

This is the Rule which is written by the Scribe of YHWH for the last days. It is an Answer of YH that has been determined for the people in the time of exile, restoration, and persecution.

Let it be o YHWH, that you guide the pen of my hand, and inspire in me the words to direct your people, that they may be for you the flock you have called them to be, and that they may be united in their dispersion. Bring us to a remembrance of your ways, and help your people remember who they are, to return themselves to your Covenant, and to walk the paths of repentance, purity, and holiness in the last days of Belial and in the time of wrath at the approach of the advent of the Holy One, the Messiah of Judah and the Messiah of Levi, the Great Master of the ages, the Son of the Most High. Humble the heart and mind of your servant, and restore in me the innocence of my early youth, and the pure simplicity of my infancy, that I might be a true guide and leader for your people in the critical times of darkness, and shine your light in me, through your grace, that I might be a true son of the light of your lamp, and that I may raise for you the holy sons of light as it was in the days of old. Make us your children, and make yourself our Father; do not leave us as orphans in the time of trial and in the age of apostasy. Give us the home we long for, and help us to gather in the lost and needy into your eternal family. Remove from us the spirit of haughtiness, and take down the stumbling block that keeps us in the chains of darkness and deceit. Keep us from the spirit of error and the spirit of fornication. Cast away from us the spirit of anger and the spirit of hate. Provide for us places of refuge in the time of the end, that we might have safety and pasture in an age where love and righteousness has vanished. Protect us from the evil one, and watch over us in our paths, and hold us up to do the mission you have called us to do in these times of true reconciliation and reformation. Empower us to restore to you in full the obedience of all your sacred decrees and holiness. And bring back your people Israel to the land which they belong. Reveal your will to the anointed king of the Kittim, so that the Kittim will restore Israel to the Law of YHWH, as it was in the days of Cyrus, who you raised up to facilitate the restoration of your people in the land. Give us the ability to restore the Scroll of the Law of the Temple to its proper place in the Law of Moses. Return us to the pure Deuteronomy you gave to us in the beginning days by the hand of Moses, written as it was in the mouth of YHWH. Reveal to us your lost words, and bring up from the dust the words of the ancient prophets that we may know the full truth. Lead us to discover more scrolls in the Dead Sea, that we might have once and for all the complete and undefiled word of your divinity. And train your holy ones in the time of exile to be true warriors, so that when the trumpet sounds, we will hear the call and rally, and wage the war that you have appointed for your servants to wage, from the land of Israel, against all the sons of darkness in Shem, Ham, and Japheth. Grant us your victory over all our enemies, and give us peace and security in the land you promised to our fathers, and to Abraham, Isaac, and Jacob. Shine your light, and restore to us the sons of Zadok, who are the righteous sons of Levi in the order of Aaron, that we might bring an offering to you in full righteousness and purity of faith, and that we might free Jerusalem from the sons of Belial, so that a true temple for your glory may be built, and that we might have a true home, where all the faithful children of Israel will have a place to come and worship you in Spirit and Truth. We long for your return o YHWH. Come soon, and visit us and establish your kingdom on earth over all the nations, forevermore. Amen.

Purify your body and soul, and cleanse your heart from all uncleanness. And these are the decrees concerning uncleanness in the time of exile. Regarding food, trust no one except those who make a special effort to give us pure food; these are the ones that you may call friends. As for the food that is to be considered pure, let it be understood that the food of the Gentiles is unclean and forbidden to eat, with the exception of trustworthy Gentiles who seek abundantly purity in the food that they are selling. And now, hear me, and listen to the order of purity. If at all possible, do not eat any food except your own which you grow and raise, or food which is found growing or living in the wild. But if this cannot be followed, then seek food from your closest friends which they have grown and raised, the friends who you trust to keep your food absolutely pure to the best of their understanding. If this is unavoidable, then purchase food from the marketplaces of the Gentiles, but be wise and discerning in your search of food. First of all, plants which you know are unclean are absolutely forbidden. As for other plants which you desire to eat, make sure if possible, you eat them raw and organic, for in the raw form, they are purer, and guaranteed to be free of the unclean processes that the Gentiles put them through.

As for the animals which you eat, animals which you know are unclean are absolutely forbidden. As for other animals you wish to eat, make sure if possible, you eat them organic and not grain fed. Do not eat animals which have been grain fed and do not eat animals which are not organic. But if you do, know that it is probably unclean and defiled, and is therefore impurity and uncleanness in the sight of YHWH your Elohim. Now, as for those who say that animals are unclean and unhealthy and defile the body and soul, this is true in the case of animals which are grain fed and which are not organic, but it does not apply to clean animals which eat pure food and which are organic only. Now, if you are in doubt, and you are uncertain about the purity of food, and your conscience convicts you, do not eat it. So that if you believe all animals are unclean, avoid them, for the sake of your conscience, lest it be defiled by a heart of impurity when your heart seeks after what it considers impure. As for the milk of an animal, the same rules apply as the meat of an animal. Now, if you cannot guarantee if the meat is organic or not grain fed, if there is a good chance that the food is pure, and you feel compelled by the Spirit to take that chance, the food might be pure, and therefore it might be an option if there are no pure food

alternatives available.

As to plants, if at all possible, avoid grains, legumes, nuts and fruits: these things in the marketplaces of the Gentiles are probably unclean even if they are organic and raw. If however, you cannot eat raw or organic, and you feel compelled by the Spirit to take the chance, the food might be pure even though it is not raw or organic, and therefore it might be an option if there are no pure alternatives available. But even then, avoid grains, legumes, nuts, and fruits. But if these cannot be avoided, and you feel compelled by the Spirit to take the chance, the food might be pure, and therefore it is an option if there are no pure alternatives available. However, even then, avoid all corn, wheat, soy, rice, and fruit.

Do not eat fruit that comes from a tree that is less than four years of age, for the Law forbids such as impurity and uncleanness; we are to consider the fruit uncircumcised as the Law commands. Be as Daniel, who refused to eat the defiled fruits and unclean animals of the king, and ate only pulse instead. Now if you cannot guarantee if the fruit is pure, if there is a good chance the fruit is pure, and you feel compelled by the Spirit to take that chance, the fruit might be pure, and therefore it might be an option if there are no pure food alternatives available. Never eat any food which contains artificially produced ingredients by the Gentiles, such as vitamins, or various chemicals added into foods.

If you eat doubtful food that you were compelled to eat by the Spirit, you will not be condemned for sin. If however, you eat any of these foods when you felt compelled by the Spirit to take that chance, and you were wrong, and the Spirit did not compel you, but rather, you compelled yourself, or the spirit of Belial compelled you, you have sinned and defiled your soul in the sight of YHWH your Elohim. Pray for mercy and forgiveness and repent and forsake your unclean deeds. It is better to die in purity and righteousness than to defile your soul in the sin of your uncleanness and the lust of your flesh.

All drugs which are artificially produced, or which have unhealthy side effects, must never be eaten. For such would defile your soul with uncleanness in the eyes of your Father. Your drugs shall be from the foods you may eat and the sacrifices of your prayers. Avoid hospitals if at all possible. If however, this cannot be avoided, seek the help of a doctor, but avoid entirely any medicines which you are absolutely certain are unclean. And if it is probable they are unclean, avoid them. If however, it is possible they are clean medicines, and you feel compelled by the Spirit to take the chance, the medicine might be pure, and therefore it might be an option if there are no pure medicines available.

Concerning your water: avoid municipal city water. Do not drink it ever and do not bathe in the city water, for all the water of the cities of the Gentiles are unclean. Instead, your water shall be from the wells, springs, and filtered and purified waters. But even these should be investigated, lest you drink or bathe in water which you are able to know is unclean. Now, it may be permissible to use the city water to clean clothes and other things not being ingested into your body if you do not have purer water available. Do not use city water or any other unclean water to feed your animals or your plants. Do not feed anyone anything you would not feed yourself due to its uncleanness, for that would be hypocrisy and a bad neighbor, assisting your fellow man to the defiling of their souls with uncleanness. Now, avoid soaps if possible, for most soaps are unclean. If however you must use soaps, use only soaps with natural ingredients in them. If there are some unnatural ingredients in them and you feel compelled to use them absolutely, wash them off your body immediately. Unclean soaps contacting the body will be absorbed into the flesh and defile your body. Therefore avoid them, that you may be pleasing in the sight of your Creator.

