

THE BOOK OF PRESENCE

Family Reader Edition

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INTRODUCTION

The Holy Book

The Most Valuable of all Holy Texts

The Torah (the Five Books of Moses), the Beshura d'Mattai (Gospel of Matthew) and the Kethubim d'Ya'aqub (Writings of James) are the most valuable of all the Holy Texts of the Assembly of Jerusalem. In the first century Mar Ya'aqub ha'Tzadik undertook the task, by Divine Guidance through Third Pillar, to copy the Holy Scriptures for use among the Nesarim (Hebrew speaking Netzarim). Our Holy Saint was unable to finish this task in his earthly lifetime, thus the responsibility was entrusted to his own soferim (scribes) who were able to complete it.

The Holy Book of the Assembly of Jerusalem

For centuries these Holy Writings, often called the Peshitta (the Aramaic word "Peshitta" means "simple" or "straight"), have been guarded by the Nesarim, members of the Orthodox Essene (Nesarim/Chassid) community of the Assembly of Jerusalem in order to keep the text from getting into the hands of the Notzerim (false gentile "Christians"). The most common phrase in referring to this Text is simply "Holy Scriptures" or "The

Holy Book of the Assembly of Jerusalem." The designation of "Peshitta" for the Holy Book became popular at a later date (probably fourth or fifth century).

Making the Text Available to the World

The text of the original has only been viewed by those who guard it (but not being permitted to view the actual text itself) and by the chief soferim and elders of the Assembly of Jerusalem. Recently H.H. +Mar Michai, the senior Rabban and Sofer of Jerusalem, was given the grand opportunity to view the Holy Book and to make notes and copies in accordance with a prophecy that was given to the Assembly in Autumn of 2006. In the prophecy it was stated that the Holy Book would be written (and published) for the world to see and study in order to learn the Will of the Father. As mentioned in a previous message by H.Ex. +Mar Andreos, this text is now being made available.

The Language and Purity of the Holy Book

The original language of the Holy Book is not in Greek or Aramaic. It was written by Mar Ya'aqub ha'Tzadik in ancient Hebrew, often called "Paleo Hebrew". This form of Hebrew was in use among the Israelites before the Babylonian conquest in the late 500's BCE. The Assembly of Jerusalem at Qumran also used this form of Hebrew along with other scripts.

The Holy Book of the Assembly of Jerusalem is undoubtedly the most pure text of the Scriptures since it originates from pre-Masoretic times and has been guarded over by zealous worshipers of the True God. After the captivity of unfaithful Israelites by the Babylonians, these false Jews began incorporating false religious notions, names of false deities, and inaccurate chronology into the text of the Scriptures they had at the time. However, with the greatest gratitude to Alaha, not all the Israelites were captured and taken away. There was a remnant mentioned in the Scriptures who remained faithful to the True God of Israel.

The Ancient Assembly of Jerusalem preserved the Scriptures in their original language and never made changes to the text when copying them for preservation. Their copies were diligently compared with the original text itself by seventy elders who were required to sign a letter (sort of like an affidavit) ensuring the Assembly that the text had not been changed. This same process of carefully copying the text of the Holy Book with seventy elders observing the copy and comparing it to the original continues to this day.

Other Peshitta Versions

What has been referred to as "Peshitta" among members of the Assembly of Jerusalem and other groups consist only of a fragment of the rich truths found within the original text of the Holy Book. Over a long period of time the Babylonian Jews and the Masoretes added marginal notes to the main text of the Scriptures. Chronology, names and facts were changed by the Masoretes and by certain Assyrians who, to this day, assert that their respective texts are the most faithful.

The Israel Museum of Eastern Antiquities (IMEA) holds a copy of what we call "Codex Yosip". Codex Yosip is an Aramaic version of the Holy Book translated by Patriarch Yosip from the ancient Hebrew text in 350 CE. The version held in trust by the IMEA is an "exact hand written copy of Aramaic Codex Yosip" which was made around 1000 CE under the guardianship of the seventy elders (Beit Knushta d'Shemishqo). This copy has "the first three or four pages with the sofer's personal notes" extremely damaged or missing. This means that parts of Beresheth (Genesis) is missing from this particular copy of Codex Yosip. Assembly of Jerusalem soferim have used this particular copy for years to make panels for use in the congregations for their weekly Torah reading because the Beit Knushta and those entrusted to guard the Original Text do not permit scribes to view it. This has changed recently as noted above.

Codex Yosip is the most authentic copy of the original text, but it is an Aramaic translation rather than an actual word for word copy in ancient Hebrew text, thus there was a need to have a copy of the original. The original has not been copied since before Patriarch Yosip's time.

Sefer Shekhina

Today we are seeing the fruits of those who have labored for centuries to preserve and guard our Holy Book. With the publishing of the Holy Book, being referred to as "Sefer Shekhina" (Book of Presence), we are getting, for the first time in the history of the Assembly since Sinai, a printed version of the actual text along with a translation in many different languages. Living in the age of the internet the possibilities of making the Holy Book available to the public is phenomenal.

When made available to the public, Sefer Shekhina will be recognized as a faithful copy of the original Holy Book composed by Mar Ya'aqub ha'Tzadik in the first century CE. Plans are underway to make photographs of portions of the original text as well as the scroll being copied down now. Translators for the Holy Book are standing by to provide their services to make the Holy Book available in as many languages possible. Oda Alaha!

The Book of Daniel says: "Close the words, and seal the book, even to the time of the end. Many will run here and there, and knowledge shall be increased...I heard, but I did not understand; then I said, O Adonai, how will these things be concluded? And He said, Go for now, Daniel; for the words are closed and sealed until the time of the end. Many shall purify themselves, and make themselves like light, and be refined; but the evil ones will act wickedly; and none of those among the evil will be able to comprehend this; but they that are wise shall understand...Blessed is he that waits."

The time has come! The book is being opened. Knowledge among those who have not understood these matters will certainly increase and all who are patient and found faithful in the eyes of the Father shall be purified and blessed through their study of the Holy Book of the Assembly of Jerusalem. Oda Alaha!

In a previous message H.Ex. Rabban +Mar Andreos discussed how portions of the text of the Holy Book have been sealed away or hidden in different locations. The original text of the Holy Book, the scrolls, clay tablets and other forms, is hidden away in different locations. Only recently has permission been granted for them to be copied into one form. The last time this was done was by Patriarch Yosip which I mentioned above.

Here is an excerpt from an unpublished book by HH +Mar Michai in English:

The Purity of the Essene Text

We know that the Essenes had a Canon of Scripture as early as 92 CE. Copies of these Scriptures, identified as "Peshitta", were written in both Aramaic and Hebrew simultaneously. In the early 200's CE, the Assembly of Jerusalem Apostle Yusef I wrote in a letter to Bishops in the Orient that he had personally viewed manuscripts of both the original Hebrew and Aramaic and that both were identical. Later, Apostle Yosip III made copies of the Aramaic text in his own version of the Peshitta. The work of Mar Yosip III was carefully observed by a council of seventy Bishops who consisted of the Beit Knushta ("House of the Assembly"/the Essene Sanhedrin). The only difference between the original and Mar Yosip's version was that he had added pages prayers to his codex. That very same Peshitta, coming down to us from the First Century CE, is copied over and over again by faithful scribes. Their work is scrutinised and diligently examined line by line by the Beit Knushta, the Seventy Essene Elders of Israel. To this day not a single copy can be found with Greek words or phrases except in the case

when an individual or Greek city is being referred to - and even then the margins usually indicate the Aramaic or Hebrew equivalent.

Many people mistakenly believe that the Masoretic text is the ORIGINAL text of the Hebrew Scriptures (the Tanakh). However, the Masoretic text did not come into existence until as late as 1000 CE! When Rabbeinu Yeshua and the Apostles quoted from the Tanakh, they were not quoting from the Masoretic text because it didn't even exist for almost a thousand years AFTER the first Apostles. They were quoting from the original text of the Scriptures preserved by faithful Israelites who were not taken into captivity in Babylon. Those Israelites who were taken into captivity, as mentioned in my post above, CHANGED the Scriptures in accordance with their new found belief system incorporating Babylonian mythology.

Later the Masoretes took this same Babylonian text which was changed by the unfaithful Israelites and made their own EDITED VERSION, adding vowel points and incorporating marginal notes into the main body of Scripture. The vowel points were NEVER a part of the original text. They were probably added around the 5th century CE. By devising their own vowel pointing system the Masoretes, in the footsteps of the unfaithful idol worshipping Israelites who were residing in Babylon, were able to change major concepts of the Scriptures. They made original words that meant one thing, mean something entirely different. They also added their own comments and traditional Babylonian Talmudic interpretation to the Scriptures, thus making it nothing more than a COMMENTARY instead of a faithful copy of the original.

What this means is that the Masoretic text is nothing more than a COMMENTARY and a VERSION of Scripture, rather than a COPY. Even the script (the alphabet) in which the original was written, was changed in later versions. The original script resembled the Phoenician script rather than the block Hebrew or Aramaic script.

Here's an interesting quote from Adam Clarke, a Christian commentator from the 18th century concerning the Masoretic text:

"The Masorets were the most extensive Jewish commentators which that nation could ever boast. The system of punctuation, probably invented by them, is a continual gloss on the Law and the Prophets; their vowel points, and prosaic and metrical accents, &c., give every word to which they are affixed a peculiar kind of meaning, which in their simple state, multitudes of them can by no means bear. The vowel points alone add whole conjugations to the language. This system is one of the most artificial, particular, and extensive comments ever written on the Word of God; for there is not one word in the Bible that is not the subject of a particular gloss through its influence. This school is supposed to have commenced about 450 years before our Lord, and to have extended down to AD 1030. Some think it did not commence before the 5th century A.D."

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Covenant of the Sefer Shakhynah

Michai and all the kahein and the Levites shall speak to the House of Yisrael, saying: "Do not speak, for you shall listen, Yisrael, to these words from Alhym: This day you have the opportunity to be known as the strong people of Yahuah your Alhym, chosen from among all those who reside in the earth and from all those who call upon the Name of Mashyakh. You shall therefore obey the voice of Yahuah your Alhym, and observe His Mitzvoth and His Halakha, which He commands you this day."

Michai shall stand on the hill that is near the mishqana and the Levites shall say these words to the B'nai Yisrael: "Cursed is the man who makes an engraved or molten image, an abomination to Yahuah, the work of the hands of the craftsman, and sets it up in secret."

The Levites shall say: "Cursed is he who does not confirm the words of this Torah, the Mitzvoth and the Halakha, to do and to observe them faithfully."

All the people shall indicate their agreement by saying: "Amen."

And the chief from among the Kahein, Michai, shall say unto the people of the House of Yisrael: "It shall happen, if you shall listen diligently to the voice of Yahuah your Alhym, to observe to do all His Mitzvoth which I command you this day, that

Yahuah your Alhym will set you on high above all the goyim of the earth, and all these blessings shall come on you, and overtake you, if you shall listen to the voice of Yahuah your Alhym. You shall be blessed in the city, and you shall be blessed in the field.

You shall be blessed in the fruit of your body, the fruit of your ground, the fruit of your animals, the increase of your livestock, and the young of your flock.

Your basket and your kneading trough shall be blessed. You shall be blessed when you come in, and you shall be blessed when you go out."

"Yahuah will cause your enemies who rise up against you to be struck before you. They will come out against you one way, and will flee before you seven ways. Yahuah will command the blessing on you in your barns, and in all that you put your hand to; and He will bless you in the land which Yahuah your Alhym gives you. Yahuah will establish you for a holy people to Himself, as He has sworn to you; if you shall keep the Mitzvoth of Yahuah your Alhym, and walk in His Halakha. All the peoples of the earth shall see that you are called by the Name of Yahuah; and they shall be afraid of you."

"Yahuah will open to you His good treasure in the heavens, to give the rain of your land in its season, and to bless all the work of your hand: and you shall lend to many goyim, and you shall not take from their treasures. Yahuah will make you the head, and not the tail; and you shall be above only, and you shall not be beneath; if you shall listen to the Mitzvoth of Yahuah your Alhym, which I command you this day, to observe and to do them, and shall not turn aside from any of the words which is commanded of you this day in Sefer Shakhynah, the Pure Word of Alhym, the Holy Book of the Assembly of Yarushalyam, for all the House of Yisrael, He shall bless you. But it shall come to pass, if you will not listen to the voice of Yahuah your Alhym, to observe to do all His Mitzvoth and His Halakha which I

command you this day, that all types of curses shall come on you, and overtake you."

Michai shall speak to all Yisrael and say: "You are aware of all that Yahuah did before the eyes of our forefathers in the land of Egypt to Pharaoh, and to all his servants, and to all his land; the great trials which you have read and heard, the signs, and those great wonders: but Yahuah has not given you a heart to know, and eyes to see, and ears to hear His Word, until this day. Keep therefore the words of this covenant, and do them, that you may be blessed in all that you do."

"You stand this day all of you before Yahuah your Alhym; your heads, your tribes, your elders, and your officers, even all the men of Yisrael, your little ones, your wives, and your foreigner who is in the midst of your camps, from the one who cuts your wood to the one who draws your water; that you may enter into the covenant of Yahuah your Alhym, and into His oath, which Yahuah your Alhym makes with you this day; that He may establish you this day to Himself for a strong and blessed people, as children of light, and that He may be to you Alhym, as He spoke to you, and as He swore to your fathers, to Abraham, to Isaac, and to Ya'aqub."

"Neither with you only do I make this covenant and this oath, but with him who stands here with us this day before Yahuah our Alhym, and also with him who is not here with us this day, lest there should be among you any man, or woman, or family, or tribe, whose heart turns away this day from Yahuah our Alhym, to go to serve the masters of other religions; lest there should be among you a root that bears gall and wormwood; and it happen, when he hears the words of this curse, that he bless himself in his heart, saying, 'I shall have peace, though I walk in the stubbornness of my heart, to destroy the moist with the dry.'

Yahuah will not pardon him, but then the anger of Yahuah and His jealousy will smoke against that man, and all the curses that

are written in the Torah shall lie on him, and Yahuah will blot out his name from under the heavens. Yahuah will set him apart to evil out of all the tribes of Yisrael, according to all the curses of the covenant that is written in this scroll of the Torah."

"The secret things belong to Yahuah our Alhym; but the things that are revealed in the Third Pillar of His Word belong to us and to our children forever, that we may do all the words of this Torah."

"It shall happen, when all these things have come on you, the blessing and the curse, which I have set before you, and you shall call them to mind among all the goyim, where Yahuah your Alhym has driven you, and shall return to Yahuah your Alhym, and shall obey His voice according to all that I command you this day, you and your children, with all your heart, and with all your soul; that then Yahuah your Alhym will turn your captivity, and have compassion on you, and will return and gather you from all the peoples, where Yahuah your Alhym has scattered you."

"Yahuah your Alhym will circumcise your heart, and the heart of your seed, to love Yahuah your Alhym with all your heart, and with all your soul, that you may live.

Yahuah your Alhym will put all these curses on your enemies, and on those who hate you, who persecuted you. You shall return and obey the voice of Yahuah, and do all His Mitzvoth which I command you this day.

Yahuah your Alhym will make you plenteous in all the work of your hand, in the fruit of your body, and in the fruit of your livestock, and in the fruit of your ground, for good:

for Yahuah will again rejoice over you for good, as He rejoiced over your fathers; if you shall obey the voice of Yahuah your Alhym, to keep His Mitzvoth and His Halakha which are

written in this scroll of Torah; if you turn to Yahuah your Alhym with all your heart, and with all your soul."

"For this Book which I present before you this day, it is not too hard for you, neither is it far off. It is not in heaven, that you should say, 'Who shall go up for us to heaven, and bring it to us, and make us to hear it, that we may do it?' Neither is it beyond the sea, that you should say, 'Who shall go over the sea for us, and bring it to us, and make us to hear it, that we may do it?' But the word is very near to you, in your mouth, and in your heart, that you may do it and observe it."

"Behold, I have set before you this day life and good, and death and evil; in that I command you this day to love Yahuah your Alhym, to walk in His Path, and to observe His Mitzvoth and His Halakha and all of His Pillars, that you may live and multiply, and that Yahuah your Alhym may bless you in the land where you go in to possess it."

"But if your heart turns away, and you will not hear, but shall be drawn away, and worship other deities, and serve them; I denounce to you this day, that you shall surely perish. I call heaven and earth to witness against you this day, that I have set before you life and death, the blessing and the curse: therefore choose life, that you may live, you and your seed; to love Yahuah your Alhym, to obey His voice, and to cleave to Him; for He is your life, and the length of your days; that you may dwell in the land which Yahuah swore to your fathers, to Abraham, to Isaac, and to Ya'aqub, to give them."

