

Defective Parenting Syndrome¹

This is about our children and their parents, and how they discipline their children in the right or wrong way, in the way they will or should go. Discipline is a training process of learning which fosters moral development. No one automatically comes to self-control without that which fosters the development of moral character. The responsibility of this process is given to the parents, along with the accountability.

Pr 22:6 — “Train up” is where we get the word *discipline* and *to disciple* (Heb 12:5-9). One who is or can be “trained up” is a disciple, or one who is or can be disciplined (Pr 22:15; 29:15,17; 1:8-9). The reason a child will not depart from the Way in Gen 18:19 and Pr 22:6 is that after having been trained up in the Way of Yahweh, he arrives at the character level where he is able to discipline himself — come to self-control. He is able to judge himself right (1 Cor 11:27-30) after Bar Mitzvah. “Train up” is what happens from dedication to Bar Mitzvah.

No child is automatically endowed from birth with self-control. This is what Heb 12:5-9 actually means in the case of a child who has not been supported and trained up — confirmed in the good or right way — to use his dormant and natural ability to control himself. He is or can be actually saved upon hearing the gospel, being forgiven, and given the gift of the Holy Spirit. But he cannot be left to himself again under the assumption that he will automatically come to the end result of having the spirit of “self-control” in Gal 5:23. This deprived person who has now entered the Body of Messiah cannot once again in his new birth be left to himself to develop alone all these qualities in his new sonship. Rom 8:14 — No one can be led alone or individually by the Holy Spirit who dwells in all in the Body. We are all led by the Holy Spirit who dwells in one another. This is “Body Works” (1 Jn 3:16; Eph 4:2,3,15,16) as it describes how each one

¹ Syndrome — a group of signs and symptoms that occur together and characterize a particular abnormality; a set of concurrent things (as emotions or actions) that usually form an identifiable pattern.

is nurtured in the Body by each part or member. We then all grow up — are raised up, trained up in the Way, the *only* Way. Gen 18:19 is not a self-indulgent process as in the most deceived religion called Christianity.

Pr 29:15 — A child left to himself brings shame to the Edah (witness). No one in the Body can be left to himself. The Body is the mother, the witness of all her many children of which not one is left to himself, that is, if the Body of Messiah is as the Body in 1 Cor 12:12-13. It would seem that the Body of Messiah, being like a natural-functioning human body as God created it to be, would even function better than a human body that could contract a virus or disease, which would prohibit the natural functioning of it.

But the spiritually quickened Body functions as Messiah's Body on Earth, as in verse 13. Each one is a member of this Body, of which Messiah is the Head (1 Cor 12:12-14). "So also is Messiah's Body" where each member is in perfect connection with the Head, not defiled in any way (Jms 1:26-27). The word *religious* means one is in fellowship, communion, or in connection with one another, and all together with Messiah. This is true religion.

But if one is connected to the wrong source (2 Cor 11:15), it is useless religion, worthless, as one who cannot control his tongue, who is without self-control, never having been trained by parents in the world, or even in the supposed Body of Christ — spotted, stained by the world (1 Jn 2:15, not Rom 5:5).

If the condition of the Twelve Tribes is as James addresses in his letter, if these things are going on in the Body (or Twelve Tribes, Col 1:18; Eph 1:22-23), then something is amiss. The three things James addresses in Jms 1:26-27 are:

- 1) Bridling one's tongue (self-control; Mt 12:33-37; 7:20 — *Is the tree good?*);
- 2) Caring for widows and orphans in the Body (Eze 22:7);
- 3) Keeping unstained by the world.

This is the “litmus test” again, as the “black box” reveals the cause of the crash. The letter of James was written in the second century AD, after Rev 2:4 started in Ephesus and permeated the whole loaf of the Twelve Tribes (1 Cor 5:6), as shown in James (Jn 14:15; 1 Cor 16:22; Eph 6:24).

In recent years in the world, since the spanking stopped in the rebellious '70s, a change was caused by the acceptance of the rebellious theorists that rebellion did not originate from rebellious parents or defective parents. Heb 12:7 asks the question, “What kind of father is there who does not discipline his son? Or what son is there who is not disciplined by his father?” (Heb 12:8, KJV)

God the Father uses earthly fathers and shepherds to discipline His sons and daughters — that is, in the Body of Messiah, the Community.

