

Our Father's Children

Dear Yônêq,

In the recent months I have been observing our tribe in terms of child training and its related problems. I have noticed that it has become more and more difficult to maintain a good standard in the classrooms. Other things that have happened made me think that our children are not really confronted with the things that are working in them. So I decided to start teaching the child-training teachings again. I had stopped when I went to school four years ago¹ and other brothers had taken over. Since I began teaching again and preparing Amidah for Bat Mitzvah, I have thought more and more about these problems that I see in our tribe. I have heard rumors about children not being able to attain to Bar Mitzvah since it was not a reality in their life, which I have sensed as well for a long time.

So here are some of my thoughts of the things which I saw in between the lines of our child-training teachings.

I remember the moment when I read about the 144,000,

*Then I looked, and behold, a Lamb standing on Mount Zion, and with Him one hundred and forty-four thousand, having His Father's name written on their foreheads. And I heard a voice from heaven, like the voice of many waters, and like the voice of loud thunder. And I heard the sound of harpists playing their harps. They sang as it were a new song before the throne, before the four living creatures, and the elders; and no one could learn that song except the hundred and forty-four thousand who were redeemed from the earth. These are the ones who were not defiled with women, for they are virgins. **These are the ones who follow the Lamb wherever He goes. These were redeemed from among men, being first fruits to God and to the Lamb. And in their mouth was found no deceit, for they are without fault before the throne of God.** (Rev 14:1-5)*

I saw that our Father had claimed them, saying, "These are mine," knowing that the outstanding thing about one's own property is that one can do with it as he pleases.

¹ Chanowk was sent to get his Master's license as a building contractor and apprenticeship mentor.

Since man has his own will, something really deep had to happen in them in order for our Father to have the confidence to call them His own. Then it says in the teaching that child-training produces the 144,000.

So here we have our goal. Our children have to be trained in order to be claimed by our Father. In order for them to be claimed, they first have to claim all and everything that happens to them as something coming from their Father. In other words, no complaint or blaming anything on the circumstances. There can't be any self-pity in our children. Self-pity is just saying, "God, why did you do this bad thing to me!" But I didn't want to talk about self-pity. This was just an example of what it could mean to not claim our circumstances as coming from our Father. Well, I will come back to this later.

On another occasion, I thought about our milestones, also in view of having goals in our child training. The dedication, when we dedicate our child to our Father, means that we want Him to claim this child as His own. At the same time, we dedicate ourselves to train him in THE WAY that he should go. In light of our Father claiming our children, this Way is becoming clearer now. It is THE WAY of blaming ourselves and not others. It is THE WAY of searching for our Father in everything that is happening to us. It is THE WAY of confessing our sins and not pointing the finger at others.

Now, practically speaking, from dedication to the age of three, standing in the minchah is the next goal. But it is more than standing at the minchah. It is presenting our child, as a surrendered citizen of the Commonwealth of Israel, to participate in the priesthood, meaning that he is on THE WAY!!! He is surrendered. He is responding to my command. He is set apart for the priesthood by my command. Wow, what an amazing thing! Our Father is so happy to see our children being trained on THE WAY. It is *His* way, THE WAY that will take them to the place of being *owned* by our Father, to be His precious possession, set apart by His commandments.

From zero to three was the time of surrendering. Then comes the time of learning our Father's ways. As it says in the teachings over and over again, "Don't discipline your

child unless he confesses his sins.” I see that part being neglected so many times. Just a spanking for disobedience and life goes on. In this way, our children never change, if it is not expected of them to confess what is working in them. This is how we can be if we don't remember the goal — claiming the circumstances, so our Father can claim our children.

Now the important work of always helping them to see their part is starting. A relationship is starting that is going all the way to Bar Mitzvah. It is the parent that keeps the child on THE WAY. It is praying with them at night, talking to them about their feelings, helping them to sort these out, leading them to see their part in everything that is going on. Even a three-year-old can see something about his sin — not as much as a six-year-old, and a six-year-old not as much as a ten-year-old, and a ten-year-old not as much as a twelve-year-old. But they all need to see what they can see. I see so many problems with this — children reasoning with their parents, and parents not understanding why and what child training is. Spanking for disobedience is all they know, it seems.

