

Taking Moral Responsibility for Your Children

(An Introduction to Effective and Defective Parenting)

If you are threatened by anything in your position of authority, you don't have authority from our Father. He doesn't get threatened. If you have His authority, you don't get threatened. He'll take care of His authority, so you don't have to hang on to anything.

There has been a concern about a lack of discipline in Yehudah. Some people are not disciplining their children properly according to the standards and teachings and traditions. It is a concern that has been passed on to us.

ha-êmeq — Yônêq has said about the first generation that they are very perceptive, but some of them may have fallen into the same iniquities their parents had, which caused them to go through huge crises in their lives because they weren't disciplined. So, they are lacking in basic child training. It is your responsibility to respond if you see a child do something and the imma says, "Now, son, stop that," and the son doesn't stop it, and the imma says, "I said *stop* it, son!" Right there it is your responsibility to say, "Can you come over here for a minute? You told your child two times to do something. That is absolutely against the child training teachings, what is going on in your family?"

From Yadutan's observations in Yehudah it sounds like the first generation is not being diligent to discipline their children. Even a guest said he noticed that parents in the community don't discipline like we used to, but tell their child to do something two or three times before they are spanked. He noticed that and was very surprised how we had fallen away.

It is the leaders' responsibility to be keen to it yourselves and not say, "Oh, I never notice these things, I am really busy" — on your computer or something — "I never noticed the ladies in the kitchen not dealing with their children on the first command. I guess they do."

Yônêq asks, "Do all the parents in your community discipline their children after the first time they disobey?" and he hears the answer, "Well, I guess so. I don't know. I am not around. I assume they do, we have child training teachings once a month or something..."

But you are responsible to keep watch over the souls of the sheep in your care. If you have open eyes, you will notice.

“Son, come over here... Come over here.”

“He heard you the first time. Why did you say it the second time?”

Dullness sets in and becomes a way of life: “That is just the way it is around here...”

That is Yadutan’s observation, that some of the first-generation families are that way. I am sure the shepherds would deal with it if they noticed it. But where are they? Someone has to be around to see. If you are not, you need to be. It really will devastate us if it goes on.

Our Father showed us about child training right before Chets Barur was born because we wouldn’t have been able to make it if we didn’t already know about it before we had any children, so that we would be ready to go into the future, into this battle. It is like a battle, isn’t it, ha-Qinai? It is a constant battle. You are in World War III there. You are just dealing and dealing and dealing with things.

Emet — How long do we expect it to take for parents to come around? In my community I think I have a good relationship with the parents, but I have been talking to some people for years and I still see the same thing.

I don’t feel frustrated, but it seems like it is a constant thing that some people kind of get it and others are going to need much encouragement. There are people who are strong parents, but there are some people I go to who didn’t even realize that they said it three times. I have been to them before, and I don’t feel there has been resistance in them. But maybe here I am a year or two down the road coming to them for the hundredth time and it is the same situation.

Nahaliel — I have the same question. To answer it in a way that I had to answer it might help you. You asked the question of what to do after two or three or five years the same thing is going on. And then the child grows up, after fifteen years of the same thing going on, and you are looking at a child that is uncontrollable, or you are looking at a badly damaged child. And you say to yourself, “Well, I warned them. I talked to them. I said something.” After reviewing that thought, I said to myself, “There has got to be an ultimatum.”

For example, I told one father who was abusive in his discipline that if he kept on acting that way, he was out of the community. It was a drastic thing, and he got indignant at me. Later on, he came to peace about it. I told him we are not going to be responsible for you treating your child this way.

With these kinds of situations, if a person doesn't change after two years, what does that mean? It means we are going to have to deal with a child in our midst that doesn't have self-control. One or both of the parents are refusing somehow in their spirit to get it, and it ends up in your hands. You've got him. There he is. He defiles your child. He defiles mine. It could be my child if I don't listen to people.

I have had that question put to me, "When are you going to change?" It is nice if we receive people really easily. It is good when a person comes to tell us about our child that we can hear them out. But what happens when the person finally comes and says, "When are you going to change? Are you going to change after your child spits in your face? Your children are growing up. You are going to have a child who is pointing the finger at you..."

There has to be some point where it all ends. I don't know exactly what the perfect answer is, but if after two years an imma is not heeding what she is being told, maybe she could be brought into the social meeting with her husband to find out what the problem is, why she can't change: "When are you going to change? Are you ever going to change? If you are never going to change, then we can't take responsibility for your child." It might be a crisis point right there where real change can come.

