

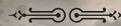
The
TWELVE TRIBES

FREE

Roger Williams



SEPARATIST
TRUTH SEEKER
PEACEMAKER



*A Close Look
at His Life
and Convictions*

Roger Williams & the Separatist Movement

Can you imagine life under the rule of a civil government controlled by the church? Roger Williams' life can help us see what it would be like.

Roger Williams was born in England around the year 1603. He grew up during a time when strong religious feelings rocked the country. In those days, it was costly, even dangerous, to hold opinions that were contrary to the creed of the established church. It didn't matter how clearly those opinions could be supported by the Bible — if they were contrary to the creed, they were dangerous heresies. In fact, the more evidence found in the Bible to prove them, the more dangerous they were.

Those were the days of the Anabaptists, the Mennonites, the Separatists, and the Puritans — groups that would not conform to the established church in their countries, and who were persecuted by it. Thus, Roger Williams grew up seeing the oppression that resulted when the church and state were combined. He came to believe that men should have the freedom to follow their conscience in religious matters. This opinion made him an undesirable citizen in the eyes of the establishment, and he was forced to flee England.

At that time another man, named Alexander Leighton, was punished for publishing a book written against the church. For that act he was committed to prison for life, fined ten thousand pounds, defrocked from his ministry, whipped, pilloried, his ears cut off, his nose slit, and his face branded with a hot iron.¹ It was due to such tyranny that Williams and many others were determined to flee to America.

¹ Archbishop Laud "pulled off his cap while this merciless sentence was pronounced, and gave God thanks for it." (From the "Biographical Introduction" to *The Complete Works of Roger Williams*, Vol. 1, p. 10, Russell and Russell, 1963)

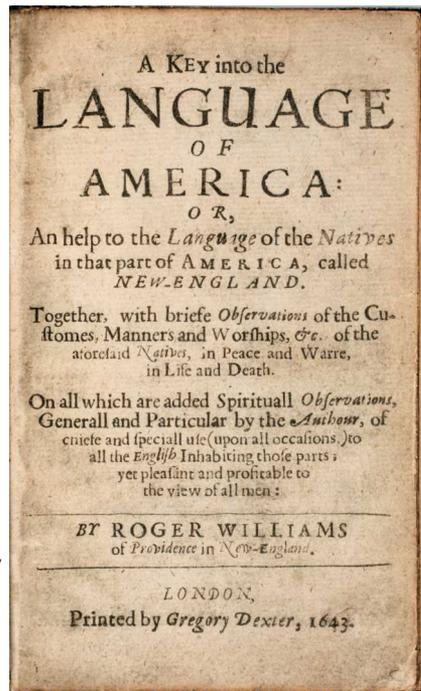
IN THE NEW WORLD

In 1631, Roger Williams landed in Boston. He had come to America to find freedom of belief and worship. Shockingly, he found the church here still connected to the Church of England. Nor was this, as Williams was to find, merely a formal or sentimental connection. The Church of New England was just as oppressive as that in Old England. Although Williams had been “*unanimously chosen teacher at Boston*” by the congregation there, he “*conscientiously refused*” to join because it still held communion with the Church of England, from which he had fled.² He thought it his duty to renounce all connection with any church that would stain its hands in the blood of the Lord’s people.

Obviously, it greatly troubled Roger Williams to find in the New World the same persecution, the same soul-quenching oppression, that had caused him and all the Puritans leaving England to flee from the Old. His indignation at such hypocrisy was honest and true. Without delay or concern for his own life, he began to speak out boldly against the established church’s persecution of those who dissented for the sake of conscience.

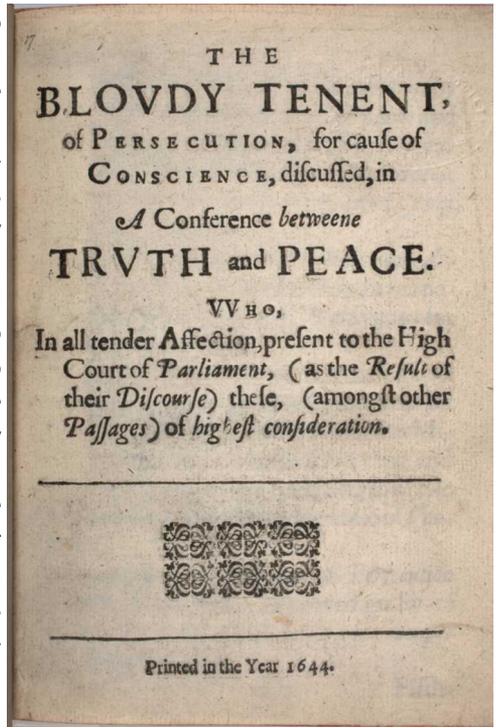
Williams was elected teacher of the congregation in Salem, but soon went to live in the Plymouth Colony where a greater degree of toleration existed. There, besides farming and teaching in the church, he spent many hours trading with the native Americans of the region, learning their language and their ways, and forging friendships that lasted his lifetime. But before long his views proved too radical even for the Pilgrim Separatists.

He was again invited to become the teacher of the Salem church, whose congregation held similar views. He accepted the invitation over the strong objections of the magistrates and ministers of the Bay Colony. At once, his opponents began to denounce his teachings. Summoned to appear before the Court to answer charges brought against his “heretical” opinions, they now had the power of the state behind them to make good on their threats.



² Roger Williams, letter to John Cotton of Plymouth, in *The Letters of Roger Williams*, p. 356 (Narragansett Club, 1894).

Roger Williams was called to answer for his belief that no civil magistrate had the right to enforce religion or religious practices. Such a teaching, of course, was diametrically opposed to the principles on which the Massachusetts Bay Colony was founded. "Sabbath breakers" were severely punished there, and everyone was forced to attend church, and pay taxes to support it. Williams' views were regarded by the officials as a very serious matter. Several times he had been warned to be quiet or face the consequences. Finally, in October 1635, Williams was charged with "new and dangerous opinions against the authority of the magistrates." The charges were:



Mr. Williams holds forth these 4 particulars:

- First, That we have not our Land by Patent from the King, but that the Natives are the true owners of it, and that we ought to repent of such a receiving it by Patent.*
- Secondly, That it is not lawful to call a wicked person to Swear, to Pray, as being actions of God's worship.*
- Thirdly, That it is not lawful to hear any of the Ministers of the Parish Assemblies in England.*
- Fourthly, That the Civil Magistrates power extends only to the Bodies and Goods, and outward state of men, &c.³*

Clearly, they had put the matter dearest to their hearts first. Roger Williams was banished from the Massachusetts Bay Colony on October 9, 1635. Because no ships would sail for England at that season, his time was extended. During those months, Roger Williams made no attempt to preach or teach in public.

³"Roger Williams – Rejecting the Middle Way" on the National Parks website page: <http://www.nps.gov/rowi/historyculture/departure.htm>. This is a quote of John Cotton, "Mr. Cotton's Letter Examined and Answered" (Narragansett Club, Vol. II, p. 40-41).

