

The Writings of Genesis The Scroll of Maaseh Beresheet, Chapter 12

Verse 1

And YHWH says/gives consideration אַיִן אֶל אַבְרָם
 unto Abram/unto the exaltation of concepts: מִן הָאָרֶץ
 proceed/walk forward for yourself/for your branching out מִן הָאָרֶץ
 from your land/from your stage (point) of transformation מִן הָאָרֶץ
 and from your being brought forward/birthplace/what pertains to your branching מִן הָאָרֶץ
 and from the house of your father, מִן הַבַּיִת
 to the earth/transformation/exchange plane אֶל הָאָרֶץ
 to confirm/verify how I perceive you. וְיָדַעְתָּ כִּי אֲנִי אֵל

The mind (being a formulation and offspring of Terach) having become so devoted and so willing to serve the One of All the Universe, YHWH now responds in giving due thought and consideration as to how this man—how this aspect of mind that is emerging—should fulfill his name to exalt the principles lodged within. This wording of the Torah parallels the words in the Beginning, when He of Elohim says/thinks/considers the Workings of Light (as it says in SMB 1:3: מִן הָאָרֶץ אֲנִי אֵל, so likewise now אַיִן אֶל אַבְרָם). And in so thinking and considering Abram, there is a new beginning: a new day for the mind that attains unto the stage of being sent out from the star fields of the Bet HaShem (the house of Shem) unto a land: unto a transformational plane with purpose to expand unto its full character of being. This state of man is *Abram*; and by Abram—by the exaltation of light principles—one’s full image is developed. We can get caught up in the processes and operations of the forms of creation and lose sight of the purpose of our being sent out to the land.

Abram is considered foremostly and is then directed to go forth on behalf of himself. It is not for another directly, but will be ultimately. He proceeds initially on behalf of the branching of life within him. The proceeding forth of Abram is a basic concern for each of us who have been given a land/the body in which we are to branch forth: YHWH has seriously considered each of us before directing us to go forth unto the land. We proceed for the branching out of our innermost being, and we will stand mature as the Trees of Light. The going forth of Abram has its counterparts in the other levels of creation. Abram going out from Haran corresponds to Noah going out of the ark (8:15) and to Adam going out of Eden (3:23).

There are three points of departure: three levels in which Abram proceeds. First and foremost is the point of one’s transformation level within the land/country. As Adam goes forth at the Initiation Stage of Creation and as Noah goes forth as the Acceptance to Be Stage is completed, so Abram goes forth as the Name Stage is completed. Through our name being unfolded from Shem unto Terach, we arrive at the level of the Abram position, where we are afforded the right-of-way unto our full branching of being. And how else would this branching be facilitated without Terach being set in place and extended into Haran (11:32)? Through Terach, the devotion to exalt and expand the principles of life is set in place for us to proceed unto our full branching. Man departs from Haran to initiate the Soul Phase and to fulfill all promised to the name’s expansion (see 12:5). With Abram all things are possible because the very source of Father is preeminent and is consciously being exalted. There is nothing impossible when the force of YaH/אֵל is active.

In contrast, when secondary or supportive matters are placed above the Abram consciousness, there are self-imposed limitations. The forms, or secondary levels, of one's nature are dependent and are determined by invisible spiritual concepts. When the forms are our primary concern instead of the principles, then the principles are subdued and our development is impeded. Thus Yahushúa often spoke of being mindful of the Father to determine his course. The primary or higher states of being are the principles of light; the forms of life are secondary and will enhance our branching as they are kept in their place. We may well learn from this Torah statement that when we are verifying Abram in one accord, we are in the course/path of being changed and transformed; for the state of Abram is giving right-of-way to the Father Hand of Power.

From Abram, all things of one's name become visible: even unto the full actualization of man—haMashiyach, which stems from the seed of Abram. Thus, haMashiyach is of one seed, not many; for the full measurement of each man—the Messiah—arises from the composed seed of Shem in the loins of Abram. Our full measurement is not attained from the multiple seeds/concepts that go forth from Abram; the Messiah rises out of the seed of Abram's name, and not from the various (even though wonderful) formulations that Abram bears. For example, there are many children and formulations that are from Abram, both the branchings of Yishmael and Yitschak acknowledged; however, the Messiah, or the full measurement of man, arises from the very seed of Abram himself (Gal 3:16). It is in the preeminent exaltation of Avinu, Our Father, that the form of Messiah appears fuller and fuller, unto perfection/completion.

Unto this *seed of Shem—Abram*, which is the composition of the spiritual genetic codes of Adam to Terach, the precious promises are spoken. These promises pertain to the seed of Abram that is within the name of life you are given and called to be from the beginning, when He of Elohim gave the totality of His beingness for expansion and for complete revelation/knowing of Himself. And because He has begotten all of us, not holding anything back, and because He sustains us with perfect/complete love, He is our Eternal Father and Elohim. In due consideration of His love for us, is there any one other that we should love with all our heart, soul, and might (life force) except YHWH, or is there any other name that you should honor? We proceed from the land/רֶ־אֶ־רָמָה/the transformation that occurs in Haran with the promises spoken to Abram. From Haran—from the gathering of enlightenment by which our mind is illuminated, that it may be fully extended into a land—we go forth.

Secondly, we make the departure from our birthplace. Not only do we go forth for our total expansion, but we go forth with mission. This is the place of our being born or brought forth from the great lineage of the names of Shem. Our *molad*/מֹלַד/birthplace is a position to which we are called in a family/tribal entity. It is from/out of the designated calling to fulfill a position of life that we proceed. We go forth from our heavenly homeland with a mission of our family. Our family members in the heavens are mindful daily of us on earth. It is out of One Name/Shem that we have emerged; and *from this foundation of being, we proceed*. Realize that we are not departing in the sense of leaving behind, but in the sense of carrying forward our heritage.

Thirdly, we proceed from the house of our father/בֵּית אָבִינוּ: that is, there are new forms that we will enter into that evolve from the form, or the house, in which we were previously resident. Our form today in an earthly tabernacle is quite different

from the house of glory in the stars that we proceeded from. But in so coming to this humble state of being, we have become positioned to unfold the glory attained in the heavens unto the glorious form of a child of Nun/𐤍/potentiality. Again, while we dwelt in the heavenly stars of our Father, we formulated a light pattern of being. We leave our father's house to carry forth this pattern to earth unto an unfolding of *a more radiant state/a full embodiment of glory*. Thus, Rav Shaul says that we are being transformed into the same image of Messiah, from glory to glory (2 Cor 3:18). It is not that we begin our earthly form in the heavens, but rather that we commence our full embodiment in the likeness of Messiah by being sown in the earthly planes. According to our established pattern of life in the heavens, we are manifested in earth unto performing with full demonstration our heavenly appointment. Our Shem/name seed is sown into earth that it may arise unto the complete form of the Son of Adam/Man (I Cor 15:46).

