

# Confessions per Lev 26:40-42 - The Iniquity of the Fathers ver 2

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## Lev 26:40-42 – If they shall confess their iniquities, and their fathers...

<sup>40</sup> If they shall confess their iniquity, and the iniquity of their fathers, with their trespass which they trespassed against me, and that also they have walked contrary unto me; <sup>41</sup> And *that* I also have walked contrary unto them, and have brought them into the land of their enemies; if then their uncircumcised hearts be humbled, and they then accept of the punishment of their iniquity: <sup>42</sup> Then will I remember my covenant with Jacob, and also my covenant with Isaac, and also my covenant with Abraham will I remember; and I will remember the land.

### Comments

These verses state that we not only have to confess our iniquities but the iniquities of our fathers. The “iniquities of our fathers” is what caught my eye and inspired me to write this document.

In my future book, one of the subjects it will cover is the topic conspiracy theories / critical thinking and in that topic the question of who to blame for the mess that we find ourselves will be explored. I will write about how, ultimately, the blame belongs to “we the people” because, as I like to say, “we are the proximate cause of our own injury”. Don’t give me no stinking conspiracy theories...no excuses.

Now just in case you don’t want to blame yourself a friend of mine (Jim H.) used to say “if you want to blame someone blame, your parents (i.e. your father)”. It turns out that this insight is at least half accurate because the Torah teaches that we are to not only teach the Torah to our sons but also our sons son, <sup>i</sup> so what happens when the fathers don’t do this, we get the curses enumerated in the Torah. How do we fix this, <sup>ii</sup> well this is the subject of the article.

Lev 26:40-42 has a lot of stuff in it like...

- 1) prophesying about Israel being in the Diaspora (a two house theme)
- 2) circumcision of the heart (a ~~new~~ renewed covenant theme that originates in the Torah)
- 3) justice: because YHVH is just, we need to receive the punishment of our iniquities but also that of our fathers
- 4) reward: He will remember the covenant with Jacob, Isaac and Abraham from which is the only way to receive the blessings (benefits being a more secular word).

This is interesting because you would think that simply admitting to our iniquities would be sufficient, but Torah requires us to additionally admit to the iniquities of our fathers. Why?

### Generation Curses

I would say that to break the generational curses found in

The son might say that receiving the punishments of the father is rather harsh but what is being communicated is that keeping the Torah is very serious business and the punishments are fitting ( I want to use something like “commencerate” but the red squiggles won’t go away ... oh well). The severity is because it just doesn’t affect

one man, but the 3<sup>rd</sup> and 4<sup>th</sup> generation of his progeny that follows him (see Exo 20:5-6, Deu 5:9-10, Exo 34:7, Num 14:18). Translation, YHVH is trying to get the attention of Israel you stiff necked “knucka-heads”.

## **No Excuses**

By doing so we can no longer simply say that's what we were taught (by our fathers), because to do so would be shirking our responsibility. That means that it's up to us to verify in the scripture it's truthfulness and to therefore act accordingly ("show yourself approved").

## **Call no man father**

You can also have fun by exploring who your father is i.e. should we revere the Pope => papa => father? Me thinks not. How about the "church fathers". How is it that these "church fathers" acquired this honorary title being bestowed on to them? Quo Warranto? If we came out of the church (that's me) and we had honored these “church fathers” in the past and their teachings do not line up with Scripture, then it would seem to me that we need to dishonor them, or at least those teachings that “miss the mark”. Even though I may have not spoken the words specifically stating that I had in the past honored the “church fathers” my Torahlessness actions had so the maxim that your actions speak louder than your words is relevant.

If your knee-jerk religious reaction is to play Churchianity which is to say to not identify with Israel, then you can never get the reward of being in the covenant (amongst other places see Gal 3:29). therefore if you are in want of the blessings it is a necessary requirement to admit your iniquities and that of the fathers...no excuses.

There is the church fathers and then there is our actual fathers. My father and grandfathers didn't teach me the Torah (who from the House of Israel did?). Nor was I taught what my American birthright is which ultimately is my Israelite birthright which is to say the covenant found in the Torah. Was my father a good and honest man and also a good provider? Yes, very much so but that's not the point. Ignorance of the Torah does not excuse you from committing sins and iniquities ... no excuses.