Many people, however, who sympathized with him would gather at his house each Sunday to listen to him share his views in private. This, of course, meant that they were not in their accustomed places of worship on that day, which didn't please the officials of the established church. It was also against the law.

“DENIED THE COMMON AIR TO BREATHE”

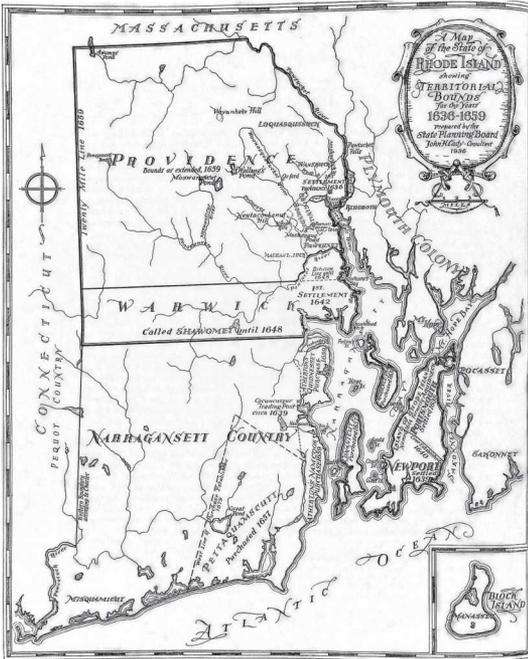
For some time, Roger Williams had envisioned founding a colony in which its inhabitants should enjoy the fullest liberty in matters of conscience. He also wanted to recognize the rights of the original inhabitants of the land. Roger Williams' intention to establish a place based upon the principles of freedom of conscience and the rights of the native Americans greatly alarmed the Puritan leaders. Without further delay they made plans to arrest him. A ship at anchor in Boston harbor was ready to set sail, and they decided to send Williams to England on board. A warrant issued by the court at Boston summoned Williams to appear. He replied that he believed his life to be in danger and did not obey the summons. An officer was sent to bring him, but discovered that he had been gone three days. No one knew where he had fled.

Leaving his wife and three children, the youngest less than three months old, and having mortgaged his property at Salem to provide his needs, Roger Williams escaped into the wilderness in a howling blizzard to find refuge among the Indians. There he found the freedom which he could not find in Massachusetts. In later writings, Williams recalls how he was *“denied the common air to breathe ... and almost without mercy and human compassion, exposed to winter miseries in a howling wilderness.”*⁴ For fourteen weeks he endured these miseries, *“not knowing what bread or bed did mean.”*⁵ During this time, whatever shelter he found was in the dingy, smoky lodges of the Wampanoags. Their hospitality to him in his time of need was something he sought to repay with kindness all the rest of his life.

At Seekonk, on the east bank of the Pawtucket River, on land given to him by Massasoit, chief of the Wampanoags, Williams broke ground for a habitation and began to plant and build; but before his crop had time to mature, the Plymouth

⁴ Williams, “Mr. Cotton’s Letter Lately Printed” (1644) *The Complete Works of Roger Williams* (Narragansett), Vol. I, p. 319. ⁵ Williams, *The Letters of Roger Williams*, “Letter to Major Mason” (Narragansett Club, Vol. VI. 1874), p. 336.





From Rhode Island Boundaries, 1636-1839

officials learned of his whereabouts and warned him that he was a trespasser on their lands and must move on.

With five companions he embarked in a frail canoe and traveled further west. At the mouth of the Moshassuck River they landed near a spring and founded a settlement which they called *Providence*. Williams intended it as a refuge for those distressed of conscience.

PURCHASED LAND

As soon as it was known that Roger Williams had started a settlement, men of various beliefs who had also been

oppressed by the hierarchy of New England began to gather around him. Unlike the Boston settlement, Williams would have purchased the lands that became Providence — *if the Narragansetts had let him*. Such was the mutual affection and trust between Williams and the Narragansett chiefs, Canonicus and Miantonomi, that *they gave him the land*. They would not accept money in payment. "It was not price or money that could have purchased Rhode Island," Williams wrote later, "*Rhode Island was purchased by love.*"⁶

The natives of New England were fully as capable, if not much more so, of keeping the Golden Rule — treating others as you would want to be treated — as their new and largely unwanted English neighbors.

But news soon reached Roger Williams that the tribes of New England were beginning to join together to exterminate all the English in New England. The powerful Pequots proposed to unite with the Mohegans and the Narragansetts to accomplish this purpose. It was a critical time for the small colonies of Massachusetts, Plymouth, and Connecticut. Rhode Island was in no immediate danger, since the Rhode Islanders had paid for their lands and were on good terms with the neighboring tribes.

⁶ "Testimony of Roger Williams... dated Providence 25, 6. 1658," in *The Letters of Roger Williams*, p. 305, ed. J. R. Bartlett (Narragansett Club, 1874).

MAKING PEACE

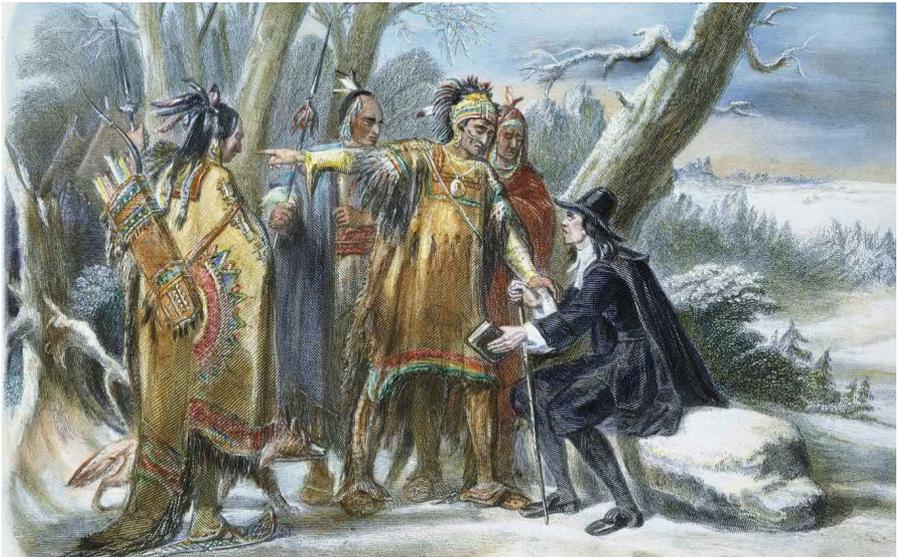
At that time, the governor and council of Massachusetts wrote an urgent plea to Roger Williams. They recognized him as the only man in New England who could possibly prevent the alliance. With the memory of his persecution by the Massachusetts Bay Colony still fresh in his mind, he did not hesitate to throw himself between “his own persecutors and their relentless foes,” though he knew that in doing so he was risking his own life.