The Levites shall say to all the House of Yisrael: "This is the Torah which Moshah placed before the B'nai Yisrael, and these are the Traditions, and the Halakha, and the Pillars, which Michai spoke to you concerning this Scroll, the Sefer Shakhynah.

For this Book which Alhym places before you this day, it is not too hard for you, neither is it far off. But the word is very near

to you, in your mouth, and in your heart, that you may do it and observe it; therefore choose life, that you may live, you and your seed; to love Yahuah your Alhym, to obey His voice, and to cleave to Him; for He is your life, and the length of your days."

And the people who are in agreement shall say: "Amen!"

And all those who are in agreement by saying "amen", shall have their names written down in a book of memorial and it shall be preserved and kept in the annals of the Assembly of Yarushalyam by the chief of the scribes.

It will come to pass, after all of these words have been spoken to the House of Yisrael, that Mashyakh, and Mikhael the archangel and Grabryal and the heavenly messengers from before the face of Alhym, shall come unto the Assembly of the Throne of Moshah and Mashyakh will say:

"Tell the people of the House that I have chosen Michai, My brother, from before time, to sit on the Throne of Ya'aqub, for he is Ya'aqub, and he is Aharon in the flesh. My brother carries My spirit and He speaks with My voice. You shall listen and you shall obey and you shall be blessed."

And Mikhael the archangel will say to the Assembly of the Throne of Moshah:

"It shall come to pass in the span of one year that the entire scroll of the Holy Book shall be read by all members of the Assembly of Yarushalyam when they gather together to observe the weekly Shabbat, in order that they commit its precepts to memory, and they shall do this in each year.

And the scroll shall be preserved and written annually by the chief of the scribes and the scribes shall examine it for clarity and purity. The Holy Book shall be written in a language that is understandable by all members of the Assembly of Yarushalyam. This Holy Book, the Sefer Shakhynah, shall be in

the homes of every member of the House of Yisrael."

And Grabryal will say to the Assembly of the Throne of Moshah: "Build an ark for the Holy Book, after the pattern in which Alhym will give unto Ya'aqub the voice of Yahushuah ha'Mashyakh, and it shall hold the Sefer Shakhynah and all the people of the House of Yisrael shall be blessed by it, for it shall have coming from before it the Shakhynah of Alhym and they shall reverence it in the customary manner, but no man shall abuse it in any manner, or that man shall have the curses that are written in the Torah placed upon him. Those who reverence the Holy Book and study it day and night shall be blessed from before that place."

It is Written in the Book

Have I not told you? It is written in the book! Do not be afraid and do not panic because you will reach the place; you shall have unyielding courage because Yahuah [Heb: "YHWH", Ara: "Mar-Yah", Lad: "Adon-Yah", Sanskrit: Yahva] your God builds the road before you and he is with you. [cf Yehosh 1:9]

The Torah should not depart from your mouth; always think on it day and night [cf Teh 1:2], so that you may diligently observe the mitzvoth [Eng: commandments] of this book; all that you shall know and all that you shall observe is in this book of Presence {Sefer Shekhina} [the definite article "heh"/"the" is not present here in the Hebrew text].

The Book of Presence shall be upon your hand and it shall be between your eyes and it shall be within your heart and it shall be within your mouth. You shall not depart from what I have said and what I have caused to be written down by my servant Ya'aqub...

Yahuah is building within you his Torah, like he did with Mosha and all of His people at Sinai.

Think on Torah day and night. For Yahuah knows those who

walk upon the righteous path, but all those who walk upon the evil path will perish. Yahuah is your God. Rely upon him.

Follow the divine instructions from Yahuah and give thanks unto him; praise Yah the Most High by calling upon His Name...

When you rise up to pray, after you have recited Sh'ma, you shall pray in this manner: "You have given us the command and we are bound to it; you send us forth and we shall surely go wherever you instruct us. We do everything as did our fathers of the faith regarding how to obey the words you gave to Mosha, and now we remain obedient to you, sealed in the Blood of the Lamb..."

Igeret Ya'aqub ha'Tzadik

Ya'aqub, a servant of Alhym, Adonai Yahushuah Mashyakh, to the twelve tribes scattered among the goyim. Shalom!

Let it be a joy to you, my brethren, when you enter into many and various trials. For you know the trial of faith makes you increase patience. And let patience have its perfect work, so that you may be complete and perfect, and may lack in nothing.

And if any of you lack wisdom, let him ask of Alhym who gives to all freely and with love, and it will be given to him. But let him ask in faith, without hesitating; for he who hesitates is like the waves of the sea, which the wind tosses around. And such a man should not expect to receive any thing of Yahuah, who is hesitating in his mind, and unstable in all of his ways.

And let the humble brother rejoice because he is exalted; and the rich, in his humbleness because, like the flower of the grass, he passes away. For the sun rises in its heat, and dries up the grass; and its flower falls, and the beauty of its appearance perishes; it is the same with the rich man because he withers in his ways.

Blessed is the man who endures trials so that when he is proved he may receive a crown of life, which Alhym has promised to

those who love him. Let no one when he is tempted, say, 'I am tempted by Alhym'; for Alhym is not tempted with evils, nor does he tempt anyone. But every man is tempted by his own lust, and he desires and is enticed. And this lust conceives, and brings forth sin; and sin, when mature, brings forth death.

Do not err, my beloved brethren. Every good and perfect gift comes down from above, from the Father of lights, with whom there is no change, not even a shadow of variation. By his own will he fathered us by the word of truth so that we might be the first-fruits of his creatures.

My beloved brethren, every one of you be quick to hear and slow to speak and slow to anger; for the wrath of man does not bring the righteousness of Alhym. Therefore, remove yourself from all impurity and the abundance of wickedness; and, with meekness, receive the word that is firmly planted in our nature, which is able to save your souls. But be doers of the word, and not hearers only, deceiving yourselves. For if any man shall be a hearer of the word, and not a doer of it, he will be like one who sees his face in a mirror; for he sees himself, and passes on, and forgets what his appearance was. But all who look upon the perfect law of liberty and abides in it, is not a hearer of something to be forgotten, but a doer of the things; such a man will be blessed in his work.

And if anyone thinks that he worships Alhym, and does not control his tongue, his heart deceives him and his worship is in vain. For service that is pure and holy before Abba Alhym, is this: to visit the fatherless and the widows in their affliction, and to keep himself spotless from the world.

My brethren, you shall not hold the faith of the glory of Adonai Yahushuah Mashyakh with a bias concerning various people. For if a man comes into your assembly with rings of gold or expensive attire, and there also comes in a poor man with inexpensive attire; and you show respect to the one who is clothed in expensive garments, and say to him, Have yourself a seat here, conspicuously; while to the poor man, you say, You stand over here, or sit here in front of my footstool; are you not

divided among yourselves, and become expositors of evil thoughts?

Hear, my beloved brethren: Has Alhym not chosen the poor of the world, but the rich in faith, to be heirs in the kingdom which Alhym has promised to those who love him? But you have despised the poor man. Do rich men not exalt themselves over you, and drag you before the courts? Do they not revile that worthy name, which is invoked upon you?

And if in this you fulfill the Torah of Alhym, as it is written, You shall love your neighbor as yourself, you will do well: but if you have bias concerning different people, you commit sin; and you are convicted by Torah, as transgressors of Torah.

For he that shall observe the whole Torah, and yet fail in one Mitzvah, is obnoxious to the whole Torah. For he who said, You shall not commit adultery, said also, You shall not murder. If then you commit no adultery, but you murder, you have become a transgressor of Torah.

So speak and act as persons that are to be judged by the Torah of liberty. For judgment without mercy shall be on him, who has practised no mercy: by mercy, you will be raised above judgment.

What is the use, my brethren, if a man says, I have faith; and he has no works? can his faith make him live? Or if a brother or sister is without clothing, and destitute of daily food, and one of you says to them, Go in peace, warm yourselves, and be full; and you do not give them the necessary thing for the body, what is the use?

So, likewise, faith alone, without works, is dead. For a man may say, You have faith, and I have works; show to me your faith that is without works; and I will show to you, my faith by my works.

You believe that there is one Alhym; you do well; the demons also believe, and tremble. Would you know, weak man, that faith without works is dead?

Was Abraham our father not justified by works in offering his son Yitzkhak upon the altar? Do you see that his faith aided his works, and that by the works his faith was rendered complete? And the Scripture was fulfilled, which says: Abraham believed in Alhym, and it was accounted to him for righteousness, and he was called the friend of Alhym. You see, that by works a man is justified, and not by faith alone.

So also Rahab, the harlot, was she not justified by works when she entertained the spies and sent them forth by different way?

As the body without the spirit, is dead; so faith without works, is dead also.

Do not permit there to be too many teachers among you, my brethren; you should know that we are subjected to a severer judgment. For all of us have offended in many things. Whoever does not offend in what he states is like a perfect man who is able to keep his whole body in subjection. Behold, we put bridles into the mouth of horses so that they are subject to us and through the bridles we are able to control the whole body. Also, ships that are large, when strong winds drive them, they are directed by a small piece of wood to whatever direction the pilot chooses with the rudder.

So likewise the tongue is a small member and it exalts itself. Also a small flame can overtake a large forest. Now the tongue is like a fire and the world of sin is like a forest. And this tongue, which is only one among our members, stains the whole body; and it ignites fire within our whole body and continues to burn.

For you know that all natures of beasts and birds and reptiles of the sea or land are subject to the authority of man. But no one has been able to gain subjection over the tongue when it

become like an evil thing and full of venom. With the tongue we bless Yahuah the Father; and with it we curse men who were made in the image of Alhym and from the same mouth come both curses and blessings. My brethren, this type of conduct should not be found among you.

Can there flow from the same fountain both sweet and bitter waters? My brethren, can the fig-tree bear olives? Or the vine, figs? So also the sea cannot be made sweet.

Who among you has been instructed in wisdom? Let him show his works in praiseworthy behaviour, wisdom and modesty. But if there is bitter envy in you, or contention within your hearts, do not exalt yourselves against the truth, and do not lie. For this is not the type of wisdom that comes from above; but is earthly, originating from all sorts of evil things. For wherever envy is found, there also is a home for confusion, and all things become chaos. But the wisdom from above is pure and full of peace, mild, and submissive, and is full of compassion and produces good fruit, and it does not have partiality, and does not discriminate against people. And the fruits of righteousness are sown in stillness, by all of those who make peace.

What has caused all of the fighting among you? Is it not from the lusts which war in all of your members? You covet, yet you do not possess anything; you kill, and envy, and yet you still do not obtain anything; you fight against and attack others; and you do not have anything because you do not ask for it. You ask, and yet you do not receive because you ask in such an evil way in order that you attend to your desires.

You adulterers, do you not know that the love of this world is hostility towards Alhym? Therefore, it stands to reason that you who choose to love this world are an enemy of Alhym. The spirit dwelling in us lusts with envy. But Adonai has given us more grace. Alhym humbles the proud, and gives grace to the meek.

Therefore, be in subjection to the Will of Alhym; if you stand firm against the evil one he will flee from you. Draw close to Alhym and he will draw close to you. Go and wash your hands, all of you who sin; sanctify your hearts, all of you who have a divided mind. Humble yourselves, and mourn; let your laughter be turned into crying, and your joy into grief. Humble yourselves before Yahuah and he will exalt you. My brethren, do not speak against each other; for he that speaks against his brother, or judges his brother, speaks against Torah, and judges Torah. And if you judge Torah, you are not Torah observant, but its judge.

There is One who gave Torah and he is Judge; and it is he who can cause life and death; but who are you, little man, that you think you have the right to judge your neighbour? But what shall we say of those, who say: "Today or tomorrow we will go to such-and-such city, and will take up residence there for a year; and we will trade there and make a profit"? You do not know what will occur tomorrow; for what is our life, but an exhalation that is seen for only a short time, and then it vanishes and is gone? Instead, they should be saying: "If it is in accordance with the Will of Yahuah, we will live and we will do this or that". However, they are full of arrogance and boasting, and all of these things are evil. Be careful, for he who knows that which is right, yet fails to observe them commits sin and becomes unclean.

Those of you with riches stored up, you should be wailing and weeping due to the troubles that are coming upon you. For your riches have become spoiled and have begun to smell; and your garments are full of wholes, being consumed by moths. Your gold and your silver have become covered with corrosion; and its corrosion will be a witness against you, and it will consume your flesh. Such a great fire will you have blazing against you in the last days. Behold, the wages of the labourers who worked in your fields, which you have wrongfully kept for yourself, cries out; and the crying of the reapers has entered the ears of Yahuah Tziva'oth. For you have lived in pleasure on the earth,

and revelled, and filled your bodies as in a day of slaughter. You have condemned and murdered the tzadikim, and none of them were able to stand against your strength. But, my brethren, be patient until the coming of Yahuah; be patient like the caretaker of the field who waits for the precious fruits of his soil and is patient until he receives the early and the latter rain. You too should be patient in like this and strengthen your hearts; for the coming of Adonai is close.

My brethren, do not be grumbling against one another because indeed you will be judged: for look! The judgment is at the door. My brethren, for patience in your afflictions look to the example of the prophets who spoke in the Name of Yahuah. For look, we ascribe blessedness to them who have borne suffering. You have heard of the patience of Iyov, and you have seen the result that Yahuah brought about for him - for Yahuah is full of mercy and compassion.

My brethren, above all things, discontinue making false oaths; neither by heaven, nor by the earth, nor by any other oath, but let your determination be steadfast; unless you do this you will become subject to the judgment.

And if any of you shall have afflictions, let him pray; or if he is joyous, let him sing Tehillim. And if he is sick, let him call for the older ones of the congregation; and let them pray for him, and anoint him with oil in the Name of Adonai; and by the prayer of faith he will be healed from his illness, and Adonai will raise him up; and if he has committed sins, they will be forgiven him.

And confess your sins to Alhym, to one another, to the older ones of the congregation, and pray for another, that you may be healed; for great is the power of the prayer of the tzadik. Eliyahu also was a man like us, and he prayed that rain might not descend upon the earth; and it did not descend for three years and six months. And he prayed again and the heavens gave forth rain, and the earth gave forth its fruits.

My brethren, if one of you stray from the Way of Truth, and any one assists him from turning from such error, let him know that he who turns the sinner from the error of his way will receive reward for his soul and will not see death, and will cover the multitude of his sins, provided he himself does not stray from the truth.

Sefer B'nai Or

This is the Sefer B'nai Or, (the Book of the Sons of Light), given unto the Apostles of Adonai Yahushuah for all the sons of men who wish to enter into the holy community. All praise and glory to the Alhym of heaven and to Yahushuah Mashyakh ben Alhym, forever and ever.*

Everyone who wishes to join the community must pledge himself to respect Alhym and man; to live according to the communal rule: to seek Alhym in all things and the guidance of His chosen; to do what is good and upright in His sight, in accordance with what He has commanded through Moshah and through His servants the prophets; to love all that He has chosen and despise all that He abhors; to keep far from evil and to cling to all good works; to act truthfully and righteously and justly on earth and to walk no more in the stubbornness of a guilty heart and of lustful eyes, doing all manner of evil; to bring into a bond of mutual love all who have declared their willingness to carry out the Mitzvoth of Alhym; to join the formal community of Alhym; to walk blamelessly before Him in conformity with all that has been revealed as relevant to the several periods during which they are to bear witness to Alhym; to love all the children of light, each according to the measure of his guilt, which Alhym will ultimately bring to justice.

All who declare their willingness to serve in the truth of Alhym must bring all of their mind, all of their strength, and all of their possessions into the holy community, so that their minds may

be purified by the truth of His precepts, their strength controlled by His perfect ways, and their wealth disposed in accordance with His perfect design. They must not deviate by a single step from carrying out the Mitzvoth of Alhym at the times appointed for them; they must neither advance the statutory times nor postpone the prescribed seasons and festivals and fasts. They must not turn aside from the Mitzvoth of the truth of Alhym either to the right or to the left.

Furthermore, all who would join the ranks of the holy assembly must enter into a covenant in the presence of Alhym to do according to all that He has commanded and in accordance with His chosen and not to turn away from Him through any fear or terror or through any trial to which they may be subjected through the domination of the evil one.