I guess you know she is going to be destroyed. If we destroy the Body, then we will be destroyed. Isn't that true? Isn't that like gravity? That is the Word of God (1 Cor 3:17). She is destroying the Body, or somebody is. I don't know whether she is responsible, or her husband, or the elders.

Since the Spanking Stopped

In recent years, in the world anyway, since the spanking stopped in the rebellious seventies, certain theorists have taught that rebellion does not originate with rebellious or defective parents. They would say the children are born that way; that's just how they are.

Heb 12:7 tells a different story, and asks a question, "What kind of father is there who doesn't discipline his son?" Or, what son is there who is not disciplined by his father? So, our Father in heaven uses earthly fathers to shepherd and to discipline his

sons and daughters — in the Body anyway. Even in the world this is in the conscience. He uses people in the world to discipline their children, since it is natural law.

How can you tell whether a child or a grown-up is a bastard? It is very difficult to say, but it is not a bad word. The King James Bible says an undisciplined child is a bastard, or illegitimate. What about secular or Christian theorists who conclude from their depraved conscience that a child's rebellious nature does not originate from a defective parent, but that the child was born that way? What about the biggest bastard of them all — the father of the son — who won't exercise his authority to discipline his son, which is natural law?

That father certainly has no place in the nations. Never! I don't care how many good deeds he does, if he does not discipline his child there is no place for him found in the universe, except in the second death. Heb 12:7-9 is not just speaking of people in the Body, it is speaking about people in the world: "What father is there that doesn't discipline his son?"

The illegitimate source of the rebellion is the father of the son. For the secular humanists, or theorists, and the parents held under their sway, it may have been better if they had aborted that child than to raise him to go to hell. The illegitimate fathers raise illegitimate children. But the secular theorists blame God for rebellious children, saying they were born that way: "It is just their nature."

But it is not, for children are not born rebellious. They are *caused* to be rebellious. Certainly, the whole world is under Satan's influence, but everyone still has a conscience. And that conscience needs to be developed, tutored, and mentored in the right way. It is not just a matter of the child's nature.

What are fathers for in the first place? Are they just for the purpose of having illegitimate children? Did our Father say, "Well, since the Fall, fathers are just going to have a bunch of illegitimate children"? No. In the world, before the seventies and sixties,

fathers in the world disciplined their children. It is just common sense, inherent. But the whole earth is being filled up with Satan's servants to do his will.

The Purpose of Discipline

The purpose of discipline is to train up morally responsible human beings. They have to encourage their children. They either encourage them to be morally responsible, or morally irresponsible. It is just according to how the parent raises the child. So, here we are, saying that we are redeemed parents, and we don't discipline our children properly. Parents who are not morally responsible for their children certainly encourage the natural propensity, or inclination, towards selfishness. They are "sugar daddies," giving their children everything that they want — not what they need, but what they want.

We shouldn't give our children what they want, but only what they need at a certain age. If you give them what they want, you are spoiling them. You don't know what you are doing. You are destroying your child. Give them what they need. They need food. They need clothes. They need love and attention. They need discipline. Don't just "goo-goo" your babies. They'll grow up thinking they need that. They'll go wild because they don't have it.

It can't be that parents would encourage a child's natural inclination for selfishness. What does Pr 22:15 say? Do you get the big picture? This is written to the Israel of God, who are not going to raise up children who are going to fall away, hate you, and kill you, and talk about how horrible it was in the community.

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

What is bound up is inherent. But it is not a hopeless iniquity, which cannot be removed. It is very important that we understand this. "Bound up" does not mean it is a hopeless iniquity that cannot be removed, unless a parent seals it — that bound-up, inherent propensity, foolishness or whatever it is, a parent can seal it in him. What's

bound up is either sealed, or removed by the rod and reproof. So, what is bound up is inherent, but not a hopeless iniquity, which cannot be removed by effective parenting. It won't be removed by defective parenting, but sealed.

Defective parents can seal it if they don't employ the only means of removing it. They never know, in a spiritual way, the good news of deliverance and new life in Messiah. Even if someone has had foolishness sealed in him to some degree, and then comes into the Body, and still having something in him to hear the gospel, then when he is born again, he has a new life. But he still has something bound up that has to be removed by the discipline of our Father and his brothers going to him, helping him to see his iniquities and problems. We are our brother's keeper.

