

When two anyshim/men/benefactors are in a reciprocal blossom phase ᐅᐅᐅᐅᐅᐅ ᐅᐅᐅᐅᐅᐅ 11
 to reveal their glory with each other, to be one, together ᐅᐅᐅᐅᐅᐅ
 The Fire of one connects with the Fire of another to be one flame, ᐅᐅᐅᐅᐅᐅ ᐅᐅᐅᐅᐅᐅ
 and the woman of their unity/oneness draws near ᐅᐅᐅᐅᐅᐅ ᐅᐅᐅᐅᐅᐅ
 to rescue the summations of the Light of the Fire ᐅᐅᐅᐅᐅᐅᐅ ᐅᐅᐅᐅᐅᐅᐅ
 to extract a hand/extension ᐅᐅᐅᐅᐅᐅ
 of their beating (the grain), ᐅᐅᐅᐅᐅᐅ
 and sends/puts forth a hand illumination (to perform what is brought forth), ᐅᐅᐅᐅᐅᐅᐅ
 thereby becoming strong with their genitalia/secrets. ᐅᐅᐅᐅᐅᐅᐅ ᐅᐅᐅᐅᐅᐅᐅᐅ

The state of benevolence/ᐅᐅᐅᐅᐅᐅ/anyshim conveys generosity to give to one another in accordance with their legacy.

With woodcuts, symboling teachings in the Seed, ᐅᐅᐅᐅᐅᐅ 12
 the summations are with the palm/skullcap (both deed and mind) ᐅᐅᐅᐅᐅᐅᐅ
 And there is no lack of mercy in your eye. ᐅᐅᐅᐅᐅᐅ ᐅᐅᐅᐅᐅᐅᐅ

Without refraining YæHH-YæHH to your branches ᐅᐅ ᐅᐅᐅᐅᐅᐅ ᐅᐅ 13
 in your bag ᐅᐅᐅᐅᐅᐅᐅ
 stone with stone ᐅᐅᐅᐅ ᐅᐅ ᐅᐅᐅᐅ
 there are expansion/greatness with smallness/humility ᐅᐅᐅᐅᐅᐅ ᐅᐅᐅᐅᐅᐅᐅ

What are in the sac/bag of the benevolent men contain both the means to cause expansions with humility.

Without refraining YæHH-YæHH to your branches ᐅᐅ ᐅᐅᐅᐅᐅᐅᐅ 14
 in your house ᐅᐅᐅᐅᐅᐅᐅ
 are an ephah (measure of grain) and an ephah ᐅᐅᐅᐅᐅᐅᐅ ᐅᐅᐅᐅᐅᐅᐅ
 to be an expanse/make great of the small/humble. ᐅᐅᐅᐅᐅᐅ ᐅᐅᐅᐅᐅᐅᐅ

The measures in grain/ᐅᐅᐅᐅᐅᐅ in the bag provide concepts to attain and reveal the Light stored therein. These measures are provided from both sides of Light: YæHH-YæHH.

A stone of peace/wholeness is with uprightness/an alignment. ᐅᐅᐅᐅᐅᐅ ᐅᐅᐅᐅᐅᐅ ᐅᐅᐅᐅ 15
 to be of YæHH-YæHH for your branching ᐅᐅ ᐅᐅᐅᐅᐅᐅᐅ
 An ephah is whole and righteousness/aligning, ᐅᐅᐅᐅᐅᐅ ᐅᐅᐅᐅᐅᐅᐅ
 of YæHH-YæHH for your branching. ᐅᐅᐅᐅᐅᐅᐅ
 To an end/for purpose/intent your days are lengthened/forborne/enduring ᐅᐅᐅᐅᐅᐅ ᐅᐅᐅᐅᐅᐅᐅᐅ ᐅᐅᐅᐅᐅᐅ
 with ascension in the Adamah/verifications of waters of life/moving with the Light ᐅᐅᐅᐅᐅᐅᐅ ᐅᐅᐅᐅᐅᐅ
 to affirm that which YæHúwaH your ALhchim ᐅᐅᐅᐅᐅᐅᐅ ᐅᐅᐅᐅᐅᐅᐅᐅᐅ
 gives for your branching. ᐅᐅᐅ ᐅᐅᐅᐅ

The measures of grain are both perfect, causing soundness and wellness, and upright, causing you to grow with ascensions. Though discharges of the stones, the body grows and is kept align with the Seed measures of the Ephah which are allotted in your assembly of YæHúwaH.

Within your Stones of DallathDallath are your Twelve branches. These stones are the OyinOyin the DallathDallath. Your twelve members of soul bear the Enlightenment of Aharúwan within the Body of Unity—HhaLaúwi/Levi.

