



The Scroll of
Yetsiat Metsryim—Coming out of Egypt/Definitions
The Shemot/The Names
The Book of Exodus Chapter 33-36

Ancient/Paleo Oovri/Hebrew Text Tranliterations of Names and Words with Translations

Everything must be fulfilled/performed that is written about me in
the Law of Moses, the Prophets and the Psalms.

MeshnehTúwrahh/Devarim/Deuteronomy 18:15

THE ANOINTED
HameShiæch Messiah Yahushúo (Joshua)
and
MaShayh (Moses)

And according to activities/days/Hands of YæHH, through appointments of Bayinah, 𐤀𐤁𐤏𐤏 8
as ordered, maShayh/Moses goes out, continually going beyond, 𐤌𐤔𐤕𐤌 𐤕𐤁𐤏𐤏
through Strands of AL—attaining strengths of the Tent—your habitation. 𐤀𐤏𐤏𐤏 𐤀𐤏𐤏𐤏
And they rise up, all the people, 𐤌𐤔𐤕𐤌 𐤀𐤏𐤏𐤏 𐤕𐤁𐤏𐤏
and they are stationed to take a position according to the ascension 𐤕𐤁𐤏𐤏
of the Fire at the mouth/opening of the tent/dwelling. 𐤕𐤁𐤏𐤏 𐤕𐤁𐤏𐤏 𐤕𐤁𐤏𐤏
And with the appearance of maShayh they follow-after the Lamb 𐤌𐤔𐤕𐤌 𐤕𐤁𐤏𐤏 𐤕𐤁𐤏𐤏
to witness/give evidence of being brought to enter/come into 𐤕𐤁𐤏𐤏 𐤕𐤁𐤏𐤏
the tent with illumination. 𐤕𐤁𐤏𐤏 𐤕𐤁𐤏𐤏

Accounts of maShayh/Moses are the Days of drawing out the lamb—the meekness of the Spirit from
the waters of your Mother. Your Spirit goes forth daily from the your tent upon activation of the waters of
hhakaiyúwer/the laver. Through activations you rise upon the altars of YæHH. Like a plant that gives of
itself to disclose the secrets in the seed, your ascensions reveal the Words of YæHúwaH within your
SeedName. The offerings of your Name led you to go beyond your current dwellings. With each ascen-
sion of your Spirit, your members of 12 tabernacle with you, whereby they rise also (Yahuchannan 12:32).
From your appointed lands, you draw out of your flocks/assemblages. You go forth/out in the evening

according to Hands of YæHH who appoint your portion/movement. You are positioned nightly. Access is given to you to enter into realms of the Kuwáhnim/camps of the priest of Aharúwan/Aaron. Through being steadfastness in faith you fulfill instructions.

As a lionness, you come out of your Den at night. Your Body is the residence of the Spirit of Dan. Through your levels of discernment you seek your food/teachings from the Hands of the Fathers. You go out by strands of AL (15 pairs strands of 4/31), whereby you do not lose your orientation or ways. The strands connect you directly to the Faces of YæHH upon the seven hills. Through connecting with the paired strands of YæHH, you have access to the Fathers upon the Mountain. In following the lamb of the oylah/ascension offering—wherever the Spirit takes your meekness, you receive directions for your soul members to be elevated, raised-up according to your proceedings. Through your offerings, you are continually raising-up your members. As noted by the Chassidim/Essene consciousness—your ascents draw all components in your Seed—what is within your body—in an upward, anti-gravity flow to the Illuminations, turning you towards Shayin Oyín, the lights of the sun and moon (Yahuchannan/John 12:32). As virgins who are prepared to house only the Seed of the heavens, you follow after the lamb/what is meek as it goes forth in the Fire of the oylah. These directive provisions in Túwrah/Torah Teachings are reiterated in the Chazun/Revelations by those who purify the souls of their members unto ALhhim (Chazun/Revelations 14:4). As your Name ascends from your meekness/lamb offerings, your members wait in anticipation for your return, as cubs wait for their mother to return to the Den (Metiayæhu 5:6; Tehillah 107:9).

And according to activities of YæHH—appointments in the 15 Faces, 𐤀𐤋𐤁𐤏 9
through pairs, maShayh enters, comes into 𐤁𐤍𐤏𐤔 𐤁𐤏𐤕
the Light of the Tent/Dwellings of HhaSham/The Name. 𐤁𐤏𐤕𐤁𐤏
A stance of the Pillar of the Cloud descends 𐤏𐤓𐤐𐤁 𐤁𐤏𐤕𐤐 𐤁𐤏𐤕
and stands/affirming the directions 𐤁𐤏𐤕𐤐
at the mouth/opening of the Tent, 𐤏𐤓𐤁𐤏 𐤁𐤏𐤕𐤐
and the Word is with maShayh/through extracting what is in the Shayh/lamb. 𐤁𐤍𐤏𐤔 𐤏𐤓𐤐𐤁 𐤁𐤏𐤕𐤐

Through the rotating Faces of YæHH, what you gather through an evening oylah appears in your mouth as the Word of the morning. When the Fire of your Spirit settles back into your body, you appear as ground-clouds. The mists/vapours of your spirit moves in a pillar of fire in night. As the fire settles, you stand in your body with the Kuwáhnim/serving priests of the morning oylah as a pillar of cloud. The results of your nightly rendez-vous brings instruction into your camps. The instruction is at your door way where the right leg joins the hip to provide direction; rising as a cloudy-mist as the sun picks up the dew from night.

The 24 courses of the Names of HhaKuwáhnim/the Servants (ALphahDibre HhaYamim/I Chronicles 24:6-19) form two pillars. These Names stand with you as the Pillar of Fire for your evening excursions and as the Pillar of Cloud in the morning for implementations. The two pillars are two legs. The pillar of fire is the left leg, and the pillar of cloud, the right leg. As dew settles upon the ground it rises as a mist, whereby the Fire of Night becomes a cloud of smoke in the morning. What is taught during the courses of the night appears in your mouths in the morning. Through studies of these 24 Names of Kuwáhnim/Sons of Aharúwan/Aaron, you enter into their formularies and teachings. By their Names you have keys to their schools. Names are keys which grant access to enter into realms of shemayim/the heavens and their teachings. Through Names you unlock mysteries (Yeshoyahu 22:21-23; Metiayæhu 16:19; Chazun/Rev 3:7).

The heavens—Names are behooved, indeed, to receive—retain Yahushúo—the Shayin and Oyin of YæHH till times of a restitution of all things, about which ALhhim speak through the mouths of sanctified lips of the prophets from ancient times.

Your Name is a key to the heavy deposits of Light in your Seed, as are the Names of the Kuwáhnim and their Messengers keys into domains of the heavens (SMB/Gen 32:29). When you speak in their Names, you activate and carry their Light in your states of residence. Hence, when you supplicate, you say, *qudash*/sanctified are your Names in the heavens to be in earth. By Names you are set apart unto the heavens to affect transformations within your dwellings of earth to resonate their Illuminations (Metiayæhu 6:9-10). Awmen.

And all of the people see with eyes opened. ጥዕጻ ርሃ ጻፋፋሂ 10
Summations in the standing of the cloud are answers/Words to bring into your tent, ገሃዕጻ ልሃጥዕ ጸፋ
which come into the mouth of the Tent/dwelling. ርጻፋጻ ጸጸፋ ልጥዕ
With messages all of the people consciously rise in agreement with the Word. ጥዕጻ ርሃ ጥፋሂ
And they serve/comply with obedience, curtesy, bow the knee to perform ሃሃጸጸጸጸጸ
according to the Fire in the Mouth of the Tent. ፡ሃርጻፋ ጸጸፋ ሠፊፋ

And the Word of YæHúwaH is strong/mighty with strands of maShayh, ጻጠጥ ርፋ ጻሃጻፋ ፋፋሂ 11
Faces of AL to Faces (strands joining Faces to Faces), ጥፋፋፋ ርፋ ጥፋፋፋ
paired to verify the Word of Fire. ሠፊፋ ፋፋፋፋ ፋፋፋፋ
Through strands of your Shepherds, ሃጻዕፋ ርፋ
you return, via strands, unto the camp ጻሃጸጸጸ ርፋ ፋፋሂ
with their ministries of ሃጸፋፋፋፋ
Yahushúo Bann Neúwn— ሃሃገ ሃፋ ዕሃሃጻፋ
the one attending, desiring to sacrifice to pour out/be full, ፋዕገ
whereby there is no loss/taking away ሠፊፋፋ ፋፋ
from the midst of the Tent. ፡ርጻፋጻ ሃሃጸጸጸ

Via your going out/explorations and coming in/meditations you muster strength for the Word of YæHúwaH to dwell in your mouths/expressions. Words of Illumination are obtained through strands of AL that connect you to the Faces of YæHH. The clouds that come and assemble at your doorway contain the Faces of YæHH which are verified through the Words in your mouths. The term, cloud, ገሃዕ, is the prevailing hovering consciousness of the Neúwn that rises from your Fire offerings. What you give from your Spirit appears at your door! You speak what you are taught in the Light of YæHH. In receiving allotted portions each evening and morning, you rethink/replay/hang long upon the Words of your Shepherds. You return to your encampment with illuminations imparted. According to the level of instruction received, you come again into your dwelling, appointed as your residence, with the attending hands of the lad, Yahushúo, the ever abiding Shayin Oyin. From your training years of being 12, the Shayin Oyin in you is about your Fathers business (Yúwsphah/Luke 2:49).

Your Name, as a lamb of meekness, receives and carries the Words of maShayh/Moses as you return to the camp from your daily ascensions. In your camp is Yahushúo/Joshua, who is forever in

For fuller explanations of Names and Words consult the Paleo Oovri Hebrew-English Túwrahh/Torah Light Millun Dictionary available free at bethashem.org. A brief description of key words are provided at the end of this document.

your midst from the day you are created in the Fire of YæHúwaH. In pondering the ANOINTING WITHIN YOUR ENCAMPMENTS, the Chassidim wove mysteries of the Nevaiim/Prophets to convey the coming and appearance of Yahushúo to be *as the scriptures declare* (Colossians 1:26-27, Yúwsphah/Luke 24:44-45). Through debates and councils of the Church, the mystery of Christ was resolved in the fourth century C.E. that the Spirit of meShiæch became flesh—in a single dwelling—as a man and also as God. In discerning the Spirit of Yahushúo, in you, to be the Wisdom and Understanding of the ages, you are by nature the offspring of ALhhim from your beginnings/origins. ***The mystery*** of the Anointing is in you from your origins; however, the *mystery of Christ* became layered with symbols and doctrines to be singularly personified. What the Nevaiim/Prophets write concerning meShiæch in the people of YishARAL became replaced by a gospel of a personal redeemer. This understanding was fueled by those in Judaism at that time who expected a ruler to rise within to save them from their conquerors, forgetting that there is one Ruling Force, YæHúwaH—The Collective Agreements of Light, who is the only the King and Saviour of YishARAL (Yeshoyahu/Is 43:11). To solve the mystery of the ALhhim, images of a single Christ were established in the populus, thus, nearly excluding the reality of Shayin Oyin of YæHH within the heavens and all concealed in earth. Thus, no matter how many images and beliefs of a single Christ, ***there is no amount of evidence that can hide the reality of meShiæch in every Name who comes into the world. When someone says that Christ is here or there, in one place or in person or another, do not believe them, for the meShiæch is in all!*** When you look for or follow meShiæch outside of yourself, you cut short the Anointing in your SeedName. Every plant rises by the SUBSTANCE in its SEED. As each blade of grass makes up the fabrique of the earth, so every Name bears its illumination to fill the world—the dwelling places of the Spirits of ALhhim. The meShiæch within you is the attaining hope of Glory. As all SEEDNames are appointed to die they become extend in ADIM/Adam—the Assembled Rings of ALhhim—whereby ALL SEEDNames are made alive through meShiæch—the anointing that rises from the SEED that died. This is *the gospel* first proclaimed to Avrehhem for every SEED (SMB/Gen 15:13-16, I Cor 15:22-25, Gal 3:8).

When you contemplate this mystery and understand to recognize that **meShiæch is the SPIRIT of ALHHIM**, you affirm inwardly that meShiæch has come through your flesh/embodiment of Light and that the Presence of Yahushúo is the only way of manifesting your Name in the world (ALphahYahuchannan/1 John 4:2). You know inherently that you are formulations/children of Light, and the Anointing is within you. The OIL is in every Seed to be pressed and rise upon the waters! By your Intelligence/Spirit you recognize your birth of ALhhim to be Offspring of Light, whereby you have both the sum of the Father and the Son (ALphahYahuchannan/1 John 2:23). Meshiæch is the bottled-up oil in the two sides of your Name. Through the Light of the Oil you affirm you are ALhhim, at which time your appearance is as meShiæch (1 Yahuchannan John 3:2. 10:34). You are born as unique offspring of ALhhim. **You are joint-heirs in the anointing, whereby Yahushúo is not ashamed to call you comrades** (Romans 8:17). Of necessity, in your tabernacle dwellings, the lad/attending servant, Yahushúo, is ever with you (Yahushúo/Josh 1:5, MeshnehTuwrahh/Deut 4:31, 31:6; SMB/Gen 28:15). Your foreordained dwelling is appointed in the heavens—amongst the Names in meShiæch, whereby your Name must receive/retain Yahushúo—the Shayin and Oyin of YæHH—unto the period of your restoration of all things—all words spoken/prophe-sied concerning your Name in ALhhim, concerning you, the ALhhim speak through the mouth of sancti-fied lips of the prophets from ancient times. By the ever abiding Presence of Yahushúo, you merge levels of Wisdom and Understanding to attain your full-stature in ALhhim.

Yahushúo 𐤆𐤃𐤕𐤌 is the Body of YæHH.
As Chaúwah/Eve is drawn from the sides of Adam,

The Pillar of Fire by Night • The Pillar of the Cloud by Day

The single femur bone is Wisdom;
the two tibia and fibula bones are of
the sides of understanding obtained
by associations; the ankle and foot
bones are 26 to walk in Knowledge
of your Name of ፳፻፳፻/26.

Your legs are sculptured
pillars; as columns of art
they uphold your temple.

Lammed Staff Teachers of Night

- 1 ሃሃይሃሃይሃሃይ Yahuyeriv
- 2 ምገጸ Ch'rrem
- 3 ሃሃይሃሃ Malakyæhh
- 4 ኩሃቀጸ Hequts
- 5 ዐሃሠሃ Yeshúwo
- 6 ሃሃይሃሃ ALyeshyiv
- 7 ሃሃይ Chuphah
- 8 ሃሃይ Belgahh
- 9 ሃሃይ Cheziuwr
- 10 ሃሃይ PættechYæh
- 11 ሃሃይ Yakin
- 12 ሃሃይ Dulyahu

Lammed Staff Teachers of Day

- 1 ሃሃይ YadooYæh
- 2 ምገጸ Shooryim
- 3 ሃሃይ Mayemen
- 4 ሃሃይ AviYæh
- 5 ሃሃይ ShakanYæhu
- 6 ምገጸ Yaqim
- 7 ሃሃይ YashevAB
- 8 ሃሃይ Amúwr
- 9 ኩሃቀጸ Haphutsats
- 10 ሃሃይ YechúwzeqAL
- 11 ሃሃይ Gamul
- 12 ሃሃይ Moúwzyæhu

view from
within

and a plant body is drawn from the sides of a Seed,
so Yahushúo is created as the Body of YæHH.

The two sides of the Lights OW of YæHH are the full measurement of $10/፳፩ = 370$.
 $፳ + ፳ = OW 370$. The Two Lights of YæHH-YæHH ፳፯፳፯ are all that YæHH gives:
 $፳፩ = 10$, the Same is $370/10$.

The Body of YæHH is ShayinOyin OW
— Yahushúo OWY፳፯

$16+21 = 37$, read as $3 \times 7 = 21$, the same as Yahu Y፳፯ $6+5+10=21$

What is in YæHu/21 is totally given, whereby the formulations/son and the Father are one.

All of Wisdom and Understanding are given in Reshun that forms the Body of Yahushúo through which all things in the heavens and earth are made—become visible with their appointments. Through heightening revelations of Bayinah/70/16 and Chækúwmah/21/300 within your dwellings, you are aware of the youth, Yahushúo Bann Neúwn, from age 12, to grow within your branches until meShiæch is formed (Yúwsphah/Luke 2:52, Gal 4:19). The Wisdom Shayin and Understanding Oyin grow as they abide in your Temple. Yahushúo does not leave your tent dwelling (MeshnehTúwrah/Deuteronomy 31:6). The Seed of your Shayin Oyin—which is the Word of YæHúwaH—remains and continues to expand within you (Primée Yahuchannan John 3:9). Your Seed of Yahushúo is the constant Residence Name of Light—the same today as yesterday and tomorrow. The gold and silver multiples through your proceedings of the oylah—from your meek/lamb offerings. In going forth from the altar, you build-up the Child of Yahushúo within you until you are filled with the gold and silver of the House of YæHúwaH (Yahushúo/Joshua 6:24). **The activities of Shayin Oyin in you is to be about your Fathers' Business.** You tend to the stalks of your Name unto the harvest. Hereby, you do not loose consciousness of your life, nor demise your dwelling state, nor engage in quarreling over what you have not been taught. You are content to walk in the Light entrusted to you within the schools which YæHH appoints. The Wisdom and Understanding grows in you. You move through levels of instruction. In your generation of understanding you appear and dwell in the midst of teachers who are appointed to serve you as Shepherds during your sojourn.

In contradistinction to an outward messiah who would redeem humankind from their oppressors, by military and political might, the shalichim/apostles of the Chassidim (Essenes) present the meShiæch/Messiah to rise within your Name. You are transformed by your inherent gifted powers of Wisdom and Understanding of ALhchim/Elohim. The gospels are composed by a different breed of Yahudim/Jews who did not seek recognition from their oppressors but who sought the approval of ALhchim. Should the kingdom be of the outward world, the disciples would fight; but should the Kingdom be within, then only the Sword of the Spirit would be employed to render ultimate victory between the sons of darkness and the children of Light. Yahushúo comes to their own—to you who are foreknown before the worlds are made, who belong to Wisdom and Understanding as the Possession of YæHúwaH (Proverbs 8:22, Psalm 139:13, Ephesians 1:4). In that you are chosen before the worlds are made, how is it that your redemption—reinstatement is conditional upon the world and its affairs?

From your beginnings in DAN, you rise in the morning light to manifest what your Spirit has encountered through instructions, searchings and findings. From the Breath of your Name you present a sweet savour upon waking, whereby you come into your tent/body with the might of YæHúwaH.

Likewise, in the evenings, you commence with your Spirit of DAN to gather what you have seen via the kuwáhnim/illuminations of the morning. From all shown to you through Wisdom, you gain Understanding. From your obedience in the day you implement the instructions whereby you thrive in your discoveries. By performing your services with clean hands in the Body of Yahushúo, you enter into the Collective whereby your approachments to the Hosts are received as you make your oylut/offerings (CHP/Num 28:11; SMB/Gen 4:4). You carry in your hands the results/fruit of your labours to HhaSham YæHúwaH by the gatherings of Chækúwmah/Wisdom. As the colours of ALhhim roll in at sunset, a gate/curtain opens for your going out at night.

Your Shepherds are guides/ministries of Yahushúo, offspring of Neúwn (Ben Nun), in whom are the Words of ALhhim (Tehillah/Ps 68:18; Ephesians 4:8-13). Through ministries of Yahushúo, Words of ALhhim pour forth as drink offerings—with understanding, whereby there is no loss of all given by YæHH. You ascertain and gather through explorations and quests. As Lights of Oyin and Shayin pour forth their illuminations night and day you are embellished with the Faces of YæHH—Yahushúo. In that you are continually being supplied with Light, you give thanks without ceasing. Through the Body of Yahushúo being provided in bread and drink, the Words of YæHúwaH are secured as gold and silver. The Body of BREAD are formularies of your Seed, and the BLOOD is the flow of Life therein. Messages are woven from your foundations to remain part of your proceeding consciousness. Your attention to what is being drawn from the well affects your formative consciousness as you appropriate the daily pouring 409. As a shepherd/shepherdess, you draw out of the Neúwn Assembly of ALhhim for your sheep. The Body of the sheep is in the Hands of Yahushúo, portrayed as the GoodShepherd—the Overseeing Mind of your flocks, from your Origins unto your Destinies. The Shepherd considers your Collective dwellings of Light to determine information to impart. The Lights of Yahushúo shine upon the unjust as well as the just, to guide all to the fountains of living waters (Yahuchannan/Jn 10:11).

