

Our
Child Training
Manual

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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

Forty Sayings for Training Children

- 1) Don't treat your child as an inferior being.
- 2) Look into his eyes.
- 3) A child's self-image is improved by his parents speaking directly to him.
- 4) Don't wait for a special occasion to show your child affection.
- 5) Let your child know you have faith in him to do better.
- 6) Give your child the assurance of your love.
- 7) Don't emphasize his weak points.
- 8) Don't let your child try to win you by strife.
- 9) The faults in the children reflect the faults in the parents.
- 10) You cannot train a child you cannot control.
- 11) You *bottom beat*, not *brow beat*.
- 12) Your negative words will plant firmly your child's belief that he is a failure.
- 13) A child who is on the way he should go will desire discipline; he will want to live free of condemnation.
- 14) Children realize that correction is a time of forgiveness; the child can look back and know he is forgiven and cleansed.
- 15) Spanking ministers to the whole child.
- 16) Children must hear the Word of God.
- 17) Train your child to submit his selfish will; a person with a selfish will will never submit himself to Yahshua as Sovereign.
- 18) A child who knows that his parents love him and who is obedient to their authority will not find it difficult to submit his will to a loving God.
- 19) The rod must be used to correct wrong thoughts, wrong words, and wrong deeds; thoughts are powerful — there is no sin without thinking about it.
- 20) Train your child to think on good things.

- 21) Your inconsistencies provoke your child.
- 22) We are inconsistent in our discipline because of our *mood*; it makes us not diligent.
- 23) Diligence is better than wisdom or knowledge.
- 24) Do not discipline in anger.
- 25) Treat all your children equally.
- 26) Teach them to respect all authority.
- 27) Once you've sided with your child against authority, you've ruined him.
- 28) Discipline children for all disrespectful attitudes.
- 29) Don't allow your child to complain.
- 30) Support your reproof and discipline with scripture (1 Tim 3:15-16 — *for reproof*).
- 31) Don't allow your child to be bitter, slothful, or wasteful.
- 32) Don't ridicule, or belittle, or scorn your child.
- 33) Don't expect too much too soon.
- 34) Make sure he understands and admits the wrongdoing and tells you why he is being disciplined.
- 35) You've never been forgiven unless you've praised and worshipped your Father afterwards.
- 36) Train your child to submit willingly to his discipline; make sure he bends over submissively; guilt will not be removed unless he submits willingly.
- 37) If he disobeys in an area more than once, treat the offense as though it were the first time.
- 38) Make sure he knows his boundaries.
- 39) Don't lose your temper.
- 40) Go to your child, speak to him, and fill the vacuum

Child Training II – Introduction

From Dedication to Bar Mitzvah and on to Adulthood

The starting point of child training is Mal 4:6 – the ending point is Rev 14:1-5. Our Father wants a generation that is upright and pure, able to be totally devoted to His purpose. He has ordained the institutions of marriage, family, and government in order to bring about His purpose on the Earth.

Institute – to ordain, establish, originate, begin, constitute, appoint, organize, erect, found as an elementary and necessary principle. The institutions of marriage and family are recognized as having been established authoritatively by God, both within the Edah and without. The way a man maintains the integrity of these institutions, which are instinctively known to all men (Rom 2:14-15), will determine his Eternal Destiny. The natural law, based on Gen 3:16-19 and 9:1-7, is written in the heart of every man (Gen 3:22), and the keeping of this law establishes the Everlasting Covenant in Isa 24:5-6.

An *institution* is an established order, as marriage, family, and government are instituted by God who is the God of order and not confusion. These will be maintained in any society where 1 Pet 2:12-15 prevails. But where man breaks this order (Isa 24:5), society breaks down also. God has established this covenant until the age ends, and it ends because it is violated after the Holy Nation is established (Mt 21:43; 24:14).

Authority is the right to command – rightful power. Parental authority is authorized by God, not by the State or any other institution. The State does not authorize parents to discipline their children. Parental authority is an *inalienable* right from the Creator.

These teachings, which light the way from dedication to *Bar Mitzvah*, and on to adulthood, should be taught to even our older youth before they marry and have children they do not know what to do with or how to handle and control. This will foster their inborn, inherent instincts to parent, if there is any left in man today (1 Tim 3:4; 2 Tim 3:2; Col 3:20-21).

Child Training II

Part 1: 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 and their different stages of development.

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.

Even the nations are responsible and held accountable for child training, following the path of their fathers in Gen 3:19, training their children to walk in the way of Abel, Seth, Noah,

etc. (Gen 3:16-19; 9:1-7). The natural law in the heart of all mankind concerns child training. Only those with depraved minds do not train and discipline their children to obey their conscience (Heb 12:7-10; Rom 1:28-31). Rom 2:14-15 is the natural law; even nature teaches men in the nations who have neither the Old Testament nor the New Testament.

But only the Holy people (God's very own people) are responsible for Eph 6:4 — to raise their children in the nurture and admonition of Yahweh. They are the light for the nations, now and forever and ever (Mt 5:14-16; Rev 21:24,26; 22:2), for the Holy will reign with Messiah forever and ever over the nations (Mt 25:34; the Holy are "these brothers of mine").

The time has come where parents have virtually no control over their children. This lack of control is evidenced in the flagrant disrespect shown even by very young children, and by the intense parental frustration and the inability of parents to train their children into adults who keep the Everlasting Covenant in Isa 24:5-6. They do not accept the covenant of conscience as their very own, much less the ability to pass this Everlasting Covenant on to their own children. The Everlasting Covenant is no longer so everlasting, but has *run out*, with only a few men left on Earth. But all who did keep this covenant will be judged worthy of a Second Life in the Eternal Kingdom of the saved nations.

This teaching on child training is not just to produce good parents who train their children to obey them, but is the only way to produce the Male Child in Rev 12, the 12,000 from each one of the twelve tribes (Rev 7:5-8).

Child training produces the *nation* of 1 Pet 2:9-10, God's holy people living in harmony and oneness within the holy nation. This creates a national identity under the New Covenant law of love, both in marriage and in working with our own hands to provide a living for ourselves, that God may be honored (1 Ths 4:10-12).

But when parents fail in properly training their children, every other thing within this national entity disintegrates and eventually the nation itself is destroyed (1 Cor 3:16-17). Parents destroy the nation by not learning the child training teachings and applying what they learn for

the future health and welfare of the great nation that is to be. Jer 31:1 — To be the God of every family will take absolute obedience to His word concerning family life and raising children.

We have seen the destruction of this nation by Christianity today. The salt and the light becoming corrupt has caused also the destruction of western civilization (Rev 19:2). We can readily see the disunity of families in the so-called church people who call themselves believers in God through Jesus Christ. They are unable to attain to God's general purpose to live in harmony. Denominationalism is proof — no one on Earth today, including Christians, has been able to find the purpose they were created for. The very purpose of their existence has been lost in the confusion of Babylon the Great.

Only through child training, the essence being Mal 4:6, fulfilling Jer 31:1 and Isa 53:10-11, is the restoration of all things going to come about — the restoration of 1 Pet 2:9 and the glorification of God the Father in Messiah Yahshua, His Son. Mal 4:6 is both parents living in harmony with one heart and mind in accomplishing Jer 31:1 as the light of the nations (Isa 49:6). First the father's heart must be turned to his child. Only by this is Mal 3:18 fulfilled. There is no holy nation without Mal 4:6. The holy nation is distinguished from the rest who claim to be God's people.

Children will be children as long as parents are not in control. If parents truly live by the word of God, they will be in control of their children and then teach them to reach God's intended purpose and objective. Eph 2:10 — For parents these good works were prepared for them to do. If you are a parent, your good works are *ahead of you* to do — Pr 22:6. If you are a parent, you are the father or mother of a child who is dependent on you to achieve Pr 22:6. If your child did not reach this objective, you did not train him up right. You were disobedient, first to dedicate him at 40 days, and then to raise him up to receive the Holy Spirit at *Bar* or *Bat Mitzvah*. Your child is dependent upon you to train him up in *the way* he should go (Gen 18:19). He is dependent upon your support, protection, and guidance.

On Becoming a Parent in the World

There are many conflicting theories about child training that even reputed experts disagree with each other about. What does Dr. Spock say? Everyone has his own opinion on how children should be raised. 2 Tim 3:2-5, as well as Rom 1:29-30, indicate that the world will be in total confusion on the subject at the end of the age. Some psychologists think that parents should just sit down with their child and reason things out together, as if the child were an adult who had been well trained up in the way of good reason. Isa 1:16-18 — *Come now and let us reason together* only after you have *proved* your good upbringing. Psychologists are very stupid and worthless persons. Only worthless people think to major in this subject in the first place.

Society has adopted the concept of children's rights. This philosophy holds that the child is to be treated as an equal in society, in the school, and even in the family. There also exists today those who advocate the theory that parental use of physical discipline constitutes child abuse. This causes parents to question their right to discipline their own children. Also there are some with the confused view of love that equates love with permissiveness. This, of course, produces uncontrollable teenagers/youth — *even in the Edah this evil spirit still exists* (1 Cor 11:29).

Higher education has produced this confusion about the standard of child training. "Reputed Experts" do not agree except to disagree, and all parents must be convinced in their own mind that what they do is right. So many parents have developed their own way, their own system of child training, everyone doing what is right in their own mind or eyes. Even in the Edah these kind of people exist or have existed among us. Such people have developed their own method of child training, like *behavior modification* and *permissiveness*, mixed with the use of force when all else fails. But how do they know when their system is correct? They did not consider when they got married that the physical ability to have children did not alone qualify them for the almost lifelong task of properly rearing children. Mal 2:15 — What are *godly offspring*?

So where do parents obtain proper child training to give God these *godly offspring*? One must first take heed to his spirit, not dealing unfaithfully with the wife of his youth (Mal 2:14-15), for she is his *companion*, his wife by *covenant*. Godly offspring can only come by a love covenant. *Companion* describes a permanent partnership, by *covenant*. The union of a marriage is formal, public, legal, and sacred — a binding contract, making them one. Godly offspring can come only from two becoming one, and *both taking heed to their spirit*.

Proper training of their children is not by the trial and error method, trying to avoid the mistakes their own parents made with them. As parents you have only one chance with each child. You spend a major part of your life raising a child, and some have 5 to 9 children, and all that effort is painfully wasted unless they are trained from dedication to *Bar Mitzvah* to house the Holy Spirit, as God's very own Body.

You are to be *completely satisfied* and *confident* that your child will be entrusted with the Holy Spirit at *Bar* or *Bat Mitzvah*. You are satisfied that you know how to handle that one chance with each of your children *to this end*. What is the cost to your children and to yourself if you fail to train them up to that *only way*? (Gen 18:19; Pr 22:6).

Shoresh: My wife wears herself out for her children, totally laying down her life for them, and she cannot do otherwise. That is why it is such a serious thing for a child to be disrespectful to his imma. The fathers must diligently deal with this disrespect, building respect in the child's heart for his imma.

Child Training II

Part 2: Parental Accountability

Our authority for child training teachings comes only from the recorded word of God. The blessings and curses of Dt 28:1,2,15 and 30:15-19 refer to the people of God — the Holy people. We have to know that either the blessing or the curse “shall come upon us and overtake us.” Dt 30:17 can only be applied to 2 Cor 11:4, “another Jesus” which is a demon, or another or different spirit by way of another or different gospel, preached by men who are as 2 Cor 11:13-15. Verse 15 speaks of “Satan’s ministers” who say or speak from the Bible and have the right so-called creed (Jms 2:19), but do not fear their eternal destiny (Rev 21:8; 22:15). They are men who love lying, sorcerers corrupting the whole earth (Rev 18:23; 19:2), so Rev 19:3 and 2 Cor 11:15 is their just end. Because of 2 Cor 11:3, the whole earth is corrupted through these men’s ministry.

Christianity is composed of one third of the world’s population (Rev 19:2; 2 Cor 11:3). Billy Graham, as well as the *Promise Keepers*, is the fruit of the corruption that began back in the first century as Paul described in 2 Cor 11. As Eve fell, so has the Church, and now has become as Rev 18:2. Paul betrothed them to Messiah and wanted to present them as Rev 19:7-8, but they were corrupted by false teachers. Christianity still proclaims this other Jesus today. For 1900 years this other Jesus, this different spirit has been promulgated¹ among the whole world (Rev 19:2-3). Jn 9:39-41 speaks of Christians who claim to see by this false gospel. Their guilt will *remain*, as Rev 22:11, *still* — forever and ever (Mt 7:19-20).

The present condition of the Christian Church demonstrates how far Christians are from God, by deviating from the truth of God’s word. The Bible, as regards its commandments, is very unrealistic to all Christians (1 Jn 2:4). Christianity is merely reaping the cursing that resulted from receiving the other Jesus and the different spirit by their different gospel 1900 years ago — the cursing due to disobedience (Dt 28:15-19).

¹ To make known by open declaration, as a degree, esp. a dogma. (From the Latin word meaning to publish.)

Pr 10:1; 17:21; 29:15 — These verses give a clear description of what parents have experienced by their failure to train their children up in the way of Yahweh, rather than the blessing that should be theirs through obedience (Pr 10:1; 23:24-25; 29:17; 31:28).

The grief parents feel by raising a fool — the weight of sadness and extreme sorrow — is the heaviness parents experience by raising a fool. The father of a fool will experience sadness. A fool is one who rejects both God and the truth of His word, that is, does not obey Him or His word, does not apply His word to his life, does not honor his own father or the God of his father. This cursing for parents reveals the sorrow and heartache they experience as their child rebels in his youth or early adulthood. The cursing continues as they observe their child living a self-centered existence in the world.

It ordinarily takes a good 12 or 13 years to raise either a wise child or a fool. Properly training a child is the fullest expression of true love that a parent can give his child. If you really love your child, you will train him, discipline him, and so receive the blessing and not the cursing (Pr 13:24).

God has provided His truth by His anointing to enable every parent to receive a blessing instead of a curse. So it is the responsibility of each father and mother to seek this truth and then to apply it in training their children.

Ps 127:3 — Children, the “fruit of the womb,” are the physical results of human reproduction, hopefully *pro-creation* (Ps 128:1-6). Ps 127:3 — They are gifts from Yahweh. The child’s soul, his life, is a heritage from Yahweh. A child is an inheritance, not hereditary rights, but a gift from the free will of the donor.

But we who lived at the worst time in human history may have wondered what the purpose was for having children. Would one even consider raising a family? Most of us had not even discovered the purpose for our own existence, much less the purpose for having children. Most people today are not responsible, even though they are held accountable. Most found themselves parents without either planning or purpose for their children. After having children,

parents began to wonder how they would turn out. They hoped they would be happy, well adjusted and educated somehow, but little thought was given to how it would happen.

God has a purpose for every child born, either in the world or in the Edah. God has not left people born in the world hopeless. All are as “one of Us, knowing good and evil” (Gen 3:22), and all are held accountable to their conscience. How much more are those born in the Edah held accountable?

God has set children under their parents’ control for about one third of their lives, unlike animals that raise their young for only a few months. Children are dependent upon their parents for an extensive training period. Animals need to receive training only for their physical existence, but a child requires training for his soul. Parents are responsible to train their children according to God’s will for them, in or out of the Edah (Eph 6:4; Gen 3:16-19).

Dt 6:6-7 and Pr 22:6 speaks to the Edah, the Israel of God. If you as a parent really want the best for your children, you will observe these commands to train your children. Training requires that you teach them that your teaching is accepted. Before your child will receive your instructions, he must first honor your position. Ex 20:12; Eph 6:2 — Children are to honor their parents, that is, have great respect for them. Children are commanded to honor honorable parents in Yahshua.

Parents are to receive from their children the respect due to their honorable position. Many parents may not feel themselves worthy of this honor, but they still hold the position God gives them to rule and control their children. They may feel themselves not smart enough, not educated enough, unsuccessful in their past lives, not having parents who cared enough for them to even spank them, not having a true father who brought them up. But they who are in Messiah have a new start in life, born again to a new hope that will not fail or disappoint. They are to be respected and honored by their children. This is the Word.

A father or a mother should never allow disrespect to be shown toward his or her position. Ex 20:12 is for both the father and mother to uphold in their children. Children are to be raised to honor them. Parents have a right to rule because God gave that right to parents. As a

parent you hold a position of authority. It is necessary for you to understand thoroughly the principles of authority so that you can accept and function in that position.

Child Training II

Part 3: Principles of Authority

Authority! Here is a word that all fools and rebels hate. Authority is a concept that causes a negative response in those who do not understand its proper meaning and use. Today's generation almost react as if they had been programmed against even the legitimate use of authority. A general attitude exists today of distrust and disrespect for all positions of rulership.

The misunderstanding of God's principles for authority, added to experience with rulers who have misused their power, has caused many to reject authority altogether. Many parents have abdicated their rule and have withdrawn from even the proper use of authority to govern their children and have left them to the wind. We need to study the principles of authority so that we will not be deceived into a programmed response against the very thing God has established for our freedom.

First we must look at the definition of the word *authority*. From that definition we will study some characteristics of God's authority and determine the principles for human authority.

Authority means the right to rule, the power to act, decide, command, and judge. It is the right to set policy, the rulership to command subordinates, and the power to administer judgment to those who disobey the commands or to reward those who obey and conform to the good.

At first it may seem that authority is unbridled power that can be used to oppress those who are subject to it. Although it is true that there are and always have been and always will be (in this age) those who have and do and will abuse the power of authority, these exceptions do not change the principle. The power of authority is not without control or limits. God has established rules and boundaries to govern the use of all authority, for God is authority and all authority is from God (Dan 4:17,37).

The Most High

Ps 47:2; 83:18 — The "most high" is always God Himself; it is never given to man in his role as ruler. It is a title to describe God's absolute position of authority. He is the *Most High*;

there is none above Him with any right to rule. Dan 4:34 — This passage recognizes the extent of God's rule. There is no end to the extent of His reign (Rev 22:5; Isa 9:6-7). He gives His authority to whomever He chooses (Dan 4:25). The Most High rules in the kingdom of men and gives it to whomever He wills or chooses.

Since ultimate authority belongs to God, any legitimate right to rule must be delegated by Him. Rom 13:1-5 is the authority *all* who belong to Him in the Holy Nation are under, as verses 6-7 speak of the authority in the world. They are due respect.

But what about the governing authority in the Edah, the Body of Messiah, the Holy Nation, the Twelve Tribes of Israel — when the worldly authorities command us to take the Mark of the Beast, are we to obey? Are we to flee?

How to Conduct Oneself in the Body of Messiah (Romans 12 and 13)

If one is truly immersed into the Body of Messiah by the one Spirit (1 Cor 12:13), then God commands him as a member of His Body to place himself willingly under His headship, under the positions of His delegated authority and positions of rulership that exist above him. In Rom 13 we see the authority that exists in the Edah, but Paul did not write in *chapters*. Chapter 13 is the on-going direction of how to conduct oneself in the Body of Messiah, those who are a living sacrifice and have come out of the world and conformity to its ways (Rom 12:1-2 and 3-21). Chapter 13 continues what Paul is commanding the saints (Rom 1:5).

Paul did not arbitrarily, in one sentence, begin to speak of worldly authority in Rom 13:1, but this is the authority we all have willingly submitted to in baptism. We can submit to these authorities in the Edah if we have been granted the Holy Spirit in our total immersion into His life on Earth. Every position of authority is under His control (Rom 13:1).

Ordained means to place, station, appoint someone into an official position over others. God has instituted all existing positions of rulership over His people in the Edah to carry out His will and to administer justice under their rule.

No authority exists except as appointed by God. God is the ultimate authority. He rules His creation according to His will. He possesses the absolute power to administer justice to all His creatures. God has established in the heart of man institutions such as government, marriage, and family for the orderly administration of His plan, as Gen 3:16-19 and 9:1-7, which is the natural law (Rom 2:14-15). All mankind is directly accountable to God.

The Institutions of Authority

Each institution that God has established – such as government, family, marriage, the right to work for a living — is for the orderly administration of His plan. And each institution is ordained by God and has been arranged with definite rank or authority for the orderly function of that institution. God is not a God of confusion, but of order and care, government and authority (1 Cor 14:33). Each institution is accountable to God. Government is not higher than marriage and family and working for a living. Government cannot override conscience. Every man is accountable to God for how he functions within each institution. The head of a family answers to God, as does a government leader. Both the king of a nation and the head of a family are equally and independently responsible to God. No king can command a person to go against his rights and responsibility of conscience.

The one who is in the position of authority of an institution has the right of rulership over the subjects of that institution. Their right to rule may be exercised only over those within an individual entity of that institution. If you are a father, you are the person in the position of authority over your own family. You have no authority over any other family, and no other father has any authority over your family. Each entity of a particular institution is independent of any other entity. Every person is subject to one or more of these institutions at all times. For example, every individual is subject to the government, and a wife is subject to the husband in the family.

God's word gives specific boundaries for the power of each institution. Each position of rulership has defined limits in the extent of its authority. The boundaries include those who are subject to the authority as well as the extent to which they must submit. For example,

government has the right to rule only within individual national boundaries. Government has no right to administer justice to other nations except in self-defense, or to exercise authority over other independent institutions like a family or marriage. For another example, a father has the right to rule over his own family, but even his authority has certain limitations as established by God. A father does not have the right to make his son steal.

The various institutions provide a diversification of power that restrains any evil leader from possessing absolute control. Historically, all evil leaders have always attempted to destroy the separate institutions and establish themselves as the absolute authority in place of God.² Only God is capable of ruling through the multiple institutions because of His all power, all presence and all knowledge.

Any problems concerning authority are not the fault of God's principles, but are due to man's failure to function properly according to God's will. You need to understand thoroughly the issue of authority because as a parent, you answer directly to God. You need to know the areas of your accountability, the boundaries of your rulership, and how to handle properly your responsibilities.

² A classic example is seen in the consolidation of Roman law and governmental into essentially one man: "With the transformation of the Roman Republic into the Roman Empire during the reign of Augustus (31 BC – 14 AD), an enormous number of powers came into the hands of the emperor, and the structure of the Republic was transformed... Gradually the sources of law were narrowed down to one – the edict of the emperor." Edward Peters, The Inquisition, pages 14-15 (The Free Press, New York, 1988)

Child Training II

Part 4: Parental Authority

God has established the institution of the parent as one of His ruling authorities on Earth. To this position has been delegated both the right to rule children and all the power necessary to succeed in training children according to God's will and plan and purpose. This position is the direct agency through which children are to receive the rule of God during their childhood. That is, it is through this position that each child is to receive protection, direction, and instruction.

Because of God-granted parental authority, parents have the right to set their will above that of their children and to command them to follow their rulership. They also have the power to administer justice and to punish for disobedience or to reward for conformance to their commands. To what extent may parents enforce their will on their children? Col 3:20 — “Children, obey your parents in all things.” Children *must* obey their father and their mother.

The Greek word translated as *obey* means both to hear and to obey what is heard. Children are to do what they are told. This means that the parents' word is *law* for their children. *Your word is law*. If your child disobeys your word, he has broken the law you have set for him. Your children are to do what you tell them to do. Even though Col 3:20 is addressed to children, parents are the ones who are in charge to make them obey them. God always holds the ones in authority responsible for the actions of those under their rulership. The parents are accountable to God for the obedience of their children. Just as the nations are told to execute murderers, in the same way parents are responsible to execute judgment upon their children who disobey them.

God has given government of the nations the responsibility and the power to administer the judgment of Gen 9:6, and they are answerable to God and will be judged by God if they disobey.

The boundary of parental authority is more extensive than that of any other institution. This is true because the parents' right to rule includes the power to force obedience to their will in all things (Col 3:20). No other institution is given this much power. The subjects of other

institutions are to submit to their authority, but the child is commanded to obey his parents.

Obedience is compliance to authority whether the subject wills to or not. Parents have the highest authority over their institution. Parents have the right to rule *all things*, and they have the power to enforce their child's compliance regardless of his unwillingness to obey their commands.

The Boundaries of Governmental Authority

Parental authority delegates to parents the right to rule the children under their control. No other institution or person has rulership rights over children. Neither society, school personnel, nosey individuals, nor even other institutions have any authority over children. The parents' power over their children is accountable to government only through God's laws concerning incest, injury, and murder. Parents are directly responsible to God for any misuse of their authority. There is no such thing as "children's rights" sanctioned by the word of God. The child has only the God-given right to be raised by his parents, without the intervention of any other institution (such as the State or Social Services).

When government begins to misuse its authority and goes beyond its boundaries and begins to undermine parental authority, the tendency then is to make the child responsible to the state rather than to the parents. Historically, this has occurred many times with tragic results. The governments of such nations as Sparta, Hitler's Germany, and communist Russia have usurped the parents' role, but today parental authority is being undermined in the USA through compulsory public education, child advocacy agencies, and child-abuse laws. Parents must not allow government to usurp their authority in those areas in which God holds the parents alone accountable.

For example, parents in the Edah have the explicit instruction in the word of God to teach their children information consistent with the word of God. The state has no such instructions and therefore has no authority above the parents to teach children contrary information. In fact, no instructions can be found in the Bible that give authority to government over children in any area except upholding the parents' position of authority (1 Pet 2:12-15).

Good governments uphold the parental authority and are not allowed to revolt against the parents. Good governments do not invade parents' rights over the child, nor do good governments take over the parents' responsibility over their child or prevent parents from doing their job (Mt 15:4; Ex 21:15,17; Dt 27:16; Pr 30:17; Dt 21:18-21).

Both father and mother are co-equal in their job as parents, but the father is the *head*.

Judgment of the Rebellious Child (Cursing)

God will not tolerate flagrant disrespect of parental authority by children. The death penalty was to be administered to any child who made a practice of overt disrespect, dishonoring his parents. Parents did not have the right to take their own child's life, but they were to report him to the government themselves to put to death — or in these times to be put out of the Edah. The parents were required to testify against their own child (Dt 21:18-21). As you can see, God is very serious about children being obedient. The death penalty is for the protection and benefit of the nation itself. If a child is raised to adulthood who disrespects and disobeys his parents, he is not likely to honor and respect the word of God in the Edah. Even in the world he would not respect others or the laws of the land.

The mere existence of such a law as Dt 21:18-21, as all laws which are enforced, acts as a deterrent, and few if any parents would fail to train their children to be obedient knowing that if they failed they would have to testify against them for the death penalty. Likewise, few children, knowing what the penalty was, would be openly rebellious to their parents, unless the parents were themselves rebellious. But even if a child escaped the death penalty because either the parental or governmental institution failed in their responsibility, God's word would not fail. God's word promises direct judgment to the child, the parents, and the nation (1 Sam 3:13-14, compared to 1 Sam 4:10-18 and Pr 30:11-17; 1 Sam 4:21; 1 Cor 10:11).

The nations of the world, as well as Christianity, have been experiencing this type of curse over the last several generations — wars, drugs, and violent death have been a way of life for youth, especially in the USA. This is due to breaking the Everlasting Covenant (Isa 24:5-6).

Cursing is the consequence for the rebellious child, the one who is untrained or untrainable. On the other hand, for the child who learns obedience and who honors his parents, God has promised the blessing of peace and prosperity. God promises blessing for children (Eph 6:2-3; Ex 20:12) — long life in the land, the land of the living (Pr 3:1-2).

Parental authority is not without restraint. Each child will be dealt with in a manner that is consistent with God's character. Since God ordained the institution of parental authority, He will be fair and just to every child who is placed under each entity of this institution. There have been and there will be evil individuals who become parents, just as there are evil leaders in government. The parents who misuse the authority delegated to them fall under the direct judgment of God. When we see a child receive what we consider mistreatment from such parents, we must remember that God is in control and has chosen to place the soul life of that child under those parents, *specifically*. But we who are spiritual can go to the aid of the parent (Gal 6:1). We all make many mistakes (Jms 3:2). God knew we were not perfect when He gave the child to you, so depend on Him to give you the grace to make up for that lack, for you are still responsible.

Children Need an Authority Figure

Children need an authority figure. If parents do not provide the needed leadership, their children will seek it elsewhere. You as parents have heard child-training teachings for the last 22 years. But for the first time realize who you are, who you have the right to be — the ruler over your children. Since your Heavenly Father has placed you in this position, you should function as one who has the right to rule, and your children need to understand who is in charge, who their commander-in-chief is. This means that you make the decisions, not the children. You are to decide when it is time for bed, what they are to eat and not eat, and what activities are permitted. These decisions belong to the parent until the child has been trained to make the right responses and decisions himself. The parent even decides when and in what areas the child is allowed to make his own decisions. If this is how a child is raised, he will not know what

rebellion or disobedience or disrespect is. He has been trained to obey, not to be rebellious, but to be respectful and submissive and obedient.

Children need an authority figure. If parents do not provide the needed authority and leadership, their children will seek it out elsewhere. Without firm leadership in the home, children will find someone outside the family who will tell them what to do. Children desperately need someone whom they can obey, someone they know loves them, and someone they can give their allegiance to. God makes their soul respond to parental authority, and since this is so, they will find a replacement if the parents abdicate their position of responsibility.

It should be no surprise that leaderless children respond to the new kid on the block. If they can find no one in authority to respond to, then “gang life” seems better than *no life* in the family.

Contrary to the perverted, accepted teaching of psychology today, your child needs a leader, not a pal, buddy, big sister, or “big brother.” Parents are authority figures and therefore cannot *also* be pals or buddies with a child who must become obedient to their rule. If parents rule well when their child is growing up, there can be a lifetime of friendship between them and their grown-up child. However, this can happen only after a child has been trained to meet his parents’ standards. “Can two walk together unless they agree?” (Amos 3:3). Friendship is companionship, and companionship is compatibility.

Parental Responsibility

Parents in the nations who fail to train their children blame other things — schoolteachers, television, other children, and even religion. But God holds *them* and them alone accountable for training their children. So it is the parents’ responsibility to control negative influences — in or out of the Edah.

If we sent our children to public school, they would of course be taught things that oppose the teaching of their parents, but even in the world it is the parents’ responsibility to

determine where their children go to school and what they are taught. Children can be influenced by their peers, but it is the parents' responsibility to control with whom their children associate.

Parents are the symbols and representatives of God's authority to their children. The way parents handle their rulership is the way children will begin to think about God and all other authorities under God. Parents are the very crucial position in their child's life. If they see that their parents are fair, then they will see God as fair. If parents punish for disobedience and wrongdoing, then God must also. If his parents care for him, then God must care about him. If his parents respect God's word, then he will also. If his parents mean what they say, then God also means what He says.

As a parent, you have the opportunity to mold the child's opinions about God, proper government, his or her marriage relationship, etc. A child who is required to obey his parents will come to respect their authority and will thus be prepared to submit to authority wherever it is expressed, including God's word.

Child training is dependent on the child's respect for his parents' position of authority. Parents must come to understand that fulfilling parental responsibilities is the expression of their love for their children. In other words, if you love your children, *rule them well!*

Child Training II

Part 5: The Child's Nature

(What child training means)

God intends that any child born into this world be trained by his parents according to the standard of the Everlasting Covenant. Anything that breaks the covenant of conscience in a man violates God's intentions for mankind and his offspring.

Pr 29:15 — Can you imagine a child who is left to himself and has grown up this way, that is, without restraint, but given his own way right into adulthood? (1 Sam 3:13). Eli raised two sons to be evil. His sons are now adults, but Eli is being judged because as their parent he did not restrain their inclination to do evil. Eli should have used his parental authority to cause his sons' inclination to not have its full effect on them. If he had restrained them, they could have been lifted out from under this *bent way* in them to mold them into Satan's mold.

Eli was a gnostic³ who was full of zeal for the Ark of God (1 Sam 4:13,18) but strangely unconcerned about nurturing godliness in his sons, like a man who has his nose buried in his Bible while his children are running wild, bringing shame to him (Pr 29:15), and he doesn't even notice or see the contradiction in his life (1 Tim 3:4-5).

Eli did not *make* his sons evil, but he did not prevent it. They made themselves vile. This teaches us that parents are responsible for their child's evil tendencies. A child left to himself or unrestrained by his parents is subject to the control of the evil one. The longer a child is allowed to grow up left to himself, or unrestrained, the more he becomes a child of disobedience, enslaved to selfish desires and indulgences. It is *cruel*⁴ not to help our children to control themselves.

The primary role of the parents is to train their children to have control of themselves. A parent must have this *limitless* authority over his own children in order to bring this about.

³ A *Gnostic* is one who is deceived into thinking that knowledge (Greek *gnosis*) alone has value, apart from its expression in a tangible reality (e.g., someone who *knows* the child training teachings, but does not in fact *practice* them, although he *thinks* he does).

⁴ *Cruel* means disposed to give pain to others; inhuman; merciless; causing or fitted to cause, pain or grief.

Restraining a child's bent ways is not all there is to child training, but until these bent ways in him are brought under control, there can be little, if any, positive training and teaching. The parent must act as the child's external control for him until he can be taught internal controls. He is dependent upon his parents to help control his flesh, so to speak, which seeks to enslave him. We even see as parents the tendency in us which exerts its evil influence to lead us astray by our own desires (Jms 1: 14; Rev 12:9; 20:3,8). This helps us to know how much more our own children need us these first years of childhood until *Bar Mitzvah*, when the Holy Spirit becomes the controlling factor in their lives.

Keeping within our Normal Desires

The normal desires to eat can be distorted by the nature of sin to produce gluttony, as also normal desire for sex can be distorted to lust and pornography, etc. Even the simple desire to be accepted by others can be distorted to the point where the person will compromise what he knows is right because of the lust for approval. Jms 1:14 and Gal 5:24 — Satan uses lusts and desires to lead us astray, as well as the whole world.

You can look back to your childhood and remember the strong parental control of someone else who helped you to overcome these ways which Satan uses to destroy our conscience, to break the Everlasting Covenant (Isa 24:5-6), as the rest of the world has. You have the opportunity to help your own child as the Father helps us now by His Helper, to become a mature adult by learning how to control this bent way in us. Ex 20:5-6 — While we were young our parents helped us to not become so depraved as to not respond to the good news of our salvation.

Jms 1: 14-15 — Even in the world this can apply to those who were not held back by parental authority from the bent ways in them, to sin as Rev 21:8 and Rom 1:24,26,28-30. Even in the Edah we can sin unto death (Jms 5:19-20). As Jms 1:21, this filthiness and wickedness must not be left in us. We must obey now our Father's word and submit to His Spirit in us.

The Stages of Childhood

The term *infant* is used to describe the first stage of childhood. This period begins with total dependence on the parents, specially the mother. The infant is defenseless and must constantly be cared for physically. He demands that every need be fulfilled instantly. During this period he develops a sense of security and bonding through the care he receives. This care is evidenced by holding the baby and attending to his needs, stimulating his responses, and keeping him warm and free from the pain of hunger, wetness, diaper pins, and any other discomfort.

The infant rapidly moves through this first stage as he develops strength. He begins to discover a sense of self-reliance in his increasing lack of dependency on others to fulfill his needs. He can no longer be considered an infant when he is able to express his independence by getting around on his own.

The term *child* is used to describe a little child in contrast to a youth in his teens. It is during this period that children will attempt to establish their own will as their only ruler. They can be expected to reject and fight against any restriction, especially if they are not restrained as an infant and wrapped in swaddling clothes. As a child they want freedom from any restriction. Their own desires will govern their actions as they seek to please only themselves.

When a child wants approval, he may do what others require of him for a time. When he wants attention, he may intentionally cause trouble to receive it. When he wants to express his own will, he will challenge any other person's will.

The child stage is when most of the behavior patterns are established for life. The patterns of respect for authority, respect for the rights of others, honesty, harmony, patience, self-control, study and work, concern for others, and personal contentment can all be developed during this period of childhood. Because of the formative nature of the child's mind during this stage, parents should establish and enforce rules for acceptable and unacceptable conduct.

The child stage somewhat overlaps the infant stage. As soon as the infant begins to exert his will, he can also be considered a child. By the time the child reaches *Bar Mitzvah* — around 12 or 13 — he or she will have moved into the next stage of development — youth.

The term *youth* is used to describe the period from 13 to 20 years of age. During this period the individual personality develops. Personal interests and preferences emerge as the youth serves his own parents and begins to have his own identity as a disciple of Yahshua. At the same time, masculinity or femininity comes into prominence as the youth sexually matures. Now is the time that the youth needs to know the reason behind the rules he is required to obey — this becomes extremely important. A youth reaches out for more privileges, but at the same time his responsibilities constantly increase as the parents guide him to the proper course to adulthood with the counsel of the elders. During this time the youth seeks those whom he can look up to. This needs to be found first of all in his parents - those whom he can identify with and whose leadership (role model) he can follow. He has the need to be accepted and recognized as an *individual*. This is the time when the parents can have the *maximum* influence upon his thinking.

Depending upon how the parents handled the *child stage*, the *youth* will be prepared to know the scriptures and follow the parents' example at the minchah. The properly trained youth will begin to operate on his own internal controls, now having received the Holy Spirit, and accepts increasing responsibility, and with it accountability for himself.

A youth who was not caused to come under the control of his parents as a child will rebel more and more violently at any attempt by his parents to restrict his total freedom. This youth could not become a *bar mitzvah*, so must be put outside of the community according to the council of elders judging the parents' failure. The youth who must now leave has established his own control over his parents and will or would increasingly exercise his dominion over them in order to satisfy his self-centered existence.

The term *adult* is used to describe a son or daughter 20 years old or older. The adult male, according to the Law, became fully accountable to God and to the nation in old Israel (Num 1:3-45; 1 Chr 23:24-27). The parents relinquish their parental authority over the adult or youth at

marriage, or if they are not married by or at 21, to go where needed in the tribe or nation. No longer a youth, the adult comes to the end of his training period, bringing the parents great joy as he continues to honor his parents. If the parents have earned his respect for their character and wisdom, the young adult will continue to look to them for advice. But the parents have no authority over them to direct them. The director has retired, but with honors, and will be honored by their children forever and forever, throughout all eternity, *AMEN!*

Child Training II

Part 6: Reaching the Goal

How He Saves Us (Mt 1:21)

The parents' recognition of their children's development stages — *infant*, *child*, and *youth* — will help them to understand the training functions of *control* and *teaching*. Children must have parents with authority delegated by God, which is what *parent* actually means — to have authority to control and to teach as Pr 22:6, to *train up* their children as Heb 12:7-8. Col 3:20 and Eph 6:1 are *authoritative*. The word of God establishes the parents' authority to train — control and teach. Obedience to these verses is the authoritative will of God for children and parents. Eph 6:1 and Col 3:20 is how Mt 1:21 is fulfilled in us, His people. We are established as His people by our obedience to His authoritative word.

Because of sin in Mt 1:21, mankind is reproducing a corrupted species. Because of sin mankind is now being reproduced in a corrupted state of God's original creation. The Male Child is not human effort, but God's grace and His faith upon His people who are now in the process of being saved from this sin in them.

Ex 20:5-6 — We prove to be a people who love Him by obeying His commandments. Being *saved from our sins* reverses the effect of Ex 20:5, the passing on of iniquity to our offspring. Mt 1:21 is not just about forgiveness, but about being saved from our sins, which are being reproduced in one generation of offspring after another. These sins, as Jms 1:14-15 says, are *our desires* by which Satan, the serpent of old (Isa 27:1), latches onto us. He attaches himself to us by our own fallen desires. What is the use of just being forgiven, or what is the use of child training, if we are all just forgiven but not saved from our sins? Mt 1:21 is the eternal purpose, the means by which we have boldness and confident access (Eph 3:11-12).

Child training produces the Male Child in Rev 12 and 14. The Male Child in Rev 14:1-5 was not just forgiven, or born with the character described here, such that he is able to be taken up to the throne of God (Rev 12:5). This is awesome, since Jn 3:13 says what it says. This took

the concentrated effort in the Holy Spirit to raise up a *pure generation* (Rev 14:4-5). This was the result of child training.

Rev 6:9-11 — They are even greater than Isaac, a willing sacrifice, even as our Master Yahshua, because each one of these 144,000, as we ourselves know, were born as members of the fallen human race and their body, soul, and spirit were all subject to the effects of sin. All children possessed the human nature bent in some way, as Ex 20:5-6 says, which could have produced in them a totally self-centered person if left by themselves, unrestrained.

Rev 12:1 says a great struggle was going on by the mother (the parents) with even this last generation, to bring them to the place of Rev 14:1-5, so they could be caught up to the throne and empowered with God's supernatural strength (1 Pet 4:11). In Rev 12:1, it was the *parents'* job to restrain the natural tendency of this last child, and to be controlled by the Holy Spirit and not to be controlled by his flesh (Mt 16:24-26; Mk 8:34-38). The parents from the first generation to the last understood the nature of their child with a goal of Rev 12 and 14 in mind, so they realized the importance of their role of authority. They saw their need to train their children by providing them the *external* control they needed, and ultimately teaching them to have the *internal* control provided by the Holy Spirit at *Bar Mitzvah*, when they would be recognized as *sons of obedience* (not *sons of disobedience*, Eph 2:2).

What Does *Training* Mean?

Training is the process by which the one being trained is caused to show the result of the training (Pr 20:11). Therefore *child training* is the process used by parents that will cause a child to reach the objective for which he has been trained (Rev 14:1-5). If this is not the objective, then just having “good children” is useless to God's purpose for the Edah (Mt 21:43; 24:9-14). Our Master Yahshua came to produce a nation who would produce the fruit of His reign in them. Mt 1:21 — *Sin* is the bent ways in us that Satan attaches himself to in order to make us sin a sin unto death (Jms 1:14-15). Gal 5:24 takes care of these desires, which wage war against us (Gal 5:14-16).

Although the book of Revelation was written to the first church, the fulfillment of Rev 14 waits for the generation of Ps 102:18-22 (1 Cor 10:11). *This will be written for the generation to come, to a people yet to be created.* Ps 102:20 was us and verse 22 is where we are going. Verse 18 says this is written for verse 20 (Mt 1:21). As long as sin has dominion over God's people, His name cannot be praised actually, nor are we able to serve Him, that is, to carry out His will (Isa 53:10-11).

Sins (#266 in Greek means “a missing of the mark”) in Mt 1:21 makes one (or a whole nation) miss the true goal of salvation, that is, to bring this evil age to a close and bring about Acts 3:21. So Ps 102:18 is the restoration of Mk 9:12, but Acts 3:21 is the goal. Without being saved from our sins (bent ways), we will miss the goal of our new life in Messiah. The way we miss the goal is by not being saved from our sins, as we fall victim to Satan's strategy or deception. Isa 27:1 — “In that day” — the day of the generation of Ps 102:18 or Jer 30:24 - 31:1, the day of Heb 10:13 and Rev 11:15 and Rev 20:1-2 and 1 Jn 3:8. Satan will not be able to attach himself to the *Saints* to keep them from achieving their goal. He does not mind if we are *forgiven*, but only if we are *saved from our sins*. Only then is he defeated and executed (Mt 1:21).

Sins in Mt 1:21 is to miss the mark or goal or purpose for which we were forgiven. We were forgiven to set us free to be saved from those desires and lusts in us that wage war against our spirit to keep us from doing those works we were saved to accomplish. (Eph 2:10). Mt 18:15 says we are to help one another by showing each other these ways in us — our faults, failures, and sins — so we can be saved from our sins which keep us from doing His good pleasure, the will of God (Rom 12:1-2; Isa 53:10).

What Training Is and Isn't

So parents, as they practice⁵ child training, are raising up this pure generation in Ps 102:18. They *train* them like one trains a plant to cause it to grow to achieve its goal — to

⁵ *Noun* practice or *verb* practice: do we practice or practice child training? Do we carry out to the end our child training from dedication to *bar mitzvah*?

produce its fruit. The coach trains an athlete to win the game — not just to play, but to play in order to win the game. You train an animal to do certain tasks according to his fullest potential. You train people to be skillful in order to achieve the purpose of the training. Training is not completed unless the subject actually attains the intended purpose of the training process. Training alone is not just the process of teaching. If positive results are not obtained, training has not occurred. If the plant does not produce its fruit, or achieve the purpose of its training, then training was not accomplished. Only when training has been accomplished is the promise of Pr 22:6 available to the parent.

If we are not saved from our sins, we may not have been forgiven either. Only if we are saved from our sins are we *His people* (or *offspring*), who carry out His will (Isa 53:10), and satisfy His soul (verse 11), making up for (compensating for, Col 1:24-27) the suffering of His soul in death.

Training by *telling only* accomplishes no more than to tell a plant what to do, or what is right, or what you expect of it. You must cause the plant to grow in the way you want it to grow. Unless the child or plant actually arrives at the point or achieves the purpose of training, he is not yet trained. You have produced a failure due to your own neglect. Being raised in the community is not training. Just being moral is not having been trained. Neither is learning the Bible. Just raising a child is not training.

Pr 22:6 — *Train* here means to *dedicate* (dedicate = devoted to a particular purpose or cause, designed to fulfill a specified purpose, as from dedication to *bar mitzvah*), to hedge in, to narrow or discipline, straiten him in (Ecc'cus 30:1-13), *renew*, to inaugurate or initiate. Parents are commanded by God to *initiate* or start their children in a certain direction. The child is not able to go the way that he wants to go, but he is set on a *new path*, so that he will not see or taste death (Jn 8:51). Death has no power over a child who has been *trained*.

Dedication is not just a ritual or a one-time initiation, but it incorporates the entire training process, preparing your child to become a *bar* or *bat mitzvah*, to be entrusted with the Holy Spirit (Jn 2:24) after the child has entrusted his life to Messiah at immersion into the Body

to function according to his gifts and grace (Eph 2:10). The result of his training is for this *new way* to become the child's way, and this is the *Way of Yahweh* (Gen 18:19). When the training is *finished*, he is set on course (the narrow path) and will not leave this path of life, which accomplishes the purpose of God (Isa 53:10-11).

The child who has been trained to be obedient to his parents will respect their position of authority and will be prepared to accept their instruction. His parents can teach him all that is necessary for the purpose he is being trained for. Dt 6:6-7 — Parents are commanded to teach their children all that God has revealed to man. *Teach* here means *inculcate*, to teach by repetition. Training is a constant process until the desired result has been achieved. Positive teaching must be repeated, inculcated, to drive away evil spirits that attach themselves to their bent ways and desires (Dt 4:10 and 11:19). The word *teach* means by intensive drill. The same word is used concerning training a soldier for war, as with a goad or sharp stick, prodding to get the child's attention and to cause him to go in the direction he must go in order to reach God's objective.

Child Training II

Part 7: Negative Training

Negative training actually accomplishes the same goal as failing to obey Pr 22:6,15 — both result in death. The parent and the child will suffer in death for the incomplete deed of failing to attain to Gen 18:19.

If foolishness is not driven far from your child by the time he is a youth, then *Bar Mitzvah* is not for him, since the Holy Spirit will not entrust Himself to a foolish, untrained youth. Parents who have raised a fool may look to a *Bar Mitzvah* celebration as a miraculous remedy for their neglect, making it only a meaningless ritual. But nothing will destroy us more effectively than allowing *Bar Mitzvah* to become a ritual. It can't be a quick fix. *Bar Mitzvah* is the culmination of years of diligence in training by parents who prove to be Abraham's seed (Gen 18:19 and Jn 8:39).

Negative training is accomplished by *not* being diligent (Pr 13:24) with prompt action to correct your son. Heb 12:7 means that the Father disciplines promptly, without delay.⁶ That is what fathers do. All who do not are not fathers by God's standard, but are as Ex 20:5 — a generation of those who hate God. The "father" who does not diligently administer correction and restraint is not producing the Male Child, nor fulfilling 1 Jn 3:8 or Mt 1:21 or Rev 11:15. Ex 20:5-6 is the restoration of all things in Mal 4:6.

The epitome of negative training in the world is pictured in a pot-bellied pop sitting on a chair in front of a TV watching worthlessness and his offspring sitting down by him on the floor of a messy living room strewn with popcorn, banana peels, plastic baseball bat, comic books, soda pop, etc.

There are many forms or ways parents can be negative trainers. Negative training is to *not* do what Dt 6:6-7 says — *you shall teach them diligently to your children... you shall talk of*

⁶ "Late is hate; love is early." See "Discipline on the First Command," May 8, 1997.

them... A parent is commanded to teach his child the word of God *diligently*, to talk of His commandments. To do less than God commands will result in negative training. Negative training is to go to sleep while we are talking of these commands. Negative training is to *not be diligent* in teaching. How does a parent diligently teach his child all these things?

Diligence — Pr 4:23; 8:17; 12:24,27; Rom 12:8,11; 2 Cor 7:11⁷; 8:8; 2 Pet 1:5; 3:14; Dt 28:1; 6:7. *Diligence* means eagerness, earnestness, care, forwardness, being devoted with painstaking effort to accomplish what is undertaken, to esteem highly the command in Dt 6:7, perseveringly attentive, steady and earnest in application to a subject, laborious. *Diligence* is the opposite of negligence. To neglect Dt 6:7 is a sin unto death (Heb 10:26), causing your children to be untaught, unlearned, never to know God's word more than any other subject matter (Pr 12:28; Jn 8:31,51; Dt 28:1,16 — *cursed* as Dt 27:15-26; *curse* is the opposite of *blessing*, Dt 28:60-62).

We were all brought up in the world by what we would judge to be negative training in some way or another. Our parents were always training us, but not according to God's standard, even for the nations. How much negative training did we receive when we were put in front of a television set? Would we ever condemn the world for something we would do ourselves? (Rom 2:1-3). How much negative training have we given to our own children at Grandma's house? How much negative training do we allow our parents to give our children, our *holy* children? Our children have been set apart from before birth, *dedicated* just like John the Baptist was, and even our own Savior and Master Yahshua was at 40 days, circumcised at eight days. And then we take them to the ones who trained *us* up to be all that we were before we were found at a *Grateful Dead* show — that was the result of our training.

⁷ #4710 is here (and in 2 Cor 8:8) translated earnestness in the NAS and AV. It is rendered as diligence as much it is as earnestness in the NAS. #4710 also means haste, as fathers discipline their children promptly, without delay, after any act of disobedience.

Negative Training by Default

As parents we are always training our children, one way or another, positive or negative. Simply because we are in the position of rulership our children receive their direction from us, right or wrong. Parents set the direction for the *way* a child should go or should not go. Parents set the standards for their acceptable conduct, either by what they allow (training by default) or by what they intentionally teach (overt training). For example: If a child is rude, inconsiderate, and selfish, he has been *trained* to be that way. If a child is lazy, sloppy, or is disrespectful and a troublemaker, he has been *trained* to be that way — to *keep the way of “the devil”* (the negative of Gen 18:19), as all sons of their father, “the devil” are trained (Jn 8:44). That applies to a Christian who *claims* to be of his father Abraham (Jn 8:37-47 and 9:41).

In Jn 8:44 our Master Yahshua knew what was in the hearts of the people and He could trace their actions, their ways, the way they had been trained and commanded by their source or father, because they wanted to do the desires of their father, “the devil.” After we are fully trained we will be like the one who has trained us (Lk 6:40; Heb 12:11) — yielding the peaceable fruit of either self-righteousness or true righteousness, according to whoever our source or teacher was (Mt 7:15-20).

Our parents did not intentionally train us to have these negative characteristics, yet it is very easy to train a child in these undesirable behavior patterns by default. It was so easy just to put your child in front of the TV screen. Was this intentional or unintentional training, to go in the way of their source? When parents do this, their child is trained to think that whatever he wants to do is alright, for he is trained not only by his mother, but also by “Howdy Doody”, his teacher and instructor. This is negative training by default, the way most of us were raised (Pr 22:6). We are so thankful that we were sought out and surrounded (Isa 52:12).

Parents are training their child when they ignore his negative behavior traits. All parents do this to some extent. We all have blind spots — areas in our lives where we don’t see our own faults — some more than others (Mt 18:15). These areas tend to block us from training the same

areas out of our children. This is why it is our own responsibility to *pray* for our eyes to be *opened* (just as we pray for our brother's eyes to be opened – Eph 1:18)— we may be seeing our children as *trees* that grow on their own.

A parent who has poor table manners⁸ is not likely to allow himself to see and correct the atrocious bad manners of his child. A parent who gossips and runs down others is unlikely to recognize and correct this trait in his child. Ex 20:5-6 is always at work. It is difficult to correct negative traits in our children that would condemn ourselves. Parents may teach the principles of right conduct, but if that teaching goes contrary to their own practice, they will not enforce those standards.

On the other hand, it is possible to be overly critical in the area of blind spots. This is *hypocritical* and your child will see it and grow very disrespectful of you, disregarding anything you say or teach. The parent will be rejected by the child. Parents can be successful in training their children only the standards they themselves keep in their own lives.

Default training also occurs when parents do not enforce even the standards by which they live. This may be because the parents are preoccupied with their own problems or duties, or are weary of the child's need for constant correction and just plain laziness. How often do you allow your child to get away with an action or an attitude for which you would normally correct him? *Training requires consistency, and consistency pays!* The more consistent you are, the sooner your child will become trained and the less frequently you will have to correct him.

Default training is often the result of leaving correction to someone else. A father does this when he leaves all the correction, training, teaching, and storytelling (Dt 6:6-7) to the mother, even when the need for correction (etc.) is right before him. Default training is done by the mother when she refuses to correct the child while the father is around in an attempt to force him into action. But proper training comes to the child when both parents are “honorable” in his eyes, by reinforcing each other. The child needs to see this reinforcement of one another in order

⁸ We don't necessarily subscribe to Amy Vanderbilt's way, but to common sense.

to come against the onslaught of the enemy against him. This brings peace to him. But if only one parent is willing to train up the child in the way he should go, can it actually happen? Pr 22:6 — The commandment is to *both* parents, as the commandment in Ex 20:5-6 is to *both* parents for the child (Col 3:20; Eph 6:1). *Parents* is *PLURAL*. A child cannot honor his parents when only one is not training him by default.

Parents need to be careful they do not depend on the rabbi, teacher, elder, or an older child to handle their own responsibility of training. An older child can be of great assistance in helping the parents with the younger children, but he should never be allowed to correct or discipline or be made responsible for the training of the younger brother or sister alone. The delegation of parental responsibility to a child can create confusion of roles, insubordination, as well as tension between children. Only the one to whom God has specifically delegated authority should ever exercise the power of that position. God holds only parents accountable for disciplining and training their children. This can be delegated to the training teacher or rabbi in the classroom setting as long as the child knows that his parents are in full agreement and approve of their training teacher or rabbi.

Overt Negative Training

Even worse than negative training by default is *overt* negative training. This kind of training happens when parents actually train negative behavior patterns into their child. This overt negative training results from the way parents allow their children to react to their instruction. A child can be trained that obedience is required only after a command has been repeated a second or third time.

The child wants to play and he does not want to expend effort doing what has been commanded. After a time interval the parent realizes his instruction was not heeded... “Johnny, I told you to stop playing and come inside. Do you here me?” Johnny may or may not answer, depending on which he has been trained to do. (Your child should be trained always to acknowledge your instruction so that you know that he has heard and understood you.) If Johnny

learns to respond to only repeated instruction, he is being trained to wait until every instruction has been repeated at least once before obeying. The parent is also being trained by the child accordingly. If a child is able to get away with ignoring the first command, he will attempt to ignore even repeated commands. He has probably experienced the parents' forgetting between repeats and can look forward to possibly escaping the task altogether.

A child can be trained to obey only after instructions are accompanied by an implied threat (a raised voice) or an explicit threat of punishment. "Johnny, I told you to come in ten minutes ago!" (with a loud voice). The parent may yell at the top of his voice after the child has already ignored the first two commands. Johnny learns that he needs to obey only when he is yelled at or threatened.

Obedience (Col 3:20; Eph 6:1) means to do what one is told. It does not mean to respond to threats. A child can be trained to ignore instructions even if repeated or accompanied by threats. Being allowed to ignore instructions completely is actually training in disobedience (a son of disobedience).⁹ This training occurs when there has been seldom if any enforcement by the parent giving the instruction, especially a mother who passes all enforcement over to the father. It also happens when one parent treats a child with favoritism. Each parent must individually establish his own right of rule over his child.

When a parent threatens his child with "do it or else" and the *else* seldom follows, the child is being trained that the parents' word has no value.¹⁰ This is the breakdown of all authority, even the word of God, for the child is being trained to despise authority and that no one's authority is any better than that of his parents. Even Jn 3:36 is just another empty threat. The way a child first views God is through his parents. They are the authority that God has placed over him to train him in obedience and respect.

⁹ As Christians are trained to completely ignore obeying the "hard sayings" of the Gospel, lest they be guilty of "works salvation." This can also be how we are to the teachings for fear lest we be "under the law." The result of either justification is the same – the disobedience that keeps our Father's will from being done on earth as it is in heaven.

¹⁰ Value is defined as "the quality or fact of being excellent, useful, or desirable; valuation." It is also the "estimated or assessed worth."

It is vital that a child learns to trust your word. If follow-through is inconsistent, a child will make a game out of disobeying. If there is even the least chance that there will be no enforcement for not following instructions, he will play a game of “Russian Roulette.” It is amazing what a child will try to get away with to exert his will or fulfill his own desires.

A child can be trained to question or argue about every instruction given. A child must learn to respond to parents’ instruction immediately and without explanation. This type of response may save his life or prevent injury as the parent can instantly direct him away from danger. Parents do not owe their child an explanation for their instructions. He does not have to know why you want him to do it: you are the authority and have the right to direct his life and activities. When a child is allowed to make the parents justify their instruction, it undermines their authority and causes them to answer to the child instead of the child to them. Until a child learns *unquestioned* obedience it is better not to justify your instruction in advance. If you think it is necessary to explain your reasons, do so only *after* he has obeyed.

Parental Training (done by the child)

A clever child who is allowed to question his parents’ instruction can confuse the issue and thereby avoid obedience. He may turn your words back on you, “But you said...” While it is true that you will make some mistakes with the use of authority, it is not your child’s place to correct you. When a child is allowed to talk back or argue, he makes his parents pay a penalty for interfering in his life. If he makes the price high enough in unpleasantness, his parents may get off his back. Many parents who have trained their child to argue have done just that. They have let the child go his own way because they are tired of the battle or hassle, which they allowed in the first place.

A child can train his parents to wait until he decides when to obey. This is not obedience, but a subtle form of disobedience that is most often practiced by females. Whereas a boy is more likely to rebel in an overt manner, a girl often expresses her will by passive rebellion. When you

tell your child to do something and he or she responds by saying, “Just a minute,” you are being trained to wait on the child’s timing. The child has just said, “I will do your will when it becomes my will.” Mother tells daughter to go wash the dishes, and she responds, “Ok, Imma,” and then proceeds to wait ten more minutes. She may even wait until her imma tells her again. Then the child responds, “I’m on my way” as sweetly as possible. She, not the mother, has been in control of the situation as she has deliberately delayed in following instruction.

Passive rebellion also occurs when a child is able to cause his parents to submit to certain terms of obeying. These terms are usually in the form of bribery, as when the mother says, “If you pick up your mess, I will give you a surprise.” The condition for obedience is causing the parent to help in accomplishing the instruction, as in: “Let Imma help you pick up your mess.” That same imma will be doing her child’s homework when he refuses to follow the teacher’s instruction. Parents should never do that for which the child is held accountable. Parents must make their instruction clear, so as to make the *child* responsible and follow his instruction on his own.

A child can be trained to give an excuse for his disobedience or wrongdoing. An excuse is seldom the true reason for an action. Instead it is an attempt to justify or make right a wrong. When parents train a child to give excuses, they are also training him not to accept full responsibility for his own actions. He will grow up seeking others to blame for his failures instead of facing the true problem. He will not be able to become a *Bar Mitzvah*, for he will not be able to admit his need for a savior as he is used to justifying himself. Acceptance of full responsibility for one’s own thoughts, words, and deeds is one of the stepping stones to *Bar Mitzvah* and maturity. Without this acceptance, the child avoids the reality of personal shortcomings or wrongdoings, thereby nullifying his need for salvation.

The administration of justice is not based on the *why* of guilt, but the *fact* of guilt. Only after the child’s guilt has been firmly established as *fact* should parents attempt to analyze the *reason*. The reason why does not alter the fact of guilt. The child must be taught that circumstances are not justification for his wrongdoing.

One of the reasons why parents ask for an excuse is because they want the child to have one. They hope they will have sufficient justification to prevent conflict or confrontation. But conflict is necessary in training children.

The parents' pride also interferes with their desire to know the truth. A child's disobedience or wrongdoing can reflect on his parents. When parents look for excuses for their child's wrong, they may be trying to protect their own pride. If a child can excuse his actions, the parents can deceive themselves into not accepting any responsibility for the child's poor training.

Negative training results from parents' tolerance of their child's negative behavior and how they inadvertently train him to respond to their instructions. A child who is not trained to follow instruction promptly and correctly the first time has been allowed to exert his own will over that of his parents (or other authority). Parents who train in this way will be erratic in their enforcement. Sometimes they will allow their instruction to go totally unheeded, thus giving little value to their words. At other times, they will crack down inconsistently after the first, second, or third declaration, thus being unfair with their power.

And what is the solution? When your child happily follows your every instruction you can be proud of the reflection he has become. Confrontations will decrease and you will begin to have an improved relationship with your child. Knowing how *not* to train your child is important, but more important is knowing how *to* train him properly. The two facets of positive child training are:

- 1) Controlling, and
- 2) Teaching.

There can be no positive teaching without first positive controlling.

Child Training II

Part 8: Establishing Control

The two facets of child training, *controlling* and *teaching*, basically parallel the specific stages of a child's development. The *control* aspect of training corresponds to the *child* stage (to age 13), while the *teaching* aspect corresponds to the *youth* stage. A *child* must be *told* what to do; a *youth* needs to be *taught* why to do it.

While children are in the child stage they should be expected to follow the commands of their parents to the letter. This period of development is characterized by the child's immaturity and need for constant restraint. It is the time for maximum external control by the parents, the time of law when a child is to be trained what to do or not to do. Sufficient intense parental pressure will force the child to comply with and to learn to obey these laws. By the time the child reaches *bar mitzvah*, he should be obedient — a son or daughter of the commandments that are now in his or her heart (2 Cor 3:3).¹¹

By age 12 or 13, the child should be obedient to and respectful of his parents' right to rule. He should exhibit manners that demonstrate an attitude of respect and honor. The youth now is controlled inwardly by the same Spirit and law that his parents are controlled by (Gal 5:22-23). The youth's self control and discipline should be highly-developed, that is, he should possess a great deal of internal control now with the help of the Spirit, bearing the fruit — the internal control over his own desires (Gal 5:24). Confrontations and conflicts should be all over with now for those who have properly trained their child up in the *Way* they now will go. Now they will begin to be trained anew as a disciple to apply the word of God to their everyday life in the Edah under their parents' guidance. During this youth stage they will still obey their parents, but obedience is without conflict or confrontation and with willing submission rather than forced

¹¹ This is how the vision of Hab 2:2-3 will be known and read by all men — because it is written on tablets of human hearts. That is, the hearts of the fathers and the sons who have turned their hearts to one another. The appointed time of Hab 2:3 is the same time as Mal 4:6 and Ecc'cus 48:10, the time before the end when the 12 tribes are raised up in the days of those ten kings (Isa 49:6 and Dan 2:44). See the 3 EDM teaching #66, *The Appointed Time*, from September 1996.

compliance. This youth period of development is the time when they are to be taught the reasons behind the laws for which they have been held accountable. These reasons are why they should not do something — “*Come, now, and let us reason together*” (Isa 1:18).

When parents exercise control over a child until he can have self-control, they can then be successful in instructing him as a youth. Their success is possible because their child will respect and honor their position of authority and their right to teach him. *No one will accept teaching and instruction from one for whom he has no respect.*

A child who has only been *taught* and not *controlled* will become unteachable later.¹² When he becomes a youth without having been controlled, he is likely to rebel at any attempt to control him. Finally he becomes impossible to control. Attempting only to reason with a young child while being permissive toward his disobedience guarantees lost control. This is a child who cannot become a *bar* or *bat mitzvah* and must leave the Edah.

A child is to be controlled as long as he acts like a child; a child should be taught to the extent that he demonstrates obedience and respect.

Parents have the time *now*, not later, to train their children for *Bar Mitzvah* and adulthood. When the two aspects of controlling and teaching are emphasized in the proper order and wisely administered to the child, parents can produce a well-trained young adult who will build up the Edah.

Control — What does it mean?

Parents can control a child, but to control a 13-year-old youth who has never been controlled or made to obey is almost impossible. So what is child control? What does it mean? The definition of *control* is to hold back, restrain, curb, apply force or pressure by which you exercise parental rulership.

As a parent you have the right to set standards and to administer justice to your children; you have the responsibility and legitimate right to exert pressure on your children. For you to

¹² A parent can be warned that this is happening if his child is not easily controlled in training by his rabbi, if somehow the parent has not already seen it himself.

gain and maintain control of your child successfully and correctly you need to understand fully what *control* means in application to your children.

Control has three functions:

- 1) The power to direct — to control a child means to use sufficient force to cause him to follow your directions;
- 2) The power to restrain — to control a child means to use sufficient force to hold him back from what he would do if left to himself or to his own desires;
- 3) The power to apply pressure — to control a child means to apply pressure through restrictive rules or standards by which he is tested and judged.

So we can define child control as the use of power, force, and pressure sufficient to cause a child to follow parental directions and to restrain him from doing that which his parents do not want him to do, and to test him against established standards.

Control is Love

Pr 13:24; 29:15; 1 Sam 3:13 — Controls are boundaries for the child, protective boundaries. Children need these boundaries. They are insecure and unhappy without firm, tight hands and guidelines and directions that provide order to their lives and protection from evil spirits. So controlling your child is love. It is a cost that expresses your supreme love and care for your child and his future, and even his eternal destiny and usefulness to his Creator.

True love requires a personal sacrifice. Unwanted children are hard to love. The parents marry to have these *wanted* expressions of their love, and they are willing to take the time — that is, the rest of their life — to raise many wanted and needed children for Yahweh our Elohim. We must then sacrifice our personal time for the sake of the godly offspring God desires from His children.

We must then be ready to monitor closely our children's behavior and be willing to face the inevitable conflict that occurs when the child must be confronted with his disobedience. The sacrifice involved in controlling a child also includes the constant handling of unplanned

interruptions into the parents lives. This is all part of *parenting*. Parents must be more concerned about their child than what they want to do.

Parents must overcome some natural hindrances to applying force before they can effectively control their children. Anyone in authority may be reluctant to apply force to a subordinate because he knows that no one can always be right. Another reason for failing to apply necessary force is that parents may themselves be guilty of rebellion against God or His word to train their child up in the Way of Yahweh. But we all can overcome the hindrance of our lack of perfection by realizing that even though we are imperfect, we have been delegated the responsibility of training our children by God. He knew we were imperfect. This is why He knew we needed His Holy Spirit and His grace to do it. God's plan is not dependent on us being perfect, but on His grace (1 Pet 4:11).

So we must surrender to God's way and His authority over our lives. We must die to our own opinions and commit ourselves to Him and His way. The natural man worships his own opinion and his own way, which prevents him from being what God wants parents in the Edah to be.

Another hindrance to applying force is the parents' fear of rejection by the child and the loss of his love. A child has limited capacity to love anyone but himself. True love is the concern for and the expression of that concern in doing that which is best for the child, which benefits the object of the love.

Can it ever be too late to gain control over a youth? It is easier to control pressure as it builds than to try to cap a full head of steam. The cost to your child for not bringing him under control is more than you would want to pay — or more than you *can* pay.

Control begins when he is an infant, with swaddling clothes. If parents establish control while the child is young, they will be able to maintain that control as he grows older. Control means to be made to respond to the parents' voice and commands (Jn 10:27). As young as possible, new disciples need to be controlled to be able to respond to their shepherd's voice as soon as possible after birth (Jn 14:21; 1 Jn 2:4).

Jn 10:27 — The word *hear* means to heed, obey, like Shaul failed to do in 1 Sam 15:22-23. A child will not naturally and automatically do this unless he is *trained* to hear and obey the voice of the parent. This is what *parent* means, that is, a parent as a father or mother in Heb 12:7-8. A father is not a *parent* any other way; otherwise, the father or mother has *failed* to be a parent, for that means to cause your child to respond as young as possible and as soon as possible (Pr 13:24 — *early, promptly, diligently, without delay*).

This is how to *establish* and then *maintain* parental control. If we have “dedicated” our child, then we *will* establish control and maintain it until its intended purpose has been accomplished or achieved at *Bar Mitzvah*. We will do this if we have *dedicated* our child, if we have not stood before the assembly in pretense in a *ritual*, even as we could have in baptism. But if we were totally *immersed* then we *did* receive and were sealed with the Holy Spirit promised to those who totally *surrender* to His sovereignty in every way, in every aspect of their personality, including their *will* (Jn 7:17). But unless we start seeing His will and His purpose and who we actually *are* as Eph 1:17-18 says, we will not be able to train or control and teach as Pr 22:6. We personally will fail to do our part to bring about Gen 18:19 as a son of Abraham or a daughter of Sarah.