## **Therefore, here is my confession...**

On and for the record, per Leviticus 26:40-42, I, John Marsing, do hear by admit and confess that 1<sup>st</sup> my “church fathers” and 2<sup>nd</sup> my physical father committed iniquity against YHVH and that they did cause a trespass, and further, I, John Marsing having been from the church but no longer am, and having not being taught Torah by my physical father / grandfather , do hear by admit and confess that I have also sinned in a similar way and do now ask for the mercy of YHVH and for him to remember His covenant with Jacob, Isaac and Abraham and also with me as I am an Israelite claimant in person. Amen and Hallel YHVH.

## **Is my list of father I need to confess sufficient? <sup>1</sup>**

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<sup>1</sup> Added 3/8/2016

## Relevant scripture

### Punishment Fully Disclosed at Mount Sinai

**Exo 20:5-6** Thou shalt not bow down thyself to them, nor serve them: for I YHVH thy Elohim *am* a jealous Elohim, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; <sup>6</sup> And shewing mercy unto thousands of them that love me, and keep my commandments.

**Deu 5:9-10** Thou shalt not bow down thyself unto them, nor serve them: for I YHVH thy Elohim *am* a jealous Elohim, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me, <sup>10</sup> And shewing mercy unto thousands of them that love me and keep my commandments.

**Exo 34:7** Keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear *the guilty*; visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and to the fourth generation.

**Num 14:18** YHVH *is* longsuffering, and of great mercy, forgiving iniquity and transgression, and by no means clearing *the guilty*, visiting the iniquity of the fathers upon the children unto the third and fourth generation.

### Prophetic Blessings

**Deu 30:1-6** And it shall come to pass, when all these things are come upon thee, the blessing and the curse, which I have set before thee, and thou shalt call *them* to mind among all the nations, whither YHVH thy Elohim hath driven thee, <sup>2</sup> And shalt return unto YHVH thy Elohim, and shalt obey his voice according to all that I command thee this day, thou and thy children, with all thine heart, and with all thy soul; <sup>3</sup> That then YHVH thy Elohim will turn thy captivity, and have compassion upon thee, and will return and gather thee from all the nations, whither YHVH thy Elohim hath scattered thee. <sup>4</sup> If *any* of thine be driven out unto the outmost *parts* of heaven, from thence will YHVH thy Elohim gather thee, and from thence will he fetch thee: <sup>5</sup> And YHVH thy Elohim will bring thee into the land which thy fathers possessed, and thou shalt possess it; and he will do thee good, and multiply thee above thy fathers. <sup>6</sup> And YHVH thy Elohim will circumcise thine heart, and the heart of thy seed, to love YHVH thy Elohim with all thine heart, and with all thy soul, that thou mayest live.

**Jer 32:18** Thou shewest lovingkindness unto thousands, and recompensest the iniquity of the fathers into the bosom of their children after them: the Great, the Mighty Elohim, YHVH of hosts, *is* his name,

### Enumeration of sins of the Father

Why do this? If you don't get back to the essence or root cause of the problem and articulate it out with your own words in the form of a confession and enumerate all the iniquities, that one could argue that the authenticity is in question and it opens the possibility of repeating the same errors. I also have to accept the punishment which is the consequences of their iniquities (e.g. living in a country that operates in Torah Law second form i.e. Equity/Admiralty/Maritime) and further that there are trustees set up over us.

- Inherited lies from the father of not keeping the Torah
- Being card carrying members of what I euphemistically call the Sunday Easter Ham club.
- Sacrificing their to the god of Socialism

- The anti-Semitism of the “Church Fathers”. Both faiths / houses of built into them at a foundational level and both need to correct the record, but I’m operating under the assumption that I am from the House of Israel (Christianity) so I’m only dealing with that correction.

## Iniquity Acknowledgment Biblically Documented

**Psa 106:3-8** Blessed *are* they that keep judgment, *and* he that doeth righteousness at all times. <sup>4</sup> Remember me, YHVH, with the favour *that thou bearest unto* thy people: O visit me with thy salvation; <sup>5</sup> That I may see the good of thy chosen, that I may rejoice in the gladness of thy nation, that I may glory with thine inheritance. <sup>6</sup> We have sinned with our fathers, we have committed iniquity, we have done wickedly. <sup>7</sup> Our fathers understood not thy wonders in Egypt; they remembered not the multitude of thy mercies; but provoked *him* at the sea, *even* at the Red sea. <sup>8</sup> Nevertheless he saved them for his name's sake, that he might make his mighty power to be known.

**Jer 14:20-21** We acknowledge, YHVH, our wickedness, and the iniquity of our fathers: for we have sinned against thee. <sup>21</sup> Do not abhor *us*, for thy name's sake, do not disgrace the throne of thy glory: remember, break not thy covenant with us.

