## X₹W4493WO<sup>m</sup>47≢ SepherMaoshahBeRashshith (Bereshith—Genesis) 17

And there comes an utterance/saying of ALhhim "TA(4 4")47Y 15 of ALAvrehhem. "A494(4 Shæri, the fiery composite branches of the Seed of Shayh/your wife YXW4 74W is not called the summations of the Name of Light, Sheri; 74W &"WX4 44PX4( a vessel branded to be Shereh is the Name of Light. :3"W &4W 74

The saying of ALhhim proceeds from the Thoughts of Aúwv Avrehhem. The wife of Avrehhem is the Body of Illumination that rightly bears the offspring of a SeedName. The Name of the wife, Sheri/Sarai, conveys the body which allows or grant permission to let flow what is in the SeedName. Sheri is a ruler to release the properties within a Seed, as the body of a plant, as it forms, gives way to the characteristics of the Seed. Thus each of our bodies are called, Sheri for our SeedName until the Master of Avrehhem appears as ALAvrehhem, whereby the wife is called as Shereh/Sarah, to be one who provides an immortal resting place for a SeedName in all generations. The transfer of the companion of the SeedName is in accordance to the shift in the Mind of one who has come/appeared. As the properties of a Name are released through its companion Body/wife one is elevated to secure a dwelling state for these eternal traits, whereby the companion Body/wife is called to become a secure resting place—an immortal construct for the dwelling of a Name. The level of Sheri is as the body of a tree which assist to bear the full traits of a Name. As the full embodiement of a Name appears, the companion body is called to bear a house for the full glory of the Name. As a SeedHouse is formed to house the full glory of a Name, so Sheri is called Shereh.

And the one of Avrehhem descends to elevate the unified Faces YZ,77CO MA494 (772Y 17 and the one has laughter/joy PAPZY and one says in/with their heart Y9(9 49747Y T 37W349 79(3) T 4(Y7 T 37W M72OWXX93 T 37W M72OWXX93 T 34W

When the Body of Shereh is prepared the Principles of Avrehhem fall into it to prepare the promised offspring.

ONE SAYS IN/WITH THEIR HEART Y969 47947

Speaking with the heart is to utter sayings of ALhhim formed through the offerings of Nephetli. The ability to speak by the heart is by giving the heart upon the wood/structure of Shamoúnn. As Words of the Shayh in Shamoúnn of a Name break open from the embers in the wood, the heart offering upon the wood is elevated to carry the Words of the Shayh of a Name. We speak from our heart as we have understandings of the composite Thoughts of ALhhim that comprise our Names; otherwise, we are speaking from another reference point.

Words are formed and understood as compounds of the heart rise into the chambers of hearing. Though the Words of ALhhim formed in the heart rising into Shamoúnn they can be adequately spoken by Gad. Through the offerings of the heart upon the structure of the Shayh of a Name, the heart and the mouth are connected by the bond of Shamoúnn. Through the bond of hearing, perverse thoughts are blocked by the intermediatory and supremacy of the Shayh of a Name whereby all strange thoughts dwindle with no effect.

In speaking from the left side of the heart one open mysteries or by speaking from the right side of heart one unfolds an appearance. As one speaks from the unified sides of the heart they disclose the full messages of ALhhim via the unified Voices of HhaALhhim assembled in the heart as one. The utterances of the heart are transferred to Gad through which the Thoughts are uttered. Via the utterance the formulations of ALhhim are projected unto their manifestion.

T 73494 4742Y 18 T 7723(43(4 T: 12 17 32 AZ A C 40 MZ YC T 7723(4 47942Y 19 T \*XW4 34W (94 T YA YC XACZ T PAPE YOWX4 X44PY T YX4 T MCYO XZ496 T:YZ4A4 YO4I( T (40 MUL(Y 20 T YZXOMW T YX4 ZX+49 3)3 T YX4 ZXZ473Y T 742WY 4WOMEYW T SZ(YZ T ZXZ49X4Y 21 T PEPZX4 MZP4  $T \equiv 4W \neq C \Delta CX = 4W4$ T AIA LOYMC T:X4843 37W9

The Bonds of Covenant are with the Joy of the Auvim.