THE DAYS OF YAHUSHÚO ARE FROM THE QEDAM, THE ORIGINS OF ANTIQUITIES

Formulations of Yahushúo are from the two sides of YæHH, the Shayin and the Oyin. These two Lights are from the origins of the universe, whereby they appear in the midst of the Week—upon day 4 through creations of ALhhim: 7 6 5 **4** 3 2 1 (SMB/Gen 1:14-19). The parameters of the sides of the Mountain of YæHH—Oyin and Shayin—form the Crowns of Silver and Gold respectfully for settings the jewels in the brow of your Name (ref YæHH—the 15 Fathers).

There are **Seventy 70 weeks determined** for the development of the Peoples of YæHúwaH to fulfill Seven/Complete Words of HhaALhhim. During *the burning of days—by the Fire of Chækúwmah*—you are aligned with the Words of SEVEN and the states of residing in ALhhim. At this level of understanding, you utterly shut-out transgressions and cause to appear everlasting righteousness/alignments, whereby you are sealed, as a signet ring, by the anointing of Yahushúo within you (DaniAL 9:24-26)!

SEVENTY are comprehensions/hearings of Shamoúnn within the sides of ShayinOyin: OY9W. Through Sixty-Two/9F weeks (a compilation of days/cycles), the unified Faces of YæHH 31+31, emanating from the Seven Hills, are fully given. Within a year of Knowledge of 364 days (a count of 13 moons of 52 weeks x 7), there are 62 weeks. The days are from Rash/Head of Yahúdah unto the following year of Chækúwmah/Wisdom in the midst of Zebúwlan—the 15th day of the third moon—to receive the

70 Weeks appointed for the Revelation through the full Year of Knowledge

Month of Yahúdah 4 weeks
Month of Yishshakkar 4 weeks
Month of Zebúwlan 4 weeks
Month of RAúwaben 4 weeks
Month of Shamoúnn 4 weeks
Month of Gad 4 weeks
Month of Aparryim 4 weeks
Month of Maneshayh 4 weeks
Month of Beniymán 4 weeks
Month of Dan 4 weeks
Month of Ayshshur 4 weeks
Month of Nepheli 4 weeks
Month of Berúwkeh 4 weeks
Month of Yahúdah 4 weeks
Month of Yishshakkar 4 weeks
Month of Zebúwlan 2 weeks

**62 weeks establish righteousness
decrees for your people and your holy
city to finish transgression, to put an end
to sin, to atone for wickedness, to bring
in everlasting righteousness, to seal up
vision and prophecy and to anoint the**

Most Holy Place

Month of Zebúwlan 2 weeks
Month of RAúwaben 4 weeks
Month of Shamoúnn 2 weeks

to YæHúwaH cease, humankind is swept away by the flood of self-pursuits and vain ambitions until the flood of Núwach/Noah—the ascension of Neúwn/ግሥ—occurs within your body of waters to overcome evil/psuedo ambitions (SMS/Act 3:19; YúwAL/Joel 2:19).

TúwrahH/Teachings given upon Mount Sæyni/Sinai. Until the TúwrahH is given and written on your inner parts that day, Understanding is cut-off, whereby people walk in darkness (Yeshoyahu/Isaiah 9:1-2; Metiyahu 4:16). What is in the midst of the weeks are ShayinOyin—Wisdom and Understanding. When the ShayinSun and the OyinMoon are unified on the 15th day of Father ShmúwAL the Teachings are established in the midst of YishARAL. When you are cut-off from the Origins of the Light in your Name—you no longer hear the Voice of Consciousness calling you to the altar, whereby your sacrifices cease. You are cut-off from your comprehensions—from your ears—whereby desolation runs its course. You are blind to the ALhhim within you whereby you walk apart from their righteousness. In that you cannot see the Light of your Name, nor hear the Voices of ALhhim, the extent of violations are played-out whereby you know by experience and first-hand dealings of your deeds, the consequences of sin/error in attempts. ***Through instructions by the Pillars of Kuwáhnim/Priests of the Heavens, your origins are affirmed, whereby you utterly forsake and shut-out transgressions from your habitations.*** You are revitalized by the sacrifices of your Name from the 16th of Zebúwlan—the Day of

Shevuoúwt/Shavuot/Pentecost to receive the Tablets of Testimony. Following the inscriptions of the Words are Eight Weeks of Ascension corresponding to the 8 who rise through the flood of Núwach/Noah in the last days. The ascensions continue unto the midst of the month of Shamounn, the 15th of the 5th month (Yirmeyahu/Jer 31:33, Mishle 27:4, Tehillah/Ps 32:7). Following the flood you re-establish the comprehension of your Name in the midst of the ALhhim to fulfill your days of Seventy Weeks, which are determined to be an everlasting righteousness/alignment and the restoration of the oylah ascendant offerings (SMB/Gen 6:18; 8:20; Tehillah/Ps 104:35). During days when the offerings

Through the Name of AHAD, in Shamoúnn, you activate the works of your hands and establish your Name in your positions to stand with the Collective Consciousness. What is stated in the scroll of beginnings: SMB/Genesis 46:10 is affirmed in the scroll of emergence: SYM/Exodus 6:15 through the Ahad interface. Through Ahad, foundations of the lands are laid. The Ancient of Days appears and pronounces the judgment of Dan in favor of a set-apart people of the Most High. The time comes when you inherit the kingdom to which your Name is called (DaniAL 7:22).

THE DAYS OF YAHUSHÚO FROM THE SEED OF AVREHHEM—THE FORMATION OF YOUR SEED OF
THE PATRIARCHS

ገሥገሥ

14 6 16 13 21
are 70 Shamoúnn

Your Seed of AVreHHem/Abraham is formed by the conscious assembly of the Words of ALhhim. The youth, ever at the side of maShayh/Moses, is the lad Yahushúo/Joshua who abides in the Tent Body. The lad attends to your Name as a Shepherd watches over the flocks of ALhhim. Yahushúo continually provides grace for your developments composed through Fire. As noted in the chart of THE **TEN RINGS** OF RESHUN THROUGH WHICH THE WORLDS ARE FORMED FOR HABITATIONS OF LIGHT, three rings/orbits are of AVrehhem/Abraham, three of Yetschaq/Issac, and three of Yaoquv/Jacob. The three parts of Avrehhem are the RayishOyin ALhhim of Yishshakkar/Issachar of labours—the Shepherds; the ÚWahBayit of Shamoúnn/Simeon of hearing—the tending of regions in the universe to compose compatible dwellings, and the three of Nephetli/the heart, the weaving of the Word of ALhhim through Fire of the altars. These three comprise the Seed of Avrehhem through which all nations appear to enter into the Dominions of YæHúwaH—the Collective of Names in the Heavens into States of Residence.

Your Seed is an assembly of Light. Messages of the Patriarchs are gathered in the waters/49 of Yúwsphah/Joseph for 40 Day—an activation period of the Nine offspring of the Three Patriarchs who give their Names in the Fire of the Altar. 40 Day of the Flood and 40 Day of Fastings activate your Name to receive Teachings of Laúwi/Levi/ላዊ, 30+10, whereby you and your worlds are aligned to their Source to contain and fulfill the Words of ALhhim. (See chart following.)

During the days of your evolution/gathering the Light of Aharúwan/Aaron, your parts of ALhhim assemble until your star is seen in the Qedam/the East. Your Seed is the congruent Words of 28 ALhhim, woven from the midst of the Neúwn/14+14. You are born as Yahushúo Bann Neúwn/Joshua Son of Nun, from the midst of the four sides of the Altar: the Judgment of Dan/10, the Sayings of Gad/10, the Unity of Laúwi/the Levites/10 as the house/dwelling of Zebúwlan/10. (See chart following.)

When you appear in Metsryim/Egypt, you come faces to faces with Yúwsphah/Joseph for your restoration and emergence—into the Seventh Ring of Aparryim/Ephraim (see chart above of TEN RINGS...). Your body chemistry is altered daily as living waters of your offerings are renewed in the pelvic throne seat by the wand of Yúwsphah. In that Yúwsphah provides a place for all of your members, your entire body is made from the Seat of Yúwsphah who provides lands-body parts for your dwellings. Administrations of Yúwsphah affect your growth and wellness of your entire being. When the flow of Yúwsphah is designated for blessings, you are operating at your peak performance. Do not pass-off the gathering of soul in your body to be a lite-matter. From days of calculations, you have resolved conflicts amongst your orbits/rings to enter into the waters of the womb. *You have come into the world to manifest the conscious assembly/tabernacle/tent of meeting of Names as offspring of ALhhim.* Your Name is an assembly of the entire world—the universe, whereby stars, suns and moons have a place to reside in your parts which have all lowered—bowed themselves to Yúwsphah. In so doing, you attest to live within a Collective, mutually woven assembly of the Faces of YæHH and to abide in the unified kingdom/domain for the Illuminations of YæHH in one House.

As all things commence and end with judgements, so likewise the Spirit of your Name is the momentum and extending force of your Seed, by the Breath, pulsations of Dan. As Dan gives itself upon the altar of Nephetli, the fruit of Aparryim/Ephraim appears. The drawing out of the Spirit appears drawn out of the loins. All that appears is continually weighed and measured with affirmations of the ascent of DAN—the coming of the Judge, with Eyes of Fire, in your final chapter of dispensation



THE **TEN RINGS** OF RESHUN THROUGH WHICH WORLDS ARE FORMED FOR HABITATIONS OF LIGHT AND THE FORMULATIONS OF YOUR SEED NAME.

(Barnava/2 Timothy 4:1; Yahuchanna/Jn 12:48).

The first fruit of your Spirit is the House of Aparityim/Ephraim. As the initial fruit of reproduction the blessing come upon your Name through providing for all other members to take up residence in the body. The fruit of your sexuality is hung first on your Tree of Lives just as a plant first buds and flowers to bring all inward branches unto a renewing state. The fruit are sustained by Bayinah and Chækúwmah until all appointed branches come home and return to Dauwyd/David, the Rock of your origins. Though Aparityim, as the younger prodigal child, goes astray from its Numbers base, all that is of the Numbers will gravitate/return to their origins. This idea is developed in the accounts of the northern kingdom of YishARAL coming home to Yeshruselyim/the City of Dauwyd/David. However, what is spoken in parables pertains to the branches within your Body.

As the younger son of the Father, Aparryim comes to the brother/side of Yahúdah/Judah. The Wealth of Numbers are allocated from both sides as treasures of the Father's joy and generosity. The maturation of Numbers precedes the maturation of Words and their habitations, whereby the primordial offerings of Yahúdah give rise to Aparryim. Though unseen, the Numbers of your Name are the first sacrifice of Dan, your Spirit. The body of Fire created is called the אַשְׁחַיָּה *ashayh YæHuwaH*—lit. the woman of YæHuwaH—which bears the fruit of your loins to create your entire body of parts. As the Numbers of your Name continue to emit their Light, your body of breath, undergoes transformations until the jewels of your Spirit rise from the magna of Dan. Your crystals bond through chemical elements present in your liquid Rock in the Fire of the Sacrifices, somewhat like the way rain turns into snow crystals in the cold.

The ascent of faithful calculations of Aparryim and Yahúdah yield fruitful copulations of your unions and their transactions. Hereby, your unions are honorable to affirm just weights, balances of health and vitality. Through giving all that you have, you are “the Poor” to enter into Life Eternal with the Fathers and their ALhhim of Hosts. As Aparryim makes the ascent from your loins to come, returning to the side/brother of Yahúdah, the compound Name of Yahushúo Bann Yahúdah appears, through which blessings of Avrehhem flow into all processes/nations of one glorious dominion of Light. The union of the Faces of Aparryim and Yahúdah is the Name of Yahushúo Bann Neúwn, the coming of the meShiæch from the two sides of Neúwn.

As your Seed of Avrehhem sprouts, it forms your body. All processes of Light contained in your seed are displayed as your harmonic body parts. The oil in the Seed blesses your members by continuing to supply them with the Anointing of your Name. The Anointing is called MeShiäch that flows from the Seed of Avinu—our Father Avrehhem. Through expansions of your Seed—Avrehhem, all nations/processes of Light are blessed/expanded as your Seed comes into the world. The parts/members born of your SEED are invigorated by the Light in your Name. Referring to the chart of Ten Rings, through which the Light assembles as Rings in your Seed, the labours of Yishshakkar/consciousness, Shamoúnn/hearing, and Nephetli/twisting of threads draw-out create your body of many lands and waters, the nations-channels of thought, and your branches of YishARAL. The sum of your Name is in the ADIM/Adam/Testimony of ALhhim.

The ShayinOyin Lights of your Name bless all within you unto your foreordained glories in meShiaech—the Anointing of ALhhim through which you are recognized as an offshoot of the Tree of Lives. The lights from your two sides shine into your parts which abide together as one kingdom of ALhhim. Should you focus on your inner twelve only, or on your Name as a separate entity, you forsake the destiny of the places for your soul to abide in the Collective. All peoples are calculations of the Fathers for whom the worlds are spoken into manifestation. Be not short-sighted to think that the Kingdom of YæHúwaH is for YishARAL only, nor arrogant to see your 12 above other nations as there is no partiality in ALhhim that would corrupt an enterprise. Your twelve are the salt *within the nations* whereby the entire earth is unified through the Words spoken of ALhhim. Through causing an expanse within the metropolis of the olem/concealed manifestations, you appear as the Adim/adam, the Offspring/generations of ALhhim. In you are the first-born of the nations YishARAL—the uprightness of ARiAL, and their neighbors/associated faces through whom you appear and have sustenance.

Your members run out of your seed as a vine. When they go out into states other than the Lands of ALhhim, they reside in foreign territories, lands that are not theirs, whereby they become subject to for-

eign states of occupation. For the expansion of your Name, you are sent into STATES of LIGHT—the Aúrets/Light Hosts/Earth. These ten states are shown to you as the Eyes of your SEEDName open. Your states are formed by the Strands of AL as Lands of Devarim—the Words.

In these appointed lands, you are planted as a Tree of YæHúwaH. When the eye of your seed opens, the lives in your seed run into your plant/body that it forms. The Lives of your Name go into the body to take up a residency. Your body of many chambers are jeweled palaces. These lands are shown to you through your manifestation, without confusion. Corresponding lands to your body parts are prepared for you to reside as you attest allegiance with ALhhim. The glory of your Name is predestined to reside in the City—assembled points of Light built by ALhhim.

In saying, “Send Me,” you are sent by Father Avrehhem into the olem—realms of concealment. *Anni*—the GoodWill of the Neúwn—appoints your lands with rejoicing. They bless your Name and cause your Name to become blessings—expanding the processes of Light in your Name. Hereby, the nations of these lands are inherited. The ten appointed states of your Light are given to your Patriarchs for their SEED/Children to abide. In that you are Spirit, the states are of Spirit as the Hills in their midst. In your ten lands are ten kingdoms through which your Name has a dominion/an authority to dwell without violations to the ALhhim. With these nations you are one; they are united with YishARAL—the expanding branches of your Name (Yeshoyahu/Is 19:16-25). Through your oylut ascension offerings, you maintain your Name above the olem whereby you are not subject to the sentient nature, until it is liberated with your soul as Offspring of ALhhim (Yeshoyahu/Is 26:18-20; Roman 8:20-22).

Through Word Activations of Yahushúo that are embedded within your SeedName, creation is redeemed unto the imperishable realms of ALhhim. Herbs and flowers, as well as the beasts of the field—yes, all creations are transformed unto gem stones of the Words of ALhhim which abide forever, elevating them unto the Immortal Nature of Yahushúo who rises through all spoken to house the Lights of YæHH.

Your Name is called twice, once by Wisdom, and once by Understanding (SMB/Gen 46:2, SYM/Ex 3:4). The calling of your Name twice awakens your origins of identity and affirms the Shayin—FIRE of the altar in shemayim/the heavens to be with the Oyin dwellings in the earth/states of transformation. Your Name of ALhhim has inherently the Knowledge with Understanding to abide as one Spirit of YahuSHúO. You hear inwardly that your Name is in Yahushúo—The Body of YæHH. You are the composite of the Lights of Shayin and Oyin; if you consider otherwise, then in what world do you abide? To whom do you belong, if not to Yahushúo? By observation and reasoning, the Names of all species, that which is made, in the heavens and in the earth, are of **the Body of the Lights** of Chækúwmah/Shayin/W and Bayinah/Oyin/O of **Yahushúo/OWΥΞΛ** who is all in all, amongst the sleepers and those awakened (Colossians 3:11). **Yahushúo is the BODY of Wisdom and Understanding from the sides of YæHH in which you live**—ascend, move and have consciousness of Being.

THE LAMB OF THEALHHIM

As the Lamb you are Meekness of The ALhhim of YæHH to abide impartially in one House/dwelling. Your many distinctive parts are under two administrations; 1) those of your kidneys, of Yahúdah/Judah, the head of the Southern Kingdom, and 2) those associated pairs of your Northern Realms stemming from the loin of Yúwsphah/Joseph, who governs your habitations—your reproductive organs which lead you into states of residences. As you develop, your Lights mature with authority to

rule over your lands by the two sides of Illumination: the north side of Aparryim/Eprayim and the south side of Yahúdah. By expansion of your SeedName Numbers, Aparryim determines subsequent states that you enter. The extent of your Numbers have dominion over your spirit and flesh (MT/Deuteronomy 32:8). The strands of AL in your Seed determine the Lands in which you become manifest to dwell. Your hands rule the invisible and visible states where your Name abides. Your hands are far reaching, going *beyond* what the eye sees. As a dwelling of compatible Rings of ALhhim, your body is assembled for your spirit of meekness to abide. As maShayh/Moses, your spirit is more humble than any other part of your dwellings—those being made by your Spirit, whereby your Spirit receives instructions of Yahushúo to impart to the co-dwellers with you (CHP/Numbers 12:3). You attain to Consciousness of your origins in ALhhim to appear as the meekness of a lamb which exonerates their Names and the Names of YæHH. According to activations of your Names of Light, the ALhhim create your dwellings to make manifest your SeedName and its messages of Unity.

You are born in a family and enter into groups that assist your development of meShiæch. Through cultivations you hit ceilings in organizations as you grow. Therefore, you must go out as an Oovri/Hebrew/Phoenix, carrying with you the messages/birds that come to dwell in your branches. With thanksgiving for the house they provided for your growth, you step forward into new fields of study and affirmation. According to the extent of your SeedName opening, you enter into other habitations/schools, orchestrated with Names of ALhhim in which you are chosen to dwell. Others in your family or group may be content to coast through; however, there is a drive within you to succeed, to continue your expansion of Light. While the darkness is a comfort, the call of the Light is stronger to bring you forward unto subsequent levels of residing in the Kingdom of Light. To you, the gates of the City of Yerushelyim/Jerusalem open, and from there the Gates of the Lands that take you into the fields of the Temple. Here you intermingle with others who affirm your ambition and are of like minds. Your manifestations are ALhhim given rights for your progressions, so consider them circumspectly.

THE LION OF THEALHHIM

The Lion is your spirit of humility attaining authority from the Queens of Light—through Illuminations of YæHH. As a Lion you bear a mane of ARiAL; strands of AL flow from your neck. The Lamb Body is composed of strands of Light made-up fibrous tissues. From patterns in your spirit, your bones and flesh appear. As these strands are connected to their Source Rings of ALhhim, you muster strength within you as a lion. Your spirit no longer wars against the flesh; you govern your dwellings states in accordance with the Light that ordains you to rule in their kingdom. From a Lamb, attuning your assembly to the humility of one faith—you bear evidence of being as ALhhim who abide peaceably—in the spirit of wholeness whereby you receive the Strengths of ALhhim—the embodiment of the Faces of YæHH (II Corinthians 6:17). In connecting with the flow of the Light, your spirit bears the Illumination of a Lion within the body of the Lamb, whereby the two lie together peaceably in your temple palace.

THE SERVANTS: THE PROPHET OF MASHAYH AND THE PROPHET YAHUSHÚO

The Lamb and the Lion guide you to follow after their hearts through which paths open to their Kingdom/domains. As a Father and Mother instruct their young within their house, so the ALhhim, as your Mothers, bear the Words of your Fathers to convey what are acceptable orders. Most notably in the writings are the Names of maShayh/MæShehh/Moshe/Moses and the evolution of what comes from the Servant maShayh, namely Yahushúo/Yeshua/Joshua. The Lion comes from the Lamb as Yahushúo

comes from maShayh—what is drawn out of the Lamb. When you read maShayh/Moses, you see Yahushúo coming as the fulfillment, end/culmination/achievement of the Túwrah/Law (Yahuchannan/John 5:45-47, Romans 10:4/ Yúwspah/Lk 24:27). What is cultivated from meekness, the lamb, rises with strength of mastery—a lion. From your progressions comes the belief and expectation of a Messiah, a Redeemer, a Saviour to come and give wings to humanity—those who abide within the plight of corruptible dwellings and conflicts. Distortions and sufferings of a sentient world stem from being out-of-touch with the Lamb nature in which you are appointed to abide.

