

Generational Curses - Biblical Fact or Religious Fiction? — Transcript

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Chapter 1: Welcome and introductions

Hello and welcome to Finding the Ancient Path. If you are new here, I'm excited to have you. We're grateful that you found us. This ministry is dedicated to helping people who are coming out of Babylon, coming out of the world, coming out of religion, and wondering what to do next. We have been blessed with members from literally all over the world, and we're growing. And to that end, I need your help. This little group started in the living room with just a handful of people, but now we're reaching people, as I said, literally around the world. And the infrastructure needs to grow a bit. And so, if you feel led to give to this ministry, if you feel blessed by our little group, then I want to give you that opportunity on a monthly basis through being a YouTube member or being a Patreon member or maybe offering a one-time donation on PayPal. Either way, it goes a long way. Okay. And even if you don't give, I'm just glad you're here. So, let's get on to today's teaching. God bless. Amen. Paul, thank you so much for that word of prayer. Welcome everybody to our Shabbat class on generational curses, biblical

Chapter 2: Defining generational curses

fact or religious fiction. Why am I doing this lesson? Well, you all were talking about it in fellowship last week, if you may recall. um lots of going back and forth with uh with this topic and asking questions as to what was real, what wasn't real, and all that jazz. And so I figured, well, let's just do it. Let's just do a study on this. Uh the more I I looked into it this week, the more I realized that there's more people who kind of um believe bits and pieces of this as believers than I realized. So, let's get into this. There's not a whole lot to say upfront. I think the opening thoughts will tell us what we need to know. Few doctrines have shaped modern Christianity as deeply and perhaps as quietly as the

Chapter 3: The appeal of the doctrine

doctrine of generational curses. Entire conferences have been devoted to it. That was shocking. Countless books have been written about it. Deliverance ministries have built entire systems around identifying ancestral sins, renouncing family bloodlines, breaking spiritual legal rights, and declaring freedom from curses believed to have been passed down for generations. Many sincere believers have spent years searching their family history, wondering whether alcoholism, divorce, poverty, depression, sickness, addiction, or spiritual oppression were inherited not merely through genetics or learned behavior, but through an invisible curse placed upon their family long before they were born. And by invisible curse, the beliefs about that are all over the map. Some believe that it's some kind of demonic activity. Some believe that

it's some kind of witchcraft and others believe that it's just plain old bad luck that's attached to their family. So, this idea is compelling for some because it offers an explanation for life's deepest struggles. It suggests that perhaps the reason we continue to battle certain sins or hardship is not because of our own choices, but because of something someone else did decades or even centuries ago. It offers what appears to be a solution. Identify the curse. renounce it and break it. You may recall uh if you were with us back then, this was probably a year year and a half ago when I did a lesson, a series of lessons too called know thy enemy. And it was about Satan and understanding who he is and who he isn't. And one of the the arguments that I made in that lesson was that Satan being the archangel that he is, the cherub that he is, uh, the general of his forces that he is, isn't so much concerned with one individual believer, uh, as he is with the bigger picture. I made the argument that if Satan himself were to return his attention to you the way he did to Judas and the way he did to Peter, it would be a lifealtering experience for us. And the reason that I made that point is because many of the things that happen in our lives as believers, we are ultimately responsible for, right? The scriptures tell us that when we sin, sin brings death and destruction. And when things become fullgrown, full-grown sins, they they really wreak havoc in a person's life. And I think there's some truth to that in this regard. Why is the idea of embracing generational curses a big deal for some? And my answer in part, of course, we're going to get into it biblically here in a moment, but my answer in part is because in embracing this idea, you are shifting blame. you are removing the responsibility from you and the decisions that you've made in your life to somebody else and that's a lot easier to swallow for the person in question. I certainly have experience with that in my life as I'm sure all of you could attest. When we shift the blame of something, it it makes us feel better about ourselves when in reality what we need to do is to own the things that we need to own. Otherwise, they won't change. So, does the Bible actually teach this? Well, yes and no. I say yes

Chapter 4: Biblical perspective on sin

because if you're not careful, you can look at a verse and go, "Oh, yep, there it is." Just like Paul, just like Paul's stuff, you know, you can read one of Paul's letters and go, "Oh, yep, there it is. There's where he says the law is done away with." And it's very similar. Exodus 20, you shall not bow down to them or serve them. For I, Yhovah, your Elohim, am a jealous Elohim, visiting the iniquity of the fathers upon the children to the third and fourth generations. Oh, there it is. [laughter] Right. You can look at that and go, well, right there. There it is. Visiting the iniquity of the fathers upon the children to the third and fourth generation of those who hate me, but showing mercy to thousands, to those who love me and keep my commandments. Numbers 14. Yhovah is long-suffering and abundant in mercy, forgiving iniquity and transgression, but he by no means clears the guilty, visiting the iniquity of the fathers on the children to the third and fourth generation. So looking at those two verses, and there's a couple more like it. I didn't put them all in here for the sake of time. You might look at that and go, "Huh, yeah, then maybe it is true somehow that I in my life am paying the price for my grandfather's sin, my greatgrandfather's sin. I'm being held accountable for it for one reason or another. It's very similar to the doctrine of original sin." What is the doctrine of original sin? And the doctrine of original sin is because what Adam did, we were all born sinners. And that's just not true. We are not born sinners. We were all born with a sinful nature, but we're not born in sin, as Calvin and his ilk would have us believe. Well, so what can we learn from this verse? At first glance, these verses appear to teach that Yahw certainly punishes children for their father's sin. However,

when read against the rest of scripture, we can see a clearer picture of what these statements mean. Right there is a very important five words in that phrase that he will visit the iniquity of the fathers upon the children to the third and fourth generations of those who hate me. And then he goes on to express the exact opposite for those who love him. What does this mean? Well, the children are not merely innocent victims in this situation. Why aren't they innocent victims? Because they grow up watching the example of their parents. And what is modeled before them often becomes the pattern that they follow as they imitate the same hatreds, the same idolatry, the same rebellion against God. The sins of the father continue through succeeding generations because each generation chooses to walk the same path until somebody breaks it. I have a personal example in this regard. You can pretty much guarantee that if you were raised in a racist household where your parents had big problems with this race or that race and they were always talking about this race or that race, the chances of you growing up owning that same prejudicism, that same racism in your heart is pretty strong. It's not inevitable, but it is pretty strong. there's a pretty good chance that she'll come away having the same feelings. Personal story I wanted to share is I grew up with a very good man as a father I would say on a lot of different levels. He had his issues like every other man does, but by and large when it came to character, he was pretty strong, but he he was also a racist in his heart. And I remember growing up hearing the things that came out of his mouth. But even as a young child, it felt off to me. It felt wrong to me. And I can honestly say that as I grew older into my own years of adulthood, I did not share in that sin with him. I broke that chain because just hearing it coming out of his mouth sounded wrong. It sounded hateful and I just didn't want to be that. So that's a great example of the statement that I just read. Children in this scenario are not always innocent victims because they very often will grow up embracing the things that they see their father and mother doing and saying. If Exodus and Numbers do indeed teach generational