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# SepherMaoshahBeRashshith (Bereshith–Genesis) 18

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> T YZYZO 4WZY 2 T 44ZY

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T <sup>19</sup>H(X) 3HP4Y 5 T <sup>19</sup>Y9C YΔO∓Y T Y49OX 4H4 T <sup>19</sup>X49O YYCOZY T <sup>19</sup>YΔ9OCO T Y4<sup>19</sup>4ZY T 3WOX YY T :X49Δ 4W4Y

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## Sepher Maoshah 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  $argampa rac{1}{2} rac}$ 

The encounter of the analyshim— *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 curtsey 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 47742 Y behold, the supplication of my masters of the land/ADANi ٦٦٩4 4٦ ٩٦٩ up-turn the supplication (bring to the fore was is concealed in the gate) 47 Y4Y according to the Strand of ALBæyit [The Faces of Yehu whom carry the allotments] ×٦٩ so we, are your servants, for your passing through [to remain in the night] Y7٦ to wash—activate your feet ش٢٦ in order to rise-up m×mywaY and proceed in your Derek/Path. myy44 And they utter, Y4m47Y no, (not in the Gate) 42

for we remain in the opening/expansion in the Square [of the double Lammed] : >2() 9YA49 2+

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 LAXIJLA PRINCIPAL FACES TO OPEN AND EXTEND SEED



AL Bayit AL  $(4 \times 3.9)$  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 alloted 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 ALhhim. 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 ABrehhem, 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 it 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  $\Delta 4^{m}$   $M = 4^{h} = 72 \times 3$ whereby they turn according to the revelation of AL YZ(4 Y4=2Y and enter the unified dwellings of ALBæyit; YXZ=9(4 Y4=2Y therein he makes for them a drink  $3 \times M^{m} = 3 \times 0 \times 2$ and matsta/unleavened bread baked (in the upper stove cranium),  $3 = 4 \times 1^{h} = 3^{m}$ and they partook.  $Y = 1^{h} = 1^{h}$

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 Y4YWL 79404 the anayshim (those holding gifts of allotments) of the city/settled within humanity, 4203 ZW94Y who are abiding as the distinguished anayshim of Súwdim, 7947 ZW94 surround with reference to their ancestral grandfathers/Seba dwellings, XZ43 (O Y47) from the lad unto the elder, 94IAOY 4097 regarding their definitions of extremities— :31477 703(Y 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, ⊕YC CA YAAPEY 5 personifying the Man to whom the allotments are given, and they say to him, YC YAMAEY where are the anayshim/benefactors, as visitors, MEWYAA ALA who can verify—those who come by AL to you, YECA YA9 AWA this night, ACECA let their information come forth to us YNECA MAEPYA that we may converse, to know, them. MAA AOAYY

As these men are of circumspect hearts and lips, seeking to read and entertain the lines of AL information that defines what is alloted 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 ⊕YC ᡢ╕ረϟ ፈჁႢY 6 through the passageway/doorway, ╕ĦXフ╕ and the DallathDoor closes following. YL4Ħϟ 4٦₮ Xረ△╕Y

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 lumbars, 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 lumbars, 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 Dallath $\Delta$ door, swings behind, closing, that indicates that the information allotted is forever concealed, and that one must go behind the door  $\Delta$  to the Hhúwa  $\Im$  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*/44P<sup>m</sup> (*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 47/42Y 7 Supplicate l'AL, my achim/brothers, gather to be shepherds O4 collectively. Y :YO4X 284 49 (4

