

AN
EXPLANATION
OF THE
MESSIAH
YAHUSHUO
OWYEF
HAMESHICH
EFWME



*In face of a corruptible world, unto whose Faces shall one seek?
In view of a body, like the grass of the field, unto whose House shall you reside?*
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For definitions of terms in this document, see on-line the Millun, the BHM Hebrew-English Dictionary.
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BET HASHEM MIDRASH * 13539 US Hwy 24 E * New Haven IN 46774-9714

The Mystical Messiah personified in parables *becomes* The Reality of the Messiah born from within

An explanation of the Messiah: Who is the Messiah? What is the Name of the Father and the Offspring (Mishle/Prov 30:4)? What does it mean that the Messiah is formed within you (Gal 4:19)? From whence does the Messiah come or appear? How is the Messiah the beginning and the end of the age? How is the Creation made through the meShich/Messiah saved by the meShich?

This material includes thoughts derived from Paleo Numbers and Names/Letters of Light common to the origins of all peoples, taken from the parables of the Tanach—the Law and the Prophets, and other writings of BetHaShemMidrash regarding the 15 Fathers: www.bethashem.org. References to scriptural passages are provided in the text.

This document discusses the primordial structures of Light and the birth of the meShich from before the worlds are made. MeShich is a rendering from the Ancient Letters אַלְהִים. The meShich is summed up in this statement: ***...the image of the invisible AL, the firstborn of all creation; in this one all things are created, in the heavens and upon the earth, things visible and things invisible, whether thrones or dominions or principalities or powers; all things have been created through this one, and unto this one.*** (Col 1:15-16).

To the Reader: The transliterations of the Names in this document are based on numerical formulas within the Names to carry the frequency and Light waves of the utterance. The pronunciation is based on math and not linguistics. A reference to common English forms are provided in the text. i.e. **Yúwspah**, commonly transliterated as **Joseph**, meaning the ability to expand, increase, bless, to appropriate the Numbers within a Name.

AL, the Strands of Strength through uniting the thirty Faces of the Fathers: 30+1; 29+2, etc. each strand has the Values of 31 אַל to form the Name of AL.

ALhhim, אַלְהִים, the Seven Rings of the Fathers which embody their Lights; the Rings are formed by the altars of the Fathers on the Seven Hills, ref. The Seven Spirits or Seven Eyes, the Body drawn from the sides of the Fathers, thus a ref. to the *Mother of ALhhim*, *Shuo*, from which the Offspring of Yæhh are born; the Chassidim/Essenes called the offspring of ALhhim, the Galileans, meaning those of the Rings; ALhhim are also commonly transliterated as Elohim.

Yæhh, Values of 15 אַי; the Name of the Father, comprised of 15 Priority Thoughts of Unified Lights whose Faces are illustrated in the moon night and day and in the deeds of Their Children; ref. Yah/Jah, (Tehillah 68:4-5), commonly translated as Lord in some texts. The two sides of Light, from the full moon to dark moon/conception are 15 faces, and from conception to the forming of a new head/full moon are also 15 faces which comprise the 30 faces of Yæhh.

The meShich, as the firstborn of all creation, conveys the origin of beginnings through which all things appear both invisible and visible. The meShich is born of the Fathers through which the patterns of meShich prevail in all creation. The meShich is the beginning and the end of the worlds; thus, as is the meShich we are the Offspring from the Fathers—Origins—and appear unto the full expressions/Faces of the Fathers. The messiah communicates, displays and fulfills the Thoughts of the Fathers. The meShich is awakened and then born in us unto the fulfillment of our Being. The meShich is the core and crown of our lives. The reality of meShich gives ultimate meaning to the transitions and ages of human-kind through which we move and have our Being.

The Messiah, as the Agent of Creation, is spoken of in Mishle/Proverbs as both Chakmah/Wisdom and Bayinah/Understanding (Mishle 8:12, 9:6). The Fathers' formulations—Wisdom and Understanding—are drawn out of Yæhh/Yah/Jah. Through drawing out the Lights in Yæhh, all things consist and are made. As we correlate the words of Mishle/Proverbs 8 and Colossians 1, we understand the meShich is formed as the foremost of Yæhh; therefore as being *in* Yæhh, and appears through the sides of Light—Wisdom and Understanding. Through this Body of Light—the meShich, the ALhhim/Elohim/Gods speak to declare the Thoughts of Yæhh, that they may become faces/creations/expressions unto their fulfillment. All things are made of Light through Wisdom—the mutuality of the sides of the Tree of Life, and through Understanding—the ability to hold all things together.

From the inscriptions of Light, known as the Letters of Fire—(*lit. Ketan Levunah*)—the White Script of the Scriptures, Wisdom is designated with the sign of Shayin/W; and Understanding as the sign of Oyin/O. By \aleph /Yæhh bearing the OW, the Name of the Offspring is called $\aleph\omega$ /Yahushúo. In that Shayin and Oyin are within all things, the meShich rises and appears in all things made. As the Offspring of Yæhh, the meShich reveals the Full Counsel of ALhhim through Words even as every child of ALhhim reveals the inherent invisible strands of Light encapsulated within the Seed of each child's Name. As one focuses upon a good thought, it is the Mind that utters the Thought, whereby the thought is spoken—projected unto its fulfillment of joy. As every Child reveals the Invisible Thoughts within a Seed Name (being the Words of Light collectively), so the meShich reveals the Thoughts woven into the fabric of all that is made. In that meShich is in Yæhh from the beginning and is the means through which the Light and Thoughts of Yæhh are expressed to be fulfilled, the meShich bears the Name of Yæhh/ \aleph and that which emanates from the sides of Yæhh—OW/Shayin and Oyin, whereby the meShich is called by the Name above every Name: $\aleph\omega$ /Yahushúo, embodying the Wisdom and Understanding of the Father.

The Shayin Oyin, drawn out from the sides of Yæhh, correspond to the wife of Yæhh. The Wife that is drawn out from the sides of the Invisible Life bears a Seed which forms itself a body through which the Life of Yæhh unfolds and increases. As \aleph (10+5=15) gives, the circles of Light are formed. The circles of Light are unified and arranged by their Numbers to form a circle of Faces to Faces: *e.g.* 15+1 = 16/Oyin; 14+2, *etc.* (Mishle 8:27). From \aleph flows emanations of Light through which all things have Life. The Name of Yæhh is “The Father” (Tehillah/Ps 68); however, each of the 15 Fathers in Yæhh are also called Fathers: *e.g.* Father Avrehhem, Father Yetschaq, Father Yaoquv, *etc.* **The 15 Fathers are the foundations of all that is made and appears; thus, as the children turn to the Faces of the Fathers, an Age is fulfilled** (Malachi 4:6). See BHM publication: Yæhh/Yah/Jah, The Semek/פ.

