

Two Kinds of Child

(As taught by Nûn)

There were three teachings especially prepared for the final day of Bar Mitzvah. These were taught on First Day by Israel (the rabbi), Chen and Nûn. The teachings were: *Refractory Disciples, During These Days*, and *Two Kinds of Child*. They were only about an hour long in order to give everyone encouragement, vision and provide an overview to the ultimate purpose of *Child Training*.

Comments from During These Days:

Before Nûn taught the main teaching, Chen taught, "*During These Days*." These were some of the comments afterwards...

Yacath: Amos 9:9 — Our Father is going to thresh, winnow, and sift us and get out every impurity from us. He's going to deal with every bent or wrong way in us. But at the same time it's encouraging in Amos 9:9, "but not a kernel will fall to the ground." He is determined to not lose any of us. He's determined to get out the impurities in us, but keep everything that's pure.

Yotham: Our Master is going to come back for the called, the chosen, and the faithful. Many are called but few are chosen. It's like the first part of the process. That is threshing. Many are called. Men go out and cut all their stalks, leaves, and grains with husks all around them. They lay them on the threshing floor and oxen and carts start walking over it... That process separates things to start with. It's like all those who are called are there. Then the next process is winnowing where they all get thrown up in the air. If anyone doesn't have a love for our Master, something that gives him some weight, when the wind comes, everything that's light, like the people who don't have a love in their heart for our Master, gets blown away. The winnowing process works by weight. Then the last part is for the called and chosen; the last thing works on what size you are. There are some things you may throw up, maybe a rock. A rock might go up and come back down; the wind won't blow it away. But a wheat berry is a tiny little thing. It's humble. We need to be people with a love in our heart for our Master, but we need to be humble. Then we can squeeze through a little hole and not be puffed up and think we're bigger and better or have some self-righteous thing, however it comes to us. That's the last process that comes to us. Only the small things can fit through it. Those that don't think they're big and important. Our Master gets what

He wants in the end, those people who are just totally in love with Him and are completely humble. That's the called, chosen, and the faithful.

Nûn: I always wondered why our Master told Kepha that he would deny Him three times and Kepha's response was, "No, no, I'll never do that." I always wondered why *three*? But it made more sense to me in the teaching. I'm sure our Master read this in Amos about the process that His people would go through, the threshing, the winnowing and then the last process, like what our Master told Kepha. "The evil one is going to sift you like wheat." The last test. The three times. The three degrees of tribulation that he would have to experience in order to enter into the Kingdom. He needed to see what was in him. He needed to be saved from what was in him — that disloyalty. Our Master had a lot of mercy on him. He didn't betray our Master, he denied Him. He didn't have the heart of Judas, he feared for his own life. There's a difference there.

(Yoneq) That last sifting is what He was talking about in Mt 24:9. That's where he gets the rocks out. So many, through the process, through the suffering, circumstances, obstacles, opposition, all the things we've gone through in the last 20 years, have fallen. Instead of having 2,000, I'm sure we'd have 5,000. There were so many hundreds of us who've left. The same people who go down to the water and cry out in Yahshua's name, end up being the same people who leave. But if they are genuine, they stay, through all the processes. All the sifting, threshing, winnowing. Just think, all these people in Mt 24:9-10 have gone through all the processes. They've gone through it. But at the very last test you see what happens — those who are, at the last minute, disloyal to the covenant. We read that in Dan 11 and that's why it's so important that we hear those things. I'm sure that everyone wasn't perfectly alert through this teaching. The enemy can put to sleep and distract us. The time is going to come when we're going to hear and take in so this won't come upon us. People have been hearing this for 20 years. Some of them have even taught a teaching like this, but *they* have been sifted out.

All these testings are for us. I know there's more to come. All these testings are for us. He's not going to lose anyone of us who are truly His and truly love Him. If anyone does not love Him let him be cursed, cut off. If we don't obey that prophet we'll be cut out from the people of God. We've been going through hundreds of verses in the Bible about these things and

the Holy Spirit has put it right there in the Word. It has to be extracted and put into concentrated form. He means business. He's talking about eternal life. He needs a people who are going to rule over the universe. They have to be genuine, sincere sons of God. They have to be true kernels, not mixed, bagged up — unadulterated.

Two Kinds of Child

(Nûn) We are dealing with two kinds of Child. It starts in Lk 1:17. This is the context for the teaching. It is very important to understand where it says, "... the disobedient to the attitude of the righteous... To make ready a people *prepared* for YHWH." That's the ministry of Elijah. His spirit is to turn the hearts of the fathers back to the children, the hearts of the children back to the fathers, to turn those who are disobedient to the attitude of the righteous. So there we get two types: disobedient and righteous. There are two kinds of child. The whole purpose of the spirit of Elijah in His people is to bring restoration between the father's heart and the child's heart in order to make ready a people. Without that ministry, without the work of the Holy Spirit between the fathers and the sons, a people will not be prepared. A people meaning me (as an example): my son, my son's son, together along with your families — a people. As we populate and multiply it forms a nation of people.

So there are two types of children. Even in the world it's really obvious. Remember our own family growing up? Some brothers were obedient; some weren't. Some sisters had a natural inclination, just naturally, in their personalities — they were compliant. Some weren't. Some were very headstrong. Even in the world, just in a natural setting, people in society today, they have that same principle. Some are turned, some are not. Some have an attitude of submissiveness, the others are totally rebellious. They're totally obstinate, set on being independent, apart from their parents. It's hard to persuade them. Some are naturally in line and others are out of line. Chen used the word *incredulous*. Incredulous means unbelieving, unpersuadable to the wisdom of the upright. You're constantly having to persuade them, constantly working with them because they're bent. The disobedient are bent in a certain

direction in their inherent tendencies, their inclinations, so it requires a whole lot to win them over.

