

**Community Rule**  
(“Charter of a Jewish Sectarian Association”)  
1QS, 4Q55-264a, 5Q11)  
Based on Wise, Abegg & Cook

**The Teacher’s Scroll**

A scroll belonging to [the Teacher, who is to teach the] Qadoshim<sup>1</sup> how to live according to the book of the Yahad’s Rule.<sup>2</sup> He is to teach them to seek Elohim with all their heart and with all their soul, to do that which is good and upright before Him, just as He commanded through Moshe and all His servants the prophets. He is to teach them to love everything He chose and to hate everything He rejected, to distance themselves from all evil and to hold fast to all good deeds; to practice truth, justice, and righteousness in the land, and to walk no longer in a guilty, willful heart and lustful desires. Through such, they did every evil thing.

He is to induct all who volunteer to live by the laws of Elohim unto the Covenant of Mercy, so as to be joined to Elohim’s society and walk faultless before Him, according to all that has been revealed for the times appointed them. He is to teach them both to love all the Children of Light—each commensurate with his rightful place in the council of Elohim—and to hate all the Children of Darkness, each commensurate with his guilt and the vengeance due him from Elohim.

All who volunteer for His truth are to bring the full measure of their knowledge, strength, and wealth into the Yahad of Elohim. Thus will they purify their knowledge in the truth of Elohim’s laws, properly exercise their ability according to the perfection of His ways, and likewise their wealth by the set-rules<sup>3</sup> of His righteous counsel. They are not to deviate in the smallest detail from any of Elohim’s words, even as they apply to *the volunteer’s* own time. They are neither to advance their sacred seasons nor to postpone any of their prescribed festivals. From His inerrant laws, they will turn aside neither to the right nor the left.

**The Ritual of Blessing or Damning the Initiant<sup>4</sup>**

All who enter the Yahad’s Rule will be initiated into the Covenant before Elohim, agreeing to act according to all that He has commanded and not to backslide because of any fear, terror, or persecution that may occur during the time of Belial’s dominion.<sup>5</sup> While the initiants are being inducted into the Covenant, the priests and the Levites will continuously bless the Elohim of

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<sup>1</sup> Qadoshim = the class of people set apart from perversity.

<sup>2</sup> Yahad’s Rule = The Yahad is the Community of the Like-minded. It means something like “those in one accord.” The Rule is the collected constitution and by-laws of the Yahad collected down through time beginning with Torah. Many of the Rules are set forth in this document.

<sup>3</sup> Wise *et al* has “canon.”

<sup>4</sup> Initiant = One preparing for initiation, as distinguished from one who has been initiated -- the latter being an initiate.

<sup>5</sup> Belial = “the swallower,” or “the worthless one.” Belial is the Angel of Corruption or Destruction. In the time of the scrolls, his dominion may have been a personification of the foreigner power over the land of Israel, and certainly was a type of the Jerusalem Temple administration. “The Dominion of Darkness” is mentioned in Colossians, and the Apostle Paul referred previously to Belial (or Beliar) as the devil in 2 Corinthians 6:15.

deliverance for all His authentic acts. All the initiants into the Covenant will continuously respond, “Amein, amein.”

The priests are to rehearse Elohim's gracious acts made manifest by mighty deeds, heralding His loving mercies on Israel's behalf. The Levites in turn will rehearse the vile acts of the children of Israel, all their guilty transgressions and sins committed during the dominion of Belial. All the initiants into the Covenant are to respond by confessing,

“We have been vile, transgressed, and [sinned]. We have been evil—we and our fathers before us—walking [in rebellion to the laws] of truth and righteousness, [so Elohim] has judged us, both we and our fathers. Yet He has also succored us with the loving acts of His mercy, long ago and for ages to come.”

Then the priests are to bless all those destined to Elohim, who walk faultless in all of His ways, saying

“May He bless you with every good thing and preserve you from every evil. May He enlighten your mind with wisdom for living, be gracious to you with the knowledge of enduring things, and lift up His gracious countenance upon you for long-lasting peace.”

The Levites in turn will curse all those destined to Belial. They will respond,

“May you be damned in return for all your vile, guilty actions. May the Elohim of terror give you over to ruthless avengers; may He visit your offspring with destruction at the hands of those who pay evil with evil. May you be damned without mercy in return for your dark deeds, an object of wrath licked by enduring flame, surrounded by total darkness. May Elohim have no mercy upon you when you cry out, nor forgive so as to atone for your sins. May He lift up His furious countenance upon you for vengeance. May you never find peace through the appeal of any mediator.”

All the initiants into the Covenant will respond to the blessers and cursors, saying, “Amein, amein.”

