

## Child Training II

### *Part 9: Conflict*

Every child has a will of his own and strong desires, both of which are driven by his inclination to sin. To bring a child under control and then maintain that control, parents need to be aware that there will be *conflict*. This conflict must not be *avoided* or cause *intimidation*. This conflict will normally exist to some degree throughout childhood, up to *Bar Mitzvah*, but then he is able to renounce his sin and rule over his inherent tendency to sin (Jms 4:17).

Attempting to control your child *will* create conflict. No one enjoys conflict, and most will try to avoid it. But as a parent you must overcome this tendency, especially involving your child, or you will, by your intimidation, cause his Eternal Destiny to be where all *rebels* will go, once you yourself know the truth (Heb 10:26-27; Jn 8:31-32).

The control that is essential for child training can only be accomplished when you establish that the objective of child training is more important than the temporary and false comfort you may achieve by giving in to an intimidating spirit. Facing conflict is the cost you must pay in order to bring your child to your objective for him or her, that is, reaching the goal of *Bar* or *Bat Mitzvah* and on to adulthood, to serve as Acts 26:7; Isa 49:8; Gen 15:18; 17:8; 18:19. Pr 22:6 — This is the Way of Yahweh (Gen 18:19).

Conflict is certain because there is more than one will. Even in salvation, total surrender is required (Lk 14:31-33; Jn 7:17; Mt 10:37-38; 2 Cor 5:15). Immersion means *death* (Rom 6:2-5) if we are going to live with Him (Mk 8:35; 2 Tim 2:12). We will have conflict with God if we do not surrender our will each day, and every moment in the day. This is the significance of the Burnt Offering (Rom 12:1-2). The offering burns all day long. There is no conflict with God when we give in to His will. Marriage sometimes has conflicts because of the same reason. 1 Cor 11:3 is *absolute* isn't it? Isn't it? Jn 17:21-23 is possible when there is no conflict in wills of all who have been immersed into Messiah's death and life. The gift of the Spirit is granted only after

*total immersion*, resulting in Jn 13:35 — the world will know who are and who are not His disciples (Lk 14:33).

Being a parent, like all headship and leadership positions anywhere in the world, has a goal to reach. A conflict of wills results when anyone in authority attempts to direct the affairs of the Edah, or anything else. Directing and restricting the life of others (Heb 13:17) requires the Holy Spirit upon both parent and child, leader and follower, shepherd and sheep. But nothing of value can be attained by shepherd or sheep without facing the conflict. Heb 10:13 can never be reached without much conflict along the way — tribulation and suffering (Acts 14:22) which we must all face (1 Cor 9:24-27).

The major obstacle in child training is to bring the child under control and maintain that control until he reaches the goal. Conflict is inevitable. For parents to direct their child according to their will they must not avoid this conflict. Many times the parents' directions or instruction will not go along with their child's will. Pr 22:6 is the way he *should* go, not the way he *wants* to go, but the way the *parent* wants him to go (Gen 18:19), that is, a parent who belongs to Messiah (Gal 3:29), who has been immersed into Him — the seed of Abraham (Gal 3:16,27).

The result of directing a child in the way he does not want to go is *conflict*. Parents cannot expect their child to receive their instruction with smiles on their faces. Parents must *expect* conflict. Children have a natural inclination toward *self-centeredness*. Don't you? Self-centeredness is sin. Your child wants to be the center of attention. When parents interfere with a child's selfish pursuit of happiness, conflict is unavoidable. The obstacle of conflict cannot be bypassed if parents are to reach the goal of Pr 22:6. In fact, conflict is an integral part of the training process.

Child training is not just a matter of winning battles. It is actually altering the nature of the child. This alteration results from directing the child into the *path of life*, the *Way of Yahweh* (Gen 18:19). Commanding is controlling — altering the path that leads to death, which the child would have taken. So parents should *welcome* these confrontations as opportunities to effect the necessary changes. The sooner these confrontations occur and the more intense they are, the

sooner a child can be brought under control. From then on, training can be completed and Pr 22:6 reached.

The turning point is when the child chooses to accept the rulership of the parent. The last battle in a war is usually the most intense. The final challenge to your rulership is a test by the child to determine your worthiness to lead him. He needs to know whether you love him enough for him to trust you with his life. As soon as a child knows that his parents are in control, he becomes secure. When it becomes obvious enough to him that his parents love him, he will give up his life to them.

**Shemuel ben Reya:**<sup>1</sup> Warm, tight hands are an absolute necessity. Either one without the other is not good enough. If we are tight with them, but not warm, they will grow up bitter about all the rules and restrictions they were put under. But if we are warm but not tight, they will grow up loose and independent.

I remember when I was a youth in Island Pond. All the other boys were going off to Boston or other places to do “great things.” I wanted to go so bad, but I had to stay home and work with my abba. I would beg and plead, but he was firm. I was staying to help him. He communicated that I was his only help and if I left, there was no one else to help him. He was not cold, but he had a will for me — a tight will.

Sometimes our children put tremendous pressure on us that they are old enough or responsible enough to go and do something when we really don't think they are. If we give in to this pressure, we do them a great disservice. They will bring shame to us. They may kick and scream about your tight will, but later on they will love you for it — for saving them from death. This is the only way they will grow up to walk on and love the narrow way — because they have been on it their whole life.

I have nothing but great love and appreciation for my abba's warm, tight hands in my life. Many of the ones who went off to Boston are no longer here, on the narrow path. They wouldn't receive our Father's warm, tight hands because they weren't trained that way.

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<sup>1</sup> From a meeting in Lancaster in February 1999, in which we were talking about our children.