

THE RUÆCH/SPIRIT—INTELLIGENCE RAISES/ELEVATES YAHUSHÚO FROM THE GRAVE TO IMPART LIFE/ASCENDING VITALITY TO YOUR BONES THROUGH THE SAME RUÆCH THAT DWELLS IN YOU.

Can These Bones Live?

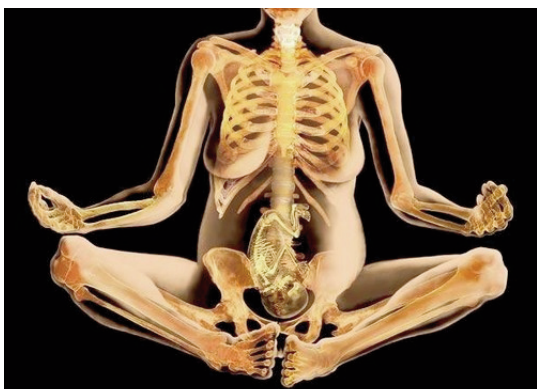
PATTERNS OF THE TENT OF BETROTHAL

And YæHúwaH of The Faces declares 𐌹𐌶𐌰𐌶𐌰 𐌹𐌸𐌰𐌶𐌰 1
according to The Strands of AL, in the Lamb/shayh, through Wisdom's Inner Harmony 𐌹𐌶𐌰𐌶𐌰
for consideration/thinking/meditation. 𐌹𐌶𐌰𐌶𐌰

As a lamb like MaShayh/Moses, you appear within Metsryim/Egypt—defined boundaries. From entering into definitions you are called out to be amongst the ekklesia (Huwshæoo/Hosea 11:1). Your spirit and soul enter into dwelling states to observe what is hidden in your inner parts whereby you learn of your origins and associations in the dominion of Yæhh. Fundamentally, you are given a set of bones that are the powerhouse of your dwellings. *Your bones carry the Names of your Fathers, their Heads and ALhhim which contain the life flow for your progressions.* As spiraling discs of the universe, you move as one with all things in earth and connect to the heavens from which you have come. From within your Seed, you draw out what is within your Name that makes your dwelling states. The consciousness of your Name and its dwelling states provide distinction between your inner and outer. Your inner—the concealed—rises through your outer. This “happening of emergence” is called the Exodus, a revelation of all that you are expressed as a coming forth of your Name (ALphahKayphah/1 Peter 2:9).

Discourses in Túwrahh/Torah scrolls contain sayings “to Moses” which is code language understood as instructions to your Name's inner shayh/lamb/meekness. Messages of the Lamb—to Moses are utterances of gentleness that follow after your Name. Your Name/𐌹𐌶 is a Flame/W of Light/𐌹, a Fire/W of Hhúwa/𐌹 that emulates a lamb/shayh/𐌹𐌶. Your Spirit of Fire appears from your waters/embodiments/𐌹 as as the body of maShayh is found in waters of Metsryim. Through your Wisdom's Tongue of Hhúwa/𐌹, all things in you spin to reveal Understanding (Tehillah 148:5). In that you are made of Wisdom and Understanding you have within you ShauO/OW—the perfect bonds of being whole, whereby salvation lies within your Name to affirm the Heavens which rise from your Rock. The ShauO in you is your hope of glory resident in your members. According to the Numbers of your Name, activated by your Breath, you enter into states to reside (MeshnehTúwrahh/Deuteronomy 32:8). Your messages of illumination are composed from your unified sides of the Faces of Yæhh as formularies/strands of the Lamb AL/31—𐌹𐌶𐌰𐌶𐌰/ALMashayh.

Speak of the strands of AL within the offspring of YishARAL/Israel 𐌸𐌰𐌶𐌰𐌶𐌰 𐌹𐌸𐌰𐌶𐌰 2
to receive/impart a cognition of my offering/heaving by the Breath within them, 𐌹𐌶𐌰𐌶𐌰 𐌹𐌸𐌰𐌶𐌰
from deductions of your sum/composite to be a fiery, whole vessel of spirit/ayish, 𐌹𐌶𐌰𐌶𐌰 𐌹𐌸𐌰𐌶𐌰
which affirms the readiness/willingness of your heart. 𐌹𐌶𐌰𐌶𐌰 𐌹𐌸𐌰𐌶𐌰 𐌹𐌶𐌰𐌶𐌰
Your collectiveness receives/learns the sum of my offering/gifts. 𐌹𐌶𐌰𐌶𐌰 𐌹𐌸𐌰𐌶𐌰 𐌹𐌶𐌰𐌶𐌰
And this is the offering which Light gives, 𐌹𐌶𐌰𐌶𐌰 𐌹𐌸𐌰𐌶𐌰 𐌹𐌶𐌰𐌶𐌰 3
to affirm that you receive/learn from them: 𐌹𐌶𐌰𐌶𐌰 𐌹𐌶𐌰𐌶𐌰 𐌹𐌶𐌰𐌶𐌰
gold, and silver, and bronze, 𐌹𐌶𐌰𐌶𐌰 𐌹𐌶𐌰𐌶𐌰 𐌹𐌶𐌰𐌶𐌰 4
and blue/measures of endurance and purple/illuminations of the *manna* 𐌹𐌶𐌰𐌶𐌰 𐌹𐌶𐌰𐌶𐌰 𐌹𐌶𐌰𐌶𐌰
and red-worms/threads/inscriptions contained in the seed/semen of scarlet/blood 𐌹𐌶𐌰𐌶𐌰 𐌹𐌶𐌰𐌶𐌰
with joy/six-fold/linen coupled with growth, to be strengths/determinations/goats. 𐌹𐌶𐌰𐌶𐌰 𐌹𐌶𐌰𐌶𐌰



The primary three gifts of YæHH are Gold, the purity of Wisdom; silver, the brightness of Understanding; and bronze, the strength of Knowledge. With these are colours of Light that carry their messages as streams/strands of AL ረፋ. By the Numbers in Strands of ረፋ (AL—formularies of 31) you trace your origins in the Faces of Yehu and develop cognition of all handed to manage by your Name.

Also through uncovering strengths ጥገረፋ X 4ጥገግ 5
from the Rings of the Adim/Adam, ጥገግግፋፋፋ
and uncoverings of the outer layers—protective layers of skins, ጥገግግፋፋ X 4ጥገግ
and the wood/teachings/skeleton of the shittim/deviations—inner organization; ጥገግፋፋ ጥገግግግ
Oil to derive illumination/Light ፋፋፋፋ ጥገግግግ 6
and oils for the oil of ጥገግግግ ጥገግግግግ
ascension/anointing ጥገግግግግ
and the smoke of the spices, ጥገግግግግ X 4ጥገግግግ
Stones of the ጥገግግግ 7
beryl/onyx/alertness/quick vibrations ጥገግግግ
and stones of fillings ጥገግግግግ ጥገግግግግ
for an ayphud/ephod/to gird/uphold revelations, ፋፋፋፋ
and the breastplate/reaching a goal/attainment/graduation. ጥገግግግግ

The above seven categories of Light are 15 gifts given through sequential proceedings from gold/Chækúwmah unto assembling your stones into a breastplate of Aharúwan/Aaron. These gifts are imparted to the faculties of YishARAL—to be upright as the Givers (vs 2). The ability to manage your stones—inner members with Enlightenment leads to your graduation to be fitted into the Hyikæl/Temple. Light spins vessels to store treasures/gifts into a ረፋፋፋ/temple/hyikæl. During your days of sojourning in your body, your SeedStoneName is perfectly hewn, without hands, to be placed in the House of Dúwd/David, whereby you transition from a Tent of Skins to a Temple of Stones. As gifts/offerings of Laúwi/Levi/ጥገግ, the terumah/heave offerings are gifts from Yæhh/15 for your Name to receive deposits of grace and become cultivated in your dwelling states (Yaoquv/Jas 1:17). Through making—arranging your gifts and setting your stones in place, you establish the Names of YæHH. According to your inherent patterns of bones you perform the gifts of your Name.

And they are to make/perform for Laúwi/Levi/ጥገግ a myiqdæsh/sanctuary, ጥገግግግ ጥገግ ጥገግግግ 8
and my Hand/Act dwells amongst them. ጥገግግግግ ጥገግግግግ

You are given fifteen gifts, a gift from each of the Faces of YæHh to distinguish your Name to abide in a set-apart place/body of spirit with stones of soul, sanctified to fulfill the Temple services of Laúwi/Levi. Your bones, as compound crystals of your Breath, are hardened in the north/back side of your dwelling. They contain codes of information to know your Name—why you are what you are and your destinies. By your bones and their alignments, you carry the soft moldable tissues of your working parts/organs to show the emanating Faces from your originate.



12 oxen reside in your loins in support of the kaiyúwér/laver basin for activations of your Name. The oxen lead your Name into paths of stars, as those pulling the cart of your assembled goods. Through their Names you enter into your service. With pairs of moons, oxen enter into The Path of the Shemesh/the Sun to transport your Name with them. Their strength carries the carts of Marri—the bones/boards and carts of Gershun—your dress draping of leaves, which attire your Name and wrap your bones according to your deeds.

Through making your ascent, upon the ladder of the vertebrae, you come to the Skull—the Head of YæHH from which your Name is birthed and called. Through each state of ascension you interact with the

In being an offspring of Light you receive offerings/gifts of Yæhh—the wealth of terumah—whereby in you are the collective patterns of Light that form your dwellings and the inner workings of your soul. As you affirm the patterns of body and soul freely given, you assemble your gifts of Understanding with Wisdom to create a place for the Illumination of Yæhh to dwell. Hereby, your darkness is first which incorporates the patterns of Light. Then the Light, secondly—affirmingly, comes to

You are to receive (apply/take) My Terumah/Offering/Gift

תקחו את תרומתי

(SepherYetsiatMetsryim/Shemot 25:2)

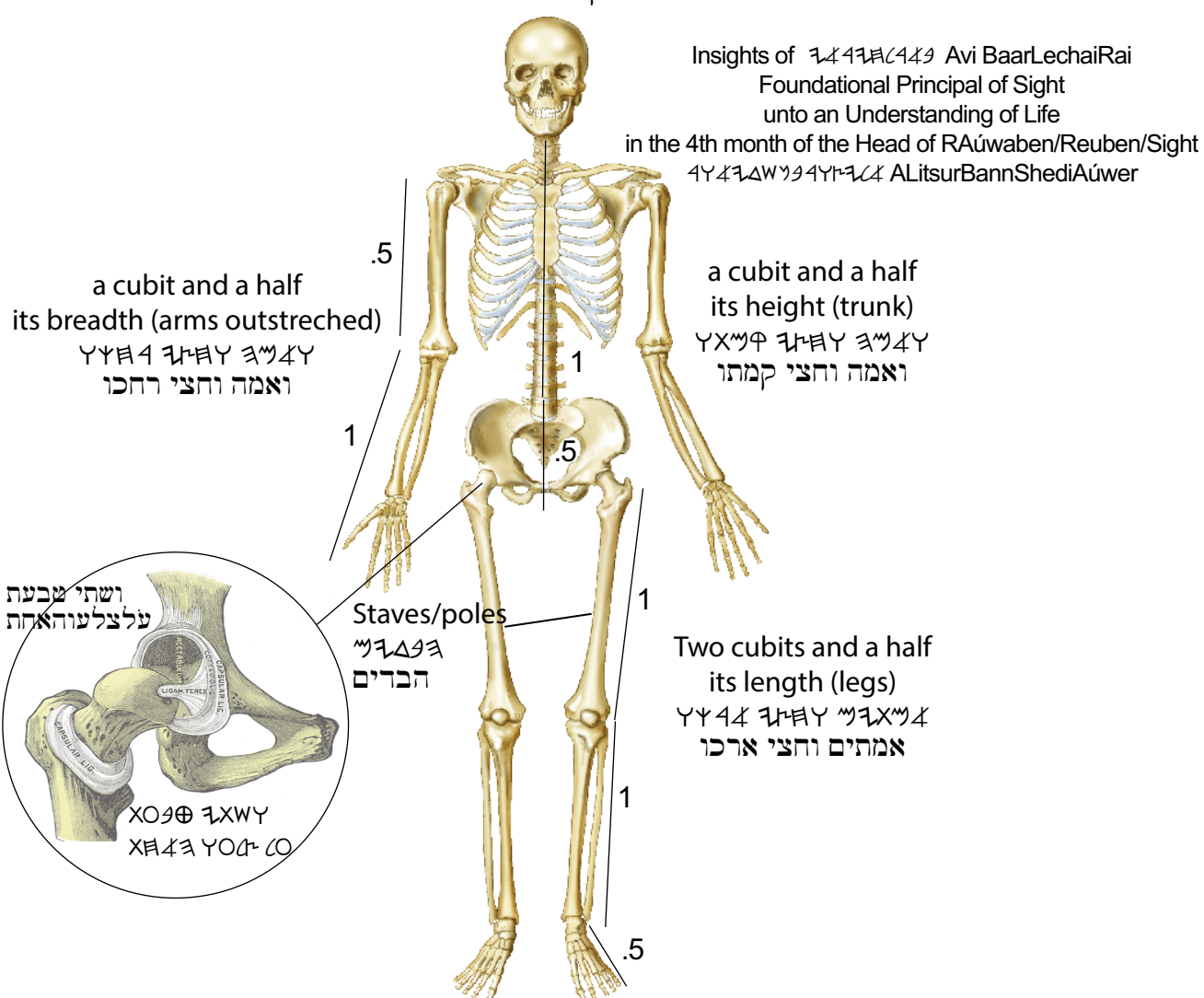
Arise to Your Resting Place—Camp of Consolation