So, in many cases foolishness is sealed in, and people go over the waterfall and don't even care. They don't even "hear" the good news. If someone has enough in him to be able to hear, then he wasn't altogether sealed, because maybe his mother was good to him and gave him a little bit of encouragement and hope. That's what parents are for. How important are parents? How important are fathers? Why does it speak of *fathers* in the way it does in Hebrews 12?

This new life in Messiah is where one can attain to a righteousness surpassing all others on earth. In Mt 5:20 it says that our personal righteousness has to surpass that of the Pharisees. The Pharisees had a marvelous righteousness, didn't they? They wanted to do well, they wanted to keep the Law, etc. They had a particular righteousness. Paul said he was righteous, didn't he? But, he had to count his righteousness as nothing in order to gain the righteousness of Messiah. Still, he was blameless, he said, according to the Law.

2 Cor 5:21 — To *become* indicates transition; we become the righteousness of God. It is not saying here that we *receive* His righteousness (it is already known that we receive His righteousness in salvation), but the word *become* indicates transition. We are in the transition of becoming righteous, just like our Master.

This is not God's own righteousness, but our own, as we progressively grow. We grow up, as Eph 4:15 says, in every aspect of our being. Are you grown up yet? In Phil 3:12, Paul wasn't grown up, but in 2 Tim 4:6-8, he was. Then he could say, "If I am absent from the body, I will be present with our Master."

He said in Phil 3:12-13 that he hadn't arrived there yet. "Not that I have attained it, but one thing I do, I forget the past and go forward, laying hold of what Messiah laid hold of me for." We are in that state of transition, the metamorphosis of becoming like our Master in His humanity, in His human righteousness (1 Jn 3:1). It is amazing how we can be the sons of God.

From our Father in heaven, through human hands in the Body, to be handled is the key to prosperity. It is impossible to attain to Phil 3:10-15 apart from discipline from our Father through human hands. If someone needs discipline, we go to him, and through human hands we bring the discipline to people that they need. If we don't do it we will be disciplined ourselves. If it doesn't happen through us our Father will have to discipline them. They are not going to go without discipline if they are sons.

What kind of father would it be who didn't discipline his sons? That is what it says in Heb 12:5-10. Our Father will discipline us. He is not raising bastard children, is He? He still disciplines us. None of us go undisciplined. He'll do it, but He wants us to do it. We are the mediator — the priesthood. Our Father will bring discipline, death, disaster, whatever it takes — He'll remove us. Why shouldn't He remove us? Shouldn't we be removed if we are rebellious — not doing what He says and being disobedient? Or should He just let us live on in the Body and destroy it? He said if we destroy the Body we would be destroyed. Let it be! Can we say, "Amen! Let us be destroyed if we destroy the Body"?

The brothers said, "Amen."

The Process of Training

Discipline in Heb 12:5-7 is a process of training. Joseph was our Master's foster-father. How good a father was he? Our Father chose Joseph to father His Son — human hands. Whether He needed discipline or not, I don't know, but He needed to grow up straight; in every way He had a father. Can you imagine Miriam and Yoceph? I say, "Let the places at the right and left hand of our Master be reserved for them." Our Father found them worthy to entrust His Son to them.

Discipline is a process of training that fosters moral development — increasing in our own human righteousness to approach Messiah. Rev 3:4 — *Worthy* means to be compatible with Him. It also means *comparable* to Him — we are compared with Him, just like a husband and wife need to be compatible. We need to be like Him. We are all learners — learning, growing, and developing in all aspects of our being.

How many times have we heard Eph 4:15? Are you bringing it to your children? Are you bringing it to the people? There are five aspects of our personality — physical, spiritual, mental, emotional, and social. Is there any better place on Earth to grow up socially than the Body of Messiah? Can you do it out in the woods somewhere living in your little domain somewhere with your four and no more? They may have book knowledge and know what to say, but they are deficient mentally, socially, and certainly spiritually. That is what it means there — every aspect.

So, no child is endowed nor can his own self-control in his own human righteousness be sufficient to join him to Messiah, no matter how good he is. It has got to be our Father's righteousness and that has to be developed over a period of time, learning, having mentors, teachers, being instructed, disciplined — receiving your brothers and sisters when they come to you — all of these things.

