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TRANSLATIONS FROM THE ANCIENT PALEO HEBREW

GOOD NEWS

JUDGEMENT IS HERE!

ELIYAHU III IS HERE!





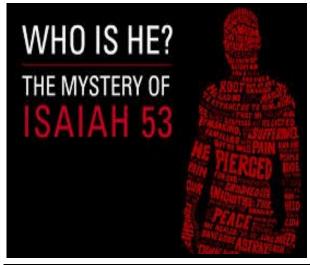






ALL PREACHERS ARE FIRED!

It happened many days *later* that the word of Yahweh came to Elijah in the third year, saying, "Go, present yourself to Ahab so that I may give rain on the surface of the earth." ² So Elijah went to present himself to Ahab. Now the famine was severe in Samaria. ³ Ahab summoned Obadiah who was over the house. (Now Obadiah was fearing Yahweh greatly. ⁴ It had happened that when Jezebel killed the prophets of Yahweh, Obadiah took a hundred prophets and hid them *by fifties* in the cave and sustained them *with* food and water.) ⁵ Ahab said to Obadiah, "Go through the land to all the springs of water and to all the wadis. Perhaps we may find green grass that we may keep horses and mules alive and that we might not lose any of the animals." ⁶ So they divided the land for themselves in order to pass through it; Ahab went one way by himself, and Obadiah went another way by himself.





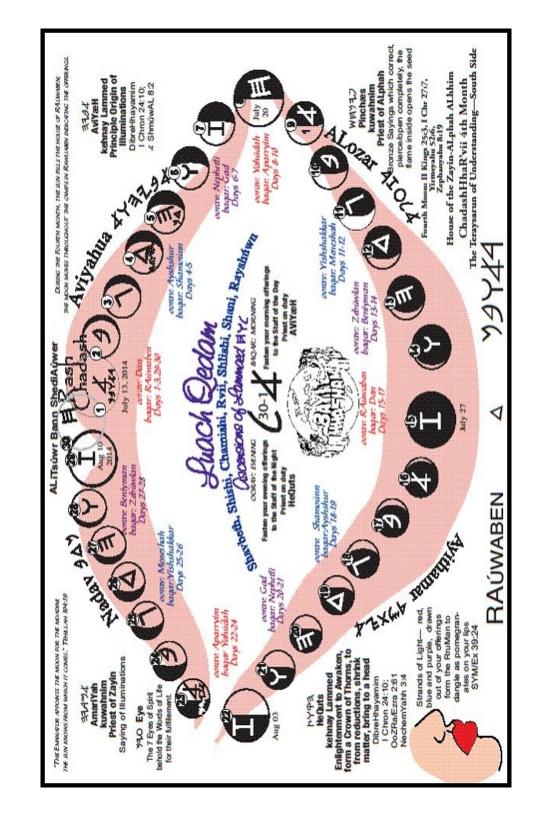


JUBILEE BEN YAHUDAH/DAVID BUILDER OF MANS TEMPLE

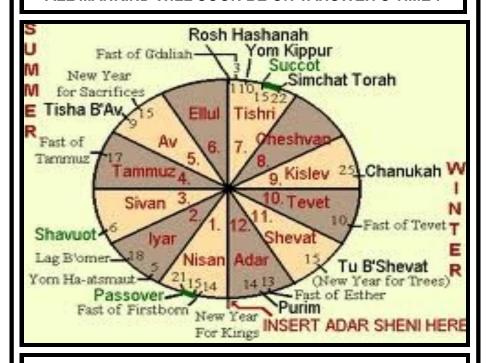
It happened that Obadiah was on the way, and suddenly Elijah was there to meet him. When he recognized him, he fell on his face and said, "Isthis you, my lord Elijah?" Be said to him, "I am. Go, say to your lord, 'Elijah is here." How have I sinned that you are giving your servant into the hand of Ahab to kill me? 10 As Yahweh your God lives, surely there is not a nation or a kingdom to which my lord has not sent me to seek you. If they would say, 'He is not here,' then he would make the kingdom or the nation swear that it could not find you. 11 Now you aresaying, 'Go, say to your lord: "Elijah is here." 12 And it will happen that I will go from you and the Spirit of Yahweh will carry you up to where I do not know. Then I will come to tell Ahab, but he will not find you, and then he will kill me, even though your servant has feared Yahweh from my youth. 13 Has it not been told to my lord what I did when Jezebel killed the prophets of Yahweh? I hid a hundred men of the prophets of Yahwehby fifties the cave, and I sustained them with food and water. 14 Now you are saying, 'Go, say to your lord: "Elijah is here," and he will kill me." 15 Elijah said, "As Yahweh of hosts lives, before whom I stand, I will certainly show myself to him today."

