents give them are the most important things they have ever heard. If a child grows up in that it is because the parent does not highly esteem His father in Heaven. There is something lacking in my heart to obey His commands.

As a people we could slight God. We could actually revile Him (Ex 22:28) by how we carry out His word in our heart. The reality of faith would cause us to highly esteem His word. Faith establishes the law. It establishes what is written in the Old Covenant. That is what caused them to not flourish, that they didn't highly esteem what was written. We can not compromise His word, which was given to save us.

Neriyah – Faith establishes the law. Anything we do apart from faith is doomed to failure. If we are not fully persuaded, then our Father can not give us grace. If we are not fully persuaded, if are gambling with the lives of our children, then we will not obey the child training teachings and we will not be blessed.

Yonadab – Heb 13:7 – We heard about the word remember several times, what it meant. To keep in affectionate remembrance, to keep our Master affectionately in our minds.

Ne’eman – At the beginning of the teaching Yoneq was teaching about love. In Rev 2 it says they left their first love. When we lightly esteem our children it causes them to do the same thing toward us. We do this by not communicating with them. We can get familiar with our children. My son Gamaliel has an iniquity of over-reacting and being very subjective. But we have to communicate. Our children can grow up feeling like nobody gives a damn what they feel. We can make them feel this way if we don’t get to the bottom of their sin. The worth is not automatically there. If we are not holding our testimony, then we can’t put it there. We can’t take them for granted. We can’t just outwardly discipline them. We have to communicate from our spirit to their spirit, putting into them the reality of what we are talking about. There is a high standard we have been given, something precious that has been revealed to us. Mal 4:6 is for us, to give them vision and worth. I was thankful to hear these things today.

Qatan – Something I thought was really precious was in 1 Ths 5:14, what it actually means to admonish the unruly. The undisciplined are those who haven’t been properly disciplined. Admonish means is to bring the consequences of a person’s actions to his attention. That is really all it takes and is much more effective than anything else is. Coming down on someone might just keep a goat in the community through fear. The end result is only defiling the community.

Aquila – 1 Ths 5:14 says, “We warn you...” Warn means to urge, to gently warn. Ne’eman used the word “Damn,” but it was with great respect to the context it was mentioned in. Discipline is vital to the child’s self-image. What makes for appalling behavior is that nobody cares, nobody gives a damn. I really heard that discipline is vital to a child’s self-esteem. Our children have to know we care.

David Zerubbabel – That really spoke to me too. Discipline communicates worth to a child. Failing to discipline communicates worthlessness to a child. The evil one would like to communicate just the opposite of what the Holy One wants to communicate. Both want to use the parents to communicate through. The evil one would like us to discipline our children without our spirit under control, in anger or frustration. Then we are open to the accusation that it is discipline that causes a child to feel worthless. But it is just that our spirit is not under control and so we cannot communicate any good thing. It is marvelous how effective it is when we discipline our children when our spirit is under control. Our children respond with affection and trust us. They know they have worth in our eyes. Then they are not susceptible to worthless spirits.

John Mark – When I walked into this room the first time today I heard Yoneq say that correction brings people security. My first response was one of insecurity, that I was going to be receiving some correction. But what Aquila said was what really spoke to me, that discipline is vital to our child's self-worth. If they see that what they say and what they do really matters to us, then they will grow up knowing that our Father really cares about what they say and what they do.

The truth is, correction really does bring us security. While all discipline seems unpleasant at first, in the end, it does produce the peaceful fruit of righteousness (Heb 12:11). Yoneq told us that the works prepared for us are the only works that can save us. They are the only thing that can bring us salvation – purify us. The goal is that we might be presented before Him, blameless. If we don't do the works prepared for us, the only thing He can say when we stand before him is, "*Depart from Me you workers of lawlessness, for I never knew you*" (Mt 7:21).

Korem – If we have an affectionate love for our Master we are going to have it for one another and for our children. If we have lost that first love the way to regain it is Gal 5:24, "*crucify the flesh with its passion and desires.*"

That is where the underground starts, when you discipline your children in the flesh, because all you care about is the outward. Then you have started an underground, and they will start complaining about the anointing. I am really thankful that there is an answer for us – to have that affectionate love. That is what is going to hold the Stone together.

Yochanan ben Ra'am – Our Father really spoke to us clearly. I know he can reveal these things to us and give us understanding. Proverbs 2 talks about those who cry out for wisdom and understanding. In verse 9 it says you will preserve righteousness and justice and equity and every good course, and then wisdom will enter your heart. Our Father said it. If we rely on Him He will enable us to put these things into practice.

Othniel – I heard today that I love the truth. I heard the heart of our Abba. I want our Master's name to be lifted up on the earth. I want our children to love His authority. How are we ever going out to these Open Forums if we are not doing these things? So many times today I was cut by what I heard today to the point I didn't know what to do. But I loved it. I want to listen to my brothers and sisters, even if they are only one percent right.

He came into my tomb and set me free. He gave us children and allowed us to write right on them. If His laws and commands are not written on our hearts, then all we can pass on is a legal, rote thing. That will cause them to be dead and us to be dead. At these Open Forums, He wants us to have confidence to speak His words, even when people come from there into our midst. If we are being true, we will have nothing to hide or be ashamed of and we can say, "Here we are, just like we told you about."

We need our children. We need to be honest with one another. If we aren't honest with one another, what do we have? Only ourselves and our own wisdom, which is not enough.

Yacob ben Ra'am – I heard today that not everyone in the Body is a ten-talent disciple. We are accountable for what we do with what we have. The one who had the one talent and faithfully washed dishes for fifty years is going to be first. We have to be faithful in small things now. A while ago, before I had a son, I heard Yoceph Rodriguez sharing in tears about Eph 2:10. He was saying that these good works had everything to do with Pr 22:6. It is not enough to discipline our children. We have to discipline them diligently or we won't enter the Kingdom. We have to take this on with all of our hearts or we are never going to make it.

Kepha – It says in Exo 22:28 that, *“You shall not revile God nor curse a ruler of your people.”* To curse means not to bless, not to obey. We have to have the utmost respect for those who rule over us. It really did something to me working with Benyamin the last two weeks. What kept us in line was remembering Keli. We knew the standards that he had. We knew our Master Yahshua, who said, “That if you love Me, do what I say.”

All those verses like Heb 13:7, remember and consider the outcome of their conduct. I love to just think about my brothers. Doing what they say, my brothers, is what it means to love our Master Yahshua. I can love Him by obeying them.

Yochanan Abraham – Faith is just as essential as amino acids are to our body. We can not live without it. We have heard so much about faith – so many wrong things about faith all our lives. Sometimes we spend years with the wrong concept of what faith is. Faith is being persuaded to trust in the words that we hear. We trust that the word we hear is true. Mere knowledge is not going to produce those works. Mere knowledge eventually brings people to the point where they get tired and quit. Faith keeps us going. We are persuaded. He is going to do what He said with regards to our children if we are persuaded to do what He tells us to do.

Othniel – When someone listens to us, we respond. It is the same with our children. It is the same with our Open Forums, when people are listened to they can listen to you. Then a seed of authority is established in their hearts and they can hear the good news. We want authority to be established in our children. He, our Master, has such a wonderful gentleness with us. If we don't know what we are doing, then we had better get His word out of our hand. It really should only take a gentle word for people to respond. Hard words will only keep the goats in the community, or turn our children into goats. Only a few were left in the first Edah. It is for His sake that we open our ears to listen to one another.

[The following was sent by Sehyah (Andrew Lamb) in response to this teaching and the Third Incarnation teaching...]

Sehyah – I remember seeing somewhere an illustration of the military air strategy against Iraq in the Gulf war. Many of the very first strikes had as their goal to establish safe “corridors” which later strikes would be able to use. All enemy air defense was to be eliminated along these routes.

We are beginning to see that our Abba’s goal is for His Word to become fully incarnate in us. So that corridors for His Word must first be established. This is the significance of established parental authority (Ex 20:12; 21:17). It is the initial corridor for our Abba’s word into that new person (child). Down that corridor will pass all of our Abba’s word from then on, unhindered by rebellion. If, on the other hand, that corridor has not been established, nothing else of the

anointing can get in to find a home in that child’s heart, and instead of there being

a corridor for our Abba’s word in him, *he becomes a corridor into theedah for our adversary*, a safe passage for thoughts and ideas from the evil one to travel into the community on. Obviously (according to Ex 21:17), a child whose practice is to take lightly the instruction of his parents has already been established as a corridor by our adversary, and must be cast out of the Edah.

If the parental authority corridor has been established, it will naturally and easily be extended into the authority of the elders over that child.

For those of us who have come in from outside the Edah, our respect for and submission to our elders becomes the initial corridor. In that case, the opposite of an established corridor for our heavenly Father in us is like that in a rebellious child — we revile both Him and the elders (Ex 22:28), becoming ourselves another corridor for the adversary into the Edah.

The Foundation for Starting Training

Train up a child in the way he should go and when he is old he will not depart from it (Pr 22:6).

Introduction

In our children's lives there are certain turning points, or *milestones*. "Going to training" at age six is such a time. This is a good time for us to pause and consider how and what we are building in their lives. What is their foundation? Is it solid? Will it endure? We want to be sure that what we are putting into them will bear the weight of their life as disciples of our Master Yahshua. Our Elohim is building a city with foundations.

When we know that they and we have passed the test we rejoice, just like Abraham rejoiced and gave a great feast when Isaac was weaned (Gen 21:8). And why did he rejoice? In part because now his son could be free to be by his side, to receive the life Abraham had for him. It was a turning point in Isaac's young life. In the same way, when a child is judged worthy to be sent from Imma and Abba's side to begin training in a classroom with the Rabbi and teachers, it is a turning point. It is a judgment that a foundation has been laid in the child's young life.

From the beginning we have heard that a child's character is set by the age of four, that those few short years of tenderness are the rich soil for the planting of a lifetime's worth of good habits. And since parents are the source of each child's spiritual, physical, and mental development, they need to be careful to not depend on anyone else, not rabbi, teacher, elder, or older child to bear the burden of laying this foundation.

Parents, the ones to whom God has specifically delegated the authority of child training, are the ones who exercise this awesome power to influence the hearts and minds of these very young children. He holds parents strictly accountable for their children's proper discipline and training during this time. They are responsible for every influence that comes into the souls of these little ones.

Since "Even a child is known by his actions, whether his conduct is pure and right" (Pr 20:11), it is obvious when this foundation has indeed been laid. Everyone in the household with eyes to see will recognize when a child has been trained well enough to be sent to training. What honor is due the parents who have labored hard to bring their child under control! The submissive, tractable child is now on a course that will lead him to bar

mitzvah and the life of a disciple. These parents can now delegate their authority to a teacher or rabbi to help them with their child's training. The child can now be trained, taught and apprenticed in the many aspects necessary to become an adult, equipped for works of service. When there is genuine agreement between parents, rabbi and teachers about a child's training, our Father will bless this delegation of authority and add grace and faith to the teaching that takes place in a classroom.

Sending a young child to begin training in a classroom is, therefore, a milestone in his young life worthy of celebration.

How to Judge whether a Child is Ready for Training

The children of the Edah are already controlled before they are allowed to “go to training” at six years of age. Otherwise, the rabbi will not allow them in training and will send them or take them to their parents. Parents cannot turn their children over to anyone else to be controlled, especially to the rabbi or training teacher. All children of the Edah, by the age of six, have been required to listen quietly to their parents without any back talk or complaint.

When a child continues to play around or not focus his attention on you, or he chatters or ignores you when you are giving him instructions, he is expressing rebellion. A child should have been trained and controlled to be able to pay strict attention to his parents before being turned over to a training teacher. Otherwise, if he is allowed in a training group he will disturb the rest of the controlled children. A child is required to pay attention to you by looking you in the face, into your eyes, and verbally acknowledging his acceptance of your instruction with an attitude of respect and honor (Eph 6:1; Ex 20:12). If parents have, from the beginning of their child's life, demanded this attention and respect, their child will be ready for training.

A child that has a foundation of respect and obedience in his life will, by the age of six, be able to live up to the standards listed below. No child is perfect, but the question is one of practice. Is he under control? Does he respect the authority of adults, especially his parents? Is he easily led? Is he ingenuous, tractable, and pliable? If so, he is teachable and can be judged as ready to begin training.

Some Standards for Starting Training:

- ✓ The child is able to receive instruction and correction from his parents without back talk or complaint.
- ✓ He or she can sit still (for example, at the table, during preparation time, during teachings), and stand still (at the minchot).
- ✓ He or she looks at adults when spoken to and verbally acknowledges instruction, correction or encouragement with an attitude of respect and honor.
- ✓ The child can walk from one place to another rather than run, jump, bounce, flop, etc.
- ✓ He can pay attention, listening for increasing lengths of time (he can sit through and respond to a Breaking-of-Bread story).
- ✓ He can apply himself to tasks that are challenging, difficult and demanding of him, both emotionally and physically (by the time a child is ready for training he should be able to work all morning by his imma's side in the kitchen, having peace in doing her will).
- ✓ He has learned self-control in social situations (he can be at the minchot without talking to, touching, signaling or engaging in other forms of foolishness with the children around him).
- ✓ He demonstrates a will to please his parents.
- ✓ He responds to the authority of other adults besides his parents favorably.
- ✓ He respects older children.
- ✓ He is able to speak before the household.
- ✓ He sings with a loud voice.

Child Training — Notes from Teachers' Meetings

The following is a compilation of various notes concerning our mind on training children taken during discussions at teachers' meetings in Island Pond in October 1980.

October 2, 1980

If we aren't receiving grace our children won't be. We are raising them in a spirit.

Pr 22:6

Our God has provided the perfect environment for our children to be raised up in. The way they should go is into the kingdom. This is the highest goal possible for a human being. It requires that we receive grace *every day*. Those who train children with out a pure conscience endanger the children they train. They train them to function with out a pure conscience. We *all* need grace, for we *all* are needed to raise these children, and He will *always* give it.

Eph 4:11,16 (Amplified)

The Body builds itself up in love *when* each member does his part, each individual functioning in his gift.

Our children are going to be selfish; they have moral faults. We discipline them for disobedience and rebellion, not for growing up.

Eph 4:1-2

Our Father isn't discouraged with us. He doesn't say, "Look at you: You're pitiful, you're awful, etc." He is just diligent. We pour our lives into our children the way our Master poured his life into His disciples. They caught glimpses of what He was saying, but they never really "got it" until they received the Spirit. Then all their training came back to them. He was patient, waiting for that day. We can be, too.

TRAIN CHILDREN

- 1) To be touchable — how we touch them has much to do with this
- 2) Not to be foolish — to avoid empty chatter. We therefore must be real with our words when we are in their presence.
- 3) To be still — to channel their energy into something constructive.

- 4) To be covered — instead of us running them down, they must come to us to see what our will is. A child left to his own way will go down to Sheol (Pr 14:12; 16:25).

Mothers are not in the community to get away from being a mother and “serve the Lord,” depending on the single people to care for the children. “Career women” use the day care center for this purpose, and we see the fruit of that. We are here to be trained to be more able and efficient at parenting. We are the ones who will help the orphans and widows and those less able to care for their children. The less able need never feel ashamed, but should have vision passed on to them that they are learning to be better parents.

Pr 1:1-6

OUR CHILDREN NEED INSTRUCTION IN:

- 1) Wise dealings
- 2) The discipline of thoughtfulness
- 3) Righteousness
- 4) Justice
- 5) Integrity

2 Tim 3:16 — Scripture is profitable for teaching, correction, instruction in righteousness. The truth is obscure. Dark sayings — a proverb or parable where the actual meaning is hidden. Do we want wisdom? Look to the proverbs.

2 Tim 3:15 — From *childhood* you have known the sacred writings ... leading to salvation through faith.

The best system of logic is established when the child is young, before he learns to reason independently. Teaching them what “no” means lays the foundation for proper reasoning — training their senses to discern good and evil. Our minds are not capable of reasoning independently. We are built with an inherent need for dependence on God. Discipline opens our eyes to sin and helps us reason rightly that we need Him. Sin does not make sense. It is not reasonable to hate, envy, or destroy.

2 Tim 3:1 — Discipline brings emotional security. It will take inner violence to enter the kingdom in these last days. We must put demands (a little pressure) on our children so

that they can rise to the challenge and change. We can't set a standard and expect all children to meet it at the same time. Each must be challenged according to his own current situation.

Root out selfish ambition — the spirit that says, "I'm older than you" — age does not matter.

Fantasy leads to lying. It's the same spirit. Children should be so involved in what we are doing that they won't have time for fantasy. Children with lots of energy need lots of encouragement and direction for that energy.

Scheduling children in the household. Scheduling is foreign. We should not have such a thing. The only purpose for it is order and care, as a stimulus for children developing relationships with others in the household. Even the youngest children should see that they are a vital part of the functioning of the household. Where can their time be used to help supply the needs of the household? The purpose of this is *NOT* to lighten the burden on the parents.

Nothing will be accomplished by scheduling. Each member of the household must have vision and a burden for the children. There is no child labor law to say that a child must not work — or that he must work. It is not work but life that we are striving for. Making them a *vital* part of our life. Caring for them. Building them up in the area of their gifting. Strengthening them in areas of their weaknesses.

The schedule should make itself obsolete. If we aren't dull we should be aware of one another's needs. This is not a crutch for parents or a substitute for their authority. Give children room to breathe, let them get lots of exercise, don't work them or leave them alone with tasks. Communicate and take an interest. Use the time to develop the children's concepts. Everything we talk to them about needs *much* explanation in order to develop their concepts.