Concerning this dangerous expedition, Williams himself said:

The Lord helped me immediately to put my life into my hand, and scarce acquainting my wife, to ship myself alone, in a poor canoe, and to cut through a stormy wind, with great seas, every minute in hazard of life, to the sachem's house. Three days and nights my business forced me to lodge and mix with the bloody Pequot ambassadors, whose hands and arms, methought, reeked with the blood of my countrymen, murdered and massacred by them on the Connecticut River, and from whom I could not but look for their bloody knives at my own throat also. God wondrously preserved me and helped me to break to pieces the Pequot's negotiations and design; and to make and finish, by many travels and charges, the English league with the Narragansetts and Mohegans against the Pequots.⁷

Thus New England was saved from probable annihilation by the very one whom she would not permit to come within her borders.

⁷ Williams, *The Letters of Roger Williams*, “Letter to Major Mason” (Narragansett Club, Vol. VI, 1874), p. 338-339.



A mere six years after Roger Williams' great service against the Pequot conspiracy, returning evil for good, the Massachusetts government tried to annex the small colony of Rhode Island. They did so by sending emissaries to England to obtain a patent covering the very same territory. Roger Williams arrived in England just in time to prevent them, and was granted a patent in 1643. This patent protected Rhode Island from being swallowed up by Massachusetts, and insured a republican form of government.

Strangely enough, the patent made no mention of faith or religion. Many have wondered at this omission and why it happened. But Roger Williams, who was instrumental in obtaining that patent, recognized that the faith and religion of Rhode Island's inhabitants was something entirely outside the jurisdiction of the state. Therefore, he concluded, it was unnecessary to make any reference to it.

FREEDOM OF CONSCIENCE

Upon the basis of that patent, the code of laws for the Providence Plantations was framed (1647). The last sentence reads:

These are the laws that concern all men, and these are the penalties for the transgression thereof, which, by common consent, are ratified and established throughout the whole colony; and, otherwise than what is thus therein forbidden, all men may walk as their consciences persuade them, every one in the name of his God. And let the saints of the Most High walk in this colony without molestation, in the name of Jehovah their God, forever and ever.⁸

After the death of Oliver Cromwell in England, the Rhode Islanders began to fear that their patent might not be honored by King Charles, or that the enemies of their colony might in some way rob them of the rights which they had obtained through so much toil and opposition. They had good reason to fear for their liberties. At that time Connecticut was applying for a charter that included all of Rhode Island in its territory. Through the help of friends in England, Roger Williams was successful and received a second charter in 1663. In his application, he had written:

Your petitioners have it much on their hearts (if they may be permitted) to hold forth a livelie experiment, [so] that a flourishing civil state may stand ... with a full liberty in religious concernments.

His language seems to have made a favorable impression upon the king, for the very wording of the above quotation is woven into the charter granted two years later. As it is written in the charter of 1663:

⁸ Samuel Arnold, *History of Rhode Island* (D. Appleton and Company, 1859) Vol. I, p. 210.



No person within the said colony, at any time hereafter shall be any wise molested, punished, disquieted, or called in question, for any differences in opinion in matters of religion, and do not actually disturb the civil peace of our said colony; but that all and every person and persons may, from time to time, and at all times hereafter, freely and fully have and enjoy his and their own judgments and consciences, in matters of religious concerns.⁹

That “liveli experiment” in the separation of church and state has come down to us as the most precious gift from these early colonial days. Like every good thing that has come to this world, it came into being through great labor and pain.

THE FOUNDATION OF LIBERTY

What is most significant about the royal charter is that it acknowledges at the foundation of Rhode Island’s government two important principles: republicanism (democratic governments made up of representatives elected by its citizens) and religious liberty. These principles characterize our American government and are later expressed in both *The Declaration of Independence* and *The Constitution of the United States*. Neither republicanism nor religious liberty can be found in any of the charters of the other colonies, where church and state were united. It is therefore easy to determine the original source of those principles which have protected our religious freedom and made America a refuge for the oppressed of every land. The nation’s debt to Roger Williams is a debt that can never be canceled. ❀

⁹ For both quotes of 1663 charter: Poore, B. P., compiler, under an order of the United States Senate: “Federal and State Constitutions, Colonial Charters, and Other Organic Laws of the United States” (Washington, Government Printing Office, 1877) Part II, p. 1596-1597.

“Who appointed me a judge or arbiter over you?”

The book of Acts records a clear example of how the state should function in a secular society. The separation of church and state is supported by the story of Paul before the Roman proconsul, Gallio, in Acts 18:12-17.¹ His religious enemies brought him to court because of the gospel he was preaching. Paul wanted to rescue Jews from the deadness of their traditions, and Gentiles from their idolatry. His gospel brought them both into the startlingly new and different life of Messiah.²



To silence Paul, the Jews used an accusation that has been heard many times since: “This man persuades men to worship God contrary to the law.” And in so many nations since then, they have been right — the laws of their nations denied religious freedom. When that happens, the God-given function of government to protect each man’s search for God has been undermined.³ Such laws would have prevented the spread of the very gospel Paul was preaching.

Gallio, however, was a righteous ruler who understood the purpose of government, and he would not allow that purpose to be perverted. He drove Paul’s accusers away from the courtroom with the wise words:

If it were a matter of wrong or of vicious crime, O Jews, it would be reasonable for me to put up with you; but if there are questions about words and names and your own law, look after it yourselves; I am unwilling to be a judge in these matters.

¹ Among the many examples that could be given in the Scriptures, there is the contention between God and the Egyptian empire. Pharaoh, the ruler of Egypt, was severely rebuked by God for not letting Israel, His people, go and worship Him as they desired (Exodus, chapters 1-15). Another evil ruler, Herod, killed the apostle James merely to please the religious leaders of his nation (Acts 12:1-3). ² The gift of faith through which saving grace comes always produces the commonwealth of Israel, or else the hearers are still without God and without hope in the world (Ephesians 2:6-12). ³ Acts 17:26-27

This was no different from the example Yahshua,⁴ the Messiah, set when He refused to involve himself with earthly matters. One time a man asked him to judge a dispute over an inheritance. He sent him away with the words, "Man, who appointed me a judge or arbiter over you?"⁵ Yahshua and Gallio had the same response to such demands: to restrict themselves to their proper sphere of authority. Yahshua would not be distracted from men's eternal souls and the establishment of his kingdom, and Gallio would not be distracted from dealing with the outward acts of violence or injustice between people.

When Yahshua said His oft-quoted words, "Then render to Caesar the things that are Caesar's; and to God the things that are God's,"⁶ he was merely reiterating the principle he had already established. He had not come to judge the world, not even those people who personally rejected him.⁷ This is how all who claim him as their Lord and Savior should have acted throughout history, but the sad story is far to the contrary. As renowned Lutheran theologian and Reformation historian Marc Edwards puts it:

With the beginning of the Christian empire under Constantine and his successors in the fourth century, Christian authorities gained the opportunity to persecute their Jewish rivals and every other non-Christian group. From the time of Constantine to our own twentieth century, Christians have made frequent use of this opportunity.⁸

Indeed, how much better to have followed Roger Williams' discernment about Gallio? Never could anyone prove, he maintained, that Gallio was wrong to refuse involvement in spiritual matters!