So you see that in the world in natural families, some are not obedient. They had to be persuaded by argument or authority. They are mostly unpersuadable by normal means. Unusual or abnormal means had to be used to *make* them obey. It required more than just a command here or there.

I'll use Zakar for an example. His tendency, his natural personality, is really just to listen and do what I say without much trouble, without having to persuade him and go through all kinds of rigor. He just naturally wants to be by our side listening to us. He takes on our heart relatively quickly — not that he's totally that way, but his *natural inclination* is this way. So you can see that some are persuadable and some are unpersuadable by normal means. Abnormal means had to be used to make some obey, even from infancy or early childhood, while others were easily persuaded. These were inclined more than the other to not go along with the flow or your direction in their life.

So you can see these kind of children now, as adults. They've made it into the Community. They're chosen, yes, but in their flesh they're still just as obstinate as you know what. We're still just as obstinate, many of us. I can see that in my own life. You've heard the term in the world, *black sheep of the family*? I was one of those. I was starting trouble all the time. There was something in me that was *bent* towards destruction. So I've been chosen, but still those bent ways are in Me. I've been forgiven, but like we read about in Mt 1:21, the purpose of our Master coming to His people was to save them, to **Save, Save, to RESCUE** His people *from* those bent ways.

Our God has gone through such abnormal situations to get our attention, to persuade us to believe and cause us to consent to Him, to be able to save us from those bent ways. He had to go through a lot of rigor to get our attention. At least it was so in my case. Can you identify with that? So that was my normal or natural inclination, but He chose me. I was chosen. Now He's set on saving me. He's saving me from my sins. He wants to save my whole family from these

inherent, bent iniquities, because He doesn't want them ruling or having any dominance in our lives, our society — Israel. He doesn't want them coming in, like they came in through Achan. He doesn't want those bent tendencies, those unpersuadable characteristics, those things that are against Him to go without the fire. He's got to bring it up so it can be dealt with and He can *save* us from those things. Because if He doesn't, He'll never have a people.

Lk 1:17 — He turns our heart, brings it back to the right attitude through these circumstances so that He can *prepare a people for Himself*. He wants His people. But He knows we still have all these things in us. Does He give up? Does He say, "Forget it. It's impossible to deal with..." **NO!** He's not that way. He's going to continue to brood over us. He's untiring — relentless. He doesn't care whether you don't jump that hurdle the first time or even the second time necessarily. He's bent on saving us. It's all right. He knows He's going to bring us all right back to it until we change our stinking attitudes. He is our trainer. He'll continue to do so until you overcome whatever it was in you that's been resisting Him, not humbling yourself, not calling upon His grace... "It's all right. You think you can get away with it? You're My son. You're chosen. You're not going to enter the Kingdom this way. I want you to enter the Kingdom. I want a people. I'm going to be diligent with you. Come back here. Okay, do it again, do it again."

He's going to tirelessly work with us until He gets us to be prepared. He's set on it. He doesn't have any other mind. That's the testing that's in parents as well. They've got to be set with that same mind as Messiah — unrelenting, untiring with their children. "Okay, you're going to come back to that same hurdle, Ozziyel. Jump! Nope. You didn't do it right. One more time. Come back to the same hurdle. You're going to do it again." It's just continuous. ***Tight, warm hands, applied continuously***. At the same time you're dismayed and think, "My child's not persuadable," you have to think, "I'm going to persuade him; I'm going to do it." It tests something in your *own* heart. Do you believe Gen 18:19? It's been given to the seed of Abraham to do it. We WILL do it if we are that seed (Isa 53:10-11).

Now the son who has been persuaded can really be utilized. He has the greater responsibility. He's come to the youth stage. What's he going to do with that responsibility? What IS his responsibility? Well, according to Lk 1:17, he shares the responsibility of helping those who are disobedient *turn* to the attitude of the righteous. Not that he's perfect, but he has the right attitude. He's trustworthy. His attitude, his moral makeup, has been turned toward Messiah, like Isaac. Okay, I've got an Isaac. I'm going to use this Isaac because my Father has given him to me to help save my family and to help save Israel as a whole from any of these bent iniquities coming in through any undetected ways in my children, my seed, into Israel where it would affect you. Don't think they won't — they will if it's not detected.

So now, I've got a son who is leading all the other children. He has a great responsibility to safeguard that attitude, that righteous attitude. His heart is turned towards our Master. Now he's going to help me with my other children. And not just my children personally, but he's going to be an example to lead all the other children in the direction of Bar Mitzvah. Shedeur is like, "Oh wow! Z-a-k-a-r! I want to be like Zakar."

Even if there are disobedient ways in him that seem so hard to persuade... *still* Shedeur has got an example, a model. What would we do without the model? What would we have to look to, to go towards? But our Father has done that work. It's sealed through baptism. And now Zakar has that great responsibility to serve me, to serve my wife, his abba and imma through being that example, being diligent and growing in his ability to lead. His leadership is going to develop so he can help in that ministry in the Body now. It's expected of him. It's hard to do; there's a pressure there. It is a good pressure that will work in Zakar to maintain, to continue in that same attitude, continue on building in that way. So it works for the good of everybody, doesn't it?