No remorse about taking on a child! We must get used to it. In several years we may have several children with us at one time, directing their energies in vital service.

Our children's attention span needs to be lengthened. They must be trained to watch or listen as we work and talk. It is the *cross* to pour ourselves into others, giving up our desires for their benefit. Despite difficulties, it will work out if we have the proper mind.

Every child needs appreciation, knowing and feeling that they are loved. We look at our children, giving them all our attention so that they know what they are saying and doing is important. Looking at them only when they are rebuked will cause them to hate your look.

So also parents, when you help them raise their children, need balanced communication - good points as well as problems. Our children's motivation for obedience is this feeling that they are loved. When this is cut off, they will long to be restored. This is how they learn to love doing Our Father's will more than their own will.

This must be established firmly; suffering draws out of us a desire to seek our own comfort. So they must have a foundation of loving to help their mother with the laundry — because of her love — more than they want to go fishing. Discipline (chastisement, the rod) is only a small part of what needs to be put into our children. When it is the main way that you communicate, it drives their heart away rather than bringing it back. Children raised in this way will grow up and leave the community.

We will not rule in the kingdom if we don't pass on to our children what we are learning.

The seeds of decay are in our children. If we do not deal with things in our children *now* we will be destroyed.

Underdiscipline accomplishes nothing. It is better not to discipline our children at all — “The blueness of the wound drives away all evil.”

FANTASY (pretending) leads to lying — it is the same spirit.

Our children must be so involved in what we are doing that they won't have time for fantasy. Dolls give children a false idea of what caring for a baby is all about, and toy trucks give a false idea of the responsibility of driving a vehicle. It is hard work to produce children who work and are functional. Toys provide an easier, broader way that leads to the destruction of our children's character.

Selfishness is the root of all our frustrations with our children: we don't take the time (away from our own concerns) to deal with them properly.

There was total unity between Abraham, Isaac, and God when Abraham sacrificed Isaac, because Isaac was convinced of his father's love.

We must not force ourselves on our children to make them receive their discipline. We can bring in more authority. The father is greater authority than the mother. If that doesn't do it, get more authority.

ROTE: when we don't uphold our relationship with our children, but try to uphold the Apostolic teaching, then we are disciplining out of principle. We must lead our children into obedience (by our heart being set on them). We can't just expect obedience out of principle.

REASONING — telling a child why they should obey you, trying to establish your authority by a mental process. Our children should obey us because we obey our father, and are full of the Holy Spirit.

REPROOF — explaining how they were disobedient.

Child Training — Warm, Tight Hands

Without your affection your child will never truly respect or acknowledge your authority. The first phase of child training is to bring your child under control in his spirit. The child knows that abba and imma are absolutely in control and there is no room for complaining, etc. This goes into the spirit of the child. It is established in the first four years. You do this by establishing your authority with warm and tight hands. You cannot have control over your child without affection and warmth. He cannot truly give you control unless he knows that you love him. You never just let him lay somewhere and cry and cry and cry, but you tend to him. With warm, tight hands you bring your child under control.

Pr 6:20 talks about the commandments of your father and the teachings of your mother. First the commandments and then the teachings. When those commandments and teachings are bound around the heart of a child, the child will be able to walk by them.

This is what we put into our children when we discipline them. After we discipline them we talk to them and fill them up with something so they will have a lamp in their heart to guide them in how to walk. So the imma has to think of teachings, teaching the child certain things, like how to behave when he walks into a room, etc.

In order to teach your child, he has to be controlled. If you mess up on that, you have a five, six, or seven-year-old child who is out of control. Then we have to counsel so we can know what to do, because there IS a standard for our children.

If we don't have children who are under control then we have children who are out of control and then we have a social problem. If 50% of the citizens of Israel are out of control, then you have a big social problem. The word of God in Gen 18:19 says that He has chosen Abraham in order that he may command that his family follows after him, like him, in the way of YHWH. And everything spoken in the New Testament is spoken to the seed of Abraham. And everything our Father is commanding us, we have to command our children.

Child Training

Rom 12:1-3 — The closer we get to YHWH we must purify ourselves more to be able to hear from Him. We need to hear from YHWH. We need a revelation of discipline. Pr 4:23 — Every man that has the hope that Messiah will return soon purifies himself (Lk 21:34-36; Mt 24:42-44; Lk 12:37-47). We don't know the exact hour Messiah returns, but we know it is soon. We must be ready.

We must not only guard ourselves, but our children. They are top priority. From sunrise to sunset we must train them in the way they should go. We must lay a good foundation, one that won't fall, even to "deprogramming." We must put into practice the words of Messiah.

1 Sam 2:1-36 — the story of Eli. He lost his priesthood because of his unruly sons. If we don't train our children they will disinherit us. Our children give us credibility (Lk 6:43-44). Our children are extensions of ourselves. In the same way YHWH is preparing us for His kingdom, we must prepare them for the same kingdom. The way is found in Heb 12:6-11. We discipline our children as children because when they grow up they won't be disciplinable.

Heb 2:10; 5:8-9 — Messiah was perfected through suffering. We also must learn obedience through suffering. The suffering we endure is for the sake of obedience. YHWH doesn't make any big deal about hurting someone for discipline. We need not be afraid of discipline (Pr 10:13; 13:24; 20:30; 22:15; 23:13-14; 29:15; Ps 119:67-71).

YHWH disciplines us that we might respect Him and fear Him. We must hate evil. We must look beyond to see results. We must desire to be disciplined. We must fear YHWH more than we fear man. YHWH wants us to respect Him, to hear and obey. YHWH wants His discipline to make us cling to His love and grace. Our children need many things, but the rod is foundational to everything else. YHWH is authority. Everything *must* submit to Him. He is the "I AM," the potter, the author – Creator of all things. 1 Cor 4:20 — The Kingdom is a question of authority. Whom do you serve? Obedience is essential to enter the Kingdom of YHWH (Mt 7:21).

Headship

Headship of the Edah belongs to YHWH. Headship of the family belongs to the father. Eph 5:22-30 — The lord of the family is the husband (1Cor 11:3; Eph 6:1-4). It is the

father's priority, aim, goal, *responsibility* to properly raise his children. He establishes his authority with his wife by loving her as his own body, flesh, not by coming over her or against her. He establishes his authority with his children with the rod and reproof. The rod represents authority (Isa 11:1-4; Rev 2:27; 12:5; 19:15-16). If a king didn't have a rod, he had no authority. The father in the family carries the weight of discipline because he carries the rod. The parents carry the bulk of the responsibility for child-rearing. There is no substitute for the parent-child relationship. Let us not shy away from our children. Don't rely totally on others to discipline your children.

Child-rearing is a life-transference. From your innermost being comes the child. The child's spirit must be communicated, shaped through discipline. What we communicate to them is what they are and become. It must be love coming from you to them. A lot of this is done through the rod. Pr 29:15 — Rod *and* reproof. Discipline is only effective to the degree that you love your child.

Child-rearing is also "follow me," "do as I do," "be as I am." If you see a problematic child, the problem is in the parents – yourself. We don't have perfect children, they will be disobedient. Parents *must love discipline*, not because it is pleasant, but because they see the fruit of it (Ps 50:16-17). Roots of rebellion linger in us. Pray that YHWH will deal with us so that we will have strength to make it through the times ahead. We must continually pray for grace to rear our children properly. This poses a question – how is our relationship with YHWH, with our brother?

Wives, authority over your children comes from your husband. Anxiety and strife between husband and wife is passed on to the children. Eph 6:1-4 — The father in the family is lord. He has YHWH's authority. He receives his authority from Messiah. The wife receives her authority from him. The children must be brought to respect their parents. Respect because respect brings with it honor and submission. Submission is something wrought in the heart of a child, just like it is in ours. Eph 5:21 — Our children will be subject to us out of a fear, a reverence. This is to train them to fear and respect YHWH. The transference from parents to YHWH will be easy. Authority that does not command respect is dead, useless. The husband is the pillar of authority. We must be examples to our children. We must communicate the life of YHWH to them. The Holy Spirit. We don't want to prepare them for anything but that (Gal 5:22).

Attitudes

YHWH deals with our hearts and our children's hearts. YHWH looks for an obedience that comes from a cheerful heart that gives gladly.

Discipline + rod + instruction = training. All go together.

Respect eventually replaces the rod. Eventually a word will hurt more than the rod. The child will be so sensitive, so respectful that a word will bring immediate repentance. They will hate to displease us. All the time we are communicating our mind to the child. If we have the mind of Messiah, they will have the mind of Messiah. They will become like us, have our mind. The rod brings respect, respect opens the door for authority – all authority.

In a sense, lack of communication is our greatest downfall. Inconsistency is insecurity.

This is called restraint and the narrow road. It has definite boundaries. It confines and restricts our behavior. We are subjected to the discipline of YHWH. We are restrained, confined, held back. We cannot do everything we want to do. YHWH disciplines us until we need no further discipline, because we are self-disciplined. YHWH's goal is to conform us to His image. The Holy Spirit's work in us is progressive. YHWH tolerates less and less and expects more and more. This is true child training. An unrestrained child is just as bad as a disobedient child.

Lk 16:10 — YHWH wants us to be faithful in small things so that He can give us greater things, so He can trust us with His purpose. It's a small thing to watch over your heart with diligence (Pr 4:23).

Wives are the husband's healing. Their love gives him confidence, identity. You can't wait for the husband to become perfect, ideal, before giving yourself totally in submission to him. Do not judge each other's motives. Believe one another. Husbands be a best friend to your wife. Speak much, speak your life to her.

In discipline we set a precedent – a course of action that sets a rule for future similar actions. The precedent we set is one of restraint. Discipline begins when the child begins to act on what he knows. Restraint means that you limit your child on what he can do. We restrain them reasonably, depending on their age. We don't expect a child to do something he is not capable of. What we watch for in our children is not specific acts, but the rebellion that is in them. Attitudes.

One command, then discipline. They have to hear what you say. But, at the same time listen to them when they call for you. Instruction and reproof goes with the rod. Attitudes – rebellion. If rebellion isn't dealt with, then disobedience isn't being dealt with.

An attitude that expresses itself as whining, pouting, excessive crying, in grown-ups is grumbling (Ex 16:2-8; 17:2; 32:1-11; Num 11:1-2; 14:2-9,11,18). One thing YHWH hates is grumbling and complaining. Our children need to know that we know what is best for them. If YHWH did not accept the grumbings of the Israelites, we should not from our children. We discipline them after a command to stop. We don't want them to grow up with these attitudes. Grumbling is an effort by the child to control the parent, just as it is our effort to control YHWH. The parents must not be manipulated by the child. We cannot let our children have their own way at any time. They must operate within the sphere we set for them. We not only discipline but reinforce proper behavior. Lawlessness is to have your own way (Pr 29:15). Our children will miss the Kingdom if they grow up lawless.

What do we want our children to be like? That's how we mold them. We restrain their attitudes that are outside of this. When we discipline for attitudes it helps (enables) our children to overcome their feelings.

We don't discipline immediately for misbehavior due to immaturity. We discipline for disobedience.

Be gentle in the area of potty training.

Many of us don't expect enough from our children. They need commands. (Don't ask your children to do something, but command them. *Understand this in the right spirit.*)

Positive reinforcement comes only after obedience. Don't encourage rebellion. If they show signs of obedience then we can encourage them.

We must restrain our children from bizarre behavior, teaching them appropriate behavior in all situations.

Don't mistake compromise⁷ and mercy.⁸

⁷ *Compromise* – a mutual promise or contract of two parties in controversy, an amicable agreement between parties in controversy to settle their differences by mutual concessions.

⁸ *Mercy* – That benevolence, mildness or tenderness of heart which disposes a person to overlook injuries, or to treat an offender better than he deserves; the disposition that tempers justice, and induces an injured person to forgive trespasses and injuries, and to forbear punishment, or inflict less than law or justice will warrant. In this sense, there is perhaps no word in our language precisely synonymous with mercy. That which comes nearest to it is grace. It implies benevolence, tenderness, mildness, pity or compassion, and clemency, but exercised only towards offenders. Mercy is a distinguishing attribute of the Supreme Being. (from Noah Webster, 1828)

Proper discipline conveys a spirit — that of the parent. You cannot raise a child above the level of the parent. Improper discipline creates arrogance, haughtiness, and disrespect. Discipline cannot be done by the letter. It will fail every time. It is not something done to a child, but is communication. (Beware of form responses.) One can only communicate to the depth that communication comes from. We can't behave abnormally when we discipline, nor can we accept abnormal behavior. That is escaping their discipline. We should reprove⁹ and admonish¹⁰ before, during and after, requiring responses.

Things to avoid: work as a punishment; saying you won't love them if they're disobedient; saying they'll go to hell if disobedient; call them names, threaten, prettier than or uglier than.

Spanking with the rod is the best form of discipline, the norm. Other supplements exist — standing in a corner when hardened to spanking or unwilling to take their discipline. Patience is most important. Unless we plan to stick it out, don't discipline at all. Communicate with composure throughout. Hand spanking can be used to control problems with their hands. This brings immediate judgment. We must be thorough in our discipline. The rod is an ordeal.

Discipline cannot substitute for affection and love. All their spiritual needs must be met, balanced. Constantly train them to accept other people in the Body. Don't insist they accept people outside the Body.

⁹ *Reprove* – to charge with a fault to the face; to reprehend; to convince of a fault; to excite a sense of guilt.

¹⁰ *Admonish* – to reprove with mildness; to caution or advise, instruct or direct.

We've heard about grumbling and complaining. We don't tolerate grumbling in ourselves. In Gen 18:19, Abraham was chosen because he would command his children after him. He doesn't tolerate grumbling and complaining in himself and he brings his household after him in the same way. We don't complain and neither do our children. You stop EVERYTHING and talk and discipline until you have changed their attitude. (The seed of Abraham controls their attitude.)

So then they are clean. But it is not enough to just clean out the container — seven more will come back. You have to put something into them. Our children are like containers. If you put something in, it is received. But if you never put anything in, SOMETHING will come to fill it. When the container is clean, that's when you put something in. You express your heart to them, put the commandments into them.

It says of the commandments, "Bind them around your neck..." You give them a command and make sure they understand it, and then discipline them for disobedience. You don't discipline them for everything they do as children.

September 23, 1993 Manassah

Sulkiness

What does 1 Corinthians 13:5 say? It talks about what love is. The love our Master commanded us to love with. To love others the way He loves us. If we don't love this way, we're not disciples. Other translations say love is not touchy. Are you touchy? What does touchy mean?

Rinnah — To get aggravated right quick at someone.

Are you touchy? No? Rinnah's not touchy. She's arrived. She's self righteous. She's got a lot of Rose in her.

Touchy. In the Vine house we had a saying: Self life has a touchy disposition. Love is not touchy. Was Moshe touchy? Moshe was gentle and meek, not touchy. He was not easily provoked. Are we easily provoked? Iced. Touchy is apt to take offense with a very slight cause. A meek person is not touchy in this way. The meek will inherit the earth because of their character. If anyone other than the meek inherited the earth, wars would start again. It would be like today all over again. Mt 5:5. Wars will start again in the new age if anything other than the meek inherited the earth. Only the meek can inherit the earth. What if you're not meek? You're not going to inherit the earth. Christianity thinks they will anyway. What if you're not a peacemaker in every circumstance you face your whole life? Then you're not a son of God. If you're in the flesh you're touchy. Love is never touchy. Are you touchy? Rom 5:5. Each and every one of us has His love poured out in our hearts. It's true love that's not touchy. Love is not oversensitive. It's not easily irritated, irritable.

Matanah, are you touchy?

Matanah — The other day I was at a cleaning job and someone accidentally spilled their drink on me and it got on my clothes and I just looked at it and said, Oh well, I'll have to clean it when I get home. Before I would have gotten really upset. That's the way the flesh is.

Matanah is changing. Matanah is an act of a new creation. That's why she's not bragging but she has true confidence because she has the Holy Spirit. Tomorrow you'll be tested. Tomorrow you'll be touchy. Love is not easily annoyed. Are you easily annoyed, ill tempered, over sensitive? Does it require skill and tact to live with you? To be around a touchy person you find yourself in a very precarious, risky position. It is unknown what will happen at any time. You may say the wrong thing and trigger a reaction. If you live around them very long you get ulcers. They're easily ignited, flammable. Are you sulky? Sullen? Aloof? Gloomy and dismal like one who lives for himself and is miserable. Melancholy, sad, gloomy, holding resentment, ill humor, pouting. What causes a person to sulk? When they don't get their own way. Ungratefulness, or to be sullenly withdrawn as in silent resentment or protest. Our rights aren't being honored. We're not being recognized. "They're all working out front where all the attention is and getting all the recognition and I'm back here working my fingers to the bone and no one sees what I'm doing." We don't get any glory or attention. We have opportunities every day to get touchy. What causes one to sulk, be aloof; withdrawn as in silent resentment? Moody is a display of sulkiness, given to changeable emotional states, gloom, uneasy, moody silence.

We can raise our children that way. It causes guilt. A mood is temporary state of mind or feeling. Pervading impression of feelings. Gloomy, dismal, obstinate, sluggish, heavy, slack, lazy or sour disposition. We must know what this is so we can resist it with all our heart when it comes upon us.

Gentleness is not this way. It is not withdrawn as in silent protest.

Will a parent ever allow a child to be sulky? The rod drives sulkiness far from them. Pr 20:30. Passive rebellion is sitting down on the outside and standing up on the inside. Have you ever been doing this? Just waiting for your discipline to be over? Rebellion internalizes. If a child is trained to be sulky he never changes. We train them to be this way when they are sulky and we don't discipline them. Pr 22:6. So that child will never inherit the earth and neither will the parent. Foolishness makes him a fool.