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 interwines 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. 49338As for the instruction provided/for me, there are two daughters, XY93ZXWZCwhom affirm and confirm anyone not knowing of ayish/fiery nature of man. WZ4YOAZ4C4WAThe sum of them are brought forth in a supplication 3X44334ZFYAas AL is their substance. 9FZC4And be engaged to them 3CYWOYaccording to the goodness in your Eyes; 9FZ9ZO33YEYhowbeit, for these anayshim of— The AL, C43 9FZW34CP4AL works/engages within our compositions to be WordWise; 434YWOXC4in the wing/shadow of my beams/upper chambers—where it clearly understood. ZX4PCP3

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 ۲4७4٦٢9 to approach beyond, as to pass through. المجلام الموادي And they say, ۲4७4٦٢ The one who comes to sojourn ٩٢٦८4٩ ك٩٩٤ is also being a judge of judgements; ٣٢٦٧ ٣٦٣٦ hither, we will break down your teaching ٢૮ O4୬ axO as it is from them. ٣٩٣٩ And they press the subject of fiery essence in Lut; with earnestness كح٢٩ ٣٢٤٩ ٣٦٤٢ they approach to go beyond/pass through ٢٣٦٤٢ to break into The Door. :Xረك٩ 49₩2

And those sent—the analyshim "TLWY43 YA(WLY 10 by the sum of all in their hands "JALWX4 they bring forth the entirety of Lut, the carrier of revelations— $\oplus$ Y(X4 Y4L9LY to fully explain what is wrapped in skins, with the allotments according to their cords of AL, the illuminations fill the house,  $\exists$ XL9 $\exists$  "J $\exists$ L(4 wherein summations of the Light of AL fill the door/access, X(A $\exists$  X4Y wrapped-up, surrendering to give/impart *to any who knock*. :Y4 $\exists$ 

And the sum of the analyshim messengers, in all that they carry "TWY43 X4Y 11 affirm the openings into portals, via illuminations of the Light in the House, XII3 #X7 4W4 by which they, the men of the city, are struck with a sudden blindness "TIYJIJ YY3 /dazzling light from the small (ones acquiring) unto the great (capable of nuturing), ビソムヘムOY ツ⊕ アッ and trying with patience, to keep pressing in they ソインモン find the opening. ポスフス イトッグ

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 alloted 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 Revealor, 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; ⊕Y( (イ ヅえw)イス Y4ヅイえY 12 moreover, they give testimony as abled to be mouthed. スフ Y(えヅ ムO As bridgroom who are prepared to marry, ツス져 amongst your children and your daughters, Yえ×ツタY YえツタY so are all who verify your teachings in the city, 4元O9 Y(4W4 (YY those having acquired the Light, stand in their place. "ヅY쮸ヅス ツヅ イトYス

For we will take the spoil— YNHNŁ MŁXHWM ŁY 13 the entirety of men of those standing in this place; AIA MYHMA XŁ for great has been the cry heard for understanding, MXPON A(AN ŁY in all Faces of YæHUwah, AYAŁ ŁN7 XŁ whereby YæHUwah has sent us AYAŁ YNH(WŁY to overturn obscurity and to gather the spoil/the fruit that hangs upon the stalks therein. :AXHW(

The AL of Lut are Frequencies in the Strands of the Faces of Malekkiytsedeq 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 alloted 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'Eternel."

