

## Transcript – Where Have All the Fathers Gone?

Shabbat shalom, and Shabbat shalom to everybody who will be watching this with us today. Praise Yahweh. I talked about, after the Feast we were talking about this year coming up 2016-2017 is the Year of the Family; a year that's based on the family and building family ties. We know from **Malachi 4** it talks about the Eliyahu ministry of *turning the hearts of the fathers back to the children, and the hearts of the children back to the fathers.*

And when you're looking at that, and it's a lot more than just discipline that comes involved, so I'm going to be giving a series of messages here. This one today is called *Where Have All the Fathers Gone?* We'll have another message after this *Where Have All the Mothers Gone?* And then we'll have a message *Where Have All the Children Gone?* So, we're going to be hitting every situation.

And when you think about it from a child rearing standpoint, it's really interesting. Because throughout the Bible we see a pattern of very bad child rearing. There's a lot about child rearing in the Bible. And I will probably when I'm doing the one *Where Have All the Children Gone?* talk more about just child rearing in general.

But from the very beginning, I mean, we see the very first two children that we see born in the Bible, Cain and Abel. It's not only a matter of Cain and Abel fighting, of having a disagreement, but literally Cain killing his brother. I mean, where would that come from? Where on earth in a perfect society where people are just being born, where you can't blame the internet, you can't blame television, you can't blame the public school system, where would Cain ever come up with the idea to kill his brother?

After this we see the story of Joseph. Joseph and his brothers, right? You see Jacob with the 12 sons of Israel, and then what happens with Dinah, very bad child rearing again in the fact of allowing her to go out on her own without headship, without supervision. And then from nowhere Joseph's brothers, not only being jealous of him, not saying, "Hey, let's take his coat and do something to him," no, they decide that they're going to kill him. And then, of course, we know they were talked out of it by Reuben and then Judah. And they still, though, sell their brother into slavery. And later even when they're having repentance toward it, they never tell the father. Why didn't they ever tell the father? Maybe they could have went to Egypt and looked for him. Who knows? But again, we see that something is really, really bad.

How about the sons of Moses? Do we hear much about the sons of Moses after Moses dies? No. How about the sons of Joshua? Do we hear about them? No. Eli the priest! We're going to talk about that a little later. How about Eliyahu and Elisha and the other prophets? Where are their children? We see very, very little of child rearing. Just about every king in Israel has an evil child. Not all of them, there were a few that were good, but most of the children of the kings are evil. And as we're going to see and talk a lot about King David today, a man after Yahweh's own heart failed miserably when it came to child rearing.

So, we could say, "Well, that was the Old Testament. They didn't have the Holy Spirit." But what about the New Testament? Where is the son of the Apostle Peter or the Apostle John? Where is the son of the Apostle Andrew or Paul? A matter of fact, do we even hear of one apostle's child? Do we see it in the history that after they died that their child took over for them? Not at all. Not one child of any of the apostles is even mentioned. So, where have all the fathers gone? Where have all the fathers gone?

**A man who does not spend time with his family and rear his children is not fulfilling his priesthood to Yahweh.** So, we're going to see there's no easy answer. There's nothing that just, okay, do A, B and C and you're a good father. No. We're going to see that fatherhood which is, to me anyway, the greatest blessing that Yahweh can give you, greater than being an elder, greater than being a husband, because you have the ability to mold the eternal life of another human being. What greater responsibility can we have? And I think all too often the biggest problem is that the fathers get involved with their own lives. They get involved with their own shortcuts. They get involved with their own hobbies, whatever, even ministries, and we **neglect** the children that Yahweh put before us.

So, I want to start in Genesis 3. Let's go to Genesis 3. Because we're going to analyze this today. Where are the fathers in Scriptures? ... Where are the fathers in Scriptures? Where has the Elohim-intended child rearing of Scripture gone? So, starting in Genesis chapter 3.

**Genesis 3:1-5** *And the serpent was cunning above every beast of the field which YAHWEH Elohim had made. And he said to the woman, Is it so that Elohim has said, You shall not eat from every tree of the garden? And the woman said to the serpent, of the fruit of the trees of the garden, we may eat, but of the fruit of the tree in the middle of the garden, Elohim has said, You shall not eat of it, nor shall you touch it, lest you die. And the serpent said to the woman, surely, you shall not die, for Elohim knows in the day you eat, even your eyes will be opened, and you shall be as Elohim, knowing good and evil.*

And then what happens? *The woman saw the tree was good for food, pleasant to the eyes, and the tree was desirable to make one wise. And she takes, and she eats; and then she gives to her husband, and he eats.* And my first question here is where's Adam? Where's the priest? Where's her headship? Why on earth is Eve palling around with Satan? Why is Eve palling around with Satan?

So again, what we're going to see here to begin with is **you need to be a good husband in order to be a good father**. If the family structure is altered in any way ... And that's why things happen before marriage sometimes—I mean, before conversion. Sometimes people get divorced and these things. And again, we all have our problems before coming into the truth, so we're not trying to lay any burden on anybody. But **the simple matter of the fact is whenever the Elohim ordained family structure is taken out of the way it was meant to be, the creation design, you're going to have problems in the family**.

So, this is why ... Like we said, the first thing we see here, where on earth is the priest? Where is Adam? Numbers 30 ... Numbers 30. And in a world today ... We'll talk about this more when we talk about where have all the women gone ... where women do leave the house; they do work outside the house, which is not according to the Genesis design. A woman should not be going and working outside of her home away from her husband.

Not to say a woman can't work. We look at the Proverbs 31 woman and she is very creative. She works, but within the confines of the structure of the family, not leaving every day half an hour in one direction working with other men that aren't her husband. And all you're going to have is what we have today, a 60% divorce rate, cohabitation that is more than 50%, but that's for another time. Right now, I want to prove the point of headship though. Numbers 30 and verse 3 ... Numbers 30 and verse 3.

**Numbers 30:3-5** *And when a woman vows a vow to YAHWEH, and she has bound a bond in the house of her father in her youth, and her father has heard her vow, and her bond with which she has bound her soul, and her father has remained silent as to her, then all her vows shall stand; and every bond with which she has bound her soul shall stand. But if her father has prohibited her in the day he heard, none of her vows and her bond in which she has bound her soul shall stand. And YAHWEH will forgive her because her father prohibited her.*

**Numbers 30:6-8** *And if she belongs to a husband, and her vows are on her, or a rash utterance on her lips which she has bound on her soul, and her husband has heard, and in the day he heard he has remained silent to her, then her vows shall stand, and her bond with which she bound her soul shall stand. And if in the day her husband hears, he prohibits her, then he has broken her vow which is on her, and the rash utterance of her lips in which she has bound her soul. And YAHWEH will forgive her.*

So, here we see the very concept of Scripture is there's always headship. There's always headship to a woman. The headship, first the father is the headship in the home, and then when she gets married the husband is headship over the woman. And sometimes people ask, "Well, what if it's a widow or maybe somebody with an unconverted spouse?" Well, then, that's why we have elders. The elders are the headship in these kind of situations. But whenever we're looking in Scripture, we see that.

So again, **there's structure of headship in Scripture. There's structure in the family.** The man is over the woman as Messiah is over the congregation. And then the couple together, the husband and the wife, are caring for the children. Each one has one side to give. Mothers are nurturers. Fathers are protectorates, like we see from this scripture here. But when we get away from the Elohim-given design, what happens? We have problems. So, let's go back to Genesis now. Let's go back to Genesis 3 and verse 8, and let's see what happens now once they leave their Elohim-given roles. So, now, they eat of the fruit, right?

**Genesis 3:8-9** *And they heard the sound of YAHWEH Elohim walking ... Genesis 3:8 ... up and down in the garden at the breeze of the day. And the man and his wife hid themselves from the face of YAHWEH Elohim in the middle of the trees in the garden. And YAHWEH Elohim called to the man and said to him, Where are you?*

Right? Now, Eve is the one who is palling around with Satan. Eve is the one that's deceived. Eve is the one that eats of the fruit, and then she gives it to her husband. He's complicit. Like we say, wherever there's a Jezebel there's an Ahab. So, you can't just blame the woman in this situation because, again, he's acting in the role of Ahab. He's not fulfilling his priesthood. He's not fulfilling his role over here. But when Yahweh comes, does He go to Eve? No, He doesn't go to Eve. He's walking up and down and He calls the man and says, where are you? Where are you? Why weren't you there? Why didn't you stop this? Why did you allow this to happen to your family?