The truth is, concerning Gallio, whatever he was in his person, and however he did evil in suffering the peace to be broken yet will Master Cotton never prove that he had calling from either God or man to go beyond his civil Magistracy and office to intermeddle with matters of a spiritual nature, and that Gallio knew well enough, and other Magistrates of the world shall know in the Lord's most gracious appointed season.⁹

This was Roger Williams' hope: that the truth of soul freedom would break forth upon the world, and that men would stop shaming the Savior's name by persecuting his sincere followers. ✠

⁴ *Yahshua* is the original Hebrew name of the one called *Jesus* in most English translations of the Bible. See page 20. ⁵ Luke 12:14 ⁶ Matthew 22:21 ⁷ John 12:47-48

⁸ Marc Edwards, *Luther's Last Battles, Politics and Polemics, 1532-1546*, p. 117 (1983)

⁹ Roger Williams, *Bloody Tenent Yet More Bloody* (first published 1652 in London. Version quoted here is published by the Narragansett Club in 1870 in Providence, RI), p. 245.

Are You a Separatist at Heart?

Actually, the Pilgrims of Plymouth did not call themselves *Separatists*. However, William Bradford did at one point describe them as *pilgrims*, a word that simply means “One who embarks on a quest for something conceived of as sacred.” But they were called *Separatists* by those of the established religion of their day because they were considered religious extremists. In the language of today, they would have been called a *cult*, much as the communities of the first disciples described in the Book of Acts were called a “sect that is spoken against everywhere.” (Acts 28:22)

Neither did Roger Williams call himself a *Separatist*, though he was forced to be separate from those whom he had considered to be his brothers in the Massachusetts Bay Colony — because they were threatened by the implications of his convictions. He called himself “a waiter and a seeker,” for he was longing for a pure church that was truly characterized by the fruit of the Holy Spirit whom they claimed to possess:

But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, and self-control. Against such things there is no law. (Galatians 5:22-23)

Roger Williams believed that a people who possessed that Spirit would not steal the land from the native Americans, nor would they persecute those whose deeply held religious convictions differed from theirs.

So, what about today? What if you and your close friends were perplexed by the practices of those who claimed to be followers of Christ and possessors of the Holy Spirit, yet lived in a manner indistinguishable from the popular culture? Would you look for a place where it was possible to live according to the Scriptures? Would you look for a place where you would not be ostracized for doing what is right, and not going along with the flow of society? Would you look for a place where you could love and serve your Creator with all your heart, and not have to worry about whether your needs would be met? And if you found such a place, and left everything behind to go there, would you be considered a *Separatist*? That’s what we did, and you are welcome to join us! ✨

“Therefore, come out from their midst and be separate, and do not touch what is unclean; and I will welcome you. And I will be a father to you, and you shall be sons and daughters to me,” says the Lord Almighty. (2 Corinthians 6:17-18)

Freedom of Religion in the 21st Century



What does freedom of religion really mean in the 21st century? All around the world there are countries where if someone really tries to follow a religion different from the one supported by the national government and practiced by the majority of the people, he will face prejudice, mistreatment, and even violence. In the more-developed world — North America, Western Europe, South America, Australia, and Japan — there is toleration of different beliefs and particular worship practices, but is there truly freedom to obey God?

The First Amendment to the United States Constitution says, "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof..." This fundamental law has prevented civil government from being used by any religious people to promote their group's beliefs and interests. It also has left a remarkable legacy of freedom for individuals to grope for God, trying to find a way of life that they know would please him. This legacy of religious freedom has spread to a number of countries in North and South America, parts of East Asia, and much of Europe. So, are people exercising their religious freedom in these places?

Certainly there are hundreds of millions of Christians in those places, along with millions of Jews and Muslims who attend religious ceremonies intended to honor the God of Abraham. Yet is their faith producing a life of love where on a daily basis they care for the neediest ones around them, while keeping themselves unspotted by the world? That is how Roger Williams and the other Separatists thought their faith should be. There is nothing in the laws of the United States or other such countries that prohibit any of us from living such a



life, so why are we not all doing it? Most of us would say that such a life would be well worth living, but it's not how we want to live. So are we free to obey God?

Those who are not satisfied with mere forms of religion understand clearly what holds them back, keeping them from freely trusting and obeying the God of Abraham – selfishness. Our Master Yahshua,¹ the Son of God, commanded any who would follow him, any who would make his teachings the basis of their religion, to forsake their own lives — that is, give up every form of selfishness. Only then would they be free to love God with all their heart, soul, mind, and strength, and their neighbor as themselves. Roger Williams and the early Separatists in Plymouth understood these sayings more clearly than most. Who in our day would dare to follow their example?

¹ *Yahshua* is the original Hebrew name of the one called *Jesus* in most English translations of the Bible. See page 20 for more about this name.

APOSTOLIC AUTHORITY, BAPTISM,

Roger Williams and eleven friends formed the first Baptist Church in America in Providence, Rhode Island. Ezekiel Holliman was one of them. He baptized Williams by immersion in March 1639. He had followed Williams from the Salem, Massachusetts, church where Williams had briefly taught several years earlier. Williams then proceeded to baptize Holliman and ten other friends. Shortly after this, however, he came to a most remarkable conclusion. Let's hear an eyewitness account of what happened:

I (Richard Scott) walked with him in the Baptists' way about three or four months, in which time he brake from the society, and declared at large the ground and reasons of it; that their baptism could not be right because it was not administered by an apostle. After that he set upon a way of seeking (with two or three other men that had dissented with him) by way of preaching and praying; and there he continued a year or two, till two of the three had left him.¹

Richard Scott explained more of his friend's thoughts in another personal letter: Williams had come to the conclusion that *"there was no regularly constituted church on earth, nor any person authorized to administer any church ordinance, nor could there be, until new apostles should be sent by the Great Head of the church, for whose coming he was seeking."*²

Roger Williams' actions declared what his later words would make abundantly clear: all Christian baptisms were and are invalid, unless apostles, like those of the Jerusalem Church, administered them. Roger Williams

¹ Sydney Ahlstrom, *A Religious History of the American People*, vol. 1, page 222.

² William R. Staples, *Annals of the Town of Providence*, 1843

What if there were such a kingdom on earth, a society where no one had to live for himself, a place on the earth where everyone was dedicated to living for others? People would not have to be concerned for themselves, but could seek first the that kingdom,² knowing that God would gather his people in a way that they could freely and effectively care for one another and all their needs would be met.

