

Making a Pact with Satan

We were talking about demise, how the undermining of the Body of Messiah in the first century came about. There is the satanic principle of rising up and wanting to be first, so the bishopric system came in through the Nicolaitans in the Community. The Nicolaitans started dominating. They conquer the people, they take over and the rest just sit quietly, or maybe it's because the rest were sitting quietly and someone had to speak. We have that tendency ourselves. Some leaders do it when there is quietness. Someone's got to lead or pray... But they're not coming from the Holy Spirit; they're coming from something else.

That's what took over. The underworld, the underground, cliques in the Edah, holding secret things, not being open, peer pressure among the youth undermined the foundation. *Undermine* means to weaken or wear away gradually or secretly — a secret wearing away that comes in gradually.

Satan means adversary, foe. Our children made pacts with the evil one. They may say, "I didn't know I was making a pact with Satan." Well, it doesn't matter. They knew they were doing something adverse, contrary to the direction we were to go in. They knew they were getting off course. They knew the peer pressure. No matter what they say, of course they knew what they were doing. Knowing the right thing and not doing it is making a pact. Acting against, contrary to direction — that is what *adversary* means. A *pact* is like a secured desire.

Our children know whether they are being led astray or not from the direction of their parents and the direction we've all been given. Anything adverse to that direction is making a pact with Satan. It is not just doing something bad. After a while we become calloused so there's no excuse to say, "I didn't know what I was doing." They knew that what they were doing was wrong, that it was *adverse* to our Father's will — which is entering into a pact with the *adversary*. What they did was antagonistic, involving

antagonistic parties or interests. It was adverse. This weakened and wore away the first church gradually. It was the demise.

The Popes came forth gradually. They were bishops who went beyond their grace; they went beyond the people. They dominated the people and pretty soon they were in the position they had created for themselves, after the apostles were gone. There has never been such a quiet time in history as from the end of the first century through the third, to the time of Constantine. It's very difficult to know exactly what happened during that time. People can't understand how the change took place, yet historians say that by the end of the third century the church had changed beyond recognition from how it was in the beginning.

Our Master said, "I'm taking the kingdom away from you and giving it to a nation producing the fruit" (Mt 21:43). Paul told the Romans (Rom 11:22) that just as old Israel fell, they could fall in the same way. They also would be cut off (verse 21).

The only possibility of remaining and not being cut off is to continue to receive revelation. You can't know it naturally – natural understanding is by "flesh and blood" (Mt 16:17). You can have it in your brain (flesh and blood), but natural understanding didn't reveal to Peter that Yahshua was the Messiah. *Reveal* means that in the innermost part of a person's being he *knows* something and it's unshakeable. Jn 14:21 — The gates of the underground can't prevail against someone to whom He is revealing Himself.

The church died as a body dies — as soon as the spirit leaves the body. So a church can die and Christianity came out of that. *Underground* means secretly, without you knowing it's going on. Cliques, pacts, peer pressure have happened in our communities before and the people fostering it have been destroyed.

Some of our youth have left the Community and a lot of people might think we have to do everything possible to bring back those who have left. It is true that our Master taught us to leave the 99 and go out and bring the lost sheep in. But that lost sheep is not someone who is broadcasting how horrible the Community is. A sheep can

have a weakness to go astray, but not a weakness to side with those blaspheming the name of our Master, or doing undercover work to destroy. Such are those whom we are not even to talk to – not even to say “hello” to. We are to treat them as dead — as if they don’t live anymore. But first there has to be a judgment that this person is coming against the Edah and there is no way for him to come to repentance. The “Prodigal Son” didn’t blaspheme his father. We have a lot of prodigal sons whom we welcome back. Lk 15:17 says “when he came to himself,” which shows that it was really in his heart to be with his father.

The only way our Master could heal was through true compassion. True compassion has to come from our Father and not just from some human emotion. We’ve had false compassion many times. Our Father heals with true compassion. We have to be careful how we judge matters. We have to get the right information based on facts and decide whether this person has come against the authority of the Edah, of the elders, and then have nothing more to do with them. We have to treat them as if dead.

But then some of our children call some of these dead people and talk to the dead. They’ve got to go out of the Community and their parents may be able to come back when their wayward children are old enough to be on their own. If we could stone them it wouldn’t be a matter of parents going out of the Community to live with them. But as we don’t literally do that, unless there is a relative who will take them, then a parent has to go with them.

If someone is in league with our enemies, he is over the waterfall with no return. Pr 2:19 —Those who go to her never come back... They go to the departed spirits and never regain the path of life. By understanding Proverbs 1 and 2 you can find out who you can bring back and who you can’t, of those who have left the Community — our children, our youth, and other people in the Community. Make a judgment based on Proverbs 1 and 2.