### **Is the Candidate Converted?**

Then the priests and Levites will go on to declare,

“Damned be anyone initiated with unrepentant heart, who enters this Covenant, then sets up the stumbling block of his sin, so turning traitor. It will come to pass, when he hears the words of this Covenant, that he will bless himself in his heart, saying ‘Peace be with me, though I walk in the stubbornness of my heart.’<sup>6</sup>

“Surrounded by abundant water, his spirit will nevertheless expire thirsty, without forgiveness. Elohim's anger and zeal for His commandments will burn against him for enduring destruction. All the curses of this Covenant will cleave to him, and Elohim will separate him out for a fate befitting his vileness. He will be cut off from all the Sons of Light because of his apostasy from Elohim, brought about

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<sup>6</sup> Deut. 29:18-19. This peace is a self-delusion, according to the Teacher.

by unrepentance and the stumbling block of sin. He will cast his lot with those damned for all time.”

The initiants are all to respond in turn, “Amein, amein.”

### **The Candidate’s Annual Revue**

They will do as follows annually, all the days of Belial's dominion: the priests will pass in review first, ranked according to their spiritual distinction, one after another. Then the Levites will follow, and third all the people by rank, one after another, in their thousands and hundreds and fifties and tens. Thus will each Israelite know his proper standing in the Yahad of Elohim, an enduring community. None will be demoted from his appointed place, none promoted beyond his destined rank. So will all together comprise a Yahad whose essence is truth, genuine humility, love of charity, and righteous intent, caring for one another this way within the blessed commune, comrades in an ever-enduring fellowship.

### **As for Those Rejected**

Anyone who refuses to enter [the society of E]lohim, preferring to continue in his willful heart, will not [be initiated into the Yahad of His truth, inasmuch as his soul has rejected the disciplines foundational to knowledge: *such are* the laws of righteousness. He lacks the strength to repent. He is not to be reckoned among the upright; his knowledge, strength, and wealth are not to enter the Yahad Commune. Surely, he plows in the muck of vileness, so defiling stains would mar his repentance. Yet he cannot be justified by what his willful heart declares lawful, preferring to gaze on darkness rather than the ways of light. With such an eye he cannot be reckoned faultless.

Rituals of penance cannot restore his innocence, neither living waters his purity. He cannot be sanctified by baptism in oceans and rivers, nor purified by mere ritual washing. “Unclean, unclean”<sup>7</sup> will he be all the days that he rejects the laws of Elohim, refusing to be disciplined in His Yahad Commune.

For only through the spirit that fills Elohim's true community can there be atonement for a person's ways and all iniquities; so he can gaze on the life-light and so be joined to His truth by His devoted spirit, purified from all iniquity. His sin may be covered by *his* upright and humble attitude, and his flesh can be made clean by humbling himself before all Elohim's laws. This way only can he really receive the purifying waters and be purged by the cleansing flow. Let him order his steps to walk faultlessly in all of Elohim’s ways, just as He commanded for the seasons appointed him. Let him turn aside neither to the right nor the left, nor yet stray in the smallest detail from all of His words. Then indeed will he be accepted by Elohim, offering the sweet savor of *the* atoning sacrifice, and then only will he be a party to the Covenant of the enduring Yahad.

### **A New Scroll: Spiritual Life; The Two Spirits**

A scroll belonging to the Teacher, who is to illuminate all the Sons of Light by instructing about the character and the fate of person: *including* all their spiritual gifts<sup>8</sup> with signs following, all their history family by family, and their visitation for discipline<sup>9</sup> as well as seasons of shalom.

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<sup>7</sup> Leviticus 13:45.

<sup>8</sup> “Gifts” is used very generally. Wise has “varieties”; either way, Romans 12:6 is essentially the same as this pericope.

All that is now and ever will be originates with the Elohim of knowledge. Before things come to be, He orders their designs, so that when they do come to exist—at their appointed times as ordained by His glorious plan—they fulfill their destiny, a destiny impossible to alter. He controls the laws governing all things, and He provides for all their interests.

He created humans to rule over the world, appointing for them two spirits in which to walk until the time set for His visitation. These are the spirits of truth and falsehood. An upright nature and destiny originate in the Territory of Light; a perverse *nature originates* in the Fountain of Darkness. The authority of the Prince of Light extends to governing of all righteous people; so of course, they walk in the paths of light. Likewise, the authority of the Angel of Darkness grips the government of all vile people, so *naturally* they walk in the paths of darkness.

The authority of the Angel of Darkness further extends to the corruption of all the righteous. All their sins, iniquities, shameful, and rebellious deeds are at his instigation, a situation that Elohim in His mysteries allows to continue until His age dawns. Even all the afflictions of the righteous, and every trial in its season, occur because of this Angel's diabolic rule. All the spirits allied with him share but a single resolution: the Sons of Light must be caused to stumble.

Yet the Elohim of Israel and the Malach of His Truth aid all the Sons of Light. It is actually He who created the spirits of light and darkness, making them the foundation-stone of everything done, their impulses the reason for every act. Elohim's love for one spirit endures forever. He will always be pleased with such acts. But the counsel of the other He hates, despising its every impulse for all time.

