

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 Ex 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’s according to whether we *all* are included in the *all*. Whoever is included in the *a ll* will train up his child to *overcome* lest the *sin* of the father be passed on to 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 Lk 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 Jos 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 (Jms 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. Dan 2:44 says that the kingdom will not be left to another people. This prophecy 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 (3½ 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 (Jn 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 (Lk 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.

Tsit-tsay 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 Tsit-tsah, 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 Tsit-tzah 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.