¹⁶ So Obadiah went to meet Ahab, and he told him, so Ahab went to meet Elijah. ¹⁷ When Ahab saw Elijah, Ahab said to him, "Is this you whothrows Israel into confusion?" ¹⁸ He said, "I did not throw Israel into confusion; rather you and the house of your father have by forsaking the commands of Yahweh when you went after the Baals! ¹⁹ So then, send word and assemble all of Israel to me on Mount Carmel, with the four hundred and fifty prophets of Baal and the four hundred prophets of Asherah, who eat at the table of Jezebel."

So Ahab sent *word* among the *Israelites*, ^[] and he assembled the prophets to Mount Carmel. ²¹ Elijah approached to all the people and said, "How long *will* you *go* limping over two opinions? If Yahweh *is* God, go after him; but if Baal, go after him." But the people did not answer him a word. ²² Then Elijah said to the people, "I alone *am* left a prophet of Yahweh, but the prophets of Baal *are* four hundred and fifty men. ²³ Let them give us two bulls, and let them choose for themselves one bull, cut him in pieces, and put it on the wood, but don't let them start a fire on it. I will prepare the other bull and set it on the wood, but I will put no fire *on it*. ²⁴ Then you call on the name of your god, and I will call on the name of Yahweh, and it shall be that the god who answers by fire, he *is* God." ^[] Then all the people answered and said. "The word *is* good!"



ALL MANKIND WILL SOON BE ON YAHUWEH'S TIME!



WE BELIEVE A CHILD IS BORN HEAD FIRST!

WE DID NOT COME HERE ALONE; WE COME AS A COLLECTIVE LIFE FORCE.

We come by Name—only by having a Name can we enter into the world. All that we do in our Name is accounted unto our place in the House of YHWH. We can only hold what we do in our Name.

We come with messengers—those appointed to serve with us to fulfill our position.

We come with Yoseph —the force to bless/expand and to determine our future residence.

We come ordered by Pharaoh—karmic positioning as we serve with others.

We come with a Tribe— a branch Named on the Tree of Life,

comprised of all Tribes.

Within us is the pattern of the universal Tree of Life. Through this pattern we know intimately the distinct operations of every tribe; yet each of us belongs to one Tribal Branch upon the TREE of Life. According to our Name and the operation of our Tribe, we are to maintain and serve the whole. The Tribe to which we belong is our Lineage in Yisrael and in the House of YHWH.

Every opening is formulated by the Hands of YHWH; the Presence of the Hands are at the door of every opening, the unseen signature of the Artist.

On the day we are born, we come with all others with the same Light Sign appointment.

We come through the vaginal doorway of Life with the Hands of YHWH upon our heads. Tehillah/Psalms 22:9-10; 71:6.

We come through the hands of the midwives that confirm the blessing of YHWH, when He, blessed

be His Name, laid His Hands upon us and sent us into the world. We come as stars forming out of the nebulous.

We come as seeds bursting forth as a field of grain, to be whitened unto harvest.

We come through our tribal branch, our family, on the Tree of Life.

We come with a mighty host, a great multitude of peoples belonging to one NAME.







SHMUAL BEN AHARON / WAHLI TEACHER OF THE PURE TORAH!

Then Elijah said to all the people, "Come near to me," so all the people came closer to him. He repaired the altar of Yahweh *that had been*destroyed. ³¹ Elijah took twelve stones according to the number of the tribes of the sons of Jacob, to whom the word of God came, saying, "Israel shall be your name." ³² With them, he built an altar in the name of Yahweh, and he made a trench *which would have helo* about two seahs of seed, all around the altar. ³³ And he arranged the wood, cut the bull into pieces, and placed *it* on the wood. ¹¹ Then he said, "Fill four jars *with*water, and pour it on the burnt offering and on the wood." ³⁴ He said, "Do *it* again!" They did *it* again. He said, "Do *it* a third time!" So they did *it* a third time. ³⁵ The water went all around the altar, and the

