



BETHASHEM  
MIDRASH  
SODOM

W4Δ3

## Sepher Maoshaḥ Be'Rashshith (Bereshith—Genesis) 19

An examination of Allotments—The House of Lut/lot

Names in the Miqra narratives are ACTions of the paired Verbal Constructs upon which the lines are threaded.

These lines are related to Lut/Lot—what is allotted to a Name.

A pair of messengers appear מַלְאָכָיִם אֵלֶיךָ בָּעֶרְבַּיִם 1  
coming towards Súwdim/Sodom/Counsel אֶלְמֶדֶן  
in an evening בָּעֶרְבַּיִם  
and Lut/Lot—the concealment is abiding אֲבִיר אֶתְיָצֵק  
in gate, a calculation of the garden of mysteries of Súwdim. מֶדֶן אֶתְיָצֵק  
And which Lut sees אֶתְיָצֵק אֶתְיָצֵק  
and stands to approach them, מֶדֶן אֶתְיָצֵק מֶדֶן אֶתְיָצֵק  
and they bow their faces מֶדֶן אֶתְיָצֵק יָפֶתְחֹהְלֹהּ  
towards the State of Residence :אֶתְיָצֵק

The encounter of the anayshim— *messengers of benevolence*— come two by two bearing messages regarding what every man is allotted, as concealed in their State of habitation. As paired messengers, they bear Words of Wisdom and Understanding, and as prototypes of the sun and moon, they curtsy to the inhabitants as Illuminaries, which lowers in the sky towards the earth to reside in honour with Lut—those who are wrapped in a garment which conceals their allocations of Name.

And he says אֶתְיָצֵק 2  
behold, the supplication of my masters of the land/ADANi אֶתְיָצֵק אֶתְיָצֵק  
up-turn the supplication (bring to the fore was is concealed in the gate) אֶתְיָצֵק  
according to the Strand of ALBæyit [The Faces of Yehu whom carry the allotments] אֶתְיָצֵק  
so we, are your servants, for your passing through [to remain in the night] אֶתְיָצֵק  
to wash—activate your feet אֶתְיָצֵק אֶתְיָצֵק  
in order to rise-up אֶתְיָצֵק  
and proceed in your Derek/Path. אֶתְיָצֵק אֶתְיָצֵק  
And they utter, אֶתְיָצֵק  
no, (not in the Gate) אֶתְיָצֵק

for we remain in the opening/expansion in the Square [of the double Lammed] :אֶתְיָצֵק

While Lut is making the evening oylah/ascension in **ALBæyit**, called the House of AL, wherein the appearing Faces assemble to Yaoquv (SMB/Gen 28:19), he sees two messengers coming through the Gate of Ascension, wherein *Allotments of Name* are activated as they are employed with movements of moon and sun and stars. When you make an oylah from one of your lambs/kevashim—where the Fire of your Name has taken residence, *as* in your eyes, glands, or in your stomach—your allotments of faculties, you see through the eye gate of that flock associations and messages coming through the veils in your Ascensions. Those appearing, as the two messengers, attend to your well-being as you are in supplications/prayers/meditations. The **gates of ascension** are in the thoracic pathway column where the allotments and their offerings—free allocations are given, registered and carried.

Lut, whose Name holds the wrapped allotments, that are transferred to a Name lives in Suwdim—a Garden of Counsel. Upon being sent forth with ABrehhem—for the expansion of Seed, Lut abides in the Garden of Suwdim—the Collective abode of all Faces of Yehu. The Súwdim is the Garden where SEED of CROWNS are planted and tended unto leafings in Oomarrah/Gomorah unto their days of harvest. As illustrated in the narratives of ABrehhem, when sent to the earth, the package of Lut is given

in his camp. What is in a Name is carried as luggage—wrapped parcels of information. This is like a game, wherein you find clues that provide information for your next jaunt.



AL BAYIT AL ㄥㄨㄚㄨㄥㄨㄥ PRINCIPAL FACES TO OPEN AND EXTEND SEED



AL Bayit AL ㄥㄨㄚㄨㄥㄨㄥ is Father of Houses in which Names come to dwell as they master the world—by being the Light in all processes/nations. The Faces of ALBæyit incorporate FacesofYehu in the Manifest which are evident bodily in Esau/Adumi who appears at the side/twin of Yaoquv/Jacob. Father of Appointments. Father of Dwellings. Father of Shavbeth, ALBæyital brings days of rest, every seven days, in the four sides of a month. The Faces of ALBæyital appear on the 14th day in a month, as the gathering of the Emanations in Yehu. On the 14th day, all of the Radiance in Wisdom has been given from the dark side of Understanding to reveal Their occupation in Man. The dress of Wisdom rest upon your shoulders as the crescent mantle. What is given is slated to return with joy unto full moon ALBæyit on the 29th day. The paired messengers appearing unto Lut in Súwdim/Sodom come to affirm the reason of your coming—to quicken what is readied to break forth in the Garden of YæHUwah, and to affirm your full return to the Faces, known as *The GuALeh Shelúwmeh (full redemption with glory risen)*. What has been allotted and given in the manifestation of Light will be gathered unto a complete redemption of Names through ascensions in Wisdom unto Understanding—from gold to silver. From sitting upon a dunghill, you are appointed to dwell in the midst as crystals of the Crowns of the Nobels.

