

Philadelphia and Other Topics

Hakam: There were many distractions to us due to our lack of coordination. We need every person who goes to know who they are and what they are there for. We need crew heads in every area. We don't even know how to dress, there was nothing festive in our dress, and one brother came to the day we had the statue up in blue jeans and a T-shirt. We need a mind and a head over even how we look and how we dance. We need heads over evangelism, music, and the many details of administrating and keeping these large endeavors organized. The speakers need to be set apart.

It is going to take someone with a gift of order and government, an outspoken brother, to take command when we go out. We will give our Master more glory if we do this, and we won't shame His name either. We need more order and authority. There is really no overall connection in Judah for evangelism.

If there is no hardship, labor, preparation, tears, there will also be no harvest. Each household selects the ones sent out — that is how the Male Child will be chosen. We have known this for a long time, so it is how we need to pick out whoever a household sends out, not the elders. The household knows who should go, whether the evangelists, prophets, and musicians living there are really walking in the light or not. Psalm 126:6 should read, *Those who go out with tears, not to and fro* as the NAS puts it.

If we are really interested in the sheep, then we are going to be crying over the people of the nations. Please only send those people out with an urgent message. The word *urgent* comes from the word *urge*. It means to exhort earnestly and repeatedly; plead with; exhort. If we don't have people like that going out to evangelize, then it is not going to accomplish much. God *so* loved the world that He gave His only begotten Son... The word *so* is a comparative word.

If what we heard about the iron and the clay is revelation, then we should be able to pass it on, all the way to the third and fourth generation.

First Day Festivals

Our First Day Festivals go from nine in the morning until nine at night. Teachings will be going on simultaneously, depending on the number of people gathered, with no more than fifty people attending any one teaching. There is a fact of human nature that we can overcome in the Body. People only retain 20% of what they learned after four days. They forget *80% within four days*. But we are going to retain more, in time everything, because we are going to keep talking about what we learned. People learn by repetition.

First Day Festivals is where the apostles, prophets, and teachers, etc., gifts of helps, will be raised up and identified. There is no such thing as a prophet who doesn't know it. We are going to raise up our children as prophets too, all the ones who have the gifting.

Our Father has to have the result of the suffering of His soul. If His name is not as great on the earth as it is in heaven, then He has not yet gotten what He paid for. The time is going to come when nothing, not Sears jobs, not anything is going to stand in the way of First Day Festivals. We have to know the word and the teachings and what the sheep in our communities need. These one-day festivals will lead to the seven-day festivals we will be inviting the nations to. They will see people who have been trained to speak, bold as lions. They were trained *early*. Heb 3:6 says we are not His house if there is no outspokenness.

We will rest on the Shabbat and worship on First Day.

Wednesday Afternoon Affairs for Our Children

We need to have a time then for our children. We want to make them look forward to it. Wednesday afternoon affairs for our children is what we called it in Asher. During that time, husbands and wives can look forward to being together. This desire is what keeps a man and a woman from being tempted by Satan (1 Cor 7:5).

Hakam: To make this happen, we are going to have to change the way we live.

The way we do industry is obviously tied in. As we switch over to cottage industries, we will be able to do this. There might be some outside jobs where we could have the liberty to take Wednesday afternoon off.

Shoresh: If we don't have spiritual people who are learning the mind of child training — and this connects us to the First Day teachings — than Wednesday afternoon will blow up in our faces.

Heb 10:22 — Speaks of two types of being clean, *physically* and *spiritually*.

Homosexuals have only a 42-year life span because of guilt and the continual loss of body fluids, the continual loss of semen through their obsessive practices. The same holds for obsessive masturbation. Homosexuality is always compulsive.

We need grace to overcome abnormal desires; we need to ask our Father for it. Have you ever tried to overcome normal desire? Try praying that you wouldn't get hungry. About Wednesday afternoons, we want to emphasize the specialness of it for our children, not that the parents are going to get to spend time together. Undisturbed time is something to look forward to. The teaching says to be kind to your wife for several days beforehand. The couple will know they will have two undisturbed times each week (Wednesday and the Shabbat). If you can't be with your wife for any reason, go out and help the people doing activities with the children.

Bar Mitzvah

I had thought you would all bring the Bar Mitzvah about. I thought you would take the teachings and figure out how to do it. I didn't know how. Those children in Ruben and Asher could not have done it apart from the power of the Holy Spirit. Around the summer solstice the following children will become Bar Mitzvah:

Manoah ben Gader's;

Yadel bat Ne'eman;

Judah ben Chazaq's

(and perhaps a couple more to be yet decided). This will be a small affair with the leaders of Judah present, as an example, then maybe six weeks or so later there will be another group.

Until the End of the Age

We will a) pick up trash, b) have sextons, and c) give reports.

Having our children get up and speak in training will set them free.

Hakam: I can still remember years ago when Yoneq read us that Scripture and told us, “If you open your mouth, God will fill it.” Our children will come to have confidence they have something. Teaching our children to speak is something we are not going to fail them in — getting them to give oral reports.

Writing our Relatives, and Further Discussion

No one else who knows our relatives and friends has eternal life. They are more than fortunate to know someone who has eternal life. We have to make the opportunity available to them. If we write our relatives and friends than all kinds of opportunities for the gospel will open up, especially as we grow in number. We are the leaders of the tribe of Judah, we need to know who is writing their relatives. If not, we are not leaders.

Eliezer: This paper is so clear and so good that we could send it readily to our relatives. I am so thankful for this paper; it will help us communicate to people.

Shoresh: I know many people in our community are writing letters to their friends. A brother in our community has been praying and praying for a cousin of his he couldn't find, who is a remarkable, kind individual. He is living on a farm by himself out in Washington State. I hope people can go out and visit him.

Is everyone doing it?