Here are their operations in the world: one lights up a person's mind, straightening the pathways before him in true righteousness and causing his heart to respect the laws of Elohim. This spirit produces humility, patience, great compassion, continued goodness, insight, understanding, and powerful wisdom resonating to each of Elohim's works, kept by His constant faithfulness. It produces a spirit knowledgeable in every plan of action, zealous for the laws of righteousness, devoted in its thoughts, and unfaltering in purpose. This spirit encourages plenty of compassion on all who hold tightly to the truth, and magnificent clarity combined with an instinctive hatred of impurity in its every disguise. It results in humble conduct combined with wide-ranging discernment, *with an ability to* conceal truth, that is, the mysteries of knowledge. So the earthly counsel of the spirit works to these ends for those whose character yearns for truth.

Through a gracious visitation all who walk in this spirit will know healing, bountiful peace, long life, and a prodigious family, followed by enduring blessings and continual joy through a long-lasting life. They will receive a crown of favor with a robe of honor, dazzling forever and ever.

The operations of the spirit of falsehood result in greed, neglect of righteous acts, vileness, lying, pride and conceit, cruel deceit and fraud, massive hypocrisy, a lack of self-control and a lot of foolishness, a zeal for arrogance, repulsive behavior fashioned by whorish cravings, lechery in its filthy expressions, a reviling tongue, blind eyes, deaf ears, stiff neck, and hard heart — to the end of walking in all the roads of darkness and evil cunning.

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<sup>9</sup> Wise, *affliction*.

The verdict for all who walk in such ways will be multiple beatings at the hand of all the malachim of destruction, long-lasting damnation in the wrath of Elohim's furious vengeance, never-ending terror and reproach for all eternity, with a shameful annihilation in the fire of Sheol's outer darkness. For all their generations, family by family, they will know miserable sorrow, bitter evil, and dark coincidences, until their utter destruction with neither remnant nor rescue.

### **Inherent, Spiritual Evil v. Good**

The character and fate of all people reside with these spirits. The hordes of humanity, family by family, are heirs to these spiritual divisions; and they walk in their ways. Every *human* action is inherent in these divisions, according to each one's spiritual inheritance, whether great or small, for every age and for all time. Elohim has appointed these spirits as equals until the final age, setting a long-lasting hostility between their divisions.

Acts done in falsehood are therefore an abomination against truth, while acts done in truth for the sake of perversity are equally disgraceful. Fierce disputing presents itself at every point of decision, for *the two spirits* they can never agree. In His mysterious insight and famous wisdom Elohim has tolerated an age in which perversity wins; yet at the appointed time of visitation, He will destroy such *perversity* for good. Then truth will present itself on the earth in victory.

Desecrated by vile ways while perversity *still* rules, the truth will be decreed at the appointed season of judgment. By His truth, Elohim will then purify all human acts, refining some people to exorcise every perverse spirit from the inward parts of the flesh, cleansing them from every vile act by a set-apart spirit. Like purifying waters, He will sprinkle each one with a spirit of truth, effective against all the abominations of lying and corruption by an unclean spirit. By this means, He will give the upright ones insight from the knowledge of El Elyon *along with* the wisdom of the malachim, making those following the perfect way wise. Yea, Elohim has chosen them for an ever-enduring covenant; all Adam's honor will become theirs alone. Perversity will be extinct; every deceitful deed will be put to shame.

Until now the spirits of truth and perversity have contended within the human heart. All people walk in both wisdom and foolishness. As is a person's granting of truth and righteousness, so will he hate perversity; conversely, in proportion to *his* granting in the lot of evil, one will act vilely and detest truth. Elohim has appointed these spirits as equals until the announced time and *the* renewal. He foreknows the results of their actions through all the ages [of time]. He has granted *these spirits* dominion over humanity so to impart knowledge of good [and evil in order to de]cide the fate of every living being by the measure of whichever spirit predominates in hi[m, until the day of the appointed] visitation.

### **For Those Who Repent**

This is the rule for the men of the Yahad who come forward<sup>10</sup> to repent from all evil and to hold fast to all that He, by His good will, has commanded. They are to separate from the congregation of perverse men. They are to come together as one with respect to Torah and money. Their discussions will be under the oversight of the Sons of Zadok — priests and preservers of the

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<sup>10</sup> Wise has “volunteer” or “volunteers” wherever I have “those who have come forward.”

Covenant — and according to the majority rule of the men of the Yahad, who hold fast to the Covenant. These men will guide all decisions on matters of Torah, money, and judgment.

They are to practice truth together with humility, charity, justice, loving-kindness, and modesty in all their ways. As a result, none will continue in a willful heart and thus be seduced — no, not by his heart, neither by his eyes, nor yet by his lower nature. Together they will circumcise the foreskin of this nature, this stiff neck, and so establish a foundation of truth for Israel; that is, for the Yahad of the Enduring Covenant. They are to atone for all those in Aaron who volunteer to be set apart, and for those in Israel who belong to truth, and for Gentile converts who join them in the commune. Both by trial and by verdict they are to condemn any who break a rule.