ALBayital answers the knocking by opening doors. As gates of the Faces open, you are called by Name to enter the mishkan/tabernacle and be guided, hand by hand, to ascend within your dwellings of Light through the corridors and gates. As we depart from former expressions/faces, paths are opened for us to behold the glory of AL in each dwelling of the Faces. In making the journey, the gates from one pasture to another are administered by the Hand of ALBayital, the Aúwv/Father of the sheep-folds. Through each thrust of the Life Force in Seed, Names enter into levels of the BayitHhaSham. In the day that one comes home to their Aúwv/Father, their ear is pierced through whereby they remain, fastened by Understanding, in the House of their Aúwv forever [SYM/Ex 21:6]. As your ear is nailed, you are seen as the one pierced, and the eyes of all within you are toward your Name as the firstborn of their house [Zekkaryahu/Zech 12:10]. In that day shall be the mourning for the union of your Aúvim/Fathers, from every family within you, as you behold the glory in which you originate [Yahuchannan 11:4, 31-35]. From that day, the Spirits of your Aúvim rests upon you, and your ear shall be full of joy as fastened to the Voice of your Fathers. As your ear is pierced through, the Voice of your Aúvim guides you whereby you remain in the House/Body to which you are unified as in the beginning of your days.

The Name of the Aúwv/Father **ALBayital** contains the Name of AL at the head of the Name and AL at the tail of the Name. AL at the fore indicates the side of Wisdom that opens Seed to enter a MANifest. As the frequencies of AL are stirred in the waters, the Body of their Faces assemble. The Aúvim/Fathers that form a House/Bayit move their Rods in the waters to bear their joy. As Seed opens the House/Body is built like a plant that opens and rises from its seed foundation. Through forming the Houses of a SeedName all things in the Seed are fully extended whereby the harvest of AL appears at the end when all given is gathered to the Emanations of Understanding.

ALBayital is the Father of lives through whom appointments of Names are set. The agreement with all 15 Faces of Yehu is sealed in Names upon the 15th day by the SealingWaxOil of Wisdom, as a

signet stamping in the allocations by Name. According to ALBayitAL, the works of a Name are appointed on the 14th day unto the evening unto the 15th day, when Names are appointed to rise in their states/places of residence. The foundation of this agreement is the basis for the Pessech and the emergence of all YishARAL to appear with their mantels of glory. Between the 14th and the 15th days of a moon, there is a focus shift. The point of transfer is from the visible to the invisible when all measures of gold have been given to rebound with understanding. The deposit of gold, as Wisdom, will reveal its underlying glimmer of silver to rise out of the darkness. According to the accumulations of Wisdom, Understanding, and Knowledge Names are appointed unto their States of Service and Becomings. The keeping of Names in ALBayitAL are unto the 29th day of a house. Being first confirmed on the 15th Day of Wisdom, the Emanations of Yehu agree to abide in a Name by which your mantel is provided as the dress of your days. As the mission is accepted in covenant, it is forever housed in your Name. The mantel of your Name is unfolded in the waters of Bayinah. The Body of Names is the habitat of the Faces in Man as OmænuwAL—*With us are Strands/frequencies of AL*. The Faces rise in Man unto their fullness as in the full moon on the 29th day. ***As endowed with gold and silver, Names go forth two by two to fulfill their role, as allotted to live in the Kingdom of ALhchim.*** Upon making ascensions night and day, we affirm that what we are and who are to be are in your Hands Father, ALBayitAL, unto whom we commit our spirits to your dwellings herein and hereafter.

#### THE 50 IN 10

Prior discussions with ABrethhem, with other emassaries, concerning the Garden State of Seed in Man, as Stars, born to shine, lead-in for the two messengers coming to Súwdim/Sodom. Has the Seed sown become as docile, sleeping, or caught in a web that it is no longer ascending, to be counted as upright stalks in the Garden? Hence, if there are fifty evident, then all is full of splendor, as Names are flourishing in the Súwdim with Crowns abundantly producing what is in their NUNSeed; and if blooming, as forty-five, whose Light is shining in their stalks, then all is strong; and if forty are counted—that the Seed is being watered by faithful bowing their heads nightly to the waters and dews, then all that has been predetermined will come forth as judged; or if thirty are found, who are students and seeking to walk in Wisdom by the Staffs of Lammed, then new leaves will come daily by what is being fortified within the stalk; or if twenty, as paired Names who are in support of each other, admonishing one another, then new sprouts will come through their mutual givings; or if there are only **ten** found, who demonstrate that the giving nature in the Seed is active to be a blessing, as they give as The Faces, then there is yet hope to save all that abides in the Garden. Yes, more moons are set to shine upon them. With the Light of the Sun, though appearing small in number, they will be counted as the Fifty, born of NUN.

The inherent equation for the examination of what is growing abundantly in the Garden to what is small is in Values of Ten. In TEN are: 0 1 2 3 4 5 6 7 8 9 the sum of 45. And in the sum is the inner mean Value of 5; whereby **in Ten are 50**.

As it is evening time in the narrative, the supplication for the messengers turn what is seen on the surface to its underside to be understood. This is known as the flipping of the Strand of AL or turning over the serpent, belly-up on its back. What climbs up from the morning to the evening oylah ascension is disclosed by looking at what is beneath. Hereby, through our evening meditations we come to see what is underlying in events of day. The assignment of the Benefactors is to abide in the Open Square where the Fire is burning in the heart for the ascension offerings. As their mission is to quicken both sides of the double Lammed in the StoneSeed, they set up camp amidst the golden square of Wisdom fused to the square Understanding of Silver. The foot washing ceremony is a procedure in approaching the heart altar to verify readiness and progression. Such dipping in water is an activation to prepare one to rise quickly

as Words in the Fire shine through the offering. In similar fashion, what is allotted in a seed sprouts over night by water. From the gate in which you enter upon the Totem Thoracic Pole of Faces, you are carried by the Eagle of the Offering to your landing site.