Gentleness is strength under control. Moshe wouldn't sulk when things wouldn't go right. Sulking is egocentric. It's self centered. Touchiness is egocentric. Moshe didn't have to defend himself. Neither did Aaron. The people just had to see who's rod budded. Love never withdraws itself. My rights are not honored. My needs did not get met. Someone overlooked me. We would never grumble or complain. We made a covenant to never grumble or complain. Sometimes in the wilderness the people's needs were not met because of circumstances. Sometimes it was to test them to see what was in their hearts. They couldn't inherit the land.

My honor is not respected, my rights not honored, my needs are not being met. I will sulk for I am owed respect. Only if we have the glory our Master gives us can there be unity. Nothing will break that unity regardless of needs not being met. We are a new creation. We're no longer the same. Sulking is not the fruit of the Spirit but it causes all kinds of things. It keeps us out of the Kingdom. Can you imagine what the Kingdom would be like if there were a bunch of sulky people in it? Rom 8:13. It is by the Spirit and in the Spirit's power we put to death touchiness, which is one of the deeds of the flesh. Do we have the Spirit? Yes. The Spirit's power is easily appropriated for us. His Spirit is set apart for us for the specific purpose to overcome the deeds of the flesh. Sulky, obstinate, rebellious. We're an act of a new creation. We don't sit silently aloof anymore in protest.

If one is meek, he is in control of all his faculties. Meekness is almost identical to self control. Now we know this. What is our Father doing? Heb 10:26. He's doing something wonderful! He's bringing us to the full knowledge of the truth so we won't go on sinning. If we go on sinning after we reach the knowledge of the truth, there no longer remains a sacrifice for sins. We need to take this positively not negatively because we can be those in Numbers 15:30,31, despising the word. We've come to the knowledge of the truth tonight on sulkiness, being aloof, ignoring our brother or sister, or wife. We can't enter the Kingdom without the knowledge of the truth. We're responsible. We are accountable. If sulkiness is not dealt with in our lives we will subject others to untold torture, maybe your wife or husband. You may allow your virgin son or daughter to marry. Are they sulky? Will you let your son or daughter marry one who is? Would you subject them to life long torture? It's the job of the parents to judge this. You've got to investigate before you let your child marry someone who is sulky or given to sullenness. They won't change because they've been trained in it and will not depart from it, except by a sovereign act of mercy. This makes parents accountable to not raise sulky children or another won't let their child marry them. There's very little hope that they will grow out of it. They've been overlooked by a parent who's heart is not toward their child in child training. Sulkiness can be uprooted in a child's personality by his parents. It can be passed on by parents, even adopted parents. It's been tested. Even parents who have cancer, the children that they've adopted and raised up have cancer. And a child who was born from those parents and been given to someone else to raise, they have not had cancer. It's how they were raised. It proves sulkiness can be uprooted. Proverbs 22:15 and other scriptures.

So let's profit by this and not even allow our children to be sullen, sulky, or touchy. Pr 13:24.

Emunah, do your parents love you or hate you?

Emunah — They love me.

How do you know they love you?

Emunah — Because they discipline me when I'm disobedient.

If your parents hate you, you need to go tell the elders. Or you need to acknowledge if they love you. If they love you they discipline you. If they hate you they don't discipline you. Don't spare the rod. If parents do spare the rod the grief will stay with you all your life. Hatred for our children comes back on our own head.

Pr 23:13; 29:15; Mal 4:6; Isa 11:4 Our children are learning to be meek and gentle because their obstinance is being dealt with now. If not, it will internalize and come out some day against God. Rebellion is satanic.

Three whole generations will be allowed to grow up undisciplined contrasted by the male child. After three full generations of being brooded over and trained by the rod of correction.

Those who we're disposed to eternal life believed. Disposition is the way the tree is bent. If our children are allowed to grow without being disciplined their character is bent a certain way. Character is the way one responds or reacts. It's your inborn tendency or acquired by peers. It's amazing how nine parents can train their children so lovingly and diligently and then one parent doesn't. One apple spoils the whole batch. It's everything or nothing in this life. All or nothing. We've got to be our brother's keeper and see to it that no one misses His grace.

Sulkiness is caused by negligent parents because the rod was spared. In our youth it's not forgiven, it internalizes. It affects the way you walk, the way you talk, act, your physical attitude betrays what's inside. Eph 4:23; Phil 2:5; 1 Pet 4:1; Heb 4:1,2. Be careful that none, no not one of you comes short of it. Heb 4:1; 12:15.

How much love does your head have for another part of your body that it would see that it would not miss grace. The head of Christianity is crazy and mixed up and confused. The wrong ways are being dealt with in us. We're the stem. Only by the Holy Spirit who we have living inside us now will we be built. The stem is the worst people on the face of the earth and we're going to raise our children.

We didn't have fathers. A father is only a father if he trains a child. Heb 12:5-12. There's no such thing as a father who doesn't train his son. A son is one who is disciplined, only. If he is not disciplined, he is not a son. He is a human being but not a father or a son. That's the generation we came out of. Now we have a Father who's going to make up for all the years the locusts ate away. We've come to the last and final hour. It's the worst time that has ever existed on the face of the earth. Heb 12:12.

It's a miracle Chetz Baru and Amatz have been raised as they have. So marvelous. Hakam was so rebellious. He hated authority. He was crazy. He'd even driven motorcycles through windows. He almost died a couple of times. He did a marvelous job (considering his own upbringing) raising these boys even though it's been a really hard road.

Abigail — We have to utilize the throne of grace all day long not just in the morning, to not fall into being touchy. He'll give you that help. His promises are true.

Rose — When you're floating along it's easy to be touchy, to react by your bad or irritable feelings. Love is active. Love has to rule to drive away the darkness that covers the earth.

Matanah — One you get in the place of having a bad attitude it's harder to cry out for grace and it's easier to sulk. But if we strive to have the same attitude our Master had then it's easier to cry out for grace because our Master hangs out around the throne of grace.

Roi — Matanah knows when she needs to go to the throne of grace, but if she waits to go, if you let yourself get to that point, then you get locked up. That's like when we offer help to our children but they can't receive it because stubbornness locks them up.

Don't wait till the time of need is over because you didn't go in your time of need, it's too late. Heb 4:16.

ha-emeq — I think some people enjoy the feeling. They even make music that gives you that mood. You feel greater enjoyment out of that feeling. You walk around through the day, you get more attention. People come up to you and pat you on the back and ask you what's wrong or if you're okay. Instead of casting it away as evil you play with it for a while like Matanah said.

Yes, he's in one of his moods today watch out.

Hannah — Self regard is touchy. You're thinking about yourself, how hard things are, you pout. You feel sorry for yourself. Self pity is a waste of time.

(Tom was quite in the corner struggling. Things centered around him. He was asked to speak.)

Tom — I don't know what's wrong. I didn't feel like I even wanted to be here.

You can't live by your feelings. You were living by your flesh. You need to crucify your flesh. Consider your flesh dead. You terminate the problem when you crucify your flesh. Consider your flesh dead.

Hasah — Sulkiness is like the thief on the cross who told Yahshua to get him down. The other thief had a different attitude. He thought more like, in just a few seconds I'm going to breath my last and face the One who will judge my life.

The letter to Jennifer, what was the whole gist of it in one sentence?

Jeremiah — You use your will to surrender to His will.

That's right. Then He gives you the strength to do it. If we can learn to do that, He'll do it through us. That's the secret.

Shimonah — Sulkiness crops up in my children when they have a will of their own and I cross it. It's in their slowness and unwillingness to respond.

Roi — It's when we have our own will that we live by our flesh and we don't see the goodness of our God and where He wants to take us. Nor do we see what He wants to save us from. All you see is your own feelings. They decieve you and take you to death. When people in the world have bad feelings they turn to the temporary comfort of drugs, alcohol etc. He has all good things He wants to lead us into if we crucify the flesh.

If sulleness is not dealt a heavy blow, it will cause untold damage. If Tom does not do away with it, Matanah may wind up being yoru head. She'll always be telling you how to get rid of this thing. We may not even want you to marry her. We may have reservations. If you're sulky you're of no benefit to Messiah. You're counter productive. You're not with Him, you can't gather with Him if you're a sulky disciple. You can only gather with Him when your spirit's free. It is God who works in you to work His good pleasure. You have to let Him work in your spirit. 1 Cor 6:17. If we're one spirit with Messiah, we are sealed with Messiah. He who is in you is of more profit than he who is outside you. The Holy Spirit can be quenched. He won't over power you to do His will. He won't bend your arm. He's there to receive help from. He's not going to force you. We have to voluntarily give up our lives like His Son did. A person doesn't produce the fruit of the Spirit without wanting to. He doesn't bypass our own spirit and soul. We have to give ourselves to Him to be productive. If we're going to

rule with Him in the next age He won't have sulky people. He chooses sulky people and changes them to be just like Him.

Grace — Sulky people sulk because they don't want to suffer. Those is Sardis that soiled their garments were those who wouldn't suffer with Him. Only those who let their flesh be crucified can suffer with Him.

Hasah — Isaiah 53 talks about how our Master suffered. Isaiah 54 talks about how the Edah will suffer. "Oh afflicted one storm tossed and not comforted..." We have the same attitude as He had in suffering to be prepared to be His bride.

I and My Father are one. We can say I and my Master are one, can't we? Our Master says when you see Me you see the Father. We can say when you see me you see the Master. You couldn't say that this morning. We all have to change. We are on spirit with Him, through baptism we join ourselves to Messiah. Gal 3:27. We are by one Spirit baptized, immersed into the body and joined to Messiah, it's one and the same act. Our bodily manifestations reveal the Son.

The Fear Behind Defensiveness

These are the notes of a Social Meeting called to address the fear in certain parents of their children growing up just to leave the community. This fear was producing defensiveness in them, which was affecting the people in the community who were trying to help them with their children. The people who desired to help were encountering resistance from the parents instead of affirmation. This was having widespread effects in the community.

It is only a lack of faith that would cause us to fear that we are going to lose our children to the world. If we *dedicated* them to our Father then He is the One who *will* keep them, just as He kept John the Baptist and our Master. Our children are no different than them. It is His business to keep them. This faith sets us free to win them and to obey the child training teachings.¹¹

An imma then explained the conflict she feels inside herself trying to receive the people who come to her about her children, while also trying to be her children's advocate. She described a situation where a brother came to her, whom she feels is somewhat harsh or quick to judge children, about something her child had done. After listening to her child's version of the story she went to talk to an older youth, who was also present. The older youth felt that what happened was much different than what the brother had said. What was she to do?

In response, someone pointed out the real problem is how you communicate to your children. The grave danger is that you would discount what a brother or sister said in front of your children.

It turns the children into self-righteous people, judging people who come to them to correct them. This is what happens when we defend our children.

ha-emeq — We have to be parents who seek justice. That is, we try to understand what actually happened. But we have to know that there is a reason for that adult's concern, even if the incident was not exactly as he related it to us. If we don't understand others when they come to us, we won't have understanding for our children either.

On the Day of Preparation before this meeting an underground had been exposed among some of the youth. One of them had even taken some money from the tips at the café, which some others had spent (part of). In discussing this, we learned an important distinction.

If you are a thief you will always steal. Someone who steals but doesn't keep doing it is not a thief. We cannot allow thieves to be among us. If we have mercy upon someone who

¹¹See also *Dedicating Our Children – Proverbs 22:6* (1999.09.00-T01). Especially pertinent to the notes of this meeting is the section, "The Dedication of Proverbs 22:6" on pages 4 and 5.

has stolen, we will find out whether he is a thief or not. If he is, then he has to leave the community. There was a brother in Gad upon whom I poured out all my bowels of mercy but he stole again. He took large amounts of money each time, and he is gone.

We also discussed a situation where a father had inadvertently said very harmful things to his child, comparing him to other children, driving worthlessness into him.

If we break our children's spirit, take away their hope, it is no different than murder. Even Paul said it is unwise to compare yourselves with others (2 Cor 10:12). It is certainly not wise to compare our children with other children. Verbal abuse is the worst sort of child abuse.

His wife explained that her husband does not do these things intentionally. He is not trying to hurt his son. In fact, he thinks he is dealing with the problem and helping him. The father, in tears, was explaining that he really does love his son, but he is beset with this particular iniquity passed on to him by his father.

We cannot take years to be healed of these things. (Then he addressed the abba personally.) You must not be asking our Father for wisdom, knowledge, discretion, and understanding. If you were then you would have what follows asking — discretion, and everything else, to speak to your son in a way that does not destroy his spirit. If we are asking for wisdom and discretion and not receiving it, then we are doing something that is not pleasing in His sight, and we must find out what it is (1 Jn 3:22). We can't raise our children simply with the wisdom of this world, natural wisdom. We have an enemy and he is actively opposing us. It doesn't really threaten him if people in the world raise their children with some kind of righteousness.

Then one of the other main topics of this meeting came up in regards to tension between this father and his covering in industry, which often ended up involving this man's son. One time it reached the point of the father saying to his son that the father's covering was spreading discord.

You are a better man than he is if you submit to his (harsh) authority. We have said this from the beginning (1 Pet 2:18-25). You shouldn't have said that to your child. If we have wisdom we can cover those in authority.

We returned to the topic of how parents are to view people who are "strict" or "overbearing" with children. This is often a situation that causes tension even in marriages, where one parent, usually the abba, is "harder" on the children than the other.

ha-emeq — Our children should admire strict people and be thankful for the merciful people. We have often spoken of the strict, even harsh drill sergeants, who turned worthless young men into disciplined soldiers. Their severity was good. So, inside you may still have that sense that something is wrong (motivating you to get help for a person who is being unreasonable or unjust), but your children can *never think* anything but that this or that person in authority is the *greatest disciple*.

Someone pointed out that when we don't do this is how we produce self-righteous children...

Keli — And then you have a crop of boys (or girls) in the Body who go around spreading discord for twenty years.

We are to be the third incarnation of Messiah and we cannot be so if we do not command our children after us to keep the way of YHWH.

ha-emeq — The command to Abraham to raise our children is really the most important thing. We have to get our sons. Abraham did. Look what happened, he had Isaac, Isaac had Jacob, and then the twelve tribes came about. It is a picture of what has to happen to us as a people to bring forth the Male Child. If we can't get our sons it doesn't matter whether we are evangelizing and spreading out everywhere.

Yoneq — It is hatred of our children for us to pass on our iniquities to them (Ex 20:5).

Then the immah of the troubled child spoke up with passion:

I know that this has come upon me is because I have not been faithful to begin each day crying out for wisdom and understanding. I remember so clearly that day under the tent in Oak Hill, Yoneq, when you looked out at me (it seemed) and said, "Who did not cry out for wisdom and understanding?" When you looked at all the hands raised you said, "There it is; the 50% foolish who don't cry out everyday for wisdom and understanding and the 50% wise who do." We are so foolish if we think we can raise up the Twelve Tribes of Israel without crying out for grace, wisdom, and understanding.

Please, take every opportunity you can to approve your children. It is natural law that people thrive on approval and encouragement.

ha-emeq — You feel that you need to defend your children when you don't have a good conscience that *you* have been *approving* and *affirming* them. When we lack that confidence we defend our children. Deep down we sense they can't take so much "correction." They aren't secure in our love for them because we haven't been telling them how much we love and appreciate them.

A training teacher explained the excellent response she produced in a pre-youth when she explained to him that, "It is really wonderful that you get a lot of discipline. You

are really going to be helped a lot. You are getting disciplined for all these things because you need it.”

People treat the hour of preparation before the minchah as much less important than the minchah.

ha-emeq — And we have always said it was more important.

If you spend that time with them, appreciating their existence, you will bless them greatly. Ask them how their day went, how they are doing. Take an interest in them.

In regards to a report that some children were not going back to the people they had offended or disobeyed to repent to them...

Our children will learn to verbalize the right and wrong of what they did when we teach them to go back and repent to the adult they offended.

Bar Mitzvah — Not Loving the World

Bar Mitzvah is more than just having a conversation with our children before they enter into the covenant. Make sure you get a hold of the teachings twelve years before it's time for the *Bar Mitzvah* — in some cases even sooner. If you're not married you have to get it sooner.

For twelve years the parents have totally, absolutely turned their heart towards their child. The child knows it. It's automatic. It's like gravity. It's just like we *know* we've passed out of death into life. Then after *Bar Mitzvah* the child's heart turns towards the parents to serve them until they're given away by them in marriage or to serve the Body.

First the parents' heart has to turn before the child's heart can turn. What can I do to repay my parents for all they've done — for all the encouragement, discipline, for teaching their children not to love the world? Our children have something better than the world. They have their parents.

The years from 12-20 finish the child to be given away as the Male Child, to be sent away one day as the Male Child.

The first thing we understood about child training was Gen 18:19. The fathers of the seed of Abraham who live by faith have a family who are commandable. We have to be willing to receive commands. We have to be willing to do our Father's will in His house.

Our children have to become commandable. This is not just talking about the Ten Commandments. Certainly they know them. It's talking about the commandments in the heart, about what's not written on stone tablets.

Jn 14:21 — In these years from twelve on our Master Yahshua will reveal Himself to these children until they are adults and minister in the Body of Messiah. These children are commandable. They've been trained from 1-12. They are ready.

You have to be *trained* before you can be *taught*. That's also one of the first things that we learned — that being trained comes before being taught. It doesn't say, "*Teach* a child in the way he should go." Children have to be *trained* to listen, obey, pay attention. Then they can be taught because they are disciples (Jn 6:45). They come under authority.