When they enter into that covenant, the kahnim and the B'nai Aharon are to pronounce a blessing upon the Alhym of salvation and upon all that He does to make known His truth, and all that enter the covenant are to say after them, Amen and Amen.

Then the kahnim are to recite the abundant acts of Alhym as revealed in all His miracles, and they are to recite all His tender mercies towards Beit Yisrael; while the B'nai Aharon are to recite the iniquities concerning the rebellious among the B'nai Yisrael and all the guilty transgression and sins that they have committed through the domination of the evil one. And all who enter the covenant are to make confession after them, saying, We have acted in wickedness, we have transgressed Torah, we have sinned, we have done wickedly, ourselves and our fathers before us, in that we have gone against the truth. Alhym has been right to bring His judgment upon us and upon our fathers. Howbeit, always from ancient times He has also bestowed His mercies upon us all, and so will He do for all time to come.

Then the kahnim are to invoke a blessing on all that have made a covenant with Alhym, that walk blamelessly in all their ways;

and they are to say: May He bless you with all good and keep you from all evil. And enlighten your heart with insight into the things of life, and grant you with pure knowledge of things eternal, and lift up His gracious face upon you to grant you everlasting peace.

The B'nai Aharon, on the other hand, are to speak anathema concerning all that have made a covenant with Azazel, and to say in response: Cursed are you for all your wicked and guilty works, May Alhym make you a thing of disgust at the hands of all who would cause retribution, and visit your children with destruction at the hands of all who would mete out retribution. Cursed are you, beyond hope of mercy. Even as they works are formed in darkness, so may you be damned in the gloom of the eternal fire. May Alhym show you no favour when you call, neither pardon to forgive your iniquities as long as you are unfaithful and only serve Him with your lips. May He lift up His face towards you in anger, to bring justice upon you. May no man give you a greeting of peace of all that truly claim their patrimony.

And all that enter the covenant shall say alike after them that bless and after them that curse, Amen and Amen.

Thereupon the kahnim and the B'nai Aharon shall continue and say: Cursed be every one that has come to enter this covenant with the stain of idolatry in his heart and who has set his iniquity as a stumbling block before him so that thereby he may become imperfect, and who, when he hears the terms of this covenant, blesses himself in his heart, saying, May it go well with me, for I shall go on walking in the stubbornness of my heart! Whether he satisfy his passions or whether he still thirsts for their fulfilment, may his spirit be swept away and receive no pardon. May the anger of Alhym and the fury of His judgments consume him as by fire unto his eternal extinction, and may there cleave unto him all the curses threatened in this covenant. May Alhym set him apart for misfortune, and may he be cut off from the midst of all the children of light in that through the

stain of his idolatry and through the stumbling block of his sin he has defected from Alhym. May Alhym set his lot among those that are accursed forever! And all who have been admitted to the covenant shall say them in response, Amen and Amen.

The following practice is to be followed each year so long as the evil one continues to exist.

The kahnim who will be serving as B'nai Tzadik are first to be reviewed in due order, one after another, in respect of the state of their spirits. After them, the B'nai Aharon shall be similarly reviewed, and in the third place all the laity one after another, in their thousands, hundreds, fifties and tens. The object is that every man in Yisrael may be made aware of his status in the assembly of Alhym in the sense of the ideal, eternal society, and that none may be abased below his status nor exalted above his allotted place without the express decision of the B'nai Tzadik. All of them will thus be members of a community founded at once upon true values and upon a becoming sense of humility, upon charity and mutual fairness-members of a society truly hallowed, partners in an everlasting communion with Alhym.

Anyone who refuses to enter the holy assembly and persists in walking in the stubbornness of his heart shall not be admitted to this assembly of truth. For inasmuch as his soul has stood against the discipline required in a knowledge of the righteous judgments of Alhym, he has shown no real strength in amending his way of life, and therefore cannot be seen as standing with the upright. The mental, physical and material resources of such a man are not to be introduced into the stock of the community, for such a man cultivates in the filth of wickedness and there are stains on his repentance. He is not honest in resolving the stubbornness of his heart. On paths of light he only sees darkness and such a man cannot be seen as standing among those who are blameless. He cannot be cleared by meagre ceremonies of atonement, nor cleansed by any waters of ablution, nor sanctified by immersion in lakes or

rivers, nor purified by any bath. Unclean, unclean he remains so long as he rejects the governance of Alhym and refuses the discipline of communion with Him. For it is only through the reverence of the truth of Alhym that the ways of a man can be properly directed. Only in this manner may all of his iniquities be stripped from him so that he can gaze upon the true light of life. Only through Ruach ha'Kodesh can such a man achieve union with the truth of Alhym and be purged of all his wickedness. Only by a spirit of uprightness and humility can his sin be atoned. Only by the submission of his soul to all the Mitzvoth of Alhym can his flesh be made clean. It is only in this manner that one can truly be sprinkled with waters of ablution. Only in this manner can waters of purification truly sanctify it. And only in this manner can he truly direct his steps to walk honourably through all the vicissitudes of his destiny in all the way of Alhym in the manner which He has commanded, without turning either to the right or to the left and without overstepping any of the words of Alhym. Then indeed will he be acceptable before Alhym like an atonement offering which meets with His pleasure, and then indeed will he be admitted to the covenant of the community forever.

This is for the man who would bring other to the inner vision, so that he may understand and teach to all the B'nai Or the real nature of men, touching the different varieties of their temperaments with the distinguishing traits thereof, touching their actions throughout their generations, and touching the reason why they are now visited with afflictions and now enjoy periods of well-being.

All that is and ever was comes from the Alhym of knowledge. Before things came into existence He determined the plan of them; and when they fill their appointed roles, it is in accordance with His glorious design that they discharge their functions. Nothing can be changed. In His hand lies the governance of all things. It is Alhym who sustains them in their needs. A man may choose to go against the will of Alhym but the plan of Alhym never ceases to exist. Alhym will choose

others to fulfil his plan accordingly and the evil man who speaks out against Ruach ha'Kodesh shall not be forgiven and his lot shall be with those who lie within the final fires of Gehinnom without ever having rest in Paradise.

Now, Alhym created man to rule the earth, and gave to him the spirit of truth.

The origin of truth lies in the Fountain of Light, and that of perversity lies in the Wellspring of Darkness that belongs to Azazel. All who practice righteousness are under the kingdom of Sarot haKodesh (The Holy Prince of Lights), and walk in the way of light; whereas all who practice wickedness are under the kingdom of Azazel, however, even those who practice righteousness, even the tzadikim, are able to fall into error and to lose their reward. All of their guilt and their deeds of transgression are the result of his kingdom; and this, by the perfect plan of Alhym, will continue until the time appointed by Him. Moreover, all the afflictions of the sons of men and all their moments of suffering are due to their wicked ways. All of the evil spirits that watch the sons of men desire to cause the B'nai Or (Sons of Light) to stumble. However, the Alhym of Yisrael and the Mashyakh of Yisrael, the Herald of Truth, are always there to assist the B'nai Or. Any association with the sons of Azazel, Alhym detests, and He detests all wicked ways to the end of time.

Therefore, the B'nai Or shall flee from every evil and everything that resembles it.

They shall not be angry, for anger leads to murder, nor jealous nor controversial nor wrathful; for of all these things murders are engendered. They shall not be lustful, for lust leads to fornication, neither foul speaking neither with uplifted eyes; for of all these things adulteries are engendered. The B'nai Or shall not be a reader in omens, since it leads to idolatry, nor an enchanter nor an astrologer nor a magician, neither be willing to look at them; for from all these things idolatry is engendered.

The B'nai Or shall not permit a lie to pass their lips, since lying leads to theft, neither greedy neither conceited; for from all these things thefts are engendered. The B'nai Or shall not murmur, since it leads to blasphemy, neither self-willed neither one who thinks of evil thoughts; for from all these things blasphemies are engendered.

But the B'nai Or shall be meek, since the meek shall inherit the earth and they shall be long-suffering and merciful and guileless and quiet and kindly and always fearing the words which you have heard. The B'nai Or shall not exalt themselves, neither shall they admit boldness into their souls. The soul of the Son of Light shall not be associated with the proud, but with the righteous and humble they shall walk. The sufferings that befall them, they shall receive as good, knowing that nothing is done without the wisdom of Alhym.

This is the rule for all members of the community - that is, for such as have declared their readiness to turn away from all evil and to adhere to all that Alhym in His good pleasure has commanded.

First, they shall prove that they are mature and ready to stand the trials that often come upon the B'nai Or.

They shall keep separate from those who are stubborn and shall keep their distance from their assemblies for fear of becoming tainted with their poison of falsehood.

They shall belong to the community in both doctrines and in economics.

They are to abide by the decisions of the Knushta and their Tzadikim, the same being kahnim that still observe the covenant of circumcision, and of the majority of the community that stand firm in it. It is by the vote of the Knushta and their Tzadikim that all matters doctrinal, economic and judicial are to be determined.

They are to be united in all of their pursuits to practice truth, meekness, righteousness, justice, chastity and decency, with no one walking in the stubbornness of his own heart or going astray after his heart or his eyes or his fallible human mind.

Furthermore, they are to be united in removing the impurities that may remain within themselves, and in the same manner all stubbornness.

They are to establish in Beit Yisrael a solid basis of truth and display it to all the sons of men in and outside of the Light.

They are to unite in an unbreakable bond forever by oath.

They are to extend forgiveness to all among the kahnim that have freely enlisted in the cause of holiness, and to all among the laity that have done so in the cause of truth, and likewise to all that have associated themselves with the community.

They are to make common cause both in the struggle and in the result of it.

They are to regard as anathema all that wilfully disobey Torah.

And this is the manner in which all those ordinances are to be applied within the community.

Everyone who is admitted to the holy community is to enter into a covenant of Alhym in the presence of all the fellow servants in the cause and to commit himself by a binding oath to return with all his heart and soul to the Mitzvoth of the Torah of Moshah, as that Torah is revealed to the B'nai Tzadik - that is, to the kahnim who still keep the Covenant and seek the will of Alhym - and to a majority of their co-covenanters who have volunteered together to adhere to the truth of Alhym and to walk according to His Will.

He that decides to commit himself is to keep his distance from all the sons of men who are disobedient and who walk in the path of wickedness; for such men are not to be seen as standing in the Covenant inasmuch as they have never sought nor studied the Mitzvoth of Alhym in order to find out on what more deeper points they may illegally gone astray, while in regard to the things which stand obviously revealed they have acted arrogantly. They have thus incurred the angry judgment of Alhym and caused Him to take retribution upon them with all the curses threatened in the Covenant and to cause great judgments upon them that they be finally destroyed without leaving a remnant.

No one is to go into water in order to attain the purity of holy men. For men cannot be purified unless they repent of their evil deeds. Alhym regards as impure all that transgress His Word. No one is to have any association with such a man either in work or in goods, lest he bring upon himself the penalty of a tribunal. Rather he shall stay away from such a man in every respect, for the Scriptures say: "Keep away from every thing that which is false" (Sh'mot 23:7). No member of the holy community is to abide by the decision of such men in any matter of doctrine or law. He is not to eat or drink of anything that belongs to them nor receive anything from them except it be for cash, even as it is written: "Discontinue from man whose breath is in his nostrils, for as what is he reckoned." (Isaiah 2:22) All that are not seen as standing in the Covenant must be put aside, and likewise all that they posses. A holy man must not rely on works of vanity, and vanity is what all of them are that have not recognised the Covenant of Alhym. All that spurn His Word will Alhym remove from the world. All of their actions are as filth before Him, and He regards all their possessions as unclean.

When a man enters the covenant, with a single mind to act in accordance with all the foregoing ordinances and formally to ally himself to the holy community, examinations are to be made concerning his temper in human relations and his

understanding and performance in matters of doctrine. These examinations are to be conducted jointly by the kahnim who have undertaken in a united force to uphold the Covenant of Alhym and to administer all of the Mitzvoth that He has commanded, and by a majority of the laity who have likewise undertaken concertedly to return to that Covenant. Every man shall then be registered in a particular rank, one after the other, by the standard of his attitudes and their performance are to be reviewed, however, year by year, some being then promoted by virtue of their understanding and the integrity of their conduct, and others demoted for their waywardness.

When anyone has a charge against his neighbour, he is to prosecute it truthfully, humbly and humanely. He is not to speak to him angrily or condescendingly or in any wicked manner. He is not to bear hatred within his heart. When he has a charge against him, he is to proffer it then and there and not render himself liable to penalty by holding on to a grudge. Furthermore, no man is to bring a charge publicly against his neighbour unless he proves it by witnesses.

This is the procedure that all members of the holy community are to follow in all dealings with one another, wherever they dwell.

Everyone is to obey his superior in rank in all matters of work and funds. But all are to dine together, worship together and take counsel together whenever and wherever it is possible.

Wherever there are ten who have formally enrolled in the holy community, one who is a priest is not to leave their company. When they sit in his presence, they are to take their places according to their respective ranks; and the same order is to obtain when they meet for common counsel.

When they set the table for a meal or prepare wine to drink, the priest is first to put forth his hand to invoke a blessing on the first portion of the bread and wine.

In any place where there happen to be ten such persons, there is not to be absent from them one who will be available at all times, day and night, to interpret the Torah, each of them doing so in turn.

The general members of the community are to keep observance of the set time times of the year for the reading of the Books of Scriptures, studying Torah and worshipping together.

When the community gathers, the kahnim are to occupy the first place. The elders are to come second; and the rest of the people are to take their places according to their respective ranks. This order is to obtain alike when they seek a judicial ruling, when they meet for common counsel, or when any matter arises of general concern.

Everyone is to have an occasion to speak his opinion in the common council. No one, however, is to interrupt while his neighbour is speaking, or to speak until the latter has finished. Furthermore, no one is to speak in advance of his prescribed rank. Everyone is to speak in turn, as he is called upon.

In meetings held in the public, no one is to speak on any subject that is not of concern to the holy community as a whole. If the superintendent of the general membership or anyone who is not of the same rank as the person who happens to be raising a question for the consideration of the community, has something to say to the gathering, he is to stand up and declare: I have said something to the gathering; and only if they permit him, is he to speak.

If any man in Yisrael wishes to become affiliated with the congregation of the community, the superintendent of the general membership is to examine him as to his intelligence and his actions and, if he then embark on a course of training, he is to have him enter into a covenant to return to the truth and turn away from all perversity. Then he is to make sure that

he knows all of the ordinances of the holy community.

Afterwards, when that man comes to present himself to the general membership, everyone is to be asked his opinion concerning him. And his admission to or rejection from the congregation of the community is to be determined by general vote.

No candidate, however, is to be admitted to the prescribed state of purity enjoyed by the general membership of the community until, at the completion of six months to one year, depending on his spiritual attitude and his performance. The kahnim shall be responsible for making the proper reviews of the man. Meanwhile he is to have no stake in the common funds of the community.

After he has spent the satisfactory amount of time within the community, the members shall gather together in order to review his case, as to his understanding and performance in matters of doctrine and all essential matters. If he is then approved by a vote by the kahnim and of a majority of their fellow workers, they are to have him bring with him all his property and the tools of his profession. These are to be committed to the custody of the minister of works. They are to be registered by that officer into an account, but he is not to distribute them for the general benefit.

Not until the completion of an additional three to six months among the members of the community is the candidate to be admitted to the common table. When however, the appropriate amount of time has been completed, he is to be subjected to a further review by the kahnim, and if it then he is approved for full admittance into the community, he is to be registered in due order of rank which he is to occupy among his brethren in all matters pertaining to doctrine, judicial procedure, degree of purity and share in the common funds. After such a time his counsel and his judgment are to be at the disposal of the community.

And these are the rules to be observed in the interpretation of the law regarding forms of speech.

If there is found within the holy community a man who deliberately lies in the matter of his possessions, he is to be regarded as outside the state of purity entailed by membership, and one fourth of his food ration shall be removed.

If a man gives an answer to his neighbour defiantly or speaks violently so as to undermine the composure of his brother, and in so doing ignores the orders of one who is registered as his superior, his wages for personal use are to be levied a second tithe for one year.

If a man, in speaking about anything, uses the Divine Name that is held above all, or if, in a moment of sudden anger or due to a personal reason, he curses the kahnim, he is to be put out and never to return to formal membership in the community.

If a man speaks in anger against one of the kahnim, his wages for personal use are to be levied a second tithe for one year, placed in an area of isolation, and regarded as outside the state of purity entailed in membership of the holy community. If, however, he spoke unintentionally, he is to be levied a second tithe for three months.