And he urges them convincingly ልፋሜ ማጎ ላቡገረሃ 3  
 whereby they turn according to the revelation of AL ሃቺረፋ ሃፋቹረሃ  
 and enter the unified dwellings of ALBæyit; ሃጸቺጎረፋ ሃፋጎረሃ  
 therein he makes for them a drink ጸጸሃሜ ማጎረ ሠባረሃ  
 and matsta/unleavened bread baked (in the upper stove cranium), ጸጎፋ ጸሃቡሜሃ  
 and they partook. ሃረሃፋረሃ

The washing of the feet, making unleavened bread and drink are aspects in preparations of the evening offering. As signs of readiness the House of Lut and guest make commitment to follow though the ascension as thoughts in the bread and wine are served at the altar. There are nine types of Unleavened Bread; this form of the bread is *baked*, signifying kneading in the cranium stovepot.

Prior to reclining ሃጎሃሠቺ ማፋፀ 4

the anayshim (those holding gifts of allotments) of the city/settled within humanity, ላቺባጸ ጺሠሃፋሃ  
 who are abiding as the distinguished anayshim of Súwdim, ማፈቹ ጺሠሃፋ  
 surround with reference to their ancestral grandfathers/Seba dwellings, ጸቺጎጸ ረባ ሃጎቹሃ  
 from the lad unto the elder, ሃባ፲፩ባሃ ፋባሃሃ  
 regarding their definitions of extremities— ሃጸቡቆሃ ማባጎረሃ  
 as to how/why they have been drawn forth from the quarry of humanity.

The urgency of the **anayshim**— *men of benevolence* of the City, are those holding mysteries, who seek earnestly to know what lies in them, and thus, they give no rest when they are prompted to explore answers to their allotments which are appearing as the visitors near to their camps. Their quests are from all states occurring in the developments of man, from their youths through adult ages. What is within unto what is without; what is the purpose to the ends, the results of these emerging states of becoming? The term, *anayshim*, denotes the men speaking who are dwelling in Súwdim. These men are of generosity in comparison to men of adam/sleepers or ayish/fiery agents; thus, they are INvestigators who ask questions and seek answers.

And they call/read the lines of AL (frequencies of Words) regarding Lut, ቆሃረ ረፋ ሃፋፋባረሃ 5  
 personifying the Man to whom the allotments are given,  
 and they say to him, ሃረ ሃፋሃፋረሃ  
 where are the anayshim/benefactors, as visitors, ማጺሠሃፋጸ ጸቺፋ  
 who can verify—those who come by AL to you, ሃቺረፋ ሃፋጎ ፋሠፋ  
 this night, ጸረረጸ  
 let their information come forth to us ሃሃቺረፋ ማፋቺቡሃጸ  
 that we may converse, to know, them. ማጸፋ ጸባፈሃሃ

As these men are of circumspect hearts and lips, seeking to read and entertain the lines of AL— information that defines what is allotted bodily to inhabitants of the earth, they are seeking verifications and knowledge of their allotments, received in faith, whose evidence is carried in their bodies. This night, conveys, the information that has been concealed, is now in their midst to discuss. What are allotted by the cosmos, abiding in their layers of flesh and hanging upon their bones, are desired to be sorted and understood.

And Lut comes out to them ⊕Υ℄ ℄Δ℄Δ Δ℄℄Υ 6  
 through the passageway/doorway, Δ℄X℄Δ  
 and the DallathDoor closes following. :Υ℄Δ℄Δ Δ℄⌘ X℄ΔΔΥ

The Revelation of your allotments is carried and activated in the Gates of Ayshshur and Yishshakkar where the allotments reside in a mission of Name. Through mission, all is given to reside in the body. Connecting to the eleventh thoracic [T2] upwards from the lumbar, the stomach/womb is the place of allotments through which what is sown as Seed comes to abide. In the second ascending thoracic [T11] from the lumbar, Words in the Gate, run through the nerves, transferring utterances in the womb/belly. These nerves of the bones continue to send signals regarding your mission. As Lut emerges, the DallathΔdoor, swings behind, closing, that indicates that the information allotted is forever concealed, and that one must go behind the door Δ to the Hhúwa Δ to grasp the Light of Understanding. *e.g.* When Seed is sown in womb, as the Household of Núwach/Noah enters the Tavah/ark, or when the children of YishARAL come through the Sea, the waters of the sea/womb close to seal the door to the portal as concealed—reserved revelation for those who know where to pass through. Even, as a document of revelation, may be opened and put on a table, not all eyes are able to discern the contents until they see the underside of Yaoquv/Jacob speaking from their belly to their ears.

The narration of these lines of ASKING is leading up to SEEK information in your Name. First, the men are ASKING...Where are the messages/anayshim? Then, to prompt the benevolent nature in your Name, they come to SEEK/inquire. Finally, what transpires next, that follows inquiries, is KNOCKING at the DOOR. This portion in the *Miqra/Δ4⌘* (*Words called-out from your Stoned to be read, are assembled in texts*) is the basis of the saying, **ask, seek, and knock**.