Chapter 5: Consequences versus guilt

curses, then this verse in Deuteronomy 24 doesn't make sense. Fathers shall not be put to death for their children, nor children be put to death for their fathers. a person shall be put to death for his own sin. And you'll see in the course of this lesson, that is just one verse that basically says that. But as I have said a hundred times or more in the course of any of my lessons that I teach, scripture has to unify. So, you can't look at Exodus 20 or Numbers 14 and come away with that idea that generational curses are a real thing and then read verses like Deuteronomy 24 that flat out says the exact opposite. This verse in Deuteronomy 24 was not only a law, but it was also a legal principle in Israel that's demonstrated in scripture. And I'll show you that scripture in a minute. But what I mean by that is many of their laws that were written in scripture also became their guideline for actual judicial process amongst the elders. And this was one of those things. 2 Kings 14. But the children of the murderers he did not execute according to what is written in the book of the law of Moses. There is that judicial exercise right there in 2 Kings 14. Fathers shall not be put to death for their children, nor shall children be put to death for their fathers, but a person shall be put to death for his own sin. Again, a repeat of the verse that we just saw. Each generation imitating the last. Jeremiah 31. In those days they shall say no more. The fathers have eaten sour grapes and the children's teeth are set on edge, but everyone shall die for his own iniquity. Let me just ask Tim or Samuel, when you read Jeremiah 31, what do you think that's trying to communicate there in that first two sentences? The fathers eat sour grapes

and the children's teeth are set on edge. I take from that that the fathers have partook in very wicked and and bitter things and have had those things not only placed into their mouth but the product of that has come out and the children see that and their fear is that they will end up having to partake of those same sour grapes and everything that come with that. At least that's what I get from that passage. Okay. Thank you Samuel. What about you Tim? Yeah, I just think it's talking about relational uh impact from the family unit from the father and mother down to the children that when a father in this case has a bad heart or intentionally reacts that it can really really affect and does really really affect kids. Yeah. So this is the way I think about this when I read that verse. How how many of you have taken a piece of lemon and just dropped it in your mouth and chewed it? What what happens? [laughter] Your face contorts and your clothes your eyes close and you're like, "Oh, sour." You know, Jeremiah 31, when I think about this verse, I think about somebody eating sour grapes, which would have the same effect on a person as a lemon. But then instead of you contorting in agony and puckering your lips, your children do it even though they didn't eat the fruit. And I think that's what this verse is trying to convey. The fathers have eaten the sour grapes. They should be the ones who are puckering in agony, but no, the children are doing it. The children's teeth are set on edge. And that's the spirit behind those who embrace the idea of generational curses. And hence the reason why Jeremiah makes his rebuttal that everyone shall die for his own iniquity. But even though everyone dies for their own iniquity, this doesn't mean that parents sins have no effect on their children. Because

Chapter 6: Analyzing Proverbs 22:6

scripture clearly shows that they do. A father's idolatry often leads his children into idolatry. And that's what I began with. A person's immorality often becomes the children's example. National rebellion brought exile upon generations that followed with Israel. David's sin with Basheba brought consequences upon his household for years afterwards. But when we look at these kinds of things, and there are many like them, but we have to realize it that these are consequences and not transferred guilt. There's a huge difference here that we're going to talk about a little bit more later in the lesson. But for the sake of making a an initial point, I can tell you as a man who's going to be 60 years old this year that there were things that I had to deal with in my life as a result of the sins of my parents. Is that a generational curse? No. That was just me having to deal with the consequences. It wasn't that their guilt was being transferred to me there and they're two completely separate things. But I wanted to look at this verse right here because we're starting to talk about the relationship between parents and their children and consequences and possible transferred guilt. I felt like we could not look at this. Train up a child in the way he should go and when he is old, he will not depart from it. I want to open it up here for Tim and for Samuel for a moment and just talk about how we truly feel about this verse. And Joy, who's sitting next to me and my beautiful wife, if you would like to say something, please please feel free to do so as well. Following uh Yeshua for the last 35 years, I used to read that scripture and literally think, okay, I'm raising my child in the way that they should go and they're not going to leave. They're not going to depart from it. It was almost a guarantee in my mind that no matter what, hey, I'm following the Bible. And I think I may have misinterpreted or I I don't know. But I think that scripture, the way I've read it and held on to it, has caused at times some really deep discouragement because it's questioned. Well, I I've trained my child. Why are they not embracing it? And so that's how I've read that scripture for