The departure from the heavenly pattern is to yield a manifested light-earth form. The term "earth" pertains to all planet bodies that are designated for our transformation. Each earth body is a place of full exchange, having a structure pre-set to receive the star seed and to feed it unto its full blossoming. The earth is designated to manifest our pattern of light coded in the seed of Abram.

We established channels to proceed from the heavens through the formulations of Japheth. Through the structure of Cham (Put), we have readied the earth to be filled with our light energies. And through the lineage of Shem, we carry the light of Yah in the name we are given to build the House of Shem/Bet HaShem on earth. The earth is readied for our arrival. The twelve gates on earth are aligned with the twelve gates in the heavens through which we come and go. The earth receives the heavenly allotments of light through these twelve gates, and by being receptive to the allocation of lights monthly, the earth is molded according to the patterns in the heavens. As a mother, the earth accepts the names of the heavens for their unfoldment and fulfillment in all aspects of being. Each of our names in Bet HaShem—the House of Shem—are being cut and polished as facets of a precious gem which is being formed within the womb of the earth.

The Promises Spoken to Abram and to His Seed

The high calling of each of our lives is to become as we are perceived to be from the beginning. Within the Eye of YHWH lies both our destiny and the journey to our fulfillment. Each appointment that He has made for us is in his eye. From this Torah verse, the Psalms echo that we are the pupil/apple of his eye. We are the trees of his planting. Our journey to and on earth confirms—makes visible to us—what is in the eye of YHWH. The first great promise to Abram is that Yahúwah will confirm and verify how we are perceived in Him—𐤉𐤃𐤃𐤃 𐤀𐤎𐤃. We proceed as we are shown; and what we see is how we are seen, being a reflection of faces to faces. YHWH reveals to us the land/earth that is prepared for us to inherit. In sequence to Abram's vision, Moshe is later shown the details of the tabernacle, the design of man's form and operation.

Coupled with the perception is the making. Thus vs. 2: "And I will make you." The sense of 𐤀𐤎𐤃 is to complete/appoint/consciously utilize the light nature that we are, according to the perception. The promises continue.

Verse 2

And I will complete/make you $\text{YWO}4\text{Y}$
a great/noble/developing nation/manager of energies; $\text{LY}\Delta\text{V}\text{Z}\text{Y}\text{V}\text{C}$
and I will bless/expand/brood/kneel over you; $\text{Y}\text{Y}4\text{Y}4\text{Y}$
and I will nurture/develop your name; $\text{Y}\text{Y}\text{W}\text{V}\Delta\text{V}4\text{Y}$
and it [your name] will always remain a blessing/brood/
and the light of Yah will bless/brood toward/over you. $\text{:}\text{Y}\text{Y}4\text{Y}\text{V}\text{Z}\text{Y}\text{V}$

Though our proceeding to earth, these great and awesome promises are made. We should never count as insignificant a day that we are on earth. We are the work of Light to be made/created for a great nation—for processes of tribes/organs/energy centers. Via the handiwork of Elohim we are growing/ $\text{LY}\Delta\text{V}$ unto the full administration of all that we are in Him. The paths/ V of the gates/ Δ are opened to us to receive/ Y instruction/ C . Through these paths and gates, the greatness of the creation of Light is at work! The development of Shem (SMB 10-11) is now poised to be further blessed—to develop unto the productive nature of Light!

Blessings await all who come unto the earth. We are blessed/brooded over/ $\text{Y}4\text{Y}$ by the daily and nightly allocations of light that are over us, as a hen is over her chicks. The genetic interior structure of our name Abram is being expanded unto the full nature of Messiah. It is Yah's Eye of Determination that shows us how to become managers of all energies and powers of light. To this end we are blessed and expanded, that the light within us will multiply and be profitable in every regard. Every blessing from above is unto this end, and by each blessing our name expands and unfolds its attributes; and as it unfolds, it will remain in every profitable exercise. Nothing will be ever lost, as the word $\text{V}\text{Z}\text{Y}\text{V}$ conveys. The promises continue.

Verse 3

And I will brood over you/bless/kneel over you to impart $\text{Y}\text{Y}4\text{Y}4\text{Y}$
to extract/draw out from your blessings/broodings; $\text{Y}\text{Z}\text{Y}\text{Y}4\text{Y}\text{Y}$
and from that which curses/diminishes/repudiates you, $\text{Y}\text{C}\text{C}\text{P}\text{Y}\text{Y}$
I will execrate/denounce completely/illuminate; 444
and they have been blessed/expand/brooded over within you— $\text{Y}\text{Y}\text{Y}\text{Y}4\text{Y}\text{Y}$
all families/categories of works/designations of wisdom $\text{X}\text{H}\text{J}\text{W}\text{Y}\text{C}\text{Y}$
towards/in light of the Man/haAdam. $\text{:}\text{Y}\text{Y}\Delta\text{4}\text{Y}$

As a result of the broodings/blessings, Yah will extract/draw out from your being blessed—even as chicks are brought forth from the brooding of the hen. This great promise was referred to by Yahushúa to remind us of the earnest desire of YHWH toward the heart (Jerusalem) to incubate His Word in us, a great promise that accompanies us day and night (Mattithyahu 23:37-39). The warmth of the fire of Yah is upon us as Wisdom's Hand of Adoption to bring forth from us every trait of Himself that is in the Code of Shem/the Name.

And should there arise within us some thought of denying ourselves, that we will not be (in the brood), or should there arise any form of distortion that diminishes your place, your calling, your growth, know that the promise of YHWH is upon us to

denounce/444 that lie, until we are completely illuminated/4Y4 to the truth that we are offspring of heaven and belong only to the Father of Truth that begot us. Yah will denounce every curse—a thousand times, if need be—until we are enlightened to the divine nature of life within us and until we know, with understanding, that our name is amongst the brood of Shem, whereby all families—all drawing out of the Wisdom/Fire in our name—will be unto the full radiance of Adam. (*Haadamah/אמאדאא* is an example of the *he/א* directive joined to the name of Adam to indicate that the light is appointed for The Man).

There are encounters in our journey that seemingly cause us to despair, or to behave in irrational manners—in ways that pertain not to Elohim (the collection of all Light Principles of YAH). We have all heard many reports of unfairness and unkindness. Accidents seem to happen without explanation. Mistakes occur that overshadow the Brooding Hand of Yah. Things at time do seem unfair, unstable—even perverse to what we think they should be. What you once considered to be an ideal in society has become tarnished: *e.g.*, Watergate, Prince Charles and Princess Di. There are reports of infidelity, corruption, and abuse of power in levels of government and in many offices and homes. You also have learned that the earth is much older than you learned in Sunday School. Things are not so simple. There is much more to the stories of the Torah than the history of a people.

