

Ω THE OMEGA CODE – 20 Part Series

SESSION 11 JUDGEMENT OF OFFSPRING

In recent years Christianity has been plagued with the questionable teaching of blessings and cursings. This teaching includes the so called “soul ties”. Whilst there is much truth in the theory, we must understand that most of the teaching is derived from Old Testament information that ignores our position in Christ that breaks all the curses of the past.

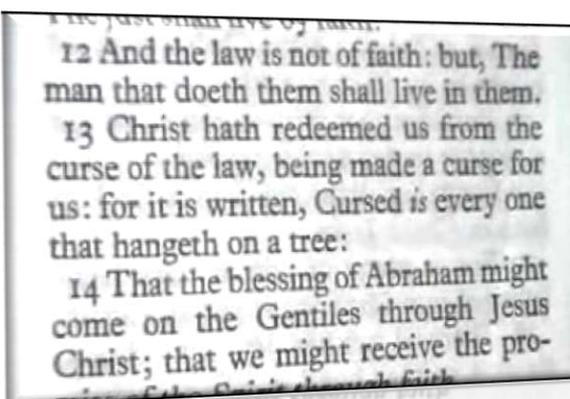
This subject is to be considered in this session entitled “Judgement of the Offspring”.

Judgement of the Children

God’s commandments to Moses included a warning that the iniquity of the father’s would affect the offspring for at least four generations – Deuteronomy 5:9 *“You shall not bow down yourself, nor serve them (idols) for I, the Lord your God, am a jealous God, visiting the iniquity of the father’s upon the children unto the third and fourth generation.”* Other references to the admonishing can be found in Exodus 20:5, Numbers 14:18. We can deduct from these passages that the Israelites who spurned and rejected God would live a life that would make them inter-marry with other cultures and therefore affect their longevity. The reason for the dietary laws given by Moses was to protect Israel from the hazardous and unhealthy lifestyle of the pagan gentiles. It is interesting to note that the passages referred to the “iniquity of the fathers” it does not refer to the iniquity of the mothers.

The Fountain Head

Adam was made the fountain head or the source of humanity. The moral, spiritual and leadership role of the male would influence the entire family. The word “paternal” (pater = father) is derived from the viewpoint that the male imparts the seed of life and therefore is the source of the family. An interesting passage of scripture is found in Hebrews 7:9-10. It refers to Levi paying tithes while still in Abraham’s loins. This would indicate that the carrier of the seed represents the offspring as he is the fountain head. A woman is a means of reproduction. This is how Jesus could be born of a woman and still not be sinful because the seed placed within Mary by-passed the human agency as God’s Spirit placed the seed within Mary. That is why the blood of Christ and the life of Christ could atone for the sins of all

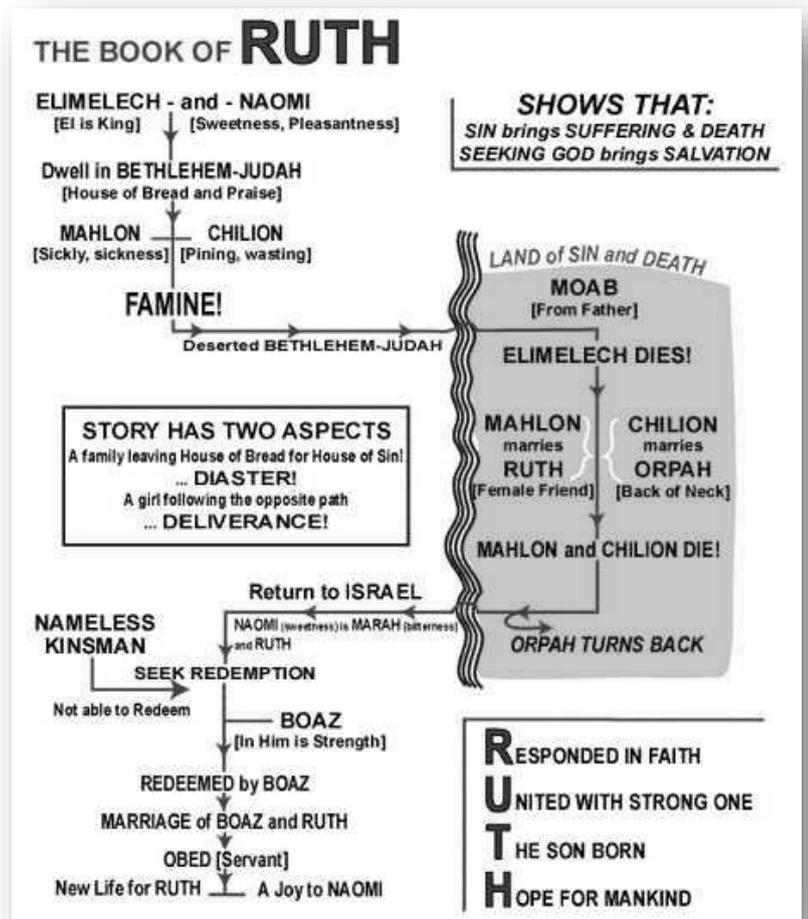


humanity. He took the curse of fallen humanity upon Himself to bring us into a relationship with the true “Fountain Head of Righteousness” namely our Divine Heavenly Father. Galatians 3:13 and 14 introduces us to the wonderful concept and truth that Christ has redeemed us from the curse of the law being made a curse for us, that the blessing of Abraham might come on the Gentiles through

Jesus Christ. In Christ there is no condemnation – Romans 8:1. It is clear in and through Scripture that we are in a right relationship with God and that the curse of our ancestors has been cancelled because of God’s Grace. Christians should not live under the bondage of generational curses. We have already been set free. It would be downright irresponsible for Christians to seek counselling and deliverance from generational curses when Christ has already redeemed us from this curse.