Just as there are two types of child, there are two types of people in the community. I would say most of us are like the disobedient ones who are so hard that we require many unusual, abnormal situations to be brought about to get us to be obedient. Then when we finally saw our need for Messiah we were shattered — broken. Then we were chosen; we consented to

the sacrifice; we gave ourselves over to Him. But now there are still obstinate ways in us. There are all these bent ways and iniquities in us. They're still there. So in the **flesh** we're still just as... *obstinate*. We made our way into the Body okay, but now, to enter into the kingdom, that's another story. Understand?

In Acts 14:22 we understood the purpose behind suffering. Do you remember? We've talked about it the whole week. We're being transformed through suffering. **It's not impossible**. That's what's so wonderful about it: it's *not* impossible. We simply have to be willing to yield... to *break*. The Holy Spirit, just like the parents, broods and broods and broods over us to get us to that point of being *transformed*... brought to another form. First we're broken... Then we're **Changed**. Do you know what I mean? Even though all that corruption is there, all those bent iniquities, all those things that have dominated our lives, He's still going to bring us to the point of being changed, really changed, transformed according to Rom 12:1-2. We're no longer conformed to the world, but we're *transformed* **first** through the change of mind.

We have to acknowledge mentally, and with our heart, what our Master has done for us. And the same with our children: they have to consent. They have to have a change of mind. They have to change the way they think. They have to **give up!** Whatever that unpersuadable thing is... they have to be persuaded. So that's the responsibility of the Holy Spirit toward us. That's the responsibility of the parent toward the child. To persuade him. To work with him and not give up. Because all it does really, when you come right down to, it is it exposes those who love Him and those who hate Him according to Ex 20:5,6. That's what we've been learning about.

The sins of the fathers are only passed on to the third and fourth generation by those who *hate Him*. They have a spirit like Achan which hates their children. They don't love their children. **LOVE** means enduring, persevering with them relentlessly, like you're just set on it. You can't do this if you're holding on yourself to a Babylonish garment, hidden in your bosom. Whoever loves his son disciplines him... What does it say? **DILIGENTLY... DILIGENTLY...**

That's why **LOVE** can't be *thwarted by anything*. It doesn't matter what the circumstances are. It doesn't matter what the situations are or what tries to come to distract you

or how many meetings you have to attend in the community or what demands are upon your life or how you're pulled this way or pulled that way or, or... It's like you're just **mainstayed** on this child and all the more with the type of child that seems so unpersuadable, seems like their inclinations are totally *bent that way* when you want to make them go **this way**. All the more you have to apply diligence in forming what you want out of their lives. It's in your hands. Our hands have to be like the hands of the potter.

You know how it is with clay. You just put your hands right on that clay and if you want a vessel to be of any use, you have to keep your hands perfectly stayed because that clay is flexible. You can work with it. Believe me, you can work with this unpersuadable clay, but it takes the stability of your tight hands, relentless, undaunting, and you will form the vessel the way you *want* it. But if you feel that resistance, the clay is going around and you get persuaded, "Oh it's just too frustrating; I'm going to give up," the vessel is lost, it's useless. But it doesn't have to be that way with us. It never has to be that way. Our Father's given us a promise. As the teaching goes on, you'll see it. Our Father's spoken that He wants to save *families* in Israel.

So this transformation has to take place. It has to take place in us, just as it does in our children. So the change is mostly of the mind; the mental and emotional makeup must take a radical turnabout to be of any use in the kingdom. There are those who are so hard to persuade, those that are kind of bent. They always seem out of line, and may have a tendency, if left unchecked, to actually destroy. If left unchecked, and you don't have those tight hands, if there's not that brooding eye, and the father's heart is not totally turned, focused (because you have to be really focused, it requires more out of you, in a sense, more conscious attention), then the child goes unrestrained. You know the fruit of that don't you? "Without vision children go unrestrained, people go unrestrained..." Some translations of that verse say, "Without vision the people **PERISH**." All is lost.

Our Father is determined this time. This is the third time to jump that hurdle. We've got to make it. The first time was with old Israel, then the second time was with the first Edah, and now it's in our ball park, so to speak. We don't want our children to go unrestrained — to perish,

be lost. We want them to be molded. Especially if it's already in them to just pull and go this way and go that way. They don't like being held down.

Zakar was just not that way. In his natural makeup, his inherent makeup and genes, his personality wasn't so bent that way. I'm not saying we didn't have to rule over him diligently or that those bents weren't in him, but comparatively he can easily be brought back in line. The greater the bend the more one must overcompensate to straighten it out.

You go to shopping centers all around Sydney and you can see the same thing, just naturally speaking. One child is in perfect control just standing by their father and mother. The other child, "NOW JOHNNY, I **WANT YOU TO HEAR** WHAT I'M SAYING! YOU COME HERE!!!".. "NO, NO, NO, NO!!!".. Just kicking and screaming and pitching a fit, right there in front of the public, totally disgraceful. On the other hand there's this little child standing there just totally quiet and obedient. You can see those two tendencies can't you? The two types of child ***from the same parents. How did that happen?***

It shouldn't have happened. Have you ever heard of *recessive* genes? Certain children have certain deficits. Like Zakar has certain qualities (strengths) and certain deficits that over the next seven years we've got to polish up. Especially in speaking — he's got to have a loud voice. If he's going to be the male child, he's got to be his name. "Change your character or change your name, young man." That's what I told Ozziyel the other day, "Change your character or change your name." And so Yoneq said, he's going to come more into that, into the fullness. And he'll be just like me up here, talking. That work has got to go on in his life. And he is willing. He's got the right attitude — the attitude of the righteous. He will ***if*** I'm turned. ***If I'm turned, he'll turn.***

Some children are almost unpersuadable. That parent has to relentlessly care for that child and bring him under order. Half the time you see them going out of the supermarket screaming and still the child is just kicking and running off and the parent is trying to control themselves and saying, "*Johnny, I'm COMING, you just wait till I get to YOU!*" And they're carrying the other child *obediently* behind them. And all these people are just kind of gawking.