If a man denigrates his neighbour unfairly, and does so intentionally, his wages for personal use are to be levied a second tithe for one year and regarded as outside the state of purity entailed in membership of the holy community.

If a man speaks with his neighbour in guile or consciously practices deceit upon him, his wages for personal use are to be levied a second tithe for six months. If however, he practices the deceit inadvertently, his wages for personal use are to be levied a second tithe for three months.

If a man defrauds the community, causing a deficit in its funds, he is to make good that deficit, if he lacks the means to do so, his wages for personal use are to be levied a second tithe for one month.

If he harbours a grudge against his neighbour without justifiable cause, his wages for personal use are to be levied a second tithe for six months to a year. The same is to apply also to anyone who takes personal revenge on his neighbour in any respect.

Anyone who indulges in offensive speech, the personal wages of the offender are to be levied a second tithe for three months.

Anyone who interrupts his neighbour in a public session is to be levied a second tithe against his personal wages for the span of ten days.

Anyone who lies down and goes to sleep at a public session without being ill is to be levied a second tithe against his personal wages for thirty days.

Anyone who leaves a public session without cause and without reason for as many as three times during one sitting is to be levied a second tithe against his personal wages for ten days. If he leaves while everyone else is worshiping before the altar, he is to be levied a second tithe against his personal wages for thirty days.

If a man spits in the midst of a public session without good cause, he shall be levied a second tithe against his personal wages for thirty days.

If a man opens his cloak in order to expose his private parts among women, he shall be levied a second tithe against his personal wages for thirty days.

If a man indulges in absurd laughter, he shall be removed from

all community activity for thirty days and shall labour in isolation.

If a man slanders his neighbour, he shall be regarded as outside the communal state of purity for one year, and he shall be levied a second tithe against his personal wages during that span of time. But if he slanders the entire community or the congregation, he is to be expelled and never return.

If a man complains against the whole basis of the community, he is to be expelled forever.

If he complains against his neighbour without just cause, he is to be levied a second tithe against his personal wages for six months.

If a the spirit of a man wavers so far from the basis of the community that he betrays the truth and walks in stubbornness of his own heart, but if afterwards he repents, he shall be levied a second tithe against his personal wages for two years. During the first, he shall be regarded as outside the communal state of purity altogether. During the second he shall be excluded from the common table and occupy a place behind all the other members. At the completion of the two years, the membership in general shall hold an inquiry concerning him. If it then decided to readmit him, he shall again be registered with duly assigned rank and thereafter he too shall be called upon to render his opinion in deliberations concerning the ordinances.

If a man has been a formal member of the community for two to ten years, but then, through spiritual relapse, betrays the principles of the community and removes himself from the general body in order to walk in the stubbornness of his own heart, he is never to return to formal membership in the holy community. No member of the community is to associate with him either by recognising him as of the same state of purity or by sharing property with him. Any member who does so shall be accountable to the same sentence, therefore being expelled.

In the High Court of our Lord's relatives (The Beit-Knushta d'Shemishqo), there shall be twelve persons from among the laity and fifty-eight kahnim schooled to perfection in all that has been revealed of the entire Torah. These shall be overseen by the chief father among the fathers. Their duty shall be to set the standard for the observance of Torah, truth, righteousness and justice, and for the exercise of charity and humility in human relations; and to show how, by control of impulse and contrition of spirit, faithfulness may be maintained on earth; how, by active performance of justice and passive submission to the trials of chastisement, iniquity may be cleared, and how one can walk with all men with the quality of truth and in conduct appropriate to every occasion.

So long as these members exist in the Beit Yisrael, the foundation of all of the communities will rest securely on the basis of truth. It will become as a green plant never dying. Insofar as the laity are concerned, it will be indeed a sanctuary; and insofar as the priesthood is concerned, it will indeed constitute the basis for a true holy of holies. The members of the community will be in all justice the witnesses of the truth of Alhym and the elect of His favour, effecting atonement for the earth and ensuring the requital of the wicked. They will be a strong and tried fortification and precious cornerstone (Isaiah 28:16), which shall never be shaken or moved from their place.

As for the priesthood, they shall be a seat for the holy of holies, inasmuch as all of them will then have knowledge of the Covenant of justice and all of them be qualified to offer what will be a pleasant delight to Yahuah.

And as for the laity, they will constitute a household of integrity and truth, qualified to maintain the Covenant as an everlasting oath of allegiance. They shall prove acceptable to Alhym, so that He will remove from the earth all of its guilt, bring final judgment upon the wicked, and all evil shall no longer exist.

When these members have undergone, with blamelessness of conduct, a two-year training in the fundamentals of the Church, they shall be segregated as especially sacred among the formal members of the community. Any knowledge which the one who explains the Torah and the ordinances and the doctrines may acquire but which may have to remain hidden to the ordinary layman, he shall not keep hidden from them; for in their case there need be no fear that it might provoke apostasy. For if the heart of a man is within Adonai Yahushuah the seed of apostasy will not be planted.

When these members exist in Erets-Yisrael, they are to be kept separately from any wife or husband, to the end that they may indeed go into the wilderness to prepare the way. (Isaiah 40:3)

No member of the community who blatantly deviates even in the smallest of the halakha is to be permitted to come into contact with the purity enjoyed by these specially holy members or to benefit by their counsel until his actions be free of all perversity and he has been readmitted by the common council by decision of the general membership and thereupon reinstated in his rank. The Torah and the Halakha are the same for all members of the community.

These are the rules of conduct for the men of purity and holiness in their dealings with one another.

If any of those that have been admitted to the degree of special sanctity, that is, to the degree of those that walk blamelessly in the way as Alhym has commanded, transgress a single word of the Torah of Moshah either blatantly or deviously, he is to be excommunicated and never to return. No other person in the degree of the specially holy is to have anything to do with him in the sharing either of property or of counsel.

If, however, that one erred inadvertently, he is to be banned from providing any counsel for the span of two years provided his actions have been rectified and the judgment of the High

Court approves his readmission. He shall prove to be perfect in his attendance at general assemblies, in study and in frame of mind, and if he has not meanwhile committed any further act of oversight.

When these provisions are observed, the Ruach ha'Kodesh will indeed rest on a sound foundation; truth will be manifest eternally; the guilt and treachery of sin will be removed; and atonement will be made for the earth more effectively than by any flesh of burn-offerings or other sacrifices. The oblation of the lips will be in all justice like the former pleasant savour on the altar; righteousness and integrity like the free-will offering which Alhym accepts. At that time, the members of the community will constitute a true distinctive temple, a genuine holy of holies, wherein the priesthood may properly gather together, and a true distinctive synagogue made up of the laity walking together in integrity.

The High Court alone, or those whom they appoint, are to have authority in all judicial and economic matters, and it is by their vote that the ranks of the various members of the community are to be determined.

The property of the members of the High Court shall not to be put into a common collection with the other members of the community who may still be addicted to deceit and may not yet have achieved that purity of conduct that leads them to keep apart from wickedness and to walk in integrity. The chief father among fathers shall receive a tenth of the tithe for his necessary expenses.

Conclusion

If you do these observances in accordance with what I, Ya'aqub, have here written to you, you shall find favour with Alhym, walk in peace and your blessings from Maran shall increase.

** Also referred to as the "Manual of Discipline"*

Sefer Ha'Makom

All this, whatsoever that is good, moving in the heavens or on earth, is from the hand of Yahuah. When you have surrendered all material things, then you may enjoy and say "Praise, Praise!".

When a man who comes to a proper understanding and knowledge of the True Alhym, what trouble can there be to him who has beheld the Holy Unity?

He, the Holy Alhym, is like a circle, luminous, pure, wise, and self-existent. All who worship what is not real enter into the darkness, but those who worship that which is real enter into the Holy Light.

All who worship what is not the True Alhym, enter into darkness, but those who worship the True Alhym from His Temple, enter into the Holy Light that has been prepared for them by Adonai Yahushuah; they have life because the Right Hand of Yahushuah, His Divine Presence, has taught the True Torah to the people of Alhym.

There are the worlds of the spirits which is covered with total darkness. Those who have performed works without having arrived at a proper knowledge of Yahuah and His religion, go, after death, to those worlds of the spirits and are given the opportunity to learn and to live and receive rest in the Lord.

In this way, if they are successful in their learning, they are able to overcome death and never see it and sin does not walk behind them nor does she stand in the door of their houses. Such a man has overcome death, and he obtains immortality from Alhym.

The door of Truth is covered with a golden seal. Open it, disciple! Open it so that you may behold the the True Light.

Lord Yahushuah, gather Your people and increase Your light to the nations so that they may see Your beautiful form. You are Alhym who resides in this place.

May Alhym lead His people to blessing, to the good path, for it is He who knows all things. May He keep His people from a crooked path and let all the people of Alhym give Him the fullest praise.

Praises/Tehillim

A Psalm for Morning.

Yahuah, You grant grace and are full of mercy.
You are Alhym, the king of kings over all the earth.
You, O King, are full of peace,
and You grant eternal life.
You, O Adonai, are the source of life,
and You sit above the holy ones.
Adonai, You are worthy of all praise and honour
and Your people stand in devotion to Your Name.
Adonai, You are the creator of the sun,
and You are the creator of the moon.
Adonai, You sit upon the great throne,
and three flaming pillars of fire surround You.
Adonai, I stand in awe of Your Name,
and I devote myself to Your Three Pillars of fire.
The first pillar of fire - The Holy Word.
The second pillar of fire - The Holy Tradition.
The third pillar of fire - The Holy Revelation.
All praise, honour and glory to You, O Adonai Yahuah.

A Psalm

Without You the Perfect Way of Truth can not be found
and without You not even one thing is accomplished.
It is You who have taught Your people knowledge, wisdom and
understanding
and all things are in Your hands.
There is no deity that compares to You, Holy King of Yisrael,
but there is One Alhym and His Name is Yahuah.
There is no one who is able to stand up against Your counsel
and there is no one who is able to fully understand Your holy
work in the world.
No man is able to understand the depths of Your mysteries
And no man is able to understand the power of Your strength.
Who can gaze upon Your glory
and what is the son of man compared to Your awesome works?
Why should You even consider the outcome of a man
when he is nothing but dust and his residence being made of
the bed of worms.
Man is nothing but moulded clay in Your hands
but he soon returns to the earth.
Without You the Perfect Way of Truth can not be found
and without You not even one thing is accomplished.
It is You who have taught Your people knowledge, wisdom and
understanding
and all things are in Your hands.
All praise, honour and glory to You, O Adonai Yahuah.

A Psalm

O Adonai Yahushuah, how can I properly sing Your praises,
My Lord, I am but a mere man with no voice to honour You,
Yet my heart sings forth melodies that only You can hear.
My Adonai Yahushuah, you make the harp of my heart spring
forth,
Adonai, although I be just a man, my heart is only for You,

And my song, O Adonai Yahushuah, goes forth to Your throne.

A Psalm

Praise Yahuah.
Praise the Alhym of truth.
Praise Yahuah.
Praise His Name you heavenly beings.
Praise Yahuah.
Praise the Alhym of Yisrael.
Praise Yahuah.
Praise His Name you princes of the earth.
Praise Yahuah.
Praise the Alhym of Light.
Praise Yahuah.
Praise His Name you maidservants.
Praise Yahuah.
Praise the Alhym of Salvation.

A Psalm of Three Facets

Praise Yah.
I was smaller than all those among my brethren, and the youngest of all those among the sons of my father. He made me to be shepherd for his flock, and as one who rules over the young goats of his flock.
With my hands I have fashioned a flute and with my fingers I have fashioned a lyre. I have given glory to Yahuah, and I have chanted His tehillim with all of my soul.
The mountains and the hills do not have a voice to sing forth His tehillim, but the trees know of the words of my song and the flocks know of my deeds.
But who could possibly speak of all of the righteous works of Yahuah? What man can sing of all of His works? Alhym can see and hear all things.
All of my brothers were standing before Alhym when His Mashyakh came to anoint His chosen one. They were all standing in the sunlight with their beautiful forms, tall and

beautiful! And they did many works, but Alhym did not choose them, for they disregarded His Torah; instead Mashyakh came unto me and anointed me with holy oil.

He came and He walked through all tribes of my brothers standing there and He came to me and chose me from behind the flock, and anointed me with holy oil as a prince of His people, and as a ruler among the Children of the Covenant which He made with His people.

A Psalm

Come together you peoples, and make the Halakha of Yahushuah known to all the goyim. Do not shrink back with fear in making known to all the goyim His strength and majesty! Ruach ha'Kodesh will be given unto you to make known the glory of Yahuah to all the goyim, and to cry out with a loud voice to make known His works.

By the speech of His people will Alhym make known, even to those who are without understanding, all of His works. Even those who stand afar from His gates shall hear of His works and of His Yahushuah! For Al-yon [the Most High] Yahuah, the Alhym of Ya'aqub [Jacob], will make His majesty and strength known over all the face of the earth.

And those who give glory to His Name and obey His Torah in righteousness are considered by Alhym to be bringing Him an offering of thanksgiving, and the right hand of the Son of Alhym will offer up a righteous offering of sweet smelling incense.

A Psalm

From the house of the Tzadik will the voice of truth be heard throughout the entire inhabited earth, and the tehillim of the assembly of the Khasidim will be occupied with the righteous works of Alhym and making them known unto the world.

When the Khasidim come together as a community in order to make tehillim or to eat or to drink at the table, they will speak of the knowledge that Alhym gives to the Right Hand of His Son

who in turn shall dispense it to His Khasidim, thereby making them strong in His Word.

They will hear His voice and they will know His teaching, for they have meditated on Torah of Alhym day and night and they know of His strength and they are comforted thereby.

But this is not so for the wicked. For their knowledge is of things which originate in the darkness and have no regard for the Torah of Alhym. Their lot will be with the thorns in the wilderness, where there is no rain and where the sun makes the land parched and the cold of the night chills the bones to death. But Alhym has compassion upon His Khasidim with His eyes of righteousness and He shows forth great mercy over those who glorify Him and consider His Torah and meditate on it day and night. Even during the times of trials does Alhym bring Yahushuah to His loyal ones.

A Psalm

Blessed be Yahuah who brings redemption to His humble people, the sheep of His flock!

Praise Yah!

Blessed be Yahuah who makes a safe way for His humble people, to remove them from the snare of the goyim.

Praise Yah!

Shout out the tehillim of Yahuah! Shout out His tehillim! Shout out His righteous works to all the goyim.

Praise Yah!

Alhym lifts up and blasts the shofar unto His people and they hear His voice, and Ya'aqub [Jacob] comes near unto Him always, for He has chosen the Assembly of Yarushalyam forever.

Praise Yah!

A Psalm

Praise Alhym in the midst of the congregation of the people.
Make known His Name and His righteous works among all the
peoples of the goyim.

Praise Yah for His faithful Word.

Praise Yah!

Praise Yah for His safekeeping reminders.

Praise Yah!

Praise Yah for His ever present Voice.

Praise Yah!

Praise Alhym for His Three Pillars of the True Faith.

Praise Yah!

A Psalm

By the rivers of Babylon, there they slept.

Yes, they slept, while their men did not call Tzion to
remembrance.

On the willows in its midst, they placed their harps.

For there, those who led them captive demanded their women
to sing songs.

Those who tormented the people demanded songs of joy:

"Sing us one of the songs of Tzion!"

O Adonai, how can they sing the songs of Yahuah in a foreign
land?

If they forget You, and if they forget Yerushalyam,
their hands will forget how to write.

Let their tongues stick to the roof of their mouths if they do not
remember you;

Remember, Yahuah, against the children of Edom, the day of
Yerushalyam;

who said, "Raze it! Raze it even to its foundation!"

For those who have been taken into captivity

have become the daughters of Babylon, doomed to destruction,
for they have forgotten Your Torah and because of this
they will deceive many with their own words.

They will write a book and they will teach in Your Name,

and they will call it the Book of the Torah, and the books of
Your servant Moshah,
but it is not Your book and it is not Your words,
and Aharon and the sons of Aharon testify against them,
for what they teach is not truth, but is a lie.
They have forgotten Your holy tongue and they have chosen for
themselves signs and symbols to write their book of lies
– signs and symbols that You did not breathe.
You will cast them away, O Adonai, from before Your Presence,
for they have become unfaithful in Your eyes.