*“Ask, and it will be given to you; seek, and you will find; knock, and the door will be opened for you. For everyone who asks receives, and everyone who searches finds, and for everyone who knocks, the door will be opened.”*

And he speaks Δ℄Δ℄Υ 7

Supplicate l’AL, my achim/brothers, gather to be shepherds ○4 collectively. Υ :Υ○4X ℄℄Δ ΔΥ ℄Δ

Advice to anyone who seeks to know the sum of their allotments is to meditate upon Strands of AL—the inner frequencies that bear the messages of The paired Faces. And, as brothers, whom tend to one another as shepherds, the information intertwines through dialogues. The allotments come through faces to faces to abide in us. Lut appears from the Door of the Gate to reveal the codes of AL—the strands of frequencies by which allotments come to reside within your Stones of Soul. In seeing what is inside, we seek to know what is both within and behind. As we seek behind the door, there we find the inner radiance stored in our shells.

Though we are wrapped as gifts, sown-up from both sides, the package fully opens as the mid-line cracks. Thus, the anayshim in our day says, to write an message: **“This Eye Seek,”** to engage in meaningful dialogues of our shared dwellings of The Imminent Faces. Asking is opening our mouths, like birds in the nest, ready to be fed. In addressing the men, as brothers, there is an assiduous expression of the collectively seeking through mutual networks. We find collectively with comrades the answers to our quest. Behold the DOOR of AL! The Gates in which information are held as libraries of your Name. There you enter via your ascensions to explore and find the Words underlying your mission of Name.

Pertain to the Supplication! Behold, what you are seeing. 4Y 3Y3 8  
 As for the instruction provided/for me, there are two daughters, XY79 FLXW FL  
 whom affirm and confirm anyone not knowing of ayish/fiery nature of man. WFL4 Y0ΔFL4L 4W4  
 The sum of them are brought forth in a supplication 73X4 47347L-Y4  
 as AL is their substance. 7YFL L4  
 And be engaged to them 73L YWOY  
 according to the goodness in your Eyes; 7YFL7LO9 9YΘY  
 howbeit, for these anayshim of— The AL, L43 7FLW74L 44  
 AL works/engages within our compositions to be WordWise; 49Δ YWOX L4  
 accordingly, to verify, they have come Y49 7Y LO FLY  
 in the wing/shadow of my beams/upper chambers—where it clearly understood. :FLX44 479

Who are the two daughters resident in the House of Lut presented to the anayshim of the city? As brothers, we admonish one another in both two sides of Light. The Daughters are the two sides of our being who repeatedly shine their light from within to without. Through the two sides of our Light we carry the nobility of our mission; hence, when anyone desires to comprehend their mission, explore your two sides that carry your calling. In the sides of Wisdom and Understanding knowledge is quickened in those desiring to know. Through your daughters you enter into the sides of your blessings. In connecting to your sides of Light you become fiery agents, in seraphim evening and morning ascensions. The Daughters of Bayinah and Chækúwmah, carry the 15 AL vibrations that make-up the two sides in which Names abide. By entering into your midst, your Seven Eyes will see to verify all you desire to know as you are fore-known. According to this purpose the Messengers have come in the upper register of my thoughts, as allotted by ALhhim, to accompany you in spirals of ABrehhem.

And further, they convey their intentions Y4747LY 9  
 to approach beyond, as to pass through. 34L3W7  
 And they say, Y4747LY  
 The one who comes to sojourn 4Y7L49 Δ443  
 is also being a judge of judgements; ΘY7W Θ7WFLY  
 hither, we will break down your teaching YL 04Y 3X0  
 as it is from them. 737  
 And they press the subject of fiery essence in Lut; with earnestness Δ47 ΘYL9 WFL49 Y477LY  
 they approach to go beyond/pass through YW7LY  
 to break into The Door. :XCΔ3 49WL

And those sent—the anayshim 7FLW743 Y4LWFLY 10  
 by the sum of all in their hands 7ΔFLWX4  
 they bring forth the entirety of Lut, the carrier of revelations—ΘYLC4 Y479LY  
 to fully explain what is wrapped in skins, with the allotments  
 according to their cords of AL, the illuminations fill the house, 3XFL93 73FL4  
 wherein summations of the Light of AL fill the door/access, XLΔ3 X4Y  
 wrapped-up, surrendering to give/impart **to any who knock**. :Y47E

And the sum of the anayshim messengers, in all that they carry 7FLW743 X4Y 11  
 affirm the openings into portals, via illuminations of the Light in the House, XFL93 4X7 4W4  
 by which they, the men of the city, are struck with a sudden blindness 7FL4Y7E9 Y4Y  
 /dazzling light

from the small (ones acquiring) unto the great (capable of nuturing), ርሃፈገ ልዐሃ ነጠጥሃ  
and trying with patience, to keep pressing in they ሃፋሮሮሃ  
find the opening. ማጸጋጋ ሓጥሮ

What follows asking and seeking is to knock. Knocking is to beat upon the Seed, as the shell of a coconut, by which it cracks open to see the whiteness therein. ***In knocking, the inner reserve Words of the Ages come forth.***

The blindness of the men are like Shaul of Tarsus, who Seek after messages carried in Man. Though unable to see what in yet in them, men are yet blinded at the Door of Revelation. As strikes of lightning come to our eyes, a leader takes us by the hand. Through the guidance of Ananias/ChaynanYæh, we are favoured to grasp what is allotted to our Names. The Words in our Seed are opened in our heart to be spoken as guiding messages. As Words are decoded, the prophecy of our mission, allotted, is heard and understood.