You and the Arúwan/Aron/Ark of your strength

אתה וארון עוזך

(Tehillah/Psalm 132:8)

הארון



According to all that Anni verifies to reveal/show you

ככל אשר אני מראה אותך

(SepherYetsiatMetsryim/Shemot 25:9)

Through your appearance and standing as a Tree, the branches of your Seed emerge to reveal your inner structures/patterns (SYM/Ex 25:40). According to your teachings—branchings of thoughts, so are your fruit. Hence, you discern, to test the teachings. as which ones are fruitful unto your ascent (Ephesians 5:11). You discern the extent of the teachings before you eat so as to select what you are incorporating into your dwellings. The types of trees on the 7 Hills are of the Fathers. The Teachings of those Hills generate the fruit of their Faces. Your teachers are of the Mountain—Elevations in whose Faces you gaze as you sit at their feet to learn (Tehillah 121). You enter their slopes like going to classes through your oylut/ascendant offerings. The higher you go in the smoke, the higher, and perhaps more difficult/thick the thoughts become. In that there are different types of trees on the 7 Hills, the Teachers of those Hills have distinguished faces—expressions of their lessons. At the top of the Seven Hills are camps of messengers of the seraphim/fiery tongues and the auphænnim/ophanim/encircling rings of smoke. The messengers of the keRúwvim/cherubim connect the three levels of each Hill enabling you to make ascensions from one level to another. With messages of the keRúwvim, your inner garments are tattooed/designed (SYM/Ex 26:31).

Your bones appear from your core seed, as the trunk of a tree rises from a seed. **The bones are your inner support system of Names—Heavens.** As you follow the spreading of your Numbers into branches, you trace your messages evolving from your Seed unto the Crown from which you are Named. From your foundations in the loins of Yúwsphah/Joseph your messages stretch out to fill your lands. Like lace coverings, your thoughts are finely woven. Fine veins appear at the ends of your branches in your leaves, flowers. From then the strands of AL are woven to house your fruit filled with the Faces of YæHH. With weavings of your Name, you cover your dwellings as leaves cover their stalks. Your twelve members branch with the Word of meShich that generate blooms, scents, spices and fruit of your Name. The patterns in your Seed rise from your Mother's large hip bones/basin/oasis. Your SeedName sprouts like a reed in the sea, forming your vertebrae which contains the Numbers of your Spirit, the Names of your Fathers, their Heads, and their ALhhim to uphold you unto Masteries with a Crown of Thorns. With your arms and legs, the Names of the Kuwáhnim/illuminators support you fully to walk and perform your Words of YæHúwaH. Coming from your basin—out of waters of the Yúwm Suph/𐤆𐤊𐤍 𐤑𐤏𐤕—Sea of Reeds, your bones are called by the Name of Yúwsphah/Joseph/𐤆𐤊𐤍 𐤕𐤓𐤕 (SYM/Ex 13:19).

Out of your bones fruit forms upon your Lips/edges of your stalks as Words of Knowledge; other fruit hang on your trunk as fruit of Wisdom, and yet other fruit appears on your vines, as clusters of grapes, those of Understanding. As Numbers in your Name flow they create branches laddened with fruit of the Names in your bones. Your opened seed joyfully runs as vines of Yúwsphah (SMB/Gen 49:22). Understanding comes through diligence as you connect with your Origins, bone by bone, whereby none are broken to make your full ascent. With insights of Understandings you speak with Knowledge. As the Trees in the OoDANN/Garden of Eden you bear the choice fruit on the Trees of your Name. When you appear with your Words—the fruit of your lips—you are seen as offspring of ALhhim. From your Seed, the Words therein run with oil upon your head, as the anointed, hhameShich. In the Messiah ***you stand*** with your achim/comrades as one (SMS/Acts 17:29; Romans 8:19, Col 3:4; Yúwsphah/Lk 17:30; I Yahuchannan/1 John 3:2; 1 Corinthians 15:1; Ephesians 6:13).



1. 5 cubits convey the extension of the illuminated arm/deeds as it creates the breadth and height of the mishkan body; 2.5 cubits pertain to paired associated extensions of unified consciousness through which you walk/fulfill your courses. The manner in which you carry the Arúwan/Ark is allegorized in the story of Uzziel who attempted to manage the Arúwan as it is being transported on a new (idea) cart transported by oxen (Bayit ShmúwAL/2 Sam 6:1-9). Carts and the oxen are designated for the boards and the curtains of the *mishkan*; however, the Ark—the Illumination is carried upon the shoulders of the Qahhathi/Kohathites, depicting the nervous system. When one carries the Arúwan in another fashion, as a garment of veils—outward dress, or as the rigidity of the trees previously cut-down/former teachings in which the sap does not continue to flow, then your steps weaken causing the oxen to stumble.

Perceptions of past observances commence the Illumination to slide from their intentions of the Day at Hand. Those following the outward die—cease to ascend through daily interactions of ALhhim within their Eyes.

When the hand of Ozæh/Uzziah/ጸጢዐ puts forth a hand to sustain the error, then the inner Breath, flames the nostrils to stifle the vain expense of strength, whereby the error is corrected. In that HhaSham takes no pleasure in the death of the wicked, the idea of Ozæh dying is not that a man has been slain by the wrath of ALhhim. Rather, when you are not carrying the Túwrah upon your shoulders, then the strength of the Words cease to ascend in your Life (YechúwzeqAL/Ezekiel 18:32). The death of Ozæh signifies that mismanaging your Gift of Enlightenment, that was once held captive, does not yield strength to make ascensions through presumptions. Such errors of presumptions what the TúwraHH means and how you are to carry the Arúwan are corrected as you come to the Faces of Father GerenHhaAuwrenehHhaYavúsi—to Araunah the Jebusite, at the threshing-floor of your heart, where you are to sort-out and weigh the ideas in your heart. This incident of consciousness is at Nakun/Nacon/ገሃሂ, meaning a place to examine the extent of your deeds. When you reflect upon how the Words of TúwraHH are boundless, your strength flourishes as you carry them with joy. The Words are carried by your inner nervous system responsibly. In choosing a manner of fulfilling your mishkan/dwelling state, you affirm life/ascension or death/cessation (MT/Deut 30:19).

The ARÚWAN ገሃፋ—ARK
The Light/Illumination/AR/ፋፋ contained/UW/ሃ within all displayed/N/ገ
in the Head and Body of NeúwN — 14+14 — 55
from origins of Reshun.

The Collective Sum/ጸጸፋ in you rises/ascends from your Seed Foundation, whereby the Ark—the Illumination/ገሃፋፋ comes to you to be housed in your members. The Light in your Seed rises with the sun and moon to fill the Seven Eyes of your Spirit of ALhhim and their dwellings (Tehillah 132:8). Through the Light in your SeedName being drawn out you come to know Reshun and the Laws of Laúwi to live in peace, joy and love. HhaSham sends you into the world with volumes packed into your core for study and meditation. Through carrying the ARÚWAN on your shoulders—fulfilling the responsibilities of your Name and calling, you follow the pillars of Fire and Clouds through 33 states to Mount Húwr/Hor and then on through Seven final Progressions to the Yarrdenn/Jordan River (CHP/Num 33). Daily, the Words of Enlightenment in the ARK direct your steps to the place where you are seated in your inheritance of Names.

Connected, you spread out your sum ሃጸፋ ጸፋገሁሃ 11
of pure clean-gold, ፋሃፋፋ ፋፋፋ
from within and without, ገሃፋፋ ጸፋፋፋ
you cherish/conceal/treasure your collective ሃገሁጸ
and make to rise/to fulfill the ascent of ሃፋፋፋ ጸፋፋፋ
a crown of gold surrounding. ፋፋፋፋ ፋፋፋ ፋፋፋ

Through unfurling the Wisdom from your Name, you apply the pure associated thoughts which reside within you. The phrase, *zahav tehhur*/pure gold, indicates that you have resolved partiality amongst your soul members, whereas the term, *zahav*/gold, refers to inherent nature of your spirit. The pure strands of gold form your dwellings, whereby you treasure the *terumah*/offerings which

Laúwi/Levi gives you freely. Through activations of your mutual pairs within, depicted as the gold of Chækúwmah/Wisdom, and by manifesting the gold through your deeds outwardly, you activate by your hand the crown of Chækúwmah within you—a handbreadth of gold is the band of your forehead. Your forehead is consecrated with the mark of your Name and those of The Faces appearing in your oylut.

And pour out for your collective ሃረ ጸብረሂ 12
of four/quad, impressions/stamped rings of gold. ቃል ጸዕፀ ዐፋፋ
And you shall set your illumination ልጸጸሃ
elevated, on your four feet denoting movements/pace ሃገጸጸጸጸ ዐፋፋ ርዕ
with a dual/pair set of rings ጸዕፀ ገጸጸ
which rise on the rib set/side plank of the unity composed, ጸፋፋ ሃዕረረ
and a pair of rings ጸዕፀ ገጸጸ
rise on the rib set/side plank of the side of affirmations. ጸገገገ ሃዕረረ

“Liquid gold” as thoughts of Wisdom pour from your core through inquiries—four sided investigations to be held as your depositories of Wisdom. As a coin is stamped with impressions, the answers in your Name identify the means for you to carry your Enlightenment/Arúwan. The sense of your ልጸጸጸ/ movement is according to the *pace* in which you walk. You strike the nerves by the beats/pulsations of the heart which sends thoughts from your altar to transmit your illumination into actions. Your rings are set on two sides at the base of the ribs—at the hip joints. One set is positioned when you enter in union with the illumination, and a second set is established as you affirm to be in agreement. Four are a quadrivalent group/cluster; your rings are paired from both two sides. To move or carry the teachings of Light there must be an agreement and then an affirmation. Should you affirm the thought outwardly without first coming in agreement inwardly to be one with the teaching, you step in darkness and not in the Light of your Name. Each pair of rings at your joints carries the illumination of the 12 Heads of your 12 houses. The four feet that carry the Arúwan are the two of yours and two of your neighbors as every Word is performed as unto another.

And you appoint ጸገገገ 13
staves of the Tree of Shittim (the bones) ጸገገ ገገገ ጸገገ
overlaying them of gold. ቃል ጸገገ ጸገገገ

The designation of your legs to carry the Illumination causes them to receive an overcasting of Wisdom whereby they are elevated in consciousness according to the patterns of the bones. The restoration of the tribes and the building of the Tabernacle of Dúwd/David flow together in streams of revelation, accomplished through your servant Yúwsphah/Joseph. Your tribes were divided before coming into manifestation—into Metsryim/Egypt—the body. Through obtaining the Grain of Yúwsphah, your twelve branches/tribes are regathered, informed, clothed and reunited with your Father to proceed unto promises stated for your Name—unto your lands of inheritance in Kingdoms of Light. Your states of transition are ongoing venues. The earth is a place of proving that you have forsaken all others for the Teachings of Aharúwan. The messages written in SepherMaoshahBeRashshith/Genesis concerning your reconciliations are destined to be fulfilled in the end of days; what is first is last as the seed from which a plant appears comes to pass in the last days in its heads. The parables of Yúwsphah are fulfilled as your Bones rise from your waters. The ascent of your bones is echoed by Prophet YechúwzeqAL/Ezekiel with affirmations prophesied regarding your Name’s knowledge of YæHúwaH. The Four Winds of the Spirit are released to breathe into your slain that they ascend with renewed capabilities (YechúwzeqAL/Ezekiel 37:1-14).

As Dan breathes upon your stones on the altar, in the day you are called to ascend, so the Four Winds come in your generation to affirm the depositions of your appointments (SMB/Gen 1:2; 2:7). Restoration messages are synced with an awakening of the bones throughout the sacred utterances! You are internally awakened and charged with HhaDabarim/The Words of ALhhim unto affirming the origins in your Names. The challenge of your inheritance is vast and contains the fulfillment of every Teaching and Promise of Liberty. There is a High Calling of Jewels and Immortality in you from your beginning when you are begotten at the altars of Yæhh.

