

# *The First Book of Achee*

## *Chapter 7*

*An account of the first thirty years of the life of Messiah up to John the Baptist according to Achee.*

- 1 It was now ninety years before the birth of Messiah  
and Achee beheld that the Church prospered  
and the Religion of Shabuot  
    under the *Law of Virtue*  
    brought thousands unto repentance  
and the Lord was blessed  
    and found the relief of happiness among the Children of Israel  
and the Community of the Church  
    which was called by them *The Yahad*  
    which simply means *the Community*  
    were those who reigned over the inheritance of the Lord in Jeshurun
- 2 Now the manner of the *Law of Virtue* in Jeshurun  
    which was called the *Law of Moses* according to their reckoning  
    was on this wise
- 3 **The Rule of the Community** was the *Law of Moses in daily living*
- 4 **The Temple Rule** was the *Law of Moses*  
    which they interpreted by means of the Urim and Thummim  
    to regulate purity among the people  
    and preparedness  
    and cleansing  
    and all the purifications  
    and all this in preparation for the coming of Messiah
- 5 And the **Book of Enoch** was an expression of the Law that Moses taught  
    concerning times  
    and the Sabbath  
    and the daily walk of all those in the Community among the Eerkodeshoi
- 6 And the **War Rule** was their *law in daily service*  
    and it regulated the division of the Community in the service of the Lord

in all things concerning the doings of the Merari<sup>261</sup>

7 And the **interpretation of all the words of the prophets**

that came by many holy men  
was a law unto them concerning their faith  
and their works in the practice of belief

8 And the **Book of Division of Days**

was a record of the traditions of their fathers and of their history  
and it contained much of the events surrounding the Law of Moses  
it was considered by them to be more accurate than other writings in Israel  
seeing it came from the Brass Plates by memory  
through the hand of Jeremiah

9 And in addition they had the **Law of Righteousness**

and the **Law of Repentance**  
and the **Law of the First and Second Commandments**  
which is shown forth in the **Covenant**  
and the **Law of the Language of Repentance and Glory**  
and prominent before them was the **Law of Shabuot**

10 And all these things were called by them *The Law*

and they considered that it was indeed the Law of Moses  
that the Lord had sent him to deliver and establish among Israel

11 And it came to pass

that many in Israel gathered unto the Lord in the Community of the Church  
and their communities were found in every city in Israel  
and wherever they lived they had settlements in the midst of that town which were  
always referred to by the name of *Nazareth*  
as the people in Israel thought of the people of the Church  
as being the same as the *Order of Nazarites*

---

<sup>261</sup>The Merari is a men's clan composed of the elite of the priesthood charged with some pressing task from time to time, and they are called Men of Renown. They are from all the designations of priesthood, and they all rotate into service year by year. See Dupont-Sommer, op. cit, p175, col 4, line 1.

who did not cut their hair  
took no strong drink  
and covenanted to always be found  
keeping the first commandment in loving the Lord

12 Now their enemies did not call them Yahad  
but did instead call them the *Sect of the Nazarenes*  
however the people of the Church called Secacah  
*Damascus*  
as a means of using discretion  
so as not to bring the activities of the Men of Renown  
that were happening in Secacah  
to the knowledge and attention of those in power in Jerusalem

13 And they were a peaceful people  
and they prospered under the dominion of the Kittim<sup>262</sup>  
who oppressed their nation  
and this was because Messiah was their nation  
and the Eerkodeshoi in Shabuot was their church  
and they could repent in spite of any oppressor  
and they could walk in the midst of the Eerkodeshoi  
and commune with them in Messiah in the midst of their enemies

14 And thus had the Lord prepared His Church  
to flourish in the midst of the oppression of Semihazah  
by their faith and love for repentance  
and this because of the ability of Jeshurun  
to bring peace and tranquility was great  
and the people loved Messiah  
and recounted that which was written of Him continually  
and they joyed in all of the prophecies of Him  
and looked steadfastly toward His coming  
and they were taught to pray without ceasing  
and they poured their whole souls out before God day and night

15 And it came to pass

---

<sup>262</sup>Romans

that the next High Priest  
 as he was old at the death of Goker Harim I  
 established the storehouse among them  
 insomuch that they had all things in common<sup>263</sup>  
 and they practiced common consent<sup>264</sup>  
 and he established the Men of Renown<sup>265</sup>  
 and their manner of worship  
 and the practice of watching with the Lord<sup>266</sup>  
 and the substance of wealth was unclean for them to touch<sup>267</sup>  
 and he established that there should be one among every settlement  
 who by the means of special purifications  
 could handle the substance of wealth<sup>268</sup>  
 for the rest of them without being unclean  
 and they were said to be the one who carried the purse  
 and such a thing was not known among all the peoples of Israel  
 except among the people of the Church

16 Now understand

the conditions under which the vision of Israel began to be sure  
 the people of the Church loved Messiah and the repentance He brings  
 and for this reason all the Eerkodeshoi rejoiced in them  
 and were drawn unto them like a moth to a candle  
 that is to say  
 that all the hills

---

<sup>263</sup>See Dupont-Sommer, op. cit., p. 84-85, col. 6, lines 1-9.

<sup>264</sup>See explanation of terms in appendix.