And all too often in the family situation, and particularly in the end time scenario of the culture of Babylon, I believe the biggest problem ... And it starts here as we're going back to Eden, right? And we're trying to go back ... is **the biggest problem is that believers are hoodwinked and allowed into peer pressure by people in Babylon.** It's that simple in Western society.

Sending your children to public schools you have a 90% chance or greater you're going to lose your child if you send them to public school to be indoctrinated by evil, wicked, progressive, non-Yahweh believing homosexuals. Every kind of evil thing that's there, and you're going to send your young children 5, 6, 7, 8, 10, 14 whatever it is, at impressionable age to these schools. There's pressure to allow your children to get involved with unrighteous sporting events, that's all bad competition, all these things that come in Babylon that there's pressure to be involved in. And if the parents give in to this peer pressure, you are not fulfilling your Elohim guided role.

And in the end of the day, where does Yahweh come? Is He coming to the woman? No. He's coming to the man. Because the man is the priest of the family. The man is the head of the family, and the buck stops here. This is where it's the man's responsibility to make sure that the family structure is in its Elohim guided institution.

So, Adam abdicated his position as priest of the family. He abdicated it over to Satan. And now what have we had? We've had nearly 6,000 years of broken families, of chaos or whatever. But now we're going back to Eden. This is what it's about. It's about in the very last generation, it's about turning the hearts of the fathers back to the children, and hearts of the children back to the fathers. Because this will be the very first generation in the Kingdom of Yahweh.

So, it's not just about us as believers, that Yahshua returns and we meet Him in the air and we turn into spirit beings. But **it's about our young children that have not been baptized yet, that are not converted yet, that will be that first generation growing up in the Kingdom of Yahweh. And are we preparing them for that? Are we preparing them for rulership in the Kingdom under Yahweh's system, not under Babylon's system?**

Okay, let's go to Exodus 19:22 ... Exodus 19:22. And this is talking to Aaron the priest, and it says:

**Exodus 19:22** *And also the priests, those approaching YAHWEH, let them **sanctify themselves** that YAHWEH not burst forth among them.*

So again, **if the man is the priest of the family**, and like we said, Adam abdicated his priesthood, **we see the first thing is that the priest needs to be sanctified.** So, if a man is not sanctifying his life, sanctifying his family, sanctifying his family's life, then he's not fulfilling his role as priest, and you're going to have problems. You're going to have problems with your

children. You're going to have problems as a husband. You're going to have problems as a father. So, the man has to sanctify his family.

Exodus 29, verse 4. See a little bit more. Exodus 29, verse 4. Because one of the biggest problems is men love to be priests, right? I mean, people have human nature. They want to be ushers and deacons and even elders and leaders in the congregation, but yet they don't want to be husbands, and they don't want to be fathers. And if you're not a husband and a father, then you're not going to be a leader in the congregation. It's that simple. Exodus 29 and verse 4.

**Exodus 29:4** *And you shall take Aaron **and his sons** to the door of the tabernacle of the congregation. And you shall wash them in water.*

**Comment:** So, we see that the only job that goes from father to son is the job of a priest. Nothing else goes from father to son as a role in there but the job of a priest; that you take your sons with you, right? Drop down to verse 6.

**Exodus 29:6-7** *And you shall put the miter on his head; and you shall put the holy crown on the miter. And you shall take the oil of the anointing, you shall pour on his head, and you shall anoint him.*

**Comment:** Okay? They're anointing Aaron here. And then drop down to verse 29 and 30. He says:

**Exodus 29:29-30** *And the holy garments which are Aaron's shall be his sons after him, for anointing in them and for filling their hands in them. The priest shall put them on seven days, the one from his sons taking his place; the one who comes into the tabernacle of the congregation to minister in the sanctuary.*

So, we see that in the priesthood here, **the priesthood was hereditary. And we see that the father was supposed to be training the son in what? In the priesthood; in sanctification.** And that's why, like I say, I'm amazed when I look in the New Testament, and I don't see ... I don't see any of the apostles' children ever mentioned. I see the apostles are with Yahshua for several years, and it seems most of the time. And where are their families? You never even hear about their wives except when Paul does talk about, hey, am I the only one not allowed to take a wife to travel? So, it seems to be at times they traveled with their wives. It's not really mentioned. But you don't hear anything about their children taking over in the congregation. But **the priest has to be sanctified, and he has to keep his children and his family sanctified.**

Let's go to Leviticus 21 ... Leviticus 21. Because if a priest doesn't do this, he can actually disqualify himself from being a priest. Leviticus 21 and verse 1.

**Leviticus 21:1** *And YAHWEH said to Moses, Speak to the priests, **Aaron's sons**, ... Right? So, speak to the priests, to Aaron's sons—not just Aaron, but his sons ... and you shall say to them, None shall be defiled for the dead among his people.*

Then we drop down to verse 4.

**Leviticus 21:4** *A leader shall not defile himself among his people, to pollute himself;*

**Comment:** So, we see that as a leader in the congregation, if you're going to serve Yahweh, if you're going to bear fruit, you have to keep yourself sanctified. Verse 6 through verse 9, then He says why. Because the priests:

**Leviticus 21:6-7** *they are holy to their Elohim, and they shall not pollute the name of their Elohim. For they offer the fire offerings of YAHWEH, bread of their Elohim, and they are holy ... They are sanctified; they are kadosh ... They shall not take a woman who is a harlot, or polluted; nor shall they take a woman divorced from her husband; for he is holy to his Elohim.*

**Comment:** So, this is one of the things, an elder cannot marry a divorced woman. And as we're going to see, an elder can only be the husband of one wife.

**Leviticus 21:8** *And you shall sanctify him, for he brings near the bread of your Elohim; he is holy; ... He is kadosh; he's set apart to you ... for I am holy, YAHWEH who is sanctifying you.*

**Comment:** So again, *much is given, much is expected; the more is given, the more is required.* And if someone is going to be a leader in the congregation, it's not just his own requirement, but it's also the requirement of him as a husband and him as a father.

**Leviticus 21:9** *And when a daughter of any priest pollutes herself by going whoring, she is polluting her father; she shall be burned with fire.*

Wow! Look at this. Fornication, right? And here it is, that the daughter of the priest will disqualify that priest, and you could say the same with sons, as we're going to see here; that **if somebody is going to serve Yahweh, you have to have your house in order.** And like I said, it doesn't just come with a harsh set of rules or telling your children all the time, "You're going to do this, and you're going to do that." It comes by spending time. It comes by nurturing them. It comes by teaching them, as we're going to see, as they're waking up, as they're going to sleep. And **it's teaching them from your life and from Scripture as you go day to day.**

So, let's go to the New Testament now, because someone may say, okay, that's great for the Levites, but is it the same in the Brit Chadashah (in the New Testament)? And we'll see, it's actually even more stringent in the New Testament. If we go to 1<sup>st</sup> Timothy 3 ... 1<sup>st</sup> Timothy the 3<sup>rd</sup> chapter.

**1 Timothy 3:1** *Faithful is the Word: If anyone desires the office of an Elder, he desires a good work.*

**Comment:** So, nothing wrong with wanting to be an elder or a deacon or wanting to serve to the greatest capacity you can do. Like he says, it's a good work.

**1 Timothy 3:2-5** *He who becomes an Elder must be blameless, the husband of one wife, alert mentally, sensible, of good behavior, hospitable, and able to teach; not a drunkard, or one whose hand is quick to strike, but humble, not contentious, not loving money; **ruling his own house well, having children in subjection with all purity** ... like we just read here ... **But if anyone does not know how to rule his own house, how will he care for a Congregation of Elohim?***

So, this is the problem sometimes. Sometimes people that are even ordained already, and what's happening? They're not taking care of their own children. They're not taking care of their own house. They're overly traveling away from their family. And then, all of a sudden, when the kids are falling away, we want to blame society. We want to blame the internet. We want to blame that.