Isa 50:4-5 — "Be careful how you hear," our Master said over and over again. He knew a disciple has been trained to hear. Others who aren't disciples can't hear. When they hear, they hear something else. What they hear doesn't produce obedience, eternal life.

We finally produce a nation for our Father. Nobody has ever done it. If they did, they didn't have the next generation. Even David couldn't really do it. Shlomo had a worthless son, who listened to worthless fellows. Peer pressure destroyed him. He listened to worthless fellows, not spiritual people.

When we went to Spain the other day we drove along the river. Levi was with us. I saw kayaks in the river. I told Levi, who was reading his Bible, "Look." His comment was: "Dissipation. I don't love the world." Then we saw mountain climbers — "These things have no meaning to me," Levi said.

Of course our children can go canoeing sometimes, if it's productive, if there's a purpose in it. We can use the world, Paul said, but not *love* it so as to make "full use" of it. It's good to get our children to climb up something. It's good to get them used to some danger. It's good that at least they can run. But we had people in Bellows Falls planted by Satan, leading us into sports, games. We lost our emphasis.

"Whoever has My commandments and keeps them..." (Jn 14:21,23). Rom 5:5 — The Holy Spirit has been poured into our hearts, meaning the love of God. The Holy Spirit is the love of God. If you have the Holy Spirit, you have the love of God. Faith and grace is the love of God (Rom 5:5).

1 Jn 2:15 says if we love the world, the love of God is not in us. Somehow we had a false baptism. If we love the things of the world, the things that people are just enamored in, the love of God is not in us. When you walk around outside and don't see anybody anymore, because all are just watching TV, it's horrible.

The love of God is *poured* out in our heart. It fills our heart up. You don't have room for anything else. Our heart has to be filled all the way up, running over. There is no room for anything else. You can't mix it with anything else.

Levi has a testimony. He set his face like flint. He loves our Master Yahshua and not the world, just like a normal disciple does.

To give our life is the least we can do since He did this for us. It's also the most we can do. We *ought* to do it. There is no other way for a disciple. We are not reserving anything for ourselves. Everything is used for Him. I don't want to be any less than what He wants me to be. I want to live up to His expectation of what He wants me to be. It's just like if you children lived up to your parents' expectation. They approve of you. That's why you can

become a *bar mitzvah*. It's a great honor. You have honored your parents by becoming a *bar mitzvah*.

What it Means to Curse a Parent or Ruler What it Means to Curse a Parent or Ruler

“And he who curses his father or his mother shall surely be put to death.” (Ex 21:17, NKJV)
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“You shall not revile God, nor curse a ruler of your people.” (Ex 22:28)

The word *curse* in the first verse and *revile* in the second is #7043 in the Hebrew (the word *qalat*). *Curse* is to slight, treat as trifling, to treat with contempt. It has many, many different meanings. To make light of, to make of little account. It means the opposite of *bless*, whatever *bless* is. The word *curse* in Ex 22:28 is #779 (the word *arar*), as to bring a curse upon. We want to understand the law so that we can be blessed. We will be condemned or blessed according to how we obey. These same things apply to us.

The consequences are the same as when Moshe gave the Law, only now we don't stone. We treat the person who is sent away or left in rebellion as though he is dead. That is the only way to understand what is said there, “surely they will be put to death.” This means as surely as the sun is going to rise. Recently a youth in another tribe struck her imma (Ex 21:15). Not long after that she ritualistically went through a bat mitzvah and it did no good. Now she is out of the community and she is spiritually dead. Her parents tried to do everything possible to revive her, but it didn't matter. She was as good as dead.

Disobedience to parents, or the government of the Edah is directly forbidden in Ex 22:28 – “You shall not revile God nor curse the ruler of your people.” This means you don't bless them, you don't obey the rulers of your people. This is whatever the opposite of *bless* is, just as Heb 13:17 says. Their watch over you should be a joy to them. Not to obey your elders is a curse to them. It grieves them and it goes right back to Ex 22:28. To not bless rulers or to not make their work a joy is to curse them.

This is what *curse* actually means in this context. What greater curse is there for someone than to ignore him or treat him as insignificant? It reviles God to do that. This is what *curse* actually means in this context. What greater curse is there for someone than to ignore him or treat him as insignificant? It reviles God to do that.

Remember

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Heb 13:7 says to remember those who rule over you, and this is significant. To remember is to hold in remembrance. *Remember* those who rule over you. You might say to someone, “Remember me in your prayers.” To remember is to think upon someone with fondness, to honor and bless him.

In 1 Ths 5 it talks about certain types of leaders, which we will always have if we are real and genuine. Right now we are being faithful in small things so that we can develop into what is being spoken of here: 1 Ths 5:12 and 1 Tim 5:17. In Thessalonians he is speaking to an Edah. In Timothy he is speaking directly to an apostolic worker, an apostle, a fellow worker who would have oversight over a community.

In 1 Ths 5:12 it says, “*We urge [look up the word urge] you brethren, to recognize those who labor among you, and are over you in the Lord and admonish you.*” Therefore we are to recognize them – if they don’t have honor in your sight, and they are deserving of honor, then you are the one being cursed. They labor over you, are over you in our Master, and are those who admonish you. This proves that they are worthy of respect. Then it says in verse 13, “*Esteem them very highly in love for their work’s sake*”(read it also in the NIV). This is the work prearranged for them to do. Then you will be able to be at peace among yourselves.

1 Tim 5:17 – “*Let the elders who rule well be counted worthy of double honor, especially those who labor in the word and teaching.*” Let’s be among those counted of double honor there. Going back to Ex 22:28 it says, “*Do not revile (or curse in some translations) a ruler of your people.*” How do we revile or curse God? *Revile* is #7043, which means *to slight*.

In Jer 8:11 you see the same word as *curse*. “*For they have healed the hurt of the daughter of my people slightly,*” and this word *slightly* is the same word (#7043) as is translated *curse* in Ex 21:17 and *revile* in Ex 22:28. It means to treat your elders (or for children to treat their parents) in a light or trifling manner. It has to do with ridiculing, treating lightly, etc. This is very important for rulers to understand in order to be able to judge these things. We have to make the right judgments, calling the *cahal* together. We are going to have to give an account for our rulership. We are to rule well.

What Makes for Appalling Behavior

Heb 13:17 – “*Obey those who rule over you...*” Other translations can say *lead*. What are you going to put down, rule or lead? Are you like a good father who rules over your son? What makes for appalling behavior? That no one cares. Discipline is vital. If you don’t discipline your child according to the Scriptures, you are not going to enter the Kingdom of Heaven. Discipline is vital to a child’s self-image. It makes him feel worthwhile. What makes

for appalling behavior is the feeling that no one cares about you, no one “gives a damn” about how you behave – not even God.

Obviously the young princes in the Body of Messiah are in no danger of that. Discipline is essential to this end of making a child feel worthwhile.

God’s Co-Workers

1 Ths 5:13 – “*Esteem them very highly in love...*” This letter was written to an Edah. 1 Tim 5:17 was written to an apostle. 1 Cor 3:9 says the workers are not the field, but they are co-workers with our Father. We are going to have to help people understand what Paul was saying here. 1 Cor 4:5 says be careful, don’t judge “Paul” because he is not in the place you are. Don’t be judging Paul (that is, “God’s co-workers”) but judge yourself, as 2 Cor 13 goes into. Be careful – help people understand that.

1 Cor 4:1-5 – There is a judgment coming for apostles and prophets and everyone of that nature. Let us remember that and help people understand it. It is talking about co-workers. It is not the sheep’s responsibility to judge the shepherds. It is not the crew’s responsibility to judge the crew head over you. If two or three people see the same thing, another overseer can bring a proper judgment about. But we don’t want to do anything that causes an underground.

The Underground

We know that Pr 6:16-19 says that the seventh thing – sowing discord – is an abomination to God. An abomination is a person who begins an underground in the Edah. If the parent is not instructing the children *not* to begin an underground, the gates of hell will prevail against the Edah (two or more people with something against someone else and who spread it to others). If we have revelation from our Father it will never happen. If we don’t, we will fall. That is what Mt 16:16-18 is telling us.

Those who sow discord are an abomination. If we have revelation the spreading of discord will never destroy us. How did the first Edah fall? Through the underground, of course. Any community that is not receiving revelation will fall — the unseen realm will prevail against them. Our Master said, “Whoever loves me I will reveal myself to him and will come and make my home in him.” The underground is what develops apart from the incarnation.

1 Cor 3:16-17 is taken from Isa 49:17. Those who destroy are the underground. We are supposed to be totally open, sincere, without an agenda. That is how little children are — they aren't that clever yet. 1 Cor 3:17 is the same thing as Ex 21:17, saying, "You will surely be put to death."

This is exactly what Yahweh is saying to Israel, to rulers, shepherds and elders. Obey those (in Heb 13:17) who rule, guide, and lead you. That is a direct command. If they are going to lead you wrong then we are all in trouble. But you can't doubt your leaders. They know more than you do. We are all led by the Spirit, but they are farther along. They have watch over your soul, ruling and admonishing you. That doesn't mean the sheep can hold that against them (to not submit if they are not admonishing them).

Children, obey your parents. If a child says, "Well, I don't know if I want to obey them or not..." — that is an evil, wicked attitude. If Bob Pardon were to get hold of this he would say that they are telling you to obey even when they tell you to jump off a bridge or drink poisoned *Kool-Aid*, but we are not saying any such thing. Heb 13:17 – It is not profitable for you if their rule is a grief to them. You might want to see what the word *profitable* means. Unprofitable is #255, which means *pernicious, gainless*. Pernicious means harmful. Instead of profitable, harmful. A lot of people have experienced this harm. Many of them are not here, but are spiritually dead in the world. If someone speaks against you (i.e., rulers), he is in trouble.

Ex 22:28 and Heb 13:8 – We know that our Master Yahshua, the Word of God that dwelt in Him, is the same yesterday, today, and forever. It is the same yesterday – in the first century, now and forever.

Heb 13:7 — *Remember* means to keep someone affectionately in mind. It may be what the Amplified Bible says as those deserving the affection or recognition. Those who deserve the honor retain in your heart and mind, remember them.

I am sure the bishopric system began by reading this in the flesh. The Word is there to make people stumble, divide, war, and murder, if the Spirit does not lead them. People don't know what they are doing when they do it.

The Minchah

To curse a ruler means to simply not bless him. To revile God means to treat the minchah in a light or superficial manner. It is like Heb 10:25. It is to treat the minchah as

something inconsequential, like Mal 1:13 speaks of how tiresome the minchah becomes to the sinner. So you can see that to slight Him, to treat His name or to take His word in a light, or superficial manner, is very serious. We refer to Him as our *Master* Yahshua. We don't ever want to take His name in a vain way. Even in the Bible it says, "The LORD Jesus Christ." Now we want to honor him by referring him as our Master.

To curse is to see Him in heaven without much weight or glory. Ex 21:17 says that to curse a parent is to make light of their word. We cannot make light of His word by failing to discipline our children, cursing God. It would be better for us to never be born than to hear the gospel and not obey it. Now we face death if we have received the Holy Spirit and disobey His word.

Living Long in the "Land"

To curse someone is to slight him. Our Master deserves the utmost regard. Some will honor their parents as Ex 20:12 commands. Then their days will be long in the "land" — *among* the saints (Acts 26:18), in the environment of the clan you live. That is the "land" of Ex 20:12. If a child doesn't honor his or her parents in their clan (for He is the God of all the clans of Israel, Jer 31:1), and they go on in this way and will not receive correction, then they will be cut off and they are dead. We have to warn them of this. Whoever knows God does not sin. That means they do not continue on in sin (1 Jn 3:6).

There is a way we know this: the children who did not honor and obey their parents are not here anymore. Of if any are still here, they will eventually be cut off after they come to the knowledge of the truth and continue to do this. It says, "Surely they will be put to death." Whether we put them to death or not, our Father will put them to death. He is the one who gives and takes away life.

The Sabbath

Ex 31:14 of course has to do with the Sabbath, what happens when we don't obey the Sabbath. Ayal deliberately worked on the Sabbath, therefore he was sent away to come to repentance in the set amount of time we gave him — seven years. Now if someone does the same thing, since we have, through Ayal, come to the knowledge of the truth, we would send him away. Ex 31:14 says you will be cut off from among his people. Ex 31:15 – He shall *surely* be put to death — cut off from among His people, out among the Canaanites, who

might kill him, like the man in 1 Cor 5:5, who was put out of the church so that Satan would take his life.

Ex 31:15 – “...*he shall surely be put to death.*” You can see deliberate sin in Num 15:30-36. We train our children how we want them to be. If they keep on cursing us, treating our commandments as a light thing, what are we to do? Shall we keep them in the community and let them ruin the whole Edah?

1 Jn 2:3-6 – If we do not obey God, it is the same thing as a child not obeying his or her parents. A child is cursed since in his eyes his abba and imma are lightly esteemed and his abba’s commands are to him superficial. It is like a Christian who treats lightly our Master’s commands. A child who slights his or her parents is to be put out of the land. When the judgment comes you are to have nothing more to do with him. If he is too young, you will just have to go with him because it may be your fault anyway.

Sins Unto Death

Jn 14:15 – “*If you love Me, keep My commandments.*” Jn 14:24 is just the opposite — “*He who does not love Me does not keep My words.*” It is the negative. It is deserving of capital punishment, as we know it in the spiritual Body, which is severing a person from Messiah’s Body. Our Master’s words are plain, “He who does not love Me does not keep My words.” 1 Jn 5:17 – There is a sin unto death. After a person is sent away for reviling or cursing, there is no use praying for him or her.

We have to tell the people in that other tribe there is no use praying for her because she struck her mother. She shall surely be put to death, whether we do it or our Father does it. Of course, the Catholics pray for their dead, in purgatory. It is directly against the commandment since we are commanded not to pray for those who have committed a sin unto death.

1 Jn 2:3,4,5,6 – What does it say?

“Now by this we know that we know Him, if we keep His commandments. He who says, “I know Him,” and does not keep His commandments, is a liar, and the truth is not in him. But whoever keeps His word, truly the love of God is perfected in him. By this we know that we are in Him. He who says he abides in Him ought himself to walk as He walked.”

Jn 9:41 says that whoever *claims* to see and does *not* see is a liar and his guilt remains. They walk around hurting people – they bump into people and hurt them really

badly. The smoke of their torment goes up forever and ever according to Rev 19:2-3. Jn 9:41 and Rev 19:2-3 is talking about the same people. It is better not to be born than to claim to see and not see. Therefore we pray, “Father, help me obey your commandments.”

Obedience to His commandments tests whether one knows Him or not. What are His commandments? Discipline your children early (Pr 13:24). Can a father who hates his child (who does not discipline him early) enter the Kingdom? Of course not. You hate your child if you are not diligent to discipline him early, before rebellion sets in.

Yonadab – That does not just mean physically disciplining him with the rod. It means having oversight over him so he does not feel neglected or worthless in any way.

That’s right.

Those Who Belong to Him

Jn 8:31 speaks of being true disciples, “*If you hold to my teachings, you are really my disciples.*” So in Heb 13:17, disciples who rightly claim to know and love Him are to *remember* their leaders. They are to obey them, their present leaders, in the discharge of their responsibilities.

Rom 8:13 or 14 – Which one is it? Which one are we doing? What does verse 9 say? “*...anyone does not have the Spirit of Messiah does not belong to Him.*” I am just trying to help people. I don’t know how many people who have been here for years are going to be baptized. We cannot treat His word slightly, for that is cursing God. You will surely die, and be put to death” – verse 13 (Rom 8:9).

Gal 3:29 — If you belong to Me, you are the seed of Abraham. What does the seed of Abraham do? They command their children to keep the way of YHWH by *doing* what is just and right.

Heb 13:17 means yielding to their direction even when it is contrary to your own. Are you willing to do that? Do you think more highly of others than you do of yourself? There are at least 750 who didn’t (who thought more highly of themselves) and are gone.

Leaders

Heb 13:21 – What does it say? “*Make you complete in every good work to do His will, working in you what is well pleasing in His sight, through Yahshua ha Mashiyach, to whom be glory forever and ever. Amen.*” And what does Heb 13:24 say? “*Greet all those*

who rule over you...” Do you ever do that, or do you kind of avoid them? Leaders are not autocratic chiefs who lord it over the flock. They are servants who exercise authority with concern and care for the flock. What does it say in 1 Pet 5:2-3? *“Shepherd the flock of God which is among you, serving as overseers, not by compulsion but willingly, not for dishonest gain but eagerly; nor as being lords over those entrusted to you, but being examples to the flock...”*

And Rom 12:8, what does it say? *“He who exhorts, in exhortation; he who gives, with liberality; he who leads, with diligence; he who shows mercy, with cheerfulness.”*

He who leads – there is no such thing as a leader who does not lead, who does not rule with diligence. He was born again to lead with diligence, which is a man’s most precious possession. We exercise everything in us to please our Father. We know what 1 Ths 5:12 says. Let’s look at what 1 Tim 3:5 says, *“For if a man does not know how to rule his own house, how will he take care of the church of God?”*

Now if Timothy didn’t instruct the Edah about this, he is still in death today (1 Tim 3:7 and 1 Tim 5:17). “Timothy, Timothy,” Paul is saying, “don’t receive an accusation against an elder without the testimony of two or three witnesses.” It is as though he is going on, speaking for the benefit of others, “Even you, Timothy, don’t receive an accusation against an elder – even you *personally*, Timothy – unless it is based on the testimony of two or three witnesses. And those who are sinning rebuke in the presence of all.” Who is the “all”? All the sheep, or all the elders?

Yochanan Abraham – Usually when the elders sin, everybody knows about it. When they are rebuked, it brings security to the Body. Otherwise they think the elders are getting away with things they get corrected for.