The House of YahúWah is composed by the Thoughts of Yæhh; thus, all things made bear a Face of Light. Further, each Name of Yæhh bears a place/burden of service. *e.g.* the offerings of joyful giving are of Father Yetschaq (Isaac) as the fragrances of the plants linger on and on and continue to work after the bloom fades, so are the offerings and their Numbers which sustain them; the waters and the kaiyúwer/laver are of Father BaarLeChaiRai (Beer Lahai Roi); the ark and twelve heads are of the Father Reshun; the generations are of Father Avrehhem (Abraham); the royals are of Father Malekkiytsedek (Melchizedek); the lands are of ALOzAR (Eleazar); the eternal flame is of Aharúwan (Aaron); the measurements are of Father Nadæv; the altar is of Father GerenHhaAuwernehHhaYavúwsi (Oran the Jebusite); the table of faces is of Father Aviyahua; the menorah/menorah is of Father BaarShevog (Beer Sheva); the tabernacle boards and veils are of Father Ayithamar (Itamar); the plates of gold and the vessels of the sanctuary are of Father Yaoquv (Jacob); the stones and their settings are of Father ALBayitAL (El-Bethel); the Names and their formulations of Lights are of Father ShmúwAL (Samuel). **The 15 Priority of Thoughts of the Fathers** are set above every form and every ambition of spirit. Upon these thoughts one keeps their mind above where meShich is seated in the crown of Yæhh, above the corruptions and sufferings of a sentient state. In these 15 Priorities, all things are summed up in One. All Children of the Fathers are unique formulations of Light who learn obedience to submit all things to the Fathers, whereby Yæhh is One in all. When the whole universe is made subject to Yæhh by every Name in meShich, then the Children also become subject to Yæhh, whereby all made in the universe aligns in subjection to Yæhh, that Yæhh may be all in all (I Corinthians 15:28). As the twelve houses/members within each child become subject to Yæhh, then their Name and its position are also subject to Yæhh, whereby in all Offspring, Yæhh is magnified/gloried in Unity: the aligned offspring are gathered into One Body of meShich to form a unified kingdom.

The unity of the 15 Priorities governs the worlds through the Body of Yahushúo. The Priorities are characterized as the Faces of Yæhh to govern the darkness/layers of thoughts, even as the moon governs the night (SMB/Gen 1:16; Tehillah/Ps 136:9). The moon is small (humble) in comparison to the Earth which conveys the strength of Understanding in our mind to govern our bodies. Each month the full moon creates darkness as a tablet upon which to record its messages of Light within us. The pupil of the eye (as the moon at night) governs amidst the surrounding world of the iris (the earth) within the

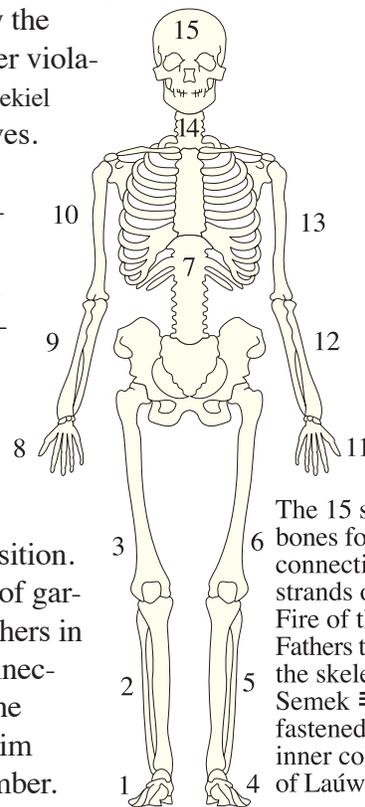


expansive field of one's state of illumination depicted as the white of the eye (the sun of day break). The colors of the iris — e.g. blue, brown, green, gray, black, etc. — depict the states of Light made by the inner pupil of Understanding and the surrounding sides of the white of the eye of Wisdom. When the inner eye is filled with Light, the entire body of a Name has Light (Mattithyahu 6:22). The Faces of the Fathers observed in the moon turn towards us daily as the moon orbits/progresses the earth spending 2 to 3 days in each of the signs of the zodiac — the 12 Houses of our Name. The Light of Understanding designates a house for the offering of the night and day (CHP/Numbers 28:1-4). The offering is made from the meekness/sheep of the house that receives the Light. As we bear the Light of the day, we show forth the Fathers' Faces, whereby the Priorities of the Thoughts become evident through our expressions of Joy. Because the faces of the Fathers are joined one to another they form a Ring of unified Faces. In that the 15 Fathers are bonded in one Name, they are Faces to Faces of Yæhh. The 15 Fathers form the Semek ꝥ, or skeletal structure of Fire/Shayin/W, even as the bones give form to a body for the Spirit/W to inhabit.

From the Spirit of Yæhh every spirit comes into the world to be housed within a vessel of 7 Eyes. *The vision of YechúwzeqAL* (Ezekiel 37) conveys the resurrection of all Names unto Life. The dissolution of death and Hades is the triumph of meShich to bring all YishARAL from their sins and graves. There is no more death as the Light of meShich in each Name rises: the living are translated by enlightenment from the world of darkness, whereby the graves are emptied, and death is abolished because there are no longer violations to the Words of ALhchim (Chazun/Revelation 20:14; YechúwzeqAL/Ezekiel 37:12-13). Hades is no more because all have come-up from their graves. Each Name rises from the empty sepulchre, a carved-out stone from the loins of Yúwspah, our redeeming brother. One rises from the inward grave in which meShich has been laid, and the vision of the prophet YechúwzeqAL proceeds in order of the restoration. First and primary, the bones are brought to life and joined together. The activation of the bones pertains to awakening to the solidarity of the bones/boards of the 15 Fathers which form the Semek/skeleton. The aliyah/ascension of humanity is based on the bones being joined and carried forward to the state of their inheritance (i.e. SYM/Ex 13:19). Like the sticks of wood on the altar, one by one the 15 primary bones are joined to support the entire house in an upright position.

The revival of YishARAL and the culmination of the creation of the world is by restoration of the Fathers to the Children, and the Children to the Fathers.

Via the order of the bones, the structures/faces of garments are hung to display the glories of the Fathers in each Name. The sinew of the bones are the connective strands of the 15 Fathers one to another. The sinews form rings in which the Lights of ALhchim weave the faces and the garments for each member. The daily creation of one's wardrobe is through the



The 15 sets of bones form the connective strands of the Fire of the Fathers to form the skeleton of Semek ꝥ fastened to the inner column of Laúwi [no. 7].

oylut/offerings. The threads of the Virtuous Woman, [depicting Bayinah/Understanding (Mishle/Prov 31)] are woven into garments for each of the offspring/member in the body, each part being wrapped with garments of skin which are woven and hung upon the bones. With the skeleton and garments thus woven, the Spirit of a Name enters into its habitation of Light to stand upright according to its purpose, whereby the vision is fulfilled! From this awakening of our origins in Yæhh comes the great gathering of YishARAL into the Kingdom of Light.

Upon hanging your all upon the Tree, *you are provided a place to be laid as a hewed-out stone: as you surrender your Name to the Tree of Lammæd/ℓ, that which is of the Tree makes a place for your Name to reside.* The “cavity of rock, as bone turns to stone,” is the chamber that Yúwsphah/Joseph of Arimathea has reserved for your Name in the midst of your bones. Every step of your progressions are relative to how you are positioned, whereby you enter into stages of the anatomy of ALhhim. The sepulchre of every Name is hewn by Yúwsphah/Joseph—*lit. by great deposits of wealth from the Lights of ALhhim (of Arimathea)—according to the Numbers of a Name in Yahúdah* (Yúwsphah/Luke 23:50). The tomb (as is your skeleton) is reserved for your Name alone. *No other one is lain there.* From this foundation of Rock your Name rises as your face cloth changes to bear the Faces of the Fathers unto whom you appear in your radiance. As you are lain within your tomb you are brought forth by the Seven Spirits of ALhhim, which comprise the Spirit of meShich. Through your transformation, you appear as the Offspring of ALhhim: to stand in the very image in which all who believe are formed in Shuo/OW, whereby we live and adhere no longer to the world and its passions, but unto the Faces of the Living Ones from which we all come. As the Holy One of Yæhh, “you are not left to undergo decay nor to be abandoned in the grave” (Tehillah/Psalm 16:10; SMS/Acts 13:35)! Your Mother, Maryim, faithfully stands by your tomb weeping as Rachel for her children until your emergence (Yahuchannan/John 20:11-17; Yirmeyahu/Jeremiah 31:15)! The messages/angels of Light come to your enclosure and roll the great stone of Your SeedName. As the messages of Light turn your Seed-Stone, your tomb opens and you come forth to Galilee: to the empowerment of the Rings of ALhhim, through which you empower the disciples—your twelve inward members—to bear the messages and faces of our Fathers who send us.