Who is maShayh/Moses in You? MaShayh is the lamb born from the offerings of ALhhim (Elohim) in the heavens—the fields of Names. The grace or fat portions in your SeedName formulate first a fat body of a lamb—ma-Shayh/אֵל. Who is Yahushúo in You? Yahushúo meShiæch is the anointing in your Seed. The oil rises from your lamb offerings to form your crown (Col 1:27). You affirm your Name as the prophet maShayh/Moses to make your appearance, and as the prophet Yahushúo to reign with the Crown of Life drawn out of your Body. As a stalk, you first appear, and then you form a Head as prophets of maShayh and Yahushúo. Unto this end—unto the state of maturation, the angels/message carriers and the prophets/unfolders gaze to see the fruition (MT/Deut 18:15, Yúwspah/Lk 7:16).

You appear as a Lamb of ALhhim from offerings in shemayim/the heavens, following you are declared with power as the Anointed/Oil of ALhhim rises through your waters. You create a Body by the grace in your SeedName, and then crown your branches with your anointed Head. The anti-gravity of the oil in your Name rises to anoint your crown (SMB/Gen 4:4; Yeshoyahu 43:24, Tehillah/Ps 66:15). Through your oylah offering ascensions, upon your Staff/Pole/Bones, you reign as a Master of your Numbers (called the King of the Jews) by which you come/appear. From the assembly of your mended/healed parts/beasts, you put on the Head of Salvation — Yahushúo. The beasts of the Lamb triumph with the Lion over the harlot which houses strange devotions. Together they are known in their aligned state as the Called/Named, Chosen and Faithful Followers (Chazun/Rev 17:1-17).

The meekness of your Spirit, as a lamb, accepts to dwell in a temporal body to become cultivated through which your glory/weights/heaviness of reality, stored in your stones, shine forth. You learn by meekness. Through purity of your heart, you affirm the truth in your SeedName, whereby you see ALhhim who are in you. **The Name of the Spirit in you is your Name from the heavens.** Your Name comes by revelation when you commence to emerge—on your 8th day of making an ascent (Yúwspah/Lk 2:21). Hence, names your parents called you may be relevant or not to your appointed Name of ALhhim. Your Name appears in White Ancient Letters/Signs of ALhhim within your SeedStone; what is written in you becomes evident (Chazun/Rev 2:17; Yahuchannan/Jn 10:3; Yeshoyahu/Is 62:2).

THE DEATH OF YAHUSHÚO

With understanding, Yahushúo dies for the sins of the whole world. The ultimate consequence of the Anointing/Christ dying creates a newness of body and heals past wounds. The death/expiration of your Crowning Glory of YæHH not only creates the complete olem/world—all concealed of ALhhim in your Seed of Avrehhem—but also redeems what becomes subject to the world. ***Through the death of meShiæch, the burial, and the resurgence of Wisdom and Understanding, all nations are blessed/extended to appear with their glories sown, yet hidden in the world.*** What falls—becoming sentient—occurs by breaking contract with your Numbers and Words of your appointed Name. Such

origins, the ways to understand the form, beauty of leaves, flowers and fruit of the seed are obtained by planting it, whereby the seed dies to reveal what is inside of it. Being buried, it rises to reveal its glory.

When you desire to know yourself and to see into the foreordained paths in which you are set in orbit, you joyfully make the oylut/ascension offerings evening and morning.

THE REQUIREMENTS OF ASCENSIONS FOR A SEEDNAME OF AVREHHEM
SEPHÚWRMAOSHAHBERASHSHITH GEN 15:9

And the Unified respond, utter for meditation, to gain comprehension, ʼṂṂṂṂṂ 9
of the Unified of AayLiww — AL who activates Unified Deeds: ʼṂṂṂṂṂ
to learn of Laúwi, of the Lammed-Yeúwd ALhhim Teachers, ʼṂṂṂṂṂ
in order to distinguish the works of light for performance/attainment/exercise:

an ogelah/circle (not an animal calf) of three parts/emerging, XWŁWŵ 𐤏𐤊𐤍
and with inner strength of understanding (not a goat) of threes/through emergence, XWŁWŵ IOY
and coupled with an ayil strength of a staff (not a ram) of three/emerging, WŁWŵ 𐤏𐤊𐤍
and/coupled with investigation/search (not a turtle dove) 4XY
and/coupled with the inward held promises in your breast to determine future proceedings :ŁY7Y
(not a pigeon).

In making the proscribed offerings—states of emergence—you come **to know and affirm your destiny in ALhhim. To know the Words of ALhhim within you, there are three levels of emergence required** (SMB/Gen 15:8-14). These three levels of commitment are self-determination, fulfilled by Graces, to reside in the Collective Consciousness of Wisdom, Understanding, and Knowledge.

1. a ogelah/אֶלְעָלו (not a heifer) of threes. The *ogelah* is **the Circle Consciousness of the Lights** from which you are made in the likeness of ALhhim. This offering is from your **Body of Wisdom** that make up one of the 3 Eyes of ALhhim: The Eye of Zayin-ALphah.

I Y Ǝ Δ Δ 7 9 4

2. an oz/IO (not a goat) of threes. The *oz* offering is of the concentric rings of ten within the ogelah/circle of origins. This offering is your **Body of Understanding** as one of the 3 Eyes of ALhhim: The Eye of Neúwn—Chayit.

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3. an *ayil*/עֵיל (not a ram) of threes. The *ayil* offering is the strength that rises in the midst of your rings/eyes of Spirit, as a pole, upon which you bear the maturation of your SEEDName. The Lives of your Spirit and your members of nations, continue, pass through the world in which you appear unto your destinations in spheres of ALhhim. This offering is your **Body of Knowledge** as one of the 3 Eyes of ALhhim: The Eye of Shayin—Semek.

W 4 0 1 1 7 0 3

With these three levels in your SEEDName emerging, you affirm and establish the Words of ALhhim within you. With the platform of these three, you bring forth hidden messages from your Name, as birds coming out of their cages.

The messages of the birds are of two Words or Teachings: 1) a *Turr*/4X (coined as a dove), and 2) a *guzel*/CITY (depicted as a pigeon). The birds illustrate associated messages of angels of HhaKuWáhnim/priests of the heavens. The messages of the guzel pertain to the *complete revelation* of your Name to

abide within epochs and eras in which you are sent forth—the turr. The dove bears messages of endurance. She finds a *place to lodge* for subsequent generations *unto the fulfillment of your ascensions* of Núwach/Noah. As the sign of the RuæchHhaQudash/The Spirit that Sets-Apart, the dove lites upon you signifying the dwelling of the Spirits of ALhhim unto the fulfillment of your journey.

The *guzel* messages make transitions. By them you return home with wealth as you acquire the riches of meShiæch in your Seed. The word, *guzel*, also means “a robber.” You take-out from your dwellings precious Words from the midst of Metsryim/Egypt at mid-night (SYM/Ex 11:4; Ayuv/Job 34:20) as a thief comes at night to take the jewels—your captive members of soul—from within your houses (I Thessalonians 5:2; Metiayæhu 25:6). The treasures you find in your Name, during your sojourning, accompany you into your states of destinies, whereby you leave nothing behind except the shell through which you develop your SEEDName. The sides of the three offerings are arranged in pairs to extend the Faces in them. The messages of your ascension are carried by your unsevered wings (birds) united to your Body of Treasures.

The pairs of your body parts are joined by the connecting 12 rods of AL that form bonds between your members in the all encompassing Body of Laúwi/Levi. Your Rods are of AL/℄—calculations of the Numbers 31. These 15 rods of strength are from the paired 15 Faces of YæHH forming Lammed/30. Through the rods the strength of their Faces flow into your embodiments. The Faces of 30+1 create paths to lands of Yahúdah/Judah in which Numbers assemble to create fulness and their generations. By your Numbers you acquire, make attainment in the land of the Qayni/Kenite. Faces of 29+2 are paths to the lands of Yishshakkar/Issachar those of the Qenizi/Kenizzites to sustain and elevate all formed. AL of 28+3 are paths to states of Zebúwlan in the land of the Qedmuni/Kadmonite appointed for the serpent that rises from your paired sides. The land of Chitti/Hittite are created by the Faces of 27+4, forming paths in realms of visions of RAúwaben/Reuben, enabling you to see through telescopic and microscopic views. 26+5 are roads to the lands of hearing for Shamoúnn/Simeon in which your Name develops fully in the states of the Perizi/Perizzites. The state of Rephaim are woven by the Faces of 25+6 to be avenues of the Words of Gad that unify your Spirit with the Fire. 24+7 lead to origins of blessings and fulfillments of Aparryim—fruitfulness of Yúwspah/Joseph. Together with Maneshayh, the rod of 23+8 lead to paths of ascensions of in the land of Amúwri/Amorites within orbits of your Name. The land of the Kenoni/Canaanites are by the Faces of 22+9 for Beniyman by which your Seed are sown and harvested. The Girgashi/Girgashites are formularies of 21+10 as halls of judgments for Dan through by which the Breath moves the waters and organizes the Numbers within them. The triumph of your Spirit is in the state of the Yevúwsi/Jebusites 20+11, lands of your trees of Ayshshur/Asher through which you nurture your generations. In the midst of the lands is the City of Yerushelyim, the compilations of 19+12 for Nephethi/Naphtali to dwell in the City of Daúwyd/David and their subsequent domains of Light that are formed by the ascending smoke and ashes of the altar. In total there are 15 cords of AL that unite the 15 Faces of YæHH. The remaining 3 inner core rods of AL are 18+13, which provide your coverings as skins for your tent—the Names of Gershun; 17+14 serve your connections between lands as nerves connect your body parts—the Names of Qahhath/Kohath; and 16+15 enable your movements and transitions from one land to another—the Family of Marri/Merrai. These later three rods form the Body/House of Laúwi/Levi who provides a tabernacle for all Names (CHP/Numbers 3:25-37; 1:48-53). As your body is woven with unbreakable threads, messages of your dwellings cannot be divided, nor severed as the birds. As you distinguish the sides of your parts by pairs, you draw out the paths for your Name to enter and dwell within the Light of the Faces of YæHH. The rods of AL/31 are your inherent maps—road ways—that lead to the Hills of YæHH and Their Faces through your offerings.

During the days of your sojourning in the Houses of Bayinah and Chækúwmah, you are cultivating the Stones of your Names. The organs in your body are shadows of the jewels that you once dwelt within (YechúwzeqAL/Ezek 28:13-17). Your precious stones in your organs are treasures you find in your fields. These stones are your exceeding wealth. The values exceed the houses/bodies through which you are passing. *Valuables within a house are greater than the price of a house.* From the crystals of the bones, your jewels are spun out of the Fires of your oylah offerings. Through your aligned rings, precious stones are formed to lodge within the sides of your houses.

THE LANDS OF INHERITANCE AND THE FOUNDING SHELÆCHIM/APOSTLES

The Lands of Nephethli are those of the Dallath Dallath ALhhim. You enter into this state through the roads of AL 12 and AL 19 that form the heart (Chazun 21:2; SMB/Gen 12:1; Yahuchannan/Jn 14:2-4). These lands are called 𐤎𐤋𐤏/Lyiq by the rods of the Faces. The gate is entered through scourgings, becoming stricken, whipped and ridiculed by scourges of the tongue. The Light that you affirm distinguishes you from the outside world, whereby the gate keeper opens to you the portals to paradise. The Light in these lands are of the Faces of Ayithamar/12 and Avrehhem/19 who give you strength to endure—to stand up in the midst of oppositions. The foundation of these lands are the Shaliæch Bartholomew-NathaniAL who appoints your Names to dwell there (1 Ne 12:9; Chazun/Rev 21:14; Eph 2:20; Metiayæhu 19:28). In them the Kingdom of Dawwyd/David reigns over all of your parts.

The Lands of Beniyman are the fields of The Nine, called Taut/Thoth/XYΘ, accessible through the Eye Gate in the Seed, created to embody the Lights of the Faces of GerenHhaAuwernehHhaYavúwsi and Aharúwan (Yirmeyahu/Jer 37:12). In Taut your 12 gather into One through education/schooling, a composite of the Fires of Totality. Hence, through disciplining your Mind to studies, the portals open. The Lands of Beniyman contain the Enlightenment of all composed from the altars; the illumination to rule over all forms as the moon in which are the origins of a year of 360 days and the calculations of days 364. As a scribe of the underworld you activate the Life in the River Nile by streams of your SEED. This place is associated with Thoth as lands of inscriptions that emerge from within the seed. The writings of the shamir worm are engraved in the stones of the body as the semen dictates the messages for each organ. The Words and messages of your Name reside within your fashioned, chosen vessels/organs/stones of ALhhim, written by the hand of Beniyman as the finger of ALhhim upon which the Fruit of your Name hangs upon your tree. The Metsyri/Egyptians credit Taut as the author of all works of science, religion, philosophy, and magic. Greeks further declare Taut as inventor of astronomy, astrology, the science of numbers, mathematics, geometry, land surveying, medicine, botany, theology, civilized government, the alphabet, reading, writing, and oratory who further claimed Thoth/Taut is the author of every work of every branch of knowledge, human and divine as it unfolds within a Name. Undergirding the Lands of Beniyman is the foundational Stone of the Sheliach/Apostle Yahuchannan through whom the Graces of utterances flow from your SEED into the lands.

Shayin Oyin rises from the two sides of your SEEDName through your offerings, whereby you know the way where Shayin Oyin is going to prepare subsequent states for you to reside with Yahushúo. Thus, Yahushúo says, as I go, so you follow. As Shayin Oyin of YæHH rises through you, the path is paved for you to walk therein.

Messages of the birds are continually directing you to the place of your habitations. They are not divided in that they are in agreement to sustain you through your lives unto finding your nesting place in

ALhhim. They remain in your branches with messages of where you are dwelling to acquire the gems for your subsequent states of transitions. They speak unto complete actions of abiding and making transitions, ever encompassing and spreading their wings around you.

Upon arranging your parts of the offerings, you enter into visions. Your Eyes open in the midst of the Fire. Whatever you see attacking your ascension as birds/messages of prey, you drive away in the authority of Yahushúo in your Name. Shemmesh—The Fire of Wisdom settles into your bones whereby you enter into mysteries. In a deep sleep you unfold/draw out what is in your Name, whereby you see the destiny of your Name and its dwelling states.

In the Vision of Avrehhem, which is the opening of the expansion of your Name, you behold hell and the resurrection. You see your Name undergoing tribulations through which great understanding fails to lift you up. Know that your Seed will be a stranger in the land whereby you will rethink, compound the meanings of your destiny. You will serve and be afflicted for 4 100 year—to make inquiries into the dominion of ALhhim whereby judgements/discernments come upon the nation in which you serve—re-appointing them unto renewed levels of becoming. From your calculations of your Spirit, the Living Names in your Bones emerge from the graves. Though once dead, with your great possessions you enter the lands of ALhhim spoken concerning you. This is the gospel of meShiæch *according to the scriptures*.

THE RESURRECTION OF YAHUSHÚO

The gospel is echoed from Avrehhem to the Words of the Prophets. The glory of YishARAL which dies in the graves of Metsryim/Egypt will be resurrected to stand upon the RockYahushúo. No longer will you serve the pseudo world. Upon the death of your Name, you are buried in the Yúwm-Suph—Sea of Reeds. As in baptism, you enter into the watery grave of your Mother to put on new clothes—the garments of meShiæch (Gal 3:27). By meShiæch being formed in you, and putting on the garments of meShiæch in the waters, labour pains commence. By the Breath/Fire of ALhhim pulsating in the earth beneath, causing earthquakes, the gates of hell open. You come forth unbound. Hereby, the gates of hell, as your tomb, cannot, cannot, prevail against your resurrection. And with more words, *according to the scriptures*, there are resurrection testimonies of the records of Yuneh/Jonah and the bones of Yúwsphah/Joseph that rise from the waters/peoples, ascending from graves of Metsryim/Egypt. The entire House of YishARAL rises as the bones in the vision of YechúwzeqAL/Ezekiel to put on new skins—a new embodiment—invigorated by the Spirit of ALhhim (Yuneh/Jonah 2:10; YechúwzeQAL/Ezekiel 37:6. SMB/Gen 50:25). Upon your ascensions from the graves, you are filled with the anointing Spirit of Yahushúo to stand in the midst of the fiery furnace in the likeness of ALhhim (DaniAL 3:25). What rises in you is the OIL, the Anointing, the Christ! Is the resurrection the former corps or *the Anointing Oil—the Christ*—that rises from your SeedName? The corps cloth is changed as the face-cloth in the tomb, whereby the former image is no longer recognized (Yahuchannan/Jn 20:11-14).

In that the gospel is proclaimed in the Name of Avrehhem, why does Shaul refer to it as the Gospel of Yahushúo HhameShiæch? The good news is that the Shayin Oyin is of YæHH, from which you are formed in shemayim/the heavens. The Light of your Name appears through your offerings which leads you to know all within you as well as to secure your dwellings of ALhhim foreordained for you to inherit. Thus, in that the gospel is the coming of Shayin Oyin from within your Seed of Avrehhem, it is thus called: the Gospel of Yahushúo HhameShiæch—the anointing that comes as your Seed Name rises from the dead and drips at your crown as the precious oils of Aharúwan/Aaron. With your eye opened to the

Shayin Oyin of YæHH, you greet one another and affirm your words in the Name of Yahushúo in whom you live, move, and have Being.

I am not ashamed of the gospel of Yahushúo HhameShiæch for it is the power, the authority of ALhhim through which the worlds are governed by the Queens of Bayinah and Chækúwmah, night and day. I am not ashamed of my Mothers who bear me upon Eagles Wings and bring me to this realization. I am not ashamed of my Royal heritage in meShiæch through whose anointing Rivers of Life flow in my veins. I am not ashamed to be called Brother to the Master of the World; oh, no, who has never been ashamed of me, showing compassion, mercy, strength, forgiveness, and love to my Name.

The Shayin Oyin of YæHH is the formulary through which my Name is begotten to appear. **The Breath in me is the Fire of Shayin, and the House in which the Breath dwells is the Oyin.** Now unto my wondering eyes there appears Yahushúo within me, who from the foundations of the world, has come to my Eyes, to my Rock, to my Twelve, to the 500 within my Numbers, my Tongue, my Words, and my Sides to enliven Ascensions to Grow and yield the Fruit of Salvation. HalleluYæHH!

When Yahushúo meShiæch appears from your SeedRock tomb where no one has been laid except your Name, Kayphah/Peter of Shamoúnn/Simeon sees first your coming at the door of your sepulchre (Yúwspah/Luke 2:23-52). Kayphah is the Rock upon which your assembly is built whereby the Eyes of your Stone see you first. The House of Shamoúnn/Simeon is kept secured in Yúwspah/Joseph until Beniyman comes. Maneshayh, Yúwspah's son, subdues Shamoúnn to bond the two sides of your SeedStone into one body for the appearance of Beniyman (Midrash Sefer haYashar, section Mikkez). Following your StoneGrave opening, the twelve of YishARAL in your SEED Name see you and affirm your ascension as your Name soars upwards into your branches. Your Twelve second the witness to your Rock, giving an awmen to the appearance of ShayinOyin coming from within you! Following the 12 in you, the Anointing /meShiæch is seen by your 500—the radiances of your Numbers of Yahúdah; the origins of Light in Zebúwlan; and the Illuminations of your Words of Gad, and then, to Yaoquv/James, the Glory in your stones, laid in you by the Fathers (CHP/Num 26:22, 27, 18, 37). Your glories shine to be a Guiding Light of Aparryim that leads you, in 40 sequential steps, into the lands of ALhhim to your destiny (CHP/Numbers 33). Following the illumination of your 500, the Glory of meShiæch appears to your 12 Shelæchim/apostles which are the foundation stones of your 12 Houses, from which you are sent from shemayim/the heavens. The foundations of your twelve witness their call upon your lives and the mission you are assigned in their kingdom. And finally, upon the culmination of your ascent, as you endure to the end, meShiæch appears to your Ascendant Name at the crown, faces to faces, whereby the Light of Yahushúo fills your Temple (1 Cor 15:5-10). *Even so, Come, Master Yahushúo!*

THE APPOINTMENT OF YOUR NAME/POSITION

All Named in Yahushúo are with a destiny. You are known by Name and invited to their Table to feed upon the Bread of the Ages — in meShiæch. You can dispute the logic; however what is in your Name is stronger than your reasoning. You have appeared as you are by Their overseeing judgements. The forces behind your appearance determine your current state of residence in the body in which you sojourn. Though you may argue and dispute your existence, such denials increase your futility of finding the paths of antiquity of ALhhim. What then is your advantage of appearing, as being human/of the benevolent hand of Nadæv? You are placed in the midst of the Light and Rains to cultivate what you are given, namely to generate a crown of oil! For who knows what is good for a man during a lifetime, during the few

years of a seemingly futile life? You spend them like a shadow, yet in the end you enter into the Light that caused the shadow to appear. For who can tell what follows your days under the sun? The summations of your days are recorded in your Name through which you find your place of consolation within the dominions of the Lights (Eccles 6:10-12; 7:1). It is your contentment to engage in the matrix you have entered and activate the treasures within you.