Whenever you touch a Gentile, if at all possible, wash your body, and your clothes you were wearing when you touched the Gentile, for a Gentile is dirty and filthy and utterly unclean. They have many germs. Whenever you touch a woman who is of the age of menstruating, you ought to assume she is unclean if you do not know if she is on her menstrual cycle, for the chances she is on her menstrual cycle are good. When this happens, wash your body and your clothes you were wearing when you touched the woman. If a woman has given birth to a male child, do not touch her or her child for 40 days unless absolutely necessary (or if a woman has given birth to a female child, do not touch her or her child for 80 days unless absolutely necessary), and if you do touch them, you must wash your body and your clothes you were wearing when you touched the woman. Any emissions from the genitals of a man or a woman, if you come into contact with those emissions, wash your body, and if those emissions touch any material, wash that material as well. If an animal or a plant comes into contact with those emissions, wash the bodies of the animals if at all possible, and wash the plants as well. If an animal has any emissions or is on a menstrual cycle, treat their uncleanness the same as a human's if you come into contact with their uncleanness. If an animal that has a menstrual cycle gives birth, treat them unclean to the same degree of humans.

Now, when you wash off your uncleanness, if at all possible, wash in the last quarter of the day, specifically in the 10<sup>th</sup> hour of the daytime, for it is in the 10<sup>th</sup> hour when full healing from uncleanness alone is possible. If however you cannot wash in the 10<sup>th</sup> hour, wash before the 10<sup>th</sup> hour as close as possible. And if that is not possible, wash after the 10<sup>th</sup>

hour as close as possible. Now if it should so happen that you miss a day and do not clean yourself in the proper way and the proper time, uncleanness remains in your soul. Fulfill the next day the command to wash in the 10<sup>th</sup> hour, so that you may be truly and fully clean and purified from the uncleanness you contracted. Any blood you come into contact with, immediately wash the blood from off your body as soon as possible. And any blood which comes on any surface, immediately dispose of the blood as soon as possible. The blood of the animal must be buried in the dust of the earth respectfully so that you will not be considered guilty of bloodshed in the eyes of your Creator. Do not join blood, organs, or body parts to your or anyone else's body from any other human or animal, for that is an abomination in the eyes of your Creator. Do not mutilate the body of humans or animals for unnecessary reasons, for this is a desecration of the gift that Elohim has given your soul. Treasure the body, and bury all parts of the body together if possible. Do not separate body parts, and do not cremate humans. As for the dead bodies of animals, all parts that are not used, bury them in respect as well. Respect the bodies of animals.

When you come into contact with the dead bodies of unclean animals, including insects, wash yourself in the way that the Law commands. When you come into contact with the dead bodies of humans, wash yourself on the first, third, and seventh days from the time you touched the dead bodies. Follow all the laws concerning uncleanness of human dead bodies as is contained in the Law of the Temple Scroll, including the command to have only one graveyard per four cities (do not bury anyone except in a single graveyard central to four adjacent cities). Follow also all the other laws concerning uncleanness in the Law of the Temple Scroll. Anyone who has a contagious sickness, if you touch them, consider yourself unclean, and wash your body. And follow all the laws concerning uncleanness as contained in the other books of the Law of Moses, that you may be truly pure in the eyes of the Creator. If you have chosen out of laziness or lack of purity to disobey any of these laws concerning uncleanness, you have sinned in the eyes of YHWH, for you have not purified your bodies as He commanded you, when he said to be holy as He is holy.

As for the clothing that you wear, be sure to wear only natural clothing. Do not wear any clothing that is synthetic or artificially made. Abstain from any clothing which mixes the fibers of animals and plants together. If at all possible, make your own clothing. If not possible, get your clothing from a trust friend who above all seeks purity. If it cannot be done, you may get your clothing from less pure sources, including market places. But make sure the clothing you buy will not leach unclean dyes and chemicals on to and into your skin. Now, it may be that wearing unclean clothing can sometimes be safe, provided there is no wetness facilitating the absorption of the uncleanness. However, if there is wetness on the clothing, keep all unclean clothing off your body. It is better to be naked than to defile yourself through the clothing of impurity. Remember that you were created naked, and you were born naked. Therefore, do not compromise and wear unclean clothing for the sake of avoiding nakedness, for such is irrational. For nakedness is not contrary to nature, but uncleanness is. Therefore, whenever clothing would harm your nature, avoid it. For being naked will never harm your nature. Nakedness is not to be covered for reasons of bodily harm, but rather is commanded for a memorial and a protection from lust.

Abstain from sexual impurity, and do not be whorelike and do not be a pervert. Avoid the spirit of fornication and the spirit of lust. And these are the decrees concerning sexual impurity in the time of exile. The arrow was made for the quiver, and the sword was made for the sheath. The male was made for the female. The male sexual organs were made for the female sexual organs. Do not abuse your sexual organs with any other part of the body. All sexual deeds which are utterly unclean shall be abstained from. There must be no sex during menstruation, for the blood of the monthly period is unclean, and the woman is weaker in the time of her menstruation. When the semen enters the body of the woman, it makes her unclean just as it does the man. A woman must not defile the purification cycle. For the blood being purified during the period, if it is defiled by the uncleanness of the semen, it will harm the woman's body. Listen now, for those who seek the sex of Sodom: if sexual contact with menstrual blood is an abomination in YHWH's eyes, how much more would sexual contact with garbage disposals be an abomination. Do not defile yourselves via contact with impure bodily fluids and bodily solids. Do not take the hand to the mouth, nor the snake of the mouth to the flower. Do not ingest anything unclean, including the secretions of a man and the secretions of a woman. Have sex with the sexual parts, but as for the other body parts, they are not sexual parts, therefore do not use them for such a perverted purpose. Any sex which degrades the partner shall be forbidden and an abomination in your sight, lest you anger your Creator by desecrating and disrespecting your flesh in an impure manner. Do not have sex with a pregnant woman, for such is disgusting in the eyes of your Creator. Abstain from sexual contact, for if you should release your filthy seed into the cavity of the woman, the seed will make unclean not only the woman but the baby inside the womb. And while the woman can wash away the uncleanness in obedience to the Law, the baby cannot, and when you have sex, the baby shall be harmed in sickness and weakness of its heart and body and soul. Do not defile the fruit of your womb for the sake of your lust. Many a baby has received birth defects or major illnesses because of sexual activity of its mother while it was in the womb. And many a baby has died at the hand of their parents for such unclean pleasures of the flesh. There is a time for sowing and a time for reaping. Not all times are for sowing. So then, just as land, sow to woman with your seed in the time of sowing, and not in the time of winter, where sowing will be fruitless. Have no sexuality activity of any kind on the Sabbath or any of the fast days or the annual sabbaths,

lest you desecrate the holiness of the sabbaths.

As for the man and the woman, there is only one marriage allowed. Anyone who divorces is not allowed to remarry, unless reconciliation with the divorced spouse is impossible morally. Remarrying after a divorce when reconciliation is still possible morally is an abomination in the eyes of your Creator; He will not forgive you for your uncleanness, unfaithfulness, and utter adultery. As long as you remain in the adulterous union, you will be rejected by the Father. If a woman or a man is caught in adultery or spiritual adultery, divorce is required, unless proof is given in time of testing that the guilty spouse has repented and forsaken the sin. Anyone who does not divorce the unrepentant adulterer, is themselves an adulterer and is distasteful in the eyes of the Creator. Spiritual adultery refers to worship of false gods or blasphemy against YHWH Elohim. Now as for the acceptable marriage partners, the requirement is as follows: no one shall have sex with their ancestors or descendants. No one shall have sex with their blood siblings. No one shall have sex with their ancestors' or descendants' blood siblings. No one shall have sex with someone someone who has had sex with their ancestors, descendants, blood siblings, or blood siblings of their ancestors or descendants. No one shall take more than one wife or more than one husband. Doing such is adultery. Regarding concubines, if the wife desires children for her family, and she is unable or unwilling to get pregnant, she may give the husband at her own choosing, without compulsion or force from the husband, a concubine to serve as her substitute. The concubine is her replacement, and no sex is allowed with the actual wife until the concubine ceases to be a surrogate substitute. As for male concubines, I do not absolutely condemn it if it is done in the same manner. But whether or not it be a sin, discern for yourselves, for there is no endorsement of the practice in the Scriptures. Any sexual activity done outside of a lifelong pledge of the soul to the other in the inseparable union of the oath of the covenant is a sin and is fornication. If however, the fornication be repented of, and ceased, the sin will not be considered whoring. If the fornication persists however, it is whoring. And do not sell your sexual pleasure or nakedness for money, for this is disgusting in the eyes of your Creator. Do not have sex with anyone who eats unclean things until they repent and fast for the healing of their uncleanness. Do not have sex with anyone who sins in any other way of uncleanness until they repent and fast for the healing of their uncleanness. Do not have sex with anyone who is unrepentant of willful or intentional sin until they repent and fast for the healing of their souls.