### **Those Who Enter the New Covenant Are to be Separate**

These are the rules that govern when they are gathered together as a community. Every initiate into the Yahad Commune is to enter the Covenant in full view of all who have come forward. He will take upon himself a binding oath to return to the Torah of Moshe (according to all that He commanded) with all his heart and with all his mind, to all that has been revealed from it to the Sons of Zadok — priests and preservers of the covenant, seekers of His will — and the majority of the men of their Covenant (that is, those who have jointly come forward for His truth and to live by what pleases Him).

Each one who thus enters the Covenant by oath is to separate himself from all of the perverse men, those who walk in the vile way, for such are not reckoned a part of His Covenant. They have not sought Him nor inquired of His statutes<sup>11</sup> so as to discover the hidden laws in which they err to their shame. They knowingly transgress even the obvious laws, thus stirring Elohim's judgmental wrath and full vengeance, *which is composed of* the curses of the Mosaic Covenant. He will bring against them heavy judgments and enduring destruction; none will be spared.

### **As For All Outsider**

None of the perverse men is to enter purifying waters used by the Qadoshim *so as to come in* contact their purity. (In fact, it is impossible to be purified without first repenting of evil, inasmuch as impurity sticks to all who transgress His word.) None is to be yoked with such a man in his work or wealth, lest he cause him to bear guilt.<sup>12</sup> On the contrary, one must keep far from him in every respect, for thus it is written: “Keep far from every false thing.”<sup>13</sup> None belonging to the Yahad is to discuss with such men matters of Torah or legal judgment, nor to eat or drink what is theirs, nor yet to take anything from them unless purchased; as it is written, “Turn away from mere mortals, in whose nostrils is only breath; for of what account are they?”<sup>14</sup> Hence, all who are not reckoned as belonging to His covenant must be separated out, along with everything they possess. The Qadosh One must not rely upon pointless actions, while all who do not know His Covenant are *the very definition of* pointlessness itself. He will destroy all those who despise His word from the face of the earth. Their every action is disgraceful before Him, all that is theirs being infested with impurity.

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<sup>11</sup> Zeph. 1:6.

<sup>12</sup> Lev. 22:16. Cf. 2 Corinthians 6:14.

<sup>13</sup> Exod. 23:7.

<sup>14</sup> Isa. 2:22.

## **Rank & File**

When anyone enters the Covenant — to live according to all these ordinances, to make common cause with the Congregation of Holiness — they will investigate his spiritual qualities as a community, each member taking part. They will investigate his understanding and works in relation to the Torah, guided both by the Sons of Aaron and the majority of Israel. The *Sons of Aaron* have jointly volunteered to uphold His Covenant and to observe all of the ordinances that He commanded them to execute. The *majority of Israel* has volunteered to return, as a community, to His Covenant.

*The initiants* are to be enrolled by rank, one man higher than his fellow — as the case may be — by virtue of his understanding and works. So each one will obey his companion, the lower man *will obey* his superior. Annually they will examine spiritual qualities and works, promoting a man because of his understanding and perfection of walk, or demoting him because of failure.

How will those higher in rank reprove their inferiors? Several rules govern this potentially divisive issue. Each man is to reprove his fellow in truth, humility, and loving-kindness. He should not speak to him in anger, with grumbling, with a [stiff] neck or with a vicious spirit [of zeal]. The one must not hate the other because of his own [uncircumcised] heart. Most assuredly he is to rebuke him on the day of the infraction so that he does not continue in sin. Also, no man is to bring a charge against his fellow before the general membership unless he has previously rebuked that man before witnesses.

## **Rules Concerning Food and Study**

By these rules they are to govern themselves wherever they dwell, in accordance with each legal finding that bears upon communal life. Inferiors must obey their ranking superiors as regards to work and wealth. They will eat, pray, and deliberate communally. Wherever ten men belonging to the Yahad Commune are gathered, a priest must always be present. The men will sit before the priest by rank, and in that manner their opinions will be sought on any matter. When the table has been set for eating or the new wine readied for drinking, the priest is the one who will stretch out his hand first, blessing the first portion of the bread or the new wine. In any place where is gathered the ten-man minyan,<sup>15</sup> someone must always be engaged in study of the Torah, day and night, continually, each one taking his turn. The general membership will be diligent together for the first third of every night of the year, reading aloud from the Book, interpreting Scripture, and praying together.

## **Rules Concerning Meetings**

This is the rule for the session of the general membership, each man being in his proper place. The priests will sit in the first row, the elders in the second, then the rest of the people, each in his proper place. In that order they will be questioned about any judgment, deliberation, or matter that may come before the general membership, so that each man may state his opinion to the Yahad Commune. None should interrupt the words of his comrade, speaking before his brother finishes what he has to say. Neither should anyone speak before another of higher rank. Only the man being questioned will speak in his turn. During the session of the general membership no man should say anything except by the permission of the general membership, or more

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<sup>15</sup> Minyan = quorum required for certain religious obligations.

particularly, of the man who is the Mevakre<sup>16</sup> of the general membership. If any man has something to say to the general membership, yet is of a lower rank than whoever is guiding the deliberations of the Yahad Commune, let him stand up. He should then say, “I have something to say to the general membership.” If they permit, he may speak.