And Lut goes out. ( (4 بحک ۲ 4 And he speaks with strength— of AL to *the bridegrooms* (۲۲)×۴ (4 4947 *who are learning the connections* to his daughters, ۲۲×۷9 ૨ ۴۹( and he says, admonishing them; 4<sup>(7)</sup>4٦. Come and go out, ۲4<sup>+</sup> ۲<sup>(7)</sup>4٦ from this designated place, 3I3 <sup>(7)</sup>4<sup>-</sup>7<sup>(7)</sup>4<sup>-</sup>7<sup>(7)</sup>4<sup>-</sup>7<sup>(7)</sup>4<sup>-</sup>7<sup>(7)</sup>4<sup>-</sup>7<sup>(7)</sup>4<sup>-</sup>7<sup>(7)</sup>4<sup>-</sup>7<sup>(7)</sup>4<sup>-</sup>7<sup>(7)</sup>4<sup>-</sup>7<sup>(7)</sup>4<sup>-</sup>7<sup>(7)</sup>4<sup>-</sup>7<sup>(7)</sup>4<sup>-</sup>7<sup>(7)</sup>4<sup>-</sup>7<sup>(7)</sup>4<sup>-</sup>7<sup>(7)</sup>4<sup>-</sup>7<sup>(7)</sup>4<sup>-</sup>7<sup>(7)</sup>4<sup>-</sup>7<sup>(7)</sup>4<sup>-</sup>7<sup>(7)</sup>4<sup>-</sup>7<sup>(7)</sup>4<sup>-</sup>7<sup>(7)</sup>4<sup>-</sup>7<sup>(7)</sup>4<sup>-</sup>7<sup>(7)</sup>4<sup>-</sup>7<sup>(7)</sup>4<sup>-</sup>7<sup>(7)</sup>4<sup>-</sup>7<sup>(7)</sup>4<sup>-</sup>7<sup>(7)</sup>4<sup>-</sup>7<sup>(7)</sup>4<sup>-</sup>7<sup>(7)</sup>4<sup>-</sup>7<sup>(7)</sup>4<sup>-</sup>7<sup>(7)</sup>4<sup>-</sup>7<sup>(7)</sup>4<sup>-</sup>7<sup>(7)</sup>4<sup>-</sup>7<sup>(7)</sup>4<sup>-</sup>7<sup>(7)</sup>4<sup>-</sup>7<sup>(7)</sup>4<sup>-</sup>7<sup>(7)</sup>4<sup>-</sup>7<sup>(7)</sup>4<sup>-</sup>7<sup>(7)</sup>4<sup>-</sup>7<sup>(7)</sup>4<sup>-</sup>7<sup>(7)</sup>4<sup>-</sup>7<sup>(7)</sup>4<sup>-</sup>7<sup>(7)</sup>4<sup>-</sup>7<sup>(7)</sup>4<sup>-</sup>7<sup>(7)</sup>4<sup>-</sup>7<sup>(7)</sup>4<sup>-</sup>7<sup>(7)</sup>4<sup>-</sup>7<sup>(7)</sup>4<sup>-</sup>7<sup>(7)</sup>4<sup>-</sup>7<sup>(7)</sup>4<sup>-</sup>7<sup>(7)</sup>4<sup>-</sup>7<sup>(7)</sup>4<sup>-</sup>7<sup>(7)</sup>4<sup>-</sup>7<sup>(7)</sup>4<sup>-</sup>7<sup>(7)</sup>4<sup>-</sup>7<sup>(7)</sup>4<sup>-</sup>7<sup>(7)</sup>4<sup>-</sup>7<sup>(7)</sup>4<sup>-</sup>7<sup>(7)</sup>4<sup>-</sup>7<sup>(7)</sup>4<sup>-</sup>7<sup>(7)</sup>4<sup>-</sup>7<sup>(7)</sup>4<sup>-</sup>7<sup>(7)</sup>4<sup>-</sup>7<sup>(7)</sup>4<sup>-</sup>7<sup>(7)</sup>4<sup>-</sup>7<sup>(7)</sup>4<sup>-</sup>7<sup>(7)</sup>4<sup>-</sup>7<sup>(7)</sup>4<sup>-</sup>7<sup>(7)</sup>4<sup>-</sup>7<sup>(7)</sup>4<sup>-</sup>7<sup>(7)</sup>4<sup>-</sup>7<sup>(7)</sup>4<sup>-</sup>7<sup>(7)</sup>4<sup>-</sup>7<sup>(7)</sup>4<sup>-</sup>7<sup>(7)</sup>4<sup>-</sup>7<sup>(7)</sup>4<sup>-</sup>7<sup>(7)</sup>4<sup>-</sup>7<sup>(7)</sup>4<sup>-</sup>7<sup>(7)</sup>4<sup>-</sup>7<sup>(7)</sup>4<sup>-</sup>7<sup>(7)</sup>4<sup>-</sup>7<sup>(7)</sup>4<sup>-</sup>7<sup>(7)</sup>4<sup>-</sup>7<sup>(7)</sup