Barak: Since we have talked about it, I am going to the post office every day with stacks of mail. A lot of Freepapers are going out.

Freepapers are good, but many people will read your personal letters ahead of a Freepaper.

Barak: Someone called us recently, Adam Simon, from New Jersey, who got our address out of the Intentional Communities Directory.

We need to get our bumper stickers up, all kinds of stickers. We don't want to make everything look junky. We will have people go out with stickers who will put them in perfect places.

Hakam: I have a brother in my community, Jonathan Leonard, who has a burden to walk down Route 9 and ask every farmer, after giving them a paper, if they will let us put up signs on their property. What kind of direction do we want to give these zealous disciples?

There are many places we can put up signs, and chances are good no one will notice or mind. If they do, we will take them down.

Qatan: Someone told me that they thought different people in different communities should make slightly different signs and place them up around their communities, so people will see the same information but not the same canned sign, but something different.

Keli is going to be talking to the owner of the Cumberland Farms about the farm they want to sell us, which doesn't have a house on it. Do they have pornography in their stores or anything? (Yes, they do, along with beer and cigarettes.)

Is there anything else we want to talk about?

Responsibility

Hakam: I think we in this room need to have specific responsibilities. For instance, if we were going to Washington with the statue, I would know that Malachi would cover the music. We have kind of a general covering over things in Judah, not specific. I don't think we can keep on going on this way.

Ehud: I see the tribal heads as knowing who these people are, and they know who the ones are in their communities and Judah who can help bring this about. I think they could draw a council together and they could do this.

Qatan: Ehud expressed his heart and no one said anything.

I know that leaders speak, and they get direction from the Holy Spirit. We follow them because they hear from the Spirit. We are here to hear the leaders speak. If we don't have anything to say anyway, than let's just be dismissed. I guess every one of the leaders is too busy raising their families. Maybe we should all go home and not even go to work, just raise our families.

Eliezer: I am thankful for what I heard today.

Malachi: I am willing to take on the music.

Amen. If we don't amen it nothing is going to happen. He is going to take on the music, and what he says go. If he needs council he will gather it and we will trust in what he says.

David Zerubbabel: I would like to take on Freepapers, as well as the realm of computers. I would like to have a meeting about it a week from today, or next Tuesday depending on what is scheduled. A week from today might be better for Shoresh. I can send around a list of the people I would like to be there. Is that all right with everyone? Maybe we can combine it with some discussion of our next Freepaper.

Kepha: I wish we could have a French Three Eternal Destinies Paper. We have many places to pass them out, Portland, Island Pond, Quebec.

David Zerubbabel: I know our burden has been to have the Three Eternal Destinies of Man papers in Spanish, French, German, and Portuguese. We have been waiting on bringing over the right people from Europe before we make them. We have two weeks to have another paper before the next event in Portland.

Keli: We are looking into the Further Festival. N'Su is looking into it, and we have opportunity to get in and have a portable cafe. It will be set up this year like last year, as far as we know. There will be an inner court where the band plays, and an outer court where they set up food booths. It starts June 18 and goes all the way to August. It goes all the way across the United States. The Lollapooza follows the same tour, a day behind. The shows last maybe one or two days. In order to do it, we would have to have two portable cafes, with one leapfrogging the other crew. We are applying for it right now. They have opened up the door to us to apply. We have to guarantee that we will never run out of food.

Barak: Are we talking about just a cafe, or band and dancers, the whole thing?

Keli: The whole thing. There is also another, milder tour. N'Su also knows a man who sets up concessions at rock concerts around the country. And we are trying to get into festivals like the Great Went. The man lives in Boston and wants to try us out in a concert in NY. We may not want to have anything to do with him. We are putting all our feelers out to find out what we want to do.

The other day we were looking at some tents and they were large and beautiful. Eventually we will need to make those things. They are large enough to put the Statue under. I think if we were to do a Festival like the Further Festival we would need to set up a tent like this where we could have a two story cafe inside of it.

This would take quite a bit of manpower, womanpower.

Keli: I see all these things. I don't know how else we can do these things unless the power of the Holy Spirit comes upon us. We all have children to raise. We can help brothers like Yoceph raise their boys and still be involved in things like this. They can involve their children in what they are doing.

I don't want to go out there without weeping first.

Hoshua: The followers of Yahshua are synonymous with caring for people. We have discussed helping people who are near death. The reality is we have a sister in Rutland whose life we saved seven years ago at a Grateful Dead concert.

That is a little bit of fruit. How can we do it? It taxes our communities. How can we raise our children, work in our industries?

Hakam: We need to have the young zealots in the people out evangelizing. We need to have certain, wiser older people involved in the training of our children. Our communities are not what they should be. We need to have the people who have passed under the discipline of our Father be over the vital aspect of the spiritual education of our children, and of passing that on. We have got to quit worrying about whether we are going to survive. We want to see the gospel go out. We have people who have burdens for our children to be involved in our projects, in cottage industries. We are going to just rot worrying about surviving. If our tears pushed us out, our God will take care of us. If we don't we will never make the re-adjustment we need to in the way we see things.

David Z: That is how our youth feel. We took some youth with us to Philadelphia, and when we got back we took them down to Thayer Street and handed out papers and sang in the rain. The breaking of bread that night was electrifying. It wasn't just our youth, but they were the ones who lit the fire.

Just go around the communities and ask, "How many people were saved from the Grateful Dead?" And you can see what we should do. There may be more needy people following the Grateful Dead than this folk thing.

It has to hard, it has to be impossible, or anyone would have done it. It has to be hard, impossible to put Satan in the abyss and raise up the twelve tribes, because our Father specializes in the impossible. He wants us to pray and ask Him for the grace to do it every minchah.

Ne'eman: I am thankful for what I heard today. I want to take on the faith I heard today and write my relatives about the good news. I haven't before this because I haven't thought myself adequate.