³⁶ It happened at the offering of the evening oblation, Elijah the prophet went near, and he said, "O Yahweh, God of Abraham, Isaac, and Israel; let it be known today that you are God in Israel and that I am your servant and that I have done all of these things by your words. ³⁷ Answer me, O Yahweh, answer me; that this people may know that you, O Yahweh, are God and that you have turned their hearts back again." ³⁸ Then the fire of Yahweh fell, and it consumed the burnt offering, and the wood, and the stones, and the dust; and the water which was in the trench it licked up! ³⁹ When all the people saw, they fell on their faces and said, "Yahweh, he is God! Yahweh, he is God!" ⁴⁰ Then Elijah said to them, "Seize the prophets of Baal; don't let any man of them escape!" So they seized them, and Elijah brought them down to the wadi¹⁰ of Kishon and killed them there.

41 Then Elijah said to Ahab, "Go up, eat and drink, for there is the sound of the noise of rain." 42 So Ahab went up to eat and to drink while Elijah went to the top of Carmel, bent down to the earth, and put his face between his knees. 43 Then he said to his servant, "Please go and look in the direction of the sea." So he went up and looked; then he said, "There is nothing." Then he said, "Go back," seven times. 44 It happened that at the seventh time, he said, "Look, there is a small cloud, as the hand of a man, coming up from the sea."
Then Elijah said, "Go up, say to Ahab, 'Harness your horses and go down, lest the rain stop you." 45 In no time
the heavens grew black with clouds and wind, and there was heavy rain. Ahab rode and he went to Jezreel, 46 but the hand of Yahweh was on Elijah; he girded up his loins and ran before Ahab as one comes to

MidrashBayitHhaSham: Shuphetim/Judges Chapter 18-19

Page 1

"71⊕JYW Shuphetim (Judges) 19

Bai'yæmim haHam—In Those Days

In the last days, the Name of Yæhh is activated as the King within the primordial consciousness, who is without an apparent person sitting on a throne of humankind, but evermore present in the writings of ARiAL. The Malek/King is seated in the loins of the House of David/ $\Delta\Delta$, in the House of Nephetli. In the annuls of days, Yæhh stirs in the spirit of a wondering Laúwi, who is "a stranger" to the most part of those of common understanding who are looking backwards as to their forms in Metsryim/Egypt. The Laúwi/Levite abides in the backside (Meneshah realm) of the Hill of Aparryim, to be a Rav/Teacher. In Aparryim, the Bread/MaN/ is found which develops from the Shayh/Lamb/Body—MaNNeshahh. The Body/Woman/Ashayh is found, and thus acquired, within the undermost parts of Aparryim. In HhaNoræh of Aparryim the Bread and the Fishes of the Neúwn appears which forms a shayh/lamb/body/woman. According to the frequencies of Neúwn: 55, the DNA of the body is continually changing. As a dynamic and adaptable molecule, the nucleotide sequences found within it are subject to change through mutations, whereby the body is spun within a manifestation/state/level of dwelling.

The dwellings of ALhhim are drawn out of the Neúwn, the level of Words of a Spirit, are determined/judged by which a Laúwi—via instructions and performances—acquires. As you draw out of your wells of Life a path is cut unto the destiny of your progressions. When you perceive yourselves to be according to the manifestation that you enter the world, you are yet servants of the ALhhim of Metsryim—the Gods of Egypt (SYM/Ex 12:12; Chazun/Rev 11:8; Yeshoyahu/Is 19:1). These ALhhim of Metsryim are able only to manifest a body as mortal, depicted by the . As the language of Metsryim adopts the tongues of Kenon/Canaan/プロプナ, the state of Metsryim is shaken which purges/empties the Spirit of Metsryim. With the Breath of Metsryim emptied, the former state cannot be maintained. Through activations of your Numbers of Yahúdah, a path/derek opens from your current level of residence to new venues/portals of Ayshshur. According to your origins of ancient days your Spirit commence to transfer itself into a renewed habitation (Yeshoyahu/Is 19:3,17-23).

