

The Knowledge of Good and Evil

The woman sang, "Shepherd of Love."

Always remember that day when they made the big announcement, when you were born, they said, "It's a girl." It was one of the first things you heard in your whole life, even though you don't remember it. Somebody, somewhere around your little slippery body said, "It's a girl!" and it has been that way ever since for you. You have still been a "girl" that whole time. Your role hasn't changed. We are always happy when a girl is born.

We want to go over a few things that were really interesting — a few practical things and some vision. Someone is going to have to read. Let's just start with:

Then God said, "Let Us make man in Our image, according to Our likeness; let them have dominion over the fish of the sea, over the birds of the air, and over the cattle, over all the earth and over every creeping thing that creeps on the earth." So God created man in His own image; in the image of God He created him; male and female He created them. (Gen 1:26-27)

In the image of God He created him, man: male and female. Always remember that you are **man**, who is male and female. You are man, created in His image, male and female. Together, they equal the image of God.

(We are going to go over some things and I am going to write some of them on the board.)

Of Good and Evil

And out of the ground the Sovereign God made every tree grow that is pleasant to the sight and good for food. The tree of life was also in the midst of the garden, and the tree of the knowledge of good and evil. (Gen 2:9)

There it is: the tree of the knowledge of good and evil. This is important for us, this tree. We probably think badly of it, and think that is where all the trouble started — the tree of the knowledge of good and evil. Right away you probably start thinking, "Not so good," but really, if you go on to read,

And the Sovereign God commanded the man, saying, "Of every tree of the garden you may freely eat; but of the tree of the knowledge of good and evil you shall not eat, for in the day that you eat of it you shall surely die." (Gen 2:16-17)

That was a clear command that our Father made to the man He had made, the male and female. It was a clear command. As you go on to see a little bit later, our Father says, "Now that they have eaten of the tree of the knowledge of good and evil, they are like us. They know good and evil." (Gen 3:22)

When the evil one spoke to Eve, he said, "If you eat of the tree, He knows you are going to be like Him" (Gen 3:5). I asked Yônêq, "Do you think that perhaps, later on, He might have introduced the knowledge of good and evil to the man in His own timing? In that way, it might not have been something that even hurt the man at that point," and he said, "Yes, that could be."

The fact that he disobeyed and went against His command was the Fall, not necessarily what he ate. The knowledge of good and evil is actually what our Father had, for He said, "They are like us now, they have the knowledge of good and evil."

Later on, we will see that this is really what we need to know now, in this life.

Read Gen 2:25 and see what it says there:

And they were both naked, the man and his wife, and were not ashamed.

Now we have a male and a female — man — and they were both naked and they weren't ashamed. It is kind of like two little toddlers, naked, going to the bathtub. They would walk right into the gathering like that, for there is not a bit of shame in them. They are learning it is cold, but they are not ashamed. Now, we go on into Gen 3:7-11.

When the eyes of both of them were opened, and they knew that they were naked; and they sewed fig leaves together and made themselves coverings. And they heard the sound of the Sovereign God walking in the garden in the cool of the day, and Adam and his wife hid themselves from the presence of the Sovereign God among the trees of the garden. Then the Sovereign God called to Adam and said to him, "Where are you?"

So he said, "I heard Your voice in the garden, and I was afraid because I was naked; and I hid myself."

And He said, "Who told you that you were naked? Have you eaten from the tree of which I commanded you that you should not eat?" (Gen 3:7-11)

Back in verse 7, we have sewing class going on. What does it say there?

When the eyes of both of them were opened, and they knew that they were naked; and they sewed fig leaves together and made themselves coverings.

They sewed fig leaves. Now, good, we are getting down to sewing: Sewing Class. They sewed themselves something. And then verse 21:

Also for Adam and his wife the Sovereign God made tunics of skin, and clothed them.

Look, it's talking about sewing! In verse 7 they sewed and in verse 21 He sewed. It is kind of interesting, isn't it? What do you think of sewing? You have your sewing day, your sewing patterns. You are sewing. You just have to consider that this is the story of the first sewing that was done on earth. Obviously He wasn't satisfied with what they sewed, for He went ahead and sewed them something else. Somehow it must not have been the right pattern or something, or maybe not the right material. Anyway, He wasn't satisfied with what they had made for themselves.

Seeing the Big Picture

The reason it is good to be together and have vision and think about things and not be empty-headed about what this life is about is that if we are going to be a holy and righteous nation; we are not going to be able to just go through life thinking small. We can't just be thinking of this small little situation, our family, our husband, our children. But there this is this big situation we have to be aware of, especially right now, as we are in the foundation of a tribe. Hundreds of people will look back on these first days when we came to California and things happened. It will be a big time. For us, right now, life consists of: who is going to be doing the chores and shopping day, and Costco, and we didn't get enough paper cups. We can just dwell

right down here on this little, shallow level. Or we can see the big picture.

We are talking about the restoration of all things and the restoration of women. So, we have to see the big picture of what is going on. We can talk about the little, trivial things that make up our lives, like making sure we have enough supper made. They are small, but very important. Our life wouldn't be good without them, for our life is the whole of all these small things that we do. But, if we don't see the big picture, then we get tripped up in the small decisions that we make each day. It is the choices that you make in your life each day that are going to make you into who you are supposed to be.

Why was it that they were ashamed after that happened? Why, when they were ashamed, did they feel like they needed to go sew something? Why did they have to sew something? If you consider that, it makes sewing a lot more meaningful. Sewing has been reduced to a pattern book in a fabric store: styles and all this junk that the world has thrown into sewing. It loses the whole purpose of what sewing is all about.

A Set of Ethics

For the holy women, we have to understand what is going on. Once we understand, then we can start making the right choices. It won't do any good if only I understand or if only Huldah understands, but the rest of you are just trying to go by the sewing patterns as best you can. It has to be accompanied with understanding for all of us. The choices won't be right. There will never be enough Huldahs to go around in the communities to make sure that we sew things right. Everyone has to understand. All the women have to have the spirit of what is going on.

It is very interesting what is in Heb 5:14. This is really good and really important. Now, we are in the New Covenant.

But solid food is for the mature, who because of practice have their senses trained to discern good and evil. (Heb 5:14, NAS)

Now we have this group here called "the mature." This is what we are headed for. We are not satisfied to remain Mar'ah (the infant child of Chets Barur, who cried often during the meeting and her imma had to take her out). We are headed towards being mature. We are striving towards being mature. That would mean we would have our senses trained to know what? To discern what is good and evil. That is what I wonder if you ever ask yourselves. There is a judgment of every little choice you make, and you really have to do this yourself. You can't say, "I am going to ask Huldah whether it is good or evil," and you can't say, "I am going to wait for ha-êmeq to get here and she is going to tell me whether it is good or evil," but every person is supposed to mature, and get within themselves a set of ethics. Then they can actually figure out whether something is good or evil.