<sup>265</sup>See Dupont-Sommer, op. cit., p. 171-172, col. 2, lines 1-7.

<sup>266</sup>See Dupont-Sommer, op. cit. p. 85, col. 6, lines 7-8. Also see virtues in explanation of terms.

<sup>267</sup>The Dead Sea Scrolls, Abegg, Wise & Cook, p. 206, 4Q513.

<sup>268</sup>Money.

and clouds  
and streams  
and rocks  
even all the Eerkodeshoi of the earth  
supported the people of the Church  
and they would all lend their support and obey them in one accord  
and the people began to see  
that they had the power to call forth the birth of Messiah  
and it was seventy-eight years before the birth of Messiah

17 And it came to pass  
that in that year there was a young man born among them  
who had from his birth been raised up among them  
and he was very pure in heart  
and at his birth the Lord had commanded his father  
who was called Simeon  
that his son should have no name  
but that the Lord would name him in His own due time  
and the people began to call the child after the name of his father  
and the lad from his childhood was a circle drawer  
which means *one who had been commanded of God*  
*to use the Water Tablet of Noah*  
and the Eerkodeshoi obeyed him  
and the people sought him when they needed rain  
or the heavy dew of heaven  
and animals were not afraid of him  
for he spent many days alone among them clothed in righteousness  
and all the Eerkodeshoi loved him  
and it came to pass in the years of his youth  
the Kittim entered into Israel to oppress the land  
according to all the words of Isaiah  
with Maher-shalal-hash-baz  
and there were many in Israel who were not of the Church at that time  
who strongly desired to have a pure nation unto the Lord  
and who desired to walk in all the Law of Moses  
notwithstanding the Law of Moses was in dispute among them

18 And it came to pass  
that on the day when the son of Simeon

was to pass into the Covenant of the Community in Secacah<sup>269</sup>  
 that as he stood before the altar  
 there were heard the voices of the Eerkodeshoi  
 and they were singing  
 and there were those who were assembled there  
 that heard the Lord call him  
 Goker Harim my son  
 and the council<sup>270</sup> met in assembly to consider the matter  
 and in this way he began to be looked upon as their High Priest  
 they having been without a High Priest for a few years  
 and this event happened in the fifty-eighth year before the birth of Messiah  
 and Goker Harim II walked with God  
 and he was strong in his obedience  
 and he was determined that the birth of Messiah should be called forth

19 And it came to pass  
 that he sought the Lord with the Urim and Thummim  
 and the Lord taught him the manner  
 by which the birth of Messiah could be called forth  
 and he was the brother to the dew  
 he being a circle drawer  
 and the dew feels *the gentleness and tenderness of Messiah* that gives it life  
 and all the waters were his friend from his childhood

20 And it came to pass  
 that according to the word of the Lord unto him by Urim  
 he established great and profound practice among the Church  
 with water and prayer as the element of righteousness  
 and there was a bath for purification at Secacah  
 and he caused that six more baths<sup>271</sup> for purification

---

<sup>269</sup> See Dupont-Sommer, op. cit., p. 86-87, col. 6, lines 13-23.

<sup>270</sup> For Council of Community see Dupont-Sommer op.cit., p. 83., col. 5, line 7.

<sup>271</sup> See appendix for a map of Secacah with an analysis. Note the baths and earthquake fissure that runs thru the fourth pool.

should be constructed there  
and they carried lustral water  
which means *running water*  
and all seven of them were the element of righteousness  
for all seven dispensations of the earth  
the **first** being called the pool of Solomon<sup>272</sup>  
which was for the time representing the Garden of Eden  
the **second** being from the sin of Adam until the flood  
the **third** being from Shem and Shabuot  
until the birth of the mother of Messiah  
the **fourth** being from the time of Messiah until wickedness came to its full  
and the Church fled into the wilderness  
and the **fifth** being from the time of the Gentiles arriving at the Holy Land  
until the Arm of the Lord is revealed  
the **sixth** commencing from the triumph of the Men of Renown  
and all during the great gathering until the second coming of Messiah  
and the **seventh** from His return until the Great Judgement

- 21 And it came to pass  
that after all these things were prepared  
Goker Harim II established  
that the Men of Renown alone should have for their dwelling place  
the city of Secacah  
that they should enter into a Great Watch<sup>273</sup>  
and pray continually day and night  
using these baths as the element of righteousness every day of the year  
as purifications  
according to the definition of each bath as to the dispensations  
until the birth of Messiah should be called forth
- 22 And thus they would usher in the fourth dispensation  
for they knew plainly it was the end of days  
for the third dispensation of time

---

<sup>272</sup>See Strong's #8010, "peaceful", also Wise, Abegg and Cook, op. cit., page 193, col. 5.