**Jer 16:19** YHVH, my strength, and my fortress, and my refuge in the day of affliction, the Gentiles shall come unto thee from the ends of the earth, and shall say, Surely our fathers have inherited lies, vanity, and things wherein *there is no profit.*

## Revision - Added on 2014/01/08 – Deu 26:3

### Deu 26:3

And thou shalt go unto the priest that shall be in those days, and say unto him, I profess this day unto the YHVH **thy** Elohim, that I am come unto the country which YHVH sware unto **our** fathers for to give us.

**ToDo:** Add commentary on this. From my e-Sword Comments on this verse...

Nehemia Gordon (NG) asks the question if there is any place in the bible where it says to "say unto him (the priest) I profess this day..." see Truth2U - Nehemia & Keith - Ki Tavo 2 - Deu 26-1\_29-8 13:30-11:45)

The question NG is asking is not specific scenarios (e.g. the jealous husband) but the whole nation

Question: NG goes on [14:37] to ask the question why does it say to profess unto YHVH "**your (thy)** god"? why doesn't he say my God or our God; he contrasts that with "**our** fathers"

Initial thoughts: By rejecting my god the anti-nomian Greek Marcion/Constantine Jesus, whom my ancestors replaced, and now by this confession, I am reestablishing the Elohim of the Scriptures through the power and authority of the Hebrew Y'shua, I do confess this things.

In commercial law we seek public acknowledgment which has been previously established by private adjudication (*Res Judicata / Stare Decisis*). So my question is, who is the priest. Y'shua told the leper to go to the high priest so as to fulfill the commandments according to Torah. But Y'shua is our High Priest as the author of Hebrew argues. So am I suppose to go to him and not care what brother Y'huda and their priest says? I think I want to show that I have gone to my high priest (thereby operating like I was in the private)

and then going to the Kohanim of Judah to get a second witness (thereby operating like I was in private).

**ToDo:** In the same audio (past [15:00] they get into a discussion, that (almost) the whole chapter (26) is broken down into three sections of “thou shall speak” 1) Deu 26:3, 2) Deu 26:5-12, 3) Deu 26:13-14? or 19?

## What about those who would ask “should the son bear the iniquity of father?”

### Deu 24:16

<sup>16</sup> The fathers shall not be **put to death** for the children, neither shall the children be put to death for the fathers: every man shall be put to death for his own sin.

### 2Ki 14:6

<sup>6</sup> But the children of the murderers he slew not: according unto that which is written in the book of the law of Moses, wherein the LORD commanded, saying, **The fathers shall not be put to death for the children**, nor the children be put to death for the fathers; but every man shall be put to death for his own sin.

### Eze 18:1-4

<sup>1</sup> The word of the LORD came unto me again, saying, <sup>2</sup> What mean ye, that ye use this proverb concerning the land of Israel, saying, The fathers have eaten sour grapes, and the children's teeth are set on edge? <sup>3</sup> As I live, saith the Lord GOD, ye shall not have *occasion* any more to use this proverb in Israel. <sup>4</sup> Behold, all souls are mine; as the soul of the father, so also the soul of the son is mine: the soul that sinneth, it shall die.

### Eze 18:19-20

<sup>18</sup> Yet say ye, Why? doth not the son bear the iniquity of the father? When the son hath **Aleph Tav** done that which is lawful and right, *and* hath kept all my statutes, and hath done them, he shall surely live. <sup>20</sup> The soul that sinneth, it shall die. The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son: the righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him.

### Jer 31:29-30

<sup>29</sup> In those days they shall say no more, The fathers have eaten a sour grape, and the children's teeth are set on edge. <sup>30</sup> But every one shall die for his own iniquity: every man that eateth the sour grape, his teeth shall be set on edge.

My response to the challenge is that if you continue on in your father's sin then that sin is your sin. The son who has been raised and taught by a righteous father and this habit has been passed down to the son then the action required by this article are not relevant. If, on the other hand, there is unrighteousness that has been passed down, which for sure is the vast majority of mankind, and you do not acknowledge them, then the sin has simple been transferred to the next generation. It seems clear to me that this understanding is not in conflict with the above mentioned verses.