Such a society would in fact need the protection of a civil government that respected the rights of individuals and families to band together and live such a life of faith and love. If such a society could fully come about on the earth, where people on a daily basis freely chose to live according to the Scriptures, it would fulfill what the Roger Williams and the Plymouth Separatists longed for. ✠

² Matthew 6:31-33

AND THE NATIVE AMERICANS

expressed this in his radical statement regarding the conversion of the Indians of New England:

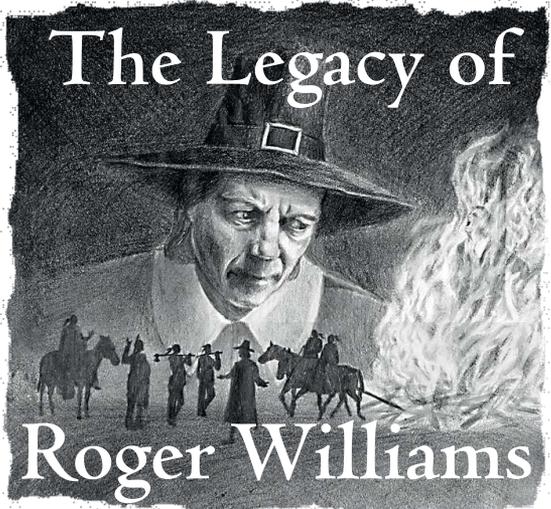
How readily I could have brought the whole Country to have observed one day in seven; ... to have received a Baptism ... to have come to a stated Church meeting, maintained priests and forms of prayer, and a whole form of Antichristian worship in life and death ... Why have I not brought them to such a conversion as I speak of?³ I answer, woe be to me, if I call light darkness, and darkness light; sweet bitter, or bitter sweet; woe be to me if I call that conversion unto God, which is indeed subversion of the souls of millions in Christendom, from one false worship to another, and the profanation of the holy name of God, his holy Son and blessed ordinances.⁴

What then would be the hallmarks of the apostolic authority Roger Williams waited for? Paul put it this way: "...through whom we have received grace and apostleship to bring about the obedience of faith among all the Gentiles, for his name's sake."⁵ Apostles communicate saving faith, which enables men to obey the Savior. Such preaching reveals the worth of the Savior to the heart of those who are willing to do the will of God,⁶ and it only comes from those who have no deceit or hidden sin.⁷ It can even pierce the heart of the most religious people who still have a heart for God.⁸ ✠

³ The trust the native Americans accorded him because of his friendship, fair dealing, and the effort he put in to learn their language, made him uniquely qualified to do this. ⁴"Christenings Make Not Christians," *The Complete Writings of Roger Williams*, vol. 7, pages 36-37. ⁵ Romans 1:5; Paul reiterates this thought three more times in Romans: 10:16; 15:18; and 16:26. ⁶ John 7:17 ⁷ 2 Corinthians 4:4 ⁸ Acts 2:36-40

The Legacy of

Maybe this is the first you've heard of Roger Williams, but every Christian *needs* to know about him, not only to appreciate the great debt we owe to him for our freedom of religion, but also to grasp the implications of the startling conclusion to which his devotion, courage, and integrity brought him.



During the year 1612, a supposed “heretic” was burned at the stake near his boyhood home by the ruling Church authorities. Williams would have been 8 or 9 years old at the time, and would at least have smelled the stench, even if he did not witness the actual burning. That is in addition to dozens being mutilated or even “drawn and quartered” (an unspeakably cruel and degrading means of execution) in the years before he fled to the New World.

As a youth, his skill in taking shorthand notes of a sermon caught the attention of Sir Edward Coke, a brilliant lawyer and one-time Chief Justice of England. Coke took him under his wing as his apprentice, and provided for his education, not only formally, but also practically, as the boy was often by his side in the corridors of power, witnessing the appalling behavior of the king and his nobles. The court of King James was reeking with strife, deceit, flattery, hatred, and flagrant immorality — all claiming to be Christians, yet as far from the heart of lovingkindness of the Savior as could be imagined. Having just finished approving the famous 1611 King James Version of the Bible, this king, *calling himself the head of the Church*, led a bloody persecution against any who would disagree with him. Williams was there to witness it all.

After graduating from Cambridge, Williams became family chaplain to Sir William Masham, a wealthy nobleman who was deeply invested in the cause of the “Puritans” who sought to purify the Church of England. Not long after marrying Mary Bernard, a maid on the Masham estate, the couple boarded a ship to America, for the archbishop of the Church of England was hunting down the more “dangerous” Puritans.

It would have been hard to find a more devout, kind-hearted, ingenuous, well-educated, noble-minded, courageous Puritan than Roger Williams. Even those who disagreed with him spoke well of him. He had an exhaustive knowledge of the Scriptures, could read them in Latin, Greek, or Hebrew, had studied and deeply considered all the twists and turns of Christian history. He wanted nothing more than to see the church purified and made ready as a bride for her Savior. He hoped that in America it would be possible to break free from the corruptions and tyranny of the Church of England. How devastating it must have been for him to find in New England the same Inquisitional and imperialistic mindset as in old England!

The cruel irony of being murderously driven out of the colony by his own “Christian brothers” and then lovingly taken in by the “heathen savages” was a heartache in the soul of Roger Williams that never went away. Yet, till his dying breath he continued to be kind and extend himself to the very Christians who had banished him. His love for the native Americans was a pattern that should have been followed by all, especially those whose Christian religion supposedly taught them the Savior’s command to love even their enemies.

But somewhere along the way, having considered deeply the precious words of the Savior and the glory of the primitive church in contrast to the bloody trail that stretched from the days of Constantine until his own day, he came to an inescapable and tragic conclusion: That there was no true church on the earth, and the apostolic succession had been broken long, long ago, not to be regained unless the Savior would send forth new apostles to restore all things in the last days.

He resolved to be a waiter and a seeker for the rest of his life, and to carve out a place in the wilderness where others could find refuge from coercive governments, free to live according to the dictates of their own consciences.

We, in the communities of the Twelve Tribes, are so thankful for the legacy of this great co-founder of America, and for the freedom that we enjoy in this country. That is what has made it possible for us to live the way we do — a life of love and unity, of gentleness and mercy, of patience and forbearance, of joy and gladness, and yes, of self-sacrifice and suffering. Because of this freedom there has been an opportunity for the vision Roger Williams had of a true church to come about, because apostolic authority has been restored on this earth. You are welcome to come and see for yourself whether it might just be the fulfillment for which Roger Williams patiently waited. ✨

But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, and self-control; against such things there is no law. (Galatians 5:22-23)