This rebuke is before all, but again, it depends on the kind of sin it is. It may not need to be brought out before all. Some things don’t need to be revealed; this has to be judged, and there is room for discretion (Pr 25:2).

Ridicule

1 Thessalonians was written to the Edah as commandments from our Father. When a child in the community curses his parents, he has certainly reviled God. Or if anyone curses the leaders of the community or slights the government of Israel he has reviled God as well. (Those boys who called Elisha “bald-head” committed highhanded mockery and disrespect.)

If anyone slights the government of Israel by slighting their leaders (or their parents) by having an attitude of ridicule, then if they are not gone already, they are going to be gone. I have seen that ridicule and I don't know who can survive it. They should be obedient to the older brother or crew head whom they find cause to ridicule. They should let our Father take care of the situation. To ridicule a leader is to commit a capital offense and the guilty one will be executed by God, independent of the laid-back parents or elders – if it is a capital offense. The parents don't really see it and our Father comes and takes the life out of them. Their work becomes a torture chamber to them and they hate working there. They are not thankful to be building a nation. A disciple receives great vision when he hears the call to deny himself and take up his cross in order to build a nation.

It reviles God to curse a leader. Ex 21:17 – This child is to be regarded as dead, after he has been brought into custody and judged. This means he cannot be corrected (corrected is not just spanked or rebuked but means straightened out completely) — it is not the first time the child got in such a rebellious state that he *cannot* be corrected. Whose fault is it? Whose sin is it? Was the condition of his sons Eli's sin? Absolutely. But his sons were also guilty and God took their life.

To regard a child as dead means he is outside the community and we are never to have any more contact with him, when he reviles or curses his parents by his attitude towards them.

Dedication

It is obvious that such a child was never dedicated. That parents did not lift him up in faith that our Father was going to save that child they were raising for Him in obedience to His commands. If it was not done in faith, then it does not count as dedication. We have just as much right to dedicate our children as Yoceph had to dedicate his son Yahshua, who became the Savior of the World. We have just as much right as John the Baptist's father had.

If that does not happen you are going to see rebellious children. What is rebellion? It is satanic. An undedicated child will go through a ritualistic bar mitzvah and ruin the whole thing. Once a child is put outside the community, with his parents or by himself, we are no longer have anything to do with him. *Surely* means emphatic. If they do not put the child to death in this way, then the leaders, parents, and the whole community, are reviling God.

We have the child training teachings and we know how to pray for our children. We are without excuse.

After putting the child in custody and judging him worthy of death, if they do not actually put the child to death in this way (meaning put him outside of the community) then they all – the leaders, the parents, and the whole community – will be put to death. Someone has to stand up and say, “This cannot go on. He is a worthless child because the parents make him feel worthless.”

Sho’er – You can see the seriousness of this in Judges 19, which almost destroyed a whole tribe.

The Age of Accountability and the Responsibility of Parents

Yonadab – At what age does this start to come into play?

You will have to judge it. If a child is raised lethargically by his parents you are going to see it from age 2 on. By the time he is 8 or 9 he already has an influence capable of destroying the other children. A child who goes on like this to age 12 is out. At this point it would be better for the parents to go with their child as well.

The whole community could be put to death or lose their lampstand (Num 15:30,31 and 29). Some sin is unintentional. But slackness is intentional sin, not working with your children, not having your attention on them. To revile is not obeying His commands. This could be all the community who allows a child in their community to curse his parents, or to despise or treat them slightly. If you care for His Body on earth, you need to speak to the leaders or the parents about this, if we see a child treating them lightly or slightly. We have the right and the responsibility to do this – going to the leaders or to the parents who allow it – if we care about our Father’s purpose.

If the parents allow their children do these things, and they do not bring their rebellious child to the leaders, then they are to be put out, too. Dt 21:18-21 tells us what the parents are supposed to do. The drunkard is just an example there. What do these verses say?

“If a man has a stubborn and rebellious son who will not obey the voice of his father or the voice of his mother, and who, when they have chastened him, will not heed them, then his father and his mother shall take hold of him and bring him out to the elders of his city, to the gate of his city. And they shall say to the elders of his city, ‘This son of ours is stubborn and rebellious; he will not obey our voice; he is a glutton and a drunkard.’ Then all the men of his city shall stone him to death with stones; so you shall put away the evil from among you, and all Israel shall hear and fear.”

What are the parents supposed to do? “If any man has a stubborn and rebellious son...” This is the law. Faith establishes that in our midst (Rom 3:31). It says the child won’t even listen to his parents. What does that mean? Slighting them.

Yochanan Abraham – Even the nations know this. The Zulus in South Africa support this. A father talks to his neighbors and they tell him to go take a walk away from his house. Then they come and take that son out back and “fix him up.” They beat him for treating his parents that way so he will never do it again.

The child in Dt 21:20 was doing this — he would not listen. All the people in their clans would exclude the child, even if it means the parents must go with them. Dt 21:20 – This must not have been worse than Ex 21:17. The child’s greatest sin was in not listening to his parents. The child would not obey the voice of his or her parents. That it is worse than being a glutton or drunkard — it is the cause of it.

Pr 22:6 says, “*Raise up a child in the way he should go and when he is old he won’t depart from it.*” Then verse 15 says, “*Foolishness is bound up in the heart of the child, the rod of discipline will remove it far from him.*” Isn’t it wonderful that our Father had it written in the word that foolishness is bound up in the heart of the child? He also tells us what to do about it. So, who is the one who is going to suffer for not knowing and not obeying our Father in heaven; for reviling Him? (Eph 6:1 and Col 3:20). In Rom 1:30 it says that children will not obey their parents. Why? Because they are bastards. They do not have an abba or father who cares enough about them to discipline them (Heb 12:7-8 in the KJV).

They don’t have someone who “gives a damn” (excuse the expression). Discipline is vital to a child’s self-image. What makes for appalling behavior is that nobody cares about him, not even God. Discipline is essential to the end of making our children feel worthwhile.

Train Up a Child — Sons versus Bastards

Gen 18:19; Jn 8:37-47 — A physical descendant is not necessarily a “son”. A son does what his father does. That is what our Master said in Jn 8:38-39. Gen 18:19 says “after him.” A son follows his father, *follows after his father, does what his father does*. Abraham was commanded to command his children to be his sons, or in his specific case to train his child to become his son.

If a father dedicates his son, then a son he will be. The father is a father to his son. Heb 12:6-8 — Not sons but bastards, illegitimate children. Heb 12:9 — A father trains his son up to follow after him, to be a son to him. “This is my son in whom I am well pleased.”

Who were those Jews in Jn 8:31 who “believed” in Him and who were offended at His every word, claiming to be Abraham’s descendants and not in bondage to anyone. So how could He say to them, “You will be made free.”

Anyone who is a slave to sin will not abide in the House forever. But a son abides forever. Therefore if the Son sets you free you will be free indeed. But just because you are a descendant of a father, or Abraham, does not make you a son. If you are not doing what they do, then you are not a son. As Jn 8:44 says, you are a son of the devil. The devil being your father means that you do what he says and do what he does. A person is a son of whomever he obeys. Jn 8:18-19 — So who are you a son of?

Disobedient to Parents

Rom 1:30 and 2 Tim 3:2 both say that children will be disobedient to their parents. Why are they disobedient? Is it the parent’s fault or the child’s fault? The parents and the disobedient children will both experience eternal death (Eze18).

Ex 20:12 – To make light of this commandment is to curse your parents. What if your child makes light of the commandment in Ex 31 to not observe the Sabbath or to murder somebody, to commit fornication. Which is the worse? Don’t they all have equal punishment? To disobey one’s parents means that child is dead. They are dead. So, you can’t make light of the commandments. They go over the waterfall, repeatedly disobeying their parents. Therefore death comes. So Num 15:30-36 speaks of the man who was put to death to save the whole nation from decadence (from decline). So what about the child who does not obey his parents?

A Gentle Warning is Enough for Sheep

We have to warn parents. We have to warn children. Paul said, “This is the second time I am warning you on this,” in Gal 5:21. 1 Ths 5:14 says what? “*Now we exhort you, brethren, warn those who are unruly, comfort the fainthearted, uphold the weak, be patient with all.*”

Are we going to do that? *Warn* means to put into the mind the consequences. It means to caution, to reprove, to gently warn. All that is necessary is to *gently* warn them. You don't need to come down upon them. A gentle reproof or warning is all the sheep need, otherwise you will just keep the goats in line by fear.

Shunning

Titus 3:10-11 says we are to have nothing more to do with certain types of people, especially those who cause division. 2 Ths 3:6 says, "*But we command you, brethren, in the name of our Lord Jesus Christ, that you withdraw from every brother who walks disorderly and not according to the tradition which he received from us.*"

You are supposed to and are commanded to withdraw from every person who walks disorderly and not according to the traditions you received from us. 2 Ths 2:15 tells us to stand fast in them. This is not just what is written in the Bible, it is what Paul passed on to them.

2 Ths 3:6,14 says, "*And if anyone does not obey our word in this epistle, note that person and do not keep company with him, that he may be ashamed.*" If he keeps on in that rebellion, you will have to exclude him from the community. 2 Ths 3:14 is where they get the word *shunned* from, that he may be ashamed. If he does not feel that shame of exclusion, you might have to put him in custody and determine whether he has to be put out of the Body. When you find out he is not a brother, there is nothing more you can do. But if you admonish him as a brother, and he receives you, then you have won your brother.

Of course we know 1 Jn 2:20 and 27, which prepares us for 1 Jn 2:28. It says that we might have confidence and not shrink back when he comes. We will have confidence if we keep the traditions and the word, which He has passed on to us. The anointing teaches us all things. It is too late if we don't drink water to do anything about the condition that comes upon us because of our disobedience. We can't drink gallons then to make up for it.

Reville or revolt against God: the state of a person in rebellion against God is revolt. You denounce in word and action an elder or a parent. Now we are all going to have faults. Everyone is going to have faults, but we don't have to sin, do we? John wrote these things to us that we might not sin (1 Jn 2:1). Our Father would like it better that we didn't sin, but if we do we have an advocate with the Father. Sometimes it is better that we sin so that we can see what kind of horrible state we are in.

Sho'er – I heard in my heart that I really want to be obedient for the sake of this nation and raise my children right. I had a glimpse of the consequences, which is what Judges 19 and 20 show. Something can come to me that what I do doesn't matter. But that is really a lie from Satan. When we were talking about disobedience, that cursing your father is the same as cursing God, I thought of Mal 1:6-10.

Yonadab – I am thankful for what we heard about love.

Korem – I can see that our discipline has to reach our children's innermost hearts. From what I have heard today and from what Chanowk wrote about being wholehearted, I can see the evil is that their heart is not turned towards us. In my own life I have often dealt with the outward things. We have to walk in a spirit of love that is going to win their hearts. Self-life leads to worthlessness. Selfishness causes people to have no worth. I am just thankful for the Body and the support I am getting.

Yochanan – Hearing this teaching makes me want to go home and gather all my children together. When I hear that about a community allowing a child to be rebellious – we are responsible for all the children. We are responsible for each other. We are responsible to do something to prevent that child from getting that far. We have to stir one another up to make sure the parents are not being lax. We are responsible for all the children and not just our own.

John Mark – I was thinking about what was said earlier, that if you don't have love you don't have anything. It made me think of what we heard recently at our house. If a boat leaves two degrees off course, it only takes two degrees to bring it back. But the further it goes, the more it takes to bring it back. Soon, four degrees, and eventually 180 degrees.

We can't be slack about our lacks. I just see the importance of now, right now, capturing our children's hearts. The reality is that if we love our children we will discipline them. We can't be preoccupied with all the things that distract us now.

Daniel – When Yoneq taught earlier about the many other words and that we need to talk to people about entering into salvation, I think we really need to talk to people about what it means to dedicate our children as well. We cannot command our children to keep the way of YHWH without dedication. We are too weak, we are too messed up, and we came from the world. We are not trying to raise good children. We are trying to raise children who will hear and obey the voice of Yahshua in their hearts. It is not a ceremony, fifteen minutes and then we are all done, you know. It is actually setting a child on a course with the Holy Spirit upon them and the parents.

At the same time, the confidence that will come upon the Body and us as parents, when we do it in sincerity, will allow us to build this nation. If they dedicated their child, why is this happening (that the child is falling away)? The question really is, why is Pr 22:6 not happening? It must be that in reality

they didn't dedicate them. I can tell my children what to do and they are going to do it because the Spirit is upon them and upon me. We have to know that the spirit that lives in us is the same spirit that lived in John the Baptist and our Master Yahshua. We have to be who we are. We are the Sons of God. If we were not, He wouldn't have given us His spirit.

We have to raise our children in the same faith we dedicated them in. If we are not raising them in that faith, then we didn't dedicate them.

Keli – If we didn't receive the faith that we ourselves could be sanctified then we can't set them apart. If we do not have the confidence that we are doing what we are told then we are not going to have the confidence to tell our children what to do. We are not going to have a nation of rulers until we have the confidence that we have surrendered our life. If we haven't, then we are going to fail and we are wasting our time living this life.

Neriyah – We have to have freedom of speech so that the imma who always works in the kitchen who has a check about the child becoming a bar mitzvah has the freedom to express herself or else we are going to share in the guilt of their lives.

Abraham was supposed to put such an impression in Isaac, that he would keep the way after him and so on. This is why it is so important what we are doing now, so that our children can raise their children in the way of YHWH.

Amats – All authority comes from God. When we start tampering with authority, we start tampering with God Himself. If we start taking authority lightly, if our children start taking their parents lightly, etc. – it actually is something that leads to death. Whether we recognize it or not, God carries out the judgment. That could be defilement as they go on to defile many others.

On the good side of it I saw that if we do recognize authority, then God recognizes us. He will take us seriously and give great weight to what we do and say. This is the greatest thing we can pass on to our children, this understanding of authority. This has to do with all the commandments that He gave us. This is a bedrock area of our understanding from the anointing.

Sho'er – One thing we heard about today was honoring your father and mother, so that you may live long in the land He is giving you. We also heard about Ex 22:28. What does that mean in the community? After judgment, that child would be put out of the community, along with his parents, if necessary. How can they stay in the community if they treat you as light (without glory)? When we dedicate our children then we are giving them to our Father. Someone who is going to dedicate their child has to know what it means. If they do not truly give them to Him they are going to subject that child to other spirits.

I personally saw the significance of my role as a father so that I could understand what justice and righteousness are so that Gen 18:19 can be fulfilled. If a parent is not doing that, in that way, that child can be cut off. And if he is not cut off, then that could defile a whole community, then a region, then a tribe, and then the nation. This is what Judges 19 and 20 is about. It could have been the end of everything. My responsibility as a parent is that far reaching. The Body says, “Yes, we are going to help you. It is our responsibility not to give into that intimidating spirit.” We have to be going to the parent and encouraging them.

Kephir – At the very beginning we heard what it takes for one to be delivered from the world. There has to be a transfer from this world, leaving everything behind, to go into our Master Yahshua, among those who are sanctified (Acts 26:18). We come into those who are sanctified for a purpose – our Father’s purpose.

When we talked about our children, it says, “They will live long in the land,” which is that sanctified people. If they don’t honor then they are cursing. To curse is to lightly esteem. When a child doesn’t honor their parents they lightly esteem them. They don’t truly believe that the commands their parents give them are the most important things they have ever heard. If a child grows up in that it is because the parent does not highly esteem His father in Heaven. There is something lacking in my heart to obey His commands.

As a people we could slight God. We could actually revile Him (Ex 22:28) by how we carry out His word in our heart. The reality of faith would cause us to highly esteem His word. Faith establishes the law. It establishes what is written in the Old Covenant. That is what caused them to not flourish, that they didn’t highly esteem what was written. We can not compromise His word, which was given to save us.

Neriyah – Faith establishes the law. Anything we do apart from faith is doomed to failure. If we are not fully persuaded, then our Father can not give us grace. If we are not fully persuaded, if are gambling with the lives of our children, then we will not obey the child training teachings and we will not be blessed.

Yonadab – Heb 13:7 – We heard about the word remember several times, what it meant. To keep in affectionate remembrance, to keep our Master affectionately in our minds.

Ne’eman – At the beginning of the teaching Yoneq was teaching about love. In Rev 2 it says they left their first love. When we lightly esteem our children it causes them to do the same thing toward us. We do this by not communicating with them. We can get familiar with our children. My son Gamaliel has an iniquity of over-reacting and being very subjective. But we have to communicate. Our children can grow up feeling like nobody gives a

damn what they feel. We can make them feel this way if we don't get to the bottom of their sin. The worth is not automatically there. If we are not holding our testimony, then we can't put it there. We can't take them for granted. We can't just outwardly discipline them. We have to communicate from our spirit to their spirit, putting into them the reality of what we are talking about. There is a high standard we have been given, something precious that has been revealed to us. Mal 4:6 is for us, to give them vision and worth. I was thankful to hear these things today.

Qatan – Something I thought was really precious was in 1 Ths 5:14, what it actually means to admonish the unruly. The undisciplined are those who haven't been properly disciplined. Admonish means is to bring the consequences of a person's actions to his attention. That is really all it takes and is much more effective than anything else is. Coming down on someone might just keep a goat in the community through fear. The end result is only defiling the community.

Aquila – 1 Ths 5:14 says, "We warn you..." Warn means to urge, to gently warn. Ne'eman used the word "Damn," but it was with great respect to the context it was mentioned in. Discipline is vital to the child's self-image. What makes for appalling behavior is that nobody cares, nobody gives a damn. I really heard that discipline is vital to a child's self-esteem. Our children have to know we care.