<sup>273</sup>See Dupont-Sommer, op. cit., p. 85, col.6, lines 7-8.

and they were determined to continue this practice  
even until Messiah himself should stand in the flesh among them

23 And all the people of the Church entered into a Holy Watch  
and one third of them were found to be in prayer at all times  
calling forth His birth  
and seven times each day the Men of Renown  
purified in the fourth pool by thirds  
insomuch that by the end of every third day  
all fifty-two of them had bathed in the pool seven times<sup>274</sup>

24 Now many of these baths could be seen  
by looking down from a distance into the city  
but they set the fourth pool within the inner court  
so that it could not be seen  
and the entire city became as an altar unto the Lord

25 And it came to pass  
that Goker Harim II altered the Rule of the Community<sup>275</sup>  
to also include the manner of their conduct  
when Messiah should come to eat with them in their settlements  
and he studied diligently the Temple Rule of purity in the Law of the King  
that was to govern all the doings of the Church  
and the Men of Renown  
and Messiah himself  
according to the manner of their conduct towards Him  
when He was come in the flesh  
and he did this by means of the Urim

26 And it came to pass  
that so great were their works of righteousness in their prayers  
they were compelled to add penalties to their Community Rule

---

<sup>274</sup>See Dupont-Sommer, op. cit., p. 171, col. 2, line 1.

<sup>275</sup>For alterations of the rule see Rule Annexe in Dupont-Sommer op. cit., p. 104.

for those found sleeping on Watch or during purifications<sup>276</sup>  
and the prayers and supplications by the people of the Church never ended  
but were one continual round day and night before the God of Heaven  
in their effort to call forth the birth of Messiah

27 And it came to pass that after ten years passed by in this manner  
the people of the Church began to grow accustomed  
to the rigors of the Watch  
and they learned how to conduct their lives  
to provide for themselves in the midst of their worship  
and they became a very strong people before the God of Israel

28 And the Men of Renown would move into Secacah year by year  
according to the Rule  
and after their year was completed they would return home  
to provide support for their families  
and fifty-two men with a few who supported them  
were performing the element of righteousness in Secacah at all times

29 And thus the affairs of the Church continued for the space of twenty years  
after this Great Watch was established  
and year by year it was the practice of the Church to assemble at Ingathering  
and there either renew their covenant to keep the first commandment  
or enter into it for the first time  
and it was a custom of respect that those entering it for the first time  
be allowed to do so before all the others  
and in this year of the Watch there came a maiden  
to enter into the Covenant of the Community  
and her name was Hannah which means *to bend down in kindness*<sup>277</sup>  
and she had been one who often took upon herself  
the task of caring for those engaged in the Watch

30 And it came to pass  
that as Goker Harim II and the others beheld her entering into the Covenant

---

<sup>276</sup>See Dupont-Sommer, op. cit., p. 89, line 10.

<sup>277</sup>In Greek this name is called Anna. See Strong's #2603 & 2584.

the Lord spoke unto him and said  
that it was with Hannah that their Watch should be brought to bear  
and the Men of Renown began to direct their Watch  
to be a blessing upon Hannah  
and they began to hope that perhaps it would be she  
who would be the mother of Messiah  
and she was not married but was a maiden  
and as the men each gave their year in Secacah  
and then returned home to their dwellings  
the word began to quietly spread abroad  
that Hannah would be the mother of Messiah  
and all the people of the Church began to privately  
put their hopes for Messiah in the life of this maiden  
and because of their prayers she prospered  
and she married a man of The Community  
and they were holy people unto the Lord  
and Hannah was filled with the spirit of God  
and she was a seer who saw visions with clarity

31 And it came to pass

that seven years after her marriage that she was still without child  
and in those days her husband was traveling from Jericho to Jerusalem  
and he being alone was set upon by brigands and slain  
and all the people of the Church mourned  
and they were known to have said  
Why did we not attend him  
Seeing the road to Jericho is known for its evil  
and they all began to be dismayed that Hannah now  
could not fulfill all their hopes in her  
but upon the completion of her six days of mourning  
she found she was with child  
and to their great delight the hopes of the people were not in vain  
and the zeal of the Church could hardly be constrained  
howbeit that they all mourned the death of her husband  
and after these things they used much discretion with the truth  
insomuch that no man knew outside the Church  
who she was nor concerning their expectations for her

32 And it came to pass

that the day arrived that she should deliver  
and the Men of Renown prayed greatly for her safe delivery  
and for the child  
and they had midwives from The Community  
as did all the people of the Church  
and they had one selected who was standing by  
who could run to Secacah with the news of the birth of the child

33 But behold when the child was born it was a girl  
and a great uproar spread among the people of the Church  
and the men at Secacah were astonished  
and it was heard among some of the people of the Church that they said  
These many years we have watched and prayed  
And behold she bears unto us a girl  
and there were some who departed from the Church  
and there were some among the Men of Renown  
who said that they should continue the prayers of the Watch for her  
as it might be that she would remarry  
and her next child would be Messiah

34 And it came to pass  
that Goker Harim II repented mightily before the Lord  
and he earnestly sought Him concerning that which they should do  
and the Lord visited him in compassion  
and He said  
Well done my good and faithful servant  
For you indeed have already called forth Messiah  
For the child of Hannah shall be the mother of Messiah  
And your Watch must now be at an end  
For should you continue the Watch for her child  
it may bring it to the attention of Semihazah and his band  
and they might come in against her as they did her father

35 And Goker Harim II  
brought word unto all those who were assembled at Secacah  
and all the Men of Renown repented of their sins  
in not seeking the Lord more diligently  
and for not using discretion with the truth  
and for not protecting the father of the child

and they all discussed the need to end the Watch  
so that the child of Hannah may be protected  
against the strong designs of Semihazah towards her  
but there were some who desired to continue the Watch  
and they were influenced by one who was determined to do so  
and all the Elders of the Church held their peace  
and they would not allow a dispute to arise  
concerning the birth of The Holy One