How amazing. It's not like it doesn't cause a scene. It's not like it doesn't cause a scene in the community *either*. And so it's the same isn't it.

The brooding instinct must be restored. The hearts of the fathers have to be turned, fully turned, not *halfheartedly... but fully turned*. If you want that unpersuadable child to be persuadable — turned towards you — you better be **TOTALLY** turned towards that child!! I mean **WHOLEHEARTEDLY, ABSOLUTELY TURNED and NOTHING SHORT OF IT.** Because that's what that child is requiring of you.

You know our Father has a way of *knowing those who love Him and those who hate Him*. This child is requiring your absolute **love and devotion**. Because if your heart is *not* totally turned towards that child, you can say whatever you want to say towards God, that you love Him with all your heart, but the full acid test, the proof of that is going to be in your seed. That's where it's proven true, one way or the other.

It doesn't matter that you've got Sue over here who is just wonderful and compliant to your will. That might just be the natural results of her personality and temperament that she is more given that way. You can't even assume then that you don't have to do anything with that child either, that you can just take it easy and rest with that child. That's just worldly minded; we can't be that way or presumptuous sin will take over. In a natural way they may be more compliant. This other one requires much more from you.

So if you're not completely turned in your heart towards them, then those sins will be passed on and they will have that tendency to destroy. The iniquities of the fathers, the perverse, distorted, twisted things that have come into us and been passed on to you **WILL** go into them also. Even if your parents never told you about it, you know you've got it. Where did YOU get it? Where did you get those tendencies? Those tendencies have got to be cut off in our children if He's ever going to have a people **prepared** for Him when He comes.

He wants a people, everyone, all... **ALL** of us to make it. Not one has to be in sorrow, not one has to mourn, not one has to languish, or grieve. It comes right down to where your heart is. It will outwardly manifest whatever is in it. Mt 12:30 — In my Bible it says, "He who is not with

Me is against Me and he who does not gather with Me, scatters.” So all who name the name of Yahshua must all be *with* Him. We must be totally, absolutely, **wholeheartedly with Him**. We must do nothing out of pretentiousness, feigned obedience to Him. It’s going to be exposed whether there is any feigned obedience in me. If so, it’s going to end up being feigned obedience in my seed as well.

But if my whole heart and devotion are turned toward Yahshua, I’m going to be thankful for Him. I’m thankful for His sacrifice. I know, **I KNOW** what I *deserve*, where I would be without Him. If I know that and He’s won my heart, then I’m going to be that way — **undaunted**. It doesn’t matter how my child is, whether he has inherited perhaps those harder, stubborn things, the *recessed* things that are in me passed on to him. I’m still going to cut it off in him. I’m going to do it with all that is within me, because I am one who gathers with Yahshua. I’m not going to let that child scatter. And no child does this perfectly.

That’s why Judith and I are just so thankful for the body with Zakar because we need you all. We’re a PEOPLE. We’re no longer individuals just struggling along trying to do the best that we can. We don’t need to merely do the best we can on our own anymore. We have the **MANIFOLD WISDOM OF GOD!** You understand? There’s no excuse. I’ve got the wisdom of God here! The manifold, the full wisdom of God has been made known through the church (Eph 3:10), through His community, the Edah. Even though we’re small, it doesn’t matter. Our Father, through the agency of His Holy Spirit, gives us wisdom. You know how my children are. You know how I am. You know the tendencies on both ends. We all share this together. we’re A people. So as a people we’ve got to gather and not scatter. We’ve got to be wholehearted. All these children, where they’re at, it brings out where we’re at as a people, where Asher is as a tribe, doesn’t it? It brings it out.

Look at Isa 49:17. There’s a lot to this. Have you heard of builders and destroyers? *Your builders hurry*. What are they hurrying to? *Your destroyers and devastators will depart from you*. On the side in my bible it says, “literally: your **sons** hurry.” It equates *sons* and *builders* to be the same in Israel. So if my son will hurry, then if there is anything in my other children, my other

sons or daughter, or other sons or daughters in the community that lean towards destruction (*devastation* — you know what it's like to be devastated, don't you — ruined?), then it says that those devastators will either change and become builders or they will go out, they will depart. That's how it is.

Our Father is going to work in the community. He's going to work in our heart. The fiery furnace is going to be turned up. Circumstances will bring it out even if we're not humble enough to bring it out ourselves. He's going to bring it out because He is **set** on having a pure grain offering, a pure people, a pure sacrifice, without defect, a corresponding sacrifice.

Yahshua and His Bride are one. They've got correspondence. What He's given, the Bride has to give too. They've got to have the same heart — “**With Me.**” He who overcomes will be **WITH** Me, on My throne, **WITH** Me. It's got to be that way.