so many years. Thank you, my love. Samuel, when I see that scripture, the the first thing my mind goes to is Deuteronomy 6 because it tells you that you are to speak or talk of Torah, when you rise up, when you lie down, when you walk by the way, and you are to teach it diligently to your children. So when I see Proverbs 22:6, to me it doesn't necessarily mean that the Torah is going to take root once they move into their age of agency. Not necessarily. But when they were raised with it, and I mean truly raised with it, where they saw parents earnestly guarding Torah, it plants seeds. So even when they get rambun rambunctious and wild and they go off and they do certain things when they hit that wall when they run into trouble they're going to turn to something that's going to be familiar and that's going to be the foundation that the parents laid down for them. And when it says when he is old he will not depart from it. To me what that what that means is that generally what tends to happen is we can turn into our parents sometimes and that can be for good or for ill because there were there are certain characteristics from my father that I do not take with me. I can see what they were and the problems that they caused in my family. But my father was a very loving and caring father. And so those traits and certain things that he taught me have come to me now in my age. And they have helped me become a better father at this stage. that that's what it means that when we get to a certain point in age, when we have matured, that those things that were imparted to us, especially those good things that come from Torah, the stable things, the solid foundational things come into remembrance and we start to see how they apply and then we apply them in part and then we can partake of the the good fruits by virtue of those things. It doesn't happen all the time, but but it does happen more often than people think. Thank you, Samuel. Tim, you have any thoughts? Yeah, I do have a lot of thoughts on this topic. I think we're not done yet. I think life is not done yet. And sometimes we as followers of the word, we we want to rub the lamp and have the genie just kind of answer the prayer immediately. And I'm a consumerism Christian or I came from that like, well, God, I just prayed for to hit the lottery. I should win that. As far as our children, God was very patient with the Israelites. He was extremely patient. his spirit was was constantly redirecting them. Our kids, I call them, they're marinating. They're not done yet. You know, if I look at Psalm 103, verse 17, there are blessings for us as parents who hold on to the covenant who follow Yahw. And we have got to maintain that. And God will be faithful. He is faithful. But we may not see it. And we need to trust in him against all hope. So, um, this is something I cling on pretty hard and that would be my initial thoughts. Well, amen, brother. Uh, I don't think you guys are going to like me very much by the time we going to finish this. I can't count the number of times that I have heard parents declare that this verse was either not true, A, or B, they haven't seemed to break the code that makes it true. And why are they sharing this? Well, for the very same reason that my wife just shared. You raise kids in the way that you think is right. You raise them with scripture. You raise them with the word. You raise them with prayer. And then they walk away from it at some point in their young life in their teens or in their late teens or early 20s. And we've seen it over and over and over again. So, they have come to the conclusion that A, this verse doesn't mean what it says it means, or B, they personally haven't seemed to break this special code that makes it true. Would that be a fair assessment with you, Joy? Yeah. And I'm I'm not the only one to hear these things from other people. I wanted to share with you a couple of articles that I found. Proverbs 22:6. This is an article, a second look at an unpopular verse. This article begins by acknowledging that many Christian parents believe Proverbs 22:6 was a guarantee. Then discusses the guilt parents often experience

when an adult child rejects the faith. The author writes, "If I will train them well, they will not be prodical." He then explains that what many parents later ask is, "What did we do wrong?" Because their son, their daughter has not only left the faith, they declare themselves to be atheists. How does that happen? And so this question has come up more times than I can count. What did we do wrong? Another article called difficult passage. Proverbs 22:6. A church article opens by calling Proverbs 22:6 one of the most misunderstood verses in the Bible. Yeah. It specifically addresses parents who assume the verse guaranteed salvation or lifelong faithfulness for their children. It states, "Parents who take Proverbs 22:6 as a promise place upon themselves expectations that even the perfect parent would not be able to fulfill." It also notes that many faithful Christian parents have children who later reject the faith. Again, more common than we realize. And here's a there are numerous YouTube videos devoted entirely to questions such as what if Proverbs 22:6 didn't happen in my family? Why did my children leave the faith? Did I fail as a parent? Is Proverbs 22:6 a promise or a proverb? One example is a lecture by Dr. Tan Hilderbrand devoted specifically to the interpretations of Proverbs 22:6. The existence of so many articles is actually evidence of a theological problem that has existed for decades. I wouldn't say decades. I'd say centuries. So here is the question. What's the problem? I'm not obviously not the only person who has sensed this, felt this, seen this. As a ministry leader for many years, I saw this a lot. What's the problem? Brother, can I speak to that? You sure can, Samuel. Okay. when that proverb was written and presumably it was written by by Schlommo or or King Solomon, we have to remember that it took place within a nation built on communities, built on clans, built on families that were in covenant and following Torah. Not everyone's following perfectly and we know that from all of the stories that we read in terms of the rebellion of the children of Israel. But that proverb is applicable and makes abundant sense within a culture that is set up to be ruled under Torah governance. So if Torah is something which is taught and is lived in a society, then it makes abundant sense because we know according to the scripture, according to Torah, that it was something that was to be read every seven years. the kings of Israel were to write out a Torah scroll so they would know it and be able to execute the law or execute the instructions properly and you had the role of the prophets. So when you try and move that proverb into the dispersion under captivity where we have children being exposed to all manner of things where we entrust them to an educational system which is antithetical to the the instructions given to us in Torah. When you have an entertainment industry that drowns you in lust, in excess, in pursuit of those things which are vanity, then that is a hard to to come against. So yes, naturally they're going to be enticed by those things, especially when we make them readily available to the system because we feel that we have to send our childrens to certain schools and have them indoctrinated with certain things. And then when they come together with students who are not within Torah observant families, who are not a part of the way, there's no wonder why they start to question the things because they want to be a part of the fund too. It's it's that whole peer pressure thing. If you come up with peers who are growing up in Torah guarding families and who are submitted to Messiah, the outcome will be different in Proverbs 22:6 is strongly applicable. But within our current situation and because we're coming out of confusion, it doesn't necessarily correlate and it definitely doesn't correlate with Christians or Jews. And this is why you see with with the Amish how the Amish understand this and they'll actually send their children out and say, "Okay, go ahead. have all the fun that you want because what they expect is those who are going

to stay out in the world are going to stay out in the world. But what you tend to see is those who go out and they do all those things that they do end up coming back because they come back to what is comfortable for them once they see that the world doesn't really offer what they expected it to offer. Just my two shackles of silver. Okay. So what I hear you saying is basically because in our day in our culture everything is hyper central centralized that we are assaulted on many more fronts than say a person would be in the days of Solomon that the outcome is going to be different. That's a possibility. But let me ask a question. Is Proverbs 22:6 a formula for success? And if it is, does it override free will? It's a recipe for righteousness. So you I get that. But too many people have looked at it as a recipe for success. Hence their immense discouragement when it fails. Now, you're going to see the problem here in a moment, Tim, Samuel, brothers and sisters, with this verse that I have not yet shown you. But I wanted to have this conversation beforehand so that we could have a better conversation after I asked the question, what's the problem? The problem is Proverbs 22:6 is not true heretic.