36 And it came to pass when they entered into the fourth pool  
to continue to use it as the element of righteousness to call forth Messiah  
that in that selfsame hour there was an earthquake  
and the ground shook  
and it divided asunder beneath the fourth pool right before their eyes  
and it swallowed up all the water therein  
and the men were obliged to escape from it for their lives

37 And thus ended the Great Watch that called forth the birth of Messiah in Israel  
and many  
when it was known that which transpired in the fourth pool  
and they beheld their repentance  
they returned unto the Church  
and the birth of the child of Hannah  
who was called Mary  
had the effect of cleansing the Church  
and they all seeing their error in not seeking the Lord  
to determine His perfect will concerning all these things  
repented  
yea even the entire Church repented before the Lord

38 And it came to pass that through this matter  
a real knowledge of how to use discretion with the truth  
was learned by all of them  
as to how to protect Messiah and His family when He should come  
so we can see that the people of the Church were blessed with vital blessings  
even in the face of their sins because they loved repentance  
and by His grace they accomplished this the greatest of all tasks  
and they called forth the birth of Messiah  
in spite of all the hosts of Semihazah and the evils of men

and Mary gave birth to Messiah on the first Sabbath of ingathering  
in her twenty-eighth year

39 Now twenty-eight years had also passed since the Great Watch  
and the people did not dwell in Secacah  
except in small bands during that time  
and they did not repair the fourth pool for many years  
as a reminder of their sins  
and as a showing forth the end of days in the third dispensation of time  
and the doings of Mary were known only to a few  
and they sought the Lord  
and relied upon Him to reveal unto them in His own way  
if the Men of Renown should be needed again in her behalf  
and they continued to seek the Lord with great diligence

40 And it came to pass that when Mary brought forth Messiah  
that shepherds from Secacah  
who heard the songs and praises of the Eerkodeshoi  
brought word of it to Goker Harim II  
and they declared that they had seen the child  
and he could not constrain himself insomuch that he  
in his old age  
came unto the temple on the day of the presentation of Messiah  
and there he beheld Him and blessed Him before he died <sup>278</sup>  
and his eyes beheld Messiah  
and he wept and rejoiced greatly  
and he returned unto Secacah  
and there he caused  
that the Men of Renown should be once again assembled  
and the kings rule from the Book of the Temple  
should be set before their faces  
and put into practice day and night from that day forth  
and all was done carefully and faithfully according to the Law of the King

---

<sup>278</sup>For this story and the account of Hannah (Anna), see Luke 2:21-38. The age of Anna in this reading is in contradiction to the account of Achee. The bible says that she was 84 years old at this time. This record would have her to be about 59 years old.

41 And Goker Harim II called His name Joshua<sup>279</sup>  
according to the words of the angel  
and it was a very common name had by poor men  
and it was a good name  
so that all the people were able to keep who He was hidden from the world  
and Goker Harim II established by the intervention of his agency  
and with the element of righteousness  
that womanhood  
with its chastity and virtue  
should be the element of righteousness before the God of Heaven  
sufficient that He could conceive his Messiah  
so that His Son could be born of woman  
and in that selfsame year Goker Harim II died  
he being seventy-eight years old

42 Now the Law of the King in the Book of the Temple is after this manner  
it being interpreted by Goker Harim II with Urim & Thummim<sup>280</sup>  
it was declared that the Men of Renown  
during their service at Secacah  
should preside over the Church during  
the walk of the Messiah in the flesh  
and they should direct how all the people of the Church  
should conduct themselves towards Him all throughout His earthly life  
and all should obey their word or be cast out of the Church  
and the Community<sup>281</sup>

---

<sup>279</sup>“God has saved”. See Strong’s #3091. It is said “Jesus” in Greek.

<sup>280</sup>See p. 212, *The Complete Dead Sea Scroll in English*, G. Vermes, the Temple Scroll col. LVI through LIX. See *The Complete Dead Sea Scrolls*, New York, NY, Allen Lane, The Penquin Press, 1997.

<sup>281</sup>Vermes, op. cit., p. 212. :LVI, lines 12-20. This is the Law as written by Goker Harim I. Also see Michael Owen Wise, *A Critical Study of the Temple Scroll From Qumran Cave 11* (Chicago: The Oriental Institute of the University of Chicago, 1990), p.228 for correlation of columns from the scroll with bible references and the topic dealt with by these sources. Further footnotes with these two works cited are also after this manner. Also see Michael Wise p. 198.

and they were told that God would choose who Messiah is to be  
and that He would be born from among the people of the Church  
and they should not look unto anyone outside the Community  
and Messiah should own no possessions  
nor wealth  
and the people would continue to have the storehouse  
and all things common among them under His ministry  
for His great love and power  
would not be to bring the people or Himself gain or possession  
and they were told that Messiah should not marry<sup>282</sup>

43 And when Messiah was born and began to be taught  
even until He entered the Covenant among the Community  
at age twenty years  
they should instruct Him in all the Law of the Book of the Temple  
and especially those things concerning wealth and marriage