>4<sup>-</sup>7<sup>(7)</sup>4<sup>-</sup>7<sup>(7)</sup>4<sup>-</sup>7<sup>(7)</sup>4<sup>-</sup>7<sup>(7)</sup>4<sup>-</sup>7<sup>(7)</sup>4<sup>-</sup>7<sup>(7)</sup>4<sup>-</sup>7<sup>(7)</sup>4<sup>-</sup>7<sup>(7)</sup>4<sup>-</sup>7<sup>(7)</sup>4<sup>-</sup>7<sup>(7)</sup>4<sup>-</sup>7<sup>(7)</sup>4<sup>-</sup>7<sup>(7)</sup>4<sup>-</sup>7<sup>(7)</sup>4<sup>-</sup>7<sup>(7)</sup>4<sup>-</sup>7<sup>(7)</sup>4<sup>-</sup>7<sup>(7)</sup>4<sup>-</sup>7<sup>(7)</sup>4<sup>-</sup>7<sup>(7)</sup>4<sup>-</sup>7<sup>(7)</sup>4<sup>-</sup>7<sup>(7)</sup>4<sup>-</sup>7<sup>(7)</sup>4<sup>-</sup>7<sup>(7)</sup>4<sup>-</sup>7<sup>(7)</sup>4<sup>-</sup>7<sup>(7)</sup>4<sup>-</sup>7<sup>(7)</sup>4<sup>-</sup>7<sup>(7)</sup>4<sup>-</sup>7<sup>(7)</sup>4<sup>-</sup>7<sup>(7)</sup>4<sup>-</sup>7<sup>(7)</sup>4<sup>-</sup>7<sup>(7)</sup>4<sup>-</sup>7<sup>(7)</sup>4<sup>-</sup>7<sup>(7)</sup>4<sup>-</sup>7<sup>(7)</sup>4<sup>-</sup>7<sup>(7)</sup>4<sup>-</sup>7<sup>(7)</sup>4<sup>-</sup>7<sup>(7)</sup>4<sup>-</sup>7<sup>(7)</sup>4<sup>-</sup>7<sup>(7)</sup>4<sup>-</sup>7<sup>(7)</sup>4<sup>-</sup>7<sup>(7)</sup>4<sup>-</sup>7<sup>(7)</sup>4<sup>-</sup>7<sup>(7)</sup>4<sup>-</sup>7<sup>(7)</sup>4<sup>-</sup>7<sup>(7)</sup>4<sup>-</sup>7<sup>(7)</sup>4<sup>-</sup>7<sup>(7)</sup>4<sup>-</sup>7<sup>(7)</sup>4<sup>-</sup>7<sup>(7)</sup>4<sup>-</sup>7<sup>(7)</sup>4<sup>-</sup>7<sup>(7)</sup>4<sup>-</sup>7<sup>(7)</sup>4<sup>-</sup>7<sup>(7)</sup>4<sup>-</sup>7<sup>(7)</sup>4<sup>-</sup>7<sup>(7)</sup>4<sup>-</sup>7<sup>(7)</sup>4<sup>-</sup>7<sup>(7)</sup>4<sup>-</sup>7<sup>(7)</sup>4<sup>-</sup>7<sup>(7)</sup>4<sup>-</sup>7<sup>(7)</sup>4<sup>-</sup>7<sup>(7)</sup>4<sup>-</sup>7<sup>(7)</sup>4<sup>-</sup>7<sup>(7)</sup>4<sup>-</sup>7<sup>(7)</sup>4<sup>-</sup>7<sup>(7)</sup>4<sup>-</sup>7<sup>(7)</sup>4<sup>-</sup>7<sup>(7)</sup>4<sup>-</sup>7<sup>(7)</sup>4<sup>-</sup>7<sup>(7)</sup>4<sup>-</sup>7<sup>(7)</sup>4<sup>-</sup>7<sup>(7)</sup>4<sup>-</sup>7<sup>(7)</sup>4<sup>-</sup>7<sup>(7)</sup>4<sup>-</sup>7<sup>(7)</sup>4<sup>-</sup>7<sup>(7)</sup>4<sup>-</sup>7<sup>(7)</sup>4<sup>-</sup>7<sup>(7)</sup>4<sup>-</sup>7<sup>(7)</sup>4<sup>-</sup>7<sup>(7)</sup>4<sup>-</sup>7<sup>(7)</sup>4<sup>-</sup>7<sup>(7)</sup>4<sup>-</sup>7<sup>(7)</sup>4<sup>-</sup>7<sup>(7)</sup>4<sup>-</sup>7<sup>(7)</sup>4<sup>-</sup>7<sup>(7)</sup>4<sup>-</sup>7<sup>(7)</sup>4<sup>-</sup>7<sup>(7)</sup>4<sup>-</sup>7<sup>(7)</sup>4<sup>-</sup>7<sup>(7)</sup>4<sup>-</sup>7<sup>(7)</sup>4<sup>-</sup>7<sup>(7)</sup>4<sup>-</sup>7<sup>(7)</sup>4<sup>-</sup>7<sup>(7)</sup>4<sup>-</sup>7<sup>(7)</sup>4<sup>-</sup>7<sup>(7</sup>