The Laúwi acquires on behalf of all souls the Bread/Woman. The W\LAJ, pielgesh, is a heap of stones, a wonderment to the eyes, difficult to comprehend, which is acquired from the House of Bread of Numbers and their formulations. The term, W\LAJ, is commonly translated

of the ALHHIM Inscriptions/Letters SCROLLS 22 The

ALphah to Zayin, The 7 Scrolls of HhaALhhim

The Writings of Chakmah / Wisdom

4	X4W4499WOW47#	Sepher Maoshah BeRashshith / Genesis, The Deeds of the Mind of Fire, to establish the Kingdom with Fulfillment
4	≫4 4r≫×4r4 47≠	Sepher Yetsiat Metsryim / Exodus, Arising through forms unto freedom, emergence of patterns of the Mishkan,
1	₩£ У3 Ұ3 X 4X	the patterns of the Mount—the Illumination of Inward Thought constructs Teúwrat HhaKuwáhnim / Leviticus, Laws of Branching, Services, Instruction, Gates of ascensions, change,
4	™3_Q PJ3WWF	alignments, assemblies, designating all of the Members unto YahúWah ChameshHhaPecudim / Numbers. Mustering the Inward Values. Function of Priesthood and Tribes by Numbers.
		Tests unto Maturation, Final Generation of the Seventy
ш	347X32WW	Meshneh Teúwrah/ Deuteronomy, Repetition, Compound, Writings to affirm the Covenant within the inner parts
>-	OWY34 Yahushúo/Joshua	The Emanation of the Queens, Shayin and Oyin, Administration of Aparryim, Fulfillment and
Н	‴毛⊕フヤW Shuphetim/Judges	attainment of the Lands of Names Role of discernment within tribal functions/processes of Thought, Freedom thru Judgment, Defending, Delivering
	The Writings of Bayinah	The Writings of Bayinah / Understanding — Chayit to Neúwn, The 15 Scrolls of HhaAúwv
Ⅲ	XY4 Ruth/Rut	Friend, Writing of Labor to establish a base for Knowledge
⊕		. The Name of AL, United Order, the United Kingdom under the Priest ShmúwAL
μ,	≫4 ⊁c™ Melekim/Kings	. Rulers of Israel, Masters of all interior functions for the Kingdom of ALhhim, timetables are
		progressions marked by rise of the Melachim
+	アオモOWモ YeshaYahu/Isaiah	. The Branch, YahuWah is salvation/reclamation—OyinShayin, Scroll of the Tree of Life
7	প্ৰৰ‴পৰ Yirmeyahu/ুন্মু-\Jeremiah	YahúWah arises/ascends from within the consciousness, The Rod (1:11),
€.	८४ФI सिन YechúwzeqAL/Jiay/Ezekiel	. AL strengthens, Associations/paired alignments within the Haykal, The Prince comes;
		The Nations/Processes brought unto harmony with all attributes of Sham
٤	ッモョッイwOツモッw Twelve Prophets	. The Opening or the mouths with Understanding, to unfold/extend the Teúwrah, The Sayings of Stability, Inward Revelation, Restoration to the Centre, known also as the TreeOsar from the ChaldeelAramaic.
		HuwshægölHossa, YüwALJoel, Gömüws/Amos , Gövædyæhh/Obadiah, Yüneh/Jonah, MiykehMicah, Næchum/N Chaquq/Habakkuk, Tsæphunyæhh/Zephaniah, Chæggal/Haggi, Zekeryæhh/Zechariah, Mælaki/Malachi
	The Wi	The Writings of Dagöt / Knowledge — Semek to TaúWah
#	ツセムも× Tehillim / Psalms	. Support to structure the Mind unto the Shayin, establishing the Teúwrah via verse and music, structure the mind
0	もCwm Mishle / Proverbs	. Book of Counsel, Sayings of Bayinah unto Knowledge/Rayish
7	ቃንጓፈ 4 Ayuv / Job	. The Sides, expressions of Life, the Four Mouths in accordance with the Qúphah Mind of the Kúwahnim, Auerts Ի∀O
土	XヤCハツヨ The Megillot / 3 scrolls	. Transformation, Emergence, Writings of Evaluation unto Liberty, プチイオッツタイオル Shir HaShirim (Song of Songs)
		ョヤ7レ4 Eychah (Lamentations), XC3中 Quhheltwit (Ecclesiastes), some add the writings of 3∓43 Hadassah
-		. Distinction of the Names, Holiness prevails, Separation from Babylon, Dominion of Light over all States
4	4 4IO Gozera (Ezra)	. The Teacher of Teúwrah, The Heads of Understanding appear in the Readings
₹		. The Reúwach of Wisdom / meShiyach/Mind of Full Extension to Build the Haykal/Temple
×	ッキッチョモ 49△ Dibre Hhayamim	. Chronicles/Total Composition, The Sayings of Totality arranged in 7 Sidrut

p X193 (09 W143 "37164 4"412" 23 p 47 Y04X (4 1144 (4 "3164 4"4174 p W143 494 494 494 p :X4I3 3(973 X4 YW0X (4 1X19 (4 3I3

Should anyone desire to know the Spirit of the Ayish that appears to the Elder, they are offered to study the body—the daughter/Bayit that houses the Teachings of the Double Lammæd.