It may help us to take the Two Ransoms teachings, and the Three Eternal Destinies teachings, and communicate simply to our parents about what we are learning in the community. We can approach them by saying something like, "I really hope you are the righteous. This is what the righteous do. This is what we are learning about the Holy." Daniel 7 speaks three times about the Holy. We can encourage them about the good things they do or the good attitudes they have, and warn them about what sin is.

Ne'eman: Sometimes I hear things about tribal evangelism and I don't know how to participate because we are so far out. (Move further in, someone suggested.) I would like to live on the farm in Cambridge.

Who has tables set up in their cities? We have to bear the reproach of Messiah and then we are going to see people get saved. Let me tell you what I do: I get those little memo books (planners and organizers, mother's day cards, magazines, and everything). Then you put the appropriate size literature and put them in there. Maybe they won't find the literature until next month. We can put them everywhere, in the Boston Globe, in different kind of books, etc. We don't have to just make it obvious. We just have to know how to do it. We can hand the Three Eternal Destinies out everywhere in the world. We want everybody in the world to get one. We need buses traveling around the country. Don't do it in your own little hometown. Do it on the road. Get a paper and stuff them in all the rest.

Keli: It is amazing the opportunities you have traveling to hand out these papers. We handed some out to people telling them it was our business card, with our addresses on the back. They started reading it as we were leaving.

You can put signs up right over the edge of the freeway, and the owner will probably never see it, unless someone sees it and tells them. It will just be there, placed every once in a while (every few miles, not every block), and people won't mind. We can put signs up in the summer behind the foliage, and no one will see them until the winter. In parking lots you can

put them in parked cars, in their sunroofs or open windows. They might just start reading the paper.

Our Father loved the world enough to send His only begotten son. He is going to send people into to us to be saved if we don't all have stained garments. What do we think about having a table? Could we have one in Island Pond in front of our store? People might not want to have you in front of their store, but there might be places in parks in which it is no problem to set up a table. In Hyannis by the ferryboats would be an excellent place.

How many are thinking about, in your communities, going back to their own hometowns, and getting together and having a meeting with your friends? Is there anything else to discuss?

Malachi: I wish we could talk about evangelism a little bit more. These things are coming. So I made a list:

Nerves — Aharon, Nilhav, and Sho'er
Coordinators — Yoceph, N'su, Malachi
Music — Malachi
Dancing — Timshal & Yadel
Transportation — Anak
Speaking — Hakam, Qatan
Freepapers — David Zerubbabel

Hakam: I think we are hindered in evangelism because Malachi is so connected to his community. He needs to be freed up from what he does in his community — which is everything. I don't know what the situation is in the Providence community, but in terms of his gifts he is totally underutilized.

Keli: I think a lot of his troubles will go away when he has a farm over there, because he spends a lot of his time worrying about paying rent.

Gader: I wonder about evangelism. Even in old Israel, they planned for war in the winter, so they would be ready to attack in the spring and summer. A lot of these events in the future we can plan for over the winter. We can know about a lot of these events ahead of time. If we do, when we say "Yes" we can say it with the ability to do it all the way through. I am not taking away the spontaneity of things coming up at the last minute. But there is a lot we can plan for in the winter. It would be good to have some of that planned out ahead. We have to be prepared to see things through. If we are thinking about Promise Keepers a month or two ahead. I really want to have a table in Island Pond, but I can't get

out of thinking about wanting to have a table in Montpelier. At lunchtime, all these government people go out in the summer time and sit. We could have people there sometimes. A lot of people when they travel go to the state capitals to see it or something. I agree with what Malachi said. I know he has five children, but a lot of what needs to happen doesn't need to fall on him, especially if we are prepared. Korem told me in Washington that he was the runner, he was never even there.

David Z.: Along these lines, one of the things we are talking about is always having a supply of Freepapers. That is, whenever we print papers, we would always print an excess.

Shoresh: I heard what Hakam said about the authority in Judah needs to go beyond this vague general authority. With the Grateful Dead, Aharon was an agent of faith, always seeing to it that fresh papers were coming and things were happening with the bus. These other people need to know that they are expected to be current with the music, for instance, like Ethan and Malachi. Then the coordinators of Judah will know who to check with. Then they have somewhere to go, and we don't come under the paralysis of not having anywhere to go to about problems. When we're that way we come under accusation.

Aharon is a persistent widow. He is also a persistent irritant producing many pearls. He won't take no for an answer. We heard our Father's heart through him. No matter what his problems are, you can't take it away from him that he has brought more people into the body through his irritating persistence than anyone else.

Hakam: I have told Aharon our Father did not name him wrongly. He is named Aharon because his rod budded. He bears fruit. Our Father is just pruning him back right now.

There is a lot to be said about Issachar and who belongs there. I don't know what is going to happen with regards to them and the Nucleus. I don't even know if it is a tribe yet, if they are not going to do anything down there about getting another house and a farm. They are waging war down there for all the people from the south.

Hakam: I heard somebody say that if it is Issachar, that they are in the line of tribes, the ninth. It doesn't make any sense to me that you would take all these people from the first tribe and place them in the ninth. I am not saying there wouldn't be some people from Judah there. Amaz went down there, but he really has something in him about being there. I heard some of the young men now in the Body who have spoken really positively about being in the south.

Will Judah go all the way down and take in Virginia? That is a big area. Where does the Mason-Dixon Line go? (Ehud described it.) Right now we are getting a house in England. Is that right?

Gader: Yochanan called, and said they are looking in the area of Dover — Emet is.

If England is not a tribe, I don't know where the twelve tribes are going to be. Will it be in South Africa? Argentina? Can Yoceph go there now? According to Yoceph, Chile is too small (the population is concentrated in the center). We could go to Argentina anytime. I hardly even think about England anymore. They hardly even have a soul. Maybe this new political thing over there will change things.