PILLAR OF FIRE OF NIGHT AND THE PILLAR OF CLOUD OF DAY

THE 24 COURSES OF THE SERVING ILLUMINATORS

Illuminators/Kuwahnim of the Nights and Days in a Year
 24 Courses of Instructions—the Appointed Teachers of the Days
 AlphahDibreHhayamim/I Chronicles 24:6-19

Light flows through the horns/radiances of the altar to be performed through your hands;

Light flows through the horns/radiances of the altar to be guided through your feet.

The sides of your teraysarunim beam
 to your defense and offence
 evening and morning.

The Pillar of Cloud by Day

Lammed of Day

- 1 ሃዕዕፈፈ YadooYæh
- 2 ማፈዕወ Shooryim
- 3 ማሃሃ Mayemen
- 4 ላላፈፈ AviYæh
- 5 ሃላሃሃሃ ShakanYæhu
- 6 ማሃሃሃ Yaqim
- 7 ላላፈፈ YashevAV
- 8 ላሃሃ Amúwr
- 9 ሃሃሃ Haphutsats
- 10 ላሃሃሃ YechúwzeqAL
- 11 ሃሃሃ Gamul
- 12 ሃላሃሃሃ Moúwzyæhu

The Pillar of Fire by Night

Lammed of Night

- 1 ሃሃሃሃሃ Yahuyeriv
- 2 ማሃሃ Ch'rrem
- 3 ላሃሃ Malakyæhh
- 4 ሃሃሃ Hequts
- 5 ሃሃሃ Yeshúwo
- 6 ሃሃሃሃ ALyeshyiv
- 7 ሃሃሃ Chuphah
- 8 ሃሃሃ Belgahh
- 9 ሃሃሃ Cheziuw
- 10 ሃሃሃሃ PættechYæh
- 11 ሃሃሃ Yakin
- 12 ሃሃሃሃ Dulyahu

Right side of
 Chækúwmah

Left leg of Bayinah
 for night classes

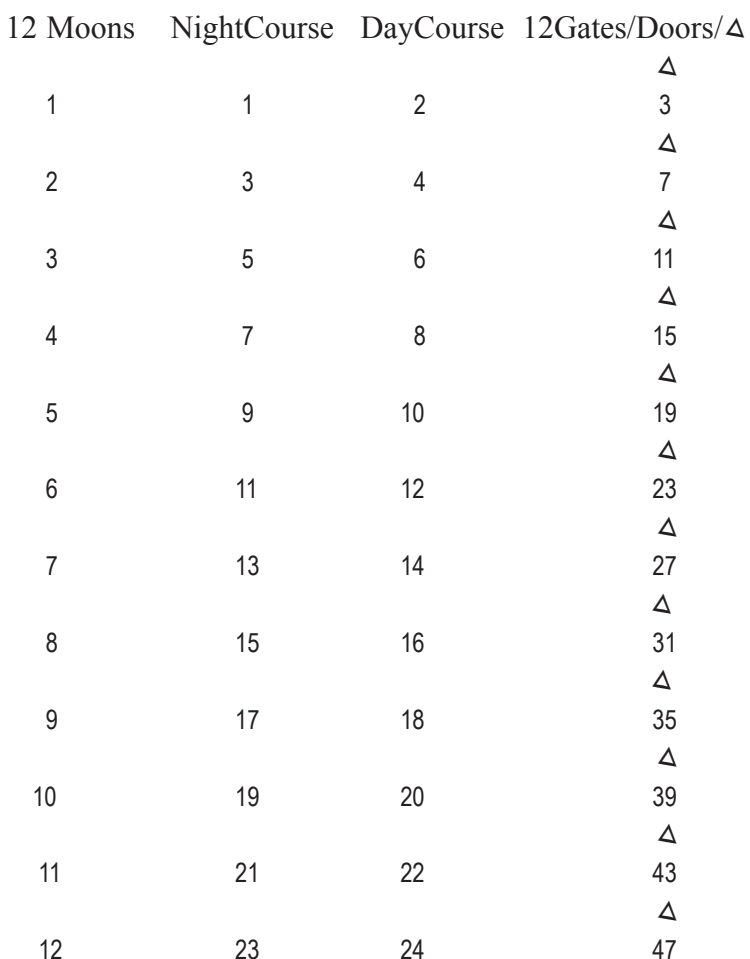
The legs ㄥ are your support for instruction. In them are Names of the 24 Kuwahnim/illuminators who stand at your side, night and day. As they abide to instruct you, they form two stance: the Pillar of Fire of night and the Pillar of Cloud of Day. Through their steadfast instructions you proceed from evening to morning through your ascensions/oylut. The lines following are in Sephúwr Yetsiat Metsryim/Ex 13.

And being joined with/ሃ YHWH/ጸሃጻጺ, ጸሃጻጺሃ²¹
 the Collective proceeds to accompany your faces. ጸጻጺገገሪ ሃሪጻ
 Their days/activations are with an accompaniment ጸጸሃሃጺ
 of a pillar—a stance of cloud/Oomud OoNN by the Teachings of LammedLammed ሃገዐ ልሃግዐፓ
 to guide/lead them in the Derek/the Way, ሃፋፈጻ ጸጸጸገሪ
 coupled to a night for an accompaniment of the standing Oomud Ayish/Fire ወፋ ልሃግዐፓ ጻሪጺሪሃ
 —a stance/ልሃግዐ to form a Lammed of Ayish/Fire
 for the light/Illumination to direct them unto Enlightenment of dwellings. ጸጻሪ ፋጺፋጻሪ

Having the sense of the Collective to which you are born and belong, the Faces of YæHúwaH are shown in your Faces, whereby you are faces to faces. Your Day/observation is guided by the 12 who stand with you. Your two legs are two pillars that guide you to step into the sides of Teachings—the internal Fire that goes out at night with Bayinah, and the Smoke-Cloud that appears from the fire in the morning with Chækúwmah. The cloud of day gathers distillations of fire for rains, as evaporations occur by the rays of Fire in the sun. The 12 Kuwáhnim of the Day guide your dwellings states as a cloud-mass—a collection of mists which rise with the morning sun. The phrase, *pillar of day*, refers to the standing/ልሃግዐ 12 in you being directed by the 12 Kuwáhnim set in their Courses. Those standing in the night with your Spirit comprise the *pillar of fire*. As your Spirit goes out at night, like the lion, it is viewed **as the standing Fire**, whereas in the day, as you go forth, you are viewed **as vapours—ground-clouds walking about** (Tehillah/Psalm 104:19-23). The 24 Names of the Kuwáhnim who monitor your days and nights form two stances of Names, as pillars, which instruct you as the Faces of YæHúwaH proceed to shine their Light in your paths (ALphahDibreHhayamim 24). Through their instructions, you affirm their stances with Marri/Merari, HhaLaúwi/Levi, to uphold your body as the temple of the Lamb.

THE GATES OF THE 24 COURSES OF THE KUWÁHNIM/ILLUMINATORS
 APPEARING THROUGH ESTABLISHED INTERVALS

The Pillars upholding you are Lammed:Lammed. They stand with you during your courses of the nights in quest of Understanding. By night they are odd Numbers 1-23. In the morning they comprise even Numbers, 2-24, of Wisdom. Together, the courses for each month create intervals of 4/፩, to be Twelve gates in a year. The word, shalom/shaluwm ጸሃሪገገጻ expresses the wholeness of the The Pillars of Fire of night/W as Teachings/ሪ which abide/ሃ in your Waters/ግ, causing a pillar cloud to form by day.



The Gates are of YæHúwaH/26 (Tehillah/Ps 118:20). The By the Hand/10, what is odd—capable of new insights of n as 2, 4, 6, 8, and 10 as your inquiries are integrated into comes odd as your pursue further Understandings from 6/7, and 18/9. Your two sides support one another to The courses of the months of Dan/10, Ayshshur/11, and numbers are 6: 20/2 — 24/6. The two sets of ten + six = d one to another that make-up a year, so are the pairs of g of Hands 𐤀𐤅𐤁—to fulfill the works of Light. The join- from one to another as the joining of Rings on the sides of f 12 moons of 30 days, for the first two cycles of Wisdom 7 =364) upon a complete cycle of Knowledge.

The clavicle Bones are the first major support of the bone system. They are the two rods upon which all words hang and their garments/veils of your Temple. They are the first and second bones of the body upon which all of the Túwrahh and their prophesies/unfoldments hang (Metiayæhu 22:40)! As the first to form in the waters, they are also the last to complete development. The collarbone is the first of the bones of ossification—laying down of minerals—crystals of Light—onto a preformed matrix of your



Name—during development of the embryo, and is the last bone to finish ossification. The clavicle is the only long bone in the body that lies horizontally. Upon the clavicles the arms hang to perform the deeds of Understanding and Wisdom. The left and right clavicles are the Names of Bayinah and Chækúwmah respectfully.

SEPHÚWR YETSIAT METSRYIM/SHEMOT/EXODUS 25 THE FORMATIONS OF ENLIGHTENMENT CONTINUES

And you bring/cause to appear ጸፋፋፋ 14
the sum of the staves in the rings ጸዕፋፋ ገጸፋፋፋፋ
on the sides of the ARúwan/Ark ገፋፋፋ ጸዕፋፋ ርዕ
to bear the Illumination of the Arúwan through them. :ገፋፋፋ ገፋፋፋፋ ጸፋፋፋ

In the rings/sockets of the ARúwan ገፋፋፋ ጸዕፋፋፋ 15
Yæhh extends the collective strength of the staves ገፋፋፋ ገፋፋፋ
whereby they are not chastened/shortened from ገፋፋፋ ፋፋ
the collective Teachings of meManu/Breads :ገፋፋፋ

The appointments of your legs, from the rings/sockets of ALhhim, are fortified by Yæhh for you to follow through with obedience. In this manner your feet do not slip. You walk forward with the security of a gazelle to take your strides.

And you appoint the strands of AL of the Illumination of ARúwan— ገፋፋፋፋ ጸፋፋፋ 16
the sum of the Testimonies ጸዕፋፋ ጸፋፋ
to affirm the will—destiny appointed within your strands of Light/AL. :ገፋፋፋ ገፋፋፋ ፋፋፋ

Determinations of your Name, as you are called and spoken by the angels in shaimyim/the heavens, are set to be fulfilled through the strands of AL/31. The combinations of AL create the summations in your SeedName to be fully evident.

You make a flowering covering ጸፋፋፋ ጸፋፋፋፋ 17
of pure clean-gold ፋፋፋ ፋፋፋ
of two cubits and a half its length/determinations/endurance ፋፋፋ ፋፋፋፋ ገፋፋፋፋ
and a cubit and a half breadth/expanse :ፋፋፋ ፋፋፋፋ ፋፋፋፋ

The *kepparut*/covering forms according to your walk and deeds; whereby the coloured thoughts in the flowering of your Name forms a covering to contain your radiance. The covering is an unfoldment of what is in your SeedName. A covering of glory rises upon the head of your stalk. According to the extent of your progressions and deeds, so is your covering. What is above mirrors what is within.

And you make ጸፋፋፋፋ 18
pairs of keRúwvim/cherubs of gold—impartial paired messages assemble; ፋፋፋ ገፋፋፋፋ ገፋፋፋፋ
from firm deliberations, you make them ገፋፋፋ ፋፋፋፋ ፋፋፋፋ
from both ends/extensions of the covering dome. :ጸፋፋፋፋ ጸፋፋፋፋ ገፋፋፋፋ

Through confirming the Teachings, affirming them three times, your Crowns in Hands concur with Wisdom, Understanding, and Knowledge, whereby you spin golden strands, as feathers and leaves that spread over your dwellings.