So the destroyers, since that destroying tendency is there in them, they either have to leave with it or give it up. It's speaking of us isn't it? Our sons are the **real** builders. There's nothing greater in community than for our sons to be beside us building with the same heart. It's such an honor that our children can grow up and they would want to build with their hands. The other day when I went to the farm with Zakar to see Yoneq and ha-êmeq it was so hard for him to just sit still. He just wanted to get up and build. “Can I go see Yotham? Can I go see Neriya? I want to be involved. I want to get out there. I want to **CLEAR OUT THIS RUBBLE!**” That's the heart of a builder, **not a destroyer**. You know a destroyer would just go there and look at the rubble and get into it the garbage. They wouldn't have that *mind* towards clearing it out and making the place restored and be beautiful. They'd just get distracted by it. They'd go off, unrestrained, and end up getting hurt. But a child who has the attitude of the righteous, he's got that vision, **he's with me**. I don't let him go without that vision. Don't let him go without that vision. Understand?

Lk 1:17 — So in the Greek *disobedient* is #545. Sometime you should get a Strong's Concordance and look that word up and see what the definition of *disobedient one* is and then you can judge yourself perfectly. Judge yourself by what it says, because it's *in* you, that

disobedience is in you. **If it's in your seed, it's in you.** You can count on it. They didn't get it by hypnosis or something. It's been passed on, inherent, innate. So it also says the word *disobedience* is rendered here: *contumacious*. It's not just disobedience. It's **STUBBORN, FIXED, OBSTINATE**. Not just being disobedient.

Zakar is disobedient. But he doesn't have that **STUBBORN, FIXED OBSTINACY**. That's the bent way that is *in* us that has got to go if we want to enter the Kingdom. It's not going to take anything short of our absolute humility. We're going to have to be honest about ourselves and hate THAT BENT and not hate Him. How do you know you hate it? Because you *expose* it. You humble yourself. You admit it. You come to the end of your road. You Break. You **B-r-e-a-k**.

It's the same with our children. They break. It's like Ozziyel. He has that stubborn, fixed, hard-to-handle bent in him which causes me to constantly watch and keep him under control. If I continue to apply the hands of a loving father on him, he'll come to the point (through me applying those hands on that clay) of having to give up. He'll end up having to break. And then POW... Transformation!! He'll be brought into a whole other place. Even though he had all that in him, the Holy Spirit, despite those bent ways, will save him and will use him. He's **MORE** bent on saving US than allowing us to self-destruct! He's forming us. He is relentless. He's going to do it. So we have to be like the Holy Spirit to our children.

That's why I said the other day at Zakar's Bar Mitzvah that he really represents the fruit of the Holy Spirit at work in **my** heart, because He's enabled me to pass on *that* work to him. If the Holy Spirit has been working in my heart, then Zakar will bear the fruit of that in his own life. He can't be any different than I am. I can't expect Zakar to be any different than I am. We've always heard this. If you want to know what you look like, then you look in the mirror. Well, if you want to know what you look like, go look at the mirror... in your children, the perfect reflection, of yourself. Not just this child over here who is totally compliant and so nice... but this child over here as well. We have to face both. There's good and bad. There's strength

and there's weaknesses. Well, not just weaknesses — *rebellion*. This righteous one has weaknesses. The stubborn one has rebellion.

They all have to be dealt with. Tendencies in them, temperaments, that's right — temperaments. So this is exactly what Luke said by the Holy Spirit — that the stubborn, disobedient one, which actually means contrary, contradictory, discordant, lacking harmony, lacking harmony with you — actually cantankerous — must be brought to the attitude of the “righteous” child. That's kind of an old fashioned word — *cantankerous*. Do you know what it means? Ornery, stubborn, like an old mule, cranky, sour. That pretty well fits it. So do you know anyone like that? Do you know anyone with any tendencies like that or a predisposition toward being cantankerous? You know *anyone*? Just go look in the mirror; that's all you need to do.

So that's exactly what Luke was saying by the Holy Spirit. **It's in both kinds of child** because it's in the fathers. There will be those who are almost unpersuadable, it seems. They can hardly be persuaded by argument or by charm, like casting a spell on. It's almost impossible. They are hard to convince. I looked up a reference for that in Greek, #545, which talks about disobedience (look at this reference as well). It's #3982. As a negative participle it means: hard to gain their trust or agreement; difficult to make friends with them; hard to get them to obey; unwilling to yield; so difficult. They are always in danger, it seems, of the second death. Children like that, who are in the world, are always in danger of the second death.

Well, it's also true of those in the Body of Messiah. Even though we're chosen (we've come to know Him), we're still in danger of the second death for believers. That that obstinacy in us, that unwillingness to yield, to submit to His hand in our lives, that thing in us that's like **JACOB wrestling**, it's got to go or we'll always be just Jacob and we'll never be **ISRAEL**. He wants Israel. He doesn't want Jacob. He wants Israel. So He's going to do that. That struggle is necessary. It demands it. Those bent ways in us demand His authority in our lives. That obstinacy and resistance that's in us demands that breaking. It demands that struggle. It's through that breaking that we finally give up. We might end up with a broken hip, but it's better to go into the kingdom with a broken hip, isn't it, than to go into death without it?

Which would you chose? Going to death? Or going into the kingdom with a handicap? Even though it cost you your hip? Wouldn't it be much better to go into life? Our Master said that. You know what I'm talking about in Mt 5. It's better. And you can apply that, too, in a corporeal aspect about the eyes, the arm, or whoever is the hand in the Body. It's better to cut it off than for the Holy Spirit to end up departing from all of us. The Holy Spirit doesn't want to depart any more from His people. He had to depart from those in the beginning, the early church. He wants to rest like the dove rested upon Yahshua. He wants to find a place He can rest. It's not enough just upon the man Yahshua. Our Master is alone, just like man was in the beginning. It wasn't good for Him to be alone. He wants to have a helpmate. He wants to find someone who's worthy of that dove resting upon them. Then, He can go on with our Father's purpose.