The Covenants of Promise

If we see who we are — His inheritance, the seed of Abraham — we will do our part in fulfilling the promise made to him. This is why we even circumcise our sons (Gen 17:1-8). The outward sign is before his dedication at 40 days. This means as the seed of Abraham he will be “saved” at *Bar Mitzvah* (that is, sealed with the Holy Spirit, Eph 1:13) because we not only circumcised him but we *dedicated* him in reality. This is the father’s pre-determined will to raise him in the way he should go (Pr 22:6; Gen 18:19). He is caused to go in the way of Yahweh, to keep this way.

God has known us in *advance*, as we know our children in advance. Our children were pro-created, *desired* by the parents who loved them in advance of their birth. As we were chosen

in advance of our birth, so it is with our children. We were loved in advance and our children were loved in advance. We dedicated them, we circumcised them *already*. They then are already “saved”; they are already the sons and daughters of Abraham. They will become *b’nai* and *b’not mitzvah* and be sealed with the Holy Spirit because we have already circumcised them and already dedicated them. They are already His — that is, if we dedicated them in faith, with the Holy Spirit upon us. If the Holy Spirit was upon us, He will come upon our child so that we can fulfill Gen 18:19.

With this foundation, our children can be commanded to keep the way of Yahweh. This takes *training* — first *control* and then *teaching*. Read Gen 18:19 and 17:7 — this is the covenant parents and their children *are already in*. Gen 17:8 is the promise, as Gen 15:17-18, but this is only *after* Isa 49:6 and Mt 24:14, after we bear the fruit of the kingdom (Mt 21:43). The promise in Mt 19:28 we see as prophecy to be fulfilled (Mt 5:17).

The covenant of Gen 15:18, which sealed the promise, was made on the same day as Abraham’s faith was reckoned to him as righteousness (Gen 15:6). The covenant of circumcision in Gen 17:1-10 was made *after* Abraham’s justification, which point Paul labors in Rom 4:9-12. This circumcision is a work of faith (Jn 6:28-29), that is, the work that we do with the Spirit upon us. Any work we do without the Spirit upon us is *dead works* (2 Cor 5:10).

Gen 12:7; 15:18; 18:19 — The fulfillment of this promise in the millennial kingdom cannot come except we, the twelve tribes, bring it to fruition by His Spirit upon us (Acts 26:6-7) — the resurrection from the dead. This is the Abrahamic Covenant (Gen 24:7) — the land grant is the key to all the other promises being fulfilled. Without the land, everything else is in abeyance.

So circumcision and dedication continues the Abrahamic Covenant until its fulfillment — the irrevocable promise of Yahweh as the gospel commands (Gen 12:1-3; Isa 49:6; Gen 18:18-19). Acts 2:38 is the promised Holy Spirit, without which the Abrahamic Covenant cannot be brought to fruition.

Gen 22:12 — “*Now I know...*” To fear is to hold God in awe (Gen 22:16-18). The angel in Gen 22:11-12 may not have known beforehand, although God did. But it was not revealed to the angel before Abraham raised the knife and began to lower it to his son’s throat. This is what the angel needed to know, and it is what the holy angels need to know about us. This is the ultimate expression of fearing God, even as Mt 10:37 or Lk 14:26.

Our own children, the “godly offspring He desires,” must be trained up — controlled and protected from all other spirits (e.g., of rebellion, the underground), to keep the *Way* in Ps 1:5-6. There are two ways parents can train their children to go in. If they are the seed of Abraham, they will train them and control them to go in the way of Yahweh, because the seed of Abraham circumcised and dedicated their children.

Gen 18:19 — “*For I have known Abraham*” — this means an intimate relationship in which Yahweh can trust Abraham to do what He said in Gen 18:17-18 through his seed after him (Gen 17:8). Even after 4000 years Yahweh has found a people who are like David (Acts 13:22,36; Isa 53:10). What God saw in David, as in Abraham, was the deep desire to do His will. This desire *never waned or changed*. David was not self-willed; he could do nothing without Him (Jn 15:5).

Control is Essential

It is essential for parents to *cause* their child to respond to their word as young as possible and as soon as possible. The child’s response should be immediate upon the parents’ command. One obvious reason for establishing parental control is to protect your children from imminent danger. A young child can get himself in trouble in a split second. He can dash into the street, reach out for a hot stove, or climb onto a chair before his mother can physically catch him. Requiring the child to respond instantly to the parent’s command of “No” could prevent his injury or even his death. It should not be necessary for a child to burn his hand badly or receive other injuries in order to learn the lessons of life. An infant can be taught to respond to his parents’ firm command of “No” at a very young age.

A child needs to learn that his disobedience results in receiving his parents' disapproval. The parents' controlled use of pain is not cruel and will not cause the child to fear his parents personally. He will only learn to respect their word and the authority they possess. The child soon learns that the choice is his. If he chooses willfully to ignore the commands, he chooses to receive pain. The minor discomfort a child must experience in order to learn to obey his parents' commands will save him much pain in the future (eternal destiny).

Parents should not hesitate to establish a healthy respect for their authority as soon as the child is capable of doing what is expected of him. The commands "stop" and "come" can be added to a child's vocabulary as obedience words even before he can speak. These words become the external control by which parents can protect the child from danger. The child who learns to respect his parents' word can be directed away from unseen danger throughout his childhood.

When a child can learn to obey the commands of "no," "stop," and "come," he can easily be taught the boundaries of his exploration. He can be taught not to touch such potential dangers as electrical cords, wall sockets, hot items, or fence gates. It is not necessary that he understand why these things are dangerous at this point, but only that it is painful to disobey his parents.

Obedience is not only for the child's protection. It is also the basis for controlling him while he is being taught to conform to the parents' standards set for him. A child needs to learn at the very beginning that it is not his will or wants that will dictate policy in the home, but the will of his parents. Never deal with your child on the basis of his "wants," but rather on the basis of his "needs." Teach your child early in life that you will always respond to what he needs, but that what he wants will probably be denied. Never give a child who is begging for something what he wants. Play down his wants by asking him instead what he needs and by teaching him how to make his needs properly known.

When a child consistently and instantly obeys his parents on command, he has learned the most important standard. In other words, he has learned that his parents are in charge and that their word is law. This fact of life can be taught to children early in life, but it will be challenged

time and time again. Every time parents attempt to direct their child against his will or restrict him from what he wants, they should be prepared to re-establish their right to rule.

So establishing parental control and their right to rule should begin when a child is quite young. But what do you do with a child who is several years old when he comes into the Edah? Or even a youth? The principle is still the same. Children or youth must be brought under control before the training process can begin. A child must respect the word of his parents before he can be taught, and before he can respect their word he must first obey their word. Therefore the first stage even for the older ones who come in is to be required to obey their parents' commands instantly, without talking back.

Child Training II

Part 9: Conflict

Every child has a will of his own and strong desires, both of which are driven by his inclination to sin. To bring a child under control and then maintain that control, parents need to be aware that there will be *conflict*. This conflict must not be *avoided* or cause *intimidation*. This conflict will normally exist to some degree throughout childhood, up to *Bar Mitzvah*, but then he is able to renounce his sin and rule over his inherent tendency to sin (Jms 4:17).

Attempting to control your child *will* create conflict. No one enjoys conflict, and most will try to avoid it. But as a parent you must overcome this tendency, especially involving your child, or you will, by your intimidation, cause his Eternal Destiny to be where all *rebels* will go, once you yourself know the truth (Heb 10:26-27; Jn 8:31-32).

The control that is essential for child training can only be accomplished when you establish that the objective of child training is more important than the temporary and false comfort you may achieve by giving in to an intimidating spirit. Facing conflict is the cost you must pay in order to bring your child to your objective for him or her, that is, reaching the goal of *Bar* or *Bat Mitzvah* and on to adulthood, to serve as Acts 26:7; Isa 49:8; Gen 15:18; 17:8; 18:19. Pr 22:6 — This is the Way of Yahweh (Gen 18:19).

Conflict is certain because there is more than one will. Even in salvation, total surrender is required (Lk 14:31-33; Jn 7:17; Mt 10:37-38; 2 Cor 5:15). Immersion means *death* (Rom 6:2-5) if we are going to live with Him (Mk 8:35; 2 Tim 2:12). We will have conflict with God if we do not surrender our will each day, and every moment in the day. This is the significance of the Burnt Offering (Rom 12:1-2). The offering burns all day long. There is no conflict with God when we give in to His will. Marriage sometimes has conflicts because of the same reason. 1 Cor 11:3 is *absolute* isn't it? Isn't it? Jn 17:21-23 is possible when there is no conflict in wills of all who have been immersed into Messiah's death and life. The gift of the Spirit is granted only after

total immersion, resulting in Jn 13:35 — the world will know who are and who are not His disciples (Lk 14:33).

Being a parent, like all headship and leadership positions anywhere in the world, has a goal to reach. A conflict of wills results when anyone in authority attempts to direct the affairs of the Edah, or anything else. Directing and restricting the life of others (Heb 13:17) requires the Holy Spirit upon both parent and child, leader and follower, shepherd and sheep. But nothing of value can be attained by shepherd or sheep without facing the conflict. Heb 10:13 can never be reached without much conflict along the way — tribulation and suffering (Acts 14:22) which we must all face (1 Cor 9:24-27).

The major obstacle in child training is to bring the child under control and maintain that control until he reaches the goal. Conflict is inevitable. For parents to direct their child according to their will they must not avoid this conflict. Many times the parents' directions or instruction will not go along with their child's will. Pr 22:6 is the way he *should* go, not the way he *wants* to go, but the way the *parent* wants him to go (Gen 18:19), that is, a parent who belongs to Messiah (Gal 3:29), who has been immersed into Him — the seed of Abraham (Gal 3:16,27).

The result of directing a child in the way he does not want to go is *conflict*. Parents cannot expect their child to receive their instruction with smiles on their faces. Parents must *expect* conflict. Children have a natural inclination toward *self-centeredness*. Don't you? Self-centeredness is sin. Your child wants to be the center of attention. When parents interfere with a child's selfish pursuit of happiness, conflict is unavoidable. The obstacle of conflict cannot be bypassed if parents are to reach the goal of Pr 22:6. In fact, conflict is an integral part of the training process.

Child training is not just a matter of winning battles. It is actually altering the nature of the child. This alteration results from directing the child into the *path of life*, the *Way of Yahweh* (Gen 18:19). Commanding is controlling — altering the path that leads to death, which the child would have taken. So parents should *welcome* these confrontations as opportunities to effect the necessary changes. The sooner these confrontations occur and the more intense they are, the

sooner a child can be brought under control. From then on, training can be completed and Pr 22:6 reached.

The turning point is when the child chooses to accept the rulership of the parent. The last battle in a war is usually the most intense. The final challenge to your rulership is a test by the child to determine your worthiness to lead him. He needs to know whether you love him enough for him to trust you with his life. As soon as a child knows that his parents are in control, he becomes secure. When it becomes obvious enough to him that his parents love him, he will give up his life to them.

Shemuel ben Reya:¹³ Warm, tight hands are an absolute necessity. Either one without the other is not good enough. If we are tight with them, but not warm, they will grow up bitter about all the rules and restrictions they were put under. But if we are warm but not tight, they will grow up loose and independent.

I remember when I was a youth in Island Pond. All the other boys were going off to Boston or other places to do “great things.” I wanted to go so bad, but I had to stay home and work with my abba. I would beg and plead, but he was firm. I was staying to help him. He communicated that I was his only help and if I left, there was no one else to help him. He was not cold, but he had a will for me — a tight will.

Sometimes our children put tremendous pressure on us that they are old enough or responsible enough to go and do something when we really don’t think they are. If we give in to this pressure, we do them a great disservice. They will bring shame to us. They may kick and scream about your tight will, but later on they will love you for it — for saving them from death. This is the only way they will grow up to walk on and love the narrow way — because they have been on it their whole life.

I have nothing but great love and appreciation for my abba’s warm, tight hands in my life. Many of the ones who went off to Boston are no longer here, on the narrow path. They wouldn’t receive our Father’s warm, tight hands because they weren’t trained that way.

¹³ From a meeting in Lancaster in February 1999, in which we were talking about our children.

Child Training II

Part 10: Rebellion

In 1 Sam 15:22-23, the nature of rebellion is defined for Israel, for all Israelites forever — it is witchcraft or divination. Rebellion is a Satanic principle. There are no rebellious disciples, or children of disciples (Heb 12:5-12). No rebellion can be tolerated in the camp.

The conflict that occurs when parents attempt to control their children is the result of a child's rebellion, his defiance of or resistance to any authority or controlling power. All rebellion against constituted authority is the sin of witchcraft or divination, for stubborn resistance or obstinacy to any commandment is the work of Satan in a person's life in Israel (1 Jn 2:4).

Jn 14:21; Gen 18:19; Jn 8:39 — “*Whoever has my commandments*” means the ones who are His disciples (Jn 15:8 and 1 Jn 2:4) — all who make the claim to know Him (Jn 9:41). This teaching is to *Israel* (2 Sam 23:2-3¹⁴).

Stubborn resistance to authority and the commandments of our Elohim is the same as being inspired by Satan to speak in order to deceive others into some kind of response or action, which makes one a servant of Satan (2 Cor 11:15). The *Jerusalem Bible* says *sorcery* in 1 Sam 15:23. The whole world has been *led astray* by the sorcery of Christianity and her preachers (Rev 18:23; Jn 9:41; 14:15), who make a claim to see and obey God. Rev 12:9; 20:3,8 — Satan's chief job is to lead astray, by deception, sorcery, accusations against true authority, even the authority of conscience. Satan is a liar, and so are all who listen to his voice (Pr 17:4; Rev 21:8; 22:15). They become like the one they listen to.

Parents must learn to recognize the ways children express their rebellion and how to handle rebellion when it occurs. Parents who tolerate and defend prolonged rebellion in their children commit a grave sin against the Body of Messiah on Earth, and the Kingdom will be torn from them, as well as their children (1 Sam 15:28; Eze 18).

¹⁴ See also the *Messengers* teachings.

Dt 21:18-21 speaks only of a rebellious child which the parents turn over to the elders, but if they themselves covered their child's sins, they too would be Satanically inspired and would be held guilty for not commanding their child, as all true sons of Abraham do (Gen 18:19). To *command* is to control with the intent of training and teaching them to reach the goal of their faith (Gen 15:18; 17:8; 18:19; Isa 49:8; Acts 26:7-8; Rom 11:15; Mt 19:28; Lk 19:17; Rev 2:26-27; 3:4,5,21; 5:10; 20:1-6).

Rebellion is the willful rejection of authority expressed either actively or passively. When a child is "in rebellion" he is in or under the influence of another spirit from yours, even as 2 Cor 11:4. The whole church was turned over to a rebellious spirit (Rev 18:2), a different spirit from their Master. Our children can be very subject to the prince of the power of the air (Eph 2:1-3) to become the children of disobedience, or the children of rebellion.

Your child is obviously in rebellion when he says "No" to your instructions or commands (to your word), or when he does not do what you tell him to do, when he chooses to ignore or "forget" your instructions. When a child continuously or consistently "forgets" he is actually choosing not to remember. Your word is not important enough to keep in his mind. So whose fault is it (especially when he is now 6 or 7, 8 or 9)?

Active Rebellion

Active rebellion is when your child will not listen to you or accept your instructions, so he "throws a fit," responds with "No" or "I won't" or defiantly walks away while you are still talking. This kind of rebellion is very common in the world, but not in Israel. You see it every day in supermarkets and shopping malls. But none of these overt demonstrations of disrespect are common in "the Redeemed Nation." If it appears, it is *never* tolerated by anyone who is *Redeemed*. The children of the Redeemed are already controlled before they are allowed to "go to training" at six years of age. Otherwise, the rabbi will not tolerate 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 of the Redeemed children, by the

age of six, have been required to listen quietly to their instructor without any back-talk or complaint.

When your 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*. Your child should have been trained and controlled to be able to pay strict attention to you before you turn him over to a training teacher to disturb the rest of the controlled children. Your 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, *demand*ed this attention and respect, they would have been ready for training. But as it is in some places, the child gives the teacher a very hard time and disrupts the rest of the class by his rebellion.

When a child will not accept your correction, he is being rebellious. He will not accept your reproof for some action or attitude by stubbornly avoiding the acceptance of his guilt. He might argue with you, say that it was not his fault, but someone else's fault. Some children will "clam up" instead of arguing. Their unwillingness to admit their wrongdoing and to agree with your reproof is a silent act of active rebellion.

Passive Rebellion

Passive rebellion is practiced by children when they meet the external requirements for obedience, but internally are resentful. They are standing up on the outside while sitting down on the inside. This type of rebellion begins in the child's hidden mental attitude, but eventually will surface in his facial expressions of disgust, anger, or disrespect.

Passive rebellion can be expressed by a child who politely listens to your instructions, but who consistently fails to follow them without reminders, threats, or pressure. Girls are most prone to this type of rebellion. They nod their heads sweetly and say, "Yes, imma." When they are caught not following the instruction, they declare that they were just about to do it, or that they forgot. The most subtle form of passive rebellion is to wait to obey until just before "getting

into trouble.” A child considers that it is a victory of his own will over the will of his parents when he does not obey until he has decided to do so.

Another form of passive rebellion besides waiting to obey before getting into trouble is to do what is required, but not in the way it should have been done. A child should be trained that obedience is not just following instruction, but includes following instruction in the right way. Many times children will assert their own will when carrying out instruction by doing it their own way. They only partially follow the instructions and then improvise by adding whatever or doing it however they want. Obedience is not the place for creativity. It is the place for *strict and complete compliance*. To train your child otherwise is to train him to be rebellious (1 Sam 15:22-23).

Some children would not dare to openly disobey or even talk back to their parents. Instead they seethe on the inside. This type of internal rebellion will reveal itself in facial expressions of disgust, anger, or disrespect. Such children will act melancholy or sulk and have the disposition of a lemon. They will withdraw, sulk, pout, and in general make everyone around them miserable for not giving them their own way. This type of rebellion must be drawn out into the open so that it can be overcome. If it is not, it will *explode* in the years when they should have become *b'nai mitzvah*. Or if you overlook this rebellion, *Bar Mitzvah* will become just a ritual to be observed and will not truly produce *sons of the commandment*, but instead *sons of disobedience*.

Parents must be aware of the potential danger of a quiet, sullen child.

Basically, the principle is this: a child is in rebellion any time he knowingly and willingly places his will above the stated will of his parents. When a child deliberately refuses to accept his parents' "right to rule" he is being rebellious. Rebellion is the overthrow of authority.

The conflict of rebellion will happen in the process of child training. Parents must direct and control their children in order to train them. They are not to have their own way. Parents not only have this right, but they are responsible to use it, as we have said when we discussed before about parental authority and responsibility. Children possess a will of their own and the Tempter

is always there to tempt them to lead them astray, as well as to lead their parents astray from the given task of Gen 18:19.

Parents are not responsible for the conflict — the child is. Children are to be obedient to their parents *in all things* (Eph 6:1). When parents are exercising their God-given right of rulership, and conflict results, it is the child who has chosen to revolt. He has chosen to challenge the parents' right to rule him and has become his own authority. But when there is no king, a child will naturally do whatever is right in his own eyes (Jdg 17:6; 21:25).

Like the Most High

When parents are king (that is, in authority), and children are doing what is right in their own eyes, saying, “My will be done,” that is rebellion, and the child is no longer under authority, but has placed himself on an equal level with his parents — demonstrating how rebellion is a Satanic principle (Isa 14:14). “Most High” is ultimate authority, which means he has absolute right to rule. When parents are as Eph 5:22 - 6:3, then they are the child's king, the ultimate authority, the *Most High* to them, and any disobedience is rebellion. Paul did not write in chapters. Apostate monks made the New Testament into chapters. But Eph 5:22 to 6:3 is a *continuing theme* — children obey such parents as these.

Parents who are as the Most High, the ultimate authority in Heaven and on Earth (*for this is right*, Eph 6:1, or this is the parents' right, that is, to rule) have happy children, for they have a king in the land — in their homeland. They have no excuse to do what is right in their own eyes. To do so is to overthrow authority. Satan said, in effect, “You have no right to rule me; I will become equal to you; I will place myself on your level; no longer do I have to take your commands; no longer do I have to follow and obey you.”

Rebellion is conflict between two opposing wills. It is the expression of the will of the one under authority against the will of the one in authority. We are either in one place or the other (1 Jn 5:19-20). We are in conflict with the will of God and His authority over our lives when we fail to go to the Throne of Grace, when we fail to obey His commandments, when we

are not loving Him (Jn 14:15; 1 Cor 16:22). We do not obey Him if we are not loving Him. We are in rebellion. There is no neutral ground. There is no neutral ground between love and hate.

Every child has a will of his own. He chooses when to obey and whom to obey. At whatever point a child chooses to rebel, his parents *must* command sufficient power to put down the revolt — *immediately*. The child must accept the authority and control of his parents. Child rebellion is the willful attempt by a child to overthrow parental authority. If rebellion is not put down, revolution will occur.

Revolution is the complete overthrow of authority (Rom 1:30; 2 Tim 3:2). Satan is mustering up power over the Everlasting Covenant of conscience (Isa 24:5-6) for the last days attempt to overthrow God's Kingdom, to deceive the very elect if it were possible (Mt 24:24).

When a child places himself on an equal position with the parent and he is allowed to remain there, revolution has come in and a takeover is imminent. Children now take over rulership of their parents. They control the family, demanding to be the center of attention, and they may even dictate what parents can or cannot do in more than subtle ways or means. When a child is allowed to throw temper tantrums to get his way as a small child, he grows into his exalted position later on as an older child, then in his teenage years he ascends to pre-eminent rule. He gets his car, dates at his own choice and decision, never asks the advice of his parents — since they abdicated their rulership while he was yet a child.

This revolution destroys the way God intended man to go in after the fall (Gen 3:16-19; Isa 24:5-6). The result is chaos and cursing for both children and parents (Heb 12:7-8). In the world today, the child has dethroned parents' authority. The parents abdicate their throne and surrender their rights over to the child's rights (the "Children's Rights" movement).

After this revolution, parents can only negotiate with their child or try to manipulate him to get him to do what they may think is best. Households where this has taken place are in chaos. The children in that family control their own bedtime, diet, dress, entertainment, and most everything else. The parents have been reduced to counselors whose advice can be simply refused, since they have abdicated their authority in the takeover — revolution by the child. They

may try to appeal to the underdeveloped reasoning abilities of the child in an attempt to direct him. Such parents may convince their child to do the right thing or to do what, in their opinion, would be best for him, but of course the child will do only what pleases him. Then when this attempt fails, the parent will try to use bribes, threats, or deceit. They offer them something they want in return for obedience, or they threaten to take something away that they want unless they cooperate.

Bribery is the feeding of the flesh — their own desires (Jms 1:14) — in an attempt to control another person, like offering candy or ice cream to a child if he will do what the parents want. This destroys the child, and the parents are good for nothing, murderers, sending their children to hell, if possible. Bribery never accomplished or developed internal controls in a child.

Only exercise in controlling his will develops self-discipline. This can only be done by parents who are as Eph 5:22-33. These are the parents Eph 6:1 speaks of obeying or commanding obedience to. Children who have been raised by parents who do not conform to Eph 5:22-33 cannot demand the respect of their child. It is no wonder that children who have been raised by these kind of parents do not have enough respect for their parents to obey them, since they were denied external control when it was needed and were not trained to develop the self-control which they now suffer the lack of. No one can respect or honor any person in leadership who abdicates his right to rule and as a result resorts instead to manipulation to get his way.

Leadership or kingship requires a direct, open approach — one that clearly defines the rules to be followed and decisively eliminates all rebellion. So child rebellion must not be tolerated by parental authorities. God has provided parents in the world, and in the New Israel especially as a light and salt, with the right and the might to maintain their position of authority. God's word defines the only solution to the problem of rebellion in the world and in Israel.

So parents cannot solve the problem of rebellion by reason, bribes, redirecting his attention, playing on his emotions or his fleshly desires, or by intimidation, deception, or manipulating him in any way. Parents can neither avoid the problem of a child's rebellion nor

attempt to negotiate with him. Rebellion must be conquered or cast out — in the child or out of the child. All rebellion must go — in the parent or out of the parent. It must go.

To conquer rebellion in the child parents must be willing to apply enough force to cause the rebellious child to choose to do the parents' will instead of continuing to choose to rebel. This is called *chastisement* in the Bible, which makes the difference between success or failure in child training. This is the topic of the next section.

Child Training II
Part 11: Chastisement
(Proverbs 20:30)

As a parent you occupy a position of human authority that is ordained by God. It is sometimes necessary for authorities to use force in the proper exercise of their responsibilities. Governments must use force to protect their citizens from both internal and external threats. The authorized use of punishment for internal crime and the legitimate function of defensive warfare are forces available to government. Parents must also use the forces given by God in the proper exercise of their authority. The forces available to parental authorities are *chastisement* and *discipline* for their child's rebellion and disobedience.

In today's world, as Rom 1:30 and 2 Tim 3:2 predicted, it is very hard to accept the need for the infliction of physical pain on one's children. For years before we came into the New Israel, we were bombarded with misinformation about the proper role of authority. Parents have come to feel guilty about even the legitimate use of force. Most in today's society, as well as the so-called church Paul prophesied about in 2 Tim 3, have accepted the anti-Biblical concepts that children have rights of their own and that chastisement is cruel and unusual treatment. Without the proper use of chastisement when they were children, it is easily recognized that in adulthood their life is a mess. In general, they lack self-discipline, are self-centered, and disrespect all forms of authority. They have a vacuum in the place of moral standards. You can see this in America in the choice of President Clinton.

Throughout recorded history, chastisement through physical pain has been the normal method for bringing rebellious children under control, where man rules over wife and family (Gen 3:16-19) and makes a living by his own hard work. But now it is considered barbaric, even as circumcision in godless nations. In nations of the world who are not Christianized, chastisement is the standard. This is natural law. Only when a civilization becomes proud in its own wisdom does it become too sophisticated to utilize the Everlasting Covenant in the proper administration of authority. Such a civilization elects officials who are unjust and filthy, since

they have become like what has been put into them from birth — TV, Hollywood, and public schools. Such a society questions and then denies the existence of any absolute standards. This society becomes decadent and ultimately is destroyed by a stronger civilization that does follow absolute standards, and in the end, Isa 24:6 is fulfilled.

Because of the corruption of Christianity, having been led astray (Rev 18:23), and because of Western civilization's worship of human reason and anti-authoritarian philosophy, parents are in need of a clear presentation of the moral absolutes of conscience. When the time of Rev 14:7 comes, it will be too late for the world, but those who have not rejected conscience will take heed (Mt 25:34).

No one knows what *normal* means. Man is disoriented and has difficulty recognizing truth. Chastisement is taught by nature, not just by the Scriptures written for Old Israel and New Israel. No wonder Rom 1:30 and 2 Tim 3:2 is mentioned along with the rest of the wrongs of civilization. Heb 12:7 — What father is there that does not chastise his own son? Or what son is there that is not disciplined by his father? Sons are *naturally* chastised out of love by their fathers, for it is the only way fallen man can ever learn.

Heb 12:5-6 and Pr 3:11-12 teach us that divine discipline demonstrated divine love. *Scourges* means “whips” and is used to indicate true sonship. *Sonship* indicates having a father who loves you enough to chastise you, and even scourge you if necessary, as Heb 12:7 says. There are no refractory sons, for verse 7 says that you *endure* chastening.

Scourge means to *whip*, as with a small, bendable rod (like a balloon stick).

When we reject God's word as the absolute standard, nothing is left but the Lake of Fire, because whoever rejects God's word considers his own thoughts, ways, or methods to be superior to those of God. “Higher Learning” means higher than conscience.

Rev 3:19; Heb 12:6 — God receives sons who are chastised by a Father's love — His love for us *includes* the rod. Pr 13:24 — To *spare the rod* is to hold back physical pain from your child at the very dawn of their little lives. A parent who loves his child will not hold back discipline.

Heb 12:7 is a timeless principle. It is normal for a true son to be chastised or even scourged if he is rebellious or disobedient. A son is a true member of the family, not an illegitimate child. Such a child is not cared for — he is just another unwanted product of his father's sin. It is no wonder that children who are not chastised by their parents feel rejected and unwanted. This sense of rejection is the root of rebellion and the “teenage wasteland” today.

No child is happy while he is in rebellion. Even though he is guilty of the rebellion, he needs help to conquer it. When parents refuse to give a child the chastisement he needs to bring him back under control, he senses alienation from the family and the Edah. He is miserable within himself, and his parents are angry with him. He is unacceptable to the clan's fellowship and is separated from his parents' love. So he must be chastised to show him their love for him to be once again acceptable to the clan (Jer 31:1). They must chastise him as one of their *own*, not ignore him as if he was an illegitimate child.

When a child is in rebellion, chastisement is the only method or pressure that will cause him to choose to accept parental direction and controls. A rebellious child has already rejected his parents' authority. He has already chosen to rule himself in accordance with his wants, or his own will, and his strong desires have become his master. The only way a parent can re-establish his authority is to use the force of the rod. When rebellion is allowed to exist, Satan becomes incarnate in the group or clan, and destroys the temple of God (1 Cor 3:16-17).

A child cannot be taught as long as he is in rebellion. A child will not listen to or obey his rejected authority, since he has no respect for either their position or their person. The proper use of chastisement is the only way a child can be restored to fellowship once it has been broken by his own rebellion.

Like any force, chastisement can be misused. Social Services' authority and their chastisement is most often misused and abused today — those who hear as Pr 17:4 says and respond to it as “The Truth” and get on with “Business as Usual.”

The word *chastise* means to inflict suffering upon, with a view to amendment; corporal or bodily pain to bring to right standing; to use the rod to inflict pain sufficient to cause a child to

correct his rebellion, or to restrain a child from willful harm due to disobedience (Pr 15:10; 20:30; 22:15; 23:13-14).

When a child willfully disobeys an order, command, instruction, or the standards you have set for him, he must be corrected so that he grows up straight and not crooked or perverted (hating God, Ex 20:5-6). This correction is by *chastisement*. For example, you tell your little girl or little boy not to cross or go out in the road or street without your permission. He understands the standard and has been warned on several occasions as a reminder, and he knows that to disobey you is rebellion. A car could come along and run over him, which happens a lot with unloved children. If he disobeys you, he will deserve a “whipping” — to be corrected by chastisement. The memory of the pain will help him in the future to obey, to remember his parents’ words, as in all cases of rebellion and disobedience.

Importance of the Rod

The only reason we use the rod for chastisement of our children, and the only reason it is necessary for correction of disobedience and rebellion, is because Israel is commanded by the Word of God to use the *rod of correction*. The Word says to use a rod. The rod is the symbol of human authority, even in the nations.

The Hebrew word translated *rod* (*shebet*, #7626) in the Old Testament, concerning chastisement of children, is a symbol of God’s delegated authority, delegated to His people to use for the purpose of training His children. The rod represents the right of rulership for parents and nations. When the authority of a legitimate ruler is challenged, the rod and reproof are to be used to inflict pain sufficient to end the rebellion. The rod is a thin stick (like a balloon stick) used on a rebellious child by his parents (2 Sam 7:14; Pr 13:24; 19:18; 22:15; 23:13-14; 29:15).

When parents use the instrument specifically designed by God as the symbol of His delegated authority, it triggers a response within the soul of the child. This natural response makes the minor pain experienced in chastisement take on special meaning. No amount of hitting or spanking with the hand or any form of physical abuse will have the same effect. Just as it is

natural for man to fear proper things, it is ingrained in the child to identify the rod with an authority he should obey. The use of the rod is best because it is a natural object separate from the hand. Human society even regards it as “dog abuse” to use the hand for training dogs, for they can see that it is counter-productive. This is true also for children. Only very stupid and dull people use the hand to discipline dogs or their children, because everyone knows (except them) that it causes the improper fear and response, making the relationship between animal and master impossible, as well as parent and child.

Child training is the process used by parents (fathers and mothers, Heb 12:7) that will cause a child to reach the proper objective for which he is being trained — the way he should go (Pr 22:6) — continuing the process until the generation who loves Him is produced (Rev 14:1-5; Ex 20:5-6). By living in clans and tribes as Jer 31:1, it is possible for four generations to live around the aged head of the family. Because of the close ties of a patriarchal family, the influence of the patriarch, whether good or evil, affected all generations, so that his sin or the judgment upon his sins influenced the fourth generation (Pr 13:24).

The word *rod* in Hebrew is a symbol of God’s delegated authority to train children of the nation He sets apart as His very own — not part of the evil world order. The rod represents the right of rulership over His children who have been dedicated to Him. There can be no rebellion in His Kingdom, so authority is delegated to parents to end all rebellion by the use of the rod, as in military conquest to end rebellion against God’s people in the Old Testament times (Ps 89:32; Isa 10:5,24). Literally, the rod is a narrow, flexible stick used on a rebellious child by his parents (2 Sam 7:14; Pr 13:24; 19:18; 22:15; 23:13; 29:15). To not use this means of discipline is to disregard God’s word and His commandments (Jn 14:21-24; 1 Jn 2:4).

A rod can be used equally effectively by the mother — much better and safer than a board as the public schools used when I grew up. A rod produces the proper pain without applying the strength required by the board, which could harm the child. The objective of discipline with the rod is not to beat the child into submission by the use of brute force. The use of an instrument that can cause more than surface pain can actually hurt the child. This causes

the parent¹⁵ to react, overcompensating for his lack of self-control and ceasing to chastise the child altogether because of feelings of guilt. There is no pride in the child from bearing up against the little flexible rod (when I was young, I proved my strength by enduring the maximum force of the “Board of Education,” as it was called).

The pain received from the balloon stick is more humbling than harmful. There is no defense against it. The more he tightens up, the more it stings. The most sensitive layer of skin is close to the surface where the nerve endings are located. The only way to stop the sting of the rod is to submit. That is exactly what the child will do — submit to his parents’ will and end his rebellion. Parents should teach their child about God’s design of the rod as the symbol of their right to rule. The child should learn that his parents are as willing to obey God’s word as they expect him to obey their word (Heb 12:6-7).

Parents are commanded to discipline their child before it is too late, while there is still hope for his ability to receive it as instruction (Pr 13:24; 19:18). The earlier the child is brought under control, the more likely it is that he can be trained and taught. For the possibility exists, as we have seen already, that there is a time when it is too late for the parents to bring about obedience in their lives. They are disqualified from *Bar Mitzvah* as the parents and the Body do not have the confidence or faith.

Pr 22:15; 29:15 — These verses indicate that the foolish, self-confident (cocky) know-it-all attitude of a child must be driven out before he can be taught anything.

The rod that is to be used for discipline (chastisement) has specific characteristics. It can cause stripes — marks like those left by a whip, but small enough not to cause permanent damage, if the rod is used right (2 Sam 7:14; Pr 23:13; Heb 12:6). The rod is a thin, wooden stick like a switch. We use a small balloon stick. Of course, the size of the rod must vary according to the size or age of the child.

¹⁵ and Social Services...

If the child repeatedly disobeys, the rod has not been applied sufficiently, which only strengthened his rebellion (Pr 20:30). The parent can stop after a sufficient number of strokes and ask the child whether he will obey future instructions. Whenever he is willing to submit and obey, the child should be given the opportunity for an honorable but unconditional surrender. The child should be required to state his willingness to comply to his parents' will — to the greater king (Lk 14:31-32) — acknowledging his disobedience or wrongdoing.

The only issue in rebellion is the *will* — in other words, who is going to rule, the parent or the child. The objective is forcing obedience to the parents' will.

The rod is used on the buttocks (Pr 10:13; 19:29; 26:3). The objective of discipline is not to cause pain, stripes, tears, or sorrow, but to bring the rebellious child's will under control. It does not break a child's spirit to force him to obey. It causes him to choose obedience over rebellion. God's word commands that children are to obey their parents. It is the child who chooses to break God's law (Eph 6:1-2). The parents are merely enforcing God's law when they must discipline a rebellious child.

Child Training II

Part 12: What Discipline is Not

Discipline is not verbal abuse, such as tongue-lashing, threats, or screaming fits of anger — in other words, parents' temper tantrums. These things do nothing but support the child's disrespect for his parents' authority and demonstrate the parents' inability to rule. The parent is actually out of control himself. If a child can get his parents out of control, that child proves to himself that his parents do not possess the right to rule. When a parent begs the child to obey — "Please do what I say!" — this only adds to his disrespect of authority. Words of instruction have already been rejected; additional words are not discipline. When parents plead and beg with a rebellious child, that child has his parents right where he wants them — under his will, negotiating for their rights.

No other discipline will conquer except the rod. Any other approach that avoids physical pain is useless.

Reasoning, bribes, redirecting a child's attention, playing on his emotions, intimidation or deception will not conquer rebellion. Children only lose respect for sorry parents who use such manipulation. Verbal abuse, begging, and punishment are not fatherly discipline (Heb 12:6-11). It only makes the child hate authority and deepen his disrespect for authority. It only causes the child to grow up without self-control and then suffer alienation from his parents, practicing self-pity and self-justification. Parents who use such punishments and manipulation become estranged from the child and are unable to show any true affection. Their frustration of not being in control of the child makes them transfer their guilt to the child, become vindictive toward the child, constantly showing disapproval and striking out in anger — getting even.

We know by now why discipline and control are necessary with children. They are God's natural solution to rebellion. Control is the facet of child training by which parents obtain obedience and respect from their child. As long as the child accepts his parents right to direct and restrain him, he is under their control. In controlling a child, the parent can expect conflict to

occur. When a child deliberately refuses to accept his parents' authority, he is in rebellion. Chastisement or discipline is God's way to end the rebellion and return the child under the parents' authority and control. Chastisement is the controlled administration of physical pain to cause the child to cease his rebellion and again accept his parents' authority.

Parents are to chastise by using a rod or balloon stick that can cause stripes. Parents are not to chastise in anger, or for the purpose of hurting or causing stripes, etc., venting their own frustration. Chastisement is the expression of true love and a demonstration of fatherhood and family membership. Chastisement is not verbal abuse, talking it over, punishment, or ignoring the conflict.

The result of chastisement is the restoration of the proper relationship between parent and child. Only if this proper relationship exists can a parent fulfill God's objective to train the child. The ultimate purpose to control is to prepare the child for instruction, to receive God's word, and for his development of self-discipline and to prepare the child to be *taught*. It is by teaching that a child develops his own standards and internal controls. After *Bar Mitzvah* the child continues to learn the reason behind his parents' directions and restraints. He is trained to become a mature adult who has a purpose for his life, knows who he is and where he is going. Teaching is only possible to a child who has come under his parents' control.

A child who is not obedient must be brought under control before he can be taught, since only an obedient child can be taught. The rebellious child has only one lesson to learn, and that is who is in charge. A child is to be controlled as long as he acts like a child, and a child should be taught to the extent that he is obedient and has respect. When a child is young, maximum control is necessary. But when the child grows up, external control is minimum and withdrawn, that is, as he progresses in obedience and respect.

A well-trained child develops internal controls, which replace his parents' external controls. No parent should still be picking up after a youth. A youth needs no external controls to make him obedient to his conscience or the Word or instruction.

Four generations of prophetic vision is required to produce the Male Child.

Child Training

Control and Teaching

Law

Col 3:20 – “Children, obey your parents in all things.”

The word translated *obey* from the Greek is a command and means “to hear and obey.” In other words, this verse says children must do what they are told. This means that a parent’s word is *law* to their children. You may never have considered yourself to be someone who has the right to create law, but as far as your child is concerned, *your word is law*. If your child is disobedient to your word, he has broken the law you have set for him.

Even though this command is addressed to children, parents are the ones who are in charge, accountable for its fulfillment as long as the children are under their control. Our God always holds the ones in authority responsible for the actions of those under their rulership. The parents are accountable to Him for the obedience of their children. He has given the parents the power to enforce the **child’s compliance to obey his parents in all things.**

The boundary for parental authority is more extensive than any other. For the parents’ right to rule includes the power to *force* obedience to their will *in all things*. There is a difference in the Greek words translated *submit* and *obey*. The word *submission* speaks of the attitude of voluntary acceptance of authority, whereas *obedience* is compliance with the authority whether the subject wills or not. Parents have the right to rule in all things; they also have the power to enforce their child’s unwilling compliance to their commands.

Beyond Parental Authority

If a child will not obey his parents, the higher authority will need to come upon the child for judgment in support of the parents. Higher authority will always support parental authority (Mt 15:4; Ex 21:15,17; Dt 21:18-21; 27:16; Pr 30:17). Rebellion against their authority will be extensive in the last days (2 Tim 3:2; Rom 1:32). Thus it must be strongly supported within the community.

The parents' faithful administration of YHWH's delegated authority will ensure a blessing for their children (Eph 6:2-3; Ex 20:12; Pr 3:1-2).

As a human authority, you will make many mistakes even if you desire to be right and just in every way. These mistakes can be from ignorance of what or how to deal with children, or they may be a result of your own sin. But an authority does not have to be perfect in his rulership. Obedience and respect for the power of rulership is often learned from what appears to be unfair or incompetent leadership. Parents are the authority, right or wrong. Do not allow the fact that you are human and subject to error hinder you from carrying out your responsibility with your child. YHWH knew you were imperfect when He gave you a child to rule over. Seeing your inadequacy should make you dependent on Him, not cause you to avoid your responsibility.

Responsibility

Your children need to know that you are in charge. This means that you make the decisions, not the children. You are to decide when it is time for bed, what is to be eaten or not eaten, and what activities are permitted. These decisions belong to the parent *until the child has been trained to make the right decisions himself*. The parent even decides when and in what areas the child is allowed to make his own decisions.

Parents are authority figures and therefore cannot also be *pals* or *buddies* with a child who must become obedient to their rule. If the parents rule well when the child is growing up, there can be a life-time of friendship between them and the grown child. This can occur only after a child has been trained to meet his parent's standards.

Though some failing parents may want to pass the blame for their failure with their children to outside influences, it is actually the parent's responsibility to control what influences their children. They may blame other children, grandparents, encounters with TV somewhere, guests who stayed in our home, etc., but all these things are actually the parents' responsibility to monitor. The responsibility rests on the parents.

Parents represent YHWH's authority and character to their children. The way parents handle their rulership is the way children will begin to think about YHWH and all other authorities under YHWH. If the child sees his parents as fair, he will consider that YHWH must also be fair. If his parents punish for wrong, then YHWH will punish for wrong. If his parents care for him, then YHWH must care for him. If his parents mean what they say, then YHWH must mean what He says.

Training

Training means “the process by which the one being trained is caused to show the results of the training.” Therefore, child training is the process used by parents that will cause a child to reach the objective for which he has been trained, from point A to point B.

To train the growth of a plant means to cause it to grow along a predetermined path, as along a trellis. To train an athlete means to cause him to become fit for an athletic contest, specifically to be a winner. To train an animal is to cause it to accomplish a certain function like race, work, etc. To train a person in a certain skill is to cause him to become proficient in the use of that skill.

Training is not completed unless the subject actually attains the intended purpose of the training process. Training alone is not just the process of teaching. If positive results are not obtained, training has not occurred. The child has to be trained in the way he should go, or else he will have nothing to depart from when he is old. If he is trained in the proper way, he will not depart.

Parents do not train their child by just telling him what they expect of him. Unless the child actually arrives at the point of functioning on his own in conformity to what he has been taught, he has not been trained. Telling is not training.

Pr 22:6 – “Train up a child in the way he should go and when he is old, he will not depart from it.” The Hebrew word here translated *train* is translated as *dedicate* in every other passage where it occurs. To dedicate means “to renew, inaugurate, or initiate (*chanok*).” Parents are

commanded by YHWH to initiate or start their child in a certain direction. He is to be set on a *new path*. The result of his training is for this new way to become the child's own way of life.

The ancient root of this Hebrew word for training means *to make narrow* and even *to strangle*. In other words, parents are to restrict the path their children may follow (Ecc'cus 30:1-13).

Restricting a child's nature is not all there is to child training. However, until the nature is brought under control, there can be little, if any, positive training. Parents must act as the external control over a child while he is developing his own internal controls. The parents' role is not to remain as the child's control for the rest of his life, but gradually to work themselves out of this job as early as possible. It is certainly a perversion for a parent to hate to see his child grow up. When the parent showers the children with kisses, loving to dress them in special clothes and make a fuss over how they look, the parent is actually working against YHWH's purpose in training up a child. Children need to grow up and take over the control of their life.

A child who has been trained to be obedient to his parents will respect their position of authority and will thus be prepared to accept their instructions. His parents can then teach him moral values as well as academic instruction that matches his mental maturity. Parents of obedient children are in a position to teach whatever information they wish their children to possess.

Dt 6:6-7 – "...and you shall teach them diligently to your children, and shall talk of them when you sit in your house and when you walk by the way, and when you lie down and when you rise up." The Hebrew word here translated *teach* means to *inculcate*. It means intensively to train His standards into the child by the use of repetition. The teaching is to be on a consistent basis and at every opportunity. Training is a constant process until the desired results are achieved. Positive teaching must be repeated time and time again since it runs counter to the natural inclination of the child. The word used for *child* here is not one specifying a certain age group but speaks of a *family relationship*. In other words, parents are responsible to *teach their children*.

Other Hebrew words are used in Dt 4:10 and 11:19 for teaching a child. This word means *to teach by intensive drill*. It is the same word that is used to describe the training of a soldier for war. The derivative of this word is the word for a *goad*, a stick sharp enough to penetrate an animal's hide, used for prodding cattle or oxen. The prodding which this word suggests relates to child training. Parents may need to prod their child with a sharp rebuke to get the child's attention and to cause him to go the direction he must go.

Negative Training

Parents are training their children when they ignore their negative behavior traits. All parents do this to some extent. We all have blind spots – areas in our own life where we do not see our own faults. These areas tend to block us from training the same problems out of our children. It is difficult to correct negative traits in our children that would condemn ourselves. Parents may teach the principles of right conduct, but if that teaching goes contrary to their own practice, they will not enforce those standards. You will be successful ultimately in training only those standards you yourself attempt to maintain in your own life. This is why we need to be very sensitive to the advise and counsel of our brothers and sisters concerning our children's training. This is the area where all independent, isolated parents have fallen. For without the caring eyes of your brothers you will never be able to succeed in bringing your children beyond the point where you have fallen short.

Although the help of an older child can be very valuable, this can also be a means of negative training for the young child. They should never be allowed to correct or be made responsible for the training of the young child. The delegation of parental responsibility to a child can create confusion of roles, insubordination, as well as tension between children. The older child can watch over the younger, but only in closely supervised conditions where the parental authority can quickly intervene when training is necessary. If the older child uses the word *no* with the young one without following up with the rod if not obeyed, the young one will become dull to the word. The older child should be trained to lead the young one without

commanding him, and to bring the young one immediately to the proper authority if he is rebellious.

Negative training also comes from not requiring obedience on the first command. If the child is allowed to get away with ignoring the first command, he will attempt to ignore even repeated commands. He has probably experienced the parent's forgetting between repeats and can thus look forward to possibly escaping the task altogether. The child should be trained always to acknowledge your instructions so that you know he has heard and understood them. Responses such as, "Yes, Imma," said with a right attitude, will help develop a proper respect in your child as well as tell you that he has heard your instructions.

A child can also be trained to question or reason about every instruction given to him. A child must initially learn to respond to the parent's instructions immediately without explanation. This type of response may prevent injury as the parent can instantly lead him away from danger.

Parents do not owe their child an explanation for their instructions. He does not need to know why you want him to do it, let alone agree with you. When a child is allowed to make parents justify their instruction, it undermines the parents' authority and causes them to answer to the child instead of the child to them. Until a child learns unquestioning obedience, it is better not to justify your instructions in advance. If you think it is necessary to explain your reasons, do so only *after* he has obeyed.

A clever child who is allowed to question his parents' instructions can confuse the issue and thereby avoid obedience altogether. He may even turn your own words back on you: "But you said..." While it is true that you will make some mistakes with the use of your authority, it is not your child's responsibility or privilege to correct you.

Another form of negative training is to allow a child to not obey immediately. The child can actually train his parents to wait until he decides *when* to obey. This behavior is not true obedience, but a subtle form of disobedience which is most often practiced by little girls. Where a boy is more likely to rebel in an overt manner, a girl will often express her will by passive rebellion of this sort. When you tell your child to do something and she responds by saying, "Just

a minute,” you are being trained to wait for her timing. The child has just said, “I’ll do your will when it becomes My will.” Imma tells her daughter to go wash the dishes and she responds, “Okay, Imma,” but then proceeds to wait several minutes – she is training her mother to wait. She may eventually go and do the dishes or she may wait until Imma asks again, whereupon she will say, “I was on my way,” as sweetly as possible. She, not the mother, has been in control of the whole situation as she has deliberately delayed in following instructions.

A child can be negatively trained to give an excuse for his disobedience or wrongdoing. An excuse is seldom the true reason for an action; instead, it is an attempt to justify, to make right a wrong. Excuses are attempts to share or avoid altogether the responsibility for wrongdoing.

When parents train a child to give excuses, they are also training him not to accept full responsibility for his own actions. He will grow up seeking others to blame for his failures instead of facing the true problem.

Why

It is not so important to ask a child *why* he disobeyed. The parent may be attempting to understand the reason, but the reason is not nearly as important as the fact of the deed. The administration of justice should not be based on the *why* of guilt, but the *fact* of guilt. Only after the child’s guilt has been firmly established as fact should parents attempt to analyze the reason. The reason may be important for future training but the reason why does not alter the *fact* of guilt. A child must be taught that outside circumstances are no justification for his own wrongdoings.

One of the reasons parents ask for an excuse is because they inwardly want the child to have one. They hope there is sufficient justification to prevent any need for an unpleasant confrontation. It is natural to want to avoid confrontation. However, conflict is a necessary part of child training.

Parental Pride

The parents' pride also interferes with their desire to know the truth about a situation. A child's disobedience can reflect on his parents. When parents look for excuses for their child's actions, they may be trying to protect their own *pride*. If a child can excuse his actions, the parents can deceive themselves into not accepting any responsibility for the child's poor training.

Instead of wishfully hoping that your child will always do the right thing, remember that his nature is to sin. You can expect your child to act in conformance with his nature until he has been well trained.

Two Facets of Child Training

The two facets of child training are *control* and *teaching*. The control aspect of training applies to the child stage of development (ages 1 to 13). The teaching aspect is during the youth stage (ages 13 to 20). A child must be told what to do, a youth must be taught why to do it.

Parents need to emphasize each facet of child training during the proper stage in order to truly reach the child. When parents exercise control over a child until he becomes obedient, they then can be successful in instructing him as a youth. This success is possible because their child will respect their position of authority and their right to teach him. ***No one will accept instruction from one for whom he has no respect.***

Parents who attempt to reverse this procedure will experience great difficulties. A child who has been taught but not controlled will become less and less teachable. When he is a youth, he is likely to rebel at any attempt to control him.

Another way parents will fail in training their child is to extend the control aspect throughout the youth stage while omitting the needed teaching. When a youth is not taught by his parents, he is likely to forsake their standards as he grows older and begins to search for reasons on his own. When the parents don't teach him why he should follow the standards set down by them, the youth has no way to internalize these standards as his own.

Control

Control means that the parent has his hands tightly upon the child. He rules over his child. To control a child means to use the *force* necessary to cause him to follow your directions.

The second function of control is the power to restrain. To control a child means to use pressure to hold him back from what he would do if left to his own will and desires.

Controls are like boundaries – they fence out that which is dangerous from an area that is thereby protected. Such an area becomes safe, secure, and peaceful. Children desperately need these boundaries. They are insecure and unhappy without fine guidelines and directions that provide order to their lives.

Pr 29:15 – The rod and reproof give wisdom, but a child left to himself brings his mother to shame.

1 Sam 3:13 – For I have told him that I will judge his house forever for the iniquity which he knows, because his sons made themselves vile, and he restrained them not. (NKJV)

Controlling a child is an expression of *parental love*, true concern for the benefit of the child. This means that the parents must be willing to sacrifice their time to monitor closely the child's behavior. This means giving yourself to instantly handling unplanned interruptions into the course of your day. You must apply the necessary force to change their behavior.

Some may fear that the child will reject them and they will lose the child's love if they apply the proper force to control them. But it must be clear in the parent's mind that a child has a *limited capacity to love anyone outside of himself*. True love is the concern for and the expression of that concern in doing that which is best for the object of that love. When a child says, "I love you," it is not an expression of his desire to do that which is best for the person loved. Actually he is merely saying that this person has *pleased him*. A child loves *himself* and will express this love toward anything that pleases *him*. When he says, "I love cookies," he is saying he loves himself and that cookies please him. This is actually the false concept which is taught in the world today which says that *love results from the satisfying of personal desire*. This is a deception and *not true love* at all. If parents allow themselves to be deluded by this

deception, they will produce self-centered young adults. Parents who provide strict control over their children's insatiable and self-centered natures are the parents who will eventually receive true appreciation and love from their children.

The Beginning

It is important for parents to cause their child to respond at their word as young as possible. The child's response should be immediate upon the parent's command. Requiring a little child to respond *instantly* to the parent's command of "no" could prevent his injury or even his death. It should not be necessary for a child to burn his hand badly or receive other injuries to learn the lessons of life. A child can learn at a very young age. For example, a wriggling six-month-old baby who intentionally refuses to let you put on his diaper can be taught the meaning of "no" in one or two simple lessons. When he tries to crawl away while changing his diaper, he can be told "no," pulled back, and held in place for a moment. The next time that he tries to crawl away, he should be spanked lightly. (Even worldly common sense teaches that the hand is not the proper thing to use to spank with. Every man who has tried to train even dumb animals like dogs can testify to this). The shocked look and the tears in the baby's eyes will indicate that you have gotten his attention and that the command "no" has taken on a new meaning. An angry cry and continued squirming may indicate a strong-willed child who will require more pressure in both intensity and frequency. After the child has submitted to diapering, he should be held and comforted. This process should be repeated as often as necessary until he responds to the command alone.

The controlled use of pain in child training is not cruel and will not cause the child to fear his parents. He will only learn to respect their word and their authority. They will have a proper fear of the rod. The children soon learn that the choice is theirs. If he chooses willfully to ignore the commands, he chooses to receive pain. The minor discomfort a child must experience in order to learn to obey his parents' commands will save him much pain in the future.

Never deal with your child on the basis of his *wants* but on the basis of what he *needs*. Teach your child early in life that you will always respond to what he needs, but that much of what he wants will probably be denied him. Never give in to a child who is begging for something he wants. Play down his wants by asking instead what he needs and by teaching him how to make his needs known properly.

When a child consistently and instantly obeys, he has learned the most important standard. In other words, he has learned that his parents are in charge and that their word is law. The child can be taught this very early in life, but it will be challenged time and time again. Every time parents attempt to direct their child against his will or restrict him from what he wants, they should be prepared to re-establish their right to rule.

Every child has a will of his own and strong desires, both of which are driven by his inherent nature of sin. To bring child under control and then maintain that control, parents need to be aware that there will be conflict. This conflict will normally exist throughout the *child stage*.

Conflict

For parents to properly train their child, they must direct him according to their will. Often directions will not be the way the child himself wants to go. The result of this difference of wills is *conflict*. Parents must *expect* conflict (fight, battle, struggle, contend, emotional disturbance resulting from clash of wills and impulses). The will of the parent and the child are in opposition, antagonistic, incompatible. Parents would be naive to expect their children to receive their instructions with joy in their hearts and smiles on their faces. Child training just does not happen that way. Instead, parents should expect conflict and work toward the goal when the child is fully trained.

The child's natural inclination toward self-centeredness will be opposed to his parents' controls. The child can be expected to lust for sweets while rejecting foods that are good for him. He will strongly desire to be the center of attention. When the parents interfere with the child's

selfish and perpetual pursuit of happiness, conflict will be the result. Conflict cannot be avoided. It is an integral part of the training process.

Child training is not just a matter of winning battles, it is actually altering the nature of the child. This alteration results from *consistently* directing the child onto paths different from the ones he would have chosen for himself. The times of conflict are the parents' opportunities to effect the necessary changes. The sooner and the more intense these conflicts are, the sooner a child can be brought under control.

The turning point with each child comes when he chooses to accept the rulership of his parents, totally yielding himself to their control. This is his year of decision. It is sometimes preceded by the most difficult year that the parents have experienced thus far with that child. So, do not lose heart and back off from the pressure when conflicts intensify for a period. The last battle in a war is often the most intense. The final challenge to your rulership is a test by the child to determine your worthiness to lead him. He needs to know for certain within himself that you love him enough to be able to trust you with his life.

As soon as the child knows his parents are in control, he becomes secure. Parents must lead with all diligence (Rom 12:8). Once the question of "who is in charge" has been settled in the child's mind, he will no longer have to push against the walls of restraint which have been erected by his parents, testing them to determine their strength. It becomes obvious to him that his parents love him enough to protect and give him the best. The walls of restraint become walls of protection to him where he can rest securely. Even though he will still occasionally test his parents for confirmation, the conflict will be over for the most part.

Rebellion

Rebellion is the act of open or determined defiance of, or resistance to, any authority or controlling power. Rebellion is the willful rejection of authority expressed either *actively* or *passively*.

Active rebellion is when your child will not listen to or accept your instructions, saying “no” or walking away. None of these overt actions of disrespect should be tolerated. He should quietly listen to your instructions without talking back or complaining. He should look at you when you speak and respond to you with “Yes, Abba.” When a child refuses to receive your judgment of a situation or refuses to accept your correction, this is also active rebellion. He may argue, stubbornly avoiding the acceptance of his guilt, blaming it on someone else. Some children will “clam up” instead of outwardly arguing. Their unwillingness to admit their wrongdoing and to thereby agree with your reproof is a silent act of active rebellion.

Passive rebellion is practiced by children when they meet the external requirements for obedience, but internally are resentful. It has sometimes been described as sitting down on the outside while standing up on the inside. This attitude will eventually surface onto his facial expression of *disgust, anger* or *disrespect*. The child may politely listen to instructions but consistently fail to follow them. Girls are more prone to this type of rebellion.

The most subtle form of passive rebellion is to wait to obey until just before getting into trouble. The child considers that it is a victory of his own will when he does not obey until he himself decides to do so. Another subtle form of passive rebellion is to do *what* is required, but not in the *way* it should be done. Obedience is not the place for creativity. It is the place for strict and complete compliance (1 Sam 15:22-23).

Some children would not dare to openly disobey or even talk back but instead they seethe on the inside. Such children will act *melancholy* and have a sour disposition. They will *withdraw, sulk, pout* and in general make everyone around them miserable for not being given their own way. This type of rebellion *must* be brought into the open so that it can be overcome. If it is not, it is likely to explode in the teenage years. A parent must be aware of the potential danger in a quiet and sullen child.

When parents are exercising their authority and their right of rulership and a conflict results, it is the child who has chosen to revolt. He has chosen to challenge the parents’ right to

rule him and thus has become his own authority. He has rejected their external control and has come completely under the control of his own sinful nature.

Anarchy

Child rebellion is the willful attempt by a child to overthrow parental authority. If rebellion is not put down, revolution will occur. *Revolution* is the complete overthrow of authority. When a child places himself on an equal position with the parents and is allowed to remain there, revolution has come to pass. If this happens YHWH's order is destroyed and chaos will result, cursing both of the parents. Having lost the authority in the house, the parent may try to appeal to the *underdeveloped reasoning abilities* of their child in an attempt to direct him. With reasoning, they try unsuccessfully to convince their child to do the right thing. After this ultimately fails, they try the bribery approach (sweets, giving liberties, etc.). All these approaches are sure signs that the parent has totally lost control.

Leadership requires a direct, open approach – one that clearly defines the rules to be followed and decisively eliminates all rebellion. Our God has provided parents with the right and the power to maintain their position of authority.

Chastisement

It is sometimes necessary for authorities to utilize force in the proper exercise of their responsibilities. The forces available to parental authorities are *chastisement* for their children's rebellion and *punishment* for their disobedience. *Punishment* is the administration of justice by an authority for the breaking of an established standard. It should not be confused with *chastisement*. *Chastise* means "to inflict punishment or suffering upon, with a view to amendment." We often use the word *discipline* for this action, but discipline can refer to many facets of training other than chastisement. Discipline can have a wide range of meanings such as to *instruct*, *educate* or *train*. As a noun, *discipline* has a very wide range of meanings among which chastisement is one. Therefore, the word *discipline* is a more general term which could

well describe the entire process of child training, whereas the word chastisement is specifically limited to the infliction of pain for correction or restraint.

The meaning of the English word *chastise* comes the closest to the Hebrew and Greek words used in these verses: 2 Sam 7:14; Heb 12:6; Rev 3:19; Pr 13:24; Heb 12:7-8.

Chastisement is the legitimate physical force parents are to use in correcting or restraining a child's rebellion. There are some forms of disobedience which cannot a result of rebellion in children. Only when a society or culture becomes proud in its own wisdom does it become too sophisticated to utilize God's rules for the proper administration of authority. Such civilizations question the existence of any absolute standards and will ultimately be destroyed by a stronger civilization that does follow absolute standards (Daniel's vision of men with clay feet). From the example YHWH uses in 2 Sam 7:14 it is obvious that the standard of discipline has always been clear. And the *rod* is used for chastisement. There is no mention in the Bible of utilizing any other instrument or the hand to chastise a child.

Heb 12:6 shows that chastisement is true love. YHWH, our Father, cares enough for us to chastise us when we are rebellious. The word here for *chastise* means "to whip or lash with a whip or small flexible rod." The word for *receive* means "to accept or receive along side, or to welcome." When a child's rebellion has been conquered by a loving parent's use of chastisement, he can be welcomed back into fellowship.

Pr 13:24 – The word *spare*s means "to restrain, or to hold back." Parents who withhold the use of the rod are said to hate their children. The Hebrew word *son* means "a child of special relationship." It is used for the legitimate heir of the family. The word for *early* means "to break forth as a new day." Children must be chastised in the dawn of their lives (Pr 19:18; 22:15; 23:13; 28:15,17).

In Heb 12:8 it is clearly stated the status of a child who receives no chastisement. The father of an illegitimate child normally does not care for him. The child is not a legal heir to the father's name or inheritance. Soon a child is rejected by his father as the unwanted product of his sin. It is no wonder that *children who are not chastised by their parents have a sense of rejection.*

No child is happy while he is in rebellion. Although he himself willfully caused the rebellion, he needs help to conquer it. When parents refuse to give a child the chastisement he needs to bring him back in control, he senses separation and alienation from the family. He is miserable within himself, and his parents are angry with him. The only way parents can demonstrate their love to the child at this point is to show him they care enough to set him free from this bondage which alienates him (Pr 13:24; 20:30).

When a child is in rebellion, physical pain is the *only* pressure that will cause him to choose to accept parental direction and controls. In his rebellious state, the child's will, dominated by his strong desires, has become the master of the house. The only way parents can re-establish their challenged authority is to use the force of chastisement.

Control is Essential to Child Training

Controlling a child is definitely not all there is to child training. However, a child who does not honor the authority of his parents will not accept their teaching and cannot be properly trained. Some children are much easier to train than others. They seem to desire to please their parents. They look forward to instruction, and control is seldom an issue. But most children will not fall into this category. And even the children who are the easiest to control will occasionally rebel at some point in their childhood. Parents need to be alert to the fact that a quiet child can be in rebellion passively. It is easy to overlook rebellion in a child who gives no direct opposition to control. But the other extreme is a child who apparently cannot be controlled.

If a strong-willed child can seemingly withstand the rod without breaking, it may be a real problem for the parent. One of several things may be wrong: the rod may be too small, the child is already too big to be brought under control with a rod, or he is in the process of placing his parents under his will.

If a child is very stubborn, he may not be beyond control, but has just figured you out. Boys can do this to their mothers as early as 6 or 7 years old. When the mother has shown signs of weakness (inconsistency, frustration, or emotional breakdown) during previous conflicts, the

child calculates that he can eventually break her down. He makes a game out of resistance, hoping to play on the mother's weakness. The solution to this is for the mother to realize what is happening, make up her mind to conquer her weakness for the child's sake, and to stand firm in the conflict ahead. She must change her child's opinion of her and make him realize that she will not be intimidated. The father should also step in and make sure the child knows that he will not be allowed to win over his mother.

Teaching

The final objective of child training is not to *control* a child, but to *teach* him what is right so that he will control himself.

Teaching provides the explanation for rules for which the child then becomes accountable. What the parent teaches the child ranges from manners to morality. The test will be in how the child behaves in conformity with his instructions. The well-trained child will learn to accept his parents' standards. The only reason that a generation gap would ever exist is because a child has been left to himself to develop a set of standards based upon his own will and by outside influences which the parents have not controlled (worldly influences). As he grows older he develops internal controls which replace the need for his parents' external controls.

Reason

Reason is logical thinking. Most lessons will need to be taught through reason. Once a child is under control and he has come to an age where his vocabulary and concentration have developed enough to truly communicate, teaching through reasoning can begin. This is the youth stage. His mind has become an open, impressionable field from which a bountiful crop can be harvested if the right seed is carefully and diligently planted.

Now that that child has become obedient he will no longer be causing so much trouble to the parent. It may be easy for the parent to just give him his daily tasks and forget all about him, leaving him to remain a fallow ground. He knows all the right things to do, but does not really understand them. The words of our God must be planted like a strong standard in their hearts.

[We need to confirm the children even around the table , affirm the children especially.]

Putting these proper standards into a youth must come through communicating patiently with their newly-forming logical thinking process. Brainwashing would be programming a child by by-passing his will. But correct training should always be aimed at the conscious mind of the child and be an open challenge to his will. If not, the standards he is given in childhood will not stand when he is challenged in later life. The youth will not be able to defend these standards intelligently and thus he will easily be convinced to give them up.

What is taught to the youth must be accompanied by the reasons that confirm it to be true. Otherwise, the parents' standards appear to be merely their opinions or traditions. The parents may be diligent to teach the standards, but if they neglect to truly communicate with the youth from their heart about the reasons for these things, the standards all die in the second generation.

The next generation of parents consists of those same children who have no knowledge of why they think the way they do. In their insecurity, they become either dictatorial in their rulership or over-tolerant and permissive. Dictators attempt to force their standards on their children without any reason provided – “It is right because I say so!” Or the permissive parent won't know what to say, so he hides behind the excuse, “I want my children to choose for themselves.”

The word of our God and all that He has revealed to His people is the standard which we can pass on to our children without any hesitation. But we must have that word ever present on our lips so that we will have something fresh to put into our children at all times – when we rise up, when we walk along, when we go to bed at night. We must receive the apostolic teaching with our logical thinking process, using our will, in order to pass them on. We ourselves must understand *WHY* so that we can pass this reason on to our children. Paul knew this principle (2 Tim 2:2). This is the whole theory of de-programming, to remove unfounded standards from a person's mind. Those who have been deprogrammed prove that what they received did not go into their willful, conscious, logical thinking process.

Punishment

Punishment is not the same as *chastisement*; although many people confuse the two terms. The word *punishment* has a bad connotation, making one think of cruel treatment of some helpless subject. However, punishment as defined by our God is always just.

Chastisement is the specific use of a rod to inflict pain. It is used to conquer rebellion and force submission to authority.

Punishment is the infliction of a penalty in retribution for an offense. In Rom 13:4 it speaks of the minister of YHWH (meaning the authority who serves YHWH), who avenges (or brings justice). Parents stand in this place of authority over their children. The Greek word for *wrath* is the Biblical word for punishment. This is not a corrective measure for rebellion, but is the consequence of breaking a standard. If a child breaks a window because of his carelessness, his punishment (not chastisement) will be to clean up the mess and take measures necessary to get a glass and repair the window. Your standard for him is to be a careful child. Many parents fail here for lack of concern for the child. They reason that it was not intentional, so they fix it themselves. The child never is trained in the way he should go. The penalty for being rude can be an *apology*. If the rudeness is intentional or repeated, the penalty will need to be increased to isolation of the rude child from others. As in all cases of punishment, the child must first admit that he was wrong before isolating him. In causing pain to another child, your child must learn that the penalty for causing pain is to receive pain. If a child has a problem with self-control with sweets, the penalty would be not receiving any sweets for a certain period of time.

A child is accountable for punishment only when the broken standard has been clearly set and communicated. Punishment is always administered after a child has *admitted* his guilt, and after the parent has forgiven the disobedience (Ps 99:8; 2 Chr 6:30). The consequences of our sin will still come even though we have been forgiven. As seen in the story of King David's sin with Uriah's wife, the punishment came even though David had been forgiven (2 Sam 12:10-13;

21:22). And, because of the greatness of his sin, the punishment continued for the rest of his life (2 Sam 12:14; 13:28; 18:14,15; 1 Kng 2:25).