Chapter 7: Hebrew translation and context

Okay, let me explain. This is that entire proverb pulled from the Aleppo codeex with the phrase in blue is *alpi darko*. I don't think I have any of my Hebrew speakers with me this morning, but *alpid darko* in that phrase literally means according to his way. So that verse should be train up a child according to his way and when he is old he will not depart from it. How do I know this? Well, one it's right there for any of you to pull from yourself. You have access to the Aleppo Codex online for you to see. You can take that phrase and run it through translate and have it tell you what does this these three words mean and it'll tell you it means according to his way. I didn't do either of those. I happen to have as a best friend a Hebrew scholar, a scholar on the Hebrew language being Doug Hemp and he has confirmed this and not just for me but in his own lessons that the verse is train up a child according to his way and when he is old he will not depart from it. So how does this change the meaning Tim? How does this change the meaning Samuel? Well, his way means the subject his of his is the parent and not necessarily God's way. Is it? Because that's a question amongst theologians. Who is the his? Is it the parent or is it the child? Well, in my question would be that also. Is it referring to the parent or the child or is it referring to the Most High's way? That's my question. My now context is also key here. What are the surrounding proverbs to this within Proverbs 22 that would flesh out more of what that could mean if that is indeed the correct translation taken from the Aleppo Codeex? And is that the only reliable translation that we have of the Hebrew? Is that the Aleppo Codeex? Or are there other Hebrew translations that can take these words and actually come away with different understandings depending on what words are selected to place within the the context of that um verse in the chapter that we're addressing. Yeah. And to answer your question, there are others. There's the *Ketus Vaticanus*, and to my knowledge, it it reads the same, but I also agree with you uh Samuel that you always have to take things in context. But from a human point of view, from a purely logical perspective, how does this change the meaning? If that is true, if what Proverbs 22:6 is saying is that if you basically let the child raise himself according to his own way, then when he's old, he'll not depart from it. We can say from history and from our own personal experiences that that is a true statement, right? Let a child determine what he or she is going to do all on their own and that's what they become later on in life. But but brother Ed, that that doesn't negate the other interpretation. Think about it. I totally agree with you. Right. So if it is train up a child according to his way meaning that you allow him you let

him be a latch key kid essentially instead of doing what we are told to do in Deuteronomy 6 y then you get the same effect so even though the translation is flipped and is different it's still the same and I and what I submit brother Ed is still drawing from Deborah 6 uh which and let's do that just for the sake of argument not that I want to do that for for now but for the sake of argument If we if we compare this against Deuteronomy 6, can we assume, you know, my opinion about assuming and inference and all that kind of stuff, but for the sake of this discussion, can we assume for the moment that people like David would have attempted to have raised his children according to Deuteronomy 6? Well, I think it's a safe assumption because it's in the law, right? and he had the heart of Yah even though he was messed up on his in his own right. Were all of his ch children faithful? No. No. Right. The answer is no. But but there's a reason behind that, brother Ed. And and it's because he placed himself under a curse when he took Uriah's Isa Bath Sheba. Yeah. Committed adultery and then plotted the successful death of Uriah in order to cover up his transgression. This was the punishment. That's why he had a problem with with uh Absolon. That's why he had the problem with Adina. Yeah. So, we've come full circle then, haven't we? To the point that I made in the previous slide where your children will follow after your example. Your children will follow after the things they see you doing and not doing. That's a pretty strong point, I would say. Right. If the the the meaning of alpid darko is exactly what everyone seems to think it is in the original Hebrew according to his way, how does this change the meaning? Well, instead of an encouraging verse that makes most people wonder where and how they failed as parents, it becomes a warning for allowing your children to choose their own ways. which I think we know as parents, and I think most of you probably are here in this group, know the wisdom in not constantly giving your children guidance. Even more so now that we're walking in the way, we I wish I could go back and change some of the things that I did. I certainly didn't teach them the way. We taught them churchity if we're honest. Right. Yeah. If I'm honest, what we taught them was what it meant to be a good Christian, what it meant to be a good church member based on the examples we were given. So for me at least, I can go back and go, well, yeah, I kind of see where things got messed up. But we can't ignore the possibility of this meaning because when you consider the alternate meaning alparo then it's easier for us to understand that this is how sins are visited to the second and third generations of family. First Kings 15 and he walked in all the sins of his father which he had done before him. His heart was not loyal to Yehovah his Elohim as was the heart of his father David. Okay. So what do we see here? The argument could be made by some that the sins of the the father are somehow affected the sins of the son in that he was responsible for them. But what we actually see in scripture is the onus and the responsibility of the child. His heart was not loyal to Yahw like his fathers. We see it again in First Kings 15:26. And he did evil in the sight of Yahw and walked in the way of his father and in his sin by which he had made Israel sin. So we see a repeat, a generational repeat of the same sins. First Kings 22, he did evil in the sight of Yahw and walked in the way of his father and in the way of his mother and in the way of Jeroboam, the son of Nabbat, who had made Israel sin. So what am I saying? Well, I tend to trust what the Codeex tells me. I tend to trust what Hebrew scholars tell me. You know, we've done a study on the error of the lawless. And in the course of that study, we looked at all the ways that English translations have kind of changed words that removes the word law and lawlessness from the text. Therefore, taking it off the radar for the casual reader. And if we're true students of scripture, then we have to discover little things like this and go, "Okay, well,

wait a minute. What is the true meaning here?" And if we're going to be real, then let's be real and go, "Here, here's a fact." Proverbs 22:6 is not just a challenging scripture because of the things that I read earlier with all the uh feelings that people had about it, all the feelings of failure that parents have had about it. That's not the reason it's so popular. Another reason why it's so contested, i.e. popular, is because of the possibility of this meaning. And the argument is all about who his is, which you guys have already identified because you're awesome students of scripture. Who is his? Is it the kids? Is it the dads? Is it the fathers? Well, depending on where you land on that and depending on, as Samuel said, the context around it will determine what you think it means. But for me, for Ed Doss and nobody else, this meaning if this is to be accepted, helps me make more sense of the pain that people have experienced over the years uh regarding what they think is a promise in scripture when in reality it could be a warning. The biblical historical narratives never say that a son is guilty simply because his father sinned. Instead, they repeatedly state that the son walked in, continued, followed, and did not depart from his father's sins. Rather, the repeated formula is that he walked in, followed, did not depart from, or persisted in the sins of his father. The emphasis is consistently on imitation and personal participation. The son becomes guilty because he chooses the same path, not because he inherits his father's guilt. Ezekiel 18. If, however, he begets a son, who sees all the sins which his father has done, and considers, but does not do likewise, but has executed my judgments, and walked in my statutes, he shall not die for the iniquity of his father, he shall surely live." So I told you at the beginning of the lesson that there were many verses that talk about this that the son the daughter are not inherently guilty for the sins of their parents. However, there is what I call ancestral mysticism