The state of inquiry moves ever closer to the Door of Counsel, when those willing to know, press more **earnestly by knocking**, as to break open a container. The house lite in them lead them to the Door of AL. Like a chick who breaks the shell with their mouth, they come to have in their hand the allotments they knowingly possess. By the Name in the Faces of Auwerneh, the Revealer, all frequencies in Allotments are released according to Strands of ALBæyit—the pulsing frequencies that fill a Body. The Hands of the Benefactors, in the House of AL, share all freely as given freely. In confirmation of their mouths pressing at the door, the men are struck by a dazzling light through the door, as Rav Shaul, who on the way to Damascus is struck with blindness, whereby his mission ***to be the Light to the Nations*** rises. In being dazzled, the anayshim of the city are prepared in heart to be lead by the Hand of the Anayshim Messengers. ***According to What has been Asked, Sought, and Knocked, Door opens.***

And the Anayshim speak according to the AL of Lut; ጠሃሮ ርፉ ማረገሃፋጃ ሃፋጣፋረሃ 12  
moreover, they give testimony as abled to be mouthed. ጻጋ ሃሮሮግ ልዐ  
As bridgroom who are prepared to marry, ነጻጸ  
amongst your children and your daughters, ሃረጸኅጋሃ ሃረገጋሃ  
so are all who verify your teachings in the city, ፋረዐጋ ሃሮፋገፋ ርሃሃ  
those having acquired the Light, stand in their place. ማሃጥጥጋ ነግ ሓጥሃጋ

For we will take the spoil— ሃኅጸኅፋ ማረጸጸግ ረሃ 13  
the entirety of men of those standing in this place; ጻጸጋ ማሃጥጥጋ ጸፋ  
for great has been the cry heard for understanding, ማጸጥጥ ጻሮፈገ ረሃ  
in all Faces of YæHUwah, ጻሃጻገ ረኅጋ ጸፋ  
whereby YæHUwah has sent us ጻሃጻገ ሃኅጸገገገ  
to overturn obscurity and to gather the spoil/the fruit that hangs upon the stalks therein. ጻጸጸገገ

The AL of Lut are Frequencies in the Strands of the Faces of MalekkiytseḶ and Baar Sheboo as the paired lines of AL/31 that vibrate with words of your mission. These frequency lines of AL extend from your ears into your processes given as Lut, to carry and investigate your allotments of Names. What is heard inwardly comes to vibrate in your processes of hearing, seeing, touching, tasting and smelling. When these senses are held sacred to your Gifts of Name, then your house is full with the revelations of your Name. However, as seen prior in the Miqra, Lut, who carries the thoughts of your Name can be



taken captive by other ruling forces in the nations, whereby you must go in the Name of ABrehhem and reacquire Lut, by designating your senses to the Soul of your Name.

According to Thone 5 of Hearing and Throne 26 of Understanding in your Stomach Sea, all that is allotted to man rises in Seven Wells of the Sea to be uploaded to your ears. Regarding all allotted to men, via generosity of the Benefactors, the Farmers of SkEyes come for the harvest to gather the spoil of all sown. What abides and remains in the MANifest is the choice deposits in all kinds of ALhhim. Hence, in this vein, the coming/revealing of the Son of MAN within generations are destined to be gathered like the great awakening in the days of Lut—where men are eating and drinking, buying and selling, planting and building, until the day when Lut goes-up, indicating that the revelation of all allotments will rise from within Súwdim, the Garden of YHWH. When the fire and sulfur rains within Names (plural of heavens), the spoil remaining of their allotments are quickened in all of the Manifest— **“so will it be in the day when the Son of Man is revealed to be the sum of the holdings of L’Eternal.”**

And Lut goes out. ቀረጥ ለጊዜ 14  
And he speaks with strength— of AL to the bridegrooms የጊዜ ለጊዜ ለጊዜ  
who are learning the connections to his daughters, የጊዜ ለጊዜ ጊዜ  
and he says, admonishing them; ለጊዜ ለጊዜ  
Come and go out, ለጊዜ ለጊዜ  
from this designated place, ለጊዜ ለጊዜ ለጊዜ  
for YæHUwah is to take the spoil (harvest the crop) ለጊዜ ለጊዜ ጊዜ  
of the entire city. ለጊዜ ለጊዜ ለጊዜ

And he speaks being full of life, with the joy/the Faces of Yetschaq/merriment ቀረጥ ጊዜ ጊዜ  
in the eyes of his bridegrooms. :የጊዜ ለጊዜ ጊዜ

With a Voice of excitement, **Lut discerns the readiness of the hour when the sum of humanity is awakening from their dream state.** What is stirred in the Stones of Man are seen residing in the Mouth, Ears, Eyes, Hands and Feet and sonar probes, to the saying: that **our mouths are filled with laughter, our tongues with songs of joy. Then it is said among the nations, ‘YæHUwah has done great things for them.’ YæHUwah has done great things for us, and we are filled with joy.**

And in the early morning oylah/Ascension ለጊዜ ለጊዜ ለጊዜ 15  
there is an urgency by the messengers with Lut; ቀረጥ ጊዜ ጊዜ ጊዜ  
with the Rod of Instruction, they say: ለጊዜ ለጊዜ  
rise-up, ለጊዜ ለጊዜ  
Take the summations of your dwellings—wife የጊዜ ለጊዜ ጊዜ  
and the summations of twin daughters የጊዜ ለጊዜ ጊዜ  
who have been found ለጊዜ ለጊዜ ጊዜ  
to avert being caught-up ለጊዜ ለጊዜ ጊዜ  
in the obscurity of the City :ለጊዜ ለጊዜ ጊዜ