A Psalm

Great is Yahuah, and greatly to be praised,
in the city of our Alhym, in His holy mountain.
Beautiful in elevation, the joy of the whole earth,
is Mount Tzion, on the north sides,
the city of the great King.
Alhym has shown Himself in her citadels as a refuge.
For, behold, the kings assembled themselves,
they passed by together.
They saw it, then they were amazed.
They were dismayed.
They hurried away.
Trembling took hold of them there,
pain, as of a woman in travail.
With the east wind, you break the ships of Tarshish.
As we have heard, so we have seen,
in the city of Yahuah of Hosts, in the city of our Alhym.
Alhym will establish it forever.
Selah.
We have meditated on Your khesed [mercy, loving-kindness],
Alhym,
in the midst of Your Temple.
As is Your Name, Alhym,
so is Your praise to the ends of the earth.
Your right hand is full of righteousness.

Let Mount Tzion be glad!
Let the daughters of Yahudah rejoice,
Because of Your judgments.
Walk about Tzion, and go around her.
Number its towers.
Mark well her bulwarks.
Consider her palaces,
that you may tell it to the next generation.
Because this One is Alhym, our Alhym forever and ever,
and He will be our guide (even) unto death.

The Way of the Assembly

The following are sample passages from Derekh d'Kehilla (The Way of the Assembly) by Ya'aqub ha'Tzadik. Additional passages will be made available in English as soon as possible.

Note: The titles in bold above various passages are not a part of the original text.

On the Organisation of the Holy Assembly

In every region, those in authority over you in Yerushalyam shall appoint bishops, elders and deacons among you for the proper administration of the Assembly of Alhym throughout all the world. And let nothing take place without the notice and approval of the bishop appointed over your region.

It is the duty of all those who profess faith in Yahushuah Mashyakh ben Alhym to come together on each Shabbat to hear the Torah for instruction in doing what Torah teaches the people of Alhym to do with their hands and with their hearts and their mouths. The congregation should read from Torah and the Prophets and the Besura and the letters we have sent, reading parts of the Scriptures in the morning and parts of the Scriptures after the morning [[in the afternoon]]. Beginning with the head of the year should the Scriptures begin to be read by the reader or by a scribe. At the completion of the year the

congregation will have read from all the Books of Mosha.

Each congregation shall have an appointed chief servant ["rosh eved"] among the people of the community who is trustworthy, who is not addicted to strong drink and who is not given over to the cravings of the world.

The chief servant among the community of the faithful should appoint unto the congregation qualified readers, from among the brothers and the sisters, to read from the Scriptures.

Let the brothers among you read from the Books of Mosha and the Besura and the sisters among you to read from the Prophets and the letters in which we have sent to you. The reading from the Scripture shall be in our [Aramaic/Hebrew] language and in the [local] language of the people of the congregation if they do not speak our language. And if it is seen appropriate, appoint also the children from among the sons to read. If there is a priest or a son of Aharon or the kins-people of Adonai among you, let them come up first to read from Torah, but do not appoint a priest or son of Aharon or a brother or sister of Adonai as a permanent reader among the people, lest pride be created within his heart and he begins to slumber in the faith and say that he is the sole teacher of the congregation. No brother shall ever claim superiority over another brother because of the colour of his skin, the tribe from which he originates, or because [the nation] of his father or his mother.

On Converts

If a man desires to enter into the community as a follower of Mshikha, let him first be examined as to his faith, and if found worthy of the Holy Bread, let him be baptised in the Name of the Father and of the Son and of the Ruach ha'Kodesh, according to the tradition you have been taught by Adonai Yahushuah. But take care that he is not an enemy in the skins of a sheep, walking within the congregation and devouring everyone he encounters. Take care that he is not appointed to

the service of the congregation and its people too soon after his conversion lest he be filled with pride and lead the people astray by his actions. He must first be found worthy.

If this man who has desired to enter into your community has not been found worthy of the Holy Bread, and lacks understanding, and is unable to bear the yoke of Torah upon him, let him sit and learn from what we have previously written to you, that is, the two ways, that which leads to life and that which leads to death. Let him partake of the bread of fellowship which has been set aside for the gentiles and for those who come to you who are hungry, but who are like little children, not able to partake of the full meal of Adonai.

Unity of Believers

Be at peace with those among you who have come to believe in Mshikha, but who are unable to take upon themselves the full yoke of Torah, for what man is able to bear the full yoke and not sin? Let him therefore learn the faith of Mshikha and then let him learn of the Torah of Alhym. All those who have come to believe in Adonai Yahushuah Mashyakh ben Alhym are united in one body and in one faith and are guided by Ruach ha'Kodesh, and are all brethren in one fellowship. The Assembly which has been appointed at Yerushalyam by the hand of Alhym is the foundation and pillar of the truth and those appointed to her care are guided by Ruach ha'Kodesh and are able to lead you in the pathways of righteousness according to the way of Mshikha.

Regularly Assembling Together

It is written in the Scriptures that when you appear before Alhym for instruction in Torah you must assemble the men and the women and the children and the foreigner [[See Deuteronomy 31:9-13]]. These are each given their seats and places within the congregation. The men who are without wives do not sit with women and the women who are without

husbands do not sit with men. And the women who are unclean due to the issue of blood must remain behind the veil with the other women who are without husbands.

The Daily Declarations

Brethren, let us be bold to proclaim these, our declarations* each day. When you come together you shall say: I declare myself to be a servant of Yahuah Alhym. I declare myself to be one who worships the one and only Yahuah Alhym who is Yahushuah Mshikha. I declare myself to be one who guards our Most Holy Faith from any attack by its enemy. I declare my intentions to be steadfast in the belief of One Alhym who is made known through the Father, Son and Ruach ha'Kodesh, three aspects in One Supreme Alahota. I declare my belief in the Son of Alhym, Yahushuah Mshikha, the only Son of Alhym. I declare my belief in the prophecy of Mosha and the truth of Torah given through him. I declare my belief in the written Word of Alhym the Scriptures given to Mosha and to the Prophets and in the Gospel of Yahushuah Mashyakh ben Alhym. I declare my belief in the Fire of the Word of Alhym. I declare that I will resolutely never permit the Fire entrusted to me as a servant of Alhym to be extinguished as long as there is breath within my body. I declare my rejection of those who encroach upon all that is sacred in the Holy Land. I declare that the traditions and teachings given to us (through the Chosen Twelve)** shall always be within my heart and on my lips, for it was they who gave us, through Adonai Yahushuah: baptism, confession to Alhym and to man, the doctrine (of the Twelve)** , the sacred ministry, anointing by the sacred oil of Yahuah, the gathering together to break the Holy Bread of the Presence, raising up of the Cross before my eyes and before the peoples, assistance and prayer with anointing with oil of those who fall into illness, and observance of and devotion to the Word of Fire of Alhym. I declare my belief in the peaceful life, and I will not take up the sword against my brother. I declare my belief in the Revelation of Alhym through His servants the angels and spirits for the good of all mankind and in the progress to the Great

Light of Alhym. I declare my belief in observing Torah given to Mosha and ratified by being sealed in the blood of the Lamb. I declare that I will resolutely honour and defend the Chair of Mosha (and the Throne of Ya'aqub and the Presence of the Archangel Michael through the continuation of the Twelve Holy Apostles who are always with us)**.

Concerning Death

(Note, the questions are not a part of the original text; the original text here is from Derekh d'Kehilla in a section on mourning of lost loved ones and was composed by +Mar Ya'aqub ha'Tzadik; it was copied into Sefer Avkadmonim by +Mar Yusef I in 216 CE)

What happens to those who die without knowing the Truth about Yahushuah and His Way?

The souls of those who have not yet been purified by the Word before the passing of their body into death, shall go into Sheol for further purification and instruction in the Way.

How long does this take?

For some this will be a period of time consisting of twelve months. After receiving divine instruction from their Lord on matters in which they were either ignorant or refused in their former time on this earth, they shall enter into the joy of their Lord Yahushuah and continually be within his light. When this occurs the soul is released from the bondage of the prison chambers of Sheol and the soul, being a flame originating from Alhym, will enter into Paradise for four months after which they will enter into Olam ha'Ba.

Can we help our relatives get into Paradise or into Olam ha'Ba?

Man is unable to assist the souls of the sinners who have

entered into Sheol or Paradise. They may pray for Alhym to send his holy angels to instruct them, but there is nothing that may be affected in the other world by human hands in this world.

What happens to those who refuse Alhym even after being taught by the angels? There are those who will refuse the light, and by their own choosing do they enter deeper into the darkness of Sheol and eventually, if they refuse the light of Alhym, they will run deep into the bowels of Gehenna. All those who have refused to accept the light ... shall be utterly destroyed, for it was by their own choosing that they remained in the dark prison chambers. In this they sin against Ruach ha'Kodesh because it was the Spirit that was teaching them.

On the Order of Melkhitzadik

The order of Melkitzadik is that better order which has been ordained by Alhym to raise up a high priest, as in the case of Yahushuah Mashyakh ben Alhym, or a priest in general within the congregation of the living Alhym, and has been put into place by the hand of Alhym to remove an evil priest after the order the Aharon.

This Melkhitzadik, neither being a man or an angel by the common understanding of the term, is a creation of Alhym, the king of righteousness and of peace, who remains forever in the heavens, coming down by the power of the Holy Comforter, in the form of a man, residing with the spiritual father of the Assembly, and guides the Assembly in all righteousness with the assembly of the elders of the house of Adonai's kinsmen.

This same one was he whom Yahushuah came after, and was in his likeness. Alhym is the same always, and His Torah never changes. For Alhym is the author of Torah and it is within His right to appoint a priest above that of Aharon, for it was Melkhitzadik who existed before Aharon, and he is the priest of Alhym Elyon [[Most High]].

** This is one of the earliest creeds of the Assembly of Yerushalayim. It was composed during the first century before the expulsion of Jews from Yerushalyam in 135 C.E. There is a marginal note in the Annals that says it was taught by the scribes after the first century Apostles to be read before morning prayers and before Holy Qurbana by the head of the household or congregation.*

*** This phrase was added to the text before the Bar Kokhba rebellion.*

Jews who have abandoned the worship of Alhym

Some of the Yahudym abandoned the fountain of living water and they served foreign deities. But the land in which they were residing was devastated by the enemies; for Your anger and burning wrath poured out against them, making the earth under their feet burn like the desert in the heat of the day so that no man was able to return to that place.

However, even though all of this occurred, You still did not abandon Your remnant, the seed of Ya'aqub [Jacob], and neither did You cast all of Yisrael to the house of destruction, for they did not break Your Covenant. Therefore, You did not forsake Your people to the goyim....

You have allowed Ruach ha'Kodesh to flow over us, bringing blessings to us, in order that we should seek after Your face and seek Your chastisement.

Blessed be Alhym who gives us rest.

Firmly Established in His Way

The heavens and the earth shall hear the teaching of Mashyakh Alhym and no one will stray from His word and they all shall be faithful unto the teaching of His Tzadik...

Those of you who seek after Yahuah, gird your loins in His service. All you who have hope within your hearts, you will find Yahuah in Mashyakh through the true teaching. For Yahuah looks with favour upon the khasidim and calls the Tzadik by name...

Know this: When Mashyakh comes, Alhym will not save any of those who are not firmly established in His Way to walk perfectly in the teaching of this book, for Sheol will no longer exist and Gehinom will be no more....

The Prophetess Hanna Asks Yahushuah Questions

One day during the summer war in Yisrael [2006 CE], when the evil one attempted to raise himself up from Lebanon against the Holy Land, the prophets and prophetesses were gathered together to discuss the revelations which were given unto them over the period of six months, as is their custom.

After the prophets and prophetesses had concluded their speeches, they all stood and began praising the Name of Alhym, and a great light began to shine through all of the windows and everyone became silent.

The room in which the prophets and prophetesses were standing became flooded with a great light and there were numerous angelic beings standing in every place in the room, one beside each person and one in each corner of the room, and one standing near each window and each door. Then the sound of a great shofar blast filled the room and the Son of Alhym appeared in the midst of the people who were gathered

together, and the angelic beings began to sing praises to Adonai Yahushuah unlike any songs the people had heard before.

Then all the angels and all the people began to kneel while some were falling on their faces worshipping Yahushuah Alhym. And all the people were filled with peace, for they had been in a fearful state due to the war raging between the servants of the evil one against the Holy Land.

And Yahushuah said unto the people: "Stand up and be at attention, for the words I speak unto you are from the Throne in Heaven." Then Yahushuah sat down in a chair that the people had made for Him as a symbol of His Presence, and all the people stood up and were clasping their hands together as a sign of reverence to Alhym.

Then Yahushuah said unto the people: "Your service to Alhym has been favourable and you shall each be rewarded according to your faith and your work in the Truth. You have questions about the mysteries that have been given unto you in dreams and visions." Adonai Yahushuah then looked upon Hanna, the cousin of the High Priest of Yerushalyam, and He pointed to her and said: "Come, My daughter, sit here and inquire of the visions and speak from your heart that which is perplexing My people."

And Hanna came to Yahushuah and sat before Her Alhym and she placed flower petals upon His feet and worshipped Him and she began speaking.

Yahushuah placed His hand upon her head, and Hanna said: "O Lord Yahushuah, I am not worthy to ask You any type of question." At this Yahushuah said: "You are My daughter in the one Faith that I have shown to you from your childhood, and you are loved by Us."

And Hanna said: "O Lord, Yahushuah, I know that You are the Creator of all living things, Adonai Yahushuah, but there are

many people who are confused by the hidden teachings that have been made manifest in our day. They see You in many different forms and become confused and do not know which way to turn. There are some people in Your own flock, but because they are from different cultures they see You in different forms and when the people of the world look upon these different forms as known by the various communities of Your people, the world becomes confused.

Adonai Yahushuah, please speak to me; what forms of devotion have You taught the holy teachers who worshipped You in ancient times, to assist in achieving perfection in Your Way? And, Adonai Yahushuah, which form is it that Your servants are to look upon?

I offer unto You my complete obedience, in whatever form You manifest Yourself, be it on earth or in heaven, in all the directions of the wind, north, south, east and west. Please explain to Your people and to the world the various manifestations and their meanings for us today. I bow to Your precious feet."

Yahushuah said unto Hanna: "My daughter, for people to achieve perfection in the Truth of the Way, they must observe the whole Torah. To observe Torah you must love Yahuah your God and worship Him alone, and secondly you must love your neighbour as you love yourself. However, My child, you can not observe Torah properly if you do not first do these two things. After this you can begin to achieve perfection in the Truth of the Way. This is the teaching you must tell the people of this world.

You must not run toward Torah, for if you race toward it without new sandals upon your feet, your feet will begin to ache and you will become tired. After you tire out you will begin to fail and become frustrated. I teach Torah Observance through a gradual process in which every child is able to grasp. The Holy Mother will lead those with a clean heart to know and to understand what it is that Alhym requires of His people.

I have made Myself known to the world in many forms. In Israel I am known as Yahushuah, and I was in My servant Ya'aqub. In Yanduah [India] I am known as Yesu` and Isa, and I manifested My physical form in the birth of a man known as Qurishanah to dispel the darkness from My people in that land. In each land I am known to My people, for they always know the voice of their Shepherd.

In this day I have manifest Myself as a teacher unto the world to bring light to My sheep and to open the door to peace and salvation to the world. I have physically manifest My right hand unto the people of your generations and it is through this manifestation that I bring the Will of Alhym and His Torah to those with a clean heart and to those with patience and to those who have ears to hear the sayings of the Father, for it is these people who are devoted to the Presence of Alhym. I have made Myself known in many forms, but in this day, in your world, I have one form and I have one voice and I am making it known to the world in your generations. Tell My people to stand up and be attentive, for I am speaking to them this day.

Remember this, My child, that We are making a covenant with Our people, the stock of your own people, and We shall have the Book of the Truth revealed clearly to Our people on this earth in your world and wherever this book is, there shall be the Presence of Alhym, if the one who obtains it has a clean heart.

After We make the covenant I shall speak to My people exclusively through the revelation of My right hand; and My right hand shall be a teacher unto the people of Alhym and He will also teach the world that which is required of Alhym in His Torah and thus they shall reach perfection in the Truth of the Way.

And when He sits in the chariot [merqava] of the tabernacle [mishqana] in the Temple [miqdash] He shall send out the teaching of the Father which is the Torah and all that is

required in the Way for all people to come to understand the Truth. I tell you the truth, a great light will go out of the Temple and it shall be My guide for the people of Alhym and they will quench their thirst with the waters of the Spirit.

