

ጳጋሂጳጋሂጳጋ

Meshneh T'uwraHH (Devarim—Deuteronomy) 19

T ሃቲጳረፋ ጳሃጳቲ ጸባላጥቲቲሃ 1

T ማቲሃገጸጸፋ

T ሃቲጳረፋ ጳሃጳቲ ፋወፋ

T ማኩፋፋጸፋ ሃሪ ጎጸጎ

T ማጸወፋቲሃ

T ማጳባዐፅ ጸፃወቲሃ

T :ማጳቲጸፃፃሃ

T ሃሪ ርቲፈፅጸ ማባዐ ወሃሪወ 2

T ሃኩፋፋ ሃሃጸፅ

T ሃቲጳረፋ ጳሃጳቲ ፋወፋ

T :ጳጸወፋሪ ሃሪ ጎጸጎ

T ሃፋፈጻ ሃሪ ጎቲሃጸ 3

T ጸወሪወሃ

T ሃኩፋፋ ርሃፅገጸፋ

T ሃቲጳረፋ ጳሃጳቲ ሃሪቲጸጎቲ ፋወፋ

T ቹሃጎሪ ጳቲጳሃ

T ጳግወ

T :ጸኩፋሪሃ

T ጸኩፋጻ ፋፅፈ ጳገሃ 4

T ጳግወ ቹሃጎባፋወፋ

T ቲጸሃ

T ሃጳዐፋጸፋ ጳሃቲ ፋወፋ

T ጸዐፈቲሪፅፅ

T ሃሪ ፋጎወፋሪ ፋሃጳሃ

T :ጎወሪወ ርጎጸጎ

T ፋፅቲ ፋወፋሃ 5

T ሃጳዐፋጸፋ

T ፋዐቲፅ

T ማቲኩዐ ፅፁጸሪ

T ሃፈቲ ጳጸፈጎሃ

T ጎገፋገፅ

T ኩዐጻ ጸፋሃሪ

T ርገፋፅጻ ሪወጎሃ

T ኩዐጻጎጎ

T ሃጳዐፋጸፋ ፋኩጎሃ

T ጸጎሃ

T ቹሃጎቲ ፋሃጻ

T ጳሪፋጻጎባዐጻ ጸጸፋሪፋ

T 4YW WZ4 3Z3Z2Y 11
T Y3O4C
T YC 944Y

T ማረጋገጫ ሂሳብ 17
T ልማት ማረጋገጫ
T ጥቅም ሂሳብ
T ማረጋገጫ ሂሳብ
T ማረጋገጫ ሂሳብ
T ማረጋገጫ ሂሳብ

T ᐱᐱᐱᐱ ᐱᐱᐱᐱᐱᐱ ᐱᐱᐱᐱ 18

T ᐱᐱᐱ ᐱᐱᐱᐱᐱ ᐱᐱᐱᐱ

T :ᐱᐱᐱᐱᐱ ᐱᐱᐱ ᐱᐱᐱ

