

The Two Most Necessary Things for Fathers

Our Father wants to speak to us about the rise and fall of any nation of the world, and especially of the rise and fall of His special, holy nation that fell in the second century. Old Israel had fallen when our Master said, “I am going to take the Kingdom away from you for you are not worthy to represent Me on earth, you are not bearing the fruit of it, so I’m going to give it to a nation who will bear the fruit of it.”

The first-century church could only do it for maybe a hundred years, and then it fell. That’s what it says, “Fallen, fallen is the confusion” (Rev 18:2). The so-called “church” today is an evil, bad witness to the world. The word *Babylon* means confusion. It is fallen twice. Dan 2:44 says it won’t fall again. If we are the restoration of all things, then we will understand His word and live by it.

The New World in Noah’s Time

Gen 9:18-19 describes the whole new world in Noah’s time. What happened in Noah’s time is a witness. It is a proverbial lesson to the world, just like the downfall of Sodom and Gomorrah, of what happens when the world becomes like Sodom and Gomorrah. The same thing will happen again.

Now the sons of Noah who went out of the ark were Shem, Châm, and Japheth. And Châm was the father of Canaan. (Gen 9:18)

It is trying to tell us something by saying that, “Châm was the father of Canaan,” otherwise it wouldn’t have said that. It might have said that Shem was the father of somebody. Therefore, it is trying to alert us to something He is trying to get us to see and understand. This was significant. It is a sign that it would say it that way. These were the three sons of Noah: Shem, Châm, and Yapheth; and Châm was the father of Canaan. They populated the whole earth, the whole world. That was very significant.

Chapter 10 goes on to say how it would be divided up between the three sons. They would have their own territories, their own languages eventually, customs and

culture. They would live that way, separated. The only way that one could come into another's territory was if their life was endangered and then they would take refuge in the other territory.

Gen 10:5,20,31,32 — They were subdivided into their own territories, languages, customs, and cultures. When that becomes confused the whole world becomes Babylon itself, with everything confused. Then you have all kinds of racial problems and every kind of evil. This separation is what our Father wanted to happen, but in chapter 11 they said, "Let us stay together..."

And they said, "Come, let us build ourselves a city, and a tower whose top is in the heavens; let us make a name for ourselves, lest we be scattered abroad over the face of the whole earth." (Gen 11:4)

But that is exactly what our Father wanted to happen, that they would be scattered abroad.

These three were the sons of Noah, and from these the whole earth was populated. (Gen 9:19)

From these the coastland peoples of the Gentiles were separated into their lands, everyone according to his language, according to their families, into their nations. (Gen 10:5)

There would be a separate place on the face of the earth for the different families.

These were the sons of Châm, according to their families, according to their languages, in their lands and in their nations. (Gen 10:20)

These were the sons of Shem, according to their families, according to their languages, in their lands, according to their nations. These were the families of the sons of Noah, according to their generations, in their nations; and from these the nations were divided on the earth after the flood. (Gen 10:31-32)

In Gen 11:4, they said, "Let's not do that; let Satan take over us and be our king and we can do anything we want to, as long as we're one." Then our Father saw that and said, "We have to go separate those people, because there is no telling what will happen if they are all under one head, all together," because Satan is the Prince and power of the air. Our Father had already given them ways to live by.

And the Sovereign said, "Indeed the people are one and they all have one language, and this is what they begin to do; now nothing that they propose to do will be withheld from them." (Gen 11:6)

So we see the three sons of Noah: Shem, Châm, and Yapheth; and Châm was the father of Canaan, and they populated the whole earth. Châm's action in Gen 9:20-25 dishonored his father. It was a very significant sign. It was a very significant command, and one that our Father would give to His holy nation. Therefore, in order for this not to happen in His holy nation, in order for them to be set apart and be a light to the rest of the world, we have to learn from Châm's bad example. Who would give into this sin of dishonoring their parents, bringing shame to them? They are not honoring their parents, which is a great commandment, and which has great repercussions, or great blessings. We see the outcome of Châm not honoring his father, and what happened to him.

Shem, the Preeminent One

Shem would become the preeminent nation on the earth according to Gen 9:26 in the RSV:

He also said, "Blessed by the Sovereign my God be Shem; and let Canaan be his slave."

Therefore, Shem would be the preeminent one. He would be blessed. Yapheth would be so enlarged that they would have to come and live in the tents of Shem. Shem would have to allow them to come in to take refuge from the tyranny and oppression in their own territories. They would have to be absolutely submissive, changing their language, customs, and culture and everything else to fit in with Shem, in order to be able to live with them. If Shem did not require that there would be mass confusion on the face of the earth, which is happening today.