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 while they tarry Amama Amam

and positioned YARMLY beyond the city :420( PYRM

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 ٤٩٤٢ 17 the sowings are brought forth fully, their summations abound, "אל "אלבריךאי to be beyond (the planting phase to the blooming state) אריךאא whereby it is said, 4"אלברי save what is according to your soul, דעראילער and do not look what is following after/coming from behind; דעראאל שעראיג what is surrounding you; לדיאגניץ the illumination of the Mountain is what saves/keeps, שנייא ארא lest you be caught (in former stillness). יאסדאל

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 "ALL OYL 4"JLLY 18 please consider, my ADANi INAL 47 (4

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

Behold now, the supplication rises to be uttered; イソネソネ 19 your servant has found grace ツ用 ヤムタ〇 イトッ in your eyes ヤモッモ〇タ which enlarges イムへスマ your mercy ヤム手用 to affirm your words to those with me, モムッの スモWO 4W4 to cling to the ascending path and sum of my soul; モWフッスイ XYモ用ス( however, my heart/Anuki ጊዮንፋሃ leaps-up/slip through to pathway to The Mountain ጓዻጓጓ ወርማጓር ርዮንፋ ፋር without The Shepherd ጓO4ጓ ጊንዋቃሏXንን there would be a stillness/as being asleep/death in my hand. ፡ጊ አማዮ

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 alloted resources for the fulfilments of joy.

> Behold, supplication/request is given attention. 4୬೩୬೩ 20 This City that is nearby ೩タ4₽ X4I೩ 4₹.0೩ is for a refuge of Name, ೩𝒴W ₹Υ୬८ wherein vibrations of the Hhúwa emanations 4Y೩Y may be drawn out by what is small (being acquired), 40⊦𝒴 as it comes/passes in supplication/prayer to be there, for Name, ೩𝒴W 4୬ ೩⊕ℓ𝒴4 it is not a small matter, being that is in Hhúwa, 4Y೩ 40⊦𝒴 4ℓ೩ WhatIS will flourish in my soul. ᠄₹₩𝒴୬ ₹₦𝑋

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 ABrehhem to dwell within. (\*SMB 15:19)