In addition to secular distractions, there are indications that the sacred text you once pledged your life on has been altered/tampered with. You wonder what is true and relevant. Are there absolutes? You wake-up, sometimes, and think you have believed lies and distortions. You change your mind about morality and engage in whatever provides a feeling of comfort. Laziness and greedy ambitions also seem justified. What is there to hold on to? Your partner has not been true. You have a defect or disability. You had a bad childhood and, in consequence, you're on drugs or addicted to other detrimental behaviors. You have heard more than you like to know and have become bewildered to coast as long as well as you can coast. ***But regardless of what you have heard or what has happened to you, the question is rising to be considered, have you found your life?***

Rav Yahushúa taught: “the one who finds his life shall lose it (not hold it back), and the one who loses his life for my sake discovers it” (Mattithyahu 10:39). The one who holds it back keeps it hidden within. Those who are hiding their life will not enter the brood of YAH. But the ones who enter into the brood desire to bring their life forward, for the purpose of its fulfillment in Messiah—the total measurement; these shall know it/discover it fully.

In the Beginning of beginnings is YAH, the Emanation of Light. The letters *yod/י*, representing a hand, and *he/א*, representing Light, are the letters that comprise the name of YAH in the Hebrew alphabet. These letters speak to us that YAH/אי is the Giver of Life. Baruch Shmo! Your beginning is when YaH gave all that He is. Your life is what has been given to you, not what has been taken from you.

As you find your name, you find the attribute of His Name appointed for you. As you find your name's life, you discover the full attributes that belong to it—even the

inherent twenty-six attributes of HaShem that are in every name of light (Gen/SMB 10:22-29). These twenty-six attributes of Shem are unfoldings of the numerical value of YHWH. Upon finding your life, you will no longer hold it back or deny it. You will crouch beneath the ever-warming Hand/ל of YAH/אל and enter into the bosom of WAH/אז, that your life may be unfolded according to every genetic code of Shem within the seed of Abram. You will be incubated unto the loosing or releasing of all that is within; and through the loosing—through the unfolding in developmental stages—you will discover and find fully all that you are in YHWH from the beginning. The glory that is within you will come forth from you to comprise your garments of immortality.

Take hold of what has been given to you—not what has been taken from you. Thankfully abide in the brood of YHWH, who wants more than anything else for the full nature of your name to be unfolded in the glories of light. You may have forgotten the promises that YHWH made to you as you began your journey to earth, but by them the Mashiyach will appear from your innermost being and will be completely formed in you.

As you find all that has been given to you, you will also find all the children that pertain to your life—the offspring that are within your name that you bear spiritually and the offspring that issue forth from you loins. You will find the name of your wife that has been given to you and the names of your children. Indeed, these are your life also. Assist them to mature, even like Father YAH broods over you with his pinions. Love them to bring out of them the robes of light according to their pattern in the heavens. This is your life. It isn't given to any other but you. It is for you to discover and claim and be. Proceed onward.

Verse 4

And Abram proceeds אברם שולח
 as he confirms what YHWH speaks unto him איהוה יקרא אבד אבד
 and Lot proceeds with him; וילך לוט איתו
 and Abram is a son of five years אברם בן חמש שנים
 and seventy year אברם בן שבעים שנה
 in his going forth from Haran. :ויגד אברם ולוט

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May the gracious hand of Yah be with upon you.

YHWH blesses and keeps/preserves you;
 YHWH causes his faces to radiate toward you and is abundantly gracious to you;
 YHWH causes his faces/expressions to arise within you and gives you peace. Shalom.

With the promises set forth, Abram proceeds—even as all of us shall proceed according to what YHWH speaks unto us. This verse says more than we will proceed by the promises spoken, even though the promises are exceedingly broad to cover us unto our full extent. We will proceed and walk forward as YHWH speaks specifically unto us—unto all that comprises us, unto every characteristic and detail of our genetic code. The combination of the incubation and the speaking bring forth all that is within us.

Lot, meaning a covering or veil, proceeds with Abram. What is this veil or covering that is generated by Shem as an offspring of Haran? Lot is the product of our enlightenment in Haran. Those who are enlightened come into the earth/world. We are provided with a covering that shields, like a sheath, the genetic seed of life to be transported to the earth. At all times our life nature is protected and even hidden: either within a sheathing over the seed or within a plant/body. Lot is the covering for transporting the development of our name from embodiment to embodiment; Lot is our provisional covering until we put on our immortal garments. We can retract as well as expand our name, just as the giant oak condenses all of its traits into an acorn and then expands to a giant tree. The provision of Lot enables us to be transferred according to our stage of development. Via Lot we are transportable. While formulations of Cham pertain to our body forms that are manifested in Mitzraim/Egypt, Lot is distinguished to be of Shem's line to generate a covering, created in Haran, to carry forward the retention of our heavenly development. The covering, or veil of Lot, retains or holds like a vessel all characteristics of our name that are gathered and summed up in Haran. Regarding the formulations of Lot, Moab and Ammon, there is much said in the prophets YirmeYahu/Jeremiah and Yechezkel/Ezekiel that discuss this aspect of our unfoldment. In particular, the offspring of Lot must be emptied in order to discern its full flavor and scent (YirmeYahu 48:11). All that Lot is carrying from vessel to vessel—from embodiment to embodiment will be poured forth, no longer locked up or held in captivity. This release of our heavenly retentions is at the age of our maturity or end-time to the glory of YHWH.

Why does the Torah next tell us the age of Abram in the sequence? Abram, with Lot, has a provisional means of to become fully extended. The value of Abram's age of heavenly maturity is designated as five years. The word five in Hebrew (chamesh/חָמֵשׁ) means to be fitted, robed, and equipped. Abram has become a master in the use of light to formulate an appropriate covering to assist him in his realms of change. The lines of the Torah in this portion are poetic, written in a parallel style of writing. What is said in one line is repeated in the next with words that amplify and define the line preceding: Abram as five years follows the statement that Lot proceeds with him. Abram has studied and accumulated the learnings to proceed with a covering for transportations. Each of us who has come to earth has attained to this level, for we are continually creating coverings to assist us in our journeys. There is a covering sheath on the seed that we are transported in; however, as our life breaks open the seed's coating, our life puts on another covering, that being the stock that is created from within the previous coating. As one sheath is scaled off so another appears. As the serpent and as the larve, so we too shed off our former skins and put on new. The transforming nature of the veil, or covering, occurs by the value of being five years. Being five years/חָמֵשׁ, we are fitted, robed, and equipped to condense or to expand our life natures with an appropriate covering.