In order for someone to take refuge, they must surrender. When we take refuge in Messiah, we surrender. We have a brand-new culture. We speak differently. Everything is new. It is the same way with the nations.

The commandment to honor one's parents, which is very significant, is one our Father gave to His holy nation, Israel, and also to the world. The nations have the natural law to know and understand these things. But they go against it to dishonor their parents. They bring shame to their parents. They are disobedient to their parents, they don't respect them or highly esteem them, which is what *honor* means.

In Israel there would be no son who wouldn't honor his parents, or highly esteem them. No child would be rebellious. If so, we see in Dt 21:18-21 what would have to happen to preserve the nation. It would be better for one child to die than to destroy the whole nation. That's what they said about our Master, that it would be better for one to die than the whole nation. It's better for a child who dishonors his parents to die, rather than the whole nation. If we allowed that to happen, it would permeate the whole nation and the nation would be destroyed. It would wreak havoc. Rebellion would take over.

In the Ten Commandments there are certain commandments and restrictions which even we are to honor. All mankind would be blessed or cursed according to whether they did what Châm did. If that permeated any nation they would be cursed. You can see the United States today being cursed, for children are no longer, on the whole, obedient to their parents. Certainly, there will always be a remnant of parents who will restrain their children.

But this disrespect must not happen in Israel. If it does, they have to be eradicated, eliminated from the holy nation. In Ex 20:12 and 21:17 you can see what happens when a child or youth does not honor his parents, or brings shame to them, treating them lightly without weight or honor or glory. Then they are to be eliminated. They are no longer able to live in the holy nation. If they are too young, the parent would have to go out with them.

Mankind, as a whole, will be blessed or cursed according to whether they honor or dishonor their parents.

The First Human Curse

The first human curse laid upon man was recorded right there in Gen 9:25. Gen 3:14 records the first curse upon a spirit, or creature, or even the soil. The serpent is described there, even as Rev 20:2 says, “the serpent of old.” He is serpentine. This serpent would be excluded to just his own kind and even separated from everything. Gen 3:14 says, “You are cursed,” as in Gen 9:25. The word in that verse, *arar*, is not the same word as in Ex 21:17. *Curse* in Gen 9:25 is *arar* (#779), and in Ex 21:17 *curse* is *qalal* (#7043). *Qalal* means you slight your parents, lightly esteeming them. You hurt them and you bring shame to your parents. To bring shame to your parents is a great sin. Certainly, it is motivated by pride, Satan’s sin — pride. Did he highly esteem the Father, the Creator of all? No. That was his first sin, pride, not honoring his Father, his source, not honoring the one who brought him into being. Angels are creatures. They were created. We are creatures.

In Ex 21:17 we see the kind of sin that is so bad that it is a capital offense:

And he that curseth (#7043) his father, or his mother, shall surely be put to death.

That word *surely* means if they are not put to death, then destruction will come to the nation of Israel. That word *curse* there is #7043 and means they are not highly esteeming them. It is the opposite of *honor* in Ex 20:12,

Honor your father and your mother, that your days may be long upon the land which the Sovereign your God is giving you.

If our children don’t obey their parents, don’t honor them, don’t respect them, don’t highly regard them, then they won’t be able to live long in this land. They can’t live in the Community. Any child who does not honor his parents cannot live here. We will not allow it, or all that we are doing is in vain. All the labor, everything we are doing, is in vain if we allow rebellion to remain.

Qalal (#7043)

Qalal is to be small, be light, lessen, of small worth, treating someone to be of small worth, to lightly esteem. To esteem lightly is to revile or curse. That is all it means. It doesn't mean that you say bad words to your parents. It means you just lightly esteem them. You don't highly regard them. Ex 22:28 says you are not to revile God or curse a leader. *Revile* and *curse* is the same word. To revile God is not to thank Him, not to appreciate Him. It is the same thing with your parents, not to be thankful that they gave birth to you, not honoring your mother who went through the pain of childbirth for you.

Those two words in Ex 21:17 and Gen 9:25 have the same repercussions. In Ex 22:28, *revile* and *curse* are two words that could have said the same thing. To revile your parents is not to treat them as highly as they ought to be treated. Here the child dishonors, slights, or disrespects his parents, not respecting them. This brings a curse. This is a continual process in them. Certainly, from time to time we may do things inadvertently, but this is not a consistent pattern in our lives. We see the hurt it has caused our parents and what it's done to our own conscience. We see our guilt and we hate it and repent from it. We don't do it anymore, and if we do, we confess it. But as we go into this, we will see how it develops into a pattern in our lives, and then you depart and you can't get free of it.