And that's why we make it a pretty strict rule in our congregation. We don't want elders going months and months at a time away from their family on mission trips. We try to limit that. And if an elder is going to go for a prolonged period of time, he has to take his family with him. Because like we're going to see here, if we go to 1<sup>st</sup> Timothy 5:8, he says:

**1 Timothy 5:8** *But if anyone does not provide for his own, and especially his family who are of the faith, he has denied the faith and is worse than an unbeliever.*

So, if somebody is a leader, an elder, a deacon, whatever in the congregation, and you're going to go out and you're going to be doing all these things to brown-nose in the congregation and you're not taking care of your own family, the Bible says you're worse than an infidel. You're worse than an infidel. So how on earth, how can you justify yourself that "Oh, I'll serve anywhere; I'll help wherever it is," but you can't even communicate with your wife; you can't even care for your children; you have no relationship with them; you're not spending time with them? And this is where it starts.

That's why I say, *Where Have All the Fathers Gone?* Where have all the fathers gone? Because if you don't have a relationship with your own flesh and blood, then who on earth are you going to have a relationship with? And like the Bible says here, you're worse than an unbeliever. You're joking. You're playing a game. You're being a hypocrite, an actor,

like it says, coming to the congregation and wanting to serve, but then you can't even have a communication, like I said, with your spouse, or you're not taking the proper time to child-rear your children.

So, let's start going into some of these stories now, because I want to show you how bad this really is. And then we'll start getting into some solutions a little later in the message. So, you know what? First, let's go to Leviticus 10. I want to first show with Aaron, because we talked about Aaron before. And Aaron did have a couple of sons that were priests and followed after him, we see that, like Eleazar. But I want to look at two of Aaron's other sons that had a different problem. Leviticus 10 and verse 1.

**Leviticus 10:1-3** *And Nadab and Abihu, the sons of Aaron, each took his censer and put fire in them; and they put incense in it and brought profane fire before YAHWEH, which He had not commanded them. And fire went out from before YAHWEH and consumed them; and they died before YAHWEH. And Moses said to Aaron, Is it not which Yahweh has spoken, saying, I will be treated holy ... kadosh; sanctified ... by those drawing near to Me; and I will be honored before all the people. And Aaron was silent.*

**Leviticus 10:4-7** *And Moses, called Mishael and Elzaphan, sons of Uzziel, Aaron's uncle, and said to them, Come near, carry your brothers from the front of the sanctuary to the outside of the camp. And they came near and carried them in their coats to the outside of the camp, as Moses had commanded. And Moses said to Aaron, and to Eleazar, and to Ithamar, his sons, ... the two other sons ... You shall not uncover your heads and you shall not tear your garments, that you may not die, and He be angry at all the congregation. As to your brothers, the whole house of Israel, they shall mourn the burning which YAHWEH has kindled. And you shall not go out of the door of the tent of the meeting, lest you die. For the anointing oil of YAHWEH is on you. And they did according to the word of Moses.*

**Comment:** So very, very serious consequences to his sons here. Why weren't they trained correctly? Why weren't they taught the fear of Yahweh? Why weren't they taught you don't do this? You don't just come before Yahweh at any time and do whatever you want to do. Verse 10. And then Yahweh speaks to Aaron in verse 8, and He tells him in verse 10:

**Leviticus 10:10-11** *to make a distinction between the holy and profane, and between the unclean and the clean; and to teach the sons of Israel all the statutes which YAHWEH has spoken to them by the hand of Moses.*

So, this is what the priests were supposed to be doing. The priest was supposed to be teaching the Torah to the people, the way that the New Testament priests, the elders are doing this every week. But they have to live it in their life in order to be able to teach it out there.

Let's continue now to the book of Samuel. 1<sup>st</sup> Samuel 2. We talked about Eli the priest who seemed to be a pretty good priest, right? He seemed to be righteous. He seemed to try to do the right things. But he had a problem. He had a problem with child-rearing. He didn't care for his own house. So, let's look. 1<sup>st</sup> Samuel 2 and verse 12 ... 1<sup>st</sup> Samuel 2 and verse 12.

**1 Samuel 2:12-15** *And the sons of Eli were sons of worthlessness; they did not know YAHWEH. And the custom of the priests with the people was: any man offering a sacrifice and the priest's young man came when the flesh was boiling with the three-toothed hook in his hand, even he stuck it into the pan, or kettle, or caldron, or pot; all that the hook brought up, the priest took to himself. So they did to all Israel who came in there to Shiloh. Yea, before they made the fat to smoke, then the priest's young man came in. And he said to the man who was sacrificing, Give meat to roast for the priest; and he will not take boiled meat from you, but raw.*

**Comment:** So, Eli's sons are not following the way that Yahweh said, and they wanted the meat beforehand.

**1 Samuel 2:16-17** *And [if] the man said to him, Let the fat be made to smoke as the day, and then take as much as your soul desires; then he would say, No, but you give it now. And if not, I will take it from you by force. And the sin of the young men was very great before YAHWEH, for the men have despised the offering of YAHWEH.*

**Comment:** So, they didn't keep it kadosh. They didn't keep the offering of Yahweh sanctified. And what does Yahweh say? Go down to verse 22.

**1 Samuel 2:22-25** *And Eli was very old and had heard all that his sons did to Israel, and how they lay with the women who assembled by troops at the door of the tent of meeting. And he said to them, Why do you do these things? For I am hearing of your evil doings from all these people. No my sons, for the report which I am hearing is not good, causing the people of YAHWEH to transgress. If a man sins against a man, then Elohim shall judge him. But if a man sins against YAHWEH, who will pray for him? But they did not listen to the voice of their father because YAHWEH desired to put them to death.*

So, here's the crux of the matter, right? Eli's not an evil person per se. Eli's even telling them, "Hey, what are you doing here?" But the bottom line is he didn't correct it. He didn't correct it. He's the father. He's the priest. He's the head of the family. And you know what the Torah says? You have worthless sons, you take them to the gate of the city and you have the elder stone them to death. And in this case, this is the way it should have been done. These were adults that were evilly doing against Yahweh.

But what happens? And this is one of the biggest things with child rearing, that a father, because he **thinks**, quote unquote, he loves his child, and they let him get away with evil. They let him get away with evil, but that's not love. You know what that is when you let your child get away with evil? What you're doing is you're taking the easy road out, and it's basically selfishness. It's selfishness on your part that you're not doing the hard part.

The other thing is sometimes people will come up ... I've said this many times. You want to lose a friend? Tell them something about their children. That's the easiest way to lose a friend. As an elder and pastor and leader of the Congregation of Yahweh Jerusalem, many times I have to counsel with everything. I counsel married people, single people, divorced people, widows. And I counsel sometimes people with child rearing. And wow, one of the biggest problems I've ever had is when you have to tell a parent that their child is doing something wrong. You have to correct them. And the parent doesn't want to do it.

The parent wants to blind themselves. You know why? Because we see the child as an extension of us. So, if my child is doing something wrong, it's like I'm doing something wrong. And unfortunately, in the day and age we're living in, people are not correctable. Never mind people correcting their children, people are not correctable. I never lived in a time where as an elder or a leader of the congregation can give the tiniest bit of correction and people will be offended. People will cut off relations. Some of them even leave the congregation over it.

Where is the respect for Yahweh? Where is the respect for the leaders that Yahweh put in place? And where is the respect for the structure of judicial order of the family? So, right here we see it. Right here we see it, that Eli is not being a priest to Yahweh, and he's not being a priest of his family. And what are the consequences that come out of this? Go to the next chapter. 1<sup>st</sup> Samuel 3 and verse 10. This is what happens now. Samuel, right? Samuel is dedicated. He's over there at Yahweh's sanctuary, and Yahweh comes at night and He's talking. They don't know it's Yahweh, he's hearing a voice, and I'll pick up the story in verse 10.