At the age of Bar Mitzvah we can tell our children, “Now you can talk to your Father in heaven just the way you talk to me.” And for the first time they are slowly walking THE WAY on their own. What a reward!! Bahirah and I are so blessed to see Amidah's precious heart. She wants that with all of her heart. It is so precious to get up three mornings a week at 5:45 to have an hour with her. She thrives on that. We are so thankful for her. I can see that Bar Mitzvah is having the same kind of relationship with your child that you have with your heavenly Father. If that is not the case, then Bar Mitzvah is just a ritual. If I cannot tell my child, “Praying is talking to your heavenly Father the way you talk to me,” then it is just a ritual.

After Bar Mitzvah, the training turns into a tutoring, and a friendship develops, and one day we will be able to turn our child over to the Body, knowing that he or she is ready to serve there without fear. Our children will be useful tools in the hands of our

Father. They will make no distinction between the Body and their Abba in heaven. They will receive everything as coming from our Father, and our Father will claim them as His own.

It is similar to what happened with Job. He was righteous and he knew that God was righteous, rewarding the good and punishing the evil. But our Father wanted more from him. He wanted him to receive all and everything. At the end, Job saw that he had thought he understood who God was, but in the end he realized that he really didn't. Then he said, "I have heard of You by the hearing of the ear, but now my eye sees You. Therefore, I abhor myself, and repent in dust and ashes." (Job 42:5-6)

Job saw that he, a created being, could never think that it was his place to think that he understood God or the things that come from him. But it was just his place to receive. It is almost as if Job passed from the righteous to the holy. My friend the engineer says that he will never understand why our Father made a pact with the devil to do harm to Job. He doesn't believe in this story. I told him that the reason he doesn't understand this is because as a Catholic he doesn't understand what it means to give a 100% of your life to God. If he had given all, he would not think to question.

The 144,000 will give all and will receive all. As the teaching said: "Child training will bring it about." In my own life, I want to receive in this way, so that I can be on THE WAY.

Chanowk

Responses from hearing this letter read in Hiddenite:

Sameach — It is amazing that he said, "Search for our Father in everything that happens to you." There is a real jewel there.

David Zerubbabel – It struck me how everything he said relates to Rev 14:5, where it says, "And in their mouth was found no deceit, for they are blameless." There is a connection between those two things. Deceit is not just that they did not tell any lies, but it is in relation to being *blameless*. They were blameless because they took the blame; they didn't put it on

anybody. They didn't deceive themselves by putting the blame on someone else.

"Blame yourself and live; blame others and die."

That is how they got to be blameless. They were brought up in the Way of judging what is working in them and confessing it, and finding our Father in the circumstances — not as a victim, but knowing that the circumstances are from our Father to show us what is working in us.

Sameach — Nahaliel told me years ago, "I know what is wrong with you. You haven't come to realize that everything that happens to you, good or bad, is from our Father."

Atarah bat Shoer of Benyamin (7 years old) read the notes she took in the teaching: The children have to be confronted with things in their lives. These are the ones who are followers of the Lamb. There can't be any self-pity, saying, "God, why did you do this bad thing to me?" Don't discipline your child unless he confesses his sins from the depths of his heart. A relationship is starting that is going on to Bar Mitzvah.

Ahavti bat Sameach (12 years old) — I learned that when I sin I don't want to just say, "I'm sorry," but I want to say it from my heart so that I can change from the way that I am.

Kefarah bat David Zerubbabel (10 years old) read her notes: Some children have not been able to have Bar Mitzvah. Claimed means you're mine, my own. From birth to three years old is the time of surrender. Even a three-year-old is accountable for his sins. I learned in the letter that I want to confess my sins from my heart so that it is not just words.

Yotsah bat David Zerubbabel — I was thinking that if we don't take on what we have been sharing about confessing our sins then we ... [*she began weeping...*] I just think about all the people that have had Bar Mitzvahs and then have left. I want to take on what my parents have for me and not think it is a light thing.

Havah bat David Zerubbabel — What spoke to me was the line that said that after they are three the important work of helping them to see their part in everything starts. I thought that it is so important that we would be able to see our part in every situation, and our sin, and how we affect every situation. It is automatic to want to say that you didn't have a part in what happened, but good or bad, we have a part in everything. I want to be accountable for my part and not try to get out of that accountability. Something is expected of us, but if we don't see that everything we do is important, then it will be hard for us to take accountability when we do

affect people. As Sameach said, if we see our Father in every situation, then we can see what is in it for us. When we acknowledge our Father, it becomes clear, and we don't just blame other people.