The result of punishment is the establishment of a proper fear of justice and respect for the power of authority. It proves the sureness of judgment and prepares a child to accept the rule of government and YHWH. It helps a child understand and believe the absolute reality of YHWH's judgment.

The idea of punishment and chastisement are very closely related, yet punishment has been a more distant concept to us thus far. In view of YHWH's eternal punishment to the lawless ones, we must also come to understand the justice of due punishment.

Standards

The first step in child training is setting the standards. A standard is defined as “a rule, principle; a means of judgment or estimation, a criterion, measure.” A child must always know exactly what the parents expect of him. This principle is true for anyone who is under authority.

Rom 4:15 – Where there is no outward law, there is not outward transgression. Thus, a child is only responsible for the standards he has been given. Parents must clearly state the directions or restrictions their children are expected to obey. Properly setting the standards is the foundation for fair rulership.

The correct standards will be re-enforced by the standards already instilled by YHWH within the child's conscience which depends upon this knowledge put into it by his parents. As parents teach the child righteous and just standards, the child's conscience will also confirm those standards. The child's conscience itself is strengthened by the process of proper child training.

In making the standard, it must be certain that the child understands the instructions. The child's immaturity must be considered. When very young, the child has a limited capacity to concentrate on anything other than on what he wants to do and difficulty comprehending complicated concepts. The parent should ask the child, “Now, what did I say?” It is not

necessary that the child agree with instruction, only that he understands it. Instructions should be simple, especially for younger children. Instructions should be as direct as possible. Children easily become confused when provided more explanation than necessary. Parents must be sure not to give their instructions in a kidding manner or allow the child to think obedience is just a game. Parents who have a playful, familiar relationship with their little children actually promote their foolish behavior.

Teaching a standard can be done whether by example or by clear communication. To be sure that the child understands, he can be requested to demonstrate the example given or repeat the instructions in his own words. Some things parents teach their children will need to be repeated many times before a child fully understands.

Properly making a bed is an example of something that requires practice to learn. Demonstration and even parental assistance are required at first. Telling a child to go clean his room is not setting a standard. He really does not know what *clean* means. Only after the child has seen what is expected and has the physical ability to meet the standard should he be held accountable.

Provoking

Eph 6:4; Col 3:21 – The Greek word translated *provoke* in Colossians means “to embitter, stir up, excite in a negative sense.” The father who irritates his children by verbal abuse is provoking the children to wrath. It is a sign of *weak and insecure leadership* for a parent to use cutting remarks intended to pressure a child. Saying things like, “Can’t you ever do anything right?” or, “I guess you will never learn!” or, “I just don’t know what to do with you,” or, “You’ll never amount to anything,” are only a result of a parent’s frustration and will do nothing but frustrate and discourage a child. (Lev 10 – Leaders must keep their peace.) If the authority is frustrated, the child is sure to be frustrated as well. A child has no protection against this kind of treatment, and is not sure what he should do since he is not given any clear directions to follow.

The sad result of this is that the child will seethe internally or come to consider himself as *worthless*.

The word translated *provoke* in Ephesians is different from the word used in Colossians. It means “to make one beside himself in anger.” Parents who needle their children may drive them right out of the community. While some children respond to verbal abuse by becoming discouraged, others respond with uncontrolled anger. If a parent is following the true standard of child training there is no excuse for ever becoming frustrated with their child or verbally abusing him.

Probably the worst thing a parent can do to a child is to provoke him to anger or discourage him by belittling or teasing him. This type of indirect approach will infuriate a child, but will not train him. Though a child, while being properly chastised, may become bitterly angry with his parents and even scream “I hate you,” this is completely different from the provoking spoken of here.

Notice that both of these verses are addressed to the father. Perhaps that is because the father is the chief authority responsible for the training of his children. He is responsible even though it is the mother who will execute most of the actual training.

Rebuke

Parents should be prepared for and expect their children to disobey; it would be unnatural if they did not. Each failure should be viewed as a training opportunity, not a tragedy. Parents should look forward to each failure of their child to obey as an opportunity to teach their child a valuable lesson.

When the parent’s warning is ignored (the standard that was set has been broken), it is disobedience.

The things that a child does that are wrong (deeds, words, and attitudes) must be declared to be wrong by his parents. This is an important part of the training process, for this is when

communication comes from the heart of a parent who is grieved over unrighteousness. The parent must clearly declare the unrighteousness and require a response from his child.

Parents must act as a judge of their child's actions, words, and attitudes. Parents are in the position of authority that not only give them the right to make law, but also to judge wrong doing and to administer justice. The parent's authority is represented by his word. He must rebuke the child. Rebuke means "to reprove, reprimand; to express blame, or reprehension." YHWH's word reveals that rebuking has two purposes: *to expose the wrong* (bring it to light) and *to convict the guilty person* (Eph 5:13; Jn 3:20; 16:8).

Rebuking a child forces him to see that his action is unacceptable to his parents. He may not accept his guilt, but there can be no question that his authority considers him guilty. A child usually knows when he has done wrong, but the parent's rebuke makes him face it.

Parents must rebuke their child to prevent his self-justification (the rationalization that he was right to do what is wrong) or his transfer of guilt (deceiving himself into thinking that it was really someone else's fault that he did wrong). If it is not made clear to the child, then his rationalizing may lead to the searing of his tender conscience which (his conscience) will always agree with the parents' righteous judgment if it is clearly spoken.

Rebuking a child should ordinarily be done in private. Embarrassment is not the objective; however, a child should never be allowed to get away with willful rebellion in public. If a child chooses to defy his parents' authority in front of others, he should be rebuked before them as an example.

When a child has been rebuked, he again has a choice to make. He must either accept his parents' right to judge him, or reject their authority and be in rebellion. Chastisement will then be needed to end his rebellion. Then forgiveness provided if he admits his guilt, and appropriate punishment rendered if necessary.

Guilt and Confession

Guilt is “the fact of having committed some specified or implied offense.” It is not an emotional feeling. Most people today, when asked to define *guilt* would say that it is the way they feel about something they did. This is not true.

A person is guilty because of what he has done, not because of the way he feels. The reality of guilt needs to be understood apart from the emotional response. True guilt exists because right and wrong are absolutes. When man breaks YHWH’s basic standards of right and wrong he is convicted of guilt. Rom 2:15 – the guilty persons’ feelings about the wrong done does not matter; he is guilty all the same.

When a child does something wrong, his conscience begins to convict him subconsciously of guilt. He is convicted of both the wrong itself and the need to right the wrong. A child under conviction will normally hang his head and avoid looking his parents in the eyes. If a child’s guilt is not cleansed from his soul, he is likely to become moody and bitter, condemning others around him in order to justify himself. Emotional and even physical problems will result if the mental conflict of guilt is allowed to continue in a child.

The only solution to the problem of guilt is confession and restitution for the wrong done. The child must admit he was wrong and attempt to repair the wrong done to the injured person before his soul can be cleansed.

Confession is “making known or acknowledging one’s fault, wrong, or weakness.” The child must admit his responsibility for a wrong done. It is not the parents’ objective to pry some emotional response from the guilty child. Guilt is the fact of being wrong. It needs to be acknowledged mentally, not emotionally. A child may feel very sorry he was caught. He may emotionally regret the punishment he will receive. He may even want to cry because of the embarrassment. But the important thing is that he admits he was wrong. When a child admits his guilt, he has acknowledged the wrong, owned up to his personal responsibility, and conceded to the rulership of his parents.

The truly sorry child should be willing to pay the penalty. On the other hand, a child who is punished without first admitting his guilt will have great resentment toward his parents. He will consider that he is being unjustly punished. Obviously, confession is an essential part of child training.

Confession not only resolves the child's guilt, but it also prevents any build-up of animosity between parent and child. The major reason parents are inclined to carry animosity toward their disobedient children is because the issue of disobedience is not resolved. When a child disobeys, he separates, draws back, estranges himself from fellowship with his parents. The parents feel rejected because the standard they set was not important enough for the child to keep. Consequently, they may wish to hurt the child or make him feel guilty. The child's confession tends to eliminate the parents' alienation and makes forgiveness possible.

Children's Judgment Meeting

Dt 21-22 — A stubborn and rebellious son is brought before the elders. Israel must purge the evil. Parents and children must both be judged. Israel must be purged of evil regardless of who is at fault, the parent or the child. Everything is covered in the Bible — it is the greatest piece of social legislation ever compiled. It talks about everything pertaining to life. We must be led by the Spirit or go under the law and into bondage. Heb 3:6 — We are that house.

The only reason the enemy has inroads into us is Eph 2:2. Satan rules over the air — we breathe that air. Satan is unseen forces in the air. We can still be ruled by him if our spirit is not ruling. Our flesh, our natural being, must be ruled by our spirit. We must rule over our natural inclinations and doing everything in our natural mind. Satan can bring us along until the ultimate opportunity for division. Satan will wait years.

If we can't judge ourselves and no one else judges us then we will be judged. It will come out of our mouth really to expose what is really in our heart. Eph 2:2 — those who are disobedient, not those outside Israel. If we have the spirit we have the

opportunity to live according to the spirit — if we keep our *mind* on the spirit.

When a child is sent from the church it doesn't mean the parents have to leave with him. We must also judge whether it is the father's sloth and obstinacy. Do parents:

Read the child training teachings;

Pray for their children;

Give their attention and heart to the child;

Turn their heart towards their child, etc.?

This is what is judged.

Dt 13 — enticement (away from one God to another God). Dt 21 — purging evil. A parent or brother casts the first stone. There cannot be any defensiveness in us about family members or it is an evil spirit.

Rev 21:8-9 — Rock music is evil. It is sexual, worthy of the second death (Rev 22:14-15). It creates death in our children. James 1:21 — Get rid of all filthiness and humbly receive the word. To be saved we must invoke Him and His name daily. We must call out to Yahshua in the water, making Him Lord and Sovereign, making Him our King. Coming into the commonwealth of Israel we must humble ourselves before our King, calling on Him — Yahshua.

Our Father loves and wants us to come to the end of our lives. When these sexual things come to our children, they must have someone to talk with (PARENTS) or they will speak to the other children, and it will defile all of the children.

Sameach (weeping): Our children are hopeless about this and they are in the church, the place of hope. We need to be who we are to be able to help them. They want out — they don't want to be filthy.

The sins of the fathers must be cut off or it will be passed on to the third and fourth generation (Male Child teaching). Confession is what cleanses our soul. If we confess our sins and weaknesses now there will be no accusations later. If we are free we will be able to help others. Confession makes us think more of a person — not less. When we walk *in the flesh* is when the flesh comes out.

Compelling Force — If you receive the Holy Spirit it must go out to others. If you receive another spirit, it goes out to others, too, like a sexual spirit. It is as sure as the law of gravity. So when we are not walking in the Spirit we receive this spirit of the air, then sexual matters enter your brain, and you cannot help but pass it on to others. We must become ministers of the word, taking the word and rising it effectively. The word is a two-edged sword; it penetrates to the heart. Elders need

to be walking around the lake.¹⁶ You can't drink out of two cups. You must be effectually able to use the word, like Dt 13 about enticement — applying the word to the meeting we are in now.

Unless we are dealing with sin in our own life, we can't deal with sin in others — there is no ministry of the spirit.

If you have the Spirit, you walk by the spirit. You are loving and walking by the spirit with your mind on the spirit. Isa 66:2 is the example of what child the other children look to. This is one whom our Father esteems. James 5:20.

We must let people know our God's kind intention so that they can repent. Like one of our young men — we made up our mind we would turn him out if he didn't repent. Don't forgive children too quickly before the work is complete — make them desire reconciliation.

We have fundamental lacks in us of communicating about our children. We need everyone to pick up everything in our children. Why don't we know and obey the word, keeping our children away from the foolish children? If there is no urgency about the prophets speaking,

¹⁶In Island Pond this was a distance of about five miles, with privacy to cry out.

putting fire into the church, if no one then trembles at the word, then this is the problem. The word is to cut the dross and clear His threshing floor.

If the older people lead, there will be respect. The older people need to *be respectable*. When we use the word we must be able to effectively apply the word. When we use the Old Testament we must apply it to our situation now and not just read it and confuse the people with its intricacies.

Second Part of the Meeting

Dt 13:21 — A son who doesn't listen and obey his mother and father and secretly entices others.

Inside he is stubborn and obstinate. Bring the child to the elders, then they, the parents, are the first to put him to death. Now the child has to leave to go into the world that he loves anyway. This is what happens to the children who are the leaders.

Satan dwells — his throne is in the air around our head. Eph 2 — this is where our thoughts are; he rules from here — rock and roll. We are protected by Yahshua; He's our covering, our parents. Satan wants to lead us off into the world. Yahshua came to deliver us from the spirits that entice us away from *our parents and theedah*.

One of our young children knew the story of Elisha and the bear, but he did the same thing

himself. Eph 2:1-4 — If you are disobedient it means the prince and power of the air, Satan, is at work in you. This child of ours put his head where the prince of the air is. We are liars if we claim to know Him but are disobedient. We can still, as adults, be influenced by those spirits, but we can see where it is leading so we can repent.

Whenever anyone says anything vulgar or sexual to our children they must come straight to their parents. If it is the parent's fault that the children can't talk to the parents, they must also repent.

Malachi 4. If you find your children not wanting to be with you, then long ago you didn't want to be with them. Our hearts must be turned towards *them*, not our flesh. Then their hearts will turn towards the father's heart.

(Yoneq in tears) We want to bring our children to be our friends so they can tell us everything going on, so they can feel like they have a friend to go to to talk about everything. It can't be changed overnight. We reap what we sow.

Our children have to be able to talk to someone about things like what is going on in their body — they need a friend. If we get angry too quickly then how can we expect our children to be our friends. *You only share intimate things with*

friends. We are caught up in making friends as a joker. If we don't get attention from our parents we get it somewhere else. We *all* need attention. If we don't give our husband or wife attention, they will get it somewhere else, same as with our children or disciples.

Shoresh: The law is, if your heart is toward your child you get the help you need.

Yoneq: Being the stem is something else. We are the emissaries, the executors.

Messiah

We must find out what *Messianic* means. We are *Messianic*, but it may be the same as Christians.

When you say *Christian*, it communicates, it connects us to Christianity. Can we say we are a *Messianic* community? Is *Christ* and *Messiah* the same thing — equivalent? Can we say we are *Messianic*?

Yoneq wonders if it is the same in the wrong way — that it means the same thing. Why would

Christian be the same as *Messianic*?

Christ - anity

Does this mean the same thing?

Messiah - nic

Are we a *Christian* community or a *Messianic* community? Can we say we are *Messianic* so we don't lose Christians right off — automatically? Then we would answer the question, "Are you a Christian?" by saying, "We are a *Messianic*

community." *The Messianic Communities in New England* — without a name we have no identity; it looks like we are scattered.

We can't let all the children go out at one time, all our eggs in one basket; it's dangerous. We need vans instead of letting our children ride in the back of pickup trucks.

Proverbs

Where there are many words the man is not without sin.

Nations

Our Father is for the people in the nations who care about others, providing for employees, looking out for their fellow man, not making a profit at the expense of others.

Alternative Energy

We must have alternative energy meetings. We must do this.

Faith

If you think in terms of money, it is not faith. Is it faith to get funds together? Is this how we built in Chattanooga? Faith is what is unseen. You don't need faith for what is seen.

The royal priesthood are those who declare His excellencies. It is a whole life.

Yoneq asks for us to hand out papers, even in
Island Pond. He just asked this one thing.

Discipline on the First Command

To discipline on the first command demands authority. Gen 15:18 is the land grant. It is going to take us to do it. Gen 15:18 is an unconditional promise as the Christians say, and they are right, but He is going to do it through a thankful people, one who loves to do His will. No one knows this, not the Jews or the Christians; they don't have anything to do with the fulfillment of this promise made by our God to Abraham. They don't know those in Messiah (Gal 3:29), who are led by the Spirit (Rom 8:9) are going to bring about Gen 15:18 through Gen 18:19.

If we don't have the authority to discipline, we are not the seed of Abraham. We fear God in the same good way our children should fear us. We are friends of natural Israel, their servants. So we need to bring about the promise made by our God to Abraham — they can't do it. The Christians can't do it. The churches (and the synagogues) are full of disobedient children. Our God could never fulfill Gen 18:19 through a people like 2 Tim 3:1-5.

What does discipline on the first command mean? So some of us haven't done it and we are reaping the consequences of our

WEAKNESS??

REBELLION??

It is rebellion because we can cry out to have the grace to overcome the besetting weaknesses we have, the wrong ways which were passed on to us by our parents in the world. We are the supreme examples of damaged people. It will bring such glory to our Master when we overcome by His grace.

Discipline on the first command does not mean, "Spank your child into obeying you." Acting like that is a threat to the child's self-esteem and only puts negative things into him.

ALWAYS GIVE YOUR CHILD YOUR LOVE AND AFFECTION. There is no way to do that apart from the essential thing we have been taught — turn around and look at them when you are talking to them and when they are talking to you. If you don't have affection for a child, he knows it. You can't fool a child.

Only by your affection and attention can you bring your child to the absolute recognition of your authority. This has to happen by the time they are a year old. He has to know who he is and

where he came from (as he grows up). He has to know he is yours and that he came from his imma.

Discipline — Spanking Too Lightly

If you spank your child too lightly, what does it produce? *It produces the negative result of strengthened rebellion, and they will never know that you love them.* God will not allow your children to know that unless you love God enough to obey Him and scour away the evil from their heart.¹⁷ Apart from this, your child will never know you love him. Spanking too lightly damages the child psychologically. But some people discipline in anger and they spank too hard. Rom 8:9 — The seed of Abraham knows how to spank, producing the fruit of the kingdom and bringing the fulfillment of the promise made to Abraham nearly 4,000 years ago.

You have to make it hurt enough to produce the desired result.

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Some parents could not understand why their repeated spanking does not produce the desired results. They spank the child only in desperation, to make it do what it was told. This is a real story:

The four-year-old was told to go to bed. He didn't. A few minutes later the parents said, "If you don't go to bed right now, I am going to discipline you." This threat was their first mistake; they should have disciplined on the first command when the child did not obey. Their child has instead grown accustomed to his parent's threats, and knew they wouldn't be fulfilled right away. Sure enough, a half-hour later, the parent was about to really lose their temper because the child had not yet gone to bed...

Discipline — At the Dawn

If you don't discipline at dawn, it is too late when the sun comes up. Some parents wonder why their spankings have to be repeated so often. It is because they have lost control of the child, and then they ultimately lose the child. Spiritually losing the child guarantees physically losing the child.

You never have to spank in anger. You make sure the child understands your clear command instead. A command spoken in a normal tone of voice, not demanding, threatening,

¹⁷Pr 20:30

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or shouting, is all that is necessary. Then if your child disobeys you, spank him so that he will never do it again. If you are disobedient to authority you are disobedient to God. A parent who hesitates is lost and his child will be lost as well.

Discipline your child immediately.

Discipline your child immediately.

Discipline your child immediately.

Pr 13:24 — Diligence is spanking them early, without hesitation.

Disciplining them early = LOVE;

Disciplining them late = HATE.

Early means you do it at the proper time.

The leaders of the communities are going to the second death for believers if they are not making sure the child training teachings are being taught.

Pr 13:24 — If you spare the rod, if you don't discipline your child early, it means you hate your child, you hate the word, you hate the teachings, and you hate the anointing.

1. Make sure your child understands your direct command, which is spoken loud enough for them to hear.

2. Make sure you teach your children. Make it plain why you are spanking

them, speaking to them in love.

Make sure you discipline them at the dawn — before their rebellion permeates their being, before they can anticipate your (wrong)

behavior. At the dawn means,

when you see it. You deal with it

then. Early means at the first sight

of light or understanding (in their

lives, and as soon as you perceive

in the situation they are being

disobedient).

3. Spank your child without delay.

Don't delay. What is America's favorite past-time?

Procrastination. LATE IS HATE.

EARLY IS LOVE. If we deal with things later the rebellion that

develops from it is virtually

impossible to deal with. (Unless

they can receive the Holy Spirit

when they are youth because they

are willing to do His will. But that

is not a promise. *The promise is*

that if we train up our child in the

way he should go, when he is old,

- he will not depart from it (Pr 22:6).*
- We do not tolerate rebellion — weakness, yes.
4. **Discipline them so they won't want to do it again.** Don't say to your child, "This is going to hurt me more than it is going to hurt you." Discipline them so they won't want to do it again. Tell them, in love, that they are making you do this. Tell them, "I love you, and I don't want to see you go off into rebellion." Remember, a disobedient child is *guilty*; he has not been made to *feel* guilty as some crackpot psychologists say. A child knows he is guilty. He has to change from the spirit of rebellion to an attitude of willing obedience. You see it all the time with your children. They are disciplined and they are restored to you, happy and thankful. The child has to pay for his own sins by his own hurt.
 5. Do not humiliate your child, especially before others. Do not make him feel whipped by how you speak to him. It causes him to lose all confidence and produces an inferiority complex.
 6. Never lie to your child.
 7. Never refuse to answer questions about sexual matters. Never say, "You're not old enough to hear that." Never scold your child in any way for asking questions about sex by accusing him of having interest in indecent things. Be sure you represent sex as God intended and ordained it in its right uses — as decent, pure, and good. Make sure your child understands early enough that good things can sometimes be put to sinful uses. When your child asks you where he came from, tell him the truth. He came from his abba and imma, and let the imma tell him, "You grew into a baby inside of me right under my heart." She can point right to where her heart is. When teaching your child to be modest, when the

natural time has come to cover the pubic hair they are growing, explain that sex (or sexual organs) is something wonderful that our Father made, but that sex is to be used as God intended.

Discipline — Teaching Our Children

One of the greatest crimes, tragedies, and sins of child training is the sin of omission — the parent's failure to teach their children, not only about sex, but about anything. When we are ashamed to tell our children about sex, we are rebellious and controlled by the devil.

We must not be parents who neglect to teach their children anything. Anyone knows that if you teach someone something they don't know, you bond them to you. You've got them, if you will teach them. You have to give them something positive. Parents who teach their children love them, even in the world they don't hand them over to the television at a young age so it becomes their god.

The problem with the stem is they don't read and pass on what they read in the child training teachings to their children. (We should know them; our enemies do.) So the parents have

to have understanding to pass on to the child. Heb 13:17 is coming upon the leaders.

In the Amplified version,

Discipline your son while there is hope, but do not [indulge your angry resentments by undue chastisements and] set yourself to his ruin (Pr 19:18).

Foolishness is bound up in the heart of a child, but the rod of discipline will drive it far from him (Pr 22:15).

Withhold not discipline from the child; for if you strike and punish him with the [reed-like] rod, he will not die (Pr 23:13).

The rod and reproof give wisdom, but a child left undisciplined brings his mother to shame (Pr 29:15).

Correct your son, and he will give you rest; yes, he will give delight to your heart (Pr 29:17).

Our children can be the delight of our heart, but they can also make us ashamed. (In 1983, the Social Services was contacted by two children who said they were being sexually abused in their own family. They failed to act and were recently sued for a million dollars. They were too busy trying to destroy the community than to take care of these children. This is a little bit of discipline to them.)

Early is not late. Without that early discipline, the fallen nature within us is blown out of proportion.

Rebellion is fed by the parent's hesitation.

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Rebellion is fed by the parent's hesitation.

Shoresh: If you feed something, it grows.

It is good to make sure you have your children's attention, to let them know that you love them. The word *early* means at the proper time, or even before time. *Late* means *too late*. If your wife desires you, and you love her, your children are not going to grow up to be homosexuals.

Let's get these teachings off the page and into the hearts of the people in our communities! We have to be blameless and circumcise our children so that they can bring about Gen 17:8 — that the seed of Abraham would have the whole land of Canaan (Gen 15:18; 17:1; 18:19).

We have to judge ourselves according to the word. If we do, we won't be wishy-washy.

Qatan: I have been trying to understand about the difference between rebellion and weakness. I see that rebellion is the rejection of the demand that authority places on your life, because discipline on the first command disturbs your comfort and your ease.

Raphael: The child, when you discipline him lightly, senses you are holding back.

Ehud: It creates insecurity in them because you are insecure.

Hakam: Then they become performers and manipulators.

Shoresh: I wanted to say something about the importance of a woman maintaining her desire for her husband. When my life was falling apart because the wife of a co-worker I respected and admired was trying to seduce me, I opened up what I was struggling with to my Dad. He was touched that I had. At the time I was so low I didn't even want to live because I didn't know what was going on inside me, how to think about all these desires in me. The only thing I could do was quit and leave that place.

My father told me, "I have done a lot of things I have not been proud of, but I have always been faithful to your mother. Your mother believed in me when I didn't even believe in myself."

My two closest friends died of AIDS before they were 30. They were homosexuals. I was not a better person than them, but their mothers didn't desire their fathers, and they didn't know who they were. It is so important that we love our wives. My mother was talking to me once later on and she said, "There were times when I didn't know if I could go on because of all your father's troubles."

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I didn't know he even had troubles, because my mother never uncovered my father to me. She never let me think less of him by the way she acted.

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To raise up the first generation is why we are here. We must have wisdom to raise up the first generation. In ten years we will have children that will be adults. His purpose is to raise up a pure and spotless bride. This is our calling. We need pure teenagers, free from the teenage spirit from the world, and we need to keep our defilement from being passed in to our children.

Grace (Ben-Nabiy's wife) is concerned that older baptized children lack revelation to walk in the Spirit. She feels they spend much of their time walking in the flesh because of their relationships with one another. Summer camp — gossips matching up boys and girls. She knew this was worldly, carnal, and gossip. These children go to the breaking of bread and drink the Victory Cup according to their walk. She felt that this area was going undetected and their consciences weren't working in this area. There is peer pressure and spreading of gossip among the children, including the baptized children, about such things as talking about bras, etc. The girls have feelings at work in them about the boys and they do sort of out-of-character things involving love, getting married, even "minor" contact. Children can hardly resist it

because of the serpent spirit at work in them. Even repentance has not ended this issue. Parents have communicated about this with the children, but the children continue in this spirit even though they know the right thing to do. They won't admit the sin in them. The real issue in them must be dealt with. Grace felt that the children needed a higher standard for their conduct in this area. We need to instill in them the pure relationships we have always had. This is breaking down the relationships the children have and should have with one another.

Sharon Harris: Without intimate communication with our children we will lose them. The children will not know how to deal with these things in them. If we don't know our children and have their hearts they won't know where to turn. Our children can't overcome these things alone. Through discipline the children can gain strength and stand against these things.

Reya: Our children don't know how to deal with this and they don't know when it comes upon them. Peer pressure causes a chain reaction to get the door to open so wide that the flood comes in and none of them has the strength to close the door. The parents are responsible to close that door

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— this is within our authority. Friendships are damaged over this and they can't go back and be normal. Our children need to be in the realm of trusting the parents — not wondering who they are going to marry.

Ben-Nabiy: The spirit is already in. We can't guard against it coming in — it is already in. We respect our children too much; we don't have tight hands. We trust them to function in the community like adults without the necessary tight hands. At gatherings and dance classes, etc., is the place that this spirit is passed on. We must have tight hands and pass on our heart to them. We must use discipline right from the start to quicken their conscience and not wait with some sort of false mercy. We are dealing with a spirit and they need the rod to purge it. They are trying to get acceptance so they walk in the flesh and they are not walking in the Spirit. They are worthless, seeking knowledge.

Sharon Harris: We must be able to see the symptoms of the root problem of not walking in the spirit. The old foundation of brush fires. This relates to what Grace and Ben-Nabiy said.

Ma-Aminah: There is a headcovering club, the older girls versus younger girls. When the children

get older they are supposed to be under someone, not just filling a need. We can't trust them with too much. (She thought the children were this way because of the lack of relationships and not just from not getting the rod.)

Shoshannah: You can talk with the child and she can agree and repent, but without the rod it won't *totally* cut it off. The rod will drive it totally from them. The parents are the outlet to talk about boy/girl matters, not their peers.

Gader: We must see that our children will find freedom within the boundaries we set. We must make sure that we aren't secretly opposed to tight hands.

Barak: He feels like the parents have passed the cupid spirit onto the children, matching them from the time they are young and also telling the children to think about who they are going to marry when they get to be 17 or 18 years old.

Reya: He questioned our over-concern about age and birthdays. We as parents shouldn't over-emphasize this with our children.

Yathed: We don't put very much value on being single, but we put value on being married. We set the values. We can see how wonderful being

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single is, so we need to pass on this value — of giving all their strength in the body.

Caleb: Re-emphasize what Ben-Nabiy said. The stem is responsible for the Zakar. We must cut these things off now or they will show up later.

Jonathan Newsong: Pr 1:32 (*For waywardness kills the simple, and the complacency of fools destroys them.*) — Foolishness is a spirit that takes our children to defilement and corruption. Pr 2:1-5 — We must take this into our hearts or we fail.

There is a lack in us as fathers to have wisdom for our children. We must get this wisdom. The Proverbs are full of the wisdom we and our children need. We need to teach our children the value of being a virgin, that is being single-minded, set on one way and one purpose. Being a virgin is what being single is. Our children have Yahshua to love; He is worthy of their devotion. Their preoccupation should be with Yahshua. This is the time our children have to fall in love with Yahshua. Yahshua will fulfill them and replace that void. We can lead them to Yahshua if we have that relationship with them. They need clean relationships with adults. This is the time they need it most. *We are not teaching and training our children in the Proverbs.* This must be important

to the children. They need this wisdom to be saved. We must guard their character and their reputation will take care of itself. Who they are will take them through. The teachers and parents need support and prayer.

ha Emeq: We must remember the 144,000 won't be getting married so they will have to have vision for Yahshua to tell them. So now the future parents have to love Yahshua first so this is what they will pass on. They need to be around spiritual people training them in *Proverbs*. We need to think about talking with them, not just always doing things with them. They need the talking to propagate the relationship needed to win their hearts. They don't value the Proverbs because we don't.

Adam: *Abba* means source. *Imma* means foundation. Fathers — if we don't initiate the source of their vision, their vision will be the lust that is in a fallen child's heart. The foundation can't work without the source. We must pass on to them why they are living.

Ne'eman: This problem is a sign of what is lacking in the relationship between the parent and the child. We must be careful not to just suppress this, but to deal with the root issue.

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Ehud: We need people to focus in on these children as in our apprenticeship programs — to draw our children out.

Sameach: Fathers must be the source of vision in their child's heart. When asked, the child will respond that this is what his father passed on to him. The father has the responsibility to rule over the foundation.

Grace: Our children need vision, not suppression.

Deshé: 1 Cor 7:28-35 — Verse 35 — What is happening with our children is not seemly. This is against the gospel because it is putting up barriers in relationships. The gospel is supposed to tear down these barriers. Verse 36 — The father judges when full age is. The child must see this so they know it is up to the abba to decide. 1 Cor 7:36-38.

Ben-Nabiy: It is in our Father's heart to give us wisdom. James 1:5-6 — Asking without doubt. Wisdom is mainly in the body of Messiah. Pr 29:3 — We want to make our Father's heart glad.

Yonah: Children are a reflection of the parents. We talk about our children, but are we going to one another? How can we expect our children to be fervent in their desire for life when we ourselves fail? First Day is the first fruits of what we have to give Him. On First Day we need to

sing songs exhorting us to go up to Mt. Zion to the throne and when we get there we have to say what we want, not just singing exhorting songs. There is something special about approaching the throne together. Children do what they see us doing. We are what our seed is — good and bad. We can't stand over our children asking them why they aren't singing with all their hearts when *we* aren't. The Proverbs will drive foolishness out of us and our children. We must turn back to Him. The children are going unrestrained because they are without vision. We can find out for them and communicate it to them. You must do this by the Spirit and communicate life to them, and you will have their hearts if He has your heart. We want the temperature to increase in the Community. Our Master will hide from us if we don't sing with all our hearts. If we are constantly and obviously filled with the Holy Spirit, then our children will desire this for their life.

Aquila: We can't just correct the children, but we must go to the parents and *communicate* the problem they have. We need to find out why the children can't share with the parents — to help them get back to the *source*. We need to be more alert. Isa 49:25, Isa 54:13.

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Kharash: Our children need the temperature going up so they will be drawn to life. This is what we are drawn to. Ex 20:5.

ha Emeq: It's wonderful that our Father speaks to us before things happen. We need to remember the disasters that have happened — this is why we need to go to one another and stir things up so we can see the signs and symptoms and He will speak to us so the disaster doesn't happen. We need to

cut off the silliness and thing in the children's talking about underwear and bras, etc.

Ben Nabiy: We deal with our children as Adam is in them. We know where Adam leads us. The worst thing is apathy in the parents, that things are happening and we can't tell it is happening. We need to cry out for wisdom to deal with these things.

Training Up Our Children in the Way They Should Go

"Train up a child in the way he should go" has to do with our dedication of our children. We must keep this from being a meaningless ritual. At this dedication we stand up and vow that we will train that child. We must mean it with all our heart or there is no way the child will be raised up. Paul said, "Children obey your parents in the Lord."

Pr 22:6 — "Train children in the right way, and when old, they will not stray." There is a way they should go. Each child has a way he should go and you should train him in that way. We should train up a child according to the name he has been given. It is what you want him to be. It is according to your dedication if the child grows into that name. Eph 4:11-13 — To train up a child in the way he should go is to dedicate that child in his gifting — who he is. We must train the child up in the Law, the Proverbs, and the Scriptures, to dedicate him for the ultimate service of Elohim. This is what the gifts are for — to train for the works of service.

Dt 20:5 — the word *dedicate*. This is to dedicate the child for the service of YHWH. We *dedicate* that child; we train him in the way he should go.

Dedicate — Set aside (devote) for sacred use with solemn rights; to become committed to as a goal or a way of life; given over for a particular purpose in accord with His name. We train the child, putting it in him. This is a solemn oath you make to train a child in the way he should go. We should train our child to respect authority, disciplining on the first command. Command trains respect. The child — dedicated for works of service — this is what the apostolic ministry brings. Eph 4:12 — "...to equip the saints for the work of ministry, for building up the body of Messiah."

To dedicate the child is to train him for adulthood so he can be his own in the Body, his head being Yahshua. Parents are commanded to bring their children up in the discipline of YHWH. This discipline is to begin when the child is dedicated. This is the very act of the dedication; it is the beginning of the vow to train up the child in the way he should go. And the promise to that is that he won't depart from the way he was trained. He will never depart from the way he was trained if *we* are dedicated to it.

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Our Master Yahshua became all that His name said He was. He was put on a course and regarded communion so precious in value that He never departed from it His whole life — to not lose it at all cost to Himself. It is a worthy course for us and especially for our children to walk as He walked — in constant fellowship. This is a heart circumcision. Will we train our child up to have communion and never lose it, training him that communion is so valuable and precious that he won't lose it at all cost, even unto death? He will go on according to the training he received from the beginning. The parent must lead the child in the unique calling that our Father has called that child for — to be a servant. We must train them in this way according to how the Holy Spirit spoke to the parent. It is a unique calling. This doesn't so much allow the child the opportunity to pick and choose what he wishes to learn. In the Body it is pre-determined — the parents know, they have insight so they can pray for that child to walk in that way. He should go that way. He will do this if you train him according to that calling — that unique way — and he won't depart from it. It is from the Holy Spirit. The parents must be dedicated to train up the child according to his name. And if the parents do this, the child will never depart from it. The child must conform to the bent that he was bent in. You must bend his neck. The parent has absolute control over the child. The Body trusts you to take care of your child. This training has to be like a dying. You must put it into the child like dye, and he won't depart from it — *and he won't depart from it*. It must dye deeply — the dye becomes part of the fabric. It is changing the nature of the child. This is the type of training we must have for our child. It is the only way — the promise. Training must reach the heart, the rod must reach the innermost parts — this is the purpose of dedication.

Pr 22:6 — Parents must give their allegiance to this task. They can't do this by themselves — it is a great and awesome task.

A stubborn child — in Israel of old it was judged to either stone the child or the parents. Dt 21:18 — "When someone has a stubborn and rebellious son who will not obey his father and mother, who does not heed them when they discipline him..." Dt 27:16 — if your son dishonors you and you were honorable, then he will be cursed. Pr 30:17 — This is the result of what will happen. "The eye that

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mocks a father and scorns to obey a mother will be pecked out by the ravens of the valley and eaten by the vultures." Pr 21:18-21 — This is how we are to be without capital punishment.

In defying the fifth commandment to honor your mother and father, a child must be trained that this is defying God Himself, for parents are God's representatives and to disobey them is to disobey God Himself. Children have to have a way to obey their conscience. They need incentive. Parents must teach and help the child to obey the commandments; then they transfer to the Holy Spirit when they are older. In practice, obedience to parents — a command qualified in the Lord — is transferred to God. Parents are to impress the *commandments* of our God into our children so they will grow up in the way they should go. Dt 6 — There is a promise involved in keeping the fifth commandment for the child — Ex 20:12 — it is a long life. When there is a stubborn child you should shorten the child's life. Dt 19:20-21 — It limits the family.

Parents were restricted to chastising and disciplining, but never given the power to kill or abort life. In scripture God is the source and Lord of life. The parents take it to the elders, not just relying on a decision based on their own judgment — to keep from polluting the nation. If the parents take their complaint to the elders or a body meeting and the decision comes, then when the child rebelled against the parent the rest of the family would stand with God's law — the standard — no emotions at all, never with the rebellious child or family members. Dt 17:6 — The family order in Israel was so sacred to the fabric of society and the plan of God that the accusing family member wasn't even considered. ("On the evidence of two or three witnesses the death sentence shall be executed; a person must not be put to death on the evidence of only one witness.")

Dt 21:21 — "Then all the men of the town shall stone him to death. So you shall purge the evil from your midst; and all Israel will hear, and be afraid." The men, not the complaining family member, cast the first stone. The parents are to turn over judgment to the community and allow them to execute judgment. The parents don't take it upon themselves — what disrupted one family would attack the whole community. If the parent had refused to bring the child to the judgment of the elders, he would be condoning the child's action and he would be judged right along with the child. It would be good if the

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whole family left, to not destroy Israel. (Roland Church — We should have excommunicated him, and eventually his whole family, for not disciplining his own daughter.)

Dt 21:21 — The family stood on the side of authority. **ALWAYS STAND ON THE SIDE OF AUTHORITY.** Things can be worked out later for unity's sake. If you don't, then division has already come in. What disrupted one, disrupted all. There can be no partiality for the sake of keeping the Community together.

Dt 21 — Such behavior came under the curse of God Himself. This was a charge of parental abuse. The parent was abused by the child by not obeying them — he was being rebellious. Dt 27:16 — All the people said, "Amen." If someone doesn't say *amen* there is division. We should say *amen*.

A child must be led to understand this. Then the child won't want to dishonor the parent. The child will receive that because it is the word. In Deuteronomy the community killed one of its own members for being rebellious — it was against God Himself. There is no pity here, no mourning — they deserved to die. For pity would have been the destruction of morality in the Community. Pity would have militated against the word of God. PITY would not be toward the violation, but toward the violated.

Mt 5:19 — "Therefore, whoever breaks one of the least of these commandments, and teaches others to do the same, will be called least in the kingdom of heaven; but whoever does them and teaches them will be called great in the kingdom of heaven." Therefore, we need to do this or we will be the least in the kingdom. Any pity to the violator will keep one out of the kingdom. 1 Cor 3:16 — "Do you not know that you are God's temple and that God's Spirit dwells in you?" Pity distracts people from serving God wholeheartedly. Dt 13:6-8; 13:8-11; 19:11-13.

This is for today. This is the restoration of all things. If you hear a word and don't heed it you will be cut off. Acts 3:23 — "And it will be that everyone who does not listen to that prophet will be utterly rooted out of the people." We can't pity people like this or *we* will be brought into judgment and be cut off.

Any other love except the love of our Master is another love. We are in training to judge the nations.

Child Training – The Soul's Authority

Where does the human soul get its authority to command the body? It is delegated authority from the spirit. The spirit controls the whole man. The spirit needs to be taught the word of God and trained to obey first. If the word goes into the soul and not the spirit, you will not obey — you can't. Christianity can't obey because the word has only gone into their soul. Some people's minds only are taught the word. They can only externally obey. The New Covenant is the covenant that God will write His word on our heart. It is written first there and then on our mind. Heb 10:16; 8:10.

This is important. There are people in this room for whom it has gone to the mind first. You can't command obedience if it is only in your mind. Christianity is only in people's minds; it can't go into the spirit. The New Covenant makes way for the New Age. We must renounce our past salvation.

We're to love Him first with all our heart, then all our soul and mind. Our spirit is to be sanctified first, then our soul, then our body. There is no way to offer our body as a living sacrifice without our spirit and mind.

Jn 6:45 — All those drawn by the Father will be taught by God in their spirit. You need no one to teach you, for the Spirit teaches you.

The mind will try, but has no authority to really command the body. The soul's authority is delegated from the human spirit.

Rom 8:7 — Some can, some can't. The mind set on the flesh, those who are of the soul, *can't* please God. The word of God ministers to our spiritual ears. Some people hear in such a way that 30, 60, or 100 measures are given back (Mark 4). They are given according to how we love our Master. Some love more; some love less.

It is according to how we *qashab* or *hearken*. To *hearken* (*hear-ken*) is to hear with zeal. What is better, the fat of rams or to hearken (1 Sam 15:22)? How we *qashab* is what is important — what you take in and do.

Don't think too highly of yourself, but only according to how you *hearken*. Our Master doesn't show partiality but He does have favorites according to who hearkens to Him (Jn 14:21). (Which of your children *hearkens* to you?) The seats at His right and left have been reserved for those who hearken. There's no way you can get there without loving Him.

To those who know and love Him, His commandments are not burdensome (1 Jn 5:2,3). They consider their flesh dead. We reckon it dead. The more we love Him the more we consider the flesh dead. The less we love Him the less we consider the flesh dead.

Training or Teaching

Pr 22:6 — One of the first things we taught in child training is the difference between training and teaching. What does *train* mean in Pr 22:6? It is to *dedicate*. 1 Kng 8:63; Gen 18:19.

Pr 1:8; 22:15. In Pr 1:8, the word *hear* is *hearken*, *qashab*. Pr 22:15 speaks of foolishness. If we are training them up in the way they should go, they won't have foolishness in them when they grow up. The way of wisdom, Pr 4:18, is the right way. Unless this happens to the whole nation, there will be no fulfillment of Gen 15:18.

Although the covenant God made with Abraham is unconditional, it is going to be done by those who train their children in the way they should go.

Every child should go in the way of the Sovereign. Gen 18:19; Pr 3:4-6.

We must remove every obstacle in the way of Messiah. This is what John the Baptist did. We

must do the same thing. He will make our paths straight.

Someone who really dedicates his child when he comes before the Body does so that he can train him up for a specific purpose. He is set apart for a definite purpose. (We've got to be committed to the purpose that we were set aside for, say, for being a teacher.) If you dedicate your child you are given over to the specific purpose of training him up in the way he should go. 1 Sam 1:28 is the basis of child training.

Kharash: We are at the place where our children will go the way of Eli's sons or David the shepherd boy.

It is self-sacrificing to train a child up. You start him on the right course and he won't depart from it. Without a good start you will have trouble. The one with a good start usually wins the race. You train the child's spirit. Child training consists of spirit, soul, and body. The parents have the sole responsibility and authority to do this.

The family is a spiritual unit. We know, however, that communion is not just union (being in the unit). This is the same as with the Holy Spirit and us. The husband and wife must be in both union and communion. If the husband is the authority in the family, then the family will be in communion.

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If the father is not in authority, then the self-life of every member will be evident.

Children, like plants, need sun, water, and pruning or they will grow up disfigured. Children without proper guidance, rebuke, encouragement, and discipline will depart from the way. So we know parents who are not disciples themselves cannot discipline their children and can't teach them anything. Training is not instruction. Children are told what they can do and what they cannot do.

This is essential in the child's development, at least up until the youth years. They love this. They thrive on it. It makes them secure and not frustrated. This is right training, one of the *essential* things.

You can't *teach* a child to obey on the first command. This is only done by *training*. If a child disobeys, you are to discipline him. Why was Abraham chosen for Gen 18:19? Because his seed must be superior to the nations. The Abrahamic covenant was to express the rule of God through men.

We train our children to obey on the first command, spoken in a normal tone of voice. 1 Sam 1:9-11,24-28; 2:12,22-25,29. When you allow a child to disobey you, you are training him to

disobey God. You are training him to dishonor God. This is what Eli did and he was humiliated for it and lost the priesthood. Sometimes you allow your child to disobey you. What evil spirit seduced you to allow you to do that? If the child is disobedient, then the parent is also disobedient to the word and how do you not expect to die? Those who don't heed are cut off from Israel. Acts 3:23. God expects you to obey Him and train your children.

1 Sam 3:1,13,14. Eli's sin was unpardonable. You can imagine why the lamp of Yahweh was growing dim. The iniquity which he knew was the result of not training his children. There was no restraint. There was no atonement for his sin forever. This should mean something to us.

1 Sam 2:27-36. This is where Paul got his understanding about ruling the Edah. 1 Tim 3:1-5. Eli's sons were corrupt; they didn't know the Lord. 1 Sam 2:12,22-25,29. The law that will be worked out with absolute finality is that you reap what you sow. Gal 6:7. Eli's ministry became increasingly less effective. He produced less and less fruit. He was disconnected from the vine. Israel lost the ark before Eli and his sons died. 1 Sam 4:11-18. His heart trembled in fear and guilt for the ark of God.

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This is written down for our instruction, that we wouldn't harden our hearts. This happened to Eli because he didn't train his children. 1 Sam 3:1-3. Prophecy was rare in those days. (Is prophecy rare here? What is prophecy? It seems like it shouldn't be rare. We can say the same things over and over again.) Eli didn't show love and control to his children. We need 100 percent of each. You can not control a child you do not love. You can't love a child you can't control. You *won't* love a child if you cannot control him. We've got to come to know our children as Abraham knew Isaac. He knew what Isaac would do. We must know our children like God knew Abraham. God knew what Abraham would do. We must develop a relationship of mutual trust with our children so that they will trust us.

Abraham didn't withhold anything. *I know him; I know Abraham will command his children* (see Gen 18:19). *Chosen* and *know* are the same in Hebrew.

Do's and Don'ts of Child Training

Let them know you trust them. Give them a reason to trust you.

Gen 22:2 — Even in the same way Abraham trusted his Father, your child has to trust you. The

child must know you are walking close to your Sovereign. Isaac knew Abraham was walking close to his Father, therefore he could trust him. They are then free to seek you out for counsel. They trust you or they don't trust you. They may go somewhere else if they don't. (Our Father knows whether we trust Him or not. He doesn't make a mistake in choosing those whom He gives the Holy Spirit to.)

Don't treat your children as inferior beings. Don't talk down to them. Look in their eyes and make sure they look into yours. That is where your Sovereign would look and that is where He would make you look. It is important when you are disciplining them to look into their eyes. You must talk to your child directly. Then they will start believing they are made in the image of God.

Sometimes we do and sometimes we don't just hug them after discipline.

Don't wait for a special occasion to show affection to them. Don't just hug them after they have done something for you. You will teach them performance then. Kiss or hug them just because you love them or you'll have them thinking they have to earn your love. Most of our children have a hard time believing God loves them, especially

those who have parents who have a hard time showing that they love them. We must be quick to show our children physical assurance of His love. We must learn the proper way of complimenting or affirming them. It is for sure many of us were raised by having our bad points pointed out to us. We have done this to our children, trying to make them perform better. Tell them you have faith in them to do better next time in their weaker points. They will fulfill our expectations. *Your child will become what you say he is.*

We've got to give our children assurances of our love. (The same is true of each other also. *Smile at each other!*) Don't emphasize weak points and faults. Instead, emphasize the good and that we have faith about them. That will keep them from trying to win our favor by strife. We must take time with our children.

Don't spank your children for having a messy bed when you also have a messy bed. You're just as messy. The faults of your children reflect the parent's faults. If your child tells white lies, you probably are also.

Controlling Your Child

You can't train a child you can't control. You can't love a child you can't control. You can't control a

child you don't love. In many homes you find two-year-olds running the whole entire family. If she doesn't want to go somewhere, no one goes. If the child steals from a neighbor, the parents lie about it.

The rod is made for her bottom. *He who spares his rod hates his son, but he who loves him disciplines him diligently* (Pr 13:24). You must *spank* a child, not *Spock* them. Brow-beating is mental abuse. Faith comes from hearing. Your negative words will plant faith that he is a failure in his heart. A child who is on the way he should go will want to be disciplined because the rod and reproof give wisdom.

Pr 29:15. Some children hate discipline and seek to avoid it by deceit, manipulation, reasoning, etc. They know how to get out of it. We must admit our mistakes. We come from a great deficit.

Kharash: Our hope is that our Father would communicate the urgency of Gen 18:19. There is no salvation apart from the reality of this verse.

Gen 18:19 is what we are doing. Our children will want to be disciplined and live free of condemnation. The rod expiates guilt from the child. The rod removes the guilt. Their guilt piles up on them and the rod erases it. They will want to live free of condemnation. Spanking both clears

the child's conscience and frees him from condemnation by the enemy. He can look back to the time of forgiveness and restoration. This makes him happy. The child remembers it and can rest.

The rod will be regarded as an instrument of love and not punishment. We never use our hand. You aren't able to love and discipline with the same hand. Spanking ministers to the whole child. They are spirit, soul, and body. The soul and body come into subjection by training. The word of God ministers to our spirits. The Spirit reveals spiritual truth to us. Our children must hear the word of God. (I don't believe any more now than I did as a child. Our children believe as much as we do.)

When you discipline or train your child, train to submit his selfish will. He needs to submit that. A person with a selfish will will not make Yahshua sovereign. A child who knows how to submit his selfish will to his parents will know how to submit it to Yahshua. A child who knows his parents love him and who has been trained to obey them will find it easy to be controlled by the loving God of his parents. It transfers over.

The rod must be used to correct wrong thoughts, words, and deeds. Thoughts are powerful — they determine a person's actions. Before we sin, we

have thoughts about it. Isn't it good that sin doesn't just overtake us? Train your child to think on good things. We haven't been trained to think on good things. Sometimes you know your child is having bad thoughts. Tell him he is thinking bad thoughts. 2 Cor 10:5 He can learn to cast them down.

More Do's and Don'ts

Don't provoke your child. How do you provoke him?

By being inconsistent;

By not being diligent;

By not having your spirit under control;

Disciplining by mood.

Disciplining by mood makes us inconsistent and not diligent. Diligence is a man's most precious possession, better than wisdom and knowledge. A child who does not know any specific boundaries will rebel out of frustration.

And he will restore the hearts of the fathers to their children, and the hearts of the children to their fathers, lest I come and smite the land with a curse. (Mal 4:6)

There is nothing greater that will be done. (Dan 2:44 speaks of abeyance.) We must have single-minded devotion to love our children. Selfish love finds an easier way but true love finds a way to

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obey and it will maintain the level of consistency that His word commands.

Do not discipline in anger or wait until you are angry to discipline.

Treat all your children equally (don't have scapegoats). How do you trust and teach and treat all your children equally? Teach them to respect all authority God has placed over them in the community. Always stand on the side of authority.

Once you go against that you have ruined them.

Discipline them for all disrespectful attitudes. Do not allow them to rebel. (If they see you drive 65 mph when you are in a 55 mph zone, you are teaching them to break the law.)

Never defend your child in front of them. Do not let an injustice stand either. There should be repentance if there has been injustice.

Savav: When the children experience injustice and it is not dealt with, then they feel like they can't be heard. So they turn to one another, because they'll listen. This is how the underground gets started among our children.

Yoneq: It is amazing the children's underground still exists.

Don't allow your child to complain. You can just spank them for it if you want. But if I were you, I'd take my child right to Numbers 11 and use the very word of God to illustrate the point. 1 Cor

10:7-11 tells why they failed to enter the promised land because of complaint.

It is the rod and reproof that give wisdom.

Don't allow your child to be bitter, slothful, or wasteful. Some parents can't see these things.

Show your children Pr 18:9 about slothfulness; then they will understand what it is. They can't see it without the word and illustrations. Point it out to them. Talk briefly to them; don't wear them out with long talks.

Don't ridicule, belittle, scorn, or embarrass your child. We were raised on this. Work crews treat the children like this as a mode of communication. Don't expect too much, too soon. A six-year-old can't perform like a ten-year-old.

Be reasonable and understanding and get them to admit what they did wrong and tell you why they are receiving their discipline. Make sure they understand the teaching on confession. Go into detail about sin and how you need to understand you can be forgiven and cleansed. They should sense their forgiveness. Have them tell you the nature of the offense so that their guilt will be removed by the discipline.

1 Jn 1:9 — They should be able to tell you where it came from and where they came in contact with

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it, etc. (Some new disciples don't know they are to confess their sins so that they can be forgiven.)

Train your child to submit to their discipline willingly. Tell them to bend over when they are being spanked. Make sure they bend over submissively, not wriggling around, not in a way that shows they're not ready to receive their discipline or guilt will not be removed and it will strengthen their rebellion. Train them not to look back, but to look down or ahead.

Be consistent every time they are disobedient.

Discipline them the first time they disobey a command. If they disobey in the same area more than once, treat the offense as though it was the first time it happened. Don't bring up past offenses to their memory as the devil does. If you bring it up, the child knows you didn't forgive him before.

(Just think of how our Father disciplines us. Do we ever do things more than once?) Children are going to do the same thing over again. It is a worthless man who digs up evil (Pr 16:27).

A child who has been forgiven of his past transgressions needs to know his boundaries. If we don't stay in the boundaries of His kindness then we'll be cut off. Rom 11:22.

When we come to the knowledge of the truth on a sin, we know we can be severed from Messiah for it. This is *wonderful* to know. Our children need to learn their boundaries and limitations.

Don't shame your child.

Don't express your anger in an uncontrolled way.

Express it in a controlled way. Don't lose your temper — you may never find it again.

Lk 12:49,50 — Our Master was pressed. He had a fire He was constrained to get going, but He had a death to go through first. We have to do that. Our suffering must correspond to His suffering. Isa 53: His soul went into torment to pay for our guilt. Try to imagine the suffering He went through in death. That fire can't get going in Christianity. It has got to begin outside of it and call all the sincere out of it.

Havah said (Gen 4:1), "*I got a child by the help of Yahweh.*" She gave the glory to our Master.

Havah: I saw how important it is for us to overcome. I saw how we just can't assume that everything is okay. We don't want them to be messed up.

Savav: We may not fully know how to answer their questions, but it is better we fill the vacuum than their peers.

Lo-Nekar: I saw I missed it with my son by not speaking to him. I really failed; it seemed like he was beyond hope. I'm thankful for the Body. I see I didn't communicate forgiveness. I'm still learning myself what it means to be clean.

Cephas: The hope for our children is that they would find someone to open up to. It should be their parents. If they can express themselves and find out their feelings are normal, then they can be instructed to deny themselves for the sake of His purpose. They can learn to take their thought captive and learn to sublimate them. [Dictionary definition of *sublimate*: to express (socially or personally unacceptable impulses, specifically sexual impulses) in constructive, acceptable forms, often unconsciously.]

The salvation of teenagers is going to come from their being able to express themselves. It should be the foremost thing on our heart that our children would be saved. If we admit we have a lack then the Body can help us. We have to humble ourselves. I'm really thankful for this.

Korem: Lately in Island Pond we have seen that we have failed miserably to encourage our children seven times more than we discipline them. It is directly related to how we are with our Master, whether we have our first love and our communion. This is how we encourage our children. When I have a springtime love for our Master, I don't see my children's problems in the same light. I don't want situations to diminish my love for my Master and diminish my encouragement for my children.

Almah: Everyone knows if you are walking close to our Master. Our children or others feel free to come to us then. I don't want to be moody so that my children can come to me. They need us.

Amittai: We really need the spirit of Simeon that we would be gaping, longing for salvation and consolation. We have heard Dan 2:44 in our heart and we know that Isaiah 49 is our chapter. We need to be gaping for these things like he was.

Shiphrah: I have many weaknesses when it comes to my children. It is painful for me to come to child training teachings because I see all my failings. But I remember once we were asked to search our rooms for decorations for the Areopagus. We were asked to look for our fatted calf. Zadok and I both could only think of Jeremiah. He was the most valuable possession we had. I know that I desire my children to come into salvation.

Hakam: When our Father walked between the halves of those animals of the sacrifice it really

affected me so deep. And Abraham heard Him and he obeyed. I really know that our Father has brought us into that same covenant. I know that He loves us enough to discipline us. I know his discipline is that we would really hear His word and obey.

I'm really thankful because I sense his discipline is reaching my heart. I'm so sorry for my sin of neglect, so much neglect with my children. I know something is coming into my heart to obey. I want to receive His word in order to be saved and not always be disciplined after the fact. I know He wants us to be doing His will and not always be reaping what we've sown dealing with things in our own strength.

Maybe my children have so much deceit in them because when the Holy Spirit starts reaching the center of my heart I want to run and deal with things myself. I am really thankful I'm in the Body. I believe our Father will get what He wants — an obedient people. We are the most scarred people.

I take total identity with Eli. I couldn't see because of how perverse I was. Our Father loves me and wants me to see. I'm thankful for these teachings, for how they reach our hearts. I'm thankful for the pain we feel because it is real and it has an effect on our life. I want it to have a total effect on my life.

Deshe: We're a favored people. It's the time of His favor. It will be right up until the day of vengeance.

Don't miss tables. This is the age of the table. We will rise or fall by this. Without tables nothing will happen.

Savav: If our Father can save Juan Mattatal's children, how much more can He save our children in the Body.

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Covenant of Child Training (*with confession of a grave sin in the Body*)

Eze 20:24 — *The children's eyes were set on their father's idols.*

In chapter 18:1-4, Ezekiel is trying to point out that whether or not your father was good, if you defiantly went against his teachings, you will die. A soul that sins shall die. The sins of your fathers is not an EXCUSE for your own sin. You still have to pay for your own sin, but God says in Exodus 20:5 and 34:7 that He visits the sins of the fathers on the children to the third and fourth generations. The sins of the fathers are passed down to his seed to the third and fourth generation after him. It says this right in the ten commandments!

ZAKAR — Male Child (Rev 12)

In 4000 years, never has there been a 50-year period of time where the nation of Israel has been faithful to love YHWH and keep His commandments unto the third and fourth generation so as to bring about the release that would occur at the end of that period. The Male Child has always been spoiled. You can see that a few overcomers, as was in the first church, is not what our Master intended by His death. Isa 53:10-11 — His offspring is *a whole nation of overcomers.*

Covenant of Child Training

The covenant of child training is that if you train your child up in the way he should go, then HE will make that child go the way he should go. It is a principle. If all train their children this way, then all will *overcome*. 2 Cor 5:15 — it is according to whether we *all* are included in the all. Whoever is included in the *all* will train up their child to *overcome* unless the *sin* of the father is passed on to you and the third or fourth generation — the sin of neglect. Ps 78:5-9.

Whoever spares the rod hates his child, and that hate goes into the child — he knows that he is hated, neglected, ignored. Hate turns against (by neglect), ignores as not very important. The child feels rejected and *worthless*. *Hate* means to put aside, as in Luke 14:26. This hate is naturally passed into his children's children as well. If the rod is not spared, they know that they are loved and there is a bond between the child and his parent. The father's heart is turned to the child. The burden for training our children to raise up the Zakar is on the stem. This great responsibility is on us. If we neglect them in this, it means that we reject Yahshua as our sovereign King. Acts 3:23 — We must do *EVERYTHING* he says, or we will

be cut off. If we do not have perfect obedience in this, we have to make a sacrifice (confession). If we do not confess this and have it removed from us, we will lose grace and soon drift away. It must be forgiven and *cleansed* from us (1 Jn 1:9).

Forgiveness is not the *goal*. Even if we could be forgiven without being cleansed, we can only overcome by being *cleansed of the sin*. If we are not cleansed, it will be passed to our children. If not cleansed, after a while it will turn into willful *neglect* and will stain your garment.

We must make a confession for *every* sin: for imperfect love, for imperfect communion, for everything. In old Israel, they made a sacrifice for every transgression (except certain deliberate sins for which there was no sacrifice; Num 15, Lev 4-7). If they could not be perfect in obedience to the law, then they must be perfect in sacrifice. The same must be true for us. If we are not perfect in obedience, we have a high priest who will forgive and cleanse us of our sins, from *all* unrighteousness, if we make a perfect confession. Acts 13:39. Confession restores us to the communion we need to do His will. He will *do His part* as our High Priest and Advocate to forgive and cleanse if we will do ours — *to confess*. Just like Pr 28:13 and Ps 32:1-3.

Households in Israel

Back in the days of old Israel, a child was very familiar with his great grandfather. Their household was a corporate unit of three or four generations. There was a close identity of a man with his children and children's children, and of a child with his parents, resulting in a tight bond of unity of at least three or four generations. This constituted a normal household. They all knew each other and were affected by each other. The influence of the father (the oldest one) affected the whole household, being felt down to the third or fourth generation. If the father was corrupt, all were corrupt. The great grandfather's influence was predominant to the third or fourth generation. Sometimes, because of one man's sin, a whole household had to be cut off because of the influence which that one man had on it. For example, in Korah's rebellion (Num 16:31-33), Korah and his whole household and all that they owned were swallowed up by the earth. The influence of their household had to be wiped out because it would have polluted Israel.

Also, in Joshua 7:24-26, Achan coveted a mantle and silver and gold because he wanted to make an appearance. The influence of his sin was in his whole family because it was not dealt with in the

father and grandfather, so his whole family (household) had to be destroyed. Achan involved his whole household in his punishment since, because of the corporate unity of a household, the sin in one member went into all. Israel had to be purged from sin, so Achan and his family were stoned for violating the covenant and then YHWH's anger turned from Israel. Ps 109:12-14. Today, we hardly know our grandfathers because the family is broken down and children move away at eighteen, but this is abnormal. We are still influenced by our great grandfathers; it is just abnormally disguised because we don't live with them. A father's influence will be great. It is a matter of principle (Ex 20:5-6) because the iniquities of the fathers are visited on the children on the third and fourth generation. This is so important that it is written in the ten commandments!

In the Edah, there will be deep, long-lasting relationships in families because of the **AUTHORITY** of a father and his authority to discipline. This authority will go into the third and fourth generation and a deep bond will be re-established because the father's heart will be restored, turned to his child and a child's to his father. Mal 4:6. This will happen in our

generation. Nothing can happen in the universe until there is a re-establishment of that family bond.

Abraham was chosen for this very purpose, to train his household so that the promise that was made to him would come upon him (Gen 18:19), but no one has done this yet to his children's children (Ps 103:17). Israel didn't do it. The first church also failed to produce a faithful and loyal third or fourth generation. There has always been a breakdown where unfaithfulness or idolatry came in and was passed down.

In the Law in Ex 20:5, when it speaks of those who hate Him or those who love Him, it is not speaking to the nations — this is talking about Israel. If you hate Him (willful neglect — 1 Chr 28:9; Num 15:30-31; Pr 12:27), your sin will be handed down to the third and fourth generation and not only will YOU not enter the kingdom, but your children will have a **GREAT TENDENCY** to be just like you unless they overcome, and therefore will not enter the kingdom either. A child who does overcome the influence of his father is the *exception* to the rule.

WOE to the parent who causes a little one to stumble (Mt 18:5-9) if you cause them to fall into sin, or do not train them right. Negligence with

your child will cause him to put negligence into his child. Ps 78:5-9.

If you DON'T pass on your neglect or any other rotten thing, but (James 1:21-22) cut it off, then the third or fourth generation of your household will be the Zakar. Rev 14:1-5 are the qualities of those chosen to be the Zakar.

We have to re-learn how to brood over our children. We have heard what it takes to re-train one chicken to use his instinct to brood; the chicken has to be submitted to the trainer's care. It is the same with trying to get a father's heart to turn toward his children. The instinct to discipline a child has to come back to the father. The Jubilee period cannot begin on anything else but a profound, deep bond of unity between father and children.

No matter how many generations it would take to bring the witness of the true demonstration of His righteousness, of His victory on the cross, our Father would be faithful to produce the Male Child if we were faithful. It is possible to pass on faithfulness to the third and fourth generation. It depends on us, the stem.

In Ex 19:13, there is a covenant made about Mt. Sinai that no one should touch it lest they would die. Our Father was trying to wake them up so

that they could understand the awesomeness of what was happening to them in receiving the Law.

In the same way, our Father is speaking to us right now about all of these things so that we can understand the awesome consequence of our sin.

If we do not produce the Male Child, our lives are in vain, just like Christianity. We must receive what is being spoken about training our children, and not despise and blaspheme the Holy Spirit, or we will be cut off. Lev 24:14-16.

In the laying on of hands in Lev 24:15, the guilt was transferred onto him — for there is no sacrifice for this sin. For those in Israel who had been given the Law and knew God's name, they laid their hands on his head and they all stoned him (verse 14), thus transferring the guilt off the congregation and on to him. Then he had to go to the place for departed spirits until the judgment of Rev 20:12, if there was anything that Israel failed to judge properly before they stoned him. If they judged him properly, then he would not have to be judged again at the second judgment, Rom 2:15-16. Everything must be made right (Lev 24:10-23), by confession and restitution. There are things that cannot be forgiven and cleansed, and for this a man must bear his own sin — that is, to die for it a second death. It is a *second* death because he must

die the first time anyway. (But he is judged already.)

We must judge everything. Right now we act like our mothers and fathers. Unless we cut off the sins of our fathers in the stem, we will not produce the Male Child, because we will pass those sins on.

We must confess the *sins* that have been passed on to us by our parents. Then we will be able to deal with them and be cleansed.

Messiah came to fulfill the law (Lev 25:8) plus the prophets (Isa 49:6). His offspring will do it and He will be satisfied (Isa 53:10-11). The Male Child will be the produce of fathers who love God as in the ten commandments (keep His commandments, Ex 20:6). They did not lose their first love of loving one another as Yahshua loved them. It is the offspring of these fathers who were sent out into the world in Rev 12, who kept the commandment and testimony of Yahshua. If we fail to keep this commandment of loving one another as our Master loved us, over a period of 50 years, we will be very disappointed because it will be left to another people to accomplish.

Lev 25:8 — After seven Sabbath years ($7 \times 7 = 49$) of faithful living, of fathers training and passing on the word of YHWH to their children, instilling wisdom in them, then on the 50th year,

the trumpet, the Yobel will sound proclaiming liberty throughout the land (Rev 11:15). It will be signaling the end of 49 years from the stem to the Male Child. The land that was dominated by the evil one will be taken away from him and given back to the original owner, who is God (Lev 25:10-13; 1 Cor 15:51-52; 1 Ths 4:16-17). Eze 20:24 — *The children's eyes are set on their father's idols*. For 4000 years, the sins of the fathers have affected the third and fourth generations. Sons have been punished for their fathers' sins just as a result of them acting like their fathers. There has to be a change. Our sins have to be cut off. The evil one will still be in control of the earth until a stem produces that Male Child. Daniel 2:44 says that the kingdom will not be left to another people. This prophesy will happen just as sure as it is recorded for *that generation* that is yet to be born (Ps 102:18). *That generation* will produce the offspring who will bring it about.

We know that the offspring of the woman (Rev 12:17) kept the commandments and kept their faith, trust, and covenant with Yahshua and were absolutely blameless in being in perfect accord with one another (Rev 14:1-5). They expressed the same unity that our Master expressed with His

Father because there had been a generation who took the Word seriously. It did not just happen. There was a BEGINNING and an end. If the end is the last trumpet when the land comes back to its original owner, then there has got to be a beginning of faithfulness for 50 years, 1 Cor 15:51-52, when *that generation* makes a decisive dedication of their bodies, presenting all their members and faculties without any defects, as a living sacrifice. Rom 12:1-2 — It must be that generation, the *stem* — the first or second generation is too late.

Someday it will be said, "The beginning is now." We should not even be discouraged for 50 years because of the hope that is before us (Heb 12:1-3), but keep perfect communion, walk in the light. We should have fellowship with the Son and experience a unity that the world has never seen. Our children will be signs and wonders to the whole earth. Our wisdom is proved right by our children. We *produce* it. We have to get on that altar and stay there until it is done with so that Satan can be done away with. We must have determination to suffer, setting our face like flint, saying no to evil.