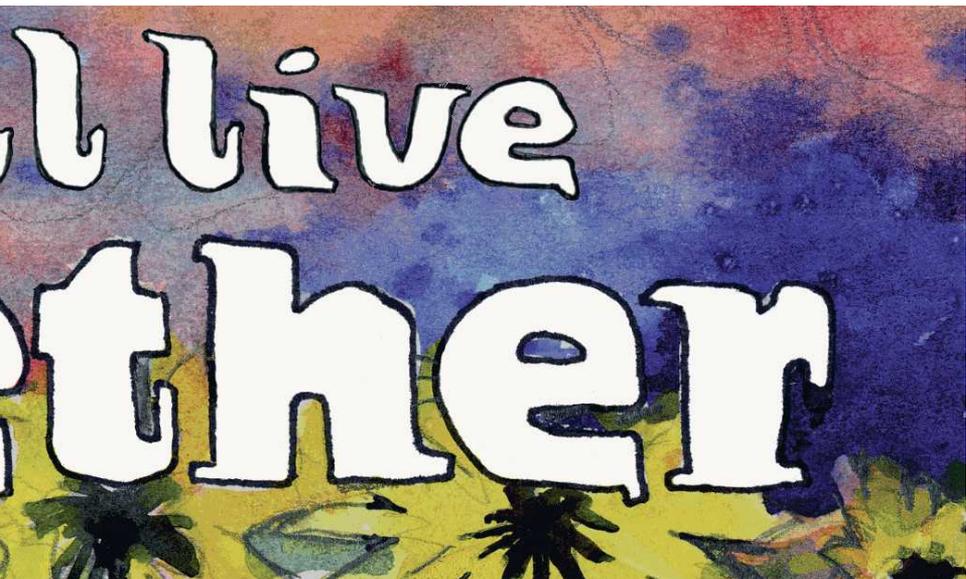


We who wrote this paper actually live together like an extended family, sharing all things in common, just as the first disciples did in the first century. The Bible plainly says regarding the first church, "All who believed were together and shared all things in common."¹ It goes on to describe how they were of one heart and soul, and that there was not a needy person among them, for they gave up all their possessions to meet the needs of their spiritual brothers and sisters.² Some people say this was only for back then, but we've been living this way for over 40 years. You can come and see for yourself at any of our addresses, which are printed in the back of this paper and on our web site, www.twelvetribe.org.

In each of our communities, there are one or more houses in a cluster, some in cities and some on farms. Several families and single people live together in each house, according to the size of the house. We like large houses because we like to live together. Married couples have their own rooms, plus as many adjacent rooms as needed for their children. The single men share one or more rooms, as do the single women. We all share a common kitchen and dining room, where we take our meals together "with gladness and sincerity of heart."³

In at least one house in the cluster we have a large gathering room where we gather together every morning and evening to worship our Creator in song and dance as in Psalm 150, using the prescribed musical instruments that we are learning to build and play. We are all free to speak from our hearts the things we are learning, as our heavenly Father teaches us through one another, according to the gifting and grace given to each per-

¹Acts 2:44 ²Acts 4:32-35 ³Acts 2:46



live together

son.⁴ As a spiritual priesthood, we pray together for the pressing needs of our people and for our Father's will to be done on earth.

After our morning gathering we have breakfast together and then go to work in our various places, doing the deeds prepared for each one of us.⁵ We work together in our own cafés, farms, cottage industries, and trades, not as independent contractors or employees of outside companies. All income from our various endeavors goes into a common purse from which all of our needs are met equitably. We don't have our own independent income or debts to carry by ourselves, except for the debt of love we owe to our Savior, which we repay by loving and caring for one another.

We love and cherish our children. We teach them at home, using a curriculum we are developing ourselves, to give them the basic skills they need to read, write, and speak effectively, to live together in peace, and to fulfill their created purpose. Our children's training goes far beyond the classroom, however, as they are fully integrated into every aspect of our socially and spiritually rich tribal life. They learn to cook and sew, build and farm, care for animals, sing and dance, play musical instruments, and most importantly, extend hospitality to the constant flow of guests who are drawn to the light of our life of love.

Together we are experiencing and demonstrating the restoration of all things spoken of by the prophets of old,⁶ and by our Master Yahshua,⁷ whose life, death, and resurrection make this life possible. ✨

⁴1 Corinthians 14:26; 1 Peter 4:11; Romans 12:6 ⁵Ephesians 2:10 ⁶Isaiah 49:6; Jeremiah 30:20; 31:1,4,13,14; Malachi 4:5-6 ⁷Matthew 5:17-19; 17:10-11; 22:37-40; Luke 1:17; 24:44 (*Yahshua* is the original Hebrew name of the one called *Jesus* in most English translations of the Bible. See next page for more about this name.

THE NAME ABOVE

ALL NAMES

In the days of John the Baptist and the Son of God, the preserved language of the devout Jews

יהושע

If you look in a pre-1769 King James Bible, you will find the name *Jesus* in these verses:

was Hebrew. So, when the angel Gabriel brought the good news to the Hebrew virgin, Miriam (or *Mary* in English), that she would give birth to the Savior of the world, and told her what his name would be, what language do you suppose he spoke? Hebrew, of course! And certainly Miriam and Yoceph (or *Joseph* in English) named the child just as the angel had commanded them — *Yahshua*.

*Which also our fathers that came after brought in with **Jesus** into the possession of the Gentiles, whom God drave out before the face of our fathers, unto the days of David... (Acts 7:45, 1611 KJV)*

*For if **Jesus** had given them rest, then would he not afterward have spoken of another day. (Hebrews 4:8, 1611 KJV)*

In Matthew 1:21, your Bible probably reads, "...and you shall call his name *Jesus*, for he will save his people from their sins." But the name *Jesus* is a modern English adaptation of the Greek name, *lesous*, which is itself a corruption of the original Hebrew name *Yahshua*. The name *Jesus* or *lesous* has no meaning of its own, but the Hebrew name *Yahshua* literally means *YHWH's Salvation*,¹ which makes sense out of what the angel said in Matthew 1:21, "...you shall call his name *Yahshua* [*Yahweh's Salvation*], for he shall save his people from their sins."

However, if you look in any modern translation of the Bible, including the New King James, you will find that in place of the name *Jesus* they use the name *Joshua*, for in the context it is clear that it is speaking there of Moses' successor and not the Savior. But in the Greek manuscript the name in both of these verses is *lesous*.

You see, *Joshua* is the popular English transliteration of the Hebrew name of Moses' successor, which meant, "He will save." This name looks forward to the name of the Savior, for Joshua was the prophetic forerunner of the Messiah, bringing Israel into

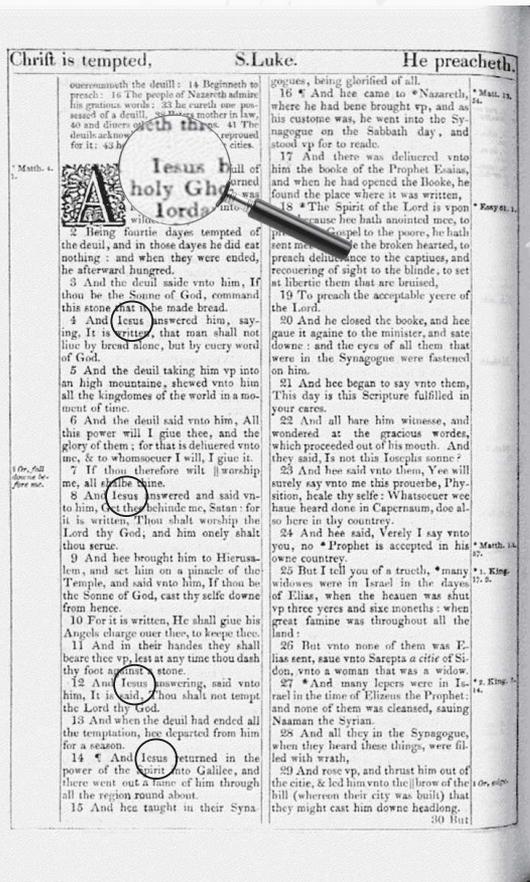
¹ *Yah* is the personal name of God, and *shua* is from a Hebrew root word that means "to save." God identified himself to Moses as *YAH* (meaning "I AM") in Exodus 3:14, as in Psalm 68:4 ("whose name is *Yah*"), and as most familiar in the word Halleluyah ("Praise *Yah*"). And in John 5:43 and 17:11, *Yahshua* says that he came in his Father's name, "the name which you have given me" (NASB), so it is not surprising that the Father's name would be incorporated into the Son's name — *Yahshua*.

the Promised Land and leading them to victory over their enemies. But since the translators obviously know this fact, why do they only translate *lesous* as *Joshua* in these two verses, and as *Jesus* everywhere else?