So reality is these ways are in us. There's obstinacy, resistance, this cantankerous attitude in our temperament. It's got to go. So here in Lk 1:17 it speaks of our children having the same tendencies and predispositions. The disobedient ones must be towards the wisdom or the attitude of the righteous. In other words, they've got to become like the other type of child, take on their personality. (Nûn was demonstrating with his hands the two types of child, one on his right and one on his left. So when he says "here" and "there", or "this" and "that", he is motioning to these two types of child, these two attitudes.) Dan 12:10 talks about that, being purged and refined.

What is all this purging and refining all about?

The purging and refining is to get us to change in our personalities to bring us into another form. We've got to get out of ***that*** into ***this***. You understand? It's our Father's way. So another translation of Lk 1:17 also reads that the ***father himself*** is one of those kind of disobedient ones who has to be turned to the attitude of the righteous. So if you have a disobedient attitude in a child set on that stubbornness, you'll find it in yourself.

So Luke gives us understanding about the wise child and the unwise or disobedient one who lacks the right attitude or insight and understanding. So who can be won over to the wisdom of the upright child? How can they be won over? Who can be won over to having the attitude of the righteous child? The wisdom of this kind of child? How is it done? You know how it's done.

Just common sense would tell you how. **It's the father's ministry in their life.** It's got to be that way. You've got to allow the Holy Spirit to deal *with you* and then you can deal *with him*. Okay? So obviously that father that's out there in the world has no mechanism to be able to deal with this recessed gene in his child. All he can do is just **try...y...y to cope with it...** "Oh!..... *I'll give you candy, oh baby, just do what I say... I'll calm you down.*" All they can do is pacify it. Pacifying it doesn't do away with it, does it? Well, our Master came to save his people. He wants to do away with those bents in us. He wants to heal us and not just forgive and forgive and forgive like Yoneq and ha-êmeq have been talking about. He wants to **SAVE** us, **DELIVER** us from it. **GET US OUT OF IT!** And get us **HERE** (motioning to the righteous child) so we can be *with Him*. If it's not out of us we'll end up scattering. We'll end up destroying. Because it's bent on destruction. It's bent on destroying us and it's bent on destroying them.

So it's through the ministry of the father. His heart is being won first. Then he has the **perception**, the **ability** to be able to see it in his child. And then he does not get distracted. It's so easy to get distracted with many things, but there's nothing of greater importance than your child and seeing it passed on to the next generation. Because if you don't, then you just have this idol, this pet idol in you. It doesn't shake you enough, it doesn't **disturb** you enough when you see your child in these same tendencies to **DO something** about it. So it indicates that you are really pampering and worshipping this idol that you bow down to, this familiar bosom sin that you hold onto. It's close to you. How close was it to Achan? Was it not bent on destruction? Not just his destruction but who else's? **ALL THE FAMILIES OF ISRAEL!** It started. They went up to Ai and it started. **It killed 40 other men! Forty other MEMBERS of the Body of Israel!** It's not just set on his family. That's not enough. That's not enough for the evil one. He doesn't want to just get **RID OF ONE FAMILY!!** He's set on destroying **ALL** of us. Then he'll be pleased and that's the **ONLY** way he can be satisfied.

So we've got to open our minds and **WAKE** up and realize. Hey! You better believe it's **YOUR** responsibility to talk to me about my children. And don't you dare let me intimidate you. If I intimidate you, you better know that I've got some idol in there. If I'm defending this child,

and just covering it and I'm not letting you have freedom of speech, then you better believe there's something destructive going on inside me. You better say something quick. If I'm not going to listen to you, you better go to another elder, or shepherd or shepherdess, get them together. Bring me to the social meeting and say, "We're really concerned, Nûn, because we've talked to you and it doesn't seem like you're listening and we're frightened of that tendency that's in your child and you're not dealing with it and we don't have freedom of speech with you. It's going to end up destroying all of us. I see your child going to my child with this and I can SEE IT *PERMEATING* my child! Please! Please! Listen to us! Do something about it! You know you don't have to cover it up and defend them. Just accept some wisdom and direction about it. Your child doesn't have to perish, nor does ours."

I'm so thankful I don't have to just have it all together myself. I'm also thankful He doesn't have to bring us to that point. I don't have to get to that point. There's more drastic measures and more drastic measures after that. You can see that

Israel is the apple of God's eye and you're not going to put your finger in God's eye and get away with it. He is jealous. His Spirit jealously guards His people. And if His Spirit is here then there's going to be the Phinehases in the Body... "Oh that I had one to stand in the gate..." and just spear it down to the ground — CUT it off! Don't let it come in. How *dare* it come into the temple of God?

You can tell how important this is. It's really essential. This just isn't a nice little teaching we're having. We're talking about being prepared. We're an army and we are engaged in warfare. We're in a battle to see who is going to gain sovereignty over this earth. We're talking about the culmination of all things. This is reality. This is it. We can talk all we want to and have great vision and all this splendor and all these teachings, but this just brings it right down to the rubber hitting the road. This is the practical outworking of these things. We've got to have a humble attitude. We've got to have the attitude of the righteous. I might not be perfectly there in my performance, but in my attitude when you come to me, I've got to be perfect.