And while they tarry ለጊዜ ለጊዜ ጊዜ 16  
the strengths of the Anayshim come in their hands, ለጊዜ ለጊዜ ጊዜ  
connecting the hands of the dwelling fire—embodied in wives, የጊዜ ለጊዜ ጊዜ  
and the two hands of their daughters. የጊዜ ለጊዜ ጊዜ  
With mercies of YæHUwah in their oylah/ascension offering የጊዜ ለጊዜ ጊዜ  
they are brought forth ለጊዜ ለጊዜ ጊዜ

and positioned Y3H7LY  
beyond the city :47LOc 7YH7

The might of sayings are in Hands. With assurance and full knowing, the Path opens by what you are carrying in your fiery body/wife and in your daughters/sides, whom you bear as Wisdom and Understanding inherent in your collectivity. Being lead by the Hands—by deeds, the path is revealed what is to be done and where your feet will go. According to the deeds of your hands you establish your places of residence. The abode of the messengers with Lut are servants that accompany you and your mission, whereIN **what you once carried in your eyes, ears and mouth go beyond what you have see heard and spoke.** By their guiding hands, the messages encoded in your Stones are understood unto realization.

And in the Hands of YæHH 737LY 17  
the sowings are brought forth fully, their summations abound, 7X4 7477Y3Y  
to be beyond (the planting phase to the blooming state) 37YH3  
whereby it is said, 4747LY  
save what is according to your soul, YW77CO 7C773  
and do not look what is following after/coming from behind; 774H4 779XC4  
and do not remain 77OXCY  
what is surrounding you; 47Y3CY9  
the illumination of the Mountain is what saves/keeps, 7C773 3433  
lest you be caught (in former stillness). :37FX 77

The angelic counsel of the anayshim distinguishes what can be hindrances to your steps. As in the Pessech, there is an urgency to have your feet dressed and a staff in your hand to be ready to move in a twinkling of an eye. What you gaze upon that appears in the morning oylah—in your ascensions, continue to fill your eyes which blazes into the path beyond. In keeping above what is underneath to come to pass, and by following after your ascent, you are free from anything that surrounds your attention for obscurity as illusions. The Light of the Faces in The Mountain of Emanations in Yehu keep safe your allotments as they extend through your oylut/ascensions; thus, your energies and thoughts are out of reach for any hand to be snatched (4 ShmúwAL 2:8). In this manner, the allotments carried in your Names are secured versus being taken captivities, as stated formerly in dialogues, how Lut was captured by four kings and then rescued by the Emanating Spirals of ABrehhem (SMB/Gen CHP 14).

And Lut responds to them 73C4 7Y7 4747LY 18  
please consider, my ADANI :7744 47C4

The term, Adonai/My Masters, is heard as ADANI/My Judges, denoting the acceptance of the Counsel in Súwdim as righteous judgment to be followed. In accepting discernments for the Counsel, further levels of dialogue are able to be entered.

Behold now, the supplication rises to be uttered; 47373 19  
your servant has found grace 7H 749O 477  
in your eyes 7777LO9  
which enlarges 747XY  
your mercy 747H  
to affirm your words to those with me, 7777O X77WO 4W4  
to cling to the ascending path and sum of my soul; 7777X4 XY77H3C

however, my heart/*Anuki* ㄹㄻㄻ  
 leaps-up/slip through to pathway to The Mountain ㄻㄻㄻ ㄻㄻㄻ ㄻㄻㄻ ㄻㄻㄻ  
 without The Shepherd ㄻㄻㄻ ㄻㄻㄻㄻㄻㄻㄻ  
 there would be a stillness/as being asleep/death in my hand. ㄻㄻㄻ

This supplication and dialogue with the messengers, **pertains to our movements and conveys the requirements not to go it alone.** The confirmation of our allotments are secure in the hands of the angels; yes, however, in pursing heights to the MOUNTAIN of the FACES, this level comes by Unity of Missions—walking hand in hand. These lines in the dialogue reminds us that in all we are given will attain new heights daily as we abide in the Collective. The fulfilment of our Mission is through paired Names, by which the wealth in our hands united, draws from both sides the allotted resources for the fulfilments of joy.

Behold, supplication/request is given attention. ㄻㄻㄻ 20  
 This City that is nearby ㄻㄻㄻ ㄻㄻㄻ ㄻㄻㄻ  
 is for a refuge of Name, ㄻㄻㄻ ㄻㄻㄻ  
 wherein vibrations of the Hhúwa emanations ㄻㄻㄻ  
 may be drawn out by what is small (being acquired), ㄻㄻㄻ  
 as it comes/passes in supplication/prayer to be there, for Name, ㄻㄻㄻ ㄻㄻㄻ  
 it is not a small matter, being that is in Hhúwa, ㄻㄻㄻ ㄻㄻㄻ ㄻㄻㄻ  
 WhatIS will flourish in my soul. ㄻㄻㄻ

Allocations are carried by your undercover Hebrew NAME, whereby what is in the Seed of the Garden, may appear small as a mustard seed; however, the Light within the Seed of your Name is not a small matter. As it is guarded, even in the small levels of growth, it will ascend from where it is rescued/looked after. This initial state of residence is the Land of Qayni/Kenites\* (level of acquiring concepts), the first of the ten lands appointed for the Seed of ABrethem to dwell within. (\*SMB 15:19)

And it is said to him, through frequencies of AL, ㄻㄻㄻ ㄻㄻㄻ 21  
 Behold, what is carried in my hand is *set to bloom* in the Faces upon branches. ㄻㄻㄻ ㄻㄻㄻㄻㄻ ㄻㄻㄻ  
 Furthermore, the Instructions of This Word ㄻㄻㄻ ㄻㄻㄻ ㄻㄻㄻ  
 is therefore not to be overtured nor dismissed. ㄻㄻㄻ ㄻㄻㄻㄻ  
 The sum of this city ㄻㄻㄻ ㄻㄻㄻ  
 affirm it Words. ㄻㄻㄻ ㄻㄻㄻ