Through the arrangement of the 12 parts of Lammæd, one comes to know/understand what the Spirit of Laúwi has written. The Words of Laúwi are transmitted from the shemayim as engravatures into fields of Enlightenment, whereby the images/design of ALhhim and their Words are imprinted into the Mind of Aharúwan to be recorded, as written by Fire into the hearts of the inhabitants. The scroll of Laúwi are from all tribes/branches of YishARAL, depicted as the concubine, which are given to Aharúwan to decode (SYM/Ex 29:28). The 12 body parts and their Seed are given to Aharúwan—lifted-up as a heave offering of Hhúwa. What is within the body is a gift of YahYah to be drawn out through offerings of shelæmihem/peaceful transmissions, freely given to be eaten/understood, fully digested/incorporated from the body to states of Enlightenment—gifts of the Collective Goodness.

p YC OMWC MEWYAA Y94 4CY 25
p 4HEY YWUCEJO WE4A PIHEY
p 39 YCCOXEY AXY4 YOO4Y PYHA MAL4
p 3YHCWRY 4P93 4O 3CECA CY
p :4HWA XYCO9

p 4ዋቃ3 XYY7/ 3W43 49XY 26 p 3ጚYΔ4 4W4 Wጊ43 Xጊ9 ĦX7 (7XY p :4Y43 4O ማW

p 4999 ጻ국୬۵4 "ሃዋዓታ 27 p ፈኮጓታ አጓታጻ አዣኦሪፊ ቑአጋጓታ p ጻ₩ፈጻ ጻንጻዣ Υነኅፊሪ አኅሪሪ p :フቹጻ ሬO ጻጊፊዓዣ አጓታጻ ቑአጋ አረጋን የWጎረጓጋ

> p ንጌፈሃ ጓኅረንሃ ጓጛሃዋ ጓጌረ*ፋ 4ማፈ*ጓሃ ²⁸ p 4ሃማክጓ ረO ጓክዋጓሃ ጓንO p :ሃማዋማረ **ሃ**ረጓሃ **W**ጌፈጓ ማዋጓሃ

And she becomes a harlot of collective surrounding risings YALO SYIXY 2 to be a wonderment of heaped stones/a collective concubine YWALAD and proceeds/goes out from the unified collective sum YXAD YLXY as strands/unto the House of her Father RADA XAD LA UNTO Bayit Lechem of Yahúdah RAYRA MRL XAD LA

and lives to be a Name of Days 77271 7W 13XY

four/through inquiries—renewals (four months): 774WAH 30944

What a Laúwi—the bones and hands acquire becomes subject to many diverse ideas likened to a woman who receives multiple partners. This judgment is a universal parable, as the bodies of most species become subject to acts of fornication. In LIGHT of this occurring, the astute Laúwi goes to the Source to discern: from which do manifestations originate? In following after the subjections, the Laúwi addresses the heart of the divergence.

as a concubine/mistress, formed as a compound word of (37), meaning an amazement/a com-

pound of difficulties, and W\, meaning a heap of stones, as is the body.

The acquisitions, as an ashayh/woman, are formulated through sifting through the heaps of stones in the body and beholding the wonderments within them. The document of the ashayh, as writings of the bread, proceeds/continues as strands of Light come from "Her" Father. Our bodies are considered to be epistles, written by the thoughts of our associations.

The formulations of Laúwi are strands of light drawn out from the House of Bread, in BethLechem, as formularies of Yahúdah/Numbers. In this place, the document breathes/lives through renewing inquires (four months). The idea of the Woman/Body being the Bread is carried forward in statements as: "This is my Body," referring to the formulations of the Seed into Bread and from the offerings of grain which forms "a woman for Yahúwah" (CHP/Num 28:13). The woman in the parable is the Bread of the Seed which rises from the loins and appears as a manifesto of the invisible. In understanding the parable, the Bread of the Teachings are documents—women—acquired by one Enlightened to inscribe the Thoughts of Numbers—from the House of the Bread of Yahúdah.