So a child brings a curse upon himself. It brings shame to his parents. How can parents not feel shame when a child does not respect, honor, or obey them? How do you think our Father feels when we don't honor Him?

Banning the Rebellious Ones

We know that Châm brought this curse upon himself. He brought shame to his father. This curse was from God (Gen 9:25). God cursed Châm in his offspring, Canaan. From that time on, Canaan's descendants would be bound. This is what has happened to our children, many of them. They come under this curse and are bound, as with a spell,

it says, meaning to hem in with certain obstacles. It means they are rendered powerless to resist. They are banned as the serpent was from the other animals (Gen 3:14). And Châm's descendents would be banned from the other sons, except to be their servants. It is the same with our children who curse their parents or bring shame to them by certain actions they have done.

Not too long ago a child brought great shame to his father, who had seemingly done what he could. But his son was watching certain things on the Internet. Why wasn't he watching over him? How did he let his son get on the Internet? How did he have such liberty to get involved in the things you can find on the Internet? Was it the father's fault? Then he did something else that brought great shame to him, and he wept with great pain and suffering for what the child did in front of other people. What one person does could bring shame to the whole Twelve Tribes of Israel, for that is how others think everyone is, because we are one.

These children have to be cut off from all others. They have to be cut off from those children who do honor their parents. The children who do and don't honor their parents are not co-equal. They can't be treated the same.

Peer pressure destroys in the world. It only takes one new boy on the block to mess up everybody else. I know that for a fact from my own experience. A new boy moved into the neighborhood. He brought all his evil with him, his disrespect. He called my daddy, "Old man Spriggs," and our Father did smite him with a curse.

So many of our children have cursed themselves. They bring it upon themselves. They are to be segregated, or eliminated from Israel. We know the story that happened for our good. These things are written down for our instruction that we won't fall in the same way they fell (Rom 15:4; 1 Cor 10:11).

Dt 21:18-21 — The rebellious child was consistently rebellious. He had a pattern of being rebellious. We don't know whether the parents were bad or good, but they were probably good, for they brought their son to the elders. They told the elders what the

child was doing. They told the Community of Israel. They stood the boy before them and they all threw stones at him until he was dead. Was that good or bad? Would you want to be a member of a nation who would do something like that? We wouldn't be a nation long if we didn't. We would be a terrible nation.

From now on our children are to have nothing to do with any child who slights his parents. If it is not brought to the elders, and it is just swept under the rug, and you see it, then you take your child and don't let him have anything to do with them, even if you have to pull them out of training. You say, "I'm not having my child go to that class because it's been known by two or three witnesses that this child is rebellious. This child is leading my child astray, and I'm not going to have all my work and everything I've done just be in vain." It just goes down the drain because someone is not looking out after their own children, making sure that they are obedient and respectful and honoring. It should be brought to the elders. If not, then that community will lose its lampstand, for they are no longer a light to the nations. That's who we are a light to — the nations who have children who do not respect their parents.

Blood Pollutes the Land

That's why the law was put into effect after Cain murdered his brother. Num 35:33-34 — A murderer is to be executed. If a murderer is not executed, what will happen to the nation? It will be destroyed. Was Israel destroyed? Yes. Did it become a wasteland? Yes.

So you shall not pollute the land where you are; for blood defiles the land, and no atonement can be made for the land, for the blood that is shed on it, except by the blood of him who shed it. (Num 35:33)

It is pretty clear, isn't it? It is the same thing He told the nations after the flood in Gen 9:5-6. You better execute the murderer. It is not talking about someone who just got into a fight or accidentally killed someone. It is talking about someone who premeditates a murder. You have to judge every matter.

Therefore do not defile the land, which you inhabit, in the midst of which I dwell; for I the Sovereign dwell among the children of Israel. (Num 35:34)

If you fail to execute judgment on the murderer it destroys the land. Of course the land was being destroyed more and more. Only one tribe was left when our Master came, although Benjamin was living with Judah on one partial property. The rest of the land was drying up. Then, when they murdered our Master Yahshua, that finished it off. Then Rome came down and destroyed Israel and only the jackals were left. That is written down for our instruction. What is murder for us?

Kariy — Hating your brother; ignoring him.

That is murder for us, for we are the very people who house the Holy Spirit. Our standard is higher, so our consequences are greater. So, from now on, have nothing more to do with the child who curses or slights his parents. But there has to be some kind of judgment meeting.