As for the male and the female, the male and the female are equal in spirit, mind, and soul, but not in body. Let the husbands exercise authority over their wives, and let the wives submit to the authority of their husbands. But any unrighteous command of the husband, the wife is not required to obey, nor is she required to obey any command that does not have relevance to the wellbeing of the family or the household. In terms of legal recognition outside of the household, let the woman be considered equal with the man; she may fill any role in society except the roles which require the strength and purity of men. Let the fathers exercise authority over their daughters, and let the daughters submit to the authority of their fathers. But if the father is spiritually adulterous, he no longer has authority over his daughters, and they are free to marry a righteous man of their choosing. Sons shall not be under the authority of their fathers when they reach the age of 20, but daughters shall remain under the authority of their fathers even after the age of 20. The daughter must marry the man her father commands her to marry, unless the man her father commands is spiritually adulterous. If the daughter refuses, she sins, but there is no marriage. For without consent, marriage is not true marriage but is only fornication in the eyes of YHWH. The father shall give his eldest daughters in marriage first, for giving the younger daughter in marriage before the older daughter is detestable in the eyes of the Creator. Anyone who doubts that this is so, read the Book of the Divisions of the Jubilees, for so is it commanded by YHWH Himself. If the father dies or loses his authority over his daughters, the closest male relative in the family who is righteous enough is to have the authority over the daughters as if they were their father. If however, no righteous family member is there to take care of the daughters and exercise authority over the daughters, the daughters are to be treated just like the sons, and they shall be free to choose their own future and path. No one is allowed to have sex who is younger than 20 years of age. Anyone who has sex younger than 20 is a fornicator. Anyone who is older than 20 who has sex with someone younger than 20 is wicked. In the time of exile, do not seek a family unless you are willing to accept its responsibility. The single greatest threat to children being damned and utterly wicked is a sinful upbringing. Therefore do not have a marriage or family in the time of exile, unless you can bear the full load. As for the childbearing in the times of trial, those who are of the true covenant, it is needed of them to have children if at all possible. For such is the most righteous thing they can do, to finally raise up a generation of righteousness. If then one is able to do the most righteous thing, and they do something which they know will lead to less righteousness, they have sinned and must repent.

Observe the times of your Creator attentively and be wise and discerning. Seek for all the times and occasions which YHWH has appointed and set apart for you to keep as holy and sacred festivals, sabbaths, and fasts, and do not be negligent in their proper observance. And these are the decrees concerning the holy appointed times in the time of exile. There are many times to observe for the one who wishes to set himself apart in the way that the Creator has required for his covenant of repentance and salvation. Let it be known that the feasts of the Old Covenant remain in full force in the time of our exile and in the age of repentance of the New Covenant which was instated in the wilderness of the exiles by the

prophets and by the Prophet like Moses, the chief Teacher of Righteousness of whom all the prophets pointed us to and foretold.

And these are the holy appointed times all are required to observe: David in his psalms, according to the truest copy found in the Dead Sea, tells us there are 52 holy weekly sabbaths and 30 holy appointed times which the Law commands us. Firstly, we call the people to remember the 52 sabbaths of the year, and not to do any work whatsoever on those days, except the work of priests. Secondly, we call the people to remember the four days of Season transition which Noah set apart and ordained for the people as holy days. These are the four sacred “new moons” which the Law of the Temple Scroll commands to observe as holy sabbath days. Those who have forsaken the covenant have given the designation of “new moons”, but the sacred “chodesh” days which the Law commands us to observe as holy appointed times has nothing to do with the designation of “new moon”, but rather the sacred “chodesh” days which the Law commands refer to the four days of season transitions.

Thirdly, we call the people to remember the seven days of unleavened bread (beginning in the final third of the daylight hours, in the ninth hour of the daylight of the 14<sup>th</sup> day of the month and ending in the final third of the daylight hours, in the ninth hour of the daylight of the 21<sup>st</sup> day of the month) which Abraham set apart and ordained for the people as holy days. The first and the seventh days of unleavened bread have been appointed for us as annual sabbath days on which servile work is not to be done. Fourthly, concerning Passover on the first half of the first day of unleavened bread which Moses set apart and ordained for the people as a holy day, this is the determination for those in exile: anyone who eats of the Passover Lamb has committed sin, for the Law of the Temple Scroll commands no one to slaughter a Lamb for the Passover meal outside of the Tabernacle and without the priesthood of Levi to sanctify the Lamb. Anyone who places the blood of animals on their doorposts, other than the blood of the true Passover lamb which the sons of Aaron have ordained, have done an evil deed. Concerning the other days of unleavened bread that work is allowed on, we are to fast from leaven on those days.

Fifthly, on the day after the sabbath after the seven days of unleavened, count 50 days, containing seven full weeks only, and seven sabbaths, with the seventh sabbath being the 49<sup>th</sup> day of the count of 50. After the 49<sup>th</sup> day, we call the people to remember to observe the 50<sup>th</sup> day on the 15<sup>th</sup> day of the third month as the festival of weeks and oaths which Noah set apart and ordained for the people as a holy day. The feast of weeks and oaths has been appointed for us as an annual sabbath day on which servile work is not to be done. This feast is also the same as the festival of new wheat. On this day, you are to renew the Covenant ever year as an everlasting command, for so the Book of the Divisions of the Jubilees commands. Sixthly, count the feast of weeks and oaths as the first day of the next count of 50 days, for the Law of the Temple Scroll commands us to observe the feast of new wine 50 days from the feast of weeks. And the count of 50 shall be conducted in the same way: seven full weeks, with the 49<sup>th</sup> day being the seventh sabbath. And on the 50<sup>th</sup> day, we call the people to remember to celebrate it as a day of great rejoicing and memorial feasting of wine. Do not fast from wine during on this day as the Pharisees do. Seventhly, count the feast of new wine as the first day of the next count of 50 days, for the Law of the Temple Scroll commands us to observe the feast of new oil 50 days from the feast of new wine. And the count of 50 shall be conducted in the same way: seven full weeks, with the 49<sup>th</sup> day being the seventh sabbath. And on the 50<sup>th</sup> day, we call the people to remember to celebrate it as a day of great rejoicing and memorial feasting of oil. Do not fast from oil on this day.

Eighthly, the six days immediately following the feast of oil, we call the people to remember to celebrate those days as festival days of rejoicing and memorial feasting, on which we commemorate the holy wood offering, for the Law of the Temple Scroll commands us to observe the six days following the feast of oil as the six days of the festival of the wood offering. Do not memorialize the wood offering at the time of the Pharisees. Ninthly, we call the people to remember to celebrate the first day of the 7<sup>th</sup> month as the day of memorial and the feast of trumpets. It has been appointed for us as an annual sabbath on which servile work is not to be done, for so the Law commands. Tenthly, we call the people to remember to set apart the day of atonement (beginning in the final third of the daylight hours, the 9<sup>th</sup> hour of the daylight of the 9<sup>th</sup> day of the month, and ending in the final third of the daylight hours, the 9<sup>th</sup> hour of the daylight of the 10<sup>th</sup> day of the month), which Jacob set apart and ordained for the people as a holy fasting day. It has been appointed for us as an annual sabbath day, on which we are not to do any whatsoever, except for the work of priests. Concerning the observance of the day of atonement in exile: anyone who sends a goat out into the wilderness in the manner prescribed in the Law on the day of atonement has committed sin, for the Law of the Temple Scroll commands this to be done only by the priesthood of Levi, via the sons of Aaron.

Eleventhly, we call the people to remember to set apart the seven days of the feast of tabernacles (beginning on the 15<sup>th</sup> of the 7<sup>th</sup> month and ending on the 21<sup>st</sup> of the 7<sup>th</sup> month) which Abraham set apart and ordained for the people as holy days. The first day of tabernacles has been appointed for us as an annual sabbath day on which servile work is not to be

done. And during the seven days of the feast of tabernacles, make sure you dwell in specially constructed booths according to the specification of booths contained in the Law. Those unable to dwell in booths in the prescribed manner of the Law, the command is not required in exile. Wreaths should be worn on the head during the feast of tabernacles, in accordance with the Law of the Temple Scroll, for the purpose of celebration and praising the Creator. Twelfthly, we call the people to remember to set apart the day of assembly on the 22<sup>nd</sup> day of the 7<sup>th</sup> month, which is the day of addition which Jacob set apart and ordained for the people as a holy day. The day of assembly, the day of addition, has been appointed for us as an annual sabbath day on which servile work is not to be done. And all these such holy days are the holy appointed times that the Law of Moses explicitly commands us to observe.