### **Steps to Full Membership**

If anyone of Israel volunteers for enrollment in the Yahad Commune, the man appointed as leader of the general membership will examine him regarding his understanding and works. If he has the potential for instruction, he is to begin initiation into the Covenant, returning to the truth and repenting of all perversity. He will be made to understand all the basic precepts of the Yahad. Subsequently in the process, he must stand before the general membership and the whole chapter will interrogate him about his particulars. According to the decision of the society of the general membership, he will either proceed or depart.

If he does proceed in joining the Yahad Commune, he must not touch the pure food of the general membership before they have examined him as to his spiritual fitness and works, and not before a full year has passed. Further, he must not yet mix his property with that of the general membership. When he has passed a full year in the Yahad, the general membership will inquire into the details of his understanding and works of the Torah, if it be ordained, in the opinion of the priests and the majority of the men of their Covenant, then he will be initiated further into the secret teaching of the Yahad. They will also take steps to incorporate his property, putting it under the authority of the Mevakre together with that of the general membership, and keeping an account of it— but it will not yet be disbursed along with that of the general membership.

The initiate<sup>17</sup> is not to touch the drink of the general membership prior to passing a second year among the men of the Yahad. When that second year has passed, the general membership will review his case. If it be ordained for him to proceed to full membership in the Yahad, they will enroll him at the appropriate rank among his brothers for discussion of the Torah, legal matters, participation in pure meals, and mixture of property. After that, the Yahad may draw upon his counsel and judgment.

### **Violations and Penalties**

These are the rules by which cases are to be decided at a community inquiry. If there be found among them a man who has lied about money and done so knowingly, they will bar him from the pure meals of the general membership for one year; further, his ration of bread is to be reduced by one-fourth.<sup>18</sup> Anyone who answers his comrade defiantly or impatiently, thereby rejecting the instruction of his fellow and rebelling against the orders of his higher-ranked comrade, has usurped authority; he is to be punished by reduced rations and [exclusion from the pure meals] for one year.

Anyone who speaks aloud the M[ost] Esteemed Name of Elohim, [whether in *haste*] or in cursing or in blurting out at the time of trial or for any other reason, or while he is reading a book or praying, is to be expelled, never again to return to the Yahad Commune.

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<sup>16</sup> Mevakre, Mebakker, Mebachar = the one chosen as the chief Mevakre of the commune.

<sup>17</sup> Now the candidate has gone from being an initiant to an initiate,

<sup>18</sup> CF. Acts 5:3.



If anyone speaks angrily against one of the priests who *is* inscribed in the book, he is to be punished by reduced rations for one year and separated from the pure meals of the general membership, eating by himself. If, however, he spoke without premeditation, he will suffer reduced rations for only six months.

Anyone who knowingly lies is to be punished by reduced rations for six months.

The man who accuses his comrade of sin, fully aware that he cannot prove the charge, is to suffer reduced rations for one year and be separated from the pure meals.

Whoever speaks with his companion deceitfully or knowingly practices fraud is to be punished by reduced rations for six months.

If a man is drawn unawares into a fraudulent scheme by his comrade, then he is to be punished by reduced rations for only three months.

If money belonging to the Yahad is involved in a fraudulent scheme and lost, the man responsible must repay the sum from his own funds. If he lacks sufficient resources to repay it, then he is to suffer reduced rations for sixty days.

Whoever nurses a grudge against his companion — in blatant disregard of the Yahad statute about accusation on the very same day — is to be punished by reduced rations for six months. The same applies to the man who on any matter takes vengeance into his own hands.

Whoever speaks foolishness: three months.

Anyone interrupting his companion while in session: ten days.

Anyone who lies down and sleeps in a session of the general membership: thirty days.

The same applies to the man who leaves a session of the general membership without permission and without a good excuse three times in a single session. Up to the third time he will be punished by reduced rations only ten days. But if they have risen for prayer when he leaves, then he is suffer thirty days' reduced rations.

Anyone who walks about naked in the presence of a comrade, unless he is sick, is to be punished by reduced rations for six months.

A man who spits into the midst of a session of the general membership is to be punished by reduced rations for thirty days.

Anyone who brings out his member from beneath his clothing — that is, his clothing is so full of holes that his nakedness is exposed — is to be punished by thirty days' reduced rations.

Anyone who bursts into foolish horse-laughter is to be punished by reduced rations for thirty days.

A man who draws out his left hand to gesture during conversation is to suffer ten days' reduced rations.

The man who gossips about his companion is to be barred for one year from the pure meals of the general membership and punished by reduced rations. But if a man gossips about the general membership, he is to be banished from them and may never return.

The man who murmurs against the secret teaching of the Yahad is to be banished, never to return. But if he murmurs against a comrade and cannot prove the charges, he is to be punished by reduced rations for six months.