**1 Samuel 3:10-14** *And YAHWEH came and stood, and called as the other times, (Samuel) Shmuel, Shmuel! And Shmuel said, Speak, for Your servant hears. And YAHWEH said to Shmuel, Behold! I am doing a thing in Israel at which the two ears of everyone hearing it shall tingle. In that day I will confirm to Eli all that I have spoken to his house, beginnings and making an end. And I declare to him that I am judging this house forever, for the iniquity which he has known; for his sons have been making themselves vile, and he has not restrained them. And so I have sworn to the house of Eli, the iniquity of the house of Eli shall not be atoned for, by sacrifice [or] by offering, until forever.*

So, now, Eli loses his priesthood. His whole family loses out, right? That whole line loses out there from Eli because of why? Because of his inability to be a father. And what does it show you? It shows you there's a certain amount of pride here. There's a certain amount of pride if you don't want to deal with your children for what they're doing wrong. And in the end, you're hurting yourself, you're hurting your family, and you're hurting that child. If you don't correct your child, you're only hurting them in the long run.

You know why? Because as a father you're not going to be there forever. Something can happen to you and maybe you won't be alive, or your son or your daughter's going to go off and get married and they're not going to be there. That child, you have a very, very short period of time, 15, 20 years maybe where you can affect that child's life. You can instill principles into that child that hopefully they're going to take to their children. And hopefully once they get married, they're going to come to you for advice and say, "Dad, we're having this problem. Can you help us? Can I have some advice? I'd like some advice."

Today we live in a society, a throwaway society, and grandparents are not looked at as vital, important parts of a family structure to give advice, to give counsel. They're looked at as a burden. Because that's Babylon. But when you go in Yahweh's family structure the grandparents are pivotal, coming to father Abraham asking him for advice, coming to Isaac asking for advice, coming to Jacob asking for advice. That the grandparents need to be there, and they need to be training for the generation to the generation to the generation.

And like I said, unfortunately, Eli failed miserably. And now Samuel, right? Samuel, little Samuel, he's a little boy when this is happening. Do you think he would learn from this? Do you think he would see, wow, you know something? As great as a man Eli was, he failed at life because he failed at being a father. And if you fail at being a father, you failed at life. It's that simple. Let's look ... 1<sup>st</sup> Samuel 8 ... and let's look at what happens with Samuel. 1<sup>st</sup> Samuel 8 and verse 1.

**1 Samuel 8:1-3** *And it happened when Samuel was old, he made his sons judges over Israel. And the name of his first-born was Yoel, and the name of the second was Abiah, judges in Beer-Sheba. And his sons did not walk in his ways, and turned aside after dishonest gain, and took a bribe, and perverted judgment.*

**Comment:** Where are they learning this from? I mean, their father is Samuel (Shmuel), one of the greatest prophets, if not the greatest prophet in Israel. Where on earth would the sons be learning this from?

**1 Samuel 8:4-5** *And all the elders of Israel gathered and came in to Shmuel, to Ramah. And they said, Behold, you have become old, and your sons have not walked in your ways. Now appoint a king to us, to judge us, like all the nations.*

And we talked about this from many aspects ... I don't know if I've ever talked about it from an aspect of child rearing, though ... how evil it was in the sight of Yahweh to ask for a king. Right? But when we're looking at the reason why, it wasn't that these people were just evil. They didn't ask for a king in the days of Samuel while he was judging. But now that Samuel's old and he's going to die and his sons are evil, they don't want evil judges over them. So again, what happens? Samuel's family, the punishment that comes there. But where ... where was this righteous man of Yahweh when it came time to taking care of his children? Why wasn't he taking them the right way?

I want to go in very in-depth now into King David. Because King David, like I said, he's one of my favorite characters in the Bible. Because anybody that the Bible says that Yahweh chose a man after His own heart, you can't get a better compliment to have the heart of Yahweh. And yet, unfortunately, ... As I'm going to go through a whole string of stories here that I never went through before, again, in child rearing. We went through them in other aspects ... But I want to show you that as great as a shepherd David was, and as great as a king David was, and as great as he was a man after Yahweh's own heart, that there was one point of David's life where he failed miserably, and it was in the realm of family and child rearing.

He failed absolutely miserably, and it caused problems not just for him and his family, it actually caused the division of Israel. Because remember, Yahweh had said to David if he was faithful and if his son was faithful, he would never stop to have a man sitting on the throne of Israel. And not only didn't that go on for hundreds or thousands of years, David's very first son Solomon failed because of the example that David set to him, and then Solomon followed even worse in his footsteps. So, let's start in 2<sup>nd</sup> Samuel 11. Because I want to start by the crux of why David failed so bad at child rearing. 2<sup>nd</sup> Samuel 11. It says:

**2 Samuel 11:1** *And it happened at the return of the year, at the time when the kings go out, David sent Joab and his servants with him, and all Israel. And they destroyed the sons of Ammon, and lay siege to Rabbah. But David remained in Jerusalem.*

**Comment:** So, here's his first mistake, right? The Bible is telling us very clearly this is the time the kings go out. This is where the kings are leaders right? A father is the priest and a leader of his family. A king is the leader of his people. And when it's the time for him to go out and lead the people, what is he doing? He's staying back in Jerusalem.

**2 Samuel 11:2a** *And then it happened at evening time, David rose up from his bed and walked up and down on the roof of the king's house.*

**Comment:** So, why do you do that when you should be sleeping? Because something's troubling him. Very clearly, something is troubling him. We're not really told what. But something is certainly troubling him, right?

**2 Samuel 11:2b-4** *And he saw from the roof a woman bathing. And the woman was very good of form. And David sent and asked about this woman. And one said, Is it not Bathsheba, the daughter of Eliam, the wife of Uriah the Hittite? And David sent messengers and took her. And she came to him, and he lay with her. And she purified herself from uncleanness, and she returned to her house.*

So, very clearly, now, we know what happens. Now David makes the matter worse. He goes out, and first he tries to use deception by bringing Uriah there to have it look like Uriah was going to be the father. That didn't work because Uriah was a better man than David, at least in this circumstance. So, then what does he do? He goes out and he has Uriah killed. So, he commits adultery, he commits murder, and then he takes Bathsheba as his wife. But there's a problem here. Let's go to Deuteronomy 17 ... Deuteronomy the 17<sup>th</sup> chapter. Because David directly violated a family law of Yahweh that started all of his problems. Deuteronomy 17 and verse 15 says:

**Deuteronomy 17:15-18** *then you shall certainly set a king over you ... You may not give an alien to rule over you, one who is not your brother. Only, he shall not multiply horses to himself, nor cause the people to turn back to Egypt so as to multiply horses, since YAHWEH has said to you, You shall not again return to this way any more. And he shall not multiply wives to himself, and his heart shall not turn aside. And he shall not greatly multiply to himself silver and gold. And it shall be, when he sits on the throne of his kingdom, he shall write for himself a copy of this Torah in a book, from before the priests, the Levites.*

**Comment:** Did David do this? We don't know. He might have, but I'm sure David knew this scripture very clear. He's not to multiply wives.

**Deuteronomy 17:19-20** *And it shall be with him, and he shall read it in the days of his life, that he may learn to fear YAHWEH your Elohim, to keep all the words of this Torah and His statutes, to do them; and that his heart may not be lifted up above his brothers, and that he may not turn aside from the commandment, to the right or to the left; so that he may prolong his days over his kingdom, he and his sons in the midst of Israel.*

So, this is something that's not going to just affect him, it's going to affect his sons and his family. Very clearly, when we go back in Genesis 2:24:

**Genesis 2:24** *Therefore, a man shall leave his father and mother, and cleave to his wife and they shall become one (echad) flesh.*

Yahshua said this when they asked Him about divorce and remarried. *For this reason, a man will leave his mother and father, and cleave to his wife and the two become one. What Yahweh has joined together man can't separate.* It's that simple. So, that's why I say whenever the family structure is taken out of whack, people are going to get hurt. So, right here, **David's whole misery in his life and his failure at child rearing starts with his failure as a husband. Because Yahweh's intention was one man and one woman till death do us part, and David did not fulfill that.**

Now, what's the example he sets to his son? Solomon goes out and has 700 wives and 300 concubines. I mean, and really makes it worse because those women pulled him away from Yahweh, and he may have lost his eternal life because of it.