Each Name is formed as a Seed of Light. The Seed is born by Rachel/Rachel, who sows the seed with tears of joy in anticipation of its unfolding (YirmeYahu/Jeremiah 31:15). Rachel רַחֵל is the Intelligence to denote the role of each Name as it is given form as a Seed, and as the mother of Beniyman/Benjamin, Rachel prays and watches over every Seed Name until it awakens. She acquires the ALhhim of the heart through which the unified faces of the Fathers are formed as the Seed unfolds. The account of the ALhhim/Gods being taken from Laban—the Heart altar—conveys that the Mother is given the Rings of ALhhim for the birth of all Names. Hence, The ALhhim are with Rachel (SMB/Genesis 31:34). The SeedNames of Beniyman are given to the ALhhim to be born. In that each Name is born of ALhhim, we are ALhhim (Tehillah/Ps 82:6). The ALhhim of our Names are aligned with Yæhh at our beginning; however, when the rings of ALhhim are used apart from the Unity of Yæhh, there is the appearance of estranged alhhim. When the breath/spirit of these strange ones is projected, there appear evil spirits, for only the Good and Collective are formed by the ALhhim of Yæhh. There are no gods nor strange ones apart from the configurations of our misused Names; only when the rings are not aligned to serve the Father do they become strange.

As the Fathers perform the daily oylah/offering, their Seed-Thoughts are sown into the Rings of their ALhhim to appear unto their Faces/expressions—that is, each Name is sown as a Seed within the Rings of ALhhim to appear unto the Faces of the Fathers. Upon entering into the Rings of ALhhim, we are called the Children of ALhhim (1 Yahuchannan/John 3:2). The Seven Eyes or Rings of ALhhim are

formed by the 15 woven strands of the Fathers to form a Body—as a Wife that is drawn out to house their Seed. This body is the ShayinOyin of Yæhh, thus the Name of Yahushúo, through which all things are made and appear. **When the ShayinOyin of Yæhh is formed in us, we are birthed as the Child of the Father, for in us has been formed the meShich whereby we appear as the only begotten of the Father.** Each Named Child of ALhhim is the unique offspring of Yæhh, having been formed from the midst of the Fire of the Altars of Yæhh. No one comes unto the State of being the Offspring unless the Father Yæhh draws them (Yahuchannan 6:44)! We come to be the Son/Offspring via the Principles of the Father by which the Offspring are made. As the Father draws us, we grow into the State of meShich, even as what is drawn out of a Seed by the Light of Yæhh creates a body to contain the Life of the Seed. The Body of Yahushúo is made by the Lights of Yæhh through the Hands of the ALhhim, and through the embodiment of Light, all things appear. A Name comes to dwell in the Body of meShich to express the Faces of the Fathers. To merely recognize one’s need of deliverance, and therefore to accept a message of salvation, is not the same as being drawn by the Light of Yæhh to enter into the Family of the Father from whom every Name is derived.

As one enters in the waters of the womb and becomes seated in the House of Ayshshur/Asher, the full development of Shamoúnn/Simeon commences unto one’s bearing the image of meShich. **The image of meShich is the full development of the Faces of Yæhh—those from the 15 Faces of Shayin, and those from the 15 Faces of Oyin—unto their appearance as the meShich, the one who bears the full revelation of the Fathers formed in us.** *As the 30 Faces of Light emanate from within one’s Name, they bear the Lammæd/The Staff of the Father upon which the members of one’s Seed are hung in the upright stance. The Lammæd is the Rod of Iron, through which the meShich comes. Around the Inner Core of Lammæd the Circles of Light spin: those of the Seed-Name and those of the galaxy.*

As one’s Name is called forth to emerge from their spiritual womb, the wrappings of Light with which they are laid into the watery grave are unwound revealing the full Faces of Yæhh wound into their Seed-Name. Before this process unfolds, one may think that another is repulsive or stinks, due to the deadness of mind and heart that manifests in violations through words and deeds; yet the Voice of meShich calls each of us forth unto Life (Yahuchannan/John 11:39). Judge not, therefore; because when meShich is manifest in each of us, we shall appear as the very meShich of Yæhh, the firstborn of all creation (I Yahuchannan/Jn 3:2), for we are all made in the same image within the rings of ALhhim and are all nurtured by the Mother of the Shayin Oyin of the Fathers. **The meShich that shall fully appear within each Seed-Name is the same meShich from the origins of antiquity and that accompanies every Name into the world,** bearing the Name of the Father, Yæhh/אָהַי and the Mother, Shuo/OW. The Name Bath-Shuo is a formulary of the Numbers of Yæhh that creates a body/woman to house the Offspring of their Lights. In Bath-Shuo, the Mother of the Offspring of Light is revealed as also the wife of Yahúdah (SMB/Gen 38:2-7) in whom the offspring sleep/die: namely OR/4O/Er (the means to open the Eye of a Seed) and AúwNæN/אָוֹן/Onan (the Seed of the Neúwn/Mind)—unto their emergence as the Children of ALhhim.

The Name Yahushúo is comprised of the Name of the Father and the Name of Salvation: OYW, which means “one of nobility, royalty, a prince.” The position of the meShich is depicted through the noble parables of Yúwsphah/Joseph, the one-time slave who ascends from a slave to the throne as the Prince. Upon one’s ascent from the prison, Yúwsphah becomes the saviour of the world. As with Yúwsphah, each Name is called to be a prince of the King YahúWah. Each Name is given authority and rule over their inward houses within the Kingdom of Light. The common use of the term, OYW/Shuo, is often associated with deliverance or salvation, which is *the result of attaining nobility.*