Chapter 8: Addressing ancestral mysticism

that floats around even in the body regarding this topic. The modern doctrine of generational curses often blends biblical terminology with concepts borrowed from mysticism. ancestral religion, folk magic, witchcraft, and modern deliverance theology, which is huge in our culture today. While scripture affirms the reality of witchcraft, sorcery, demons, and spiritual warfare, it never teaches that an ancestors sins, occult involvement or demonic influence are biologically inherited through a family bloodline. The theory claims that an ancestors involvement in idolatry, witchcraft, Freemasonry, divination, or other occult practices created a lasting spiritual claim over future generations. We see that on television all the time. As a result, recurring struggles such as addiction, divorce, poverty, mental illness, anger, sexual sin, premature death are often attributed to an inherited family curse rather than personal choices, learned behavior, or the natural consequences of sin. Deuteronomy 18. There shall not be found among you anyone who makes his son or his daughter pass through the fire or one who practices witchcraft or a soothsayer or one who interprets omens. That would be a a curse. That would be a generational curse. Or a sorcerer or one who conjures spells or a medium or a spiritist or one who calls up the dead. This is a command. This is law. For all who do these things are an abomination to Yhovah. So Deuteronomy 18 here is basically standing as a testimony against everything written above. But you have to ask the question. It says for all those who do right who all do these things but what about all those who entertain the ideas? They may not do them but they're open to the possibility. Would that be the same thing? Samuel Tim. Yes Tim. Is it the same thing? It's the same thing of thinking it um or um as doing it. All those people who entertain the idea, who are open to the possibility of the things mentioned in Deuteronomy 18,

are they as equally guilty of those who actually do them? I think yes. You may not do them, but you're open in your spirit. You're open in your heart to the possibility of these things being possible or the possibility of you being involved in these things, right? If you're going to take a stand, you have to take a stand or not stand at all. The Bible contains zero procedure in which a believer must research the sins of remote ancestors, identify an inherited demon, recite a renunciation formula, or break a bloodline covenant. It doesn't have language in the text at all for a believer to worry about these things. So I asked the question again, if a believer is worried about these things, then it's really no different than those who do those things. It's all a matter of who you embrace and what you embrace. And believe it or not, here we are again holding to what is written. So what does scripture say? Lamentations 5:7, "Our fathers sinned and are no more, but we bear their iniquities." What's going on there? The scripture teaches that one generation may suffer the consequences of what an earlier generation did. We bear the issues. We bear the problems of their sins. Children may inherit poverty, trauma, broken homes, false worship, corrupt customs, unhealthy behavior, and national judgment as Israel did. This does not mean the children bear the personal guilt of their deceased fathers. They are living under the historical consequences created by them or as I said before are themselves continuing in them. My wife is sitting here to my right and we can both share about the way we grew up. We can both share about the sins of our father and our mother and they're terrible. I'm not going to speak for you and I'm not going to tell you what they are, but rest assured that they're terrible from where they were living and how they were living and under which conditions they were living. But my wife and her brothers are a shining testament of how one breaks free from those generational consequences. As soon as they became of age, they were gone. They were out of there. They came my I'm speaking of my wife specifically now. They come She comes from a family that predominantly are not educated beyond high school. Uh they all kind of live in the same area that they grew up in. And when my wife and her brothers came of age, they not only left there as fast as they could, but they went straight into college. All of them getting degrees, all of them living lives pursuing truth in one level or another. So I can look at her and go, she's a great example of what I just wrote. We all suffer the consequences of what our earlier generations did. We all bear their iniquities, but we're not bearing their curses. If we choose not to continue in the things that they do, the things that they did, the things that they believed in, it's possible for anybody and everybody to escape. Jeremiah 16. Then you shall say to them, "Because your fathers have forsaken me, says Yhovah, they have walked after other gods and have served them and worshiped them and forsaken me and not kept my law, and you've done worse than your fathers." Well, there it is. [laughter] You not only bore their iniquities, you joined in them. Right? But here's what I

Chapter 9: Freedom in Christ

want to end with, guys. Notice the difference in the picture. 2 Corinthians 5. If anyone is in Christ, he she is a new creation. Old things have passed. All things have become new. Colossians 1. He has delivered us from the power of darkness. Ephesians 5. You were once darkness, but now you're in the light of the Lord. Walk as children of light. You are a believer. You have come to the ancient path and you're walking it. There is nothing in your past that has grip on you that he has not freed you from. If he is the one that frees you. Remember again what does scripture say? If he frees you, then you are free indeed. And there is nothing that has its hooks, no generational curses, no bondage, no nothing. He has delivered you from that darkness. My

advice is this. If you're one of those people who aren't the doers, but you're still open to the possibility of these things being real, then you have to repent and embrace what he has done for you and flee from the darkness in its every form. That's my thoughts on generational curses. I'm sorry if I threw any of you for a loop with Proverbs 22, but as I've always said, don't ever take my word for it or any teacher's word for it. Research it yourself. Test it yourself as we're commanded to do. But if it's true, and I tend to believe it is, but that's just me, it would make a lot more sense than what we thought it meant in the past. So, having said that, I want to hear your thoughts. Good, bad, ugly. If you think I'm wrong, rebuke me. I don't care. I can take it. I'll listen to it. And we will start with Laura.

Chapter 10: Audience discussion

You're up first. Hi. Good morning. Um, first thing I want to say is I'm really sorry about your loss. Those things are really hard and my heart goes out to you. Um but accord as far as this teaching is concerned with everything that you said today um the sin of ham was carried was the punishment was through cananan. How do you explain that? Well that was an entirely different thing and quite honestly when you start looking at uh the the curse from um thank you my baby. When you start looking at the curse that Noah put on Ham's descendants, that opens a great big can of worms that quite honestly would make this lesson three hours long because of this reason. And I almost put this in in my lesson, but I thought, man, if I put this in my lesson, it's going to require its own five slides. Sorry. Uh, no, [clears throat] that's okay. I appreciate you asking the question. And I'm now sucking on a cough drop, so forgive me for the noise it may be making in the microphone. The Bible does record the ability for curses to be spoken, right? We see it with Noah. Who else do we see it with? Remember Balum, right? He wanted to speak a curse on Israel, right? But the the curses he was speaking the father turned into blessings. Right? So we do see this concept of being able to speak curses on to people for one reason or another. However, it is entirely a separate issue than what you and I consider to be generational curses. Oh, of one thing passing on to another. Okay. I do understand that. Can I ask you another question? Um, like you were talking about sorcery and binding with a spell and all of those things. Those things are not generational curses. Those are things that could be spoken and cause cursings by another being on another being, but it's not what you're talking about today. It's not a generational like handme-down uh curse, right? Like um can I just give you a for instance? Like I do not believe that my DNA is equivalent to both of my sisters. I don't believe that I came from the same gene pool as well a half of my gene pool I really believe came from their gene pool. And uh I think that because of my birth, my one of my siblings has been constantly why do I want to say hexing? Because that's what I feel like is being done. I feel like she because she is a practicing. She is into Freemasonry. She is into sorcery. She had her own witch supply store. She does practice sorcery and binding with spells. I have evidence and proof from other people of things that she's done. I have rebuked all of her things. I have in my heart they but the fact that she keeps trying. So, the fact that she keeps trying, I feel those missiles, if you will, but I also have a shield that protects me from those missiles. Um, my question about her is, is it possible because my mother never practiced sorcery or anything like that, my grandmother prayed constantly. Is she does she have some kind of an inherited demonic like like curse type of a thing. No. And that's what the lesson was all about. There there is no there is nothing that's inherited no curses that are inherited through bloodline or DNA. Now let's let's let's talk about this for a second. Is it possible if a person is outside of Christ, outside of