He certainly lost the kingdom and had untold misery for millions of people after that because Yahweh's kingdom is divided until today. The house of Israel and the house of Judah has never come back together. Only in the last days is Yahweh starting to bring this. And the ultimate regathering will not happen until the Messiah returns. But we're starting to see the vexation between Judah and Ephraim being taken away. But still, thousands of years of misery because David neglected in one part of his life. He neglected his responsibility as a husband, which neglected his responsibility as a father.

So, let's continue now with this story. Let's go to 2<sup>nd</sup> Samuel 13 ... 2<sup>nd</sup> Samuel 13, starting in verse 4. And this is the story with Amnon and his sister Tamar, when Amnon wanted to be with his sister Tamar which is not right according to Torah. And then we're going to read the story starting in verse 4 ... 2<sup>nd</sup> Samuel 13 and verse 4.

**2 Samuel 13:4-5** *And he said to him, Why are you, the king's son, so lean morning by morning? ... His friend is asking him. He's all upset ... Will you not tell me? And Amnon said to him, I love Tamar, my brother Absalom's sister. And Yonadab said to him, Lie down on your bed and pretend to be ill. And your father will come in to see you, and you shall say to him, Please let my sister Tamar come in and give me food to eat. And she shall make the food before my eyes, and I may see and may eat from her hand.*

**2 Samuel 13:6-7** *And Amnon lay down and pretended to be ill. And the king came to see him. And Amnon said to the king, Please let my sister Tamar come in, and she shall make two cakes before my eyes, and I will eat out of her hand. And David sent home to Tamar, saying, Please go down to the house of your brother Amnon and take the food for him.*

**Comment:** Now here's the first problem. David's coming in, and as a father, why is he not realizing something's going on here? Right? Why is he not realizing that there's a problem here? Okay, if he's sick, then why does he need his sister Tamar? If he's sick, why doesn't he just need a doctor, or need food, or need whatever? See, the problem is because David is not focused on his children, David has other ambitions, he's not even realizing.

And we're going to see this several times. That David in other ways who was a very discerning man, when it came to situations with his children, he was so undiscerning. And the only reason for that is because he wasn't that involved. If he was really involved, if you're involved in a situation, you can see by the eye contact, you can see by the face, you can see by the way somebody's talking, you can see if there's a problem. And then you ask, "What's the problem? What's going on?" And as a father you investigate it and you come to a conclusion.

David didn't do that. David didn't see it. He played right into it. He even calls the sister over there. Why on earth he's calling the sister to come over to this guy under these circumstances is unknown. And then we know what happens. That Amnon violates Tamar, and then he hates her. Then he throws her out. And what happens after this? Let's drop down to verse 19.

**2 Samuel 13:19-21** *And Tamar put ashes on her head, and tore the long tunic on her, and put her hand on her head, and left; going on and crying out. And her brother Absalom said to her, Has your brother Amnon been with you? But now, my sister, keep silent. He is your brother. Do not set your heart on the thing. And Tamar lived in the house of her brother Absalom, but she was desolate. And King David heard all these things, and it angered him very much.*

**Comment:** Oh boy, it angered him very much. Of course! Of course, it's going to anger him. But the problem is, what did he do about it? Absolutely nothing ... absolutely nothing. This is where Amnon should have been taken out and he should have been stoned to death. He should have been punished. He should have been taken care of. So, what does David do? David does absolutely nothing. David is not only the king, but he is the father over here in a family situation that's getting totally out of control and he does absolutely nothing. Again, terrible child rearing.

Terrible child rearing, number one, to his daughter. He's over here not helping the daughter at all, not consoling her. He's not doing anything to Absalom. He's not giving him assurance that this situation is going to take care of. And he doesn't punish Amnon for this horrible act whatsoever. So, what is it showing? It's showing there's two classes of people. There's the common people that if they do something wrong, then they're going to be at the wrath of the king; and then there's the children of the king that can get away with absolutely anything. Is he being a father? Is he doing the proper child rearing? Absolutely not.

So, let's continue and let's see what happens because of David. Because of David's failure as a father to intervene, let's look what happens now. Verse 22.

**2 Samuel 13:22-25** *And Absalom did not speak either good or evil with Amnon, for Absalom hated Amnon, because he had humbled his sister Tamar. And after two years it happened that Absalom had shearers in Baal-Hazor, which is beside Ephraim. And Absalom called to all the sons of the king. And Absalom came to the king and said, Behold, your servant now has shearers. Please let the king and his servants go with your servant. And the king said to Absalom, No, my son, let us not all go now, we shall not be too burdensome on you. But he urged him, and he was not willing to go, but he blessed him.*

**Comment:** So, why didn't David see this coming? David knows that Tamar is Absalom's sister. He has to see that there's something going on here. He would have to be totally blinded by the life of his children, not to know in these two years that there's still animosity laid up there. And the fact that he's asking for Amnon. Why on earth would Absalom be asking for Amnon to come? He has nothing to do with the guy. He doesn't talk to him. And now he's asking, and David lets it happen. Why? Because his mind is somewhere else. His mind is not on his children.

And fathers, when things happen, when you're not taking care of your family, take responsibility. Because it's your fault. It's your fault these things are happening. But what does the man want to do? He wants to blow it off, and he wants to blame somebody else. And he doesn't want to think that it's his lack of child rearing that's causing these problems.

**2 Samuel 13:26-27** *And Absalom said, If not, please let my brother Amnon go with us. And the king said, Why should he go with you? And Absalom urged him, and he sent Amnon with him, and all the king's sons.*

**Comment:** So, he knew there's something wrong. He's saying, "Why do you want this guy?" But he let him go anyway.

**2 Samuel 13:28-30** *And Absalom commanded his young men, saying, Now watch when Amnon's heart is glad with wine, and when I say to you, Strike Amnon, you shall kill him. Do not fear. Did not I command you? Be strong, and be valiant. And the young men of Absalom did to Amnon as Absalom had commanded. And all the king's sons rose up, and they each rode on his mule, and fled. And it happened while they were in the highway, even the report had come to David, saying, Absalom has stricken all the sons of the king, and not one of them is left.*

**2 Samuel 13:31-33** *And the king rose up and tore his garments, and lay on the earth; and all his servants were standing by with torn garments. And Yonadab the son of Shimeah, David's brother, answered and said, Do not let my master say, They have killed all the young men, the king's sons; for only Amnon is dead. For it has been settled by Absalom's command from the day of his humbling of his sister Tamar. And now, do not let my master the king lay the word to heart, saying, All the king's sons have died; for only Amnon has died.*

**2 Samuel 13:34-37** *And Absalom fled. And the young man who was watching lifted up his eyes and looked. And, behold! Many people were coming to the highway behind him, by the side of the hill. And Yonadab said to the king, See, the sons of the king have come; as the word of your servant, it has been. And it happened as he finished speaking, behold, the king's sons came. And they lifted up their voice and wept. And also the king and all his servants wept with a very great weeping. And Absalom fled, and went to Talmai the son of Ammihud, the king of Geshur. And David mourned for his son all the time.*

**Comment:** So here it is, Absalom goes to Geshur, which is Bethsaida, the Old Testament site of Bethsaida.

**2 Samuel 13:38-39** *And Absalom had fled, and had gone to Geshur, and was there three years. And King David determined to go out to Absalom, for he had been comforted for Amnon, for he had died.*

So now, here it is, David caused this. If David would have dealt with the situation when it happened, this would have never happened. Now what happens? Absalom kills Amnon. He flees. And what does David do? Absolutely nothing ... absolutely nothing. He's just compounding it. He's compounding it. He does absolutely nothing. So, Absalom flees. He's three years away, right? And David does nothing. He just ignores it as if it never happened.

And what's happening to Absalom? Absalom's becoming more and more bitter. He's becoming bitter because David never showed any interest in his life. He's becoming bitter because David allowed his sister to be defiled, who is David's daughter. He's becoming bitter because even after this situation he flees, and David acts like he's not even alive. And the root of bitterness is really building up in this guy's life.