It's got to be the same way with our children. It's proven true with Zakar. He's got a wonderful attitude. And I know Zakar's not sinless or flawless, but he's responsible. I can come to him and I know his attitude is right — he is willing to receive. He'll just say, "Oh I'm so sorry abba, I didn't realize I was that way. I'm so sorry. I don't want to be that way." And I know he doesn't want that obstinacy or resistance in his members. He doesn't want anything like that working in him.

And then I go to another child and I say, "Sekel, I don't like what I see in you. I don't like what you're doing. This is not right. This is destructive. It's not a good example for the other children and it seems like you don't even really care..." And she starts defending herself and then I have to say, "SEKEL, You're not listening to me!" And then I have to apply more authority. I have to permeate that *obstinacy*. I have to rule over it in her or else my sin's going to rule over me. It's going to rule over her. It's going to be passed on. I mean, hopefully, by the grace of God it's not going to be passed on — it won't go undetected — it won't get swept under the rug and she gets away with it. Then later on she gets married and even greater devastation comes and all the way she leaves this debris of people she's ruined behind her. And then her sin goes to these people here and they go to that community there and it spreads here and it spreads there and before you know it the whole Body has just been ravaged and it requires this huge thing to STAY it.

There's got to be Phinehases in all these places who will **spear it to the ground**. It doesn't have to require that. It won't need that if we are alert and brooding over our children. We're a normal household. We have what we need in this household, *right now*. We have the grace that we need. We have a household head whose guarding over us. Then when we feel something we should be able to say it. We need the protection of each other. You know my life. I've been living with you. You know my children. We know each other. We've been friends for years. That's why it's not so good to be moving people everywhere, all around the place all the time because the Holy Spirit can't get to the root... He's got to get us to stay on that wheel. He's

got to get you in one place long enough that those things can come out. I'm thankful we don't move spuriously from one place to another. We must be sent there.

He want's to give us a rapport with one another. It helps us even to get things out. You know, I know that I trust you and you trust me and I'm comfortable with you and I can just vomit and you're not going to reject me for it. I can say, "help me, help me..." You'll clean it up and you'll deal with my sickness. I can do that. I have a **right** to be able to do that. It's the same with my children. I don't despise and reject them because it's there. I'm going to do something about it because I don't want it to be there. I'm not happy, I'm not satisfied in that state. Are they going to accomplish our Father's will if it stays there?

Ozziyel's got these tremendous abilities in him. He's not a simple child; he's kind of a complex child. He's been with Neriyah too long. Already he can start figuring out things. He did something the other day and he said to me, "Why don't you just do such and such..." and I didn't even think about it, but he was absolutely right. It's just a mechanical thing. He has an aptitude for that. It's just phenomenal. I was shocked. But along with his kicking and resistance over here, which is so negative, he's really got great strength. So, if I can gain that victory over this child, who is not like *this* other righteous child, but is really different, with all those energies, it will almost be a greater victory, if you know what I mean. It's a greater victory for me with this child than with this child. I haven't had to apply so much force with this type of child because of his natural temperament and inclination, his moods, his attitudes, his emotional makeup is really towards that. In the same way that I experience a greater victory in my life when I've come *through* something that's just been devastating in my life, so it is with the more difficult child.

It's no different with our children, than with us. They're just terrorizing everyone, everybody, so when I stay it, it just gives me such encouragement in my own spirit. It kind of confirms something in **me** at the same time that it confirms something in them. It's like a greater victory has been won and not just a greater victory, but all those things that were *so bent* on destroying that child have been rectified and now that energy is really **bent towards building the Body of Messiah**. That energy, that same *degree* of causing ruin has been **taken captive** like

it talks about in 2 Tim 2:16, that we were once captive under the power of the evil one to do his will — captive. Our children are like that. They're captivated by those bent iniquities, those recessed things, those ways in us which seek to destroy. So if we can capture that, captivate them with our love and our diligence, really being diligent over them, through our ministry, in a sense, that hard-to-handle child will have a greater effect than this one. Not that this child doesn't have an effect but, that child, because of the way he is, it's going to go as much down as it is up. You know what I mean — in a greater expanse, they'll have a greater effect.

Somehow Ozziyel's got this huge expanse in him, so if I can captivate it now, *capitalize* on it by capturing it, then he's just going to be phenomenal in the Body. I can sense already even his perception about things, even spiritually. It comes out at times. All along I see that spiritual potential. He's over here goofing around a little bit and pretty soon I say, "Where's Ozziyel?" And I'll find him out there with some wheels, doing something... I could just (Nûn grits his teeth and punches his own hand, Uh..) "Why did I let that happen? It's not his fault, it's my fault." I can give him a simple command.

You know children can take advantage of us when we're not watching... "Okay, I want you to go to the bathroom and I want you to come straight back.." Remember when ha-êmeq was first here and she said, "Your abba said go straight to the garbage bin, Ozziyel, and then go back." Remember that about the garbage bin? She caught Ozziyel and Atah, she saw them over there playing with some pots and said, "What are you doing? Did your abba not send you to throw this garbage out there and then come straight back? You better hurry and get back to him. Go straight there and straight back. Make sure your attitude is righteous."

We must be righteous in our attitudes. Because of all these different attitudes and temperaments that are in us, our personality has been shaped a certain way. The only thing that's going to save our children and us is in our attitude. Get your attitude right. "Focus your attitude on doing your abba's will. Change that attitude." So I'm sure that if that happens, if I love Yahshua enough, then it will hold true with my son, like that. I mean it's not just him (the seemingly unpersuadable child), but it's in Zakar as well.