covenant, fully pagan, messing around with witchcraft, can they be cursed? Can someone use demonic powers to curse them? Yeah, I believe that's possible. But once a person becomes a believer, once he or she has been freed from the darkness, no curse will stick to you. No, no, it will not work. You cannot have the spirit of ball and the spirit of the and the holy spirit living in the same being that being you and I, right? the Holy Spirit indwells us. And so you're not going to have any of those things as a believer. They're they're just not it's not a thing. Does that make sense? So can I believe that she's shooting arrows, but I also believe I have a shield that protects me. Can I can I believe that with Sure. Sure. I mean, that's not like defying y vave in any way, is it? No. Powers of darkness are very real. I know. I've lived it, been there, done that, still doing it. Uh not on my not from my heart though, but from the the generation that I grew up in. Yeah. So like I I I understand that they are there and I do know that they were there. Uh but I I just I don't understand how it's not inherited in her gene pool because she's wicked. like she like I mean I don't know if any of you have ever you know witnessed I mean you see it out in the world but in my own personal family I I experience or I have grown up in wickedness [clears throat] and um I I don't understand how it can't be like inherited from someplace else. I mean like how does it get in a human being like that? Wow. This is do sheer utter wickedness wickedness. Mhm. How does it get into a family like this? And how do you get rid of it? Well, I think the the lesson answered both of those questions. It gets into a person because they allow it, because they seek it, because they imitate it. And how does a person change it? By breaking the chain. It's possible for any one person to break the chain. But Laura, thank you so much. I need to cut you short a little bit here because we have hands going up galore and I want to make sure that everyone has a chance to share. Thank you. Christina, you're up. Hi. Um, for for Laura's sake, I'm going to put on my native tongue because I recognize that Massachusetts accent. I think we're both from Massachusetts. I sent you a message, by the way. Um, so my family situation is family estrangements, adult family arrangements, and it goes back several generations. I'm not calling it a curse, but it does go back several generations. And so I left Massachusetts to come here to raise my children, quote, in the Bible belt, hoping to break that generational behavior. Um, it happened with my first child. She became estranged and then my second child became a strange. And I raised my children in churchianity like everybody else. Um, but I'm not worried about them because I grew up in a very secular home. Completely secular. And the Lord reached me. God reach came down and he reached me. Tapped me on the shoulder. It was supernatural. It was it was wonderful. I can't I'm not a Calvinist per se, but I think he can step in and he will step in if he has a calling on somebody's life. So, um, as far as generational behavior, I I raised eight children, by the way. So, um, I have two that are coming back and starting to seek out the Bible and and, um, Christianity, but still they're at least coming back where I had none of them were walking with God. my husband. I'm not going to go there, but if God if Yhovah, whatever you want to call him, God, Yoh, Yah, whatever, if he wants someone, he is going to reach down and he's going to tap them on the shoulder just like he did me, no matter what, no matter how they raised were raised. I'm the only born again believer in generations of my family. So that's why I'm not worried about uh family arrangements because he he he reaches who he wants to reach. That's my opinion from my experience. Amen. Thank you, Christina. Okay, let's see if if Melanie is ready. Melanie, are you are you ready to speak, sister? Thank you, Samuel. Um I'm sorry. I didn't know how to get back to the page to turn my mic to where I could fog. But anyways, okay. So, I just I just wanted to speak a little bit. Um, I

mean, I came out of the Assembly of God Church. So, um, that probably tells you enough right there about the generational things, you know, that they sometimes believe. And my son's kind of going through that now. He he went and had, um, you know, he he's from my first marriage when I was really young. And so he has some trauma just because of, you know, the way his father was and just, you know, just rejection and things like that that he faced. Um, and so he has I I won't say I guess you could say demons, but not really demons, but more of to do with rejection and and things. But um, anyways, I'm I'm kind of getting lost here. Um, I do think I mean, you know how we talked, I guess a couple of weeks ago, we were talking about how the enemy will come against you when you step into Torah, you know, like in Revelation where it talks about the dragon goes after the woman's children or or, you know, the ones that follow the commandments of God. And I personally know that that that is true whenever I stepped into this, that happened to me as well before before I actually was really deeply into it. But I think because we know the enemy is real and you know he's around us in the spiritual realm, we can't see. Um but I believe that he knows you know the people who are going to to do those things and I guess it's just from patterns and I mean I don't know how all that works but um but as far as that goes I I wanted to speak about the children thing if you don't mind. Is that okay? Of course. Okay. Okay. Well, my I grew up and my father was a pastor um non-denominational and so they came to the Lord when I was really young. So, I don't remember a time that Judaism wasn't in my life and I was probably baptized at the age of six and it was real. I know it was real. Um but uh when I turned I guess I was probably around 14 15 my dad started having an affair and but by the time I was 17 my parents were divorced and that kind of it really messed up me as far as faith goes because that's critical years in your life and for a long time I was a prodical but my mom she never lost her faith and she continued to pray for all of us and she's passed away now and after she passed away is whenever I came back. And I believe that our prayers, you know, our children are they have to have their own free will. You know, we have to let them go and let them choose it. But I know that I know my mother's prayers, they don't ever stop. Even if she's gone, her prayers are still out there. They're still working, I believe. And I could be wrong on that. But I came back, you know, I had to go to a place to where I was at the bottom of everything before I turned back to God. But when I did, I know that was an answer to my mom's prayer for me. Um, but I just want to say that we can raise our children up, but we I mean, we curse our own selves. Like I have ADHD. I I'm I have um not ADHD, but I I'm probably attention deficit, but also dyslexic and had trouble with all that stuff. And I would curse my own self all the time saying I was stupid, you know, saying all those things that you you end up believing about yourself. And so, but what I really want to say is that that yes, I came back, but that was in my heart. And um we have to make that choice our own self, but we can stand in the gap for people and pray for them. And I believe God is faithful. And so I think that that if you have a child that's in that position, don't ever stop believing and and and praying that they will come back because I believe God is faithful and he will bring us back. But we have to choose it, too. But prayer prayer is powerful and it moves things in the spirit and and don't be discouraged if you're in the place where your kids are not doing the things they do. Just trust that God is going to bring them there. You're going to going to bring them back. And and that may not always be how we think it should be, but you know, it may be devastating, you know, for them when it happens, but but God will be faithful to him. So, or be faithful to our prayers and and just keep praying and believing. That's that's all I wanted to say. Well, thank you, Melanie. I appreciate