So, 2<sup>nd</sup> Samuel 14. Now after three years Joab sees that this is bothering David, even though he's not doing anything again. And he sends a woman to King David to tell this story about her son, and two sons were fighting, and one was killed. "And now they want to kill my only son." And we know because David has a heart of Yahweh, so David is going to intervene for this woman. But the woman is actually telling the story from Joab for David himself. So, let's pick it up in verse 10.

**2 Samuel 14:10-13** *And the king said, Whoever speaks to you, ... He's saying this to the woman of Tekoa ... you also bring him to me, and he will not touch you any more ... Because David, he has a shepherd's heart, right? ... And she said, Please let the king remember YAHWEH your Elohim, that the avenger of blood not destroy any more, and that they may not destroy my son. And he said, As YAHWEH lives, not one hair of your son shall fall to the earth. And the woman said, Please let your servant speak a word to my master the king. And he said, Speak. And the woman said, And why have you thought in this way about the people of Elohim? Yea, the king is speaking the thing as a guilty one, in that the king has not brought back his outcast one.*

**Comment:** So, that's the whole plan of it. That David is intervening for her in a situation that's really his situation. Now the woman is saying, "Well, you're doing this for me. How can you do this when your son is outcast?"

**2 Samuel 14:14-17** *For surely we do die and are as water that is spilled to the ground, which cannot be gathered up. And Elohim does not take a life, but has devised plans so that the outcast is not cast out from Him. And now that I have come to speak this word to my master the king, because the people made me afraid; and your servant said, Please let me speak to the king; it may be the king shall do the word of his servant. For the king has listened, to deliver his servant out of the hand of the man seeking to destroy me and my son together, out of the inheritance of Elohim. And your servant said, Please let the word of my master the king be comforting. For as a messenger of Elohim, so is my master the king, to understand the good and the evil. And YAHWEH your Elohim shall be with you.*

**Comment:** So, David is a very discerning man except when it comes to his own family.

**2 Samuel 14:18-20** *And the king answered and said to the woman, Please do not hide from me the thing I am asking you. And the woman said, Then let my master the king speak. And the king said, Is the hand of Joab with you in all this? ... So again, he's discerning; he's figuring it out ... And the woman answered and said, As your soul lives, my master, O king, none shall turn to the right or to the left from all the master the king has spoken. For your servant Joab commanded me, and he put all these words in your servant's mouth. Your servant Joab has done this thing to turn about the face of the matter, and my master is wise according to the wisdom of a messenger of Elohim, to know all that is in the land.*

**2 Samuel 14:21-24** *And the king said to Joab, Behold, now, I have done this thing. Then go, bring back the young man Absalom. And Joab fell on the ground to the earth, and bowed, and blessed the king. And Joab said, Today your servant has known that I have found grace in your eyes, O master, O king, in that the king has done the word of his servant. And Joab rose up and went to Geshur, and he brought Absalom to Jerusalem. And the king said, Let him turn to his house, and he did not see my face. And Absalom turned to his house, and he did not see the king's face.*

**Comment:** So, now what does he do? He finally goes, he gets Absalom, he brings him back to Jerusalem and he won't even talk to him. Let me go to verse 28.

**2 Samuel 14:28** *And Absalom lived in Jerusalem two years, and had not seen the king's face.*

**Comment:** So, remember, he's three years in Geshur; two years here. Now it's five years—five years—that David and Absalom haven't said a word to each other. And all it's doing is building hatred and a root of bitterness in Absalom against his father; not against the king, but against his father ... against his father.

**2 Samuel 14:29** *And Absalom sent to Joab, to send him to the king. But he was not willing to come to him. And he sent a second time, and he was not willing to come.*

**Comment:** So, he's looking for Joab, saying, "What's going on here?" And even Joab won't come to him because he knows that David won't talk to him.

**2 Samuel 14:30-33** *So he says to his servants, Behold, Joab's allotment is beside mine, and he has barley there. Go and set it on fire. And Absalom's servants set the allotment on fire. And Joab rose up and came to Absalom, to the house, and said to him, Why have your servant's set my allotment on fire? And Absalom said to Joab, Behold, I sent to you, saying, Come here, and I will send to you to the king to say, Why have I come from Geshur? It was good for me to be still there. And now, let me see the king's face, and if there is guilt in me, then you shall cause me to die. And Joab came to the king and told him. And he called for Absalom; and he came to the king, and bowed his face to the earth before the king. And the king gave a kiss to Absalom.*

**Comment:** So now, again, five years of bitterness that's growing there between a father and a son. This is a family matter. This isn't something that they're against King David for his kingship. This is a father who failed miserably at child rearing, caused all kinds of hurt in situations to his children, and now you have a child that is so bitter because of the lack of attention that he got from his father, that what's the next step? He's going to get even with his own father. He's lost the natural feeling that a child should have to a father because of this.

**There is no exchange for time that's needed between a father and a child.** You look in Babylon, and people think, they send their kids to these schools that are \$20,000, and they buy them all kinds of nice things, and they get them cars when they get older, and they think, "Wow, I was a good father." That's not fatherhood. **Fatherhood is spending time with your children, and it's training them in the Torah, training them with the morals and the character that you should have, to be like you.** There's no exchange for time. Children don't want possessions. They want parents. That's what they want.

2<sup>nd</sup> Samuel 15. Now let's continue the story. So, what comes out of this, out of Absalom's bitterness?

**2 Samuel 15:11-12** *And two hundred men went out of Jerusalem with Absalom, ... 2<sup>nd</sup> Samuel 15:11 ... invited ones. And they went in their simplicity and did not know anything. And Absalom sent Ahithophel a Gilonite, a counselor of David, out of his city, out of Giloh, as he offered the sacrifices. And the conspiracy was strong. And the people were going and increasing with Absalom.*

**2 Samuel 15:13-15** *And a messenger came to David, saying, The heart of the men of Israel has gone after Absalom. And David and [should be said to] all his servants who were with him in Jerusalem, Rise up, and we will flee; for we have no escape from the face of Absalom. Hurry to leave, that he not overtake and bring down evil on us, and strike the city with the edge of the sword. And the king's servants said to the king, According to all my master the king desires, behold, your servants will do.*

So, the root of bitterness here, it built into anger. We go to Hebrews 12 for a minute, just to side step, because we see how bad the root of bitterness can be. Hebrews 12 and verse 14 ... Hebrews 12 and verse 14 says:

**Hebrews 12:14-15** *Eagerly pursue peace and holiness ... sanctification; kadosh ... with all, without no one will see YAHWEH. Watching diligently that not any lack from the grace of YAHWEH, that "no root of bitterness growing up" may crowd "in on you," and through this many are defiled;*

A root of bitterness ... And this is why the Bible says, *do not let the sun go down on your wrath.* A root of bitterness can only come from mulling something over for days after days, and weeks after weeks, and months after months, and years

after years. And sometimes you see it. You see in family situations. You see it at times with husband and wives. You see it with parents and children. You see it with brothers and sisters. You see it everywhere. But all that happens is, as time goes on, that root of bitterness only grows stronger.

And here's a situation that could have very easily been handled from the very beginning if David was only having eyes to see his own children. And let's say even, for whatever reason, he didn't see what was coming with Amnon and Tamar. If he would have only dealt with it as soon as it happened, he would have saved all these other troubles that came from that point. But instead, what did he do? He never dealt with it. And then with Absalom, it only got worse and worse and worse. And for five years just that bitterness that's building up until we get to this horrible situation that's only coming from bad fatherhood. And this is why David, we're going to see why he reacts the way he did, because he knows it's on him. So, let's continue with this story now. 2<sup>nd</sup> Samuel 16:5 through 11.