As to the holy appointed times which were appointed after the completion of the Law, they are as follows: Firstly, we call the people to remember to set apart the 14<sup>th</sup> and the 15<sup>th</sup> days of the 12<sup>th</sup> month, the festival of purim, which Mordecai and Esther set apart and ordained for the people as holy days (behold, it is written so in the Book of the Torah Observance of Esther). Secondly, we call the people to remember to set apart the eight days of the dedication of the temple (beginning on the 25<sup>th</sup> day of the 9<sup>th</sup> month, and ending on the 1<sup>st</sup> day of the 10<sup>th</sup> month) which Judah set apart and ordained for the people as holy days in imitation of the eight days of the dedication of the temple which Solomon and Nehemiah also set apart and ordained (behold, it is written so in the Books of the Maccabees). Thirdly, we call the people to remember to set apart the four fast days of Jeremiah which Zechariah the prophet calls us to observe. The fast days shall be observed on the 10<sup>th</sup> day of the 4<sup>th</sup> month, the 8<sup>th</sup> day of the 5<sup>th</sup> month, 3<sup>rd</sup> day of the 7<sup>th</sup> month, and the 10<sup>th</sup> day of the 10<sup>th</sup> month.

Fourthly, we call the people to remember to set apart all of the holy appointed times which the chief Teacher of Righteousness (when he established for us the New Covenant) set apart and ordained for the people as holy days (behold it is written so in the Books of the Law that the Prophet like Moses commanded to be written, and which the appointed apostles wrote in obedience; they wrote for us all the laws that the Prophet like Moses, our chief Teacher of Righteousness, introduced for us. And let not the people reject the holy appointed times that the Teacher ordained for us, dismissing them as pagan or of Catholic origin. But they shall assuredly observe the appointed times as pure holy days. For neither are the holy appointed times that are written in the five books of the Law of Moses of pagan origin, though many similarities can be found with pagan rituals. And so, the holy appointed times that are written in the five books of the Law of the Messiah are not of pagan origin, though many similarities can be found with pagan rituals. And the Catholics stole the new commandments written in the five books of the Law of the Messiah, and perverted them. Do not follow the perverted forms of the Catholics, but follow the original pure forms that the Apostles wrote down for us and ordained in obedience to the Messiah, the Prophet like Moses, and in obedience to the Father.

Know for certain that the holy appointed times were ordained gradually, and by human men, and afterwards confirmed by the divine prophets as the commandment of YHWH. Enoch, Noah, Abraham, Jacob, Moses, Jeremiah, Mordecai, Judah, the Messiah, and Clement all ordained new holy appointed times with full and total authority as divinely inspired prophets proclaiming the divine word of YHWH. There is no reason to reject the holy appointed times introduced after the Law of Moses by righteous men, but to accept the holy appointed times introduced before the Law by righteous men. And so, let us keep all the holy appointed times, not only those written in the Law of Moses. Concerning those who doubt any of the holy appointed times. If some of the holy appointed times are doubted and therefore not observed on account of doubt by the people, let them be judged by the Creator. As for my judgment, they have gone astray from the covenant if the doubt remains after a time of trial. But let those seeking be judged less strictly, and those who have only started, even less.

Concerning the observance of the proper calendar in the exile: Do not be bold or arrogant in your seeking. Do not follow your own understanding of the calendar. Rather, follow the teachings of the Prophets concerning the calendar. Anyone who has read the Book of Enoch but who does not follow the solar calendar that Enoch describes, that person has sinned and, in so doing, rejected the Covenant. However, let it be understood that for those who are new to the faith, or who have not had an opportunity to learn or understand the correct understanding of the calendar of Enoch, these may be considered innocent in the sight of YHWH and not in sin. However, when they become aware of their errors and false paradigms, or when they are able to do so, they must repent of the lies and deceit that they were immersed into, or else they are in sin.

Concerning the proper calculation of the calendar of Enoch: you need not hear it from me, but hear it from the prophets. For Enoch's calendar is 360 days and 364 days, not 365 days as some do teach. Furthermore, the Book of the Divisions of the Times according to their Jubilees declares for us, in accordance with the Book of the Law of the Temple Scroll, the proper calculation of Enoch's calendar of 364 days. In even more confidence, King David was said in the truest copy of the Book of Psalms which was found in the Dead Sea, to have written 52 songs for the 52 sabbaths of the year, and 364 songs for all 364 days of the year. This is David endorsing the calendar of Enoch. And so it is, learn from King David,

which days are to be observed, and when. For King David tells us exactly when each sabbath day is on. And according to King David, the first sabbath of the year is always on the 4<sup>th</sup> day of the 1<sup>st</sup> month, and the second sabbath of the year is always on the 11<sup>th</sup> day of the 1<sup>st</sup> month, and the third sabbath of the year is always on the 18<sup>th</sup> day of the 1<sup>st</sup> month, and the fourth sabbath of the year is always on the 25<sup>th</sup> day of the 1<sup>st</sup> month, and the fifth sabbath of the year is always on the 2<sup>nd</sup> day of the 2<sup>nd</sup> month, and the sixth sabbath of the year is always on the 9<sup>th</sup> day of the 2<sup>nd</sup> month, and the seventh sabbath of the year is always on the 16<sup>th</sup> day of the 2<sup>nd</sup> month, and the eighth sabbath of the year is always on the 23<sup>rd</sup> day of the 2<sup>nd</sup> month, and the ninth sabbath of the year is always on the 30<sup>th</sup> day of the 2<sup>nd</sup> month, and the tenth sabbath of the year is always on the 7<sup>th</sup> day of the 3<sup>rd</sup> month, and the eleventh sabbath of the year is always on the 14<sup>th</sup> day of the 3<sup>rd</sup> month, and the twelfth sabbath of the year is always on the 21<sup>st</sup> day of the 3<sup>rd</sup> month, and the thirteenth sabbath of the year is always on the 28<sup>th</sup> day of the 3<sup>rd</sup> month, and the fourteenth sabbath of the year is always on the 4<sup>th</sup> day of the fourth month, and so the cycle repeats for all 52 sabbaths of the year, and this cycle is according to David the sabbath calculation for every year. Follow the laws and regulations for the calendar that Enoch revealed to us. Your months shall be 30 days long only, and they shall be separated by the four holy season transition days. The 4 season transition days shall not be counted in the days of the months of the year, but shall be excluded from the count. And so it is, as Enoch says, that there are 364 days, but only 360 are counted in the days of the months of the year. The 4 extra days, the season transition days, are not included as part of any month of the year. Do not calculate the holy appointed times by the observance of the moon in any sense. The moon is not for the people of YHWH to follow for the holy times of observance, except in confirming and synchronizing the 364 day year with the seasonal drift. This time of synchronization according to Enoch occurs about every five years. Behold, the Law of the Temple Scroll commands the same extra holy appointed times that the calendar documents of the Dead Sea Scrolls command. And behold, King David commands the same calculation of the holy appointed times that the calendar documents of the Dead Sea Scrolls command. Therefore, heed to the calendar documents of the Dead Sea Scrolls as of the chief authority, for they truly and without blemish record for us purely and unerringly all the proper dates and calculations of the holy appointed times for all the days of all the years.