Here you see in Ex 22:28 the same kind of consequences for those who curse God or a ruler. **How do you curse God? You revile God by going against what He has said to do, going against the anointing, going against the teaching, going against what your leaders are saying.** You don't honor them. You treat a ruler with small worth. He is not worthy enough to you to even speak to him. He is very insignificant in your sight, so you lightly esteem him.

1 Cor 16:22 — If we don't love our Master, what should happen to us? Why should anyone be here who does not love our Master and have affection for Him? If a person is under that curse, he becomes powerless to resist the enemy. A temptation will come up and he will fall flat on his face because our Father is no longer a shield to him. It is the same with our children or youth. Eph 6:1-4 — It will go well with our children if they honor their parents, and they will abide in the land, and they will have a long life of serving our Master. Otherwise, the shield is removed and the fiery darts will come in and they will have no protection.

It's just like the man in Rev 3:3. It says, "You don't know the time I'm coming upon you." That means the time when *maranatha* happens and you will be powerless to resist the sin unto death.

Ex 21:17 — It should not read "curse" but "treat with disrespect" or "dishonor." Some children say, "I don't curse my parents," as though it is to say some bad words, but that is not what it means. It is disrespect or dishonor, failing to honor, to be cool towards, to esteem lightly. *Qalal* means to treat as small or light. This is what brings another kind of curse upon them. That is, it also makes you lightly esteemed in the eyes of our Father, if that makes any difference to you.

The ones who curse their parents curse themselves. To disobey our Father or our parents is to slight them, revile them, which means not to love them, to lightly esteem them. Our Master said, "If you love Me, you will obey Me. I don't expect you to obey Me if you don't love Me. I don't want you to be under the Law." If we love Him we'll obey Him. What good would it do to obey out of rote? (Jn 14:15,21,24)

Redeemed Châm

So, the curse was not just upon Châm, but of course, on his offspring Canaan. That meant for the entire age until our Master returns. But the good part of that is that Châm, or Canaan, after he is redeemed, is going to be such an outstanding witness, one that it is going to startle the world. Châm has been that way all these years. When there is redemption, no separation, they are going to be prime disciples, prime parents. Our Father is going to add many Châmites, the descendents of Canaan, to us. Gal 3:28 says that will be the great, outstanding witness in these last days when the curse is lifted in Messiah Yahshua. It will be awesome. They are going to become the seed of Abraham.

Ex 20:12 says *honor*. Ex 21:17 says to bring shame or dishonor, to curse a parent, or bring dishonor to a parent. The parents are supposed to be so proud of their children. The Proverbs go on and on about having children being the most marvelous thing.

Honor your father and your mother, as the Sovereign your God has commanded you, that your days may be long, and that it may be well with you in the land, which the Sovereign your God is giving you. (Dt 5:16)

Happy is the man who has his quiver full of them; they shall not be ashamed, but shall speak with their enemies in the gate. (Ps 127:5)

Cursed is the one who treats his father or his mother with contempt. And all the people shall say, 'Amen!' (Dt 27:16)

Are we going to do that? Are all of our parents going to say “Amen!” in order to protect this nation? Are you going to raise your children up to respect and honor you so that the bloodguilt won't be upon you?

We are going to have to understand this before the Race starts. We have been pretty lenient in a lot of ways with our children who have cursed their parents, and have been cut off, and are dead now.

Dt 21:18-21 was, of course, physical death for them. There would be no bad influence in Israel. But for us it is a spiritual death for children who are not honoring their parents, bringing shame and a curse to them. They have to surely be put to death. We don't put anyone to physical death, but they have to be sent out of the Community. They are under the curse of spiritual death.

Communication with the Dead

When this occurs and there is a judgment, and everyone has said everything they know about this son or daughter, and we have judged it, and the judgment is that the son or daughter is dead, then there is no more communication with the dead. In the Old Testament, you don't go to the grave and communicate with the dead. If you do, you can defile yourself to the point of committing a sin unto death.

I don't think the parents who turned their child over to the elders, when he was buried, went out to the graveyard and started talking to their dead son. That is another

word — *necromancy*.¹ It would be the same thing with us, if we have said that this child, or youth, has committed a sin unto death. Then you have no more communication with him, unless you have to go out with him until he is old enough to be on his own.

We haven't established this yet, but we will, or we will be destroyed ourselves. There are parents going here and there, making phone calls, doing this and that, all these excuses and compromises...

Chets Barur — It's not the "Amen" of Dt 27:16, "And *all* the people will say, 'Amen.'"