The man whose spirit deviates from the secret teaching of the Yahad, such that he forsakes the truth and walks in the stubbornness of his heart – if he repents, he is to be punished by two years of reduced rations. During the first *year*, he is not to touch the pure food of the general membership; during the second *year*, he is not to touch their drink. He will rank lower than all the men of the Yahad. When two full years have passed, the general membership will inquire into his particulars. If they allow him to proceed, he will be enrolled at the appropriate rank and take part in discussions of community business.

Any man who, having been in the Yahad Commune for ten full years, backslides spiritually so that he forsakes the Yahad and leaves the general membership, walking in his willful heart, may never again return to the Yahad Commune.

Also, any man belonging to the Ya[had who sh]ares with him his own pure food, his own wealth [or that of] the Yahad, is to suffer the same verdict: he is to be exp[elled.]

### **The Inner Circle**

In the Yahad Commune there will be twelve laymen and three priests who are blameless in the light of all that has been revealed from the whole Torah, so as to work truth, righteousness, justice, loving-kindness, and humility, one with another, they are to preserve faith in the land with self-control and a broken spirit, atoning for sin by working *toward* justice and interfering *against*<sup>19</sup> affliction. They are to walk with all by the standard of truth and the dictates proper to the age.

When men like these come to be in Israel, then the Yahad Commune will truly be established as an “enduring planting,”<sup>20</sup> a temple for Israel, and — a mystery! — the Qodesh Qodeshim for Aaron<sup>21</sup> —true witnesses to justice, chosen by Elohim's will to atone for the land and to pay the

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<sup>19</sup> Wise, “buffering affliction.”

<sup>20</sup> Jubilees 16:26.

<sup>21</sup> Qodesh Qodeshim = the shrine commonly known as the “Holy of Holies.” Aaron is the prototypical high priest.

depraved their due. They will be “the tested wall, the precious cornerstone”<sup>22</sup> whose “foundations will neither be shaken nor swayed, a fortress, a Qodesh Qodeshim for Aaron, all of them knowing the Covenant of Justice and so offering a sweet savor. They will be a blameless and true house in Israel, up-holding the covenant of enduring statutes. They will be an acceptable sacrifice atoning for the land and ringing in the verdict against evil, so that perversity ceases to exist.

When these men have been grounded in the instruction of the Yahad for two years — provided they are blameless in their conduct — they will be set apart as Qadoshim in the midst of the men of the Yahad. No scriptural teaching discovered by the Teacher (but concealed from Israel) is to be hidden from these men out of fear that they might backslide.

When such men as these come to be in Israel, conforming to these teachings, they will separate from the session of perverse men to go to the wilderness, there to prepare the way of truth, as it is written, “In the wilderness prepare the way of YHWH, make straight in the desert a highway for our Elohim.”<sup>23</sup> This means the expounding of the Torah, decreed by Elohim through Moshe for obedience and being interpreted by what has been uncovered for each age, and by what the prophets have revealed by His Ruach haQodesh.

### **The Rules**

No man belonging to the Covenant of the Yahad who flagrantly deviates from any command is to touch the Qadoshim’s pure food. Further, he is not to participate in any of their business until all his works have been cleansed from evil, so that he is again able to walk blamelessly. They will admit him into the business by the decision of the general membership; afterwards, he will be enrolled at an appropriate rank. This is also the procedure for every initiate added to the Yahad.

These are the rules by which the blameless Qadoshim will conduct themselves, one with another. Any covenant member of the Yahad haQodesh (they who walk blamelessly as He commanded) who transgresses even one commandment from the Torah of Moshe intentionally or deviously is to be expelled from the Yahad Commune, never to return. Further, none of the Qadoshim is to do business with that man or advise him on any matter whatsoever.

But if the sinner transgressed without intention, then he is to be separated from the pure food, community deliberations, and legal matters for two years. He may return to the study sessions and business if he does not again unintentionally sin for two full years. A single unintentional sin may be punished by this two-year process, but the intentional sinner will never again return. Only the accidental sinner will be tested by the general membership over a two-year period for blameless conduct and right understanding. Afterwards, he may be enrolled at the appropriate rank within the Yahad haQodesh.

### **The Community, its Purpose, and its Future**

When, united by all these precepts, such men as these come to be a community in Israel, they will establish enduring truth guided by the instruction of His Ruach haQodesh. They will atone

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<sup>22</sup> Isaiah 28:16.

<sup>23</sup> Isaiah 40:3.

for the guilt of disobedience and the rebellion of sin, becoming an acceptable sacrifice for the land through the flesh of burnt offerings, the fat of sacrificial portions, and prayer, becoming — as it were — justice itself, a sweet savor of righteousness and blameless behavior, a pleasing freewill offering.