Coupled with five years are seventy year (singular). The seventy year denote that Abram has determined to fulfill what YHWH speaks unto him and is determined to

understand his total nature. He pledges himself to go forth to see all in the Eye/O/Ayin of YHWH, whereby he will perceive himself as he is perceived (vs 1). He is of seventy year, denoting that he is in the period of ongoing learnings/visions/perceptions. The root of the word seventy/○ጵW remains with the value of five years at the time that Abraham is transported to another stage of extension. “And Abraham dies/is extended with a good age, an elder full/satiated/○ጵW...” (SMB/Gen 25:8). The duration of Abram’s days contain the age of seventy year and five years with the addition of a hundred year (SMB/Gen 25:7). The value of a hundred year indicates that Abram is securing what is being developed/drawn out during the journeys. Thus we understand that the values of our Abram seed nature remains from the time of our departure from the House of Shem to earth and unto the next stage of our extension. These values of five years and seventy year are the values earned/attained to jumpstart and progress unto the formulations of Mashiyach. We may see that these values are the inherent age force perpetuating our unfoldments/incarnations. It is proper for us to review these values to keep us focused on the goal of putting on the full nature of mashiyach.

The term to go out/×ጵጥ means that we are initiating the transformations of light principles unto our totality. We proceed from Haran, from the illumination of all retained in our heavenly development. As the heavens are created first and then the earth, so do we first undergo our heavenly state and then to our earthly stage.

Luggage for the Journey

Verse 5

And Abram learns/acquires/takes ጵጵጵጵ ጠጠጥጥ
the totality of Sarai, his wife, ሃጸጸጸጸ ጊጊጊጊ-ጸጸጸጸ
and the totality of Lot, a formulation/son of his brother, ሃጊጊጊጊ-ጎጎጎጎ ጸጸጸጸ-ጸጸጸጸ
and the totality of all their acquisitions/property/substances/riches: ጵጵጵጵጵጵ-ጸጸጸጸ-ጸጸጸጸ
to verify/confirm they will gather/acquire; ሃጸጸጸጸ ጠጠጥጥ
and the totality of the soul: ጠጠጥጥ-ጸጸጸጸ
to verify/confirm they will complete with/by Haran; ጎጎጎጎጎ ሃጸጸጸጸ ጠጠጥጥ
and they go out/arise/emerge with evidence ሃጵጵጵጵጵ
to proceed toward the land Canaan; ጎጎጎጎጎ ጸጸጸጸ ጸጸጸጸ
and they appear/come ሃጵጵጵጵጵ
toward the land Canaan. :ጎጎጎጎጎ ጸጸጸጸ

The list of acceptance is outlined from the verb/ጠጠጥጥ. Each attribute of Abram is in his hand and is distinguished for his performance and achievements. These are among the most sacred gifts that each name has to take on his journey to the earth. The first primary gift is Abram’s wife, Sarai. She is the gift to give counsel in how to govern the lands that Abram is entering. There will be many governors and kings that Abram will encounter that will try to possess Sarai and Lot. Through her wisdom and gifts, Abram will become a master of masters in governing and possessing the land. The total extent/×ጵ of Sarai’s governing is given and packed into Abram’s case. Like Yoseph putting a cup in Benjamin’s sack, so YHWH sends with us the gifts of Sarai. There is, with our name, the gift to govern all affairs of our life as we enter into the land. This gift will assist us as a flaming fire/ጸጸጸጸ to provide light and development as we put forth the

branches from the spiritual crown into the earth. One understands that all of the family of Abram, even unto our family tree branchings today, remains with us. None of these branches are broken off from generation to generation. Thus, at any time we may consult with Sarai as a member of our name's family regarding anything our name is to govern over. Thanks be to Elohim for His inexhaustible gifts.

Coupled with Sarai is Lot, Abram's nephew. Lot, as discussed above, is a continual provision for the name of five years and seven year holding attributes of full extension. Via Lot, our spiritual space suit, we transport from various states of existence. This trait, as a formulation or son of *his brother*/יְרֵחַ אֶבְרָם (Abram's) indicates that Lot is a supportive role to uphold us in our journeys. All of the various coverings of man are for our support; none are intended to defeat us, mock us, or restrain us. Lot shares the life traits of a name, being a creation of the Name to serve as a vessel to hold all that is to be extended from the Name. The Torah accounts of Lot and his offspring concern the force to bring forth or to sexually regenerate whereby the name seed continues. Lot is the means for our name to go from one embodiment to another. Thus he accompanies Abram and Sarah in coming to earth. Via our parents union, Lot provides coverings in which our name and its full attributes dwell. Lot demonstrates the traits of steadfastness and determination *to continue the seed from generation to generation*. These traits of Lot are amongst the acquisitions of Abram and also the traits that Abram must defend lest they be swallowed up in limbo or in self-suspension as in Sodom which stalemates the progression. Those who perish in the days of Lot are the ones who keep back or hold on to their life verses releasing it and multiplying it whereby they may know it fully. The days of Lot characterize the days of Messiah when Abram rescues Lot for the sake of coming unto our full expansion—unto the revealing of the Son of Man (SMB/Gen 14:12-16; Yoseph/Luke 17:29-30). The conquest of Lot secures perpetual expansion and release of life. The story of Lot in Sodom is often referred to in connection with homosexuality. We will discuss the significance of Lot in Sodom in the chapters 13 and 14. One should keep in mind the content of each scroll as one discerns the meanings of the stories. Another passage often quoted referring to homosexuality, but which is not, is from the writings of Torat haKohanim/Leviticus, a scroll which focuses on *the operations of the tabernacle*. In answer to a question, I will comment on this topic briefly. Both of these references in Genesis and in Leviticus refer to a common concern of man's unfoldment. In the context of tabernacle performance, Lev 18:22 states: The total recall/male/zachar/זָכָר will not die/slumber/lie since or being drawn out of fire's radiance/woman/isha/אִשָּׁה; otherwise it is an abomination/idolatry. Unless the total recall/mindfulness is activated in accordance with tabernacle performance, the coming into woman is the same as idolatry. For unless one is using their energies to perform/fulfill the nature of life, they are slumbering; the same is being in a service of idolatry; let the reader be enlightened to the principle/פְּרִנְיָהּ just stated. The word/פְּרִנְיָהּ at the conclusion of the statement serves to heighten the thought. In this case, let us be aware that our total recall/זָכָר (male) of all that we have been given and all that we are becoming comes by being drawn out of woman/by drawing out of the radiance of the fire/אִשָּׁה (Matt 11:11), otherwise we are in idolatry as one asleep in the tombs giving service with the flesh while the attributes of Name slumbers within. The offense of the soul's devotion to homosexuality is the putting into limbo the unfoldings necessary for the Name's sequential stages of expansion. Such is also the captivity of Lot. The offense leads one to neglect the Name's life relationships of man and woman which is the same as the lack of

honoring the Position of YAHandWAH—the United Name of Life’s activities and fulfillment. We should not think that the end or the age of maturity will be an oblivion to our quest but rather a period of conscious mindfulness of all we are becoming in *mashiy-ach*—the measurement of life. The end-time is the culminative stage of great breakthroughs of all that has been suspended and held us mortally captive in our journey. Let us defend the role of Lot amongst us and give thanks for this resourceful gift of continued expansion.