We have to make a sacrifice for *every* imperfection. The congregation, the elders,

leaders, people, individuals, clans, households must be cleansed thoroughly; otherwise they will be cut off. Years ago, the Dale house in Island Pond almost cut themselves off under Gary Castell and Earla. These things will happen; maybe even a whole tribe will be cut off and another will have to replace it. Gary and Earla left with the sin upon them, transferring it off the household and onto them. They must now die a second death for the sin that is upon them (Num 15:31).

The race is set before us. Our Master will not just come back if we are not expecting Him. We will be expecting Him *any day* when the end of the 49 years is approaching. When we go to the wilderness, we will know that it is for a certain amount of days (3_ years), though we will not know the day or the hour (Heb 9:28).

Our love must be perfect. To love each other as we love ourselves is not good enough (John 13:34), but we must love as He loved us. *THIS* is the love that we *MUST* have. If we fail, we have to confess it, lest it pile up and soil our garment. We have to *make sacrifice* by confession for *EVERYTHING*.

If a tribe has not confessed something, the whole tribe will be cut off. All Israel was cut off and all

are going to the second death except those who received our Master (Luke 7:29-30).

We have not been chosen just for the nations. Most of us were even heading to the second death. But now, apart from good or bad, there is a righteousness apart from the Law. If we follow Him faithfully — *fully* — we never even have to taste the first death. In the gifting that you have been given, be faithful to serve your brothers and sisters.

Taking the children on the Sabbath is a marvelous opportunity to have those children for a few hours to put everything you know that is good into them. It is going to bring about the end.

Yadonnah: I see how important it is that we would cut off what we got from our parents. A lot of what I didn't like from them is in me. I don't want my children to have the same bad attitudes that I didn't like in my parents.

Meshulem: I'm thankful for the mercy of our Father towards man that he never wanted him to go to the second death. The world has the wrong picture of our God. He made a wonderful place for people: the nations. He is a merciful God.

Yochanan Abraham: Our Father is teaching us that we have to do something. First in us, and then get a handle on our children. The philosophy of the world is exactly the opposite, which says, "Do not touch your children. Let them express themselves," hating your child, "Let him be himself." A whole generation of children who grow up hating their parents and their parents hating them. Our Father is showing us how to do it and where the action starts — *WITH US*. It is *POSSIBLE*, within our reach, to bring up children to be pure adults. It is within our reach.

Caleb David: I am thankful that it is within our reach because there is a sacrifice provided for us. If we are unfaithful, we can keep the law of

confession. If we do not make it perfect, we can go the second way, the second possibility, and make it perfect in confession and have a clean conscience.

When Israel sinned, a prophet stood up and prayed for the whole nation to be forgiven; an appropriate sacrifice had to be made. In the same way, if the Edah had a sin and if we prayed in the assembly and every last person entered into that prayer, the whole Edah would receive forgiveness. The Ephesians didn't do this when they should have and they failed to love according to the commandment of Jn 13:34.

Tsitsah and Manasseh left. Did we do everything we could possibly have done to encourage them daily, because they were weaker minded? If not, we need to confess it, because it is on us. They needed special care and honor and not too much expected of them. We must give more abundant honor to the less seemly members. If we failed, we need to confess that we failed so that it can be removed from us.

The way we grow into perfection is like this [by confession]. We must make *sure* that people do not miss the grace. If we have done this and we overlook it, our church dies. Then in that state, we will not be able to pass on the Holy Spirit to outsiders. We will not accomplish our Father's purpose.

The judgment is not so great now, because we didn't know, but now we have come to the knowledge of the truth about this. If no one knew that someone was not receiving grace, then we *all* have to be forgiven for not knowing. We all have to confess. Then we will grow and grow and increase and increase. If we don't confess it, we will be held back because we are trying to bear our own sin. All He requires is that we have a sensitive heart to confess.

If someone has a weak mind, we have to help him more than anyone else. He is different from others with spiritual stature and strong mind. We can't all be strong — there is room for the crippled and lame and weak here. Don't fail to make confession when you know that you've erred. Bring it out.

Ephriam: said he did not want to keep silent but wanted to repent because he knew he didn't make sure that they were not missing the grace that they needed because they were weak. I don't want to be ignorant of our Father's purpose. I don't want weak people to suffer in the world for no reason when they are supposed to be here.

Love one another as Yahshua loved us. This includes seeing to it that no one misses the grace. It actually even goes to the point of laying down your life so others could live. That is what our Master did for us. If we do it, that means we have passed out of death and into life.

Our Father knows whether our hearts are sincere and contrite in this and whether we do everything we can to make restitution; then our Father can forgive this.

Caleb David: I think that all of us need to confess this. I think with Tsitsah there was more; I know that I could have done more to love her. Just things like smiling at her and hugging her, making sure she knew she was loved. I think that worthlessness holds me back sometimes from doing what is in my heart towards people. This is *another god* that I don't want to worship.

Kepha: It was easier to talk about the weak points in Manasseh instead of helping him and bringing grace to him. We need to love and have the compassion that our Master has.

We have to confess in order that we can grow into perfection in our love — to complete our deeds.

He sees us as perfect until we are perfect. The gap has to be closed by confession. We have to keep confessing until we are perfect. He gave the law with fire to jar people into not sinning. Likewise, He had His Son crucified and suffer greatly to jar us into seeing extent of the sacrifice so we would want to please Him in every way. He wants us to come to an end of sin so we don't go into death, and so that we are not confessing the same old sins every time, but are growing into His likeness, how He is.

Jonathan Elazar: We judged him on little things, but didn't encourage him on the bigger things that he did do. We judged him on how he would keep the little goodies that his family sent, all to himself, but didn't encourage him and praise him for all that he gave when he came into the community. I see how this was wrong. Also, he

came to me once asking me for a pair of pants and I judged him for asking, thinking he didn't really need them. But I see that it would have been better to give than to judge.

Ahimelech: I want to repent for getting tired of bearing with him. I worked with him every day and my report about him was part of making the determination that he didn't have the Holy Spirit.

We have to be careful in judging whether or not people have the Holy Spirit.

Jehu: He asked me for a shirt and I knew that he liked certain things and thought, "that's why he's asking, not because he needs it." And so I didn't give, but judged him instead. I should have just given it to him and not judged him that he was just asking because he had certain tastes and didn't really need it.

Yochanan Abraham: In a meeting, I made a judgment that he was not just feeble minded, but that now he was in rebellion. I want to repent for that.

Shiminy Yom: With Tsitsah, I didn't really give my life to her but held onto my own life. I don't want to be like this. I want to give my life to loving my brothers and sisters.

Chassidah: Manasseh would come into the cookery at night wanting to get a cookie. I judged him for wanting a cookie when I know that with other brothers I would have gladly *offered* them *ten* cookies. I judged him instead of having a heart to offer him a cookie. I want to repent from this.

Milchah: I often had hard times with Manasseh and didn't respect him, didn't love him. I want to repent for this and even today for not being kind in my suffering. I loved myself more than my brothers and sisters and also, for not being diligent with my son this afternoon. I really desire help with raising my children and my husband is not always home and I need the help of the Body to help me with this... I really want to become pure and be cleansed from these things.

Your husband will help you in raising your children. That is why he is your husband. I think you just went beyond your husband by asking the Body for help. When you go beyond your head, you uncover your head. If you need help, you go to your husband. If he needs help, he comes to the body or the elders, or whatever. It is almost like a shaming of your husband to go around your head. *That* is the worst thing you did.

All those who did not make a public confession, enter into this prayer. We are tested by the weak and unlovely. ALWAYS GIVE. If something is wrong with their asking, the elders will do something about it. Judge not and you shall not be judged (Mt 7:1; Lk 6:37). Judgment without mercy will be shown to those who judge without mercy (Rom 2:1). For in that you judge another, you condemn yourself for you who judge practice the same things.

Then the whole body here in Sus prayed with hands lifted up, asking our Father to forgive us, desiring to be cleansed from this, asking Him to bring Manasseh and Tsitsah back to us to give us another chance with them. We thanked Him that He was making us our brother's keeper and asked Him to help us to see each other with His eyes and not according to our faults and mistakes, wanting to be made sensitive to people to know when they are missing grace so that we can help them, and thanking Him that through confession we can be clean to do His will.

Our Children

We want to know how to react to our children, to know how to explain things to them. We want to teach them not only where babies come from but how they got there.

When should we explain to them how conception takes place, and how do we explain it? When is the right time? *When they start asking questions.* When they are cognitive enough — we must judge this. We must talk about these things in stages.

What if they do not ask questions? Then as a parent you should wonder why. Do they not feel free enough to talk to you? Is it because when they first asked a question you cut them off? Everything is the parent's fault, not the child's.

A preacher came to deliver his first sermon on the prairie. No one showed up except one cowhand. The preacher wondered aloud if he should preach. The cowhand replied, "I don't know much. I am just a cowhand, but if I showed up to feed the cattle and only one was there I'd feed him." Encouraged, the preacher gladly gave his one-hour sermon. Then he asked, "How'd you like it?" The cowhand replied, "I'm just a cowhand and I don't know much, but if I came to feed my cattle and only one showed up, I'd never give him the whole load." We must resist the temptation to tell them everything at once. They may only be able to take in half a minute.

Questions and Answers

Our children's sex questions should be answered frankly but not be a course in obstetrics. Brief answers of a sentence or two are good, not paragraphs. It is bad to overload them.

When a two- or three-year-old points to his genitals and asks, "What is it?" the answer is, "A penis." When he asks where babies come from we tell him, "It grows in a special place in imma." Then we can judge what else to tell him. As he grows older we might use the term *uterus* if we need to. We must have the answers when they ask the questions. It is like sipping or supping, a little bit at a time. This is how we have fellowship with our Master. We don't gulp it down. If it was any more we could not take it. This is how we treat our children. We will pass these things on to others. A lot of parents may not have the answers.

When we explain something to our children that they didn't know before, there is a bonding. When the Holy Spirit teaches us something it is the same way. This happens between a parent and a child and a teacher and a child. We sup with our children. We tell them a little at a time. When they ask a little bit we tell them a little bit. Long lectures to the child in both teaching and reproof develop rebellion. It goes in one ear and out the other, and is exasperating.

In general our children should learn the names and functions of their sexual organs from early childhood on. It is a process from birth until marriage. At marriage they should know everything there is to know. Their best teachers are their parents, who are able to communicate with them all the deep things they have learned. We should teach our teenagers that sexual urges are preparing them for marriage. Children should have a healthy attitude toward the sexual feelings they begin to experience — knowing and understanding them. After we teach from *Joe's Body* with wisdom they will relate to sexual feelings as a natural thing, not something dirty.

Our explanation should not be just what happens between the bull and the cow. This is not thorough sex education. If we just show them only the bull and the cow they could come to many false conclusions. We must work with the examples we see in nature, but include the wondrous aspect of the special “human beings who are created in the image of their Creator, male and female.”

Children will want to know how the baby got started and how it comes out. We cannot assume they know everything just because they have seen a birth. We should have such a relationship with them that they would ask *us* what they are curious about and not another child. If you do not have that relationship you are on the verge of losing them.

Our answers to them should be factual but not a full account of sexual intercourse at too early an age. We should say, “When a father wants to have a baby, a seed or cell [if they know what cells are] from his body joins an egg or cell in the mother's body and the baby starts to grow. [If they don't have the proper education when they are young they will suffer later.] When

the baby is big enough it comes out through imma's vagina." If they want to see the place where it comes out from, a sketch is good.

Our short answers may satisfy our children for only a short time. But these short answers will begin the bond of trust from the child and serve as a foundation for their inquiry when their next question arises. This bonding is essential to eventually bonding them to the anointing. If it does not happen we are lost.

Most of the children need no pictures drawn for them because they have seen birth, but a picture can be good for illustration. If they are taught they will have no fantasies or false notions. These can be hard to break and they may pass them on to others.

As they grow older, and when they ask we can give them more details. "As abba starts the baby growing a fluid from abba's body called *semen*, containing many sperm cells, goes into imma's body. One joins with an egg cell in imma's body and the joining of the two cells starts the baby."

A child's next question may be the dreaded one: "How does abba's cell get into imma?" Ask him how he thinks it happens. Asking this will give you a chance to correct any false notions. Allow them to entertain no fantasies or anything passed on by an improper source. We must get to our children first before outsiders or they will be defiled. By asking first we will find out what they know and where they learned it from. Tell the child, "The semen comes out of abba's penis, which fits into imma's vagina." This may be a good time to emphasize the difference between semen and urine. Semen is a fluid that carries sperm cells.

The next question might be, "When do you and imma make babies?" A simple answer will do: "We find time when we are alone together." This communicates it's a private time — intimacy. "We love each other and want a baby to love like you. It is from love that we do this." Make sure they know that. It is good to add that getting together with abba is a personal and private event. We must put into them the proper appreciation of human value, in all these things giving glory to our Father.

The child may wonder why abba does not have babies. We can then communicate about the wonders of the human body. That male and female are perfect together, fitting perfectly to one another — a miracle.

As our children get a little older and more cognitive we can explain all about creation to them when they wonder how we got here. We can talk about how our Father made male and female and though they are different they fit together perfectly... Don't just tell them — connect it to the Word. Then not only will they bond to you but to the Word as well. We must extol the wonders of our Father in all we teach them.

Moshe wrote what the Father revealed to him about the purpose of male and female, how she and he fit together (Gen 1:27; 2:23; 3:16). The sexual act must be understood in this context. It is for pleasure (as Sarah said in Gen 18:12) in showing your love for your mate, and to procreate the races. We must communicate the marvel of our creation — this will cause them to appreciate marriage. Gen 3:16 is for them; it is the most marvelous revelation for the child.

We each will have the most wonderful mate. They are suited perfectly for each other. Our children must understand this (Gen 3:16). In this context we can talk to them about the gospel, how our Master Yahshua was born of woman to crush the head of the serpent. Gen 3:15 has a double fulfillment. Our children will produce the seed that will execute the second prophecy in this. They will be ours forever if they understand this enough to know what they are doing. This double fulfillment, beginning with our Master Yahshua, is the whole plan of the ages to the end of this age.

Knowledge Puffs Up

It will cause trouble in your family if you do not respond to their natural curiosity. But if the child does not have a need to understand from this natural curiosity and you give him lots of information, then this knowledge puffs him up. He will want to go out and show off his new-found knowledge. But if it is offered to meet his need there will be a strong bond formed. The

child not want to violate the bond you have formed with them. If the older children learn properly they will pass it on to the younger ones in the proper way.

Our Master Yahshua came as a baby, the seed planted in a woman. The Edah is the mother, the mother of the Male Child. This double prophecy in Genesis establishes authority in your own home and creates a respect in your child for government, headship, authority, and the Word.

The Good News and Our Children

When you explain simply about the fall of man it communicates to the child his own condition. This will help him see his own need and why we live the way we do — different from the rest of the world. Then you can go right to Eph 2:12, explaining that the commonwealth is a nation. It is separate tribes but united by the Spirit like parts of the body under the head. This can be so simple for a child. Eph 2:1-3 is simple for our children; it is how we used to live. Eph 2:1-5 — We used to live under the prince of the power of the air. Make sure they know that those who are not in Israel are in the world, without hope and without God. Those in the world are trapped under an evil power they cannot break away from. Six- to seven-year-olds understand this easily. Teaching these things will develop their evangelistic gifts if they respond to the word causing compassion to grow in their hearts.

From Eph 2:1-5 go to 1 Jn 3:8-9. Then they will start getting the picture why they do bad things and are disobedient. When they do things they really do not want to do, they can see they are under a power of the evil one. Our Master Yahshua came to undo the works of this evil prince (1 Jn 3:7).

They are our *dear children*. We should tell them to let no one lead them astray. “If anyone — even in the community — wants you to do anything imma and abba wouldn’t want you to do, or tells you fantasies, then you should come right to us.” This confirms their sense of right and wrong.

1 Jn 3:8-9 tells them they are under the evil force, but this is the reason the Son of God came to earth (Gen 3:15). 1 Jn 5:19 says the whole world lies under this power. This verse engenders something in them that they want to help those people out of it. The people in the world cannot help it — they did not have parents who knew our Master Yahshua. This drives out self-righteousness; they are moved by compassion for them. (Proverbs must be ingrained in our children to train them. Pr 1:1-5 tells you what Proverbs do.)

The solution is 1 Jn 5:19. We are children of God... and we are in Him. They will have to stand and want to be in Him. They will have to know why they want Him. In Him, we tell them, we no longer disobey like our great, great, great grandfather Adam did (Gen 2:17). If we do not obey our Master in everything we will taste death — as Adam did. There must be another people who disobey Satan and obey our Master in everything. Jn 8:51 is a promise. We have been delivered from the second death, but we must be delivered from the first death. We must obey like Adam did not. Death is the worst thing imaginable — the tortures and gnashing of teeth. The spirit knows the thoughts and intentions of the heart. We must be forgiven for them. We must be able to judge them. We are going to raise our children to be obedient to His every word. If we are disobedient to His word we will go death when we die. So we must dedicate our children.

Jn 8:51 is the present utterance, the teachings and the Word. Our ignorance is because we're not reading the Word. If you never establish what death is you can't preach the good news; there's no conviction, no guilt, no fear. We can't imagine how horrible death is without Him. Death is worse than being in a black dungeon, chained and unable to rise, sitting in your own excrement.

Gen 2:18 and 2:20-25 — Our Father made them to have babies to conquer Satan. Eve should have obeyed him in everything, but the enemy deceived her. She should have been obedient to her husband and she would have been safe. Now imma submits to abba in everything. In this they see the example of headship.

Then you can show them 1 Tim 2:11-15 in the word. The word is simple if you explain it properly. 1 Pet 3; 1 Cor 11:3 — We show this authority in the home that the head of every

woman is man. Our children must see by our word and the word of God together — there must be a bonding between the two. No way you can separate the two. There is no way you can separate what we have heard from the beginning from the word. Your word must lead them to the word of God. You can't just pass on information.

Our Father allowed the Bible to be written. When the Holy Spirit leads you to share with your child out of the Bible, it creates a bonding that will *never* go away. “Abba, why do I do these things?” Their question means there's an opening; you can tell them about Rom 7, about sin.

Abba and imma have babies to populate the new Israel. We can tell them how man came under the control of God's enemies. Now we are to put His enemies under our feet. We are to come out of Satan's power and control. We had no hope of deliverance except our Master Yahshua. Then we can talk of Yahshua our Savior, our deliverer. *Savior* is a word full of meaning. Look it up. We can talk about how we were born into the world and were automatically under the prince of the air and his power. When they sin it shows they are under his power too. Rev 2:1-5 and 20:10 — Here you can see the ultimate consequences of Satan being in rebellion and you living under his power. Don't berate them in this, come under them, pointing them towards the escape, not the problem. Now our Master Yahshua has made us to live together with Him in Eph 2:5 — made us alive together with Him.

“Now you are learning how to be submissive. You must learn the Way of YHWH (Gen 18:19) so that when the day comes you can come into Messiah.” That will be the day of his *bar mitzvah*, when the child is *old enough* to have an openness to the Spirit. At a certain age it is evident that there is an openness to spiritual things, either holy or evil. This is when they must be saved. Then they can use their wills to give themselves to us to follow the Way. They must know that if they do not do this then Jms 4:17 is the result. They must know what sin is and that Rom 6:23 is the result; the wages of sin is death. There's so many scriptures about death in the gospel. We can paint vivid pictures of Lazarus and the rich man to help them understand.

Lazarus knew he was a sinner and even though he was starving he got a little money together for a pigeon. He offered it as a sacrifice for his sins. The rich man got the most expensive bull for a sacrifice but his sin remained upon him. He went to the second death. In 8:51 then becomes good news to them. They want the word to obey so they won't see death. We can then tell our children (Pr 13:24). "This is why we discipline you for disobedience, because we see what will cause your death. We love you and do not want you to die. If you learn to obey us you will obey the Holy Spirit when He speaks to you (Acts 5:32; Pr 22:6; Gen 18:19). The Holy Spirit comes to us in Yahshua's authority like imma comes to you in abba's authority. Imma is the sent one; to reject her is to reject the one who sent her.

If the child does not come to you when someone wants him or her to do something ungodly then you have lost your child. That is what Adam and Eve did and they had to leave the garden. They disobeyed their Father and obeyed Satan. Let them understand by Adam and Eve's example why they had to go out into the world. They should fear going out into the world where Satan would rule over them and cause their death. "Anyone trying to make you do something bad is not your friend. He hates you really. He might act like he likes you but he hates you and wants you to die."

The child will come immediately to the parents on the first instance. If anyone touches one of your children to cause them to stumble, it would be better if he had a millstone around his neck; there is no forgiveness (Gen 2:15-17; Mt 18:6). The stumbling part of doing something sexually to a child is that it will never leave him or her. Twenty years later they will remember since it is in their conscience. We cannot have a hint of sexual immorality among us (Eph 5:1-6).

The First Bonding

We must get them now to give them something greater than what the world offers. If we let the world (those who come into Messiah from the world whose children are still worldly) be the first to "educate" our children, then the bonding goes to them, to the worldly child. So the bonding must go to us and they just won't listen to that worldly child. You can see how

important this is. We are dead men if our first priority is not our child. If that bonding does not happen He will smite the land with a curse (Mal 4:6).

If the world gets to them first it is too late in many cases. If we have been obstinate for many years and a pattern has already been set in motion then it may be irreversible. We cannot blame anyone but ourselves. We cannot forget what we look like, being hearers and not doers; then our children won't be any good anyway. The child is a reflection of his parents.

If the father's heart goes first to the child, then when the worldly child comes to defile him, it will make no impression. Mal 4:6 is the last thing in the Old Covenant. Look up the word *turned*. This is the time. No other time is like this one before the great and terrible day of the Sovereign. If we cannot understand this we are not worthy.

The Naked Body

There are many teepee people in France and Europe. The former teepee people know better than we do about homes that resemble a nudist colony. The teepee people in Europe don't wear clothes in their homes. They think they are free. It is just like smoking your first cigarette. You get sick but then after a while you don't feel it. First time they went naked they felt uncomfortable, then they forgot those days when they callused their consciences.

Our homes should not resemble a self-made Garden of Eden before the fall. They should not resemble nudist colonies with the parents parading around naked. The teepee people presume the fall to no longer exist, condition the conscience to not react to its obvious violation and say the sexual response among their children to stimulation is non-existent. Children raised in these environments are still not free from guilt and self-consciousness about the human body. Direct and open observations do not free them, but stir up secret strivings that cannot be fulfilled. You don't want to be so liberal you'd let your children explore your body. We are not going back to Puritanism; but we want a balance.

Though many liberals would not admit it, a too-open display of naked mommy and daddy can stimulate genital excitement that children do not understand. We all need privacy. We need

to teach privacy, not only for our own peace, but for the sake of our children's normal development. We may tolerate some occasional intrusions into our privacy when we are dressing. We should not exhibit such excessive modesty that would provoke them to think something is evil about a naked body. Normalcy is neither open nudity nor shy prudery — both can produce guilt in its own way.

We should never encourage our children to examine us or explore us. When children are allowed to be present in certain occasions, as in outings, together with their immediate family, modesty should be exercised, not prudery. It is a balance according to how old they are.

Boys and girls at age 10 and 11 are beginning to have modesty. The minute their hormones begin their development into adulthood, even before any outward development is seen, we agree with their natural sense of modesty. The desire to wear clothing is the response to their natural covering of hair that comes at puberty.

We just want to establish what is normal and what is well-pleasing to Him (Eph 5:10).

Children who are exposed to frank openness may be over-stimulated and end up in confusion, even fantasy. Either extreme here can create dullness. It is normal for our children to be curious about the human body. They have in normal situations seen imma and abba, brother and sister. If they would like to see more of us it is better to recognize their curiosity and still maintain your modesty. We must not ignore their comments but we could say. "You want to know how I look, but in the bathroom I like to be alone. I will tell you how grownups are made. Just ask me and I will tell you." Say this instead of frankly letting them watch and explore. Answering this way does not attack or block the child's curiosity, but diverts it to the more socially acceptable behavior of talking.

Kharash: One aspect of parental nudity is that it leaves the child an image of their parents they cannot respect. One brother grew up with his father who never wore clothes in the house. Outside of feeling embarrassed, that unclean familiarity only left him as a child incapable of respecting his father. The exposed flesh easily becomes oppressive to the delicate relationship between parents and children. A little now and then, incidental to normal family activities, puts

children at rest. Too much insures that whatever evil spirit that possesses the parents' flesh will also oppress the children (be it worthless, religious, or sexual).

In the world incest and sexual child abuse are rampant. This liberal attitude, like the teepee people exhibit, promotes these evils.

Beds and Bedrooms

If our children are in the same bedroom with us after six months of age we must be sure that they are sound asleep before we come together sexually, or make other provisions for them on family nights and other such times. Children hear and see more than we imagine. If they cannot understand what goes on, the sights and sounds are retained in fantasy. They may appear in nightmares or fears. Our children are not blind or deaf even when they are very young. They may only be pretending to be asleep because they know you had told them to close their eyes and go to sleep. A child may get the wrong idea if he overhears his parents during intercourse, thinking they are mad and fighting with each other.

Architecturally our homes are not built or set up in a way that allows us much privacy. When we have opportunity to remodel our homes or even build our own homes we can go this way in the future. We need more children's rooms with better architectural separations for privacy. We need soundproof walls. It may cost more but we cannot afford not to.

Hakam: You don't know how much you are affected by these things until one day when you are really alone and you see the difference.

It is wonderful to be guinea pigs. We are loved the most; we are the stem. We're the front of the boat taking all the waves. Through the blows we take our children won't suffer this way so much. A thousand-mile journey begins with the first step. Our homes have few safeguards for privacy.

Forbidden Games

This is dealing with sex play. Babies like to investigate their bodies. Children like to explore each other. The difference in anatomy baffles and challenges them from time to time. "Why is the equipment different?" they may ask. Even when the facts are explained children

may go on with exploration or excitement. They may also play peeping games. (Having a will for your child is the solution to this, not leaving them to themselves — “The rod and reproof give wisdom, but a child left to himself brings his mother to shame,” Pr 29:15.)

Your child might engage in sexual investigation in unguarded moments with other children. This is founded in simple curiosity. We must resist the urge to exaggerate the future consequences of their actions (like thinking they will be sexual maniacs when they grow up). Neither can we evade the whole thing because of embarrassment. If they visit someone and it starts happening we must know how to react to this and not be at a loss. You must resist shaming or spanking until you have calmly judged the matter. How do you deal with it?

Ehud: You can only discipline a child based upon how what they did conflicted with your will for them at the time? Were they disobeying you?

Kharash: We must consider the context. If we have no will for them and lack direction for their lives, then they will be aimless. It does not take a lot of time for the children from outside to defile them.

Sameach: This has the same root as, “Let’s play policeman,” or other games that children want to play.

Secret sexual play burdens the child with guilt. A two- or three-year-old watches a little boy urinate with wonder. When they get older we presume their curiosity will be satisfied. But a lingering desire to peep and inspect can no longer be attributed to curiosity. Deceit is involved. The urgency of his desire to do this, and the persistence of the problem indicates the child needs help. These peepers need limits on this behavior set with mercy and justice. This requires the judgment of a council of two or three with our Master Yahshua in their midst.

When a parent finds a little boy with his pants down and a little girl with her dress up, he should not react with, “What are you doing?” The children should not be shamed or berated, but also not be provided with an easy excuse or alibi. There has to be a balance. The incident has to be talked about frankly, telling them what they were doing (not asking them).

“You and she were undressing one another. This is not allowed.” Our voice is balanced and not too hard. They do it because they wonder why a boy has a penis and a girl doesn’t. We

can tell them, “If you wonder why — ask us — we will tell you. But no undressing.” *Do not say, “Okay?”*

By our calm, unblaming attitude it is possible to limit sexual experimentation without the child’s interest in sex and love being harmed. According to how we approach it we can affect their sexual experience in marriage later on in life. The children want boundaries. If they go over them you discipline them. Seek counsel.

Parents may exert a mild pressure against indulgence in an older boy stimulating himself for sexual gratification because it could stunt their social and spiritual growth. The pressure *must be mild or it will backfire*. Crazy threats cause children to go out and tell other children these things.

Yonah: Parents have so much trouble communicating because it is difficult to speak of intimate things. Without communication there is no peace. Whatever you have grace to deal with in your own life you can communicate. What you don’t have is passed on from generation to generation.

The solution lies in involving the child in our life, our own heart — from infancy. Then self-gratification will not be the only means of gratification he has. His needs may be unmet. Does he love to come home and sit around the table with his family? If we involve the child from infancy in our life, incorporate him in our heart, affection and interest, he will know we love him and that he has our affection; his heart will be turned towards his parents’ hearts. He will then get his main satisfaction from his relationship with his parents. The solitary sexual act (called *masturbation* by the world) is a very lonely act and will not be ultimately rewarding for the child with close relationships to family. But we do not condemn this in our children and encourage them to be open about it.

With our children it is according to how much bonding there is between you and them. The child’s hands will naturally fall into that region of their body. (We must be teaching our children cleanliness in washing their hands every time they go to the bathroom and understanding on the way disease is passed on.) We must expect our children to investigate their bodies. We not condemn him, nor look down on him if he brings himself to an emission of

semen either consciously or in dreams. We must have such a relationship with our children to know what they are doing and what their needs are. Better to get to them first rather than a new person. The new kid on the block is always the problem.

We will have to know our child well enough to know whether this is an occasional thing or an obsession. Occasional self-stimulation can be a passing phase in the development of normal sexuality. The child is entering adulthood and his purpose for living is to marry and have children. His maturing hinges on his willingness to listen to his parents. So he may have to give up immediate gratification for the sake of more lasting gratification and satisfaction in marriage.

From the age that his self-stimulation results in the emission of semen, hygiene must be stressed to the child. In the Bible when there is an emission of semen a male must wash himself all over. So, you must instruct the child in proper hygiene. We must give the child vision and purpose for living or our lack will promote self-gratification and self-centeredness. It is more lasting satisfaction to have your parents' approval than to have self-gratification of the flesh. What is best is a good conscience. Which is best, our Father's approval or a condemned conscience? (Lev 15:16-17; Heb 10:22).

We are going to help them when they do this. Their conscience will still reprove them to some degree depending on what they are thinking about. Later on they will have the social approval of wife and family. The parents' love and care not only fulfills the child, but children who have known love, having the heart of their father turned towards them (it is the last thing recorded in the Old Testament that the New Testament hinges on) have known the most wonderful thing. It has never happened as a people. If we love and are thankful for them, if they are wanted and desired like children were in Old Israel, then our children will be able and willing to modify their impulses to please their parents who love them. This must be engendered early in the child.

Sex-Differences Between Boys and Girls

When boys and girls discover there are differences between them it is a good time to emphasize rather than minimize the differences. That is when they are ready to understand. That is their first sex lesson. Say, “Yes, you are a boy; you have penis. When you grow up you will be an abba,” or “You are a girl; you have a vagina. When you grow up you will be a imma.” We want to make a positive, healthy identification. “I am glad you noticed this. Look at Gen 1:27 — male and female, He created them. Males have a penis and females have a vagina so boys can grow up to be abbas and girls to be immas.”

Therefore you declare the praises of our Father for penis and vagina, for male and female, explaining to our children the purpose of their life. Boys are boys and girls are girls *for that purpose*. The message must be clear and definite to them so there will not be any confusion of their sexual identity. This is important to have normal children. We confirm them what in what they are. If we don't they will feel like they have to attain it to their sexuality. Allowing confusion in their roles ends in the sexual perversion that is so common in the world today.

Pleasure

As physical and emotional development progresses the child discovers the most pleasurable sensations in the genitals. Here also our attitude should allow him or her not to have guilt feelings. We must now guide them to put their attention on something else, distracting them. Scolding and spanking produces guilt. When a girl finds her clitoris and tells her imma it is her best feeling place, it takes both faith and diplomacy to not cry out, “Don't touch!” because of the guilt put into us by our parents. We must rather have wisdom to explain these feelings and re-direct the child.

In actuality when a little girl finds this pleasant place it is a time for rejoicing because she is growing as a normal female. From birth on infants are equipped to feel bodily pleasure. Sex attitudes are forming from birth on. We have to be on top of it to lead them on the right path. Many parents are ruined by negative input about sexual things. They ruin their children down to

the third and fourth generation. This is what redemption means — you are not passing on your sins to your children. If you do pass it on, not cutting them off, then maybe you do not have a new life; maybe you are not a new creation yourself. We have got to be the generation where it ends and they have got to be the generation where it begins. This ties us directly to the Male Child. The generation that sees these things (Mt 23:34) is *that* generation which won't pass away until all these things are fulfilled.

Sex education starts with the parents' attitude toward their own sexuality and sensuality. Whatever the parents' unspoken feelings are will be communicated to their children. This is why it is difficult to tell parents precisely what to say to their children when they ask questions. The teachings give direction but we must be led by the Holy Spirit.

Many parents think sex education is a conversation. "Some day before he or she gets married I will get with them and tell them the facts of life." Then they wind up having that long awaited five minute conversation just before their wedding. But sex education begins at birth, continues through potty training all the way up until the moment they kiss at their wedding. After that you have no business interfering in their life. You are sinning if you do. If they are not trained by then the Body *must take over to bring healing to them*.

If we put these sins into our children there will be no Male Child. If we do not cut these things off and fail to teach them to others, but put it on a shelf somewhere then we will be as guilty as those in James — hearers and not doers.

Gader: I have seen we are a part of a new creation. My dad never mentioned one thing to me. But we are people who are being connected and bonded to our children. We bond ourselves to our children and to the word. The word is not going to pass away. The Holy Spirit has to pass this on to the children. This bonding is what is going to create that nation.

Qatan: Our Father is opening it up to us how to tie everything together about our children, from their sex education to their salvation. A child can understand this. If we cannot preach the gospel to our children we cannot to the world either. This is the key.

Cephas: Apart from our increasing in this and our understanding of this we will not be able to produce the generation our Father is looking for. We are going to need greater discernment.

Hakam: This has to be cut off in the stem or there won't be a third or fourth generation to be the Zakar. You can cut anything off unless our Father gives us something to put in its place. He is continuing to give us vision to change our lives. We can take this teaching and put it in the center of all our communication with our children. It shows us how to do it.

I have felt like my life has been an empty cassette. We are getting something in there to fill it up. It could really be principled to talk about sex. But it is real — their whole purpose in life and who they are. They have something greater than self-gratification to live for, a greater preoccupation than self-interest.

I would hope this would be a means of prophecy in the Edah. This teaching is to stimulate prophets to speak, teachers to teach, fathers to father, how to be an imma in the immas, evangelism in the evangelists, all for the building up of the Body for works of service.

Adam: Even the original sin of man was due to self-gratification. The woman decided that the order she was in was not enough. Ever since then gratification has been the chains used to keep us in bondage. The enemy is self and pleasure, what comes from doing something not out of communion with our Father. Our children do not need to wonder what gratifies them; we are going to tell them what pleases us. That is what will give them life. I cannot imagine how free from scars our children will be as the generations go on. The purity of the third and fourth generations will condemn the earth — they will know they are condemned in self-gratification.

The teachers must bring out things that are not in the teaching and expand it. We do not just read what is in the teachings.

Hoshua: If our children know we are their friend, if we love them, and because of what they know of their purpose then when the space program reaches its apogee they won't be interested.

Adam: If we cannot be led by the Spirit in speaking to our children, then how we ever will be able to speak before Kings?

What ever happened to the personal passing on of these things as we work? It cannot just come from a pulpit. Without passing this on to one another we should live independently. This is why we live together.

Aquila: I prayed that our Father would give me a child and he gave me Emunah. He is about to give me another. I prayed for that child too. I pray that his Kingdom would come and death would be done away with. I pray that our Master's prayer would be extended in our mind. I am amazed at what we heard today.

The Holy Spirit is so warm. His person is going to come upon us in the last days. People are going to know love because we have been loved. They will respond. There is so much crud in us. It is coming out because we are loved. We have got an abba. I love Him. He is so wonderful.

The reason Christianity cannot bring about the Kingdom is because Christian books about marriage know nothing of His purpose. I am so thankful that we see. They write books on sex education and they just pervert people. We do not want to raise just good children. They are going to know they are loved and give their lives to Him. Our children are going to love the God of Heaven. Read Stone IV. Everything has to do with this teaching.

I am going to tell my children the gates of hell or death will not prevail against them and against His Edah. Death is still going on. Yahshua said this about them, a generation will be born who will put an end to death. Children, when you are changed in a twinkling of an eye, with a great shout from Michael the archangel, death will be conquered.

Gen 1:28 and 3:15-16 is a double prophecy. Yahshua, yes, but also the Male Child, you. The Male Child will be raised up. I am thankful for the Scriptures from Genesis to Revelation. They are setting us free. We said in the beginning that baptism is a composite whole, not separated or dissected. The gospel was proclaimed today, mysteries were unlocked. Blessed are those who read, hear and bring this prophecy about (Rev 1:3). We are going to bring this about together. Rom 15:4 — Through faith and encouragement of the Scriptures we have hope. The hope he is talking about will bring about the seventh trumpet. "Awake, O Sleeper and Rise from the Dead!"

July 10, 1991

Regarding “Our Children”

We heard an encouraging letter from Tamar bath Yonah. Her letters will be typed up and distributed to all the clans. Yoneq said, “A youth is one who puts away childish things.” An appropriate response from our children about the Washington, DC, trip would have been, “I appreciate the way our Father let us go down and see how our government is run.” One like “We had a blast,” which may be said to make others feel bad, is childish. Independence and disrespect are common problems among our children.

A youth’s discipline is harder because he is more accountable. We must know our children, then if anything out of the ordinary happens they will come to us. If we do not rule well we will not know our children. We must be in communion to do these things. The enemy has, is, and will try to destroy our children. In Revelation 12:4 he stands before the mother waiting to consume the male child. Now he is trying to destroy the firstborn. If he can succeed then we will be destroyed also.

WE NEED TO MAKE SURE WE ARE CONSISTENTLY READING THE TEACHING, “OUR CHILDREN” about how to communicate to our children the wonder and holiness of human sexuality, as well as the child-training teaching. Both of these have been distributed to all the parents in the Edah. This is imperative for these sexual things not to happen. If our children are not telling us things they know we would not approve of, then we are losing them. It is the same between us and our Father. We must have this kind of relationship with them that we would know them.

Authority 1

In training our children we will receive either a blessing or a curse in this life and in the age to come. The Bible speaks of those who are cursed with illnesses, violent deaths, early death, and of those who are blessed with long life, who die at a natural time, who live long enough to see the fruit of their labor. The blessing or the curse will be upon both the parent and the child.

Pr 10:1 speaks of a blessing and a curse for the parent. Pr 23:24; 29:17; 31:28 — These are a few verses in the Proverbs about the blessing of those who train their children up in the way they should go. Pr 10:1 mentions the foolish, self-confident son. From Pr 17:21 you can see that it is possible that you can be the father of a fool. And it says that the one who becomes the father of a fool does so to his own sorrow. If you are the father of a fool, you will have no joy in this life (Pr 29:15). And a child will bring his mother shame if he is left undisciplined (neglected, NRSV).

So we see the blessing and the curse. By our obedience to His word we will receive the blessing or the curse. There are verses that promise great joy and happiness to parents who raise a wise child. Pr 31:28 shows how a mother will receive special honor as her children grow up. The actual word says her children will *glorify* her. It is by the godly lives they live in the Edah that the children bring honor to or glorify their mother. The blessing and the curse of child training are what bring about the joys and sorrows in this life. Much of the blessing in child training comes after the child grows up. The parents who follow the truth in child training will receive blessing.

The rod expiates — takes away the guilt — from a child's heart. If the rod does not reach the child's heart, nothing can take the guilt away from him. Nothing else can do it, according to the Word.

These verses in Proverbs clearly tell us what the parents will encounter if they fail to carry out the commandment to discipline their children. If they fail to cry out for wisdom to

discipline them properly they will fail to raise a wise son. He will bring shame to them and defile many.

If a child rebels in youth or early adulthood, you will see that parent cursed, not blessed. And it continues as the parent sees his child living selfishly in the Body, wanting his own way, still having a hard time eating the things he doesn't like; and the parent sees the child's self-centered attitude affect all of his dealings with others in the Body and knows that it is because the guilt is still on the child's heart and he cannot atone for it. This sorrow and shame continues as the parent sees the child in willful selfishness. He will bring shame to them, not blessing.

The spoiled child will bring grave consequences to the land, which might otherwise have been blessed. Down through history the land of the expression of the Body of Messiah has been cursed and not blessed. Mal 4:6 — *it is all centered on child training* — passing on their spirit to the next generation. There are reasons they failed. They were lacking in grace and this was because they were lacking in faith. Faith comes by hearing and obeying the word. So if the father's heart was turned to the child's heart early enough (Mal 4:6), he would have grace to carry out this mandate. The way we train our children is in direct proportion to the salt and light that we will be to the rest of the world.

Many in the Edah will experience Mt 10:21. The children have become instruments of cursing to their own parents. According to the word of God, their parents did not really, truly love them. Pr 13:24 talks about *loving* and *hating*. We know that the only way to erase the guilt in a child's selfish heart is with the rod. Without it, guilt will remain in his heart and there will be no way he can be saved. These children will be raised in the Edah and will be a corrupting influence in the community. If your parent loves you, he will see to it that the guilt is removed from you. If he doesn't, he will spare the rod and of course will have reasons why he does not discipline you for this or that.

Pr 13:24 and 20:30 goes with Mal 4:6. If his father loves him, he will scour the evil away from his heart with the rod. If he does not, he will spare the rod and it will not go deep enough to scour it away. It has to go to the bottom of the heart. If you spare it and it only goes *almost* to the

bottom, then *that* much evil will remain and that is the evil that they will use to turn against their parents and have them put to death.

A wise child makes a father's heart glad because a father sees the fruit that the rod has borne in his child's life; he sees the fruit of his labor.

Nothing can cause more grief in parents than seeing the fruit of their labor turn sour. They had labor, but it was not diligent enough. They held the rod back from its full effect and the child was not saved. Some of us have almost experienced that sadness and grief in our hearts already. When we see our grown children with that selfishness and rottenness in them, wanting their own way, rebelling, unable to control their mouth because what is in the heart comes out of the mouth. And life cannot be relived after you have spent your life in vain and all you have is a curse and not a blessing. Except for death, the worst thing a person can experience is knowing that his child will experience eternal death because of his lack of love, care, discipline in training his child.

Child training is not a hit-or-miss proposition that you have no control over. It is not just that there are good children and bad children. There is no bad seed in the Edah when children have been procreated by their parents — if they were *wanted* by them.

Pr 20:30 — The word is clear: fruit from a good tree is good. Our Master said a good tree cannot bear bad fruit and a bad tree cannot bear good fruit. If the fruit is bad, the tree is bad. Our Father has provided his truth to enable every parent to receive a blessing rather than a curse. Receiving a curse is being cut off from Israel or from the kingdom. Receiving a blessing is to be worthy of the kingdom.

It is the responsibility of each true parent who has received the Holy Spirit to seek this truth and apply it even if you have failed miserably up to this point. It usually takes about 16-20 years to raise either a fool or a wise child. Just think what it would be like if you had spent 20 years and all you raised was a fool. And think, too, of the blessing it would be if you spent 20 years and raised a wise child. It is possible by His grace and mercy to rectify even ten years of raising a fool and to start the child over again on a path of wisdom for the remaining six to ten

years. Even if you have failed up to this point, it is barely possible to make up for your slackness. But with grace and mercy it is possible. To accomplish this feat, which is something that is almost impossible, you have to strain every fiber of your being.

You may be able to rectify ten years of bad training by extreme diligence, and through the fear and knowledge of our Sovereign (but if it is 16-20 years it is too late). The only help for you to rectify this is to look at Pr 2:1-6. The reason you have raised a fool is that you have not reached the proper fear of the Sovereign — you do not fear Him. But if you do, you will cry out for the wisdom and grace he can give you to raise your child according to His way. If a person fails to cry out for this he will never have the wisdom, knowledge and right fear of the Lord.

You have to begin *now* with a commitment to the word of our God and His perspective on such an important matter as child training. Many people who raised a fool up to this point did not commit themselves to the Word and to our Father's perspective on child training. You can see in child training the maximum expression of what true love or hate is. The true expression of love or hate can be found in child training. If you spare the rod, you hate your child. It does not matter what your feelings are. Feelings are deceptive. A lot of people say they love someone, but millions of people have deserted their so-called lovers in a time of panic or danger. Even though they have great feelings, their feelings evaporated in the moment of grave danger to their own lives. But our Master Yahshua did not desert us at the moment when danger came to His life. And we have to have that same love for one another. He who does not have it has not passed from death to life.

In child training is the maximum expression of what true love is and what hate is (Pr 13:24). No amount of attention or material benefits that the parent can give his child can take the place of the love and caring of turning his *own* heart to his child. Unless his heart is absolutely turned as a result of absolute love, that child will not grow up in the way he should go — and when he is old he will depart from it.

Our Father knows your weaknesses and everything about you and He has still granted you your children as a gift. He says, "I will help you, you worm Israel." We *are* worms in some

ways. But He will help us if our heart is turned. You will receive a blessing from persevering in the way of righteousness. Pr 13:9 — The lamp of the righteous grows brighter, but the lamp of the wicked furnishes only a temporary light. The glory that is in a man (because the Father has given it to Yahshua and Yahshua has given it to man) is the joy he has because he knows he is doing right. But if a person's heart is not turned to his child and he knows he is not disciplining his child until the evil is out, his light is going to go out because he knows he is compromising.

Pr 23:15-16 — When you see a child speaking right things from the heart, which is what his mouth speaks, your heart will rejoice.

Ps 16:9 — “My heart is glad and my glory rejoices.” Our Master gave each disciple glory and grace. There is glory that rests upon each person — the inner joy a person has in him. The more you hate wickedness and love righteousness, the greater that joy will be and the brighter that light will shine. Our heart is glad and our glory rejoices because we know we are doing what God desires for us to do as disciples and if we die we will not see death (verse 10). A parent's inner parts — his inner self — is the glory within him that rejoices because he knows it is because of his own obedience. His inner joy is joy that radiates from the light that shines from him. It is the light in Isa 49:6 and 1 Pet 2:9.

Ps 33:20-22 — “Our souls earnestly wait for Him; our heart rejoices” *in proportion* to our waiting and hoping in Him. It is according to how we wait on our Master Yahshua and hope for Him. In child training we have to have this waiting, this hoping, this longing, this loving.

The fact that God has entrusted you with this life makes you accountable for this gift of life. Every child is a gift of life. God is a responsible Creator. He has a plan and purpose for everything he creates. In Ps 127:3, “fruit of the womb” refers to the physical results of human reproduction. If you are working with the Creator in having a child (meaning that you want a child and you rejoice when you become pregnant), this child was *procreated*, not merely *propagated* like animals are. Rabbits, rats, etc., are propagated; human beings are procreated if their parents were working with the Creator to bring a person to this earth, to raise him to fulfill

the purpose he was created for. You are responsible to the Creator who gave that child to you to make sure this happens.

Children are a heritage from YHWH. The term *heritage* refers to the source of the child's life. *Heritage* is a gift from the free will of the donor. No one has hereditary rights on your child. He is a gift from God. You are to procreate all your children with Him and *for* Him. Isaac was desired. Every cell in Sarah's body wanted and desired that child. And Abraham wanted a child desperately. *Israel procreates; the nations propagate.*

If this child is procreated, our Father will give you your child as a gift, plus, the grace to raise that child for Him. Why did you want the child you have now? What was your purpose for having your children? Most of the human race has not realized the purpose of their own existence, let alone the purpose for their children. It merely satisfies a human instinct — like an animal. It is not co-working with the Creator for His purpose. You can see by the state of the world that man has propagated generations with no purpose except to satisfy that instinctive desire in a woman (which, in its unfallen state, *should* work *with* the Creator).

Fallen man is not a responsible procreator. He usually finds himself a parent without a purpose or plan for his child. But if a child is procreated, he is brought into existence for a purpose. Fallen instincts are no longer a driving force in us. Our children are brought about through the will and intentions of the heart of redeemed man.

A father who is a procreator has a plan and purpose, just as our heavenly Father had a plan and purpose for us. He had a plan and purpose for His own Son's existence — for every son. It is a great and magnificent plan that eye has not seen (1 Cor 2:9). There is a plan, on this earth, in this life, which is for us to walk in those good works that He has prearranged for us — every day. And in the next life, He has greater works for us. And in the life to come after that, it has not even been conceived in the heart of man what God has created him for. In order to be in the next age, we have to spend our lives walking in the works He prepared for us in this life.

After having children in the world, we envisioned how they would all turn out. We hoped they would be somebody, be moral, wise and honorable. But we had no vision of how this would

be attained. But God has a plan for each child who was procreated. Each child was placed in a family as part of this plan. He has set each procreated child under his parents. These are responsible parents who have desired and even prayed for their child to be born to them. God has a plan and purpose for each child whom He places in a family. Each child is a life from God. That life is placed in a special body and in a family under the parent's control for approximately one fourth of his life or until he gets married or until he grows up into adulthood. Children are dependent on their parents for an extensive training ordeal. This is the only chance to train that child for the future ages. If they failed in the first part of their life, they failed eternally in training that child in the way he should go. It is a great ordeal to train our children. (An ordeal is a test.)

It is better to not have children if you are not going to raise them up to be a blessing to you. Animals only have temporary life and a physical existence. But a human child needs training for his soul, which is eternal. Animals train their young for their physical existence, but we must train our child's soul.

Parents are responsible to train their children according to the plan and purpose of their Creator. They are responsible and held accountable, but they do it by His rules and instruction and by His grace. You may have the Word, His rules and instructions, but they are virtually useless without His grace — the favor and power from Him to enact them. It is virtually impossible to obey the word without grace. Grace is what we need. That is why we cannot be saved apart from the Body — apart from hearing the word by which faith comes. We stand in grace by faith. Faith is confidence and assurance.

Many people shared the encouragement and vision they received from what they heard.

N'su: I'm thankful that we are a people who are procreators, that our Father has us co-working with Him that we can train up our children. I'm thankful our Father has given us the opportunity to procreate and raise up a holy nation, a royal priesthood, a chosen race. Our children are the ones who are going to fulfill all the promises and prophecies and all the prophecies in Revelation.

Haggai: I see that we do not just co-work with our Father in the procreation of our children, but we also share in the joy our Father has in seeing a nation being

born. Just as a father has joy in seeing his child grow up wise, our Father has joy seeing his purpose come about through us, and he includes us in His joy. Just as we are blessed by our obedient children, so is our Father blessed in our obedience.

We are desired children and our Father has a plan for us — as in child training — if we are obedient to His word we are blessed, so we benefit in doing His will. That is the love of our Father that He really includes us in His will. He created us with a plan for our future, like we have a plan for our procreated children. If we are diligent to train them to fulfill this plan we are blessed. We are co-workers in pro-creation, sharing in His work, and our Father is blessed.

Barachah: we spare the rod if we do not discipline to reach their heart. Tonight I lost a false concept I had of sparing the rod. I saw that it is that you do not get to the bottom of the heart. I'm thankful we have a faithful Father who sees our hearts and He will give us grace if we cry out to Him.

Meshullem: I understand why the first Edah fell away. They missed it in child training. If we miss it, the kingdom will not come about. We can build ten lodges, but if we miss it in child training, we miss it. This put a fear in me to not spare the rod and to seek my blind spots to not pass on my blind spots to my children.

Jehu: There is a danger there that we can raise a fool. Our Father wants us to know that and stir our spirit up that we would not let that happen.

Ben Naby: I'm thankful that we can actually start to see our children from the same perspective as our Father. That He wants to bring a holy race about. That we need to come to Him and seek His grace and fear Him and see what His will is and take to heart what happened in history — how the land was always cursed because the hearts of the parents were not truly turned toward their children. There is either a blessing or a curse. One is going to happen. I desire that it be a blessing. I'm thankful to see it out of His view how important child training is so that we would truly commit ourselves to truly raising our children.

Emiko: I see clearly that our Father gave us children as a gift and grace to raise them up. When I was in the world I wondered why I didn't want to have children. I know it was selfishness. But then I came here and desired to have children. But now I know our Father created man with a special purpose different than animals because he had a purpose for us. I am thankful that he heard my desire that he gave us a child.

Authority 2

Eph 6:1 is a word to the children to obey your parents in the King for they are His representatives. To obey or disobey your parents is the same as if you obey or disobey God. In Eph 6:2 he uses the word *honor*. This means to esteem, estimate the fixed value of someone, value as precious, your father and mother. This is the first commandment with a promise (Ex 20:12), that all may be well with you and that you may live long on the earth in order to realize all of our Father's promises, in order that you would not die young. Children who dishonor their parents die young. Children who honor their parents live a long life (Eph 6:2-4).

TRAIN — Heb 12:10-11 talks about being trained as legitimate procreated children. Pr 22:6 — *Train*. If you train a horse, you have to break the horse. Before you can teach him anything, he has to be broken; he has to be trained by you. You have to be your horse's sovereign. You have to bring him under your control. You have to draw him along by discipline. You have to get his attention, causing him to turn by drawing his attention. Training is a gradual process. You cannot do it all at once. We as disciples are trained by a gradual process.

If you as parents desire the best for your children, you will obey the commandments to train your child. You will win them by drawing them to you and ultimately to our Master. Your training requires that they receive your authority in their deepest innermost parts (Pr 20:30) in order that your training is accepted. There is no way you can *teach* them before you *reach* them. You have to reach your child before you can teach your child. As parents, before your child will receive your instruction to him, the child must first honor your position. The parents have a position. They are placed in that position to be honored and respected by their children. *Honor* translated from Hebrew means to revere or have great respect for. *Honor* actually means to regard with fear, mingled with respect and affection. It is the estimate, the value you set on your parents. Some parents are held in higher regard by their children than other parents (Ex 20:12). Some are feared more than others. Some parents are not respected by their children at all. The children are commanded to honor their parents. Even if the parents are failing and falling short,

the child is still commanded to honor them. Children are commanded to honor both the father and mother. Parents are to receive from their children the respect due to their position.

To *parent* means to cause to happen, to bring into being. After the child is brought into being, the parent causes him to go in the way of the Sovereign. The parents bring the child into the world by their intention and they intend to train that child in the way of the word of God.

Even if your parents are not as respectable as they should be, or if you, as parents, are not as respectable as you should be, you still hold the position. If you were to be evaluated on a scale of 1 to 10, how do you think your children would rate you? Would they give you a 10 if they were honest?

Children are to honor their father and mother, regardless of their failures, because of their position — a God-given position of rulership over their children. The parent is the ruler of the child as Messiah is our ruler. They represent Yahshua to the children the best they can. They represent Yahshua to their children according to how much *glory* they have in them.

You may think yourself little in your own eyes, but in our Father's eyes you have a great responsibility. He commands your children to honor you. So parents, neither the mother nor the father, should ever allow disrespect to be shown toward them. If you allow disrespect and dishonor to be shown toward you, you have to answer to God Himself whom you represent, because you represent God to your children. You stand in His place to your children. He will hold you accountable if you allow any disrespect at all. You deserve the utmost respect from them because of your position. You have the right to rule just as elders have a right to rule in the Edah. The word says *obey your elders for they have watch over your souls*.

Parents have the right to rule, but not to *exasperate* their children. The word *exasperate* (Eph 6:4; Col 3:21) means to provoke, infuriate, cause to fret. Do not be hard on them or harass them lest they become discouraged and sullen and morose and feel inferior and frustrated. Do not break their spirit (Amplified, Col 3:21).

Parents are to rule, but not to break their spirit. If you have a horse you have to break his will, but not his spirit. If you do not break his will, he will lead his own selfish life and not be fit

for the king's carriage. You are training your children to rule the universe someday and the training period starts when they are born. Our Master rules over every aspect of our being, but He never breaks our spirit. He breaks our will, but not our spirit. Our will has to be broken to do His will. Even His own Son said, "Not My will, but Your will be done." The Father's will and the Son's will were not separate. The father's will and his children's will have to be one.

You, as parents, know the difference between ruling your child and discouraging him. True rulership means to encourage. *TO ENCOURAGE!*

When we see our old self-life being dealt with, it encourages us. Parents must know the balance. Children will carry resentment in their hearts if the father (or someone else) has exasperated them. (The parents have full authority over the child — no one else — only the parents and whomever the parents give the right to discipline their child.

If someone says to a child, "You're going to Spain tomorrow," before asking the parents, that is out of order. It is lawlessness because the parents have absolute authority and you must always check with the parents.

God has given the parents the right to rule — not necessarily because they earned the right to rule or the right to be honored. It is good to desire to earn it, but He has given that right to them regardless. The degree to which the child can honor is the degree to which the parent exercises his God-given proper authority to rule that child. Our Master is perfect, impeccable, so we have to honor Him absolutely. If we fall short of that we have to be disciplined and repent because he is worthy of our honor and worship — *worship*.

But parents are not going to be perfect; neither will our children's honoring of them be perfect. But it is like the man with the ten talents. You have to use every single talent that you have. Children are to honor their parents because they hold a position of authority. *Position* is the place where they have been placed by God to represent *His* authority. Parents hold a position of authority in God's place. The one must represent the other (without being the other) to the third. As with Moses and Aaron in Ex 4:16, Moses had the *position* as God over the people like parents have that position over their children.

It is necessary that you know His words, the Proverbs, the gospels and epistles and the Old Testament as much as possible. Then you will have a basis of knowledge and wisdom to draw from to make your judgments. The more you judge objectively, the more respect will be due to you as parents. But if you judge subjectively according to your feelings, then you will surely err. In the same way, elders must not speak subjectively, according to their feelings, or they are going to make many mistakes. But if they judge objectively, they will see the wisdom of their judgments. You must rule with the word of God.

You must know the principles of true authority. We are beginning a lifetime of service under good, righteous authority, but we are only *beginning*. It is like seeing a building that is in the process of being built. You go to see it in the early stages and it is covered with scaffolding. You cannot even see the building itself. Everything looks disorderly. But if you see underneath the scaffolding a building *is* being built. *We* are in a lot of disorder now, but the day is going to come when we are in order. A lot of people have come and gone and judged too quickly. They judged according to their feelings and not according to the truth.

You, as parents, need to understand the principles of authority in order to accept and function in the position God has given you. The same is true if you are a single remaining parent.

In Gen 18:19 you can see our position as sons of Abraham and why Abraham was chosen and why he was foreknown by God so that he would train his children. He was chosen to train his children (Heb 2:16). He is the father — Abraham — so he is the first parent of the offspring Israel. He was chosen to command his sons after him to keep the way of YHWH. We know that we are the seed of Abraham (Gal 3:29). If you belong to Messiah, who is Abraham's seed, then you are Abraham's seed. The promise is the land in Israel — all the land. Israel has never gained that land. He chose Abraham to train his sons to make a people who walk *in the way they should go* in order that the promise would be gained by those who *have* been trained, making a nation that is worthy to rule with Him. In 4000 years that has never happened. It must happen in this age in the restoration of the twelve tribes of Israel who are scattered in the world.

Our responsibility is weighty. We are to be honored. *Honor* in Hebrew is *kabed* — to be heavy, weighty. As parents you are to be honored. If you are going to be honored, you have to act with the authority that has been delegated to you. If you are a delegated authority, you have been sent.

Authority is a word that is almost rejected in the world today because there is so much *bad authority*. Now people regard authority as something bad. Authority is a concept that causes negative reaction in those who do not understand its proper meaning and use. People from the 1960s on, especially in America, have been programmed against the concept of authority. The general attitude results in distrust of all authority, disrespect for all positions of authority altogether. Many parents have given up their role and have withdrawn even the proper use of their authority. We need to know the principle of authority so we will not be deceived into a *programmed reaction* against the *very thing* God has established to save us. In the world, if a person does not respect authority there is no hope for him for he is not worthy of the nations. If he respects authority he will go to the first death, but not necessarily the second — he may go to the nations. Our conscience should teach us to honor authority, but the whole world now has a programmed reaction against the principle of authority, which is the very thing God has established to save us.

Characteristics of Authority

We must learn the characteristics of God's authority to determine the principles of human authority. We must determine the principles of human authority. We must know this as parents, and represent His authority properly. Your child may have been a mistake in your eyes, but our Father has a purpose for that child so you must repent and become proper parents through the reforming of your mind, exercising your authority.

Authority means the right to rule. The more erect the rod is, the more accurately you are going to judge. The plumb line goes straight down — this is essential for proper building. If it is not erected by the plumb line, the building cannot be built perfectly. Thus without absolute

authority from the Master, the temple will not be built. We are a temple being built, and when that temple is built (Mal 3:1) with the absolute standard of the word of God and the Spirit, He will come to it. You have to have both. You cannot have the Spirit without the word — it would be impossible to build on the word without the Spirit. If you have only one, the building cannot be built.

Authority is the power to act, the power to decide, the power to command, the power to judge — legal power. Parents have legal power over children. Authority is power, rule, sway, influence. The Body may be going off course, but when a person with authority comes he can bring it back into rightness. It is possible that bad authority can sway the Body also. Your wife can sway you to wrong action. Queens have swayed kings to wrong judgments. Satan sways us many times. Eph 2:1; Gal 1:4 — You were under the sway of the driving force of this age. You were obedient to him and were under his control. Now if you are in the air with your head uncovered you are still under the evil prince and power of the air. He is the one who causes you to hate the idea of authority, but without authority this Body could not have been established. Without authority Island Pond could not have been established. Without authority no community of the Body of Messiah could be established. Without authority parents cannot discipline their children. They have legal authority to act in God's place.

Parents *have* authority. You have been given the authority. Mt 28:18 — “I have all authority ... therefore go make disciples...” He sent them in His Name, in His place, to make disciples. They are authorized to do what they do. Parents are authorized by God to discipline their children; they stand in God's place. Jn 13:20; Lk 10:16; Rom 10:14; 1 Jn 4:6 — These are spiritual *principles*.

If this legal power is given to parents, then this authority is to be used. Parents are agents to bring about a change. Apostles and sent ones are agents to bring about a change. If they do not use the authority they have been given, they lose their right to rule. If parents do not use their authority over the child, he becomes wild and selfish. Those parents do not properly represent the Sovereign God, therefore they will not be fit for the kingdom because what we are going to

do in the kingdom is rule. If we do not use our authority (your talent, whether 10, 5, 2, or 1), then you lose your right to rule in the next age. You must be aggressive (*takeef*), motivated by the Spirit of God, righteous authority. If good government is in authority, everyone rejoices. But if wicked government is in power, there is going to be rebellion, insurrection, revolt.

Good government is here to protect you. If it were not for policemen, we would live in fear. People come against policemen because of their authority. Now policemen are fearful to even use their authority to punish evildoers because the public and the press always come against them. They will not let policemen use their guns (swords). This is in the nations, and they have to use the authority they have.

In the same way, if you are a parent, you have to use the authority you have. Parents are authorized; they derive their authority from the legal authority of God. He is the one who gave the children to their parents to raise them for a little while to be Sons of God and rule the universe in His place. He wants to dwell in us forever and rule the universe through us. His authority is invested in parents to procreate, and to discipline. We know that procreated children are loved. Propagated children are hated. Procreated children are disciplined because their parents love them. Propagated children are not disciplined because their parents do not really love them.

You must know this so that you will understand your authority and you can pass it on to your children and them to their children in order for something wonderful to happen. The promise to Abraham is going to come true if we understand authority.

Parents have been given the right to set policy. Policy is fundamental constitution that is carried out and backed up by the constitution. Parents have the rulership to command subordination. Children are subordinate to the parents and the parents have the power to administer judgment to those who disobey. They have the power to reward those who conform to their word.

At first glance it may appear that all authority is unbridled power used to oppress those who are subjected to it. This has been true in socialist countries where they tell people what to do

and give them money (welfare), housing, etc. But this is bad authority, falsely used, which is oppression. There has been bad authority everywhere — bad kings, bad presidents, bad mayors, but it does not change the principle of authority. All things have to be restored.

Over the past 2000 years true authority has been destroyed in the church. The prince of the power of the air has made his inroads into Christianity and it will not stand. It has put a bad light on all authority. Its excesses have made men fear authority. But the power of true authority is not without controls or limits. God has established rules and boundaries to control the power. The United States Constitution had tried to establish the proper balance of power, knowing that the government is only established to defend and protect the people. But now socialism is creeping in and taking away individuals' personal freedom, so even in the USA, soon they will be controlled beyond proper limits of authority.

But the US government was originally set up so that the power would be in the hands of the people, not the government. Our Father has established rules to govern the use of all authority. The US government knew how dangerous it would be to put authority in the unchecked hands of men. They had had to rebel against the unjust authority of England and God allowed the US to win that war in order to bring about His purpose. He is sovereign over earthly governments.

Dan 4:34 — God is supreme over Nebuchadnezzar and over *all kings*. Nebuchadnezzar had the most powerful rulership in all the earth, but God disciplines kings and he disciplined Nebuchadnezzar for several years (Dan 4:17,25,26,32).

The *Most High* is a title that is used for God, not man. It is a title to describe God's absolute position of authority. No one is above Him. We are in His hand and are secure in His hand — at peace, at rest.

Dan 4 describes the extent of God's rule. He has the right to rule all He creates and the right to use His creatures according to His will. In Dan 4:35 Nebuchadnezzar says that even as king, he has no right to say to God, "What are you doing?" The Creator's authority is over the

inhabitants of the earth and the entire angelic creation. He rules over everything. We are safe in His hands when we are in Him.

We must know about authority to be Israel. Otherwise we could not be Israel, could not establish the twelve tribes. We would only be Christians who are waiting to die so they can go to heaven.

Jehu: I see how we got influenced by the sway of the prince of the air with lack of respect. The whole world comes under that. Our Father is bringing us back. We want to raise our children in the way of our Father and people cannot even understand it anymore.

N'su: I saw we've been given the complete authority to carry out our Father's authority. There is no power on earth that can hold us back from carrying out His purpose if we give ourselves to Him, except for something in us. But if we give ourselves under His authority, no hand can come against it if we are submitted to him.

Jonathan: we have been given authority to rule over our children in his place. It is a great responsibility — in His place. It is important to represent Him perfectly. Since we have been given authority we have to use it. If we do not, we misuse it.

Andreas: we have good government. I see more and more government is good so I give up more and more my rebellion.

Asher: I am thankful there is a new picture of authority. I see that behind this authority is a purpose. Yahshua has all authority and he has given it to us to establish his authority on earth. Christians do not want authority. Because it is practical in a lot of ways...

Yoneq encouraged Asher, who has been in the body for about 6 months, that if he could not express what was really in him, it was OK. He said it was a miracle to be able to connect what is in your soul and your mind and make it come out of your mouth to where other people can understand what you are saying. So don't worry about eeking it out. He said that someday we are all going to speak with authority and people are going to hear and say God is in your midst.

Meshullem: Where there is good authority there is peace and where there is no authority there is chaos. We have to represent our Father to our children and that is only if we know him. The way we know him is to listen to our brothers and sisters and if we are in this order then we come to know our Father.

Yoceph: In the last two nights I have been hearing the blessing and the curse. I have hope. There is a blessing if we discipline our children in the right way. If no there — is a curse. If we truly train them then we will be honored by them — the

blessing. If we do not, then we will be dishonored — the curse. I see that there is a standard that our Father is raising on the face of the earth for us as parents. But he does not leave us a standard and then leave us without anything to attain it. But last night I heard that He gives us grace and tonight I heard that he has given authority. He gives us grace if we heed what he tells us. We have been given authority as parents because our Father put us in that place. He gave us the authority and he provides the grace.

I'm thankful I am understanding this so I can actually start doing that. I'm thankful that there is a people who are coming to understand that in their hearts. Prov 13:9 — There is a light that is going to grow and increase and shine brightly — those who are righteous. But the light of the wicked goes out. I know there was a candlestick once and the candlestick went out because the parents did not raise up their children — a second generation. And maybe there have been other people who wanted to do something but they did not ever train their children in the way they should go. But our Father is now giving us the opportunity to understand that the grace and authority has been given to us to raise up a generation of children who will follow in the ways of our Father and be part of that people who will be a light to the nations in order to represent good authority — a people who represent God on the face of the earth. People will see that there is good government with good authority which comes from the Creator.

Just as authority has been misrepresented by bad authority, our Father has been misrepresented on the earth by bad representatives who claim to know him. It is hard for people to submit to him because all they have ever seen is Christianity, which does not represent the character of our Father — oneness. I see the importance of what we are hearing tonight. It has everything to do with the hearts of the fathers being restored to their children and the hearts of the children to their fathers, Mal 4:6. I'm thankful that I have a gauge for myself of what I'm going to do, if I'm going to heed the words of our Father or know, and I know the consequences. I have hope because in my heart I know I want to do it. I want to heed the words I hear. I desire the blessing. I don't want the land to be cursed. I want to see the blessing come to my family, to the whole edah, to the earth so that a nation could be born so a light could come to the earth so Yahshua's kingdom could come to the earth.