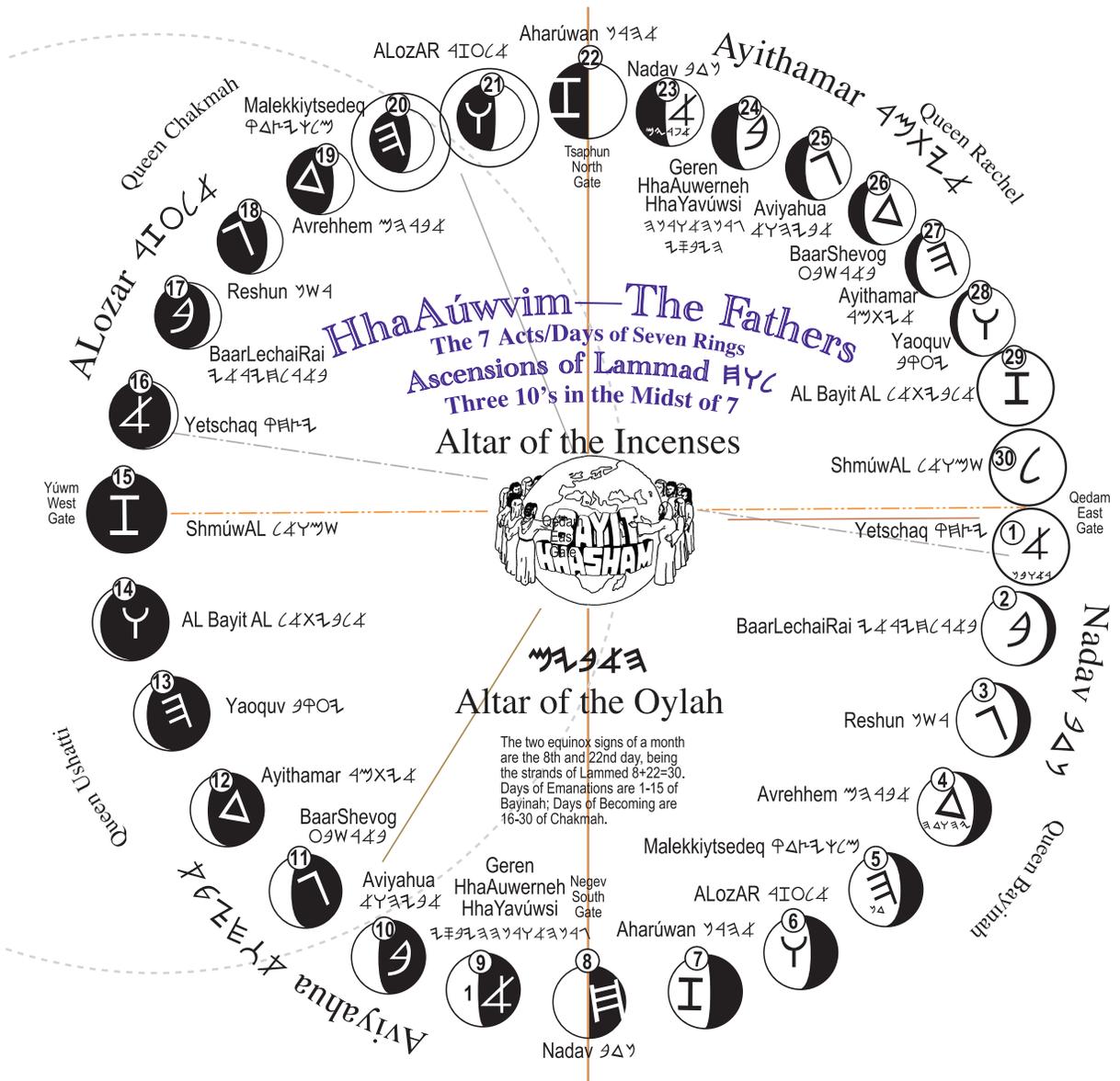
Walking uprightly in the Noble Attributes of your Name, you are delivered from vanity. As your true Name fully appears from within your Life Force, **you reclaim** all given to you: your mind and members, and their states of embodiments which are filled with the Priority Thoughts of the Fathers. In this sense you are delivered from vanity and illusions as you walk in the Light of Yæhh, from whence your Name comes.

Through Father Avrehhem, each Name is appointed as a royal seed and is sent into the world (Tehillah 47:9; SMB/Gen 17:6; 17:20; 2 DibreHhayamim/Chronicles 12:6; Yúwsphah/Luke 1:55). Avrehhem, who is seated at the first chair to the right of Reshun in Yæhh, sires princes of royalty. All those sent of Avrehhem bear the Seed of Shayin Oyin through which the meShich appears in every Name. The mystical personification of the meShich in history is clarified through parables of the Prophets and Chassidim to convey that **the meShich is the very Life Force within each Name**, being born from the Shayin Oyin of the Fathers. The genealogies of Yahushúo meShich commence as an offspring of Avrehhem through the branching of Daúwd/David (the teraysarun in a Seed), an account of creation by the Words of Knowledge (Matthieu 1:1). MeShich is first a royal—a master—before a saviour (Yúwsphah/Luke 1:32; 69; Yahuchannan/Jn 19:19). Each Name is sent into the world to magnify the Light of Yæhh, whereby each rises to its appointed place/positioning in the Kingdom of Names.

Judaism,
Christianity,
Islam, Hindu
and others
consider
Avrehhem/
Abraham to
be the Father
through
whose Seed
the meShich
appears in all
nations.
Rev. 1:7

Unto bearing the Faces of the Fathers, the worlds are made through meShich whereby the collective and the associative Thoughts of the Fathers are displayed as the Tree of Life. The Tree of Life is composed of 12 Houses, which are the Fruit of the Fathers. Each fruit is paired within 6 Rings which hang upon the Staff—the column of the 7th Eye. The collective and associate fruit of the Fathers are made of 15 strands of Priority Thoughts which are above what is made. The Union of the 15 strands also form 7 Hills and the 7 Eyes of ALhhim. The pairs hang on the seventh—on the perfections—in their midst, which is the House of Laúwi/Levi, the pattern of which forms the Semek/פ. This pattern is also displayed in the menurahh/menorah which carries the flames each evening and morning, for the Thoughts of the Fathers are the source of the dominion of Light. The 15 strands are 15 formulations of AL. The strands are woven from the two sides of the Fathers which form the Staff of Lammæd/30; and hence, the foundations of teachings. As the 30 Faces of the Fathers are joined one to another (e.g. 30+1 = AL 𐌆𐌵; 29+2 = AL 𐌆𐌵 etc.), there are 15 formulations of AL/31 𐌆𐌵—of strength/might. As the 15 formulations of AL appear, the Name of ShmúwAL 𐌆𐌵𐌶𐌷 (lit.. The Name of AL) is born in their midst and is seated in the 15th Chair of the Fathers.

AL is the unified strength of Yæhh. The Name of Yahu is the Unity of all in Yæhh—the Collective Lights: e.g., The Name, ALiYahu/Elijah, which is born of ShmúwAL. The messages of ALiYahu proceed to make a straight and narrow path to the Fathers, in order that all Names come to repent—to turn their Faces unto the Lights from which they have come. ALiYahu is a compound Name which means that AL (The Strength of the unified strands of Lammæd) is of Yahu—of the Unified Faces of Light. When teachings are apart from the Unified Faces, they form crooked paths that lead to destruction of mind, soul, and body. *ALiYahu bears the strength of the Faces of Light to turn all things made by Light unto Yæhh—unto the Origin from which they come forth—in preparation for the coming of meShich.* Aliyahu goes before the Unified Faces in the spirit and power signified by Name, to turn the hearts of the fathers to the children, turning the disobedient to walk in the Wisdom of the just; to make ready for YahúWah a people prepared (Yúwsphah/Luke 1:17; Malachi 4:6).