T ᐱᐱ ᐱᐱᐱᐱᐱᐱ 19

T ᐱᐱᐱ ᐱᐱᐱᐱ

T ᐱᐱᐱᐱᐱ ᐱᐱᐱᐱᐱ

T ᐱᐱᐱ ᐱᐱᐱᐱᐱ

T :ᐱᐱᐱᐱᐱ

T ᐱᐱᐱᐱᐱᐱᐱ 20

T ᐱᐱᐱᐱᐱ ᐱᐱᐱᐱᐱ

T ᐱᐱᐱ ᐱᐱᐱᐱᐱ ᐱᐱᐱᐱᐱᐱ

T ᐱᐱᐱ ᐱᐱᐱ ᐱᐱᐱᐱ

T :ᐱᐱᐱᐱᐱ

T ᐱᐱᐱᐱ ᐱᐱᐱᐱ ᐱᐱᐱ 21

T ᐱᐱᐱᐱ ᐱᐱᐱ

T ᐱᐱᐱᐱ ᐱᐱᐱ

T ᐱᐱᐱ ᐱᐱᐱ

T ᐱᐱᐱ ᐱᐱᐱ

T :ᐱᐱᐱᐱ ᐱᐱᐱ

Meshneh TíwraHH 20

T ᐱᐱᐱᐱᐱᐱ ᐱᐱᐱᐱᐱ 1

T ᐱᐱᐱᐱᐱᐱ

T ᐱᐱᐱᐱ ᐱᐱᐱ ᐱᐱᐱᐱᐱ

T ᐱᐱᐱᐱ ᐱᐱ ᐱᐱ

T ᐱᐱᐱᐱ ᐱᐱᐱᐱ ᐱᐱ

T ᐱᐱᐱᐱ ᐱᐱᐱᐱᐱ ᐱᐱᐱᐱᐱᐱ

T ᐱᐱᐱᐱᐱ

T :ᐱᐱᐱᐱᐱ ᐱᐱᐱᐱᐱ

T ᐱᐱᐱᐱ 2

T ᐱᐱᐱᐱᐱᐱ

T ᐱᐱᐱᐱᐱᐱᐱᐱ

T ᐱᐱᐱᐱ ᐱᐱᐱᐱ

T :ᐱᐱᐱᐱᐱ ᐱᐱᐱᐱ

T ᄡᄡᄡᄡ 4ᄡᄡᄡ 3

T 64W7 O7W

T ማሃዲያ ማረፊያ ማጽፋት

T 374C7C

T 7Y79740

T ᄃᄃᄃᄃ ᄃᄃᄃᄃ

T Y447X64

T Y I 7 M X C 4 Y

T YF40X64Y

T: 𐌹𐌰𐌶𐌰𐌽𐌰𐌹𐌸

T ႏႃႈႁူဝ်ႈ ၼႆႉ ၼႆႉ ၼႆႉ ၼႆႉ

T ጥሃጥዐ ሦረጓጓ

T ግሃር ግዛርጓር

T ႏႃႈႁူဝ်ႈႁူဝ်ႈႁူဝ်ႈ

T : ፳፻፲፭ ዓ.ም. ጥቅምት ፳፭

T ማገገጠን ሃፋፈሉ 5

T 7034

T 4^m4C

T W L 4 3 7 3

T WΔHXZ9 3Y9 4W4

T Y Y Y 4 C Y

T YXZAC AWZY YCZ

[illegible]