This is the purpose of all the things we go through in our daily lives and all the things we hear. They have a purpose — they have to get Kalah (bat Othniel, who is soon to be *bat mitzvah*) to the place where she can come into the center of a situation, and in herself, can decide, "Is this good or evil what is going on?" And then, by our Father's grace, choose to do what is good and not what is evil. Many people don't even let themselves get into that realm of judging. They just go through the day, which is why at the end of the day you don't have anything to confess, really, when you talk to our Father. You haven't really noticed whether you did anything bad or good, since you have not really been judging situations. You have just been kind of going along.

The Right Thing to Do

Really, we have to have our senses trained to be able to figure out what is good and what is evil. So, we are going to choose the good. What does it say in Jms 4:17?

Therefore, to one who knows the right thing to do, and does not do it, to him it is sin. (NAS)

That is good, “the right thing.” The right thing — in England, at the Glastonbury Festival it must have been popular with people to say “the right thing to do.” Someone came up and said they had a dream and a voice told them, “Go to *Common Ground Café*, it is the right thing to do.” So, we put it on the wall, “Common Ground Café — the Right Thing to Do.” In the midst of that big mess of humanity with everyone doing the wrong thing, she was directed to the right thing. . There was no other choice around and they saw that the *Common Ground Café* was the right thing to do.

Ever since the Fall, man and woman have had to begin to deal with and cope with right and wrong. In *The Three Eternal Destinies* we know that righteous people somehow are sensitive to their conscience. The conscience, which is the vice-regent of our Father, is what people have to listen to. Somehow, they hear and know, instinctively, what the right thing to do is in their conscience. They know right away. They would know they were naked, and they would know they needed to cover themselves. They just knew they needed to cover themselves because something in them told them that. If we know the right thing to do and we don't do it, that is sin.

But, if we never get into the realm of knowing what is right and wrong, judging that, “This is wrong what I am doing. This is wrong,” then we never can confess our sins. We never get in that realm with ourselves. We never start judging ourselves. We never get up there with the Bride, put her out there and judge her. We have to judge ourselves. Is it right what we are doing? Is it right or wrong? Is it really what we set our lives to doing? What are we building here? All the choices we make are to make this a great nation — or is it just going to be slightly better than Christianity? And then, will it just kind of slide down the other side?

These all depend on the personal choices of every single person here. It does not depend on the revelation Yônêq has, or how much revelation Mevaser has, or how many teachings we go to. It has to do with personal choices. It has to do with the way we are all going to be personally — either hypocrites or completely devoted. That is what is going to make the Twelve Tribes a great nation.

It is going to be in the private, personal life of every single member of the Body. That is so hard to hang onto, for it is that personal life, even in the far corner of the house up there, where nobody knows the choices that you make, but they affect you. The only hope we have is starting to figure out right and wrong. When wrong is done we have to confess it. We have to confess it as sin and ask our Father to forgive us and cleanse us. Then we can actually be clean.

A lot of times people don't confess their sin. They just go on and never let themselves even put the deed up there on the judgment seat. I am talking about small things. I know that none of you are sneaking out to the bar and drinking. I know that you are not doing things like that. But it is the small ways that we compromise what we know is right. As we mature now, we are starting to actually have our senses trained to know right and wrong. In that way, we will be like God. We are not going to be disobedient to Him, but we are going to have our senses trained to be like Him and judge things as He judges things, right from wrong. In the midst of this wicked and perverse generation, with everyone coming in with all kinds of ethics; many of them have terrible ethics.

Remember ethics? That is what we judge situations with, our inner set of values, so we will stand and say, “That

is just not right. That is not right.” That is a personal set of values. You can’t say, “I know Yônêq would say that is not right,” for it doesn’t work. You have to say, “I know it is not right.” It is not just that, “I know Gamaliel wouldn’t like that. He wouldn’t think that was good.” But it has to be my own set of ethics. These are righteous people, but it doesn’t do any good unless it goes into me. That is when we will start hating sin and we won’t fall into the things that women have always fallen into.

I was thinking about our Master’s words “Don’t worry about what you are going to eat and what you are going to drink. Don’t worry about what you are going to wear.”

Obviously, in two thousand years people haven’t changed much, have they?

What are you going to eat?

What are you going to drink?

What you are going to wear?

Our Master clearly commanded His disciples not to worry about those things. Don’t make that your focus. He is going to provide for us and He is going to take care of us. We don’t have to make that our focus in the way of being the center of our life.

A Humble People

I have traveled so many miles since the last women’s meeting. I have met so many nice people since the last time we were sitting in here. We had the last meeting about woman’s purpose and it was so nice. Then I just went off and I saw so many women. I have seen so many women speaking English, German, Spanish, and French. They were women like you, a nation of women with a set of inner ethics of right and wrong, and they are choosing to do the right thing. They are using their will to do the right thing.

This is the foundation. This is the most important time for our nation. This is the foundation. What we build on you, all of you, is what is going to go on up in the next fifty to sixty years. If you are off course, then the building is going to be off course. We are not just proud people saying, “Yes, we are the ones. We are, hah, hah!”

Our Father is making us a humble people. There are others who seem to be much greater than us who haven’t made it. This year each of the Twelve Tribes is going to do a play for Washington about the history of the particular area that their tribe is in. It will be about the religious history of that area. They will do what we did for our play and find men like William Bradford. They will try, through their lives, to show what is going on in religion today, and how we got to where we are today. They all these names, these big names. All these regions have things that have happened, people that seemed like they tried to do it and tried to make it with really great ideals and everything. Then, they went down.

There were martyrs who just died. They were burned at the stake. Wow, burned at the stake! They were just in some jail cell and were dragged out and told to renounce Yahshua and the community and call them a cult, but they say, “No, just go ahead and burn me.” They had conviction. We are not saying that we are some fantastic, super people without the chance to fall. We will, if we are not careful with ourselves. We never want to portray to people that we think that we are the only good people and have it sealed and can just live anyway we want to and still be the holy nation He has always wanted. We need to be humble in order to make it.

I saw all these women in other tribes, and they are humble. All the proud and lofty ones are getting humbled and humbled and humbled. All of us are just being humbled down until we are a humble people. If we don't submit to it we are gone. You are either getting humbled, or you are going to be gone. It is only the humble ones who are going to have the grace to make it through to the end (Mt 24:13). And our Father is happy to humble us. He really is happy to do it. In a humble place we can get some grace (Jms 4:6). Right there we can get grace. But if we don't receive His discipline upon us, we will be gone.