Do not do any work whatsoever on the Sabbath day, except the work of the priests. And these are the decrees concerning the prohibition of work on the Sabbath day in the time of exile. Follow the Laws that YHWH commanded for us in the Book of the Divisions of the Jubilees. These laws are applicable in all times. And so it is, the Law states that first of all, we are not to seek after our own pleasure or business on the Sabbath day. The day must be focused towards activities which focus and center around YHWH. As for the food you prepare, the food must be prepared on the sixth day. No food is allowed to be prepared on the sabbath day, except for the sake of healing someone of a health problem, for this is a priestly work permitted by priests and therefore also the people. Even though there is modern convenience of food preparation, do not prepare food in any extent on the Sabbath day so as to create a mixture or a transformation of the food you are preparing. Now, it is acceptable to store food in a cold or hot place, but you must not freeze it on the sabbath and you must not heat it so as to cook it. The heat may keep it warm, but it must not cook the food. For preparation is forbidden on the sabbath. What say you? You may say that pressing a button is not work on the sabbath to cook your food. But remember the Sabbath which your Father kept at the very beginning, for He who is the Elohim of us all, He Himself did not do work on the Sabbath, even though for Him, the act of creation was much simpler than pushing a button. Therefore, in imitation of our Father, we do not work on the Sabbath even work which is as easy as pushing a button, for it is not the effort which is prohibited, but it is the type and quality of the work which is profane. In the same sense, we must not leave our cities on the Sabbath. While it might be considered easy to drive a car on the sabbath, this is profane, and travel. We are forbidden to travel on the Sabbath. If we are forbidden by YHWH in the Divisions of the Jubilees from traveling in a boat on the Sabbath day, so also we would be forbidden from traveling in a car on the Sabbath day. If however, it is needed to travel in such things on the Sabbath, it might be okay, however only in your city. We are commanded to abide in our place on the Sabbath day, and this place refers to the city we dwell in. If however, the city we dwell in is under attack, the city has ceased to exist, and so also our camp has ceased, and we may and must flee from the former place we were in, until we find a place where it is safe to dwell as our new city. A man must not leave his city more than 3/5 of a mile distance. If any man does so, even for the sake of medicine, he has broken the Sabbath and sinned.

Let the breaking of the Sabbath be considered a very heinous deed, but not as evil as murder, adultery, or kidnapping. Anyone who breaks the Sabbath deserves to die, unless the one who broke the Sabbath broke it because of an addiction he is possessed with, for this addiction he has which compelled him to sin, is a demon that possesses him and makes him less accountable for the Sabbath violation. For those who are truly seeking the proper observance of the Sabbath, or who are in ignorance of the proper observance of the Sabbath, their breaking of the Sabbath is not as heinous, and may not deserve death. But anyone who in full understanding and full control of their actions does what he considers to be breaking the Sabbath, such a one deserves to die. However, all who deserve to die, these have been shown mercy; they shall not die in the time of exile, but instead, be given time of repentance to atone for their error. Do not break the Sabbath to save a life. Some actions are permissible on the Sabbath for the sake of healing and saving a life, but other actions are impermissible on the Sabbath, even if it is for the sake of healing and saving a life. It is a false teaching which says that all

the commandments of the Sabbath are nullified if there is an emergency and someone's life is in danger. Do not buy or sell anything on the Sabbath day, including food and medicine. Commerce is a forbidden activity never acceptable on the Sabbath, even to save a life. Furthermore, you shall not build tools or instruments on the Sabbath ever under any circumstances. Avoid these things. Do not slaughter animals or kill plants on the Sabbath for any purpose except self defense. Do not fight with anyone on the Sabbath day except for self defense when absolutely necessary.

Do not harvest anything on the Sabbath day. For example, as YHWH commands in the Book of the Divisions of the Jubilees, no one is allowed to fill a container with water on the Sabbath so as to carry the water from one place to another. It also tells us by the word of YHWH in the same book that we are not allowed to carry outside of our houses or tents or into our houses or tents any burdens. A burden is any thing that requires considerable effort or a special carrying tool to carry it around. No one is allowed to work at his occupation on the Sabbath day, even if his employer threatens to fire him. It is better to be fired by your employer than to be fired by the Creator in the fire of torment for your heinous desecration of the Sabbath. As for building a fire, no fires may be started on the Sabbath, but fires already prepared may continue burning. It is not the effort of building a fire that makes building a fire forbidden, but it is the quality of the activity itself that is forbidden, for it, like cooking, transforms the wood you are preparing. It must also be stated that using electricity is permissible on the Sabbath provided all the preparation has been finished before the Sabbath. That is to say, electricity is not wrong to use, but it is wrong to prepare or create. And so, solar power is wrong if it is converting the solar energy to electricity on the Sabbath. If however the energy of the Sun was already harvested and stored prior to the Sabbath, it may be used. Do not fast on the Sabbath from food, and do not do any sexual activity whatsoever on the Sabbath, for so it is commanded by YHWH to Moses in the Book of the Divisions of the Jubilees. And as for the rest of the laws of the Sabbath, read the Scriptures, especially YHWH's commandments for the Sabbath in the Divisions of the Jubilees, and also the Rules of the Dead Sea Scrolls concerning Sabbath observance. As for the animal that has fallen into a pit, the judgment is rescue the animal if it is a small pit, but if the animal has fallen into a large pit, the judgment is to not rescue the animal. The reason is if the animal is in a small pit, while it may require some effort to lift the animal out, it does not require any profane activity to lift them out. On the contrary if the animal is in a large pit, and the only way to lift the animal out is through some profane activity such as creating tools to lift them out, this is absolutely forbidden. If the tools have already been created before the Sabbath day, they may be used to rescue the animal, but otherwise, the animal is not allowed to be rescued in that manner. The only rescues permitted are those which do not require profane activities on the Sabbath. The same judgment applies to humans.

Seek for yourselves the proper observance of the Sabbath year and the year of Jubilee, and do not do any land work during these years. Avoid landscaping and other such things which work the land in those holy appointed years. Search and calculate the proper times of the sabbath years and the year of Jubilees in accordance with the chronology of the Book of the Divisions of the Jubilees, the Chronicles of the Kings, and the Book of Daniel the prophet. Determine the year the Messiah was killed, for from this year, once it is discovered, you will be able to track it all the way back to the year of creation.

Those who desire to follow and live by the word of YHWH, seek the divinely inspired Scriptures of YHWH. There are at least 212 books were are divinely inspired Scriptures of YHWH. However, some of them are in a very corrupted form, and concerning others, there is some doubt as to whether or not they should be absolutely and assuredly considered divinely inspired Scripture. But let these following 144 books be esteemed by the people of YHWH as divinely inspired Scripture, without a shadow of a doubt. And they are as follows:

- 1.The Original Genesis (The LXX, Samaritan, and the DSS)
- 2.The Original Exodus (The LXX, Samaritan, and the DSS)
- 3.Leviticus
- 4.The Original Numbers (The LXX, Samaritan, and the DSS)
- 5.The Original Deuteronomy (Deuteronomy 1-11+Temple Scroll+Deuteronomy 27-34)
- 6.Joshua
- 7.Judges
- 8.Ruth
- 9.The Original 1+2 Samuel (The LXX and the DSS)
- 10.The Original 1+2 Kings (The LXX)
- 11.1+2 Chronicles
- 12.The Original Ezra (1 Esdras+Nehemiah)
- 13.The Original Esther (LXX and "Additions" to Esther)
- 14.Job
- 15.The Original Psalms (Psalms 1-89+Great Psalms Scroll)
- 16.The Original Proverbs (The LXX)



17. Ecclesiastes
18. Song of Solomon
19. Isaiah
20. Jeremiah
21. Lamentations
22. Ezekiel
23. Daniel (The LXX)
24. The Original Twelve Prophets (The LXX and the DSS)
25. The Generations of Adam (Reconstructed)
26. The Generations of the Nephilim (Reconstructed Book of Giants and DSS)
27. Enoch
28. Lamech (Reconstructed Book of Lamech and DSS)
29. Noah (Reconstructed Book of Noah and DSS)
30. Abraham (Reconstructed Book of Abraham and DSS)
31. Jacob (Reconstructed Book of Jacob)
32. Joseph (Reconstructed Book of Joseph)
33. Testaments of the Twelve Patriarchs (Condensed from the Original Version that is lost)
34. Testaments of Kohath and Amram (DSS)
35. Testament of Job
36. Jannes and Jambres
37. Jubilees
38. Testament of Moses (Reconstructed)
39. Assumption of Moses (Reconstructed)
40. Samuel (Reconstructed)
41. Gad
42. Nathan (Reconstructed)
43. Ahijah (Reconstructed)
44. All apocryphal psalms of David (DSS)
45. All apocryphal psalms and songs of Solomon
46. All apocryphal songs of David (DSS)
47. Wisdom
48. All apocryphal proverbs of Solomon (DSS)
49. Apocryphon of Jonah (Reconstructed)
50. Apocryphon of Zephaniah
51. Apocryphon of Habakkuk
52. Ahikar
53. The Original Tobit (Longer Tobit and DSS)
54. Visions of the Seers (Reconstructed)
55. Apocryphal Chronicles
56. 1 Baruch and Epistle of Baruch and 4 Baruch
57. Patireza
58. Judith (LXX and Vulgate)
59. Martyrdom and Ascension of Isaiah
60. 2 Baruch, 3 Baruch, and 5 Baruch
61. Syriac Revelation of Daniel
62. Apocryphon of Ezekiel
63. Apocryphon of Jeremiah
64. 2 Esdras
65. Sirach
66. 3 Maccabees and 2 Maccabees
67. 1 Maccabees
68. Damascus Covenant
69. Community Rule
70. Ordinances
71. War Scroll
72. The Peshers of the Dead Sea Scrolls