Our name—Abram—has these riches: all/the complete traits of Sarai and Lot. It is the far-reaching traits/riches of Sarai and Lot that Abram is gifted with as the means to verify/confirm the age/maturity/development of his name. The *living property/substances* of Sarai and Lot are for verifying/confirming; likewise, the soul also is for making confirmations of one’s name. The riches of our wife and our brother’s son, coupled with the soul, are formulations to exercise and to make apparent the traits of a name. If we take in our hand these living properties of Sarai, Lot, and the Soul for a purpose other than to affirm our life, then what end can it serve? Certainly, being in tune with our wife, Sarai, and with Lot is continually confirming or affirming our name’s development. How we govern with our energies and how we use the riches of our covering to transport us are confirmations to us wherever we are in our development. Abram takes hold of these gifts to confirm the line of Shem through his exercise of life in the land. As Qerivah restated the lesson, these living properties of Sarai, Lot, and Soul are the means “to portray the essence of our names.” The phrase, “they will complete in Haran”/יִשְׁלֹמּוּ בְּחָרָן YWO signifies that the soul will be completed through the collective efforts of Abram, Sarai, and Lot, which extend from and have resourceful ties in the realms of Haran.

Not only with the promises above but also with the riches of Abram, we set forth to go unto and towards the State of Transformation—the land. What does it mean, that this composite grouping of life proceeds and appears *towards the land Canaan*? All that comprises Abram, being five years and seventy year, is directed towards fulfillment of the held potentials of life. Sarai and Lot are committed, also, to the venture. Where should we proceed to, to fulfill what has been acquired and learned in the heavens? It is toward Canaan, the land or state of transformations unto all promised—unto our potential unfolded achievements in likeness/like manner of the One who begot us in love.

There are two actions associated with our approach towards the land: they go out/arise/emerge, and they come/become manifest/appear. It is with their combined strength that they arise to go forth; it is a strength that is self-propelling us to our potential activities. We go towards Canaan, also, to become fully manifested, whereby we shall know all things. This manifestation is made even at being at risk (periods of seemingly set-backs or attempts to loose our wife, our brother’s son, and soul) by openly displaying our degree of development. Yet in all of our manifestations there are profitable lessons via reflections. But the will of becoming goes beyond any risks; for we know inwardly that we are becoming manifested as the Offspring of Light (1 Yahuchanan/John 3:1-3).

In considering the letter of Yahuchanan, one reads that no one born of Elohim sins, because His seed remains in him (1 Jn 3:9). We may see that the soul, as discussed above, is that which is created by the gatherings of Abram, Sarai, and Lot. It is not Elohim that creates soul, but rather Adam receives breath/spirit/intelligence *for* becoming a living soul/אֵלֶּהָ מִן הַשָּׁמַיִם (SMB/Gen 2:7). In this study of Shem, meaning “a Name,” we see that it is *a Name* that is begotten of Elohim, a process stage of light in which we are

begotten from Noach to Abram; this name—holy and chosen from the beginning, being drawn out of the womb of YHWH—does not sin, but is true to its divine nature. The lineage of Shem/a name is the State of the Living (Psalm 27:13); none of these attributes of the name ever sins or dies, except as a seed dies to be extended unto the light form of its name (SMB/Gen 10-11). The writings of SMB explain, further, that the soul is an extension of the mind of a Name (*e.g.*, SMB/Gen 46:15-27; SYM/Ex 1:5). What a name creates to know itself may sin; but the nature of a Name as begotten of YHWH does not sin.

What, then, is the living soul that Adam is to become? A soul is *nephesh*/נפש, *the light-extending expression of the spirit*. The soul is *living*/חיה, as it is the expression of the work of YAH. A “living soul” is, then, a worker of the Light. A soul is dead/slumbering in idolatry when it is in transgression to a Name from whence it is created. It may live in conflict with various extensions of life; it may offend the very Name that created it, until it acquires the consciousness of the base of perfect unity with the purposes of light which it is to manifest in glorious radiance. Your soul as well as your branchings of mind, when they sin, offend your very Name, and if your Name is offended, then also is HaShem YHWH offended. Thus the prodigal son/a formulation of a man says, “I have sinned against heaven (a Name) and also in Your sight.”

At the age of Abram proceeding to earth, man begins his formulation of soul. In conjunction with our proceeding unto earth for manifestation, the soul is a formulation to verify our manifestations as the Sons of Elohim. In faith of the promises and by faith of all we envision, we go out of Haran to the land: knowing the evidence of our manifestation is within us. The soul begins via the gathering of Abram, Sarai, and Lot; and this soul is now the becoming of the name of Adam. As Adam is both male and female, likewise is soul created from both male and female names according to the Name YHWH. The story of creation is presented in three dimensions in the writings of Genesis. The three accounts are that of Adam, Noah, and Abram; each unfolding is an explanation of the multi-nature of man’s beginning. Grace sums up the lesson, “the account of Abram is downloaded to the earth,” whereby man may be created with flesh and bones.

Verse 6

And Abram passes from one state to another into the land חרן עד שכם
as far as the position Shekem, עד שכם עד שכם
as far as the oak Moreh; עד שכם עד שכם
and the Canaani have ever since been in the land. חרן עד שכם עד שכם עד שכם

The cross-over is made between Haran and earth. The route is unto Shekem, unto Elon Moreh. One goes as far as Shekem, being a witness/עד of the responsibility he is carrying that pertains to the position of his name. Shekem connotes the strength of conscious responsibility. The place/position of Shekem corresponds to the awesome seat of responsibility—*ie.*, the reproductive center (testes) that carries the seed until its time of release.