A Distinct People

Traveling to different places, I encountered a couple of really difficult situations. I learned some things from them and I thought I would share them with you so that I would learn and you can help me understand. Our Father showed us a long time ago that we were going to be a distinct people, distinct women, in the midst of a dark society. We were going to dress modestly. We were going to be different in that we would have our own clothes. We would have our own identity because we would have our own clothes. We were going to start sewing.

We had sewed a little bit before then. After that, we started sewing a lot. We set up sewing shops and patterns! Get the patterns from Sus — Sus pants — and patterns and patterns. What shall we wear? People just received it so wonderfully. It was like when our Father showed us to wear headcoverings. It didn't matter that we all wore these white, little scarves in the beginning. They came down curved on the sides and were tied with a little ribbon in the back. It didn't matter that it was kind of odd. We wore them all the time, even to work in the café. We just wanted to follow our Master Yahshua and He revealed to us that He wanted women to have their heads covered. So, for us, it was just okay.

Then we went from this pattern to that pattern, and here we are now. Who knows whether this is the end of our road or not? But we were willing to wear birkahs around our faces, if that was what our Father wanted. Something in the conscience of people says that a woman would be better if she were modest. If she were modest, it would save a lot of trouble on this earth. And it has been through history that the conscience of people tells them that.

People totally rebelled against the conscience, and now we have a society in which it seems like they are not even ashamed when they are naked. It is clear that when Adam and Eve were naked they were ashamed. The knowledge of good and evil did that to them, so people should know today that when they are naked they should be ashamed. You have to go to war with something within yourself when you are dressing immodestly, not to be ashamed of yourself.

Vanity

Our Father did that because He was really trying to save the men through the centuries from a lot of trouble. Our Father feels badly for men. He doesn't want men to be tormented by women. He didn't make women for that reason. He made them to help men, not to torment them. But there is something in women that would prefer to torment them, just from their own vanity. You know that word, don't you? Can anyone tell me what that means?

Matthaq — Always being concerned about the way you look. Always being concerned about your appearance.

When I was a little girl I had a dresser in my room. It was called a *vanity*. I just thought that was the

name of the dresser, which had giant mirrors on both sides that could fold in so that you could see yourself from all sides. It is called a vanity. Even the nations know what vanity is. It is so empty, but it is so concerned about yourself and how you look. I recall some vain person one day smashing a hole in a door in one of the houses because he was spending time staring in a mirror at a huge pimple on his face. It was in his teenage years when pimples come out and he was so upset by this pimple marring his beautiful face that he smashed the bathroom door. Well, that person is not here anymore.

Vanity is just consuming. A mirror is never big enough to receive all of yourself. At one point, when our Father started showing us about vanity, we got rid of all of the mirrors. There wasn't one mirror. We smashed mirrors until we couldn't even tell if the part was straight on our hair and you had to have someone else part your hair because there were no mirrors anywhere. But we had zeal not to be like the world and be consumed with our appearance.

Women have this big enemy. In the circle of black characters that are marching around in the war dance, one of them could be vanity. It has certainly held women captive. A beautiful woman is never beautiful enough. Her mirror will never let her be beautiful enough to satisfy her. She is always seeking more.

Since we have this big enemy, and we are all women, we are the only ones who can really deal with it. We have to be able to judge when it starts to come to us. It is good for you, Kalah; it usually starts around your age, really strong, this intense concern about how you look. It just seems to jump out of nowhere. It is really consuming for people, how they look. All we need to be concerned about is whether we are pleasing to our Father. And if we are sewing the way He would sew, rather than the way we would sew. He didn't like the way we sewed. He has a way to sew. He knew how he wanted them to look.

Our Father's Pattern

I wish I could see the pattern He used to make those animal skins. I would have loved to see them because He sewed them Himself. Can you imagine how it would look? I can't, but I wish I could see it. Then we could all make clothes just like that. It would all be simple if we could, because we would have His pattern. We would have His pattern and life would be so simple. But He would rather have some human beings who, by their own knowledge of good and evil, will come up with exactly the same pattern, just by seeking Him and saying, "We want your pattern. We don't want to come up with our own. We want your pattern for how we should be."

So, we started off in our first pants that we came up with. We didn't even know how to make a pattern in those days. I remember how hard it was to figure out how to make that line in the front and the back. Yônêq told me how to make the first Sus pants. I just had the hardest time to figure out how to do that crotch line. I didn't realize how important it was. In the very first ones we made the back kind of came up too wide in back. But it didn't matter because we just wanted to please our Father.

It is really difficult to come up with a pattern. I remember trying — still trying actually — to figure out how to get the neckline right, and the sleeves. Of course, we could go down and just get one of those Butterick or McCall's patterns and make us this or that, but we didn't want to do that. We didn't want to take the chance that we might not get our Father's pattern. We wanted to get our Father's pattern. We didn't know how to do it. We just wanted to do it, but it is hard.

It is amazing because we had some of the best seamstresses who came in. They didn't go by their worldly knowledge. Mary Martha just cut those Sus pants with the big bottom on them and just went ahead and did it. We are looking for our Father's pattern and how He wants His women to be.

When People Come to the Community

I met this one woman over in Europe who had been a disciple but had fallen away. She considered herself a victim of unjust, unkind treatment in the community. I listened a lot to her. She told me a story, that may be exaggerated and maybe not. She said she came in and had a whole lot of clothes when she came in from the world. She basically tried to use the clothes that she had. She got rid of the ones that were way off, but still had a whole closet full of clothes.

She told me she had a relative in the world that was always sending her clothes in the community. For her, clothes weren't a problem, so the people kind of let her make do with her worldly clothes, just so long as they didn't get way overboard. They went on taking care of the poor in the community where she lived, making clothes for those without anything. She felt really neglected because "They never made her any clothes."

So, she just kind of had to do the best she could with her worldly clothes. Then they started correcting her because she dressed kind of worldly and immodestly. All she had was her worldly clothes and nobody ever offered her any clothes anyway. So, I felt really bad and said, "I am really sorry that we did that, and you know, we are really going to try and change." We really will try.

Normally, when someone new comes we should be careful to take care of them and make sure they have what they need. They want to leave their old life behind. I am sure the community where she lived was really poor and they thought, "Well, I guess she is doing fine."

Really, she just wanted to get rid of all her worldly stuff and throw it away. We should have either given her our clothes and made different ones for us, or somehow we should have met her needs. I learned from that we should really take care of people when they come, so they don't have some accusation. I hoped so much that when our new disciples came that we would be able to take care of them and get some clothes for them. It is hard when you first come and try to totally change the way you dress and you don't know how to do it. We really need to help people, for it comes upon them right after their baptism. It is not something that you can put off. It is like right after the birth you have the baby there and he is screaming and slippery and you have to help him.