Your Name in Yahushúo/OWYאך is appointed, forever set, in the heavens by the Bonds of ALhhim. In that all things are made by ShayinOyin/OW—the salvation/OW of YishARAL is in you from your birth. **The power to save/restore/redeem you is within your SeedName of Understanding and Wisdom which is the salvation in your Spirit/Intelligence of Yahushúo.** Your meek spirit of maShayh/Moses receives the Teachings to comprehend the utter joy of all you are given. In that your SeedWords are of Yahushúo—the Lights of Evening/Oyin and the Lights of Day/Shayin, your spirit goes out at night in quest for illumination of what you are freely given to carry. In the morning, you rise as the pillar of cloud. Evening and morning, Yahushúo maintains your camp. *“Then Moses would return to the camp, but his young aide Joshua, son of Nun, does not leave the tent”* (SYM/Ex 33:11; MT/Deut 31:6).

THE SIGNALS OF THE COMING OF YAHUSHUÓ

Through Yahushúo, the Eyes of the blind and the Ears of the deaf are opened. You see inwardly to understand the fullness of the Rings of ALhhim which are your matrix of residence. In the opening of your Eyes and Ears, the destinies and formulations of your Numbers and Name emerge for you to walk in the Light of your origins. The results of the opening of your SeedName, unfolds the layers in the Seven Eyes of your Spirit of ALhhim. With open eyes you see the Words/Fruit of the Trees of Knowledge. No longer do you see apart to mistake the goal of your becoming. The opening of your Ears leads you to understand how all of your parts are whole and reside within you in the Unity of your Name/Sham. You see and comprehend the layers of Light in you to be the Temple of ALhhim and to walk faces to faces with your comrades to fulfill the Túwrahh (Galatians 6:2). The Words of maShayh are your delight. Your inner most desire is to walk in the Teachings of Aharúwan/Aaron. In that you affirm that the Law is in you, you seek to fulfill the Words and live according to instructions woven in your parts—inscribed by the finger of ALhhim that speak kindly and favorably of you. You are brought to Yerushelyim/Jerusalem to hear the Word of YæHúwaH, and to elevations of Mount Tsiunn/Zion to distinguish all within you. As promised, you return as sheep to the Ancient Hills from which you had gone astray (Yeshoyahu 56:7).

The Seven actions of ALhhim are detailed in the Seven Scrolls of Túwrahh/Torah. These Words comprise the native tongue of meShiæch. Written as parables, they transcend the narratives. Every account of Names and their Words are revealing your Light, in stages and through relationship, as you enter into the Rings of ALhhim for definition and expansion. Their mouths are anointed to speak the Words in the Name of YæHH. The Words affirm your sides in you to be joined with the sides of the neighbor, whereby you carry the Words by associations and pairs. Words are activated by the Spirit of Yahushúo to be fulfilled in your days. As meShiæch, the Words are today, yesterday, and forever the same; thus, *the language of the scriptures is meShiæch—the Anointed Word—is always in the present active tense*. The foundations of your present are considered the past; the states of being/present are your now moments, and the promises/outcomes/destinies/futures are within the Words that break out from active hands. As spoken from the end to the beginnings, the Words are meShiæch Yahushúo—Anointed of the oils of Shayin Oyin. As Seed,

the Word is the Bread that comes down from shemayim, containing the Lights of yesterday, the state of today, and that which is becoming tomorrow. What is spoken is read by what is in your hands moment by moment, whereby yesterday and tomorrow are within today.

Promises of restoration are within the Words of ALhhim secured by the Lights of Bayinah and Chækúwmah—through Understanding and Wisdom respectfully. The Eyes are of Wisdom; the Ears are of Understanding. The Words of the sages/prophets detail the progressions of your emergence in connection to your inner skeleton. ***Every bone in your body is a promise that upholds you unto your full appearance.*** According to your bones you hang yourself to make acceptable offerings of the Lamb. The sum of your body makes the perfect offering upon your Tree/Staff, which upholds you to ascend to Mount Golgotha—the Skull. (For specific transitions of the Light affecting your developments, see BetHaShemMidrash documents: YæHH, the 15 Fathers, and SephúwrYetsiatMetsryim/Shemot/Exodus chapter 25).

In coming to the Light, there is a change in the fabrique of your faces. Your cloth of faces is changed to bear the Faces of YæHH. The Faces of the Fathers shine unto you and through you with measures of grace as they rise from within your offerings. Bearing of the Faces is the fulfillment of the blessings of Aharúwan/Aaron. The expansion of the Light resolves barriers to achieve universal peace amongst all peoples and species. There are no more ravages of beast nor war within those Named (ChameshHhaPekudim/ Bemidbar/Numbers 6:22-27). Your return to the Altars/Hearts and the Faces of the Fathers in YæHH are fulfillments of the prophecies and coming of ALiYahu/Elijah (Melaki/Malachi 4:5-6). Distortions of truth that has bent, make crooked your tree are made straight and upright, whereby the glories of YæHúwaH flow unimpeded within your aligned rings (Yeshoyahu/Isaiah 40:3-5).

Your Name is the Lamb of ALhhim, uniquely begotten from the Altars of YæHH in shemayim/heavens. As Yahushúo is in the Body of maShayh, so are the Lights of Shayin Oyin in you from your origins (Quhhelúwt/Eccles 6:10-12). The strength of your Unions of ALhhim—the joining of your Seven Eyes into a Single Eye cannot be broken or changed; thus, there is no dispute with ALhhim to alter what has been ordained as to your Name and places amongst the Collective. In that you are made/appointed of Light, you belong to Light. Though your form plays catch-up to your Spirit and wars against your vessels, or seeks to possess something personally, the frustrations and vanities are continually overcome through your ascensions. Many Words of ALhhim within your Name pass upon your lips. Each Saying of your Name make-up your SeedName and its harvest. When your Name is resounded by the Mouth of the Patriarch on earth, your Name is renewed unto you as it is spoken from the altars of ALhhim above, by the Mouths of the Fathers in shemayim/the heavens (Yeshoyahu/Is 62:2-4; Chazun 2:17).

During the process of reviving the Words of ALhhim within your SeedName, earthquakes rise from the stones in your loins and come from diverse regions of your body to bring to the surface what is forming inwardly. All laid in you with confidence and security in ALhhim is brought to Light. Though you may have lost track of the deposits of grace in you, they are reactivated as the Faces of the Fathers shine into your bones and parts. These quickenings gain momentum as you appoint your lands for the Words of YæHúwaH to lodge with you whereby your secret places are reclaimed for the Light in your SeedName. As a result, you take possessions of the States of Light promised to you as the Children of the Patriarchs Avrehhem, Yetschaq, and Yaoquv. The stones raised within you rebuild the Tabernacle of Dauwid (Oomúws/Amos 9:11).

THE PROPHETS MASHAYH/MEShÆHH/MOSES AND YAHUSHÚO/JOSHUA

MaShayh/Moses, meaning to draw out the Lamb/shayh/אֶלֶף reveals Yahushúo in you. Through becoming the servant maShayh, you enter into the world. Your body of maShayh is formed in the waters of Metsryim/Egypt to provide definition, revealing every detail of Yahushúo—the Wisdom and Understanding invested in you. ***The parables call you, maShayh, for you are drawn out of the amniotic/lamb waters of your Mother. Being drawn out, you are called Yahushúo, for what appears from within you are the Shayin Wisdom and Oyin Understanding of YæHH.*** These Names express fully your dwelling states in the Unified Domain of Light. The Names of the Prophets are within every Name to unfold their Light.

As you are enlightened by meShiæch—the Anointing in you, you affirm your body as the Tent/Temple of ALhhim. The 12 students/disciples within you are your branches to extend the Words of your Name unto bearing the Fruit of the Trees of the Good and the Associate. As a suffering servant, humbled to reside in clay, you carry your Twelve as lambs upon your shoulders. You study directions and understanding at the Hands of HhaKuWáhnim/sons of Aharúwan/Aaron imparted to you. In your pursuits of your origins you overthrow former associations and affirm yourself as one of the Oovrim/Hebrews—those who cross over.

Your Name is an unique Lamb of ALhhim given to the world to be slain—designated for service to the Fathers. You are brought as a lamb to the slaughter—to die—whereby the Light in your Name is extended from your SeedName to shine unto all processes/nations (Yeshoyahu/Isa 53:7). Though your members have gone astray as sheep; you appear—come as the shepherd of YishARAL. You are sent to gather your 12 into the fold from whence you are born. Your Name is ***a Prophet—an unfold of Light. Like you, the Prophet of Yahushúo*** appears from your midst. In that you are created by the Prophet Yahushúo you are amongst the sons of the prophets (SMS/Acts 3:25). The origins of your Name rise to affirm your appearance of Shayin Oyin. In that you are born of ALhhim, what breaks forth from within your Seed are the ALhhim in you (Yahuchannan/Jn 10:34). As a Prophet you disclose secret computations and Words scrolled in your parts. ***The Prophet emerges from within your Name—the same as Yahushúo who makes the Túwrah/Torah glorious, revealing the Stones of the most high in you.*** Yahushúo brings to Light every thing written by your pen. The Words of the ALhhim inscribed in your parts dance in the Fire of your altars upon the Mountain of YæHH. What is in darkness, abiding in the layers of your body, become fully illuminated/whitened, whereby the Túwrah is fulfilled—engaged by your members.

You, as the Lamb, only begotten of ALhhim, are worthy to receive authority, dominion as King of kings to govern your assembly through Word states/earth and by Names/in heavens. Your enemies are dreadful of your Name as they behold your meekness irradiating every evil, bar none. You are determined worthy to receive all Wisdom, Understanding, and Knowledge as the Lamb of ALhhim, created to contain all Names and their Words.

On behalf of your own 12, you come to lift them up from their stupors. Though they are of your Name, they do not know you until they see the Lights of ALhhim in you, even the Yahushúo Bann Neúwn. From meShiæch you are drawn out. As a Lamb, the Hands of Yahushúo are in your Body of maShayh. Understand, the NeúwnChayit ALhhim are with the gatherings of your waters of MæyimTæyth ALhhim. Yahushúo, the meShiæch Anointing, is within you as your expectations of glories; hence, ***why yet look for a saviour to come*** apart from your Name (Colossians 1:27)? Deliberations of

the appearing of Yahushúo in you leads to progressions rather than bewilderments and stalemates. You have come with your twelve to bear upon your branches the glories of your Name. Though they have mocked your humility, cursed your brothers, stolen, and profaned your sanctuary, as a Lamb, you have not opened your mouth in rebuke, but gently have upheld them unto their salvation. You have brought them to the Garden to stand with you as you show them the paths of Lambs in making ascensions. Even when they are not able to stay awake with you to pray/supplicate, you remain steadfast on their account to teach them ways of forgiveness unto their acensions.

You take/accept responsibility for your actions by putting upon yourself the sins of your soul. The weight of their arrogance is laid upon you, that you may carry your members to higher elevations of Consciousness. You carry your members to refine them as silver, whereby impurities roll-off of your shoulders as dross drawn out of a purification flask. By transmitting to them Wisdom from your Spirit, as their Teacher and Guide, you exchange their burdens of deeds performed outside of the Collective and their self-righteousness for a yoke that is light and easy. When your members are arrogant in thinking that they are better than others, they become stiff-necked to focus on external matters instead of submitting in humility to your feet. You show them that those who espouse communal objectives amongst the flocks of humanity, being of inclusive spirits, are able to get through the gates of shemayim. Through showing your Twelve how they can rise again, and disciplining them through making Fire offerings, they draw near to the Faces of YæHH from which they had gone astray. You come into the world in their skins, whereby they glean by your power amongst them to follow in your steps to the Fathers. As ma-Shayh/Moses, you are not willing for any of your lambs to perish, and without redeeming your soul, you do not leave them behind. Rather, you, in full compassion of Bayinah and Chækúwmah consider to blot yourself out of the Book, for you know without them you are incomplete, yet to be perfected to reside with the Hosts of Shemayim who are able to save to the uttermost those who have been chained into prisons. For this reason, you come to proclaim salvation to those bound unto the darkness, as prisoners of your Name, that they rise unto the Collective Assembly of Lambs, to the altars from which they are born of ALhhim, to bear the Faces of the Fathers hidden in them.

When you see your members lame, you order them to stand-up; when their hands are drawn back and withered, you prompt them to perform the Words of Túwrahh. You do not hold their sins against them lest they are discouraged, and they faint. Rather, as their Father, you lead them to forsake their sins with knowledge and with understanding to be responsible to take-up their sets of Teachings—the Stake of the Serpent, and leave their sins behind as foreign apparel (YechúwzeQAL/Ezekiel 18:20; MT/Deut 24:16. Tsephunyæhh 1:8).

*Know for sure the inner Neúwn is determined to restore acceptable praise/language.
The thoughts of Neúwn are transmitted through AL—strands of consciousness of My Faces amongst
the peoples to form on your lips acceptable calculations—words of the Collectively.
With a choice language you read and proclaim in the Name of YæHúwaH to serve with
consent/agreement as achadd/one.
From crossing over the rivers of Cush—by transcending your spun dwellings,
my forms of ALhhim supplicate to bring forth my grain offerings.
In that day of Illumination, there is no longer an experience of shame because of your actions.
Abolished from your midst are those who proudly boast,
and arrogance is no more in the Mountain of Sanctification.
Those who remain in your midst are a humble and meek group of people,*

who find safety in the Name of YæHúwaH.

The remnant of YishARAL remains, as the core of your soul, who do no deceitful acts.

They speak no lies—a deceitful tongue is not to be found in their mouths.

*Affirming the Light of the Faces in them, they graze peacefully like sheep and lie down;
no one who speaks or acts disturbs them”*

Tsephunyæhh/Zephaniah 3:8-13

Daily as you walk and talk to your members, even in veiled tongues, speaking to them through cryptic dreams and veiled visions for them to consider, you open their eyes to see from your perspectives how they are caught in a trap or to guide their feet upon the paths opening before them. Your steadfast calling ministers inwardly to awaken them to your Name. You bring them to the Illumination of your Brother, Aharúwan/Aaron, to explain all things clearly to their Eyes. You do not tell them to believe in you, but in the Ones who sent you (Yahuchannan 12:44). You enter into hell where angels fear to tread. With full faith and trust in the ALhhim of your Name and by the Light of the Fathers, your soul returns joyfully to the altars of the Faces. In all of your undertakings to redeem YishARAL to their former glories, the Voices says: “My Faces/Presences walk/go with you, and I will give you consolation/rest” (SYM/Exodus 33:14). In that your aims are high, you are not forsaken, though you go into sheol to lift up your soul and those of your comrades to my Hills.

“All living creatures that move, becoming activated within you, that are of your Names—in heavens, and by development of your Words—in manifested states of Light—in earth, with all that is under/supporting the States of Light, within your origins of the sea, and all that is of your destinies, have heard the prophecies spoken of you on the day you are born of ALhhim: “Blessing, and honour, and glory, and power, be unto those that sit upon the thrones of YæHH, as Masters of the Hills of the Mountain, and unto your Name, the Lamb, that is forever concealed within the Fathers. With four Faces of YæHH, drawn out of your animations of soul (beasts), you appear guarded from your rear and front with Faces of Understanding and Wisdom shielding your Name. These of your vast multitudes, say, Awmen, affirming your glorifications. With you are four and twenty elders who stand with you in your journey, who humble themselves to serve you as your Husbands. The Names in you are forever concealed in the Book of their Lives (Chazun/Rev 5:13,14).

You come faces to faces with your Twelve to cultivate meShiäch in your SeedName—to bring forth the Anointing Oil of your Name. Within you the Head of meShiäch appears, seated on your body of Rings. From the Seed of your Name comes forth your Head and the harvest of oil—meShiäch. You may consider that accepting what another has done for you leads to your forgiveness; however, it is your rite of ascension that forgives, clears the path for your 12 as they accept you as Yahushúo to become One with the Father.

There is no fault in your SeedName, for you are the fullness of Wisdom and Understanding whereby your SpiritName cannot error! In affirming your origins, there are no longer images, personality priorities, and hang-ups which bleed and distort your faces; rather, ***you are filled with the Oyin Shayin of YæHH bodily. Silver fills your north side and gold your south.*** The 15 Faces of YæHH and their Names, with the Name Yahushúo appear in your forehead attesting to your origins. You teach your twelve in order that they are not estranged from your Name. You demonstrate the Life of the Father freely given to you on the day you are called and Named from the Fire of the Altar. ***When you confirm***

the entire assembly of the House of YishARAL—your 12 members (SYM/Exodus 10:24; 32:10).

Freedom apart from karmic consequences would separate your Name from your soul. To leave behind your soul, your Spirit is not in agreement. MaShayh weaves a meditation to consider the Spirit moving forward unto its destiny without the 12. This separation is not a viable option either. Your 12 are inherent in the fulfillment of the journey of the Spirit as they are in your Light of YæHH; and hence, to sever the generations of your Name from your Spirit would short change the process of evolution to cultivate all in your SeedName. **You need a tree of 12 paired branches to bear the evidence of your Name's Seven-Fold Light.** The Voice of your Word is greater than estrangements. *Your Name is able to re-state and repair your branches to be finely cultivated. This hope lies in you inwardly as the meShiæch—the Shayin Oyin—your expectation/hope of glory to manifest the weight of your jewels upon your assembled branches.* Through your branches seeking and devoting themselves to your Name, they are able to carry the weight of your glory that your Spirit receives from the Lights of Reshun and Yaoquv in YæHH.

The Shayin-Oyin Spirit of your Name is perfect and has never errored. Your FireSpirit is not capable of sinning as it is the perfect SeedName of YæHH (ALphah Yahuchannan/I Jn 3:9). Branches spun out of your Seed, while you slept in the waters, became subject to misperceptions apart from the Eyes of your Spirit. Untrained branches bear the fruit of a perishable temporal world rather than the immortal jewels of your Name. When the body sees itself apart from the fruit of the Tree of Lives, then she accepts an illusion apart from Father Reshun. These branches, yet to be cultivated, are provided a dwelling state of sheol to realign them with the myriads of qudashim/holy ones who abide in the Collective. *The Master comes with many thousands of sanctified/holy ones, to execute judgment/discernment upon all, and to convict all those opposing the order of ALhhim of all their unrighteous/unaligned deeds* (Yahúdah/Jude 1:14). In providing instructions to the flocks, myriads of holy ones come from the south/of full illumination, from the unified mountain slopes (MT/Deut 33:2). One cannot suppose that all creation accepted illusions. The Dominions of YæHúwaH are vast, and there remains the faithful ten thousands of the Yeúwd to the Qúphah ALhhim who commit their hands to the Crowns.

THE CREATIONS OF RESHUN—THE ORIGINS AND COMING OF MESHIÆCH

Your Spirit of Shayin Oyin/WO creates meShiæch YahuShúO/WO
is the primée formulary of the sides of Reshun/ግW4:

From the Numbers of Reshun 550 the sum of Substances become evident through which all things are made by the beginning/Head of meShiæch (Colossians 1:16). Through the First Cause of Reshun, the beginning of Shayin Oyin appears. The initial giving is called Hhushúwo/Hosea/OWY፳ the Offspring of Neúwn, the two Lights/፳፩ in Reshun (CHP/Bemidbar/Numbers 13:16). As the Lights are administered by the Hands to create the worlds, those invisible and visible, the Letter Yeúwd/10 contains the two Lights of Reshun and is thereby called the Name of Yahushúo/OWY፳፻ (SYM/Ex 17:10-13). **When the fullness of the Shayin Oyin have risen in the creation, the MeShiæch comes within every Eye/Ring of ALhhim.** There is no magic nor timing due to worldly events; nor can anything hold back the appearance of the Anointing. When the Words of YæHúwaH are full—through the study of the Taúwah/Tauw/Generation, the fullness of the Amúwri/Amorites/Sayings are perfected whereby the ascension of the Seed of Avrehhem comes with freedom and glories (SMB/Gen Genesis 15:13-16).