your sister getting that microphone turned on. Okay, Samuel, you're up, brother. Well, say it, Sister Melanie. Um, I agree and yes, it's true that the earnest petitions of the righteous of the saints persist even when we lose consciousness and we go to sleep in the hope of the resurrection because the father doesn't operate within the time plane that we operate in. So, you're right about that. um for for most of of of what you share um brother Ed I I have absolutely no issue with I think it's right on point but I I I think that that there are limitations to that and I'll explain why um in terms of generational curses. So the the first generational curse that I know that that actually stuck and persisted was the curse that was placed on the descendants of Lot. So Moab um and Ammon with respect to their ability to be brought into the nation of Israel, they were excluded for 10 generations. I know we read the story of Ruth, but there's a little more going on there than than I think people really understand, and I'm not going to get into that right now. But that was a standing generational curse because they sought to destroy and they didn't warmly greet um the children of Israel once they escaped captivity from the hands of Pharaoh. Um, so that's one instance. When it comes to bloodline issues, you do have the Nephilim. And the Nephilim were problematic because they were the spawn of the sons of Elohim and human women and as such they were abominations because of the mixture. So that is a wholly different um thing than we're talking about now with respect to us um fully flesh um living and breathing human beings that that exist within this reality and that are seeking to various degrees righteousness or wickedness in accordance to that which has been passed down to us and that which we choose. to cling to when it [sighs] you're right in in terms of the sins of the father passing down to the sons. No, that's not how that works. You're right. What it what it tends to be is there are certain practices. There are things that are done within a home that are learned that are taught and learned by children. But exactly right. Yeah. But the decision can be made to break away from that. And we see that plain and clear with some of the kings of Israel and the kings of Judah where they made an about face and start destroying the idols and start destroying the groves that their parents have put in place before them. So no um in terms of the sins following you and the curses being laid on you. No, that's not true. But it is true in the sense of the consequences of the iniquities of the father are passed down and we have to reckon with that. The one thing I would I want to say to to sister um Laura, you there indeed could be differences in terms of you know what genetics are within you and the genetics that are within um your your sisters or your relatives. That is true. But that does not negate the choices that we have to make. What's interesting about scripture is this. We know that that every man, every woman has to pay for their own sins. It's also true that we are supposed to diligently teach our children righteousness. We're supposed to raise them up in the ways of righteousness. But but here's the short and skinny of it. A covenant is a free will decision. A covenant is not going to be established for each and every individual once they reach a certain age. They will have to make the decision for themselves whether or not they're going to go their own way and try their own thing or whether or not they're going to walk in the law, statutes, and commandments of the most high. So, it's a decision. Joining a covenant or being a part of the covenant and staying in the covenant becomes a decision at a certain point. That's an it at a certain point it becomes an act of choice even when you're steeped in it because it was well said by by brother by sister Melanie if if the father really wants you he will reach out he will grab you and he will pull you out of darkness he will show you a glimmer of light you will say I'm here my son is here and there still may be hope for your sister continue to pray for her even in

all her wickedness pray against the darts that she's sending your way, but continue to pray for her and let's see what the father has to say about it. Thank you for allowing me to share, brother Ed. Amen. Samuel, thank you as always. Okay, brother Luke, you're up. Hey, Ed. Shabbat shalom. Uh, yeah. Wow. Fantastic topic. Um, [clears throat] my my family was raised in a Roman Catholic environment. My mother kind of broke away from that early on when I was a child. She started going to a Christian church. Both my sisters are Roman Catholic. Um I on the other hand just completely rebelled against all of it. And I was as far out there as anybody could possibly be. Um when I reading scripture, [snorts] you know, Yahw tells Israel, you know, don't associate with the other nations cuz they will influence you. You know, uh like like Proverbs 22:6, train up a child in the way he should go. Even when he is old, he turns not away from it. [snorts] If all anybody ever knew was being a part of Israel, Torah and the ways of Yah, I mean, there would be nowhere else to go. But we are our sin nature, I believe, leads us away looking [clears throat] for anything else but Yah. And that's pretty much where I was. And if it wasn't for my I believe this wholeheartedly, if it wasn't for my mother's prayers, I don't I don't think I'd be here right now to be very honest. you know, uh when he calls us, when I look over my life and the path that I chose, it was so destructive and so violent towards everybody around me, you know. I I'm just amazed [snorts] that the path that he laid out for me, like literally having to crawl over broken glass of my own making to a path that now just Every day I I wake up with such gratitude. [clears throat] U I'm I'm convinced that it's our sin nature that leads us away. It's [snorts] it's being it's exposure to to other ways. Uh I mean this topic is so huge. This this topic is it it's enormous and I don't think it can be covered in just one [clears throat] one video at all. There's there's so much I want to say and I'm not prepared to say it just yet. So Okay, brother. Well, thank you so much. Thank you for letting me share. Thank you. appreciates your heart as always. Okay, Jim, you're up next. Real real real quick. Uh Melanie, did you have your hand back up on purpose or was that you haven't lowered your hand yet? If you uh if you want to share something else, just keep your hand up. I'll come back around to you. Jim, you're up. Make sure your microphone's on, brother. Thanks, My wife wishes she had an external button for me, too. She could just press that and blah blah blah. Anyhow, I was uh I raised my hand in response to uh Lori or Laura, I'm not sure, and uh my mind wandered over to the topic of uh genetics versus epigenetics. And this um I'm I'm no expert but you know it's come across my radar but the idea of [clears throat] you know how does our behavior get formed and we have kind of a hardware component which is our genetic code that we inherited from our parents. But there's also an energetic formation that happens through at least my understanding of it that happens through epigenetics. And these are the the settings and the contexts and the family sins and and these things that um shape us externally. So um my thought was that uh prayer seems to be an introduction of new [snorts] software into the system. And I've heard it said that nobody gets saved apart from a praying grandmother or mom. And uh you know that's my testimony as well. Um, but I I just want to encourage us to continue to intercede on behalf of the conditions for our own lives and for the conditions of those around us. Um, to uh to introduce new programming into, you know, the the context of the people's lives that are suffering from their own personal sin and the sins of those around them. And u perhaps that might give perspective to to Laura and um you know uh who was it? Luke. Yeah, Luke. Um but anyhow that was my thought. I just wanted to to share it. And we have we have um capacity to change things. The prayers of a you know the effectual fervent prayers of a righteous person accomplish much.