You are to receive (learn) My Terumah/Offering/Gift

תִּקְחוּ אֶת תְּרוּמָתִי

(SepherYetsiatMetsryim/Shemot 25:2)

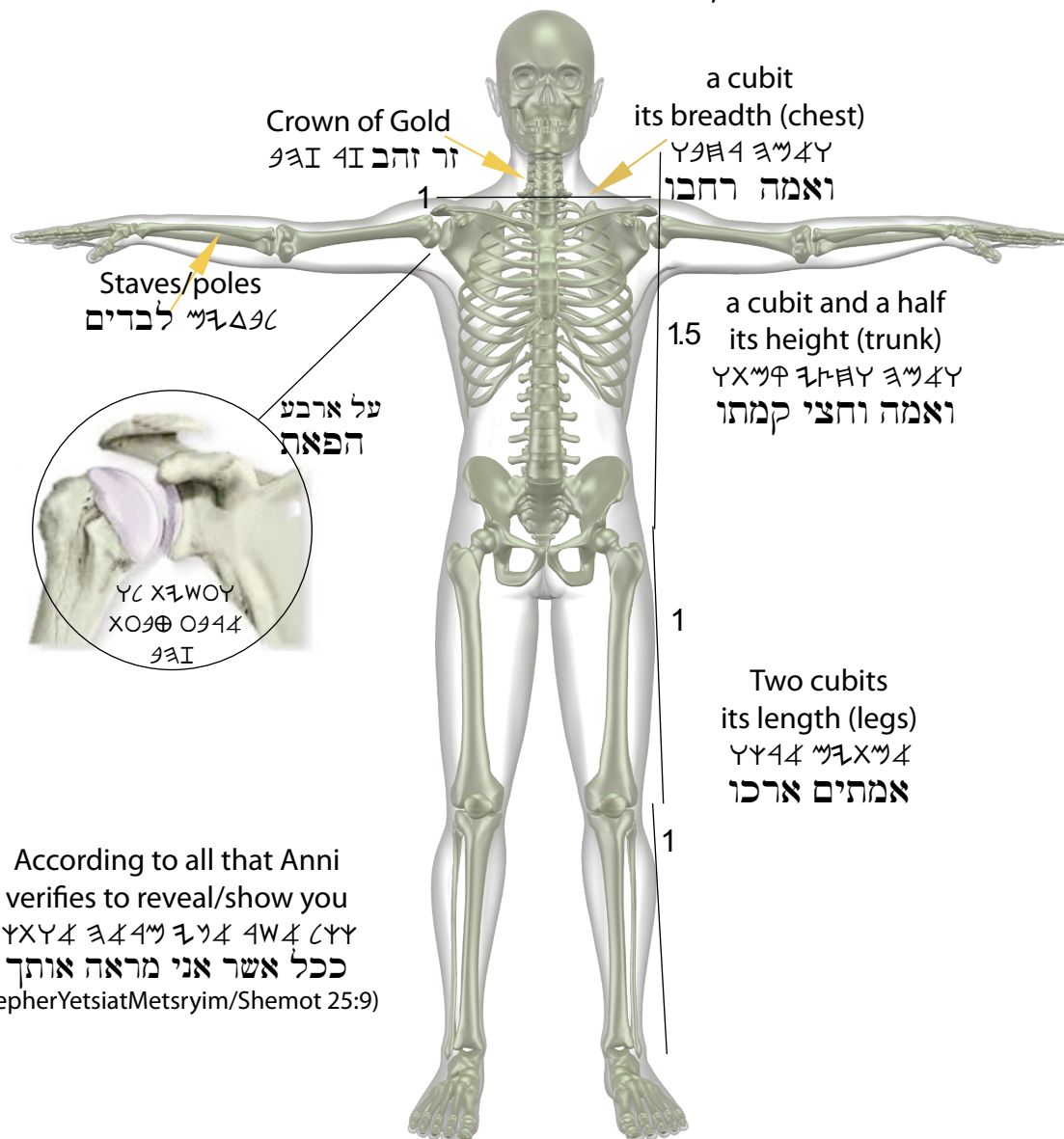
You make/establish to fulfill a Shulchan/Table
of Shittim Wood (a boney basket) for 12 Loaves

וַעֲשִׂיתָ שֻׁלְחָן עֲצֵי שִׁטִּים

(SepherYetsiatMetsryim/Shemot 25:23)

The ShulchanPænayim—Table of Faces

הַשֻּׁלְחָן לֶחֶם פָּנִים



The pairs of the keRúwvim/cherubim are two per side; those on the left are ARiAL, GabriAL; on the right are MikaAL and RaphæAL through whom messages are transmitted as thoughts wing out from your sides. As aligned Teachers, they carry messages of the Heads of the Fathers unto whom you have set your Faces in the oylah/offering. (MT/Deut 1:15/CHP/Num 1:4-5). The keRúwvim frequencies/flutterings conduct messages to your Name through which you meet/encounter Anni/ገሳፋ—the supplicative thoughts/deeds/works/Yeúwd/Hands/ገ of ALhhim drawn out of the Neúwn assembly/ግ—secured in ALphah/ፈ (vs 22). Your deeds characterize the Works of ALhhim in your SeedName, such makes-up your persona, of the pronoun, I, in which the 28 ALhhim abide unified.

And you appoint (make) the unified kaRuww/cherub ልዩፋ ያሃፋሃ ጓወሃ 19
to draw out—extend the goal/target; ዳገግ ዳኩግ
and the unified kaRuww ልዩፋ ያሃፋሃ
to draw out for extending the goal ዳገግ ዳኩግ
from the coverings; ጸፋጥፋጥግ
you appoint the sum of the keRúwvim/cherubs ግጥሙ ለግጥሙ ለግጥሙ ግወጽ
above the paired ends. ፡ሃገጽ ሃገጽ ገገገገ

The pairs of messengers are likened/ሃ to your Teacher/ያሃፋ as they transmit the Thoughts of the Kuwahnim; whereby what flutters over you is the same as the Source. They, therefore, are as one through which your thoughts of the ARúwan/Enlightenment are extended from your side of Bayinah unto your side of Chækúwmah. The extent of your Light is according to the valence of your flowering the Numbers in your SeedName, thus, from *your coverings*.

And HhakaRúwbim are becoming, through ግጥሙ ለግጥሙ ለግጥሙ 20
a spreading—an explanation. of wings—a branching of thoughts. ግጥሙ ለግጥሙ ለግጥሙ
According to the Instruction from the Lights above ዳገገገገ
there are coverings with *their* wings, *in accord with illuminations of the Collective*, ግጥሙ ለግጥሙ ለግጥሙ
ascendant layers of coverings, leaves of coverings. ጸፋጥፋጥግ
And *their* Faces—the Expressions are *in accord with illuminations of the Collective*. ግጥሙ ለግጥሙ ለግጥሙ
A deed/hand of Fire of AL of Brotherhood ሃገገገገገ ሃገገገገገ
is of one of ALHhaKeparut—The Seed of Lammed that radiates forth layers, ጸፋጥፋጥግ
whereby The Faces of HhaKaRúwbim become manifest. ፡ግጥሙ ለግጥሙ ለግጥሙ ገገገገገገ

HhakaRúwbim, messengers in the ears, convey the distinct thoughts of the Aúbim/Fathers, whereby they appear according to Thoughts in the Aúbim. As a Thought is fully extended, the hands are in motion. In this manner you control the fine movements of your hands according to distinct thoughts flowing from your Crowns.

The “Lights above ዳገገገገ” is a phrase denoting the Avúwt/Avot/Fathers of Lights. The form Avúwt/Avot pertains to the Fathers being in the Bodies of Bayinah and Chækúwmah through which their Sayings of Wisdom and Understanding are uttered. In your Light are Ascendant Thoughts whereby you are kept and maintained by the Aúwv/Father of your Name and its embodiments. The term, ዳገገገገ, is the Oylah/ascendant (burnt) offering through which you proceed in paths of ascensions and transitions.

The four sockets of the table are the arm pits, two rings joining on both sides. The movement of the table is fulfilled with the arms/deeds which are set according to the four mouths (the openings of the hip joints and arm joints) as you receive directions appointed for your feet. The four mouths are access points through which you make inquiries into the four sides of the mishkan. Through the arms you can enter into the fields of the qedam/east as well as to the upper sides of the north and south camps. Through the sides of the loins you can enter into the great sea and the yúwm/west as well as the lower sides of the north and south. As to the table, what you are studying, and how you are moving through progressions, are supported by what you are feeding upon at the Table. Your thoughts guide your use of tongue and arms.



AryiAli

Arud

Oorri

Azanyi

Shúwni

Chaggai

Tsphun

The Basket of your 12 Loaves

The Manurahh Foundation of Words

7 Rings of Spiraling Words

3 Lamp Rings of Oil

Flames of Wisdom/Impartial Perceptions

Flames of Understanding/Developments

Flames of Knowledge/Origins

The Word-Wind that you discern through the tongue locking/fastening, as you enter into the paths of the mouths, becomes active—quicken^d inwardly. The composite thoughts of Life drawn out are designated for your houses through which you uphold what you are learning/speaking. *Anything that appears lifeless apart from your Name will be quicken^d to life—to ascend when it touches/agrees with your bones of prophecy.* Meqra Yeúwd/The Malekim Scrolls: 2 Kings 13:20-21

The staves of the arms are kept watch, to guard you as you carry the thoughts of Chækúwmah. By your arms the table is lifted/elevated to engage the thoughts in your members. The shittim tree is the branching Fire of the bones of your Name, assembled by your Numbers, the tree of bones is drawn out of your waters—from the womb.

And you fulfill/designate the cavities within the rings of the ribs (dishes), 𐤃𐤕𐤁𐤏𐤓 𐤕𐤕𐤖𐤗𐤕 29
with the collective palms containing bound sheaves made into portions of dough, 𐤃𐤕𐤁𐤓𐤕
with your stored questions—answers of difficulties—obtained through labors, 𐤃𐤕𐤁𐤓𐤕𐤕
with containers for the drink/neseq to be poured out 𐤃𐤕𐤁𐤕𐤓𐤕𐤕
to verify the anointing in them. 𐤕𐤁𐤓 𐤕𐤕𐤕 𐤏𐤖𐤕
Pure/clean-gold 𐤏𐤕𐤁𐤏 𐤓𐤕𐤁
you appoint/to fulfill the sum/totality of them. 𐤕𐤕𐤕𐤕 𐤕𐤖𐤗𐤕

Within your Table are dishes, namely cavities, as the bowls of your ribs. These serve as pans for the storage of your dough—the thoughts you are processing from the seeds gathered. Within your rib cage are answers from your quests (jars) that you have pondered in your heart. In your bowls are understandings from the nesek/drink offerings poured out on your heart altar evening and morning. Your dishes to contain the Teachings are allocations of clean-gold—refined strands of Wisdom from your impartial sides. As bread, your Words are gathered from your portions of the offerings of ALhhim. According to the anointing oil generated from your SeedName, your bread is made with *shemayn*/oil (CHP/Num 28:5). The term, 𐌸𐌹𐌺𐌹, to anoint, conveys a maturation of your SeedName which rises to your crown. In the harvest of your SeedName, the oil of your Seed is pressed, anointing your head. Your head is anointed as ripened grain rises to your brow. The oils of ALhhim are gathered into your dishes to knead the breads. From your foundations a residue of oil also rises from beneath to flow into your manurahh/ menorah cups to light your full spectrum—seven fold rays of Light. The Light extends to your feet, whereby you walk in the Lights of Yæhh.

And you shall appoint/designate on the Table **לַחֶמֶת פָּנֶיךָ** 30
Bread of the Faces **לַחֶמֶת פָּנֶיךָ**
for the outreaching Faces continually. **לַחֶמֶת פָּנֶיךָ**

The unfolding of your Words gives Light, whereby the Manurahh/lampstand follows in sequel to the Table (Tehillah/Psalm 119:130). Your Words of Light comprise your Life of the Adim—ALhhim Rings. The Words of your Name open through your daily oylut—offerings of ALhhim. Your Life proceeds, daily guided by all that comes forth from the Mouth of YæHúwaH—The Collective of Light that appoints your Name and its days (MeshnehTúwrahh/ Devarim/Deut 8:3). The Sayings of YæHúwaH—the same as those in Túwrahh/Torah—are written within your paired stones (MeshnehTúwrahh/Devarim/Deut 30:14-16). Your Words are set upon your TableTongue to supply you with Illumination, whereby measures of the Bread are fed to you night to day and day to night. For your joy, you speak your Words in sequel stages as they are arranged within your stones. You may wonder/marvel at times, how do I know to say something, or how did I come to this understanding; however, the messages have been laid-up in you before you appear in your skins. Through the continual process of extracting the Goodness in your Name, you speak the full revelation of YæHúwaH recorded in your stones. In concert with the Light of your Words, your Spirit flames as an everlasting light emitting its strength from your Name.

In review, the Mishkan is composed of 15 attributes of the Name of Yæhh/𐌰𐌶𐌿/15 given to your Name as “my offerings/gifts.” Through appropriating what is given to you, you create/appoint a dwelling place for your Faces of Yæhh. The Arúwan/Ark/𐌱𐌶𐌿 is the Light/𐌶𐌶 of Neúwn/𐌵 to house the tablets/inscriptions of ALhhim. Upon this ark the *kepparut*/covering and the keRúwvim/cherubim flutter within to nurture the thoughts of your Name to become evident in your arms/deeds.