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All in ADIM die. In meShiæch all are made alive. Dying in the Rings of ALhhim surrenders the oil in your Name to flow out of your SeedStone. MeShiæch creates the worlds and all in them through the oil of grace. The Oil in your Seed formulates your body to be dwelling place of your Breath. The flow of oil within your Name makes alive/enlivens by the Spirit of Yahushúo—the rise of Shayin Oyin. The Spirit of ShayinOyin quickens your Life like to the day you are born on the altars of YæHH. The oil sanctifies you unto ALhhim (Yirmeyahu/Jer 31:30; MT/Deut 24:16; YechúwzeqAL/Ezek 18:4, 20). Upon the death of your SEEDNAME, your Name branches to mature. The Words of ALhhim in your Name cultivate you unto your origins—the heights in meShiæch. Through the pole/tree of your Name, you ascend from your death unto a renewal of the Life of Yahushúo in you—from your origins. Through the death of meShiæch, the anointing dies—flows to give Life to all in your Seed, whereby you lift-up your branches of YishARAL through the Name of Yahushúo. In the analogy a plant, the death of a seed rises again to form a head upon its stalks. All in the branches/tribes of your Name are lifted up with you as you ascend to bring your entire assembly of Names to the Crown—the Anointing Oil in Yahushúo.

In lifting up your twelve branches, you cleanse them by the blood running through your veins. They are made clean and sanctified by the blood of your Name, whitened through your death, burial, and resurgence of Shayin Oyin (YechúwzeqAL/Ezek 36:33). The OYIN and SHAYIN in your seed flows like rivers of silver and gold through your veins to feed your Name the perfect nutrients laid-up in your Seed. By Graces of ALhhim your Name is appointed to die whereby the glories of YæHH, freely given to your Name, appear. Following your death—the total giving of your Name—comes the discernment/revelations of Words within your SeedName by the Spirit of Dan. The Words of the ALHHim gather in your baskets to declare you perfect as offspring of ALhhim.

Through your death—total giving of your Name—you enter into worlds/bodies to be revealed. The words of meShiæch come forth out of your Seed as Oracles of ALhhim. In affirming the ShayinOyin Life in you, it is not you—your former person that lives in your body; rather, the Anointing of your Seed-Name in shemayim—from the heavens—is the True Life that ascends/lives in your dwellings. As the SEED of meShiæch rises in your members, the words of Yahushúo hameShiæch form the Bread and Body of meShiæch. The Words in your Seed are those which come down from heaven. What is contrary to your progressions of Name are scorched/burned-up by the Fiery Blaze of Shayin/Wisdom residing in your branches. As your NameSeed dies, it opens to reveal the Real You—the meShiæch, Anointed of YæHH. The case/shell that once held it captive is judged! The Fire comes out of your Spirit burning-up unproductive, imitative tares. What cannot withstand the Fire is eliminated. The worth of your soul is more than the whole world, as your soul is the fruit born that gives the world life and vitality. To gain the entire world but not find the treasure of great price in the field would profit you nothing for the uniqueness of your Soul is the prize of your Spirit. By the soul you come to house all things given to your Spirit.

Your vessels of gold, silver, and bronze withstand the Fire in your Mouths. Your Sayings are housed in corresponding vessels that are designed for the Fire. Judgments laid-up in your Name come forth—rise from Metsryim/Egypt, for until that day judgements on dwellings would negate your emergence. While you have transcend the ears of Pharooh—the karmic mind, that which is of the lower habitation do not heed you. The Hand of HhaSham/The Name is appointed in Metsryim/Egypt to bring My hosts and My people—the children of Israel—out of the land of Metsryim by great judgments/appointments. And Metsryi—the forms in which my people dwell will hereby know Anni YæHúwaH, as I stretch out My

Hand on Metsryim and bring out the children of YishARAL/Israel from among them” (SYM/Ex. 7:4-5). As your Name is distinguished in your dwelling states, your parts recognize their purposes to appear with your Light and Breath.

When your Name comes into the womb, it is asleep, as in the parable of Adam. During the slumber of your seed, a body is drawn out of your Seed as Chaúwah/Eve, the *ashayh*/woman, is drawn out of Adam. Until the Seed of Your Name awakens, you yet sleep in your body. Tares of the devil are sown in your members as fields of soil unattended (Ephesians 5:14). Upon waking, the Name you are called from the shemayim/heavens brings Light into your dwellings. Your SEEDNAME sown by the Fathers awakens. You commence to grow in the Name of Yahushúo—the Illuminating Source of your Name. At such time you discern tares in the flesh, called thorns. In that your body is made by your SEED in the womb, it is choice soil for your Name to be cultivated. Your lands are good soil for your Name. The branches of your Name and the tares of the enemy remain until the day of the harvest/maturation. When the harvest of your Name appears, your Head turns white, fully illuminated as whitened grains of gold. At this season of your lives, you send forth messages/angels/hosts of your Name that have been appointed with your Name. By the Fire of the Ræuch/Spirit in you—which is the Fire from the Altar in which you are made—you gather the tares and burn them whereby they are no longer in your Faces nor lands. When the Light was not turned on, the enemy sowed the tares. *With the Light-ON, through the awakening of you—the land owner—you burn-up what is unprofitable in your soul.*

Through dying to activate your Name, there is a continual dying daily. You give from your members of meekness offerings in concert with the heavens. Every evening and morning, in agreement with the sacrifices in shemayim/the heavens, you make acceptable offerings of ascensions, whereby you die with your members to enter/transition into realms of ALhhim. By the Fire of your Spirit you enter and move with Pillars of Fire by night and the standing Cloud by day (Numbers 28:4). Per the tone of the words of Shaul, you are alert at all times to serve ALhhim through your offerings, to live unto meShiach—the anointing whereby the power of the resurrection is evident. Nothing that we have is owned individually. All parts in us are of Bayinah and Chækuwmah, whereby as the anointing in our SEEDNAMES rise, it is not me who is the resident, but the meShiach that is in my Name.

AT THE TABLE—I HEARD. I CRIED. I SPAKE.

As MeShiæch appears inwardly the Ræuch comes. On the 23rd evening of the 23rd year of Chækúwmah, the evening oylah of Maneshayh was arranged on the wooden table. The seven Manurahh/menorah lamps became lit within me. As I was turning to the Shulchan Penayim/Table to the Faces of NadævNadæv, the Name of the FreeWill Giving Father—became inscribed in my forehead with my Name, ShmúwAL. The Names appeared written in my forehead, distinctively inscribed in Ancient Oovri/Hebrew Letters of the Kenoni/Canaan. As you approach the Table, Faces to Faces, the Name of the Father at the Table enters into your Head as the Teacher of your Name. I entered into a discourse with Father Nadæv about the RuæchHhaQudash—the Spirit that consecrates and affirms what is made. Promises of the Spirit were recalled. Prior flashes came to mind how my Spirit drank from the Vine of Bayinah which transformed my thinking and life from the age of 22, utterly changing my course of direction. The conversation

There are ongoing transformations. With open faces beholding as in a glass the glory of Yahushúo, you are changed into the same image from glory to glory, even as by the Spirit of Master.

continued. The Spirit in your Words empowers your Name. *As Spirit to Spirit we speak in the Name of Yahushúo—within the Body of Shayin Oyin.* Thus, in praying in the Name of Yahushúo, you are affirming your words in the Body of Reshun. During the talk, terms of the ALhhim were discussed and how they had become so confused in the populace. People think of Father YæHH, Yahushúo—the Mother-Son, and the Spirit as a trinity rather than Light, Word, Breath; or they create in their minds a supreme being who desires praise and adoration; however, what Being of highest order would request praise and not the blessings of communal fellowship? Others at the Table joined in the conversation, offering discernment how these Names in the documents are keys to enter into the Spirits of the Heavens and the relationships that they are one to another in all peoples.

At the Table, the conversation pointed out that maShayh/Moses and Yahushúo speak the same Words and sing the same song as one (Chazun/Rev 15:3). Yahushúo is in the tent/body of maShayh as the ShayinOyin of YæHH are in your habitations. To understand the Light of Shayin Oyin in you, study maShayh/Moses whereby you learn of Yahushúo/Joshua (Yahuchannan/Jn 5:46). Through grasping the Numbers and Letters of Light you can see the coming of Yahushúo—the radiance of YæHH as the sun and moon fill your inner sanctuary. As you receive the Illumination in Yahushúo you comprehend inwardly that the Lights are coming through your maShayh humility where Wisdom and Understanding lodge.

Then I heard, “**when Yahushúo is glorified, the Father sends the Comforter.**” I began to repeat this saying over and over, Yahushúo must first be glorified; Yahushúo must first be glorified. Ah, I realized that over the past few weeks, the Shayin Oyin of YæHH had taken-up residence within me bodily and began to be glorified in my Name. Yahushúo is the Substance from which all things are made, and thus, has preeminence in all things. I recalled the illustration of the body drawn for the midrash notes of SYM/Ex 32: **The Body of ShauO**. In the illustration, the stones of Shayin Oyin rise from Maneshayh, as a generation of *GamaliAL Bann PedaTSUR—the Awakening/Ransom/Activations of the Rock*. From the foundation of my house—the ShayinOyin—my stones rose to the crown to formulate the Mind of meShiæch. The inner of consciousness of ALhhim prevails in my eyes and communications. Then again, I heard, “**when Yahushúo is glorified,**” your weight of Stone emerging becomes acknowledged, whereby the Father releases (sends) the RuæchHhaQudash/Spirit of the Holy, ***giving Breath to your offspring*** in Yahushúo from the Foundation Stone of the olem/world (Ephesians 1:4).

*As the Spirit of Yahushúa comes, the Oyin is activated to fill your left side with deposits of silver—being black as the night, and the Shayin activation fills your right side with deposits of whitish gold, to brighten/reveal the silver. In filling your sanctuary vessels with silver and gold there is no room in you for anything except ShayinOyin to reside in your dwellings—Eyes/Rings of ALhhim. **The coming of meShiæch is the anointing in your Seed rising unto your crown.***

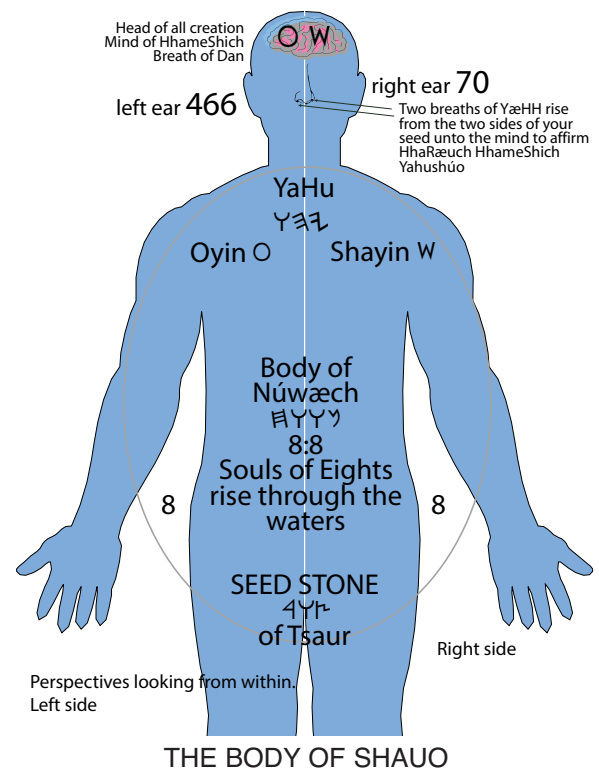
The Letters of Neúwn form parameters of the Word and thus the world. The world is made by Yahushúo in them. The Fathers summed their Faces to reside in Neúwn Neúwn 𐤒𐤒 which contain the Shayin Oyín—the two sides of the Faces of the Fathers, whereby Yahushúo is the offspring of Neúwn: Joshua Ben Nun. The Fathers created a Seed with their Names and Faces, and then drew out the configurations of their Numbers to form their habitations. The Neúwn Neúwn 𐤒𐤒 rise within all peoples as their Voices are heard. Formulations of the Neúwn, 𐤒𐤒, fill the heavens and their residences of earth with offspring. By their Words and creations, there is an inherent constant basis at work for the children of ALhhim to appear—to become manifest, acknowledging that Yahushúo is Master of the glory of ALhhim

(Yeshoyahu 45:22-25, Romans 8:19, 14:11). In that Shayin Oyin are in all peoples, all will be saved to be compliant in ALhhim and thus directly reconciled to the Faces of YæHH.

Affirmingly, I confessed; knowing intimately, the Ræuch comes in the Name of Yahushúo from the Father. The Breath of the Father breathes into the House of DAN (nostrils) to activate the Names of ALhhim. As I stood before the Table, I seen the ShayinOyin deep in my fountain region, the pelvic bowl of my body. From the depths of my being the Voice of the RuæchHhaQudash was heard coming from inside of me. My Seed Stone of ShayinOyin cracked open, like an earthquake. There was a flash of fire coming out of the earth-body from my foundations. I began to utter groanings as one in stages of travail, before a child is born. The sound was deep. My Voice gradually got louder, raising in pitch through intervals, unto three to four octaves, a voice cried inside of me, in travail, the sound of ALhhim being

born from my Seed of ALhhim. In the cry, as a new born, I could distinguish the sounds of ancient Oovri-KetævLævunah Letters. Amidst the groans I heard the Word, AúwV/፳፻, AúwV, being repeated over and over coming from the depths of my being as loud as my Voice could muster. Ah, I realized, my spirit is crying: Father Father—AúwV AúwV. With that I began speaking in a re-newed language of my spirit, weeping with a wonder of being born! How long? How long has it taken for meShiæch to be formed in me (Gal 4:19)? With renewed breath I exchanged my BREATH with the Father of Freewill, Giver of the Spirit—NaDæV NaDæV and the 12 Heads of YæHH at the Table (Yeshoyahu/Isa 44:3. Tehillah/Psalm 23:5; 78:19-20). The Faces of NaDæV NaDæV had been written in my forehead through the Maneshayh oylah ascension appearing to my Father (Yúwsphah/Lk 2:49; Yahuchannan 20:17). The Breath of the Father was being imparted (Yúwsphah/Lk 11:13). I, then understood, with a quickening, that the Breath breathed in the Adim/Adam is **the promise of the Father** to impart the Spirit into your Rings of ALhhim drawn out of the Neúwn Neúwn ALhhim (SMB/Gen 2:7). As the Body of your Name of Seven Spirits are filled with the Breath of the Fathers you impart the Breath, breathing upon your Twelve for them to be one with you and the Father. The Spirit activates your assembly of bones, causing the Names that compose your collectivity to stand-up from their graves (SYM/Ex 33:10). Upon the bones of your Name, garments of righteousness are woven in Yahushúo—the ShayinOyin Body of YæHH composed from your Seed of ALhhim. As a seed in the field covers itself, your Name is drabbed with everlasting garments (Yeshoyahu/Is 61:3; Gal 3:27; Yúwsphah/Lk 22:19). Your Name, as the Lamb of ALhhim, enters into the Body of Yahushúo, the Spirit, as a descending cloud stands at your door to reside within the curtains of your tent and in the stones of your haykel/temple (SYM/Ex 33:11). From the Voices in the Cloud, those being of the 12 Courses of the Kuwáhnim of the Day, you hear interpretations of the teachings being transmitted by the 12 Courses in the Fire Pillar of Night (SYM/Ex 33:09).

In receiving the Body of meShiæch, you change residences from your natural body to the Body the Fathers have foreordained and prepared with your Seed to receive. Through forming of this sacred trust



of habitation, your Name receives the RuæchHhaQudash and lives as OmYishARAL/The People of Israel! Upon your ascent from the seed-stone-sepulchre, you do not permit your former status to cling to you to alter your ascending mode to appear to the Faces of the Fathers (Yahuchannan 20:7).

The Father does not withhold the Spirit from the Body formed in the waters of the Mothers, for your habitations are created to House the Glories of YæHH. When you are born again, the Voice of your cries is heard, “HeNani—I am here, Father” (YechúwzeqAL 36:21-28). Your bones are revived, activated by their Names , to rise out of the valley of dead bones (YechúwzeqAL 37:3).

THE BEAST AND THE LAMB

And Yahuchannan/John sees you as a **beast** rising out of the sea—out of Yúwspah/Joseph, from the loins. The beast is characterized with ten horns and seven heads. Ten diadems as horns/radiances in the mix of blasphemous names on your heads (Chazun/Rev 13). The beast is like a leopard; the feet are like a bear; the mouth like lion able to devour by its mouth/words. The beast, called also the dragon, symbolizes your extended tongue that speaks from its own initiatives. Your words form your body and have the power of a throne with great authority (Mishle/Prov 18:21). The serpent bruises your head with a mortal wound (SMB/Gen 3:15) until your Name rises and strikes its heel to disenslave your members to the beast. As your Anointed Seed rises it causes the serpent to fall backwards as a rider falls from a horse (SMB/Gen 49:17). Your wounded Head is then healed. The beast returns to the Faces of Yúwspah—the sea—you rise out of the waters of the womb (SMB/Gen 43:26-34). The whole earth (your cells of billions) marvels as they follow your beastly character—following your corruptible image. And they worship/serve the dragon, for whatever you say your members follow your tongue. Your words are authority to the beastly image, and your members follow after your words, serving the beast whole heartedly, saying, “Who is like the beast, and who can fight against it?” And mouth of the beast utters haughty and blasphemous words, and is allowed to exercise authority for forty-two moons/cycles (42—dwellings in the house of waters). The 42 are read as 40x2: *e.g.* a period of forty night and 40 day in various texts (Mattithyahu 4:2; SMB/Gen 7:12; SYM/Ex 24:18). During your beastly dwellings, your mouth utters blasphemies/mockings against ALhhim and you act contrary to the Source of your becoming. Not knowing your origins of ALhhim you blaspheme the Unified Names and their dwellings—in heavens and earth, considering your own faces to be more important than images of ALhhim. The arrogance of blasphemy is not forgivable. What is in opposition to the aligned Rings cannot be tolerated in their midst; hence, the “beast of arrogance, full of blasphemous names and words”—in contradistinction to the Names and Words of the ALhhim—must be cast down, put to death. You have made war on the saints to subdue your inner righteous offspring of ALhhim to your passions. Authority of the beast is given over every tribe (your branches) and people (states of consciousness) and language (the words you speak) and nations (processes of behavior), and all who dwell on earth worship/serve it—everyone *whose name is not been*

As MeShiæch forms/appears
in you, out of your belly flows
the Waters of Life as when
your mother's waters break at
your birth! These are Waters
of the ROCK—your SEED-
STONE of Messiah—that
follows you though 40 ~
stages of Word discoveries
and their actualizations in
“the wildernesses.” As living
waters flow from your Name
of ShayinOyin/OW you receive
the Breath of ALhhim where-
by you live, move, and have
your being. Those immersed
in the Name of Yahushúo
receive the Ræuch
HhaQudash—The Spirit that
distinguishes your dwellings
and fills your Rings.

Yahuchannan/John 7:38
Tehillah Psalm 78:15
1 Corinthians 10:4
CHP/Numbers 20:8

written before the foundation of the world in the book of life of the Lamb slain. From its burial, the Anointing of meShiaëch rises to form a new head and your renewed states of ALhhim.

If anyone has an ear, hear! If anyone is taken captive, to captivity they go; if anyone is to be slain with the sword, with the sword they must be slain. Here is a wake-up call for the endurance and faith of the saints. These words are composed to console humble ones who come in garments of various kinds to be transformed into the likeness of ALhhim—the assembly of unified rings. To commence your development you come by your kind unto your seventh day to form of *ayish*—*your Fire Nature*. Then *your Holy Mother*—the Mother of all living of the species of the sky, those of the waters, and those of the earth says affirmably: “I have received an *ayish*, a *man child*, from *YahúWah*—a collective assembly of all Rings of ALhhim!” Imagine! Your Mother, ChaúWah/Eve, receives you in her arms on the day you formulate the Rings of ALhhim in their likeness! (SMB/Gen 4:1).

You are in Yæhh from your birth of ALhhim as numerical formulations of joy. You appear through their Faces at the altar in hhashemayim/the heavens. The ashes of their sacrifice are gathered which is the dust in which you are formed. On the 8th day—the day in which your thoughts are sorted and distinguished from the sacrifice you ascend as the Breaths of ALhhim blow over the ashes. You are gathered as spirit, in which are clusters of Names for your development. An orbit is set for your travel according to the prophecies spoken over your Name.