That's right. That is very, very important. We say, "Amen." So we can't seek to have communication with them. It's an abominable sin. Unless we go against the judgment of the Body of Messiah or the governmental body, which represents the people, however the determination was. It might be for all the adults in the Body, for they have seen this. They are witnesses to the fact that this son was disrespectful and did not respect his parents, or the elders, or God.

But, before this comes, when we have to tell the child to leave, we have to make every effort to do what Jms 5:19-20 says — to bring the one who is sinning back, before his soul goes to death. Then he goes into Sheol, where those go who committed a sin unto death. 1 Jn 5:16-17 says you are not to even pray for a child who has committed a sin unto death:

If anyone sees his brother sinning a sin which does not lead to death, he will ask, and He will give him life for those who commit sin not leading to death. There is sin leading to death. I do not say that he should pray about that. All unrighteousness is sin, and there is sin not leading to death.

There is no use praying for someone to come back from the dead. That is what they do in Catholicism, they pray for the dead who have gone to Purgatory. If you pray for them enough or give enough money, they will get them out of Purgatory and they

¹ *Necromancy* is the practice of supposedly communicating with the spirits of the dead in order to predict the future.

will send them on into heaven. Why should you pray for someone for whom a judgment has already been made, if he has committed a sin unto death? He has been altogether cut off from the spiritual life of our Father Himself. Seeking to have communication with him is the same as one who sins an abominable sin, and we are rebellious ourselves, for we are going against the judgment of the Body. We said, "Amen." But every effort must be made before it comes to this, where the son or daughter has to be brought into judgment.

Going to One Another

Brethren, if anyone among you wanders from the truth, and someone turns him back, let him know that he who turns a sinner from the error of his way will save a soul from death and cover a multitude of sins. (Jms 5:19-20)

That's what we're supposed to do, isn't it? And we're supposed to go to parents who aren't controlling their children, or even two or three witnesses can go to them. "I don't know if I'm right or not, but you're sinning against me and my children. Your child is corrupting my child. I don't want that to happen! I don't want to be judgmental, but I am concerned."

You always have your leaders to go to on these things. If you don't do it, you are guilty yourselves of destroying the Body, and whoever destroys the Body will himself be destroyed (1 Cor 3:17).

On every occasion where a youth or young adult may be guilty of Ex 21:17 or like sin, it is essential that a governmental meeting would make this judgment, and all must respect and obey it. They say, "Amen" (Dt 27:16), unless they too revile our Father, whose Body we are, housing the Word of God. They curse the leaders of the Edah, going past them. They are reviling them (Ex 22:28), whom they should be honoring.

Obey those who rule over you, and be submissive, for they watch out for your souls, as those who must give account. Let them do so with joy and not with grief, for that would be unprofitable for you. (Heb 13:17)

Ex 21:17 is speaking of a child who slights his parents, bringing shame and dishonor to them by his pattern of behavior. We cannot expect our children to be absolutely perfect. We are not saying that every time something happens we have a judgment meeting and send them out. We have to have our Master's mind on this. But we don't allow any destructive element in the Body. It's just like our own human body, we do everything we can to get out what is going to kill us. If we get it soon enough we can eradicate it. If we let it go and let it go and sweep it under the rug, then it comes upon us.

Parents must make a deliberate effort, as they are sons of the Father themselves, to do everything they can do and are commanded concerning Pr 13:24, which indicates whether they hate their child or love their child. You may think, "I don't hate my child," but, yes, you do. God says you hate your child, or He says you love your child. He is the judge. How do we know whether we love them? If we discipline them early, promptly, and not let it fester and try to take care of it after the cancer has set in. Get it while you can get it. Immediately. If you don't think you hate your children when you don't do this, then you are reviling God, and are cursed yourself, at least after we have come to the knowledge of the truth, which is what we're hearing today (Pr 13:24).

A good man leaves an inheritance to his children's children, but the wealth of the sinner is stored up for the righteous. (Pr 13:22)

That child is going to get his child on the way, and that child is going to get his child on the way, and then we have our Master returning — the third and fourth generation — our children's children.

Grandchildren (children's children) are the crown of old men, and the glory of sons is their father. (Pr 17:6)

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

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

If you don't train him up, he will depart. He will either depart or he won't depart, according to how we train him up. It is willful disobedience on the parents' part and on the child's part. Who is guilty? Both? (Eze 18:1-3,10-18).