Hakam: Won't it take the tremendous warmth and hospitality of Zebulun?

England, South Africa — but do they have a government which is worthy? Is there any freedom there to preach the gospel and raise our children. Where will Benjamin be? You all are going to have to know what to do. It is impossible to raise the twelve tribes up. We can't have a fourth one in America. It looks like Manasseh may have to relocate, and that Gad will have to move again. In Gad they have some people who want to go west to British Columbia and some east to Toronto. I wish we could go to that town in BC, Nelson. I would love to send Nadiv and Isaac there. I think Phinehas will need to step down for a while and come here. I have a sense he is just in the natural. It is just what is happening there. Just going to trade shows to make money with no ministry. Kepha, you will have to help us with that. Maybe Phinehas is not so much a leader, not a tribal head. I guess he is a deacon.

Kepha: He has told me that several times that he is comfortable in the role of a deacon, the one who gets things done.

It seems like Winnipeg is a good opportunity town. Where do they have their table set up?

Kepha: Today is the first day I have heard about a table.

We are going to have to be lead by the Holy Spirit to know where the next tribes are going to be. People are going to have to be saved somewhere for us to know. I just hope there is hope for Mexico. Abigail is from Mexico. Yoceph wants to go there.

Hakam: Michael Dawson does not fit in at his mother's house. He despises her. He does not fit in school. He wants to be with his father. The seed in him has not been lost. More and more he is drawn to his father. Encourage your people to keep praying for him, that he could really take a stand sometime soon. He is fourteen.

Gader: I think our vision for Virginia needs to change. We don't need a farm around Harrisonburg; we need something where the people are.

Shoresh: Korem is a local government ruler. He doesn't have the apostolic vision of Gader. If we can release him from the Hikel burden by paying off the loan, we can release him to go back down there. The beginning can even be supported by Island Pond.

I want us to be down by those Christians in Virginia Beach to stir them up.

Hakam: I think we need to have a festival to give the people confidence about the Three Eternal Destinies. And we are going to be writing another paper soon.

Daniel 7 — Erev Minchah

We had sung and danced to the song, “There's a land we will dwell in, it's a land of bright promise,” and Solomon ben Qatan shared about a conversation he had with a cousin in the world. It was obvious from what he said that he was following his abba with all his heart. After he was done, Huldah exploded, “That's the bright promise, that our children would follow us! If we raise them in the way they should go, then they will follow us. What greater reward could we have as parents than our children would go in the way they should go? If that doesn't happen, then we are nothing. Nothing else we do matters if that doesn't happen. It is so wonderful that we can raise our children, and rule over them, and cause them to go in the way they should go.”

Eye has not seen nor ear heard, nor has it entered into the thoughts of man, what He has prepared for those who love Him.¹ We are those who love Him. That is why we are called the

¹1 Cor 2:9

holy ones. Our Father disclosed to King Nebuchadnezzar what would happen at the end of the days, that there would be a people at the end of days who would receive a kingdom and that it would not be left to another people. He is revealing to us in his word, that we are that people in those days. Dan 7:17-18 says in the NRSV,

“As for these four great beasts, four kings shall arise out of the earth. But the holy ones of the Most High shall receive the kingdom and possess the kingdom forever — forever and ever.”

The holy ones are those set apart from the world. He put that in there for us, that the kingdom would last forever and ever. Our labor won't be in vain. Dan 7:21 says,

As I looked, this horn made war with the holy ones and was prevailing over them, until the Ancient One came; then judgment was given for the holy ones of the Most High, and the time arrived when they gained possession of the kingdom.

Dan 7:25 says,

He shall speak words against Most High, shall wear out the holy ones of the Most High, and shall attempt to change the sacred seasons and the law; and they shall be given into his power for a time, two times, and half a time.

Now this is what Dan 7:27 says in this Bible, and there is a reason it says it the way it does. We have something to learn why it puts it this way, different than what is in your Bible. There is a reason each translation puts a verse differently. It is good we have a variety of translations in the community.

The kingship and dominion and the greatness of the kingdoms under the whole heaven shall be given to the people of the holy ones of the Most High; their kingdom shall be an everlasting kingdom, and all dominions shall serve and obey them.

This is talking about us, if we are the holy, set-apart ones, our Father's very dwelling place. We are obeying our Master now, and He is in us.

After the Minchah (at our meeting)

Dan 7:27 — We have been taught that He did and He will fulfil everything, that we do nothing.

It is so wonderful to see new disciples like Scott and Dee. Just think of how many thousands of them are out there. It was a miracle how they got a paper. The Bruderhof didn't want them because they had been divorced and remarried. I guess they were supposed to go back and get their former spouses and unscramble some eggs.

Barak: Dee is so thankful to be here. She never stops giving thanks. Their son Zachary is a wonderful boy. He loves his abba, even though he is not his natural father.

We are real. When I hear testimonies of people who cried out and a paper blew up in their face, I know our God is with us.

Shimon, our Friend

If we are ever asked, we can say, "Shimon is our friend."

Havah: It seems like it would be good to know what we need to about Shimon, but not know things we don't need to know. They got divorced in late 1989, but she had left the community several times. There were times for weeks and months when Shimon could not get a hold of her. Somewhere in the process of needing to get an AIDS test, she got offended and sought custody. During that time he had full and total custody, and she had specific visitation rights. Her last visit, Shimon was gone, and Roi told her, "Shimon was gone; he thought it best for the boys." The next day after that, there was a hearing at which she was given custody.

It is important to understand that when he left Island Pond he had full custody. It is not normal that people who had full custody get charged. We should keep all discussion to the realm of the community in Island Pond. As far as the community knows, Steve Wooten left, and most people haven't known where he was or even saw him. Most people in the Body don't even know he was charged with anything. (He was charged with violating her custody rights on the day of the trial, and he still had custody on that day.)