The Table is set on your left side—the north of the tent—to provide understanding. From your dwellings rises the Lights of your manurahh on your right side—the south. The Light within the Teachings break open to fill your faces of Chækúwmah. You are the Tent, and the Lamb of your Name is the Light therein. The bones in your body provide a framework of the Tent to house the gifts of Yæhh imparted to you freely. As you comprehend what you are given, a saviour/redeemer comes from Tsiyun/Zion to deliver you from corruption/vain uses of your gifts. Your Father longs for you to awaken to



And you appoint/fulfill XṂWOY 31

You appoint the manurahh ᐃᐱᐢᐢᐢᐢᐢᐢ ᐃᐠᐠᐠᐠᐠᐠ

to be of the loin/inner depths with a reed/shaft. 𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶

Its cups/rings are of the ALhhim whereby the manurahh is called the Lamp of ALhhim; 𐎠𐎡𐎢𐎣𐎤𐎥𐎦𐎧𐎨𐎩𐎪𐎫𐎬𐎭𐎮𐎯𐎰𐎱𐎲𐎳𐎴𐎵𐎶𐎷𐎸𐎹𐎺𐎻𐎼𐎽𐎾𐎿𐏀𐏁𐏂𐏃𐏄𐏅𐏆𐏇𐏈𐏉𐏊𐏋𐏌𐏍𐏎𐏏𐏐𐏑𐏒𐏓𐏔𐏕𐏖𐏗𐏘𐏙𐏚𐏛𐏜𐏝𐏞𐏟𐏠𐏡𐏢𐏣𐏤𐏥𐏦𐏧𐏨𐏩𐏪𐏫𐏬𐏭𐏮𐏯𐏰𐏱𐏲𐏳𐏴𐏵𐏶𐏷𐏸𐏹𐏺𐏻𐏼𐏽𐏾𐏿𐐀𐐁𐐂𐐃𐐄𐐅𐐆𐐇𐐈𐐉𐐊𐐋𐐌𐐍𐐎𐐏𐐐𐐑𐐒𐐓𐐔𐐕𐐖𐐗𐐘𐐙𐐚𐐛𐐜𐐝𐐞𐐟𐐠𐐡𐐢𐐣𐐤𐐥𐐦𐐧𐐨𐐩𐐪𐐫𐐬𐐭𐐮𐐯𐐰𐐱𐐲𐐳𐐴𐐵𐐶𐐷𐐸𐐹𐐺𐐻𐐼𐐽𐐾𐐿𐑀𐑁𐑂𐑃𐑄𐑅𐑆𐑇𐑈𐑉𐑊𐑋𐑌𐑍𐑎𐑏𐑐𐑑𐑒𐑓𐑔𐑕𐑖𐑗𐑘𐑙𐑚𐑛𐑜𐑝𐑞𐑟𐑠𐑡𐑢𐑣𐑤𐑥𐑦𐑧𐑨𐑩𐑪𐑫𐑬𐑭𐑮𐑯𐑰𐑱𐑲𐑳𐑴𐑵𐑶𐑷𐑸𐑹𐑺𐑻𐑼𐑽𐑾𐑿𐒀𐒁𐒂𐒃𐒄𐒅𐒆𐒇𐒈𐒉𐒊𐒋𐒌𐒍𐒎𐒏𐒐𐒑𐒒𐒓𐒔𐒕𐒖𐒗𐒘𐒙𐒚𐒛𐒜𐒝𐒞𐒟𐒠𐒡𐒢𐒣𐒤𐒥𐒦𐒧𐒨𐒩𐒪𐒫𐒬𐒭𐒮𐒯𐒰𐒱𐒲𐒳𐒴𐒵𐒶𐒷𐒸𐒹𐒺𐒻𐒼𐒽𐒾𐒿𐓀𐓁𐓂𐓃𐓄𐓅𐓆𐓇𐓈𐓉𐓊𐓋𐓌𐓍𐓎𐓏𐓐𐓑𐓒𐓓𐓔𐓕𐓖𐓗𐓘𐓙𐓚𐓛𐓜𐓝𐓞𐓟𐓠𐓡𐓢𐓣𐓤𐓥𐓦𐓧𐓨𐓩𐓪𐓫𐓬𐓭𐓮𐓯𐓰𐓱𐓲𐓳𐓴𐓵𐓶𐓷𐓸𐓹𐓺𐓻𐓼𐓽𐓾𐓿𐔀𐔁𐔂𐔃𐔄𐔅𐔆𐔇𐔈𐔉𐔊𐔋𐔌𐔍𐔎𐔏𐔐𐔑𐔒𐔓𐔔𐔕𐔖𐔗𐔘𐔙𐔚𐔛𐔜𐔝𐔞𐔟𐔠𐔡𐔢𐔣𐔤𐔥𐔦𐔧𐔨𐔩𐔪𐔫𐔬𐔭𐔮𐔯𐔰𐔱𐔲𐔳𐔴𐔵𐔶𐔷𐔸𐔹𐔺𐔻𐔼𐔽𐔾𐔿𐕀𐕁𐕂𐕃𐕄𐕅𐕆𐕇𐕈𐕉𐕊𐕋𐕌𐕍𐕎𐕏𐕐𐕑𐕒𐕓𐕔𐕕𐕖𐕗𐕘𐕙𐕚𐕛𐕜𐕝𐕞𐕟𐕠𐕡𐕢𐕣𐕤𐕥𐕦𐕧𐕨𐕩𐕪𐕫𐕬𐕭𐕮𐕯𐕰𐕱𐕲𐕳𐕴𐕵𐕶𐕷𐕸𐕹𐕺𐕻𐕼𐕽𐕾𐕿𐖀𐖁𐖂𐖃𐖄𐖅𐖆𐖇𐖈𐖉𐖊𐖋𐖌𐖍𐖎𐖏𐖐𐖑𐖒𐖓𐖔𐖕𐖖𐖗𐖘𐖙𐖚𐖛𐖜𐖝𐖞𐖟𐖠𐖡𐖢𐖣𐖤𐖥𐖦𐖧𐖨𐖩𐖪𐖫𐖬𐖭𐖮𐖯𐖰𐖱𐖲𐖳𐖴𐖵𐖶𐖷𐖸𐖹𐖺𐖻𐖼𐖽𐖾𐖿𐗀𐗁𐗂𐗃𐗄𐗅𐗆𐗇𐗈𐗉𐗊𐗋𐗌𐗍𐗎𐗏𐗐𐗑𐗒𐗓𐗔𐗕𐗖𐗗𐗘𐗙𐗚𐗛𐗜𐗝𐗞𐗟𐗠𐗡𐗢𐗣𐗤𐗥𐗦𐗧𐗨𐗩𐗪𐗫𐗬𐗭𐗮𐗯𐗰𐗱𐗲𐗳𐗴𐗵𐗶𐗷𐗸𐗹𐗺𐗻𐗼𐗽𐗾𐗿𐘀𐘁𐘂𐘃𐘄𐘅𐘆𐘇𐘈𐘉𐘊𐘋𐘌𐘍𐘎𐘏𐘐𐘑𐘒𐘓𐘔𐘕𐘖𐘗𐘘𐘙𐘚𐘛𐘜𐘝𐘞𐘟𐘠𐘡𐘢𐘣𐘤𐘥𐘦𐘧𐘨𐘩𐘪𐘫𐘬𐘭𐘮𐘯𐘰𐘱𐘲𐘳𐘴𐘵𐘶𐘷𐘸𐘹𐘺𐘻𐘼𐘽𐘾𐘿𐙀𐙁𐙂𐙃𐙄𐙅𐙆𐙇𐙈𐙉𐙊𐙋𐙌𐙍𐙎𐙏𐙐𐙑𐙒𐙓𐙔𐙕𐙖𐙗𐙘𐙙𐙚𐙛𐙜𐙝𐙞𐙟𐙠𐙡𐙢𐙣𐙤𐙥𐙦𐙧𐙨𐙩𐙪𐙫𐙬𐙭𐙮𐙯𐙰𐙱𐙲𐙳𐙴𐙵𐙶𐙷𐙸𐙹𐙺𐙻𐙼𐙽𐙾𐙿𐚀𐚁𐚂𐚃𐚄𐚅𐚆𐚇𐚈𐚉𐚊𐚋𐚌𐚍𐚎𐚏𐚐𐚑𐚒𐚓𐚔𐚕𐚖𐚗𐚘𐚙𐚚𐚛𐚜𐚝𐚞𐚟𐚠𐚡𐚢𐚣𐚤𐚥𐚦𐚧𐚨𐚩𐚪𐚫𐚬𐚭𐚮𐚯𐚰𐚱𐚲𐚳𐚴𐚵𐚶𐚷𐚸𐚹𐚺𐚻𐚼𐚽𐚾𐚿𐛀𐛁𐛂𐛃𐛄𐛅𐛆𐛇𐛈𐛉𐛊𐛋𐛌𐛍𐛎𐛏𐛐𐛑𐛒𐛓𐛔𐛕𐛖𐛗𐛘𐛙𐛚𐛛𐛜𐛝𐛞𐛟𐛠𐛡𐛢𐛣𐛤𐛥𐛦𐛧𐛨𐛩𐛪𐛫𐛬𐛭𐛮𐛯𐛰𐛱𐛲𐛳𐛴𐛵𐛶𐛷𐛸𐛹𐛺𐛻𐛼𐛽𐛾𐛿𐜀𐜁𐜂𐜃𐜄𐜅𐜆𐜇𐜈𐜉𐜊𐜋𐜌𐜍𐜎𐜏𐜐𐜑𐜒𐜓𐜔𐜕𐜖𐜗𐜘𐜙𐜚𐜛𐜜𐜝𐜞𐜟𐜠𐜡𐜢𐜣𐜤𐜥𐜦𐜧𐜨𐜩𐜪𐜫𐜬𐜭𐜮𐜯𐜰𐜱𐜲𐜳𐜴𐜵𐜶𐜷𐜸𐜹𐜺𐜻𐜼𐜽𐜾𐜿𐝀𐝁𐝂𐝃𐝄𐝅𐝆𐝇𐝈𐝉𐝊𐝋𐝌𐝍𐝎𐝏𐝐𐝑𐝒𐝓𐝔𐝕𐝖𐝗𐝘𐝙𐝚𐝛𐝜𐝝𐝞𐝟𐝠𐝡𐝢𐝣𐝤𐝥𐝦𐝧𐝨𐝩𐝪𐝫𐝬𐝭𐝮𐝯𐝰𐝱𐝲𐝳𐝴𐝵𐝶𐝷𐝸𐝹𐝺𐝻𐝼𐝽𐝾𐝿𐞀𐞁𐞂𐞃𐞄𐞅𐞆𐞇𐞈𐞉𐞊𐞋𐞌𐞍𐞎𐞏𐞐𐞑𐞒𐞓𐞔𐞕𐞖𐞗𐞘

its knops—are interpretations of the Light administered of Yæhh; 𐌶𐌵𐌰𐌶𐌰

and its flowers—the seven fold radiances of the Light opens through your Name, ㄅㄣˊ ㄇㄣˊ ㄉㄨˊ

from the man/bread which Yæhh gives and assembled. :ሃገጸገ ጸሃጸጸ

The table and lamp are appointments of two sides of the same bones, whereby the usage are distinctive and mutually supportive. The designation of the bones have multiple purposes from the Names by which they appear. The table of Faces contains their Teachings in the rib rings; the same vessels receive oil for your lamps. When the oil is lit, the light shines upon the Words—as Seed of ALhhim ground into fine flour. The Words are your Life—by which you Live. You feed upon the Words of YæHúwaH with Understanding, illuminations, strength and joy (MeshnehTuwraHH/Deuteronomy 8:3).

The Seven Fold Flames of Wisdom shine into the inner parts of Understanding to illuminate the Words of the *Man/Bread* on the Shulchan/Table. The positioning of 12 Houses in the Fire of the altars causes pure olive oil to drip from their parts. The oil is collected and appropriated for the Lamps; the mature SeedWord formed from the offerings contains shemayn/oil for the Breads.

The Light of Hhúwa-Gammal, from the midst of Gad, breaks open to emit the Light of Yæhh as the ALhhim speak. Hereby, it is said that all things are made by the ALhhim of Hhúwa (Tehillah/Ps 148:5). This is also known as the Light of meShich. The Core of Gad/Speech are the ALhhim of Hhúwa-

Gammal; the same are in the core of the sun—Chækúwmah, as Wisdom is in the midst of Fire. The Fire laps-up in the neck/GammAL of Hhúwa, placing Words of Fire on your tongue, which consumes the branches of your tree.