Pr 22:15 says foolishness is bound up in his heart. Stubbornness is bound up. Do you know what that "bound" is? It is bound to cause his death. It is bound to. Only love can unbind it by the rod and reproof. Eph 6:1-4 means this carries over into the New Covenant with us, telling us not to cause *wrath* to come to your child. You may not know what it means. It means you have set your child on the path that causes death. You do that by exasperating him. Stubborn foolishness in Pr 22:15, if not dealt with, will close off the protection of our Father and He will not be a shield to them and it will not go well with them.

Pr 10:1; 17:21; 23:24-26, then verses 29-35 come up, and that's the rebellious youth. It is just amazing what we have in the Scriptures, if we utilize them.

The father of the righteous will greatly rejoice, and he who begets a wise child will delight in him. Let your father and your mother be glad, and let her who bore you rejoice. My son, give me your heart, and let your eyes observe my ways. (Pr 23:24-26)

Who has woe? Who has sorrow? Who has contentions? Who has complaints? Who has wounds without cause? Who has redness of eyes? Those who linger long at the wine, those who go in search of mixed wine. Do not look on the wine when it is red, when it sparkles in the cup, when it swirls around smoothly; at the last it bites like a serpent, and stings like a viper. Your eyes will see strange things, and your heart will utter perverse things. Yes, you will be like one who lies down in the midst of the sea, or like one who lies at the top of the mast, saying: "They have struck me, but I was not hurt; They have beaten me, but I did not feel it. When shall I awake, that I may seek another drink?" (Pr 23:29-35)

That is what happens. That is what the *curse* means. That is what *wrath* means.

Responsibility of Parents

Parents in Pr 22:6 are responsible to raise their children up in order that the promise will apply to them. Our Father holds parents responsible for the upbringing of

our children, not their grandparents, not their training teachers, not the Edah, and not their peers, of course. If we were in the world we could say, “Not the schools, not the state, not youth groups, our peers or friends.”

But parents are responsible, although each of these influences has a part in their children’s upbringing. The parents, and their father particularly, whom our Father has appointed and ordained as head, are to lead and serve their family.

Two Things are Necessary

Two things are necessary for the proper *upbringing* of their children. What does *bring* mean? Bringing up means you are with them. You go along with them. You are bringing them up to salvation. There are two things that are necessary for the upbringing of a father’s children:

- 1) The right attitude, and
- 2) The right foundation.

We have said this in the beginning: all the things you do are not going to be perfect, but your attitude has to be. You have to have the attitude of Messiah. If your attitude is right our Father will have mercy upon you, because of the extenuating circumstances.

We can say that some of the Stem had a right attitude, but they may not have had a right foundation, because we came in without one. Who has a foundation? Their children have a foundation, and their children will have a greater foundation. They will have a foundation that our Master can build His Kingdom on. The Stem is, to a great degree, lessened of their guilt regarding these things because of the lack of a foundation. They are still not exonerated if they didn’t have a good attitude. We didn’t have a perfect foundation because we have come up out of the dust, but some of the Stem’s attitude was bad, and our Father couldn’t bless them, and their children’s attitude was bad.

So they have to have the right attitude and the right foundation. But with some there was an atmosphere in their family, filled or reeking with destructive criticism. I think a lot of us have been raised up with destructive criticism, “You will never change. So and so is better than you. You’re not so bright. You’re dumb.” These are destructive attitudes that you express to your child. And this has happened in the Community.

Wrath

Provoking your child to wrath comes about through an atmosphere reeking with destructive criticism or condemnation or even unrealistic demands or expectations, not according to their potential or development. Some children are late bloomers, some are early bloomers. That is why it says, “Bring your child up in the way he should go,” regarding all these things — their potential. Don’t expect too much. Some parents in the world expect so much of their children that they go and kill themselves, for they can’t please their parents. They want them to be the greatest athletes in the world, then they jump off a bridge because they can’t please them. They show sarcasm to their children, along with intimidation and fear. Such parents will provoke their children to exasperation. Are we commanded not to exasperate our children by not having too high expectations of them? What did we say about failing?

ha-êmeq — “You have a right to fail.”

This wrath, in such an atmosphere, comes upon our children. They provoke them to wrath, or exasperate them.

Elliot — “*Exasperate* means to make very angry or impatient; to provoke.”

How do you provoke your children? You provoke them by having unrealistic expectations of them. Instead, you should see where they are and encourage them, whatever it takes to put worth into them. If they fail, you still love them. You can tell them they are doing great, like we did today with Amsah Amanah on the volleyball court. She has potential if she keeps doing it. Just think where poor Elliot was when he

first came in. You can't tell how someone is going to be. You have to keep encouraging them.