Parents make individual choices in custody cases. We explained to the now Chief Justice of the Vermont Supreme Court that individuals make their own decisions about such sensitive matters. If particular people make such a decision, as Shimon did in this case because of marital infidelity, that it is a matter of his conscience.

If the parent leaves with the child, for the welfare of the child, then they have to realize they may face criminal accountability. To me, if I were his

lawyer, I would submit that on the face of what is charged here, I would file a motion that the charge be dismissed because of the face of it, there is no crime here. And that could happen.

All we know is Steve is back in Vermont. We know him as a man of honor and integrity, and that he is willing to face the courts in his own conscience. I believe what happened here, at that point in time, in all our custody battles, the children had without exception gone to the parents outside of the community.

But I had a caution in me about this because I wished we had a caution in us not to mistrust the judiciary system. The judiciary system is influenced by the anti-cult movement. That is why Steve was reluctant to go to court, because of that influence. If we can understand this, then we uphold respect for the judiciary. The Paul Gregoires of the community, the ten of them or so, can go back and perhaps testify, that they were taken out of the community against their will because of the influence of the anti-cult movement, so that people can know that what Shimon feared is real.

Does Shimon know these things? (No, he is just Shimon.)

Havah: Shimon said something that wasn't even true, that he left knowing he was violating a court order. He wasn't. The order came after he left. Even if later he found out he was charged, it may have been weeks or months or years until he was found.

Did anyone happen to see Prime Time? This is what Prime Time said. One thousand daily are abducted by the other parent. 350,000 per year. This is custodial cases. The authorities in Georgia say it is a misdemeanor.

Havah: Isaac was charged with disobeying the court order, but it was thrown out in the Supreme Court of Nova Scotia because they said it never should have become a criminal matter.

One thousand per day. The states won't do anything about it, since it is the parent. They can't make the judgment. They don't even know who is right and who is wrong between the parents. Who knows who was wrong regardless of the court decisions? Judges in Georgia and other states won't even honor court orders about this from other states. (Call 1-800-913-**** for a transcript of the program.²) If it weren't for that court thing, they wouldn't even have cared.

²Maybe someone can find the exact number; I didn't get it in my notes.

But because of that Vermont put a \$750,000 bail because of the anti-cult movement and their influence.

Havah: Shimon is charged with custodial interference, not with the seriousness of what Isaac is charged with. It is only in Isaac's case that anyone has been charged with what he has. (I will write all these things up so we can have them.) He is also charged with a federal crime, unlawful flight to flee persecution. It is a very particular tactic of the Judy Seymours and Laurie Johnsons of the world. I talked with Susan Palmer about all this. I don't really understand, I told her, why the FBI bothers with such cases which are a dime a dozen (350,000 per year). She said since Waco they don't bother. These two cases are before Waco. She knows this woman who is a professor in Texas who deals with NRM. The FBI took counsel with her about the Freeman holed up in Montana. I wondered whether she could help us communicate with the FBI about this, since she knows and likes us, has seen our literature. It might help the FBI to know our mind about authority, etc. It had never even occurred to me that these things had happened before Waco.

Sameach: The only reason we are involved in this is that, no one else wants to get involved with it. (How come Sameach is not being incriminated? — He might be, Havah said.) If I am already incriminated, I think it should all be on me. (That's not up to you.)

At one time Havah said they were out to get blood. It was scary. Do they have anything, especially if a jury has anything to do with it?

Sameach: Did you know dah, dah, dah? No, I did not. Nobody came to me. No official of the state of Vermont came to me and told me these things. The FBI came to me, and said, "You were a friend of the family." The point is, it is not like I knew about him what I knew about Kenny Daniels. We do not harbor criminals.

I think the way Sameach answered was right, I did not, I did not. Many people, hundreds of people have left our midst.

Sameach: One time someone was talking to me and asked me, "Did you know there was a thing about this?" I answered them, "No, I don't watch television or read the newspapers, and besides I am not a bounty hunter, this is not what I do for a living. So we don't know anything unless we are served papers."

Havah: Guilt is individual. The church has two thousand individuals. I just know what I knew. I didn't know what others knew. You can't impute knowledge

to an institution. That was Judge Mahady's position in the raid, you can't impute guilt to an institution. A whole can't know anything.

Hakam: It is real subtle, he said, "We as a whole didn't know," gives life to a whole. They can't impute guilt to the church. We should stay out of the "We." If you want to know what anyone else knew, you have to ask them. If you say we as a whole didn't know, that implies some of us did. In speaking like this, our Father wants to make us wise as serpents and gentle as doves. In places like this, the evil one wants to get us to say something about the church.

Havah: He is guilty until proven innocent. So all we can do is hope that he will get a fair trial.

Sameach: Okay, Mr. Cantrell, did you know there was a charge against him? Would it be answer to say, "I have never heard anything like?"

Havah: A few meetings ago, we said, if authorities are questioning you, ask, "Are you free to go?" If you are not, then ask for a lawyer and for your rights to be read to you. Either way, don't say anything when you are being questioned. There are times when we can be compelled to answer, but those times are pretty limited.

Maybe some of us saw him in St. Joseph. What do we say about that?

Havah: In the past couple of weeks, he was assigned a defender from the same office as I used to work for. Talking to the man who I used to work for, I learned that Steven had been offered a greatly reduced sentence if he would turn evidence against me.

Someone will have to raise the issue of conflict of interest about Jan Paul representing Laurie Johnson in the past as a lawyer and not prosecuting Steven. The prosecutor told the man I used to work for, that they wanted to charge me with obstruction of justice so that they could disbar me. That tells me that the anti-cult movement wants me out of the way of defending the community in any lawsuits they want to bring against the community.