44 And from the day of His entering the Covenant  
they should take a census of all the people of the Church  
insomuch as they may know who is qualified to act in His behalf  
and organize them in their duties of service for Him  
and Messiah was to show by His example  
the manner in which He desired their leadership to act  
even the very type of behavior in them He required in all their doings  
and in the Church before the world

45 And all the men of the Church  
who were found to be sound in their faith  
and diligent in their virtues  
and who were filled with the love of repentance  
should be called upon to enter into a Second Great Watch  
and watch with Messiah and for Him day and night  
all during the rest of His life  
even in the same manner as it was in the First Great Watch  
and they were to take diligent care to protect Him

---

<sup>282</sup>Vermes. Op. Cit., p. 212, lines 12-20. And Wise, op. Cit., p.228, col. 56.

and guard Him day and night with their prayers  
and with their element of righteousness with dedication and diligence  
and most importantly they were to marshal all that it required to defend Him  
from all the onslaughts of Semihazah  
to see that Messiah should not have sin  
no not one

46 And twelve princes should be with Him at all times<sup>283</sup>  
and they should act as princes  
and ministers  
and as servants before Him day and night  
and Messiah was to be seen to act together with them  
and not be seen  
to be lifted up above those twelve princes-ministers-servants  
so that He would not stand out to the wicked  
insomuch that He would be able to be identified in all His works  
and that they should do the works of righteousness together  
before the eyes of all people  
and this that He might not be distinguishable to the people as prominent  
and thereby be recognized by the wicked

47 And further the Law of the Temple says that  
Messiah should take the Hosts of the Eerkodeshoi as His wife  
who are the children of the House of His Father in Heaven  
and they should endure to be His wife alone  
and they can never die  
nor grow old  
nor turn their hearts away from Him  
and the riches of Messiah and His benefits from heaven  
should be the joys of all the Eerkodeshoi in Him  
and His need for love in His heart should be filled by all the tender feelings  
of the Eerkodeshoi towards Him<sup>284</sup>

---

<sup>283</sup>See Dupont-Sommer, *op. cit.*, p.90, VIII (1). They were called Apostles by Greek speakers.

<sup>284</sup>Vermes, *op. cit.*, p. 213, LVII, line 1-20. And Wise, *op. cit.*, pp. 228, 229, col. 57.

- 48 And when Messiah discerns  
that Semihazah is in the midst of causing the oppression of the spirit  
and hardship among the people of the Church  
or unto the people unto whom Messiah is called to minister  
and it can detract from the purposes of the Father in them  
then Messiah is to call for assistance  
and the Merari in the Watch  
will turn the power of their element in the Watch  
upon Semihazah and his plans  
in order to protect the ministry of Messiah  
and to protect Him from evil designs
- 49 And if that which comes from the forces of Semihazah is strong  
then shall all the Merari turn all their attention in their Watch  
upon the doings of Semihazah until he is subdued
- 50 And if the hosts of hell still prevail  
the Watch shall be entered upon by all the people of the Church  
and they shall pray and watch with all diligence  
in emergency by thirds  
day and night  
until Semihazah is subdued<sup>285</sup>  
and all the people shall acknowledge that Semihazah  
when he is beaten  
that they did not do it alone  
but that the love and obedience in the Prince of the Host  
has the power to overcome him<sup>286</sup>
- 51 And the Temple Scroll again says that Messiah  
should He find it necessary to attack Semihazah  
or to put the forces of evil to flight  
or should He desire to confront the wicked face to face in any manner

---

<sup>285</sup>Vermes, op. cit.,p.213, LVIII, lines 10-15. And Wise, op. Cit., p. 230, col.58.

<sup>286</sup>Vermes, op. cit., pp 213, 214, LVIII, lines 10-15. And Wise, op. cit.,p. 230, col. 58.

then He must go first unto Secacah  
and inquire of the one inscribed first among the Merari  
by means of Urim and Thummim  
as to what is to be done  
and the one inscribed first in Secacah shall instruct Him with Urim  
in all his doings in pursuing Semihazah  
and all his hosts  
and those who worship the doings of evil among men  
and if Messiah will follow this counsel  
He shall succeed in all His ministry in the flesh<sup>287</sup>  
and the instructions in the Temple Law  
tell of the conditions among the people of Israel  
wherein the Merari and the people of the Church  
shall know it is the time for Messiah to act<sup>288</sup>  
but all those who keep this law and thus support Messiah  
shall not be in this same hard condition of oppression as the rest of Israel  
who are under the dominion of the Kittim<sup>289</sup>  
and it implores Messiah to be certain  
that He abides also by all the words of this law  
and it tells the people of the Church that they will succeed  
and the vision of Messiah will be fulfilled in all things  
if they all together will keep all the words of this law<sup>290</sup>  
and it ends with clear and urgent instructions to the Merari  
and all the people of the Church  
even unto every single one  
that they should of a certainty not interfere with  
whatever Messiah should choose as the way and the manner

---

<sup>287</sup>Vermes, op. cit., p. 214, LVII, lines 16-20. And Wise, op. cit., p.230, col. 58.

<sup>288</sup>Vermes, op. cit., p. 214, LIX, lines 1-9. And Wise, op. cit., p. 230.

<sup>289</sup>Vermes, op. cit., p. 214, LIX, lines 10-14. And Wise, op. cit., pp. 230, 231, col 59.