T: ሃገሩን ለማዳን ለሚችሉ ሰዎች

T W 4373Y 6

T 74Y O⊕Y 4W4

T YCC# 4CY

T YXZAC GWZY YCZ

T 371679 XY7277

T:YŶCCÆZ 4Æ4 WZ4Y

T W 4373757

T \exists W \nexists W \forall \nexists \forall W \nexists

T 3400 400

T YXZAC GWZY YCF

T 371679 XY7277

T: 370 444 744

T 49ΔC ʘʘ4⊕W3 Y7Ξ1Y 8

T 70364

T Y4^m4Y

TWL4373

T 99C3 Y4Y 447E3

T ᐱᐱᐱᐱᐱ ᐱᐱᐱᐱ ᐱᐱᐱ
T ᐱᐱᐱᐱ ᐱᐱᐱᐱ ᐱᐱᐱ ᐱᐱᐱ
T :ᐱᐱᐱᐱ

T ᐱᐱᐱᐱ 9
T ᐱᐱᐱᐱᐱᐱ ᐱᐱᐱᐱ
T ᐱᐱᐱᐱᐱ ᐱᐱᐱᐱ
T ᐱᐱᐱᐱᐱ ᐱᐱᐱ ᐱᐱᐱᐱᐱ
T :ᐱᐱᐱ ᐱᐱᐱᐱ

T ᐱᐱᐱᐱᐱ 10
T ᐱᐱᐱᐱᐱ
T ᐱᐱᐱᐱ ᐱᐱᐱᐱᐱ
T :ᐱᐱᐱᐱᐱ ᐱᐱᐱᐱ ᐱᐱᐱᐱᐱ

T ᐱᐱᐱᐱ 11
T ᐱᐱᐱᐱ ᐱᐱᐱᐱᐱᐱ
T ᐱᐱᐱᐱᐱᐱ
T ᐱᐱᐱᐱ
T ᐱᐱᐱᐱᐱ
T ᐱᐱᐱᐱᐱᐱᐱ
T ᐱᐱᐱ ᐱᐱ ᐱᐱᐱᐱᐱ
T :ᐱᐱᐱᐱᐱᐱ

T ᐱᐱᐱ ᐱᐱᐱᐱᐱ ᐱᐱᐱᐱ 12
T ᐱᐱᐱᐱᐱ ᐱᐱᐱ ᐱᐱᐱᐱᐱ
T :ᐱᐱᐱᐱ ᐱᐱᐱᐱ

T ᐱᐱᐱᐱᐱ ᐱᐱᐱᐱ ᐱᐱᐱᐱ 13
T ᐱᐱᐱᐱ
T ᐱᐱᐱᐱᐱ
T ᐱᐱᐱᐱᐱᐱᐱᐱ
T :ᐱᐱᐱᐱᐱᐱ

T ᐱᐱᐱᐱ ᐱᐱᐱᐱᐱ ᐱᐱ 14
T ᐱᐱᐱᐱᐱᐱ
T ᐱᐱᐱᐱ ᐱᐱᐱᐱ ᐱᐱᐱ ᐱᐱᐱ
T ᐱᐱᐱᐱᐱᐱ
T ᐱᐱᐱᐱᐱ
T ᐱᐱᐱᐱᐱ
T ᐱᐱᐱᐱᐱ ᐱᐱᐱᐱᐱ
T :ᐱᐱ ᐱᐱᐱᐱᐱ ᐱᐱᐱᐱ ᐱᐱᐱ ᐱᐱᐱ