The blessing in the Seed is set to flourish according to what is gathered amidst the garden of stalks yet to bear heads of grain. *e.g.* As new growth rises out of the midst of a burning forest, so the sum in Lut is secured as in a protective Seed. ***The burnings in Súwdim will consume anything holding you back from blooming and bearing the crystals of your Seed.*** The WORD carried in your hands will not fail; it IT the means for your previous transmutations from semen to an embryo, from a worm to a man of stature, from the cacoon body to the radiant wings in your Name to be unfolded; whereby, no matter what changes surround you and what rises from within you will be dictations of The Word of your Name that is preserved, indestructible, and set to bloom as born and sown in the Garden of the Faces—the Súwdim,

From your ascension to the Mountain, ㄻㄻㄻ 22  
 you move by and with Name; ㄻㄻㄻ ㄻㄻㄻ  
 to perform the Word/Davar, there is no disabling, ㄻㄻㄻ ㄻㄻㄻㄻㄻ ㄻㄻㄻ ㄻㄻㄻ

the witness in you moves your state of appearing according to the Light in Name. 3WY Y49 ΔO  
 According to verifications of your calling. 44P 7YLO  
 The Name of The City 4LO3 WY  
 is Tsuor/small/detailed/significant at any level. :4OYr

The phrase, *from the mountain*, refers to your birth place from which you are sent and move into forty states of judgements/affirmations of the Word in your Seed. As the Seed of your Name is secured, allotted and appointed, the Word in the Seed comes forth as it has been verified by Name to be heard and performed. The name of the City of Lut, Tsuor, rendered as “small,” contains the foundation word Rock/Tsur, and is the Crown Name of Yishshakkar/Labour: NethænAL Bann Tsuor\*, whereby in this state the foundation of your Seed is watched over. Though being “hidden,” in the grain, what is small, Tsuor, will rise to be bread as the agent of transformation (\*CHP/Num 7:18). The place of your Stone carries your acquisitions which are heard in the Day of Blowing/Trumpets/Teruoh, wherein what is appointed to you, by Name, will continue to echo from the seventh moon, by its planting unto a harvest, to be your states of residence at levels of your ascension.

The Sun rises 4rL WYW3 23  
 concerning what is in The Earth r443 LO  
 according to which Lut comes into Tsuor. :34Or 49 ΘYLY

Wisdom, as the Sun, is appointed according to what has been sown in the night. As you secure the allotment in your hands, the Sun rises to shine upon you to bring out the glory in your Seed.

And then (with the blazing sun), YHWH rains 4LΘW3 3Y3LY 24  
 concerning what is in Súwdim/SeedSown coupled with Oomarreh/its Sheaves. 34WOLoy WΔELO  
 a rain of seed-resin, as flammable sulfur oil—Brimstone and Fire W4Y XFL47A  
 from the summations of YHWH, 3Y3L X4W  
 from within The Names/the Heavens. :WFL WY3YW

Composite messages of your Name gather into small nucleli, filled with resin oil in collective gatherings. Where the allocations of your Name resides cities—specified places for your allotments to flourish amongst men. In designating a place, Names advance allotments to grow; and then, from both sides of the Faces of YHWH, the reign of Brim-Stone and Fire will activate the pitched oil of the Night by the Fire of the Day stored-up within your SeedName.

The term, **Brim-Stone** is the result of the OIL in your SEED, now pressing upwards, it rises to the **Brim of your Crown**. As the nature of oil, the accumulation of life commences to seep from deep creases as in the mature wheat harvest heads on stalks of humanity. In reference to the blaze of sulfur, the 16th in the periodic Table of Elements, the brimstone is the bonding product of Moon Eyes—the Oyin of Bayinah that keeps you in your states of Manifest. In paleo script XFL47A, brimstone is *gepharyet* composed of the word, 47A gephar, the wood of the Tevah/ark with a plural ending XFL yúwt, read as a full gathering of all grain given of ALhchim. The *gephar* is an ascension of Oil, as pitch rises upon waters in oylut/ascensions set to the Faces whereby it settles in your Crowns, as jewels to shine. In 47A is the word, 47 *par/fruit*, which rises out of the bones, as Oil spun in Seed. The brimstone becomes ignited with the W4 *aaysh* Fire—of the all consuming Spark of Wisdom—in the sun of Chækúwmah, revealing in Seed its Stary Crystals.

The Brim-Stone and Fire are explained in the writing of Ovadyahu (Obadiah 1:18). The Fire of Yaoquv in your Crowns, and the Flame of Yúwsphah/Joseph in your loins, burns from both ends to illuminate fully the Stalks of YishARAL—the upright Nature of ALhhim in MAN, whereby the chaff, as the coverings of the stalks—Oshauw/Esau is consumed.

The breaking open of your SEEDNAME comes by lightning strikes of the Faces of Aharúwan and Auwerneh. These Faces of Aharúwan speak both blessings and curses for your stalks of YishARAL. The Words of their Mouths set to affirm/bless and release—cut off/curse the chaff from stalks in the Garden to bring forth the glory destined to rise in all peoples. The saving of Lut and his house pertains to what has been and will be allotted to every Name to be gathered, planted to fully aspire in branches of YishARAL—the upright force in nations that is The Light in all peoples. By the messengers of Geren Auwerneh, the Reapor of the harvest, the WORD in your SEED is set to be reaped upon stalks of humanity unto the masteries of their Name.