Your Name is designated to the ALhhim Rings of the offering from which you are born. By the birthing of ALhhim you enter into classifications of manifestations. This process of evolution marks you to enter into configurations of thought which correspond to a manifestation according to your lineage. Hence, not all will be the same type; as classifications of birds and flocks vary by the messages and the lineage to which belong.

Your Name is then schooled in the Nine Academies of OLiyn of Núwach/Noah on Mt. Aurrat/Ararat to prepare for manifestation and service. There are times that you recall what to do and what to answer by your prior education before appearing. You are instructed prior to being sent to make inquiries and recitations before coming to the world. In the ark of Núwach there are various levels of manifestation that go through the flood—waters of the deep, of Yúwsphah and their seat of the womb.

According to levels within each school of OLiyn/The Most High, you attain an appropriate manifestation to demonstrate what you learn in spirit. There obtain qualifications to receive an embodiment. States of being designated to waters of ALhhim are not trivia. You are breathed upon to be sent from the House of your Mother above as Yahushúo breathes upon the disciples and then sends them forth two by two as in the ark of Núwach.

Your spirit is sent by Father Avrehhem for enlargement/expansion of your Name. As you come into the earth, your seed-star is seen from its origins. The wise men of the earth recognize you from your infancy and surround you with gifts of Wisdom/gold; Understanding/Frankincense and Myrrh/Knowledge. Strands of light in your Seed form and shape a body of ARiAL. A place is prepared first in your father, as a seed to be sown. When the womb is readied, you are sent according to the season in which you are to born. *e.g.* Goats are sent in the fall to appear in the winter/spring. Your Name is sent at a season pertaining to your schooling and appointed coming. Your body affirms your appearance.

In the Spirit of a Lamb you appear. Behold, the Lamb of ALhhim is spoken concerning you. As your essence is the Meekness of the Fathers, from your Origins upon Their Altars, you are the Lamb of ALhhim. In the Seventh month you appear with the fulness of your Rings of ALhhim, shining as the Offspring of Adim. On the 10th day, you enter into the QudashQudashim/Holy of Holies with your own blood, the very blood of ALhhim that flows eternally in your Spirit from the day you are formed upon their Altars in Yæhh. By the blood of ALhhim in your Spirit, the Life of Yæhh flows in you!

On your fifth day of your Illuminations, you come to the throne of Father Malekkiytsedeq /Melchizedek and receive the promise of your ascension. In your ears the Words are proclaimed to be recalled in your generations. Through illuminations, you are a priest/servant forever, and serve no other. As for you and your house/assembly, you serve YæHúwaH.

The seven days of ALhhim are thrones 1-7 from Yetschaq to Aharúwan. Days 8-15 are days facing the thrones as days prior of Pessech and Sukkut. Days 8-15 are days of ascensions—a going up to the Mountain to celebrate the festivals. These seven days preceed the 7 days of the festival and also follow thereafter. The patterns of 7 Days in Pessech—are your emergence. The 7 Days of Sukkut is your culmination into a renewed embodiment/sukkah. In between these days, are 7 weeks of covenant during which you affirm the first-fruit of Shevuoúwt/Shavuot/Pentecost. During the week of the covenant an abomination appears through the beast nature rising from the sea which halts the ordained offerings until your revelation breaks through in the kingdoms of Madi and Peres (DaniAL 9:27; 10:1-12; Ozra 9:4-5). The days following your fulfillment of seven are 16.17.18.19.20,21,22, unto the Last Great Day that comes as habitations of the heavens and the earth are summed into ONE Kingdom by the Authority of the Master Taú**Wah**—the summations of all sown in WAH (Eph 1:20). You are proclaimed as the begotten of Yæhh, as a king servants, according to the 5th Throne of Yæhh, whereby your Name is designated to be born of ALhhim. As you ascend through \Rings of ALhhim you appear according to the prophecy spoken of your Name on the Mountain.

On day 5 of your becoming/Illumination, you are brought forth out of the waters of HhaKaíyúwer/laver. Your fire coal commences to ascend as a flying seraph. You are a winged bird of the sky sent from the window of Núwach/Noah. You are given access to the total realm of shemayim/the heavens to roam and soar. Your heights are established to the faces of your depths as you rise out of the waters. You have capacity to soar by your 12 inner movements of soul—the nephesh/soul HhaYæhh which are according to the 12 Heads in Yæhh.

Through your explorations in shemayim—the fields of Names, you acquire perspectives of your becoming. Following your affirmations to reside with ALhhim, *you are sent into the waters of the great Neúwn Mind, to live amongst “the whales.”* In living amongst the fowl, you learn that the nests you build are for a season. What you need is provided in its season day by day. The learning period in the sky is a prerequisite to further evolutions whereby you do not forget the daily Bread to live by.

In the waters you orchestrate your subsequent developments in the womb. As long as you are in the waters, you are in continual stages of development unto “coming to day land.” The whales are called the HataN-Nynim hagedúwlyim—*great fish* to inhabit waters of ascensions—those of the Neúwn

Mind. In the waters you see your glories as in a mirror. *As you see your glories, you are transformed into the Image of the Anointing of your Name* (2 Corinthians 3:18). As you reside, “as fish of the sea,” you learn to belong in schools. The creations of the days of ALhhim are levels that you proceed unto your perfections. Within each of your transformations there are associated creatures of Life to the 12 characteristics in your Seed-Name. According to your classification/kind, you become a winged creature to bear your message according to your Numbers and Words. The ALhhim see the collective forming in your waters, and it is good day by day.

ALhhim blesses your gathering in the waters, saying: from all that you have gathered in the sky and in the waters, you are readied to form a habitation of the earth. With the fruit/embodiment of the waters your head forms to oversee your lands. You are ready to make full the waters of the West (sea) in Yúwsphah. Your messages are designated to dwell amongst the fowl in which you carry the Words of the heavens. Evening/understanding and morning/observation are your day of chamishi/five, whereby you receive a garmenting for your soul from the waters and the earth.

FROM THE WRITINGS OF SEPHÚWRMAOSHABARASHSHITH/GENESIS 3:

And the serpent/diviner/enchanting tongue ወጸጸጸ 1
illuminates YæHH with prudence/to draw out of the wells understanding, ጠገላት ጸጸጸ
from vessels of Chayit ascending to achieve heights ጸጸጸ ረገጸ
from the field of abundance, the Breast, ጸጸጸ
to affirm Understanding and Wisdom, appointed of YæHúwaH ALhhim. ጠጸጸ ጸጸጸ ጸጸጸ ጸጸጸ
And one says softly, whispering as a meditation through strands of the Woman: ጸጸጸ ረጸ ጸጸጸ ጸጸጸ
Do you discern with your nose the saying of ALhhim, ጠጸጸ ጸጸጸ ጸጸጸ ጸጸጸ
to re-think/ponder what you are able/limited to consume/partake ጸጸጸ ጸጸጸ ጸጸጸ
from every Tree of the Garden? ጸጸጸ ጸጸጸ ጸጸጸ

The serpent reveals the nature of the tongue—the member that speaks more subtle than another member, even more subtle than the eyes, that skillfully maneuvers the use/abuse of the entire body of parts/animations, capable to satisfy its cravings and appetites of flesh as well as spirit. The formative untrained state of the members and their tongue is called the beast that rises from the sea/the womb of Yúwsphah/Joseph. The subtlety of the serpent speaks to adjust the eyes/perceptions that lead one from the Collective State and the Associations of the Trees/Teachings in the Garden. Simply stated, the beast undermines the Words of ALhhim and their Works as it has yet to know its origins of Fire.

And term, serpent/diviner/enchanter ወጸጸ, is read frontwards and backwards as the Fire/Shayin/Breath/W which consumes/or upholds consolation/ጸጸ. The tongue is appointed to admonish the eyes of the Woman/the Body of Fire, to behold the Knowledge of Wisdom and Understanding; however, when it is left to its own reputation, not being governed by a sleeping Name, the tongue seeks to ensnare, making you believe something illusive, able to convince you of something not true. Appointed as an angel, the tongue declares the Illuminations of YæHH and transmits Numbers embodied in the Consciousness for their ascensions. As a Light bearer, the tongue creates by the Hhúwa-Gammal and OyinRayish ALhhim, and is called Oarum/ጠጸጸ—to bear the Lights transmitted through Numbers into waters. In parables, the serpent is written-up as a facilitator, who can negotiate explorations, encounter an audience, and provide a kiss of acceptance or betrayal. In the Body of Yahushúo, the tongue is the spokesperson/representative/witness as Judas Iscariot/Yahúdah of Yishshakkar—a servant to carry the Numbers evolving into Consciousness (Yahuchannan/John 6:70, 8:44).

Through counter-productive arrangement of words, Hæylel/ረርጌላ (Lucifer) speaks apart from the Source of your Illumination, apart from your manifestation by the Graces of the Collective. *Thoughts are driven by an outward nature yet to come into agreement with the covenants of the ALhhim.* The tongue speaks unto its own craftiness to obtain control over the body—to be more than the master—advocating acts of rebellion and betrayal against the orders of ALhhim, out-of-tune with the foundation which faithfully feeds it. As an untamed member, the tongue bites the hands that feed it, and enslaves all to follow its smoothness of words.

You become chained to the body of darkness through defaults in Zebúwlan to speak of miscalculations of your Numbers which have been generously given as appropriations through the Body of Chækúwmah and Bayinah. (As the Philistines who worshiped Beelzebub, of Ekron and Zebulon—Baal Master Zebulon). In speaking apart from *your collective wholeness*—to maintain solidarity of Daúwid/salvation/illumination for the soul of your Name—your members become separated from your foundations. The result is that the land of Zebúwlan—the dwelling serpent coiled within you—becomes dark awaiting the Light to dawn (Yúwspah/Lk 1:72-79; BayitMelakim/2 Kings 1:2).

THE TAIL SWEEPS A THIRD OF THE STARS OUT OF THE SKY

The idea of 1/3 being cast down and whipped by the tail of the dragon/Zebúwlan comes from the three sections of the body on your four sides of Light. Zebúwlan is the third part in the qedam/east which is the life end/tail/animation of Yahúdah. As the third portion of Yahúdah—Zebúwlan appears by the Numbers of Knowledge as your Numbers flow to appear from your Seed in the third day activations of Light (Chazun/Rev 12:4). The thought of being cast down is also conveyed as the breaking-off of your branches from your root stalk. When they appear wild, not of the harmonic/Shemini Sources of your Name, they are pruned lest they sap your strength unto unfruitfulness of Name. This theme is played out in the parables of Judas/Yahúdah being the devil from the beginning due to alterations of the Numbers. When you are envious of what another has or consider yourself to be more or less than the sum established in ALhhim you betray the impartiality of Shaou—the Understanding/Bayinah and Wisdom/Chækúwmah in YæHH. *Deception plays out in marketing schemes, religious motives, and relationships which entice your members to follow after perceptions amiss from what is gifted in your Name, to bear an illusion for you to profit more than others or to have personal advantages over others.* The soft spoken, charming voice of the tongue devises schemes of lies and pretensions. Hence, the restoration of YishARAL commences with a dawning age in Zebúwlan as projected through Words of Yeshoyahu/Isaiah whereby the Numbers in a Name restore one to their illumination Source of Shaou (Yeshoyahu 9:2, Metiyæhu 4:16). As the Light breaks though your members, there is a re-grafting of your branches of YishARAL to their Rings of ALhhim.

When you cannot follow the light, where do you go? **Names are stars** that wanders in orbital bodies reserved for them. The decision to go out of your safety zone is yours (Romans 11:1; Yúwsphah/Lk 15:12-13). However, ministering spirits/kerúwvim/cherubim, with Kuwáhnim/illuminators of the east, are at your side flashing their tongues/swords of understanding for your return (SMB/Genesis 3:24). You enter into darkness as your eyes are dimmed by illusions conceived. The dark matter of space embody teachings of Bayinah, as oil fields in the sky for Collective Illumination. From layers of Understanding the ALhhim reveal the teachings of night unto day. The opacity of the human body, as a glass through which one sees darkly, is reserved to you by Name. **Your Name, as a star, wander in their bodies until they come to**

their Senses—the Numbers of their Name appointed for the House of YæHúwaH.

When your SeedNAME is still sleeping it does not know to ascend, and thus you are given a position beneath the Mountain. However, when your Name awakens from sheol, you rise mightily and decisively by the Lights within you. The formularies in your Name, by which you are created—a unique offspring of Neúwn—emerges. Evening and morning you rise with Bayinah and Chækúwmah to spin yourself garments of Light. The clothing is fitted according to your elevations as you ascend upon your Staff of Numbers. *Is there any thing that holds back the moon from appearing? Can a force keep the sun from breaking through the darkness? Then what could restrain the Light of your Name from appearing in your generation?* You are foreknown; you are also predestined to become conformed to the image of the beloved Children of Neúwn in that this is the sum of your origins. Your firstborn Name of ALhhim are among many comrades. With them you are predestined to evolve into the glories of Yaoquv/Jacob in whom you are called; and being called, you are also justified; and being rightly aligned/justified you are positioned to be also glorified. What do you say in response, to affirm this indwelling consciousness of star-wonder? As the ALhhim are for you, who is against you? Note the 3 progressions: 1) Called, Named, Chosen, Selected to be planted, to appear as Seed selected for a harvest; 2) Justified, aligned, brought up as stalks tended by the Hand of the Sower; 3) Gloried, put on the Head of meShiæch, robed, adorned with the gold, silver, bronze, colours and precious stones in your SeedName.

As the younger son of the Father, you recall your origins whereby you return to the House from which your Numbers and Name originate, unto the Silver of Bayinah and the Gold of Chækúwmah (ZekarYahu/Zech 13:9; Yúwspah/Lk 15:20). The stars are levels of Knowledge as the fruit of your tree, appearing upon your brow. As stars matured they reveal the clusters of Light within them from which they have fallen untimely (Chazun/Rev 6:3). As a younger child, immaturity takes what you have been generously given and goes apart from your Father's House and your elder brother of Chækúwmah/Wisdom (Yúwspah/Lk 15:31). Fallen stars flow into the stream of Zebúwlan—the life-force-worm of Yahúdah. As worm-wood, the stars undermine the Teachings (Chazun/Rev 8:10-11). In relation to the bottomless pit, the reference is again to Zebúwlan located in the pelvic region of the Rings. Located at the birth canal, the dragon of Zebúwlan seeks to devour the Body of Light as a worm spoils the fruit; however, in that your SeedName is of shemayim, you are persevered, caught-up, elevated above deceptions and the death of the male children to main recollection of your origins (SMB/Gen 3:5; SYM/Ex 1:22; Metiyæhu 2:16). The words of the dragon, as the serpent in the garden, sows tares into the soul. As the Light of meShiæch rises, the false pseudo tares are burned by when the Light in Zebúwlan risen (Yeshoyahu/Is 9:1-2).

Thorns in the flesh mentioned by Shaul/Paul are the tares sown in the body. When your Name comes into the womb, it is asleep to formulate a body as Chaúwah/Eve—the ashayh/woman. While the Adim are sleeping, you are unaware of deception accepted in turning from the Words of ALhhim. Until the Seed of Your Name awakens from its sleep in the body, tares of the devil are sown in your members as your soil is unattended (Ephesians 5:14). Upon waking, the Name you are called from the shemayim/heavens brings Light into your dwellings of Zebúwlan/River of Numbers and Nephethli/your Heart. As your SEED-NAME, sown by the Fathers awakens, **you grow in the Name of Yahushúo**. At this time you discern the tares in the flesh, called thorns. In that your body is made by your SEED in the womb, provided to reveal and to cultivate your Name of Light, both the Good Seed and the tares remain until the day of the harvest—when you discern the crop or the fruit that appears. As your Head turns white, fully illuminated, you send forth messages/angels of your Name. By the Fire of your Ræuch/spirit, which cannot be

quenched from the Altar, you gather the tares and burn them whereby they are no longer in your holy ground in which you stand. When your Light was hidden in your bushel, the enemy sowed the tares. *With the Light-ON*, through awakenings, **you return as the land owner** to gather the fruit of your Name from your dwellings (Metiayæhu/Matt 13:33-46). You return to the Fathers with your bosoms filled with the increase seed of your Name whereby you are not empty-handed.

And maShayh says, mutters through strands/Strength/AL of YæHúwaH. 𐎶𐎶𐎶𐎶 𐎠𐎠 𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶 12

Looking/ beholding your illumination, speaks of ten strands of AL (ayli) ፲፫፭ ላላ ላላ ላላ ላላ ላላ
through which the Light ascends/lifts-up the sum of distinctive Words of the peoples, ላላ ላላ ላላ ላላ ላላ
and the sum of Your Light causes to rethink the means of knowing what is given: ፲፫፭ ላላ ላላ ላላ ላላ ላላ
the sum which affirms those you send with me consciously. ፲፫፭ ላላ ላላ ላላ ላላ ላላ

And the Light of ALhhim say, continue to address ᐱᑦᐱᑦ ᐱᑦᐱᑦ
the knowledge that you know in me—in the Name ᐱᑦᐱᑦ ᐱᑦᐱᑦ
and also, abundantly grace has been found ᐱᑦᐱᑦ ᐱᑦᐱᑦ
in my Eyes :ᐱᑦᐱᑦ

Through your deliberations to the Faces of YæHH, you behold your progressions through the 10/ᠺ of AL/ᠺ᠘᠘. The ten strands of AL lead to your destines into Ten States of Avrehhem, the Ten States of Yetschaq/Isaac, and Ten States of Yaoowwvi/Jacobi by the Hands of Yahushúo. The Shayin and Oyin in your stones appear with knowledge and grace in your Name.

Yahushúo suddenly appears, by Name, in the midst of the peoples—amongst YishARAL. The Anointing rises through your twelve and their nations/processes as you consecrate your dwellings—habitations to your Spirit engaged in services of YæHúwaH. **When what is outward turns inwards, then you see the assembled Faces of YæHH within you in the Name of Yahushúo.** You go out in search, portrayed as one going into the wilderness with fasting—yearning for your inner realities. Being submitted in your heart, you are led by Ruæchhhaqudash/the Spirit of the Holy to follow the Words of Light. You return, repent, turn from the tongue of the beast, and come anew into your dwelling states. In your Tent of Meeting you see Yahushúo at the opening of your tent to welcome you home (SYM/Exodus 33:11).

As firstborn of all creations, Yahushúo Bann Neúwn (Hausho Son of Nun) is the origin, author, and finisher of all that you are. As a suffering servant, the weight of your transgressions are carried upon the shoulders of ShayinOyin to lift you up from having gone astray. As sheep who are called, you hear the Voice of your Shepherd. In having ears to hear, you are brought near in the fold. Your origins of Yahushúo are ever within you—in the midst of your tent dwellings. You do not despise to trample upon the meShiæch/Anointing oil within you. Your ears turn from the herling and words of the beast that war against the lamb. In the final stages the parts of the beast are aligned with the lamb to overthrow the harlot who enslaves the Seed to false hopes (Chazun/Rev 17:16). Your Name is bound to the Rings of ALhhim from which you are born in the heavens—to meShiæch that abides in your tent as the hope of glory (Romans 1:1, Galatians 1:10, SMS/Acts 13:2; Colossians 1:27-28).

Yahushúo is the weight of your evidence—the glory, the substance, and manifestation of your Name. Your Name is the fruit weighted with the glory in your branches. Your appearance is the evidence of the Light within your veils. You either live in arrogance to crucify—put to shame the Light from which you have come by lies and disobedience, or you live in humility to lift-up your members on the pole of Semek—the Faces of the Fathers within you— upon which your members are hung daily. Your Name of origin carries you wherever you live, move and have being. Should you go to sheol or

ascend into shemayim/the heavens, meShiæch is there; should you be naked or draw out of your Seed your garments of Light, meShiæch is there; should you be in want or plenty, meShiæch is there. How can you BE except by the Light of the World ever present with you, the Light that is the same yesterday, today and forever? When your faces are turned to darkness due to lack of understanding, you lay upon the shoulders of Yahushúo the weight of your transgressions. When your faces are turned to the Lights of YæHH, you are lifted upon the Semek/Stave/Pole as the Anointed Ascendant who rises out of slavery unto masters in the Kingdom of ALhhim.

When you come to meShiäch, you are gifted with grace, called, to see the Eternal Flame within you—the Oil of the Anointing that burns from opening the BREAD—your SeedName of Life. Seeing the Light within you is through parting of your veils. Blessed are you as sheep of the pastures, who are invited to the holy sepulcher where the Light does not go out, ever residing to transform your faces. This is the changing of your face-cloth of meShiäch from your sacred tomb of embodiment, where no one has laid except your Name.