And it is said to him, through frequencies of AL, YZL4 4794ZY<sup>21</sup> Behold, what is carried in my hand is *set to bloom* in the Faces upon branches. YZY7 ZX4WY 3Y3 Furthermore, the Instructions of This Word 3I3 494C 77 is therefore not to be overtured nor dismissed. ZY73 ZX69 The sum of this city 4ZO3 X4 affirm it Words. X494 4W4

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, 4ネッ<sup>22</sup> you move by and with Name; ネッW ⊕ノッネ to perform the Word/Davar, there is no disabling, 4୬ム XYWOL (YYL 4L モヤ the witness in you moves your state of appearing according to the Light in Name. እማሠ ተፈቃ ΔΟ According to verifications of your calling. ፈላዋ ንተረO The Name of The City 4ෑOጫ ማW is Tsuor/small/detailed/significant at any level. ፡4OYt

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, alloted 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 4타고 WማWス 23 concerning what is in The Earth 누식4ス CO according to which Lut comes into Tsuor. ፡지식이다 49 면ソርソ

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 4२⊕শেষ রণ্য২৭<sup>24</sup> concerning what is in Súwdim/SeedSown coupled with Oomarreh/its Sheaves. ২৭শ০০ে শেব≢০০ a rain of seed-resin, as flammable sulfur oil—Brimstone and Fire W4Y X૨4フ from the summations of YHWH, ২৭২২ ২4শ from within The Names/the Heavens. :শেহশ্wঽশ্

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  $\times 1.47^{1}$ , brimstone is *gepharyet* composed of the word,  $47^{1}$  gephar, the wood of the Tevah/ark with a plural ending  $\times 1.47^{1}$  yúwt, read as a full gathering of all grain given of ALhhim. 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  $47^{1}$  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, 4732425the sum is gathered in the cities, by the fiery  $72403\times4$ Light in The AL (Strands of Yehu frequencies).  $\mathcal{L}43$ All that is in the surrounding areas,  $4443\mathcal{L}4\times44$ in the summations of all inhabitants/dwellings in the cities,  $7240329W2\mathcal{L}4\times44$ found in the ground, sprouts with life. 379443R774

The Overturn—Activations in the Gardens is the Great Awakening in all peoples, whereby what has been alloted 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, Yモ4用4物 YXW4 ⊕9XY <sup>26</sup> and what she sees becomes for her a garrison—pillar of salt. ・用ビッ タモトッ モスXY

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 fulness 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 "MA494 "MYWZY 27 in the morning, 4499 according to the AL of the Place, "MYMMACA to affirm the Stand in Name "MW AMO4WA beholding the summations of the Faces of YHWH. :3Y3Z ZMOXA 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 spirling and rising in the earth. **The origin of the Brim-Stone and Fire** are those yet burning in the Sacrifies 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 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.

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T ZYA4 15 T ZYOMW T 7₹Ψረዋ₩ X4<sup>™</sup> 0944 №44 T 4Y337 4729Y 2729 T :499 \*X \* X \* Y T 147064 73494 OMWZY 16 T 14706 73494 (AWZY T J∓Y3X4 Τ 49Δ 4₩4 T XAZY9 ZYI49 T 7₹¥ ℓ₽₩ XY4<sup>™</sup> 0944 T:4₱₹८ 490 T 1470 30W MALY 17 T 3674799 4W4 T 44777 2776 4W4 T ALWA T 34073Y Т Ү*9*4₩4 TFOZLYY  $T \equiv \Delta W \neq 4 W \neq$ T Y $(9 \land ( \forall 9 \land \forall 4 )$ Т :9₹.9₹ T 73 4946 18 T 37 ምግሪ T X # 2 7 9 2 7 2 0 C T Z49 (49 T :Y42040W T YYZ 4A4Y 19 T YXW4 34WX4 ማ3494 49ዋ T X407964 T 3674793 30W T 4499 27760 T 749A 4Y3 Τ: 10 14 144 T MAZY 20 T ALWA T Y94W4 34073Y T 734946 T 499XIA46 T :XAZY9 X479