I have set My right arm on this earth, in your world, upon the chariot of the tabernacle and I have set up My Temple and He shall reside there within it and He shall teach the sheep and the world from that place and His voice shall be that of Mine and My people shall hear Him and shall obey Him and they will know that it is I who speak unto them. You know His name and you know that He is a gentle man, like an angelic one, strong as an oak, the royal one in whom I have chosen, Michai, whom the archangel Michael is with and whom resides Ya'aqub My servant and Aharon the High Priest. He has been born in your world from Our servants and was known among the ancient land of His people as Ayapah and is still known by this name among those who devote themselves to this particular form. He is My right hand in this last age."

Then Yahushuah gave the people an admonition saying: "You are not to speak of these matters until the day in which I instruct you. I will appear on a day in which you do not know and I will give you instructions as to when you shall speak of these matters. This word is faithful. I have said it and it shall be so."

After this Yahushuah stood up from the place in which He was sitting and the people all bowed before Him and began singing beautiful praises to Him. While the people were singing Yahushuah held the hand of Hanna in His right hand and said unto her, "My precious daughter, tomorrow you shall see My Kingdom which has been prepared for My sheep." And Hanna wept with joy and bowed before Yahushuah and said: "Your will be done, O Adonai Yahushuah."

When the people had concluded their songs Yahushuah healed many of them who had been afflicted with severe illnesses and

He told them, "Go and be at peace and walk in the Name of Alhym."

And then He and the angelic beings departed from that place and the people once again began singing to Him and did not conclude the singing of praises until the next morning when the sun began to rise.

That morning all the people washed themselves in the customary manner and partook of the Holy Bread from the Table of Adonai and each went to their homes singing.

On that day the sisters from among the Shomerim [guardians] of the Faith gathered together in the same place...

The Truth of Messiah will Prevail over all Darkness

Introduction

These words were given by an angelic apparition to more than twenty members of the Nesarim Assembly of Jerusalem assembled in the Holy City on May 7, 2005. The same words were given in China among a group of twelve Mshikhani school students on the same day through an angelic apparition. The month "after the month of Elul" is Tishri and corresponds to September/October and is referenced in a previously used calendar.

It shall come to pass after the month of Elul that the righteous teacher among your people shall begin to take notice of the evil ways of the wicked priest in the west. The wicked priest will make changes to the days and seasons and weeks and months.

Be warned, for the wicked priest will speak to many people as if he were speaking for the righteous teacher Ya'aqub and many

people will become confused because of his words.

The wicked priest will cut the innocent asunder and spread falsehoods and all sorts of blasphemies against the people of righteousness but the righteous teacher Ya'aqub will silence his blasphemy with the truth of the sword of Mashyakh and the wicked priest will be looked upon by the peoples as a man who had died and was buried in the mire of the swine; and the soul of the wicked priest will dry up and his bones will cry out for water and even his organs will cry out for help.

The truth of Mashyakh will prevail over all darkness and in the house of Ya'aqub praise and honour and glory will be given to the Holy One, the Alhym and Mashyakh of Yisrael.

Do all Things in Obedience to Alhym

From the Shalyakhim and Elders to all those of the Assembly who believe in Yahuah Yahushuah and who observe His Torah in the Halakha [Way/Path] of Mashyakh: Khesed [grace] and shalom [peace] from Al-Shaddai [Almighty God], through ha'Adon [the Lord] Yahushuah Mashyakh, be multiplied to you in the acknowledgement of Him and His Torah and His Halakha.

The Assembly of Yerushalyam is the holy garden of fire from Alhym and His beloved vineyard; the Assembly of Yerushalyam consists of those who have believed in His perfect, divine revelation; the heirs of His everlasting Kingdom by faith and observance of Torah; who are favoured with His Divine Presence, and of the sure word of Ruach ha'Kodesh; who bear the protective shield of Yahushuah, and have received His fear into their hearts; who enjoy the benefit of the sprinkling of the precious and innocent blood of Yahushuah in the Temple; who have true liberty to call upon the life giving Al-Shaddai; being sons and daughters, those who partake of the Body and the Blood of the beloved Son of Alhym by the Covenant.

Be attentive, open your ears, and stand up so that you can properly hear this holy teaching, you who are blessed by His promises, because you will be delivered by the word of your Saviour if you obey His luminous Halakha. You, B'nai Or [Children of Light], pay attention, B'nai Alhym [Children of God], and do all things in obedience to the Heavenly Father, Abba Alhym, and in all things be pleasing to the Blessed Son, Ben Alhym, and give attention to the presence of the Great Mother, Ruach ha'Kodesh Alhym, the One Alhym known to you in Three Aspects.

For if there is anyone among you who follows after the path of unrighteousness and darkness, and has sin within his heart, doing anything that is contrary to the perfect Will of Alhym, he will be marked by Alhym as the disobedient nozrim; and in this way, you will be the least in the Kingdom as ha'Adon spoke in the Beshura: 'Anyone who dismisses one of these small Mitzvoth, and thus teach the sons of men to do so, will be called little in the Kingdom of Heaven; but those who do and teach them shall be called great in the Kingdom of Heaven. For I say to you that unless your righteousness exceeds more than that of the soferim and the Perushim, you will not enter into the Kingdom of Heaven.'

And again, He said: 'Anyone who teaches Torah and who practices the Halakha, bringing life to those who listen and observe the truth, will know true shalom and happiness.' And again, He said: 'I teach patience and a gradual learning of Torah, for in patience there is no disturbance. Then you can enter into the Kingdom of Heaven.'

After the Days of Shaul

After the days of Shaul there came evil men, wolves in sheep's clothing who walked in the midst of the congregation of the B'nai Alhym, subverting the faith of many in the same manner in which they had attempted to subvert their faith before the death of Shaul.

These men pretended to follow after the Way of Yahushuah and the Shalyakhim. They were sly and were able to remove the Khasidim from their posts in the congregations in the land of Yavana [Greece]. After they accomplished this they said to the people, "We follow after the truth as taught to us by our Shalyakh Shaul." And the people believed them for they had done many good works and performed miracles in the Name of Alhym. But there were some among the congregation that did not believe the men were honest and were not full of truth, so they left that place and removed themselves unto the wilderness where the Great Assembly had been residing for a time.

The men of the congregations which were once under the care of Shaul removed the Torah from the bima and taught the people that the crucifixion had removed the Torah for them and that the crucifixion had made them free from obligation to Torah. Many people believed their lies but there were others who removed themselves from that place to seek out the Khasidim.

Now when the Great Assembly had heard of the works of these men, their elders wrote to them admonishing them to return to the Torah of Alhym and to repent of their works of unrighteousness, but the men would not hear the elders and continued in their evil works.... From that day forward those men and all their followers were called by the name of nozrim, because they lifted up a false messiah and changed the Name of the true Mashyakh for their own dark design....

And they raised up a man whose name was Yusap, but they gave him a new name, calling him Keipha (Peter), because they knew the Khasidim loved the name Keipha, whom was a Shalyakh sent down into Babylon to the lost house of Yisrael; and they trained him in all of their evil teachings and sent him unto Rome to subvert the faith of the brethren in that place and his name became great, being called Peter in other languages, and he ruled from their house after removing the talmidim of Shaul from that place.... And many injustices were done and Torah was defiled and the Name of Mashyakh was replaced with that of a false deity... and they followed after the teachings of the evil goyim of Yavana and fashioned many edifices in the name of their false deity....

And from the wilderness the Great Assembly prayed each day concerning these events that had taken place in Yavana.... And it happened that a loud voice came out of the heavens saying, "I am the Father and you know that I have chosen you by way of a covenant. Your faith has been noticed and you shall be blessed. Do not regard the actions of these men, for they follow after a false deity in which they claim to be My Son. Their false deity is not My Son, but My Son is the King of the covenant in which I made with you when the false Yahudym were taken captive in Babylon...I have not chosen Yavana and I have not chosen Rome as My servant, but I have chosen Yisrael and My covenant is made with you, My Khasidim alone"....

The Igeret of Ya'aqub to the Hebrew Speaking Assembly of Yarushalyam

Ya'aqub, the servant of Alhym Yahushuah, to the Hebrew Assembly of Yarushalyam: Shalom elykhama!

You know that Alhym has made Himself manifest among us in many different forms in ancient times, and has shown Himself in various manners to our fathers of the faith, and He spoke through the Naby'a'ym [Prophets]. However, specifically in this era [[the first century CE]] He has manifested to us in a physical form by His Son Yahushuah ha'Mashyakh, whom He has appointed as the heir of all things from His creation, and by whom He created all things, for nothing was created without Him.

Yahushuah is like the radiant glory of the light of the Father, and reflects His image, and He sustains all that which is in the world by a single word breathed from His mouth; and by Yahushuah, Alhym made a covering for guilt, and had Him to sit as His right hand.

Yahushuah is indeed higher than the divine beings [angelic beings, celestial beings], and His Name is above all others in the world. Alhym never said unto any of the divine beings, 'You are my Son, this day I have chosen you.' For, when causing His Chosen One to manifest in the world, He said: 'All the angels of Alhym shall worship Yahushuah.' For Alhym said unto His divine beings, 'I have made you as My servants, as a flaming fire.'

However, concerning His Son Yahushuah, Alhym has said unto Him, 'You are Alhym, and Your throne is for eternity; and a righteous sceptre has been placed in Your hand, and You will rule with it over Your Kingdom. You have loved justice and truth, and you have hated sin; therefore Alhym, the Alahota [Godhead], has anointed You with the oil of joy, even more than

the divine beings. From the beginning You have laid the foundations of the earth, and the heavens are the work of Your hands; and like a tallit, You will fold the heavens and the earth up. The heavens and the earth will be changed; but You will remain forever unchanged, for Your years have no end.'

Alhym never said unto any of the divine beings, 'Sit as My right hand, until I make your enemies as a footstool under your feet.' For, the divine beings are ministering spirits who are sent to minister the truth of the Spirit and the prophecy to those who are to inherit eternal life.

Brethren, you shall be very diligent regarding what you have heard in the divine teaching; for if you are not cautious in guarding it and keeping it before your eyes and on your hand, you will fall away from Alhym and He shall reject you and hand you over to the darkness. You have been taught that the teaching from Alhym given unto us is perfect, that it is without error. Be diligent in the truth.

If a divine word is spoken by the mouth of the divine beings, and it is confirmed in a way that every one assembled has heard it, but you neglect the order given, then you have sinned and you shall receive discipline; for it is our responsibility to share that which has been spoken by Adonai, and all things which have been confirmed to us by His very own mouth and through the divine beings.

You know that Alhym has confirmed them as being from Himself by various signs and miracles through Ruach ha'Kodesh. Alhym has shown us that He came down from the heavens to us in flesh, even appearing to be lower than the angels in His humanity, but having power beyond any imagination of man in His Alahota. And as such all things have been subjected under His feet. However, in His humanity we did not see all things subjected under His feet, for it was not the Will of the Alahota during our time.

Thus, we saw Yahushuah in His humanity, appearing to be lower than the angels; and because of His death and resurrection, He has been given glory and honour and a golden crown has been placed on His head; for Alhym, in dispensing khesed [grace] unto His chosen people, allowed His humanity to undergo death for the benefit of His creation. For He saw it fit to suffer on account of His people rather than to destroy them, for He is a gracious and loving Alhym! And through the suffering of His humanity, He perfects His chosen people, the Khasidim, and brings them into His loving arms as B'nai Or [Sons of Light].

He has chosen and He has appointed the elect among His Khasidim to stand up among His tribe as the Teacher of Righteousness in which He sanctifies; and the one whom He sanctifies is one with Him, and serves as the right hand of Yahushuah. Therefore Alhym is not ashamed to call His anointed as His very own brother, for he, while not being the same divine nature of Alhym, carries the humanity of Yahushuah as His right hand manifested on the earth.

And Alhym says, 'I will make Your name known to My children; and within the assembly they will praise You, for by praising You, they praise My Son, and by anointing You, they anoint the feet of My Son, and by holding Your hand, they hold to the skirt of My Son.'

Behold, brethren! It is through Yahushua that Alhym has given His anointed Teacher of Righteousness His very own children, to teach them and to care for them as His very own. For through Yahushuah the Teacher of Righteousness will release His children from the bonds of darkness.

I write none of this any manner of boasting. You know that it is taught in Scripture that the Teacher of Righteousness is the manifestation of the right hand of Yahushuah Mashyakh, the Son of Alhym, in this world, and His Beit Knushta is like the hairs on the back of the right hand of Yahushuah, for there can

not be one without the other, and together their counsel is the counsel of Alhym. Let none boast who are chosen by Alhym to serve His people, lest Alhym remove that one and choose another. For the Teacher of Righteousness is a man, with flesh and bone like all other men, but He has the Spirit of Alhym within Him for bringing light into the world and to cause a hedge to be constructed around the Sons of Light.

The Teacher of Righteousness was not created in the same manner as the divine beings, but was born of other divine beings in the heavens and was manifested from the seed of our father Abraham, whom Alhym called out of Yanduah, the land of his fathers. You know that our father Abraham prophesied by the Spirit of Alhym that one would come into this world and be given the name of Ayapah and that He would bring light to the scattered house of Yisrael, and that He would bring the people of Alhym into one fold under the one Shepherd Yahushuah ha'Mashyakh.

Thus it was in accordance with the Will of Alhym that he should be manifested on this earth and appear like His very own brethren in order that He may show forth the mercy of Alhym to His people and to serve as the high priest on earth, faithful in all the Pillars of Alhym, and to make absolution by way of sacrifice for the people of Alhym. For, in a similar manner, Yahushuah appeared to us as a man, that He could suffer in His humanity, and undergo the human trials and as such He is able to assist those who suffer in His Name.

Therefore, brethren, those of you who are called by Alhym to serve as His own people, take into consideration the Holy Shalyakh and High Priest from heaven, Yahushuah Mashyakh, and His right hand, the Teacher of Righteousness, the earthly Holy Shalyakh and High Priest.

Like Yahushua in His humanity, the Teacher of Righteousness is faithful to Alhym who chose Him and who appointed Him, as was Moshah and all those within his house. For every house is

built by some man; but the One who builds all things is Alhym, and the house that is faithful to the Torah of Alhym is built by He who gave Torah.

Listen, my brethren: Ruach ha'Kodesh has said: 'Today, if you will hear the voice of the right hand of Mashyakh, and if you do not become full of pride and if you do not anger Him like the enemies of the truth of Alhym, I will bless you with the rain in the proper time and you will have eternal life.'

While Alhym has spoken to the people of Yisrael, He became agitated at those tribes, and said unto them, 'The hearts of these people are not stable, for their hearts goe from one place to the other and are not faithful, and they have refused My Halakha; therefore, I have sworn in My wrath, that they should not enter into My rest until they walk on the path of the way of My Halakha in My Son Yahushuah, My Mashyakh.'

This is a warning, my brethren, lest there be in any man among you who has a heart of darkness, and any man among you that does not believe these words from Alhym and take them to heart, and you depart from the way of the One Alhym. Be careful to examine yourselves each day, and never permit yourselves to have a heart of darkness and depart from Alhym.

Do not depart from the truth of Alhym and do not have doubt, and do not say within your heart, 'Why is it this way', or 'How is this to be'? For with every question of doubt, one distances himself further from Alhym. Trust in Him who gives the True Light and be at rest at the feet of Mashyakh who has manifested His right hand among His very own people, the Essene Khasidim. For in being faithful in all things, we have a share in the blessings which have been promised by Mashyakh, but we must persevere in the teaching and have firm confidence even unto the end.

But those who do not believe, and those who have doubt within their heart or lead others to doubt, they shall surely have no

part with Mashyakh. For if they have once tasted of the truth and then turn their backs on Alhym by their doubting His revelation, it would have been better if they had never known the truth, for in this manner they will forfeit their reward and shall have none.

Therefore, my brethren, stand firm in His promises and sit at His feet with full assurance that if you are faithful unto His Torah and walk in His Halakha, you will have eternal life. But if any of you fall short, and do not repent before it is too late, then you shall not be a member of the Covenant. For in the last days Alhym, indeed the Alahota, will come down and make a new covenant with His people, for them to be a strong people and to take within their own hearts His very Presence going forth from the Ark of the Covenant which will reside in the Temple of Alhym. In this manner they will enter into His Shabbat and be given rest, as He said concerning Shabbat, Alhym rested on the seventh day from all His works.

However, there are those who shall not enter into His Shabbat, for they have not believed, and they have permitted the seed of doubt to grow into a great tree which catches on fire from the lightening and is broken and destroyed.