## Revision - Added on 2014/09/24 – Hyper two house, Equity, two worlds

- How does this article get changed as a result of my new thinking / understanding on what I call “hyper-two house”? My thinking is that I,<sup>2</sup> as an Ephramite, don’t have access to have access to the remedy of Lev 26:40-42, without firstly accepting the remedy of Y’shua. Y’shua as the Lamb of *Elohim* gives me a remedy to overcome the Bill of Divorce and then I can make a confession of the inequity of the fathers and then I have standing before *Elohim*.
- How does this article get changed as a result of my understanding of the law of **equity**.
- How does this affect and *Olam Haze*h (this age, or this world, what I call the Bizzaro world) and *Olam Haba* (world, or age to come; the reward of the redeemed).

## Revision - Added on 2015/03/24

- Two the verse mentioned above Deu 24:16 and 2Ki 14:6, involve murder followed by capital punishment. To me it seems that that is beyond the scope of the iniquities passed down to the 3<sup>rd</sup> and 4<sup>th</sup>

## Revision - Jacob’s Torah Rap Sheet - Added on 2016/03/08

### Jacob’s Torah Rap Sheet

1) Conspiracy, 2) Identity Theft, 3) Stealing his brother’s raiment, 4) Taking YHVH’s name in vain, 5) Put a stumbling block before the blind <sup>Lev 21:18</sup>, 6) Was not his brother’s keeper, 7) Listened to bad advice and then took it, 8) Dishonored his Father, 9) “Honored” his mother who was acting dishonorable. 10) If Esau’s raiment was meant for priestly functions, the Jacob is impersonating a priest. 11) bearing false witness (twice).

### Explanation

I added this to after giving a “Jacobs-Trouble”<sup>3</sup> presentation. In the Q&A time of the presentation I got some (not very surprising) push back. I realized latter that in order to not argue those who were resisting I should have responded by saying like “for me to do the necessary diligence that is required of me according to Torah (Lev 26:40-42, the subject of this document) I needed to state this i.e. confess it. I find Jacob’s actions indefensible and instead of just being critical, I gave “an alternative resolution”, which centered around making a claim. If submit, that if he would have done that, he wouldn’t have had nearly a trouble life as he did.”

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<sup>2</sup> As I mention earlier in, I, John Marsing, am operating under the assumption that I am from the House of Israel aka Ephraim which are the ones who got the Bill of Divorce.

<sup>3</sup> D:\SkyDrive\Articles\Esau and Jacob\Jacobs-Trouble-1-Gen-27-Jacob-is-the-proximate-Cause-of-his-own-injury.doc

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## Lam 5:1-22

**ToDo:** Analyze these verses

<sup>1</sup> Remember, O LORD, what is come upon us: consider, and behold our reproach. <sup>2</sup> Our inheritance is turned to strangers, our houses to aliens. <sup>3</sup> We are orphans and fatherless, our mothers *are* as widows. <sup>4</sup> We have drunken our water for money; our wood is sold unto us. <sup>5</sup> Our necks *are* under persecution: we labour, *and* have no rest. <sup>6</sup> We have given the hand *to* the Egyptians, *and to* the Assyrians, to be satisfied with bread. <sup>7</sup> Our fathers have sinned, *and are* not; and we have borne their iniquities. <sup>8</sup> Servants have ruled over us: *there is* none that doth deliver *us* out of their hand. <sup>9</sup> We gat our bread with *the peril of* our lives because of the sword of the wilderness. <sup>10</sup> Our skin was black like an oven because of the terrible famine. <sup>11</sup> They ravished the women in Zion, *and* the maids in the cities of Judah. <sup>12</sup> Princes are hanged up by their hand: the faces of elders were not honoured. <sup>13</sup> They took the young men to grind, and the children fell under the wood. <sup>14</sup> The elders have ceased from the gate, the young men from their musick. <sup>15</sup> The joy of our heart is ceased; our dance is turned into mourning. <sup>16</sup> The crown is fallen *from* our head: woe unto us, that we have sinned! <sup>17</sup> For this our heart is faint; for these *things* our eyes are dim. <sup>18</sup> Because of the mountain of Zion, which is desolate, the foxes walk upon it. <sup>19</sup> Thou, O LORD, remainest for ever; thy throne from generation to generation. <sup>20</sup> Wherefore dost thou forget us for ever, *and* forsake us so long time? <sup>21</sup> Turn thou us unto thee, O LORD, and we shall be turned; renew our days as of old. <sup>22</sup> But thou hast utterly rejected us; thou art very wroth against us.

## End Notes

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<sup>i</sup> being commanded to not only teach our sons, but our sons son is a Torah law form argument for not having to send your children to public schools.

<sup>ii</sup> **Tikkun olam b'malkhut Shaddai:** repair the world for God's kingdom using God's power