Jan Paul went out to talk to the boys. Who knows what she knows or what the FBI knows. The judge asked him if he, Shimon, wanted a court appointed lawyer at the first hearing in Vermont. Laurie and the anti-cult movement operates on a basic belief of how we operate, which doesn't have much truth, but it gains its own momentum.

So they could have told her many things, we don't know. What would happen if he did hire you? (How did he know to call Palenville? He called in the first place because he wanted to turn himself in.)

Back to the situation he is in. They turned the boys over to Laurie. She had them deprogrammed for ten days by Rick Ross, changed their phone number, have not let anyone talk to them. Shimon is facing two lines of court, custody of the boys and the custodial interference. The public defenders opted out of the case because of their past connection with me. Laurie has files to register her divorce in NY. The suggestion I have now is that, like with Isaac, I filled out the paperwork, looked up the law to let the judges know what they can do if they want to.

It seems to me now, since there has been a substantial change of circumstance and whether it would be in the best interest of the child. Shimon has twenty days to respond to her motion. He could say something like, "I move to change the court order of 8 years ago for the following reasons." This should entitle Shimon to a hearing where he could object about the case going to New York state, and then the boys might have a chance to come to the Vermont court and testify. (Amen, you better do that — that is, help him come up with the proper paperwork to be able to do this.)

The next question to answer is, well Shimon just answered me. He said go ahead and go the other lawyer and get things moving. The two primary things seem to try to get him out of jail, and to get Jan Paul off the case. She asked the bail be put up to \$750,000 because the church holds property and might be able to get him out of jail. That is off base as reasons for bail. If that lawyer were to be removed off the case, and that lawyer were to be removed, than the bail would revert back to the \$10,000 it was all those 8 years.

It might help them to know that he was going to come back and face it.

Sameach: I have letters from his children, signed, that they wanted to come back and live in the community.

Havah: What matters now is where the boys are now in their hearts. He is going to have to decide whether he trusts this man or wants other counsel. Could he file something like conflict of interest without talking to Steven? Not likely, but sometimes when a client is in jail, a lawyer will act on what he clearly considers to be in his interest when he is not likely to get to jail soon. It is complicated by the fact I now live six hours away from where I could help Shimon. I don't have access to the Vermont Law Books until I make that trip. The practical aspects of this have to be considered. These factors complicate these decisions.

Her husband is a lawyer and also a deputy state attorney. The husband worked to prosecute a woman he had previously represented. The wife is charging the woman... an obviously conflict of interest. This must run in the office. It must be a blind spot in that office. I talked to the lawyer who is handling the case. He said there are three or four cases like this pending against

her, one of them before the VT Supreme Court. He was suggesting that I might have either a voluntary or even a mandatory duty to report this to the court because I know it is happening. (Would it better for someone else to do it?) Not likely.

I guess what is spinning around in me about all this is whether I should fade into the woodwork while she is trying to get me, just the opposite, or something in between. I definitely, in the right circumstance, could be on the spot to answer difficult questions.

Sameach: She could be put on the spot, but she could also then be in the position to give some very phenomena answers. (Havah — I will have my poet with me when I go.)

Gader: The only thing I wonder, when I was at that first hearing, was whether when Jan Paul said that about Havah, was whether it was a slip on her part. Can you still be her lawyer?

Havah: What if I was his lawyer? The judge pressed her a little bit about this statement of hers. She said, I may be able to prove she helped him. It was after this when she went to Shimon to ask him whether he would testify against me? (Many people think such plea-bargaining is good.)

People who know me are kind of stunned by what Jan Paul is doing. (You may be able to expose her.) Hakam and I have wondered whether this isn't them falling into their own pit. It is really doing a lot to expose her prejudice against the community. You can see all this stuff talking about it, but the court can only rule on what is laid out before them. I am a wife and mother, I don't think people realize how much it is to prepare a criminal charge.

Gader: Your question was, "What do we feel about you calling this guy?" It seems like you could really help him, since he has inches of paperwork and know all the background. (It would be easier to tell after talking with him.)

Havah: The public defender who opted out of the case knows the amount of work required when you handle a church case. (It would be good if both Havah and Shimon talked to him, since she might be more objective than he.) If it is not good, I don't know what else he might do.

Just say what happened. What else do we have to say than the truth? (All this stuff is preliminary.)

Hakam: He is in jail, and we have three courses before us: paying the \$750,000 bail, going to court to reduce it, or do nothing. The court rules on the evidence you put before it. (The woman on the case doesn't know criminal law.)

Havah: I can talk to him, but that doesn't accomplish the work a lawyer has to do.

Hakam: There is also the issue of putting something before the court that the prosecutor shouldn't be on the case at all because she has represented Laurie in the past.

Gader: When you talk to him, can't you mention that he could speed things up? This guy may be starting to do the paperwork, we don't know.

Shoresh: Can I offer something? That Gader could be a messenger for Havah? Gader is good in this way, and he is aggressive. You could go see Mr. Benning, and stay on it, let him know the urgency of it.

Our Father is going to have to liberate Shimon. Is what this all means that Hakam and Havah will have to move up to St. Johnsbury? Then Zebulun will have to go there.

Havah: This all coincides with the evangelistic events, new Freepapers, etc.

We just need another lawyer. A man by himself in jail can't even call his own lawyer.

Havah: I guess some people who are in jail learn how to manipulate things, but Shimon is not one of them. If what we are saying is, that when the day comes for him to speak in court comes, I also have a burden that he would have the opportunity to speak his own story. It is possible to call him to the witness stand and let him tell the story, while a lawyer calls Susan Palmer and Paul Gregoire as witnesses, etc. He can do what he is trained to do.