So how can you tell whether a child or a grownup is a bastard or not? What about secular and Christian theorists who conclude from their depraved conscience that a child's rebellious nature does not originate from defective parenting, but that he was “born that way”? Well, maybe so, but what about Heb 12:7-9? Who is the biggest bastard of them all — the father or the son? Who is the illegitimate source of the problem of rebellion (Satan's sin)? It includes the secular humanists and theorists and the parents held under their sway. It may be better to abort the child than to raise him to go to hell, due to the illegitimate fathers who raise illegitimate children.

So secular theorists blame God for rebellious children as being “born that way” — “It's just the child's nature.” But what are fathers for? Are they just for the purpose of having illegitimate children so as to fill the earth with Satan's servants?

Since the purpose for discipline is to train up morally responsible human beings, parents who are *not* morally responsible for their children certainly encourage the natural propensity of a child's inclination toward selfishness (Pr 22:15). Do you get the picture? Pr 22:6 and 15 puts it together. What is “bound up” is inherent, but is not a hopeless iniquity that cannot be removed by effective parenting. But deficient parenting

can *seal it in* if they never hear the only means of removing it in a spiritual way — the good news of deliverance — a new life in Messiah where one can now attain to a righteousness surpassing all other on Earth (Mt 5:20; 2 Cor 5:21).

Become indicates transition in 2 Cor 5:21. This is not God's own righteousness, but our own as it progressively grows, and as we all grow up as Eph 4:15 to become like our Master in His humanity — His human righteousness (1 Jn 3:1-3). This is impossible to attain to (Phil 3:10-15) apart from the discipline from our Father through human hands in the Body. To be handled is the key to prosperity in the spiritual aspects. For discipline as Heb 12:5-7 is the process of training (a disciple) that fosters moral development, that is, increasing in our own human righteousness to approach Messiah, becoming worthy of Him (Rev 3:4), comparable, compatible, "like Him." We are all learners, learning, growing, developing in all aspects of our being (Eph 4:15-16; Phil 3:10-13).

No child is so endowed, nor can his own self-control in his own human righteousness be sufficient to join himself to Messiah's Body on Earth. Phil 3:8-9 is comparative to Messiah's human righteousness. Our own works of righteousness in the world in our natural selves cannot be compared with His so as to be counted worthy of salvation (Tit 3:5). But only after we count our own works of righteousness as filthy rags can we receive His righteousness, and only then can we increase and develop in our own righteousness to *become* the righteousness of God (Rev 21:3).

Pr 1:8-9 — Fathers and mothers in the Body are essential, but Jms 1:27 is also grace to those who have no father or mother, or no husband. Only there, where He is, are those who are re-linked to the true and loving God of the universe. This is true religion.

Rebellious behavior absolutely does originate from defective parenting — parents who "make for" rebellious behavior in their children. Rebellious behavior cannot be blamed on the child's nature, but is caused by defective parents. There is nothing that causes a child to feel more worthless than to think that no one cares about him, that no

one “gives a damn” how he behaves. This is where Ps 14:1 comes from — to think no one cares about him, not even God. Rebellion starts here. Rebellion starts at the feeling that no one cares about what he does. Defective parenting encourages the natural propensity of a child’s fallen nature. Defective parenting does not support the good in Gen 3:22, but the opposite.

The family, made from marriage, is the support of the offspring’s desire to do the good he knows to do. But a defective relationship between husband and wife is the support of the evil desire the offspring knows he is *not* to do, but he does it because the defective relationship breeds discontent, and discontent breeds rebellion. This is a Satanic strategy to lead astray all who are improperly raised by their defective parents.

