

## REQUITAL

There is a lot of confusion, misapplication and outright ignorance relating to how our fathers' sins affect us. Of those who know a little scripture, most cling to passages that absolve them. One used to favor them is "no longer will the children's teeth be set on edge for the father's sins." This passage and others like it, are used by Protestants in general to separate themselves spiritually and negate their responsibility **of** their father's behavior. In doing so, not only do they take these "sour grapes" scriptures out of context, they fail to examine the "whole counsel of God".

Further confusion is compounded by passages that on the surface seem contradictory. The passages from which the errant cherry-pick, to excuse their failure in appropriating the complete redemption of Christ, are as follows: Ezek. 18:2; Jer. 31:29. The operative phrase in each is "each man will die for his own sins". The key words '**die** for their sins' refutes this denial of requital. In all the other passages stating the visitation and requiting of the father's sins to the children to the third and fourth generation, the word 'die' is never used. Instead, only the words 'visit' and 'requite' the sins are used (meaning their destructive effects; two totally different meanings,-and results!).

In the O.T., there is in Jer. 31 and 32 **both** of these controversial concepts. In Chapter 31, Jeremiah states every man shall die for his own sins, while in chapter 32 states God requites the sins to the children. Obviously you cannot have it both ways, for the same prophet says both in succeeding chapters.

Much regarding this subject of heritage and our sicknesses was covered in *THE DUE ORDER OF RECOMPENSE*<sup>1</sup>. The following is a sequel of sorts explaining this controversy of being set free from our father's sins as they apply to us. In doing so, it seems clarity is best achieved by two formats; one, brevity, and two, a simple outline of pertinent words and scriptures. The pertinent words and applicable scriptures are put in separate listings with the Hebrew and Greek meanings to follow. A short commentary will follow each individual word.

1. **Requite:** #7999, *shalam*; to be safe, make complete, reciprocate, recompense, First used in II Kings 9:26 re: blood of Naboth and his sons. Psalms 10:14, Jer. 32:18-19.
2. **Requiting,** #7725, returning to starting point, turn back. II Chron. 6:23,. See final commentary.
3. **Recompense:** #7725, A.A., Num. 5:7; Deut. 32:35; Prov. 12:14; Is. 38:4, 59:18, 65:6 (#7999); Note: "back into their bosom". Jer. 16:18, 25:14; Lam. 3:64; Ezek. 7:3,4,9; 9:10, 11:21, 16:43.

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<sup>1</sup> Ben-Issachar, 2012, 1<sup>st</sup> and 2<sup>nd</sup> REALMS, EFFECTS AND CAUSES.

4. **Recompense**: #7999, A.A., Jer. 32:18. Note: Again, back into their 'bosom'.

In these four words the underlying meaning conveyed is one of tit for tat, evil for evil, good for good, blood for blood. The God-principle undergirding these is His characteristic of justice, being complete or perfect.

Moreover, He is immutable, changing not in this or any other attribute. See Gal. 1:14, "God is not mocked; whatsoever a man sows, so shall he reap." In all of these (II Kings 9:26, Is. 65:6 and Jer. 32:18), we see clearly these sins of fathers were 'completed' or made full circle into the bosoms of their children. 'Bosom' means the midst, the middle, the center, But the midst of what? -the middle of their bodies, say, their stomachs? That makes no sense, for the stomach does not regulate moral behavior, nor does the heart.

[The only 'midst' of anything that makes sense is the middle of the brain, for there is where commands for moral behavior originate. The cerebral, thinking part simply processes and manifests what comes out of the middle brain. The middle brain was not known nor understood at the time of the O.T. being written. They simply pigeon-holed this type of stuff into the 'heart', sort of a catch-all term for the inner part of man couched in O.T. culture and knowledge. The middle brain is where long-term memories are stored, there called our subconscious. The middle brain is where our affections are housed and originate. Thus this 'requital into their midst' is into the middle brain, where these tendencies are hidden in large measure from our conscious thoughts.]

**Visit**, #6485, *paqad*. Like the variations of recompense-the end result can be negative or positive, depending on the context. *Paqad* means to judge, avenge, reckon, call to remembrance. The first negative context is in Ex, 20:5, 34:7; Num. 14:18,; Deut. 5:9. All of these contain "visiting" the iniquities of the fathers to the third and fourth generation. The first, Ex. 20:5 is the third item in the Ten Commandments. Others are Ex. 32:34, 18:25; Ps. 59:5, 89:32; Jer. 5:9,29, 6:15,9:9, 23:2.

In the New Testament the following words and scriptures are relevant to 'father's sins':

Matt. 23:31-32; Jesus is talking to the Pharisees; "Wherefore you are witnesses (that give a good report) unto yourselves that you are the children of them which killed the prophets. Fill up, then the measure of your fathers."

Luke 11:48; "truly you bear witness that you allow (think well of, assent, be pleased) the deeds of your fathers; for they are which killed them; and you build (edify, embolden) their sepulchers (in remembrance, preserving and recalling the memory of them; so do we, for centuries).

In these two passages we see Jesus lambasting them for assenting and bearing witness to their fathers, thus agreeing with their fathers' deeds. Jesus additionally says to them to "go ahead" and complete the cycle of evil behavior originally attributed to their fathers. This happens when we accept, approve, condone or remain silent.