<sup>290</sup>Vermes, op. cit., p. 214, LIX, lines 15-20. And Wise, op. cit., p. 231, col. 59.

by which He shall descend below all things  
in as much as they are to hold their peace  
and yield unto Him in all this matter  
even unto death<sup>291</sup>

52 And thus it can be seen  
that the Temple Rule did give important guidance to the Church  
as to the manner of their conduct  
and the conduct of Messiah also  
that should be undertaken during His life in the flesh before Israel  
and it told them how to pray Him through every day of His life  
and how to support Him in adversity  
and how to serve Him  
and love Him in His suffering and death

53 And in this thing  
it can be seen the important lessons learned in the First Great Watch  
that resulted in the birth of the mother of Messiah  
and their discretion was so diligent  
that they would do nothing to indicate before men that He was Messiah  
and they could not utter His name in association with Messiah  
nor could they reveal to the world anything about Him  
but they must allow Him to reveal Himself in any manner  
and at any time His Father in heaven should choose

54 And it came to pass that their success in being discreet was so clear  
that one of the princes who watched with Him  
had to identify Him to the wicked for them to know Him  
and all this Law came by the diligent hand of one named Shoob  
and his instructions were plain  
and the repentance of Goker Harim II and his people was also successful

---

<sup>291</sup>This is a reference to the kind of death and suffering Christ would choose. This is additional information than that which is found in the Temple Scroll at the end of that column, it apparently was not written but only known by memory.

- 55 And it came to pass that Achee saw Messiah with his own eyes  
that he walked with the feet of a man upon the earth  
and Achee wept for joy  
for the vision of Israel was saved by the intervention of agency  
by all the righteous among men in all ages  
and the fulfillment of Jeshurun was now before the eyes of men  
that they might see with their own eyes  
the gifts that Messiah gave unto His Father  
and they could feel with their hearts  
and hear with their ears  
the blessings of the fruits of the Law of Virtue in Him  
that came by the hand of holy men
- 56 And a voice said unto Achee  
Be still  
and look  
and listen  
For the battle is just beginning  
For all the hosts of Semihazah are gathered together  
to attempt to perform the destruction of the child
- 57 And Achee looked  
and beheld Messiah as a little child just learning to walk  
and Semihazah by the means of a comet  
sent three sorcerers unto the Child  
bearing gifts for burial and for the dead  
and Semihazah intended that they should curse Him  
insomuch that He should die  
but the prayers of the saints were strong  
insomuch that they caused Joseph  
the husband of Mary  
to dream a dream  
and in it he was warned to flee for the life of the Child  
and he made haste and fled into the land of a far country  
and some of the Men of Renown and their families went with them

58 And it came to pass  
that they settled there for the space of a time in safety  
when they were fled the curse of the three sorcerers took its effect  
and the children who were about the age of Messiah  
    who were in that city  
    were slain  
and there was heard howling and crying by the people for their little ones  
and Achee saw that Messiah was the Prince of Righteousness  
and that all things must yield unto Him in righteousness  
    for He was the Bread of Life  
and He was come forth in His birth from the city of Bethlehem  
    which is *the house of bread*<sup>292</sup>  
and Achee exclaimed the wonder of it within his heart  
    as he knew that the town was named in ancient times  
and those who named it did not know that in their naming it  
    they were establishing the element of righteousness in His behalf  
and in this way  
    was every doing of Messiah to be according to righteousness  
for was He not indeed the Prince of the Host  
    the very Creator of heaven and earth

59 And Achee beheld the last of the seven  
    who were to prepare the way before Him  
and his name was John  
and he was a close relative of Messiah

60 Now the circumstances of his ministry were on this wise  
the Church had been established for one hundred and eighty years  
    at the time Messiah began to reveal Himself  
and during the time of Goker Harim I  
    and the one who followed him  
the Church had for their purpose before God  
    the re-establishment of the Religion of Shabuot  
    and the Restoration of Jeshurun  
and all their doings were done in private  
    away from the knowledge of the king and high priest in Jerusalem

---

<sup>292</sup> See Strong's #1035.

for their religion was seen as rebellion against the high priest of the temple  
 and they were watched and persecuted  
 and as you have seen  
 Goker Harim I was slain by them

61 Then in those days the mission of the Church began to be  
 the calling forth of the birth and life of Messiah in Israel  
 and all this was done also in private  
 and their purpose lay inward  
 insomuch that not even all the people of the Church  
 did know of all the doings of the Men of Renown  
 had those in power in Jerusalem known of this mission  
 to call forth Messiah  
 and had they believed the people could accomplish it  
 they would have destroyed the entire body of people who kept the Law  
 and banished them utterly from their midst

62 And it came to pass in the twenty-eighth year since the birth of Messiah  
 a great council was held in the Church<sup>293</sup>  
 and it was called by the men of the Merari  
 for the purpose of determining how Messiah should proceed  
 to conduct His ministry  
 and all the people entered into fasting and mighty prayer  
 in preparation for this great council  
 and the question they sought the Lord to answer was  
 how could Messiah  
 who was sent of His Father unto the entire House of Israel  
 but who had been raised up and known privately within the Church  
 now reveal His ministry publicly unto all Israel  
 within the boundaries of the Law  
 seeing that the Law forbid contending against the wicked  
 and it forbid disclosing unto them the holy things  
 of the dominion of Jeshurun<sup>294</sup> and the loftiness of Shabuot

---

<sup>293</sup> See Dupont-Sommer, op. cit., p. 105, col. I, lines 6-13. Women are an equal part of the council.