The ALhhim distinguish between the Darkness/Bread and the Light/Illumination within the Heads of YæHH. This is the primary work of ALhhim of which you are co-workers (II Cor 6:1). The Light is called to be Day—to be performed as a Deed; the darkness is called to be Night—to compose instruction into layers/circles. The Man-u-rahh is the Light/*rahh* of the Bread/*Man* that appears through flames of Chækúwmah from your altar. The two, Night and Day, are one and the same, seen from two sides. When the instruction in the Bread opens, the Light within the Teachings shines like the lamp of the moon and breaks forth as a blaze of sun rising in the morning. The Table of the Bread then becomes a burning lamp!

The *clean/pure-gold* is obtained through pressing out, with hard measures, the thoughts of your Name in contradistinction to the world. With sweats of blood and fastings, your wills and ambitions are set unto the destiny of Crowns to be fulfilled. In some translations the word, 𐎠𐎡𐎴𐎧, “from difficulty,” is rendered as “beaten.” Through difficulties of conflicts-dis-eases and resolutions with the Light and world, you become aligned with your inner flame of 𐎠𐎡𐎴𐎧/shayh to create a lampstand for HhaSham/The Name, whereby wars/battles between the Light and the Body cease. As you accept your embodiment as a dwelling of HhaSham, *the Ark comes to you with strength* (Tehillah 132:8). You overcome tribulations in the world as the Arúwan/Ark comes to rest within you.

Forms of the verb of 𐌵𐌿𐌶𐌰/*oshæhh—to do, make, perform and appoint* extend the Qaal/Kal action/𐌶𐌿𐌶𐌰 to act according to simple purpose—in agreements with the Words you are reading. In seeing the messages in Túwrah, you awaken and appoint your bones unto their Names. As you internalize the action to affirm your body as the Tent of YæHúwaH, with discernments, you perform reflexively by the Nephoil/Niphal verbal tense, 𐌵𐌿𐌶𐌰𐌶/*noshah*. In so doing you consider the effects of your decisions to fulfill your Name Collectively, playing the deeds out in your mind before acting or speaking. In this sense of acting you reach further into your origins to see into your destiny/outcome of your appointments. You appoint your manurahh lamps in accordance with the Lights of the Queens, designating your base of Wisdom to support your inner core and your shaft of Understanding. As a reed of Yúwm-Suph (sea of reeds), your Light rises from the waters of your womb, in which you were hidden, to bear your Light as a Lamp set upon a mountain to give Light to an entire city (Metiyæhu 5:15-16).

As the Bread/*Man* of the table is opened, the radiance of Illumination within the teachings fills your inner chamber of fused branches according to 1) your supply of oil (drippings from the 12 branches in cups of ALhhim; 2) interpretations generated by your Eyes, seeing levels of your development; and 3) through flowers emitting the Seven-Fold spectrum of Light as colours of the Seven Masters radiate from the Faces of Yæhh. As your stalks blossom they show forth the Lights of the Seven Masters of the Universe activated in your members.

The final word in description of the manurahh, ᚢᚱᚨᚱ/ *YaHyu*, is uttered by the ALhhim through which the Lights of Yæhh are given. Your manurahh contains the Lights of Seven Days whereby they are said to be Complete/Seven. The Light of Yæhh appears through opening the mouths of ALhhim as they utter the Name of Yæhh (SMB/Gen 1:3). Their Rings open with utterances through which the Lights of Yæhh radiate. By their Words, you are made/appointed, and by their Rings you make/appoint all in

you to be their Tent. Hereby, you fulfill to bear the Lights of your Name which shines upon the Bread in your baskets. In speaking the SevenFold Radiances within your SeedName, you create a Mishkan/tabernacle for the Lights of Yæhh to reside whereby your days are set unto a destiny with the Collective dwellings of YæHúwaH.

With six reeds of the windpipe, means of acquiring/stalks ማግባት ጸጋዎች 32
 emerging from Tsadyæh—the sides of Light; ጸጋፈሎች ማግባት
 three reeds from the manurahh are ጸጋዎች ግባት ጸጋጋ
 unified/fused from a side, ልዩነት ጸጋዎች
 and three reeds of the manurahh are ጸጋዎች ግባት ጸጋጋ
 paired/affirming from a side. ግባት ጸጋዎች

As the Bread/*Manæhh* of the table is opened, the radiances of Illumination within the teachings fill your fused branches of the Rings of Zebúwlan, RAúwaben and Shamoúnn. Your unique three fused rib bones receive the Lights of Knowledge of your origins, the Lights of Wisdom, and the Lights of Understanding respectfully. The flame grows brightly in accordance to the oil in your cups. Your levels of interpretation are through acquired understandings whereby you carry the Lights from the fall season of sowing to the spring of appearing. Three reeds of your manurahh are unified as one piece, spanning from the left side of Bayinah unto three fused reeds of Chækúwmah on the right.

Three gush out/spring-up/flow (as activated) ལྟོག་ནས་འཕྲུལ་བ་ 33
 from being watchful/awakened from eyes tearing, almond shapes as opened eyes, ལྟོག་པ་ལྟ་
 which are one reed འཕྲུལ་བ་ལྟ་བུ་
 as to interpret/solve/conclude and to flower (radiate colours/fragrances), འཕྲུལ་བ་ལྟ་བུ་
 with three gushing out/springing forth ལྟོག་ནས་འཕྲུལ་བ་
 from being awakened/watchful ལྟོག་པ་ལྟ་
 to be a reed/unified, fused as one འཕྲུལ་བ་ལྟ་བུ་
 as to interpret and to flower འཕྲུལ་བ་ལྟ་བུ་
 affirming for six reeds—joyful acquisitions (above them), ལྟོག་པ་ལྟ་བུ་
 breaking out as Light from the Bread/Man of Illumination/manurakh. ལྟོག་པ་ལྟ་བུ་

It takes three eyes to solve a mystery/parable: the Eye of Wisdom, the Eye of Understanding, and the Eye of Knowledge. These three spring-out from your thoracic vertebrae as they are activated in the order of Illumination (Metiayæhu 4:16; Yúwsphah/Lk 1:79; Yahshoyahu/Isaiah 42:7,16). In that these three are together in the third position, they rise through your Seed, as you give your Life—die—to activate all within you of the Fathers (SMB/Gen 1:12). The three fused ribs/reeds of Zebúwlan, RAúwaben and Shamoúnn that make-up the manurahh are nurturing Lights streaming from your origins. They span from your depths of Numbers in Yahúdah causing your Star in the East to appear through in Zebúwlan. From the base of your lamp of three clustered ribs, unto the apex of six reeds ascending from your lamp, you reach the heart of the altar of YæHH—unto Nephethi (Yeshoyahu/Is 9:1-2). The Lights emitted from your sides interpret what is seen and heard from your origins. In giving your branches, the colours and fragrances of your Name, almond blossoms appear in each eye/ring as the rib-cage opens. Your encircling ribs are pairs of eyes, whereby it is said that “you are full of eyes front and back” (Tehillah/Ps 121:1; YechúwzeqAL/Ezekiel 1:18, 10:12; Chazun/Revelation 4:4-7). The three eyes break open from the side of Chækúwmah/Wisdom first, and then Bayinah/Understanding, whereby you see through veils/layers of

And between/in the midst of the sixes and threes of the manurahrh ཟ་འཁྱུག་པ་ལྔ་ 34
are the four—reeds of inquiries, streaming/gushing, རྒྱུ་ལྔ་ལྔ་ ཟ་འཁྱུག་པ་
from being awakened, as eyes of almonds, རྒྱུ་ལྔ་ལྔ་ ཟ་འཁྱུག་པ་
like interpretations with a flow of flowers. ཟ་འཁྱུག་པ་ ཟ་འཁྱུག་པ་



The fourth in the midst are four rings of Gad through which you make inquiries. The reed of the tongue inquires through gates—via the fourth position of Dallath/Δ. Through your inquiries your other reeds are lighted as the Fire of your tongue enters into your basket, setting it a blaze (Metiayæhu 5:15). The serpent/tongue speaks concerning the branches/trees of the garden from its perceptions at the door. Through inquiries, you open Words whereby the Light in them blazes upon the tongue. What you speak becomes registered in your body of branches (Tehillah/Ps 119:130).

The four cups as rings of the vertebrae surround the fourth ribs under the Head Teachings of Gad, ALiSeph Bann DagouAL (CHP/Num 1:14). These cups are positioned upon the three branches of your lampstand through which you revile in the Light of your Name. What is in the midst of your lamp rises from the core of your ΔΔ—the House of Daúwid/David/ΔΥΔ, a reference to “the fours.” Cups on both sides of the reeds contain the oils of Bayinah and Chækúwmah. The Light from both sides of night and day reveal to you the Teachings given in the evening and morning oylut/ascendant offerings.

The fourth ring of Daúwid corresponds to the fourth man appearing in the Fire with the three friends of DaniAL (DaniAL 3:25). Lighting the fourth cup of the lamp pertains to the Illumination attained through cultivating inwardly the Words of Chækúwmah, Bayinah and Dagot. By the Fire in your mouth you appear in the Fire as the ALhhim from which you are spoken into Being. For more pertaining to “Four,” see formularies of Ayithamar in BHM document: **Yæhh—15—The Father**.

The paired clavicles, seen in the mirror of your body, are the foundational Names of Ouvad/Obed/ΔΥΟ and Yeshshi/Jesse upon which the threads of your tent are hung. Translations of words in the Neviam/prophets, as the rod or branch, refer to the bones (Yeshoyahu/Is 11:1, 10:33-34). The Rod of Yeshshi/Jesse refers to the right clavicle which supports the appearance of the fabriques of the tent of DæuwD through which the body of meShiæch appears. Through Understanding/Ο the tent is fabricated/ΔΥ via OuvadΔΥΟ of Bayinah. Via Wisdom/Chækúwmah in Yeshshi/ㄣㄣ there is an appearance of the dwellings of the Stones of DæúwD/David.

The collarbone is the first bone to begin the process of ossification (laying down of minerals onto a preformed matrix) during development of the embryo. However, they are the last bones to finish ossification to sustain your full robing. Upon these bones the threads of your garments are hung unto revealing your glories. The Names in these Bones are the lineage of the name of DæuwD/David; thus, they form the upper parameters of the TENT of David as they rise from the DallathDallath threads into the kaiyúwer/laver of the pelvis. As the strands of Light are drawn from your Name, evening and morning, your garment body is woven from both sides as **the Veil of the Testimony**. The 30 strands of your Numbers are drawn out of your SeedName in concert with the Numbers and Names of ALhhim which form the habitation of YæHH. Upon making the veil, you enter into your Enlightenment. The sides of your Name open, forming a passageway through your Rings, straitly aligned, from the coccyx to the skull.

The Strands of AL are bonds of the paired Faces of YæHH. These strands make full the NeúwnNeúwn from which you are born as Yahushúo (YæHH’s Shayin Oyin habitation), the Generation of Neúwn/Joshua son of NuN. From both sides of the Neúwn, the Semek Tree of your Name rises as the Name of ShmúwAL is the stalk in the midst of the Faces of YæHH. The Name—Sham of your strands of AL rises from where you are sown to enter into the FACES of YæHH—the En-Lighten-Ment

State of your destiny. As the full Faces of YæHH rise from your habitations, you enter into the oneness of the Faces of the Fathers. The Light in your Seed has come to your skull—Mt. Golgatha to make your transference. Through your ascensions, you affirm your origins of old—determined destinies with the glory that you ever have with the Fathers. In approaching your En-LIGHT-enment, for the Light to be full within your dwellings, you affirm that the LIGHTS have given to you everything freely. In like manner, comrades, as you share your heart freely and all that you have been given, the Light in you goes forth creating your appointed dwellings without sufferings, defilements or shadows.

As the full Faces of YæHH—the Givers of Light rise from your habitations, you enter into the oneness of the Faces of the Fathers. The Light in your Seed comes to your skull—Mt. Golgatha to make your transference. Through your ascensions, you affirm your origins of old—determined destinies with the glory that you ever have with the Fathers/Givers. For how can you return if you think you are something different or remain apart from the nearness of their bosoms to fully know their Hearts to be achadd/perfectly unified with joy?

And as an interpretation is derived 4X7Y 35
 there is support/beneath of two reeds מְלִיץ פֶּתַח לְנֶפֶשׁ מִן
 from the Mannæh/Bread of Illumination; מְלִיץ
 and as a flowering 4X7Y
 there is support/an upgirding of two reeds מְלִיץ פֶּתַח לְנֶפֶשׁ מִן
 from the Mannæh/Bread of Illumination; מְלִיץ
 and as an interpretation 4X7Y
 an underpart of two reeds מְלִיץ פֶּתַח לְנֶפֶשׁ מִן
 from the Mannæh/Bread of Illumination מְלִיץ
 for the six reeds— מְלִיץ פֶּתַח לְנֶפֶשׁ מִן
 the ones going out/sprout from the Bread of the Manurahh. :מְלִיץ פֶּתַח לְנֶפֶשׁ מִן

The supportive two reeds are at the base of the paired/fused threes. On both sides of the lamp are the floating ribs/stalks of Yahúdah of Praise and Yishshakkar of Consciousness. They are flexible to support your Enlightenment of Numbers, explored through gematria or instrigent chained codes in the Numbers of your Name. These stalks receive the dippings of oil to carry the flame from the altar of YæHH. Your flame extends through Consciousness, obtained by your labors/deeds of Yishshakkar which robe you with the seamless garment as you hang upon your staff/vertebrae.