Right away there is a problem. You have to figure out how to take care of them. We have to think the same about the people that come. We have to pass on to them the best that we can. We need to help them to have understanding. Usually, we try to teach them why we have headcoverings. We don't just say, "Oh, somebody go get her a headcovering," and whop the headcovering on there without her knowing what it means to be covered. In the same way we don't say, "Here are your new clothes; you have to wear these." We want them to have revelation and understanding about why we dress the way we do.

Another Standard?

Then I went on to another community. It seems like the knowledge of good and evil should teach us all the same standard, to help us judge, especially in the realm of clothing. But it was said to me at three of the communities I had visited, that people who had come over to Yehudah had noticed that the women there dressed less modestly than the people where they were from. They wondered whether the standard had changed or why that was. Because, in a couple of instances, the people who had gone to Yehudah and returned were trying to change their tribe also, just as Yehudah had changed. They wanted to make them go by this other standard, which they hadn't received before. The shepherds wanted to make sure that

this was our Father's direction. It was bringing confusion to their communities. It was actually dividing them. Someone would say, "No, that is not right," and other women said, "Well, that is the way they do it in Yehudah, so it has to be that it is okay."

Of course, I had a hard time, since I haven't been to Yehudah in a while and I was wondering, "What could they possibly mean? What could they be talking about?" I told them, "As far as I know, they dress the same as you dress here. I think they do."

Then I had to question what they meant. Maybe some of you can help me with this; if you know anything, you can tell me. Dressing is hard. It is hard to make a law. We had this sewing meeting one time in Yehudah, and the notes got spread around after that. It was difficult for a short time after that because messages were sent around how many inches below the collarbone was supposed to be the neckline. The sincere people were trying to do the sewing used the measurements and things were coming out so weird because people are all different shapes and sizes and it is very difficult to come up with inches for any of this stuff. It is all so different on every person. We saw that we can't really do that, come up with measurements on modesty.

We have to get to the knowledge of good and evil, the conscience of each woman. We have to be able to get into their mind what is going on. So they can judge correctly if something is modest or not. Then it won't just be a few people who can tell what it is you are supposed to look like when you are modest. We will be able to help one another. We don't have a lot of full-length mirrors or things like that. Maybe we can't tell when we are immodest. Maybe there is some kind of blindness that comes upon you.

I am going to do a *Chronicle* article about bloomers, which are part of our national identity. But some women in the European tribes told me they had been to Yehudah and said the women in Yehudah don't wear bloomers anymore. The poor people thought they weren't supposed to be wearing bloomers anymore since the women in Yehudah don't. Or they wear these little short things that they call bloomers that you can't see, so that when you turn quickly making your dress come up near your knees you can tell they have bloomers on. But if they turn very abruptly, you see, there is a little bloomer way up there. But they do not cover the leg.

I just said, "We all need to mature. Yehudah is on down the road, maybe ten or fifteen years since we started Sus pants and bloomers. They have had fifteen years to try to evolve through their clothes and get through some things that were really impractical. But they may not be mature, but fallen away. It is difficult to meet all the different clothing needs in all the different climates. We have people living down near the equator where it was so hot that they thought they were going to die if they wore bloomers, or even if they wore a shirt that has a cap sleeve it would be too hot for them." So then you have to make the exception and the exception becomes the rule. Then we no longer follow the original standards anymore.

Properly Clothed

I thought it was just really interesting that our Father sewed the clothes for Adam and Eve. He understood that they were ashamed, so He made them some clothes. He has it in His understanding how to clothe people so that they will be modest, properly clothed. We have to have a team of people who will understand this so that it won't be a heavy burden of "why do we have to dress the way we do" and have a bunch of oppositional thinkers. When you come out with something, then their oppositional thinking says, "You can't do that."

Anyway, doesn't it make you feel bad that the way we dressed caused people to feel badly about us? All

these comments — it was difficult for me to take it. When I think of Yehudah I think of Edah and Kharash, and all these wonderful people who are totally devoted. I don't want to fall away or to have that kind of reputation. So, in some ways we may want to push the borders of what we know that we are supposed to wear. Here we have some examples. Look, Havah, wife of Hilkiyah, she has some bloomers down there showing. Look at how she is dressed, is it nice?

Havah — I wore this dress when I wasn't pregnant, and it didn't feel like a sack or something, and I realized that I will be able to wear it the whole time I am pregnant. It is a nice pattern to have. It was not too big when I wasn't pregnant, but it has enough material to wear when I am.

My knowledge of good and evil that is in me doesn't say that is immodest. I mean, I don't know. Could it be immodest? Maybe the fact that it is open on the sleeves and should have a couple of buttons there. I don't know. What do you think about that? What does your knowledge of good and evil tell you about that? *[Havah explained that the sleeves were supposed to have buttons, but they had come off and needed to be sewn on.]*

Our Father created women with this certain anatomy and at Kalah's age, she starts to gain that anatomy. Especially at that age they need a lot of instruction because their body is totally new to them. Up until then, they had that same nice body and they could just throw on their little girl work clothes and run around in them. All of a sudden, they have to go by a different set of rules or something. You have to teach them what is proper, especially girls, for sometimes it happens really fast. It is like you were saying, "She grew out of her clothes so fast that she needed a whole new set of clothes right away." She switched. It is a good time to become a *bat mitzvah*, since she switched.

Nogah Mimitar — I think about how people in the world judge how we women dress. When I first came I felt very awkward, comparing myself to the other women. I didn't even want to get up. I felt like I was being disrespectful. I had a state of mind of how a woman was supposed to be dressed, and then you notice that the way you are dressed is not proper. So, when I came for the first time, I thought, "Oh my goodness, I would never wear long skirts, or pants under my dresses. Is this what modest is?"

Now I understand it is a covering. It is not a covering like a mummy, but it is a covering to allow us to be free and not expose ourselves. Now I know it is how a woman should dress. I am wearing modest skirts and pants under my dress.

That is right. You just get used to it. It is part of your life. Your little girl needs to get used to it. Nogah needs to get used to it until she feels uncomfortable when she doesn't have her bloomers on. It seems silly for little girls, but really, little girls cause trouble to men. You would think that is funny, but if you are wise immas, you will keep your little girls off of the single brothers and you will keep them with their bloomers on. These are godly men and the evil one is coming to them. I saw a little girl crawling all over a single brother today. It may look like tender affection, but it was the worst thing you could do to allow your girls to be so improper. If you love them, you won't do that. They need to be with their immas and with girls.

It is nice that sometimes brothers will take care of them, but you must just teach them what is proper. I know it is an inconvenience for you, but it can cause someone to stumble. We have to be wise about all of this, know what is good and what is not good. We need to know the right thing to do.