Wrath is ingrained hostility. They learn this over time from their parents, who do all these negative things. They are carried away, drawn away from you, seized by another spirit, won over by the evil one, who takes possession of them. He lays hold of them. They are in his clutch, ensnared. As Pr 22:6 says, they will or won't depart, but these children have departed. Foolishness is bound up in the heart of a child, but love, the rod and reproof, will drive it far from them.

Love or Hate

Love in Pr 13:24 is #157. It is either love or hate. Love has to do with #7355, which is *racham*. It is love like parents have for children. Ps 103:13; Isa 49:15 — It is the kind of love that our Father loves man with. Ps 116:5 — Compassionate (Jer 50:42). *Hate* is #8130 — you are *odious* to your child, making him drift away from you, depart from you. It is #8130, to be alienated and become an enemy.

Proper discipline is expected for the sons of God. Abraham was chosen for a particular reason, and that was to command his household and his children after him — children after children after children — in order to bring about the promises to Abraham.

That is the seed of Abraham. The Spirit we have received teaches our spirit to do it, and our spirit teaches our soul, and our soul directs our brain, and our brain our hand, to apply the rod properly, with effect, like Pr 20:30. You have to remove that rebellion from them.

We have learned warm, tight hands, not cold, tight hands, which is provoking our children to wrath. Warm, tight hands is winning them, taking them out of the evil one's hands and placing them into our Father's hands.

Pr 13:24 will be a disaster without love. To discipline with hate, or under the law and not under the law of Messiah, destroys children. We have to provide the proper

atmosphere, not the one reeking with destructive criticism, condemnation, unrealistic expectations, sarcasm, intimidation, fear, which will provoke the child to anger, that wrath which puts them into the hands of the evil one, where they have to incur the wrath of God.

We have to place them in an atmosphere rich in encouragement, tenderness, patience, listening in affectionate love for one's wanted child. To obey Pr 13:24 and Pr 22:6 and 15, one must love his heavenly Father. In the world, they can hardly do anything unless they love their vice-regent, which is their conscience. They have to love their children enough to discipline them, or they hate their children enough not to discipline them. But we must use the rod of love.

Do you love your children enough to discipline them? Or, do you love your children too much to discipline them? The world says, "The psychologist says, 'We have to love our child enough not to discipline them.'"

You have to love your children enough to use the rod of love. Without this, the parents can't build into their children the precious foundation of love that our Father has for His own children. Our Father has love for us. He has to discipline us. What is a child called who is not loved enough by his parents to be disciplined? A bastard.

The Stem and First Generation are here today. Love your parents who loved you enough to discipline you (Heb 12:7). Love the Stem who didn't have a good foundation; thank them for having a good attitude, even though they didn't have a good foundation in child training. Write them a letter appreciating them. Your parents, Ishah Ruth, had a very good attitude. Yowceph, you have a good attitude.

Chets Barur — I am thankful for what we heard today, for not only are we cursed when we slight our parents, treating them coolly or lightly, but also by our actions that bring shame to them. It is just as much not to honor them as it is to do something that doesn't bring them honor or credit. If we go out into the world and do something that misrepresents our Master, it affects the whole Body. We bring dishonor to our Master Yahshua in the world, hanging Him up to public shame. Then we bring a curse upon

ourselves, and then people even view all of us that way. A lot of people say, “I would never do anything against my parents,” but by their actions they betray their parents, by not being upright and honest.

It also spoke to me about there being no protection when we slight our parents. Such children will be led into greater temptation. Then when it's decided in council, after a child has been given the benefit of the doubt, and every matter has been brought into the light, and considered whether or not the child committed high-handed rebellion, whether it was a pattern or a one-time thing, and it is finally decided governmentally that a child is to be eliminated from the Body of Messiah and sent out. Then we have to all give our *Amen*, and if we don't, then we are those who slight rulers. We are actually undermining the decision of the Holy Spirit. Really, all we are doing is dividing and destroying the Body. The only reason someone would be eliminated is to protect the Body.

It's like in a battle, a commander would actually shoot a betrayer, a deserter, for he is destroying the whole army. There is a lot at stake. Our Master needs a pure body for His will to be accomplished on the earth. We can't tolerate destructive elements in the Body. My brothers Zebulun and Nathan are cut off from Israel, and I don't communicate with them. If I do, then I am undermining something our Father has already done, for they were destructive elements in the Body.