Your members cultivated from your Stone Name are your vessels of the sanctuary. These vessels of soul are as women that belong to the 12 Heads in YæHH. Three categories of vessels are for the eastern service of Aharúwan and AViyahua. Yahúdah, as the system of purifications in the liver and kidneys, are appointments of your Numbers from which you have a measurement, size and height. The Houses of Yishshakkar tend to your sheep offspring—the cultivations of your lambs. Zebúwlan provides the illumination, the great Light of your Name that opens from the Seed and Breads. Through rings of your serpent g.i. tract you form your Tent of Meeting of 10 curtains as the Oyin Zayin Body.

With ALozAR and Qahhath/Kohath in the south, there are the camps of RAúwaben/Reuben. As the Eyes of your Spirit, these are the basins of waters. The seals of the ears of Shamoúnn serve as the horns, trumpets, and cymbals used by the priests over your offerings. Your shofar is of your ram offerings. They contain messages of strength to be sounded forth; and thus, you have no need to cut off the glory of the rams in the pastures. The mouth of Gad is your vessel to dip out of the waters and the fire, the Words of your Spirit. With the Tongue in your Mouth OyinOyin cavities, the Words of your Name are composed to cut paths for your feet to walk in Light.

Ayithamar and Gershun serve in the West to tend the vessels to support and clothe your tabernacle. Gershun administers the weaving of fabriques, drawn from the spindle staff of Aparryim. The threads are drawn from the bails of Maneshayh supplies by Beniyman. The Seed of your Name continually renews your cells which are innumerable as your stars of seed. Hence, the condition of your Name is continually changing its states of residence from glory to glory.

In the north, Nadæv and Marri/Merari watch over the vessels and service of the altar. Dan is the Fire of your altar. As you Breath, the Fire does not go out on your altar. The staff of Dan provides a terse review of your words and deeds as they are filtered through the lungs and weighed upon the scales of judgement. Ayshshur/Asher moves/carries the bones of Yúwsphah in the waters until they are called to rise. She is the support of your transitions. Nephethli, from which the blood flows, rises from the Rock of your foundation, the blood of meShiæch, which activates your offerings of the heart unto the forming and renewing of your mind.

The Call of ALozAR/Lazarus from the grave is the Voice of your Name in meShiæch. You call your Name with your members forth, unwinding the grave clothes that have you bond in your sepulchre.

Your Name and Soul belong to Aharúwan and Laúwi as vessels of their Sanctuary. You are APPOINTED not Made. You are appointed to be the mishkan/tabernacle verses that you shall make a tent, as you are fashioned already not be hands. What is necessary to appoint your Name unto service is freely given to you of YæHH.

If you are made, then you are not ALhhim—the utterances of the Mouths of YæHH. You appear by Wisdom, first as vapour of smoke from the altar in shemayim/the heavens. You are drawn out of the sides of Bayinah from the Rings of ALhhim.

Your glories are of Yaoquv/Jacob, whereby you are above the world and its lusts. You reign above manifestations. With the glories—the riches of glories/radiances which abide in meShiæch, you appear. The glories in your Name are of the Fathers. This is your Source Material of Wisdom and Understanding of your Name through which you make manifest and by which you transform yourself as you allocate your glories. As Wisdom and Understanding are forever in YæHH, not made my hands, so is your Name. The Fathers do not create. They give their glories, and by their unified Faces of Light, mouths of ALhhim form which speak. From the utterances of the deep sighs of the Spirit of YæHH, the heavings of their Faces, strands of Light-Beams form oracles of ALhhim. Through the Words, the assembly of the Spirit and the Light, there is a medium to speak their Word to be heard/resonated unto action. The hearing of the Words takes up residence which formulates corresponding bodies for the Words to lodge therein.

We live and move and have being in the glories of Yahushúo whereby though we are in the olem/concealed region of the universe, aka as world we are NOT limited, nor bound to a state of definition in which we now appear as servants of YæHH.

As servants of Light, we are sent on a mission, a journey of discovery.

- a. to cultivate, as sown seed, the riches of YæHH
- b. to expand the Light of Zebúwlan
- c. to establish domains of YæHúwaH
- d. to possess the soul whereby it is saved, for no one can save your soul except the Shayin Oyin of your Name to whom it belongs.

“I came to save the lost” is the Word of the Father to your Name of Shayin Oyin. Though you lost, in terms of functionality, and through immaturity, not knowing how to use your soul (all that is freely given within you), you hear the Voice of your Name from the altar, to waken all in meShiæch in your Name unto your salvation—the confirmation of your place in the House of YæHúwaH.

T XᐅOYX ᐅᐱ 16
 T ᐱᐅᐅᐅᐅ ᐅᐱᐅᐅ
 T ᐅᐅᐅ ᐅᐱᐅᐅᐅ
 T :ᐅᐅᐅ ᐅᐱᐅᐅ ᐅᐱ

T ᐅᐅᐅᐅ ᐅᐅ ᐅᐱᐅᐅᐅᐅ Xᐅ ᐅᐱᐅᐅ 17
 T ᐅᐅᐅᐅ
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T ᐅᐅᐅᐅ ᐅᐅᐅ ᐅᐱᐅᐅ 18
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