<sup>294</sup> See chart on Jeshurun in appendix.

- 63 And it came to pass  
that the High Priest after Goker Harim II  
who was named Zabdee  
brought it unto this Great Council of the Community  
in full assembly by Urim  
and he said that John was conceived  
and raised up  
and sent by God to prepare the way before Messiah
- 64 And the council therefore determined that in order to safeguard  
that Messiah should not vary away from the Law on his own accord  
and risk disobedience or sin  
John should be directed by the council to go before Him among Israel  
and his manner of discourse with the wicked in declaring repentance  
and offering unto them the benefits of purifications  
should be the way Messiah should follow  
and that Messiah should use discretion with the truth  
within the boundaries set by John  
and it was determined that John should have twelve princes also  
who followed with him in all his doings
- 65 And it came to pass  
that John submitted himself unto the decision of the council  
and it was an exciting time for the people of the Religion of Shabuot  
and there was much discussion among them in their effort to forecast  
that which John might do  
and the effect it would have on Israel  
and with the king  
and his high priest  
and the whole face of the Church was turned in their Watch  
toward the doings of John and Messiah  
and the Law of the King was urgent in their eyes  
and never were there known among men  
a people who were so exceedingly keen upon their diligence  
to hear every word of God in their hearts
- 66 And it came to pass that in that same year  
John went forth to preach repentance unto all who would listen

67 And behold

the people in Israel marveled to see openly a man of the Religion of Shabuot  
speaking of God and the Law unto them  
and many people sought him out to discover this great change  
that was coming from the Community of the sect of the Nazarenes  
and he offered them openly  
the benefits of purification by baptism in personal covenant  
a thing that had for nearly two centuries before  
been held privately within the Church  
and he set out to offer it to all kinds of people  
the rich and poor  
the ruler and priest of the temple  
and the workman and soldier  
and those in power

68 And it came to pass

that in whatever manner John would speak unto these people  
of every different position in life  
it became the way Messiah would approach them also  
Messiah would even use the manner of language used by John unto them  
when John met Pharisees and Sadducees he called them  
a generation of vipers  
when Messiah had dealings with them  
He also called them thus  
when John counseled warriors not to do violence and be uncomplaining  
Messiah also ministered of this nature unto the warriors

69 And so it went

and John preached unto them repentance  
and the Law of Virtue  
and all the holy things of Jeshurun  
and he was filled with the spirit of Elijah  
as he prepared the way before Messiah

70 Now there was a law in the Church

that the fruit of their labors was sacred  
as it was performed wholly unto the Lord  
and it was accordingly not to be given unto the world

- 71 And John and those with him  
were at times imparting of their substance in the food they prepared  
to those outside the Church who came to hear him minister  
and at times  
in this way  
they cared for many who would seek out John to learn of repentance
- 72 And it came to pass  
that after John had gone before the face of Messiah for the space of two years  
and his example had been set  
and all was in readiness  
Messiah went forth to follow after him  
and Messiah prepared water that it turned into new Bacca wine  
and thus He gave of the fruit of His labors also  
unto the people among the wicked as did John  
and Messiah was diligent to follow the example of John in all things  
and he used to say  
Why should I minister before the face of the Church  
seeing they keep the Law and love repentance  
Am I not therefore sent to minister unto those in Israel  
who sin and love not the Law and the prophets  
even as John does minister  
and He thrust Himself into His ministry among the wicked  
and He loved with great power those who sinned  
and He would go unto the temple often where the wicked gathered  
to teach them repentance and the things of the Kingdom  
and demonstrate unto them all things whatsoever the Father  
said unto Him  
and the method of John in using discretion with the truth was to use parables  
even so did Messiah follow his example
- 73 And it came to pass that the word of the Lord came unto John  
and the Lord said  
It is expedient that you offer unto Messiah  
An example of obedience unto me  
even unto death  
And it must needs be  
that Messiah have the way prepared before Him  
by your example

in declaring repentance unto kings and rulers in Israel  
Wherefore go to and declare repentance concerning the king  
And require him to keep the statutes of the Law of Virtue  
and all the laws of the Church in the purity of his marriage

74 And John was obedient unto the Lord  
and he began to preach repentance unto the king before all the people  
and John called him unto repentance for his fornications in his marriage  
which was a very personal sin in the eyes of all the people  
and the wife of the king was wroth  
and they sent men and lay hold of him  
and cast him into prison

75 At the same time that John was come into prison  
the Lord God had moved upon Messiah  
that He should enter into a period of fasting and prayer for forty days  
insomuch that He might be purified and gain the grace of obedience  
and Messiah knew that John was cast into prison  
and that he was showing Him by his example  
how to declare repentance unto kings and rulers in Israel  
and Messiah knew the king would take the life of John  
by the decision and advice of his high priest