Pr 1:8-33 — These are just certain types of “friends.” Verse 28 — Esau cried with tears that he forsook the covenant, but to no avail. Verse 33 — It will go well with them — why? Because He is a shield to those who walk blamelessly, by honoring their parents. He’s a shield for them; it goes well with them. We know from Dt 5:16 that it goes well with every child who obeys and honors his parents. There’s not one child — and that is the word of God — who respects authority whom it doesn’t go well with. Everyone who respects authority it will go well with them; if you don’t, it will not go well with you. He will not be a shield to you, like it says in Pr 2:7.

He is a shield to Eliezer’s little girl; she’s not a “handful.” A lot of people say, “My child is a handful and won’t obey me.” If they don’t honor their parents it’s not going to go well with them. It’s not going to go well with the parents who don’t abide by the child-training teachings. “But those who listen to Me will be secure without the dread of disaster.”

Pr 2:14-15 — That’s why children are rooted out. It will not quit happening. We’re not going to keep the rebellious children. The rebellious can’t live here, although there will be subtly secret rebellious people who destroy, who have made a pact with the evil one. They are always complainers, never supporting what authority says, complaining against the brothers who are the leaders. It will always happen. Let’s understand that acting contrary to direction given is making a pact with the adversary.

To steal one of the sheep is one of the worst sins possible that anyone could commit.

There are some sheep we go after and some we don’t. A long time ago in Sus, a woman left for a day or two and we *immediately* got in the bus and went after her. We left the 99 and went to get the lost sheep. But some people we can’t go after. We’ve gone after people who finally ended up leaving. I think we ought to turn some people over to Satan for the destruction of their flesh, because they’re just destroying and there’s no hope for them. We have to know who the sheep are and who they aren’t. We’ve gone

after a lot of goats. We didn't know the difference back then, but by the time the Race begins we'll have that discretion. We'll see if they try to destroy by undermining, creating an undercurrent. Anyone who destroys the Body will be destroyed.

I'm sure some parents are going to have compassion for their children, and they're going to go and reach out to them because Yônêq said to go and reach out to the banished ones. Do everything possible to bring the banished back. But some cannot come back. That doesn't mean that the parent can't leave and be with their child, but their child can't come back and destroy the Community. It would be better for the parents to leave and be with the children even if they're 18 – 20 years old. It would be better than the child coming back into the Community and leading other children astray, having influence on your precious child that you don't want to see depart.

Mevaser — There's a difference between the sin Judas committed and the sin Peter committed. Peter said, "I do not know Him." Judas said, "I do know Him, and this is where you can find Him, and this how you can get Him." One could be forgiven and the other one couldn't.

It made me consider what it would be like to have to pick up a stone and throw it at my child, later on in their life. If you could realize that it's your own fault if you end up having to... Right now I am dealing with rebellion in my five-year old. I don't ever want to have to pick up a stone in my heart and cut her off. I want her to grow up and love our Master Yahshua. I don't want to have to cut her off in my heart, or be cut off myself because of my sin.

Teach proverbs and they will remain in the land of the living.

Ahimelech — You can really see the importance of dedicating our children to the Body of Messiah, not just as a ritual, but from the heart. Most of the children who have been this way, people have known and tried to help, but somehow the parents didn't receive. I want to receive people about my children. I dedicated my children to the Body of Messiah because *I knew I didn't have what I needed* to raise them, and I knew that the Body of Messiah had the wisdom I needed.

Nun — Years ago in Island Pond before going over to New Zealand, in the child-training teachings we were hearing about using sufficient force to quell the rebellion. There is a spirit that comes to parents to take away

their power, their virility. It emasculates them to reduce them to being ineffectual. That spirit comes to me and everyone. We have to prevail over that spirit and quell the rebellion and turn the heart. Yônêq had said the Bar Mitzvah teachings need to be in the hands of parents 12 years before Bar Mitzvah, so now, in Asher, they are presenting these at dedication.

Our Father's name is at stake (Rom 2:24) — “the name of our God is blasphemed because of you,” talking about the Jews. Jn 14:21 — Revelation comes to our children; not one of them has to lack. We can't make up for that with false compassion. When the parents lose virility and power, then they start wanting to show false mercy and false compassion to children. Parent and child are both naïve. Even very young children have a tendency to draw together in pacts. No one can escape from genes, but we have a spirit that prevails over us. I have been given authority and grace to raise children to give honor and not blaspheme our God. With that spirit of virility our children will turn.

Daniel — Parents can change the nature of their child. We have that kind of authority. A spirit comes to us to take away our virility. It is our responsibility to take them down that path and alter what is in them that would make them deviate. We have the Holy Spirit upon us.

We have to stay on course. The chief job of the adversary is to lead astray. We have to put him in his place (Rev 20:1-2) and he'll be there until the end of millennium when he'll be released to do his job again — to lead astray. Is our Father just wicked to do that? Why doesn't He just keep him in death? Later, he is put into the Lake of Fire and he will never come back. He's only temporarily in the abyss. But still, people will be led astray by their own doings. Those who die at 100 in the next age will be thought young. It will be considered a tragedy.