I have all of it; I have to go through all the degrees of bent ways in me throughout all my seed. There's a little bit here and there's a little bit there; she picked this up and he picked that up. It's not totally overwhelming. If all of them had it to the same degree it would really be hard. But you know, there's good and there's bad. It's all balanced. There's enough. Our Father doesn't make it impossible for us. It's okay. There's enough grace there that I can, by the grace of God, handle it with authority and with peace. It's enough. It's not too much. He's not going to let it be too much. So if I can do that with this child whose predisposition is in position here, then I can do it with this child whose fixed position is here. I don't want his obstinate position to be there, so I need this child's righteous attitude to affect this child. I need Zakar's help and he also needs my help. So together we're becoming true friends, united, even greater things can happen because that potential is there.

A little while ago I was reading over this teaching at the Agnus Street house and I saw such a phenomenal thing. About 100 or 200 little birds were up in this tree. I kept hearing this fluttering, like the wind was blowing, and the leaves were shaking and I looked up and I noticed there were these birds in the tree on the leaves. They were on one of those Camphor-Laurel trees, a real big one. I thought, "That's really unusual. What could they be doing?" And I kept studying and reading about the child's heart being turned towards the attitude of the righteous and I kept hearing all this noise and I looked up and I saw the 200 birds filling this tree, not all over but just in this one section. They were all over, on top of each other, just shaking the leaves all over the place and then... and then... all of a sudden... I saw one bird shoot out and JUST — like maybe, not even half a second — you could hear the sound of all the other birds go WHOOOSH!! And I saw hundreds of these birds following the one bird which was out ahead, leading them all. It really reminded me a whole lot of a fire starting. You know, the same sound you hear when you start the kindling and it just goes... WHOOOSH. I looked and that one little bird which came out first was leading all those other hundreds of birds and they just flew straight after that one bird that was leading. They flew around this way, that way and then they went off. WOW!!

At first I didn't really understand. Why is this happening? A lot of times our Father speaks through His creation like that to teach you something, to get your attention. I was reading over this. Then not long after I saw that one bird come back and right behind it were hundreds of others. And it flew back into that tree... and they did the same thing; they were just all fluttering around and as soon as the one bird went out, they all went — WHOOOSH!! And they followed it over to another tree and they all went in. Really fluttering. You couldn't imagine anything like it. Then seconds later, it flew out... WHOOOSH!! “*That's a swarm,*” I thought to myself. I've heard about bees swarming, but I've never seen it this way before. And I never knew of any other aspect of creation that swarm like that. I don't know what kind of birds those were, but they were swarming. It was obvious they were swarming. They were buzzing. They were shaking the tree all around — like in a frenzy. And it made me think — **That's It!**

There's got to be those who overcome. There's got to be the attitude of the righteous who **lead**. And if there's one whose head begins to stick up among the children, whose been anointed with the Holy Spirit, then the other children, like Shedeur will say, “Wow, I want to be like that.” Then they all start flapping their wings, because they want to follow! They all want to fly!! It's in them to want to follow. I mean one, ONE righteous one affected hundreds. JUST ONE.

ha Qinai: The way Zakar is going to serve his parents now for the next seven years is by observing them and taking on their ways. And then the younger children who look to him are going to follow his example. I want to be a servant to our Master Yahshua. But there are all these bent iniquities in me that take me the other way. But when I'm connected to our Master I want to be His servant and observe His ways and be exactly like Him and I'm thankful that's what we're all into. We all be servants to our Master. We need to be the ones to lead, judging ourselves first so that others who observe us can follow in the same way.

Yotham: Some metals are harder to bend than others. You take copper and it's real easy. But then you get steel which is difficult to bend... on the back of the bus is a spare tire. There is a piece of metal I had to bend. And I had confidence that it was going to be quite easy to bend. I stuck it in the vice and stood on it to bend it. It took me about thirty seconds to realize it was not going to bend. (It had to bend to a right angle.) So I got Nerah. He came down and stood on the thing, and we

both tried to bend it. It didn't work. So we got the drill out and bolted it onto the bench. I was hitting on it with a sledge hammer. And the bench fell apart.

I started thinking I had taken on more than I could chew. But Nerah said, no, no, no, keep on going. We ended up putting it in the fire. We put it in and out of the fire at least 6 or 7 times. In the end, I bolted this thing onto a piece of hardwood and I backed the Ute (our utility or work truck) onto it to hold it still and then Nerah and I just pounded on this thing. And in the end, I bent it. Now I have confidence that that tire out there is not going to fall off. That bit of steel is tested and true. The only reason it's on there now is because I didn't discard it or give up on it. I endured with the thing. I suffered. It took me much longer than I thought it was going to take me to do it. But it really encouraged me to know that that's how our Father is with us. As parents or brothers, sisters... to each other, that's how we need to be. We need to keep on going because in the end it will bend. You might need to stick it in the fire or pound on it. It **will** bend. Somehow it gave me hope and vision to know that just like us, I've seen it in me, that I can be hard to bend but our Father is going to do it.

Yoneq: I want to acknowledge Sekel and Ozziyel the attention they gave. I've never seen such wonderful attention. They were hanging on every word their abba was speaking. It just went right into them. It was so wonderful. Such devotion, dedication to the word that was coming out of your abba's mouth. I'm thankful to our Father for that. I really see a wonderful quality in you.