1. Mark

2. Matthew
3. Luke
4. John
5. Acts
6. Romans
- 7.1 Corinthians
- 8.2 Corinthians
- 9.3 Corinthians
10. Galatians
11. Ephesians
12. Philippians
13. Colossians
14. Laodiceans
- 15.1 Thessalonians
- 16.2 Thessalonians
- 17.1 Timothy
- 18.2 Timothy
19. Titus
20. Philemon
21. Hebrews
22. Barnabas
23. James
- 24.1 Peter
- 25.2 Peter
- 26.1 John
- 27.2 John
- 28.3 John
29. Jude
- 30.1 Clement
- 31.2 Clement
32. Revelation
33. Gospel of Thomas
34. Gospel of the Apostles (Gospel of the Hebrews/Nazarenes Reconstructed)
35. Gospel of Peter (Reconstructed)
36. Gospel and Revelation of the Apostles
37. Book of Thomas the Contender
38. Apocryphon of James
39. Gospel of Mary
40. Teachings of Silvanus
41. Shepherd of Hermas
42. Sentences of Sextus
43. Letter of the Apostles
44. Correspondence of Paul and Seneca
45. First Letter of Clement to the Virgins
46. Second Letter of Clement to the Virgins
47. Letter of Titus to the Virgins
48. Recognitions and Homilies of Clement
49. Apocryphal Acts of the Apostles
50. Letter of Messiah and Abgar
51. Correspondence of Ignatius to John
52. Correspondence of Ignatius and Mary
53. Letter of Ignatius to the Ephesians
54. Letter of Ignatius to the Magnesians
55. Letter of Ignatius to the Trallians
56. Letter of Ignatius to the Romans
57. Letter of Ignatius to the Philadelphians
58. Letter of Ignatius to the Smyrnaeans
59. Letter of Ignatius to Polycarp

60. Letter of Ignatius to the Tarsians
61. Letter of Ignatius to the Antiochians
62. Letter of Ignatius to Hero
63. Letter of Ignatius to the Philippians
63. Letter of Polycarp to the Philippians
64. Martyrdom of Polycarp
65. Arabic Revelation of Peter Books 1-8 (Ethiopian Book of Clement Books 1-2)
66. Ethiopian Revelation of Peter
67. Ethiopian Book of Clement Books 3-7
68. Book of the Covenant
69. Didascalia
70. 1 Sinodos, 2 Sinodos, 3 Sinodos, and 4 Sinodos
71. Acts of Clement
72. Didache

If however, there be any doubt about some of those 144 Scriptures, although it is my judgment this doubt is unfounded, let these following 88 books be esteemed by the people of YHWH as divinely inspired Scripture, absolutely without a shadow of a doubt. And they are as follows:

1. The Original Genesis (The LXX, Samaritan, and the DSS)
2. The Original Exodus (The LXX, Samaritan, and the DSS)
3. Leviticus
4. The Original Numbers (The LXX, Samaritan, and the DSS)
5. The Original Deuteronomy (Deuteronomy 1-11+Temple Scroll+Deuteronomy 27-34)
6. Joshua
7. Judges
8. Ruth
9. The Original 1+2 Samuel (The LXX and the DSS)
10. The Original 1+2 Kings (The LXX)
11. 1+2 Chronicles
12. The Original Ezra (1 Esdras+Nehemiah)
13. The Original Esther (LXX and "Additions" to Esther)
14. Job
15. The Original Psalms (Psalms 1-89+Great Psalms Scroll)
16. The Original Proverbs (The LXX)
17. Isaiah
18. Jeremiah
19. Lamentations
20. Ezekiel
21. Daniel (The LXX)
22. The Original Twelve Prophets (The LXX and the DSS)
23. The Generations of Adam (Reconstructed)
24. The Generations of the Nephilim (Reconstructed Book of Giants and DSS)
25. Enoch
26. Lamech (Reconstructed Book of Lamech and DSS)
27. Noah (Reconstructed Book of Noah and DSS)
28. Abraham (Reconstructed Book of Abraham and DSS)
29. Jacob (Reconstructed Book of Jacob)
30. Joseph (Reconstructed Book of Joseph)
31. Testaments of the Twelve Patriarchs (Condensed from the Original Version that is lost)
32. Testaments of Kohath and Amram (DSS)
33. Jubilees
34. Testament of Moses (Reconstructed)
35. Assumption of Moses (Reconstructed)
36. Gad
37. Wisdom
38. Ahikar
39. The Original Tobit (Longer Tobit and DSS)

40.1 Baruch and Epistle of Baruch  
41. Judith (LXX and Vulgate)  
42.2 Baruch  
43.2 Esdras  
44. Sirach

1. Mark  
2. Matthew  
3. Luke  
4. John  
5. Acts  
6. Hebrews  
7. Barnabas  
8. James  
9.1 Peter  
10.2 Peter  
11.1 John  
12.2 John  
13.3 John  
14. Jude  
15.1 Clement  
16.2 Clement  
17. Revelation  
18. Gospel of Thomas  
19. Gospel of the Apostles (Gospel of the Hebrews/Nazarenes Reconstructed)  
20. Gospel of Peter (Reconstructed)  
21. Gospel and Revelation of the Apostles  
22. Book of Thomas the Contender  
23. Apocryphon of James  
24. Gospel of Mary  
25. Teachings of Silvanus  
26. Shepherd of Hermas  
27. Sentences of Sextus  
28. Letter of the Apostles  
29. First Letter of Clement to the Virgins  
30. Second Letter of Clement to the Virgins  
31. Letter of Titus to the Virgins  
32. Recognitions and Homilies of Clement  
33. Apocryphal Acts of the Apostles  
34. Letter of Messiah and Abgar  
35. Letter of Polycarp to the Philippians  
36. Martyrdom of Polycarp  
37. Arabic Revelation of Peter Books 1-8 (Ethiopian Book of Clement Books 1-2)  
38. Ethiopian Revelation of Peter  
39. Ethiopian Book of Clement Books 3-7  
40. Book of the Covenant  
41. Didascalia  
42.1 Sinodos, 2 Sinodos, 3 Sinodos, and 4 Sinodos  
43. Acts of Clement  
44. Didache

Be sure to separate yourself from those who are lawless and who hate the paths of truth. And these are the decrees concerning the fellowship and the community in the time of exile: Because the people are so much scattered, it is nearly impossible to have a community as it was in the days of the Essenes of the ancient past. However, to the best of your ability, you shall implement the principles of community wherever you are. Do not call anything your own, but consider that all your possessions are merely on loan to you by the Creator. This being so, whenever someone else is in need of assistance, you must share your possessions with them or even give them your possessions if such is needed to help them in their time of need. However, do not share with those who will abominate or corrupt your assistance. Do not give anything to the poor

who you know will use it for a sinful purpose. However, give them pure things, those whose poverty is innocent enough to deserve and merit mercy and compassion. Anyone who considers themselves a believer of the Messiah and who is willing to work together in a community, seek such a lifestyle. For even in diversity, we can work together and support each other and unite ourselves to the best of our abilities. Finding a community which is in absolute harmony with the one true faith is nigh impossible. For this reason, seek as righteous a community as is available, but if one not so righteous only is available, cling to that community for the sake and benefit of others' souls. When you have enough people who are in unity concerning the full requirements of the one true faith, let these people establish amongst themselves an even more separate community of only them. Let there be degrees of community, based on the amount of agreement you share with those you are considering joining with. But, let it be known, a true follower of YHWH does not fellowship with any one who is in public sin or is defiled by uncleanness. Follow the commandments of YHWH to not eat with the Gentiles who have not submitted themselves to Him or His Law. In addition, anyone who defiled themselves by ingesting something unclean, or who did not purify themselves from their uncleanness in accordance with the command of YHWH's Law, do not eat with such a person. And not only shall you not eat with these people, but do not pray with them either, and do not sing with them, and do not play with them. But approach them as you would someone you do not know. Approach them as a stranger, for such a one is to be to you excommunicated. For the sons of light have nothing to do with the sons of darkness, that they should mingle with them, and corrupt their glory. Do not eat with, pray with, sing with, or play with anyone who has not been baptized into the New Covenant in the waters of purity and in the orthodoxy of the Law. When those who you are excommunicating have repented and fasted from all food except bread and water for the prescribed times that Clement has recorded, begin to have fellowship with them, and eat with them, pray with them, sing with them, and play with them. Anyone who has forsaken the covenant or who is in direct rebellion to the ways of YHWH, these people are not your family, even if they happen to be related to you by blood. Consider them utterly cursed, and treat them as strangers. However, love your neighbor as yourself. Do good and righteousness to all people, including the strangers. Clothe the naked, feed the hungry, enrich the poor, and establish the community in safety, peace, security, and justice. Fight for the truth and for the love of the Law and for the proper understanding of grace in the mercy of the faith. Do not tolerate haughtiness or injustice. Do not approve of corruption and bribery, and as much as is within your power, shut down your enemies, and ward them off, so that they will have no room to lord it over you.