**2 Samuel 16:5-8** *And King David came to Bahurim. And, behold, a man was coming out from there, of the family of the house of Saul; and his name was Shimei, the son of Gera. He came out, and he came cursing. And he stoned David with stones and all the servants of King David, and all the people, and all the mighty men on his right and on his left. And Shimei said in his cursing, Go out! Go out, O man of blood, O worthless man! YAHWEH has turned back on you all the blood of the house of Saul, in whose place you have reigned. And YAHWEH shall give the kingdom into the hand of your son Absalom. And, behold, you are taken in your evil, for you are a man of blood.*

**2 Samuel 16:9-11** *And Abishai the son of Zeruiah said to the king, Why does this dead dog curse my master the king? Please let me pass over, I will take off his head. And the king said, What have I to do with you, sons of Zeruiah? For let him curse, even because YAHWEH has said to him, Curse David. And who shall say, Why have you done this? And David said to Abishai, and to all his servants, Behold, my son who came out of my loins is seeking my life, and surely now also the Benjaminite. Leave him alone, and let him curse, for YAHWEH has spoken to him.*

**Comment:** Don't you see? This has to do with his own son that's born of his loins, and he's realizing he's the problem. His lack of fatherhood is causing this. Let's go now to chapter 17.

**2 Samuel 17:1-2** *And Ahithophel says to Absalom, ... Now he's getting counsel, Absalom ... Please let me choose twelve thousand men, and I will rise up and pursue David tonight. And I will come on him, and he shall be weary and feeble handed. And I will make him tremble, and the people with him shall flee. And I will strike the king by myself [should be himself].*

**Comment:** So, he's saying, "Let me go out. This is what I'm going to do. I'll kill David, and this will end it."

**2 Samuel 17:3-4** *And I shall bring all the people back to you when all return, except the man whom you are seeking. All the people shall be in peace ... And what's Absalom's answer? ... And the thing was pleasing in Absalom's eyes, and in the eyes of all the elders of Israel.*

**Comment:** Can you imagine how warped, how perverted, what bitterness this Absalom had to have at this point? What bitterness to actually hate his own father, to actually hate his father that he's born from to say, "Yeah, I want him dead. I don't want him punished. I want him dead." So as the story continues, what does David say? Now it's finally starting to hit David of his failure at father [should be child] rearing, of how he's caused all these situations. It's starting to really hit his heart. 2<sup>nd</sup> Samuel 18 and verse 5.

**2 Samuel 18:5** *And the king commanded Joab, and Abishai, and Ittai, saying, For my sake deal gently with the young man, with Absalom. And all the people heard as the king commanded the commanders concerning Absalom.*

**Comment:** So now, at this point, now he's even making a bigger mistake because Absalom ... It's too late. Absalom needed him when he was a little boy. Absalom needed him as a teenager. Absalom needed him when the problem was happening with his sister. Absalom needed him the five years that he was cast away from the king; and David wasn't there. But now—now he's turned evil. He's an adult; he's older; he's turned evil and there's nothing King David can do. But he has so much

remorse because of his bad fatherhood he's saying, "Be careful with him; be careful with the boy." Drop down to verse 9, and we see what happens.

**2 Samuel 18:9-11** *And Absalom came before David's servants. And Absalom was riding on a mule, and a mule came from under the thick branches of a great oak. And his head caught hold in the oak, and he was lifted up between the heavens and the earth. And the mule under him passed by ... So, his head was stuck. The mule went, and he's stuck in this tree ... And a man saw and told Joab, and said, Behold! I saw Absalom hanging in the oak; and Joab said to the man who had told him, And behold, you have seen. And why did you not strike him to the earth there and call on me to give you ten silver pieces and a girdle?*

**2 Samuel 18:12-15** *And the man said to Joab, Yes, though I weighed a thousand silver pieces in my hand, I would not put forth my hand to the king's son. For in our ears the king commanded you, and Abishai, and Ittai saying, Take heed, whoever goes against the young man, against Absalom. Or I would have dealt falsely against my soul. For no matter is hidden from the king, and you, you yourself would have been set against me. And Joab said, I will not wait this before you. And he took three darts in his hand and he struck them into Absalom's heart while he was alive, in the midst of the oak. And they went around, ten young men bearing Joab's weapons, and struck Absalom, and killed him.*

**Comment:** Nothing else he could do. It's like the sheep and the goats, right? When you have a sheep that's being taken away by a goat you have to kill it. Once it gets to that point that it will not follow anymore, where it's gone on its own, there's nothing left. And that's scary for us, that we should think about. It's scary for us to think once something has been set, there is a point of no return. Verse 20.

**2 Samuel 18:20** *And Joab said to him, You are not a man of tidings today. But you shall bear tidings another day. And today you shall not bear tidings, because the king's son is dead.*

**Comment:** So now, they wanted to go and tell the king, "Look your enemy is dead!" And Joab is saying this is not something that he's going to be happy with. "You're not going to bear the tidings today." So now, let's continue. Let's go to verse 31 through 33. And what happens when they come and tell David?

**2 Samuel 18:31-33** *And, behold, the Cushite had come. And the Cushite said, News is borne, my master, O king! For YAHWEH has vindicated you today out of the hand of those rising up against you. And the king said to the Cushite, Peace to the young man, to Absalom? And the Cushite said, Let them be as the young man, the enemies of my master the king, and all who have risen up against you for evil. And the king trembled. And he went up to the upper room of the gate and wept. And he said this thing as he went, My son! My son Absalom! My son Absalom! Oh that I had died instead of you, my son Absalom, my son!*

**Comment:** Now think about this. David did not have a close relationship with Absalom. The point why Yahweh is stressing here that he's saying, "**My son! My son!**" and he's weeping and crying, why is that? Because he's not really crying for Absalom; he's crying for himself. He's crying because he realizes ... It's all coming to a head that he's realizing what a terrible job he did in child rearing. And this is the end result of it. And that's why the scripture is focusing not just crying for Absalom, crying for "My son! My son!" If we go to chapter 19, we see it again.

**2 Samuel 19:1-4** *And it was announced to Joab, Behold, the king is weeping and mourning over Absalom. And the deliverance on that day became mourning to all the people, for the people had heard on that day, saying, The king is grieving for his son. And the people stole away on that day to go into the city, as the people steal away who are shamed as they flee in battle. And the king covered his face. Yea, the king cried with a loud voice, ... again ... My son Absalom! Absalom my son, my son!*

Where have all the fathers gone? Childhood, right? It's fatherhood that he is crying for here. He's crying for his failure as a job. Now Joab, although he's a loyal guy, he has a hard part to him and he doesn't understand it. He doesn't understand that David is mourning because of his mistakes. He doesn't understand as they're leaving and Shimei is throwing stones why David is saying, "Let him do it. I'm being judged for my failure. The only reason my son is trying to kill me is I didn't

fulfill my job as a father. I didn't really understand that." So now he goes out, and he really hits David and says, "What's wrong with you? You're loving those who hate you, and you're hating those who love you. And if you don't get out there and sit on that chair today and show yourself to be king, nobody will follow you tomorrow." And then David pulls himself together and does it.

But the point, the big point, which we really don't talk about here is it's David's failure at child rearing—not his failure of being a king; not his failure of being a leader; not his failure of being a shepherd—his failure at being a father. Malachi 2:7 ... Malachi 2:7 says:

**Malachi 2:7** *For the lips of the priests should guard knowledge, and they should seek the Torah from his mouth; for he is the messenger of YAHWEH of Hosts.*

The father has the responsibility to teach the Torah to his children ... The father has the responsibility to teach the Torah to his children. Proverbs 22:6.

**Proverbs 22:6** *Train a child on the opening of the way, even when he is old, he will not turn aside from it.*

*Train a child in the opening of the way.* You don't wait until your children are 10, 15, 20, or 30. From the time the child is born the father needs to be setting a strong, stable family relationship in the family. Whether it's a male or a female, if you want stability with your children, they have to see a strong central figure of a father in the family or you'll never have a strong family unit there. Deuteronomy 6:6 through 8.