David Zerubbabel – That really spoke to me too. Discipline communicates worth to a child. Failing to discipline communicates worthlessness to a child. The evil one would like to communicate just the opposite of what the Holy One wants to communicate. Both want to use the parents to communicate through. The evil one would like us to discipline our children without our spirit under control, in anger or frustration. Then we are open to the accusation that it is discipline that causes a child to feel worthless. But it is just that our spirit is not under control and so we cannot communicate any good thing. It is marvelous how effective it is when we discipline our children when our spirit is under control. Our children respond with affection and trust us. They know they have worth in our eyes. Then they are not susceptible to worthless spirits.

John Mark – When I walked into this room the first time today I heard Yoneq say that correction brings people security. My first response was one of insecurity, that I was going to be receiving some correction. But what Aquila said was what really spoke to me, that discipline is vital to our child's self-worth. If they see that what they say and what they do really matters to us, then they will grow up knowing that our Father really cares about what they say and what they do.

The truth is, correction really does bring us security. While all discipline seems unpleasant at first, in the end, it does produce the peaceful fruit of righteousness (Heb 12:11). Yoneq told us that the works prepared for

us are the only works that can save us. They are the only thing that can bring us salvation – purify us. The goal is that we might be presented before Him, blameless. If we don't do the works prepared for us, the only thing He can say when we stand before him is, "*Depart from Me you workers of lawlessness, for I never knew you*" (Mt 7:21).

Korem – If we have an affectionate love for our Master we are going to have it for one another and for our children. If we have lost that first love the way to regain it is Gal 5:24, "*crucify the flesh with its passion and desires.*"

That is where the underground starts, when you discipline your children in the flesh, because all you care about is the outward. Then you have started an underground, and they will start complaining about the anointing. I am really thankful that there is an answer for us – to have that affectionate love. That is what is going to hold the Stone together.

Yochanan ben Ra'am – Our Father really spoke to us clearly. I know he can reveal these things to us and give us understanding. Proverbs 2 talks about those who cry out for wisdom and understanding. In verse 9 it says you will preserve righteousness and justice and equity and every good course, and then wisdom will enter your heart. Our Father said it. If we rely on Him He will enable us to put these things into practice.

Othniel – I heard today that I love the truth. I heard the heart of our Abba. I want our Master's name to be lifted up on the earth. I want our children to love His authority. How are we ever going out to these Open Forums if we are not doing these things? So many times today I was cut by what I heard today to the point I didn't know what to do. But I loved it. I want to listen to my brothers and sisters, even if they are only one percent right.

He came into my tomb and set me free. He gave us children and allowed us to write right on them. If His laws and commands are not written on our hearts, then all we can pass on is a legal, rote thing. That will cause them to be dead and us to be dead. At these Open Forums, He wants us to have confidence to speak His words, even when people come from there into our midst. If we are being true, we will have nothing to hide or be ashamed of and we can say, "Here we are, just like we told you about."

We need our children. We need to be honest with one another. If we aren't honest with one another, what do we have? Only ourselves and our own wisdom, which is not enough.

Yacob ben Ra'am – I heard today that not everyone in the Body is a ten-talent disciple. We are accountable for what we do with what we have. The one who had the one talent and faithfully washed dishes for fifty years is going to be first. We have to be faithful in small things now. A while ago, before I had a son, I heard Yoceph Rodriguez sharing in tears about Eph 2:10. He was saying that these good works had everything to do with Pr 22:6. It is not enough to discipline our children. We have to discipline them diligently or we won't

enter the Kingdom. We have to take this on with all of our hearts or we are never going to make it.

Kepha – It says in Exo 22:28 that, “*You shall not revile God nor curse a ruler of your people.*” To curse means not to bless, not to obey. We have to have the utmost respect for those who rule over us. It really did something to me working with Benjamin the last two weeks. What kept us in line was remembering Keli. We knew the standards that he had. We knew our Master Yahshua, who said, “That if you love Me, do what I say.”

All those verses like Heb 13:7, remember and consider the outcome of their conduct. I love to just think about my brothers. Doing what they say, my brothers, is what it means to love our Master Yahshua. I can love Him by obeying them.

Yochanan Abraham – Faith is just as essential as amino acids are to our body. We can not live without it. We have heard so much about faith – so many wrong things about faith all our lives. Sometimes we spend years with the wrong concept of what faith is. Faith is being persuaded to trust in the words that we hear. We trust that the word we hear is true. Mere knowledge is not going to produce those works. Mere knowledge eventually brings people to the point where they get tired and quit. Faith keeps us going. We are persuaded. He is going to do what He said with regards to our children if we are persuaded to do what He tells us to do.

Othniel – When someone listens to us, we respond. It is the same with our children. It is the same with our Open Forums, when people are listened to they can listen to you. Then a seed of authority is established in their hearts and they can hear the good news. We want authority to be established in our children. He, our Master, has such a wonderful gentleness with us. If we don’t know what we are doing, then we had better get His word out of our hand. It really should only take a gentle word for people to respond. Hard words will only keep the goats in the community, or turn our children into goats. Only a few were left in the first Edah. It is for His sake that we open our ears to listen to one another.

[The following was sent by Sehyah (Andrew Lamb) in response to this teaching and the Third Incarnation teaching...]

Sehyah – I remember seeing somewhere an illustration of the military air strategy against Iraq in the Gulf war. Many of the very first strikes had as their goal to establish safe “corridors” which later strikes would be able to use. All enemy air defense was to be eliminated along these routes.

We are beginning to see that our Abba’s goal is for His Word to become fully incarnate in us. So that corridors for His Word must first be established. This is the significance of established parental authority (Ex 20:12; 21:17). It is the initial corridor for our Abba’s word into that new person (child). Down that corridor will pass all of our Abba’s word from then

on, unhindered by rebellion. If, on the other hand, that corridor has not been established, nothing else of the anointing can get in to find a home in that child's heart, and instead of there being a corridor for our Abba's word in him, *he becomes a corridor into the edah for our adversary*, a safe passage for thoughts and ideas from the evil one to travel into the community on. Obviously (according to Ex 21:17), a child whose practice is to take lightly the instruction of his parents has already been established as a corridor by our adversary, and must be cast out of the Edah.

If the parental authority corridor has been established, it will naturally and easily be extended into the authority of the elders over that child.

For those of us who have come in from outside the Edah, our respect for and submission to our elders becomes the initial corridor. In that case, the opposite of an established corridor for our heavenly Father in us is like that in a rebellious child — we revile both Him and the elders (Ex 22:28), becoming ourselves another corridor for the adversary into the Edah.

October 8, 1995

Boston

The Stone Kingdom — Family Order

A Child Training Teaching

The book of Malachi was the last book written before 400 years went by in Israel in which nothing was spoken by our God. Mal 4:6 — The curse comes upon you when your children don't carry on what is in your heart and the kingdom can't come because of it. Soil is the foundation for a plant to grow. It is like the foundation for our training our children. The Spirit we pass on to our children is one that did not scare away people like Peter and John, but drew them.

The responsibility for raising children rests chiefly upon the fathers. The foundation consists of two things:

1. A right attitude, which is a state of mind and will (the state of your mind and will), and
2. The right foundation.

The foundation is the base on which something rests. A wrong foundation is an atmosphere reeking (reeking is a terrible smell) with destructive criticism, fault finding, condemnation (which is pronouncing doom against), unrealistic expectations (like when you realized you've disciplined them 1,200 times for this thing they've done and you know you're going to have to discipline them 1,200 more times for it before they finally get it, but you act like this is their last time; they're cut off, you get angry — not righteous anger — you pronounce doom... this is unrealistic expectations).

Then we sometimes fall into sarcasm, like, “I can SEE you were really obedient THIS time.” It comes from the root that means to tear flesh up, getting back, retaliating, to dig in and get back. The Greek word means to tear the flesh like dogs. You are this way because you take their disobedience personally. They hurt you so you are going to hurt them, intimidate them, cause fear in or scare them. Unintentionally I can be that way, rising up. When I do, I cause fear in others.

And fear will bring a negative effect. Eph 6:4 — “Do not provoke your children to wrath or exasperate them...” We can do this by teaching and loading them down with rules, but the way we teach them causes them to disobey. They're torn because we've brought the

standard but not the inspiration to obey it. The way we communicate with our children is mixed with negativity. We can't expect pure results without pure input. Do not provoke them to wrath or anger. Wrath is an expression of hatred. Hatred is the opposite of love. Love is intimately connected with obedience. When you love someone you obey him; if you hate someone you disobey him. So it makes a wrong foundation in them, not obeying or following you. They express disobedience and disrespect.

In such an atmosphere no sound teaching is possible. It can't take place there in parents who promote this kind of training or allow it to influence their children from others. (*Sound* means complete and effectual, solid and stable.) This is a controversial statement. How do you handle it when you feel others are being this way, without defending your children? If someone is coming in this way, we have to address it with wisdom and counsel. Maybe they were too hard, intimidating, had unrealistic expectations... We have to properly intervene when these negative influences come from others. We see this and we must remember that ALL of us err and we take our concerns to our shepherd who will deal with the disorder in an orderly manner, rather than correcting them yourself for correcting your child. You don't want him to think you don't want him to correct your child. Of course you want him to correct your child.

Negative training destroys Mal 4:6 and the result will be the destruction of the land of promise, the city whose foundations are from God. Negative training is to just make obedience to orders our goal, as though our children are only capable of performing tricks like an animal.

Positive training is to render proficient and skillful and qualified (in this case) to pass on the Spirit of our Master to others. That's our goal for our children. Not to pass on a mystical spirit, but the Spirit of love in all we do and touch. But positive training is an atmosphere rich in encouragement. This is to inspire with courage, hope and resolution (this is different than ordering someone to be these ways). If you are inspired **then** you can command someone to have hope. It is passing on a spirit of tenderness, patience (demonstrating quiet uncomplaining endurance under distress or annoyance), rich in attentiveness to your child (*attentive* comes from the root to stretch out toward, desiring to reach and make contact with somebody, as if to save someone from drowning, not wanting there to be any separation between you and them), giving them your attention and approval

(*approval* is to regard as worthy, listening to them affectionately, with fond attachment and kind feeling towards).

In an atmosphere rich in love, a parent can build into the children's lives the foundation of the way of YHWH. (That's what we desperately need in order that we can carry out what we set out to do when we left everything, and after we arrived here the details started filling in and the picture expanded — the picture of His kingdom coming on earth. We need our children to bring this about. Gen 1:28 was His purpose before the fall. Now we've been through our Master's sacrifice and our corresponding sacrifice that restored us to His purpose.)

The key here has everything to do with passing on to our children what our Father revealed to us that caused us to give up everything to follow Him. We have to pass on that revelation of what is in us to follow Yahshua and to go on. It's passing on that revelation that is integral with this foundation we're talking about. Dt 29:29 — We've got to pass on the revelation from the beginning of their life. Ben-Nabi used to talk to Yohannan while he was inside Grace. He couldn't understand the words but the Spirit goes into them and puts a foundation for receiving revelation into our children.

All our training is related to the revelation we have. Otherwise we're just training them to do tricks and they don't want to do tricks anymore. There is no foundation in them because the foundation is the revelation and enthusiasm we have, not explaining why. What is it that drives us to do what we do? It is the *why* they need to hear. But it's more the passing on of our enthusiasm. To do this we have to be filled with the Spirit of love because love is what drew us here. I'm here because *I was loved*. I'm going to discipline you to be obedient to love so when love calls on you to do something you will do it and not be a robot. When love asks you to do something, I don't want you to give into your flesh and not do it.

Dt 29:29 — There is a lot in that I never saw before. If our children don't know the secret things, they won't have what we had. We heard the secret that caused and facilitated us giving up our lives. That was a secret shown to us. These things belong to our children as well. I thought that God revealed these secrets to them when they turn 13 or 14 as they cried out for revelation. But no, the foundation for them crying out is us passing on those secrets, letting them know we know a secret. The very foundation for them, for us, to obey all the words of the law is the inspiration we pass on to them. It took someone inspired by the Holy

Spirit to pass on to you the secrets of the Kingdom that caused you to give up your life. It took something tremendous — someone telling you a secret and you believed it was the truth. I was inspired. This is what we have to pass on to our children, inspiration.

Pr 22:6 — The way he should go includes revelation, having been told a secret, something good and wonderful you want them to know it. We go down and perish too if the secrets aren't revealed to us. Part of their training is the same thing, not cold, sterile, just obeying the laws.

Does that have anything to do with breaking the command in Pr 13:24? It's not that we just went to talk to them but to let them know why with passion! Until now there has been a lot I haven't know why, only that we were supposed to. I've done that for years, and now Shemuel is at the age to pick up and carry on but somehow he's drawing a blank. I've taught him to obey the rules and he doesn't have any enthusiasm about it now that I want to tell him why.

Ps 127:3-5 — Children are an heritage, an inheritance, what you inherit. One has to die for the next person to inherit what they are promised. But our God hasn't died so they are still His. He has only given them to us as an arrow to shoot. Also our children inherit what we've been given, living in a city whose foundations are from God. As parents we entrust our revelation to our children because they are our heirs. It is normal. As our children receive the same revelation we've received they become heirs too. This is the most encouraging part of the teaching because we can start doing it from now on.

God's covenant with Adam and Eve contains provisions spelled out in Gen 1:27 and 28. This is the road back. There are two restorations to get us back to this place:

1. To be fruitful and multiply;
2. To rule and subdue the earth, the land we live in.

The provision to do this is:

1. Descendants
2. Rulership, dominion (Dt 29:29; Gen 18:19; 3:14 and 15).

The seed of the woman — Dt 6:6,7; 28:4; (4:9). The third and fourth generation is written for us. With Adam and Eve two people couldn't have dominion. They had to have descendants. Whatever demonstration our Father had of love has never had descendants. So our enemy has never been dealt with. The spirit we have to have is love because what has

been passed on to us and then is worthlessness. Because what will counter worthlessness is a whole lot of love.

Unless we as parents have these secret things revealed to us we're not the seed of Abraham and we can't pass the baton on to our offspring on to carry on what we have begun. But if we do, we are the seed of Abraham.

We have to remember this about passing on, training them in the atmosphere of revelation we have because there is the blessing and the curse in child training, and it is right in that. It is the curse if we don't train them in this revelation and the blessing if we do. The cause here is what produces the effect. The parent's revelation is the child's heritage, passed on to them to the fourth generation in Gen 18:19, to bring about the land, the restoration of the desolate heritage in Isa 49:8 — desolate, barren, without inhabitants.

Heb 11:14,16 — That city of God that's been established here on earth with real live human beings — that is the desolate heritage. Isa 49:8 comes right after verse 5 and 6. We have to make the connection. When we came here we saw a life of love we wanted. We got a taste of what we wanted. That city hasn't yet come to full flower. The city is a metaphor for the nation. That city is a lot bigger than the few places on the earth we are now. For those streets to be filled again with many people and love, joy and peace it's going to take our children.

Dt 6:6,7 — Speaks of training your child on the way, all the time. This is what those who are inspired will do. How do I *train* my children? How does what they do wrong connect with what I want to happen on the earth, which is His kingdom coming? I want to remember that connection when I'm disciplining them and why I gave up my life up. We need to let them know why we give up our lives and what we want them to do to carry on. It is passing on that will bring about obedience to the teachings in Dt 29:29. The secrets that have been revealed belong to us and our children forever that we may observe all the words of this law. So we have to be inspired, of course. We have to have been inspired to give up our lives, of course. We can't pass on something that hasn't been passed onto us.

We've blown it so much all ready with our children but there is a provision. This teaching is from the stem's perspective because things are not normal. For the children there is a provision for where we've lacked with them. We've seen how far we'll go in reaching out to our children, as youth if they want to be like it was with Yacob did, who wanted to inherit

the blessing even though there was no provision for the second born to get the blessing. But our Father cooperated with his desire because Esau didn't want it even though there was a provision for him to have it. He didn't get it. What we want we will get. Our youth are in a better place than we are because we were in the world and didn't know anything, I've been so caught up passing on principles, rights and wrongs, mostly correcting wrongs. The soil for sound right behavior to grow in is always our revelation, the secret things. What was it that we saw about our lives in the world and about the life in the Edah that caused us to abandon our whole life to get it?

We need to talk to our children about our deep convictions. We can't train our children in right behavior (righteousness) without the soil of our passed on deep convictions. How backward it is to try to turn them without this and then expect them to develop convictions for themselves between ages 13 and 19.

Without vision our children aren't going to receive the fire of us changing their attitudes and behavior any better than we will. We go to teachings and minchot to get vision. Our Father also gave us great revelation in order for us to willingly give up our lives but where do our children get their vision? Yes they go to training and minchot but could we possibly think they could actually latch onto anything at these without their earthly fathers and mothers passionately expressing to their children why they're not in the world and what they want for their own lives and the lives of their children in the edah?

Racham: It's time to build, as the song says, "Let's rise and build," because the building is upon the fathers and the sons. If the son never takes on the responsibility he doesn't mature. In this teaching I saw the loss I'd suffered with my children. It made me want to go on and produce a positive attitude to help each other. They will grow up to surpass us if we do, but if we raise them up in a negative atmosphere, they will curse us. It's a promise. It is serious thing for us to help each other. Whatever our faults are He wants us to go on and not even lose hope, even with those who have left the community. He wants us to press on and take encouragement from the examples of our forefathers beginning with the father of our faith Abraham who didn't give up after his failure with Ishmael, but went on to produce Isaac.