The NIV New Testament even has a footnote supporting this fact under Matthew 1:21: "*Jesus* is the Greek form of *Joshua*."

But the fact is, the name of the Savior was not even written or pronounced as "Jesus" in English until the 1600s, simply because there was no "J" sound or letter in English before then.² The modern letter "J" evolved from the letter "I" which began to be written with a "tail" when it appeared as the first letter in a word. So in old English the name now written as *Jesus* was actually written and pronounced much like the original Greek *lesous*. Eventually the hard "J" sound crept into the English language to accompany the different way of writing the initial "I" in the name.

You may also find it interesting that in Acts 26:14-15, it says that the



A page from the 1611 Authorized Version (King James Bible). Note the lack of a "J" in the Savior's name.

apostle Paul heard the name of the Savior pronounced "in the Hebrew tongue" by the Messiah himself, so he certainly didn't hear the Greek name *lesous*, or the English name *Jesus*, but rather the Hebrew name, *Yahshua*, which is truly the name above all names.³

² Compact Edition of the Oxford English Dictionary (Oxford University Press, 1971), pp. 1496,1507 ³ Philippians 2:9; Acts 4:12

LIKE A BEEHIVE

*The word for **community** in Hebrew is **edah**, which also means **beehive**. This word conveys the way a hive of bees live and work together with a common identity. Bees have no concern for themselves, but only for the hive. **So it is with the communities of God.***

Have you ever watched a beehive? It is fascinating to see thousands of little bees working together to produce honey. As you go near the hive, you can hear an exciting buzz as they go about the many tasks necessary to keep the hive alive. The workers are responsible to collect nectar and guard the hive. The young bees keep the hive in good condition, feed the larvae, and support in other household chores. There is never a dull moment in the busy life of a bee.

This is much like the life of our communities. No matter what we do, we love to do it together. We gather together every morning and evening to thank our Father for his salvation, and to hear him speak to us through one another. These gatherings keep fresh our genuine love and care for each other and renew our vision. As we work, we take advantage of the situations we face, guarding ourselves from the selfishness and pride that could separate us and cause our love to grow cold.

Our children are a vital part of our life. We not only educate them, but we work with them to accomplish the simple tasks necessary to maintain our "hive." Our life is vibrant and full of purpose, and the warmth that comes from the sweet fellowship of friends speaking their hearts to one another. We celebrate the Sabbath every week and keep the festivals given to Israel of old.

But there are a few things in our life that differ from that of a beehive. One is that we are not driven by instinct or controlled by something apart from our own will. We are all here because we chose to leave behind our own independent lives in order to increase the life of this hive. Our life is not closed in like a beehive, nor do we have stingers to harm unexpected guests. We welcome people to experience our life with us.

Please come and see what it is like among a people who express the warmth and love of their Creator.



Continued from back cover...

Community in Hamburg 2051 North Creek

Road, Lakeview, NY 14085 ☎ 716-926-9216

Community in Cocksackie 18 South River St, Cocksackie, NY 12051 ☎ 518-655-1007

Yellow Deli 18 South River Street, Cocksackie, NY 12051 ☎ 518-655-1655

NORTH CAROLINA

Gladheart Farm 9 Lora Lane, Asheville, NC

28803 ☎ 828-274-8747

Community Conference Center 471 Sulphur Spr Rd, Hiddenite, NC 28636 ☎ 828-352-9200

Yellow Deli 5081 NC Highway 90 E, Hiddenite, NC 28636 ☎ 828-548-3354

TENNESSEE

Community in Chattanooga 900 Oak Street, Chattanooga, TN 37403 ☎ 423-752-3071

Yellow Deli 737 McCallie Avenue, Chattanooga, TN 37403 ☎ 423-468-1777

Community in Pulaski 373 Glendale Drive, Pulaski, TN 38478 ☎ 931-424-7067

Yellow Deli 219 S. Third Street, Pulaski, TN 38478 ☎ 931-363-8586

VERMONT

Community in Island Pond 126 South Street, Island Pond, VT 05846 ☎ 802-723-9708

Community in Rutland 134 Church Street, Rutland, VT 05701 ☎ 802-773-3764

Yellow Deli & Hiker's Hostel 23 Center St, Rutland, VT 05701 ☎ 802-775-9800

Basin Farm 175 Basin Farm Road, Bellows Falls, VT 05101 ☎ 802-463-9264

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Stoneybrook Farm Market 37091 Charles Town Pk, Hillsboro, VA 20132 ☎ 540-668-9067

WASHINGTON

Community in Raymond 418 State Route 105, Raymond, WA 98577 ☎ 360-529-1559

ARGENTINA

Comunidad de Buenos Aires Batallon Norte 120, 1748 General Rodriguez, Buenos Aires, Argentina ☎ 54-11-5984-2613

Yellow Deli Pedro Whelan 501, 1748 General Rodriguez, Buenos Aires, Argentina ☎ 54-11-5984-2500

AUSTRALIA

Peppercorn Creek Farm 1375 Remembrance Drive, Picton, NSW 2571, Australia ☎ 61-2-4677-2668

Community in Katoomba 196 Bathurst Road, Katoomba, NSW 2780, Australia ☎ 61-2-4782-2131

Yellow Deli 214 Katoomba St, Katoomba, NSW 2780, Australia ☎ 61-2-4782-9744

BRAZIL

Comunidade de Londrina Est. Major Achilles Pimpão 5000, 86040-020 Londrina, Paraná (Mail to: Caixa Postal 8041, 86010-981 Londrina) ☎ 55-43-3357-1212

Yellow Deli Estrada Major Achilles Pimpão 5000, Jardim Vale Verde, 86020-040 Londrina, Paraná, Brazil ☎ 55-43-3337-4562

Comunidade de Campo Largo BR 277, km 107,5 s/n° (Sentido Ponta Grossa - Curitiba) Caixa Postal 1056, 83608-000 Campo Largo, Paraná, Brazil ☎ 55-41-3555-2393

CANADA

Community in Winnipeg 89 East Gate, Winnipeg, MB R3C 2C2, Canada ☎ 204-786-8787

Yellow Deli 490 Des Meurons, Winnipeg, MB R2H 2P5, Canada ☎ 204-453-5156

Mount Sentinel Farm 2915 Highway 3A, South Slocan, BC V0G 2G0, Canada ☎ 250-359-6847