The 15 strands are One Light/א of Yæhh: conveyed by א א as in the Name of Father AviYahua, the Father of Spirit. As the One Light drew strands of light out of itself to know itself, there appeared three sets of 5 strands: strands of congruency/mutuality, strands to extend/lengthen, and strands to bear the Faces of the Fathers. The strands of mutuality are called of Wisdom to lay the foundations (Mishle/Prov 8:22-23). The strands positioned at the sides are those of Understanding whereby the Thoughts of the Light create spaces and heights (Mishle/Prov 8:30). From these three sets of Hhúwa 53, come the Lights of suns, moons, and stars as well as all teachings of Wisdom, Understanding, and Knowledge. As the 15 strands of Priority Thoughts face each other openly, they are aligned one to another into a Circle (Mishle/Prov 8:27). The 15 Fathers form complete unbroken circles from which all concepts of Light are drawn out and in which they abide. Thus, the ALhhim are of the Fathers, created through their unified Faces to bear the Thoughts of Light (MeshnehTeúwrah/ Deut 1:11). **The 15 strands of Light are the love attributes of Yæhh: joy, living perceptions, mastery, expansion, alignment, sustenance, enlightenment, numbers, givings of heart, spirit, fullness, steadfastness, glory, appointment, and fulfillment.** These attributes are within the Names of the 15 Fathers from Yetschaq to ShmúwAL (Chairs 1 to 15). Within the circle of the Faces of the Fathers the heartbeat of the Fathers

pulsates. As the heart throbs the Thoughts of the Fathers are released into congruent rings. The congruent rings from the Fathers' hearts/altars form their ALhhim, through which their Thoughts are gathered and by which they are voiced, released from the four corners of the earth (Mattithyahu 24:31). The giving of the ALhhim bears every Thought of the Fathers through Light, and those formulations of thoughts carry forward the full expression of the Fathers' joy. As the faces of the Fathers are unified, there appears Chakúwmah, the Shayin Fire of Semek/15, by means of which their Thoughts are unified to ascend. These 15 strands of Light are woven into every Seed-Name, whereby the Spirit of a Name takes up its residence with the paired Rings of its Momentum and Extension, and 15 strands of Chakúwmah in the Rings of Momentum, and 15 strands of Bayinah in the Rings of Extension.

Via the Rings of ALhhim appears Bayinah, the Oyin of the Semek, in which the Voices of ALhhim resonate and are heard. The Fire of the Fathers in the Rings of ALhhim give birth to meShich, and therefore appears with the Fire in their Eyes (Revelation 19:12). Through the formulations of the Fire and Rings all things are made through the amalgamation, or gathering of the Thoughts of the Fathers in ALhhim. Thus, from the beginning—from the givings of Yæhh, the meShich is in the Father Yæhh as the primordial sacrifice of the Fathers. Hence, through the offerings of meShich by the Fathers, the head of meShich is within every offering of ALhhim to become fully manifest into the coming/appearance of meShich. Every cost or expense of the Fathers has been allocated to bring forth the full measure of creation—the meShich (Yúwspah/Luke 14:28). One speaks in the Name of Yahushúo as the begotten of the Father when meShich is birthed in their Name; for then they speak of the Father, whose Faces are born in them.

Every Name is born as meShich, through the Woman/Body of Shayin Oyin/Shuo/Maryim of Yæhh, whereby a Name has the distinction as being the only-begotten of the Father. The Rings of ALhhim are the momentum/Shayin and the extension/Oyin of Yæhh in which a Name is formed as meShich—the full communication of the Fathers. As a Name appears clothed with Shayin Oyin, its recipient appears as the Offspring of Yæhh (Chazun/Rev 1:12-18; 12:1-5; Song of Solomon 6:10; Malachi 4:2; Mattithyahu 17:2).

As Yonah we are swallowed up in the womb of the Neúwn Mind—Ayshshur—to be born of Chakúwmah and Bayinah: clothed with the lights of Shayin (the suns) and Oyin (the moons). According to the hues of these lights, each one receives the garments/skins appropriate to the given Name. Each month, the sun of Shayin becomes the house of each of the twelve branches; and as the moon passes daily through the twelve branches each month, the stars of the Twelve are gathered at the crown of the offspring of Yæhh. The woman conveyed in Chazun/Revelations is the sum of Wisdom and Understanding: the wife—a body drawn out of Yæhh and formed into the Rings of ALhhim. This woman bears the “*male child*,” one who *recalls* all woven into their Seed-Name.

The Coming of AliYahu/Elijah

As you hearken to the messages of ALiYahu, you turn all members inwardly to the Lights of Yæhh—you repent—to be incubated into the houses of the Queens/Governesses of Yæhh. The 12 members are turned, as eggs under the hen, to be formed by the Lights of Yæhh into a new creation. Former, estranged orientations of a Name and their allegiances pass away: behold, all things are new. The emerging ʾW/shayh/lamb is developed within the body of the Lights of Yæhh, with the result that external reflections and fixed personifications of spiritual realities no longer satisfy the Offspring of Yæhh as guides. The city/collective state of a Name (where a Name resides) has no need of the sun,

neither of the moon, to shine upon it: for the glory of ALhhim lights it from one's Rings within; and the lamp of that glory is the shayh/lamb (Chazun 21:23). The Rings of the lamb of ALhhim are filled with the Lights of Yæhh, and these rings form the body of the lamb, which is the house—the body—of the Name. The impartial unity of the paired branches form the shayh/lamb to contain the Lights, whereby there is no partiality or darkness to separate the Seed-Name from the Light. The Light of the Temple is Yæhh, and these rings/eyes contain the Lights as a lamp contains its flame. One born of the ALhhim is called the lamb of ALhhim; for such a one is the very offering of the Fathers (Yahuchannan/Jn 1:29). When the Lights of the Fathers are housed in your Name, you are The House of YahúWah and a citizen of the Kingdom of Light. Through the process of the oylah/daily offering, the 12 parts of your Name are arranged impartially upon the altars of the Fathers (ChameshHhaPekudim/Numbers 28:3) and are brought inwardly to the heart/altar of Nephethli. With the wood of Shamouinn—via heard instructions, a new body is formed unto the rational service of Yæhh—unto which service each Name is formed and positioned in the Unified Kingdom of Light (Romans 12:1-2). As the body of the Name matures, the rational service of the Minds of the Fathers is being aligned in service—minds and body, one to another—as the paired, extended Faces of Yæhh!

The beginning of meShich, and thus the days of an age, occurs when the Name of Yæhh is spoken by the ALhhim, whereby the Word is made manifest. MeShich is the Word of Yæhh through which the Thoughts of Yæhh appear. The ALhhim speak within the Rings of Yæhh, thus forming Light spirals within circular patterns. Likewise, as we speak of Yæhh, we speak within our own Rings. The Words of Yæhh that we speak expand our Seed-Name unto its full nature as meShich. When is the end of the days? The end of an age is when the Word spoken is fulfilled, evidenced by manifestation of the glory of Yaoquv/Jacob in all 12 Houses. In the beginning is the Davar—the Word, and the Word is with HhaALhhim, and the Word is meShich. The Word is from the beginning—the means of all formularies of Light of all things Invisible and of those things which are Visible. As the Word is fulfilled, the days of an age are fulfilled, to give way unto another dispensation of expression.