Through cultivating the branches of your Name, you stimulate the flow of oil. You encounter the meShiäch at the foot of Mount of Olives from where the oil flows upwards in your Tree (from the loins to the crown). Your Name leaps from the prison to the crown, as Yúwsphah/Joseph, climbing from one statement of faith to another as upon a ladder. The culmination of your studies leads to Illumination, *the flow of oil* from your foundations. MaShayh/Moses is not the end of the Law. Rather the culmination/ the attainment of all in the Túwrah is in Yahushúo from which Teachings of Grace and Truth flow into the Body of maShayh (Rom 10:4). You come to the Seat of MaShayh/Moses—the instructions of Túwrah to enter into the Mind of meShiäch/Messiah. Through discerning the Wisdom of maShayh you have Faith/assurance of ALhhim to commit/believe the Words of Faith with Understanding. Insights laid-up in your Mount of Zyithim/Olives are your first-hand connections to the internal unseen evidence of your appointed Name of ALhhim. In awakening your anointing oil, the Words of your Name flow through your Faces/Mouths. You give testimony that you are of the Anointing flow from your loins to your head. Look at a tree. The oil in the Seed that dies rises through sequential stages of illumination of Bayinah and Chækúwmah unto the Day the Oil flows freely at the Crown. You are the anointed branches of YishARAL whereby your mouths overflow with good things. **This process of coming to meshiäch—the anointing—is destined for all peoples— inclusive.** You come to the Seat of Olives by your Seed-Name dying. The death of your Seed causes the stored-up oil to flow into your stalks. This process is portrayed in a parable when your Seven Spirits, personified as Maryim of Magdalen are cleansed to be transformed into a sanctified Tower Body of Seven Rings. From your Seven Spirits the oil is poured upon your sacred seed. The alabaster jar of your Name contains the pure ointment to drip upon your feet. The head is lowered to wipe them—to spread them with the Illumination of hairs to their fulfillment (Yahuchannan/John 12:3). As the anointing rises in your stalks, your Name is distinguished of ALhhim at elevations of Mount Tsiunn/Zion where Words of maShayh fill your heart through Teachings flowing into your Twelve in Yahushúo (Yeshoyahu/Isaiah 2:1-5). Upon your elevations your processes/members/nations come for instructions of alignment and peace.

Yahushúo appears amongst you when the male infants of YishARAL are being slain/sacrificed by the hands/deeds of Metsryim (SYM/Ex 1:22, Metiyæhu 2:16). Though you ejaculate a thousand times or utter from your lips ten thousand seed-words, when the male principle/zekkar/𐤅𐤓𐤕 — to recall your ori-

gins is slain in your waters, you remain static in your habitations. By the hands of the midwives of YishARAL you transfer the Light of Seed-Words, as it is quickened, to empower the 12 into definitions/Metsryim, whereby your Seed is not killed nor engulfed in the flesh (SYM/Ex 1:15-19). The glory of meShiæch in your Name rises with remembrances (the males) of your origins and destiny—to save your soul coming into the world. The slaughters of the male lambs are as the sacrifices to create the worlds through which the prophets maShayh and Yahushúo appear (Chazun/Rev 13:8). All Names in the Book of Lives appear by sacrifices of Bayinah and Chækúwmah to accomplish ascensions.

The ascent of Yahushúo leads to disconcerting Omaleq/Amelek to enable you to fulfill your ordained routes of ascensions (SYM/Ex 17:8-14). When you read with open eyes the Words of maShayh/Moses, you come to know the deposits of Grace in your Name that rescues you from the mouth of the fowler. What is inscribed in the Túwrahh and the Chassidim are testimonies regarding Yahushúo. These are the Teachings of HhaLaúwi/the Levites prepared for all generations.

The Prophets appear with Words of the Father. As such, you are amongst the prophets to reveal the Light in your Name. In you are the appearances of the meekness of maShayh/Moses, as a lamb, and the prevailing strengths of the lion in Yahushúo through whom you belong eternally as the People, the Sheep of My Pastures.

Now to the Master who is able to keep you from stumbling, and to make you stand in the presence of unified glories, blameless. With great joy and understanding, these Words are set in your midst.

MINI GLOSSARY OF ANCIENT PALEO OOVRI/HEBREW TERMS IN THIS DOCUMENT.

ALhhim ጥገላገፍ, as assembly of 28 Names, their Rings/Circles/Orbits/Eyes which contain the Words of the Fathers, commonly rendered as Elohim, Gods/God.

Anni ገላ, translated as I, denoting the single mind/source/voice from which the seed and its works evolve; the AN ገላ are 1+14=15 to compose a Body of the 15 Fathers/Faces, the witness, what expands in ALphah/ፋ comes from sides of Neúwn/ግ; to bring about, cause; deep signs, to draw out understanding

Bayinah—Binah ጸገገ, Queen of the North, Illumination of the Left Side of YæHH, Understanding

Chækúwmah—Chokmah, Wisdom ጸገገገፍ, ጸገገገፍ, Queen of the South, Illumination of the Right Side of YæHH

laver—kaiywúwer ፋገገ, basin of water forms in your pelvic bowl through which you activate your hands and feet daily, to align your deeds and directions with the HhúwaGammal ጸገ ALhhim. The waters are renewed twice daily according to the oylah, whereby they are called Waters of Regeneration.

meShiæch—Messiah, the Anointing ጸገገገ, the Waters and Fire of Life—lit. the Name of Life ascending

Næviya ፋገገ, prophet, formed from the root word, bai ፋገገ, meaning to appear, to come, to disclose, unfold what is in the Seed Source of Neúwn.

Neúwn ʕʕʕ, the 14th Letter of ALhhim, the energy in the midst of all things, the Source from which ALhhim/elohim appear, the origins of Rings/Eyes as the Seed of a Name, the composite thoughts of the Fathers, the beginning and culmination of creations and their fulfillments in Yahushua Ben Nun.

oylah offering אֵלֹחַ, commonly translated as a burnt offering, the giving of all of you members in the Fire, the term, olyah, meaning to ascend, rise.

shemayim, heavens, Names plural, שמַיִם, designation of Light creates spaces of habitations.

Túwrahh, Torah אֲדָרָא, אֲדָרָא, the seven scrolls of the kuwahnim/priests, the instructions of Illumination

T 3XOY 13

T ንዞ ንጸፋኩኝ ፋኅ ንፋ

T ሦገሃገዐፉ

T 4Y 7Y O ΔY 3

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T 344Y

T: ፳፻፲፭ ዓ.ም. ጥቅምት ፳፱

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T ጎዞ ንጸፋኲኝ ንሂ

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T Yጎጎዐ ሃጸሂረሏ ፋሂረክ

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T ማዕጻ (ሃጃ)

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T ጃወኝ ረፋ ጃሃጃጊ ፋኝፋጊህ 17

T 3I3 49Δ3 X4 77

T X49Δ 4W4

Stone. Through establishing your Rings of ALhhim as one, you form a pillar whereby you are able to see through yourself. The Seed-Stone is your foundation upon which tree rises.

And YæHH gives generously ᐱᓕᐱᐅ 22

enabling you to pass over/make transitions, by my Hand of glory, ᑭᐃᓂᐅ ᐱᓂᐅᓂ
whereby you are seated/set/positioned ᐅᑭᐸᐁᐄᐅ
within the ridges/crevices of the Rock, ᐱᐅᓂᐱ ᐸᐱᓂᓂᓂ
and the Hand covers you with the Faces ascending ᐅᑭᐸᐅ ᑭᐅᐅ ᑭᐸᐅᐄᐅ
to evidence my Hand/appointments of generosity, operative to transcend/go beyond. :ᐱᓂᐅ ᐃᐅ

The glory handed to you from your origins purifies your eyes to see the place of the throne reserved for your Name to be seated in the government of YæHúwaH. The works of your Light cover you, and at the same time, shine before you, creating paths from you to come through the veils of your dwellings to the chair of your glory (Yahuchannan/Jn John 17:5).

And my hand/distinguishes contributions/interferences causes a heaping up, 𐤀𐤌𐤁𐤏𐤕𐤕 23
of the summations given to hold in your palm. 𐤏𐤕𐤕 𐤍𐤏
As a consequence you see/comprehend the continuing Presences that linger/ 𐤏𐤕𐤕𐤏𐤕 𐤍𐤏 𐤍𐤏𐤕𐤕𐤕
which follow after your observations of being faces to faces,
and my surfaces are not seen/no longer in the fore of your observations; 𐤕𐤕𐤕𐤕 𐤏𐤕 𐤏𐤕𐤕𐤕
you make a transference of observing the visible spectrums to connect to their inner realities.

What transpires in your life is often seen and understood after you have gone through an experience. During the processes you are yet to see with understanding what is transpiring. You come to see the fullness of tomorrow as you carry over the Light of today. What is occurring today prepares you to enter in the Light dawning in your faces through your subsequent oylut/ascensions. You are continually lead by the Faces of YæHH as they unfold within you. The Light of their Faces shines upon your feet and rises anew into your Faces (Yeshoyahu 60:1, BayitKayphah/2 Peter 1:19).

The “back side” of the Faces are continually with you (reference BHM MeshnehTúwrah/Deut 33:28). What transpires from the day you are born, as recordings of your observations, are ever present. The Faces uphold you and enlighten you to make continual ascensions. The Faces lead you to the back/inward side. To see the “back” is to reveal what is underneath, interior, supportive, the reverse of the front to understand the former, conclusion, origin and end results whereby maShayh understands the inner objectives of being sent. As the Light of the Faces are gathered, they roll into your view on the morrow. You comprehend, like comparing pictures in a photo book, the transitions that you have made a long the way.

The faces must come full circle to have full activations from both sides, from the front to the rear by which you gain understanding of what is seen. The transition of learning from the Faces to the Inner/Back side is learning from the Hand of Chækúwmah/Wisdom to the Hand of Bayinah/Understanding. This parable is played out in the marriages of Yaoquv who first abides with Liah and then to enter into the covering/tent of Rachel.

The progressions of drawing out your Lamb—maShayh/Moshe are determined. You first see faces

to faces as you observe the handiwork of ALhhim. You behold their patterns of Fire, the Words of their Fingers, and the forms of Light colours which surround you. From them you are taught as they contain blazing messages of Wisdom, though their Numbers and secrets are yet contained. Upon formulating your life unto what is understood by being faces to faces, you are prepared an enclosure, a covering, a tent, in which you enter. In the covering provided you enter into the secret places of ALhhim in which you are taught the inner constructs. The former level of communications goes deep into that what which is not seen on the surfaces/faces, but which are within your members.

Sephúwr Yetsiat Metsryim 34

YæHúwaH speaks through ALMaShayh/the strands of Moshe/Moses אַמֶּשֶׁיִּם לְכָא אֵיזְרָאֵל אֲמַרְתִּי 1

T ヲ C C 平 F

T ማንኛውም ጊዜ ጥሩ ነው

T ᄃᆞᆯW44Y

T X#C3 C0 ZXDXY

T ʷɛɹɹɹɹɹɹ xɹ

T Y 7 A 4 W 4

T 721W443 XH63 CO

T:X49W 4W4

T 4096 ነፃነት ጥያቄ 2

T 4999 XZCOY

T 727 43 64

T ማሠብ ሊቀ ጳጳስ

T:433 W44 CO

T W 74Y 3

T YMO 3C07 4C

T 442 C4 W24 37Y

T 433 C59

T Y O 4 7 6 4 4 9 3 Y Y 4 7 3 7 7

T:4Y33 433 CY3 C4

T 6677Y 4

T ማንነታዎን ማረጋገጥ ይገባል

T ማግኘታዊነት

T ጃWጃ ጃYWጊY

T 4999

T ፯፻፯ 43 ፫፻፻፶

T YX4 3Y3Z 3Y7 4W4Y

T YΔZΛ HΘZY

T: 779 94 XHC 77W

And YæHuwaH descends $\mathfrak{Y}\mathfrak{Y}\mathfrak{Z}\Delta\mathfrak{A}\mathfrak{Z}\mathfrak{Y}$ ⁵

in a cloud (of witnesses) ግግግ
and makes certain, to take a stand/provide strength with their people of Name ግግ ግግ ግግ ግግ
and calls/gives a reading in the Name of YæHuwaH. ፡ጸሐፊ ግግ ግግ ግግ

The descending Collective in shemayim/the heavens comes unto your readiness to receive the Words, whereby they are written and activated within your pairs of stones/organs of soul.

And YæHúwaH comes through the veils ጸሐፊ ግግ ግግ 6
elevating Their Faces ግግ ግግ ግግ
and reads (that which has been inscribed secretly in your parts) ግግ ግግ
YæHúwaH YæHúwaH ጸሐፊ ጸሐፊ
AL (through unified strands of being Faces to Faces) of compassions of the womb ግግ ግግ ግግ
with abundant graces of Neúwn ግግ ግግ
to be long/enduring faces/expressions/sustaining Breath ግግ ግግ ግግ
and great mercy with truths ፡ጸሐፊ ግግ ግግ ግግ

The idiomatic expressions of repeating a Name twice, when you are called, relates to uttering HhaSham twice as Light passes over, comes down from the heavens. Your Names/shemayim/Heavens come down to earth—to take up residence (Genesis 46:2). A Name is uttered twice transferring 1) Fire to 2) Water. This manner of affirming the Words of ALhhim are the way worlds are created. Your Name above enters into manifestations by carrying attributes of your origins in ALhhim whereby you secure purpose and destiny. The Faces of HhaSham are transferred through AL/ግግ, ALphah-Lammed—strands of Strength. Thus, the Name of strength—AL ግግ follows the utterance of HhaSham twice as strands of 31/ግግ are created by two sides/pairs of the Faces of YæHH.

The mercy/ግግ of YæHúwaH is everlasting, while judgments target what hinders mercy. In mercy is the supportive skeleton/ግግ of Names that uphold you within your midst. Within the skeletal assembly/bones of the Names are riddles/ግግ, hidden knowledge, the upheld secrets of Saúwd/Sod/ግግ.

T ግግ ግግ ግግ ግግ ግግ 7
T ግግ ግግ ግግ ግግ ግግ
T ግግ ግግ ግግ ግግ ግግ
T ግግ ግግ ግግ ግግ ግግ
T ግግ ግግ ግግ ግግ ግግ
T ግግ ግግ ግግ ግግ ግግ
T ግግ ግግ ግግ ግግ ግግ
T ግግ ግግ ግግ ግግ ግግ
T ግግ ግግ ግግ ግግ ግግ

T ግግ ግግ ግግ ግግ ግግ 8
T ግግ ግግ ግግ ግግ ግግ
T ግግ ግግ ግግ ግግ ግግ

Bowing or becoming prostrate comes Faces to Faces with the descent of a Master of the Collective assembly of YæHuwaH, whereby you are able to be one/achadd.

T ግግ ግግ ግግ 9

T ጓሃጸXWX ፋር ቺሃ 14

T ፋጸፋ ርፋር

T ጓሃጓሺ ቺሃ

T ሃግW ፋግቀ

T :ፋሃጓ ፋግቀ ርፋ

T Xጓፋፅ XፋሃX ጎጋ 15

T ሱፋፋጓ ፅWሃጺር

T ሃግIሃ

T ግጓጺጓርፋ ጓፋጸፋ

T ግጓጺጓርፋር ሃጸፅIሃ

T ሃር ፋፋቀሃ

T :ሃጸፅIግ Xርሃፋሃ

T ሃጺXጎፅግ Xጸቀርሃ 16

T ሃጺጎፅር

T ሃጺXጎፅ ሃግIሃ

T ጎጓጺጓርፋ ጓፋጸፋ

T ሃጺጎፅ Xፋ ሃግIጓሃ

T :ጎጓጺጓርፋ ጓፋጸፋ

T ጓሃቹግ ቺጓርፋ 17

T :ሃር ጓWOX ፋር

T Xሃሱግጓ ገጸ Xፋ 18

T ፋግWX

T ግጓጺጓ X0ፅW

T Xሃሱግ ርሃፋX

T ሃXጓሃሱ ፋWፋ

T ልOሃግር

T ፅጓፅፋጓ Wፈጸ

T ፅጓፅፋጓ Wፈጸፅ ቺሃ

T :ግጓጸሱግግ Xፋሱጺ

T ግጸፋ ፋፀጋ ርሃ 19

T ቺር

T ሃጎቀግ ርሃሃ

T ፋሃIX

T :ጓWሃ ፋሃW ፋፀጋ

T ፋሃግጸ ፋፀጋሃ 20

T ጓWፅ ጓፈጋX

T ጓፈጋX ፋር ግፋሃ

T: ୧୩୪ ୨୮୫୨

T 3W3 64 3Y3Z 434ZY 27

T ΨC 4XΨ

T 3C43 774943 X4

T 3C43 774943 77 60 77

T X449 9X4 4X4Y

T: 44WZ X4Y

And YæHH imparts to a Name ᑭᑦᑭᑦᑭᑦ 28
of people/collective Oyin Consciousness of YæHúwaH ᑭᑦᑭᑦᑭᑦ ᑭᑦ
forty day ᑭᑦᑭᑦᑭᑦ ᑭᑦᑭᑦᑭᑦᑭᑦ
with forty night; ᑭᑦᑭᑦᑭᑦ ᑭᑦᑭᑦᑭᑦᑭᑦ
bread is not consumed ᑭᑦᑭᑦ ᑭᑦ ᑭᑦᑭᑦ
and waters are not drank; ᑭᑦᑭᑦ ᑭᑦ ᑭᑦᑭᑦ
with inscriptions rising upon the tablets ᑭᑦᑭᑦᑭᑦ ᑭᑦ ᑭᑦᑭᑦᑭᑦ
the sum of the words of the Agreement ᑭᑦᑭᑦᑭᑦ ᑭᑦᑭᑦᑭᑦ ᑭᑦ
are ten sayings—a hand-full of Illumination :ᑭᑦᑭᑦᑭᑦᑭᑦ ᑭᑦᑭᑦᑭᑦ

During intervals of receiving the Ten Words of Reshun (Father of Fathers of Aharúwan), 5:5, aka the Ten Sayings of DAN, there is no eating/consuming nor drinking/understanding until the inscribed Words settle and rise within the tablets of stones of your inner parts. Through questions and inquiries into the inscriptions of Fire you formulate both the Lecham/bread/teachings of Wisdom/ལཱེ (12+8+13=33—a journey of instructions) of your Seed, and the drink of the Mäyim/waters/ལྷེལ (40+10+40=90)—transformation flowing with understanding.

Forty Day is a period of inquiries into the Faces and 12 Heads of YæHH, during which bread is forming through inquiries/forty. Forty night is the period when water, as understanding of Bayinah follows the bread of Chækúwmah of day. During your inquiries into the two sides of the tablets/writings of Light, you fast from presumption lest you accept prematurely what later appears with understanding, to be clear as water. Until you come to the Mountain with your stones and approach the Faces, you are not able to eat the Bread nor receive the Drink thereof that comes down to you freely. Hence, your humble Spirit of maShayh/Moses is in a fasting stage, hungry for the Bread and Drink of the Fathers (CHP/Numbers 12:3). MaShayh/Moshe is the humble spirit in all people which awakens to their identity of the Mountain. Through awakening and emerging you are brought to the Mountain from which you are born of ALhhim/Elohim to partake of their Bread and Water. Your spirit feeds upon the Words of Spirit, which are drawn out of the Mæyim/40+Mæyim/40 from which comes the Sayings/Paúwah/80 (Deuteronomy 5:4). Your studies are of the Words within your waters/embodiement. The Words are the Bread and the Water which supply and satisfy your inquiring Spirit, which leads you to further inspections with understanding—the Bread of ALhhim and the Water. By feeding upon Words of Spirit, you then impart to your members of soul the Substance of Aharúwan/Aaron (Yeshoyahu/Isaiah 55:1-2) who interprets all messages on your behalf (SYM/Exodus 7:1).

Study time is like a fast as well as a feast. Forty Day is a period of inquiries into Illuminations at

the Mountain. In the evening you are whitened with understanding following eating bread (TK/Lev 15:16). The Word rises upon your tongue from a contrite of heart. You fast from follies in quest for Wisdom that is formed with understanding to be clear as water.

As ma-Shayh (Moshe/Moses) in you—your lamb/meek nature of Spirit rises into elevations of Illumination. Aharúwan/Aaron, your Brother who opens the Words to you, beholds you as being awakened and distinguished among the nations. With Aharúwan/Aaron are Twelve Heads in YæHH whose Lights break out from your Seed. These Names of 12 stand with you in the Day you are created in the Fires in shemayim/the heavens. These Twelve Names of Aharúwan actively assist you to achieve Enlightenment upon your entering into Metsryim/the humility of schooling to house/embody the definitions of Light (CHP/Numbers 1:5-16. SYM/Ex 34:31).