An Addition from Yoneq:

One of the most exasperating things for a child is to be kept waiting by his abba side for extended periods of time, while the abba talks on and on and on. This is why many times

it is the children of the shepherds in the Body who began to develop attitude problems. For the leaders are often called upon to deal with problems and direct situations. They spend long times listening to problems and trying to encourage the sheep. This sounds nice but in the end it will bring about a great loss if the abba does not remember to give his attention to his son at his side. It is possible to graciously say, “No, I cannot speak with you right now. I have my son and must give my attention to him for a short while (or even for a measured period of time). I will get back with you at such and such a time...” or “I think you can speak with so and so. He will be able to help you more than I could at this point.” The sheep understand how important your son is so they do not get offended at this. They are also the ones who lose when you lose your son, so they are happy to see you devoting yourself to your family (especially at mealtimes when the table should be guarded not to become a place of business or of unrestrained activities leaving the children alienated). To expect your son to stand idly by as you speak on and on to someone about either business or spiritual things is putting your children in a very dangerous place, where they could become exasperated and “bitter” (which comes from the same root word as “rebellion” in Hebrew).

Child Training B

There is a story of a man who believed that children should not be taught religion, but should grow up and choose for themselves. One day he visited a friend who knew of his theory. Upon leaving he said to his friend, “I forgot to look at your flowers.” His friend replied, “I decided not to plant any flowers this spring but wait till October and let the garden decide for itself whether it will grow flowers or weeds.”

Alexander Pope, 200 years ago said, “As the twig is bent, the tree is inclined.” Over 2000 years ago Hosea said, “They have sown wind and they shall reap whirlwind.” Messiah said, “Do not hinder the little children from coming to me.” He knew that as the twig decides the fate of the tree, it is the child which decides the way the man is to become.

Eph 6:4 — Fathers do not provoke your children, but bring them up in the nurture and admonition of the lord. *Nurture* means to train, instruct, discipline. *Admonition* means instruction to give wisdom to. 2 Tim 1:5, 3:15 — We have the privilege and authority to tell our children about the kingdom of heaven (not mixed with fairy tails — for obvious reasons).

Loss of authority characterizes our times. Lawlessness has increased to the extent that observing the speed laws is considered as reckless driving and treated as such. Someone said that the reason that teenagers get involved in the cults and the occult is that they are looking for an authority figure which they do not find in their homes. They get in the occult because they prefer hell over heaven because, “Hell is more exciting than heaven.” Satan is an authority figure that they need which they did not find at home in their father. They have found no authority in the Word of God or the God in their Evangelical and Catholic homes and religion.

They want someone they can cast themselves upon, someone more powerful and terrible than themselves. Someone to look to in a “Sham World.” Youth are turning to Satan worship because they need a Father figure more than the “happy pastor” who never reproofs their folly, or their own leveled out father fears the Social Services if they were to separate them. Youth need a father figure and authority. They need and crave authority which the State is taking away today from us all. “Hell is more exciting than heaven” because who wants to die and go to a cloud and play a silly harp and be bored the rest of Eternity by a God who could care less and does not discipline for he has no authority, portrayed by the Christian Church today.

"Where there is no vision, no revelation, the people go unrestrained." (Pr 29:18)
Unless we have the proper revelation of child training and the purpose for it, we, along with our children, will perish. What is the purpose of discipline? Why does the Lord discipline us? "NO discipline at the time seems pleasant; Yet those who have been trained by it, afterwards it yields the peaceful fruit of righteousness." (Heb 12:11) So if righteousness is what we're after in our discipline, we must know what righteousness is. What is it?

Abraham's FAITH was credited to him as righteousness (Gen 15:6). Faith is both hearing from the Lord and obeying. Not just hearing, not just obeying; but hearing and obeying. So this is how we are to train our children — to listen, hear, and then obey. That will lead them to faith, and faith will lead them to Salvation. We must catch hold of that vision, for the Lord has given that vision to the church. The grace is here; we can ask for it. The fear of the Lord is the beginning of wisdom. That's why, "Hear, O Israel" is the first commandment. Our children must hear us, and we must hear from the Lord in every detail in order to properly train them (Dt 6:4).

The foundation for all child training is in Gen 18:19 (Abraham's seed) and in Mal 4:5-6 (spirit of Elijah restoring the hearts of the fathers to their children). When our children are fully trained, they won't need the rod anymore. They'll be sensitive to our heart, what we desire they will have been trained to desire. When our children know this it gives them hope and vision to receive their discipline.

Jude 11:31-39 — Motherly instinct, like sexual instinct, is from God, but unless it is under government, it will destroy instead of help. This instinct will tend to cause us not to allow our children to go through stages of growth. When our standards for our children are too exacting and allowances are made for our fallen human nature, the weak and immature cannot see their own worth and value and there is self-condemnation. Therefore we must be patient. We force withdrawal if we don't allow time for growth. But with proper training it will be done. People must be properly trained in order to hear from Yahweh.

Dt 30:15-20; 30:6; 29:29 — It's the promise to us that our children will be saved if we train them up in the way they should go. We want to raise up a church without spot or wrinkle, that overcomes Satan by the word of their testimony.

Due Season

One of the greatest mistakes that people make in raising their children is that it hasn't been taken care of in its due season — that the mind has not been made obedient to discipline, and pliant to reason, when at first it is most tender, most easy to be bent. Parents by their natural inclinations are very apt to pamper the child. They love their little ones and it's their duty; but they often cherish their children's faults, too. They must not be crossed; they must be permitted to have their wills in all things; because they are still in infancy, not capable of great vices, their parents think they are excused to give in to their bad attitudes, and to call their obstinacy “cute” because they are so young. The little ones are taught to strike and call people names, must have what they cry for and do what they please. Later the parent wonders at the taste of the bitter water, when they themselves have poisoned the fountain. For when the children are grown up and these bad habits with them, when they are now too big to be *cute*, and their parents can no longer make use of them as playthings, *then* they complain that the brats are uncontrollable, disobedient, and perverse; and then, perhaps too late, would be glad to get out those weeds which have now taken too deep root to easily be pulled up. For he that is accustomed to having his own will in everything, as long as he was in diapers, why should we think it strange, that he should desire it and contend for it still, when he is in breeches? Indeed, as he grows more towards a man, age shows his faults more clearly, so that there are few parents that are so blind as not to see them, few so insensible as not to feel the ill effects of their own indulgence. He had the mastery of his parents ever since he could prattle; and why, now since he is grown up, is stronger and wiser than he was then, why now all of the sudden must he be restrained and curbed? Why must he at seven, fourteen, or twenty years old, lose the privilege, which his parents' indulgence until then so largely allowed him? Try it with a dog or a horse or any other creature, and see whether the destructive and stubborn tricks they have learned when young are so easy to change when they are older. Yet none of those creatures are half so willful and proud, or half so desirous to be master of themselves and others, as man. We are generally wise enough to begin with them when they are *very young*, and discipline those animals early enough so that they would be useful and good for something. It is only our own offspring that we neglect at this point; and having made them disobedient children, we foolishly expect they should be good men. For if the child must have whatever he desires, rather than make the poor baby cry or be

uncomfortable; why when he is grown up, must he be satisfied too, even if his desires carry him to lying, cheating, stealing, drunkenness and immortality? He that is not used to submitting he will reason of others when he is young, will scarcely submit to his own reason when he is of an age to make use of it. And what kind of man such a one is likely to turn out to be is easy to foresee.

Vices such as violence, lying, vanity and lack of self-control are encouraged in very young children under the guise of playing with them. The parent make a jest of violence, revenge and cruelty, teaching these concepts to the very young. The covering of their bodies which are for modesty, warmth and defense, are by the folly or vice of parents recommended to their children for other uses. They get their child a new suit and brag about how beautiful he looks in it. Thus the little ones are taught to be proud of their clothes before they can put them on themselves. The parent puts excuses which are little different from lies into the mouths of the little ones, and commend him for it, if they are for the parents' advantage. They discourage self-control in their children by the temptation of their diet, or invitation to eat or drink more than enough. And if the young one is a little sick, the first question is, "What will my dear one eat? What shall I get for him?" Eating and drinking are instantly pressed. But it just might be that this lack of appetite, which nature has wisely ordered in the beginning of illness, is a defense against the increase of sickness; that being freed from ordinary labor of digesting any new load in the stomach, the illness may be corrected. In the same way fevers are useful to rid the body of unwanted germs or bacteria.

Denying Self

Virtue is what is to be sought. The principle of all virtue and excellency lies in a power of denying ourselves the satisfaction of our desires, where Yahweh does not authorize them. This power is to be gotten and improved by often doing it, it is made easy and familiar by an early practice. Children should be accustomed to submit their desires, and go without their longings, even from the cradle. The first thing they should know should be that they were not to have anything because it pleased them, but because it was thought fit for them. Children are not living for themselves; they are living for us. In the same way we are not living for ourselves, but for our Father in heaven. If children did not receive all the things they cried for, they would learn to be content without it. They would learn not to attempt to manipulate others by their "fits" and crying and demanding their own way. Children are more

pleasant to them selves and others if *from the first* they are treated this way. If they never obtain their desire by the impatience they expressed for it, they would no more cry for another thing, than they would for the moon. Whenever they crave what is not fit for them to have or do, they should not be permitted it just because they are little and desire it. I have seen children at a table, who, whatever was there, never asked for anything, but contentedly took what was given to them: and at another place, I have others cry for everything they saw; must be served out of every dish, and be the first served at that. What made this vast difference but this, that one was accustomed to have what they called or cried for, the other to go without it. The *younger* they are, the less I think are their unruly and disorderly appetites to be complied with; and the less reason they have of their own, the more they are to be under the absolute power and restraint of those in whose hands they are. And this is wisdom, that whatever once is denied them, they are certainly not to obtain by crying or demanding, unless one has a mind to teach them to be impatient and troublesome, by rewarding them for it when they do so.

Those therefore that intend ever to govern their children should begin it while they are *very little*, and look that they perfectly comply with the will of their parents. Would you have your son obedient to you when past a child? Be sure then to establish the authority of the father as soon as he is capable of submission, and can understand in whose power he is. If you would have him stand in awe and respect you, imprint it in his infancy; and as he approaches more to a man, admit him nearer to your familiarity; so shall you have him your obedient subject (as is fit) while he is a child, and your affectionate friend when he is a man. It is wrong when a parent is indulgent and familiar when they are little, but sever to them, and keep at a distance, when they are grown up; for liberty and indulgence can do no good to *children*; their want of judgment makes them stand in need of restraint and discipline; but when one becomes a man this treatment is not necessary for they have reason of their own to guide them; unless you have a mind to make your children, when grown up, weary of you, and secretly to say within themselves, “When will you die, father?”

When children are little they should look upon their parents as their lords, their absolute governors, and as such stand in awe of them; and that when they come to riper year, they should look upon their parents as their best, as their proven friend, and as such love and revere them. If a strict hand is kept over children from the beginning, they will in that age be

tractable (easy to handle), and quietly submit, having never known any other way; and as they grow up to the use of reason, the restraint of government will be gently relaxed, the father's brow more smoothed to them, and the distance by degrees will be diminished, his former restraints will increase their love, when they find it was only a kindness to them, and a care to make them capable to deserve the favor of their parents, and the esteem of everybody else.

Godly fear and awe ought to give you the first power over their minds, and love and friendship in later years should hold it; and then, if the love for you does not make them obedient and diligent, if the love of virtue does not keep them on the right path, if they did not develop a love for Yahweh and his purpose, nothing else could ever really hold him.

Praise or Disgrace

Children (perhaps earlier than we think) are very aware of praise and approval. They find a pleasure in being esteemed or valued, especially by their parents and those whom they depend on. If therefore the father caress and praise them when they do well, show disapproval to them when they are disobedient, and this accompanied by a similar response from the mother, and all others that are around then, it will in a little time, make them aware of the difference between disobedience and obedience. The rod should be used for disobedience, but if over used will lose its force. It is of little use at all if it is not accompanied by the shame of their behavior. This is brought to them by proper reproof. The apprehension of displeasure in the parents will come to be very insignificant to the child if that displeasure quickly ceases, and a few whacks fully atone for their wrong. The parent ought not too quickly restore their children to the former fellowship but wait until the child sees the seriousness of his action and they make good their repentance. If this is not done, the punishment will by familiarity become a mere thing of course, and lose all its influence; offending, being chastised, and then forgiven, will be thought as natural and necessary, as noon, night and morning following one another. Forgiveness should not be expected, but HOPED FOR and ASKED FOR. Yahshua did not *have* to forgive us. We do not *have* to forgive one another — it not an obligation. But when the proper atonement was made, Yahweh forgave us. So too with us — when the proper atonement is made, we should forgive our children. Because we've been freely forgiven, we should freely forgive them. Then the child will see that his obedience brings the approval of his parents and his parents and his

disobedience and bad attitude bring shame and reproach from them. This should teach him modesty, shame, and respect. They should quickly come to hate that which made them slighted and neglected by everyone, and love that which gains approval of all. Not only the parents, but all others around him will support and reinforce the desires and wishes of his parents so that the child will know that he is up against a rock — the unity of Yahweh's people.

Self Esteem

It is very important to children that they are approved and held in high regard by those around them. We should be careful of always rebuking and correcting them in public because we can also talk to them in private and thus protect their dignity. But the commendations children deserve, they should receive before others. This doubles the reward, by spreading their praise; and keeping their faults private (as much as possible) will make the children set greater value on their own value (self worth), and teach them to be the more careful to preserve the good opinion of others: but when being exposed to shame by publicly announcing their faults, they think that their reputation is lost, and thus this check upon their behavior is taken off because they feel that their reputation with others is already blemished.

Rule Making

Avoid excessive rule making. If there be some action you would have done differently, whenever they forget, or do it awkwardly, make them do it over again until they are perfect, whereby you will get these two advantages. First, to see whether it is something that they are capable of doing. Sometimes children are told to do things which upon trying it, they are found not able to do, and had need to be taught and should mature further before that thing is recurred of them. For it is far easier to make a command than it is to spend the time and effort to properly teach a child. Secondly, another advantage is that by repeating the same action until it is habitual, the performance will not depend on memory or reflections, but will be natural in them. Thus listening attentively when someone is speaks to him, giving up his chair to an older person is by constant use as natural as breathing. Some parents heap so many rules on their children, that it was impossible for the poor little ones to remember a tenth part of them, much less obey them. If you burden him with many rules, the child will become exasperated (which we are exhorted not to do in Eph 6:4). Also one of these two

things must necessarily follow: that either he must be disciplined, which will produce bad fruit by making it too frequent and familiar; or else you must let transgression of some of your rules go unpunished, whereby they will of course grow contemptible, and your authority becomes cheap to him. Neither of these will represent the character of Yahweh to the child. Make but few laws, but see that they be well observed when once made.

Personality

We must not hope wholly to change the child's original personality, nor make the loud one completely quiet, not the active one sedate without spoiling them. God has stamped certain characteristics upon men's minds, which like their shapes, may perhaps be a little mended, but can hardly be totally altered and transformed into contrary. For in many cases, all that we can do, or should aim at, is to make the best of what nature has given, to prevent the vices and faults to which such a constitution is most inclined and give it all the advantages it is capable of. Everyone's natural genius should be carried as far as it could; but to attempt the putting another upon him, will be but labor in vain. Even plain and rough nature, left to itself is much better than trying to impose an artificial character upon someone by trying to be something that one is not. We should work toward discovering and developing the gifts within each person.

Manners

Manners, as they call it, about which children are so perplexed, and have so many goodly exhortations made to them by their elders, are rather to be learned by the example than rules. The children, if kept out of bad company, will take a pride to behave themselves properly after the fashion of others, seeing that because of this good behavior that they are well esteemed and praised. A great part of the roughness which sticks to the outside for want of better teaching, time and observation will rub off, as they grow up. But if the bad examples are set for them, all the rules in world, all correction imaginable, will not be able to polish them. For you must take this for a certain truth, they may have all the instruction in the world, they may receive the greatest lectures about conduct every day, but that which will most influence their behavior will be the examples set before them. Children (and men, too) do most by example. We are all short of chameleon, that still take our tint from things near us; nor is it to be wondered at in children, who better understands what they see than what they

hear. The children must be kept as much as may be in the company of their parents, and those to whose care they are committed. They should be in love with the company of their parents because they receive all their good things there and from their hands.

The one who wants his son to respect him must have respect for his son. You must do nothing before him, which you would not have him imitate. If you discipline him for what he sees you practice yourself, he will not think that severity comes forth from love, but rather from an unjust father who, without any grounds for it, would deny his son the liberty and pleasures he takes himself. What I say of the father's actions before his child, must extend itself to all those who have any authority over him, or whom would be due respect.

If our children come to love the Messiah, then they'll love their parents ruling over them, their teachers ruling them, and everyone ruling them. So what they be in light of them seeing their need to be under the rule of Yahshua because the need guidance. The need help. They must see their sin and call out for the help of the savior. They must be taught to see the superiority of the kingdom of God over the kingdom of the world. They must see how one day all the kingdoms of the earth will be under the rule and authority of Yahweh.

Teaching versus Training

1) Responsible action is necessary to train children; only knowledge is required to teach. A child cannot be taught unless he is first trained. 2) Children respond more to what they see than to what they hear. It must be our life going into them, not just telling them what to do. 3) A child must be treated as having worth, because he does. He is created in the image of Yahweh. Then he won't have to prove who he is by attention-getting actions. 4) there must be an absence of fear. Praise, encouragement and hope along with discipline. 5) Discipline, in order to be effective, must be consistent, controlled severity and applied early in life, and immediately after an offense (Pr 22:6). The church needs to be the training ground (Mt 7:28-29). Teaching with authority is training. The difference between training and teaching is that training changes us. If we merely teach and train, we allow children to live selfish lives. There's no use teaching the untrained. If people aren't disciplined, they are illegitimate children (Heb 12:8).