Someone had said that we were going to have a meeting tonight about clothes. I didn't want to have a meeting about "clothes" because if you are just talking about clothes, then all you will say when you leave here is that ha-êmeq said we have to wear our necklines six inches from her, etc. And if you have an evil heart, you are going

to figure your way around it to get your clothes too form-fitting. And you find a way to be able to do what you want to do. But you will not be returning to the true image of God that woman was created to be.

I have wondered whether it is the spirit within the person that causes the person to appear immodest, or whether it is actually the cloth and the pattern of the clothes. You can't tell what it is. Take for example that dress. Did you make it? *[Yes]* I would have guessed that it came from the second-hand store. I don't know why. Sometimes when we get something from the second-hand store we try to alter it to fit us because we aren't able to sew. Is there anyone with clothes on from a thrift store? *[Several women indicated assent.]* Yes, there is an Indian print. What is yours? Kind of a rayon skirt?

Achsah — Everything but my bloomers came from the thrift store.

What do you have on? Stand up so that I can see it. Okay, nice, good. We can take thrift store things, rarely, but you can do it, alter them to be acceptable. We can do it. It is just difficult sometimes to alter them. Dodavah ben Yoceph David is very good at that. She has a special burden for shifting clothes around, turning one thing into another thing. We can do that and we are still covered. The most important thing is that we would bring honor to our Father in the clothes that we wear. Then we will be properly clothed.

Some people are coming up with patterns and they have people's names. I am not really up with all the patterns, but they are coming from Yehudah. So-and-so's patterns are coming from Yehudah. It could be that if you make something like that, a dress like that out of a real clingy material, then it is really form-fitting, especially when you walk. You stand still and it looks pretty good, but then you walk and a little wind goes against you, or we dance, and with a kind of slippery material like that, with the wind, it goes right between your legs, right around your belly, goes against your breasts, and you are walking, it looks like, with practically nothing on.

That is the problem with that kind of material. Rayon is difficult some is nice and some is not. You must judge it carefully, as it is a different kind of material.

Havah — This is rayon and linen.

If it has a mix like that it helps it to have more body to it. But when you choose materials, you have to be careful. I will take Keturah as an example because she knows I love her and she does not get offended. The dress she wears to play volleyball in is one I bought at a thrift store. I thought it was such a nice dress and it would look fine with something under it and bloomers. But then, sometimes when I see her with it on, it doesn't look so quite right to me. And I wonder if I made a mistake in buying it. Do you agree, or do you think it always looks nice? *[Many women knew the dress and responded "Kind of clingy."]* So I told her that if she would wear a cotton shirt underneath, it probably would do better. I had the hope it wouldn't cling in the wind or with certain volleyball moves. I know she has a good heart about it, but those are the kinds of things that someone might see and think that maybe our girls here weren't modest.

We only have a few materials and a few people who can sew and not much time. But I guess the best thing is to get rid of all those things and then if we only have zero stock then we can get something different, that we know is really proper, just so that we could be a good foundation for people to build on. It is because we want to do the right thing. We really want to do the right thing. We want to be able to judge. I liked Keturah's yellow dress and the pattern that it has. I am the one who brought it into the community (I am just taking myself as an example). Now that I see it, I don't know that it was such a good judgment I made. But we can change...

Modesty has to do with Prints and Colors, too

Every choice that we make has consequences. Did you make those? *[Someone made them for me.]* I really like it, it has a subtle print, and I think it looks nice on you. But then maybe you would go to the thrift store shopping for things and come back with all these really bright colors and I would have to take back about two-thirds of them, because modest also has to do with prints and colors. It is not just shape, but colors and prints.

The same person who was telling me how she was mistreated when she came in said that she noticed that certain people have nice, new clothes for their children. She said you could tell by their bright colors that they were new clothes. Then there are other families that don't have bright colors. I never thought about it, that the brightness of the color of the garment showed something about it. She said it showed that things are not always equal here.

Today I was looking at people and I noticed someone with something bright on. I watched them and thought, "Those are bright colors." I didn't really think about this before, but if there is a garment with pure, bright colors, you know that it is new. Or mixed colors — you mix the colors in the laundry and they kind of go off on one another and the color becomes subtler.

Perhaps she had a overly critical kind of attitude. But we can always learn through the criticisms. When she said that, I could have quickly retorted, "That is not true, I know everyone in that particular community. I know that they share. It is not that the leader's children have more fancy clothes. I just know that is not true." I could have said that, but I didn't. I just said, "Perhaps it is the needs person's own family and they just happen to get more things, but hopefully they will see the needs of everyone... or they will not be the needs person very long!"

We never want to be unjust. We have to make sure that every single person is looked out for, especially the one that wouldn't normally be looked out for. That is what we are going to strive for, that that person way over there is going to have the bright, clear colors on their children, not the leader's children.

We will look after everyone's needs and make sure everyone is taken care of. The thing that we have to do here in this tribe, since we are just in the foundational time is establish a foundation of understanding. We are just in the foundation and if we can't get it in the foundation, there won't be anything for people to return to if we do go off course later on. Now we can write to Yehudah and we can call them back to their first love, if it is true that they have gotten a little bit off. Their first love is what it was like in Island Pond when we first got the patterns. I am sure there are people there who hold the standard really well. So, we are going to call the people to come back to it. But we are still at the point of beginning here. This is the only thing that people are going to be able to come back to, what we have in us right now. This is the beginning. We have to all be doing right, in order that our tribe, the Tribe of Yoceph, will have a good foundation. We are going to have sewing rooms here, and we are going to sew the way our Father wants, His pattern. There can't be any oppositional thinking in the sewing room.

A People Free From Vanity

There was a flurry of activity before Keturah's wedding. Everyone seems to have the thought before a wedding, "I don't have anything to wear to the wedding. My only dress has bleach stains all over it..." So there is kind of a flurry of sewing right before a wedding. Have you ever noticed that? It's for children, too. I don't know if it is actually a need. Is there the thought that everyone needs a new dress before a wedding?

Just the thought of a wedding coming makes you think you might need some new clothes. We need to make sure that the people are able to come properly clothed to the weddings and all the celebrations,

everything. But it is not like we need to have lots of clothes. Sometimes you need to have just one dress and that is it. And that's okay. Sometimes that dress wears out and you are going to need another one.

We shouldn't be a people who are vain. Vanity comes out of you like a spirit. It changes the person. You realize that you are not talking to the person, but to this vain creature that doesn't communicate from the Spirit anymore because they have lost contact with their spirit. They are totally in their feelings and emotions — vanity. We have to be a people who are free from vanity.