As one crosses over, carrying forward their name/position in the kingdom of heaven, one proceeds unto Elon Moreh—unto the stature of a teacher. *Elon*, meaning “an oak, a tree of strength,” conveys the dominion one has as a Moreh/teacher/ master, being a wandering itinerant scholar. This is the initial extent of our cross over. We come into the land with a Light responsibility to fulfill; and as we do so, we also function as Teacher in witness of all we have learned from our development in the heavens, which development is being downloaded to the earth.

And ever since/Σ4 we have crossed over with our responsibility to carry forth the light of heavens to the earth, the Canaani have been in the land! The aspects of the Canaani are activated as Abram comes into the land; for as Shem's line descends into the earth, the servant Canaan accompanies him (SMB 9:26). The Canaani come with us as a servant travels with his master. Moreover, they are given to us to inherit and possess. The word Canaan is comprised of two words: *kan/γψ* and *on/γΟ*. *Kan* means "to reinstate, to provide a base, to assure, to be honest, to plant, and to shoot out." *On* means "a flock, to answer, to respond, to be humble." The Canaani are inherent attributes devoted to one's name that enable the name to branch forth in order to completely manifest the life powers within. These traits of man are the Cananni which provide a base of operation in the land. The Canaani represent the personality humbled to the spirit/name. The ego is within the personality realm. The attributes of the Canaani enable us to manifest our planting, our taking root, and our branching out. This manifested structure of life is a humble response to all being initiated by our name. It is the Cananni/the manifested branching of our lives and our responses that we are to manage and possess, whereby we inherit our total, extended divine nature.

Verse 7

And YHWH appears/gives honor/shows regard unto Abram, *מֵאֲרָם-לְאֵל אַבְרָם אֵלֶיךָ*
 and He says/He gives consideration/engages in meditative conversation *אֵלֶיךָ*
 on behalf of/for your seed: *עַל-בְּנֵי*
 I am appointing the totality of this land; *אֲנִי מְאַסְפֶּנְךָ אֶת-הָאָרֶץ*
 and he builds there/he formulates a position/name— *וַיִּבֶן שָׁמָּה*
 an altar for YHWH— *אֶלְטָרָה לַיהוָה*
 the One who shows regard unto him/the One appearing unto him. *:יֵצֵא אֵלָיו*

Through our steps forward to cross over unto our actualization, the prevailing concepts of YHWH are presented to us. We honor YHWH through every state of our development, and we are honored by YHWH as we go forth to know fully who we are. Upon our approach to the land to fulfill our responsibility in the kingdom and to be a Teacher/Student of the Light, the mind of YHWH is opened to us.

Note: as we come unto the land, our seed is given and appointed the totality of the land. It is not our name that is appointed for the land; but rather, the land is appointed/given for the seed of our name, which contains all of our attributes to be extended. "For your seed I am giving the total aspects of this land." Our seed/Ο4Σ contains our offspring; our seed houses our full extension. We have come to a place of transformation in which all that is stored in our genetic code of life is to emerge and expand unto its full character. It is with joy and great anticipation that we came across into *this land!*

To all that branches out from our seed, YAH appropriates land. The appropriations are in accordance with the branching out. As you branch so you acquire new territory. This response of YHWH to appoint the land confirms our Becoming. The seed will possess the land in the same way that our seed's genetic code possesses all that branches out from it. To know that our branches will be possessed by our seed is also to know that all that we are is being possessed by YHWH. This provisional statement is also a promise of faith. We know from the beginning that the land of Canaan will be possessed by our seed/Ο4Σ. Though we seem to be facing great obstacles, we have reason not to despair. The Force of Life with us will prevail to establish, arrange, order and fully pos-

sess all that is set before us. Our seed is the instrument/Σ of the mind's/4 awareness/con-
tinuance/endurance/O. Know in faith and move forward in faith with Abram to possess
all that branches forth lest it be controlled and regulated by another.

What does the Torah mean by “This Land”? The pronoun/×4Σא distinguishes the
land to which Light א is aimed/directed/Σ on behalf of the seed's/4 totality/×. And it is
not simply that Light is targeted on behalf of our seed; but moreso, that the Totality of
the Light—all that the Light contains, nothing held back—is appointed with every
expense toward us, in love. Abram is moved to make the altar/heart by this inner know-
ing of the kind intent of YHWH toward us.

What is the purpose of the altar formulation that Abram initiates? This is the first
altar in the land to which Abram has come. Note that the altar is the foremost formula-
tion that Abram constructs in the land. We may understand, literally, that an altar is a
construction of one's name or position. Later, in the writings of SYM(Ex), every part of
the tabernacle is an construction of our name as unfolded into the aspects of Yisrael, and
that the tabernacle construct is for the name YHWH. Little change occurs without an
altar. An altar is a center for the transpiration and transformation of all things. The lights
of heaven are being designated for our seed: we respond by creating a mode of
exchange, through which all in our seed may be brought forward and transformed by the
lights. Look at the word “altar”/חֹלֶטֶת: it is from/ח the intention/goal/Σ of our descent
that we construct/ח a means to ascend/ח again. The root of the word means “to sacri-
fice”—to pursue a form of ascension/service. An altar facilitates the flowing nature of
life into service, whereby all that is in the genetic code of the seed is released. It is thus
very important to know what is on our altar; because what we bring there determines the
direction in which our energies are spent/utilized.

The altar is for YHWH. It is for the service of all that the Light emanates and
develops. As there is an Appearance so one initiates and constructs the heart/altar accord-
ingly. It is unto the Unity of Life: our Father/YAH and Mother/WAH—unto being in like-
manner to the name of YHWH in every respect. We thus build the altar unto the Unity
that is revealed/אֵלֶּיךָ. According to the revelations presented to us, we construct the
altar. In everything that we see our Father to be, we in like manner take off from this
goal/vision to perform with like progress; for this is the expressive will of our divine
name. Consider the ways that YHWH has shown Himself to us. From those visions—i.e.
from the visions of the jewels and the diamond—we construct our altar that we may per-
form that which we have been shown in like manner. In so doing, we will stand in His
likeness, to become as He sees us from your beginning.

Verse 8

And he shifts/moves his position/name's seat from there/
via the name absorbing and processing the light חֹלֶטֶת פְּחֹלֶטֶת
towards the mountain/towards the illumination of mind radiating אֵלֶּיךָ
from the East/from where he was previously/from the emanation encountered/
from absorbing the regulation of the paths of the peoples/waters חֹלֶטֶת
for Beth-El/for the House of El/on behalf of the Form of El, a United Order אֵלֶּיךָ
and spreads out/bends lowly/undergoes an exchange of genetic matter חֹלֶטֶת
his tent/concepts of enlightened direction/roles per his illumination— אֵלֶּיךָ
The House of El, an extraction of west/from the gathering of waters חֹלֶטֶת אֵלֶּיךָ
and the Ai/the perceptions activated from the east; חֹלֶטֶת אֵלֶּיךָ
and he builds there/he formulates a position/name— חֹלֶטֶת אֵלֶּיךָ

an altar for YHWH אֵלֹהֵינוּ הַיּוֹם
and he assembles by the name of YHWH. :אֵלֹהֵינוּ מִשְׁמַח בְּאֵלֵינוּ

The altar serves as a pivot point from which Abram moves to higher consciousness. Via the altar we implement our perceptions and directions. Abram shifts his positions from there/מִשָּׁמַיִם. We shift or move to the mountain—to illuminations of mind via our service at the altar/with the heart. Illumination breaks forth as we are brought to the mountain which is the result of altar service.