Many husbands, due to their deficient attitude and personality, create a defective relationship with their wife, and with other people. We can't be deficient. We might have

been chosen when we were deficient, but if we keep on being deficient, that means we have no communion with our Master. There is nothing in us in communion with the Holy Spirit. The Holy Spirit is not doing His work in us. But He is not a defective father. He is not a defective parent.

Yochanan of Manasseh — Fellowship with the Holy Spirit means a continual upgrading.

That is right.

Shemiyah — 2 Pet 1:8 says that if these qualities aren't yours and *increasing*, you have been shortsighted, even to blindness. You have forgotten that your sins are forgiven.

That is right. That is so good. We used to speak about that a lot:

But also for this very reason, giving all diligence, add to your faith virtue, to virtue knowledge, to knowledge self-control, to self-control perseverance, to perseverance godliness, to godliness brotherly kindness, and to brotherly kindness love. For if these things are yours and abound, you will be neither barren nor unfruitful in the knowledge of our Sovereign Yahshua ha-Mashiyach. For he who lacks these things is shortsighted, even to blindness, and has forgotten that he was cleansed from his old sins. Therefore, brethren, be even more diligent to make your call and election sure, for if you do these things you will never stumble; for so an entrance will be supplied to you abundantly into the everlasting kingdom of our Master and Savior Yahshua ha-Mashiyach. (2 Pet 1:5-11)

Amazing, isn't it? Just think what that says. What if we never experience that? Do you think Peter went crazy there writing those things? Was it unattainable? Or did the Holy Spirit lead him to write those things because they are certainly attainable? A lot of people think they are not attainable, that they are impossible. This means they are not in communion with our Father.

Mevaser — We are actually going to justify our Father by being saved in this age, for there are many who say you can't be.

That's right. If we have one another, we can.

Shebet — After Yadutan spoke, and Emet asked the question, "What is it going to take?" Immediately I thought, "It takes a community." Yônêq said, "We are our brother's keeper." Yadutan was really wise, not wanting to be

silent, not wanting the blood to be on his hands. So, the blood is on our hands if we don't go to one another with our Father's discipline. The child training teachings encourage us to go to one another about each other's parenting. I am standing here guilty as anybody. The blood is on my hands as much as anybody.

I hate that Emeth is always the one who goes to the parents. He does do it. It comes to me to say, "Well, that is what he does," as though that were his job and not my job. But it is my job as well. I'm guilty for not doing it. I am not going to stand here and say what the things are that stop me from doing it. I don't have any excuses. I want to own up to my part when those things aren't done. There's no communion if we are not doing that.

That is right. What is sin? Knowing the right thing to do and not doing it (Jms 4:17). And, what is hate? Not loving your brothers. 1 Jn 4:20 — What does it say love is, and what does it say hate is?

If someone says, "I love God," and hates his brother, he is a liar; for he who does not love his brother whom he has seen, how can he love God whom he has not seen?

Hate is not loving. Therefore, what happens? I guess we are all deficient here. We are not trying to condemn anybody. We are all learning, coming to the knowledge of the truth, aren't we? We haven't arrived there yet, so you don't have to be condemned. But, the day will come when if we don't go to our brother when we see him falling or failing or in sin, then we hate him. It is hatred. What happens there? It is sin.

And what if we don't confess that sin? What happens? Your sins start to pile up. Then you go over here and do this bad thing, and confess that, but it's not forgiven. You didn't go back to where you failed to love your brother. So your sins piled up. It is not going to be relieved until you go back to where you failed, to where you sinned. So, if we go on sinning in this way — not loving our brothers enough to go to them — there's no longer a sacrifice for our sins. Why? We aren't forgiven for that first sin. We swept it under the rug. We didn't even consider it until we committed some obvious sin. Then we confess that. But, did our Father hear it? No, because we didn't go back to the first sin. So you say, "We are all condemned."

But we are not because our Father is preparing us for a race. That is why in Yom Kippur we have ten days to get everything out that we have done. We have to remember and bring back everything from that previous year. If there is anything in us that has sinned we have to remember it. If there is any one thing you know where you have hurt a brother, then you have to confess that before the next year starts. That is why we have washings. We will all be washed. I am sure all of us would like to be washed. We will be washed of everything. We will all go and cry out to our Father. Some people may say, “Well, I am not sure if I am saved,” and they will be saved.