Do not have pure hate for a single person or creature in the world. Everyone deserves to be loved partially. For there is in everyone some light. No one is pure darkness, not even Mastema, the king of demons. Do not be a warrior except in the times of absolute necessity. Do not be rash to kill someone, but choose to kill only as a last resort, to defend the life of the innocent in pure and lawful defense. Forgive anyone who sins against you if they ask for forgiveness with sincerity of heart. But test them and do not restore them to fellowship with you until they have proved themselves trustworthy and righteous enough to merit full forgiveness from you. Do not hold grudges against your enemies, but regarding the sins of your enemies against you, rather pray for them, that they might be led to repentance. Love your enemies, even as the chief Teacher of Righteousness commanded. As for guns, avoid them if at all possible, for it is too easy to kill accidentally with them. Train yourselves in the use of martial arts and close range self defense, for that is preferable, and gives you much more time and control to make the right decision in the quick heat of the moment. If you can handle a gun righteously and responsibly, have one for your safety and protection. As for animals, do not kill animals or plants if they are not threatening you and if you are not planning on using them for a righteous purpose. Animals and plants are our spiritual brothers, and they most assuredly will share with us life in the world to come, and they will be judged for their deeds just as we will be judged. O human, who protests; he might say, why do you judge me for killing the bee that accidentally flew into my house? I judge you, o human, because you were made in the image of Elohim. Now, compare how inferior the bee is to the human who is the image of Elohim. How much more, o human, are humans inferior to YHWH Elohim Himself. So then, you, human, are worth less than a bee in the eyes of YHWH relatively speaking, for YHWH is like a human to you who are the bee in the relation. So then, stop murdering animals and plants for selfish and sinful reasons. All life is to be loved, honored, and treated with respect, because there is an eternal soul in every creature, which will be judged on the day of judgment and will be given eternal life or condemnation, just like you, o human. Love your neighbor as yourself, and be absolutely assured that your neighbor is not just your human neighbor, but it is your fellow brother of creation; every creature is your neighbor. Do not kill anyone for an unrighteous reason. As for abortion, do not commit abortion under any circumstances unless absolutely necessary for self defense. In the first forty days after conception, abortion is a sin, but there is probably no soul in the fetus, so it is not murdering of a human in any practical sense. As for fetus after forty days of conception, the Law says any fetus who is killed before it is developed enough to live on its own, is to receive a punishment and is to be considered a sin, but not murdering of a human in the full sense (rather it is to be treated as murder of animal or plant). However, the Law says any fetus who is killed after it is developed enough to live on its own, the one who caused it to be aborted deserves to die and it is full murder.

Concerning stealing: If you have stolen from anyone, you have the moral obligation to compensate them in accordance with the Law. If you do not, you are evil and a sinner. The Law commands anyone who steals from another, if

they have what they stole in their possession still, to give back the stolen possession, as well as to pay the same value of what was stolen. Now, if what they have stolen is not still in their possession, the Law commands them to pay back four times the value of what was stolen if what was stolen was an easily replaceable thing, but five times the value of what was stolen if what was a difficult thing to replace. As for the one who is poor and has no food, he does not sin if he steals in the way that the Law permits him to steal, for the Law permits anyone to take any food in the field from someone else's property. Now, if it comes to pass that the government outlaws buying and selling, as the revelation of the prophet foretells for the time of the end in the age of the beast and its mark, there is no sin to steal. For just as land is on loan to humans, but if humans cross a line, the land no longer is theirs but others have the right to take it, so also if humans cross a certain line of injustice, refusing to give food to others, the poor have the right to steal, for the food no longer belongs to the wicked man who refuses to feed the one in need. Do not go to court with fellow believers, unless absolutely necessary. If any man or woman commits a murder, see to it if at all possible that they get the death penalty or life in prison as punishment. See to it that anyone who rapes someone, molests someone, or kidnaps someone gets as long of a prison sentence that the government is able to give them.

As for the divinity of YHWH, be it understood that YHWH is both Father and Mother, and that He is only one, and not three or any other number. There is one Elohim and one YHWH, and not three. However, understand that YHWH reveals himself in three co existing forms. And they are these: the infinite Father, the intermediate Spirit, and the finite Son. Now, for the chief Teacher of Righteousness, the Messiah, the Son of Man, who is the word of Elohim, he is not Almighty, nor is he all knowing or everywhere. Worship Him as the Angelic form of YHWH. He is not El Most High, but is the Son of El Most High, YHWH in angelic physical form. As for the punishment of sins, we are to believe that if we do not repent and forsake all of our sins before we die and are judged on the day of judgment, we will receive an eternal punishment. As for the form of the eternal punishment, let it not be deemed that the wicked who are eternally punished are cut off from life. Rather, believe that there will be eternal life even for the eternally punished. How will this be achieved? It will be achieved in the following manner: the wicked will have their work week of punishment, and partake of the blessings of eternal life on the sabbaths. For our Father is loving and merciful, but is also just. Know also, that not everyone receives the same punishment, just as not everyone receives the same work load. Some have the most disgusting and humiliating of jobs. Others have much better jobs, but still ones which are drudging. As for the Law, anyone who believes the commandments of the Law are not from YHWH or Moses and the patriarchs, but are instead from Satan, these have forsaken the Law and the Covenant, and they have not life in them. They must repent of their sins, or they too will perish. Now, these are just as the gnostics. Do not have anything to do with the gnostic heresies of the lawless Christians who bear falsely the name of the Messiah.

As for the chief Teacher of Righteousness, the Messiah, the Son of Man and the Son of Elohim, let it be known that anyone who does not believe that He alone is the salvation and atonement for the former sins of the righteous, let that one know that he has no atonement for his sins, and has not met the requirement for the New Covenant that was established in the wilderness by the prophets and the Prophet like Moses. As for works and faith, let it be understood that the Law does not provide atonement or forgiveness for any willful and intentional sins, and therefore the Law cannot save any sinner from their sins, nor can it save the righteous from their former sins. But faith in the chief Teacher of Righteousness, this alone can save the righteous from their former sins; it cannot save any sinner from their sins. The atonement of the Righteous One is only for those who have abandoned the error of their ways and have made a full return to the Law in full obedience to it and forsook all the ways of their flesh and sinful heart. The works of faith save us, but the works of the Law do not. As for the works of the Law however, we are required to obey them in faith for salvation. For the works of faith follow the spirit of the works of the Law, and when possible, keeps the works of the Law. But when the works of the Law are impossible to be kept, due to the disobedience of the Jews who refuse to obey the covenant and provide for us a righteous and pure priesthood that enables the works of the Law to be fully kept, it is the works of faith which remain and abide, and these works lead us to the spirit of the Law. For without sacrifices, YHWH loves those who turn from their sins and abandons the deeds of their wicked flesh, and reform their hearts in true and sincere spirit. As for circumcision, anyone who refuses to circumcise their son on the eighth day after their birth has abandoned the covenant and betrayed the Law, and is forsaken from YHWH and abandoned and rejected and utterly cursed. As for the innocent child who has been sinfully kept from circumcision, it is the judgment of the righteous that these uncircumcised ones do not have to be circumcised ever. For without the Temple, there is no reason to be circumcised, for the Book of the Divisions of the Jubilees tells us that anyone who is not circumcised on the 8<sup>th</sup> day is forever banned from joining the congregation of Israel and it is vain for anyone who is not circumcised on the 8<sup>th</sup> day to be circumcised, for such will not undo the ban the Law places on them from joining the congregation of Israel. As for which parts of the Law are required for salvation, all the parts which can be kept by us are required for salvation. The parts that cannot be kept (namely the temple, priestly, sacrificial, and judicial laws) are not required. When those parts can be kept, they will be required for salvation. Concerning the parts of the Law which cannot be kept: these parts of the Law have been abolished by the Teacher of Righteousness for a time, as a measure of grace and mercy, to give the Gentiles a greater chance to be saved. For if the full Law had remained in force and required, they would