Proper training is essential from beginning. From ages 1-4 the basic personality is formed that will last until death. We can train our child to wait until we give a command twice, three times, threaten them, or scream before they will obey. Or we can train them to

obey on the first command when we speak in a normal tone of voice. However we train them, that's how they will be. When one is properly trained, he won't depart from his first teaching if he hears another, different teaching. Train: Drill, prepare for contest, form to shape, instruct by exercise. Through the authority of Yahweh, a person learns something so deeply that he NEVER forgets it.

1 Sam 1:11,27; 2:12; Eph 6:4 — Hannah prayed for a son to give back to our God. She never doubted that her son would do anything except what he was told. Like Hannah and Sarah, we need to desire and pray for our children, that they would come into the world as wanted children (1 Sam 3:13). Eli taught them, but he didn't train them. He loved God, was sincere, a priest, but God cut off Eli's children because they weren't properly trained. How can we prevent our descendants from going into apostasy? Proper training (Pr 22:15, 13:24, 23:13-14, 19:28).

They must be disciplined early in life and early in offense. "No, no. I'll wait until he is older, then he'll understand more!" "If I discipline him, he'll rebel more." Does God really mean what he says? If we don't do it, we don't believe it (Ezra 9:8-9). We must have a peg of commitment in order to receive discipline.

This means that we shouldn't give anyone a command unless we see to it that he obeys. The rod must come wherever there is disobedience. Let's not ever use the rod unless it hurts. It should be that the child would never want another spanking. He won't want it to be repeated if it hurts. This is love. If there is no pain, he will not know that disobedience causes pain to his father. This is love. Superficial love wants another way, but real love comes at a great cost. Real caring hurts. We're raising up illegitimate children in an orphanage if we can't discipline our children. And what does God do after discipline? He comforts us and restores us.

When discipline is used consistently, it is never associated with anger because there is no stored-up wrath. Acts of disobedience are not gauged by degrees. It is the same discipline for every act of disobedience. The motive is not for us to have nice children that won't give grace to carry on. It is to bring them up into salvation. They must learn to live by their conscience. We teach them to obey their conscience by disciplining them when they disobey their conscience (do something that makes them feel "bad" inside).

The child is frustrated if he doesn't know the limits, which are set to him by discipline (Col 3:20-21). Lack of discipline is hate and this hate is subconsciously implanted in the child and he reacts with rebellion. This is why we have rebellious people today. No limits have been set for children because there is no love. We are to become like Yahshua and submit our will to his will, so we should bring the will of our child in submission to our will. As the child grows older, he transfers that submission to Messiah. It is a painful process to wait to long to discipline our children. Callused hearts are difficult to break (Jer 13:23). Can a leopard change his spots?

Respect

Dt 6:4 — *shamah* — The only way this is possible is if these words are indelibly placed on our hearts. His words are a light to our heart. Dt 6:4-12 — Our children will forget because they didn't come out of Egypt (Pr 30:8-9).

There can be no restoration without our word being absolute to them. When they're in the land with plenty, they will forget what they are called to. If we don't make sure our spoken word is respected. They **must** respond the first time. This must be established in their constitution! They have to be listening with their heart to obey immediately. That is *normal transferal* of the prophetic word. They'll take it on because they'll trust our word as absolute. There can never be a time when we're not watchful. Concern for them must continually be on our heart.

Respect is the earliest maxim that our children should have and understand. Unconditionally. They must understand that our word is absolute to them. Then they will carry it out. **We have to make sure they love our word and use all their strength to carry it out.**

What about when they get older and they're more complicated?

Respect comes from the old French *respicere*, meaning to *look back*.

Respect: to look back on our Father's dealings with Israel. Our children will LOOK BACK on what we taught them and what we went through.

Bynah: When we look back on Old Israel we can see that one of the main reasons they fell was because of their lack of respect. We could look at them, frowning, and think they were so awful but we come from the most disrespect generation *ever*. We have so much less than they ever did. It says in Corinthians that everything that happened to them happened as an example for us. Our God knew that man was so fallen that it would take a whole generation of people falling just so another whole generation of people could look back at their example and LEARN from it, be so *affected* by it that it would cause us to see the same ways in ourselves and make us *want* to overcome, where they fell, for their sake, and for our God's sake, so that all the things that they went through wouldn't have happened in vain. This will reverse the fall. They carried out their purpose. They lived, suffered, and died that we could be instructed by their failure. If we had not had their example to look back on, we would fall the same way they did. The curse came upon Châm because of his disrespect. It came upon a whole race of people so

that they could learn to respect. It would teach them to look at things differently. That's what respect means, to look back *and learn*. It reverses the fall. We've been called to respect God's authority in fallen human beings. This actually changes us, completely. Our children will look back at what we've taught them with respect.

Malachi: Even Solomon, who fell, wrote the Proverbs. Does that mean we should disregard them? Never! Where would we be without the Proverbs.

David saw Saul as cut off but he still wanted to hallow his authority. Heb 12:10 — Children must see discipline that it is for their good. Jer 32:36-40 is not yet fulfilled. He disciplines us for our good that we may share in His holiness. This is the heart of our Father crying out to us. This is how badly He wants us to keep this with our children. How much should our children revere us and thank us for the good, their welfare?

They respect us because they NEED us.

Synonyms of respect: (Are these being developed in our children? Are we contributing to these being or not being put into them?) esteem; high regard; high opinion; admiration; veneration (They wouldn't even think of crossing us or stretching out their hand against us; against Yahweh's anointed.); reverence; awe; adoration; worship; honor; laudation: act of praising; approval; appreciation; approbation: comes from approval, confirmation; attestation.

Indeed, if our children respect us they'll show it through their behavior. It will confirm us, approve us. It confirms their approval of us, through their deeds, proving their love and honor.

What does it mean to have a place? To know where you stand in relation to the person whom you have such high regard for, respecting where they have come from.

Lev 19:32 — If we sense our need for the gray-headed among us (even spiritually), that we could not go on without them and the work that's been done in their lives, we take notice of them, marvel, we are in a state of respect toward them, then we can't help but manifest it outwardly. You can't go by someone you love and appreciate and treat them as if they're dead.

Hur: My dad told me when I was little that I should give an older person my seat, on the subway one time. It went into me. So how much more should it go into my children.

Whatever is hidden will be revealed. It will come out through their actions toward us. They will rise up and give us their chair at our assemblies and gatherings. Children and disciples honor their teachers. They give themselves to their Master in their heart. Their attitude is this: "It's my heart toward you. I'm not looking for anything in return. I sense my need for you."

They see the rod is saturated and immersed with love, not venom or frustration, but good. They can't help but see that good, as you take them in your arms and restore and comfort them. We can teach them more outward ways to express what's in their heart.

Qatan: Standing before someone indicates your readiness to serve them. It is in every society that has some respect for authority.

David Zerubbabel: Somehow we have to get back to that standard that the nations had, but marry that with the New Covenant heart. This will give our children vision.

Mevaser: WE can teach our children why they rise up for the grey headed. We can't just teach them principles but give them vision and understanding that will make them want to take it on.

Bynah: The spirit of the age is to level out mankind. When I was young I would always ask my dad why I had to call my teachers and other older people, "Mr. or Mrs. so and so?" I really bothered me because I wanted to be friends with people, on the same level. My dad would tell me that that was disrespect and it was respect to address them properly. But I never received understanding about it. But the spirit of the age brings everyone down to the same level. There is no respect. Nowadays you see it all over the place. Parents ask their children, "Would you like to eat this? Please?" The child responds, flatly, "No." The parent trips over himself, "Well then, would you like to eat *this*?" So nowadays, if Hur's daddy told him to give his seat to a person on the train, the person would probably get offended. So the parents don't teach their children these principles anymore because people's values have decreased. Satan's plan has worked, to reduce man in his value. Man was created a little bit lower than God Himself. Satan can't get at God, so he is bent on cutting man down. It works completely against the spirit of respect. So Satan was the most disrespectful being ever. He wanted to be equal to God. He wanted to be on the same level.

Malachi: Everyone wants to be in the spirit of the age now. They don't want to be stuffy old people. They've submitted to the demoralizing process, the degrading.

Hur: Disrespect makes the gospel hard to go out. You get a cold response instead of appreciating a simple act of kindness.

Anxiety and *rasha* need to burn up. They keep us from respect. We've nurtured and trained them in those vices. They follow **our** example. Manners are learned by example rather than many words and exhortations. They imitate us.

They won't be perfect. We must tend to their spirit. That's what's important. The unsightly edges will smooth out. Tend to the spirit (not their performance). If not, they'll become sharper to gash.

Disrespect: casual; familiar; insensitive.

Bynah: We have to take the time to teach them by example and object lessons. I stopped a child who was trying to race passed me, converging in a doorway. I told him to pretend he was me and I him. Then I taught him what respect would have done. I exhorted him to remember it even when he was in a hurry to get somewhere. We have to build and not just express our irritation with their disrespect.

Malachi: Somewhere our children get the idea that you don't need to apologize for something that was an accident.

What our children learn by our bad examples is SET in them. It is extremely difficult to bend them back from these with instruction and lectures. They are **most** influenced by example. We are all chameleons. If our children are accustomed to disrespect this is how they will be led. They should be in love with their parents. They should firmly believe that **all good things come from their parents.**

The one who wants his son to respect him must see to it that he have respect for his son. You must do nothing before him that you would not have him imitate.

Respect must be molded in us. Walking in, slamming the door, while their parents are in their praying; running up the stairs while people are sleeping on the Sabbath; how many examples of disrespect like this come to your mind? Perhaps we should name them to clarify, make an impression on us, to sharpen us.

If you discipline your child for what he sees you doing, he will not think severity comes forth from love. If we have *rasha*, butting in, not even being sensitive to notice if someone is finished speaking, our children will see that we are this way. Then when we discipline them for the same thing they will not appreciate our standard for them but rather see it as from an unjust father who, without any grounds for it would deny his son the liberty and pleasures he takes himself. This must be in all of us.

Respect: showing regard; show courtesy; be polite; be considerate; be formal; attentive; on the edge of their seat; acknowledging the presence of the Holy Spirit.

Slouching is disrespectful. They should sense their need. They should be full of appreciation for the poured out guts of their teachers.

Bynah: That's the whole thing. We don't want to just talk to their brains. We have to have their attention. How can we, when there is this posture that communicates apathy? Even responding. How do we know that they are listening to us if they don't acknowledge us? They should acknowledge us all the time. That is normal, not just with their words but with their countenance and even their posture. If they respond to us, it approves and confirms what we are putting into them.

Qatan: Our children lack because we don't have it written upon their hearts. So we have to be activated by the Spirit of our Abba in heaven, because, how do you write on spirit? With spirit. It has to be just like our Abba was speaking to them. We have to consider how to stimulate them. Our Abba will see this

and cooperate with us. A child who's eyes wander has a wandering mind and a wandering heart.

Acquiescence: To submit or back down and give way; compliance; outward obedience. Be thoughtful; observe; notice; heed; pay attention to; acknowledge; comply with; do the will of; abide by; follow; be faithful to; adhere to; make obeisance: the formal act of bowing.

Respectful: dutiful; wanting to please us; looking to please us; always there; loyal; faithful; willing; takes initiative; anticipating your will; loyal; accommodating; gracious; mannerly.

Malachi: It's a wonderful thing that a teacher would know that his student would do exactly what he taught him to do.

David Zerubbabel : There is one who anticipates your will instead of trying to get out of the room before you give them a command.

Talk to our children about these virtuous qualities. We must walk before we talk.

Nilhav: If our children are going to grow up to be leaders in Israel, then they had better learn to be kind and respectful now. These little bulldozers that plow through everyone in the kitchen, are going to grow up to be big bulldozers and also leaders in Israel. They have to learn now and we have to reinforce it.

No one learns to fear unless he learns to account for his deeds. If we see disrespect then someone failed to call him to account for his deeds.

Ten Forms of Verbal Correction

- 1) Admonishment — suggests earnest or friendly warning where no wrongdoing is implied.
- 2) Reproof — implies an authoritative censure with a kindly intent to correct a fault.
- 3) Rebuke — suggests a sharp or stern reproof.
- 4) Reprimand — implies a severe, formal, often public or official rebuke.
- 5) Upbraiding — suggests a more or less justifiable anger.
- 6) Scolding — implies rebuking in irritation or ill temper.
- 7) Berating — suggests prolonged and often abusive scolding.
- 8) Railing — expresses an unrestrained berating.
- 9) Reviling — implies a scurrilous, abusive attack prompted by anger or hatred.
- 10) Vituperation — suggests a violent reviling.

The rod and reproof give wisdom.

Child Training — According To Loyalty

We cannot be intimidated by our seed, afraid of our own children, fearful of what they will think about us, intimidated by their look. We simply *expect* obedience and they don't know any better than to love and respect us for it.

But if we give in to evil spirits of “sparing the rod,” then we see that we actually hate them. But who really believes this is the very word of YHWH Himself?

It is according to the *standard* — if Yochanan Abraham is the standard in the household or community, then all will conform to this standard of expecting total obedience from their offspring and will not consider anything less. This is the very attitude of Abraham and the very reason he was a FRIEND of YHWH. Gen 18:19 — All who are his seed will have the same mind as Abraham, who is the father of the faithful.

Haman does not want to be negative but he sees a great difference between the respect of the children in Island Pond and those in Sus. Somehow the children lack respect for the parents, or for many parents, and in Sus the children have utmost respect for them. It is according to the loyalty of the parents to the apostolic instruction, receiving the one who brings in the anointing of the Spirit in child training. Yochanan Abraham fears, and others do not have this fear of disloyalty. Isa 66:2,5 is the standard attitude of the seed of Abraham. Only those who respect the word of YHWH will have a part in His Kingdom on earth. This is the standard of the Kingdom of Heaven concerning child training — Pr 13:24 — raising up that generation who brings in the end of the age.

If repentance is due, then we must repent and not in any way be intimidated by our wife or children in this most important subject of Mal 4:6.

1988, From Notes written in Nova Scotia

Four Kinds of Parents

Ephesians 2:2 — This describes where we all came from. No matter how right our principles or noble our philosophies, we walked according to the course of this world and were totally influenced by the spirit that is now at work in the children of disobedience. That's why we can't rely on anything we learned about raising children apart from the anointing. The ruin that comes from slack, permissive rulership is evident when you look at the course this world is taking.

What happens to a nation when its rulers do not give a speedy trial? Ecclesiastes 8:11 — rank lawlessness.

Proverbs 13:24 The Word says PROMPTLY.

Only prompt discipline can fulfill Ephesians 6:4. Anyone who imagines that a child can grow up to have regard for (fear of) YHWH apart from parents who execute speedy judgement on every offense, does so in defiance of the facts. Malachi 4:6. A complete disintegration of the Earth and its social fabric is at stake if fathers do not do their job (Ps 68:5-6).

Even the social sciences recognize the bad fruit of improper discipline. One study on child-rearing practices shows that parents can be classified as either permissive or restrictive, and as either warm or cold. The four kinds of parents studied were

1. warm restrictive
2. warm permissive
3. cold restrictive
4. cold permissive

The Results

1. The warm restrictive parents produced rule-conscious, law-abiding children who valued adult approval.
2. The warm permissive parents produced children who were self-confident and very sociable, but would twist the rules. They were friendly but spoiled.
3. The cold restrictive parents had children who were willing to obey, but were anxious and tended to be angry with themselves.
4. The cold permissive parents produced hostile children who more often than not were delinquents.

The preferred children were produced by warm, rule-conscious parents who set boundaries and rules for behavior, combined with love and affection. The children who were raised in *any* other manner were actually *damaged*.

So do we congratulate ourselves that we aren't the cold permissive type and justify our flesh? — "Well, I may not be very affectionate with my children, but at least I keep them under control." — "Yeah, I know I'm a little loose, but I think I make up for it by being warm." — Do we really want to raise children that toe the line but are insecure? Do we want self-confident, outgoing children that will change the standard to suit their own desires? What kind of children do we have to produce if we expect *them* to raise up the Zakar?

Friends: Captivating our Children's Heart

A friend (Pr 17:17) loves at all times. The word that most accurately describes what a friend is, is *encourager*. To encourage is to inspire with courage and hope; to stimulate, give insight, influence, motivate. An encourager gives guidance, direction, shepherding. Our encounters with people should leave a striking impression. *Striking*: wonderful, marvellous, amazing, incredible... *Effective*: influencing every aspect of their life.

Our Master notices people. We must never pass by someone without noticing them, making them feel of great importance, wanted. To be friendless: lonely, lonesome, alone, no one to turn to, single, isolated, alienated, separate, apart, cut off, without ties, unattached, rejected, unwanted. This is what our children are faced with when they're not encouraged daily. Our children need friends (encouragers). When we notice them, they feel important. When one feels important, then he will be able to easily receive even the sternest reproof. Are we afraid of our children?

A friend (encourager) always thinks the best. He is one who gives help, aid, security, relief, protection, refreshment, comfort. He stands as a support, an advocate. He shows approval, gives blessing, and promotes advancement (increase). Jn 15:13-15 — A friend lays down his life (15:13), is commandable (15:14), and continuously makes known our Father's purpose (15:15).

Who are our children's friends? It has been said, "A nation is judged by its heroes." Who are our children's heroes? They are the ones who take notice of them, who probe them, challenge them, communicate with them, explaining "why," breaking things down, giving reasons. They are the ones who are consistent in their promises, their word. Who should their heroes be?