Thus the principle of their fathers' sins are transmitted, visited, recompensed and requited to them **by virtue of their assenting and memorializing them**. Thus the fathers' sins become their sins. Acts 7:51-52 conveys the same principle.

Basically the "children" **will die** if and when they, like the Pharisees assent, approve, condone, venerate or memorialize the traditions of their fathers. ***This is the act of the mind that makes the visitation of the fathers' sins become the children's sin, thus invoking death for such.*** Thus the controversy between Jer. 31 and 32 is reconciled.

[As an aside, this same principle of assenting, condoning, whether implicitly or explicitly, the actions of **any** evil act by anyone, particularly 'brothers'; you then become accessories to the crime and thus participants in their judgments. See **Bad Company**, incorporated in this **Signposts** CD.]

## **REDEMPTION**

I Peter 1:18 talks about being redeemed (released, liberated, delivered) from evil, whether internal or external) ...from your vain conduct of your fathers. You were redeemed with the precious blood of Christ.

If this argument is true that we do inherit (consciously or unconsciously) the sins of our fathers, how do we appropriate the redemption afforded us by the blood of Christ? Very simply, it is done the same way we appropriated the salvation and deliverance from the penalty of sin, by believing in Him and His redemption.

You say, "Well, were we not redeemed and delivered from **all** that came down from our fathers when we believed in Christ? –that's like saying we received **all** healing, redemption from **all** bad thoughts and actions, **all** bad behavior, **all** errant ideas, **all** sicknesses, and received **all** the mind of Christ. Or even more ridiculous, receiving all understanding of His Word.

We received the **power** to **become** 'sons of God', but we are told we are to renew our minds, and work out our salvation with fear and trembling. It is silly to say we were delivered of our tendency to sin, particularly like the ones our Daddy did.

It is equally absurd to say what our ancestors were and did does not affect us. It is odd we brag on the acceptable traits, obviously inherited from our fathers, and at the same time deny the bad ones. Even sillier is to say we do not behave the way they did. Good grief! –**everything** we are, we inherited from our ancestors!

It is only by the blood of Christ do we start anew by the Spirit in order to “be transformed by the renewal of our minds.”

The final argument comes from scripture, Ezra 9:6-15 and Daniel 9:4-19. Here both men prayerfully and brokenly petition God to forgive them and their people. Both use the editorial “we”, including themselves as well. Both Ezra and Daniel are O.T. types of elders, speaking for the people as a whole. Any husband or father has that same right and position as an elder of his house.

Thus he can and should pray the same type of prayer these two men did, but on behalf of their family. A father can simply state facts, without pointing the finger at their ancestors, just like Ezra and Daniel did. He can, and should, pray the **LORD** would forgive his household of their fathers’ **sins** as they have appeared and manifested themselves in them. He states he and they do not approve of them, nor accept them. Thus this elder of his family stops the requital of his/their ancestors’ sins from becoming **their** sins. I **know**; I did this.

All of the above is not theoretical; I **know** it is true, for I have lived it. I **know** I inherited traits from both my maternal and paternal ancestors. I **know** there were things greater than mere traits inherited from them, such as family spirits. I **know** these evil family spirits manifested themselves in and on me from early childhood, even 5 years old.

I **know** of several lesser family spirits from both sides that Jesus has redeemed and delivered me. I **know** equally of Godly traits and behaviors inherited the same way.

I **know** He knew all this and graciously dealt with things as He knew I was ready and able to receive them.

I **know** asking forgiveness of my ancestors’ sins that found their roost in me will be granted.

I also **know** by experience and scripture His deliverance from all the above cleanses my household and frees my seed to be all He has for them.

Praise God!

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**Post Script:** In reviewing this paper, I realize I had omitted the aftermaths of such deliverances. There are deliverances that are permanent, clean breaks of the one being delivered with his/her inherited stronghold. There are some that are not, but irreversible.

A case in point is my deliverance from the addiction of tobacco. Currently I am never bothered by the taste, nor do I crave it at all, and have not for 30-odd years. Once He did it, it was done, completely so. The same is true for a number of these types of deliverances, alcohol being another.

But to instill a solemn warning of reality, there are strongholds inherited from our forefathers that present a struggle thereafter. In my case, I refer to the family spirit of lust. I was delivered from the **power and possession** of that sin, but not from the **presence**. I fight the spirit continually, and know full well I am never safe from its talons. Thus I stay away from places which I know will harbor the temptation. I hear the same story about men who were addicted to pornography. It seems there are some strongholds with which the LORD allows to humble us and keep us dependent upon Him.

Explained another way, many of these types are **family** spirits, and thus are **familiar in nature**. I do not know for what reason, but they just are. Maybe these lingering types are sexual in nature, whereas alcohol and tobacco relate to the senses. The thought just occurred to me that perhaps the lingering types are tied to the four drives, sex, sleep, food and water, located in the lower brain. Those that are not 'lingering' are affections located in the middle brain that relate to the five senses or the cerebral portion.

In any case, I feel it necessary to advise the reader what he/she might expect, and not be on a guilt trip because things did not work out like they had thought.

Ben