That's why it says, “Let all the people say ‘Amen.’ Surely, they will be put to death.” If they are not, it will only bring destruction. That's why it says *surely*. If it's not sure or uncertain, we don't have faith and give our *Amen*, then we are like the mediums, trying to conjure up the dead, trying to have communion with another spirit. Our Father has mercy on us while we learn these things. But the time is going to come when we are going to be treated like a medium if we give our *Amen* and we're still trying to communicate with those who are cut off.

ha-êmeq — The disrespect in Châm brought the curse. But our nation is going to have an identity that is not like that. That is why there is a lot of opposition to our generations to be that way. The Sabbath is a sign that we are not of that fallen nation. Shem and the ones who have his God have that characteristic — the children are obedient to their parents. Remember in Timothy it says, “In the last days terrible times will come, children will be disobedient to parents...”

Some people would say, “So what, that is life,” but it is not life for us. Our Father's plan was that there would be this shining light of young people who would take dominion over that evil pride of the evil one, who

rose up against his Creator. Ever since then, men have taken on his image and become little evil ones, instead of little sons of God. It gives us vision to put away that rebellion. It is the same old, same old, “Children say, ‘I am having a hard time with my abba...’” All these things come to them from the evil one. But we are going to be a people who are different, because we are going to be the way our Father wants us to be.

Mevaser — Right at the very end of the teaching Yônêq said, “Without the right atmosphere our children will never have the right foundation to understand the love of our Heavenly Father.” That is part of our responsibility as parents. Even though there is mercy because of our lack of a foundation, whatever our Father has revealed to us we are accountable to pass on to our children, that they would have a foundation. Because the only way they will have a foundation is if we put one into them.

The only way they could understand the love of our Father is if that is what we’re communicating from the Spirit who has come to dwell in us. It has everything to do with what we’ve heard about being one within ourselves. If we are not filled with the Holy Spirit, if we are not one, if we are not loving with our Father’s love, then we can try to put another kind of pressure on our children to conform to the standard. That is where criticism comes in, brow-beating, saying things to them like, “You never do what I tell you to do. You don’t listen to me,” whatever it is that does not communicate the heart of our Father.

Our only hope is to be filled with the Holy Spirit. That is our only hope. You can’t figure it out. We have to be controlled by His Spirit. That’s the foundation that would be laid in them, and then everything else, every other source, will be strange to our children. We have to judge ourselves. We can’t change the circumstances, but we can change the atmosphere. This has to extend to the whole Edah, how we treat one another in our life. We have to have an atmosphere rich with encouragement, rich with love. We have to cut off the flesh.

ha-êmeq — It was so bad what happened to that boy who was disrespectful. It is like when there is an illness that comes in. It is bad enough that I have a cough, but the worse thing is when I cough on you, because then my illness is going to affect you. If I just sit here and cough on you, then one by one you will all start coughing. Sickness and evil are contagious. It is bad enough when I am this way, and it is easy to say, “How can I affect her?” That is why it would be mercy for me to be out of here. I don’t want it on you. Evil is contagious.

So someone says, “I don’t care what my abba says.” The terrible thing is that another child is hearing him, and that child is going to want to be like him, and then you have destroyed. It is contagious. In this generation, people say, “You shouldn’t segregate a person with AIDS; you shouldn’t even ask them whether they are infected.”

Things are getting so crazy, that people would say, “You can’t spank your child.” But they don’t realize that rebellion is contagious; it’s going to defile everybody. That’s why it’s mercy that the child is killed, because it’s contagious what he has.

Deshe read these verses in Ecc’cus 3,

*Listen to me your father, O children;
act accordingly, that you may be kept in safety.
For the Lord honors a father above his children,
and he confirms a mother’s authority over her children.
Those who honor their father atone for sins,
and those who respect their mother are like those who lay up treasure.
Those who honor their father will have joy in their own children,
and when they pray they will be heard.*

*Those who respect their father will have long life,
and those who honor their mother obey the Lord;
they will serve their parents as their masters.
Honor your father by word and deed,
that his blessing may come upon you.
For a father’s blessing strengthens the houses of the children,
but a mother’s curse uproots their foundations.
Do not glorify yourself by dishonoring your father,
for your father’s dishonor is no glory to you.
The glory of one’s father is one’s own glory,
and it is a disgrace for children not to respect their mother.*

*(Different ones shared how they grew up in the world and dishonored their parents,
and are thankful for our Father’s mercy.)*

Just write your parents. At least do what you can to honor them, thank them, even if they were the worst parents. Capitalize on anything good in them, even if they were haywire. Get the Valentine’s Card we are making and send it to your parents. Love them, appreciate them for the little bit they did for you. At least you are here and are not dead.