At that time the Yahadim will withdraw, the set-apart house of Aaron uniting as a Qadosh Qadoshim, and the synagogue of Israel as those who walk blamelessly. The sons of Aaron alone will have authority in judicial and financial matters. They will decide on governing precepts for the men of the Yahad and on money matters for the Qadoshim who walk blamelessly. Their wealth is not to be mixed with that of rebellious men, who have failed to cleanse their path by separating *themselves* from perversity and walking blamelessly. They will deviate from none of the Torah's teachings; otherwise they would walk in their willful heart completely. They will govern themselves by utilizing the original principles in which the Yahadim were from the beginning instructed, doing so until the Prophet and Messiah of Aaron and Israel come forth.

### **Rules for the Yahad's Teacher**

The following are the rules for the Teacher. He is to conduct himself by them *in his relations* with everybody, guided by the principles appropriate for each era and the value of each person. He is to work the will of Elohim according to what has been revealed for each period in history, studying all the wise legal findings of earlier times, as well as every statute applying to his own time.

He is to discern the true Sons of Righteousness and to weigh each person's spiritual qualities, sustaining (in His term) the Bacharim<sup>24</sup> in keeping His will and all He has commanded. In each case He will decide *for what* a man's spiritual traits qualify him, allowing him enter the Yahad if his virtue and understanding of the Torah measure up. By the same standards He will determine each man's rank.

The Teacher must not criticize the Men of the Pit, nor argue with them about proper scriptural understanding. Quite the contrary: he should conceal his own Torah insight when among perverse men. He will save His criticism — which is established in true knowledge and righteous judgment — for those who have chosen the Way, treating each as his spiritual qualities and the rules of the time require. He will establish them in knowledge by teaching them truly amazing mysteries; then if the secret Way is perfected among the Yahadim, each will walk blamelessly with his companions, guided by what has been revealed to them. That will be the time of “preparing the way in the desert.”<sup>25</sup> He will instruct them in every legal finding that is to regulate their works in that time, and teach them to separate from every person who fails to keep from perversity.

### **The Teacher's Rules of Love & Hatred**

These are the rules of the Way for the Teacher in these times, as to His loving and hating: enduring hatred yet *employing* a concealing spirit for the Men of the Pit! He will leave them their wealth and profit like a slave does his master — presently humble before His oppressor, but a zealot for Elohim's Torah whose time will come: even *during* the Day of Vengeance. He will

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<sup>24</sup> Bacharim = chosen ones, the elect.

<sup>25</sup> Isaiah 40:3.

work Elohim's will when He attacks the vile and exercises authority as He has commanded, so that He is pleased with all that is done, as with a freewill offering. Other than Elohim's will, He will delight in nothing else, finding pleasure only in [ev]ery word of His mouth. He will desire nothing that He has not commanded, ceaselessly seeking the [Tor]ah of Elohim. He will bless his Creator [for all of His good]ness, and re[count His loving-kindness] in all that is to be.

### **The Teacher in Prayer**

He will bless Him at the times ordained of Elohim [with pray]er: when the daylight begins its dominion — each time it returns — and when, as ordained, it is regathered into its dwelling; when night begins its watches — as He opens His storehouse and spreads darkness over the earth — and when it cycles back, withdrawing before the light; when the luminaries show forth from their sacred space, and when they are regathered into their lofty place; when the times appointed for new moons arrive, and when, as their seasons require, each gives way to the next. Such renewal is special for the Qadosh Qadoshim; indeed, it is a sign that He is unlocking enduring loving-kindness each time these cycles renew as ordained, and so it will be for every age yet to come.

On the first of each month in its season, and on yomim tov<sup>26</sup> laid down as remembrances, in their seasons, I will bless Him in prayer — as a written rule forever — yea, when each new year begins and when its seasons turn, fulfilling the Torah in their decree, each day as set forth, day after day: harvest giving way to summer, planting to the shoots of spring, seasons, years, and weeks of years.

When weeks of years begin, Jubilee by Jubilee, while I live, the commandment will be inscribed on my tongue — with praise as its fruit, the gift of my lips. I will loudly and skillfully sing my music for the esteem of Elohim only — my harp and my lyre I *touch the strings* for His sanctity — I will lift up the flute of my lips with His Torah its tuning fork. At break of day and with the darkening of the sky, I will enter the Covenant of Elohim, and when they all leave I will recite His Ordinances; then I will set out the bounds of my path, never to turn back.

By His Torah I will convict myself, my iniquity the measure, my sin as a statute engraved before my eyes. To Elohim will I say, O, my Righteousness: all to El Elyon. O, You Seat of my Goodness, Spring of Da'at and Fount of Qodesha; Kavod ha Gadol, El Shaddai, Shekinah l'Olam!

What He teaches me, that will I choose; as He judges me, so will I delight. When first I begin my plan or journey, I will bless His name; when first I set out or turn to come back; when I sit down or rise up, when I spread my bed, then I will rejoice in Him. I will bless Him with the offering, the issue of my lips when in the ranks; before I lift hand to mouth to taste the ground's pleasant bounty; when fear or terror break out, in the place of dire straits or desolation, I will praise Him.

I will meditate on His miracles and powerful acts; I will contemplate His loving-kindness, upon which I will rely all day long. Then will I know that the judgment of all the living reside in His

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<sup>26</sup> Yomim tov = high days, scriptural festivals.

hand, and all His works are truth. When I break out in depression, I will praise Him, and in His salvation will I rejoice.