So that was my contribution. Amen. Yeah. Thank you Jim. Yes. You've heard me say it guys many times the power of unlearning. And we we we not only have to unlearn the ways of our ancestors, but we have to unlearn the false doctrines and all that kind of stuff as well, which goes back to Samuel's point about Deuteronomy 6 and making sure you teach your kids these things. Man, do I wish I discovered the ways of Yahw uh when I was 20 and not when I was 50s something, whenever I was 52 or whatever it was. How much that may have changed the outcome um for me and my family, but we're here now and we have to do our best we can with what we have. Thank you, brother. Uh okay, Sandy, you are up next. Good morning. Shabbat shalom. Good morning. Interesting subject. Years ago, and I'm old enough to be de decades ago. I was taught in the church like everybody else. Excuse me, I have a cough up in my mouth, too. I was taught that that scripture meant in the ways of God. And and that's how I raised my kids. I came from a very strong Christian background. my dad, my mom, we had a very godly home. Uh I married very young and um had a very godly marriage. We were in missions for years. I have two girls. But somewhere along probably when my oldest who just turned 52, we were um homeschooling back when homeschooling wasn't even a thing. And we were following James Dobson and he had brought up this scripture and he talked about the fact that it meant raising your children up in the way they should go in the bent in the direction and it wasn't a scriptural or a biblical way of raising that should be from the lifestyle and you know what we teach them but in the direction that um that your kids should be following. And I think Samuel talked about that in I have my younger daughter is an artist, my older daughter is not. And as we homeschooled, you know, we we led them in that direction of the things that were good for them. They're they're both very very good children. And my youngest one is Torah observant. She just turned 49. But my older child has been a Wiccan for over 30 years. She went that direction. She she was a problem child. We were um we were in youth with a mission for eight years and based in Hawaii and traveled over into um China, Singapore, Papa Guini areas. And we said we homeschooled until we went into YWAM. But from the time probably she was sophomore. She went the wayward way. She's never been the same. She lived with married men. She got pregnant out of wedlock. I mean, she's been with multiple men. I have had no contact with her for 12 years or more. Actually, more than that. We ended up adopting her son, her middle child, because of the way she was raising her kids and he became um a believer and was in missions as well. But I I don't say I struggle with that verse because I think and I think that Samuel mentioned it in Luke, too. I think it's it's a matter of free will. I mean, I can be I can be the best parent I can and I can't be a good parent. You know, none of us are good. We all have and and even when you talked about, you know, the the influence that we have in our sin with our children, well, if if that was the majority of the case and all of our kids would be bad because we all have things that we did, shouldn't have done, maybe they didn't even know about. My younger daughter is the ideal child. Her name is Kristen and which mean and joy and and she is the absolute joy. She has been a Christian since she was five and has never never wavered from that. And my older one has gone the other direction. And I don't know. I I have to believe. I can't beat myself up and say I didn't do a good job. I can say I did the best I can. And I have to trust that. And then I think it was last week in your message, we talked about those that have tasted of of the fruit of the of the goodness of the spirit. There is no redemption. There is no coming back. Meaning, we can't crucify the Messiah again. And that's where I look at my daughter. She is so far into it and has raised all three of her kids in the way of Wiccan. And I pray for her, but I

do I have hope for her? I don't. I don't have hope. I mean, God can do anything. But I have to take that guilt off of me and say that it was it was the seed that was planted that got caught up in the cares of the world. And there's no guarantee. Scripture doesn't guarantee if I raise my kids in a certain way that they're going to be protected and put in a bubble for salvation. I think it's just we just have to pray for them. Thank you, sister. That was powerful sharing and I'm very grateful. I wish my wife was sitting here. She had to get up and do something with the dog, but she would have loved to hear your words. Uh, okay, Philip, you are up next. Uh, I think at least for me, I found some clarity in Leviticus 26:40. Did you want to read it or you want me to read it? Go right ahead, brother, if it's in front of you. if they shall confess their iniquity and the iniquity of their fathers with their transgression which they transgressed against me and also that they have walked contrary to me and it goes on that he walked contrary to them and then uh you know then there's there's benefits right so I just think it's important to recognize that recognizing the iniquity of our fathers is scriptural uh maybe not anthropomorphizing things into uh you know doctrine and stuff, but I I just wanted to mention that that that seems like part of a recipe to get uh sort of back to the father. It's mentioned a few times just recognizing not only that we've sinned, but the people that brought us into this world sinned and their grandparents sinned and we're uh we're we're trying to break those chains. So that's all I wanted to mention. Amen, brother. A fitting last statement. Thank you so much. And guys, thank you all for all of your involvement. Um, and especially just for sitting here and listening to this and for encouraging the topic of study for today in your fellowship. I always want to be sensitive to the the needs of this group especially because you take the time to be here every Shabbat. And in that spirit, please do not ever hesitate to shoot me an email or a text and say, "Hey, what do you think about this thought or that thought or this topic or that topic?" It helps a lot. I keep a running list, as you know, of things that I want to teach. And I laughingly tell people that at the top of my list is a discussion on free will. And the reason it's at the top of the list and never taught is because I know that that's going to be a whopper of a study, not only to research for uh but to prepare. and then more than likely not a single video but you know multiple parts because it's a deep topic. Uh it it it deals with all of the stuff that we're discussing here this morning. But guys, as always, thank you so much for coming. I hope you have a wonderful rest of your Shabbat, a great weekend. Look forward to seeing you next week. And uh until then, Shabbat shalom and have a fantastic day. Shabbat shalom, Ed. Thank you. Thank you. Shalom. We promise not to smoke. Shalom. Shalom. Shabbat shalom. Shabbat shalom. Great lesson, Ed. Thank you. Yes. Wonderful lesson. Shabbat shalom, everyone.