

What it Means to Curse a Parent or Ruler

“And he who curses his father or his mother shall surely be put to death.” (Ex 21:17, NKJV)

“You shall not revile God, nor curse a ruler of your people.” (Ex 22:28)

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

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

Disobedience to parents, or the government of the Edah is directly forbidden in Ex 22:28 – “*You shall not revile God nor curse the ruler of your people.*” This means you don't bless them, you don't obey the rulers of your people. This is whatever the opposite of *bless* is, just as Heb 13:17 says. Their watch over you should be a joy to them. Not to obey your elders is a curse to them. It grieves them and it goes right back to Ex 22:28. To not bless rulers or to not make their work a joy is to curse them. This is what *curse* actually means in this context. What greater curse is there for someone than to ignore him or treat him as insignificant? It reviles God to do that.

Remember

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

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

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

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

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

What Makes for Appalling Behavior

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

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

God’s Co-Workers

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

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

The Underground

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

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

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

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

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

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

Heb 13:7 – *Remember* means to keep someone affectionately in mind. It may be what the Amplified

Bible says as those deserving the affection or recognition. Those who deserve the honor retain in your heart and mind, remember them.

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

The Minchah

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

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

Living Long in the "Land"

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

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

The Sabbath

Ex 31:14 of course has to do with the Sabbath, what happens when we don't obey the Sabbath. Ayal deliberately worked on the Sabbath, therefore he was sent away to come to repentance in the set amount of time we gave him — seven years. Now if someone does the same thing, since we have, through Ayal, come to the knowledge of the truth, we would send him away. Ex 31:14 says you will be cut off from among his people. Ex 31:15 – He shall surely be put to death — cut off from among His people, out among the Canaanites, who might kill him, like the man in 1 Cor 5:5, who was put out of the church so that Satan would take his life.

Ex 31:15 – "...he shall surely be put to death!" You can see deliberate sin in Num 15:30-36. We train our children how we want them to be. If they keep on cursing us, treating our commandments as a light thing, what are we to do? Shall we keep them in the community and let them ruin the whole Edah? 1 Jn 2:3-6 – If we do not obey God, it is the same thing as a child not obeying his or her parents. A child is cursed since in his eyes his abba and imma are lightly esteemed and his abba's commands are to him superficial. It is like a Christian who treats lightly our Master's commands. A child who slights his or her parents is to be put out of the land. When the judgment comes you are to have nothing more to do with him. If he is too young, you will just have to go with him because it may be your fault anyway.

Sins Unto Death

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

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

1 Jn 2:3,4,5,6 – What does it say?

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

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

Obedience to His commandments tests whether one knows Him or not. What are His commandments?

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

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

That’s right.

Those Who Belong to Him

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

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

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

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

Leaders

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

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

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

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

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

Yochanan Abraham – Usually when the elders sin, everybody knows about it. When they are rebuked, it brings security to the Body. Otherwise they think the elders are getting away with things they get corrected for. This rebuke is before all, but again, it depends on the kind of sin it is. It may not need to be brought out before all. Some things don't need to be revealed; this has to be judged, and there is room for discretion (Pr 25:2).

Ridicule

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

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

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

Dedication

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

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

We have the child training teachings and we know how to pray for our children. We are without excuse. After putting the child in custody and judging him worthy of death, if they do not actually put the child to death in this way (meaning put him outside of the community) then they all – the leaders, the parents, and the whole community – will be put to death. Someone has to stand up and say, "This cannot go on. He is a worthless child because the parents make him feel worthless."

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

The Age of Accountability and the Responsibility of Parents

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

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

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

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

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

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

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

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

Pr 22:6 says, *“Raise up a child in the way he should go and when he is old he won’t depart from it.”*

Then verse 15 says, *“Foolishness is bound up in the heart of the child, the rod of discipline will remove it far from him.”* Isn’t it wonderful that our Father had it written in the word that foolishness is bound up in the heart of the child? He also tells us what to do about it. So, who is the one who is going to suffer for not knowing and not obeying our Father in heaven; for reviling Him? (Eph 6:1 and Col 3:20). In Rom 1:30 it says that children will not obey their parents. Why? Because they are bastards. They do not have an abba or father who cares enough about them to discipline them (Heb 12:7-8 in the KJV). They don’t have someone who “gives a damn” (excuse the expression). Discipline is vital to a child’s self-image. What makes for appalling behavior is that nobody cares about him, not even God. Discipline is essential to the end of making our children feel worthwhile.

Train Up a Child — Sons versus Bastards

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

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

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

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

Disobedient to Parents

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

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

A Gentle Warning is Enough for Sheep

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

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

Shunning

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

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

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

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

Reville or revolt against God: the state of a person in rebellion against God is revolt. You denounce in word and action an elder or a parent. Now we are all going to have faults. Everyone is going to have faults, but we don’t

have to sin, do we? John wrote these things to us that we might not sin (1 Jn 2:1). Our Father would like it better that we didn't sin, but if we do we have an advocate with the Father. Sometimes it is better that we sin so that we can see what kind of horrible state we are in.

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

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

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

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

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

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

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

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

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

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

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

YHWH.

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

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

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

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

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

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

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

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

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

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

Qatan – Something I thought was really precious was in 1 Ths 5:14, what it actually means to admonish the

unruly. The undisciplined are those who haven't been properly disciplined. Admonish means is to bring the consequences of a person's actions to his attention. That is really all it takes and is much more effective than anything else is. Coming down on someone might just keep a goat in the community through fear. The end result is only defiling the community.

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

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

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

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

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

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

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

Othniel – I heard today that I love the truth. I heard the heart of our Abba. I want our Master's name to be lifted up on the earth. I want our children to love His authority. How are we ever going out to these Open Forums if we are not doing these things? So many times today I was cut by what I heard today to the point I didn't know what to do. But I loved it. I want to listen to my brothers and sisters, even if they are only one percent right. He came into my tomb and set me free. He gave us children and allowed us to write right on them. If His laws and commands are not written on our hearts, then all we can pass on is a legal, rote thing. That will cause them to be dead and us to be dead. At these Open Forums, He wants us to have confidence to speak His words, even when people come from there into our midst. If we are being true, we will have nothing to hide or be ashamed of and we can say, "Here we are, just like we told you about."

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

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

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

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

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

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

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

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

We are beginning to see that our Abba's goal is for His Word to become fully incarnate in us. So that corridors for His Word must first be established. This is the significance of established parental authority (Ex 20:12; 21:17). It is the initial corridor for our Abba's word into that new person (child). Down that corridor will pass all of our Abba's word from then on, unhindered by rebellion. If, on the other hand, that corridor has not been established, nothing else of the anointing can get in to find a home in that child's heart, and instead of there being a corridor for our Abba's word in him, he becomes a corridor into the edah for our adversary, a safe passage for thoughts and ideas from the evil one to travel into the community on. Obviously (according to Ex 21:17), a child whose practice is to take lightly the instruction of his parents has already been established as a corridor by our adversary, and must be cast out of the Edah.

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

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