T ᐱᐱᐱᐱ ᐱᐱ 15
T ᐱᐱᐱᐱᐱᐱᐱᐱ
T ᐱᐱᐱᐱ ᐱᐱᐱᐱ ᐱᐱᐱᐱᐱ

T 4 16

T: 37WYCY 37MX 4C

T : ምንጭ ጭንጭ ምህረ ልወላዮ

T : ལྷ་ཡོན་འབྲུག་རྒྱལ་ཁབ་

T: 4Y1M9 W3D7M 49C

$$T : \exists x \Delta 4 \Delta 0$$

Meshneh T'úwraHH 21

T ᐱᐱᐱ ᐱᐱᐱᐱᐱᐱ 1

T ᐱᐱᐱᐱᐱ

T ᐱᐱᐱᐱᐱ ᐱᐱᐱᐱ ᐱᐱᐱ

T ᐱᐱᐱᐱᐱ ᐱᐱ ᐱᐱᐱ

T ᐱᐱᐱᐱ ᐱᐱᐱ

T ᐱᐱᐱᐱ ᐱᐱ

T :ᐱᐱᐱᐱ ᐱᐱ

T ᐱᐱᐱᐱᐱ ᐱᐱᐱᐱᐱ 2

T ᐱᐱᐱᐱᐱᐱ

T ᐱᐱᐱᐱᐱᐱ ᐱᐱᐱᐱᐱ

T :ᐱᐱᐱᐱ ᐱᐱᐱᐱᐱ ᐱᐱᐱ

T ᐱᐱᐱᐱ 3

T ᐱᐱᐱᐱ

T ᐱᐱᐱᐱᐱ ᐱᐱᐱᐱᐱ

T ᐱᐱᐱᐱ ᐱᐱᐱᐱ ᐱᐱᐱᐱ ᐱᐱᐱᐱᐱ

T ᐱᐱᐱ ᐱᐱᐱ

T ᐱᐱ ᐱᐱᐱᐱᐱ ᐱᐱᐱ

T :ᐱᐱᐱ ᐱᐱᐱᐱᐱᐱ ᐱᐱᐱ

T ᐱᐱᐱᐱ ᐱᐱᐱᐱ ᐱᐱᐱᐱ ᐱᐱᐱᐱᐱ 4

T ᐱᐱᐱᐱᐱᐱ

T ᐱᐱᐱᐱ ᐱᐱᐱᐱᐱ

T ᐱᐱ ᐱᐱᐱᐱᐱᐱ ᐱᐱᐱ

T ᐱᐱᐱᐱ ᐱᐱᐱ

T ᐱᐱᐱᐱᐱᐱ ᐱᐱᐱᐱᐱᐱᐱ

T :ᐱᐱᐱᐱ

T ᐱᐱᐱᐱᐱ ᐱᐱᐱᐱᐱ 5

T ᐱᐱᐱ ᐱᐱᐱ

T ᐱᐱᐱᐱᐱ ᐱᐱᐱᐱ ᐱᐱᐱ ᐱᐱ ᐱᐱ

T ᐱᐱᐱᐱᐱ

T ᐱᐱᐱᐱ ᐱᐱᐱ ᐱᐱᐱᐱᐱ

T ᐱᐱᐱᐱ ᐱᐱᐱᐱᐱᐱᐱ

T :ᐱᐱᐱᐱᐱ ᐱᐱᐱᐱᐱ

T ᐱᐱᐱᐱ ᐱᐱᐱ 6

T ᐱᐱᐱᐱ ᐱᐱᐱᐱ

T ᐱᐱᐱᐱᐱ ᐱᐱᐱᐱᐱᐱ

T ᐱᐱᐱᐱᐱᐱᐱ ᐱᐱᐱᐱᐱ

T ᐱᐱᐱᐱᐱᐱ

T ᐱᐱᐱᐱᐱᐱ

T :ᐱᐱᐱᐱ

T ᐱᐱᐱᐱᐱᐱ 7

T ᐱᐱᐱᐱᐱᐱ

T ᐱᐱᐱᐱ ᐱᐱ ᐱᐱᐱᐱᐱᐱ

T ᐱᐱᐱ ᐱᐱᐱᐱᐱᐱ

T :ᐱᐱᐱ ᐱᐱ ᐱᐱᐱᐱᐱᐱᐱᐱ

T ᐱᐱᐱᐱ ᐱᐱᐱᐱ ᐱᐱᐱ 8

T ᐱᐱᐱᐱ ᐱᐱᐱᐱᐱᐱᐱᐱ

T ᐱᐱᐱ ᐱᐱ ᐱᐱᐱᐱᐱᐱ