The Name of Noræh is a city in the loins of Aparryim from which the documents are composed. The city is located in the OyinRayish Ring of the House of Aparryim; as the illumination in the Body of Aparryim comes forth, the words flow as seeds of Light. The OYIN RAYISH Ring of Aparryim is the foundation of the glans, seated at the base/western regions that attaches to the House of Meneshah (Yahushúo/Josh 16:7). The governing Ring of the House of Aparryim is the House of Yahúdah, whereby the inscriptions flowing from the House of Aparryim are dictated by the Numbers in the Bread.

The terms "커서" H 스끼나, denotes two who are bound together—the priest and the youth/vitality of Aparryim, who follow the path of the ashayh to the House of Father from which the documentation of Bread originates. As the documentations stream from the House of the ashayh, those who are bound to the teachings follow the dictations to the House of the Father. Upon their approach, the Father rejoices in their coming/appearing to the Bayit Lechem.

And the hand/inscription is strong in them, Y9 PIATY 4—that of the bridegroom, and the Father of NoræH/who gives/empties, 34073 394Y 7XA to remain collectively together three days "7271 XW/W YX4 9W3Y and they are and drank and lodge together there—in Name. "7W Y72C3Y YXW3Y YLY43Y

They eat and drink at the same level of knowing and understanding whereby they abide succinctly together by a unified Name. The priest, is referred to the bridegroom of the woman/Bread/document who is with the Father of the youth/the one supplying the blood for the writing. The term, \$400, as a city/centre of Aparryim has many applications from the braying of a donkey, the roar of a lion, a young lad/damsel, stirrings, shakings, emptying out, giving its life/vitality, and related concepts. In translations is it often rendered as servant or lad to assist the Fathers as those who attend unto Father Avrehhem to make the ascension unto Mount Muriyæhh (SMB/Gen 22:3).

And Yæhh imparts through the inquiry—in the fourth day ২০২৫৭ শ্বেষ্ঠ ২৯২৮ বি
And they rise early with observation, and rise to proceed, ২৮८८ শ্বেষ্ঠ ৭৮৫৭ শ্বেষ্ঠ শ্বেষ্ঠ
And the Father of the Illumination of Noræh says/recourses: ২৭০৩২ ২৫৫ শ্বেষ্ঠ
AL/Strength of the bridgroom soud—refreshes/supports ১০ ই ১৯৯৫ ৫৫
their heart with opening the formularies of bread ২৮৫২ শ্বেষ্ঠ ২৮৫২ শ্বেষ্ঠ ২৮৫১
and by following through after the collective proceedings. ২৮৫২ শ্বেষ্ঠ

In the fourth day Yæhh sets the sun and moon and stars. Rising early denotes readiness to ascend with the Lights and to proceed according to the observations. The Father, who is glad for their coming, provides an estimation/review of the works of their hands. The Bread not only refreshes the heart but also leads to subsequent steps of fulfillment.

And they dwell/sit, and eat, and drink together as one; YARA MATW YCYLAY Y9WAY \circ And they drink of the vessel, and the Father of the lad says: 34073 334 4743Y YXWAY AL—the strands of Yæhh—are the Ayish. WALA LL Now agree, supplicate, 47 LLYA and lodge and impart/receive goodness for the heart. 196 984Y NLY

The Father of Encouragement enjoys the company of like minds who are in fellowship to dwell, sit, eat, and drink as one. To the ayish, composed of the strands of AL, a place and the goodness of the Father are provided for the heart to receive all that the Father has, as every servant receives their reward from the Father of Lights. With these words of commendation and expectation, knowing that the labors before them must be accomplished, the Ayish/Spirit rises to fulfill their obligations without tarrying further.

are appearing as the Fathers, from your Invisible Nature of AYIN, you are poised to be addressed, as in these positions you are seen and your supplications heard.