From the east we proceed to the House of El/Beth-El. Moving *from the east*/מִמְּזֶרֶחַ is by extracting/absorbing the illumination being ever supplied. The east is the point that regulates/פְּתָח the gates/paths/Δ of the peoples/עַמִּים. The final mem/מ at the end of the word denotes the many gates and paths—the east regulates the paths of many. The mountain/illumination is from the east— from the ongoing regulation of lights though the gates and the full release of light in sequence of rotation. The regulation of lights is for the House of El—it is on behalf or towards the Construction of El/בְּנֵי אֱלֹהִים—for the Ruling Concepts to order and govern all branching out. Illumination is provided to us that Principles and Concepts will govern/rule/order us verses lying dormant within us. Via the appropriations of light, the seed is warmed and activated. The life forces within our seed's name emerges to govern/order over the land given, even unto the management of our branching forth known as the Canaanites. It is unto this goal that we pitch our tent and take up a residence. The pitching of a tent is the initial building of our tabernacle. We set up a place of residence/habitation for the purpose of all that is in the east that is devoted to the House of El. All the light from the east is given *for*/לְ the formulation of all within our seed to emerge and order/govern/לְ. The light is given for the full order of our life's empowerment, arising as a bridegroom out of his chamber to take a bride unto full productive expression, so does the sun arise on behalf of the earth for its full expression/manifestation/release of all sun energy.

Our tent is set up to receive the light from the east that warms and activates our inner powers, unto fulfilling a harmonic expression of heaven and earth. It is for Beth-El, for the manifestation and expression Divine Order that we pitch out tent! Abram pitches a tent to fulfill our name comes to this planet. We drive in our tent stake as an anchor in the core of the earth to position ourselves to receive and channel the light into the earth field. When my father left this land, my mother wondered why she was left here? However the question is, mom, why did you come here?

Beth-El is from the west—the result of the east's givings. Beth-El is waters/מַיִם לְבַרְכָּתָא—*the composite body of mankind*. Beth-El is from the west/מִמְּבָרַח—an absorption/מִשְׁכָּב of the giving/לְ of the flow/מַיִם; a result/מִשְׁכָּב from the exercise/לְ of the flow/מַיִם. It is the giving flow of light from the east that formulates Beth-El on earth—a manifestation/construct of Divine Order.

And *the Ai*/אֵי is from the east. Our perceptions initiated are from the east—from the regulations of the gates of life's flow. The gates of the east control the flow of the light. Ai and Beth-El are two linked centers. Ai confirms/verifies the stronghold of Beth-El (Yahushúa/Joshua 12:9). Beth-El is not set in place in the west without the confirmations of the east to make it a stronghold and fortress. The writing of Yahushúa is the same as the LightTransformer's message pertaining to the fortress in the west. All that emanates from the

east is on behalf of Beth-El, the construct of Divine Order.

And he builds there an altar to YHWH! Abram constructs a center of service for YAH/אֵל—the emanation of light coupled with sustaining the vessel of Light! As Abram, we build an altar to perform the service of the light into manifestations of Divine Order in all expressions of our life—Divine Order in family roles, in our vocations or work in society, all unto the Perfect Order of our unfoldments.

And he studies and proclaims in the Name of YHWH. For as one builds an altar to appropriate and exercise the light unto Divine Order, so one is lead into studies and proclamations in the name/position of the wisdom flowing forth of YHWH—the emanation of light and the sustaining vessel of light. The daily flow of the Sun in the twelve hours of the day is to be processed as the flow of wisdom in each of our twelve tribal centers. Likewise, the light of the moon, as in camps in the twelve gates each month, is to be processed in our corresponding twelve tribal centers. We walk then in the courses of the light, placing our feet on the rings of XXX/Saturn, riding on our chariot from star to star coming to knowledge that accelerates our learning all which is fueled by the sacrifices we make. As we give forth generously from our fire chambers so more will be given. There will be no lack of fuel to propell our acceleration. A fuse has been lit in our stored combustible fire nature, even into our consuming fire reserve that propells us forward. Thanks be to Elohim and the Minister/Angel of Acceleration.

And Abram journeys, מִצָּרַף וּפְרָזָרָה
proceeding and journeying toward the south. :אֶת־הַיָּם וְעַד־הַיָּם

The journeys of a Name is a result of light forces structuring our perceptions and understandings—how we see and hear. Our journeys are an outcome of dedicating ourselves to the implementation of the light whereby movement and growth occurs. If one neglects or sleeps through the assigned services at the altar, to engage our mind's energies into Divine Order, a divine arrangement, then one moves not but remains in the sameplace. It takes 430/לָאָה year for us to emerge from Egypt, that is, there must be a a renewal of Divine Order/לָאָה consciousness for us to emerge from the captivity of the flesh. It is the call to the altar that awakens the name to appropriate the energies unto Divine Order, for such is the worship/service of YHWH.

The nature of the verbs/וַיֵּלֶךְ וַיִּשְׁכֵּן denotes continual action. As we proceed and walk in the light so we journey in the south, the place of full illumination, unto the full governance of wisdom. The negev/south/שָׁמַיִם is the will to nourish one's household unto arising/emerging with the illumination being presented/encounted. The south is the interior elevation and nourishment of one's consciousness. The south is the direction the sun arises in and is likewise the sequential movement of one's name as it comes through the gates of the east.

The movement toward the South involves progressing through the twelve hours of the day. As we arise each day we are to synchronize with the movement of the sun as it passes across the southern sphere.

Hour One corresponds to the House of Yahudah/Praise:

We participate in declaring the glorious radiance of wisdom, giving praise, making value declarations, bringing forth our korban olah and shouting praises over it. We awaken each day to

all of Value which prepares us to receive the daily allocation of light.

Hour Two corresponds to the House of Yissachar/Labor:

We confirm our labors of the day are unto YHWH. Our labors are set according to the praise which orders our day. “Whatever we do in word or in deed is to the honor of YHWH”. We take our assignment in the tabernacle service of YHWH.