All the time when I have been doing Dawson, I have been wondering what would happen if Steve Wooten ever gets picked up. Now we are finding out.

Gader: Whatever happens it is going to be a process of time.

Havah: Would it possible for us to have a council of three or four people to get direction from? After Hikel, I am leery of going on without spiritual council and direction from those who have a burden for our Father and for justice.

(In the realm of child support, when we have something to stand on, we don't pay child support. We have made a step forward in the Hunt case, and Lavin was even better. The key thing in Lavin was, that Hemlah had an inability to pay child support. When you get somebody to agree to that, as her husband did, it is a big step forward.)

Hakam: Who is covering Shimon?

Shoresh: This question is a little frustrating to me because a lot of the catalyst for what we discuss comes from Havah, but then she says she can't get involved in it.

Havah: I am happy to provide information. (However you rest in Hakam, because he is your head, is what you will do.)

Gader: Sometimes the phone calls come to her.

Havah: Hakam has the same problem. Is he the legal covering over Shimon? (Hakam should be covering it, but working with Shores and Gader.)

Shores and Gader: Amen.

Hakam: The reason why Hikel was hard, was that she could communicate with me, but when I wanted to go and communicate with someone it was vague. It was a nightmare trying to get a counsel, somewhere to look to for guidance. (Havah should write up a copy of what we should say, and somehow we need to get a copy of it to Shimon, that it was a matter of conscience. He would have had a terrible conscience in giving his children over to her. He would have been condemned just as much as Mary and Joseph if they had turned Yahshua over to Herod. No one in their right mind would turn their child over to a woman like that. Not even the judge, who knew what Shimon knew, would have done it.)

Hakam: Most people, when they are confronted with this kind of situation, go to court to present their case, but that is because they hope to get a fair hearing. What Shimon wants to do is expose the anti-cult agenda and how they influence the judicial system. It was really good what she said about Paul Gregoire, and the nine other children. They could powerfully show what we are trying to say here. That is what Shimon has to stand on, that if you thought she was so bad, then why didn't you take this issue to court? Because of the unrighteous influence on the court of the judicial system of the anti-cult movement.

The righteous don't listen to malicious lips. The wicked, those going to the lake of fire, do. This is what Pr 17:4 says. The people who just work for the state obviously don't represent justice; they are just earning a paycheck. That is why they believe wicked lips. There has never been too much justice in Vermont. Our Father is someday going to be fed up with it. He is going to cast His stone and bring justice to the earth.

Hakam: It has to be that way. You can see it in the insightful things that letter we received about President Clinton, how America was unable to elect a more righteous man than him. It is certainly reflected in the laws. (This is a perilous time — 2 Tim 3:1-5.) I know we don't have a formal position as a church, but if we were, it would be based on the word of God, not the legal system. So I have questions in me to wonder whether or not our father is going to test, whether there

is any sanctity for the position of the church in America. Strictly spiritual, not legally, we can see what Laurie did is wrong.

We can see the accusation of Chris Braithewaite and the prosecutor, that we did wrong in not abiding by the decision of this court. I think at some point it would be worthy to see if what our Father has anything to say about what the Church could say, as a position, that the state could stay out and say, "Hands off," because it is a matter of our religious faith. Are we criminal for not telling this man to go against his conscience? Are we guilty for not going against what we judge spiritually as a people about this situation as a result of what the word of God says?

We are going to have to stand on the word of our God, and that is what Steve Wooten is going to have to do. If I were he, I would say, this is where I stand on God's word. All I did was what was right. That is all.

Havah: If I get questions about the church, how should I answer? Are we seeking out a chance to make a statement like this? Certainly this case, with the present prosecutor on it, it could end up there.

Hakam: If this woman stays on the case, she is going to try to implicate the church, that we told him to disobey the court. (If the church told him anything, it is only that he shouldn't let her have anything to do with the children because she violated her wifeness, her motherhood.)

Havah: There was no court order in existence at that time.

He knew more than the court knew, he knew what she was like. He may as well as blown his brains out than hand his children over to her. If I had some children, what would you do? What would you do, ask the judge or anyone else? They would have done anything knowing the court was prejudiced by the anti-cult movement. Can anybody judge right if they listen to someone like the anti-cult movement who says Elbert Spriggs is God.

Havah: There are certain situations where the law allows ex-parte hearings.

But the judge should judge by the spirit. He shouldn't let things like that go on. If Shimon had done what was wrong, than it would have been different.

Hakam: How do we approach this, head-on?

Shimon needs to talk about adultery. Is she a rational being to sleep with thirty men, one of whom she knew had AIDS? (If possible, if it could make it worse, is she abandoned her

children to do this.) We have to assume that the judge is fair and honest. That is why we are praying. If they are not, they are liars, and all liars go to the lake of fire.

Hakam: Really, on this issue here, if any of us are called into court, we have to be led by the Spirit. (Since he is being dragged into court, the Spirit will give him utterance. You can see we won't have lawyers because it doesn't say the Spirit will give the lawyer utterance, but the man.)

Gader: The lawyer interrupted him three times trying to say something. It got him a little flustered.

Havah: This is what happens, totally unexpected stresses.

Gader: They walked him into the courthouse in handcuffs. You could even see it in the court, the judge, they were just going through the form.

All the lawyers want is money. They are a bunch of crooks. They get people off on technicalities.

Havah: This is where I get confused. Should I do anything? If it doesn't do anything? I get direction not to do it, and then I get direction to do it. And I get opposite direction from the government. To do it takes hours and hours. What I hear is very confusing.

Do we want to do everything we can to help Shimon? Get the bail reduced, get the lawyer off the case? All these things take a lot of work.

Shoresh: I haven't asked for Havah's involvement hardly at all. What is in my heart is that we could use Havah to put a little fire under that lawyer to take these actions that would help our brother so much.