Day by day we enter into the UNKNOWN. As we verbalize our thoughts, dedicate ourselves, integrate with others, and explore what unfolds, we come to know the day in which we are living and to define the unknown as the KNOWN. Daily, we draw out light/understanding from the unknown's composite darkness—even as the sun is drawn from the night each day to appear upon the horizon. This is the oylah/offering of the morning, which is gathered in the evening: as the streams of Light are

The parables of Yahushúo are found in writings of the Chasidim (צ'לר'פ'א/Asiyim/Essenes). 150 years later they were assembled into what are called the Gospels to convey understandings of the Kuwáhnim/priests of their generation and how they foreseen the conclusion of the Age with the coming of meShich. Instead of writing in their own Names, the Chasidim wove parables to bear messages of the consciousness of Yahushúo in all peoples. Through studying the parables, each student works on themselves. As the inner reality of meShich is developed inwardly, the disciples carry within themselves the nature of meShich bodily. From their work, a communal spiritual strength emanates which is brought to life within others through taking their messages of meShich to the ends/fulfillment of the earth/creation. The idea of a Master and Twelve Disciples are sparked from the Father of the Day at whose sides sit the 12 Heads, six at the left hand and six at the right hand of the Table of the Faces. Through this pattern, each person carries the patterns of being the Master of their 12 Houses of Spirit projected as 12 offspring of one man.

layered with the setting of the sun, from which one draws out understanding from the composite layers of light formed through the day's deeds and associations. By means of the daily offerings, we continually draw out all within our Seed-Names, whereby the Word constructs of our Names are fully activated. As a backdrop of darkness is continually formed in the universe and, within, by our interactive associations, so is a bed of context made from which the Light of our Name rises daily. Upon expressing the totality of our Words, we bear the manifestation of the Thoughts of the Fathers whereby we appear as the Offspring of the ALhhim. As we operate according to the Words that form the foundation of our Being, we are at liberty to expand in all realms of Light. By the Words of ALhhim we are free from the enslavements of Metsryim/Egypt

which define us according to form or shape; rather, we are continually in states of transformation with the creativity and joy of Light. A place in the universe is reserved for each Name to achieve the full expression of its Thoughts and to fill the waters, the skies and the lands in harmony with all other Names as one Unified Kingdom.

We come to know ourselves as we are known. We are known in Yæhh from the beginning when the Spark of Joy that formed our Name burst forth from the offerings of the Fathers. In our plight through our life's journey, we come to know ourselves in the perfection of Yahushúo through whom we are made. Our mission in Life is to know the vast resources of Light given to our Name, whereby we stand in the likeness of meShich. We occupy by Name and lineage the place assigned to our Name amongst others in the Kingdom of Light. Our accountability is both to the Fathers and to the Offspring amongst whom we journey as comrades. The Love of YahúWah in us is evident by how we love our neighbors. In the midst of a world that wars, that seeks dominance above others, that walks in pride and vain ambitions, that devotes their energies to useless struggles to possess lands and material things, we come to know that we already possess all things by the very Nature of Light that we are in Yæhh. By the Light of Yæhh, all things are made in Yahushúo; and as we honor meShich in us, we prove to others and to ourselves that we are aligned and committed to Yæhh. Our allegiance to Yæhh is not made evident by our love for the world or the things in the world; rather, we show our total devotion to the Light through our daily offerings and interactions with associated faces. By these criteria, we are approved for the Kingdom of Light as being true and faithful, and are thus transferred from the kingdom of darkness into the Kingdom of Light. We do not lament that we are in one galaxy/situation or another, for we are in the place appointed for us to rise with the glory of meShich which extends into all universes/worlds. In this present world./age we have the opportunity to exalt the Spirit in all things, whereby we come to emulate the full nature and perfection of meShich.

Following after meShich

As we aspire unto the Nature of the Light of our Names, we rise through the elements of the world which are formed for a season to bear our greater Light. “What I receive I pass on to you as of first importance: meShich dies unto our sins according to the Scriptures, is buried, then rises on the third day according to the Scriptures” (1 Cor 15:1-4). The accounts of this process are noted in the first three days of making the worlds and in the story of Yonah/Jonah. Moreover, “when you confess with your mouth (by your expressions/deeds/faces), ‘Yahushúo is Master,’ and believe in your heart (with the solidarity of your Words) that the ALhchim raises the same in you from the dead, you are saved—elevated above all corruption,” for what is not raised perishes as the grass of the field (Rom 10:9-10). To declare Yahushúo as Master attests that the Wisdom W and Understanding O of Yæhh/𐤀𐤃 are the governing forces of your thoughts and deeds!

We believe and thus enter in death—into the full giving of all of our members upon the Tree of Life that they become dead to violations/enslavements and alive unto ascensions. Via our faces and our words we make the oylah offering of meShich, and in so doing we lift up all of our members above transgressions, to be hung and suspended upon the Staff of our Name. Anyone who is willing to forsake all and to take up their Staff follows in meShich's footsteps. This level of belief is of Wisdom.

We believe and thus enter into the burial—to transfer our Name from one state and occupation unto another. Depicted as YishARAL who transverses through the Sea of Reeds, we leave behind the former world and its lusts/captivities, and attire ourselves with the garment of meShich. This level of belief is of Understanding.

We believe and thus enter into the resurgence/resurrection—to show ourselves as one being among those who has ascended to the Father, from whom we have come. We rise from the tomb that is designated for the meShich in every Name, a tomb prepared by Yúwspah/Joseph, from which we are liberated to appear in the radiance of the Light of their Name. This level of belief is of Knowledge.

When you believe, you have faith to make it apparent in your life. Belief is commitment to bring forward the invisible thoughts of meShich unto manifestation. From your Words of Faith there appears the Faces of your Light. When the ALhhim create by Faith, they take the Words of Yæhh and cause them to appear, whereby that which abode as nothing—as zeros, Rings— becomes apparent as forms and faces of Light. With the evidence of Works, Faith lives.

Those who believe in meShich receive the Spirit of meShich, the same Spirit of Shayin Oyin that fills the Rings of their Name. From the promises of Father Nædav, the Gift of the Ruach HhaQudash (Spirit of the Sanctified Rings) enters into your womb, thereby sanctifying you to the Fathers. By virtue of that Gift, you are not controlled by a lower, resisting nature, rather by the Spirit/Breath of meShich which is the Spirit of ALhhim/Shayin Oyin that lives in you. When you have the Spirit of meShich, you belong to meShich and are of the congregation of the First Born (Rom 8:9).

The 3 Nights and 3 Days of MeShich

The three nights and three days in the heart of the earth fulfill the days of ALhhim in which all things are readied to make manifest meShich (Mattithyahu 12:40). The creation of the worlds is for the revelation of the Offspring of ALhhim (Rom. 8:19); and thus, **all days, as set in a week of creation, are numbered unto the full appearance of meShich.** As in the beginning of the worlds, so is the sequence of our transformations; each day of our lives is set apart for the unique revelation of meShich within each of us.

Night and Day 1. We receive the Light of Yæhh, separating us from the darkness. In thus becoming the Light of the world, we surrender all that we have, as in a sacrificial offering/death, whereby the Light in us is not concealed nor thwarted by the darkness. As our Life is given through the offerings, we are transformed, exceedingly beyond our former state, whereby we pass from the domains of darkness unto the kingdom of Light.

Every day, from the first unto the last, is for the appearance of meShich and the coming of the Offspring of Adim/Adam. Romans 8:22

Night and Day 2. We enter into the waters beneath, through baptism in the Name of Yahushúo, the very Body of Yæhh. In preparing to reside in the Body of Yahushúo, which is made from the foundation of the worlds, we receive from the waters of above through the gift of the RuachHhaQudash—*The Spirit of the Holy Ones*, whereby we are one Spirit and one House of the Father. The burial of the earth/body, as a Seed, prepares it to be transformed into a state of habitation suitable for the Life of meShich which is Yæhh, the Source of the Body.