T ᐱᐱᐱᐱ ᐱᐱᐱᐱ ᐱᐱᐱᐱ

T :ᐱᐱᐱ ᐱᐱᐱ ᐱᐱᐱᐱᐱᐱ

T ᐱᐱᐱᐱ ᐱᐱᐱᐱ 9

T ᐱᐱᐱᐱ ᐱᐱᐱᐱ

T ᐱᐱᐱᐱᐱᐱ

T ᐱᐱᐱᐱ ᐱᐱᐱᐱᐱᐱ

T :ᐱᐱᐱᐱ ᐱᐱᐱᐱᐱᐱ

T ᐱᐱᐱᐱᐱᐱ ᐱᐱᐱᐱᐱ 10

T ᐱᐱᐱᐱᐱᐱᐱᐱ

T ᐱᐱᐱᐱᐱᐱ ᐱᐱᐱᐱ ᐱᐱᐱᐱᐱᐱ

T ᐱᐱᐱᐱᐱ

T :ᐱᐱᐱᐱ ᐱᐱᐱᐱᐱᐱ

T ᐱᐱᐱᐱᐱᐱ ᐱᐱᐱᐱᐱ 11

T ᐱᐱᐱᐱᐱᐱᐱ ᐱᐱᐱᐱ

T ᐱᐱ ᐱᐱᐱᐱᐱᐱ

T :ᐱᐱᐱᐱ ᐱᐱ ᐱᐱᐱᐱᐱᐱ

T ᐱᐱᐱᐱᐱᐱ 12

T ᐱᐱᐱᐱ ᐱᐱᐱᐱᐱᐱ

T ᐱᐱᐱᐱᐱᐱ ᐱᐱᐱᐱᐱᐱ

T :ᐱᐱᐱᐱᐱᐱᐱᐱ ᐱᐱᐱᐱᐱᐱ

T ᐱᐱᐱᐱᐱᐱ 13

T ᐱᐱᐱᐱ ᐱᐱᐱᐱᐱᐱᐱᐱ

T ᐱᐱᐱᐱᐱᐱ

T ᐱᐱᐱᐱᐱᐱ ᐱᐱᐱᐱᐱᐱ

T ᐱᐱᐱᐱᐱᐱ

T ᐱᐱᐱᐱᐱᐱᐱ ᐱᐱᐱᐱᐱᐱᐱ

T ᐱᐱᐱᐱᐱᐱ ᐱᐱᐱᐱᐱᐱᐱ

T ᐱᐱ 4ᐱ4ᐱ
 T ᐱᐱᐱᐱ 4ᐱᐱᐱ
 T ᐱᐱᐱᐱᐱᐱ
 T :ᐱᐱᐱᐱ ᐱᐱ ᐱᐱᐱᐱ

T ᐱᐱᐱᐱ 14
 T ᐱᐱ ᐱᐱᐱᐱ 4ᐱᐱᐱ
 T ᐱᐱᐱᐱᐱ ᐱᐱᐱᐱᐱᐱ
 T ᐱᐱᐱᐱᐱᐱᐱᐱ 4ᐱᐱᐱ
 T ᐱᐱᐱᐱ
 T ᐱᐱ 4ᐱᐱᐱᐱᐱᐱ
 T :ᐱᐱᐱᐱᐱ 4ᐱᐱ ᐱᐱᐱ

T ᐱᐱᐱᐱ ᐱᐱᐱᐱᐱᐱᐱ 15
 T ᐱᐱᐱᐱ ᐱᐱᐱᐱ
 T ᐱᐱᐱᐱᐱ ᐱᐱᐱᐱ
 T ᐱᐱᐱᐱᐱ ᐱᐱᐱᐱᐱ
 T ᐱᐱᐱᐱ ᐱᐱᐱᐱᐱᐱ
 T ᐱᐱᐱᐱᐱᐱᐱ ᐱᐱᐱᐱᐱᐱ
 T 4ᐱᐱᐱ ᐱᐱᐱ ᐱᐱᐱᐱ
 T :ᐱᐱᐱᐱᐱᐱ

T ᐱᐱᐱᐱ 16
 T ᐱᐱᐱᐱᐱᐱ ᐱᐱᐱᐱᐱ ᐱᐱᐱᐱ
 T ᐱᐱ ᐱᐱᐱᐱᐱᐱᐱ ᐱᐱᐱ
 T 4ᐱᐱᐱ ᐱᐱᐱᐱ ᐱᐱᐱ
 T ᐱᐱᐱᐱᐱᐱᐱᐱᐱᐱ
 T :4ᐱᐱᐱ ᐱᐱᐱᐱᐱᐱᐱᐱ ᐱᐱᐱᐱᐱ

T 4ᐱᐱᐱᐱᐱ ᐱᐱ 17
 T ᐱᐱᐱᐱᐱᐱᐱᐱ
 T 4ᐱᐱᐱᐱ
 T ᐱᐱᐱᐱ ᐱᐱ ᐱᐱᐱᐱ
 T ᐱᐱ ᐱᐱᐱᐱᐱᐱᐱ ᐱᐱᐱ
 T ᐱᐱᐱ ᐱᐱᐱᐱᐱ ᐱᐱᐱᐱᐱ
 T :ᐱᐱᐱᐱᐱ ᐱᐱᐱᐱ ᐱᐱ