Many husbands, due to their defective attitude, create from their personality a defective relationship with their wives, and vice versa. This is why, as Rev 3:4, as we learn to walk worthily with Him (1 Jn 2:6; Phil 2:5), in due time we come to have a relationship with Him that causes us to grow up in all aspects, being healed in our defective aspects (Col 1:10; Eph 4:15-16; 2 Cor 5:17; 1 Jn 3:2-3). Even the psychologists know how vital it is for the parents to present a united front, speaking with one voice, in order to raise sons that aren’t bastards:

“If we don’t present a unified front, our kids will use us. They’ll tear us apart emotionally and we’ll feel conflicted,” says Priscilla Wade, a psychologist specializing in adolescent behavior. “In the end, the kids lose because they need to be trained that things don’t always go their way.” [“Two adults, 1 voice”, by Chistine Rook, Gannett News Service, Thursday, July 29, 2004]

You may say that every husband and every wife is defective, as well as every parent in some ways and aspects. But in Messiah we have the Body — each other (1 Jn 3:16-18) — and these deeds in truth are what cause us to grow up and out of these defects in our personality. Love is the answer to all defects, even as Eph 4:1-3 states plainly. Only in this way, as Phil 2:1-4, can we be whole and well in all our relationships as we forbear with one another’s defects and deficiencies.

The Body must be entirely well and whole for it to be the eternal abode of the Godhead (Rev 21:3), to care for the men of the nations in the universe, to produce continual offspring — perpetual, never-ending increase (Ps 102:28; Isa 9:7; Eph 3:21). Ex 20:5-6 — It will be done on Earth in four generations, as the pot goes into the fire of purification (1 Jn 3:2-3).

Barnabas continued to believe as he did initially (Acts 4:37), but Ananias and Sapphira didn't. Did they ever believe unto Messiah? Those like Acts 5:1 do not trust the Messiah in His Body. There is no distinction between trusting the Body and trusting Him, since He is the Body (1 Cor 12:12-13). You can't trust Him if you don't trust the Body — His Body, the Body of Messiah (Col 1:18). The Community is the Body.

The word *train* means to discipline in order to be able to learn, i.e., fostering moral development. Discipline is a training process. The word comes from the same word as *disciple*. Lk 14:26,33 presents the impossibility of being or becoming a disciple without doing what the Savior says one must do in order to be one. Only a disciple has eternal life (Mk 10:17,21). *Believes* in Jn 3:15-18,36 is the same word as in Acts 2:44, which only disciples do, and so all who are disciples have believed unto salvation and do exactly what all (every single one) believers did in Acts 2:44 — *all who believed* (past) and *all who believe* (present). No one has believed unto Messiah otherwise.

All in Acts 2:44 is as *all* in 2 Cor 5:15 who no longer live for themselves, but for Him. Acts 2:40 is the work to believe, that is, to obey all the words of Peter (Mt 28:19-20).

Jn 2:23-25 — The word *believe* meant to entrust all one is and all one has to the One who is able to save you; otherwise you have believed in vain, that is, not unto Messiah (Jn 3:15-18,36). It seems that the rich young ruler in Mk 10:17 “believed,” but on our Master's part He did not believe or entrust Himself to him, since his belief in Him was in vain, since he would not entrust himself and all he had (Acts 4:37) to the One who could have saved him.

Since Messiah had told him what he had to do in order to have eternal life, He was testing his faith. Faith without works is a useless faith. He wasn't testing his past works of righteousness, but his "work to believe" as Acts 5:32 says, and Jn 3:36 — to heed, to do, to obey. If one will not obey the Son, what kind of faith or trust or belief does he have?

Faith is the voice, the urging of the very Holy Spirit (Jn 18:37; 7:17) through the sent one (Jn 7:18; Rom 10:14-17; Jn 13:20; Lk 10:16). Faith is the persuasion of the Spirit who is set apart for redeemed man. That is why He is called *Holy* — He is the Holy (set-apart) Spirit for us.

Can Messiah save someone who doesn't trust Him enough to do what He says? So what about the one who claims to know Messiah in 1 Jn 2:4, but who is not as Jn 14:15 and 21? Verse 24 shows who he is, as also Rev 21:6-8. The "water of life" is the Holy Spirit. But what kind of belief does it take to receive Him? A belief that will obey His every word (Acts 5:32).

So to be saved is to become a disciple, as Lk 14:26,33 and Mt 10:34-37 say. And this is explained in the same event as the rich young ruler in Mk 10:17-30. To be a disciple is to leave all that would prohibit a person from living as Acts 2:44 with one's new family (Mk 3:31-35) in which he can be discipled.