Night and Day 3. Each of us emerges from the earth as branches of the living tree that has been planted by the Fathers. Upon this tree of life, we bear our fruit of twelve branches, one fruit for each month of the year. By the resurrection of meShich in us the Lights of Shayin Oyin become evident, and our house/body of meShich is lifted-up from the grave in which it has been laid.

Night and Day 4. We govern our deeds and states of our residences by the Shayin Oyin Lights of the Fathers, whereby we give testimony to the Light appointed to our Names from the beginning.

Night and Day 5. We fill our bodies of waters; the skies/sections of our mind with thoughts above the sentient world; and the earth, the material body, with expressions of the Life of meShich apparent in all living things.

Night and Day 6. We appear as the Offspring of ALhhim, with dominion to reign in the Unified Kingdom of Light. The fashioning of the Adim/Adam corresponds to *the coming of the son of man* spoken according to the Teúwrah/Torah, the Prophets, the Ketuvim, and by the Chassidim/Essenes.

Night and Day 7. We enter into the rest of our works each shavbet unto a new age that is dawning. The fulfillment of our Words—the fruition of the Seed-Names sown in us—forms a new platform upon which the fullness of meShich in us unfolds: a new age is prepared, built upon the foundation of all words of the shlichim/apostles—those sent in the Spirit of meShich, and prophets—those who unfold the Words of the Collective Associate thoughts hung on the Tree of Life. As the formularies of the Words of meShich in each Name are unfolded from their Seed, new worlds are created.

The Marriage of the Lamb

The culmination of the Age is conveyed in scripture as the Marriage of the Lamb. This marriage is the union with Yæhh from whence we have come. As Chaúwah/Eve is joined to Adim, so we are united to that out of which we are drawn: the body is joined to the Spirit from which is made; hence, the shayh/lamb is wed to Yæhh, our Husband. The Marriage of the Lamb embraces all 12 Houses of a Name unto the wedding and commences when the bride is of age and is adorned with the garments of the oylah. Apart from the reality of this marriage, strange unions of adultery of spirit and form were entered. All YishARAL—the 12 Houses of Spirit—are joined to YahúWah Tsevaút in the marriage of the Ages (Yeshayahu/Is 54:5,10; Hosea 2:4-22). The adultery of YishARAL ceases as the entire House returns to their True Love. The parable of the woman who had many husbands depicts YishARAL (as also each of us) on a journey joined to many lovers until she comes to meShich, whereby her allegiance to Yæhh is restored, and she sins no more through pseudo unions.

Estranged bodies dangle haphazardly upon the pole of their skeletons. The dangling of the flesh leaves one open for lustful passions and unto violations to Lammæd, the Pole from which their Seed-Names come. When we return to that which is in our Inner Seed-Names, our parts return inwardly, in humility, to the Lammæd Teacher from which they were sent into the world: every face and ring of a Name is turned inward to be refastened unto Lammæd—The Tree of Golgotha/the Skull Head, considering themselves dead to the world and to the lust thereof, but alive unto the Immortal lineages of the Father Yæhh. The turning inward is called repentance. To turn aside from a habit or to turn the face from engaging with something is not what is meant by repentance, for mere behavior modification is yet estrangement: looking for salvation apart from the Source. As the soul members turn unto Lammæd they are unified to bear the faces of the Fathers. The collective members enter into the waters of Neúwn—the great fish—a parable of immersion into the original waters of ALhhim. Through immersion/entering into baptism in the Name of Yahushúo—the core of meShich—the Shayin Oyin Body—we form the garments of immortality (Galatians 3:27). The core of meShich spreads out from the midst of each Seed-Name, developing the body (by way of the blood offerings and temple vessels) to expand consciousness of our Light in the circles of ALhhim: our cells form a new body of Light according to our Name's Light. The principles of ShayinOyin spread through new colonies as ideas spread in society to form the aligned members of the Body of the meShich, the Congregation of the Firstborn, as living stones joined one to another. The gathering of like minds to ShayinOyin in Yæhh transforms mind and body into a collective wholeness of Life, wherein each one serves each other as Children of the Fathers.

As in the Days of Noah

The creation and its fulfillment of the Age are portrayed by Wisdom in the account of Adam. This same story is recounted within the Rings of Understanding in the stories of Núwach/Noah. All things commence with the statements of Understanding, so all will end as the statements are understood. The opening of the waters of the deep and the deluge of rain portray the openings of the Rings of ALhhim to elevate every Name to the mountainous heights of the seventh hill—Mount Ararat. The “waters of the deep” are the primordial waters of Shúo through which all is created; when the waters cause a house to rise from the deep, however, the waters are called Maryim/Miriam. The Name of Maryim appears in the stories of MaShayh/Moses to assist the child to ascend from the waters of the river. The designation of the Body of Maryim, by its appointed function, assists all to rise from the depths of their Names unto their heights. As in the parable of Núwach, so it is in the final days of the Age.

The waters of the deep break forth from the Seven Rings of Semek, a formulary of 67/13 (the Numbers of Bayinah), which are the sum of 13, a reductive of 4, and which are to be fully extended as the waters/Mayim/𐌚 of Understanding. The waters/Mayim of 40 nights and 40 days are the waters of Bayinah 𐌚𐌚𐌚/67/13/𐌚 and Chaúwmah 𐌚𐌚𐌚𐌚/40/𐌚, which break forth from the womb of Shúo of ALhhim. The Body of bringing forth the Child formed in Shúo is the Name of Maryim/Miriam/Mary/𐌚𐌚𐌚𐌚 (a Name of the double Mayim/𐌚𐌚) in whose womb is the Head of the Right Hand. The Letters in the midst of Maryim, 𐌚𐌚, are called the Branch of Lammæd, the Teacher of Teúwrah, and the Ruler with the Rod of Iron: Lammæd/𐌚𐌚/4/430/𐌚. The Child is the Offspring of the sides of YæhhYæhh/𐌚𐌚𐌚𐌚, the sum of which is 6:6 or 12/𐌚.

MeShich—the Seed of Avrehhem

Within the Seed of Father Avrehhem the full stature of meShich is stored; and every Name is sent forth with a purse of Wisdom, Understanding, and Knowledge to fulfill the journey of perfection in meShich. As the Name of Avrehhem means “to make apparent/enlarge the invisible attributes of the Father,” so through the Seed of Avrehhem the full Faces of Yæhh rise from within the Seed sown in the earth from the stars above. The Light of a Name resides within the crystals of the sand, beneath; for so shall Avrehhem’s Seed become (SMB/Gen 15:5). As one counts the stars within their Name—the 70 of YishARAL, the full stature of a SeedName is drawn out (the 70 Stars are named in ChameshHhaPekudim/Numbers 26). As we count/measure the stars, we inscribe their Names in our members, whereby they are enlivened within the cells of our sand.