And by the hand, there is an overturn, Y7A7LY 25  
 the sum is gathered in the cities, by the fiery YZ40AXZ  
 Light in The AL (Strands of Yehu frequencies). CZX  
 All that is in the surrounding areas, AYAZLY XZY  
 in the summations of all inhabitants/dwellings in the cities, YZ40A Z9WZLY XZY  
 found in the ground, sprouts with life. :AZAZZ EZY

The Overturn—Activations in the Gardens is the Great Awakening in all peoples, whereby what has been allotted to a Name rises in the Days of the Coming of the Messages of AL invigorating the deposits of Words, which are woven and carried in the bosom of all peoples. What every Name is to become is as Allotted to them by grace of the Faces. What is allotted is looked after night and day. The chaff that has been stifling the full radiance in man, but yet secures the treasures sown in the field, is burnt up by the Brim-stone and Fire surrounding the inner core—from the midst of the burning.

And the wife of Lut gazes/considers what will follow thereafter, YZ4AZ YXWZ 9XZY 26  
 and what she sees becomes for her a garrison—pillar of salt. :AZ YZLY ZAXY

What is seen as a result of the ignitions remains as The Lasting Savour of the City. A pillar of Semek rises in the Body of Allocations—the Wife. SHE, revealing all forms/kinds of ALhhim, carries the packages in the journey of Lut—packaged allocations to bear the glory in your Stones. As you look inwardly, from the back side, you find what is appearing before your eyes. In your Seed all the Emanations of Yehu, from sparks in the Garden, gather as Salt Crystals of Stars. The end bears the fullness of what is sown. Explanations of the beginning are in the Hand of Bayinah set to be revealed through Wisdom as The Abiding Source and Keeper of the Tablets in the Ark as The Stones in Soul.

And Abraham rises early YZ4YZ YYWZY 27  
 in the morning, 4999  
 according to the AL of the Place, YYPYAZ  
 to affirm the Stand in Name YW AZOAWZ  
 beholding the summations of the Faces of YHWH. :AZAZZ ZYWXZ

The ascensions in the Súwdim unto Oomarreh (sodom and gomorrah) rise as spiraling smoke rings, through which the Faces of ABrehhem see through all generations to behold The Seed spiraling and rising in the earth. **The origin of the Brim-Stone and Fire** are those yet burning in the Sacrifices of ABrehhem following dialogues with the King of Sodom (SMB/Gen 14:21-15:21). ***The brim-stone is from the Golden Oil in the Seed of Benyiman, and the Fire is in the Ruby Stone Tongue of Zebúwlan.*** The Covenant of pieces, set side by side, in the offering of ABrehhem, now comes in the Garden, as “when the sun was about to set, there was a flame, and behold a smoking furnace and lamps of fire, which passed between these divided pieces” of the sacrifices, affirming the Days of Súwdim would come to pass in the fourth— inquiry generation of the Seed of ABrehhem. The transformations of the brim-stone and fire attest to the underlying faith and covenant bonds in the Word of YHWH that their Faces will shine ***as Stars from the Sands of the Sea.***

#### addendum

The sacrifices of ABrehhem are listed in the Miqra section Genesis chapter 15, regarding the promise of a descendant SEED who will bear the Name and Faces of ABrehhem. This follows a discourse with the King of Sodom who offers to enrich ABrehhem, but whose offer was not satisfactory, indicating that nothing of this world will make a Name of ABrehhem rich. However, the blessing that comes from ABrehhem is SEED as the STARS that is suspended in SAND of the Ten Lands to appear through transformation, to which all peoples in forms of consciousness have entered.

The sacrifices that continue to swirl in rings of smoke and fire are from the offerings of ABrehhem: notably: Bring me a heifer, a goat and a ram, each three years old, along with a dove and a younglet/pigeon.”

Upon the arrangement of these offerings by their pairs, except for the birds, who are only laid open to reveal the inner messages of their appointments, the offerings of ABrehhem continue to be in the midst of all SEED unto their emergence from their grave clothes. The awareness of these offerings is heightened in preparing the Reed of Sodom as the source of the Brimstone and Fire that comes into the Garden to bring forth the Inner Realities of the Stars in the Seed of ALhhim (elohim) by whose Words/vibrations all that appears fills the Worlds with Wisdom.

The Age of the offerings are three years of age signifying that they are of the EMERGENT Force of the Gammal to bring forth what is to appear from ALphahBayit/Father. The three animals depict the nature of Wisdom/heifer, Understanding/goat, and Knowledge/ram, the two birds/tsepærrah are those of the prevailing Transcendence of Bayinah/Binah and shabbat Rest of Chækúwmah/Chokmah. As we uncover the meanings held in the words, The heifer/Oglah is the RECEPTOR of WISDOM, spun concentric Rings of the *oglah*, as every person has received by agreement to house the EyeRings of Wisdom through their MOTHER, the goat/Oz is the strength of Understanding by which we discern and grow through what we carry in our Tablets of Stones; and the Ram/Ayil is the bearer of the Words of Knowledge, heard through the shophar of the Ears that sets us as chief amongst the peoples. The Tuar/dove is the messenger in every Name who rises through the waters of the flood to the Olive Tree, and the Guzzal/pigeon is the dwelling in the nest of the breast of the fluttering heart, under whose wings we abide. While Father ABrehhem sleeps in the vast universe of Names, the smoke of the offerings and its Fire do not go out.