The Fire from the altar, from which you are born, is shut-up in the bones (Yirmeyahu/Jer 20:9). The resident coals in Your Name from the altars of Yæhh are kept burning in the bones whereby you are fully consumed by the Fire of Yæhh! The Fire smolders within the masses of humanity poised to be fully ignited. Via the Fire in your coals you smelt the gold of Wisdom to fashion your manurahh. Through arranging your 12 branches upon the altar for the daily oylah, your branches of Wisdom, being of the thoughts of gold, smelter together as one piece.

The sum of your reeds and their cups are 15/מְלִיץ. The formulary of Numbers articulates the workings of the manurahh. The sixes form a joyful union; the threes bear your wealth and entrustments; the fours provide gates to insights; and the twos keep you steadfast. The sum of these Numbers is the Light of Yæhh through which you approach the Table of the Faces. $6+3+4+2=15$ מְלִיץ.

As interpretations are connected directly to their reeds (of Names) ግጥሙ ጸሐፊው ገጽ 36
 from the Man/Bread of Illumination, Yæhh imparts strength/bonds. ሃገሩን ያገኛል
 A sense of wholeness of your entirety is recognized through difficulties to be one ጸሐፊው ጸሐፊው ጸሐፊው
 of clean/pure-gold. :ሃገሩን ያገኛል

Clear interpretations of the Words are associated with the 12 reeds whereby you do not read apart from the Rings of ALhhim. In that the narratives of the Túwrahh pertain to bodies of ALhhim, composed as Fire from your Branches, their inscriptions/Letters are The ALhhim and pertain to your 12 Houses. As/ጥ the Instruction of Light/ጸሐፊው comes through difficulties/testings/obstacles/ጸሐፊው you acquire the pure unity of thought from your Source—the First Light of Reshun. The clean or pure gold molds and overlays the bones in the mishkan, re-claiming your design from the Illumination of the Mountain, whereby you are not estranged to the heavens/occupations of Names.

And you shall appoint/make/fulfill ጸሐፊው 37
 the sum of the lamps/manurahh ጸሐፊው ጸሐፊው
 to be seven/of the oath/bonds of perfect sayings. ጸሐፊው
 And the oylah/ascent of the sum of the lamps ጸሐፊው ጸሐፊው ጸሐፊው
 and the Illumination of the Light ጸሐፊው ጸሐፊው
 elevates the Faces of Yæhh. :ጸሐፊው ጸሐፊው

The word, ጸሐፊው/Paniæh, appears with a double Yeúwd, as ጸሐፊው/Paniyah—the Faces of the 15 Fathers of Yæhh. From the unified Faces, streams of Light shine toward you, activating the Light that you carry within your bushel (CHP/Numb 6:25). Your reeds carry the Flame of the Seven Masters of the Universe, whereby what is spoken and written within your Seed, comes forth with full faces of interpretations and their flowerings of your origins.

And from instructions/learnings of Yæhh, ጸሐፊው 38
 and from raking the coals of Yæhh, ጸሐፊው ጸሐፊው
 the gold is clean-pure. :ሃገሩን ያገኛል

Reading your daily Man/Bread, and the raking of the coals from the oylah and manchainh offerings of your twelve houses, cleanses your reeds to be a pure-gold Lamp of your Light.

As a base (that is a round pelvic dish), a model of clean-gold, ጸሐፊው ጸሐፊው ጸሐፊው 39
 you appoint/designate the sum of you—the totality of your Light. ጸሐፊው ጸሐፊው
 The sum of these vessels are whole, entire, for comprehension ጸሐፊው ጸሐፊው ጸሐፊው
 of the illuminated strands of AL from both sides. :ጸሐፊው ጸሐፊው

The works of BetsælAyL of Aúwryi/My Light and AhalyAV/Oholiab, the brother of Semek/AchiSemek of your Spirit, manage the Terumah Offerings of Yæhh and fashion your Name as a habitation for your glory (SYM/Ex 31:1-11). The Name of BetsælAyL, meaning an onion bulb/layers of rings, a shadowing of AL, composes the Rings in your Seed according to Faces of Yæhh. In your Seed

are intertwine rings to bear the Light of your Name. As the Faces of Yæhh are unified from side to side, the Oyin Rings of your Numbers contain the Faces of your Light. The assembly of the Words in your Name form a Tent of Meeting. The Rings of your tree surround the ascending, inner core Semek of AhalyAV of your Spirit of Dan. See the chart: The Seven Hills of HhaAúwvim/The Fathers—The Elevations for the Offerings, subtitled: The Seven

Oyin/Rings comprising the 3 Eyes of Reshun located in the BHM document: **Yæhh—15—The Father**. A chart illustrates how your Seven Rings/Eyes of your Ræuch/Spirit are formed from the 15 Faces of Yæhh.

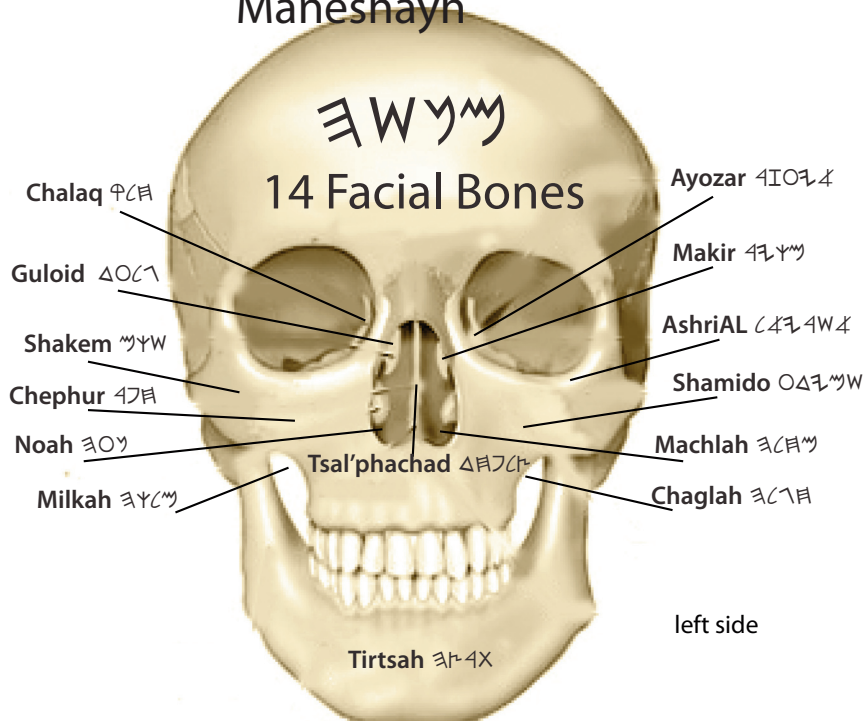
The Witnesses/Evidences of Maneshayh



English: The Seven Hills of HhaAúwvim/The Fathers—The Elevations for the Offerings

Armenian: Երեւանի Տասնութ Հիւրերի Տաճարը

The Witnesses/Evidences of Maneshayh



And see with a performance/to
do/engage your wealth 40 ㄅㄆㄇ
ㄏㄏㄨ through mixings of
straw/to develop their patterns,
ㄣㄣㄣ ㄣㄣㄣ
to affirm your Name from
visions in the Mountain. ㄅㄆㄇㄈㄇ
:4ㄅㄆ ㄅㄆㄇ

The term, straw, is the same word as “quills” through which you inscribe and pen write your Words. Through approachments of consciousness by your task-masters—to fulfill your assignments, and by the officers/scribes—there are records of your thoughts and deeds. The consciousness in your twelve combine their strands of straw to record the illumination of your Words (SYM/Ex 5:10-11). Through the writings inscribed by the Fire of your tongue, and by your fingers of ALhhim, you affirm

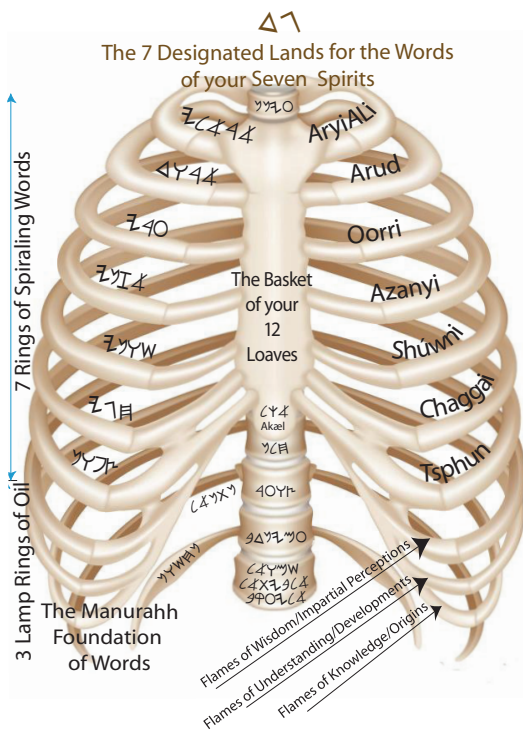
The Witnesses/Evidences of RAÚwaben



the Light in your Name which are continually revealed/shown to you—appearing before your Eyes—in the Mountain of your origins.

Blessed is the Name of YæHúwaH who expands the Numbers and Letters in your Names' of ALhhim to form a Body to house the joyous expressions of Aharúwan. The measurements of the mishkan/tent of meeting in the Túwrahh correspond to those of your skeleton. Your bones are the framework for the colours of your skins and their hairs to be draped upon. The coverings of your tent include skins of a ram dyed *red by your blood* and the semblance of goat *hairs drawn out within your tissues*. SMB/Genesis 27:16. Ratios of Numbers metaphorically pertain to the radiances of your Names of Light which extend in the south—the side of Illuminations, the

Witnesses/Evidences of Gad

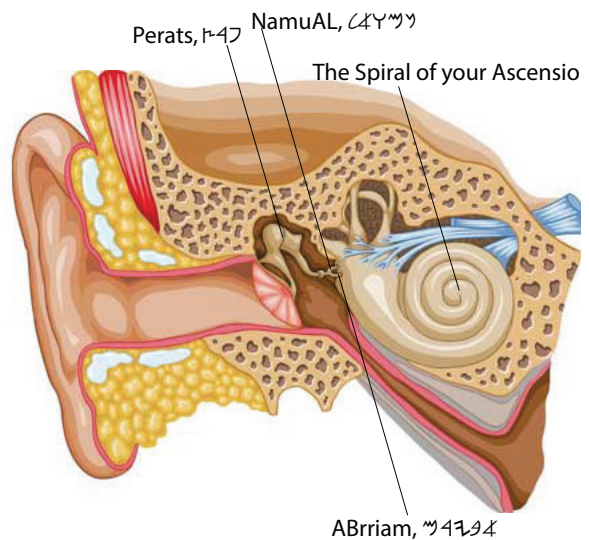


north—the side of mysteries; the west—the side of entering into dimensions; all to be affirming in the east—the side of your origins.

There is no historical evidence of a physical mishkan/tabernacle made of wood and animal hides, nor any proofs of your fore-fathers riding through wildernesses driving carts of oxen, carrying wood and hides, killing and offering animals upon an altar! WHO would require practices of dipping herbs into blood and sprinkling the life of animals upon works of bronze and golden vessels? What purposes would such practices accomplish? In the heavens the carts of Laúwi/Levi carry stars and their messages of Light which correspond to the bones of your bodies and the messages that pulsate through your nerves. (For more information see BHM documents: Yæhh.)