The stories of the Seed-Names of Avrehhem and Sharah convey the birth of meShich at the days of their full age—when the full attributes of Names appear. As the Faces of Avrehhem and Sharah come to full maturity within us, the Child of the Father’s inheritance appears. Though one is past the age of sowing seed and though the womb is no longer active, yet the Shayin Oyin remains, within the Seed, unto all generations to bear the Offspring of Avrehhem. As the Shayin Oyin of the Lights of Yæhh rise within the Seed, all Names of YishARAL are gathered to the land of the Lights from which they are conceived. Hence, the great gathering of YishARAL is not within the disputed lands commonly known as the Middle East, but is within the vast, designated boundaries of Light which are the lands of a Name’s inheritance in the Kingdom of YahúWah (SMB/Gen 15:13-21; YechúwzeqAL/Ezek 47:13—48:29). These Lands of Light/Aúwer/UR are entered through Yahushúo (Joshua). The inheritance of each Name is the same lands of Light in the House of Yæhh from which a Name issues. As we rise from the

definitions of lower Metsryim/Egypt, thereby proving ourselves to be the Offspring of ALhhim, we reenter into the galactic States of Light—the higher Metsryim—from which we first come. All strongholds of mind—the established and rooted thoughts which are adverse to the orders of Yæhh—and all enslavements to the world are cast down under our feet as we proceed from elevation to elevation unto the high callings in meShich (2 Corinthians 10:4). Though one may say that meShich appears, or shall appear, at particular points of history, do not believe them; for only by the sign of Yonah, which is the evidence of one emerging from their watery grave, does the meShich appear from within their Seed (Matt 12:39. 24:23).

Within the Seed of Avrehhem the Faces of the Fathers become evident: *e.g.* Yetschaq/Isaac and BaarLechaiRai—the well of Life within the Seed. These faces appear from the House of Avrehhem within each child who comes into the world to bear the Lights of their Name unto the Faces of the Fathers. The promise of this miraculous birth appears with great joy—Yetschaq/laughter, through which the Seed-Name is sown with tears of joy unto all peoples!

The meShich — The End of the Law and its Offerings

The term, “end,” conveys the fulfillment of all of the Teachings and the Offerings of Teúwrah, the Great Law of Freedom. The meShich within you comes only to fulfill the Teachings of Light upon which the worlds and its expressions are laid (Mattithyahu 5:17). What one phase of learning does not fulfill, continued offerings from the fountains of the Wisdom and Understanding laid-up in your Name shall achieve the complete and perfect sacrifices/givings of your 12 branches. Through the flowing of the blood/life of your own Name, you ascend into the Qudash—the Holy places of the Most High—into the inner veils of Thoughts of the Lights of the Fathers. The perpetual flame of your heart remains lit to bear the offerings of your Name evening and morning (TK/Lev 6:12-13; Rom 12:1).

One of Avrehhem comes into the world to make apparent the Faces of the Fathers through Words and Deeds. We come into the world for the express purpose of expanding/magnifying the Faces of the Fathers by means of the strands woven within our Seed-Names (Yahuchannan/Jn 15:8). One of Avrehhem is called unto Mount Muriyæhh/Moriah, one of the 7 Hills of the Fathers (SMB/Gen 12:6). These Seven Elevations of Light arise within the Seven Eyes of ALhhim; and upon these altars we make our offerings, whereby our givings are not exercised in vanity or unto foreign hills and plateaus of pride (YirmeYahu/Jer 3:6-17).

One who comes into manifestation to bear the Light of the Fathers is called to bring forth their Unique Gift sown within them—the very Joy of the Ages, which is positioned as a diadem within their Spirit. Manifestations that confess that the meShich has come into the world acknowledge the Life of the Fathers within, from whom their Names are begotten. As we attest to *the Reality of the meShich* within, we bear the image of the Offspring of ALhhim and of the Fathers within them (I Yahuchannan/I Jn 4:1-2; 12-17; Yahuchannan/Jn 12:46). ***When we believe that meShich has come in the flesh, we thereby affirm that all things are made to be for the purpose of the Fathers, whereby we no longer see the world apart from its origins.***

Make the offering of meShich within you, whereby the meShich is seen in you. Gather the wood—the teachings of Light, and put them in your hand as deeds. Bind the sacrifice of Joy—Yetschaq/Isaac—to the Teachings of your heart altar. By the Fire of your spirit and Word/knife of your Name one makes and fulfills *your Fire offerings* (SMB/Gen 22:3-8; CHP/Numbers 15:3). As you prepare the

offering of your joy, you hear the Word of the Angel saying that you will not use your tongue/sword in any manner that will slay the offering of joy/Yetschaq; but rather, you will see within you, and behold amongst your branches the ram of inner strength that YahúWah provides from your Rings of ALhhim; for the joy of YahúWah is your strength/ayil/ram (NechemYah 8:10). From the midst of your branches, you speak and apply the Sword of your Name to bear the offerings unto the fulfillment/end of the Teúwrah/The Law.

I set you over much. Enter into the joy of your Master.

As the meShich/Messiah rises in you, you call your flocks together and arrange them into two groups. On the left hand you set the goats—those of understanding, those who provide the leadership/initiatives: namely Dan, Ayshshur, Nephethi, Yahúdah, Yishshakkar, and Zebúwlan; and on the right you set the sheep, the follow through of six flocks: RAúwaben, Shamoúnn, Gad, Aparryim, Meneshah, and Beniyman. To those members and their thoughts that claim to perform their works in your Name _____ [insert your name], yet which do not serve your Name to fulfill the Teúwrah, you say to them: “Depart from me, I never knew you!” You cast them to outer darkness—beyond the designated fields of layered lights reserved for the messages/angels of understanding and knowledge. No one will ever say to you, “Depart from me,” nor that you were not known by the Host of Heaven, for you have been known before you were conceived in womb; however, when any part of your Name deviates from the Light of your Name, then you will denounce the service and the act that those members performed in your Name. To those servants which are faithful to your Name and that do the works of your Name to fulfill the Teúwrah, you will say, “Enter into the Joy of the Kingdom of the Heavens, which is laid before the worlds. You have been found faithful in small things! Now enter into the vastness of the Lights of our Fathers”: expand your borders and dwelling places as you spread out in the Lights of the suns. *“Well done, good and faithful servant!* For when you saw me without my garments, you made your offerings to robe me; when you saw me hungry; you fed me Bread at the Table of the Faces; when you saw me thirsty, you poured out the understanding of libation within your soul; when you saw me bruised, you comforted me and mended my wounds; when you saw me chained even in the least manner while in the prison of Metsryim/Egypt, you broke the bounds of enslavement that hindered me to ascend.” All members in me are the servants of meShich. Those who are for meShich are with meShich. ***We enter into the meShich, into the Rings of Eternal Life!***

The Beginning to the End, The First and the Last

The Author and Finisher of the Faith! As Father’s Word, Yahushúo emanates and gives the Lights of Wisdom and Understanding as the Author that makes evident the unseen, instilling faith. In that the Gifts of the Fathers through Yahushúo continue without ceasing, the emanations and givings of the Lights of Wisdom and Understanding make complete and become the Finisher of those things made evident and which have appeared, even the Offspring of ALhhim!

“...*The end does not come, except there be a falling away first.*” A seed is sown/falls that it may rise unto its ultimate glory. Being apart from the Givings of Light and the Faces of the Fathers eventually leads to a consciousness of estrangement. We do not understand this initially, thinking that we are such-and-such in our own estimations or that we are entitled because of conversion rites. Such preconceptions must fall away; and so, the goodness of ALhhim within us continually draws us near to the Fathers as we recall our origins. As it becomes apparent that we have turned from the

Faces, we turn again to YahúWah as the Light of Yæhh draws us, whereby we are restored to our Name. As a result, a Body of Solidarity in meShich forms a United Kingdom. Adversarial thoughts and deeds are denied (Tehillah/Ps 66:3-7). **MeShich is the ALphah to the TaúWah X4, the Sum of All Things, from which we come and to which we return whereby meShich comes!**