If we are all devoted to our Master and really want to be restored to the way woman was before the Fall, when she just wanted to be obedient and just looked to our Master for direction. If we are together, and we are really together, then we won't be the least bit offended when someone comes to us and says, "That looks a little bit tight. That doesn't look so nice."

A spiritual girl is not going to be offended to hear that the dress that she thought was perfect is borderline. You can hang out really close to the border, or you can stay away from the border. When someone says, "That dress is borderline," if you have a tendency towards evil, you will hang out right near the border. But you don't want to be too close to the border, for you might end up on the wrong side of the border without even realizing it — if you get that close to the border. Some clothes I pick up at the thrift store, I even say, "That is right on the border." But it is best to stay farther away from the border, so that you don't have to say, "That is really borderline."

Not Looking Fat

The problem that came into Yehudah is the thought some women have that they look fat. Since they don't want to look fat, they think the solution would be to make their clothes tighter, more form fitting, thinner.

The more bulk you have of material, the fatter you might look. You try not to look fat, even when you are pregnant, though you are already as big as a house there with your baby, and you are not wanting to look that big, and so you are picking a maternity dress that will have as loose material in it as possible. But pregnant ladies normally don't worry about looking fat. You know you are not fat. You have a baby there.

Perhaps in Yehudah that came in, that fear of people thinking you were fat. I don't think it was ladies wanting to bring attention to themselves, to their figures, so that men would stumble over them and fall away into something evil. I am sure that is not the thought, but they have to consider when they are giving in to that vain worry that they might look fat, that they also might be causing someone to stumble. Then they might not be so worried about their own little selfish self and will think more about what they are supposed to be here for. What was it we were created for?

To be helpers of men, not our own selves, our own persons. We were not created to look the way we feel best, to have our hair the way we like it the best. That is so vain and selfish, and that is not what we were created for. If we were created to help, then let's help. So, if you have the thought that that dress might bring attention to you, then would you want to wear it? [No] I know you wouldn't want to wear it. We have to make the choice when we are putting on some clothes, why we are going to put them on. And what we are trying to do by these clothes. In the big flurry of making clothes for yourself for the wedding, you say, "Oh, I want to look like this. I want it to fit me like this."

What are you doing? Who are you trying to please? And, who are you trying to attract? Are you trying to attract *m*y husband? That is what you are trying to do. I am not saying such things would attract "my husband," but he is a man. But whose husband are you trying to attract by making your dress so form-fitting?

“Of course, it is not that,” you say, “I just feel better about myself. I look nice.”

That is why we said a while ago, talking about the patterns, that we are going to wear layers of clothes, aprons, and vests. Why? Are we just crazy now? No, it is because we want to do what we were created for. We want to help. You are not going to attract your future husband by how you can get him to look at your form. You are not going to win one that way. Not the one our Father has for you, anyway. So, you can cast that thought out.

So, what are you dressing for? You are dressing to honor our Father and to be a helper. And that is it. You put on clothes to be a helper. Sometimes it is not a help to wear a really long dress, for you are going to trip over it. It is not a help to wear Sus pants that are too big at the bottom. At first we used to wear them that way. Many people tripped badly wearing them, especially going down stairs. You can get your foot caught in that thing. We don't want them so big at the bottom or so long.

See, these pants are nice. I don't think you should trip on them. In some places the women don't wear our pants. They are always wearing dresses, but those pants are part of our national identity. They are very nice and modest and so it is nice that we can make some. Normally, it just takes a couple of hours to make a pair of pants. If you do a simple cuff like that, it shouldn't take too long. It should be that we could do that.

Tamar Nedebah finds nice material without it being so expensive. A dollar a yard we get material for sometimes. At 2½ yards for a pair of pants, that is \$2.50, with maybe thirty cents for the elastic and the thread — maybe \$3.00 for a pair of pants. That is not too much, and they will last you a long time. But don't try to say, “Oh, I will cut them in a little bit and make them a little bit tighter. And I will make them of a slippery material.” We don't want it like that. We want to be a help to people.

The whole thing about shirts and necklines is so that we can help. Necklines are important. Of course, you don't notice it so much right now, but see how when she sits, what it does. But look at what happens when she leans over. See, there you go — sometimes things do that and sometimes they don't. I know necklines are a problem on our clothes. It is hard to get them. Some necklines are not low but a bit too wide. It doesn't seem like it falls forward that way, but it exposes a lot of the neck. These are just things to consider.

The Heavy Burdens of a Woman of God

Now Rachel is a seamstress. We expect people who make clothes and patterns to be the ones we follow. So, if you see Rachel with a form-fitting dress on, or with a low neckline, it isn't like it just happened. It isn't like she doesn't know how to alter clothes, which is the case with a lot of people. They just say, “That is what I got. I don't even know.” But Rachel knows, so there is much more of a judgment on you, or Tamar Nedebah, or anyone else who can sew and understands patterns, with the clothes you wear than someone else. The other Rachel wanted to learn how to sew so badly when she came. I hope we are going to have a sewing class sometime. It is good to learn how to sew. There is always that adjustment time when someone comes in. They are trying to figure out how to dress themselves. You notice them, “You have got a shirt like that?” *[It falls forward in a certain way.]* It is a nice shirt in every other way.

After the first time you wear something like that, you know. You have the choice of getting rid of it or wearing a T-shirt under it, which you end up seeing when you lean forward. Those are the “heavy burdens” of a woman of God. Once we notice that, we get it in us. You know your purpose, and then you can say, “I am not going to be like that.” Afterwards, you don't tumble through life being immodest and not knowing it. You say, “I am just going to be wise and set myself to wearing things that are proper and not give thought to my clothes besides that.”

People who deal in patterns and sewing all the time have a hard time not to get overly involved in “fashion.” But our Father is trying to lay a good foundation. I don’t want to be somewhere and hear someone say, “The women of the Tribe of Yoseph are not too modest.” I don’t want to hear that. We want to meet people’s needs and not make too big a deal out of people’s clothing.

Look at this: anybody could make this vest. You don’t even have to put pockets in it. For the amount of good it would do, anybody could make a vest. You could make them nice colors. Then you would never have to worry about your clothes, for you could just throw a vest on. Tunics, aprons, vests, are supposed to alleviate a problem. You just have to be serious about covering yourself. Do it from the knowledge of good and evil rather than, “Oh yeah, ha-êmeq said we have to be more careful.”

That is not what I wanted to do. That is why I didn’t want to talk about clothing tonight, but I wanted to talk about the knowledge of good and evil. Then I would start having some wise and discerning women who know right where the line is. They would know the right thing to do all the time, and if they didn’t do the right thing, they would know it was sin and would be confessing their sin. They would be judges, going through judging all the time. They would be judging good and evil all the time. They would have their own set of ethics and doing it.