Hannah bat Ayal — What Sameach just said is what spoke to me also. If you can find our Father in everything, then it doesn't give you the room to defend yourself. It allows you to go deep and figure out why it happened. It makes me want to make sure that I do that, or else I won't change. I want to believe that our Father has claimed us, and receive what our Father has. I want to allow our Father to go deep and not make room for my own iniquities of being defensive or reasoning, putting it off on someone or something else, which would hinder our Father's will from being accomplished through me.

Aiyelet bat Kharash — I'm thankful for what he said about how in order for our children to be claimed by our Father, they have to claim the things coming toward them as coming from our Father. Then, when they are released to serve the Body, they will actually see the Body of Messiah as representing our Father. Receiving it as from our Father shows you how you react to what happens, and it becomes obvious what is going on.

That spoke to me because I did not always see what my parents thought or what other wise people thought as necessarily being what our Father was saying, and it was confusing. But I had to come to the revelation that the circumstances that came were from our Father. When I realized that, I could start receiving them and allowing them to change me. I want to remember that.

Yochanan Abraham — Miriam Hunn says something at almost every gathering that could seem almost trite, but it is profound: "Our Father is in control of everything. No matter what happens, it is alright, because our Father is in control." She says that over and over again.

Zimrah shel Sameach — I was thinking about each milestone and how they take our children on the way until they become useful tools. It is up to us as parents. It is important to help them see their part. I want to train Ahavti so that I can turn her over to be a useful tool like Hannah, Ishah Ruth, and Aiyelet. I want her to be like those girls.

Neshef shel David Zerubbabel — I was struck by what Chanowk told his daughter, that she could talk to our Father the same way that she could talk to him. That puts the responsibility on parents to talk to their children in a way that represents our Father. In 1 Pet 4:11 it says how every word we speak should be the very utterance of God. If we are not doing that, and then telling our children that they can talk to our Father the same way

they talk to us, but the way we talk back to them is not like our Father, what will they expect from Him? If we want our children to be owned by our Father, we have to be owned by Him first. It has to come from us first; they cannot get it any other way. That is very convicting.

It says in 2 Chr 31:16 that they were enrolled in the priesthood from three years old. Some people think that is a mistake, that children should be expected to stand in the minchah at three years old. At least they are coming to practice standing and being priests and priestesses. That is why at three years old maybe they should wear a diadem, because they are beginning their priesthood.

1 Chr 23:30 tells us how the priesthood would stand every morning and evening to thank and praise our Father, and Ex 29:41 tells us that at those times our Father meets with us to speak to us there — “at the doorway of the tent of meeting.” He speaks to us through each other. It’s wonderful that our children can begin to participate in that at three years old. Wouldn’t that be nice? That at three years old they would wear their diadem?

ha-êmeq — I liked what he said about the word *claim*. He used it in two different ways in one sentence. First it said the children need to be trained in order to be claimed, but then in order for them to be claimed they have to claim that all and everything that happens to them is from our Father. In the old days, when a person was going to buy a piece of property, he would first make a claim on it. So, I am claiming that all and everything that happens comes from our Father.

You can really see with the babies that get dedicated, that at the dedication ceremony they cannot even speak, so they cannot tell what the parents are saying to or about them. It is like a marriage ceremony where the bride and groom are standing there together, but in this case there is this really big person speaking a language that the little person doesn’t understand. But it is the same thing — it is a marriage ceremony that is happening at the end of the forty or eighty days. They are telling that child, “I am going to train you up so that you can be claimed by our Father. I am making a vow to you,” like at the end of the wedding, a lot goes into those vows.

Then you see those parents set to work on this little person. They have to get him to speak and start to understand. That time from zero to

three is the time of surrendering. At three he is ready to stand as a surrendered creature. He speaks English, and understands that his parents are totally devoted to training him. Then there are the milestones that go on from there. When he gets to 13, he can make a claim on our Father.

It is like there is a long line of people and our Father is walking along and saying, "I'll take this one and that one," and then He might walk past a few. In order for Him to claim you, you have to be trained. You can't fool our Father. If a person claims that everything that happens to him is from our Father, then he can never complain unless he would complain against our Father. Most people would never do that, or they wouldn't admit to it, anyway. But frustration over a circumstance is a complaint against our Father, unless you are complaining against yourself, saying, "Why didn't I do that?" or, "Why was I so thoughtless?"

I thought it was very good how he used that word *claimed*. Our children are trained in order to be claimed," and, "In order to be claimed, you have to claim."

Aiyelet — I keep thinking about what happened to Job. Our Father allowed the evil one to come and hurt Job, but because he received it as from our Father, he got understanding in the end.