How come our Father lets him out? He doesn't get out on his own. Why does our Father do that? Everyone has to be tested. The angels had to be tested and one third went off course; the rest stayed on course. Our Father is not going to have anything untested in the eternal age. We're tested as stones right now, the nucleus.

Qashab —To stay on course we really need each other. Those whose children have left did not welcome other people, but rather made them feel like not coming to them anymore. New disciples look up to me and I could easily have an air about me that would make it hard for them to come. I

have to create an atmosphere that they feel free to come, so I can hear and not lose my children. How many times do you see something in a child — a little disrespect to an adult, not heeding parents — and don't say anything? If it is hard for me to go to someone, how much harder is it for a new disciple who sees leaders with faults to go to them and say something?

It's the body principle: you don't get mad at your finger. As in the human body where all the parts are connected, so is Messiah's Body. We're baptized into that Body. You can't even go to the Breaking of Bread if you're not receiving your brothers, can you? You eat and drink judgment to yourself.

ha-êmeq — One thing our Father is trying to tell us is to “get wisdom” (Pr 2). We had a great big meeting in Yehudah where Yônêq taught the children from Psalm 1, the two ways, the upright and the wicked, the right way and the wrong way. If the children had decided to follow the path of the upright, then they would have been able to receive the apprenticeship teaching right. But some of them only saw it as a great chance to get knowledge. In the apprenticeship festival it was presented like the University of Yahshua, but it was for those who had chosen the path of the upright.

If their apprenticeship had been in studying the path of life, and the Proverbs and what it means to be holy, and not just learning electrical and getting your electrical license, then that would have helped them. It might be Proverbs 2 that they need to be apprenticed in for five years, and then at the end of five years, they would know Proverbs 2. Then they would be equipped to administer Proverbs to someone else.

But some of them said, “Ah, we get to shift over to natural learning for five years. Good. So we have to find someone who is really good at electrical, because all I know is Proverbs.” Our most important job in this life is administering the Proverbs, having discretion and wisdom and discernment.

We want to have electricians, but if we could first apprentice our children in the Proverbs, that would be a great apprenticeship program, because then they could have a whole toolbox full of Proverbs. Then they would be equipped for all the dangers ahead. What Yônêq said was so clear about the pact that could be made with the adversary, and how you leave the path of righteousness.

We need to have a whole nation of philosophers¹ that we're raising up in the Proverbs who understand what is going on. They're not just fumbling through life. They will understand how one makes a pact with the adversary. That could be a college course. It could take a few years to teach. Then they can be equipped for life.

Our youth are going to be honored and praised. If they have been trained in the Proverbs, they will know what to do. They'll be weighed by the praise they receive. Our major in the Twelve Tribes is being philosophical teachers.

A pact is an agreement, like an agreement with the adversary, or acting in agreement with others who are with the adversary, creating a pack — a group that works together which is contrary to the direction of the Holy Spirit. It's rebellion against our Father; it's rebellion against the Holy Spirit; it's rebellion against our parents. It's rebellion. Satan is the rebel, the first rebel. He was the rebellious one. He makes everyone rebellious. We cannot tolerate rebellion in the Body of Messiah. It's satanic. Either the rebellion has to go or the rebellious person has to go.

A pact is an agreement or a treaty, like a treaty with the evil one. Our children are bombarded with the enemy and they hardly have any protection because there is no shield for them. They're not walking uprightly. It doesn't go well with them so they finally end up making a treaty with the enemy, a cease-fire. "Okay, I'll go with you. I surrender." They surrender to the evil one.

But they have to make an agreement, a pact, with their parents. "Whoever is not with Me is against Me; whoever does not gather with Me, scatters." It's the same thing with your child. Say the same thing to him. "If you are not with me, you're against me. I want you to be with me. We've got to be together, allied in the same purpose." This is what we have to inculcate into our children. Don't let them get away with anything.

In the story of the "Prodigal Son" one son left, the other son stayed. The "in-line" son was working. His father didn't show partiality to him. His son was working with the

¹ Literally, *philosophy* means the love of wisdom.

slaves. And then the slave came to him and said, “Did you hear about this thing going on there?” But you’ll see that it says, “I’ve been working *along with the slaves* all these years, and here you are celebrating that rebellious son coming back.” He was working with the slaves. Your Bible might say *servants*, but look it up in the Greek. It says *slaves*. The father didn’t show partiality to him, saying, “You don’t have to work.” That’s how the good masters were; they worked along with the slaves. Our Master upheld slavery. Let’s not be partial to our children, especially the leaders’ children. “Oh, he’s the leader’s child. He’s special. He doesn’t do those kinds of things.” Leaders’ children have to be examples.