That is what I want you to learn tonight. I want you to learn to base your choices every day on what you judge is right and what is not right — the right thing and the not right thing. Such ones will end up being a very discerning people, and if Huldah is not there, you will end up making the same choices that she would have made. You won’t have to wait until she comes to visit and then you are all worried about your choices, whether you made the right ones or not, for you made the choices our Father would have made.

You can know that you sewed the clothes that our Father sewed. You can have confidence about it — He wouldn’t have sewed them any differently than you did.

What does it say? “Having your senses trained to discern good and evil.” Train them, so you will know how to discern good from evil. Instead of, “What are we saying? Where are the patterns? Just give me the patterns...” But we have to really know what is going on. There are so many variables that we can’t judge by the pattern, even if it came from Sus.

Shalem — I was thankful for what we heard tonight. What ha-êmeq was saying about doing the right thing and knowing good and evil made me think about what we have hearing about being one in ourselves. Sometimes your spirit knows the right thing to do, but your soul wants to go the opposite direction. Or, you don’t feel like wearing bloomers or whatever, so you don’t do it. But really, like we heard, we have to have our own convictions, why we do the things we do. We have to have our own ethics.

I know that a lot of times I resist just becoming mature, having revelation of the way our Father wants us to do things because I don’t like the responsibility of it. It is kind of staying naïve or something. Really, our Father needs us to all come into the knowledge of good and evil, to realize how He wants us to do things and hold fast to that standard. It made me want to get conviction as to why we do things and just seek it out so that I can be one that is an example for others.

So good, you just exposed the inner workings of the evil one and now you will be able to say, “No, that is not right. I know what is right, and I am going to do the right thing. You are starting to think.”

Rachel Burnett — I was thankful to hear what ha-êmeq said about how our Father is happy to humble us. I know I have been humbled by a lot of things I heard tonight. When I first came in a little over a year ago, it was

awkward at first, but it felt good not to worry about how I looked. I can see how with the passing of time, something has come in, but I am thankful to be brought back. I know personally, I have a couple of shirts I wear under tunics or vests, but in my spirit, they are off in a certain way. I want to throw them away. It would be a good example, too, to my daughter.

Shelemah — I was thankful for what we heard about being a great nation, which is not going to come about through the revelation that Yônêq has, but through what we do with ourselves, what we know. It really convicted me because I thought what you said, “We will either be a great nation or a little bit better than Christianity.” That is what Christianity is, I think; they don’t have their own conviction, and so they have no light. What Matthaq was saying, I can totally relate. It is not just clothing. It is many things. A lot of times, I think, “That will be fine.” I want to take the responsibility to do what I know is right. We can’t deny it. I always know it. I just thought if our Father can use all of us, our obedience would please Him.

Huldah — That is so good. Even when Shalem said that, I thought, “We can’t say that we are naïve, that no one ever told me.” Really, the Holy Spirit teaches us and He convicts us. Really it is sin, knowing the right thing to do and not doing it. We can only be innocent or naïve for so long and then it is sin. Sometimes I worry, “How are we going to be the nation our Father wants us to be, for so many times we drift?”

Drifting is an unconscious process. We go off. We are told this and then we fall away from it. It is true, each of us has to have it in us to do the right thing. Otherwise it is sin. If we don’t recognize it as sin, it becomes defilement. I don’t want to be dull. I want to have inside of me what Yônêq or ha-êmeq have inside of them. Otherwise we won’t be a great and mighty nation. Our Father has to have every single one of our hearts. We have to be wholehearted. I am so thankful for what I heard.

Abigail shel Yoceph — We have within ourselves a set of values. We live our life according to that set of values. As we come into the Edah one of the things that distinguish us from a dark society is that we dress modestly. That is one of the things that identify us that we dress modestly. It is part of our national identity. I was just thinking that in knowing what is right and wrong, that it is through obedience that we gain that revelation. I know we have heard it so many times that if we keep our Master’s words He will reveal Himself to us. It will be put into us because we love Him and are obeying our Master’s words and we want to do what is pleasing to Him.

I just saw how it goes back to that very foundation of obeying what we know is right. Then we can build on that, and He can give us more revelation. We wear certain things and He helps us to make the right choices. I am thankful for what we have heard. It is so wonderful. I want to put this into my daughters, my children, that they could make the right choices.

Havah — We can ask for revelation, too, that our Father would give us revelation and wisdom. That means we are a people, a nation, with a national identity. We have said that we will have clothes for people so that they can join us for our celebrations. It made me really want to guard that and that we wouldn’t set an age, “Yes, girls have to wear bloomers by the age of twelve,” but that they would grow up in that way, and that it would be part of our identity, and that they would feel undressed, as if they didn’t have underwear on, if they weren’t wearing their bloomers.

I want to guard that with my girls, that ethic. I want these ethics formed in them, and then there won’t be a big struggle with the youth because they feel fat because they have bloomers on. I am thankful that our Father is leading us and the anointing teaches us all things. If we want to be led, then we will all go together.

1 Tim 2:8-9 — Distracting the Men

It is not just clothes, like Shelemah said. Clothes are an example. It is one example, but in every situation we get into we need to be discerning and judge, and make our decisions. It is really good that you would judge clothing, for clothing is very important. It says in 1 Tim 2:8-9, "I want the men in every place to lift up their hands and the women to dress modestly." Why does it jump like that to woman's clothing? Because these wonderful men are finally lifting up their hands and there is this one woman across the circle trying to get their attention by dressing immodestly. How sad. It hasn't happened many times, but it has happened, that great men have tumbled into obscurity through sexual immorality. The woman provokes it. I always say it is the woman's fault. I know men are responsible but I always say it's the woman's fault, because if she were helping, it wouldn't happen. As for us, we are going to do what we were created to. We are going to help in every situation.

Rachel — I was thankful for the things we heard tonight. The most encouraging thing to me was seeing the importance of knowing right from wrong, and living by it, and what we heard about our ethics. In me, I know what is right and wrong. My senses are still being trained, but I do, I have learned, to a certain extent, what is right and wrong, especially in sewing. I sew for different people and I sew for myself. I have learned different things that are right and wrong, and I am responsible for those things,

There are certain things that I know go as an example. I think about the things that are borderline and I know I can't wear it (or make it) because then people are going to think that it is okay. But then there are other times that I think, "Well, it is too bad things happened that way," and I really don't go to the extra trouble to fix it, or whatever it is.

I was thankful to learn tonight that if I know what is right, and I don't go by what I know is right, then it is sin. If I don't judge those things, then I am going to become dull. I am not going to have that sharp standard of knowing what is pleasing to our Father. Really, that is what I want. I want to be pleasing to our Father. And I want to help others know what is pleasing to our Father.

