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The Name of CHAM/Ham is the humility of YæHH to provide a dwelling for your Name. In that CHAM is chosen to be the servant of your Name/Shem and Soul/Japheth, the body will rise to masteries of the Fire within it. “The greatest among you shall be your servant. The ability to regulate your Words is through your body, the tender servant. The body is content to be one and at peace to house your Breath; it is the untamed lustful mind that beats the flesh as an unjust taskmaster. The parable of Yahushúo rising from the *sepulcher conveys that your servant Body is transformed into a messenger of Light, through activations of the Cloth of Faces. At which time, you see Satan, falling from the stars and the body of Hill/Lucifer restored as proclaimed to walk amongst the Offspring of ALhhim* (Yeshoyahu/Isaiah 14:7–27; Zekkeryæh 1:11). *Igniting the Body is told as the Fire that rises from the loins of Yúwsphah/Joseph and descends from the crown of Yaoquv/Jacob to consume their Brother of Osauw/Esau, whereby the Light of your Name consumes the shadows. From your habitations in Osauw, you will rise unto your destinations of glory. This is the salvation of YishARAL from its captors* (Oovædy/HHObadiah 1:17-19).

The curse of Oiyvel/Mt. Ebal is the striking/lighting of the chaff—anything that restricts your Light whereby the blessings of your Spirit may soar to freedom in its radiances. Upon this elevation of Yerushelyim, you encounter the Faces of GerenHhaAuwrnehHhaYavuusi, to sort out your thoughts and how they are activated to be fulfilled. The Wisdom of Aharúwan/Aaron, of the Summations/22 of YæHH, bonds with the Faces of GerenHhaAuwrnehHhaYavuusi, of the gatherings of the Altars of YæHH, the 9th. Hereby, Aharúwan makes an altar through which the summations of Light are continually rising and being transferred into the Day of the Kingdom. The Tree, upon which your members are hung, is fashioned to draw out your strands of AL/31 (22+9). When one does not comprehend all that Aharúwan has appointed for your Enlightenment, the eye that fails to look inwards, finds outward distractions to make accusations of the plan and destiny.

Through first reaping what is in the chaff you gain the true riches. First, collect what is in the chaff and tie them in bundles to be burned/ignited; then, gather the wheat and bring it into my barn (Metiyæhu 3:12, 13:41).

As you love ALhhim, who are not seen, you are able to demonstrate your love for what is seen. If anyone should say, “I love ALhhim,” and should hate their brother/Cham who upholds their Name and Soul, he is a liar. For the one not loving a brother, whom is seen, is not able to love ALhhim, whom are Invisible, for what is made, as your body, attest to the realities of the Words of ALhhim.

You enter into the revelations of your Name by casting yourself into the SEED to form a body. In search of the BREAD of Beniyman, the House of Yaoquv comes into Metsryim/Egypt. No one ever hates their own flesh, but nourishes and cherishes, in so doing you honour your Mother and the Woman to whom you are joined. As your SEVEN Eyes enter into your body, they are aligned one to another as the rings in a tree, upon which you hang yourself in the night veils to acquire the Light from the Faces. The pole of your Seven Eyes is the straight path of ALiyahu/Elijah, who appears to transfer the Faces of the Fathers unto your Name as you make your full ascension.