While one may consider the Prophet maShayh to be a breatharian, such a state of fasting does not preclude the development of Bread and Water that comes through inquiries, drawn out as sequential releases in your SeedName. Through breaking down/analyzing the Words and beholding them inscribed in circles, your Spirit is able to eat them.

T ገጃገሂ 29
T ጸሠግ ጸፈፈፅ
T ገሃገጽ ፋጸግ
T ጸፈፈፅ ጸፈፈፅ ገሃገሂ
T ጸሠግ ፈገገ
T ሃጸፈፈፅ
T ፋጸግ ግግ
T ፀፈገ ፋገ ጸሠግ
T ሃገገገ ፋሃፀ ግፋፀ ገሂ
T :ሃጸፋ ሃፋፋፈፅ

The Lights in your Name shine through your layers as you align your parts of Chækúwmah/ Wisdom, pairs one to another (Ecclesiastes 8:1, Ayuv/Job 11:17, 22:28. 41:18-23). Through inquiries into elevations of YæHH—the 15 Names upon the peaks of the Mountain—their Faces in the Hills activate their Faces within you. The Assembly of the Faces of YæHH is the source of Light/Life. As Faces of the Fathers are activated within you, they shine through you. This is the fulfillment of the ordained b’RaCHut/blessings of the breath/RuæCH of Aharúwan/Aaron (ChameshHhaPekudim/ Bemidbar/aka Numbers 6:22-27/Tehillah 80:3-19). The “Light of Aharúwan/Aaron” is drawn out as sun/Wisdom and moon/Understanding and stars/Knowledge appear through inquires—day four (SMB/Gen 1:15). The plural sense of four/ጐጐፋፋ is forty/ግጐፋፋፋ obtained through seeking to enter into the Faces of the Light through which all things in you are made (SMB/Gen 1:3). Being made of the Light, their Illuminations are within your parts. Through studies of the Lights, the Lights shine out of your darkness/veils/coverings—the skins of your tabernacle.

Those seeing or witnessing your radiance are Names within your bones who are the Heads of your Twelve membered assembly (SYM/Ex 34:31). They see from within that you have risen as a Master Teacher. To clarify, those seeing the radiance of your Name are Aharúwan/Aaron of the Faces and the Heads in them—the Source of Light for you and your offspring. Being now illuminated from those who

begot you, your Name stands in their midst to teach your twelve that you have begotten (SYM/Ex 34:34).

T 3W3 X4 C44W7 7Y9 CYY Y4A4 447Y 30

T Y፯፯ 4Y0 ሃ4ቀ እሃእሂ

T Y4477Y

T:Y7C4 XW77

T ጃወኝ ማገሪያ ፋብሪካ 31

T YZC4 Y9WZY

T 3Δ09 ማገፋወጥ ርሃሃ ሃፋፋ

T: ᄃᆞᆫᆯᆺ ᄃᆞᆫᆯᆺ ᄃᆞᆫᆯᆺ

T ሃሂ ገላጻፋሂ 32

T 64WZ ZY9 CY YW7Y

T ማህተፋሂ

T YX4 3Y3Z 49Δ 4W4 6Y X4

T: ᠢᠯᠢᠰᠤ 4ᠭᠠᠳ

T ጃወኝ ርሃጊሃ 33

T ୩୪ ୫୭୮

T: 3YF7 Y3Y7 60 YXZY

T 3W3 499Y 34

T 3Y3Z 7Y7C

T YX4 49ΔC

T 3Y 73 X4 47 77

T YX41 ΔO

T 413Y

T 49ΔΥ

T 644W7 779 64

T: 3Y1Z 4W4 X4

T 644W7 729 Y44Y 35

T 3W^m 7y7 x4

T 3W3 27 4Y0 140 2Y

T 3YF73 X4 3W7 97W3Y

T Y 7 7 6 0

T Y49 ΔO

T:YX4 49ΔC

T ጸሐፊ ርዕሰ ምክር ቤቱ ነው።

T XΔO CY X4

T 64WZ ZY9

T ማገረፋ ፋማረኒሃ

T 749Δ3 3C4

T 3Y3Z 3YH 4W4

T: 7X4 XWOC

T ㄣㄣ XWW 2

T 3Y4C^m 3W0X

T ፳፻፲፱ ዓ.ም. ጥቅምት ፳፻፲፱ ዓ.ም.

T W Δ ϕ ~ Y C ~ Z ~ Z

T 3Y3ZC 7YX9W X9W

T ጸሃፊ(ኝ) ሃላፊ ወይም ሆኖ

T :XᄡYᄢ

T W4 Y409X 4C ³

T ጥሃፈጸጋወጥ ርሃጋ

T:X9W3 7Y79

T 3W3 4342Y 4

T XΔO CΥ C4

T 64WZ 7Y9

T 4^m4C

T 49ΔΕ ΕΙ

T 3Y3Z 3YH 4W4

T:4^m4C

T ጥሃጽፋጥ ሃይቀ 5

T 3Y3ZC 3M4X

T YAC 97ΔY CY

T 34797

T 3Y37 X³Y4X X4

T :XW#Y Y 7#Y Y 9#I

T 77744Y XLYXY 6

T 7W XOZYXY

T : ལྷོ་ཕྱོད་ རྒྱུ

T 37344 37344 X40Y 7

T 7LWEX X40Y

T: ፳፯፻፳፱ ዓ.ም

T 4Y4^ᄒᄒ ᄒᄒWY 8

T ႁᆞᆯᆫᆷ

T 34W73 Y7WC

T : $\omega \neq \omega \neq \omega$ X4 \oplus 4 \subset Y

T ʷɛw ɛɣɣɣ 9

T ᄃᄃᄃᄃ ᄃᄃᄃᄃ

T: 9WELCY ΔΥ74C

T ግሃዕ ዓር ግሃዕ ርሃሃ 10

T YWOZY Y49Z

T: 3Y3Z 3YH 4W4 CY X4

T ሃሃወኃጃ ጸፋ 11

T YC34 X4

T Y 3 F Y 7 X 4 Y

T Y Z 4 4 X 4

T Y Z W 4 P X 4 Y

T YH749 X4

T Y 7 Δ 3 0 X 4

T:Y7Δ4 X4Y

T 9443 X4 12

T Y Z Δ θ X 4 Y

T X47Y3 X4

T :ツヰヅヲ XY47 X4Y

T 7H CW 3 X 4 13

T Y 7 Δ 9 X 4 Y

T Y Z C Y C Y X 4 Y

T:ツエフエ ヲ目C X4Y

T 4Y4^{ᄒᆞᆫ} X4Y^{ᄒᆞᆫ} X4Y 14

T 37CY X4Y

T 37X4Y X4Y

T : 4Y4^m3 Y^mW X4Y

T X4⊕P3 M4I7 X4Y 15

T Y 7 4 9 X 4 Y

T 3月W 7月 Y 7月W X 4Y

T ツヅヅヅ X4⊕⊕ X4Y

T H X F 3 Y F 3 X 4 Y

T: ヲヰ W ヲヰ ヲヰ ヲヰ X フ

T 303 H4I 16

T YC 4W4 XW#Y3 49Y~ X4Y

T Y Z Δ θ X 4

T Y Z C Y C Y X 4 Y

T:Y Y X4Y 4ZY3 X4

T 4ኩዞ፤ ንዐርቀ ጸፋ 17

T Y₇Δ^mO X₄

T 37544 X4Y

T ᄒᆞᆫ X4Y

T:414 40W

T ሃሃወኝን ጸገጸች 18

T 4143 XΔXZ X4Y

T :^{၁၂}၃၄၅၆၇၈ ၈၄၅

T Δ4WΞ ζΔ79 X4 19

T W Δ ϕ ϑ X 4 W C

T W Δ Φ ∃ ↯ Δ ↯ ∅ X 4

T ሃጓሂጓ ሃፋፋሪ

T Y፯፯፯ ፯፯፯፯ X፯፯፯

T : $\gamma \exists \psi \mathcal{C}$

T ሃፋኢያህ 20

T 64W7 779 XAO CY

T : 3W³ 7y7C³

T Y497Y 21

TWZ4CY

T Y9C Y4W9 4W4

T 4Y Y

T YX4 YH4 394 4W4

T Y47293

T 3Y3Z X4Y4X X4

T XY4C3C

Τ ΔΟΥΨΥ ΕΞ4

T YXΔ90 CYCY

T:WΔΦΞ ΖΔΓΔCΥ

T ማገደሃፋ፣ ሃፋገሃ 22

T ʷɛwɛ ɔ

T 9C 97ΔY CY

T Y4793

T ʘIʘY ʘʘ

T Iግሃሃሃ ጸዓፀሃ
T ልፎ፤ ገረሃ ረሃ
T ሠገላ ረሃሃ
T ጋገጃ ፋሠፋ
T :ፃሃፃገረ ልፎ፤ ጸጋሃጸ

T Wፋረ ርሃሃ 23
T ሃጸፋ ፋቱግን 4Wፋ
T ሃግገፋፋሃ ጸረሃጸ
T ጌንW ጸOረሃጸሃ
T ሃፋIOሃ WWሃ
T ሃፋግፈፋግ ሃፋፋ ጸፋOሃ
T ሃፋWፈጸ ጸፋOሃ
T:ሃፋፋፋፋ

T ማገልግ ርሃ 24
T XWጸገሃ ገቼሃ Xግሃ4X
T ጓሃጓገ Xግሃ4X Xፋ ሃፋገጓጓ
T ሃXፋ ፋቲግግ 4Wፋ ርሃሃ
T ማገፀW ገቲዐ
T Xሃፋርግ ርሃር
T ጓፈፃዐጓ
T :ሃፋገጓጓ

[illegible]

T ማገደኛ ርሃ 26
T ጸገጽ ሃረጽ ሃረጽ ሃረጽ
T ጸገጽ ሃረጽ
T ማገደኛ ጸገጽ ሃረጽ

T ሃፋጊያን ግፋወንጓሃ 27
T ግንጓጓጓ ጊንጋፋ ጸፋ
T ግጊፋፋፋ ጊንጋፋ ጸፋሃ
T :ግወፋፋ ልሃፋፋ

T ພຸງຄຳ ຂຸ້ນ 28
T ພຸງຄຳ ຂຸ້ນ

T 4Y4W
T 3H4W3 YW4CY
T :W4W4X4⊕4CY

T 3W4Y W74 CY 29
T 7X4 79C 9AY 4W4
T 4793C
T 3Y4C7Y3 CYC
T XYWOC 3Y37 3Y7 4W4
T 3W7 479
T 44W7 799 Y4793
T :3Y37C 39AY

T 3Wግ ላላገላ 30
T ርፋፋግ ገንጽ ርፋ
T ሃፋፋ
T ግግግ ገንጽ ሃፋፋ
T ገገገ ገንጽ ርፋፋፋ
T ላፋፋ ገንጽ
T :ፋፋፋ ፋፋፋ

T YX4 4Cግኒሃ 31
T ግኒጋር4 ዘሃ4
T ግኒሃዘ9
T XOΔ9ሃ ግኒሃX9
T :ግኒ4Cግ ርሃ9ሃ

T X9W8M9 9W8LCY 32
T XWOC
T 7F8Y9Y 99I9
T:XW8Y9Y

T ጎፋ XW4ዳሃ 33
T X4ርጫ
T ኰ XW4ዳሃ
T XYWO6
T:XፋWMፍ Xተፋርጫ ርሃ

T X4Y3CY 34
T Y9C9 YX9
T 947C34Y 4Y3
T 9979794 99
T :94 3999C

T ጠጽፋ ፋሪግ 35
 T ፅር ጸግሃዩ
 T ጸሃወሪ
 T ጸሃፋሪግ ሪሃ
 T ወፋዩ
 T ፅወዩ
 T ግዋፋሃ
 T ንግገፋፋሃ ጸሪሃጸፅ
 T ቅወፃ ጸሪሃጸፅ
 T ወወፅሃ
 T ገፋፋሃ
 T ጸሃፋሪግ ሪሃ ቅወ
 T :ጸፅወዩግ ቅወዩ

Sephúwr Yetsiat Metsryim 36

T ፅፋፋሪፋሃ ሪፋሪፅፅ ጸወሃ 1
 T ፅር ግሃዩ ወቅፋ ሪሃ
 T ጸሃፋፋ ንጸፅ ፋወፋ
 T ጸሃፅጸፅ ጸግሃዩ
 T ጸግፅፅ
 T ጸወሪ ጸወሪ
 T ጸሃፋሪግ ሪሃ ጸፋ
 T ወፋፅ ጸፋፅ
 T :ጸሃፋፋ ጸሃዩ ፋወፋ ሪሃ

T ጸወግ ፋፋፋሃ 2
 T ሪፋሪፅፅ ሪፋ
 T ፅፋፋሪፋሃ ሪፋሃ
 T ፅር ግሃዩ ወቅፋ ሪሃ ሪፋሃ
 T ጸሃፋፋ ንጸፅ ፋወፋ
 T ሃፅፅ ጸግሃዩ
 T ሃፅ ሃፋወግ ፋወፋ ሪሃ
 T ጸፋፋፋ
 T ጸሃፋሪግ ሪፋ
 T :ጸፋ ጸወሪ

T ሃወፋሃ 3
 T ጸወግ ቅገሪግ
 T ጸግሃፋፅ ሪሃ ጸፋ

T 44W7 729 Y4793 4W4
T X4477
T W493 X490
T 3X4 XW00
T 4Y0 Y444 Y4793 73Y
T:4999 4999 394Y

T ሃፋፋሂ 4
T ማግኘት ዘላ ርሃ
T ማግኘት ዘላ
T ወለዋጃ ሃፋፋሂ ርሃ ሃፋፋሂ
T ሃፋፋሂ ማግኘት ዘላ ሃፋፋሂ
T: ማግኘት ዘላ ሃፋፋሂ ሃፋፋሂ

T 3W7 C4 Y77477 5
T 47777
T 47777 703 77777
T 34703 777
T 37777
T 3777 377 477
T:377 X707

T ጃወኝ ሃብቱ 6
T ጃወኝ ሃብቱ ሃብቱ ሃብቱ
T ሃብቱ ሃብቱ
T ሃብቱ ሃብቱ ሃብቱ
T ሃብቱ ሃብቱ ሃብቱ
T ሃብቱ ሃብቱ ሃብቱ
T ሃብቱ ሃብቱ ሃብቱ

T 3Y4C3Y 7
T 3Y4C 3Y4C
T 3Y4C3Y 3Y4C
T 3Y4C 3Y4C
T:4Y3Y

T YWOፋሃ 8
T ልር ማሃፄ ርሃ
T ጳሃፋርጌጃ ፋWOፉ
T ንሃሃሃጌጃ ጸፋ
T ጸOፋፋፋ ፋWO
T ፋIWጌ WW
T ንጌጌፋፋሃ ጸርሃሃ
T ፋጌW ጸOርሃሃ

TWOZY 14

T ʘᄇᄇᄇ ᄇᄇᄇᄇ

T ႏႃႃႃႃ ႃႃ ႃႃႃႃ

T XO747 34WO 7XWO

T: 7X4 3WO

T XH43 307473 Y44 15

T 3749 7767CW

T XY^m4 0944Y

T XH43 307473 9H4

T X#4 3Δ^m)

T :XO141 34WO 1XWOC

T 4947Y 16

T XO7473 W77H X4

T Δ9C

T XO7473 WW X4Y

$$T : \Delta \mathcal{A} \mathcal{C}$$

T WOZY 17

T ʷɛwʷɛ xɬɬ

T 307473 X7W 60

T X49H79 3Y1Z4E3

T X4CC ʷɛWʷɛY

TWO

T 307473 X7W 60

T :XZYWZ X49H3

TWOZY 18

T ማንኛውም ጊዜ ሊጻፍ ይችላል

T 644 X4 49HC

T: ΔΗΛ ΧΕΛΕΛ

T 3357 WOZY 19

T C34C

T 374 X40

T ႏႃႆႏႃႆႏႃႆ

T 72W4X X40 3FY7Y

T: $\exists (O^m)(C^m)$

TWOZY 20

T ʷɛw 4pɛ xɛ

T ጎሃወጃር

T ʘᄇᄇᄇ ᄇᄇᄇ

T : ལྟེན་དང་མཉམ་

T X³4 4WO 21

TW4P3 Y44

T ጻጸፋ፤ ጊዜዛህ ጻጸፋህ

T: ΔΗ43 W4Φ3 9Η4

T XΔZ Z XW 22

T ΔH43 W4ΦC

TX9(W3)

T X 月 4 6 4 X 月 4

T ƎWO ʘʘ

T: ጎሃወኝን ጌወፋቅ ርሃር

TWOZY 23

T ማረጋገጫ ላይ

T ጎሃWጃC

T ጥገላገል ጥገላገል

T : 3777X 977 X47C

T ॐॐॐॐॐ 24

T 7 丰 Y ㄣ Δ 4

TWO

T ማንወጥ፤ ማንወጥ ጸደቀ

T ማንኛውም ጊዜ

T ΔH43 W4Φ3 XHx

T Y Z X Δ Z Z X W C

T ማንኛውም የሕግ

T ΔH43 W4Φ3 XHx

T:YFXΔF FXWC

T X፯፻W፭ ፻፶W፯፭ ሀርቲርሃ 25

T 9476 X476

T : ንግዲ ወጥ ንግዲ ወጥ ንግዲ

T 73Y 73YΔ4 73YΔ4Y 26

T ማንኛውም ጊዜ

T ΔΗΛΕΞΕΝ ΤΩΝ ΕΚΛΕΚΤΩΝ

T ማንኛውም የሕግ

T: ΔΗΛΩ W4ΦΔ ΧΗΧ

T ႏႃႃႃႃ ႃႃႃႃႃ 27

T ヲツヾ

T: ፳፯፻፳፱ ዓ.ም. ጳጳሳዊ ጳጳሳዊ

T ማገደላቸው ይቻላል 28

TWO

T ሃሃወኝ፤ ጳውሎስ

T : ལཱ་ཤུལ་ལྟ་བུ་

T ႏႏ႔YX Yႃ႔Y 29

$$T \ni \oplus^m C^m$$

T ጥገጥጥ ሃገጃገ ሃፈጃገ

TYW44 C4

T XH43 XO9⊕3 C4

T ጥፋትነት ጥፋት ነው

T :XO₂ + 4H⁺ → 2H₂O + 2H₂

T YZAY 30

T ማገደላቸው ይቻላል

T 75Y 737YΔ4Y

T ማንኛውም ሃገር

T ማንኛውም ጊዜ

T ማንኛውም ጊዜ

T: ΔΗΛΕΥΩ 400 ΧΗΧ

T 7449 WOZY 31

T ማንበብ ይቻላል

T 3W7月

T 7W 4P C

T :Xᄇ4ᄃ ᄃᄃWᄃᄃᄃ ᄃᄃᄃ

T ማዘጋጃና ጥገና 32

T 7W 4P C

T XᄇᄂWᄃ ᄂᄃWᄃᄃᄃ ᄃᄃᄃ

T ጥቅምቲ ፳፭ ፳፻፲፭

T ሃሃወኝን ጌወፋቀር

T: 377 777 4477

TWOZY 33

T Y Y 7 X 3 H 7 4 9 3 X 4

T H49C

T ጥጊW4ቀ፭ ሃሃጸ፩

T: ፳፻፱ ርፋ ፳፻፱ ሃግ

T ພູມວຸດທະ ຂໍຢູ 34

T 93I 371

T 7X09⊕ X4Y

T ልጅ ልጅ
T ልጅ ልጅ ልጅ
T ልጅ ልጅ ልጅ ልጅ
T ልጅ ልጅ

T WO፲Y 35
T Xሃ፲፭ X፭
T ጎጃገ፲፭ XርሃX
T ጌጋW XOርሃX
T ፋIWግ WWY
T ሃW፱ ጌWOግ
T ጸX፭ ጌWO
T ግጌ፲፭

T ገረ ወገን 36
T ማብቃት ገረሃኝ ወገን
T ገረሃኝ ማብቃት
T ገረሃኝ ማብቃት
T ማብቃት ገረሃኝ
T ገረሃኝ ማብቃት

T ሕዝብ ወገን 37
T ርዕሰ ጸሐፊ
T ንግሥት ሀይለማርያም
T ባለሙያ ጽሑፍ
T ለወገን ወገን
T ሕዝብ ወገን

[illegible]