We have heard that our Master Yahshua had more joy than His brothers because He loved righteousness and hated lawlessness. He loved what His Father loved and He hated what His Father hated. I want it to be that way with me. I want to love what our Father loves. I want to love to be pleasing to our Father more than anything else. That is where our real beauty comes from. It is from our inner spirit, the joy that we have inside. The way we dress is not anything. What brings honor to our Father is that our spirits are one with Him and that we dress modestly.

I know if my spirit is one with our Father's then my clothes are going to prove it. I am not going to be one with our Father and wearing this dress that distracts everybody. I am thankful to be sharpened tonight. So many times I can compromise so easily, without hardly giving it a thought. Tonight I realized that I know what is right and I have to go by it. If I have a question in me, there are plenty of people to ask, even if they are not seamstresses. People know what is right and what is not.

Julie — One time I used to walk around a mall and see a sweater hanging in the window and say, "If I just had that sweater I would be happy." I have even done that in the community. Really, it is covetousness. We need to expose it as a people and be honest with what is our hearts. We know it is sin to look in the mirror and make sure we look just right in case so and so is there. I want to expose that in my heart. Yes, I am a single mother and I hope to have a husband one day, and I am not trying to attract your husband, but I might as well be, because they are there.

I want to war against that in myself and help instill that in all of our youth and the little girls growing up

in the community. If we don't, who will? Otherwise, the boundaries will get wider and wider until we are over the boundaries. I want to repent. I don't want to be that way. I want to wake up and dress in the morning to be pleasing to our Father. I want to be a good example to my daughter and the other daughters who live in the community.

If I let little things like that get in, there is no stopping it from the young girl sitting next to me. If someone makes something not according to the standard, we will stand or fall according to whether we allow it. We really have to renew our minds. We are not going to wear things because they make us look pretty and make us feel good. We are going to wear things that represent what a woman of God is in every way, inside and out. I am thankful to be encouraged and convicted and shown the truth of who we. I don't want to do things because "they say," as Tikvah said, but because we say it. It should be because "we say" we are going to do that. Otherwise, who are "they"? I want to be one with all of you and one with our Father. I want to be pure in my heart. I don't want to be unclean.

Amen.

Amtsah Tehorah — I was thankful for the revelation we heard tonight about being helpers and not torturers. It went so well with what we heard in the last teaching from Proverbs about charm is deceitful and beauty is vain, but a woman who fears the Sovereign, she shall be praised (Pr 31:30). I know when I wake up in the morning, if I clothe myself with Messiah, and really seek to be filled with a love of Him and a fear of Him, and love my husband, and then I have a much better chance during the day of making those right choices.

It is all about where our hearts are. The only way the gates of the unseen world aren't going to prevail against us is revelation. This is revelation to me. It is so simple. It is what love is. When I was working at the Maté Factor in Manitou Springs, I would answer questions about our clothing like this, "If I really love these men in the community, why would I want to wear clothes that would make them stumble?"

Women that I was talking to were able to get that. Different experiences I have gone through about clothes have given me deeper revelation about that. I used to pray and pray for the men in the café because of these women who used to come in and hang over the bar wearing practically nothing. A woman came into our community and she and a man fell away.

I don't want to be a torturer. I don't want to make someone else's husband fall. I am thankful that we all have the same heart that we want to dress to be helpers. It is all about our role and bringing about the restoration of all things.

1 Tim 2:8-9 — In the Same Way

That is so true. You all just need to remember that. 1 Tim 2:8-9 is the most important verse when we explain to people why men lift up their hands and how our lives rotate around that. And in the same way, why does it say, "in the same way" that woman dress modestly? It is so important and we are just going to take it to heart.

We are going to live by the knowledge of right and wrong. We are going to have our senses trained. We are going to do what is right. We are going to remember that our Father cares so much about us, how we are dressed, that He made us some clothes. He wasn't satisfied with the old clothes that we had, the old fig leaves. He actually sewed us some nice clothes. I just love our Father that He is like that. He took the time to sew for us. He has a plan for us how we should dress.

Vanity Affects Women, too

Tamar — I was thankful, and it was kind of revelation to me, because I have always thought of vain people as pretty people. It was revelation to me that I have vanity in me. I just don't think of myself as a vain person. What I heard tonight, I always look at beautiful women in the world and think, "You are so vain." Then I saw in myself that there is vanity in me when I dress a certain way to feel a certain way, to feel not sad. It was really revelation to me. And, if I am vain, I am going to make other people stumble, including other women, by my example.

Exactly. It is so good what she said about women, because it is not just men who might stumble. Coveting, envying — all the things that might come to other women, jealousy.

Abigail shel Raphael — Since she said that, I started thinking about what people meant. I don't know if they meant Yehudah alone. When they say Yehudah over there, they mean the tribes of America. That is how they address the tribes of America. I am not saying they are thinking of you here in Yoceph, but they just think of everybody over here as "Yehudah."

I know somewhere along the way, there has been something in me to look more proper or try to fit into proper things. I never ever thought about wanting attention from another man. I never wanted attention from anyone but my husband. Sometimes when I see other people, when I was growing up, and I would see other young women. What they wore would catch my eye and I would think, that is really attractive. I wish we could dress like that. With my imma, I couldn't dress like that. She didn't say, "You can't dress that way," it was more that she never presented me with clothes like that.

Then I realized that was another spirit, the spirit of vanity. They probably don't even realize it themselves, that it affects them that way, and then it affects me. I am not trying to blame it on someone else, but that same spirit comes to me and says, "They look nicer. A lot more people are attracted to them. Don't you want to look like that?"

I don't want to be that way. I want to learn to judge what is going on inside of me. I thought about this through the whole teaching, but it is hard for me to be honest.

But what Tamar said, it does affect other people. My imma talked to me a lot about it when I was little about vanity, not thinking about myself and not being concerned about what I looked like and just wearing what she wanted me to wear. I think I got off to a good start. I had a lot of vision. I always wanted to be modest, but that spirit definitely affects me sometimes. I don't think I have realized it too clearly. It just helps me to know what is working inside of me and how to judge it better. I don't want anyone to stumble.

Hadassah — What ha-êmeq said about living for ourselves and not seeing what we are doing... When you are living for yourself you are not living for our Master or your brothers and sisters. It just consumes you. One time when I was suffering I went and put on some rayon clothing. I wasn't thinking this is going to make me look thinner, but it was the spirit. That venom we talked about that makes women destructive. Everything we heard was so good, especially what we heard about our senses being trained. I know I never ever want to make anyone stumble. That spirit is what makes people stumble. It comes through you to other people. If we are living for Him, then it doesn't matter what we look like. I am thankful for our Father that He speaks to us.