Redemption Illustrated

The book of Ruth in the Old Testament serves as a beautiful illustration of how God has redeemed us. It should be common knowledge to the student of the Scriptures to know that Israel lacked discipline in their conduct and lifestyle. The story of their wilderness journey, including their occupation of the Promised Land and their life under the Judges of Israel indicate to us that the Israelites failed to grasp the enormity of their compromise with Gentile nations. God had forbidden them to intermarry or to cohabit with Gentiles unless, of course, these Gentiles converted to Judaism and turned away from their idol worship.



It came to pass that during the times of the Judges that ruled over Israel, that famine descended on the land. A certain man, by the name of Elimelech, and his wife Naomi and their two sons Mahlon and Chilion settled in the land of Mohab. The name of the husband meant “God is King”. The wife’s name means “pleasant one”. The name Mahlon means “sick” and Chilion means “pining”. The father of this small family died leaving Naomi a widow. Her two sons married Moabite women. The Moab women were Orpah which means “female antelope” and Ruth which means “beauty”. Her name is used twelve times in this book and is referred to in Matthew 1:5. After ten years of living in this foreign region both Mahlon and Chilion died without offspring. Naomi, as a widow, was left with her two Gentile daughter’s in law, Orpah and Ruth, both of which had also become widows. Was this a type of generational curse because the men had departed from God’s instruction through Moses not to mix with

Gentile people? If so, the curse upon these three women was that they could not continue the lineage and heritage of their Jewish husbands. This harsh account has an incredible lesson for us as believers. When we stray from God's plan and purpose for our life we become barren and empty. Another lesson emerges from this narrative. Naomi desired to return to the Promised Land and she gave her daughters in law the option to return to their people and to let her leave. She said to them that they were still young enough to bear children from their own people. Orpah decided to leave Naomi but Ruth entreated Naomi not to demand that she leave – Ruth 1:16 & 17 *“and Ruth said, entreat me not to leave you, nor to return from following you, for where you go I will go, where you live I will live and your people will be my people and your God my God. Where you die I will die, where they bury you they will bury me. Only death will part you and me.”*

Kinsman Redeemer



In chapter 2 of Ruth we are told of Naomi and a kinsman or relative of her late husband who was a very wealthy man. His name was Boaz. While Ruth was gleaning corn in the fields she meets Boaz. He enquired about who she was and where she had come from. (It is important to note that Ruth had left her Gentile people and had embraced the God of Judaism and by virtue of the step of faith she now becomes a suitable candidate and prospect of a Jewish marriage). The romantic story of Boaz and Ruth carries with it a wonderful lesson of how Christ redeems us from our past and from the curses of yesteryear. It was customary, in ancient times, that if a woman married and the man to whom she was married died, she would become the responsibility of the man's relative, and if she should conceive it would be an honour bestowed upon her late husband because the seed from that family lineage would still be honoured. Boaz, as a kinsman or

relative of Ruth's father-in-law, and relative of Ruth's late husband, is the ideal candidate to become the groom who would marry Ruth through which the seed of the family would continue. All that belonged to Boaz would be imparted to their offspring. Ruth, therefore represents the Gentile church that was cut off from the commonwealth of Israel, but through her marriage she received all the benefits intended for the Jewish bride – Ephesians 2:11-13. Furthermore, Gentile believers who were strangers and foreigners to the household of God, through faith in Christ had become fellow citizens with the Saints – Ephesians 2:19.

Another lesson can be gleaned from the accounts of Ruth. Her husband may have fallen into iniquity and sin and, therefore, was cut off from the blessing of being the fountain head of his family. Through Ruth's marriage to Boaz, Ruth's former husband is honoured because she continues the family line through Boaz who represents the kinsman seed. Remarkably, the first born to this union was to be reared as the son of the dead brother. Thereby the dead brother's name would be perpetuated through a "first born son," who could rightfully inherit his estate. The case of Ruth shows that this desire to maintain the "name" and inheritance within the extended family caused levirate marriage to reach considerably beyond the actual brothers of the deceased to include other kinsmen.

In the same way you and I have no heritage. We have been disinherited because of sin and rebellion against God. Through Christ our heavenly kinsman, God redeems us from the curse of our past and gives to us the future by placing God's Spirit within our human spirit igniting the seed and the flame of new life. *"If any person be in Christ they become a new creation. Old things pass and all things become new"* 2 Corinthians 5:17.

Discussion:

1. In what way is Ruth related to King David whose offspring became the Messiah? Consider the genealogy of Matthew 1:5-6.
2. Why is Jesus called the son of David?
3. What are the wages of sin? Romans 6:23.
4. How do we receive our new inheritance? Romans 8:15-17

Note:

The prohibition of the Mosaic Law against mixed marriages was aimed at protecting the Israelites from idolatry. Ruth identified herself with Israel after her husband's death, both in religion and national identity becoming a believer in the God of Israel. This ordinance therefore, did not apply to her marriage to Boaz.

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