But we who have had the privilege of hearing His promises, and of hearing concerning the future covenant made through the Teacher of Righteousness, we rest on Shabbat and remember the words and the promises of Alhym to us and to our future generations. Shabbat should cause us to call to our minds the future covenant that shall be made by Alhym on the day after Shabbat, for it will be on Shabbat that the Alahota shall stand directly behind the Teacher of Righteousness and instruct Him in the Way for the coming day. Therefore it is established, that the people of Alhym are to observe Shabbat, and in this we have no doubt. It was established from time immemorial and was blessed by Alhym.

The Spirit tells us that the day after Shabbat, on the day when

the covenant is made through the Teacher of Righteousness, that the Spirit of the Word of Alhym will not go out to the nations as it did in times past, for the world is not worthy of His blessing; instead, when the Ark of the Covenant is sealed on that day, the Spirit of truth and light shall only shine within the Assembly of His own people, and by their example and by their teaching one another, will the people of the world have the opportunity to learn from the treasure house of Alhym. And it shall be by the Word of Alhym given unto the Teacher of Righteousness, the great warrior with the sword of truth, in that generation among the Holy Essene Tribe of Kahein, Levites and Manasseh, that the Truth of Alhym shall be made known to any man.

For the Word of Alhym is living, and it supplies all of our needs in understanding His truth, and it is sharper than a two-edged sword, and it is able to judge the heart and the mind. For the Word of Alhym, through His anointed one on earth, will make all things known in accordance with the Will of Alhym and it will uncover all things that are hidden in the time of the Father.

Therefore, knowing with faith that we have the Blessed High Priest, Yahushuah ha'Mashyakh ben Alhym, who has gone up into the heavens, let us persevere in professing Him and trusting in His right hand who brings us the Word of Alhym in truth. For we do not have a high priest who cannot understand the feeble minds and bodies of the sons of men, but He is able to understand the afflictions of the sons of men, for He too was afflicted. Therefore, approach the throne of Khesed [grace] with full assurance that you may obtain His khesed, and that you may find khesed in the time of your affliction.

You know that every high priest, who is born as the first born son from among the sons of men, is given authority over the things of Alhym, for the benefit of humankind, that he may present the offerings and the sacrifices for their guilt; and as a man he is humble and able to understand the fallen nature of men, and when they err he is able to sympathize, because he

also is clothed with humanity and as such is susceptible to infirmities and illness. And, therefore, as a high priest, he is responsible for the people of Alhym, and he is responsible for himself, to make offerings and sacrifices for his and for their fallen nature. But know this, that no man is able to take this honour on himself, but only the one who is called by Alhym, as was Aharon.

In a similar manner Mashyakh did not exalt Himself to become the heavenly High Priest; but Alhym appointed Him as such and chose Him to be a priest for all eternity in the order of Malki-Tzadik. Thus, when Mashyakh was clothed in a body of flesh and bone, He presented the offerings and the prayers for the benefit of the people, and He raised the dead and He healed those who had illnesses; and His offerings were accepted. And after His flesh was speared and His humanity was nailed to the Cross, He became the cause of eternal life to all those who obey His Torah and walk in His Halakha. And Mashyakh was given the Name of Alhym, and He was the High Priest in the order of Malki-Tzadik....

The B'nai Or Saved from Eternal Destruction

Yahushuah spoke unto the Zakanim [Elders] of the Assembly of Yarushalyam and said: "Alhym shall make a new covenant with the faithful through the Teacher of Righteousness as We did through Moshah and as I did with My Shalyakhim. This is due to the sins of the children of Ya'aqub [Jacob] and for the sins of the House of Yisrael and the nozrim and Alhym shall tear down their high place of Samaria which they give false worship."

And one of the Zakanim spoke unto Yahushuah and asked: "Adonai, what is the sin of the children of Ya'aqub, and what is the high place of Samaria?"

Yahushuah said unto the Zakan [Elder]: "The sins of the children of Ya'aqub is Samaria itself, for the false Yahudym left the worship of Alhym from the place in which He established and they set up an evil idol in the place of the Holy of Holies and from there they raised up their hands to its face and worshipped it and caused their children to be sacrificed to it, and all those who listened to them and became followers of their way, which is not the Way of Alhym, went down into sheol with a false knowledge which was in need of being corrected with the Light of Alhym. My child, Samaria is the high place which is known as Yarushalyam. For Alhym has said that He shall make of Samaria a place of ruin and their fields shall not receive rain. And concerning Yarushalyam He has said that He will make it like a vineyard.

My children, listen carefully to these words. All of this concerns the one who spouts out lies, the one who has lead the common people to a misunderstanding of the Truth of Alhym, he who has caused the sons of men to go into destruction.

But I have chosen My servant, the Teacher of Righteousness for this age, and within Him is Ya'aqub My brother and Aharon the brother of Moshah, for these days in order to teach the Torah of Alhym to our children, the B'nai Or [children of light], within His Assembly. He shall teach all those who freely pledge themselves to become a part of the elect Assembly of Alhym, in order to diligently observe His Torah within the Assembly of My people. These are the children who shall be saved from eternal destruction on the day of judgement during yom ha'kippurim [the days of repentance]."

A Garden of Fire

The nations will attempt to rise up against you in their wrath, for Ruach ha'Kodesh will not be with them guiding them to the Light of the Truth of Alhym. But they will be destroyed and cursed from the land because of their sins and because of their uncleanness. For indeed, there shall be no remnant from among them when they are removed by the Fire of the Word of Alhym. The fire will blaze against them and they will be obliterated from the face of the earth, and their souls shall be annihilated from all the world, and his neighbour will look upon the place in which he once stood and he will be no more, and his memory will soon be forgotten.

But you, faithful remnant of Ya'aqub, you who practice what is pure and holy in the eyes of Alhym, the True Alhym has made for you a garden of fire from His very own breath and within it shall reside Ruach ha'Kodesh, your mother; He has made this garden for His elect, His Essene-Khasidim, the Alhymam [Alhymites, people of Alhym], and it is a holy and pure land created by the hands of Alhym and from His breath.

Alhym makes His people like a master over the evil ones and even over the evil one you shall be a master; for when you speak the words of the Truth of Alhym from His Holy Book, should they reject the words, their nostrils shall burn and their tongue shall stick to the roof of their mouths and no water will be found to quench their thirst, and their entrails will melt like the wax of a candle. But those who listen and hear the words of the Holy Book, He shall show mercy and He will make His face to shine upon them and Ruach ha'Kodesh, your mother, shall be with them and they will be ministered to by divine beings [angels, heavenly beings] and their hearts shall be strengthened and they will come to know the true Alhym and His Way.

Igeret Ya'aqub to the Gerim

We all have thought fit, when assembled, to choose and send men to you, with our beloved Shaul and Barnabas, men who have given up their lives for the name of Adonai Yahushuah Mashyakh. And we have sent with them Yudah and Silas, that they may tell you the same things orally. For it was pleasing to Ruach ha'Kodesh, and to us, that there should not be laid upon you any burden that would be difficult, besides these necessary things at this time:

There are two ways, one of life and one of death; but there is certainly a great difference between these two ways.

The way of life, then, is this: First, you shall love Alhym who made you; second, your neighbour as yourself; and you should never do to others, what you yourself would not want done to you by others.

And of these sayings the teaching is this: You shall bless all those who curse you, and pray for your enemies, and fast for all those who persecute you. For what good is it then if you love only those who love you? Do the gentiles not also do the same? But you should love those who hate you; and you shall not have an enemy.

Abstain from fleshly and worldly desires. If someone strikes your right cheek, turn to him the other also; this practice shall lead to perfection. If one asks you to go for one mile, go with him two instead. If someone takes away your cloak, you should also give him your coat. If someone takes anything of your own, do not ask to have it back for what good can you do with it in the first place?

Give to every one that asks of you, and do not ask for anything in return; for Abba wills that to all should be given of our own blessings which are free gifts. Happy is he that gives according to the Mitzvoth; for he is blameless. Woe to him that receives;

for if one having need receives, he is blameless; but he that receives without having a genuine need, shall pay the penalty, why he received and for what, and, coming into confinement, he shall be examined concerning the things which he has done, and he shall not escape until he pays back the last penny.

But also now concerning this, it has been said, Let your alms sweat in the tight grasp of the palm of your hands, until you know to whom you should give.

The second of the Mitzvoth of the Teaching is this: You shall not commit murder, you shall not commit adultery, you shall not commit paederasty, you shall not commit fornication, you shall not steal, you shall not practise magic, you shall not practise witchcraft, and you shall not murder a child by abortion nor kill a child that has been born. You shall not desire to have the possessions of your neighbour.

You shall not perjure yourself, you shall not bear false witness, you shall not speak evil, and you shall not bear a grudge. You shall not be double-minded nor double-tongued, for to be double-tongued is a trap that will bring you to your demise. Your speech shall not be false, nor empty, but fulfilled by deed. You shall not be desirous of the possessions of another, nor greedy, nor a hypocrite, nor disposed to act in an evil manner, nor conceited. You shall not take evil counsel against your neighbour.

You shall not hate any man; but some you should reprove, and concerning some you should keep them in your prayers, and there are others whom you shall love more than your very own life.

My child, flee from every evil and everything that resembles evil. Do not live a life filled with anger, for anger leads to murder, nor jealous nor contentious nor wrathful; for of all these things are not becoming of a follower of Mashyakh.

My child, do not be filled with lust, for lust leads to fornication, neither foul-speaking neither with uplifted eyes; for of all these things lead to unfaithfulness and are not becoming of a follower of Mashyakh.

My child, do not be one who deals with sorcery because these practices lead to idolatry, nor a worker of spells nor a worshipper of the stars and signs nor a magician, and do not even seek after those who do practice these things or remain in their company; for it is from all of these things that lead to idolatry and are not becoming of a follower of Mashyakh. My child, do not speak lies, since lying leads to theft, neither greedy neither boastful; for all of these things lead to theft and are not becoming of a follower of Mashyakh. My child, do not go around murmuring, since this leads to blasphemy, neither self-willed, neither as one who thinks evil thoughts; for all of these things cause blasphemy to be developed.

Be meek, because it is the meek who shall inherit the earth. Be patient in the wrong-doings you suffer and compassionate and without guile and be peaceful and kind to all, always paying close attention to what you have heard.

You shall not exalt yourself; neither shall you permit yourself to be audacious. You shall not walk with the proud, but you should stay in the company of those who are righteous and humble. Whatever trials and tribulations come upon you, you shall receive them for your own good, knowing that nothing is done without the knowledge of Alhym.

My child, you shall remember the one who teaches you the Dabar of Alhym, night and day, and shall honour him as Adonai; for whenever and wherever the Dabar is spoken, Adonai is present. Moreover, everyday you shall seek out the people who are walking as the saints so that you may find rest in their words.

You shall not cause a schism, but you shall be peaceful with those who are always trying to stir up controversy; you shall judge righteously, and you shall not be partial between people when reproving them for transgressing Torah. You shall not doubt whether a thing shall be or not be. Do not be found holding out your hands to receive money all the time, but drawing them in as to giving.

If you have anything, through your hands you shall give ransom for your sins. You shall not hesitate to give, neither shall you murmur when you give; or you shall know who is the good employer. Do not turn away from those who are in need; rather, share everything with your brother, and do not say that they are your own possessions for all good things come down from Abba. For if you are partakers in that which is immortal, how much more in things which are mortal? Do not remove your hand from your son or daughter; rather, teach them the deep reverence of Alhym from their youth.

Do not command your servants to do anything while you are angry, because they have faith in the same Alhym, because they might become offended and stop reverencing Alhym who is over both master and servant; for He comes not to call according to the outward appearance, but to all those whom Ruach has prepared.

And you servants shall be subject to your masters as they are your lord, in modesty and reverence. You shall despise all hypocrisy and everything which is not pleasing to Yahuah as shown in His Mitzvoth. You shall never forsake the Mitzvoth of Yahuah; but keep what you have received, neither adding thereto nor taking away therefrom.

In the company of your brethren you shall confess your sins, and you shall never say a prayer while having an evil conscience.

This is the way of life.

And the way of death is this: First of all these things are evil and accursed: murder, adultery, lust, fornication, theft, idolatry, magical arts, witchcraft, rape, false witness, hypocrisy, double-heartedness, deceit, haughtiness, depravity, self-will, greediness, vulgar speech, jealousy, over-confidence, loftiness, boastfulness; persecutors of the good, hating truth, loving a lie, not knowing a reward for righteousness, not cleaving to good nor to righteous judgement, watching not for that which is good, but for that which is evil; from whom meekness and endurance are far, loving vanities, pursuing revenge, not showing pity to a poor man, not labouring for the afflicted, refusing to know Him Who made them, murderers of children, destroyers of that which Alhym created, deliberately turning away from someone who is in need, afflicting someone who is distressed, advocates of the rich, lawless judges of the poor, and outright sinners.

Children, remove yourselves far from all of these things and those who practice them shall not even be found among your company. See that no one causes you to err from the Halakha of the Teaching, for someone who teaches you to err is causing you to distance yourself from Alhym. For if you are able to bear the entire yoke of Yahuah, you will be perfect; but if you are not able to do all of what is required, do what you are able as you learn.

Concerning food, bear what you are able; but against that which is sacrificed to idols be exceedingly careful; for it is the service of dead deities. And concerning baptism, you shall baptise in this manner: Having first taught all of these things, baptise in the name of Abba, of Ben, and Ruach ha'Kodesh, in water blessed by Ruach Khai (the Living Spirit). But if you have no water blessed by Ruach, baptise in other water preferably cold; and if you cannot do so in cold water, do so in warm. However, if you do not have enough water, pour a little water three times on the head in the Name of Abba and Ben and Ruach ha'Kodesh.

Remember that before the baptism let the baptiser fast, as well as the one desiring to be baptised, and if possible whoever else is in the company of the one to be baptised; but you shall at least order the one who desires to be baptised to fast one or two days before their baptism between the rising and setting of the sun. Do not let your fasting be with the days of the hypocrites, for they fast on Monday and Thursday. Rather, it is our tradition to fast on Wednesday and on Erev Shabbat. And as far as possible, on Wednesday you should fast from that which contains dairy and on Friday you should fast from that which contains meat. Our fast is from the rising and the setting of the sun.

Do not pray like the hypocrites do; rather you should pray as Yahushuah commanded in His Beshura, in this manner: *Abinu [Our Abba, our Father] in heaven, may Your Name be sanctified. Your Kingdom come. Your will be done, as in heaven, so on earth. Give us the bread of our need this day. Forgive us our offences, as we have forgiven those who have offended us. And do not permit us to be brought into a trial, but deliver us from the evil one. For Yours is the Kingdom, the power, and the glory forever and ever. Amen.* You should pray this three times as Adonai has taught.

Now concerning the Holy Meal, give thanks in this manner: First, concerning the cup: *We thank You, our Abba, for the Holy and life giving Vine of David Your servant, which You made known to us through Your Servant Yahushuah; to You be the glory for ever and ever.*

And concerning the broken bread give thanks in this manner:

We give You thanks, our Abba, for the life and knowledge which You made known to us through Your Servant Yahushuah; to You be the glory for ever and ever.

Even as this broken bread was scattered over the hills, and

was gathered together and became one, so let your Holy Assembly be gathered together from the ends of the earth into Your Kingdom; for Yours is the glory and the power through Yahushuah Mashyakh for ever and ever.

But do not permit anyone to eat or drink from the Holy Meal unless they have been baptised in the Name of Adonai; for concerning this also Yahushuah has said: "Do not hang sacred ornaments on dogs." Instead, give to those who are not baptised in the Name of Adonai some of the holy bread prepared for the evening meal afterwards.

But after the Holy Meal, you should give thanks to Abba in heaven in this manner: *We thank You, holy and heavenly Abba, for Your Holy Name which You caused to tabernacle in our hearts, and for the knowledge and faith and immortality, which You made known to us through Your servant Yahushuah; to You be the glory for ever and ever.*

You, Al-Shaddai, created all things for Your Name's sake; You gave food and drink to humankind for enjoyment, so that they might give thanks to You; but to us You freely give spiritual food and drink and life eternal through Your Servant Yahushuah Mashyakh ben Alhym.

Before all things we thank You and acknowledge You as Al-Shaddai; to You be the glory for ever and ever.

Remember, Yahuah, Your Assembly, to deliver it from all evil and to perfect it in Your love, and gather it from the four winds, sanctified for Your Kingdom which You have prepared for it; for Yours is the power and the glory for ever and ever. And the people in Your company should say, Amen.