**Deuteronomy 6:6-8** *And these Words which I am commanding you today shall be on your heart. And you shall diligently teach them to your sons, and you shall speak them as you sit in the house, as you walk in the way, as you're lying down, as you're rising up. And you shall bind them for a sign on your hand; and they shall be for frontlets between your eyes.*

So, fatherhood is not something that you do once. It's not something once a year that you recognize your child if they give you a Father's Day present. Fatherhood is something that you do every day. It's something that you do every day. It's the responsibility as the child is, like I said, *from the opening of the way* in **Proverbs 22**, and from **Deuteronomy 6**, *when the child's waking up, when they're walking on the way*. It is not the responsibility of the public school system to raise your children. It's the responsibility of the father and the mother. And the father is the one who should be bringing the judicial order in the family, teaching the Torah, and bringing discipline into the family. Very, very simple. Proverbs 10:1 says:

**Proverbs 10:1** *The proverbs of Solomon: A wise son makes a father rejoice, but the foolish son is sorrow and depression to the mother.*

Why would it say that? Why would a wise son make a father rejoice, but the foolish son is sorrow and depression to the mother? Because without the father's influence, what's going to happen? A son is going to be depression to the mother. Because the son will be a rebel if he doesn't have the influence of the father. The father has to be there with the child ... the father has to be there with the child. Foolish is depression to a mother as the father is absent from the result. Proverbs 29:15.

**Proverbs 29:15** *The rod and reproof give wisdom, but a boy let loose causes shame to his mother.*

Again, *the rod and reproof give wisdom, but a boy let loose ... to his mother.* And we know, in the day and age we're living in, they try to tell you not to correct your children. "It's going to make them angry. It's going to give them low self-esteem." Well, it's really, really interesting because if you look at the generation that came out from the late 1800s and the early 1900s all the way up until World War II and beyond, boy, I don't see people that had low self-esteem. I see people that were stable. I see people that were responsible.

And now in the generation where they say don't correct your children, you're getting low self-esteem. I see the worst, evil, sinister generation of kids ever growing up, ever! And it's because it's the absence of correction, as the Bible says. It's the

absence of correction. And without correction ... Correction gives children borders. It gives them borders. You need the borders. It makes them happy. It makes them secure. If you don't have borders, that's what makes them insecure. Proverbs 22:15 says:

**Proverbs 22:15** *Foolishness is bound up in the heart of a child, the rod of correction will drive it far from him.*

So, children are foolish. That's the way they're born. That's normal. But the rod of correction will knock it out from them. Proverbs 23:12 says:

**Proverbs 23:12-14** *Bring your heart in for instruction, and your ears to the words of knowledge. Do not withhold correction from a child, for if you strike him with the rod, he will not die. You shall strike him with the rod, and you shall deliver his soul from Sheol.*

So again, father has responsibility in a family to make sure the children are growing up, not just within judicial order, but growing up learning Scripture, learning morality. And it's not something you force on your children. It's not something you just with an iron rod you bring on your children. The way you bring it on your children is by living that way and teaching it to them day in and day out. That's the way. It's by building a relationship with your children; that they're going to see the example in your life, and they're going to follow in the same way. *Train a child in the opening of the way, and when he gets older, he will not depart from it.*

But it's the responsibility that a husband and wife has to have. And if they don't do it, you can't blame anything but yourself, like with King David's situation. And you'll see it. As your children get older and they start to fall away from the truth, you're going to see it. Why? Because you failed in child rearing. It's your responsibility, and unfortunately, you never get it back. Once the child grows up, that's it. You never have a second chance to do it again. Unless you had a third and a fourth and a fifth child, maybe, you have another chance with another child. But that child that you failed with, you'll never get that back again. And that's why a father has to take it as the greatest responsibility he has in raising his children. Proverbs 13:24.

**Proverbs 13:24** *He who holds back his rod hates his son, but he who loves him seeks him with correction.*

*He who holds back his rod hates his son, but he who loves him seeks him with correction.* So, you never would correct the child in anger, of course, because you want the child to see that you're correcting them because you love them. You're not doing it because you're mad. You're not doing it because they're frustrating you. You're doing it because you love that child and you're teaching him the right ways of the Torah. Hebrews 12 and verse 5. Be finished here in another couple minutes. Hebrews 12 and verse 5 says:

**Hebrews 12:5-8** *And have you forgotten the exhortation which [He] speaks with you, as with sons, ... This is Yahweh saying ... "My sons, do not despise the chastising of YAHWEH, nor faint while being corrected by Him. For whom YAHWEH loves, He chastens, and disciplines every son whom He is pleased with." If you endure discipline, YAHWEH is dealing with you as with sons; for who is the son whom a father does not discipline? But if you are without discipline, of which all have become sharers, then you are strangers, and not sons.*

**Hebrews 12:9-11** *Furthermore, indeed we had fathers of our flesh as correctors, and we respected them. Shall we not much more be subject to the Father of spirits, and we shall live? For they truly disciplined us for a few days according to the thing seeming good to them; but He ... YAHWEH ... for our profit, in order for us to partake of His holiness. And all discipline for the present indeed does not seem to be joyous, but grievous; but afterwards it gives back peaceable fruit of righteousness to the ones having been exercised by it.*

So again, of course, the child at the time he's being corrected or punished or something taken away, it's not going to seem happy to them, but they're going to learn character. They're going to learn character, and they're going to grow by it, and they're going to teach their children by it. And unfortunately for parents, for fathers, there's no shortcut. Time is the only thing that you can do this. It's time that you have to give, time in day in and day out. And when the tough things come, you have to take the responsibility of training your child.

And when your child does something wrong, if somebody else comes up to you and they'd share that with you, you can't get offended. They're doing it out of love. That's an act of love. If someone came to me, if my child was doing something that was harming them and I didn't see it, and somebody came up to me and shared it with me, I would thank them for it because I know it's going to help my child in the long run. And I want my child to be corrected because I want them to grow up to be the Elohim person that He made them out to be. Ephesian 6 ... Ephesian 6, verse 1 says:

**Ephesians 6:1-4** *Children, obey your parents in YAHWEH, for this is right. "Honor your father and mother," which is the first commandment with a promise, "that it may be well with you, and you may live long on the earth." ... So, long life comes to be obedient to your parents ... And fathers, do not provoke your children to anger, but nurture them in the discipline and teaching of our Master.*

Wow! If only David could have had this scripture. *Do not provoke your children to anger, but **nurture them** in the discipline and the teaching of our Master.* It's a nurturing. Nurturing takes time. Nurturing takes time, and there's nothing that you can exchange for it. You have to nurture your children. You have to teach them by example. You have to show them by the way. You have to keep reinforcing it. Repetition is the mother of skill. Over and over and over, daily in, daily out, you have to be enforcing these things in the child's life so when they get older and they get married they're going to bring the same values of the Torah that you brought to them. And what's the end result? The last scripture, Proverbs 23:22.

**Proverbs 23:22** *Listen to your father, this one fathered you, and do not despise your mother when she is old.*

So, if the child follows along, if the father is fulfilling his Elohim-given role as the priest of the family and the father [should be child] rearer in the family and the head of the family, then this is the end result. The child is going to be doing the same thing. He's going to be respecting the father who fathered them and also the mother when they're older.

Well, this is the Year of the Family, the year of turning the hearts of the fathers back to the children. So, think about that. *Turning the hearts of the father to the children, the hearts of the children to the father.* You're not going to do this with just discipline. It's not going to be, "You better do this, or you better do that." Discipline, there's a place for discipline as we saw. You have to correct the child. You have to discipline him.

But turning somebody's heart, it's just like the Torah. Remember when Yahweh said, the New Covenant, *I will write it on their hearts.* **It has to be a part of you. It has to be feelings. It has to be a part of your life. And the only way that's going to be is through relationship.** Relationship is going to bring those deep feelings—being able to be honest about things, being able to apologize when we're wrong, being able to spend the time that's needed with our children. So, it's about turning the **hearts** of the fathers to the children, and the children to the father.

It's the year of release. Whatever's done to this point you can't take it back. Like I said, there's no way to change it. But you can repent, and you can change for the future. Let us fathers turn back our hearts to our children and fulfill the greatest Elohim-given role that He can ever give us. Because Yahweh is a father. And again, it's great to be a husband. It's great to be a son. It's great to be a pastor. But there's no greater gift that Yahweh can give in life than to be what He is, to be a father.

The congregation is only as strong as the family is strong. Fathers, as the priest of the family, must turn their hearts back to their children. They must spend time with them. They must nurture them. They must teach them. They must correct them. They must be involved in their life. And this is about fatherhood. So, where have all the fathers gone? I hope we start seeing them from this point on. Yahweh bless. Shabbat shalom.