1 Jn 5:13 says that. If we find out by reading 1 John that we are not saved, we can be saved, it says. That is great, because our Father is wonderful and good to us. He is teaching us and bringing us to a point where we can walk our talk. We can't go on in sin. We have to do what is pleasing in His sight. He can't hear our prayers. Have you ever prayed and you knew He didn't hear you? (1 Jn 5:14-15) So, we have to help our brothers and sisters know these things.

It is not an impossible course. It is a narrow road that we are on. Not many will walk that way. Most will walk the broad way, but they won't enter the Kingdom.

Hakam — That lack of love cuts us off from revelation (Jn 14:21). If we have His commandment to go to one another and we don't do it, then that means that we really don't love Him (Jn 14:15). If we don't love Him, then He won't reveal Himself to us. If we do love Him, He *will* reveal Himself to us. If we don't have that ongoing revelation from Him, we are lost. We are blind. The gates of hell prevail against us. Then we are going on in rote, principle, and no life, and everything is going on around us, and we can't really see it. The only way we deal with it is by natural-mindedness, because there is no revelation anymore.

We fear man more than we fear our Father. We are fearful to go to someone. Have you ever been fearful to go to a brother? We have to fear our Father more than man. The righteous are bold as lions. Is that right?

Hakam — One thing on this subject that I think is very necessary, in light of the question Emet asked, “How long do you wait?” How long do you

wait before you expect someone to change? In these situations it is not just one person going to another and telling him over and over again that changes things. I think we have to become true households that really and truly care for each other. There must be a standard and an atmosphere set in the household.

I have lived in a household with a young couple for almost a year now. They are a first-generation couple, and they have problems with their children and problems in their relationship, because there are problems in their foundation. They are fantastic, wonderful people who are very needed in the Body, and their children are wonderful children, but they are very needy.

The household head doesn't let situations go by. When they come up, that is what the social meeting is about. Or there is a special one that is called, and the members of the social meeting sit down and go into that. There is an atmosphere created that is absolutely *for* that couple. There is no toleration of any kind of worthlessness or any kind of negative feeling. What I mean by "no toleration" is that the love and the communication that the household is for you and for your children is powerful.

When you see someone neglecting something in a child, if you have the kind of love our Master does, you will go to that person and won't let him or her get worthless and withdraw, and do all manner of things that you used to do. This is kind of easy for me, because I used to do all those things. I know all those ways of denial, of everything. I know the fruit that is coming, so I have something in me to be a little bit passionate.

I don't let their drop of countenance or defensiveness hinder what our Father wants to do for this couple, because I know He has the power to do it. Hopefully, it won't take this couple thirty years before the light dawns and we will be getting somewhere. If they can get it in a year, then they are thirty times better off than I am.

There will be people who come in at the last moment.

Hakam — I have seen that if that atmosphere can be created in a household that is the only thing that is going to cause fundamental change in people. We are talking about complex things. They are not easy situations. If that atmosphere can be created in the household, then it is supported every day, all day, with all the women, throughout the household. Then it becomes the way it is in the household. There is a way that is really encouraging, and people feel secure. They don't feel isolated and singled out like this one particular imma.

It was so easy for her to feel so isolated, so singled out, that her children were so bad that it made her worse. She would react more to her children. She would try to get them to perform better. She would drive worthlessness that much deeper into them. The husband would come home like a tyrant, ordering her around, and being totally insensitive. But I have seen a change coming to this family because of what I have just been talking about. I think that is really what it takes for real deep healing to come. Worth has been communicated to them, enough where they are starting to believe in the hope that is in Yahshua and in trusting people.

So, you start to see it in their children. They are changing and starting to go in the right direction. The things Yônêq is teaching us are so deep, and if we apply them as households, we are going to start having secure people living in our households, instead of people who feel like there is no hope for them. We will be going around putting out fires if we don't do this.

When they come to the social meeting they think they are coming to the judgment seat. Or not even that, but coming to people who are going to blast them. But that's not what social meetings are for. We want to help them.

Shemiyah — 1 Cor 13:8 says love never fails. It is going to take love, because love never fails. Love creates an environment in a household where people trust each other. If the household head loves the people under him, it won't fail.

This is an introduction to the teaching about effective and defective parenting. When it comes out, our Father willing, we will start teaching these things all over the Twelve Tribes. There is no way we can start the Race with the extra weight of our own sin and iniquity. The more we see our sin, the more effective we are. I am thankful our Father said, "If we go on sinning this way *after* we come to the knowledge of the truth," for a lot of us would already be gone if He wasn't patient with us. But we are coming to the knowledge of the truth.