Lebanah: In the world I had a [certain] image of authority but now I see Caleb David and I read King David. He is like King David. He was so humble and for that he was king. He was representing our Father.

We have a good king and all the people rejoice.

Amen.

Authority 3

At the beginning of the teaching tonight, Daniel ben Chazaq shared what he had heard in the last teaching about child training. Pr 23:15-16; Pr 23:24. When the parents raise up their children right they are glad. They have true glory upon them, because they ruled their children well, they have light shining from them, and that light is the glory. That is what spoke to me because that light is the same light that is spoken of in Isa 49:6, the light to the nations. In raising our children right we will be that light.

The stem are the begetters, those who begin something new. The stem of the ship is what takes all the beating and battering of the ocean, breaking the waves. We are the stem. We are the ones who have been brought in out of the world. Our children will not have been in the world like we were, so it will not be so difficult for them to raise their children. But it is very difficult for us because we have been raised in the world by parents who did not train us. Therefore we have things like self-centeredness, laziness, and selfishness in us that have not come out. We will have a great tendency not to want to confront our children — to avoid the conflict that there is in child discipline.

Because we were untrained by our parents, we are self-centered, selfish, and lazy and we want to avoid the effort of training our children. We have a tendency to just want to play with them, to be entertained and to avoid responsibility. So our laziness causes us to overlook things in our children that need to be dealt with. It teaches us to look for ways to avoid conflict because we do not want to pay the price — the conflict of opposing wills. So we hide behind our excuses by saying, “Well, children will be children,” or, “Let them be children,” or, “They’re just going through a stage.”

But the word of God says that if we love them we will be diligent to discipline them. This is a great hardship on us, being the stem, because we ourselves have not been trained. But by grace and by the power of the Holy Spirit (whom we must submit to) we must undertake this task of raising our children. We must *overcompensate* for our lacks — our laziness, self-centeredness, selfishness, our desire to play, to be entertained, and to avoid responsibility. Because no one really loved us, it is going to be hard for us to love our children.

Certainly it is not a feeling, an *emotion* of hate, but it is that we do not love them enough to get to the root of their problem. We must endeavor to correct their development in every area of their young lives or we do not truly love them. If we give an excuse for their rebellion or bad attitude, calling it a *stage*, we miss our opportunity to love them. If parents miss that opportunity to train that child while he goes *through* that stage, he will remain unpruned. While he is going through a certain stage it is the pruning time for him so that he will not retain the bad characteristics of that stage (the terrible twos, the rebellious threes, the reasoning fours, etc.). Pruning is important during that time. You think they will pass through this time and their behavior may change, but the bad characteristics will resurface later. During the stage is the time to prune, otherwise they remain unpruned.

We have matured past those stages, too. That is why we remain lazy, self-centered, etc. Because no one pruned us during those stages, we did not change. If we do not prune them during those stages, they will remain lazy and self-centered all of their lives, and if that happens, our God will not set up His Kingdom, because the sin in us will go down to the third and fourth generation. If the stem does not overcompensate, making up for their lacks by grace and by the power of the Holy Spirit, they will not be able to train their children. There is nothing greater to which we should devote ourselves than child discipline.

Who can say that they do not have a tendency to be lazy, self-centered, and selfish when it comes to the most important task they have to do, training their children and raising the Male Child? We were unchecked, but we cannot allow our children to go unchecked through these stages. Our Father has given us the authority to train our children. These children actually are His children whom He has given to us. We are raising them and they are going to be sons of God in the universe someday. He has caused them to be born and He has given us the authority to raise them to be His sons. The world does not understand that this is why the world's children cannot be sons of God.

God, as the Creator, has the right to set policy. This means He has the right to establish, set fundamental principles of government. That is what a constitution is, an established policy,

established fundamental principles of government, frame of civil government or powers and duties defined and designated. Policy has to be established so that people can be governed properly by God's authority which He has set up on earth so that people can find a way to Him (Acts 17:26-27).

When there is chaotic, disorderly government, you cannot find God there because God's government cannot find its way there. Government is set up for *order* not chaos. Any government that does not protect people's rights is not true authority. That is why we will not be in certain countries. That government is basically evil. Socialist and communist countries leave no room for anyone to grope for God, thus the kingdom of God will not be able to be set up in those nations.

The Creator has the right to set policy for all creation according to His own will and purpose and plan (Mt 5:17-19). He has the right to command obedience to its laws, constitution, and principles of government in order that people could have liberty and freedom to search for God and find Him. He has the ultimate position of rulership above all leaders that He might direct their actions. Our God is directing governments in nations of the earth so that the gospel could be preached in those countries where a few years ago you could not even go. He also has the power to administer, execute justice. Pr 29:4 speaks about crooked government (crooked judges), contrasting a government that takes bribes and a government that rules justly. Pr 16:12 —The power to punish evil and to reward good is in the hands of God and in good government. Since ultimate authority belongs to God, any legitimate right to rule must be delegated by God. *Delegated* means sent to act for another with same authority (Mt 28:18). He will deal with bad authority. Thus certain dictators are being overthrown and run out.

Rom 13:1 — Be loyal and be loyally subject to the governing authorities in the nations, community, family. Wherever the authority be, let each person be loyal to it because there is no authority without God's permission and sanction. Those who exist do so by God's appointment. We are commanded to pray for the civil authorities in the nations. We can bring to power these

governing authorities. Governmental authorities exist by God's appointment sometimes because of our prayers.

Power or authority — the right to decide or act. Ruling or official powers, such as elders and apostles in the Edah, and earthly powers in the nations, have authority. God commands every individual to place himself willingly under the position of any rulership that exists above him. We have rebelled against that starting in the 1960s on through the 1990s. Some people rebelled by dropping out and heading to the mountains. We saw that most government was corrupt and therefore we threw away all the principles of government and authority.

This is a Body principle (and also the earthly principle of authority in government), that every member places himself under the position of rulership — under the head who is supreme over all the parts of the Body. Just like a hand obeys its head's command to move, we are to obey the head *without reasoning* (without reasons that we might give). We cannot place ourselves willingly under the position of rulership unless we confess that Yahshua is King — Sovereign — and if that comes from the heart, that is the initiation into that body. When you willingly place yourself under subjection to His headship, you denounce SELF (Mt 10:33,38) and from then on submit to all authority in the Body (Eph 5:21). Confessing with your mouth that Yahshua is Sovereign places you in the body of Messiah where you can obey because you have a new nature, you are a new creation, you are born again in the kingdom, with the Spirit and grace in you to give you the power to obey.

If you are in that, a miracle has happened in your life. The greatest miracle that the world will see is the unified cooperation between the brothers and sisters that brings about the end of this age — that Satan, whose work is to divide and destroy, cannot worm himself in and divide us and cause factions. Then we will be able to bring in the next age and bring in His rulership, which begins by us saying that Yahshua is King. That is the initiation. We cannot say Yahshua is King except if we have heard the good news and it has cut us to the heart. If we know and understand what the gospel is and are obedient to it, we submit to the King (Lk 14:32). We know we are not powerful enough to defeat that King and so we have to renounce the old king (the one

who once ruled us) and confess the coming King. That is the renouncing of your old life and your possessions, submitting them at the apostles' feet, capitulating. You must do that before the King gets here. This is salvation. A person who has done that *can* submit in the Body because he has the Holy Spirit. (If he has not done that, it is impossible for him to continue in the Body because he did not come in by the Holy Spirit.)

From then on we submit to all authority. We, more than anyone, submit to all authority, as long as our conscience allows. Wherever authority is, we recognize that authority. We are a new creation. We are no longer lawless because we know that God has established all authority. We understand the *principle* of authority. Just because there are bad policemen does not take away from the principle of authority. Police still protect citizens from crime, theft, murder, etc. We do not throw away all authority because some is bad. We must still love authority because true authority is of God. If we cannot recognize authority, we cannot recognize God, because God *is* authority. Yahshua has all authority in heaven and on earth. All is in His hands so we should not have fear of authority. Yahshua cannot be King to you if you do not recognize, appreciate, and love authority.

We can submit to the authority we see here in this area in Sus because Rom 13:1 says that no ruling power inside or outside the edah exists except through God. Every position of authority is under His control and headship. There is bad government (Pr 29:4,14; 25:5; 8:15,16; 14:34; 11:10,11). All existing authority exists and has been established by God (Rom 13:2). He who resists authority resists God himself. Those who resist bring judgment upon themselves.

Dan 4:17 — Because Nebuchadnezzar set himself up as God, God humbled him. He was sent out to eat grass as the animals do.

We have heavenly watchers who watch everything that is going on in and outside of the Edah. There are also other *holy ones* mentioned here who do things and make things happen. Anytime they want to, they can act — as long as we pray. We are the only ones on the earth who prayed for the downfall of Communism. Thus the Berlin wall was broken down and that is why D'rorah (our new sister from East Berlin) is here today.

Our Father humbled King Nebuchadnezzar. He was the most powerful king who ever lived. He ruled absolutely over all the known kingdoms of the earth at that time. The later kings had decreasing values of absolute power, but his power was absolute. [Today there is no absolute power. All rulers are checked by other nations. The whole world today is in concert right now concerning Iraq. We know their unified effort will one day lead to a one world government, but right now our Father is going to use it for our benefit so we can preach the gospel to all nations.]

God is supreme authority over all kings. He sends His angels to kings and they set policy concerning us. Dan 4:25 and 5:21; 2:21; Pr 8:15-16 are to encourage us and allow us to have the confidence to pray for anything we want according to His will. We know He can put a new mayor in Navarrenx whenever He wants — if we pray.

There are ten toes mentioned in Dan 2:42,44; 7:24. These will be ten national kings existing concurrently as God sets up his representative kingdom of twelve tribes (Isa 49:6) before our Master's second coming. This kingdom will be set up when there is absolute obedience. A kingdom is made up of people who submit to a king, who submit to his absolute authority.

In Dan 7:24-25 the final form of the economic community of the Roman Empire will be given power. This will be the world kingdom which will have absolute power, made up of ten nations. It is going to be the same time as the twelve tribes are raised up and one tribe, in that area, will be representative for all the tribes. Dan 7:14 — Our Father is going to set up a kingdom, establish, institute a kingdom, made up of people who give their *absolute allegiance* to Him, making no provision for the flesh because they are clothed with Him. If we make provision for the flesh, that kingdom will not stand. Our Father raised up Adam, he fell. Our Father raised up Noah, his sons fell. Our Father raised up Abraham and Abraham begat Israel and Israel failed. Our Father raised up the early church and it fell. So, in the days of these kings there has to be a people who give absolute allegiance to the King of Glory who is enthroned in heaven sitting at the right hand of the Father ruling over the house of Jacob through the workings of the Holy Spirit and His angels. They will not fail if they submit to His rule.

He created angels and they fell. There was a rebellion in heaven and one third of the angels fell. Because of the fall of the angels and subsequently the fall of man, the whole world has been affected with perverted government. But we will look for the good in government that we can submit to.

It was God's will that the human and angelic beings He created would accept His authority. Yet both rejected His authority and so God could not establish or set up His authority, His kingdom, in created beings since they were disloyal, untrustworthy and unfaithful. They could not endure because one third of the created angels were prowling around destroying the authority that God set up. Those evil angels have been doing this for 6000 years of history and so man has always turned against God and rejected His authority ... until the days of the ten kings. Then God *will* establish His kingdom. A kingdom is made of *loyal* sons who desire to do the king's will regardless of the cost. They follow the footsteps of Yahshua their King and spend their lives as He did. He has not withdrawn His authority even though He may have withdrawn His presence for a while. He is going to offer His authority to man until man receives it and uses it wisely according to His purpose. That is why Mal 4:16 says that if we do not do this, the land will be smitten with a curse. If our hearts do not turn to our children's and our children's hearts turn to us, nothing can be accomplished.

Wherever His authority is, there is the place where He will be. His Spirit will dwell where people are obedient. When people are not submitted to authority, He will not prevail with those people (Mal 1:5,14). His name will be great because the loyal and faithful ones will give absolute allegiance to him and not falter as everyone has done for the last 6000 years. There *were* a few overcomers in the first church, but they were not enough to carry on that lampstand. Wherever He causes His name to dwell that is where He will affirm His authority.

The power of Satan continually violates God's authority and makes people dishonor it and brings disorder. Thus man rebels against God. God sets up authority and Satan does everything to destroy and defile it. God will not permit this to go on forever. He wants order so people might grope for Him. He needs obedient people to put an end to rebellion in their own

lives and their own family. We came out of every evil thing in the world. We have every evil thing under the sun in us but somehow our Father saved us; chose us from the beginning of time in order to bring about His kingdom on the earth. The God of heaven *will* set up His kingdom (that is His absolute word). He has called us to do it. And the main thing is that your heart would turn to your children.

Down through the ages there has never been a second generation that was united. They always fell away to idol worship, etc., because they could not overcome the workings of the evil angels who were the first to rebel (at the time when Satan rebelled by wanting to be preeminent in the universe). But God created man with a plan, which was to undo the works of the evil one. Yahshua undid the works of the evil one and we must follow in His ways to carry that out. He will establish His kingdom with those who obey Him (all of His commandments) to the extent that He would say to them, “I love you, My Father loves you, and we are going to come to you and make Our home with you” (Jn 14:21,23). The Stone Kingdom will be those who love Him to that extent. He will establish His kingdom through our obedience. Never once was our Master disobedient to the Father. Never once did he resist authority. He obeyed perfectly by permitting God’s authority to exist absolutely in His life. 1 Jn 2:6 — We are to walk as He walked, keeping His commandments.

Down through the ages God’s representatives and delegated authority have failed — Lucifer, Adam, Noah, the church. But in the last days, the God of heaven will establish a kingdom. A kingdom is a territory that is subject to a king. John the Baptist told the people in Mt 3:1-2 and Mk 1:14 to repent for the *kingdom of heaven* is at hand, the *reign of Messiah*. The reign of Messiah is over those who are submitted to it. The greatest of God’s demands on man is not for him to bear the cross or to serve him or to do the deeds prepared for him, make offerings, deny himself, but it is for us to *obey him*.

We see in 1 Sam 15 that God ordered Saul to attack the Amalekites and destroy them utterly. The Amelekites represent the flesh — the evil, corrupt flesh. But after his victory over them, Saul spared Agag, the king, along with the best of the herds and flocks for an offering to

God. But God had told him to destroy them *UTTERLY* and completely so that they could never be raised up again to come against His people. If you do not destroy it, it will destroy you later on. And so in verse 28, the reign was severed from Saul for being disobedient and was given to a better man. Saul would not devote himself to destroying everything God had commanded him to. He argued that these things were spared to sacrifice to God. Be told Samuel this, but Samuel said that obedience is better than sacrifice and that to give attention to God is better than the fat of rams. Obedience is greater even than that sweet aroma of true sacrifice.

Who would detect that rebellion except a prophet? Because even in sacrifice there can be an element of self-will. But *obedience* is absolutely honoring to God. There is nothing more honoring than obedience. Because it is according to your will that you obey. So God found David because he was willing to do *all* of His will.

Our Father is going to find a people who are willing to obey Him. In order for authority to be expressed, there must be subjection and the flesh must be absolutely dealt with (making no provisions for it, being clothed with Messiah). If we have self-life, subjection is not possible. The thing that we learn in 1 Sam 15 is that if we start reasoning like Saul did and do not obey absolutely, then it is just like the sin of witchcraft (1 Sam 15:23). It is the same as witchcraft. Our Father is going to have a people who will not reason and children who will not reason.

N'su: I know that Yahshua is Sovereign King. He rules the universe. I know that in my heart is rebellion, the same sin as Saul, my own mind, what I think is right not what the anointing is. I know that is evil. I don't want that in my heart ... It leaves a road, a highway in my heart for speculation. I see that sin in my heart and I don't want it ... I want to receive the reasoning and understanding of Yahshua, not Satan. I know he has favor on me to let me dwell in His courts to receive from His people and I really need help because that is my withered condition.

Jehu: I saw more clearly tonight why our Father needs man. He needs man to populate the universe. Just like man needs woman to have a child, our Father needs mankind to submit to him. It became clear to me how everything comes against authority. In Israel there were continually people rebelling against authority. Our Father wants us to totally give ourselves to his good authority.

Meshullam: Our Father needs people who would submit. He created man with a free will. Adam used his free will to submit to Satan. There are only two kings:

either you submit to Yahshua or you submit to Satan. We also have a free will and our Father needs us that we would use our will to submit to His will. I have no doubt that Yahshua destroyed the work of the devil but I want to see it. Yahshua is perfect authority — the best authority. We can use our will to submit to this authority and show mankind that his authority is good. It makes me thankful that the world can see that our Master won the victory. All the world could see before was words, but now it is reality.

ha-Emeq: That's why Yoneq said it was a miracle that we could be born again, that we can remain with one another. People come here and ask, "How are you organized?" They know you cannot function together without government. So they look for some cult leader who is doing everything. But the Body of Messiah does not function like that. We are a people who gave up our own independence and submit to one another because we love Him (Eph 5:21), because this is the best government. Authority is in every area. Like in a factory, the way people talk about their boss, despising authority; or the way they talk about *cops*. We have that in ourselves, too. But every time one bad word is said about authority, God notices it because it is going against him. We have a submissive attitude to all government even if they are bad people.

I was thinking about Shimone the zealot. He was so against the authority of that day and all the rebellious attitudes he had needed to be dealt with by the loving authority of His Master. Yahshua was careful not to speak anything against authority, even though Shimone the zealot probably wanted him to. But Yahshua respected the government. He told his disciples to pay the taxes because he respected authority. His enemies wanted to find grounds to accuse our Master by saying that he was plotting a revolt against the government. But when they listened to His words they could find no hint of rebellion. So they said that anyone who calls himself a king is against the emperor, so kill him. But Yahshua said "My kingdom is not of this world." He was not against the earthly government — he had something better! We have to have all that rebellion in us dealt with even to policemen and the boss in the factory. We are not rebellious. We love authority.

Barachah: When I was kidnapped, I was told over and over that I had to think for myself. But that is against all authority. Our Master said that He didn't say or do anything that His Father doesn't tell him to say or do. We do not do anything on our own initiative but from the initiative of our Father and His government. That statement was coming against His authority. When I think for myself, it is the flesh and leads to death. I'm thankful I am under the authority of Yahshua and His good government. I'm thankful that I can be covered.

N'su: Our king has subjects in his kingdom. I'm thankful we can subject to each other because each one is subjected to the other all the way through. We are in a true kingdom of good authority and good rule — that we can be in His rule and reign and His order.

Havah: It is so evident to me that it is only when we subject ourselves to the authority that we can then see our Father's handiwork. I've seen our Father has saved us from our own reasoning and finding our own way out — He has put us in a place that forced us to submit to an authority and then he brought about an even greater thing. With the raid, and with Isaac and Michael, at one point everything was so unfair and we considered not going back to court. But we went and it was that next court that made a new law for the whole land concerning child protection and corporal punishment. I saw too that when Yoneq said we should not miss the opportunity to check our children through a particular stage, otherwise they will always have those characteristics, it made me see how so many people see everything that is wrong and have a recipe to a solution but are powerless to affect those changes. Those tendencies, faults, sins are too strong. We are the only people who are going to be able to do that because we have given up our fallen lives.

Yerushah: I rebelled against my parents. They did not discipline me when I was younger. If we do not deal with rebellion in our children they are going to leave the will of our Father. All the things we do are not so important. The offerings we bring are not going to do it, but it is obedience.

Meshullam: Our Father wants us to have confidence. If we pray in Yahshua's name against evil government, He will bring it down. The Berlin wall is the best example. No one would have ever thought that it would come down. There are still places that are not free, but our Father wants us to pray. There are one billion people in China, 240 million in Russia who wait, in Romania and Yugoslavia too, to hear the good news. But our Father showed us through Nebuchadnezzar that He will do it. That is why he says pray and have confidence because He will change it. He wants us to be so concerned that we will pray and then He will do it. Not so they can have Coca-Cola (but it's good if they have it because then their hearts can be judged if they have it), but so that they can grope for God. He pushed down the Berlin wall and he will push down other thrones because they do not go according to his will.

Jonathan Elezar: Nebuchadnezzar had the greatest kingdom ever on the earth and our Father never humbled a king as much as this one. He made him eat the grass of the field. This gives us confidence that our Father will do it. It is recorded for us.

Authority 4

As the entire Body here in Sus gathered into the entrance hall at Tabitha's place, Yoneq continued teaching, amidst translations in German, Spanish and French, about the training of our children, conflict, authority, and reasoning.

Every child born has a will of his own and strong desires. He comes up against the authority of his parents when it goes against what he wants. He is driven by his fallen inherent, natural, innate, inborn human nature to sin. Sin is defined in Jms 4:17 as knowing the right thing to do but not doing it. Yet even though he many not know the right thing to do yet, he is doing the wrong thing. And when he is taught the right thing to do, he rebels against it. (But not until a child reaches an age of maturity does he become accountable to God because he knows that he is sinning, and so then he is responsible and can be recompensed for his sin.) Children are driven by their natural, innate nature to do what is wrong. That is why our Father loves us so much, because we go against that tendency by the help of the Holy Spirit. Parents give children the help to go against that tendency, and later, when they are saved, they have the gift of the Holy Spirit to help them.

Conflict

To bring their children under control and to maintain that control, parents need to be aware that there will be conflict. Conflict is the violent collision of two wills in which one must rule over the other. Where two wills exist, they butt heads like two goats. If there is a violent collision of two wills, one must rule over the other or else there will be chaos and disorder of all kinds. That is why there is government in the nations, so people will not just do what they will, but they will submit their wills to a higher authority. If they resist that authority they oppose God and will repay with everlasting destruction, i.e., the lake of fire.

In the parent-child relationship, just as in other relationships where there is a conflict of wills, one must rule over the other. This conflict will exist throughout most of the child's life. The child stage will last to approximately 12 years of age, but there should be no pressure on him to be baptized. (You are only baptized when you hear the knocking of the Savior at your door

and you know he can save you from the recompense of your own actions.) There should not be so much conflict after 12 because the child has been brought under control. His will has submitted to his parents' will. Now he can willingly submit to his father's will. In the same way, the law was a tutor to teach us how to submit to our Master. The law subjugated you, but we obey our Master out of love for Him. When you please Him, your conscience rewards you and grace upon grace comes upon you for greater and greater obedience.

Most normal people do not enjoy conflict, so you as parents must overcome this *natural tendency to avoid conflict*. You have to overcome for your child's sake and for our Master's sake. This self-control, the fruit of the Spirit's control in your life, can be accomplished only when you establish that the objective (goal) of training your children is more important than avoiding undesirable conflict. This is self-control with a motive — for your child's sake. If the Holy Spirit is controlling you, you will be obedient to Him and will not avoid conflict. The objective goal of training your child is more important than avoiding conflict. Facing conflict is simply a part of the cost you must pay in reaching your child and in reaching the goal of your instruction (Pr 22:15; 23:13; 29:15). The goal of your training is that this child will be under your control and willingly giving himself to your will.

Our Master was human so He had a human will, which He subjected to His Father's will. He willingly gave Himself to His Father's will. His human will had to be in subjection to the Divine will. If at any time His human will was not in subjection, He would have forfeited His right to be the Savior, compromising His righteousness. He never, ever, went against His Father's will. The human will and divine will became one. The goal of our instruction will lead us to have the same will as our Master's will (which is to have the same will as our Father's will, and so all of our wills and our minds will be one, Acts 4:32). Right before the cross, our Master said, "not My [human] will be done, but Your [divine] will be done." It had to be the Father's will, otherwise all of humankind would be lost in their sins with no hope.

Our children's will has to be submitted to our will so that when they reach adulthood, they will not depart from that will which they have been trained up in. This is the essence of

child training and the *parents* are responsible for doing this and *accountable* if they are not doing this. Gen 18:19 — Abraham was chosen with this responsibility and his seed, every person chosen in Messiah, has the same responsibility in order that our Father's will is done because essentially, it will be done through child training. If we do everything else right but do not do this, we will not be His people, the ones who will bring about what our Father promised Abraham, until a people keep the way of our Master.

The child must be trained in the ultimate way he should go so that the goal can be attained and reached. To reach the goal, the child's heart has to be reached by the parent. So whenever there is more than one will, whenever more than one will is involved in any undertaking, there is going to be conflict. That is why it will be such a witness to the whole world that we can work together in the *one will* of our Master. We do His will which we are all submitted to of our own volition, not forced by Him, but because we love Him. For this reason, a wife submits to her head, her king. *She* submits. Kissing is an act of submission. That is why it says to greet one another with a holy kiss, because we are to submit to one another out of fear of Messiah (Eph 5:21). There is no marriage apart from submission, but a wife does it willingly because she loves her husband. We do it willingly because we love our Master. Anyone who does not love our Master Yahshua with an undying love will be accursed (Eph 6:23-24; 1 Cor 16:22) because he will not be able to obey Him and submit to His will. The Ephesians lost their first love and they could no longer submit to Him and obey Him absolutely, so they were cut off and the lampstand was removed. There is no marriage apart from submission.

A child, especially in early childhood, will not willingly submit. So you have to *make* the child submit. You have to break his will so he can willingly submit. When our children reach youth, they willingly submit to the will of their parents because they know they have been loved. Parents must realize that neither in the Body of Messiah nor in the world does the physical ability to have children automatically qualify them for the task of properly training their children. We have seen many examples in the past (in the world and in the Edah) that tell us that just because you can propagate children does not give you the skill and the heart to raise those

children. On the other hand, the parents of the children who are procreated have a mind about training them already and are more apt to rule over their children. Parents who said, “Oh, no!” every time they found out they were pregnant also found that they had no desire to train that child. But for the child who was wanted, the parents had the desire to train him up because they knew where the child came from.

Where can parents obtain training for the proper training of their children??

As a parent you have only one chance with your child. You spend your whole life raising children and all the effort can be painfully wasted unless there is a positive result. So you must know how to handle or manage your children. This knowledge should be innate, inborn, instinctive. At least the desire should be there, but parents need training. The only place a parent can receive training is in the Edah. You must know how to handle that one chance to train your child for an eternal benefit. Paul says that parents (especially the elders) must know how to handle their children. It would be an immeasurable loss if you fail to train them properly. There is no way to determine how terrible and awful it would be. *It is a matter of life or death.*

You are the father, the source. You give the spirit and life to the child. The mother is the *matter*, the flesh. The mother is what makes the child. The child, who is completely dependent on you for support, protection, and guidance, *needs your heart*. That is why the father’s heart must turn to the child. Being a parent is the most difficult, bewildering, perplexing, confusing, disorderly, seemingly lost-in-the-mazes, challenge you will ever face in your life. If you will be able to raise your children up you will be able to rule the universe and you will be able to rule the nations with a rod of iron in the next age. It is the most awesome task to a parent and you have only one chance to do it, only one life to live to be fit or qualified for the kingdom of God. He has already qualified us for the Eighth Day by His death, but for the Seventh Day, it comes by continual obedience to His authority. So the first thing you have to do is set your hand to the plow. If you look back when you get to one of those stages your child goes through, you are not going to prune him properly and then his youth is going to be perplexing because of the

problems he will give you. You have to deal with your child *during* the terrible twos, the turbulent threes, the frustrated fours, etc.

Being a parent is a difficult challenge because there are so many conflicting theories about child training. Psychologists write books on how to raise children and every book is different. But Acts 4:32 says there is only one heart and one mind in the Edah. There cannot be two minds about anything. If there is one mind there is *one mind* (1 Cor 1:10). Throughout the epistles the Edahs were exhorted to have one mind, with no differences of opinion because this would cause strife and dissensions which are the works of the flesh spoken of in Gal 5:19. If we're divided, it's because we are in the flesh. It's that simple. Those who are led by the Spirit are sons of God, and the sons of God are called *peacemakers*. They make amends, bring restoration.

All of the experts disagree with one another. Everyone has his own opinion on how children should be raised. Psychologists say that parents should treat their children as equals and should reason things out. (*We cannot reason with them, not until they have been brought under your control, because you cannot reason with a child. Parents who start to reason with their children too young will spoil [ruin] their children. A child must be told what to do; a youth must be taught why to do it.*)

Society has come so far in this that they have come to the concept of “children’s rights.” They say children have rights, that in other words, they should be treated as equals in society, in schools, and even with parents in the families. Also there are people who have created theories that using the rod to discipline is called child abuse. This causes some parents to be afraid and to question the use of discipline. This is happening all over the world. This is why the antichrist will be able to come in, because all of the restraint of lawlessness is being removed. This began twenty or so years ago when people stopped disciplining their children. It is why the lawless one is here. The Word says that in the last days lawlessness will be increased. The restraint is lifted, that angel, the restraining power, has stepped out of the way. Children have equal power with

their parents. Their parents let them do as they please. *We* cannot let this fear of disciplining into the Edah.

Some people have a confused view of love and equate love with being permissive. But this theory has produced what you see and hear about today in children all over the world — the uncontrolled youth years. Because they were never controlled as children, they are uncontrolled in their youth. That is why you see millions of teenagers getting abortions today. All over the earth, abortions, teenage pregnancies, and suicide are epidemic. Youths do not feel loved because they are missing their parents' authority. They are looking for authority they can idolize. The movement and the 1960s started because parents' authority was waning. Children had TVs in their rooms, their parents let them come and go as they pleased and stay out all night if they wanted to. The experts can only agree that there is no set pattern for training children — just do what is right in your own eyes. In other words, they say there is no right way for parents to parent (train up) their children (to maintain, educate, to cause). But if they do not do this they are not real parents and their children are illegitimate according to Heb 12.

God has established the institution of the parent as one of His ruling authorities on the earth. To this position it has been delegated both the right to rule the children and all the power and grace to succeed in child training according to God's plan for that child. God has delegated this *position* of being a parent and in addition to this right, the power to do it *and* succeed if it is by the word of God.

This position of parent is the direct agency through which children are to receive ruling during their childhood and youth. They are the ones who direct the life of the child. The parent is the agency. The agency is the way something is done. If there is no agent, there is no carrying out of any plan. There have to be agents in the Body to carry out what we are commanded. The parents are the agency by which children are to receive training during their childhood. It is through this agency that your child is to receive protection, direction, and instruction. Whoever God places in the position of being a parent is accountable to God as to how he or she rules.

Many things in this teaching are overemphasized and repeated so that they will go into us, because it is essential for us and our Father's purpose. The *most essential thing* you can learn is *obedience*, especially if you have children. If what it says in Mal 4:6 is not happening, you are lost, still in your sin, mere Christians without the Holy Spirit. You may be good people but you are not real because unless this manifestation happens, everything else is wrong. Also, if Dan 2:44 is not happening, we are impostors because the manifestation of the Body of Messiah and raising up of the twelve tribes of Israel must happen at a designated time in history. If we are not a part of that because the Male Child is aborted or miscarries (because Mal 4:6 did not happen), then who are we, if we did not have the obedience to carry it out? If Rev 7:5 and 12:5 do not happen, then who are we anyway? In order to serve God we are not called to choose self-denial or sacrifice, but to fulfill God's purpose. The purpose for denying self is to make possible the carrying out of His will. Our Master's death is the highest expression of obedience to authority. If we think we have to deny ourselves and sacrifice today it is not going to be enough unless we know the purpose of our calling and that total obedience is love (Jn 14:21-23; 1 Jn 2:5).

1 Samuel 15

If there is a *principle of rebellion* in what we do (like Saul in 1 Sam 15:23; what he did looked good and everyone said, "Wow, that was wonderful; he spared the best for God!"), then that is the same sin as divination. Reasoning is the same sin as witchcraft. And we know it says that no person who practices these things will enter the kingdom of God because they were not fully obedient to the will of God (1 Jn 2:17). That is why you have to pray and cry out that you will not die prematurely until you come to obedience willfully in your heart.

Rebellion is withholding your obedience by reasoning. The evil one will obtain glory through our sacrifices that we make in the Body if there is a principle of rebellion in it. He will obtain and enjoy glory because when we are not obeying Messiah, we are obeying Satan who is the prince of rebellion. Christianity operates under this principle of rebellion; they have reasoned away every hard saying in the Bible, which is why they are filled with every unclean spirit.

Everything they do brings glory to Satan, even going to church and witnessing, because there is a principle of rebellion in it — they know the Word and do not obey it. If we do that, he will cut us off like Saul (verse 28) and he will look for a better man. God did not accept Saul's sacrifice because there was a Satanic element in it. Mal 3:3 says we must be refined by fire and soap in order to make sacrifices acceptable to God. The goal is that what we do would be acceptable. We cannot worship fully because we are held back, but when there is no principle of rebellion in us we will worship like the angels. [If you are not doing this, don't be discouraged. You are on the way. We are entrapped in so many ways but we are going somewhere, if our hearts are right. If we are willing, our Father will do the rest; His grace will come upon us.]

Saul had a principle of rebellion in him to not obey the prophet's word — he reasoned. It was a Satanic principle. Rebellion is subtle reasoning; it looks good; it's reasonable (*it seems right... death*). But you see in verse 23 that it is something awful. And many times that is the way *we* obey. Jonathan knew what Saul did was evil and he wanted to give his allegiance to David even though he knew he could have been king, because he saw that Satanic principle working in his father.

We must meet authority in our lives, be introduced to it, confronted with authority. Before we can work and do things for God, first we must know His authority. We have to be broken and contrite. Our entire relationship with God is regulated by how much we have known his authority.

If we do not know His authority, we will be lawless; we will be doing good things but it will be lawlessness (like Saul) because there is a Satanic principle in it (Mt 7:21-22). The last verse in Judges says there was no authority in the land and everyone did what was right in his own eyes. They could not obey God as God. We'll only get things from the Word if we read it expecting to be commanded by the Spirit. Those who obey understand; those who don't obey don't understand.

The flesh loves to find fault with authority in order to throw off restraint. Israel threw off restraint; Châm threw off restraint. When he saw his father's improper conduct he did not want

to cover his father's fault. It proves he had a rebellious spirit. He looked for fault. The flesh looks for a mistake, thinking that maybe if it is not the true authority of God, then I can do what I want to. So Châm went out and broadcast it to his brothers. He pointed out his father's fault, and so he reviled authority. Anyone who reviles authority is going to suffer death.

Shem and Yapheth had the proper respect for authority. The failure of Noah became the test for the new world (Shem, Châm and Yapheth). It revealed who was obedient and who was rebelling. Noah's failure unveiled and exposed Châm's rebellion. After Noah awoke from the wine, he prophesied that the descendants of Châm were to be cursed and there was a sentence pronounced upon Canaan that he would be a slave of slaves.

We see that the one who is not subject to authority will be slave to those who love and respect and are subject to authority. Those who are subject can be used by God, and those who are not will be used by those who are. If we do not know authority we will be put under authority. If we are diligent we will rule. If we are not, we will be put to hard labor — slavery.

Pr 3:5-6 talks about not leaning on your own reasoning, not depending on your own understanding. We have to put out the eyes of our own reasoning. This principle will separate God's people from Satan's people who will try to lead away a following of their own people sooner or later. The eyes of our reason — our own reason — must be put out in order to follow our Master. We can receive either reason or authority. If we live by faith we do not live by sight (reasoning what you see or understand with your own reason).

As rational human beings, how can we refrain from reasoning as Saul did? It seems impossible because we reasoned from childhood to adulthood. Our parents taught us to reason by asking what we wanted instead of commanding us so we could learn how to obey authority. Until now, we have learned to reason and the basic principle in our life is reasoning. How can we cease from reasoning? How can we deal with reasoning in our lives and with our children?

To cease from reasoning we must give up our *flesh*. There are two classes of disciples: those who live on the level of reasoning and those who live on the level of authority. It is only in

the flesh that we would reason and do what *we think* will please Him instead of what the Word says that we should do or not do.

Without knowing these things, the end cannot come, the Stone will not be built up, our Father's purpose will not come about and no one could be saved.

Read Romans 9 if you want to put an end to your reasoning. It will bewilder your reasoning.

Authority 5

Tonight we began by reading from Col 3:20 which is recorded in the New Covenant which was written to the house of Jacob, over which rules a King — our Master Yahshua. He has been given the name of the Father (Jn 17:11). This is authority. Whoever belongs to Him will be kept in oneness and will have the same mind of how we interpret the New Covenant. Col 3:20 is actually backed up by the King of Israel who is the incarnate Word, the very Son of God who became flesh and dwelt among us, who is now enthroned at the right hand of God in heaven (Lk 1:31-33). After He rose from the dead, he was coronated at the right hand of God and sits on the throne of David and rules over the house of Jacob. We are that house of Jacob and will remain that house if we are faithful (Heb 3:6). The first edah was not faithful. Messiah was faithful as a son over God's house and we will be also if we hold on to the faith and hope that we have. This is what the New Covenant word is to us (Heb 1:3; 8:1; Eph 1:20-21). Jer 31:31 speaks about the New Covenant several hundred years before it was inaugurated on the night our Master was crucified. The restoration of the New Covenant has begun. Lk 22:20 is the fulfillment of Jer 31:31.

The word *obey* in Col 3:20 is translated from the Greek language as a command. It means to hear and obey — *shamah*. This *obey* means to be subject to parents in all things, for this is pleasing to the Lord. The word *subject* is the word for obey that relates to the parent-child relationship. The children are subjected to their parents' rulership. It does not ask the child to be submissive because they do not have the ability to be submissive. Only we have the ability to be submissive — of our own free will, but children are subjected. Their parents bring them under their control by force and they learn to willingly submit to their parents of their own free will by the time they are youths. Until then, children's will is just self-will if left to their own.

Col 3:20 is talking to older children, giving them the concept of pleasing the King. To *subject* means to bring under the power or dominion of. Without this command or institution by God, with parents being placed in this position over their child, children would only do what was

right in their own eyes (Jdg 21:25 — as Israel did without authority over them), thus they would always be doing wrong.

Col 3:20 is our constitutional law. It sets a law for the children and a constitutional right for the parents. “Children obey your parents.” Children are not to be left to themselves to grow up as they will, but they are to do as they are told according to the parents’ will, thus a parent’s word is law for the children. Your word is law. You can create law. If your child is disobedient to the word you told him, he has broken the law you set for him. The rod is the only means by which you can enforce your law. There is only one way to expiate the guilt of breaking the parents’ law from that child in order to give him a good conscience, and that is the rod. If the rod is not used, the guilt piles up. It is wonderful that we can keep our children’s consciences pure and clean.

The command in Col 3:20 is addressed to children, but parents are the ones who are in charge and are accountable to God for its fulfillment. Just the same as Heb 13:17 tells people of the edah to obey their leaders, but it is the leaders who are accountable for your souls. As long as the children are under the parent’s control, the parents are accountable. God always holds the ones in authority responsible for the actions of those under their rulership. The parents are accountable to God for the obedience of their children, elders are responsible for the sheep in their flock, and governments are responsible to carry out laws given to the nations.

In the ten commandments, “You shall not murder” is a command given to the people, but it is the responsibility of the government to carry it out and see to it that if a person did truly murder, then that person’s life is taken away from him. Good government sees to it that whoever sheds blood, his blood shall be shed (Gen 9:6). This is a commandment to the nations. Those who do not uphold and advocate this commandment are not worthy of the nations.

Gen 9:6 says “*by man* his blood shall be shed.” Human government over man is established *right there*. If anyone violates that (a judge, jury, whoever) when it is proven that a person committed premeditated murder and he does not judge that person to be executed, he will be excluded from the nations. In Ex 20 the commandment not to murder is to the people, but God

gives responsibility to the government to carry it out. However some people in government are against the death penalty, as a result of their reasoning. They think that because innocent people might sometimes be executed, no one should be. But our Father takes care of the innocent. The electric chair is a deterrent from murder. Liberal form of government does away with the death penalty; conservative form of government maintains it. In this sense, conservative is better. Whoever votes for liberal candidates who are against the death penalty will go to the second death for that alone, because it reveals their philosophy of life, that they have reasoned away God. Such people are under the sway of the Satanic force that is bringing forth lawlessness. Liberal government is not as responsible a form of government as conservative is, even though there is not much difference between the two.

God gives the government the authority and responsibility to execute the death penalty. If *we* do not believe this, how can we be worthy of the Holy City when those in the nations who do not advocate the death penalty are not worthy of the nations? We must have a mind superior to the nations.

God has given responsibility to parents to see to it that children obey them. Liberal parents do not believe in corporal punishment. Conservative parents do believe in corporal punishment. This shows that they are working with the holy angels in restraining lawlessness. But liberal parents are working with Satan's angels bringing in lawlessness and ultimately the antichrist.

God gives parents the right to enforce his child's compliance to obey him in all things. The area within the boundaries and limits of parental authority is more extensive than any other institution. Parental authority goes beyond any other institution on earth because the parent's right to rule includes the power to force obedience in *all things*. The government however does not have the right to force obedience, but only to punish disobedience. The government cannot make you do anything. They cannot force you to work. [And if you will not work they can only support your being a lazy glutton by giving you money from welfare, etc. Through taxation, the government gives you housing, food, shoes, etc., etc., until they have more and more control of

your lives, making way for the antichrist to one day come in and take over. One kind of government (liberal) promotes this; the other (conservative) does not.]

No other institution is given as much power as the parent. The subjects of all other institutions are to *submit* to authorities, but a *child* is commanded to obey, to be *subject* to his parents' rulership. Government does not have the right to spank people if they are rebellious, but only to punish them if they break laws. The basic difference between the Greek words *submission* and *subjection* is that *submission* appeals to the attitude of *voluntary* acceptance of authority and *subjection* is compliance whether one wants to or not (you have to obey *regardless of personal willingness*). Children are under involuntary servitude of their parents until they are youths when they mature and become fruitful adults in the Body. Children are helpless in themselves to submit, for they do not know how to submit since they are not equal to their parents; they do not have mature wills, which are developed by the rod. Children are by nature rebellious. Parents not only have the right to rule in all things, they also have the power to force their child's unwilling compliance to their commands. This is approved by the New Covenant. If you are persecuted for obeying the New Covenant, you are righteously persecuted and great is your reward in heaven. Government does not have the right to keep you from obeying the New Covenant. But we are coming into an age of lawlessness, so governments will try to do this.

Parents are delegated authority. *Delegated* — sent with a trust or commission to act for another person; sent with power to transact business for another. Messiah delegated His authority to make disciples and establish the church (Mt 28:18). Parental authority is delegated to parents. They are delegated the right to rule their children. No other institution, not state, social agency, etc., has rulership over children (even other people in the edah) except for the parents. Only the parents and whoever the parents give that right to have that right to ultimate rulership. It is only if the parents *give* that right that another person can have it.

Parental authority delegates to parents the right to rule the children under their control. No one has rulership rights over the children of parents — not social agencies, school personnel,

or nosy individuals. None of these have any authority over children because that right is the parent's only (and whoever the parent delegates that right to by their consent).

Years ago they would spank children in school for rebellion and disrespect to the point that they learned to respect authority. Parents gave them the right to do it. But 20 years ago, after discipline was taken out, all hell and chaos broke out in schools. Disobedience of every kind came in when they took discipline away.

Parents have the authority to say whether or not someone else can discipline, even in the edah, because the family is an institution. No one has any authority over the child except the parents, whose authority is delegated by God over their own children. The same is true in the nations also. The parents' power over their children is accountable to government in the nations (good government) only through God's law concerning incest, injury, or murder. If parents are brutally injuring their children, breaking, burning, wounding them, then the government has the right to come in and correct the situation. Parents are directly responsible to God for any misuse or abuse of their authority. We know that the "stripes that wound" spoken of in Pr 20:30 is not considered *injury* by the merciful loving God because it is under the control of a loving parent who is loving the child and obeying the word of God. *These* stripes are the only way the heart can be reached. *Injury* is to impair soundness of health; to wound. But stripes or marks from loving discipline shows love by the parent. The child has no rights except the God-given right to be raised by parents without the intervention or interference of any other institution.

The family is an independent institution as high as the state. When the government begins to misuse its authority, it goes beyond its boundaries and undermines parental authority, wanting to make the child responsible to the state rather than the parents. Today they are taking children away from parents and saying that the child belongs to the state.

The socialist education system has no checks and balances to what they teach children. They take away their human dignity by lowering them to the level of animals, teaching them that they were not created, but instead evolved from animals. Anyone who teaches this does not acknowledge that a person is made in the image of God (Gen 9:6), which is the very reason why

people should not murder men, because man is made in the image of God. If children do not know this, they are liable to do anything they want to other humans. No one who teaches this is worthy of the nations, for they are teaching children that they can do anything against man and God. Some governments that overstep their authority take children away from parents. For instance, ancient Sparta made warriors out of them; also in socialist nations, in Hitler's Germany, and communist Russia, the government usurped the parents' role.

The evils of the socialist school system undermines parental authority. As it is today in the United States, *parental authority is being undermined by socialist compulsory public education* and child protection agencies. Child advocacy agencies are promoting child abuse laws, undermining parental authority. Parents must not allow government to usurp their authority in any area when God holds parents alone accountable. We cannot allow these governmental agencies to have any inroads to tell us what we can or cannot do with our children when *God has given authority to the parent*.

For example, parents have the explicit instruction in the Bible to train and teach their children in accordance with the word of God. The institution of government has no such instruction. Therefore they have no authority above the parents to teach or train children. No instruction can be found in the Bible that grants authority to government over children in any area except that good government should praise parents for doing good (1 Pet 2:15).

God honors the value of parental authority so highly that He instituted laws for government to protect the parents' rights and authority from *internal revolution* by the child himself. Rather than the government being the agency to do the job of the parent, it is the job of the government agency to support the parents in controlling their child. It used to be this way, but lawlessness has crept in. But government should protect *parents'* rights and ensure that parents are not prevented from doing their job.

Children are not to be allowed to revolt against their parents. The commandment in Ex 20:12 and 21:15,17 in the law of the nations of Israel, which our Master brought into the gospel in Mt 15:34 (except that enforcement is different, i.e., instead of stoning, we send them outside

the edah) — *anyone who curses his father or mother must be put to death*. Even if he speaks an evil word against them or wishes evil on them, that is a curse and he forfeits his right to live on the earth. (In the edah, he forfeits his right to live in the edah.) To *curse* means to speak evil against; even if no one heard you, God heard.

Lev 20:9 — Notice that the father and mother are equal in requiring respect from their children. The blood of the child who curses his father or mother shall be on his own head, which today means that he cannot be saved; he dies with his guilt and goes to the lake of fire. In Old Israel he would be stoned and rocks would make blood come to his head to show that his blood is on his own head. To *curse* means to even just utter a wish of evil: “I wish something would happen to them. I wish they would get sick. I hate them.” That is a curse.

Ex 21:15 — Anyone who hits his father or mother shall be put to death. He will be spiritually dead; he will not be saved except by a tremendous act of mercy on our Father’s part.

Cursed even is he who dishonors his father and mother (Dt 27:16). *Dishonor* means that he does not highly prize them; they are not a precious possession to him. He takes honor away from them, does not esteem them (Pr 4:8). If we do not honor our parents, we will die. If we dishonor them we will be put to death. If the Body says *AMEN* to that, it means we consent to that sentence (Ps 91:14-15; Pr 30:17).

Three things are revealed to us here, three important principles: 1) Both father and mother are equal in this respect; they have an equal role in the child training as parents over their children; 2) God will not tolerate the slightest disrespect of parental authority by children; parents are God’s agents for disciplining and punishing those who do wrong (Rom 13:1); they are responsible to uphold his authority; children are to respect their parents; and, 3) The death penalty was to be executed. Children were to be executed, destroyed. Those who made a practice of overt disrespect, a type of disrespect that was judged as leading to death, were to be killed by stoning. Such a child was to be executed, but the parents themselves were not given the right to take their own child’s life. [You do not have the right to send your child away from the edah; it has to be judged.] Judgment had to come from the elders of old Israel first. Only the institution of

the government of Israel had the power to execute the child — stone him — set him outside the church so he would die outside and go to the lake of fire. The parents, however, did have the right to testify against the child, and in some cases, the one who brought the complaint had the right to cast the first stone (Dt 21:18-21).

It is a very serious matter about children being full of respect. If respect does not run out of your mouth then you are not respect-full. Respect that is running out of your mouth comes out in good words to your parents, husband, our Master, etc. If you are not honoring, you are disrespectful. Whoever dishonors is not full of respect. If you are full of respect, it means that you are filled up with honor, praise, and respect, and it overflows out of your mouth. So all children who dishonored and were disrespectful to their parents in the edah are dead inside already. You cannot get any life out of them; they feel dead. But if they repent and start honoring their parents they will be full of life and have a long life.

These laws were given to the nation of Israel, but the principle still applies to us. God will not tolerate disrespect. God will not tolerate children who are not full of respect. He will not tolerate disobedient children. They must be ex-membered from their parents. They are members of their parents, but just as, if my arm was dead and started to rot, it would have to be cut off, your children will have to be cut off from you. If children must be ex-membered from the community and sent away outside the Body, predetermined by the consent of the parents and the elders, that is drastic.

As drastic as it may seem that God would institute the death penalty for a child, it was for the protection and benefit of the whole nation. One reason that Israel fell away is because they stopped executing judgment, drawing the sword, drawing blood. This was for the protection and benefit of the nation. It is for the protection and benefit of the Edah itself. If a child is raised to adulthood and is not trained to be respectful and he is disrespectful and disobedient to his parents and training instructors, he is likely to not respect or obey anyone, even God. Knowing this law, parents would fear — all Israel would fear. Few would fail to train their children to be respectful,

knowing that if they failed, they would have to testify against their child for the death penalty (Dt 21:18-21).

Ecc'cus 30:1-13 — If you do not train your child up right, you will rue his insolence; you will grieve over his haughty contempt, his rebellion.

So the parents will have to testify against their child for the death penalty — *that* is ruing their insolence. The child, knowing this, would at least outwardly conform to save the rest from the evil influence that he would have. If a child who is a rebel was not executed because of slack government or lack of parental authority, God's word *promises* direct judgment to the child. Likewise, if we do something that is a sin unto death which requires the death penalty and nothing is done about it in the Body because no one knows about it, God saw it and He will put you to death spiritually and then physically (1 Sam 3:13-14; 4:10-18; Pr 30:11-17). *Curse* even means "does not bless." If you do not bless your parents, you curse them.

From the time when the first church fell away until now, you can see the curse that is in Christianity today. They revile their parents, speaking against their parents. Many are under that curse. Wars, violent deaths, drug abuse are the direct result of untrained children.

Cursing is the result of parenting a rebellious child. On the other side, blessing is the result of parenting one who honors his parents. God has promised the blessing of peace and prosperity; He has promised long life to the child with no sick-bed affliction, no violent deaths, no premature deaths due to disease, famine, wild beast or war; the promise that death would come just at the right time to the godly; they will see prosperity and will live long enough on the land to see their children rise up and bless them. When the truth is observed the result is blessing. When it is not, the result is cursing. The child who honors his father and mother will be protected throughout his adult life by God's promises and that will produce the Male Child.

Pr 3:1-12 — Parents who truly love their child will turn their heart to them regardless of the cost, seeing to it that the child honors them. Parents who misuse their authority, not using it to raise their children, will be cursed. Whenever children receive mistreatment, bad fruit will come out on the child and judgment will fall on the one responsible. God is in control and has

chosen to give your child to you. He has a plan for every life. If the parent fails, how great the cost is, how sorrowful the hurt. Though we as parents are weak and have faults, we must be loyal and true to the responsibility we have been given. Do not let your faulty nature keep you from fulfilling your responsibility. If you are doing your best by the grace he provides, then you are doing the best you can do because it is by his grace. God knows you. He knew you were imperfect when he gave you your children. If you know this fact you will be dependent upon Him. No matter what you feel about yourself, do not avoid your responsibility.

[If there is anything that you particularly heard tonight, do not avoid your responsibility of speaking. Our Master said that what is whispered in your ear, shout it from the rooftop. Shout it from where you have your meetings, otherwise you will surely die (Jn 8:51). If you have heard something you need to speak loud, because it will be imperative for your children to do this.]

N'su: I saw how in the school system the government should support the parents in raising their children, but now it takes away the rights of the parents and the child turns out to be a criminal, going against the government. The government is cutting its own throat. It is an evil spirit in that system. I see it is a wonderful thing to have discipline in school. I'm thankful we have the authority to train our children because we have the ultimate authority because the authority comes from God.

Elionai: If children turn out to be disrespectful they can be sent to death and it is the responsibility of the parents. If children do not honor their parents, it is our responsibility. It put a desire in me to be aware of them that they would be respectful.

Caleb David: Each good government is founded in the laws of the nations recorded in the Bible, and not once is it stated that government has authority over the parental authority, but rather that government should support parental authority.

Meshullam: We train our children to be obedient. Yesterday we heard how obedience is the highest form of love. We train them to love. If we train them to honor us we train them to honor our Father. If we deal with guilt with the rod and do not spare it, our children will understand easily about the removal of guilt from the heart by our Master because all their life long they are experiencing the removal of guilt by the rod.

Yoneq: It shouldn't be that you need the rod so much after 12 or 13.

Haggai: I see we have to train our children to the point they can bless us not curse us and the principle of rebellion is when children will look for defects in the parent's authority so they can throw off the restraint. So the parent makes clear his will and his will deals with the rebellion.

Jehu: It is wonderful our Father speaks to us about the age of 12 when a child comes into an age of understanding. But in the world, no one knows that. In the world you want to love your child as a friend but it is impossible. A child cannot reason rightly; he is bent to evil. If you put authority in his life and train him up, then you can take him as a friend because he really respects you.

Yoneq: In ten years the edah is going to be explosive!

Derushah: I am thankful because I realized what a precious gift it is to know what God intends human beings to be, how He wants them to be raised up and He gives us wisdom that government and books do not have — His instruction. We know what is really true and right. I want to take this in and do what needs to be done.

Ben Nabiy: I see it is a matter of death or life raising our children. The laws he inaugurated for Old Israel, the parents feared giving an account to the elders and to throw the first stone. It is either going to be a curse or a blessing, and it can be a blessing but we have to receive the grace our Father gives us. It is an absolutely serious thing. The blessing or curse will come upon us. I do not want that my son would have to be excommunicated and me having to give an account of why I failed. But I know that if you have a bowl of apples you cannot keep the bad one in there or they will all turn bad. If my son is rebellious, he would contaminate the whole edah and would need to be expelled from it. I see that the death penalty is a good thing; it serves for the benefit of the whole.

Asher: From what Ben Nabiy said, I understand the way that hating your child is sparing the rod. It is with dignity that we raise up our children here, not like in the world where they are raised up like animals.

Kepha: I'm thankful that our Father is leading us in all truth, especially about good government. If someone had said to me 10 or 15 years ago that the death penalty was good government, I would have disagreed. But we have to know the whole context of our Father's word. I did not know how it was the law of our Father. I am thankful our Father is renewing my way of thinking and my life. The authority given parents surpasses good government but it also gives us the right to force our children's obedience, to train them in the way they should go so later they will stay in it.

Jonathan Elezar: I appreciated this teaching. I see how the word is true. When you see in the consequences how a child is going to the second death unless you deliver him from it. I never realized how true it was that when you spank him as

the word says, you save his life from death. Love compels you to discipline your child.

Elisheva bat Haggai: I am thankful for the rod because a few weeks ago I was feeling heavy and then I got disciplined. Now I realized that that heavy feeling I had was because I was guilty. After I was disciplined I felt free, and now I understand why — because the rod took the guilt away.

Yoneq praised Elisheva for obeying the Holy Spirit and sharing that. How wonderful it was to hear it from her perspective.

Authority 6

Yoneq asked the fathers here in the tribe in Sus, how they knew whether their hearts were turned toward their children.

How do you know whether your heart is turned toward your child? If you are reaching his heart. If you are not reaching his heart as Pr 20:30 says, that means that your heart has not yet been turned toward your child. Pr 20:30 says that discipline, blows, wounds, would cleanse away evil, and the discipline of the rod purges the innermost being. Your child's heart will not be able to be turned to your heart unless you first turn your heart to him. *Then* the child responds by turning his heart back to the father's. If you are not reaching his heart with the rod, his heart is not able to turn toward you. It is impossible for his heart to turn toward you if there is evil in it. You have to release his heart to turn to you (with the rod), otherwise it is bound by the enemy. That is why the father's heart must first be turned to his son in order to discipline him to cleanse the evil away so that the child's heart can turn to his. If his heart is not turned toward yours by youth, you know that you have committed a deadly sin, a sin that will lead you to death. You have spared the rod (Pr 13:24).

A father who does not reach the child's heart with the rod has not turned his heart toward him because you cannot reach his heart with the rod unless you love him — unless your heart is turned toward him. Your heart has to be turned totally toward your son, concentrating all your attention on him in love. If your heart cannot turn toward your child, you actually hate him. In Hebrew there is no middle ground between love and hate. If you withdraw your love, it is hate. The highest form of hate is to ignore someone. No child's heart can turn to a father who hates him. This is a principle that cannot be defied, just like gravity cannot be defied. If you love your child your heart will be turned toward him.

Do not expect him to go in the way he should go when he is an adult if you are not training him up in that way (Gen 18:19).

What is Sparing the Rod?

Now you have a standard by which to tell whether you are sparing the rod or not: Pr 20:30. Sparing the rod is stopping short of using the rod to the degree of removing the evil from the heart of the child.

The command in Rom 13:1 is talking about all governing authorities in every facet of the edah and outside the edah. In everything we do there are authorities we need to look to, submit to, recognize, for there is no authority except from God. The command then is that every person be subject to the authority that God has set up. If we are submitted to Messiah then we must also be subject to all authority everywhere because He has all authority in heaven and earth. He has *all* authority (Mt 28:18), so if you are subject to Messiah, then you are subject to all authority wherever authority is. Even the possibility of the state or nation persecuting the edah did not discourage Paul's conviction that all authority, even civil authority, is ordained and established by God. But when civil rulers overstep or go beyond their proper function, we are always to be loyal to God's word rather than man. We are always to be loyal to God's authority. If civil authorities go beyond the word of God, then you are subject to the higher authority. This is going to be the basis by which we judge.

Submission is absolute, but obedience is relative. For instance, when an adult youth who is in the world wants to come to Messiah and his parents say no, he should obey Messiah. But he should do it with a submissive attitude. Acts 4:19 — The civil authorities commanded them not to speak in Yahshua's name. But they could not stop because the Holy Spirit compelled them. There was a river of life coming forth from the source within them. They could not help it. Even though they were put in jail, there was a compelling force in them, but they were as submissive as they could be... That is what we tell youths who want to come. They respected the civil authorities saying, "Judge for yourselves whether we are doing wrong or right, but we cannot help but speak (Acts 5:28); we must obey God rather than man."

Man in Acts 5:28 refers to earthly authority according to the government that God had established in Gen 9:6, when He set up human government on the earth by giving man the governing authority to punish evil. That statute was given to Noah. Noah began the nations. All three races of man and all the nations branched off from him. God established human government, governing authority to judge man. So if you disobey human authority you are not obedient to God and you cannot inherit the nations. If you do harm to your fellow man then you are not recognizing that he was made in the image of God. If you do not instinctively know this in your heart, your heart is corrupt to the point that you cannot go to the nations.

But a higher authority than man is God. Everyone is accountable to the government that God instituted, but if we are asked to do something against His word, then we must go to a higher authority. If your father tells you to do something wrong against the word of God, then you must revert to a higher authority. We must obey God rather than *man* (civil authority).

Rulers benefit society in which we live and move and have our being, as Paul said in Acts 17:26-28 (For “in Him” [in His authority] which surrounds us everywhere). We live in a society where there is authority, where God prevails. God set the boundaries of nations; He even set appointed times for certain countries when, because they had become evil, He would institute other nations to destroy them as a discipline. In verse 27, Paul meant that Yahshua had commissioned man to go into every nation under the sun where there is protection for those who groped for Him, to make disciples of them. With this purpose in mind, God made, for example, every inch of the line through the Pyrenees between France and Spain. His authority surrounds us. We do not have any problem looking for authority.

When we see authority everywhere we see it with our eyes or sense it with our senses. Verse 28, Paul quotes the Cretan poet, 600 BC, supporting Rom 1:18-24. Their own poets knew that there was a supreme being. Anyone who suppresses that knowing suppresses his only avenue to the nations and is going to the second death.

Rom 13:1-4 — Rulers exist for the benefit of the society or edah to protect the people by maintaining order (in the edah) or law and order (in the world). We obey them for the sake of our

Master. 1 Pet 2:13 — Peter told them to submit themselves for the Messiah’s sake to every human institution. We will always submit to the civil authorities until the last trace of good government is eliminated, at which time we will go to the wilderness. We will not go off and live in the Pyrenees until then or we would be being rebellious. For in the previous verse, Peter had just told them to “keep their behavior excellent *among* the Gentiles,” among whom we will always live so that we can be a witness to them. They will commend those who do right. Indirectly, when one disobeys a human ruler (governor, husband, father, elder, “every authority instituted among men”), he disobeys God who ordained the system of human government. Verse 13 and 17 mention a king. When Peter wrote this, Nero was in power. Nero was a godless brutal ruler. He ruled for only a short time, from 54 to 68 AD, because God takes those who misuse authority out of authority. In spite of Nero’s behavior, Peter said that they should submit to and honor the king!

However, obedience to the king must never violate the word of God. (That is why there were so many martyrs then.) By the apostles’ example, we learn in Acts 4:19 and 5:29 where indirect authority ends and direct authority begins.

When we flee for the wilderness, Dan 7:25 will already be being fulfilled. He is going to change the laws to try to keep us from keeping the feast days. He will speak against the Most High and oppress the saints. Lawlessness will have been set on its irreversible course. The day will come when we have to flee because they will force obedience upon us, even to take the Mark of the Beast. They will cut off our supplies, etc., but we must try to be prepared to live totally alternatively by that time so we can survive 3½ years before we flee.

1 Pet 2:15 — By doing good as verse 13 and 14 says, by doing right we will silence the ignorant talk of foolish men. Because as verse 12 says, there will be people who *observe* our behavior during this time and because of what they see, they will choose to help us. They will flee to the wilderness with us and will reestablish the nations and will be able to glorify God on the day he comes. These people will be so happy that they were able to help us. They are already ordained for the nations.

In verse 12, *see* is to observe — not a glance, but a careful watching. This *see* is the same as in Mt 5:16 where it says to let your light shine before men that they may *see* your good works. That is how they are going to glorify your Father in heaven. It has always been a bewildering, perplexing verse in the Bible. The nations will be able to glorify the Father because, as a result of seeing our respectful behavior, they chose to help us and were blessed with being in the nations, able to glorify God (Mt 25:34). Those in the nations who can see us will be judged by how they help Abraham's offspring (Gen 12:2). Their evaluation is not a snap judgment. They evaluate, consider, and then offer to help.

1 Pet 2:17 — We must show proper respect for everyone, not only the king. Our Master said in Mt 5:46-48 to speak to outsiders, be kind to them, greet them. If we do not speak to them, the opposite judgment of Jn 8:51 will fall on us because this is His word. If we obey everything He says, however, we will not see death.

1 Pet 2:16 — “Live as free men.” This does not authorize us, give us freedom, to live in rebellion against constituted authority in the nations. Our Master told the disciples to pay tax to keep the Gentiles from stumbling. We are free men; He commands us to *submit* to God and to earthly authority. If we still have something in our hearts against authority, still have a hard time with authority, then we still have a hard time with God. In Titus 3:1-3, “rulers and authorities” refers to all *levels* of human government.

Eph 3:10 and 6:12 speaks of heavenly authorities. The authority in the air, the heaven, sky, air, is Satan. Our battle is not flesh and blood, neither against one another, nor against earthly rulers and authorities, but angelic rulers in the heavenly places. And so you can see in Eph 3:11 and 1:10 what the edah's eternal purpose is, which will come about because Messiah was raised from the dead and seated in the heavenly places (verse 20-22). He *is* in the heavenly places, but He is *above* all earthly rulers and *all demonic rulers*. He has greater authority (verse 21) and has put all things in subjection under His feet (verse 22). The headship of Messiah over the church is the preparation for His ultimate goal, the objective, that His kingship will extend over all things, the whole universe.

In Messiah in Eph 1:10 means *us*. Now through the united twelve tribes of Israel, the edah (Eph 3:10), the wisdom of God, which in ages past was hidden but is now being made known — the restoration of Israel (verse 6). For as the lost, rebellious Israelites were driven and scattered, now all mankind, those who are far off, will be brought near, welcomed into this eternal family of Israel (Eph 2:13).

Havah: I want to share how thankful I am for the teachings. I see how at times when I would say to the judge, “You can’t do that because it is against our Father’s word,” we wouldn’t get anywhere. But as soon as we would just submit ourselves, it would free our Father’s hand to work. But I see too how our Father covers our sins as we learn to walk in His way. Despite the things that are still in us, He is patient with us and works things out.

Ben Naby: we are being saved. We all thought wrong. I knew nothing about authority. I’m thankful our Father is revealing His purpose and ways and is leading us and guiding us to all truth.

Jehu: Our Father gives us wisdom. In the world you have either rebels or evangelical church-goers who conform totally. Our Father gives us wisdom. He wants us to submit to the government but when the government goes too far and wants us to disobey Him, then we obey Him.

N’su: There is no disputing against the Word of God. You cannot dispute against the truth no matter how high the authority can be; there is no way to take away from His word. It is the rock; it’s clear; it’s the plumb-line. I’m thankful we have the word.

Meshullam: Those people in the nations are going to see us and see our behavior and through our behavior they are going to know that they would help us and they will inherit the nations because they helped us.

Even the people who cannot observe us because they are outside our tribal area, the Male Child will go out to them preaching the eternal gospel to them. Even the ones who cannot observe us, they will have a chance to escape because of the Male Child who is telling them to fear God and honor Him.

Yoceph: I was thinking how wonderful the principle of authority is. Our Father *is* authority and has established every authority. He even establishes governments. He was the one who established all the nations, people, boundaries because he wanted that there would be authority — order on the earth. At the same time, there is a principle of rebellion at work that wants to do away with authority and

capital punishment. The draft and child abuse laws expose the evil that is at work that wants to destroy the authority our Father established in every realm, taking away their God-given authority. When actually it was meant that authority would be supported all the way down. By us learning about authority it is going to restore everything because we as parents are going to understand the authority that has been delegated to us to raise our children. It is going to bring a generation into obedience. Children are going to obey their parents, parents are going to obey the authority of the government in the Edah, the edah is going to obey the authority of Yahshua, Yahshua obeys our Father. And seeing obedience to authority in us is going to bring honor to our Father. Obedience is from your will. Through seeing our obedience people are going to acknowledge his authority. Our Father's authority is going to be acknowledged in every realm: in children, parents, government, in the edah.

Ephraim: The way we can recognize whether we spare the rod or not is if the heart of the child is turned to the Father's heart — if we reach the child. Lately I sense that I reached their heart, but it is not often. It is easy to discipline and still spare the rod. You can see whether his heart is not turned to yours.

ha-Emeq: The evil one has worked so hard to get the society to where it is today. The people who go to the nations will have known about authority. But I was raised so disrespectful to authority. The evil one has gone a long way. I've never met anyone good enough to go to the nations. Maybe 100 years ago people would have known instinctively that the death penalty was good and would have stood for what is right. Probably none of us in all of the communities would have been the kind of people who would have gone to the nations. The enemy has gone through so much to get the society to a place where this teaching about authority sounds like a foreign language...

And the verse does not just say, "Honor the king." It says, "*Honor everyone and honor the king.*" We are not going to just honor kings, but everyone. Everyone deserves honor because they are created in the image of God. We honor the postman, the policeman, the garbage man, everyone, *and* we honor the king. I want that part of me to be restored where I will respect and honor people because I know that society I was raised in did not put it in me.

Jehu: It is fashionable today to give honor to handicapped people, but not to policemen. But we learn to honor all.

Lebanah: It means also, don't speak bad about anybody.

We must come back to God, to authority. We have to be totally one with authority. There cannot be any separation between us and authority so we can be God's people who bring about the end.

Yochanan: Even if the authority is wrong to the point they are coming against us and we have to take a stand, we are learning tonight that we will still be respectful. When the police barge in here, something rises up in you to tell them they have no right to talk to us that way. We don't have to do what they say because we know that they are going beyond their authority and have no right to do it, that what they are doing is against the law, but we can still be submissive in the way we tell them.

The day will come when we will be persecuted for righteousness sake (Mt 5:12). Blessed are you when you are persecuted for righteousness sake because great is your reward in heaven. When they come and kill us we can rejoice. Be sure that when you are persecuted for righteousness sake, you rejoice because Jn 8:51 says that if you do not obey His word you will see death. It will be the last commandment we will keep. We are to be so overwhelmingly glad that we would leap in the sky. No longer will we be persecuted for unrighteousness sake, for reviling authority.