The blood of your Lives runs in your veins. As you allocate your lambs/meeknesses from your members for your daily offering, the blood runs freely to fulfill your thoughts. With your hands and feet fixed/committed/fastened/nailed to the Staff/Lammed, you make your ascensions. The inherent thoughts in your origins, as a lamb of ALhhim, pulsates into your Rings/Eyes of ALhhim. As the blood runs into your skins that cover you, the blood of your spirit offering activates the fabrique of your soul whereby your garments are activated/washed/whitened (Chazun/Rev 22:14). With your fingers, the blood strikes your hearts and configures the mathematical structure in your minds, transferring what is in your origins to reside in your vessels of gold/Wisdom, silver/Understanding, and bronze/Knowledge. The results of every deed pulses the blood upon the altars of your hearts to alter, build-up, change the thoughts in your mind! When you desire to know Wisdom, Understanding, and Knowledge in you, then you acquire the altar to make the oylah/ascendant offerings, whereby the gold, silver, and bronze in you rises. Your Names are mine-fields from which you pan your gems in the River of everlasting joy. You purchase/acquire, as Melek/King Daúwd/David, the parcel of your heart for 50 pieces of silver from the Faces of Geren Auwerneh the Yevusi/Jebusite —the Father of the Heart Altar (BayitShmúwAL/2 Sam 24:24). 50 denotes the Neúwn/נ, from which ALhhim are drawn out and appear in the sides of Chækúwmah and Bayinah.

The smallest bones—most humble in the body are those in the inner ear. The three bones are the malleus, the incus and the stapes. The hammer malleus bone is the Name of Perats, פֶּרַט, through which the silent sounds in Shamoúnn are broken open according to their Numbers. NamuAL, נָמֻאֵל, the left



The smallest bones—most humble in the body are those in the inner ear. The three bones are the malleus, the incus and the stapes. The hammer malleus bone is the Name of Perats, פֶּרַט, through which the silent sounds in Shamoúnn are broken open according to their Numbers. NamuAL, נָמֻאֵל, the left

XƎYΔ

Bones of the skull rise from loins of Maneshayh/Manesseh to bear 14 expressions in Names of Neúwn. The ascent of your Name to the Crown-Skull is the story of Núwæch/Noah's passing through waters of the womb which flood the earth. The Spirit of Consolation elevates what is sown in Maneshayh to come to the Mountain. Eight/Chayit/𐤀 soul rises above waters of mortality. As the boards/bones of the Mishkan/Tabernacle are carried in the carts of Marri/Merari—hhaLaúwim/the Levites, the progressions of

The Primordial 8 Souls— Names of the 8 Cranium Bones

The image contains two diagrams of a human skull, one from a superior (top) view and one from an inferior (bottom) view. Each diagram is labeled with Hebrew words and their English translations.

Superior View (Top Diagram):

- צמח Chammm**: Points to the top of the skull.
- שם Sham**: Points to the side of the skull.
- בֶּתּוּלָאָה Bethulaah**: Points to the eye socket.
- חֶמֶר Chamrah**: Points to the cheekbone.
- נֹוֶאֶחַ Núwæch**: Points to the nose.
- מַשְׁהֵחַ Mæshehh**: Points to the jawline.

Inferior View (Bottom Diagram):

- שם Sham**: Points to the side of the skull.
- יֶפֶת Yephath**: Points to the top of the skull.
- פֶּנִינָה Peniynah**: Points to the eye socket.
- מַשְׁהֵחַ Mæshehh**: Points to the jawline.
- נֹוֶאֶחַ Núwæch**: Points to the nose.

You do not veer from your promises nor expect someone to rescue you from your miseries of wars, captivities and regressions. You realize the ALhhim are with you already. In providing a state for your Words of Gad/wealth to reside, you determine to live unto the Fathers who begat you and bestow on you every good and perfect gift from above. You have windows for your Eyes of RAúwaben to see the state of your destiny, whereby you do not stumble as the blind. Your native stalks rise from Maneshayh to grow stout, as upright Trees of YæHúwaH. Set your heart to affirm the Núwæch/Rest of Yæhúwah—*אֵלֶיךָ אֶלֶיךָ*—for your brothers as their keepers. Together, the members of your house attain the States of your ALhhim by covenant bonds one to another, predestined by Name to share in the goodness of the Mountain and the illuminations of HhaLævNUN/ Lebanon—*אֵלֶיךָ אֶלֶיךָ אֵלֶיךָ אֵלֶיךָ*.

Your successes for transformation are set as you pursue Sichúwn/Sihon—to be as a king to master your Words. In mastering Sichuwn, you discern the meanings of the Sayings to conquer Heshbon who rules by computations—the Numbers of your Name. You also come to possess Og—Master of Dwellings, the king of Bashan, to regulate your forms and behaviors. Your authority comes from within your Name as you join your forces of ALhhim to overcome the world of vain aspirations.

One-half of your branching of Maneshayh—the right side, feeds you on this side of the YarrDenn/JorDan. The other half of Maneshayh is reserved to sustain you in the worlds appearing. Maneshayh upholds your SeedName as it enters into the world, transferring your origins above to uphold your developments as you attain masteries. Through Maneshayh you develop Soul, empowering your Rings of ALhhim—your Seven Eyes in concert with the House of Gad. By the Faces of Yæhh awakened in your SeedName, you pass from one side of the YarrDenn to your inheritances/destines in Aharúwan.

You cross over into Kenon/Canaan in agreement, by covenants with your Fathers. The stability of your bones on this side of the YarrDenn/JorDAN attains mastery to become a Judge, whereby violations cease as you affirm your goodness. *Numbers 32:32; ALphah ShmúwAL/1 Sam 2:10. As the servant YúwAL/Joel says:* In those days I will restore the fortunes of Yahúdah—the governing codes/value systems in you with a heart of peace—Yerushelyim/Jerusalem. I will gather all nations/processes and bring them to the valley of Yahushaphat—the discernment of Yæhh/15, to enter into judgment/decisions on behalf of my people—my Upright Inheritors—YishARAL. Then you know Anni YæHúwaH of your ALhhim/Rings/Sounds/Letters and come to Tsiunn/Zion—to distinguish, point-out realities of Ruæch/Spirit, to My holy mountain—set apart elevations.

In Yerushelyim/Jerusalem—your heart centre—you present acceptable offerings. Strangers pass through it no more. You have made a conquest, and taken their lands for your RAúwaben—your Perceptions, and for Gadi—your Voices, and the half-tribe of the Manashayhi—your Breads. Keep the Words of this covenant/agreement to do them, that you prosper in all that you do/appoint... (*MT/Deut. 29:7-9*).

With your loins belted with affirmations of your Numbers and Names of the Fathers, you put-on a breastplate to guard your heart with the Words pouring forth from your offerings. By the Light of your Words your steps are ordered. Your feet are dressed with shoes through activations in the kaiyúwer/laver evening and morning, whereby your shoes do not wear out! With a shield of faith and the helmet of salvation your Name rises to the Mount of the Skull (Golgotha) to sustain your Faces/expressions of Maneshayh in humility. Taking the Sword of the Spirit—the Fires of RAúwaben, flaming by the Words of Gad; you intermingle the thoughts of Fire with your prayers to persevere unto the end/destiny/fulfillment of your journey on behalf of your soul (MT/Deut. 3:12-13).

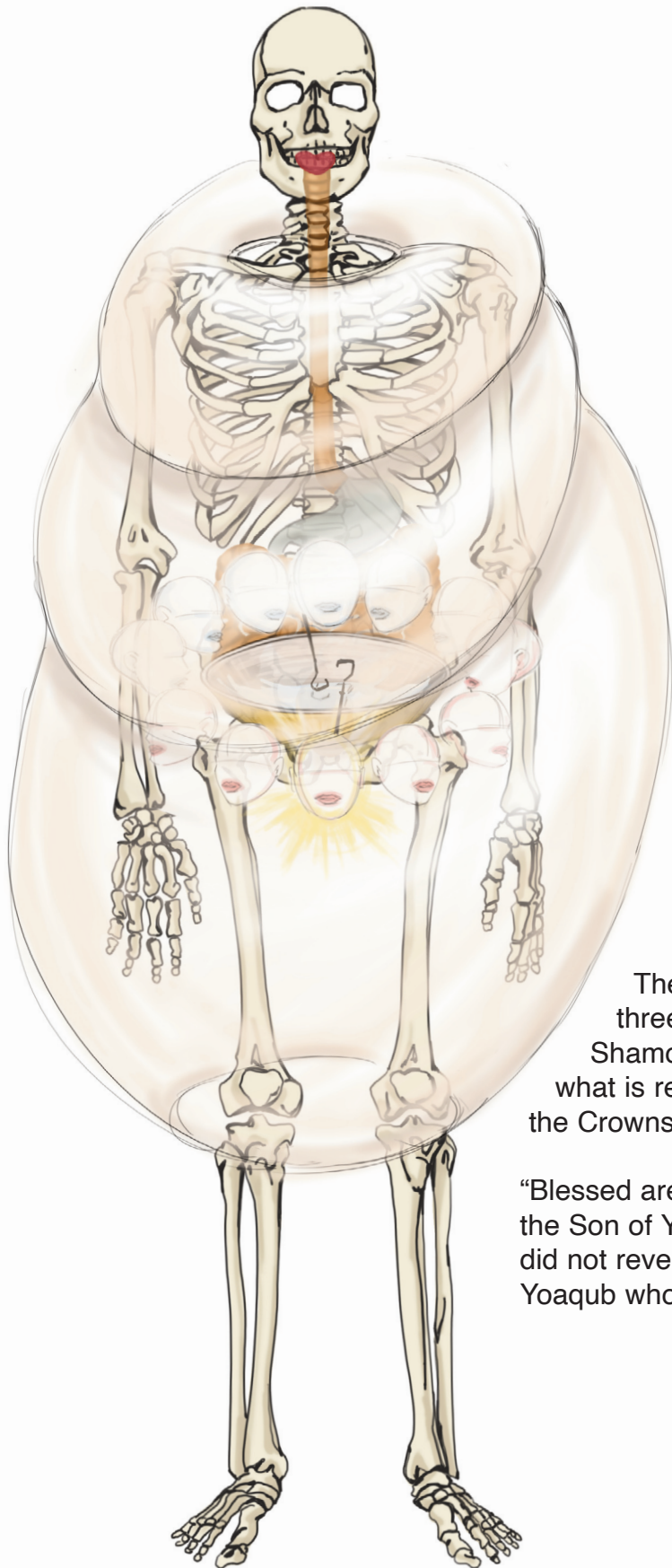
Your soul families of RAúwaben, Gad, and Maneshayh come near to maShayh/Moses—the Lamb of your Name destined to be crowned, saying: You say in the union of three: “We are building sheepfolds—to tend to the offerings, and to establish our livestock—the living branches in our Names, and cities for our little ones—expansions of our Seed, yet we are armed—unified, joined with the armour of the Spirit, ready to proceed to the Faces of the children of YishARAL unto bringing them to their places. In that we have secured our dwellings on this side of the Yerrd-den, our tender ones dwell in fortified cities of ALhhim that we have built—established Eyes and Words of our Names; whereby, they are unharmed by the inhabitants of the land. We will not return to our homes until every one of the children of YishARAL receive their inheritance. We will not inherit with them on the other side of the Jordan and beyond, because our inheritance falls to us on this eastern—origin side of the YerrDDen/JorDAN.”
ChameshHhaPekudim/Bemidbar/Numbers 32:16-19

*In pursuing to obtain your inheritances, **you read The Sayings in your bones, heard by the ears aside the vertebrae, called “transverse processes.”** According to the ascendant Numbers of Dan, The Faces of YæHH, Their Crowns and HhaALhhim, you are fully equipped to the charge of transformation. With definite actions you draw out the strength in your bones to distinguish your Name in YaHYaH to fulfill messages heard in your bones whereby your days are full of the Spirit (TeiúwratHhaKuwahnim/Lev 23:21).*

The Blessings of the Faces of YæHH enlighten your paths as you appoint your bones unto your high/ascendant callings to carry the Anointing of Name as the meShiæch/meshiyachh.

editing by Megunah Bann Oehath, HhaLaiwi/Levite

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Can These Bones Live? is a rhetorical question meaning, Can the whitened skeleton within the Body of Humanity be activated to carry the faculties unto ascensions of destiny.

To activate the bones is to understand that they are not yours personally, but that they belong to the House of Marri/Merari, unto the Levitical Service of the Tabernacle of Y.H.W.H. In appointing your bones to the Laúwi, you are able to hear the messages stored in them. In so doing, they are fully connected to the nerval transmissions of Qahhath/Kohath to uphold the evening and morning ascensions as the heart altar's wood in offerings. In hearing the Words in the Bones, through the ears' "*transverse processes*," Name builds their dwellings to reside in peace and to elevate their Stones to be the lasting fruit of a journey in GemStones resident in Crowns of Eternal Glory.

*In declaring that you are the
Offspring of YæHH, the bones in
your ears are the foundation laid
upon which your
House of Name is built.*

The Bones are dressed in the three rings of the ears in Shamoúnn, by which man hears what is revealed by your Fathers in the Crowns of your Name.

"Blessed are you, Shamoúnn/Simon, the Son of Yuneh/Jonah, for flesh and blood did not reveal it to you, but My Father Yoaqub who resides in heavens/names."