Hour Three corresponds to the House of Zevulun/Speech:

Our speech and communications reflect our position as a servant of YHWH. We speak with tabernacle terminology and we talk with others showing mutual regard as co-laborers and servants of YHWH. Notice that our speech evolves from the base of praise and labor/assignment.

Hour Four corresponds to the House of Reuban/Seeing:

We see according to what we say. Our perceptions of the world are according to speech—how we talk and how others talk to us.

Hour Five corresponds to the House of Shimeon/Hearing:

We hear according to our perceptions. Through perceptions of faith we receive understanding/comprehension. It is a glimpse of a vision that often opens the doors to hearing and receiving meaning to what we are beholding.

Hour Six corresponds to the House of Gad/Fortunes:

We assimilate the fortunes of seeing and hearing as we receive understanding. Otherwise, the awesome pictures and sounds we encounter each day pass through us without assimilation. Our riches are gathered each day as we hear.

Hour Seven corresponds to the House of Ephraim/Branching/Thriving:

What we partake of/assimilate/absorb determines our growth and branching forth. Our assimilation also determines our unions and relationships for these also affect our branching ability. As a plant form branches out each day, putting forth a leaf or a bud, likewise do we.

Hour Eight corresponds to the House of Manasseh/Transferring/Carrying Forth:

Through growing we transfer our properties into new fields; in this hour we store up as well as designate our acquisitions into service, designating them for matured fulfillment. The eighth hour concerns transferring our wealth and energies for a wholeness of being within ourselves and also others.

Hour Nine corresponds to the House of Benjamin/Administering:

Administrations of new lands follows what is being allocated. Management of our growing energies is involved to be given for healing, counsel, and wellness of new creations.

Hour Ten corresponds to the House of Dan/Judging:

Evaluations follow how each energy is being utilized. We judge our operations and make decisions, discerning our assignments, performance and outcome.

Hour Eleven corresponds to the House of Asher/Affirmations:

We confirm/affirm all evaluated, either to proceed in the same manner or to make a change. We also acknowledge the truths encountered and confirm them as they are clearly understood.

The confirmations release the joy of YHWH which is our strenght. During the eleventh hour our strength is renewed as make each confirmations.

Hour Twelvth corresponds to the House of Naphtali/Meditations:

As the sun beings to set our mind focuses on the goodness of the day. We meditate on our entire house/tabernacle holdings to enter into rest with revelations to unfold during the night whereby we awaken the next morning with praises on our lips.

And YAH appoints/initiates a famine within the land. ቡፋፋፅ ምዕፋ ጊጻጊሂ 10
And Abram descends toward Mitzraim/Egypt. ጻግጊ ላቡግ ግፋፅ ልፋጊሂ
to a strange place/for a sojourn there ግW ፋሂገር
because heavy/severe is the famine ምዕፋጻ ልፅሃ-ጊሂ
within the land ቡፋፋፅ

The famine of Yah is a the great earnest desire, a hunger, a yearning within the land— within the arena of transformation. As we proceed and come into the south consciousness, so there is an intense desire and hunger for knowing all that is present. We come to know our name fully and its position in the universe. We yearn for the affect of the light within us and our full transformation. Yes, the earth hungers for Shem; the earth yearns and is famished for the illuniation whereby she and all within her will be changed and transformed by all that comes unto her (Romans 8:19-23). Every extension of heaven is found in the earth. The earth is our exchange level of operation. And as the warmth of the South penetrates our inner core, so is there an awareness of fulfillment. We hunger for the bread of knowing our totality.

In response to the hunger, Abram descends to give forth all knowledge of Haran and to activate the mind to proceed through the gates. Our name descends even as a stranger/ ፋሂገ. We come into unclaim territory where we are regarded as the outsider (Psalm 114:1). However; there is no fear. The famine is so strong that we cannot resist to come. We must know and we must become. The famine within us will not be denied.

What is meant by Mitzraim? It's plurality denotes the duality of being that Abram is entering. It is a place of manifestation and definitions. We come to see and to know fully all that we are to become. Abram comes to know the full nature of his name; Yaaqov and the tribes also descends into Mitzraim to know the full nature of the mind extended. Both come with a hunger. And if you so hunger, that you will be called as it says: Out of Mitzraim/Egypt I call my children (Matt 2:15; Ex 4:22; Hosea 11:1). For it is with and unto a demonstrated manifestation that we are called forth. We are called forth in proof of becoming, in demonstration of being able to being Shem/the heaven into the earth. Even though we come into a strange land, a land that does not yet know the powers of life, we are not left without the conscious pricked unto the purpose of our coming.

T ጊጻጊሂ 11
T ምጊ ላቡጻ ፋWፋሂ
T ጻግጊ ላቡግ ፋሂፅር
T ፋግፋጊሂ

T YXW4 24W-64
T 2XO42 4Y-3Y3
T :X4 344Y-X72 3W4 2Y

T 323Y 12
T 72 4E-73 5X4 Y442-2Y
T Y4Y4Y
T X45 YXW4
T 2X4 Y743Y
T :Y2H2 5X4Y

T 4Y-24Y4 13
T X4 2XH4
T 2C-9822 Y0Y0
T 54Y909
T 2W7Y 3X2HY
T :50079

T 232Y 14
T 372 4E-7 7494 4Y9Y
T 72 4E-73 Y442Y
T 3W43-X4
T :44Y 4Y3 372-2Y

T 3047 24W 3X4 Y442Y 15
T 3047-64 3X4 Y0032Y
T 3W43 HFXY
T :3047 X29

T 92823 74940Y 16
T 34Y909
T Y0-232Y
T 499Y-74E
T 72 4YHY
T XH7WY 7290Y
T :7207Y X7X4Y

T 3047-X4 3Y32 0772Y 17
T 7207Y 7207Y
T YX29-X4Y
T :7494 XW4 24W 494-0

T 74940 3047 4492Y 18
T 4742Y
T 22 X2W0 X45-3Y
T 22 X473-40 3Y0

T :ፋሃጻ ሃጻጸፋ ጊሃ

T ጸፋጸፋ ጸግሪ 19

T ፋሃጻ ጊጸጸፋ

T ጊሪ ጸጸፋ ዘጸፋሃ

T ጸጸፋሪ

T ጸጸፋሪ

T ሃጻጸፋ ጸጸፋ

T :ሃሪሃ ዘጸፋ

T ሃጻጸፋ ጸጸፋ ሃጻጸፋ ሃጻጸፋ 20

T ሃጻጸፋ ሃጻጸፋ

T ሃጻጸፋ-ጸጸፋ

T :ሃሪ-ጸጸፋ-ሃጻጸፋ-ጸጸፋ