T ᐱᐱᐱᐱ ᐱᐱᐱᐱᐱᐱ 18
 T ᐱᐱᐱᐱᐱ ᐱᐱᐱᐱ ᐱᐱ
 T ᐱᐱᐱᐱ ᐱᐱᐱᐱᐱᐱ
 T ᐱᐱᐱᐱ ᐱᐱᐱᐱ
 T ᐱᐱᐱᐱ ᐱᐱᐱᐱᐱ
 T ᐱᐱᐱᐱ ᐱᐱᐱᐱᐱ
 T :ᐱᐱᐱᐱᐱ ᐱᐱᐱᐱ ᐱᐱᐱ

T ᐱᐱ ᐱᐱᐱᐱᐱ 19

T ሃጸጸጸጸ ሃጸጸጸጸ
T ሃጸጸጸ ሃጸጸጸጸጸጸ
T ሃጸጸጸ ጸጸጸጸጸጸ
T :ሃጸጸጸጸ ጸጸጸጸጸጸ

T ሃጸጸጸጸ 20
T ሃጸጸጸ ጸጸጸጸጸጸ
T ጸጸ ሃጸጸጸጸ
T ጸጸጸጸ ጸጸጸጸ
T ሃጸጸጸጸ ጸጸጸ ሃጸጸጸጸጸጸ
T :ጸጸጸጸ ጸጸጸጸ

T ሃጸጸጸ ጸጸጸጸጸጸ ሃጸጸጸጸጸጸ 21
T ጸጸጸጸጸጸጸ
T ጸጸጸጸ
T ጸጸጸ ጸጸጸጸጸጸ
T ጸጸጸጸጸጸ
T ጸጸጸጸጸጸጸጸ
T :ሃጸጸጸጸ ሃጸጸጸጸጸጸ

T ጸጸጸጸ ጸጸጸጸጸጸጸጸ 22
T ጸጸጸጸጸጸጸጸ ጸጸጸጸ
T ጸጸጸጸጸጸጸ
T ጸጸጸጸ ጸጸጸ ጸጸጸጸጸጸ

Whitening the Curse Meshneh TíwraHH/Deuteronomy 21:23

You do not pass the night to disregard instruction/to leave hanging the corpse ሃጸጸጸጸ ጸጸጸጸ ጸጸ 23
lit. ርጸጸ to leave subject to the prey, the lyre—strands woven in the heart altar,
elevated upon the Tree. ጸጸጸ ጸጸ
Assure a burial—incarcerate the body within the Neúwn Collective ሃጸጸጸጸ ጸጸጸጸ ጸጸ
lit. ጸጸጸጸ to whiten the sepulcher,
in the day of Hhúwa—becoming illuminated. ጸጸጸጸ ጸጸጸጸ
Assure the curse/regulation to be carried out through Strands of ALhhim ጸጸጸጸጸ ጸጸጸጸ ጸጸ
lit. ርጸጸ there is no slightness by deeming any instruction or part to be unimportant,
which are hung (to be glorified); ጸጸጸጸ
thereby, you are not common/unclean ጸጸጸጸ ጸጸጸጸ
by the summations of your grounds/redness/activations. ሃጸጸጸጸ ጸጸ
Verify the Collective Name of YæHúwaH of your ALhhim ጸጸጸጸጸ ጸጸጸጸ ጸጸጸጸ
who imparts/gives to your branches an inheritance. :ጸጸጸጸ ሃጸ ጸጸጸ

The promises of the oylut/ascension offerings lead you into your inheritances of Light. By hanging yourself daily, you enter into the glories, appointed dwellings for your Name. You fix your gaze upon the Shayin Oyin—the sum and substance of your being which are cultivated by being hung upon your Skeleton/Semek/Stave (Oovrim 12:2, Yahuchannan 17:5; 2 Corinthians 3:18).