Let grace come, and let this world pass away. Hosanna to the Alhym of David! Adonai has come. If any one is holy, let him come; if any one is not holy, let him repent. Amen.

You shall permit the naby'a'ym to make thanksgiving as much as they desire. Whoever, therefore, comes and teaches you all these things in which we have written you that have been said before to others, receive him. However, if the teacher himself turns and teaches another doctrine which is contrary to this, do not even listen to him. But if he teaches in such a manner that increases righteousness and the knowledge of Yahuah among you and others, receive him as Adonai. But concerning the Shalyakhim and naby'a'ym, act according to the decree of the Beshura. Let every Shalyakh who comes to you be received as Adonai. But he shall not remain within your home more than one or two days if there is a need. But if he remains for more than three days, it could be that he is a false prophet.

And when the Shalyakh departs from your company, let him take nothing with him, except for a sufficient amount of bread for the period of time he needs to find a place to lodge. If he asks for money, it could be that he is a false prophet.

You shall not try or judge any naby'a who speaks in Ruach; for every sin shall be forgiven, but this sin shall not be forgiven and Mashyakh alone will hold him responsible for his wrongdoing. But not every one who speaks in Ruach is a naby'a; but only if he holds to the Halakha of Mashyakh. Therefore the false prophet and the true naby'a shall be known by their ways. And every naby'a who requests a meal while in Ruach is not to be the first to partake of it at the table, unless he is indeed a false prophet.

And every Shalyakh or naby'a who teaches the truth, but does not walk according to what he teaches, is a false prophet. And every naby'a, proved true, working unto the mystery of the Assembly in the world, yet not teaching others to do what he himself does, shall not be judged among you, for it is with Alhym he has his judgement; for it was the same with the ancient naby'a'ym.

But whoever says, while prophesying or speaking in Ruach, "Give me money", or requests something else as a payment for his teaching, you shall not listen to him. But if he tells you to give for the sake of others who are in need, let no one judge him for he is moved by Ruach ha'Kodesh to speak.

You shall receive everyone who comes in the Name of Adonai, and prove and know him afterwards; for you shall have understanding right and left. If he who comes is a traveller by foot, assist him with all his needs as far as you are able; but he should not remain with you more than two or three days, if need be.

But if he desires to remain with you, and has a skill, let him work to earn his food and shelter. But if he has no skills, according to your understanding, see to it that, as a follower of Mashyakh, he shall not live with you without working. But if he is a Shalyakh or naby'a and he has no trade skills at all and it is necessary that he remains in your home for any length of time, let him present teachings to you as his skill, for this is the skill in which Alhym has given him. Whether he is a Shalyakh, a naby'a or other, he does not have to be paid in money, but his food and shelter shall be proficient payment for him. However, if he refuses to do his part and complains that he is not receiving money, he is taking advantage of Mashyakh. Observe carefully that you keep away from such ones.

Again, every true Shalyakh or naby'a who wants to live with you or in your community is already worthy of his support. The teachings of the true Shalyakh or naby'a shall be their labour if they have no specific skill. Likewise, a true teacher is himself worthy, as the workman, of his support.

Every first-fruit, therefore, of the products of the wine-press and of the threshing-floor, of the oxen and of the sheep, you shall take and give to the naby'a'ym, for they are your high priests under Mashyakh. But if you have no naby'a, give what you are able to those you know that are in need. If you make a

batch of dough, take the first-fruit and give according to the Mitzvah.

Likewise when you open a jar of wine or of oil or of anything new, take the first-fruit and give it to the Shalyakhim and to the naby'a'ym; and of money and clothing and every possession you have, take the first-fruit, as you are able, and give according to the Mitzvah.

But gather yourselves together on each one of the Lord's days - on the Sabbath when Torah is read and on the Holy Days - and break bread, and give thanksgiving after having confessed your sins, so that your sacrifice may be pure. But do not permit anyone who is holding a grudge against his brother or who is angry with his brother gather together to dine with you until they have been reconciled, so that your sacrifice may not be profaned. For this is that which was spoken by Yahuah the Alhym over all: "In every place and time, offer to Me a pure sacrifice; for I am a great King, says Yahuah, and my Name is wonderful among the nations."

Therefore, you should appoint for yourselves senior teachers and assistants to them which are worthy of Adonai, from among the men who are meek, and not lovers of money, and truthful and proven; for they also shall render to you the service of naby'a'ym and teachers. Therefore do not despise them, for they are your honoured ones, together with the naby'a'ym and teachers. And reprove one another - not in anger, but in peace, as you know it is written in the Beshura. But to all those who act in an unrighteous manner against each other, do not permit them to speak, nor let them hear anything from you until they have had sufficient time to repent.

You should say all of your prayers and do all of your alms and deeds, as you know it is instructed in the Beshura of Adonai Yahushuah ben Alhym. Be observant for the sake of your own life. Do not permit your lamps to be quenched, nor lose sight of your sandals; but always be prepared, for you do not know the

hour in which Adonai will come.

You shall assemble yourselves as often as possible, seeking all the things which are befitting to your souls, for the whole time of your faith will not be of benefit to you if you are not perfected in The Way by the last day.

For it will be during the last days when many false prophets and many who are causing corruption shall become multiplied throughout the earth, and some of the sheep shall be turned into wolves, and the love of some shall be turned into hate; for when lawlessness increases they shall hate and persecute and betray one another, and then the evil ones will appear claiming to be the sons of Alhym, and the evil one (Belial) who is their master shall perform signs and wonders, and the earth shall be delivered into the hands of the evil one, and he shall do unlawful things which have never yet come to pass since the beginning and many people will believe what they see by the works of the hands of the evil one and the works of the hands of his servants; and they will claim to see visions and to have seen Adonai visiting them in their private chamber giving them secret sayings and visions of death.

Then all humankind shall come into the fire of trial, and many shall be made to stumble and shall perish; but those who endure in their faith shall be saved from under the curse itself.

And then the signs of the truth shall appear: first, the sign of the heavens coming down, then the sign of the sound of the trumpet.

And third, the resurrection of the dead, yet not of all because the righteous shall rise first, and it is said: "Adonai shall come and all His saints with Him." Then shall the world see Yahuah Yahushuah coming upon the clouds of heaven.

The Messianic Rule

DRAFT

(Catalogued as 1QSa=1Q28a, composed by the Chasidim and adapted by the Synod of the Assembly of Jerusalem in the first century C.E. Also referred to as “The Charter for Yisrael in the Last Days,” and “Rule of the Congregation of Ten Men.”)

This is the rule of the congregation of Yisrael in the last days, when they shall join the Community to walk according to the law of the B'nai Sadoq* the Priests* and of the men of their Qeyama* who have turned aside from the way of the people*, the men of His Council who keep His Covenant in the midst of iniquity, offering expiation for the Land.

When they come, they shall summon them all, the little children and the women also, and they shall read into their ears all the precepts of the Qeyama and shall expound to them all their statutes that they may no longer stray in their errors.

And this is the Rule for all the hosts of the congregation, for every man born in Yisrael*. From his youth they shall instruct him in the Book of Meditation* and shall teach him, according to his age, the precepts of the Qeyama. They shall be educated in their statutes for ten years.

At the age of twenty years he shall be enrolled, that he may enter upon his allotted duties in the midst of his family and be joined to the holy congregation. He shall not approach a woman to know her by lying with her before he is fully twenty years old, when he shall know good and evil. And thereafter, he shall be accepted when he calls to witness the judgements of the Torah, and shall be permitted to assist at the hearing of judgements.

At the age of twenty-five years he may take his place among the foundations* of the holy congregation to work in the service of

the congregation.

At the age of thirty years he may approach to participate in lawsuits and judgements, and may take his place among the chiefs of the Thousand of Israel, the chiefs of the Hundreds, Fifties, and Tens, the Judges and the officers of their tribes, in all their families, under the authority of the B'nai Aharon the Priests. And every head of family in the congregation who is chosen to hold office, to go and come before the congregation, shall strengthen his loins that he may perform his tasks among his brethren in accordance with his understanding and the perfection of his way. According to whether this is great or little, so shall one man be honoured more than another.

When a man is advanced in years, he shall be given a duty in the service of the congregation in proportion to his strength.

No simpleton shall be chosen to hold office in the congregation of Yisrael with regard to lawsuits or judgement, nor carry any responsibility in the congregation. Nor shall he hold any office in the war destined to vanquish the nations; his family shall merely inscribe him in the military register and he shall do his service in task-work in proportion to his capacity.

The B'nai Levi shall hold office, each in his place, under the authority of the B'nai Aharon. They shall cause all the congregation to go and come, each man in his rank, under the direction of the heads of family of the congregation – the leaders, Judges, and officers, according to the number of all their hosts – under the authority of the B'nai Sadoq the Priests, and under the direction of all the heads of family of the congregation. And when the whole assembly is summoned for judgement, or for a Council of the community, or for war, they shall sanctify them for three days that every one of its members may be prepared.

These are the men who shall be called to the Council of the Community. All the wise men of the congregation, the learned

and the intelligent, men whose way is perfect and men of ability, together with the tribal chiefs and all the Judges and officers, and the chiefs of the Thousands, Hundreds, Fifties, and Tens, and the Levites, each man in the class of his duty; these are the men of renown, the members of the assembly summoned to the Council of the Community in Yisrael before the B'nai Sadoq the Priests.

And no man who has any kind of human uncleanness shall enter the assembly of Alaha; no man who has any of them shall be confirmed in his office in the congregation. No man who has in his flesh, or paralysed in his feet or hands, or lame, or blind, or deaf, or dumb, or who has in his flesh a visible blemish; no old and shaky man unable to stay still in the midst of the congregation; none of these shall come to hold office* among the congregation of the men of renown, for the Angels of Holiness are with their congregation. Should one of them have something to say to the Council of Holiness, let him be questioned privately; but let him not enter among the congregation if he has a contagious disease.

This shall be the assembly of the men of renown called to the meeting of the Council of the Community. When Alaha makes manifest the Anointed Priest*, he shall come with them at the head of the whole congregation of Yisrael with all his brethren, the B'nai Aharon the Priests, those called to the assembly, the men of renown; and they shall sit before him, each man in order of his dignity. And then the Mshikha d'Yisrael* shall come, and the chiefs of the clans of Yisrael shall sit before him, each in the order of his dignity, according to his place in their camps and marches. And before them shall sit all the heads of family of the congregation, and the wise men of the holy congregation, each in order of his dignity.

And when they shall gather for the common table, to eat and to drink new wine, when the common table shall be set for eating and the new wine poured for drinking, let no man extend his hand over the first-fruits of bread and wine before the Priest;

for it is he who shall bless the first-fruits of bread and wine, and shall be the first to extend his hand over the bread. Thereafter, the anointed one of Yisrael* shall extend his hand over the bread, and all the congregation of the Community shall recite a blessing, each man in the order of his dignity.

It is according to this statute that they shall proceed at every meal at which at least ten men are gathered together.

Notes

* B'nai Sadoq, or “sons of Zadok”

* Qeyama, Covenant

* way of the people, or “derekh anshei ra” (way of the people of evil)

* the Priests, referring to the Levitical, Aharonic priesthood

* born in Yisrael, being born in the Assembly

* Book of Meditation, Taryag Mitzvoth with Commentary

* foundations, the authorities

* none of these shall come to hold office, especially in reference to offering the sacrifices on behalf of the congregation; specific cases are examined on an individual basis as to the qualifications of the individual.

* Anointed Priest, original manuscript reads, “Kahein Mshikha” (priest messiah) The word “Mshikha” means “anointed one” and “messiah”. This does not refer to Yeshua Mshikha, but the Teacher of Righteousness who, in this case, represents the humanity of Yeshua for the “latter generation”. The phrase “makes manifest” is from the word “yolid” which also means “engendered.” G. Vermes says, “This reading (yolid), which has

been queried by many, including myself, seems to be confirmed by computer image enhancement.” In this sense “yolid” is in reference to a “hand being made manifest/engendered by Alaha.”

* Mshikha d'Yisrael, Aramaic for “Messiah of Israel.” This is again in reference to the Teacher of Righteousness who is the “physical manifestation of the right hand of Mshikha,” and as such, Yeshua Mshikha speaks through the Teacher of Righteousness for the benefit of the Community.

* anointed one of Yisrael, Teacher of Righteousness

Wicked and Holy

The guilt of the congregation of the people of the evil priestly one has wallowed in the sin of the sons of men; and it was appointed for great judgements and evil diseases in the flesh according to the mighty deeds of Alaha and in accordance with their wickedness. In conformity with their congregation of uncleanness, they are to be separated as a community of wickedness until wickedness ends.

In accordance with the mercies of Alaha, according to His goodness and wonderful glory, he caused some of the sons of the world to draw near Him and to be counted with him in the community of the mighty ones as a congregation of holiness in service for eternal life and sharing the lot of his holy ones, each man according to his lot which He has cast for, for eternal life.

The Triumph of Righteousness

To be read to all the leaders so that they might know the difference between good and evil, the mysteries of sin, so they may increase their knowledge of the things to come.

They do not know the mystery to come, nor do they understand the things of the past. They do not know that which shall befall them, nor do they save their soul from the mystery to come.

And this shall be the sign for you that these things shall come to pass. When the breed of iniquity is shut up, wickedness shall then be banished by righteousness as darkness is banished by the light. As smoke clears and is no more, so shall wickedness perish for ever and righteousness be revealed like a sun governing the world. All who cleave to the mysteries of sin shall be no more; knowledge shall fill the world and folly shall exist no longer.

The things of this world shall surely come to pass but this prophecy is true and therefore shall not pass. And by this may it be known to you that it shall not be taken back.

Do not all the peoples loathe iniquity? And yet it is spread by them all. Does not the fame of truth issue from the mouth of all the nations? Yet is there a lip or tongue which holds to it? Which nation likes to be oppressed by another stronger than itself, or likes its wealth to be wickedly seized? And yet which nation has not oppressed another, and where is there a people which has not seized the wealth of another?

The sorcerers, experts in sin, have uttered the parable and proclaimed the riddle in advance. And then you will know if you have considered and the attestations of heaven, your foolishness for the seal of the vision is sealed away from you. And you have not considered the mysteries of eternity and have not comprehended understanding. For you have not considered the root of wisdom. And if you open the vision, it will remain

shut from you. All your wisdom is nothing. True wisdom is hidden in his name who shall come.

Concealed wisdom can not save the wicked cunning and design of the evil ones. The one who rebels against the word of his Creator, his name shall be expunged from the mouth of all the righteous. Listen carefully to these words, all you who uphold the truth.

The Sefashah Creed

I declare myself to be a servant of Yahuah Alhym.

I declare myself to be one who worships the one and only Yahuah Alhym who is Yahushuah Mashyakh.

I declare myself to be one who guards our Most Holy Faith from any attack by its enemy.

I declare my intentions to be steadfast in the belief of One Alhym who is made known through the Father, Son and Holy Spirit, Three Aspects in One Supreme Alahota.

I declare my belief in the Son of Alhym, Yahushuah Mashyakh, the only Son of Alhym.

I declare my belief in the prophecy of Moshah and the truth of Torah given through him.

I declare my belief in the written Word of Alhym the Scriptures given to Moshah and to the Prophets and in the Gospel of Yahushuah Mashyakh ben Alhym.

I declare my belief in the Fire of the Word of Alhym.

I declare that I will resolutely never permit the Fire entrusted to me as a servant of Alhym to be extinguished as long as there is

breath within my body.

I declare my rejection of those who encroach upon all that is sacred in the Holy Land.

I declare that the traditions and teachings given to us through the Chosen Twelve shall continually be within my heart and on my lips, for it was they who gave us, through Adonai Yahushuah: baptism, confession to Alhym and to man, the doctrine of the Twelve, the sacred ministry, anointing by the sacred oil of Yahuah, the gathering together to break the Holy Bread of the Presence, raising up of the Cross before my eyes and before the peoples, assistance and prayer with anointing with oil of those who fall into illness, and observance of and devotion to the Word of Fire of Alhym.

I declare my belief in the life filled with shalom, and I will not take up the sword against my brother. I declare my belief in the Revelation of Alhym through His servants the angels and spirits for the good of all mankind and in the progress to the Great Light of Alhym.

I declare my belief in observing Torah given to Moshah and ratified by being sealed in the blood of the Lamb.

I declare that I will resolutely honour and defend the Chair of Moshah and the Throne of Ya'aqub and the Presence of the Archangel Michael through the continuation of the Twelve Holy Apostles who are continuously with us. Amen.