I just want to be able to present the truth, and let them decide. Then it is in the hands of our Father. If we do it ourselves, we never get out of the dilemmas. (Dilemmas just grow, they are unending.)

Shoresh: What I have felt all along is that all this stuff is just a distraction. Shimon can say it better than anyone else, what needs to be said. He might need some help to know how to say it, but he is a passionate guy. He can speak by the power of the Holy Spirit. I was just hoping Havah could help that lawyer get into gear. (We have direction with this — Hakam.)

Havah: I know that people are burdened about my life, my health, etc., but I do want to help. I want to tell you the options, and let you tell me what to do or what not to do. When we decide who is covering Shimon, than that is who makes the decision. Then whatever information goes to them, they make the decisions.

Shimon is so happy to get all those cards and letters.

Shoresh: I know something is happening when he is encouraging *me*.

Home for the Statue

Let's put it somewhere permanently and make a plastic one to travel with.

Hakam: I will see Anak tomorrow and talk to him about these things.

Quoting from Daniel 7, "Listen, I will tell you he shall grow strong in power, and shall destroy the powerful and the people of the holy ones... but he shall be broken." We are getting ready for something. We just have to be bold as lions, and speak from our hearts.

Hakam: Our Master Yahshua said, "You can expect them to do to you what they did to me." When we think about what they did to our Master, who loved perfectly, the very image of God, and then we consider the outcome of his life — beaten, tortured, put up to public shame — the fruit of love in a world ruled by the evil one. It helped so much to see this. We can't expect the nature of the beast to change. The only protection we have is to stand on the word of our God and that our God would give us servants who would do what is right. If we don't have that, we don't have anything.

Ehud: If we went on without those things, all we would have left is fornication with the state.

Havah: No one wants to do it, be in there on the witness stand, nobody likes it. But when any of us gets called into court, then that is the opportunity for faith to be expressed and to stand for our Father. Everyone has a distaste of the legal system because it is the beast. So sometimes I get that feeling that we should avoid the legal system, and it comes down to only me. But I don't think lawyers is the answer, but I think brothers speaking on faith, when they are called into court, is the answer. I realize it is a difficult stage we are in. I think the reality is that us representing ourselves is going to happen in greater and greater numbers. When we win, the beast doesn't learn a lesson, because we are the other side. I suffer sometimes because I sense we get indignant at the injustice of it, when in reality the nature of what we are doing is what you just read in Daniel.

Hakam: We have to realize that we are in the days Daniel spoke of. The other day, I was thinking these things in my mind, and my Father let me feel it, knowing that standing up for the truth would get me in prison or get my head chopped off. The more we come to grips with that, really the easier it will be for us. (We have all probably thought the wrong way about that.)

Shoresh: I really am sorry for what I said, in my own insecurity as a leader. Instead of learning the training of our Father and being willing to learn to rule in all situations. (I forgive you, Shoresh — Havah.) I want all my insecurities to be dealt with by His grace.

Gader: I just got there in time, and then he showed up. I got a brief moment and then this guy spoke up. I could have just leaned over and said, "Shimon, just go with what you have." Lawyers assume you are guilty. Shimon needs to know he has got to speak what is in him, especially with these papers we will put together for him.

Hakam: If we can sense where our Father is, we can know where to stand.

If our Father is adding to our number, we know we are real (sincere disciples). Shimon is just as innocent of disobeying a court order as Mary and Joseph were. There is a higher law.

Havah: It has been said, that the further mankind falls, there are more laws. And now there are many laws because man is so far from God.

There is no proof that Shimon kidnapped his own sons.

Sameach: The reality is, from the time he left Vermont, the children have been under his care the whole time.

Havah: It is a testimony to the broken times we live in, 15 years ago you couldn't even be charged with kidnapping your own child. The judge in Nova Scotia, who sent Isaac to jail for not telling where his son was, committed suicide because something was about to come out about his family. It was a shock to Nova Scotia. Here is a man who was a respected family court judge, deciding critical things about people's lives, and this happens to him.

She quit because Jerry Springer came to her Chicago news stations. Her statement was just marvelous. The righteous are as bold as lion.

Shoresh: Have you ever seen a lion? I have been around them.

I just want to stand for the truth. He did what any righteous man or woman would do. She lost her privilege to be a mother and to have her children. She is more than an adulterer; she has done abominable things. She has forfeited her rights, and he has got to take that stand. His reward will be absolutely marvelous in the Kingdom someday, more than all of us who are having our comfort now. We will all have to go to jail someday.

Joseph was vindicated. Daniel was handed over to the lions.

Gader: Daniel Spaulding walked into the Cobbler Shop the other day. My son recognized him, but couldn't put it together. Daniel has a wife and a child. I went out there. He still thinks about us, dreams about us. I gave him a three eternal destinies paper. I asked him for an address but he said, "I can't handle a visit right now." He gave me his e-mail address for right now.

Cliff Daniels is living in Bellows Falls with Paul. He said he is not going to repent until Yoneq comes to see him.

Ehud: I wish you wouldn't have anything to do with him.

Maybe Cliff is sincere, but maybe he just wants to reveal where I am. Just hang out for two or three months, and he will finally come to Bar Mitzvah. (He was going to go to Rutland. Such warmth was extended to him, and he just walked away from it.)

Hakam: I was totally thrilled by what was taught today.

So, should we go to the Utopian communities conference in Sweden? They are asking for representatives to go and for a summary of what we are going to say ahead of time. We're utopia, aren't we? Absolutely. You can't even break us apart no matter what time it is.

Ayil: I wish that Ishael could be apostolic in the sense of when we start farms he could go and help them get established. He has so much in him about homesteading and the care of animals. He could get youth to apprentice to him. His wife could function in this way.

Tell him we all amended this. It will encourage him.