The Strands of AL are bonds of the paired Faces of YæHH. Through the strands of AL, the glories of the Fathers come to reside within your body members. The shaping of the body parts are patterns of Dan—the discernment to mold the Numbers of the Names of the Fathers for an inheritance. The 15 pairs of strands make full the NeúwnNeúwn from which you are born as Yahushúo (YæHH’s Shayin Oyin habitation), the Generation of Neúwn/Joshua—the offspring of NuN/נֹחַ which encases the 14:14 Faces of YæHH into a NeúwnNeúwn Seed for the Semek—ShmúwAL, the 15th, to rise through.

From both sides of the Neúwn, the Semek Tree of your Name rises as your Name of ShmúwAL to be the stalk, in the midst, bearing the Faces of YæHH. The Name—Sham of your strands of AL rises from where you are sown to enter into the FACES of YæHH—the En-Lighten-Ment State of your destiny. As the full Faces of YæHH rise from your habitations, you enter into the oneness of the Faces of the Fathers. The Light in your Seed comes to your skull—Mt. Golgotha to make your transference. Through your ascensions, you affirm your origins of old—determined destinies with the glory that you ever have with the Fathers. For how can you return to the Faces of YæHH if you think you are something different or remain apart from the nearness of their bosoms to fully know their Hearts to be achadd/one?

The Fire of your Name is in your bones from the Fire of the altar that takes up residence in the coals of the wood. The ascent of your Name is through the Name ALI of YæHu—the strands of Light that connect you to the Faces. The Voice of your Name is heard in the camps of your Words—in the b’m’devar (midbar/wilderness—seven levels of extracting the Words in your Seed). As the Seven Eyes of your Name are aligned, made straight with the Seven Eyes of ALhhim, then the Words in your Name rise as a palm tree/KephúwKephúw in the House of YæHúwaH.

There is Light, before darkness, when the 15 Fathers have given all from their offerings, whereby ShmúwAL hears the Voice in the Night in the House of ALi. The days of the full moon, to the dark moon, are days before the ALhhim speak: YæHH is the giver of Light. The utterances of Seven days are founded upon YæHH having given all of the Light in their Faces which are remembered/recalled from days 1-15 in every moon phase.

Your Name is very humble, as a SEED of ALhhim, that gives freely all it has for the glories of its Heads of YæHH. As your Fathers, you bear their traits to bond to one to another in the spirit of humility. With all humility and gentleness, with patience, you show tolerance for one another in love.

As a seed, that humbles itself in the Fire of GerenHhaAuwrnehHhaYavuusi/Araunah the Jebusite—Father of the Altar [2 ShmúwAL/Sam 24:16-18], you break open from the shells of your Body, whereby the VOICE of the Spirit of Aviyahua is heard from within your chambers. The Voice of your Spirit overrides and calms the voices yet to affirm their origins. Father GerenHhaAuwrneh HhaYavuusi of Masteries, generates the Shayin Spirits of ALhhim, whereby the chaff of the body becomes the fuel for the Spirit to see itself and to be transformed. What is hung upon your bones, as the Body of ShayinOyin is fastened to the tree, is a curse—a regulating force for your Spirit to inhabit. What is hung provides the messages of Light to be transferred into your Name for your appointed destinies. Thus you are no longer the children of darkness, shadowed by the body, but are the children of Light that shines out through your hangings. What is hung, is for the illumination of your Name. Daily you weave the messages of Light, transmitted through your qaban/carbon sacrifices, whereby there is nothing common or unclean by the activations of your Numbers which uplift your Names in Dan.

What is hung in the night of your dwellings is brought out of your Body into the Day of your Name. The morbid idea, of being hung upon a stake/tree/cross, passes away as you ignite your body by the flames of your tongue into your dwellings of Light.

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 Yahushúa 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 GerenHhaAuwrnehHhaYavuwsi, 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 GerenHhaAuwrnehHhaYavuwsi, 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 (Metiayæhu 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.