have had absolutely no hope. But, as it stands that the most difficult parts of the Law, all those bonds which overwhelm the sinner and wipe them away in their sins, have been taken away for a time, now the Gentiles have a chance, not being bound by these difficult things. The fullness of the Law will be restored in the latter days, in accordance with the prophets and the Law itself, as well as in accordance with the words of the Teacher, who informed us that not a single word of the Law he came to abolish, but he came to bring to its fullness the entire Law. Now, as for the imperfections of the Law, such as no salvation was provided for, this was addressed in the New Covenant, such as now those who have sinned have hope. This hope is in the repentance and faith of the blood of the lamb. For as it stands, the similitude of Melchizedek came down to us, and the angelic Son of Elohim he was, and he redeemed the nature of man and paved a way, and filled the holes in the Law with his decrees of grace and mercy, and he changed the Law in such a way as to accommodate the things of grace and mercy in a New Covenant. The Law was confined to the Levizedek Priesthood and its ordinances. But the New Covenant has freed us the insufficiency of the Law, by changing the priesthood from Levizedek to Melchizedek, along with its ordinances. But the Levizedek has not entirely disappeared, but it is now subsumed under the Melchizedek. The Levizedek ordinances will be restored in the final days, and will be required for all people once again. But this time, it shall be within the context of the Melchizedek priesthood, and true healing and atonement will finally be had in the fullest and most complete sense ever in all the ages.

This Rule is a guide for all the exiles in the time of great deception and darkness. It is sure and true, and will point you to the saving faith. As for the rest of what is required, it is commanded that you study all of the Scriptures, and accept their authority, and follow their lead. Their wisdom and righteousness when taken in the full context of the entirety of YHWH's word, will lead you into the paths of eternal life. Even the smallest letter of the Scriptures can prove and establish doctrines. However, seek the true Scriptures with all your heart soul mind and strength. Abandon the vain interpretations and assumptions and fancies and desires of your heart. Do not read into the Scriptures your own unproven beliefs. Rather, seek the true and original authentic interpretation. The Scriptures have errors, corruptions, false translations, and many false scribal changes. It behooves the seeker of truth, to use the true spirit of logic, faith, and reasoning, to discern which parts are the true and which parts are the false. Let this be the judgment to all the seekers who are open to the true Covenant of the Law and Faith of the chief Teacher of Righteousness: unless you can prove using logic that a passage of Scripture is evil or false teaching, believe with complete and full faith anything that the Scriptures say. Using this rule, you will never be lead astray to reject the true parts of Scripture, if you follow the rule perfectly. For you have no right to reject any passage as evil or false teaching if you cannot prove it is so. Therefore, those who blindly assume due to their conscience, gut reactions, or emotional feelings or intuitions that something is evil, even though they have no logical proof it is so, these will without fail be lead astray and will reject the true things of Scripture, and will flee to the false things of Scripture. And these without fail will be punished for their bold wickedness, for they dared to condemn the Creator for the good, righteous, and true things that He has done and said. Anyone who attributes the good, righteous, and true thing of the Creator to Satan or another god or evil entity, this person is self condemned, and he is banned from the covenant of eternal life.

It is my judgment that for the one who wants to be truly wise, these are the books which above all should be considered the chief foundation of the faith, above all others:

- 1.The Original Genesis (The LXX, Samaritan, and the DSS)
- 2.The Original Exodus (The LXX, Samaritan, and the DSS)
- 3.Leviticus
- 4.The Original Numbers (The LXX, Samaritan, and the DSS)
- 5.The Original Deuteronomy (Deuteronomy 1-11+Temple Scroll+Deuteronomy 27-34)
- 6.The Original Psalms (Psalms 1-89+Great Psalms Scroll)
- 7.Isaiah
- 8.The Generations of Adam (Reconstructed)
- 9.The Generations of the Nephilim (Reconstructed Book of Giants and DSS)
- 10.Enoch
- 11.Lamech (Reconstructed Book of Lamech and DSS)
- 12.Noah (Reconstructed Book of Noah and DSS)
- 13.Abraham (Reconstructed Book of Abraham and DSS)
- 14.Jacob (Reconstructed Book of Jacob)
- 15.Joseph (Reconstructed Book of Joseph)
- 16.Testaments of the Twelve Patriarchs (Condensed from the Original Version that is lost)
- 17.Testaments of Kohath and Amram (DSS)
- 18.Jubilees
- 19.Testament of Moses (Reconstructed)
- 20.Assumption of Moses (Reconstructed)

21. Ahikar
- 22.2 Baruch
- 23.2 Esdras
24. Sirach

1. Matthew
2. Luke
3. John
4. Hebrews
5. Barnabas
6. James
- 7.1 Peter
- 8.2 Peter
- 9.1 John
10. Jude
- 11.1 Clement
- 12.2 Clement
13. Revelation
14. Gospel of Thomas
15. Gospel of the Apostles (Gospel of the Hebrews/Nazarenes Reconstructed)
16. Gospel of Peter (Reconstructed)
17. Shepherd of Hermas
18. Letter of the Apostles
19. Recognitions and Homilies of Clement
20. Arabic Revelation of Peter Books 1-8 (Ethiopian Book of Clement Books 1-2)
21. Ethiopian Revelation of Peter
22. Ethiopian Book of Clement Books 3-7
23. Book of the Covenant
24. Didascalia
- 25.1 Sinodos, 2 Sinodos, 3 Sinodos, and 4 Sinodos
26. Acts of Clement
27. Didache

Father, thank you for revealing to me your secrets and your words, and giving me the opportunity to lead your people and guide them in the paths of wisdom and truth. Purify me, and use my words to bring people back to your Law and your Covenant, in the sincerity and true repentance of their hearts and souls. Empower me to be a true man of Elohim, and to inspire me to do the work of your kingdom, and save people from the darkness within. Give me the ability to change the world to the best of my abilities. Give me a footing with Israel, and cause me to succeed in my endeavors, so that I might bring about redemption to Israel through the Scriptures you have revealed to me, and the words and spirit of righteousness which are contained in them. Fill me with your holy spirit, that I might teach the people in spirit and truth. Help heal me from the hypocrisy of my heart, and remove from me the stumbling block of my soul, that I might be free from my own flesh, and receive the healing power of your eternal and unchanging light. Adopt me into your family, that I might be a true son of light, and that my light may shine for Israel the way home, so that they may come back home from their exile, and so that we will dwell with Enoch and his sheep in the house of Elohim forever, as we await the return of our chief Teacher of Righteousness. Keep waiting, and keep seeking, for He will come back, but not at the time you expect. Hear me, and listen to me: His return is not yet imminent; but first must come the fullness, and then the return. And so it is, understand that you are not the very last generation. You will die. But before you die, raise your children carefully in the Covenant, for they too will die, but their service shall be needed to prepare the way of YHWH. And their children, even they will die, but they too shall be needed for the preparation. But as for your great great grandchildren, they shall have hope, a small chance, of seeing the day of the return of the Teacher, the Messiah, the King and Priest of Israel and all of the Gentiles, when they are in their old age, after they themselves have prepared the way of YHWH. As for me, my will refuses to die, and I shall attempt to live as long as Isaac, so that I might finally see my redeemer in the flesh, and then my King will teach me his ways and I shall know for certain that I am who I am. Everyone: heed the call, and stop sinning; forsake the spirit of error, the sins of your flesh, and the wicked heart, and turn back to Him. Give Him your entire being, purify everything in your spirit and soul, and be the perfect one that YHWH has called you to be. Work out your salvation with fear and trembling; fear and tremble, for utter fear of YHWH is the true beginning of wisdom. If you are not afraid of eternal punishment, you will not receive salvation nor any true wisdom. Any wisdom you shall receive shall be brought to nothing. But if you fear Him with all your heart, and seek Him in your fear, then you shall seek and you shall find. You shall knock and he will



answer. And he will bestow upon you all the desires of your heart, provided your heart is first purified from the desires of the evil one. Cling to me and nothing else, says YHWH, and I shall take you home, where you belong, and you shall dwell with me all your days forevermore. Amen.