76 Now Messiah and John were raised up together as children  
and their love for each other was exceeding strong  
and they had gone all their lives together in the Church  
and at Ingatherings  
and all the holy days  
and feasts and celebrations  
and they had been taught together in their learning by both man and God  
and the heart of Messiah was greatly moved that John should offer himself  
as an example unto Him in this manner  
even unto the giving of his life  
and Messiah struggled in His heart  
and He wept  
and was in great distress of soul concerning the matter

77 And it came to pass  
that one morning during this forty days

before it was light  
that the Lord God moved upon Messiah  
that He should go immediately unto a city in the north of Israel<sup>295</sup>  
that was about twenty miles distant from where He was  
and He and those with Him set out before it was light  
and they arrived there before noon  
and when they arrived at the gates of the city  
coming through the gates was a procession of a funeral  
on their way to bury a lad  
who was the only child of his widowed mother  
and she came weeping along behind  
and all the people made way for them  
as to touch them made a person unclean  
and Messiah stepped in front of them  
and He held up His hand to hail them to stop in their procession  
and He questioned them regarding the circumstances of the death of the lad  
and He beheld the mother weeping  
and He commanded them  
that they should set down the body of the lad upon the ground  
and He lifted up the cloth and touched the lad  
and he awakened  
and his mother made haste and unwrapped his burial clothes  
and saw he was alive again  
and she rejoiced greatly  
insomuch that she fell to the ground before the feet of Messiah

78 Now before this event had happened  
those who followed with John had come unto the place where Messiah was  
and they were told He was fasting and could not be disturbed  
and they sought an opportunity to speak to Him  
and Messiah discerning that they intended to ask Him to save the life of John  
had hastened away in the darkness of morning to come to this place  
and when they awoke and saw He was already departed  
they followed after Him  
and when they arrived in the town there was much commotion there  
and all the people were talking about the lad being raised from the dead

---

<sup>295</sup>This was the city of Nain.

and the men from John came unto Messiah and gave a message from John and said

Are You Messiah or do we wait for another  
and it was to ask Him to save John  
for they thought He must not know John was in prison  
as He did not come to deliver him  
and Messiah reminded them that it said in the Law of the Church  
that Messiah would come to heal the sick  
and raise the dead  
and to proclaim liberty to the captives  
and the opening of the prison to them that are bound  
and Messiah grieved  
as He knew that John was asking Him to come to save his life  
and Messiah thanked them for their message  
and pleaded with them not to be offended  
and he departed alone from that place without the knowledge of the twelve  
and He went straight away unto His Father  
and He desired that He might save John  
but the Lord God said that the example of John must remain  
until it came to the full  
and Messiah must yield unto the example of John  
according to the will of the Council  
and of God in heaven  
and the heart of Messiah felt despair  
and His heart was greatly moved

79 Now Messiah knew that behind the order of the king to imprison John was the commandment of the high priest at the temple in Jerusalem

80 And it came to pass that Messiah struggled to be obedient  
and He went alone unto Jerusalem  
and He stood before the high priest  
and He questioned him concerning John  
and Messiah knew He had whatsoever power He desired from His Father over the life of the high priest  
and He knew God could strike the high priest until he died  
even at His command  
but He constrained Himself  
and He was obedient

and He departed from before him  
and when Messiah found that no one saw Him  
He fell to the earth and wept over John  
and after awhile when He was able to stand again  
He set out to be alone and continue His fast  
but as He approached the gates of Jerusalem  
He was espied by a large group of people  
who had gathered to talk of His miracles  
which now included raising the dead  
and He tried to pass by but He was discovered  
and they followed after Him  
and the princes who followed with Him were earnestly seeking Him  
as He was never to be alone among the people  
for He had passed by them to go to see the high priest  
and when they had found Him amidst the throng  
they were greatly relieved  
and they followed Him

81 And it came to pass that Messiah  
in the midst of His grief and His struggles to be obedient  
was compelled to preach unto the multitude  
and to even feed them all  
and finally after all His acts of obedience was come to the full  
and the day was over  
He went to be alone again  
and He sent the men across the sea  
and said He would meet them on the other side

82 Now they were diligent to obey Him in every detail  
as He had slipped away alone already  
and lest He should do so again they were watchful to be obedient  
and they being fishermen could tell a storm was approaching  
nevertheless they were obedient and put forth into the sea

83 And it came to pass that the storm was strong upon the ship  
and as they looked they beheld that Messiah came walking upon the waves  
that moved with the storm  
and He calmed the storm  
and entered into the ship

and slept having been fully obedient unto His Father  
and they killed John for sport and took his life at their will  
and Messiah received fully the Grace of Obedience

84 Thus ended the life of the one called John  
    who came to prepare the way before Messiah  
    and he was a brother to the wind  
    and he named Messiah *The Son of God*  
    and he called forth and established  
        as a High Priest after the Order of Melchizedek  
        using his life as the element of righteousness  
    that Messiah by His obedience  
        could have the power to establish Oneness

85 Thus did John influence the life of every human being through Messiah  
    from before creation until after they stand before God to be judged  
    and he indeed was a prophet of God  
    yea even more than a prophet  
        as he enabled the very God in heaven  
        to be able to be undivided before the face of every man through Messiah  
and in those moments when Messiah struggled in the garden to be obedient  
in His own dying  
    the example of John was before Him to strengthen Him  
and He was able in those moments of obedience  
    to call forth and establish Oneness between every man  
    and the Great God in heaven