Yellow Deli 202 Vernon St, Nelson, BC V1L 4E2, Canada ☎ 250-352-0325

Fairfield Farm 11450 McSwain Rd, Chilliwack, BC V2P 6H5, Canada ☎ 604-795-2225

Yellow Deli 45859 Yale Rd, Chilliwack, BC V2P 2N6, Canada ☎ 604-702-4442

New Sprout Farm 7191 Howard Rd, Merville, BC V0R 2M0, Canada ☎ 250-337-5444

Yellow Deli 596 Fifth Street, Courtenay, BC V9N 1K3, Canada ☎ 250-897-1111

Community in Kingston 1560 Abbey Dawn Road, Kingston, Ontario K7L 4V3, Canada ☎ 613-877-3754

Yellow Deli 647 Princess Street, Kingston, Ontario K7L 1E4, Canada ☎ 613-546-8384

CZECH REPUBLIC

Preserved Seed Farm Mšecké Žehrovice č. 150, 27064 Mšec, Czech Republic ☎ 420-721-305558

Community in Skalna 481 Česká, 35134 Skalna, Czech Republic ☎ 420-355-455182

ENGLAND

Stentwood Farm Dunkeswell, Honiton, Devon EX14 4RW, England ☎ 44-1823-681155

Yellow Deli 43-47 High Street, Honiton, Devon EX14 1PW ☎ 44-1404-378023

FRANCE

Communauté de Sus 11 route du Haut Béarn, 64190 Sus, France ☎ 33-559-661428

Au coeur du grain 47 Rue Riquet, 31000 Toulouse, France ☎ 335-82-755873

JAPAN

Community in Kyoto 621-0122, Kyoto fu Kameokashi, Nishibetsuinchou, Manganji daido 21-59, Japan ☎ 81-80-8948-1619

Yellow Deli Kyotofu Kyotoshi Ukyouku Uzumasa Tayabucho 14-11, Japan ☎ 81-75-881-6886

SPAIN

Comunidad de San Sebastian Paseo de Ulía 375, 20013 San Sebastian, Guipúzcoa, Spain ☎ 34-943-632316

Yellow Deli General Etxagüe 5, 20003 San Sebastian, Guipúzcoa, Spain ☎ 34-943-477441

Comunidad de Igeldo Benta Aldea 6, 20810 Orío, Guipúzcoa, Spain ☎ 34-943-632316

Comunidad de Corella Avda Navarra 22, 31591 Corella, Navarra, Spain ☎ 34-943-632316

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Or visit us at any of our places listed below.

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Community in Mobile 1650 Rochelle St,
Mobile, AL 36693 ☎ 251-272-1003

CALIFORNIA

Community in Vista 2683 Foothill Drive, Vista,
CA 92084 ☎ 760-295-3852

Yellow Deli 315 East Broadway, Vista, CA
92084 ☎ 760-631-1888

Morning Star Ranch 12458 Keys Creek Road
Valley Center, CA 92082 ☎ 760-742-8953

Yellow Deli 32011 Lilac Road, Valley Center,
CA 92082 ☎ 760-742-2064

COLORADO

Community in Manitou Springs 41 Lincoln
Ave, Manitou Spr, CO 80829 ☎ 719-685-1250

Maté Factor 966 Manitou Ave, Manitou
Springs, CO 80829 ☎ 719-685-3235

Community in Boulder 5325 Eldorado Spr.
Drive, Boulder, CO 80305 ☎ 303-719-8168

Yellow Deli 908 Pearl Street, Boulder, CO
80302 ☎ 303-996-4700

FLORIDA

Community in Arcadia 601 West Oak Street,
Arcadia, FL 34266 ☎ 863-491-0160

Yellow Deli Bakery, 22 N. Polk Avenue,
Arcadia, FL 34266 ☎ 863-884-1212

Community on Pine Island 15621 Quail Trail,
Bokeelia, FL 33922 ☎ 239-558-2266

GEORGIA

Community in Savannah 403 East Hall St,
Savannah, GA 31401 ☎ 912-232-1165

Maté Factor 401 East Hall Street, Savannah,
GA 31401 ☎ 912-235-2906

Community in Brunswick 927 Union St,
Brunswick, GA 31520 ☎ 912-264-2279

Yellow Deli Bakery 801 Egmont Street,
Brunswick, GA 31520 ☎ 912-264-1069

KANSAS

Community in Lawrence 805 Ohio Street,
Lawrence, KS 66044 ☎ 785-304-5110

Fieldstone Orchard & Farm 7049 E 149th St,
Overbrook, KS 66524 ☎ 785-665-7643

MASSACHUSETTS

Community in Boston 152 Robbins Street,
Milton, MA 02186 ☎ 617-282-9876

Community in Plymouth 35 Warren Avenue,
Plymouth, MA 02360 ☎ 508-747-5338

Yellow Deli 59 Main Street, Plymouth, MA
02360 ☎ 508-747-3354

Community in Hyannis 14 Main Street,
Hyannis, MA 02601 ☎ 508-790-0555

Common Ground Café 420 Main Street,
Hyannis, MA 02601 ☎ 508-778-8390

Pleasant Street Farm 1128 Pleasant Street,
Raynham, MA 02767 ☎ 508-884-8834

MICHIGAN

Community in Marshall 15230 C Drive N,
Marshall, MI 49068 ☎ 269-558-8152

MISSOURI

Community in Warsaw 1130 Lay Avenue,
Warsaw, MO 65355 ☎ 660-438-2541

Yellow Deli 145 W. Main Street, Warsaw, MO
65355 ☎ 660-438-2581

NEW HAMPSHIRE

Community in Lancaster 12 High Street,
Lancaster, NH 03584 ☎ 603-788-4376

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Common Sense Farm 41 North Union Street,
Cambridge, NY 12816 ☎ 518-677-5880

Community in Oneonta 81 Chestnut Street,
Oneonta, NY 13820 ☎ 607-267-4062

Yellow Deli 134 Main Street, Oneonta, NY
13820 ☎ 607-431-1155

Community in Ithaca 119 Third Street, Ithaca,
NY 14850 ☎ 607-272-6915

Journey's End Farm 7871 State Route 81,
Oak Hill, NY 12460 ☎ 518-239-8148

Yellow Deli 7771 State Route 81, Oak Hill, NY
12460 ☎ 518-239-4240

Continued on previous page...

THERE IS A PEOPLE who woke up this morning with one thing on their minds: to love their Creator with all their heart, soul, and strength, and to love one another just as He loved them. Being ordinary human beings, we are far from perfect in our love, yet, in hope, we persevere. Our goal? That the Kingdom of God would come on earth as it is in heaven, so that love and justice can rule on the earth. Sound impossible? It would be, were it not that Yahshua, the Messiah, came to redeem mankind, to set us free from the curse of sin, and to enable us to love. Because we have come to see His worth and our own desperate need, we have surrendered everything in order to follow Him. Our hearts and our homes are open night and day to any who are interested in our life or are weary of their sin and want to know the purpose for which they were created. ❁