Yoneq asked Labeshu, our wonderful brother who left Germany in his early 20's and lived in a teepee in the Pyrenees with his (now) wife and family for 8 or 9 years, what he has learned from these teachings.

Labeshu responded that what he saw was the powerful salvation of our Master, what it means to be covered by Messiah, because authority, for me... I did not like authority in the world. But now I see it is really important.

Our Father knew just what we needed.

We thanked our King, our Master Yahshua whom we serve and honor.

Authority 7

Tonight Yoneq continued teaching about authority and spoke about the head.

Our physical head is the place where authority resides over our body. Your head is where authority lives. All authority is from the head. There is no authority except from the head. If the head gives an order for the hand to scratch the other hand, it delegates authority to do this. The head is the seat of the body's honor. It is where the honor in the body resides. Every single physical part of your body is in complete submission to the head. The function of every organ is carried out by the dictates of the head. Even growth is carried out by signals from the head. Salvation is in recognizing the head. Yahshua the Messiah *is* the head over all things. Whoever can recognize God's authority in the Son of God through a sent one can inherit all things and rule with the Son of God over all creation. But only those who have a need can see that. The only people who can see this are Abraham's seed, Abraham's offspring (Gal 5:29; Heb 2:16).

The only people who can receive the Son of God are those who have an innate fear of death and are held in bondage of the fear of death (Heb 2:15-16). If you do not have this fear, you cannot be saved from death because you do not know you are under the death sentence. If you do not believe in the death sentence of man, you cannot be saved because Yahshua came to free man from the death sentence, to free men from the bondage of the fear of death. Abraham's offspring are the twelve tribes of Israel, the Holy City, the New Jerusalem whose ultimate salvation is spoken of in Rev 21. Those incorporated in that seed will rule over all the universe throughout eternity and there is no end to His rule.

We have a head as a type. It typifies Messiah. Every man who prays or prophesies (in the place where we come together to worship) with his head covered dishonors his head (1 Cor 11:4-5). Man's head is Messiah and women's head is man and God is the head of Messiah. That is the order of God. In order to be in that order you had to recognize and come under authority. Lk 10:16 — If you receive one who has been delegated by Messiah to tell you the good news that you can be saved from death, then you can, because that delegation of power is the order of salvation. Everyone who is saved is under the authority of God the Father through man, and man

is the head of woman. If you are outside that order, you are outside of salvation where death reigns and are still under the death sentence. Jn 13:20 is the order of salvation. You receive the authority of Messiah and the authority of God through a human being who has been sent, just like the hand has the authority to scratch the other hand because it has been delegated from the head.

Verses 4-6 — so as Messiah honored God, he esteemed, revered, exalted, praised, worshipped, lived for and obeyed Him, carrying out His will completely, man is to honor Messiah and woman is to honor man. When you see the head you see authority. You can see authority when you see the head. In Eph 1:21-22 you see the principle of headship. Our Master has authority over all angelic power (fallen and unfallen). He is not only going to be over all authority in this age but in the age to come. He was given as head over everything — every created thing, the whole universe — to the edah because the edah is the one who is going to rule all things. Now he is training us how to recognize authority. Messiah is not complete without His Body (verse 23). The fullness of Him is the completion of Him. We are the completion of Messiah like the wife is the completion of her husband. Headship is seen in the concept of submission (Col 1:18), which is that He would have first place in everything (Col 2:10).

The husband's position of authority is to be honored by the wife, and the children should honor the parents' position of authority. Man uncovers his head in worship to show respect for and submission to Messiah. If he ever wears a hat, it is for a practical purpose. But in the *qahal*, the meeting, he would never wear something on his head. When a man prays or prophesies in the meeting with his head covered, he fails to show proper respect for Messiah. He does not see Messiah to the extent that he needs to in order to show respect for Him.

Woman wears a headcovering for man and Messiah. Woman's privilege is to wear the headcovering. For a woman to take off her headcovering in the meeting was a sign of disgrace (1 Cor 11:5-6). If you dishonor your head you are not worthy of Messiah. She might as well have her hair cut off which would be a sign that she had been publicly disgraced or is flaunting her independence and refusal to submit to her husband.

A woman wears her headcovering for the angels (verse 10). Angels are sent out — delegated to help those who will inherit salvation (Heb 1:14). It is clear that the angels led you to a human agent who represented Messiah to you, and in receiving him, you received Messiah. Angels are interested and present in all aspects of our salvation. They are sensitive to the order among us and know who is showing disrespect for authority. They are messengers and are sent to watch everything that is going on in the edah, especially where we come together in our meetings, where our spirituality is revealed. Because we can work and work and work, but if we cannot worship, pray, and prophesy, then we are nothing.

Angels are sensitive to our behavior and the proper order of things. They are interested in our order, behavior, character, decency, decorum, and propriety. They see every woman with a headcovering and everyone who does not respect her head. They see everything we say and do in the edah and the motive of our hearts. 1 Cor 4:5 evaluates the very motive of our hearts. The judgment will bring out the motive we washed the dishes with, whether we were carrying out our work in good faith or not. The angels are interested in those who belong to Messiah in submission to Him. Messiah has exclusive rights to us because we are his possession. The edah gives witness to all the universe (Eph 3:10; 1 Tim 5:21). Everything we do is in the presence and sight of the holy angels. A woman wears a headcovering for the sake of the angels. She wears it because the Holy Spirit has revealed it to her by the word. It is a sign of authority, woman's authority as a co-worker with man (Gen 1:26-27). Man's authority is properly received by the woman in her headcovering. Woman receives man's authority in her headcovering. 1 Cor 11:16 — Anyone who wants to be contentious about this should be aware that there is no other practice in the communities of God. This is the practice, especially in the meetings.

Men have short hair and women have long hair. Long hair is given to her as a natural covering. If a man has long hair it is a disgrace to him. Hair length is relative to the woman's hair: women's hair is long as it can be. Man's hair is short in comparison, but not as short as it can be.

Headcovering is based on Gen 3:16. The Creator's words were that "...he shall rule over you." The reason man had to rule over her and not just all other creatures was because it was woman who disobeyed the commandment to not eat from that tree. She probably begrudged the command and went out by herself, alone. If they were together, they could have handled the serpent's temptation, but she went alone and therefore was deceived. Woman fell and man chose to fall with her to rule over her and help her in her instability and judge the things that she is confused by and deceived in. He rules over her, loving her and guarding her susceptibility to being deceived.

Rule means government. We all need to be ruled over by good government, i.e., parents, husbands, elders, even good rulers in the nations. To *rule* means to govern, control; control the will and the actions of the wife (1 Tim 3:5). A wife in salvation will submit to that because she sees it is her salvation and if you are outside of that order, you are outside salvation. If we are going to rule the nations, we have to submit to the authority of the Father, Son, and the Holy Spirit, doing the will of the Father.

A woman has an inborn tendency to try to take the head of the husband unless she is ruled. Fallen woman will try to take the reigns of the head. This is a satanic principle, wanting to be equal with or above God. Woman is under this satanic principle. She also has an inborn tendency to be unstable and cannot go the right course alone because she has a tendency to drift away. Although she is the helpmate of man, she has to be ruled over in order to be that helpmate.

Man has an inborn quality to be the ruler. Woman has the inborn flaw of being able to drift out from under his covering. Love brings the wife to desire to be submissive to the husband and she will respect his authority because the husband loves the wife. These words (Gen 3:16) are the very words of the Creator and are registered in the very spirit of man and woman, passed down even to this very day. But in these times, woman's liberation is coming to the forefront. It is the end time manifestation of the serpent's venom. Even though fallen man has mistreated woman, engendering more disrespect, the principle still remains. 6000 years later it is still in the

heart of man and woman. Anyone who rebels against that rebels against God's word and the inborn instinctive knowledge of the Creator (Rom 1:18-20).

So in Eph 5:22-23 it says wives submit to your husbands, even 6000 years after Gen 3:6, as to the very Sovereign of heaven for he represents Messiah. Any lack of submission to the husband is the same (indirectly) as lack of submission to Messiah. The husband is the savior of the wife in that sense, representing Yahshua to her. Although the wife is commanded to submit to her husband, women still need that ruling factor in their lives to bring them to proper submission. They need help. The husband is the head of the wife just as Yahshua is the head of the Body. The head (Messiah, the husband) has the right to tell the body (the edah, the wife) what to do and the body must be submissive to the head. If not, you are in disobedience, which brings death.

If the husband is going to be the ruler he must love the wife as Messiah loved the church, laying down his life for her. Thus our Father established *good* rulership, not oppressive. Our Master does not beat us into submission. He waits on us but He rules us, guides us by the Holy Spirit, to lead us into that submission. The husband is to love his wife but rule over her impulses to enable her to have self-judgment, the same self-judgment as her head has.

Man is His highest creature, God's highest thought. God conceived man in His own mind, made him in His very own picture and likeness. He is just like God. If God was to be here on earth, He would be just like a man.

Man is able to form a plan in his mind and carry it out precisely, whereas animals live by mere instinct. Sadly enough, man in his greatest fallen condition worships animals when God has put man above all the animals and made him in His very own image. Only man can form plans in the mind and carry them out. Man alone can have wisdom and understand and comprehend. He is not like uncultured animals who cannot pass on knowledge from generation to generation, but man can conceive and bring forth what he has in his heart for good or evil (Job 15:35). Only man is capable of imagining, thinking out a well-formed plan in the mind, contriving an invention. To contrive is to form or design, to plan or to scheme, invent, and devise. These are all attributes of

God. Gen 11:5-7 gives an illustration of the manner in which God himself respects man's ability, what he is capable of doing. God knew that if they could all speak the same language, nothing they purposed to do would be impossible for them. God knew the capability of man to plan, invent, conceive, devise, scheme, etc., and He was certain of man's creative power of contrivance. He could conceive in his mind something utterly remarkable and he could bring it about. We can see by the building of the tower of Babel what would become of the world if all men were united under one ruler. (If all the nations in the world today unite, nothing which they propose will be impossible.) God knew man was capable of destroying himself, so *They* (the plural of God Himself) said, "Let *Us* go down and confuse their languages."

Man was created in a natural and moral likeness of God, morally and intellectually. Man fell in both but is still able to reflect His glory, especially in his intellect, emotions, and will. Man has kept the nobility of human life, created in the image of God (Jms 3:9; Gen 9:6). This is the basis upon which capital punishment is supported, and upheld, by men who still reflect a moral likeness of God, who keep the order of the nations. They uphold this order of capital punishment, recognizing that man was made in the image of God and so should be killed if he murders one who is the image of God, upholds God's order. Capital punishment is upheld by men who still reflect a moral likeness of God, who are morally like God to some degree. The rest of humans are of no value to God or mankind, and therefore they will be cast away, because they have not honored God as God since they saw no reflection of His image in man. They have suppressed the truth, which is evident to them in their evil heart and mind (Rom 1:18-22).

It is evident that man is created in the image of God — an exalted form of being — for he has a living soul in him peering out of his eyeballs; he can create, conceive, scheme. There is nothing that enters into his mind that will be impossible for man to do, especially if he has one mind and one language. [But God saw that without Him, man would only hurt himself, so, in His mercy, He confused their languages and scattered them over the earth so that they would not progress too quickly to destruction. But in these last days they are coming back together again. They will think that if they can do away with the twelve tribes of Israel, they can do anything

because they would be doing away with the salt and light of the earth — the restraining power.] Refusing to honor God, they became futile in their speculations. A person's *speculations* refers to his mental view which reflects his spirit. *Speculations* refers to the train of thoughts that a person has and this outlook determines his judgment. If he becomes futile in his mental view, he is useless to God, because he does not recognize His order or that man was made in His image. Therefore he is capable only of destruction and so is cast away as having no worth, but is evil and is going to the second death unless the good news reaches him like it reached us. We see in Rev 20:12 that the final judgment will be based on a person's thoughts and his deeds. Satan only *thought* about ascending the throne of God — he speculated. He became a fallen angel and is now trying to ascend once again.

Speculation is theory, mental schemes. One mental schemes of man today is saying that man has come from animals. Professing to be wise without God, they have become fools instead. They are without excuse (verse 20) *because* all things that are made reveal to all men the power and Divine Nature of the true God, especially the highest creation — man. The mountains, flowers, trees, vegetables, also reflect the eternal power and divine nature of God, but the highest is man. If we forget that man is the highest creation, we will not respect man and if we lose respect for man, we lose respect for God, because man is made in the image of God. Even though man is fallen, we have to see the principle. The rejection of this truth makes a man without excuse before God and he is accountable to God if he lies to, harms, or does anything against a man. When you come into the presence of a human being you should respect and honor him. If you do not understand that you are fit for destruction.

Gen 9:5-6 — “I will demand an accounting for the life of his fellow man. Whoever sheds man's blood, by man his blood shall be shed.” We see homicide here. The punishment for murder demands punishment that matches the crime. This is the law of the nations. The punishment is capital punishment. If you do not recognize this, you do not recognize the Creator in man. This is the Creator's word in order to sustain order until the end. Gen 9:6 is a just punishment for all who do not accept Rom 1:18-22 and show disrespect for their fellow man to

the point of murdering him, for it is not understood by them that man is the image-bearer of God. Therefore it is a must that man who is the image of God and reflects His glory must shed the blood of the guilty ones in judgment for their crime. It is a deterrent to crime. If we fail to see the divine attributes and God's image and likeness in man, we insult the Creator who made man in His image. If a man understands this he will treat him in a way that makes him worthy of the nations. If not, he will slander his neighbor, be selfish with his riches, shut off his neighbor with a wall, etc., failing to see the nobility and high rank of man above other creatures, regardless of how he acts. A man is without excuse if he does not see this.

Gen 11:6 — The kingdom of men without God being pre-eminent as its center will take destiny in their own hands and will have a man-centered effort to try to seize the reins of history without God, since there is no limit to his unrestrained, but God-like, superior intellect because he is made in the likeness of God. This kingdom of man without God will try to displace and exclude the kingdom of God. That is what he is trying to do. That is why the Stone is essential to put an end to that very effort. From this you can see the necessity of Dan 2:44.

Without a common language (probably English), the joint effort would probably be impossible. With the headship of the harlot, this attempt will once again (Gen 11:8-9) not only be contemplated but also be carried out to a certain degree (Jer 51). In Rev 17:3 you see the Babylon that will try this. *Babylon* means “gateway to God” — satanic rebellion, still trying to ascend above God's position to rule the universe without Him. It is a satanic principle to want to rise above God's authority.

Therefore in the edah, God has commanded that every soul would be in submission to one another (Eph 5:21), and in the world, that people would respect one another, because each one has the capacity of receiving His Divine Spirit because each one is made in the image and likeness of God. Every thought, deed, and incident of disrespect will have to be answered for by every man and will receive its due recompense (Rom 2:12-16; Rev 20:12). The spirit of natural man makes him conscious of God. If it does not, he is a fool and he has no inheritance in the nations, for “a fool says in his heart ‘there is no God.’” Man knows instinctively that there is a

God, therefore he must submit to Him. Man became a living soul, the seat of the self-conscious nature where you plan, scheme, think up things, remember, pray, love.

Our spirit, soul, and body, the three-fold nature of man, has to be blameless (1 Ths 5:23). If not, we have wasted our life, wasted our time, accomplished nothing. “May God Himself sanctify you entirely...” This is what we are called for, and He who calls us will do it if we will be in submission to Him of our own free will. We are responsible to plan and scheme for God for His purpose, under submission to His will, to one another. If we are going to be light and salt to the nations, we need to know what the nations should be doing so they could be convicted and find hope in salvation.

N’su: I see how high a creation man is, created in the image of our Father. That man has the ability to scheme and conceive and plan ... things in man are so amazingly powerful. I’m thankful I was created a human being. I want to respect people — because man is a remarkable creation. I’m thankful that God created man.

Ephraim: If God would be here, He would be like man (unfallen). I had thought that God is so much further away from man, but He put Himself *in* man. If we see that we would respect other human beings.

Ps 8 says that man was created a little lower than God, so he could do what he was created to do and accomplish what he was created to accomplish. They said, “Let’s make man in Our image and likeness, *then* he will put an end to Satan.”

Haggai: I see that our Father *breathed* into man a spirit that man became a living soul. After this the human spirit would be able to welcome the divine Spirit. Man was created in order to ultimately become the housing for the divine spirit. But first he had to be human. That is the same way that our Master Yahshua came. He was purely human when he came. Then he became conscious of who he was and he received the divine spirit at his baptism. The Spirit descended upon his spirit and he could accomplish our Father’s purpose. So all men do bear the image of their Creator but we are truly living in an even higher likeness than other men, for our spirit has received the divine spirit which it was created to house in the beginning. Now we will be conformed completely into the likeness of His Son (Rom 8:29; 1 Pet 1:4).

Asher: I saw the great righteousness of God. In the world all you see is the fight between everybody. But there is a purpose to respect people, to give God honor.

In the world everyone wants to receive honor for himself, but we are in a position to give honor.

Ahavah Shua: This teaching helps me to see the death penalty as something wonderful because people who receive this order respect God because they are respecting man.

Ben Naby: When man is together and they have one language there is nothing they are not able to do. Even our Father respects that. It is actually an awesome thing that Satan is trying to do. It creates a desire in me that the Stone Kingdom would come about and Satan's attempt can come to an end. I'm thankful we are part of the chosen ones who recognized God in our spirit and now have His Spirit dwelling in us.

Derushah: I'm thankful to be a covered woman. I am honored that I can express the order that our Father established for my brothers and for Yahshua and for how His image is being expressed by male and female being one and how they need one another. His image is being restored. People are going to see who He really is. I want to give myself to walk in this.

Naomi: I see how our Father made it clear in the new covenant how women can be saved, by giving honor to their heads.

There is no salvation outside that order. That is authority. There is no salvation outside the true edah.

N'su: I'm thankful how Yahshua was man but not fallen. He was like a light.

We are going to walk in the same way. When we submit our spirit, soul and body, all these attributes of the spirit will be like Yahshua. It is going to be that way in the edah — unselfconscious, not intimidated — He is going to do it. It is destined for us to be that way. The word of God says it. We're going to be the image of God. That was Yahshua. That is what we are going to be, that light.

Havah: I can see how all these things hinge on us trusting. None of what we heard can happen if we do not trust what our Father said and Yahshua did, and that even though we are messed up, if we trust, he is going to do it, then he is going to do it.

Meshullam: Our Father is absolutely righteous. If you read Rom 1:18 you see that man should know he should honor God. He knows in his conscience. Something tells you when you see a tree that it didn't just come about by some speculation in a man's mind. Even without knowing Him, I knew there was a God. Even if you see grass growing, it's so little, but grass actually has the ability

to form light and energy. There MUST be a God. God has to punish those who deny Him, because those who do not honor God do not honor man. You see it in oppressive governments, and you saw it in Nazi Germany, and in people who pollute the environment to the extent that it kills people. Their conscience tells them, "You can't do this, it'll kill people." But his greed outweighs his conscience. In German there's an expression, "After me, the flood." It means after me, it doesn't matter what happens. Man who does not honor God, then he does not honor man and so he receives the due punishment.

Caleb David: I see the time is right now for the Stone Kingdom to be cut out. I met an American who worked in Toulouse in an electronics space project with Americans, Europeans, and Japanese. If they work together in electronics, there is no limit to what they can do, and here we are, a little germ sprouting in the foothills of the Pyrenees.

Hasah ba Hagav: I see how the edah is the completion of Yahshua. It is His body and He is the head. The world is trying to make a body without a head. Man is going to come back together without a head. And we know how destructive it is going to be when man comes into unity without God because man disconnected from and without God will destroy himself. But we were not chosen to be objects of wrath and destruction but we were chosen to be objects of salvation. We are going to bring salvation to the universe. We are going to be in God's order and functioning in the Body throughout the universe.

Daniel ben Chazaq: Man and woman were created to be together. Together they could defeat the evil one. It is the same today with us. We need each other to defeat the evil one. We cannot do it by ourselves, but we need each other.

Hasah ba Hagav: I used to think that some authority was good and some wasn't. But now I see that all authority is from God. In the edah when we come into obedience to authority, it is going to make our offering acceptable. The burnt offering is obedience to God. He is teaching us about authority and our worship is going to be a burnt offering acceptable to God.

Authority 8

Authority is a mystery, like lawlessness is a mystery. In the last days lawlessness will be set in a mystery form. Most people will not know it is lawlessness. Maybe it will be a form of godliness but it will be rebellion against the word of God. Authority is a mystery too. Some people will revile authority without knowing it. Then judgment will come if they cannot judge themselves. David was a man who saw authority and his throne has been set up forever and ever. David was tested through and through on how he related to authority.

1 Sam 15 — At this time Samuel told Saul that the kingdom would be torn from him because he had seemingly done a good thing, but actually he inwardly reasoned with God's command to him and our Father saw it as rebellion. But most people would have felt it was a good thing. In the last days a form of Pharisee-ism will set in, where people will practice good moral ethics in a lot of ways, but it will not be the kind of obedience our Father is looking for. The closer you come to obedience without obeying, the greater form of rebellion it is because you put on an *appearance of obedience* but you are reserving something for yourself. Rebellion is like the sin of divination (1 Sam 15:22-23). Even though Saul looked like he was obeying, he rejected the word of the Lord. God saw it as rebellion and arrogance because he rejected His word, and so, Samuel said, He has rejected you as king (verse 23). Saul knew he had sinned; he feared people. He violated the Lord's direct command by disobeying the indirect command through Samuel. Therefore the kingdom will be given to *one better than you* (verse 28).

Saul exposed his heart in verse 30. After this Saul became very jealous of David, knowing that David would take over his kingdom when he died, not one of his own sons (1 Sam 24). After all that happened in chapter 24 and Saul even wept at David's respect, later on Saul changed his mind. Anger came back to him and he got jealous again so he went out again to find David (1 Sam 26).

These things are written in the Word for us to understand how we are to treat authority, even waning authority. Saul's kingship was going to be taken away, but he was still king. In 2

Sam 1:14 a man finally finished Saul off, killed Saul and came to David thinking he was going to get a reward, but David replied, “Why were you not afraid to stretch out your hand against God’s anointed?” David ordered that this man be killed.

In Dan 2:44 it says that in the days of the ten kings who are established over the ten nations, the God of heaven will set up a kingdom which will never be destroyed. *How does God set up a kingdom in this age that will never be destroyed?*

David would not kill Saul with his own hand in order to hurry up or expedite God’s plan and will. He would not strike against authority to rush God’s will and plan for him. He waited for God to work. His heart was in quiet obedience. Even that one time when he cut off Saul’s skirt, his heart smote him, his conscience struck him. He knew authority. His heart was after God’s heart. He knew the authority of God in his heart. Although Saul chased him in order to kill him, David submitted himself to God’s authority. He even called Saul *Master, Lord, God’s Anointed*. This revealed an important fact: subjection to authority is not just person to person, not just a person subject to a person, but it is a *person subjecting himself to the authority which is on the other person*.

David submitted himself to the Lord’s anointed who had been chosen by God and anointed by Samuel. David saw that he was the Lord’s anointed and that to strike against Saul would be striking the Lord’s anointed, like striking against God. Saul still had the anointing on him that Samuel gave him to be king and David recognized that anointing and would rather flee than strike against the anointed of God.

True, Saul had disobeyed God and was rejected, but this was between Saul and God. David’s responsibility before God was to be subject to the Lord’s anointed. When the kingdom of Israel was established, authority was established in King Saul. Saul was chosen to be God’s delegated authority. Since Saul disobeyed, God rejected Saul and anointed David to be king. But David was still a man under Saul’s authority, numbered among Saul’s people, listed in Saul’s army.

There were two anointings: David and Saul. Saul was enthroned; David had not yet ascended to the throne. Israel had two kings. Saul was enthroned as king; David had not yet ascended as king. David was in a difficult situation. But David resisted the temptation to kill Saul in the cave because he knew he was the anointed of God (1 Sam 24). But was it not David that was anointed by God? Since he was standing in the will of God, it could have seemed like the right time had come to kill Saul (verse 4). Reason might say, “Wouldn’t it be a good move to help God accomplish his will.” But David felt strongly in his heart that he could not do it. He went by the law that was in his heart, whereas Saul did not obey a direct command from our Father. David was a better man than Saul. To kill Saul would be to stretch out his hand against God’s anointed. Though Saul was rejected, he was still set up by God. Were Saul to be killed, David could have immediately ascended to the throne. But *David was a man who knew how to deny himself of the urge in him*. The urge of God was greater than the urge of the flesh. He would rather delay his own kingship than go against God’s order.

The principle is there that our Master used in Mt 16:24-25, that if you deny yourself and take up your cross, you can follow him, and he who wishes to save his life will lose it but he who loses his life for the Master’s sake will find it. Our Master saw that principle in David. David was a man after God’s own heart and our Master Yahshua was just like that. That is why he will sit on David’s throne forever. Once God had installed Saul as king and put David in a position under his authority, David would have had to rebel in order to further his own. But there was no rebellion on his hands (1 Sam 24:11). [Rebellion cannot stay in the edah, neither in children nor in adults.] Instead David stood absolutely for God’s anointed. 1 Sam 26:9 — “Who can stretch out his hand against the Lord’s anointed and be guiltless?” This is very important. *Whenever a person sins against authority or speaks a word against authority in any way, he is guilty of rebellion and will die*. Many people have spoken against delegated authority, rebelled against it, but they are no longer here. They are either excommunicated or if they are so dull and are not judged, they die.

There is a difference between 1 Sam 26:9 and 24:4-6. In chapter 24, David cut Saul's skirt, but in chapter 26, he did not touch Saul, he merely took Saul's canteen and sword. God gave David the opportunity to resist the temptation to kill Saul. The second time David spared Saul's life, he did not touch his person or robe, but got what was outside his body. David would rather be obedient to God and respect God's authority than save his own life (Mt 16:24-26).

1 Sam 31 and 32, David's attitude was still one of submission and self-denial, submitting himself to God's authority. Because David maintained the authority of God, God acknowledged him as a man after his own heart (Acts 13:22). This should be *precious* to all of us.

Since David's throne will be established forever and ever, and Messiah is enthroned on it, no one else will be able to rule with Messiah without this same kind of heart (and even greater in the New Covenant). When it comes to recognition of, submission to, and love for authority, David *maintained* the authority of God. It is one thing to raise up the twelve tribes, but to *maintain* the light is another thing. This will come by maintaining authority. The kingdom of David continues today on his throne (Acts 2:33). Our Master Yahshua is sitting on David's throne today, ruling over Israel. He has established authority in the spiritual Israel of God. Only those who are subject to authority can *be* authority in this age and in the next age. Every one of us must cut off the roots of rebellion in our hearts. There *is* subtle rebellion in each of us. It has to be cut off or you will be cut off. Either it goes or you do. It is absolutely essential that we be subject to authority in order to be authority. All rebellion must come out of us in this age in order for the Stone Kingdom to do its job.

Heb 5:7-9; Mal 2:5-11 — During the days of His flesh, Yahshua was heard because of His reverent submission to God's authority. Do not think that you can be heard if you are not submissive to authority. What will be heard instead is your rebellion. He learned obedience through what He suffered and became a source of eternal salvation to all who obey Him.

Our Master Yahshua had to learn how to obey. We do not know how to obey until we learn it and we learn it through suffering. That is the only way we can learn obedience. He did not *bring* obedience to the earth. But the word says He *learned* it. If *He* had to learn obedience,

how much more do we have to learn ... by suffering like David did. It *does not matter whether we have suffered or not; what matters is whether we have learned obedience through our suffering*. Many people have suffered and when it seemed intolerable they left or rebelled or spoke harsh words. But you will suffer over and over and over until you have learned obedience.

This is a principle that will continue into the next age until we learn obedience. Those who learn obedience in this way will be like Him and will be useful for His purpose. You might build 15,000 lodges and you might suffer physically but it will not do you any good unless you have learned obedience through it. As long as our hearts are still hard and not soft, suffering will not leave us alone, even if He has to put us in a place with unbelievers because we did not learn obedience when we suffered, but instead we lashed out when we came to the end of our patience. When you come to the end of being like Yahshua, you lash out (Phil 3:10-12; Col 1:24; 1 Pet 4:12). We have been chosen to do our share of suffering to make up for the suffering of Messiah. If we do not have fellowship with His suffering we will not be raised to life and share His resurrection (Phil 3:10-12; Rev 20:4-5; Col 1:22-23; Phil 2:5).

The whole *theme* of the Bible is of being made into His image, walking as He walked, obeying as He obeyed, spending our lives as He did. We have to be made perfect in obedience just like He was. When your monthly period of suffering comes (men and women alike), some people fall under every time. They feel like God has left them. But He is putting us in this period of suffering to test our obedience. By going through suffering after suffering He learned obedience unto death, even the cross. All that we go through is to prepare us to go through that final hour of suffering when some of us will even be tortured. For some people the suffering of losing their child is too much and they leave. It may not seem so bad, but if Messiah is not everything to you, He is nothing to you, and so you are not worthy of Him.

When our Master came forth from the Godhead to become a man, He really became a man — weak, acquainted with suffering. Every time He suffered it prepared Him for the supreme sacrifice, the final act of obedience that He was to make. Our suffering prepares us for that. No suffering of any kind made Him mummer or complain (1 Cor 10:10). Old Israel

murmured and complained in their tents when they suffered and God heard it. We have to go through suffering in order that no suffering will make us murmur or complain or have a bad attitude. You can judge your heart by what comes out of your mouth, but you need to judge yourself before it comes out of your mouth and repent that it is in your heart.

With some of us, our suffering has increased but our obedience has not, when the whole purpose of suffering is to learn obedience, thus we have lived up to this point in vain. When suffering came we murmured and complained and were not obedient to be thankful and joyful.

1 Jn 2:4 — The truth will come forth in his believers. The truth is not in us, to be manifested in suffering, if we murmur and complain.

1 Jn 2:6 — We must walk as He walked. This means exactly what it says and says exactly what it means. We must obey *every* word or we will be cut off (Acts 3:23). This is good news. It teaches us how not to be cut off (Heb 5:9; Acts 5:32). God will set up Dan 2:44 in this way (Rev 12:10). [Some people will reject this word they hear tonight and some people will receive this word and they will be the called, chosen and faithful spoken of in Rev 17:14.] That kingdom will be built on absolute obedience and will fill the whole earth. He sets up this kingdom through obedience — not through suffering, but through obedience (Jn 10:17). Our Master never disobeyed His Father, never resisted His authority. By obeying and letting His Father rule over Him, He set up His headship over His kingdom, and we are His kingdom (Heb 3:6).

By nothing short of the recognition of, submission to, and love for authority that I've spoken of tonight will Dan 2:44 be set up. This is the fifth and the final kingdom that is going to be. It is built on the ruins of the mountain from which we were cut out. We were cut out of the mountain of the world and the new kingdom is set up on the ruins of that kingdom of the world (Rev 11:15).

Gal 1:4 — We have been cut out of this present wicked world by learning authority. We are out of the world but the world must come out of us, and it comes out through obedience to

authority (Col 1:13; 1 Pet 2:9). From the ruins of this evil rebellious age of man, the Stone Kingdom will be set up and this new authority will extend over the whole earth (Dan 2:35).

Who is the Stone? Messiah.

Who is Messiah? *We* are the completion, the fullness of Messiah. We make Him complete. Messiah and we become one, married, one flesh = Messiah. We are the completion of Him, the fullness of Him (Eph 1:23).

Rev 21:1 — There will be a new heaven and a new earth which goes on forever an ever. Messiah is actually reigning now (Eph 1:20-21). Those who have their heart connected to Him by the Spirit are ascended with Him (Eph 2:6). Those who do not, cannot ascend to the throne and rule over all things; they are probably not even thankful for their salvation.

He is ruling over His kingdom (Eph 1:20-21) now and in the age to come. He is installed upon a throne and He rules Israel. We have to rule with Him in this age if we are going to rule with Him in the next age. David was ruling. We have to rule the same as David. If we are submissive to authority we will rule, but if we have a hard time with authority we will not rule as kings. Our Master is ruling over the house of Jacob (Heb 3:6). He will rule in heaven until He comes to rule on earth, which He cannot do until Heb 10:13 comes about, until all of His enemies are dealt with. We deal with His enemies through obeying authority. He will sit in heaven until His enemies have nothing else to do with us. No one is going to do it but us. The Spirit has been sent to us to engender a love for Messiah that would make us want to obey Him.

We are cut out of the mountain of Satan; the whole world is under the authority and domain of Satan (1 Jn 5:19). We become a kingdom that supplants the kingdom of this world. The house of Jacob is a supplanter. We are the house of Jacob and are going to supplant the kingdom of this world. Jacob took the place of Esau. [He was able to do this because Esau defaulted. He sold the kingdom for something as minute as a bowl of soup.] Rev 11:15 and Eph 1:21 prove that He is now in this age our King and in the coming age we will reign with Him. The reason we do not see him now physically as king is to test us to see whether we have faith or not. He wants us to worship Him in faith just as if He was here physically since His Spirit dwells

in us. Then we will not shrink back when He comes. Many people will shrink back (Rom 5:3; Jms 1:2-4).

And so in Rev 11:15, the kingdom of this world is supplanted by the kingdom set up by God's authority and it becomes a mountain that fills the whole earth (Dan 2:34,35,44). The accumulated stones which were cut out and cemented together with obedience, love, the bond of peace, *became* a mountain and filled the whole earth (Rev 11:15), and the saints of the Most High receive the everlasting kingdom (Dan 7:23-27; 14:18) forever and ever. All authority was given to our Master Yahshua in order to make disciples (Mt 28:18), *in order* that men might go and make disciples who are one and who are obedient to authority (Rom 1:5). And this kingdom will never be destroyed (Dan 7:14,18) and the rulers of the nations (Rev 21:24) will bring their glory into you, into the holy city.

We can see that we are finally made into that kingdom. Our Master said He made us a kingdom of priests (Rev 1:6). He has always wanted to do this. Ex 19:6 and 1 Pet 2:5,9 says that we, the twelve tribes of Israel, are that kingdom. But how is it going to be done? It is *not* going to be done by feigned obedience, pretended obedience, ethical behaviorism, obeying but not obeying completely, for that is the spirit of lawlessness and rebellion, the same spirit Saul had and the reason why the kingdom was taken away from him. Even the elect will be deceived by it if it were possible.

Mariola (Ahavah Shua's younger sister): Sometimes I had a hard time because I thought it was too much work, not enough sleep... Now I see it is rebellion in me. But all I do is nothing in comparison with our future eternal life. We do not need to taste death if we are obedient now. Now I have vision why we are suffering. Because like this I can be obedient and one day have life and enter in the kingdom with Yahshua.

Yoceph: Yahshua did not bring obedience to the earth with Him, but He learned obedience. David suffered much after knowing that he was the anointed one. Yahshua suffered before he could... David's suffering taught him obedience to authority. It is wonderful that we can suffer and learn obedience and obey absolutely and completely and not have feigned obedience.

N'su: I'm thankful for the heart of David that he obeyed to the point that he denied himself killing Saul. I want the heart of David to obey to the point David did. I want the suffering to work obedience in my life. I know that if I can trust when I suffer, and obey, I'm going to learn perfect obedience.

Meshullam: Suffering would bring us to the point of obeying completely. So that we will not see death (Jn 8:51). This suffering will make us the light to the nations. The suffering will make us obedient, which is opposite of the world. Their suffering does not accomplish anything but our suffering will bring an end to all people's suffering. My parents suffered greatly because of how the world is, the war, drugs, alcohol, everything. The final salvation of the whole world is what we bring about. Because the one who causes all suffering whether for righteousness or just suffering in vain, will be bound, and in the eighth day, there will be only one suffering and that is in the lake of fire — those who refuse to obey.

Yochanan: Because Messiah suffered in the flesh, we have to make up our mind to do the same thing and cease from sin. If we do this we will be purified and the Stone Kingdom will come about and be a light to the nations (1 Pet 4:1).

Hasah ba Hagav: Yahshua learned obedience through suffering. He had vision but He did not know how it was that our Father was going to bring about, how our Father was going to supplant Satan. He did not know whether that cup could pass Him or not but He said, "Your will, not my will." He was tempted and tested in every way we are. That is why He is a compassionate king. He knew what David knew. He was obedient to His Father. I saw the humanity of Yahshua.

I'm excited that it has been given to the saints (Dan 7:18,27). You do not even know what you have come into. Eye has not seen nor ear heard. Our Master spoke to me very deeply in my heart 20 years ago that I could do nothing without Him and, "Whoever knows my commandments and keeps them, he it is who loves me and I will reveal myself to him" (Jn 14:21). We all need this revelation in our hearts. Without it we will not be able to continue on. We must cry out for it.

Yoceph: David obeyed the urge of God rather than the urge of the flesh. He was willing to deny himself. I was amazed to see that this was his heart. He would rather wait on our Father.

Abigail: Something spoke to me and I think it is going to change my life. It was about how David viewed authority. He loved authority, recognized it, submitted to it. I really have a problem submitting myself to my husband, not receiving the authority that is in him. I want to come to an end of this and respect authority,

especially the authority that is in my husband directly over my life. I want to be like David and recognize authority.

Authority 9

Recognizing and honoring authority is essential for us to experience life in order that we might live and not die. Our Father wants us to live and have a heart that recognizes Him and honors Him and knows that whenever we speak against authority, we speak against Him. Even in the nations, people who recognize authority recognize God and so they can possibly be worthy of entering the nations. If a person does not recognize and honor authority, he is not fit to live to procreate descendants forever and ever (Eph 3:21); he is not worthy to continue to live a second life in the nations (Rev 21:8; 22:11). He will be judged (Rev 20:15; Jude 8,13-20), just as we are judged to determine whether we will live a second life in the kingdom. Therefore, we must learn obedience to authority.

Our Master Yahshua learned obedience. He did not know it until He learned it. Our children do not know how to obey until they learn obedience. Also, we must learn obedience to all authority. We have to recognize authority in every realm and every level of the Edah. Our Master learned obedience through what He suffered. The suffering He endured called for His obedience. The suffering that we must endure will call for our obedience. When our Master was born on the earth as a human being, He did not know how to obey. He had to learn to obey His parents; they had to train Him up. He did not bring obedience naturally to the earth, but He learned it through suffering. It does not matter how much we have suffered; what matters is whether we have learned obedience through our suffering. Those who learn obedience in this way will be obedient in every respect and will have their heart of stone replaced with a heart of flesh. As long as our hearts are still hard we will continue to suffer.

Suffering brings about a soft and obedient heart. The rebellious will go on with a hard heart forever and ever. Even though they acknowledge Yahshua as Sovereign, they will go on being rebellious (Rev 22:11). Our Master learned obedience by going through suffering after suffering after suffering unto death. We learn the way He learned. He became the source of

eternal salvation for all who obey Him the way He obeyed the Father in heaven (1 Jn 2:4-6; Heb 5:9; Acts 5:31-32; John 14:15-17,21,23,24,26; 16:7).

Occurrences of Authority in the Old Testament

Lev 10:1-2 — Aharon was the high priest. He was the one in authority because he had authority delegated to him. Nadab and Abihu offered *unauthorized fire*, strange fire to the Sovereign. The fire they offered was contrary to His command, so fire came out from His presence and consumed them.

Nadab and Abihu served as priests. They were priests as we are all priests. They belonged to the family which God had chosen since they were chosen in Aharon's family. Aharon was the chief; the anointing oil had been poured out on his head; he had received the anointing. His sons were his helpers, serving in obedience to authority. They were not to serve in their own initiative, independent of Aharon. They were under authority, in obedience, as we are, as our children are. We come when we are called and go where we are sent. All else is lawlessness, not paying attention to the Word. Independent action in the Body is lawlessness. There is no independent action in your hand or little finger apart from the order of the head. This is how God created man. He is going to bring all men back into obedience but first He has to bring His people into obedience to His headship (verse 8).

As high priest, Aharon offered sacrifices and his sons were at his side helping him. If Aharon made no move, his sons made no move. There was no independent action apart from the head. Everything began with Aharon who was the head. If his sons were to have offered sacrifices by themselves, they would be offering unauthorized fire because it was not under delegated authority. And this is what they did. They thought they could offer sacrifices by themselves without Aharon ordering, commanding them to. The meaning of *strange fire* here is to serve without an order, just as Christians serve without an order, not under headship, not under authority, doing whatever they think God's will is. But we do not function that way, doing what

is right in our own eyes. Before we were in the Body, we did what seemed right to us, but the end of that way is death.

Nadab and Abihu had watched their father offer sacrifices. They thought it was a simple thing, just bringing in some fire. They thought they could do it themselves. They failed to see that Aharon represented God's authority. They did this at the cost of their own lives. They failed to recognize who represented God's authority. They failed to distinguish between the flesh and the spirit. Judgment will come someday to whatever *we* did in the Body, whether we were obedient to authority or not, whether we received authority or not.

Mal 3:3 — We are going to be purged until we offer acceptable sacrifices — until they are authorized, until we are obedient to authority, until our Father can have a royal priesthood of true Levites (Mal 2:4-9). We are all learning how to offer authorized fire. Our Master offered authorized services and ministry. If it is not authorized, it is not acceptable; it is like offering a sick animal (Mal 1:6-10; 12-14 — contrast with verses 11 and 5).

Strange fire originates from man alone. If our fire originates from man only and not from delegated authority (from God), our sacrifice is not acceptable. When we are not purged from the flesh in serving, we serve to our own glory or to gain recognition for ourselves and not to bring glory and recognition to the head. But the hand has no need of recognition and glory. The glory goes to the head who is befitting of the glory (Jn 7:18). The one who is sent does not seek his own glory but the glory of the one who sent him and delegated his authority to him. Only through a person like this can you receive our Master and therefore be reconciled to the Father. The Holy Spirit cannot be communicated through someone who seeks his own glory. Even singing does not minister if it is done in the flesh. The flesh profits nothing. Only what is done in the Spirit profits. Our Master taught us this in John 17 when He showed us true obedience. The Spirit cooperated willingly with Him because He loved the commander. Our Master loved the One who gave the command. He willingly obeyed the Father. Those to whom He gives His authority obey Him only because they love Him. Any obedience that does not come through love is forced; we do not want this kind of obedience. Those who love Him will obey Him.

Unauthorized fire does not require knowing the will of God. Rom 12:2 talks about a person who knows the will of God. Knowing the will of God requires the annihilation of our own sovereignty. Our Father does not grant it to anyone to know His will unless he has surrendered his own sovereignty. He does not disclose His will unless he is in obedience and accord as in Rom 12, without wanting recognition and glory for himself (Dan 12:2,3,10). In the judgment at the last day, those who are true and those who are not will be recognized. There will be a great difference between those who know the will of God and those who do not, between those who are in obedience and those who are obeying, but not out of love.

Strange fire does not require obeying authority because you do not know authority. Many people can feign obedience for a while out of their own zeal but will not stand the great testing. Nadab and Abihu worked independent from God's authority. Our Father wanted Nadab and Abihu to serve *under* Aharon's authority. He gave authority to Aharon. Aharon's sons were to work under authority and know and meet authority as we do with husbands, elders, parents, training teachers, crew heads, everyone in the Body.

God Himself inspects the nature of the fire offered up to Him. He looks at our singing, our voices, our breaking of bread, all of our service offered in the Body. He inspects the fire. Anything that is done in rebellion changes the nature of the fire. Such work which is not commanded by God (just as the work which was not commanded by Aharon) is strange. God did not *recognize* it as something that came from Him. He did not recognize it. It was not done in obedience to Him out of their love for Him. It was done in their own initiative, for their own glory. Our Father wants (in order for the Stone Kingdom to be raised up) recognition of authority until the year of Jubilee. We must not be indifferent or rebellious to authority, elders, husbands, etc., or to the words of the prophets. We must follow; we are sheep, not striving for a position in the Body, but always maintaining a minor role (Mt 19:30; 20:16; Mk 10:31; Lk 13:30). Our Father will select leaders. They will know, love, and be obedient to authority just as Aharon and Moses followed God. Our Master has been delegated all authority in heaven and on earth and He

gives it to whomever He chooses. To speak against that authority is to speak against God, and if you do that you will die. Our Father will make this more and more clear to us as we go on.

Ps 15 — Who may dwell in the kingdom? He whose walk is blameless and does what is righteous and speaks truth from his heart, who is not a hypocrite, who does his neighbor no wrong because he knows they are created in the image of God who despises vile, worthless, rebellious, foolish, arrogant, proud men who are beyond redemption because they are despicable to God as well. But He honors those who fear the Lord (vile men do not fear Him), who keep their word even when it hurts them, who lend their money without interest. [We teach our children not to associate with other children who do things — anything — that their parents would not want them to do. They are to go right to their parents and tell them. They are to have nothing to do with a vile person who does not fear his parents.]

Nadab and Abihu were out of order. They became vile so God destroyed them. They were out of coordination with Aharon and so rebelled against him. Those who violate authority will be consumed by God. We know that all Christianity is going to be consumed by fire forever and ever with all of those who despise authority. [Aharon wanted to grieve over the death of his sons but he was not supposed to even shed a tear over them because he was high priest.]

Moses came to realize how serious it is to speak against delegated authority. There is a reviling of authority by Aharon and Miriam in Numbers 12: Miriam was the instigator of speaking against Moses delegated authority, but Aharon was in on it also. That sin incurs divine wrath, which comes upon people who come against God's authority. Miriam and Aharon were not happy about their brother marrying the Cushite, the Ethiopian woman, and they spoke against him. Moses had married this woman (a daughter of Châm) because he was not in Israel; he was out of his land for 40 years and there was not anyone else to marry. We will do the same if we are in a situation like this. Under normal circumstances, he should not have married a daughter of Châm, but since Moses was in the desert for 40 years, this was acceptable to God.

When Miriam opened her mouth to speak against Moses in Num 12:2 and 8, she touched something. It was just like when David touched the hem of Saul's robe and because of it his

heart smote him. She touched the work of God; she brought it down — not building but tearing down. She was speaking from the evil one, challenging the position of Moses. Miriam and Aharon spoke against Moses. They asked, “Has not the Lord spoken through us as well?” Certainly the Lord *had* spoken through them, but Moses was different from them (verse 18). God had entrusted His delegated authority to Moses. We see this in the work of Moses, delivering the children of Israel from Egypt. God sent Moses to lead them, but Miriam despised his leadership and so came directly against God. It was just like spitting in His face. Miriam and Aharon did not judge themselves and were therefore judged by God. We must judge ourselves in everything. If not, we will be judged.

Spiritual authority is not gotten by striving and effort but is given to whom He chooses. Natural authority is gotten by striving and working for it. Spiritual authority is given for obedience. We have to be aware of ourselves lest we offend God’s authority. Rebellion is manifested in leprosy. Like a leper, you should let your hair down loose so you do not talk to someone and defile them. Many people considered themselves obedient to God, but at the same time knew nothing of being subject to God’s delegated authority. They never came to know Him in that way. We are to obey delegated authority in every circumstance in the Edah (Heb 13:17).

Num 12:8-12 — Why were you not afraid to speak against My servant Moses? That is a provocative question.

Why did she not remember it? Why did she not confess it? She did not recognize soon enough; there was something lacking in her. She was standing on natural ground, not spiritual (1 Cor 3:1). If she could conceive rebellion in her (for to speak against authority proves that there was a rebellious nature in her), then special attention is to be paid to such a person. Watch her; keep an eye on her (Titus 3:10; 2 Ths 3:14). The spirit in Miriam was rebellious and would show in unguarded moments when something affected her that was very dear to her (her family).

There are some who speak against elders and those above them and do not recognize the seriousness of it. From now on in the edah, those who speak against authority in the edah are to be recognized as leprous. This is a matter of great concern because it is a matter of God’s

instituted authority. Whoever has died on account of this now knows the seriousness of that which he did not judge and now sees it as God sees it and will be disciplined accordingly so that he can enter the Holy City. However, we know that it is no use praying for such a person, for you cannot pray someone out of purgatory. Whoever has died now sees his rebellious or secret words as sin that God condemns, even the ones he spoke in his own tent. For while he thought no one else was watching, God heard it and cut him off. These secret words come out of the overflow of the heart. If they are in the heart and not judged, it will come out sooner or later and God will hear it. That is why we must be in constant communion with the Sovereign (1 Jn 3:6). If you are abiding in Him, rebellious words will not come out of your mouth.

Authority 10

The Importance of the Rod

The reason that we discipline with the balloon stick or reed-like rod is because both parents can use it equally as well. It does not require physical strength like a paddle does. The pain of disciplining someone with a big paddle varies with the strength of the user, but the rod administers pain no matter who uses it. The goal of discipline is not to beat the child into submission using brute force, which could be abusive. However, the rod is an instrument that just causes a surface pain (not injuring the child), which goes deep into the child, right to the heart, like electricity. A balloon stick or reed-like rod does not cause lasting damage or injury. It merely causes pain to the layer of skin closest to the surface, which is the most sensitive because all the nerve endings are there. The only way to stop this pain is to submit. [If you were not disciplined as a child, then none of the rebellion has been removed from your heart. Those who have been disciplined as children in the world have a greater chance to go to the nations because some of their rebellion is dealt with.]

Our Father knows what He is doing. His ways are perfect, whether He is designing the universe or the rod. The goal of the rod *is to break the willful resistance of a child's rebellion, which would take him to the second death.* That is why a parent who loves his children disciplines them. Parents must teach their children about our Father's design of the rod as a symbol of their right to rule. The rod has great power to keep our children from getting into greater ungodliness so they will not enter an insane asylum someday, or kill someone or go to jail or become homosexual, etc., etc., etc. God's word says that the rod is a symbol of parents' right to rule. Our children should know that we are as willing to obey God's word to discipline them as we expect them to be obedient to our word. Our obedience is in order to bring about the Male Child, to bring His purpose.

2 Sam 7:14; Pr 13:24; 19:18; 22:15; 23:13,14; 29:15; Heb 12:6-7

The earlier a child is brought under control, the better he will be trained. Also, there is a time when it is too late. If the parent withholds discipline there will be negative results. Discipline is necessary in order to be trained away from foolishness. If our Father did not discipline us with His rod, we would not be turned away from foolishness. Worldly thought today is against child discipline. This is perverted and will lead people to the second death because of their rebellion against God. Never before in history were people discouraged from disciplining their children. Heb 12:7 — What parent does not discipline his child? Only the parents of a child who was merely propagated, but not fathered, brought in, brought up, for discipline with the rod is an expression of love (Pr 13:24).

Pr 10:13; 19:29; 26:3 — The rod is for the back.

Discipline should be administered on the bare bottom for younger children, using a reed-like rod. For older children and youth, a larger diameter rod may be needed to produce the same effect through one or more layers of clothing (whatever discretion calls for). The objective of discipline is not to cause pain, stripes, tears or sorrow, but, through the pain, to bring a child's will under control. It is not to break his spirit, but his willful disobedience to God's word. The rod causes a child to choose obedience over rebellion. We have to learn obedience. God's word commands that children are to obey their parents. Parents are to enforce God's word.

Knowing this is going to be necessary in the future. Because of the satanic principle the world is under, we will have to defend ourselves. We have to know that authority is the lawful right to enforce obedience. It is legal power, as rulers and governors have legal power (Acts 23:24,26).

Scriptures Concerning Authority:

- ✓ Mt 10:18 talks about rulers;
- ✓ In Gen 1:26,31 we see authority delegated to man;
- ✓ In Mt 8:9 and Rom 13 we see authority delegated to agents of the state;
- ✓ In 1 Cor 14:35; 11:3; 1 Pet 3:5 we see authority delegated to husbands;

- ✓ In Eph 6:1 and Col 3:20 we see authority delegated to parents;
- ✓ In Acts 26:10,12; Heb 13:17; 2 Cor 10:8; Titus 2:15; Rom 1:5; 1 Cor 4:20 we see authority delegated to elders, leaders, apostles, etc;
- ✓ In Rev 2:26 we see authority delegated to the saints;
- ✓ Authority is for protection (Heb 13:17) and instruction (1 Pet 5:2-3);
- ✓ Mt 28:18 and 8:5-13 shows the authority of Messiah;
- ✓ Obedience to authority is for the testimony to unbelievers (1 Pet 3:13-15; 1 Tim 6:1).

Scriptures Concerning the Rule of Law

Law is the authoritative rule of conduct by which judgment is determined or made.

Judgment is determined based on law.

- ✓ In Lk 20:22 we see the law of man: “Give to Caesar what is Caesar’s”;
- ✓ We see the natural law written on the heart of natural man in Rom 2:13, which determines the standard by which a person is judged as to whether or not he will inherit the nations;
- ✓ We see the Law of Moses in Gal 3:17-21;
- ✓ We see the entire Old Testament regarded as law in Jn 10:34-35 (the entire Old Testament is the law by which we live);
- ✓ Rom 7:2-9 says the law is the expression of God’s will;
- ✓ Rom 3:27-31 says the law is upheld by faith; faith establishes the law — it is set up by faith (not done away with);
- ✓ The purpose of the law is in Rom 3:20 — to bring about the knowledge of sin; the wages of breaking the law is death;
- ✓ Rom 7:12 speaks about God’s righteousness in the Law;
- ✓ Gal 3:24 shows that the purpose of the law is to *lead* one to Messiah;
- ✓ Gal 4:4 shows Messiah’s relationship to the law;

- ✓ Mt 5:7-48 and 12:1-14 speak about the proper meaning of the law, what murder is, Messiah's relation to the law, which redeems those who sin from the curse of the law (Gal 3:13);
- ✓ The law is fulfilled in us who are in Messiah and walk by the Spirit;
- ✓ Rom 8:4; 6:14; Mt 5:17-19; Rom 13:8-10; 2 Cor 3:3-11 — Shows the purpose of the law, the authoritative rule of conduct by which people are judged.

What is *law less ness*? Lawlessness is living by an unlawful power, such as in the flesh. The flesh has no more legal authority over us. Satan has no more legal right or authority to force obedience (Rom 6).

Mt 7:21-23 speaks about acts not initiated by the Spirit, which we have to answer for someday. 2 Cor 5:10 speaks about acts we have done by the Spirit or by the flesh (which has already been crucified) — unauthorized deeds. We are going to be judged by whether we lived by the Spirit or the flesh (Rom 6:12-13).

The Law and Capital Punishment

The law was written in the Old Covenant and has been initiated in the nations. Gen 9:6 was the law for the nations and Israel adopted that law for themselves. If you do anything against another person, you come against God Himself — His image. This is what you do if you do or think evil, hurt or strike, be selfish to, and especially if you take the life of another human being. Num 35:16-34 — We can forever support capital punishment in the nations. From Mt 5:21 (Dt 5:17; 16:18; Ex 20:13) we see that it can be that if you hate your brother and show hostility to him, you *can*, after judgment, be put outside the edah (Mt 5:21,22; 1 Jn 3:15). Bloodshed pollutes the land (verse 33). The whole land becomes polluted. Capital punishment is the only way that the defilement is taken away. Any land that does not enforce capital punishment is defiled, polluted. That is why the stone has to be dropped on them eventually (Rev 17:14).

Gen 9:6 has to be enforced by legal authority. Any branch of government that does not believe in capital punishment is lawless in that aspect because they go against the law of God

(that goes for their voters also). Their land is defiled; it is fit for destruction. Their policies go against the image of God. No atonement can be made for that land. They are making way for the age of lawlessness that is coming in.

Ps 15 — The ones who inherit the kingdom are blameless. We have to be blameless even in the way we *think*. Everything has to be rectified, made in order, put back in order, set in order. All of the aberrations in your mind have to be dealt with so your mind can be made back into the image of God (2 Cor 5:15-17).

Authority is the legal power to require and receive submission. There is a physical rod and a spiritual rod. The rod is going to be used against all rebellion in our lives. Rev 2:26 speaks about you. You will rule the nations with a rod of iron if you learn obedience, recognize authority and honor authority, which is honoring our Master Yahshua.

Comments — Authority 9 and Authority 10

Meshullam: Strange fire is unauthorized deeds, not covered. The way we will be protected from this is seeking covering. As we seek covering we learn what our Father's will is about what we want to do. If my covering says, "No, don't fix this now," then it is not our Father's will. If I would just do it, it might look good, but it is an unauthorized deed, strange fire.

Derush: It spoke to me that our Master said, "If you love Me you will obey Me." One of my children ran out into the street and I took him into the house and disciplined him and it went right to his heart because he knew I was trying to save his life and he received it and loved me for it. We know delegated authority stands in the place of the one who delegated the authority. If you love the one who gave him the authority, you will love the one who has the delegated authority. And know that his intention is kindness toward us. The whole law is kindness toward man. Submitting to delegated authority is loving the one who loves us. If you love delegated authority you are loving our Master the same as if He were here Himself.

Berachah: It struck me to see the difference between authority gained by strife and authority given by our Father. It is true that in the Edah, authority only comes from our Father. I'm thankful to have these words because I can feel a fear coming to me to have a proper respect for authority and my brothers and sisters in every aspect — all delegated authority from God.

Jehu: We grew up in a society that does not respect authority. There is no reason to not respect authority in the edah because there is no one who has it because they strove for it. There was no reason they should judge Moshe. He was a humble man. But there was something in their heart. A man who is put in authority by our Father, to speak against him is a very serious thing.

Caleb David: If you strive for authority it is clear that you seek for your own glory. True justice cannot be administered by someone seeking his own glory (Ps 15). In a critical situation he will try to save his own skin. Our Father's authority is *given* authority. Moses did not defend himself because he was not seeking his own glory. Our Father defended him.

Haggai: Our Father is giving His authority to make Himself known. He gave authority to Yahshua and we can know Him through Yahshua. That was the purpose of giving it to Him. The purpose of our Father's delegated authority in the edah is so we can know Him more. No one wants authority for himself. If he does, he will not work for the Body, only for himself. A hand cannot continue on serving the whole body by itself. We have to want to represent *His* authority, wanting His authority to be known on the earth. It is good to want His authority to rule and reign with Him. That is His authority his glory. Good authority is expressed through love.

Ben Naby: Our Father did not speak these words to condemn us but so we would understand his ways and how he is building his kingdom. I see the importance that we would receive his authority on every level. Miriam and Aharon recognized Moses according to the flesh (Jn 11:49-52). We do not recognize each other according to the flesh anymore. If his love compels us we are going to be able to see His authority. If we judge according to the flesh we will not be able to use his authority. Moses was not a man of great speech. We need to recognize authority and see the spirit and not judge our covering or elders or anyone according to the flesh but truly see the authority our Father has given.

Caleb David: That is true. You could have thought it was totally out of order, what Moses did. You could have judged him even if you were a little bit dull. Because it was not really lawful what he did, but they really had to be in the Spirit. Our covering may make a decision that does not seem so right to our natural understanding but we still have to receive him and respect his authority.

Yonah: When Moses went to that land he never expected to be able to return. Our Father, knowing he had married this woman, sent him to deliver the people of Israel. That should have settled it in the minds of Aharon and Miriam, but it didn't.

Obadiah: The reason that it says in Acts 2:43 that they were of one heart and mind is because fear was in every one. The fear of the Father is clean. It is a fear

that makes you submit yourself willingly. That is the result of the fear of the Lord. In Jer 32:39, the heart and way He gave them is that they would fear Him always. He gave them a heart that would fear Him and submit to one another. That is the one heart and mind. If his glory is upon you then you always strive for unity (John 17), speaking to each other, submitting yourselves to one another. If His glory is upon someone they will have a spirit of submission. Blessed is the man who fear always but he who hardens his heart ...(Pr 28:14). Eze 11:19; 36:26 — he will give them a heart of flesh. In that proverb it is clear that fearing Him is having a heart that recognizes his delegated authority. He will take away the heart of stone. For many of us it comes through much discipline because we grew up in a very rebellious time. But the fear of our Father is clean. Our Master submitted Himself, laid down His life on His own initiative (2 Sam 23:3-4). Ps 14 — The fool says there is no God. If we do not recognize his delegated authority it is like acting foolishly, not recognizing Him. Our Father's authority is like the light of the morning exposes everything but also full of warmth — whoever has a tender heart will grow up — *spring* up. That is the only way we can know our Father is to receive His authority. Moses could be used because he received God's authority.

D'rorah: The authority our Father gives to us saves our life because there is also another way that seems logical but that leads to death. But this delegated authority does not let go in this way just like the father did not let his child go out in the road in front of a truck. I'm thankful to recognize this because I have problems with authority. I can be thankful for authority and see how important it is and love it. [This was from the first fruit of the liberation of East Germany.]

Ben Naby: As long as we seek our own glory we continue in the same way as Satan started out before he was cast out of heaven. He had authority — a tremendous position, but he wanted to bring glory to himself. If we are driven by the same motivation, we are still full of his blood poison, wanting to elevate ourselves. All his authority was taken away because he was against the purpose of our Father, which was to make *Yahshua* preeminent. We honor the head to bring honor to *Yahshua*. I want to hate to do *anything* to bring glory to myself but only to our Master who is worthy of all honor and glory.

Haggai: I saw the difference between Satan and our Master that even when all authority is given to *Yahshua*, our Master, He is going to give back His authority to our Father at the end of the seventh day. That is what he came for. Satan brought disorder, but our Master is going to bring it back to our Father.

ha-Emeq: Our Father heard it in heaven when Miriam and Aharon said that. Because her intent was to tear down the work our Father was trying to do. He is trying to do something through his authority and so he guards over the authority he put here on earth. Do not curse the king even in your thoughts. Ecc 10:20 —

Some mosquito might go tell the matter. There is no place that is hidden. He hears even our thoughts because it tears down what he is trying to do.

Kepha: Rev 5:13 — I want to be one of those who says this being ruled by love, not just because no one will be able to deny it one day, but I want to be ruled by His love.

Yonah: It is really obvious to me that the nations must deal with murderers or else the land will be polluted; that is the reason the nations must deal with people in such a severe way, is because to deliberately murder someone is the highest act of rebellion against the image of God. In the nations, to tolerate that, would be guilt by association. To allow persons to come against God in such a way will destroy that nation. It will bring about such disorder to allow that evil in the land, leaving no room for God's people to dwell. If that had happened 200 years ago, there would be no way we could live by our conscience in any land. We must pray that the law would be honored. Any place where God is not honored there is chaos. For parents to tolerate rebellion in their children, the same kind of disaster comes (2 Ths 3:14). Take note of these... But if we as a people do not take note of those who speak rebelliously against authority and do not obey what is said in this letter and continue to have a normal relationship as if we have fellowship with that person, then it is going to decay the Body and every manner of evil will be in us and will destroy the Body. There is a law for their nations so that their land will not be cursed, the law for parents so that shame will not come on them, and the law for us as a Body to have salt so that evil will not be tolerated so that we can continue to flourish and do our Father's will.

Meshullam: If we submit to one another and love authority, then unity will be kept and this is the way the stone is going to be formed. The nations are trained in lawlessness and so will receive the man of lawlessness. The elect will not be deceived because they are lawful, obey, and love authority, not lawlessness. The stone is...

Yoneq: the antithesis of lawlessness is the stone.

N'su: The fire of our Father purifies a person to make his heart tender. Our Father was purifying His people, Israel, His dwelling place. Our Father purifies our hearts, His dwelling place, that we would be pure where He dwells inside of us. Mal 3:3. I want to be meek like Moses, who was purified by the suffering he went through. I'm thankful for the fire of our Father that gives us fear but also hope that we are going to be purified.

Nurture and Child Training – Eli’s Sons

Nurture – were you nurtured as a child? In a certain sense we all were. It certainly means *foster*. (The foster parent provides the nutriment the real parent couldn’t.) *Nurture* means to feed or nourish, train, discipline, rear, bring up, educate. Did Eli nurture his children? No. As children our physical needs were met in a sense. Most of us were bottle-fed. You can’t call a bottle-fed baby *nurtured*.

Nurturing is the process of rearing children or promoting the growth and development of children. To nurture means to supply with nourishment, to further the development of. Nurturing has not taken place if the desired result is not realized. If you nurture a child in the way he should go, then he won’t depart from it. The phrase *he won’t depart from it* is understandable if the parent does the first part. (Is your household being nurtured? Are the new people being nurtured? By whom? Are there set-apart teachers?)

Education is to develop spiritually, mentally, physically, and emotionally. This is what it means to nurture. This is what you have on your hands with children. You have to persuade them while they are persuadable and bond with

them while they are bondable. Education also means to *condition* – to condition them to feel, to believe, to act in a desired way, to accept something as desirable. You make the child want what you want. You make them act in a desired way. Don’t let them do the opposite.

Dt 6:6-7 – These words shall be impressed on your heart. We must talk about them in a way that will impress them on our children. (Have we nurtured our children? Have we been nurtured?)

Dt 6:7 – *Impress* – a pressure has to be applied; this doesn’t just naturally happen. We must overcompensate for their natural bending. A teacher has to make an impression on his students.

To *impress* is to use pressure so as to leave a mark. It is to mark. It is to mark by using pressure. How will the New Covenant be implemented without someone stronger than you teaching you? A teacher is stronger than his student until the student is as strong.

What is the mark by which we are known? We are known by the mark of love. To impress is to produce a vivid impression, to affect forcibly or deeply the minds and emotions of our children. You listen and learn from a teacher that impresses you or your child.

Sharon Harris: A teacher who extends herself to a child, who loves him, will impress the child.

The seal of Revelations 7 is God's mark upon them, like circumcision. 1 Cor 10:11 and Rom 15:4 tell us the things written down in the Old Covenant are for us who are in the New Covenant. There are things we would never know if they weren't in the Old Covenant. We will take these things and impress them on people if we love them. The law of God is impressed upon our hearts and minds in order for us to impress it upon our children, and for us to walk in it as well (Dt 6:4-7).

In order for us to love our God and our children to love our God with all of their hearts this must be impressed upon them. The word must be applied upon their hearts and minds with as much pressure as needed.

Paul said he is a minister of the New Covenant (2 Cor 3). What is the New Covenant for? The significance of the New Covenant, which we only have a foretaste of right now, is to accomplish what we are called to do. In order to be a minister of the New Covenant we must care for one another. We must shout from the rooftops what we hear whispered in our ears.

The New Covenant, more than anything else, is that we have received the Spirit. We don't learn alone; it takes others to do it. Humans need more care than any other creature. Human beings need tender, loving care all their life from other human beings. Only a human being can feel the pangs of loneliness.

The word has to reach the edge of the robe. It must go into the people, be imprinted on their hearts and minds. This is where the New Covenant is, where the word is imprinted upon people's hearts and minds. The word of God has to saturate the people. It is not automatic. We have to nurture new believers, not wait on others. We have to love new believers. We must do our part.

To make an imprint we must produce a mark by pressure or stamping, as how stone tablets are written on. It is the same type of pressure to impress these things – rebuking, correcting, instructing. You can only be pruned by the word of God. God's spirit can prune you back even in a teaching so you can produce greater fruit. Great pressure is used. Without teachers the New Covenant is void of its power. Teachers must be set aside in the days to come and if they engage

in other things they make themselves common.

Now fathers and mothers are set apart.

If the parent or teacher does not produce a vivid impression in the child's formative years, Pr 22:6 may not materialize as a promise. Leaders, teachers must lead with the faith they receive.

Rom 12:8 – Leaders must lead with diligence, constantly attending to the needs of the holy ones. That is nurturing.

Dt 10:12-13; 11:11-12 – This is the land He promised Israel. It is according to how we hear and do what we hear today that the land will come about.

Dt 6:4-7 – Who is this talking to, the old or new generation? It was the people getting ready to enter into the land, telling them what to do in order to get the land. (We know that Israel didn't take the land.) The new generation of Israel was gathered on the plains of Moab where the preparations necessary to enter the Promised Land were being impressed upon them. Dt 11:12 – The eyes of the Lord are on the land. He cares for the land. His prime desire is for the land to go back to Israel. He wants Ex 19:5-6 to come about. In Ex 24 they swore they would do it. When they didn't, Israel was cut off. Our Father had to choose one tribe when no one else responded to the call (Ex

32). Our God took a self-cursing oath to Abraham to give him the land. The reapportionment of the land to Israel is our prime concern.

Child Training and the Story of Eli

What is recorded in 1 Samuel is for our instruction in order that we won't fall in the same manner of disobedience as they did.

The first church fell – the second church shouldn't. The first man fell – the second man didn't. We have hope according to how we hear. Scripture paints Eli in a certain way so that it will make a lasting impression upon all of us. It paints him a certain way for our instruction. It's all in how you hear. It is according to how we love that we hear and respond. Scripture paints Eli as a weak person with flaws. His main flaw was his attitude toward his sons, his indulgence towards them.

1 Sam 2:29-30 – We are to make sure this doesn't happen to people who come in after us. It may have happened to us to a certain extent, but we are to limit it. 1 Sam 2:29-30 states a principle about honor. This is the word of God (verse 27), spoken by a man of God sent by God.