To no one will I return evil for evil; I will go after a person only for good; for with Elohim resides the judgment of all the living, and He will compensate each one. My zeal will not be tarnished by a mean spirit, and I will not lust for riches gained through violence.

I will not take custody of the evil multitude until the Day of Vengeance; yet my fury will never subside from the Men of the Pit, and I will never be satisfied until righteousness will be established. I will not harbor a grudge of wrath against anyone repenting of sin yet I will neither love anyone who rebels against the Way; I will not comfort those smitten *with sin* until their walk is perfected. And I will give no refuge in my heart to Belial.

### **The Teacher's Righteous Confessions**

Neither foolishness nor sinful deceit will be heard from my mouth; neither fraud nor lies will be discovered between my lips.<sup>27</sup> Rather, qadosh fruits will be on my tongue — abominations will not be found there. I will open my mouth in thanksgiving, my tongue will always tell of Elohim's righteousness. The rebellion accounted to man and made complete by sin will I purge from my lips as futility; I will erase impure and devious designs from my mind. In counsel with wisdom, I will speak of knowledge: both prudence and wisdom; and I will wrap it close about me to preserve *my* faith and strict judgment — conforming to the righteousness of Elohim.

I will mete out the rules by the proper measure to each time; [dispense] righteousness and loving-kindness to those cast down; and strongly encourage the anxious. [I will teach] those in error about spiritual understanding, instructing complainers with wisdom — to answer in humility the arrogant of broken spirit, those who oppress, ridicule, speak vainly, and are zealous only for wealth. Elohim is the source of whatever goodness the worshiper may claim, and the truths that he possesses — hidden from others — are given *only* by Elohim.

As for me, my justification is with Elohim. The perfection of my walk and the virtue of my heart are in His hand. My disobedience is blotted out by His righteousness. My light shot forth from the fountain of His knowledge; my eye gazed on his wonders and the light of my heart on the mystery of what will happen.

The one who holds out is my right hand's staff, my steps tread on the Mighty Rock: nothing will make them retreat now; for the truth of Elohim is the rock *on which* I step, and His mighty power is *what* my right hand holds. From His righteous fount comes my justification, the light of my heart from His wondrous mysteries.

My eye has gazed upon the future and the hidden wisdom: even at all the knowledge and wise prudence that has been concealed from all humanity. The source of righteousness, the gathering of power, and the abode of radiance are hidden from the counsel of flesh.

He has given all these to the Bacharim as an enduring possession. He has made them heirs in the bequest of the Qadoshim, and, along with the Malachim, He has united them in the assembly, a

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<sup>27</sup> Cf. James 3:1-12.

Yahad society.<sup>28</sup> They are an assembly built up to be set-apart, an enduring Planting for all ages to come.

As for me, I belong to evil humanity and the counsel of perverse flesh. My transgressions, evils, sins, and corrupt heart belong to the counsel of wormy rot with those who walk in darkness.

Surely a man's way is not his own; neither can any person firm up his own step. Surely justification is of Elohim; by His power is the way made perfect. All that will be, He foreknows, all that is, His plans establish; apart from Him is nothing accomplished.

As for me, if I stumble, Elohim's loving-kindness will save me every time. If through the sin of the flesh I fall, my justification will be by the righteousness of Elohim that endures for all time. Though my affliction breaks out *upon me*, He will draw my soul back from the Pit, and bolster my steps on the way. Through His love He has brought me close; by His loving-kindness He will provide my justification. By His righteous truth He has acquitted me; and through His exceeding goodness He will atone for all my sins. He cleans human defilement and disgrace from me by His righteousness to the end that I praise Elohim for His righteousness; yea, the Most High for His Radiance.

Blessed are You, O Eli, who has opened the mind of Your servant to knowledge. Establish all of his {the Teacher's} works in righteousness; if it please You, raise up the son of Your handmaiden to be among those chosen out of humankind, to stand before You forever.<sup>29</sup>

Surely apart from You the way cannot be completed, nor can anything be finished unless it please You. You teach all knowledge and all that will happen, and by Your will it will all come to pass. Apart from You there is no one else able to dispute Your counsel, or fathom the design of Your devotion, or penetrate the depth of Your mysteries, or apprehend Your wonders and surpassing power.

Who can Your radiance measure? Who, indeed, is man among Your famous works? As how can he, born of a woman, be reckoned in comparison with You? Molded out of dirt, his body is the worm food; he is just so much spit and chewed off clay — craving only more clay.

Will the clay challenge the expertise of the One who designed the vase?

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<sup>28</sup> The Qadoshim, people who are keeping the rules, and Malachim, who are by and large supernatural beings (angels), are together joined in the assembly – thus the title Yahad, which means ‘being one’ or ‘coming together as one.’

<sup>29</sup> The Teacher desires to be of the Bacharim, which he may well be since the Yahad believes in total predestination.