The word *honor* (Strong's 3513) comes from the root word *weighty* or *heavy*. Eli gave more weight or importance to his son's wishes

than to God's wishes. We can do this all day long if we aren't being led by the Spirit. We can only be consistent if our mind is on the Spirit. The speed of a car set on cruise control stays on the mark. Our mind has to be set on the Spirit or we won't enter the land. We'll fall in the same way Eli fell in varying degrees, just enough to miss the mark.

1 Sam 2:22-25; 3:12-13 – He failed to nurture them properly; he didn't rebuke them. 1 Sam 3:14 goes back to 2:30. There was no atonement for Eli's sin (1 Sam 2:30).

Failure to put God first in child training has consequences. Obeying the word has blessing but disobeying has disastrous results. This was written down for our instruction. *Read the whole story for the context.*

Eli was unwilling to exercise authority over his sons. He dishonored God, actually despised God. He held God in light esteem. God's word wasn't weighty to him; it didn't impress him. Eli treated God with disdain while honoring his son's wishes. Eli's sons were wicked men with no regard for God (1 Sam 2:12-34). The fat of rams was the most sacrifice to our God. The man's heart who sincerely offered it was so wonderful and he was forgiven. But to hearken is

better than the fat of rams – *qashab*. There is no other way to honor Him than to hearken. If we were judging ourselves rightly we would weep at how we treat the word of God with light esteem.

There is hardly anyone in all of Israel who has ever been able to raise their children.

1 Sam 3:11-18; 4:11-18 – In 1 Sam 4:13 he was trembling with fear and guilt, not just fear. The things we've got to consider out of this concerning our own children in 1 Sam 2:12 was that his sons had no regard for the Lord. (If we even let our children pick and choose what they will eat, we have an errant spirit. They will grow up without a fear of the Lord.)

1 Sam 3:7 – When the word of the Lord came to Samuel he became a believer. Samuel was different from Eli's sons. Eli's house was cursed after him. Every time one of Eli's descendents died, people would remember what was said of him. They died because Eli didn't discipline his children. We must impress this upon our children. We must get the best of the word so we can impress it upon them. When one of Eli's descendents died it was because of the sin of Eli.

The children in Israel are to be circumcised, impressing the laws of Israel upon them or we'll be just like Eli. People die because

they don't honor and obey God, especially in child training. Eli let his sons blaspheme (1 Sam 3:13, Masoretic text for *brought a curse*, as in Lev 24:14-16). We can do the same thing only more subtly or in ignorance.

1 Sam 3:14 – There's no atonement, you can't make up for it, there's nothing you can do. Eli was old, he'd already lived his life. He was fat, his weight broke his neck. It is according to how we build our house, either on the rock or on the sand. Obedience now results in endurance later. Disobedience now results in disaster later. We must build now. Later is too late. You can see it in Eli. He'd set his mind on the flesh and he ate too much. He ended up old and fat. Now is the only time to build for the future. *Now if you hear his voice, don't harden your heart.*

Eli's time ran out. He couldn't relive his life. He was not willing to sacrifice to build for the future. He honored his own flesh rather than God. It is according to how we live now, how we hear God, how we obey now. Exercise now produces endurance later. Whoever hears these words now and puts them into practice is wise (Mt 7:24).

Eli waited too late. His flaw lay in his attitude; he indulged his flesh. He tolerated in his

sons what he tolerated in himself. His disobedience couldn't be patched up at the last moment. He had led a lifetime of disobedience. 1 Sam 2:29 impresses us. Eli fattened himself and neglected his spirit. *Those who honor me I will honor, he who dishonors me I will lightly esteem.*

Jn 14:21 – Before the time comes that the sin cannot be atoned for we have now to prevent it. The first church let it happen to them. The first thing we must do is to *impress* it upon people to repent *before* they get old and fat and they have pampered the flesh like Eli's sons. The word is wonderful, speaking right to the very thing we need to hear. The word is living and active, sharper than any two-edged sword.

We knew the story of Eli but we need to bring it home so we can use the word of God effectively. We must help people see their responsibility with their children. They are able to respond to His word. If you were able to respond to His word at baptism then you are able to respond to it now. The word is written for our instruction.

Do the parents have the ability to respond to the word? We need to judge them properly if they are to lose their child. The parents do have the ability to respond – they responded to the

gospel. If they can't respond you know they are not crying out with all their hearts. If a parent has the ability to respond and he doesn't respond to a child training teaching then he has deliberately sinned against the child. It would be better to have a millstone tied around your neck. We are responsible.

Dt 6:4-7 – His responsibility is in Dt 6:6, not outward performance. This is grace to our spirit. In Dt 6:7, the parent's responsibility concerns personal nurturing wherever you are at. The father is responsible, with the wife under his headship, to teach the truths of God's revelations. If you taught your child this it would impress them *indelibly*.

Dt 6:6-9 concerns formal and informal teaching. Verses 8 and 9 – God's word is to govern your habits and your conduct privately and publicly, your door posts and your gates. We are going to have to be more deliberate and diligent from now on to impress these things, especially with our children.

Derush: I'm glad that it is important to do this. Derushah – the one who bears that name has to show God's righteousness to the nations. If we receive the essential gospel then we'll be obedient to the rest of it. I realized the Holy Spirit doesn't have all of me. The

only reason we can receive the Holy Spirit is that we would obey. I have hope. By His grace I'm not going to harden my heart. I'm thankful for the anointing.

Aquila (with great emotion): I'm liberated! We've got to take the rod of God and let it deal with our flesh. There's no way we can do it on our own, but we are going to be just like Him. I want people to see that this is the only way to be saved.

The context of Acts 2 is community. How else can you be saved apart from this life?

Oh, I just want people to be saved. We're going to love as we've been loved. We're learning how we've been loved. I'm so glad my life is in the church. We're not worthless, not any of us.

Yoneq read 2 Timothy 3 and I said to myself, *I've done them all*. I'm so thankful to God I'm still alive.

Let the word of God dwell in your richly. We've got to be cut. I don't want any smegma in my life. Luke 12, the slave's heart was, *my master will be a long time in coming*, so he beat his fellow slaves. I don't want an ounce of this trash in my life.

May His name be great beyond the borders of Israel. Oh, how much He loves us. I'm so thankful to be with you all here today. Eph 2:12 – Now we know the covenants. We're not in the

world. He will lead us. We've been nurtured, we will receive the end result. I know our heart is, *We don't want to live if we can't live for our Master* (Mt 16:18).

We do things because we haven't heard the word exhorting us how to go on, how to live. We need to cry out. I know we are not going to preach the word until we know the terrors of death and that we could go there (Jer 34:18). To treat your brother badly is breaking the covenant and we will be cut in half.

We're not old and fat yet. I pray that the word that we've heard today would save us. I love Yahshua.

[For more responses to the Nurture teaching, see the end of Parables, Allegories and Metaphors.]

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*After a break, we discussed a few things:*

### **Center**

In every community we need a physical center. We already have a spiritual center. A place where people can gather and talk and have a cup of tea.

### **David's Harp**

When are we going to start making our own instruments? We need to get David's Harp going and quit buying instruments.

### **Cafés**

We must make smaller restaurants in the future with simpler menus.

### **Gatherings**

When should women be lifting up holy hands (1 Tim 2:8)? In Sus everyone grabs hands (lifted up) as we bless the Victory Cup.

### **Celebrations**

The band should not be playing at the start of celebration. We hold hands and pray to welcome in the Sabbath.

We stop work when the evening shadows fall (Nehemiah 9). Then we prepare ourselves and we're dressed and ready to go when the Yobel sounds. We want to get there at sundown. Yobel sounds before sundown. Everyone arrives at the same time, then we pray and bless the Sabbath. Then the band plays, we worship and sing together. After the first star the prophets speak. Then we go in to eat. This is lawful.

Elders lead in singing and dancing. Then the people will follow. If we teach our children to sing loud they will talk loud.

It is wonderful to arrive at the same time – sundown. Wait until sundown if you are unclean. Don't come early if you are unclean.

**Safety**

We should use rubber mats when we're standing on concrete. The nations do this. We are to be better than the nations.



## Child Training – Bar Mitzvah

This is a continuation of the discussion entitled *Dedicating Our Children* of April 30, 1991. Before we began, Yoneq asked a question, "I wonder if we know who we are?"

### Who We Are

How do we see ourselves? Do we know who we are? Do we see ourselves as our Father sees us? In Mt 1 you can see who we are. We have probably never thought of ourselves as our Father sees us. If the people in this town only knew who they lived with. Mt 1:17 – All the generations from Abraham to David are 14, and there are 14 from David to the captivity, but there are only 13 from the captivity to Messiah. Count them – you may have to do it more than once: Messiah is the 13th generation from Jeconiah (verses 12-16; Abraham the first, David the 14th, Solomon the 15th, Jeconiah the 28th, Shealtiel the 29th, Messiah is the 41st – not the 42nd generation).

If you take Mt 1:17 at face value, you would have to say there is a mistake in the Bible. All the translations say there are 14 generations from the exile to Messiah. We are coming to know who we are. Paul wrote that we are the completion of Messiah. He is not

complete without us. And we are not complete without Him.

Eph 1:22-23 – We are the fullness of Him, the completion of Him. He had us in mind in Isa 53:10-11. It was Yahweh's will to crush Him and to cause Him to suffer. Verse 11 should read, *He will see the result of the suffering of His soul and be satisfied*. He was looking ahead to His wife that would complete Him and make Him whole – as the one who would rule with Him.

Either this is the right understanding or we see a real mistake in the Bible. This is significant. Eph 1:23 speaks of the church as the fullness of Him, the completion. The Body is married to Him in the sense that the wife completes the man, her husband.

### Bar Mitzvah

Whether Bar Mitzvah is in the Scriptures or not, it is common sense. We want to have a celebration where a youth is no longer regarded as a child, at least as far as age is concerned. We need to get a grasp on what we are doing so we won't be outsmarted by the evil one.

## Cool Dancing

To help us understand what we're facing, we heard three letters about an incident in Sus. Yoneq read letters from Tamar to her imma, from Tamar to her abba, and from ha-emeq to himself. Here are the basic contents of each:

### *From Tamar to her Imma*

*She wrote about when she was eleven and living in Island Pond, she noticed something about how the older girls (12-15 years old) danced, girls like Yohannah and Tsey Tsah. They were dancing in a cool, stiff way, looking at their feet, obviously afraid to make a mistake. (They were self-conscious, thinking about what others thought of them.) They had no life. If someone made a mistake, that was what they talked about, "Did you see what she did?"*

*At the time, Tamar said she was still dancing in a lively way, not worried about what others thought. One time she encouraged one of the older girls to dance in a livelier way, to be happy. The girl said, "Don't do that to me. I can dance the way I want to. It's fine."*

*Tamar started to feel bad about the way she danced. Then she stopped being happy so she could fit in. Once she succumbed to that peer pressure and became cool, the comments like, "You dance like your mother" stopped. Tamar*

*said she was so afraid she would not be accepted by her peers that she stopped dancing in the lively, uninhibited way her mother does.*

*Tamar saw the boys dancing cool and the girls stiff. They would even improvise to make the steps look even cooler, instead of jumping or hopping as the dances called for. She said they would hold back on the slow dances and the children's dances, then on the fast dances they would get up and go. As time went on she sadly saw the coolness of the older children starting to infect the younger.*

*When she moved to Sus she didn't notice her cool lifeless, self-conscious dancing. But others did; it stood out against the life and gladness they had. The children there were called out to do a happy dance that the adults didn't know. Their lifelessness had nothing to do with having a glad heart. Several people were very bothered by it. There was a meeting and as a discipline those children are not allowed to dance until they change. Tamar was asked to write a letter describing her whole history with this.*

### *From Tamar to her Abba:*

*She wrote him about what she got out of a story that ha-emeq told when King David brought the ark in. She saw that everything King David did came from his heart. He did it with all his heart. He didn't think about himself. Tamar said she was dancing from herself, for the praise of men, not to praise our Master. She said, "I want to be like King David." Our Father wants us to be*

*through with lifeless dancing. “What’s the use of dancing without joy? It’s just a bunch of steps strung together. It is shameful to dance without life.”*

*Tamar told her abba that for a long time she has resisted being a child. She said, “I need to love being like other children.” (Yoneq added that the cool way being spiritual is so evil.) She related a dream she had where she had left Sus and was living in the world in America. It made her unhappy. When she awoke, she was so glad she was still in Sus. She said, “I love being here in Sus where I receive so much help and correction. I will change.” It moved us to tears.*

*From ha-emeq to Yoneq:*

*In the child training teaching distributed several years ago (36 pages long, distributed to all the parents in the Edah) we made a distinction between children and youth. A youth is a well-trained child who has come to understand his parent’s reasoning. It was not meant to be a term like teenager where they can no longer be treated as a child. But that is certainly what Tamar thinks.*

**Savav:** The youth think that when you get to be an adult, people will stop telling you what to do.

**Kharash:** Tamar (and others) see youth as a shield to guard her sovereignty. Others see and accept the truth that as youths they are now more responsible. Some see being a youth as a

place of less accountability and others see that they now have greater opportunities to give themselves.

*Tamar thinks she is so big. She has mentioned several times that in Island Pond it is not like here in Sus. She’s younger but taller than some of the children here, but she is so proud, she doesn’t want to be included with them. The children this age, eleven to thirteen, do not think they are children anymore. They are proud. Their dancing is proud, bored, self-conscious.*

*Proud children despise slow or borderline dances. They will only dance fast, adult, harder dances. Tamar will very bossily organize the two and three year olds, but she won’t dance with the eight to ten year old children who know the dances as well as she does. This is pride; she doesn’t want to be thought of as a child. At a celebration to say good-bye to N’su, the children were called to do Sher Sameach, a dance the adults didn’t know. They were reluctant to do it. They seemed so unjoyful. When one boy dances, his face is sad, his lack of control of his body declares he couldn’t care less but his feet move just right. After a governmental meeting we told them they could no longer dance until their attitude changes, until they see the joy of dancing in Israel.*

*Dancing is a spiritual thing and it is detestable if it is done in the flesh. Little children dance because it makes them happy. It is the same with disciples. They are happy because their sins are*

*forgiven. Psalm 30:11 and Lam 5:15,16 are for those who dance in a cool and lifeless way. Because of their sin they can have no joy. The fruit of the Spirit is joy. The sins of the older children cause other children to be like them.*

*We must be like little children to enter the Kingdom. This was put to the children at the meeting seriously. They didn't want to be like children. If a child makes fun of another child, he should be disciplined.*

Discipline changes people even in the world. A television show interviewed black and white families in the world. The white children were on drugs, hiding them in their rooms. Their parents respected their right to privacy. These black children weren't on drugs. The mother said, "This child's mine. If she doesn't do what's right, I beat the living daylights out of her." The reporter asked, "What about her right to privacy?" The mother replied, "She has no right! She's my child." The child said, "I love my parents. I respect them. I don't want to do anything that would hurt them."

*ha-emeq's Letter, Continued*

*The Tsey Tsah/Tamar incident was misjudged. Tamar wanted Tsey Tsah to dance livelier. When Tamar started being lifeless, she got praised by the other girls. It is very important to get to the root of praising one another for this*

*lifeless dancing. The Island Pond underground was the serpent trying to destroy the first generation. (He will come again, more subtly next time.) Tamar was even called the "Queen of Island Pond."*

*This dance spirit was being passed on. When Tamar got to Sus she was amazed first at how the children gave themselves in dancing and then amazed at how they changed. Tamar danced the way Ahavah and Leshem used to, with such a stiff look on their faces, always looking at their feet. This stiffness is contagious.*

*Our children are laying a foundation for how Israel will dance at the festivals. Do our children dance humbly with great joy? Are they happy to be children? Or are they cool and proud? Do our children dance in the spirit of joy in the Holy Spirit? David was wholehearted. Michel was a man-pleaser like her father Shaul. She wondered what the people would think. She had other gods like the idol she put in David's bed. She despised David in her heart because of her sin. Those children despised Yacheved who dances with all her heart. They would despise our Master who was despised by the proud.*

When our children do want to be saved, don't hem and haw with them.

Where it is talking about our children twelve and up in the child training teaching, put youth. When do our children become youths? Physically at least when the girls start having

their period and the boys enter puberty. The outward sign of that is pubic hair.

*Ha-Emeq's Letter, Continued:*

*She read from the child training teaching about the two facets of child training – control and teaching, pages 9, 18, and 19. From birth to thirteen they learn what to do; from thirteen to nineteen they learn why they do it. The youth needs teaching (why he does things) or he will forsake these standards as he gets older. Without teaching he can't internalize – make his own – the standards. The Bible speaks of the kidneys as the inner emotional self. The standards have to be rooted way down there or he will be talked out of them. Control is the use of force to ensure compliance to your will. The boundaries you establish fence out danger, thereby making the enclosed area safe.*

## **Youth**

Did the children's idea of graduation come from the term *youth*? We must keep a tight rein on our tongues and our children's tongues. If we don't control our children, they will be too big to handle when they are youths. The mother of a stubborn child must realize what is happening. She must change the child's opinion of her and show him that she is not intimidated.

The final goal of child training is not control but teaching so they will control themselves. Teaching provides reasons for morality. Reason is logical thinking. Our reason must be based on faith and righteousness. Faith is walking across the lake when there is a sign that says the ice is safe. Faith does not walk when the sign says, "Thin Ice – Danger." Faith walks when the sign says *walk*, faith is responding to the command.

Most lessons need to be taught through reason. If the right seed has been planted, then patient communication to their newly-formed thinking processes will produce the desired fruit of teaching. The child training teaching says we must know the word and always have something fresh on our lips to pass on to the children. Go out and look at a river – you'll never see the same water twice. We must have a river of living water flowing from our innermost being. This doesn't mean we'll never say the same thing more than once, but it does mean it always has to be fresh.

We ourselves must receive the apostolic teaching with our logical thinking processes so that we understand and can pass it on.

Deprogramming removes all unfounded

standards from a person's mind. After one brother was deprogrammed he felt like he had lost his mind, but he hadn't lost his conviction. Yoneq asked, how does all that we are hearing relate?

**Savav:** The twelve year olds are asking for baptism. To be able to be saved they have to be able to make and be mature enough to keep the vow of baptism. To be baptized you have to first be accountable.

**Kharash:** The youth stage is not the lifting of responsiveness to authority. Instead it is a greater responsiveness to the truth and a greater responsibility for one's actions. They should have fewer disciplines and those should be right to the heart. When they have brought themselves under control, their desire for Messiah can come from their will and not their emotions. So when they say, "I want Yahshua as my Sovereign" they will have credibility. The consistency of their lives would confirm their ability to make and keep the covenant.

**Timshal:** The youth here are just like the youth in Sus. They love to come to dance practice. I sense things but there are so many and I can only do so much. Sometimes it's like putting a bandage on a gaping chest

wound. Our youth want help because they belong to our Father.

**Savav:** On our youth night the Body responded to our children – they were roaring and clapping. The children finished with *Debka Oud*. I don't know how many times they did it, five or six. They didn't want to stop because they were being appreciated. One of the youths told me, "I've heard that approval before, but it was not ever for me." Our children sense their self-consciousness but they want the way out.

**Almah:** I have a lot in me about this. Once I lived at the Timothy's House with the Nelsons. Their daughter Sharon had to write a paper about their favorite person besides their parents. Someone they looked up to and wanted to be like. I was really suffering at the time. She read her paper at the table and it was about me. It was two pages long and said all these things. It was so hard to receive. I never knew I'd meant anything to her. Looking back on it, how I wish that I had reached out to her more. The little bit I did had meant so much.

Later at the Arbor I noticed the lifeless dancing. I remember thinking that I didn't want it to affect the younger

children. So I'd go out and dance with them. I'd take their hands and try to pull them along, trying to get life in their steps, but they continued to trudge along. I even told them to sit down. Eventually I gave up. At first I had gotten indignant, then I doubted myself. I got self-conscious, thinking I was asking something they couldn't do.

Tamar's desperation at wanting to change touched me. Our children need that same special something that we do. They need someone to have hope for them that they *can and will change!* We must deal with or discipline our children at an early age, starting when they refuse to let another child in when they are dancing. Children who make fun of another child should be disciplined. But our tendency is to get wishy-washy. We have to draw the line with these things and then take action. Child training is not just total encouragement.

As children the word of God came to us as mere tradition and it repulsed us. Our children are attracted to the proverbs as examples for what they do. The proverbs explain their actions to them. Their social life apart from our life won't cut it. They need to come into our life.

**Elizabeth:** It affects our youth when they see the effect they have on our children. It seems like we adults are self-conscious too. I want to dance like Yacheved.

**Hadashah:** When Magdalene was baptized she said she wanted to be changed from being foolish and from being cool. She expresses herself with a joyful freedom. I don't want her to be pulled down by others like lobsters in a trap are.

When we pass on life to our children they become attentive to us – when we have that stream of living water flowing from us. We need to open things up that are going on in our children's lives and just be prepared for a big ordeal if that's what comes. We need to deal with it for their sakes, not back away from it. We need to not just rely on the professionals who come in to save our youth. *We* need to get involved, the whole household.

**Cephas:** To me this goes back to the question you [Yoneq] asked us at the beginning – Mt 1:17, *I wonder how we see ourselves.* We must know who we are and our children must know who they are. If they see themselves as our Father sees them, they will be able to take a stand. How is peer pressure going to be stopped? By

someone standing right up to it and saying *No!* And they must know how they will be in the future.

If we know who we are, they will know who they are. Our children must see they are setting the pace for our festivals. They need to see that as their responsibility. If they dance with all their hearts for our Father, standing for Him and His purpose, then that's what our festivals will be like as well. That's what our Father has wanted for thousands of years – a people who will stand this way. A people who will stand with His burden upon them. Our Master said, *Come to me, for my yoke is easy and my burden is light*. We bear our own burden when we are worrying about ourselves. When we have something that is more important than ourselves then we can be beside ourselves and His kingdom can come. Our children need vision for being beside themselves.

**Sameach:** Many times we don't notice that our children have the right steps but the wrong spirit. Someone who has peace can judge clamor. Someone who doesn't can't. If we have the right spirit and the right mind we can judge the wrong spirit.

Ha-emeq noticed what was wrong. She presented the truth to them. Tamar was like Shaul's daughter but now she wants to be like King David. It is wonderful how Yacheved is, obviously full of joy. We should be able to say that of many of us. This is very important for the adults. We need more examples of wholehearted participation. The children need us. They need our attention if we expect them to change and be different.

It's normal that we'd love our Father and dance. It's normal that we'd dance with small children. The children need all of us. Tamar wants to change because someone noticed. If we are dancing with the right spirit we can detect when others aren't. Don't be so concerned about knowing the right steps, but be concerned about knowing our Master. That's something we've said from the beginning. If we know that we can all be dancers.

There should be a recognition of entering into *youth*. Our child should know what is expected of him as a youth.

We must use Bible stories as word pictures in their minds to show our children how they are. David dancing communicated to Tamar. Nathan made up a little story to reach



David’s heart. We have to develop this ability and progress in it. We can even tell two-minute stories. We don’t have to be “gifted” to do this but we do have to be inspired.

*[break for lunch]*

### **Goddard College**

We have been talking about Goddard College in Plainfield for years. What is it going to take to get it, lots of money? It’s going to take prayer. We could have Goddard College if we prayed for it.

Who is it that goes to college? The lazy and self-centered do.

We heard a letter from Hannah Beukers expressing much vision for having a little store and restaurant in Plainfield. She also has vision for the college being a crafts center for the tribe where not only could we learn and teach skills but people could come and watch us make things.

### **Tight Reins – Loose Reins**

Jms 1:26,27 tells us what true religion is. It is to keep a tight rein on your tongue, for otherwise your religion is worthless. True discipline or religion is to care for others. Your reins, where are your reins? Psalm 7:9 (NASB

says literally *kidneys*, but the true sense of the word is *reins*). Reins are how you control a horse. The KJV says *reins*.

God tries the reins – the inner emotional self, the inmost emotions, the heart. The righteous God tries the inner emotional self of the righteous. Reins are lines attached to an animal’s head to steer its course. He steers our course by our reins. Our children are under our reins. We maintain a tight rein on our children. They are trained under tight control. We are to train our children up to have a tight rein on their tongues. As they grow up to be youths, we loosen the reins. Eventually they will leave our control to establish another household.

Free rein is the release of control. It is obvious in society that tight reins or control of children has given way to a free rein. Parents now have no control, for children have their rights. It is like the process that has transformed television to where it now openly propagates the destruction of all moral values. When Elvis Presley first appeared on the very popular Ed Sullivan Show in 1956, they would only show him from the waist up. His nickname was Elvis the Pelvis. Now television shows everything.

We are going to do a paper about Elvis Presley, how he knew he was going to die and how he couldn't find forgiveness even though he begged for it. Over and over he had gone against his conscience until he *knew* what awaited him in death. He was terrified to die. We are going to use this to speak of the nations to people.

We're also going to write about the gay 90's. The first ones were a hundred years ago, what is coming today is the total equality of homosexuals, even their exultation. But some will be saved, as we see from the response we're getting from *Back to the Garden*.

### **Red Flags**

Chuck Smith was a leader in the Jesus Movement in its very beginnings, 1969 – 1972. He has got 30,000 people wrapped up from Costa Mesa, California to Applegate Valley, Oregon. Some of the things he says are good but the error is lethal. He is a sorcerer and a compromiser. The only hope from his people is for him to go into moral error or for our gospel to be so clear it penetrates that darkness. Only the Word of God can expose this. He has things

so well wrapped up. If you leave his church you are not leaving the Body of Messiah.

We must be able to convince them of the sin in their life and of not being forgiven. If we go to California, we'll have to contend with this because they are a remnant of the Jesus People. His red flags prepare his people perfectly against us. You can't tell them the simple gospel because they've already heard it.

If we see our brother in need and don't meet that need, how can the love of God be in us? This applies to us, not them – living in the world like the Gentiles. They are engaged in loving the world, but they don't see it. They are out making it on their own. The word of God will penetrate their hearts.

### **Children/Youth**

If we have some sort of acknowledgment for our children as youths, will it puff them up? Will it be something good?

**Ehud:** If they have input they will define themselves according to that input. If not, they are going to form some idea of who they are by themselves and form their own warped views, just like we did.

Will our acknowledgment be chronological or by maturity?

Why do we have to face this anyway? We must deal with this because the wonderful community in Rome had to and they ended up with confirmation. We must come to the place of true confirmation or we aren't true and we will fall away too. We'll end up just like them if the Holy Spirit doesn't add people to our number who are convicted and not coming over the wall. Where they fell away we can't fall.

Confirmation, like purgatory, is a carryover from the first church, although it too has been perverted.

**Malachi:** In the Catholic Church today you take on a new name at confirmation. They once knew that confirmation had something to do with who you are as a person because that's what a name does, it tells who you are.

**Ehud:** This is taking us into the realm of a nation with a heritage. The confirmation has two goals: 1) it establishes who they are socially; 2) it prepares them for the spiritual work of service.

Acts 16:29-34 – After they heard the many words, verse 32, they were baptized. It might have been that the children were so close to their parents back then that they clung to whatever the parents said. Yoneq asked, “What

did it mean, he and all his household in verse 33?” Some of the answers were:

They were sanctified by their parent's faith.

It meant those of his household who were accountable and needed forgiveness.

They all heard the good news and received the message. In Abraham's case, the children *were* brought into the covenant.

Yoneq asked, “Are our children part of the covenant?”

**Yonah:** Our children were created to be a part of that covenant. Even if we fail, there is still the Body to help us. Even if we were to completely fall away, our children are still His. Look at Hannah Newsong's children. We don't want to be saved alone. We want our children to be saved with us.

The jailer's household was truly under the authority of the father.

**Isaac:** The whole household, including the children, were saved at the Passover and in the Red Sea. The blood was over the door post for all who were in the house. All of Rahab's family was saved. Those children at that first Passover did enter into the Promised Land as long as they were under twenty. If the child

had been rebellious and walked out of the house they would have died.

Who are we? I'm just learning to see myself as part of a people. In Achan's case it worked the other way, his whole family was destroyed because of the sin of the father. My son in the Edah came out of me in the Edah. We are the progenitors of a whole new race of people.

We must know these things in order to pray for our children with authority.

**Hannah Newsong:** When my children were taken from me I was told that if they were of Israel they would be back.

We have to know that our children are ours. We can pray for them and hold our Father to it and He will save His seed. He will save His people's children. He will save His children. I believe that anyone motivated by the Holy Spirit when they dedicate their child, committing them to our Father and the Body and knowing that He hears us, can pray with that confidence for their child. This is the assurance of our faith to pray for them, the assurance of what our Father will do with them.

However we've dedicated our children in the past our Father will honor the faith we had in our infancy. We believe

our Father will save our children. They are being saved. He is proving Himself faithful.

**Lev:** Isn't it when our children are baptized that they are confirming the covenant their parents already made at their baptism?

We are going to decide that.

**Savav:** Are our children coming out from under the authority of their parents at baptism?

**Derush:** No, that happens at marriage when they make a new social unit.

The Scripture say children are to obey their parents in all things; to obey them is the same as obeying the Lord.

**Savav:** Our children have always believed.

Our children believe He exists, but they haven't come to the point of reliance on Him. They haven't come to the place of trust where He is their Sovereign. They know of the sacrifice, but they haven't laid hands on it. Belief is trust. The word is number 4100 in the concordance (Greek section): to trust, to have a quiet resolve, it is established, verified. Abraham believed God existed before he left Ur, but he did not rely on Him personally yet. He trusted in Genesis 15 and that is when he

was justified. Samuel didn't know the Lord until He spoke to him – that is the quiet resolve.

**Kharash:** It could be two different processes. The first would be acknowledging that our children are now youths and acknowledging what they do see – that they do believe in Him but do not yet rely on Him. The second would be when they rely on Him in baptism.

**Qatan:** This would end our children wanting to get baptized to be a part of something (for all would become youths and be publicly acknowledged, and then when each individually trusts, he would be baptized).

Believe means credence, to rely on for salvation. If someone fails to believe, there is no salvation. The Greek says *believe into*. If one falls short of believing into Him, one falls short of salvation. We are baptized into the name of Yahshua (Gal 3:27). Someone who doesn't believe in this way doesn't trust in Him, leaning the weight of his entire personality upon Him in absolute trust and confidence. It is like the wheelbarrow example in the Freepaper. Such people do not trust God. You can tell by talking to them. When they don't trust God, they are saying He is not trustworthy.

Should our children believe already before we accept and confirm them?

**Yachin:** If we do, then we'll see a lot of performance.

That's true, but we can expect to see them obeying. There will be a time when the child sees his utter sinfulness and that he can't change.

**Adam:** We will not treat our children one way until we confirm them and then totally change how we treat them. Our children will be increasing in self-control to the point our Master can speak to them and save them. Becoming a youth is acknowledging they are coming into a place where they can control themselves. This is what we are confirming.

Will we have a lot of children at one time, or will it be an individual thing? Let's consider one clan, how many would be at an age to confirm at one time? (We should spontaneously baptize anyone who comes to true belief.) Would it be the same time as celebration? Would the whole clan attend? Yes, let's make it a big deal, everyone should know.

**Ehud:** This stirs something up in me. There is something about the brothers I was baptized with. Our common commitment has helped

us to stand and remain. The same thing that happened to us could happen to them in a much greater degree than it happened to us.

Someone said we want them to pass out of *childhood* into *youthhood* and know who they are and where they are going. Yoneq said, “Let’s not call it confirmation; it will lose its meaning.”

**Reya:** When our children come to an age of accountability after having heard the Law and the Prophets we shouldn’t be surprised that they all want to be baptized at the same time. Our responsibility is that we have to be led by the Holy Spirit.

**Isaac:** There’s a mark there you can notice. It would be difficult for me to confirm someone as a youth who refuses to admit he’s a child. Paul said when he was a child, he thought, spoke, and acted like a child, but as he got older he put away childish things.

It all needs to go together: 1) puberty; 2) having parents’ mind and the mind of Messiah, around the same time. We’re looking to the future in this. We don’t want to reproduce our aberrations.

**Kharash:** We can reason with them as youths because they have a conscience that can readily be appealed to and a

commitment that can easily be reached.

In the Roman Catholic Church you have confirmation. Bar Mitzvah is very different. It means *son of good deeds*. They come before the congregation, read from the Law, and express something. It means they are now committed and accountable.

We can use 1 Cor 13:11 and tell our children, “You are a youth now. You need to put away childish things, foolishness, etc. We expect you to grow up and go on and be done with foolish things.” They will live that way if we expect them to live that way. They will live up to our expectations. If they know the standard is rising they will rise.

**Hannah Newsong:** The children don’t know what is expected of them. They don’t understand that what is now expected of them is greater than what was before. We can’t be looking for a performance; some of them can perform and some can’t. We should just say, *This is it – your body is changing and this is what is expected of you.* We’ll also tell them, *It’s time to start seeking God because you’re going to come out of your parents’ covering and become accountable for your own sin.*

**Yacheved:** We don't want to baptize our children on performance or some need they have to be a part of the club. This is just what some of the 11 – 12 year olds need, this expectation on their lives. They have more to come into before they are baptized.

**Deshe:** My daughter Abigail is at this age. As she's getting older she's developing physically as well and starting to see self-consciousness in herself too. She's coming to more self-judgment. The other day she came home all excited about learning the ten commandments. They are learning the full commands, not abbreviations. They weren't learning it in rote. They had vision from an inspired teacher (Boaz).

We don't want to downplay the bodily change in the person. We are speaking of the whole personality. It's becoming of our children in their youthhood to act in a certain way.

**Yemimah Ryland:** We need to give them an identity or they will have a void. Even the children who wanted to be cool were trying to take an identity.

At this age we need to tell them personally (and in groups, teaching about *Joe's Body*) about the changes going on in their

bodies and sexual things. They should understand their bodies are developing for a purpose – to prepare them for marriage. Ha-emeq talked to the children in Sus about this. They had such a healthy, normal way of expressing their sexual feelings. They know even these feelings are preparing them for marriage. It was clean and wonderful.

There was discussion about the manner and timing of publicly acknowledging our children's development. Yoneq added that maybe Israel did it on the same day once a year. Wouldn't it be wonderful if we could do it for all the twelve-year-olds.

**Hannah Newsong:** It would be hard to judge by maturity. This gives me a handle; I can think, my child is nearing the age of twelve and I know what's coming and what will be expected of her. If we have this for all of them they will rise to the occasion.

**Oseh Shalom:** Everyone will get there. This will eliminate strife if all twelve-year-olds are together.

**Yacheved:** This will be confirmation of what our children are expected to do and of where they will end up – totally relying on our Master. Our children can see they are not

where they want to be. They need this confirmation.

**Kharash:** They will stand up and proclaim who they are and what is expected of them and we WILL AMEN IT. It will be tested in the twelfth year if we trained them to speak with a loud voice.

**Sameach:** This will end strife and will put a good motivation in them. They can look at themselves and say, *I'm nine. I'm coming before the Body in three years. I'm going to get ready.*

We wanted to draw out the essence of what was said:

**Yachin:** This increases the urgency of the parents and their awareness that soon their children will be accountable.

**Yacheved:** Confirmation puts it in the positive realm – you're accountable – now you can come out of death into life. We can tell them, *We expect that you are now heading towards salvation.* Our children hear the Good News a lot.

The child must hear the Good News (stop saying *gospel*) to pass out of the stage of death into the stage of life.

**Ehud:** It would put the parent in a dangerous, arrogant place to decide which children were ready and which weren't (ready to be

confirmed). Inevitably some would think their children were ready and others weren't. This would create factions and divisions in our midst.

**Sameach:** Knowing the time frame involved – when it will happen – will increase our involvement with our children. If we are led by the Spirit, this will be a tool for the application of concerns our Father has given us for them. This will enhance our relationships with them.

**Reya:** Get rid of peer pressure and bring in parent pressure.

**Caleb:** This has everything to do with a nation coming about. They are in the process of becoming men and women, responsible members of society. It goes back to the first question of the day – do we know who we are? Western man has no idea of rites of passage. We have pressure on us to bring the child to the place where they are to be. This is one of the restorations of all things that must take place. It is the beginning of the birth of the Holy Nation – the set-apart nation. There must be zeal in us to make them desire what we have.

**Yahnathan:** The rite of passage is that of a child coming into a nation. Now their actions are accountable also to the body for their actions now have a greater effect on the Body. This rite of



passage brings them into the concern of the whole nation. We will lose them to the Holy Nation. This will prepare them to give their sovereignty over to our Master. They are old enough to be changing physically so they can go on spiritually.

We're not saying that if they die one day past age twelve they will go to the Lake of Fire.

We will bring them into looking at Messiah in a loving way, the way we do.

**Kharash:** I want my son to know that *yes* and *no* have eternal consequences.

We need to have a tight rein over our tongue or we'll perish, we'll experience death.

## Child Training — Getting Back On Course

We desire to be a twelve-tribed nation, but we see that some of us have gone off course in child training. If you go from point A to point C, you go through point B. But if you miss point B by one millimeter, by the time you have traveled far enough to get to point C, you are a thousand miles away from point C. We have to be right on course in order to get to where we intend to go. So we have to get back on the foundation of child training. The foundation of child training is that the spirit of your child (and the spiritual condition of your child) is under control, surrendered to you, yielding to you, because in their spirit they know that you are their abba, their source. Just like us — we are children of our Abba. We are submitted to our Abba, our covering. When we don't want to submit to our covering, something in us rises up. The fruit of not being submitted in your spirit is being disobedient. So we discipline our children to bring them back to that submission in their spirits to our spirit. Otherwise they are out of protection from other spirits. We bring them back to our spirit on the narrow way — in the way they should go.

It's becoming clear that the tribe of Levi has gone off course in that way. Maybe it wasn't

taken so seriously and excuses were made in certain things. But if you are off course in the beginning, you are *NOT* going to get to the intended destination. That's why our Father gave us the word and the Proverbs — so we can stay on course. That's our map. If we could get there another way, He wouldn't have given us all these exact instructions.

*Drifting* is an unconscious process, drifting off course. But you cannot just get back on course — you have to return to where you went off and then go forward. Here we have gone off course by not upholding a normal standard while teaching class, letting children talk back or out of turn — things abnormal for Israel. Some children have been sent out of class. They have to have understanding why they are out of class and have vision how to get back in, back on the way to *bar mitzvah*. There is an accountability. Whoever is accountable has to become clean and turn around and go the other way. Maybe there is not one single person who is at fault. But sometimes people see something and don't do or say anything about it. So we all have to take accountability for our part. The sickness the tribe went through is supposed to strengthen the Body.

The only way that can happen is if each one of us can recognize his own accountability.

How many knew you were off course? So how did we let it go off course? If you know it's off course, then you *HAVE* to say something or you are accountable. Who let it go off course?

Here in Germany it came out when a situation was not judged right. The rabbis had a real standard and it was very clear, but it was not possible because the children were not under control. Some felt that the teachers exasperated them by over-disciplining them. So some fault was put on them, but actually it was the fault of the parents not having their children under control. Although there was no real change with the children, they just went ahead with training as it was because of the pressure of the government for our training.

### **Eli's Sons**

The rabbi must be full of the Holy Spirit; he judges by the spirit. Perhaps the rabbi was exacting; another factor is that children were out of control. Still another factor is the iniquity of Levi, not being aware of their lack of control of their sons. We have Eli's example; it is even in the *bar mitzvah* teachings, though we hadn't yet singled it out as "the sin of the tribe of Levi."

There was something in Eli's flesh that kept him from controlling his sons, something that was mixing him up, keeping him from having good judgment with his sons. Surely it's not a coincidence that Levi has this weakness and then our Father allows this tribe such a great enemy in the school board wanting to get those children. Look at the first men of the tribe. It's their children who are making them or breaking them.

In other tribes child training is an issue, but here it is the major thing. Soreph Gamaliel says he really failed to go to the throne for Isaiah. He failed to pray for Isaiah. Now he prays for him all the time, but he should have been praying for him BEFORE he fell away. He told us about something that Raphael Lamb had shared about his abba, Andrew Lamb. He said that years ago Raphael was going through a turbulent time as a youth, and his abba had said something to him, and Raphael had defiantly walked away, going out and closing the door. But he felt bad inside so stopped just outside the door and peered back into the room through a crack in the door. It broke Raphael's heart as he could see his abba, falling to his knees and was crying out to our Father for his son Raphael. It made him want to repent (Eph 6:3-4; Col 3:21).

## Exasperating Children

Some were concerned that the rabbis were exasperating the children. But the rabbis' exacting ways brought out the rebellion that was *REALLY* in the children. Eph 6:4 says to bring them up in the discipline and admonition of Yahweh, because if you don't you might provoke them to anger. The children are to be obedient to their parents in all things. So that means that the parents are to discipline their children for disobedience in all things. But then it says don't *exasperate* them. Right before that he is saying to discipline them on the first command for all things. It would be off to think that teachers who discipline on the first command for all things are *exasperating* the children. *Exasperating* is having different standards. It says it is well pleasing to our Father for them to be obedient in all things. It is not *exasperating* to our children if we bring them up to obey in all things. The judgment should have been that their exasperation came from having different standards at home and in training, or that their abba has one standard and their imma another. The teachers should have the same standard as the parents. What *IS* the standard? Obedience in all things. So let's not misunderstand the word *exasperate*.

It's normal that the spirit of your child is under the control of your spirit. His spirit is in subjection to you. You rule over him. If you don't, it's like you are not his father. The government in Germany wants the state to rule over the spirit of the child. That's the spirit above Germany, a spirit of the world.

The fruit was that there *were* exasperated children, so we know there *were* different standards. Perhaps people *did* speak, but weren't heard. If our Father's standard is discipline on the first command, it's not too hard. We cannot make excuses for our children. Also, people saw things, but they were just pointing the finger and that didn't help anybody.

## Receiving Accusations

One time in Sus ha-emeq was doing a skit. It involved *all* the children in Sus and they were excited. She thought she had them relatively under control in the excited circumstances that they were in. There are situations where you have to judge about even the amount of energy you will allow. And sometimes we don't judge exactly right, but we cannot turn against each other. Another brother was there and he was looking on, not saying anything, but she just felt like he was not approving of it. But he wasn't helping. It

gave her a terrible feeling. Later he repented for receiving an accusation against her and stepping away from her in his heart. She could feel it when he did. It was awful.

One of the brothers admitted to being intimidated to go to some of the parents with his concern about their children because *THEY* are the shepherds and he saw himself as the “younger brother” being raised up. Some said they were just glad that Yoneq was coming so they might get help to get out of this somehow. But the Holy Spirit speaks through all of us. We have to listen to everyone. Wisdom and discernment comes through all of us.

It is possible to use the fact that one is a “younger brother” as an excuse for having accusations. It’s not a justification for siding with the accuser. If we see things, we have to come in a humble way. But if we have an accusation, then we have to see that Satan got his way. He divided brothers. It’s a trap. You can see why someone would think that way, but it’s a trap.

We can see one thing now. Yesterday we said that all unruly children would be sent out of training, and today one child was sent out of training. Children who were taken out of training because they cannot be taught because they are

out of control shouldn’t be taught separately; they should first have to be brought under control.

Probably because of pressure from the government the parents think that they must go on with training for them anyway. But that is how two standards came in.

We cannot succumb to that fear of trying to measure up to the standards of the state.

Germany has a very high standard. It is not our standard. In France we have tried to comply the best we could, but we don’t have to comply; we have our Father on our side. It doesn’t mean we can be rebellious, but we don’t have to be *obedient* — we can be *submissive*. The government is going to try to destroy, yet our Father laughs at them. We have to continue to have a standard in teaching our children, and if there is a better way, employ it; but we will never meet up to their standard. It wouldn’t be much of a feat for our Father to preserve us if we are doing everything perfectly that He wants us to do. You have to know who you are. You are the Stone that is going to crush the Statue. The Holy learn different things than the nations. “Where’s your grade for standing through suffering, being honest, respecting your father, and receiving your

discipline? You don't have any grades for this? You must be going to a different school.”

### **Approval**

Do not just discipline your children. Tell them what they did and that it was wrong and they are guilty. Then they should admit that it is true. If we come down on them with nit-picky things, they might not be able to see their guilt. But if it's an act of disobedience, then we must not overlook it. If our children have approval, affirmation, then they will change and be able to receive. But if we just wear our children out with talking, going on and on, we will exasperate them. Child training is really a big thing, isn't it? Just approve of the children whenever there is possibly the chance.

Brag on them a little bit. Discipline them to cleanse them, not to coerce them in a certain way. You do it for their sake because they need it to be clean.

If a child is unworthy to be taught, his parents should repent to him because the way they brought him up made him unworthy to be taught. We have to let our children know if we went off. You can say, “I have allowed this in my life. I'm sorry. It's going to change. I'm going to receive help and it's going to change.” It's not the child's fault; it's the parents' fault. Once they have repented they will stand in the gate about such things. And they will approve of their children.

## **“Absent from the Body, *present* with the Master”**

*2 Cor 5:6,8,9,10*

### **To the chosen teacher: (when teaching to the youth)**

\* — Wherever there is an asterisk (\*), look up the definition of the word in the dictionary (English) and in the concordance (Greek), as the word *Present\** means *home* (1736 Greek) — to be at home (or to feel the greatest sense of comfort, security, peace, and tranquillity); to be in one’s own country. Home is where your heart is.

Who can *confess\** with a *clear\** conscience, “I would rather be *absent\** from the Body\* and *Present\** with Messiah.” Who can say this with Messiah and the Spirit as your witness? Who can have this *confidence\** with Paul? Paul had an intimate and trusting relationship with his Master Yahshua. He had assurance and certainty concerning this.

But to say, “I will be ready\*, dressed\* and ready to meet\* Him when He comes,” is also confidence, as Paul told the Thessalonians in 1 Ths 3:13. (Ready — Lk 12:35,40; Mt 24:44; 25:10; Rev 19:7) When He comes with the rest of His holy ones (Mt 25:31; 2 Ths 1:7) and angels. (Rev 19:11-20; 17:14) (1 Ths 4:14-18; Phil 1:23) When we *die* a physical death\*, where will our souls\*, our *consciences\** go? Phil 1:21-23 is Paul’s continual joy, even in prison. Paul’s life found all its meaning in Messiah. Verse 23 is what he thought and confessed — the gain brought about by death is *being with Messiah*. Paul is saying that Yahshua was his chief joy, his magnificent obsession, his most precious possession and his ultimate concern, both now and forever — is Messiah and his communion with Him (Rev 3:20-21). Paul says that being with Messiah after he dies a physical death is a conscious\* presence and communion (2 Cor 5:6,8), unhindered by his earthly body, which is better by far (Phil 1:23).

2 Tim 4:6-8 — We see a word in the eighth verse that provokes our attention to see if we could make such an assertion\* as Paul in the word *loved\** (Greek). Are we in the midst of the same battle for our Master now that Paul was then (2 Tim 4:7)? Paul *yearned* for, *loved* His appearing (Col 3:3-4; Heb 1:9). We hate what He hates (Col 3:5-10) and love what He loves (verses 12-17; Heb 2:3). We then have joy and peace and a good conscience. Conscience\* —

Acts 23:1; 24:16; Rom 9:5; 1 Cor 4:4; 2 Cor 1:12; 4:2; 1 Tim 1:5,19; 3:9; 2 Tim 1:3; Heb 13:18; 9:14.

So we see that being a disciple by 1 Pet 3:21, we have a *cleared* conscience from our past sins, which now is to be kept clear before God. There can be no longing for Him to return if we in any way have a bad conscience (2 Tim 4:7; Heb 9:14; 10:22). 2 Tim 4:8 — The crown of righteousness will be awarded\* to all who have done verse 7 and thereby *longed* for His return. The anointing (1 Jn 2:27) is teaching us the necessity of communion\* with Him (1 Jn 3:6; Jn 15:5-8; Rev 3:20-21; Heb 10:38). If we shrink or draw back *now\** from His throne (Jms 4:8; Heb 4:16), His soul finds no delight or pleasure in us now, so will we be able to sit on His throne with Him in the next age? (Heb 10:38-39; Rev 2:26; Verse 35 says *don't throw away your confidence* — Heb 4:16). But if we approach the throne in *confidence\** and faith (Heb 10:35-39), we receive mercy because His soul takes delight in us. We *know\** *now\** whether our Master Yahshua takes delight and finds pleasure\* in our communion with Him. He knows whether we long\* for His return and whether we, like Paul, make it our *goal\** and *ambition\** to please\* Him (2 Cor 5:9) in heaven with Him in His whole person or here now in His Spirit. (Discuss exactly what Paul meant.) Are we torn\* between the two? (Phil 1:23,21; 2 Cor 5:6-10). As long as we are living in this physical body it means *fruitful\** labor for us. But when we die, we have no other opportunity\* for fruitful labor in this age. 1 Cor 4:5 — fruitful labor — Phil 1:22. Fruitful service comes from one source: the vine. Rev 3:20-21; Jn 15:5-8. Verse 8 — if we have not *proved\** yet that we are truly\* His disciples, we can consider this time as a *grace period\** (define *grace period*). If we have not proved our discipleship, we need not desire to leave our body (Phil 1:22); we need at this time to prove our connection\* with Him by bearing much fruit (Jn 15:5-8). We must now concentrate on showing and proving ourselves to be true\* followers\* of the One we long for to return (Mt 13:23; Titus 2:13,14).

Mt 13:23 — But that which was sown on good soil and produced good fruit — one a hundred, one sixty, and one thirty — which denotes those who not only hear and consider but obey the word. Only those who love Him can obey the word (Rom 8:7-9), proving to be His



disciples (Jn 15:8). As many of us may not be able to deny their flesh and obey His word and bear much fruit (Lk 6:47-49), at least 30 times as much as was sown; the flesh choked the word, rendering it unproductive (Mt 13:22) — less than 30 percent (Jn 15:8) — proving to *not* be His disciples. The thorns could refer to unproductive youth who have not been trained as Pr 22:6 and 18:9, and hindered the growth of others. They were not cultivated in childhood (Pr 13:24), were not loved. So Mt 13:24 — another parable was proposed. Where did all those weeds come from? Both must grow together until the harvest. All true disciples will produce *much fruit*, thus proving to be His disciples (Mt 28:19). “Those who produce much fruit are, to Him, disciples.” If we are truly disciples, we will love Him, and whoever loves Him will obey Him regardless of the cost. 1 Cor 16:22 — accursed because they did not love Him affectionately as to obey His word (Jn 8:31,51; Jn 14:15,21; 15:8-17). Their just retribution (Jn 8:51; Acts 3:23; Heb 2:2) is death, the same as Heb 2:1,3. If we drift from what we have heard or if we ignore such a great salvation as 2 Ths 2:13 — the process of complete sanctification by the Spirit which qualifies us for the next age with Messiah (Lk 9:62). If we drift\* or ignore\* this we will die a second death (Rev 2:11).

So in Mt 13:24-30, those who are not His disciples will be gathered up and bound in bundles for burning. But those who proved to be His true disciples were brought together into His barn for His use eternally. Mt 13:25 refers to a plant that bears a striking resemblance to wheat, which can hardly be distinguished from wheat because it resembled it so much (Like James Howell, Bill Tiller). This dandelion is in every field where wheat is grown and harvested. Not until both are mature can you tell the difference. Wheat grows taller in the Middle East. Dandelion stalks do not grow so high; otherwise it looks like wheat. In other places, while growing it looks like wheat, but when full grown, the ears are long and the grains turn dark. The tares must be removed before grinding the wheat or the bread is bitter and poisonous. Wheat is golden but tares show their true color as they ripen (Mt 13:40-43; 37-39).

Those who do not produce *much fruit* are to Him *not disciples* (Jn 15:8) — “You are no disciple of Mine. Depart from Me.” (Lk 13:23-29). Disciples of Him make every effort —

earnestly endeavor (the Greek says, “agonize to enter”) — because they are disciples of Yahshua and they have obeyed the good news and were baptized into Messiah (Mk 8:34-38), into His Body where they obey Him and work for its edification, striving with all their energy in the Holy Spirit with a perfect attitude, learning to sing the song of their sons and grandsons (Rev 14:3-5).

Mk 8:34-38 is obvious after a while that those who are not disciples do not bother to deny themselves and take up the cross to be His disciples (follow Him). If one loses his life for His Savior and for His message that He wants to proclaim all over the world, the good news will save his life — thus proving him to be His disciple (Jn 15:5-8). Otherwise He will say, “You were no disciple of Mine.”

A disciple is one who has eternal life working in and through him. He follows the Lamb wherever He goes. Not only do the 144,000 follow the Lamb, but those who produced those who were worthy of the *seal* on their foreheads — the name Yahshua (Rev 7:3,4; 14:1; 12:11; 2 Cor 4:17,18; Lk 14:27,33). When Yahshua looks into our heart, does He see a disciple of Him? How many of us are like those in Jn 2:24? The reason some of us cannot bear fruit is because we are not vitally connected to the vine (John 15). Has Yahshua entrusted Himself to us? Then we will bear much fruit because we are His disciples.

What does He see when He looks into us? Does He see a disciple of His? Has He entrusted His very Spirit to us eternally? (Eph 1:13-14). These people believed in Jn 2:23 and we all believe. But to whom has He entrusted Himself? Jn 15:5-8 — To those who are His disciples. What are the characteristics of a disciple? What are the outstanding qualities of one to whom He has entrusted Himself? What is His Father’s glory? The Father is glorified by Yahshua’s disciples who bear or produce much fruit. He is not glorified by those who claim to be His disciples but never grow up and bear much good fruit. He is only glorified by those who produce much fruit. Why? Well, how is anyone glorified, even in an earthly sense? Little fruit does not bring glory to our Father nor to Yahshua. Glory is something that brings honor or renown to the one in whose name it is done (Jn 7:18). Glory is a highly praiseworthy asset. He rules in and over us for the purpose of producing much fruit in which He is glorified, as a woman’s hair is her

crowning glory since she rules over it. Isa 40:5 is, of course, the twelve tribes of Israel by which the nations will be *startled* marveled, astonished, the fruit of Yahshua bringing glory to His Father (Isa 52:10, 13-15; 53:10,11). Just as people looked upon Him in Isa 52:14, they shall be astonished at His fruit He bore (verse 15). If He had born little fruit His Father would not have been glorified, nor would He have been glorified, nor would His disciples share in His glory (Rom 8:17).

*Glory* (in Hebrew, *kabod*) signifies weight\* or heaviness. Glory is importance, that which exhibits a man's inner worth and demands the respect of others. Each man's worth and significance is his glory — his inner worth is shown in Gal 5:22-23 outwardly (Gal 5:19-21). 1 Sam 4:21 — *Ichabod* — the glory has departed. When the glory departs (Jn 17:22), verse 23 is impossible. Eli honored his sons more than he honored God (1 Sam 2:29; 1 Sam 4:10-18). [Refer to, and teach, the teachings on Eli's son (Island Pond, 1992).] (Jn 17:22-23; Jn 15:8; 7:18; Rom 5:2; 8:17-18). So our Father's glory depends on His offspring and the fruit He bore. We glorify Him and will be glorified with Him if through suffering we bear much fruit for Him (Isa 40:5; 53:10-11). He will see the fruit of the suffering of His soul and be satisfied. The way we satisfy Him (please Him) is by bearing much fruit (2 Cor 5:9-10) which will reveal the fruit we produced, good or bad. Unless we produce much good fruit we will not bring honor or renown to Him. We are His fruit and His fruit will bear much fruit. We are His highly praiseworthy asset\*. We radiate His glory (2 Cor 3:18) because we are His disciples. His disciples bear much fruit — 30, 60, or 100 times as much as was sown, because we are in the fertile soil of His love and communion (Rev 3:20-21). It is not hard to say then, according to His very word, unless we as individual members in the Body produces *much fruit* we are not recognized as His offspring. Here I am with all the *disciples* you have given me (Jn 6:44; Isa 50:4-5; 8:16-18; 54:13; Heb 2:13). Lk 10:18-19; 13:24 — There can be no passivity — not one ounce — in us. Pr 18:9 — “One who is slack in his work is a brother to the one who destroys.” Define *slack* (Pr 10:4; 12:24,27; 13:4).

To be a disciple is the greatest most wonderful honor bestowed upon a man. Disciples of the Son of YHWH, Yahshua, will bear His seal on their foreheads. He is not one who is ashamed of Him or His message or word, good news (Mk 8:34-38). But even as Lk 10:18-19 says, disciples cause Satan to fall when Yahshua returns. The lighting flashes across the sky, this is the signal and sign. Yahshua cannot return until Rev 20:1-2; Heb 10:13; Mt 24:27.

Heb 2:13 — Here am I and (the children of the Father) My disciples whom He has given to Me — an utterance of the incarnate Son. The Father's children are given to the Son to be His disciples and brothers. They bore much fruit for Him. Heb 2:11 says that He is not ashamed to call *them* brothers (Heb 2:17-18; Lk 1:32-33; Isa 8:17).

No dictionary can define *disciple* [3928, 3925] [1116, 1116a]. To teach, taught, diligent, expert, learn, skillful (Dt 4:10; 14:23; 17:19; 31:12-13). To be a disciple is to come to terms with the will of God and His word. To be a disciple is to be founded in the fear of YHWH. The ones taught by God (Jn 6:44-45; Isa 8:16) are YHWH's disciples, those who know His word (Jn 8:31,51; Isa 50:4). Therefore all Israel, the house of Jacob (Isa 8:17), awaited the Messiah with joy (Isa 54:13-15; tyranny — oppression; unjust subjugation; tyranny or force of authority weighing heavy on one's spirit and soul, unjust monarchy). In the Edah there are no tyrants, but free will service (Jn 10:17) — delegated authority from YHWH.

The word *disciple* in English means a person who obeys the teachings of a master (Lk 6:46; Isa 54:13; Isa 8:16,18; Rom 8:14). Disciples of Yahshua are signs and wonders in Israel from YHWH, from Zion. Lk 6:46 — Why call Me Master (teacher) who do not bear much fruit; in order to obey Him by His grace we receive abundantly from His throne (Lk 1:32-33; Heb 4:16). All disciples will achieve the honor bestowed upon them as His disciples (Jn 15:8) who are taught by YHWH Himself (Jer 31:34; Lk 6:43-45).

Joy is overflowing from the heart of disciples, above all others, to the degree they are taught of YHWH (Jn 6:45; Heb 1:9; Jn 6:37; Heb 2:13; Jn 6:45). These are His disciples. Those who listen and obey the Father and “learn from Him” come to Yahshua to be His disciples. “Taught by God” — what greater honor and glory can one receive? To impart knowledge or skill

to, to give instruction to, to provide knowledge or instruct in the way of truth — or of YHWH, Gen 18:19. To be trained to be sons of God.

It is impossible not to bear abundant fruit if we are *attached* to the vine. We do not have to strain to produce fruit if we are connected to the vine. But we must do everything possible to make sure we are in communion with Him, not let anything take His place or hinder our fellowship with Him; for this we strive\*.

1 Ths 3:12-13 — If our lives are prolonged\* until His coming. Here Paul is talking about the completed\* process\* of sanctification\*, experientially\* (1 Ths 5:23). 1 Ths 3:13 — The holy ones are those who did die and were *so* in love with Him and, as Paul, went to be with Him. They produced the fruit\* that proved their love for Him (their connection or communion with Him). The fruit of the vine — they will drink the victory cup together with all who longed for His appearing (2 Tim 4:8; Heb 9:28; Lk 22:18). The fruit of the vine comes from being on the vine, vitally connected. Rev 3:20-21 — So we must suffer for righteousness sake and crucify our flesh (Rom 8:17). If we really do love Him we will obey Him *regardless\** of the cost to our flesh. 1 Cor 16:22 — If we love Him we must choose to cut off, die to, and crucify the flesh in order to obey His commands (Rev 12:11; 2 Tim 2:12; Jn 14:21-24).

Yes, He is coming a second time — for all those who are eagerly\* *awaiting\** Him and have all things in *common\** (Eph 2:12) especially a *good\** conscience. 1 Tim 1:5,18,19; Lk 17:34-35; Eph 6:24; Jn 14:21; 1 Cor 16:22 — define the *love* in this verse [Greek]; Heb 9:28 — the word *expecting*, look for, in Greek, could not be a passive wait. He is coming to bring salvation, not for those who are passive, but who are eager — expectantly awaiting. 1 Ths 5:9 — our final and complete salvation (1 Ths 1:10; 3:13). 1 Ths 1:10 — the coming wrath is explained in 2 Ths 1:5-10 (at the end of the age) since we do not know the day or the hour (2 Ths 2:1; 1 Ths 5:4,9; Mt 24:29-31,33,36,40,42-44; 25:13; Mt 24:44). But the day and hour will be *immediately after* the tribulation (Mt 24:29-31). Heb 9:28 — not just waiting [NIV] but looking for Him, knowing He could come at any time, expectantly. Mt 24:44 says we must keep watch (verse 43) and be ready (verse 44; Lk 12:35) because if we aren't, the thief will come when we do not

*expect* (verse 42; 1 Ths 5:4). But He is coming for those longing for His appearance (2 Tim 4:8; 1 Ths 5:4,9; 1:10). This is not *passive*, but to wait for His Son from the heavens is to live in the expectation of His Son's appearing (1 Jn 3:2,3; 1 Ths 4:13-18; 2 Ths 2:1-3; 1:4-7).

The day of our Master's return for us and His earthy kingdom reign, that day will not come (2 Ths 2:3) until the rebellion occurs and the man of lawlessness is revealed. Verse 6 is talking about the man of lawlessness who will be revealed, "when he is taken out of the way" (verse 7) "He" is the one who holds "him" from being revealed, who restrains lawlessness. Verse 8 — *Then* the lawless one will be *revealed*. Whoever "he" is, he must be taken out of the way before Satan can incarnate himself into *him*, in order to deceive the whole world (verse 9). Verse 4 — He will set himself up in *so-called* God's temple, proclaiming to be *God*. Unless he sets himself up in God's temple, which is the Body of Messiah here on earth, which is unlikely. Must be verse 4 says will be *called God*, but temple of God looks like in the true God's temple.

We who are alive and remain until the coming of Messiah (1 Ths 4:15,17) must all together, each and every one of us, be saved by perseverance to the end (Mt 24:13). This is through the sanctifying work of the Spirit (2 Ths 2:13) and through the word of truth that we have put our trust in (1 Jn 2:20,27,28), the good news which saved you eternally and the word of truth comes from the same anointing (2 Ths 2:14). Both brings you to share in the glory of Messiah in the next age, and verse 15 confirms the anointing which gives us confidence in the day of His appearance (1 Jn 2:28), unashamed before Him at His coming (1 Jn 4:17). We have confidence (verse 29) we are doing right\* and that is proof that we are born of Him (1 Jn 4:16-18).

## Youth — Bar Mitzvah

### Introduction<sup>18</sup>

The understanding of true *Bar Mitzvah* should change our minds about the “teenage” stage of life. We have been so influenced by the world in our present way of thinking. Perhaps this has caused many of the problems that the young people have passed through and are still passing through.

The serious understanding of this new phase in their lives should give them worth and purpose, but do away with this false arrogance that so often seems to dominate many of them (especially when they are together). The time of *Neurim* is the time when they are released from the strong protective hands of childhood and expected to walk out what has been put into them. This is the purpose of the celebration of *Bar Mitzvah*. A badly brought up child will not be allowed to participate in *Bar Mitzvah*. They must be approved by all; only if they have reached the age of accountability and responsibility to obey the commandments and are trained (Pr 22:6) and can be commanded (Gen 18:19) to keep the way of YHWH, as Ecc’cus 16:1-3; 15:11,14-17.

In addition to the *Bar Mitzvah*, each year the group of 13-year-olds and older will have a meeting to discuss the book given to them at *Bar Mitzvah* and other proverbs and verses (Ecc’cus 25 and 26) concerning marriage and wives’ character and husbands. They will also be instructed about their changing bodies developing into adulthood, making itself ready for marriage. Older wives will meet with the girls concerning sex education and expectations for godly wives — preparation for marriage to be the help-mate — plus all the proverbs about godly wives. Older men will meet with the boys.

This will be a yearly meeting with introductory parts for the new ones, along with increasing revelation to share with all the *Neurim* (youth) until they marry or pass into adulthood.

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<sup>18</sup> *To the chosen teacher and parents: Authority 1*, September 18, 1990, is a very important addition to this teaching. Also, the two attached letters, from Savav and Rose, show how we graduated into this teaching on youth and the age of accountability. They should be included with this teaching for background. Also, *Absent from the Body, present with the Master* (January 1993) is attached and should be included with this teaching.

### **Bar (Bat) Mitzvah — Son of Commandment**

*Mitzvah — (4687 command)* Bar Mitzvah — a three-day celebration, with exhortation each day to the youths with parents along with them. It is the parents' joy and the parents know their day will come — to hear how they raised their child up to youthhood. The evidence will be before them — the fruit — good or bad will be before them in the years to come.

The proverbs fitting for the occasion will be read and explained and the youths will comment on each one, on how their parents trained and disciplined them.

### **Confirmation**

The youths, at this celebration of the youthhood days, are confirmed in the faith of their parents (Pr 22:6; Gen 18:19). They will gain strength to profess, to defend and to practice the faith of their parents. To the degree that the parents attended to the needs of the child, the years of youthhood will attest and affirm the parents' loyalty to the word of God and to the leading of the Holy Spirit. Youthhood exposes whether the parents were loyal in their obedience to Mal 4:6; Pr 20:30; 13:24; and especially 22:6. The word says if the child has been trained up in the way of YHWH (Gen 18:19) in youthhood he will continue. If he deviates then the parents are at fault, and found to be unworthy of their child's service in youth. The child will not be able to give them this wholeheartedly, because of the parents' failure (Ecc'cus 7:27-28).

*The following will be taught to the youth:*

Since birth your parents have constantly attended to you in every particular way in every aspect of your whole being. Your personality has been developed so far by your parents' nurturing and cultivation in each aspect: spiritual, physical, social, mental. They have taken care of your every need. Pr 22:6 — During youth you will go on the way you have been trained, in love and respect for your parents whose heart has been turned toward you from birth until now. Now it is your turn for your heart and soul to be turned toward your parents, to serve them diligently for the next seven years or until they give you away in marriage, should you marry during this time. For this reason you were created (Gen 1:28; 2:24). In these next seven years



give yourself wholeheartedly to your parents, serve them and make them happy, bring them joy. Remember your Creator (your parents) in the days of your youth and constantly attend to all their needs.

Remember Gen 3:16-19, how your mother gave birth to you in her pains and gave you milk and nourished you. Remember how your father had his heart turned toward you, and was diligent to discipline you (Pr 13:24). Now you are on the path of life. What you are now was determined these first thirteen years of your life. Pr 22:6 — Raise a child up in the way he should go and when he is a youth he will not change, but go on in the way he has been bent, trained. If you have been rectified during childhood you will grow on up to adulthood on the straight course that has been set for your life (1 Chr 28:9-10; Ecc'cus 7:27-28). During these days of childhood your father and your mother have loved you. They have not hated you by sparing the rod of discipline and correction but have disciplined you diligently on the first act of disobedience. Look at Pr 13:24; 19:18; 22:15; 23:13,14; 29:15,17. This is Pr 22:6; Gen 18:19; 1 Tim 3:4-5.

From birth your parents have given you their attention, time and energy to raise you up in the place you now stand. You are now ready to run a race for the next seven years until you are an adult, as if you yourself were selected to be one of the 12,000 who will be chosen from among your grandchildren in the future to bear the very seal of the living God, Yahshua, on your forehead. You are His possession — *let no man do me harm and blessed is every man who does me good* (Rev 7:2-4; 14:1).

You are working toward a goal and purpose for your lives — something to give your whole being to. None of you has suffered the unjust results of Pr 19:18. During your childhood you were disciplined. You were disciplined while there was hope; for a parent to discipline his child during childhood sets the course of his whole life. To wait until youthhood is too late. The days of childhood are the days of hope, lest the parents be a party to their death [NASB] (causing their death).

Foolishness that defiles a person (Mk 7:22) has been removed far from you (Pr 22:15) by your parents' diligence to use the rod. Pr 13:24 — Your youthhood will prove your parents' love

for you in the testing of your life. Foolishness has no part with you and has caused no leaven in the Body, for it was dealt with. Pr 23:13-14 — Discipline was not withheld from you during your childhood — you were loved, not hated. These next seven years will demonstrate the faithfulness of your parents to you. Pr 29:15,17 — You will not bring your mother shame, but show your wisdom during these next seven years — give rest to them and bring delight to their heart. This is the fulfillment of the promise YHWH gave to Abraham (Gen 18:19).

Pr 22:6; 2 Tim 3:15; Eph 6:4 — proverbs of wisdom; Pr 29:20; 10:19. You have grown up to be wise young men and women, not fools. You have been trained from childhood to speak properly, appropriately (with a sense of propriety). Mk 7:20-23 — Those things defile you and make you worthless and useless to your God and King. Ecc'cus 13:1 — *Whoever touches pitch will be defiled* — so if you associate with the proud you will come to be like — them (Jms 4:6; 1 Pet 5:5-6).

Ecc'cus 7:27-28 — Your parents. With all your heart, honor your father and never forget the birth pangs of your mother. Remember that you owe your birth to them. How can you repay them for what they have done for you? For the next seven years you can repay them by serving them wholeheartedly.

Respect for parents is spoken of in (Ecc'cus 3:1-28; Pr 10:1; Ex 20:12; Dt 5:16; Ecc'cus 3:2) Ex 21:17 — Reviles or curses. To *revile* is to curse. *Revile* is to use abusive language or insulting words that hurt or injure — mal-treatment, to treat them wrongfully or harmfully (Lev 19:3 — Discuss; notice it says *Sabbaths*).

Ecc 12:1 — Days of youth. Be happy in your adolescence (Ecc 11:9-10), in the days of your full grown youth. What you do now, from now on, God will bring you into judgment for. The days of innocence<sup>19</sup> are over and the days of responsibility<sup>20</sup> are here — of accountability for youth and the dawn of life are transitory — passing (into adulthood) and are void and

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<sup>19</sup>*Innocence*: freedom from guilt or sin through being unacquainted with evil; blamelessness; chastity (the quality of being pure in thought and act).

<sup>20</sup>*Responsibility*: the quality or state of being liable to be called on to answer, called to account; answerable for one's conduct; able to choose for oneself between right and wrong.

meaningless unless you remember your Creator in this design (Ecc 12:1; 2 Tim 2:22-23; 2 Cor 7:1). Remember your Creator; seek Him out to give you grace during these years, these formative years of accountability and responsibility. You will remember all of these days, and they will go with you all your life (Dt 5:16).

Ecc 11:9 as 12:14 — the days of your youth will also be what you are judged for, they are what sets the course of your whole life as an adult. The prospect of judgment, either praise or blame (Ps 15:1-4; 24:3-6). These days of accountability means you are now old enough to be judged (Num 15:30-31). You must account for, give an account for the years coming up, the days of youth. You are to remember the Creator in every detail of your life — how you relate to others, the Edah, the social order and your parents — as how you keep and remember the Sabbath and your Creator (Lev 19:3,30; Ps 101; Ps 15).

Ecc 11:9 — The prospect of divine judgment — praise or blame — makes every detail of these days very significant rather than meaningless. To know this will give you direction and vision to your heart and discrimination to your heart as you interact in your household and with the other youths in your social relationships. Ecc 12:1 — What you do *NOW*, from now on, in the days of your youth, will set the course for your adulthood which will not end, as

Pr 5:11-14 says, if you are wise (Dan 12:2,3,10; Mt 25:2). [The consequences don't come upon you immediately, like burning your hand on the stove; because they are long term, they are harder to grab hold of.]

Ecc 11:9 — The prospect of judgment hits home especially now in your coming years of accountability. Praise and blame makes every detail of your coming life significant rather than meaningless. To know and understand this gives direction to your heart and discrimination to your eyes. The stage is set for life — a prolonged life. Gen 8:21 is the tendency “from youth.” Only by remembering your Creator in the days of your youth will your way be preserved (2 Kng 18:12; Job 13:26; Ps 25:7; Pr 7:7; Isa 40:30-31). Make the most of the days of your youth. Do not follow your own desire — for God will call you into account for everything. Rid your heart of indignation and anxiety. Be careful what your eyes see.

## The Standard of the Scriptures

Appropriate scriptures will be read and explained making sure the youth know what each one means and are satisfied they have been raised and trained by the word. Each youth will be asked what each proverb means and how it was applied to him or her in their childhood.

These verses will be read first to the youth. Some should be chosen for them to memorize and speak in front of the Body during the celebration:

|                                          |                                                                        |
|------------------------------------------|------------------------------------------------------------------------|
| Duties toward parents                    | Ecc'cus 3:1-18,21,33; 7:27-28; Ex 20:12; Tobit 4:3-6; Pr 23:22         |
| To parents                               | Ecc'cus 7:22-25                                                        |
| Preparing in days of youth for an ordeal | Ecc'cus 2:1-2                                                          |
| Self centeredness                        | Ecc'cus 11:2                                                           |
| Gossip                                   | Ecc'cus 28:13-26                                                       |
| Lying                                    | Ecc'cus 20:24-26                                                       |
| Idleness                                 | Ecc'cus 22:1-2                                                         |
| Degenerate children                      | Ecc'cus 22:3-8                                                         |
| Bringing up children                     | Ecc'cus 30:1-13                                                        |
| Etiquette, manners, banquets             | Ecc'cus 31:12-26                                                       |
| Banquets                                 | Ecc'cus 32:1-18                                                        |
| Slackness                                | Pr 18:9; 10:4; 12:24,27 — goes with Mt 12:30. Discuss what this means. |
| Moderation                               | Ecc'cus 37:29-31                                                       |
| History                                  | Ecc'cus 44-49 — Know your ancestors well; you will meet them someday.  |
| Wisdom and instruction                   | Ecc'cus 6:18-37; 7:15                                                  |
| Talking too much                         | Ecc'cus 7:14                                                           |
| Virginity                                | Dt 22:13-21                                                            |

For example, Ecc'cus 30:7-13: “Whoever coddles his son will bandage his wounds; his heart will turn over at every shout or cry.” As verse 8 says about a horse and pampering your

child, the child/youth will be asked whether he was pampered. This is so serious because it is their life that is damaged or saved by the training of their parents. Each youth will receive a book of proverbs especially for him. This book will be kept and read and re-read by the youth.

He will have to give account in adulthood for all he has learned before he can be married and raise his own children. All the sins passed on to him by his parents will be evaluated to see if he is worthy of marriage and will not be passing on to his children the sins of his parents. A waiting period will be determined based on how they were trained by their parents and how they are responding to these words which were spoken to them in *Bar Mitzvah*. What parent will want his child to marry a fool or one who has lost his or her virginity [who can show no proof (Dt 22)]? Both parents of the prospective bride and groom will be assured in their own heart and soul that their daughter or son are virgins.

Should the occasion arise and it be found to be otherwise (without the knowledge of their parents) this daughter or son will be cut off from Israel. Dt 22:21 — Since the father did not watch over and control his daughter while she was in his house [see *Our Children*], she must now be cut off — forever. Since she did not scream or tell her parents about the incident — being out of their control — the parents will have to answer for the blood of the girl or boy. Ecc'cus 30:7-13 has come upon the parents. Ecc'cus 30:13 — *Have tight hands with your child and persevere with him or you will rue his insolence.*

*Rue* — the sense of loss so deep that no longing or repentance can restore the loss (Heb 12:16,17; 1 Cor 3:15). *Rue* is to feel remorse or sorrow for, regret, without remedy. Pr 29:1 — The parent who hardens his neck after much reproof is broken beyond remedy. There is no remedy for the child or the parents who have obstinacy against the anointing (1 Jn 2:27-28; Heb 10:38). Pr 28:13-14 — The parents never prospered in the Edah for this reason. They concealed their transgression against the anointing (Pr 28:14). Like Pr 29:1-2 is Pr 28:14 — no fear, no salvation, no wisdom. Pr 23:17-18; Heb 3:6; 1 Jn 3:2-3; Pr 1:7. Fools despise wisdom and instruction; Pr 9:10-12; 15:33; Ecc 12:12,13; Pr 9:10-11; Isa 53:10; 1 Cor 11:30; Mt 24:34; Eph 6:3-4; Pr 15:32 — a worthless person indeed; Pr 15:31; Ecc 12:14 — The day of judgment

awaits those who hid their wicked attitude from their brothers and sisters concerning child training. Pr 28:13 — This is why they did not prosper. But when they confess and renounce these hidden attitudes they find mercy and compassion. But if only they repented in time, before Pr 5:11-14 (Pr 6:9-11).

Mal 4:6 — If the father's heart was turned toward his child, the child knew it, he sensed it. The child knows he has been loved because he has been disciplined by his father and teachers. He knows they did not hate him because they did not hold the rod back from scouring away evil from his heart. So he knows he is loved and his heart is more and more turned toward them in youthhood to serve them wholeheartedly until adulthood (1 Chr 28:9).

Ecc 12:1 — Solomon is making this appeal. He is admonishing the youthhood days to be fruitful, warning them about the dangers ahead of them of not restraining their awakening desires and to wait until and for their wife or husband, to save themselves to be given away at the proper time to their husband or wife. Solomon failed in his life — see Ecc'cus 47:20, "You abandoned your body to women. You became a slave to your appetites. You stained your honor. You profaned your stock, so bringing retribution on your children and affliction for your folly. The empire split in two; from Ephraim rose a rebel kingdom" (1 Kng 11:1-8). Solomon writes at the end of his life to the youth to remember their Creator while they are still in their youth, so that in old age they will look back on a fruitful life, having been blessed by God. The term *creator* reveals that a youth owes a great debt to the one who has formed him. How can he do less than to devote his life to them (the Creator and the pro-creators: father and mother). Ecc'cus 3:2,6,7 — Children who are now youth, and so it is with their parents as Ecc'cus 7:27-28 says, "With all your heart honor your father, never forget the birth pangs of your mother." Remember that you owe your life to them. How can you repay them for what they have done for you?

Read: Ecc'cus 3; 2 Kng 18:12; Pr 7:7; Isa 40:30-31 — youth, men.

## Time of Testing

Youth — the first or early period of life. The time of being a youth is a time of testing and examination. This period is only a few short years — from 13 to 20, seven years. Seven years, seven full years to be tested and tried and examined — as gold or silver is tested in the fire of your youth. The spirits in the youths are tested to see whether they are of God.

Pr 19:18; 23:13-16; 29:15 — The rod has imparted to him the wisdom which will carry him through the days of youth (Pr 29:17). Discipline is rooted in love (Pr 3:11-12). Pr 13:24 is the key to a child's hope during the days of his youth. The rod is used by parents who love their children during the days of their childhood, driving out folly (Pr 22:15) so that the children will not follow a path of destruction in the days of their youth (Pr 19:18; 23:13-14). Because the rod and reproof impart wisdom (Pr 29:15) and promote a healthy and happy youth (Pr 29:17), as the child grows up into the days of his youth he will bring delight to your soul. We must have revelation on this one thing. For without (revelation) vision we will perish (Pr 29:18).

From birth to youthhood, the child is trained in a certain way. Eph 6:1 — Children obey your parents. They are reared (Pr 22:6) in the way they should go — and when they are old or in youthhood they will not depart. Youth is that testing period. Now they are *old*, they have been trained in a certain way. In youthhood another type of training commences — in the training and discipline and counsel and admonition of YHWH. Eph 6:1-3 is for children who are now accountable and responsible to the word of God. They are youths who can read with apprehension, and are responsible to obey and are held accountable.

*Dedicate* — Pr 22:6; Gen 18:19; Pr 1:8; 22:15; 4:10 — If something is dedicated, it is set apart for the purpose it was created for — which if not used for that particular purpose, it is deemed worthless and beyond remedy (Pr 12:1; 29:1).

Old or grown = the phase of their life when they reach the days of their youth. (Pr 4:10-13 — straight path; Pr 3:2; 22:15; 13:24)

## **Dedicated Nation**

Gen 18:19 — Cause and effect. When the parents dedicate their male child at eight days old, they dedicate themselves to raise him up, train him according to the anointing all through childhood so that when at youth, he dedicates himself to the service of his parents. He sets himself apart for seven years (or until the parents give him away in marriage) for his parents — to serve them, stay close to them (Ecc'cus 3:7) faithfully and loyally. He commits himself to that one particular course of action; he devotes himself. He is devoted to them at the dedication celebration. There will be no dedicated nation without dedicated youth — dedicated on the eighth day by dedicated parents.

In these youthhood days, there is no other way to remember the Creator and serve Him except to serve their parents. It is the only way to appreciate the parents for their loyalty to Him (Pr 22:6) and prove his parents' loyalty to him. Salvation is worked out for the youth during these days, walking out his salvation; his circumcision is proven, as well as the parents' dedication to the youth — your dedication to them. During these days of youth, parents are proven to be those who loved their children. To follow their Creator in the days of their youth is the only way they can be saved (Pr 22:6).

The youth will bring disgrace to the parent in the days of his youth if left to himself during his childhood (1 Tim 3:4-5). He will be unprepared to enter into youthhood (Pr 29:15). Pr 23:13-14 — This is spiritual death. Dt 5:16 — Also, if the child, during his youthhood, does not obey Eph 6:1-3, his days will not be prolonged (Isa 53:10; 1 Ths 4:17; Mt 24:34; 1 Cor 11:30). Pr 3:2,7-8; 19:23 — Obedience brings health to the body, adds length to your life (Pr 10:27; 9:10-11). The commandments, the Covenant say (Dt 5:16 and Ex 20:12) to honor and esteem highly, or to praise them highly (Ps 91:15-16), to show respect (Lev 19:3). Lev 20:9; Dt 21:18-21 — In defiance of the commandment, he must be stoned to death. It is a capital offense (Dt 27:16; 13:6-10; Ex 21:15,17). All evil must be purged from Israel. Dt 27:16 — Shall we all say amen with Israel?



### **Father's Heart (Ecc'cus 7:23-25)**

The days of youth are the days of examination and testing which also shows the father's heart toward his child (Mal 4:6).

Evil is purged in the New Covenant. Both parents and child or youth must be put in custody to determine the source of evil among Israel if the days of the youth proves fatal for him (Dt 17:2-7; 19:19; 21:18-21; 22:20-24; 24:7 and 1 Cor 5:13). The purpose is to eliminate evildoers (Dan 12:10; Mt 7:23). To eliminate all evil causes and sources, such as parents who were not under the anointing, whose heart was not ever turned toward their child (Pr 20:30; 13:24). The evildoers as well as the evil itself must be eliminated. No rebellion can stay in the race (1 Cor 9:24-27).

### **Our Failure — Was it Rebellion or Weakness?**

There is no room for rebellion or obstinacy. Weakness, yes! But rebellion, NO! This is why rebellious youths are tried and tested and eliminated along with their parents if found guilty of obstinacy and rebellion.

Mal 4:6 is a critical part of the preparation of the bride in Rev 19:7-8 (Eph 2:10; 4:12), the works prepared before the foundation of the earth that we should spend our lives (Titus 2:14) in doing. The very purpose of this ministry is nullified by the negligent parents who are not worthy of the kingdom of God — the absolute ministry of the one who is coming “to turn the hearts...” But if the hearts are not turned to Him, He can do nothing. Thus the parents and child are struck with a curse, instead of the land. But if all the parents do not heed this prophet, they along with the land will be cut off (Acts 3:23; 1 Cor 16:22; Gen 18:19; Dt 7:9-10; Lk 1:17).

Rebellion exists in those who *can't* go to the throne of grace, can't approach it due to the rebellion in them (Heb 4:16). Heb 4:15 speaks of weakness that He is able to sympathize with since He was tempted in every way just as we are. So it is not weakness, but rebellion that keeps one away from the throne of grace, so that they may receive mercy and find grace to help in a time of need (Pr 28:13). Heb 4:14 — We have a high priest. But the rebellious do not hold fast to

the faith they profess just as verse 14 says. The days of youth will expose who was weak and who was rebellious. 2 Cor 12:9 — “My grace is sufficient for you; My strength is made perfect in weakness.” My favor, lovingkindness, mercy, is enough for you.

Heb 4:15 — Weakness is defined as *liable to yield, break or collapse under moderate pressure or strain, lacking vigor or ability as a person*. His mind is lacking courage, has little force. Weakness is not being proud either (Jms 4:6). But the “weak” will certainly be excluded from the kingdom if they do not receive help because they do not have faith/confidence. There is a close association between the proud and the rebellious.

Rebellion is open or passive resistance to the word, an open or passive defiance to authority as in Num 15:30-31; insubordinate. Being proud is simply the flesh in control and you sense your own self-esteem, not God’s grace. All who have a second birth, a renewed existence — born of God, will love (1 Jn 4:7; Phil 1:9-10).

1 Jn 3:10 — So how could one be rebellious, unless he belongs to the evil one? If we have experienced a renewed existence, we will be able to love and not be rebellious. We will be humble and receive grace. Col 1:18 — We know when we are not giving Him first place. We know when we are cut off from love and happiness (Gal 3:29; 5:24; Rom 8:9).

Weakness is not being too proud to receive grace and mercy to help you in a time of need.

### **On Purity**

Our children are being purified. Our children are pure virgins when they are married. They have kept themselves pure. Held themselves. Normally they have never even held a boy’s hand. Then when they are married they have no other memories than their wife or husband — totally pure. And we are being made pure for our husband, our Master Yahshua — we are His wife. Our children will be so pure; nothing has entered into their hearts or minds because their parents are keeping them so pure.

1 Jn 3:2-3 — all who have grasped hold of this hope purify themselves. Not all have grasped that hope, so even though the purifying process goes on, the reprobate silver is not purified. It is reprobate silver (Jer 6:28-30).<sup>21</sup> So it is unfit, worthless silver. The impurities cannot be taken out and it is just cast aside. But, of course, if you have gold or silver — you want it to be pure. 1 Jn 3:2 — *Beloved*, us, God's children — we belong to Him through our intimate relationship with Yahshua and it is not yet clear what we shall be after, but we know that when He comes and is manifested, we shall be like Him, an exact representative of His own nature. We shall see Him as He really is, and He is pure. Everyone who has grasped this hope makes himself pure.

There is no way we can be worthy of Him when He comes unless we are pure — as He is. How pure is the Son of God? undefiled, guiltless, chaste. Just as chaste as we are raising our children to be married to one another — undefiled. You, through prayer and fasting, are going to select the 12,000 to be sent out. They are pure, undefiled. There is absolutely no discord in them. They are pure and they love, want the best, think the best of one another. They are able to sing the song of God in perfect harmony and unity (Rev 14). It is such an awesome responsibility to raise our children, bringing them back to being married in purity — almost to like they were before the fall — to what God expects of mankind. We are bringing them back to be married in purity. They will be able to sing that song in perfect harmony. No lie was found on their lips for they are blameless, untainted, spotless, without blemish. These youths who are just coming into adulthood are going to be selected. No one can sing that song quite like them and that is how you are going to be able to select them over others. Because you will see the training that they have had in their lives — their parents and grandparents started to raise their children like that. You can see the training the grandparents had in their lives. And they pass it on to their children and their children's children.

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<sup>21</sup>In ancient times, lead was added to silver ore in the refining process. When the crucible was heated, the lead oxidized and acted as a flux to remove the alloys. Here the process fails because the ore is not pure enough (Eze 24:11-13). They are rejected — hardened rebels (Jer 6:28-30). They have failed to pass the test. Nothing worthwhile can be made of them.

That is your basis for selecting those who (Rev 7:4) will be sealed with the seal of God, 12,000 from each tribe. They were pure. They were worthy. They stayed, endured to the end, loved our Master, are worthy of eternal life by being in Yahshua, repaying Him. How do you repay our Master Yahshua for His death for us? It is only by our life. It is the only way we can repay Him.

And the life we give Him will be a pure life because we are going to be pure, because those who grasp hold of this hope purify themselves, because the pure are going to be so pure that they are going to see God. If you see God and you are not pure, you would die immediately. In the Old Testament nobody ever saw God and lived because they were not pure.

### **Restoring Souls**

The word of YHWH is good, restoring the soul (Ps 19:7-11). Just think how damaged our souls are. Was your soul damaged — by the job you used to have, the college you attended? Some people think they are not so damaged, but they were damaged, almost beyond repair. For some of us it takes a longer time than others to restore our damaged soul. Just think about your soul for a while. What is your soul? What is wrong with your soul? Is there anything wrong with it? There is not too much wrong with Hadassah's soul because she was raised almost four years in the community. [Hadassah is Anav's 13-year-old daughter.] And then here is 1½-year-old Naftali [ben Nahaliel] — his soul is being protected from such damage. Our children's souls are being kept under protection (Rev 14:1-5).

By the time you were Naftali's age you were having your sense of reality destroyed with TV, cartoons, fantasy books, stories about witches and ghosts and Frankenstein and Donald Duck — crazy idiotic stories designed to stimulate children in a way that ruins them. These things are written on our soul; indelibly printed in our brains. All you have to do is recall it — 30 years ago — and there it is — all the things that we learned. But the children are way ahead of us in redemption. Their souls are going to be restored a lot faster. We are the stem. We have come directly out of the world, out of the environment of the evil one, out from his influence — and

we are damaged. But they are going to excel us. It takes us 30 years to be where they are going to be in a year. They are going ahead of us to be the Male Child — every generation more and more pure, more and more able to be in harmony and perfect peace — blameless — not defiled by what we were defiled by.

Rom 12:2 — Transformed by the renewing of our minds. Our mind is being renewed — restored. It says that it is being renewed; so that means that the mind is damaged and needs to be renewed. Some people do not think that their mind needs to be renewed; they are satisfied with their mind, but they do need to be transformed by the renewing of their mind, no longer conformed to this world. Because we were all damaged — in school, and even though our parents may have done the best they knew how, they even damaged us because they did not know much. We learn a lot by the word.

(Yesterday our children went to a science expedition. We judged it before they went and trusted that this was not going to damage our children, but that they would learn things that go along with the bible and creation. So there must be nothing that would damage our children's minds so that later they would have to be renewed. Sometimes we can damage our children, so we must carefully judge these things because one wrong recommendation can ruin, hurt, damage your child.)

It is a full-time job of the parent to bring about this *restoration* in their children. But many parents have a great lack. They have lost their *brooding instinct*. They need help. In these areas we need especially gifted people to take on being “foster” parents, to help those with lacks or with larger families. This does not mean you have lost your child. It means you are saving him by getting help from others. *Foster* means to promote the development of growth, to bring up, to nurture, to rear.

Many families in the olden days had tutors. They were incorporated into the family. They tutored the child up until he was a youth, and then turned them over to the parents. *Tutor* means private instructor, one who gives additional, special, or remedial instruction. This will be a

special means of grace for the weak parent, and also give great purpose to those “gifted” single people. This should be a great honor for them.

We are coming to have the mind of Messiah. It is not a fallen mind, but a mind being renewed to rule with Him in the next age. And if our mind is not being renewed, we are not going to be fit to rule with Him. That is the process we are going through here — our mind being renewed, purified, sanctified. We are learning to exercise dominion over our fallen nature.

## Verses from Ecclesiasticus used in the Youth Teaching

### 2:1-2

- 1 My child, if you aspire to serve the Lord, prepare yourself for an ordeal.
- 2 Be sincere of heart, be steadfast, and do not be alarmed when disaster comes.

### 3:1-28

- 1 Children, listen to me for I am your father: do what I tell you, and so be safe,
- 2 for the Lord honors the father above his children and upholds the rights of a mother over her sons.
- 3 Whoever respects a father expiates sins,
- 4 whoever honors a mother is like someone amassing a fortune.
- 5 Whoever respects a father will in turn be happy with children, the day he prays for help, he will be heard.
- 6 Long life comes to anyone who honors a father; whoever obeys the Lord makes a mother happy.
- 7 Such a one serves parents as also the Lord.
- 8 Respect your father in deed as well as word, so that blessing may come on you from him,
- 9 since a father's blessing makes his children's house firm, while a mother's curse tears up its foundations.
- 10 Do not make a boast of disgrace overtaking your father, your father's disgrace reflects no honor on you;
- 11 for a person's own honor derives from the respect shown to his father, and a mother held in dishonor is a reproach to her children.
- 12 My child, support your father in his old age, do not grieve him during his life.
- 13 Even if his mind should fail, show him sympathy, do not despise him in your health and strength;
- 14 for kindness to a father will not be forgotten but will serve as reparation for your sins.
- 15 On your own day of ordeal God will remember you; like frost in sunshine, your sins will melt away.
- 16 Whoever deserts a father is no better than a blasphemer, and whoever distresses a mother is accursed of the Lord.

17 My child, be gentle in carrying out your business, and you will be better loved than a lavish giver.

18 The greater you are, the more humbly you should behave, and then you will find favor with the Lord;

20 for great though the power of the Lord is, He accepts the homage of the humble.

21 Do not try to understand things that are too difficult for you, or try to discover what is beyond your powers,

22 Concentrate on what has been assigned you, you have no need to worry over mysteries.

23 Do not meddle with matters that are beyond you, what you have been taught already exceeds the scope of the human mind,

24 For many have been misled by their own notions, wicked presumption having warped their judgment.

26 A stubborn heart will come to a bad end, and whoever dallies with danger will perish in it.

27 A stubborn heart is weighed down with troubles, the sinner heaps sin on sin,

28 For the disease of the proud there is no cure, since an evil growth has taken root there.

29 The heart of the sensible will reflect on parables, an attentive ear is the sage's dream.

30 Water puts out a blazing fire, almsgiving expiates sins.

31 Whoever gives favors in return is mindful of the future; at the moment of falling, such a person will find support.

### **6:18-37**

18 My child, from your earliest youth choose instruction, and until your hair is white you will keep finding wisdom.

19 Like ploughman and sower, cultivate her and wait for her fine harvest, for in tilling her you will toil a little while, but very soon you will be eating her crops.

20 How very harsh she is to the undisciplined! The senseless does not stay with her for long,

21 she will weigh as heavy on the senseless as a touchstone and such a person will lose no time in throwing her off,

22 for Wisdom is true to her name, she is not accessible to many.

23 Listen, my child, and take my advice, do not reject my counsel:

24 put your feet into her fetters, and your neck into her collar,

25 offer your shoulder to her burden do not be impatient of her bonds;



- 26 court her with all your soul, and with all your might keep in her ways;
- 27 search for her, track her down; she will reveal herself, once you hold her, do not let her go.
- 28 For in the end you will find rest in her and she will take the form of joy for you:
- 29 her fetters you will find a mighty defense, her collars, a precious necklace.
- 30 Her yoke will be a golden ornament, and her bonds be purple ribbons;
- 31 you will wear her like a robe of honor, you will put her on like a crown of joy.
- 32 If you wish it, my child, you can be taught; apply yourself and you will become intelligent.
- 33 If you love listening, you will learn, if you pay attention, you will become wise.
- 34 Attend the gathering of elders; if there is a wise man there, attach yourself to him.
- 35 Listen willingly to any discourse coming from God, do not let wise proverbs escape you.
- 36 If you see a man of understanding, visit him early, let your feet wear out his doorstep.
- 37 Reflect on the injunctions of the Lord, busy yourself at all times with his commandments. He will strengthen your mind, and the wisdom you desire will be granted you.

**7:14, 15, 23-25, 27-28**

- 14 Do not talk too much at the gathering of elders, and do not repeat yourself at your prayers.
- 15 Do not shirk tiring jobs or farm work, ordained by the Most High.
- 23 Have you children? Educate them, from childhood make them bow the neck.
- 24 Have you daughters? Take care of their bodies, but do not be over-indulgent.
- 25 Marry a daughter off, and you have finished a great work, but give her to a man of sense.
- 27 With all your heart honor your father, never forget the birthpangs of your mother.
- 28 Remember that you owe your birth to them; how can you repay them for what they have done for you?

**13:1**

- 1 Whoever touches pitch will be defiled, and anyone who associates with the proud will come to be like them.

**15:11, 14-17**

- 11 Do not say, "The Lord was responsible for my sinning," for he does not do what he hates.

14 He himself made human beings in the beginning, and then left them free to make their own decisions.

15 If you choose, you will keep the commandments and so be faithful to his will.

16 He has set fire and water before you; put out your hand to whichever you prefer.

17 A human being has life and death before him; whichever he prefers will be given him.

### **16:1-4**

1 Do not long for a brood of worthless children, and do not take pleasure in godless sons.

2 However many you have, take no pleasure in them unless the fear of the Lord lives among them.

3 Do not count on their having long life, do not put too much faith in their number;

4 for better have one than a thousand, better die childless than have children who are godless.

### **18:14,30,31**

14 He has compassion on those who accept correction, and who fervently search for his judgments.

30 Do not be governed by your passions, restrain your desires.

31 If you allow yourself to satisfy your desires, this will make you the laughing-stock of your enemies.

### **19:1-30**

1 A drunken workman will never grow rich, and one who makes light of small matters will gradually sink.

2 Wine and women corrupt intelligent men, the customer of whores loses all sense of shame.

3 Grubs and worms will have him as their legacy, and the man who knows no shame will lose his life.

4 Being too ready to trust shows shallowness of mind, and sinning harms the sinner.

5 Taking pleasure in evil earns condemnation;

6 by hating gossip one avoids evil.

7 Never repeat what you are told and you will come to no harm;

8 whether to friend or foe, do not talk about it, unless it would be sinful not to, do not reveal it;

9 you would be heard out, then mistrusted, and in due course you would be hated.

10 Have you heard something? Let it die with you. Courage! It will not burst you!

11 A fool will suffer birthpangs over a piece of news, like a woman laboring with child.

12 Like an arrow stuck in the flesh of the thigh, so is a piece of news inside a fool.

13 Question your friend, he may have done nothing at all; and if he has done anything, he will not do it again.

14 Question your neighbor, he may have said nothing at all; and if he has said anything, he will not say it again.

15 Question your friend, for slander is very common, do not believe all you hear.

16 People sometimes make a slip, without meaning what they say; and which of us has never sinned by speech?

17 Question your neighbor before you threaten him, and defer to the Law of the Most High.

20 Wisdom consists entirely in fearing the Lord, and wisdom is entirely consisted by the fulfilling of the Law.

22 Being learned in evil, however, is not wisdom, there is no prudence in the advice of sinners.

23 There is a cleverness that is detestable; whoever has no wisdom is a fool.

24 Better be short of sense and full of fear, than abound in shrewdness and violate the Law.

25 There is a wickedness which is scrupulous but nonetheless dishonest, and there are those who misuse kindness to win their case.

26 There is the person who will walk bowed down with grief, when inwardly this is nothing but deceit:

27 he hides his face and pretends to be deaf, if he is not unmasked, he will take advantage of you.

28 There is the person who is prevented from sinning by lack of strength, yet he will do wrong when he gets the chance.

29 You can tell a person by his appearance, you can tell a thinker by the look on his face.

30 The way a person dresses, the way he laughs, the way he walks, tell you what he is.

### **20:24-26**

24 Lying is an ugly blot on anyone, and ever on the lips of the undisciplined.

25 A thief is preferable to an inveterate liar, but both are heading for ruin.

26 Lying is an abominable habit, the liar's disgrace lasts forever.

### **22:1-8**

1 An idler is like a stone covered in filth, everyone whistles at his disgrace.

- 2 An idler is like a lump of dung, anyone picking it up shakes it off his hand.
- 3 It is a disgrace to have fathered a badly brought-up son, but the birth of a daughter is a loss,
- 4 a sensible daughter will find a husband, but a shameless one is a grief to her father.
- 5 A brazen daughter puts father and mother to shame, and will be disowned by both.
- 6 An untimely remonstrance is like music at a funeral,
- 7 but a thrashing and correction are wisdom at all times.
- 8 Teaching a fool is like gluing bits of pottery together.

**25:1-26**

- 1 There are three things my soul delights in, and which are delightful to God and to all people:
  - 2 concord between brothers, friendship between neighbors, and a wife and husband who live happily together.
  - 3 There are three sorts of people my soul hates, and whose existence I consider an outrage:
    - 4 the poor swollen with pride, the rich who is a liar and an adulterous old man who has no sense.
    - 5 If you have gathered nothing in your youth, how can you find anything in your old age?
    - 6 How fine a thing: sound judgment with gray hairs, and for graybeards to know how to advise!
    - 7 How fine a thing: wisdom in the aged, and considered advice coming from people of distinction!
    - 8 The crown of the aged is ripe experience, their glory, the fear of the Lord.
  - 9 There are nine things I can think of which strike me as happy, and a tenth which is now on my tongue:
    - 10 the man who can be proud of his children, he who lives to see the downfall of his enemies;
    - 11 happy is he who keeps house with a sensible wife; he who does not toil with ox and donkey; he who has never sinned with his tongue; he who does not serve a man less worthy than himself,
    - 12 happy is he who has acquired good sense and can find attentive ears for what he has to say,
    - 13 how great is he who has acquired wisdom; but unsurpassed is one who fears the Lord.
    - 14 The fear of the Lord surpasses everything; what can compare with someone who has mastered that?
    - 17 Any wound rather than a wound of the heart! Any spite rather than the spite of woman!
    - 18 Any evil rather than an evil caused by an enemy!

- 19 Any vengeance rather than the vengeance of a foe!
- 22 There is no poison worse than the poison of a snake, there is no fury worse than that of an enemy.
- 23 I would sooner keep house with a lion or a dragon than keep house with a spiteful wife.
- 24 A woman's spite changes her appearance and makes her face as grim as a bear's.
- 25 When her husband goes out to dinner with his neighbors, he cannot help heaving bitter sighs.
- 26 No spite can approach the spite of a woman, may a sinner's lot be hers!
- 27 Like the climbing of a sand hill for elderly feet, such is a garrulous wife for a quiet husband.
- 28 Do not be taken in by a woman's beauty, never lose your head over a woman.
- 29 Bad temper, insolence and shame holds sway where the wife supports the husband.
- 31 Low spirits, gloomy face, stricken heart: such is a spiteful wife.
- 32 Slack hands and sagging knees; such is the wife who does not make her husband happy.
- 34 Do not let water find a leak, nor a spiteful woman give free rein to her tongue.
- 35 If she will not do as you tell her, get rid of her.

**26:1-28**

- 1 How blessed is the husband of a really good wife; the number of his days will be doubled.
- 2 A perfect wife is the joy of her husband, he will live out the years of his life in peace.
- 3 A good wife is the best of portions, reserved for those who fear the Lord;
- 4 rich or poor, their hearts will be glad, their faces cheerful, whatever the season.
- 5 There are three things that I dread, and a fourth which terrifies me;
- 6 slander by a whole town, the gathering of a mob,
- 7 and a false accusation — these are all worse than death;
- 8 but a woman jealous of a woman means heartbreak and sorrow,
- 9 and all this is the scourge of the tongue.
- 10 A bad wife is a badly fitting ox yoke, trying to master her is like grasping a scorpion.
- 11 A drunken wife will goad anyone to fury, she cannot conceal her own degradation.
- 12 A woman's wantonness shows in her bold look, and can be recognized by her sidelong glances.

- 13 Keep a headstrong daughter under firm control, or, feeling free, she will take advantage of it.
- 14 Keep a strict watch on her shameless eye, do not be surprised if she disgraces you.
- 15 Like a thirsty traveler she will open her mouth and drink any water she comes across; she will sit down in front of every tent-peg and open her quiver to any arrow.
- 16 The grace of a wife will charm her husband,
- 17 her understanding will make him the stronger.
- 18 A silent wife is a gift from the Lord, no price can be put on a well-trained character.
- 19 A modest wife is a boon twice over,
- 20 a chaste character cannot be over-valued.
- 21 Like the sun rising over the mountains of the Lord, such is the beauty of a good life in a well-run house.
- 22 Like golden pillars on a silver base, such are shapely legs on firm-set heels.
- 24 There are two things which grieve my heart and a third arouses my anger:
- 25 a warrior wasting away through poverty, the intelligent treated with contempt,
- 27 someone turning back from virtue to sin — the Lord marks out such a person for a violent death.
- 29 It is difficult for a merchant to avoid doing wrong and for a trader not to incur sin.

**28:13-26**

- 13 A curse on the scandal-monger and double-talker, such a person has ruined many who lived in concord.
- 14 That third tongue has shattered the peace of many and driven them from nation to nation; it has pulled down fortified cities, and overthrown the houses of the great.
- 15 The third tongue has had upright wives divorced, depriving them of reward for their hard work.
- 16 No one who listens to it will ever know peace of mind, will ever live in peace again.
- 17 A stroke of the whip raises a weal, but a stroke of the tongue breaks bones.
- 18 Many have fallen by the edge of the sword, but many more have fallen by the tongue,
- 19 Blessed is anyone who has been sheltered from it, and has not experienced its fury, who has not dragged its yoke about, or been bound in its chains.
- 20 for its yoke is an iron yoke, its chains are bronze chains;

21 the death it inflicts is a miserable death, Sheol is preferable to it.

22 It cannot gain a hold over the devout, they are not burnt by its flames.

23 Those who desert the Lord will fall into it, it will flare up inextinguishable among them, it will be let loose against them like a lion, it will tear them like a leopard.

24 Be sure you put a thorn-hedge round your property, lock away your silver and gold;

25 then make scales and weights for your words, and put a door with bolts across your mouth.

26 Take care you take no false step through it, in case you fall a prey to him who lies in wait.

### **30:1-13**

1 Whoever loves his son will beat him frequently so that in after years the son may be his comfort.

2 Whoever is strict with his son will reap the benefit, and be able to boast of him to his acquaintances.

3 Whoever educates his son will be the envy of his enemy, and will be proud of him among his friends.

4 Even when the father dies, he might well not be dead, since he leaves his likeness behind him.

5 In life he has had the joy of company, dying, he has no anxieties.

6 He leaves an avenger against his enemies and a rewarder of favors for his friends.

7 Whoever coddles his son will bandage his wounds, his heart will turn over at every cry.

8 A badly broken-in horse turns out stubborn, a son left to himself turns out headstrong.

9 Pamper your child and he will terrorize you, play along with him and he will bring you sorrow.

10 Do not laugh with him or one day you will weep with him and end up gnashing your teeth.

11 While he is young, do not allow him his freedom and do not wink at his mistakes.

12 Bend his neck in youth, bruise his ribs while he is a child, or else he will grow stubborn and disobedient, and hurt you deeply.

13 Be strict with your son, and persevere with him, or you will rue his insolence.

### **31:12-26**

12 If you are sitting down to a lavish table, do not display your greed, do not say, "What a lot to eat!"

13 Remember, it is bad to have a greedy eye. Is any creature more wicked than the eye? That is why it is always weeping!

- 14 Do not reach out for anything your host has his eye on, do not jostle him at the dish.
- 15 Judge your fellow guest's needs by your own, be thoughtful in every way.
- 16 Eat what is offered you like a well brought-up person, do not wolf your food or you will earn dislike.
- 17 For politeness' sake be the first to stop; do not act the glutton, or you will give offense,
- 18 and if you are sitting with a large party, do not help yourself before the others do.
- 19 A little is quite enough for a well-bred person; his breathing is easy when he lies in bed.
- 20 A moderate diet ensures sound sleep, one gets up early, in the best of spirits. Sleeplessness, biliousness and gripe are what the glutton has to endure.
- 21 If you are forced to eat too much, get up, go and vomit, and you will feel better.
- 22 Listen to me, my child, do not disregard me, eventually you will see the force of my words. Be moderate in all your activities and illness will never overtake you.
- 23 People praise the person who keeps a splendid table, and their opinion of his munificence is sound.
- 24 But a niggardly host provokes universal resentment and people will retell instances of his meanness.
- 25 Do not play the valiant at your wine, for wine has been the undoing of many.
- 26 The furnace proves the temper of steel, and wine proves hearts in the drinking bouts of braggarts.

### **32:1-18**

- 1 Have they made you the presider? Do not let it go to your head, behave like everyone else in the party, see that they are happy and then sit down yourself
- 2 Having discharged your duties, take your place so that your joy may be through theirs, and you may receive the crown for your competence.
- 3 Speak, old man, it is proper that you should, but with discretion; do not spoil the music.
- 4 If someone is singing, do not ramble on and do not play the sage at the wrong moment.
- 5 An amber seal on a precious stone, such is a concert of music at a wine feast.
- 6 An emerald seal in a golden setting, such are strains of music with a vintage wine.
- 7 Speak, young man, when you must, but twice at most, and then only if questioned.
- 8 Keep to the point, say much in few words; give the impression of knowing but not wanting to speak.



9 Among eminent people do not behave as though you were their equal; do not make frivolous remarks when someone else is speaking.

10 Lightning comes before the thunder, favor goes ahead of a modest person.

11 Leave in good time, do not bring up the rear, and hurry home without loitering.

12 There amuse yourself, and do what you have a mind to but do not sin by arrogant talk.

13 And for all this bless your Creator, who intoxicates you with his favors.

14 Whoever fears the Lord will accept his correction; those who look for him will win his favor.

15 Whoever seeks the Law will be nourished by it, the hypocrite will find it a stumbling-block.

16 Those who fear the Lord win his approval, their good deeds shining like a light.

17 The sinner waves reproof aside, he finds an excuse for headstrong behavior.

18 A sensible person never scorns a warning; foreigners and the proud do not know about fear.

### **37:29-31**

29 Do not be insatiable for any delicacy, do not be greedy for food,

30 for over-eating leads to illness and excess leads to liver attacks.

31 Many people have died from over-eating; control yourself, and so prolong your life.

### **44:1-26**

1 Next let us praise illustrious men, our ancestors in their successive generations.

2 The Lord has created an abundance of glory, and displayed his greatness from earliest times.

3 Some wielded authority as kings and were renowned for their strength; others were intelligent advisers and uttered prophetic sayings.

4 Others directed the people by their advice, by their understanding of the popular mind, and by the wise words of their teaching;

5 others composed musical melodies and set down ballads;

6 others were rich and powerful, living peacefully in their homes.

7 All these were honored by their contemporaries and were the glory of their day.

8 Some of them left a name behind them, so that their praises are still sung.

9 While others have left no memory and disappeared as though they had not existed. They are now as though they had never been, and so too, their children after them.

10 But here is a list of illustrious men whose good works have not been forgotten.

11 In their descendants they find a rich inheritance, their posterity.

12 Their descendants stand by the commandments and, thanks to them, so do their children's children.

13 Their offspring will last forever, their glory will not fade.

14 Their bodies have been buried in peace, and their name lives on for all generations.

15 The peoples will proclaim their wisdom, the assembly will celebrate their praises.

### **Enoch**

16 Enoch pleased the Lord and was transferred to heaven, an example for the conversion of all generations.

### **Noah**

17 Noah was found perfectly upright, in the time of retribution he became the heir; because of him a remnant was preserved for the earth

18 at the coming of the Flood.

19 Everlasting covenants were made with him that never again should every living creature perish by flood.

### **Abraham**

20 Abraham, the great ancestor of a host of nations, no one was ever his equal in glory. He observed the Law of the Most High, and entered into a covenant with him.

21 He confirmed the covenant in his own flesh, and proved himself faithful under ordeal.

22 The Lord therefore promised him an oath to bless the nations through his descendants, to multiply him like the dust on the ground,

23 to exalt his descendants like the stars, and to give them the land as their heritage, from one sea to the other, from the River to the ends of the earth.

### **Isaac and Jacob**

24 To Isaac too, for the sake of Abraham his father,

25 he assured the blessing of all humanity; he caused the covenant to rest on the head of Jacob.

26 He confirmed him in his blessings and gave him the land as his inheritance, he divided it into portions, and shared it out among the twelve tribes.

**45:1-26****Moses**

1 From Jacob's stock he produced a generous man who found favor in the eyes of all humanity, beloved by God and people, Moses, of blessed memory.

2 He made him the equal of the holy ones in glory and made him strong, to the terror of his enemies.

3 By the word of Moses, he made prodigies cease and raised him high in the respect of kings; he gave him commandments for his people, and showed him something of his glory.

4 For his loyalty and gentleness he sanctified him choosing him alone out of all human beings;

5 he allowed him to hear his voice, and led him into the darkness;

6 he gave him the commandments face to face, the law of life and knowledge, to teach Jacob his ordinances and Israel his decrees.

**Aaron**

7 He raised up Aaron, a holy man like Moses, his brother, of the tribe of Levi.

8 He made an everlasting covenant with him, and gave him the priesthood of the people. He adorned him with impressive vestments,

9 he dressed him in a robe of glory. He clothed him in glorious perfection and invested him with rich ornaments,

10 the breeches, the long robe, the ephod. To surround the robe he gave him pomegranates, and many gold bells all round

11 to chime at every step, for their sound to be heard in the Temple as a reminder to the children of his people;

12 and a sacred vestment of gold and aquamarine and scarlet, the work of an embroiderer, the pectoral of judgment, the Urim and Thummim,

13 of plaited crimson, the work of a craftsman; precious stones cut like seals mounted in gold, the work of a jeweler, as a reminder with their engraved inscriptions of the number of the tribes of Israel;

14 and a golden diadem on his turban, engraved with the seal of consecration, superb ornamentation, magnificent work, adornment to delight the eye.

15 There had never been such lovely things before him,

16 and no one else has ever put them on, but only his own sons, and descendants for all time.

17 His sacrifices were to be burnt entirely, twice each day and for ever.

18 Moses consecrated him and anointed him with holy oil;

19 and this was an everlasting covenant for him, and for his descendants as long as the heavens endure, that he should preside over worship, act as priest, and bless the people in the name of the Lord.

20 He chose him out of all the living to offer sacrifices to the Lord, incense and perfume as a memorial to make expiation for the people.

21 He entrusted him with his commandments, committed to him the statutes of the Law for him to teach Jacob his decrees and enlighten Israel on his Law.

22 Others plotted against him, they were jealous of him in the desert, Dathan and Abiram and their men, Korah and his crew in fury and rage.

23 The Lord saw it and was displeased, his raging fury made an end of them;

24 he worked miracles on them, consuming them by his flaming fire.

25 And he added to Aaron's glory, he gave him an inheritance; he allotted him the offerings of the first-fruits,

26 before all else, as much bread as he could want. Thus they eat the sacrifices of the Lord which he gave to him and his posterity.

27 But of the people's territory he inherits nothing, he alone of all the people has no share, "For I myself am your share and heritage."

### **Phinehas**

28 Phinehas son of Elezar is third in glory because of his zeal in the fear of the Lord,

29 because he stood firm when the people revolted, with a staunch and courageous heart; and in this way made expiation for Israel.

30 Hence a covenant of peace was sealed with him, making him governor of both sanctuary and people, and securing to him and his descendants the high priestly dignity for ever.

31 There was also a covenant with David son of Jesse, of the tribe of Judah, a royal succession by exclusively linear descent, but the succession of Aaron's passes to all his descendants. May God endow your hearts with wisdom to judge his people uprightly, so that the virtues of your ancestors may never fade, and their glory may pass to all their descendants!

### **46:1-20**

#### **Joshua**

1 Mighty in war was Joshua son of Nun, successor to Moses in the prophetic office, who well deserved his name,

2 and was a great Savior of the chosen people, wreaking vengeance on the enemies who opposed him, and so bringing Israel into its inheritance.

3 How splendid he was when, arms uplifted, he brandished his sword against cities!

4 Who had ever shown such determination as his? He himself led the battles of the Lord.

5 Was not the sun held back by his hand, and one day drawn out into two?

6 He called on the Most High, the Mighty One, while pressing the enemies from all directions, and the great Lord answered him with hard and violent hailstones.

7 He fell on that enemy nation, and at the Descent destroyed all resistance

8 to make the nations acknowledge his warlike prowess and that he was waging war on behalf of the Lord.

### **Caleb**

For he was a follower of the Mighty One, in the time of Moses showing his devotion,

9 he and Caleb son of Jephunneh, by opposing the whole community, by preventing the people from sinning, and by silencing the mutters of rebellion.

10 Hence these two alone were preserved out of six hundred thousand men on the march, and brought into their inheritance, into a land where milk and honey flow.

11 And the Lord conferred strength on Caleb too, which stayed by him into old age, so that he could invest the highlands of the country which his descendants kept as their inheritance,

12 so that every Israelite might see that it good to follow the Lord.

### **The Judges**

13 The Judges too, each when he was called, all men whose hearts were never disloyal, who never turned their backs on the Lord;

14 may their memory be blessed!

15 May their bones flourish again from the tomb, and may the names of those illustrious men be worthily borne by their sons!

### **Samuel**

16 Samuel was the beloved of his Lord; prophet of the Lord, he instituted the kingdom, and anointed rulers over his people.

14 By the Law of the Lord he judged the assembly, and the Lord watched over Jacob.

15 By his loyalty he was recognized as a prophet, by his words he was known to be a trustworthy seer.

16 He called on the Lord, the Mighty One, when his enemies pressed in from all directions, by offering a sucking lamb.

17 And the Lord thundered from heaven, and made his voice heard in a rolling peal;

18 he massacred the leaders of the enemy, and all the rulers of the Philistines.

19 Before the time of his everlasting rest he bore witness of the Lord and his anointed, 'Of no property, not even a pair of sandals, have I ever deprived a soul'. Nor did anyone accuse him.

20 And, having fallen asleep, he prophesied again, warning the king of his end; he spoke from the depths of the earth in prophecy, to blot out the wickedness of the people.

### **47:1-25**

#### **Nathan**

1 After him arose Nathan, to prophesy in the time of David.

#### **David**

2 As the fat is set apart from the communion sacrifice, so was David chosen out of the Israelites.

3 He played with lions as though with kids, and with bears as though with lambs.

4 While still a boy, did he not slay the giant and take away the people's shame, by hurling a stone from his sling and cutting short the boasting of Goliath?

5 For he called on the Lord Most High, who gave strength to his right arm to put a mighty warrior to death and assert the strength of his own people.

6 Hence they gave him credit for ten thousand and praised him while they blessed the Lord, by offering him a crown of glory.

7 For he destroyed the enemies on every front, and annihilated his foes, the Philistines, and crushed their strength for ever.

8 In all his activities he gave thanks to the Holy One Most High in words of glory; he put all his heart into his songs out of love for his Creator.

9 He placed singers before the altar, melodiously to sing,

10 he gave the feasts their splendor, the festivals their solemn pomp, causing the Lord's holy name to be praised and the sanctuary to resound from dawn.

11 The Lord took away his sins, making his strength ever greater; he gave him a royal covenant, and a glorious throne in Israel.

## **Solomon**

12 A wise son succeeded him, who lived content, thanks to him.

13 Solomon reigned in a time of peace, and God gave him peace all round so that he could raise a house to his name and prepare an everlasting sanctuary.

14 How wise you were despite your youth, like a river, brimming over with intelligence!

15 Your mind ranged the earth, you filled it with mysterious sayings.

16 Your name reached the distant islands, and you were loved for your peace.

17 Your songs, your proverbs, your sayings and your answers were the wonders of the world.

18 In the name of the Lord God, of him who is called the God of Israel, you amassed gold like so much tin, and made silver as common as lead.

19 You abandoned your body to women, you became the slave of your appetites.

20 You stained your honor, you profaned your stock, so bringing retribution on your children and affliction for your folly:

21 the empire split in two, from Ephraim arose a rebel kingdom.

22 But the Lord never goes back on his mercy, never cancels any of his words, will neither deny offspring to his elect nor stamp out the line of the man who loved him, And hence, he has granted a remnant to Jacob and to David a root sprung from him.

## **Rehoboam**

23 Solomon rested with his ancestors, leaving one of his stock as his successor, the stupidest member of the nation, brainless Rehoboam, who drove the people to rebel.

## **Jeroboam**

24 Next, Jeroboam son of Nebat, who made Israel sin, and set Ephraim on the way of evil; from then on their sins multiplied so excessively as to drive them out of their country,

25 for they tried out every kind of wickedness, until vengeance overtook them.

## **48:1-25**

## **Elijah**

1 Then the prophet Elijah arose like a fire, his word flaring like a torch.

2 It was he who brought famine on them and decimated them in his zeal.

3 By the word of the Lord he shut up the heavens, three times also he brought down fire.

4 How glorious you were in your miracles, Elijah! Has anyone reason to boast as you have?

5 rousing a corpse from death, from Sheol, by the word of the Most High;

6 dragging kings down to destruction, and high dignitaries from their beds;

7 hearing a rebuke on Sinai and decrees of punishment on Horeb;

8 anointing kings as avengers, and prophets to succeed you;

9 taken up in the whirlwind of fire, in a chariot with fiery horses,

10 designated in the prophecies of doom to allay God's wrath before the fury breaks, to turn the hearts of fathers towards their children, and to restore the tribes of Jacob.

11 Blessed, those who will see you, and those who have fallen asleep in love; for we too shall certainly have life.

### **Elisha**

12 Such was Elijah, who was enveloped in a whirlwind; and Elisha was filled with his spirit; throughout his life no ruler could shake him, and no one could subdue him.

13 No task was too hard for him, and even in death his body prophesied.

14 In his lifetime he performed wonders, and in death his works were marvelous.

### **Infidelity and punishment**

15 Despite all this the people did not repent, nor did they give up their sins, until they were herded out of their country and scattered all over the earth;

16 only a few of the people were left, with a ruler of the House of David. Some of them did what pleased the Lord, others piled sin on sin.

### **Hezekiah**

17 Hezekiah fortified his city and laid on a water supply inside it; with iron he tunneled through the rock and constructed storage tanks.

18 In his days Sennacherib invaded and sent Rabshakeh; he lifted his hand against Zion and boasted loudly in his arrogance.

19 Then their hearts and hands trembled, they felt the pangs of a woman in labor,

20 but they called on the merciful Lord, stretching out their hands towards him. Swiftly the Holy One heard them from heaven and delivered them by the agency of Isaiah;

21 he struck the camp of the Assyrians and his angel annihilated them.



### **Isaiah**

22 For Hezekiah did what is pleasing to the Lord and was steadfast in the ways of David his father, enjoined on him by the prophet Isaiah, a great man trustworthy in his vision.

23 In his days the sun moved back; he prolonged the life of the king.

24 In the power of the spirit he saw the last things, he comforted the mourners of Zion,

25 he revealed the future to the end of time, and hidden things long before they happened.

### **49:1-16**

#### **Josiah**

1 The memory of Josiah is like blended incense prepared by the perfumer's art; it is as sweet as honey to all mouths, and like music at a wine feast.

2 He took the right course, of converting the people, he rooted out the iniquitous abominations,

3 he set his heart on the Lord, in godless times he upheld the cause of religion.

#### **The last kings and prophets**

4 Apart from David, Hezekiah and Josiah, they all heaped wrong on wrong, they abandoned the Law of the Most High: the kings of Judah disappeared;

5 for they handed their power over to others and their honor to a foreign nation.

6 The holy, chosen city was burnt down, her streets were left deserted,

7 as Jeremiah had predicted; for they had ill-treated him, though consecrated a prophet in his mother's womb, to tear up and afflict and destroy, but also to build up and to plant.

8 Ezekiel saw a vision of glory which God showed to him above the chariot of the great winged creatures,

9 for he mentioned the enemies in the downpour to the advantage of those who follow the right way.

10 As for the twelve prophets, may their bones flower again from the tomb, since they have comforted Jacob and redeemed him in faith and hope.

#### **Zerubbabel and Joshua**

11 How shall we extol Zerubbabel? He was like a signet ring on the right hand,

12 so too was Joshua son of Jozadak; they who in their days built the Temple and raised a sanctuary sacred to the Lord, destined to everlasting glory.

#### **Nehemiah**

13 Great too is the memory of Nehemiah, who rebuilt our walls which lay in ruins, erected the bolted gates and rebuilt our houses.

**Retrospect**

14 No one else has ever been created on earth to equal Enoch, for he was taken up from earth.

15 And no one else ever born has been like Joseph, the leader of his brothers, the prop of his people; his bones received a visitation.

16 Shem and Seth were the most honored of men, but above every living creature is Adam.

## Bar Mitzvah

### *Preparing our Sons to Receive the Holy Spirit*

On page 22 of the #4 3ED Freepaper, under the heading, “The Way of the Lord,” the second sentence reads, “He spent much time preparing them to receive the Holy Spirit.” Heb 12:7 says that our Father deals with us as sons, so how should we be as fathers?

Only **after** we (or our children) receive the Holy Spirit can we (or they) be trained to rule with Messiah for 1,000 years on earth. Heb 12:7 — Without an earthly father our children cannot be trained and prepared to receive the Holy Spirit at age 13, and from that time onward be trained for the Kingdom — to rule with Messiah (Rev 5:10; 20:4-6). Training our children for the Kingdom Reign of Messiah without the Holy Spirit is mere torture — they have neither vision nor gratification to enable them to endure — so they end up exasperated and leaving.

So fathers **must** spend much time with their children, training and preparing them to receive the Holy Spirit, and then training them to rule with Messiah, at least up until they are married and bring their own children up to receive the Holy Spirit. Only in this way will they be the Male Child (Rev 14:1-5; Ex 20:5-6).

Pr 22:6 — Why? Because they received the Holy Spirit to be trained for the Kingdom. After the dedication, parents have the one goal in mind for their children toward which they strive — Bar Mitzvah. That is, preparing them to receive the Holy Spirit and then to be trained to rule in the Kingdom they bring about by their obedience to the Spirit.

Although a father circumcises his son on the 8<sup>th</sup> day, it still has to become “reality” as the parents cut off the flesh in their son’s life, bringing him into proper self-judgment, resulting in his salvation. Parents must act in confidence in order to communicate faith to their offspring. This comes from being turned wholeheartedly to their child and being resolute to abide in the covenant they themselves have made with their God, training their child according to Gen 18:19 — the Way of Yahweh. Once the child becomes a Bar Mitzvah and stands in absolute agreement to the terms of the covenant (“life for life”), then at that point the child’s eternal destiny is “set.”

He will be “sealed” with the Holy Spirit. But if the parents are not raising their child from the day they are born for the Holy City, then for what purpose have they been born?

Circumcision means they have been “set on course” for the Holy City. They have been born for no other purpose. If this is not the parent’s heart-felt conviction and attitude from the moment their child is born (actually even when conceived), then their child should not be circumcised. Even if they go through the “ritual” of circumcision, they have no faith and are “cut off from the people.” They won’t have strength of character and faith to “see to it” that they truly circumcise their child “in reality.”

What is dedication before the temple (the Body of Messiah) all about if the parents are not committing themselves to this endeavor – the City of God? What other course can “our” children have (being the seed of Abraham) if it is not to reach their ultimate goal? As it says about Abraham in Heb 11:10, “He went out looking for a *city* which had foundations and whose architect and builder was God Himself.”

So circumcision (or dedication) and Bar Mitzvah are harmoniously one — inseparable from one another. Certainly, there are different aspects to each one of these things in the Body, but ultimately they are one and at each stage in the child’s life there must be the reality of what is happening.

## The Order During Bar Mitzvah

The sons are trained by the abba and the rabbi in the Scriptures. During their time of training the abba and the rabbi notice the subjects in which the son shows a special understanding, insight, or interest. They notice the things that they have difficulty understanding and try to bring those things into clarity for the son. But on the day of Bar Mitzvah, when the son presents his grasp of the commandments, they emphasize the things they do comprehend, avoiding the subjects with which they have had difficulty.

During the last week before the Bar Mitzvah the father centers on the specific materials in each category of study that the son especially grasps. He makes it clear to the son the things he will ask him about on the day. He goes through the book and marks the things upon which the son should center his final days of study. He should be freed from any other work or study to concentrate all his time on learning the commandments.

The father must be very sensitive to his child to promote “revelation” within his heart. Ask him questions, and when the son shows just a small bit of insight, this must be fanned with encouragement. “Our Abba is beginning to speak to your heart!” “That is revelation.”

For instance, in going over the Ten Commandments, if the son comes up with an example concerning the meaning of one of the commandments so that the abba can see that he is really understanding the spirit of this command, the abba can say, “Son, of all the Ten Commandments, I can see that you have special understanding of what our Father was trying to communicate to His people. I will have you speak about this one at your Bar Mitzvah.”

So, as the day begins each of the sons with their parents come into the gathering room where the Body is waiting. The chairs are set up facing a raised platform and some sort of speaking podium. The parents sit behind the podium facing the Body. Each in turn stands with his child. (In Sus the abbas drew lots to see who would go first, second, etc.) The abba presents his son and then says something like, “This is my son, in whom I am well-pleased. I will lead him through the materials which we have studied together, and he will express to you what he

has learned in these recent days of studying with me and in his life growing up in the Body of Messiah, being trained as he listened in the minchot, in training, and as he walked along with me and the other disciples with whom I entrusted him. He has gained much in his years of childhood, and today as he stands before you, he will briefly summarize those things that are engraved in his heart.”

Then turning to his son he will say, for example, “So now, son, we will start with the beginning of all things... in the garden, and I want you to speak about what you have learned concerning...”

The abba will then introduce each subject of importance and let the son speak what he has learned.

This whole section of the Bar Mitzvah should last only about twenty minutes. The abba should be able to help the son in things he forgets and encourage him all the way through. When he is finished with the things he has studied, the abba says that this part of the study is now finished and later his son will again stand with the rabbi.

They sit down together and let the next abba and son stand.

(Four sons are about the maximum that could be done at any Bar Mitzvah celebration because it will be very exhausting for the Body to sit longer than that. If there are fewer sons perhaps they can be given a longer time, but it is really sufficient and can be very difficult for the sons. It is not that the Body needs to hear EVERYTHING they have learned. The abba knows that his son knows the commandments, he is only showing the Body an overview of the things the son knows.)

After all four sons speak there should be a break for a glass of punch, etc., and the Body returns in half an hour to continue with the rabbi’s section of the celebration. Here the rabbi goes over with each son, one after the other, the proverbs, which he has specifically selected for that boy, letting the son explain the ones of which he has good insight. Let the son share any deep wisdom he has gained in the form of proverbial lessons over his years in the Body, etc.

This should be about ten minutes for each son, and the rabbi can also speak about each son, or give charges to each son...

There can be another short break after this section of the celebration.

Then comes the time for the vows.

This time it is the abba and the imma who stand in turn with their child. The parent speaks what is on his heart for his child, or reads something special he has written for his child. The son then responds with his vows to his parents, expressing things he remembered from his childhood that stuck with him – lessons he learned, touching experiences. (The rabbi, or responsible friend, should help the child to write down their vows to their parents beforehand, so that if the child gets confused or emotional in the celebration he can always pick up his book and read it to the parents. Otherwise they may be overcome and will not be able to get out what they really want to say. But it should not be the parents who help their child write it because it needs to be kept especially for this time.)

When the child finishes speaking, he can embrace his parents. Then the son is directed by his parents to speak to the Body. The son turns now toward the Body. He speaks his desire to follow the God of his parents in however this comes forth from his heart. But the rabbi should help him to know what to say at this time. This is not something that will need to be judged, or questioned by the Body. Of course the Body can speak at this time if any special prophetic word comes (as in part of the celebration), but it is not like when someone stands up and says they want to be saved and the Body expresses their reservations, etc. All the reservations, questions, advice, etc., needs to be given to the son in the weeks before his Bar Mitzvah. This is why it is very important that the parents tell the people in the Edah about their desire to present their son for Bar Mitzvah soon, and ask that the brothers and sisters help them in this time of preparation (just like they do when a bride is being prepared) by spending time with the son, talking to him, sharing wisdom with him, making him know that everyone in the Body is very interested in him. Any reservations from the Body must be worked out during this time of preparation. The son will not have been allowed to come to this point in his Bar Mitzvah and then have someone stand

up and say, "I have a reservation." The only thing that Body can say if this son has been brought into this celebration by his abba is "Amen," when this son expresses his heart to be saved.

After the "Amen," the parents (overjoyed) take the son to his place again to sit down, until each family in turn has spoken and received their "Amen."

Then a prophet will announce that we are going to the water to receive our sons into the Body of Messiah...

The father and the rabbi of each son goes in together to baptize the son. Hands are laid upon the son after baptism for the Holy Spirit which has been upon this child from the womb, would now come into the child...



## To Command your Children

1 Chr 28:7-9 — Rebellion must go on outside the community... not within!

Jn 7:37-39 — “All those who believe will have a river of life flowing from them”

(lacking no one who believes). Those are the people who live in the community. Normally those who have been trained up in the way they should go in the community, according to the seed of Abraham, are the best disciples. If someone wants to live in the community, and he and his family meet the qualification of “being in the community,” according to Jn 7:38, speaking of the spirit that those who truly believe have now received... they will be a great help, they will function in order in the Body, and all their gifts can be used to build up the kingdom.

People who do not show the fruit of the spirit should not be in the community, since they will be excluded from the kingdom of God (Gal 5:20-21). Yes, you forbear with the people’s weaknesses. But 1 Jn 3:9-10 says they belong to the devil if they KEEP ON sinning, disobeying. They do not have to KEEP ON sinning, disobeying. No one can make them disobey, be rebellious. The evil one is not a tyrant over them. He cannot make them do anything. He is defeated and we do not have to give in to him. He does not even control the world, those who do not want to be controlled by him... he is the ruler of the world, but he cannot dominate people’s mind and heart because people would not be able to ever live by their conscience.

So, their rebellion makes them hold on to their bad ways. Ex 20:5 — It is not weakness. So, if people will not produce the fruit of the Spirit they must either repent and be saved or they must leave the community. Because we all belong to Messiah (Gal 5:24), so we bear the fruit of the Spirit!

“I have chosen him to command his sons.” Did He choose us to command our sons? *If I thought that you were not going to command your sons, I would not have chosen you* (Gal 3:29). Those who belong to Him — Rom 8:9.

If anyone is not commanding his children, he is not to be doing anything in the Body, except be menial servants, having no responsibility. He should not be commanding anyone else

since God cannot command him in this most essential thing. It is not a lack of ability on his part. He chose him to command his household, so it must be **rebellion** on his part that hinders him from being obedient. Otherwise, he just became a Christian, that is all.

It seems like certain people in the community cannot command their households. They need to be called to repentance. They need to fall on their face and scream, for they know they are going to death. They have not called on the same God as the One who chose Abraham. According to Jn 3:18, they are judged “already” because they do not believe... for if they believed they would be like Jn 7:38. ***The fruit of the river of life, the obvious fruit, is the man’s children.*** Just as Gal 5:19, it is obvious... it is factions and strife... rebellion, disobedience... this is all in the children of those who are not commanding their households — this is the fruit of their lives. They may be good in doing certain things in the community, but even there, if you search deeply enough, you will find that they are lacking essential LIFE.

The reason they are going to death is not for weakness, but for rebellion, not obeying His word that they have been in the midst of, dwelling among His people... and yet they refused to be saved from their sins (Ex 20:5).

It is not an excuse that “we just do not have enough time with our children...” That is a wrong concept. If we command our children then the time we do spend with our children will make up for times we must be gone.

It does not say that “I chose him to spend all his time night and day with his children,” but to *command them*. It is not right to think that a man needs to spend all his time with his children in order to win their hearts. For you put that same father in a situation where he is with his children ALL THE TIME and we have seen the same thing happen. This is only an excuse for their rebellion. For such a man will find every reason to be away from his children, even if he is put into a situation where he is forced to be with them all the time. He will still not be with them in his heart. So you can change all the outward circumstances but it will not change the heart. If a man turns his heart, he must use his will to obey...

## **On Dedicating our Children**

If they really truly dedicated their children, would not our Father grant the grace to raise those sons as they should go? He would surely supply abundant grace for the task. He wants those sons more than we do! If we dedicated our children, then the Spirit is upon them — *if we dedicated them*. If we dedicated them the Spirit is upon them to save them. If they are dedicated then it shows they have a heart to do our Father's will... For the Spirit is upon both the child and the parent... continually (Lk 11:13), all for the asking.

## **Weakness or Rebellion?**

Is *disobedience* weakness or rebellion? We have to come to judge ourselves by that. Is disobedience weakness or rebellion? Gal 3:29 — If we are Abraham's seed we must have an appeal to Abraham's God to help us (Heb 4:16; Jms 4:6-8). We must be able to earnestly cry out to Him for grace to help us do what he has commanded us to do. But if not, maybe we do not have the God of Abraham after all! Maybe we are following another god, not Abraham's God. He would surely give us the grace to do what He commanded us to do... if we cry out to Him, will he not hear and give us grace? (1 Chr 28:7-10).

## **One Stipulation**

*The one "stipulation" for the chosen of YHWH*, as Abraham's seed (Gen 18:19), is Dt 21:18-21... This refers to a rebellious *son*, not to rebellious *parents*. That son was rebellious against the parents who COMMANDED their son. And the parents were not defensive of their son, nor did an elder have to *come to them* about the deeds of their son. Instead they WENT TO THE ELDERS... They had a good conscience about how they had raised their son. It is very important to see the active role of the parents here. They are not oblivious to their child's condition, or even trying to defend it. They are the first to recognize it and see the necessity for judgment.

### **That it May Go Well in the Land**

It is obviously “not going well with us in the land” (Dt 5:16). The *land* is the Edah right now. And the behavior of the children is the most important thing... “they must honor their parents as they were COMMANDED...” If they do not, it will “not go well in the land.” So, it must be judged whether it is the parent or the child who is rebellious.

## **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 them 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).