And one speaks through unified Strands of AL of the Hebrews: ግንብቃር ሃንዲረፈ 4ማፈጓሂ ነፄ
We are collectively from the House of BayitLechem/House of Bread ግክረ ጳጳቃማ ሃንክንፈ
of Yahudah, the Verifications of Numbers, giving evidence as a testimony, ላር ጳጳቃማ ሃንክንፈ
My hand is of the side of the Hhar/Mount of Aparryim, ግንብንፈ 4ጳ ጓ ጓ ሂጓተብ
from the Name of Anúwki (Heart of Neúwn), ጓታንፈ ጣንሥማ
and my eye proceeds to witness the BayitLechem of Yahúdah ጳጳၦጳጳጳ ግክረ ጳጳቃ ላር ሂረፈሃ
and the summations of the BayitYahuwah. ጳጳጳጳጳ ጳጳቃጳ ጳጳቃጳ ጳጳቃጳ ሂደተ
With Anni—my mind of Neúwn—there is illumination to proceed ሂርጳ ኣንጳ
yet there is no spirit who gathers to extract ን‡ጳማ ሣጻኔ ኣጻኔቃጳ ኣጳጳጳ

The Testimony of your Documentations to the Fathers

In that the Fathers are of the Illuminations of Aharúwan (pre-Word formulations), we speak through their strands of Unified Faces—via calculations of AL/31. We speak as one of unified Names, making a declaration from our Ayin Nature of Numbers through which we make the Manchaih/grain offerings of the House of Bread. In proceeding, we now appear with an evidence of our SeedNames, to bring the Bread to the Mountain of Aparryim from which we first descended (Yahuchannan/John 3:13). We affirm that our ascent has been from the Heart of Neúwn, the altar, to attain to the Mind of Neúwn, the crown. In stating our progressions, we affirm that we did not make this ascent through robbery; rather we have entered the door through the sheep-fold of the Neúwn (Yahuchannan/John 10:1). We stand within the expansive thoughts of angel communications, amongst the throngs of the nations, who have yet to gather our computations into their dwellings.

p WL43 47943Y 20
p Y4Y=1470 CY P4 YC MYCW YPI3
p : YCX C4 3Y1449 P4 **1**CO

wood. Through your progressive ascensions, you are continually upholding one another and exchanging patterns/positions of the wood and the offerings. The offering rises from the inner Lammæd to provide the bone/wood for subsequent ascensions. The 256 bones of Aharúwan supply the blood to activate the body parts and the phosphorus to create the manchain with spices. From the bones the nerves of the body seep with chemistries of Numbers, Circles of Consciousness, Nutritions of its Oasis, Tears, Golden Waxes, Words, Blessings, Strengths, the Gamete Nests of Hatchlings/Youngs and their Eggs affecting generations of growth/elevations/acquistions, Vapours/Fires, Graces/Fats and Bloods (MT/Deut 22:6-7). The 12 emissions of the bones/Lammæd are transferred through the nerves into body tissues through offerings. Lammæd impart its Dallath facets to renew its garments/skins as the Serpent creates a diamond covering of DalúwtDalúwt. This network of mutual support is the House of Laúwi: Marri/the bones: Oahhath/the nerves, and Gershun/the tissues.

Names are paired stones which are hewn out, polished, and set within the Sukæt/Sukkot of Crystals. The purpose of all creations is to form a Body for the Heads of Light to reside joyfully with their offspring. This House is called the BayitHhaSham/BetHaShem—the House of the Name. The heart of Daúwd/ $\Delta\Delta$ in all peoples constructs lodgings to affirm their origins of Laúwi.

These configurations are foundations of the Garden of Saúwd/△Y∓/64. Their pluralities of seed-stones with their leafings/sheaves are called the Garden of Súwdim and Oomarreh—the Garden of Yahúwah (SMB/Gen.13:10). As in this parable of Shuphetim/Judges, the Daughter/Bayit is presented to the students of the House of Beniyman to understand the mysteries composed, which are manifested as they are drawn out from your SeedName.

And one lifts upon their Eyes and sees 4447 Y 1740 4 WAY 17
the sum of the ayish WALA X4
the one journeying/moving in the way of Life through expansions 9 Y HA4 HALA
of the Collective assembly of angels and says/meditates 4 MLAY 4403
the Aged Words of the Spirit: 9 P IA WALA
Supplicating you are proceeding; YLX 374
and from your AY IN, you are appearing. 4 Y 9 X 7 A LAY

As you move in the expansion of the Eyes of the Universe—entering into the orbits and spirals of your offerings, the Eyes of the Aged take notice of you, and turn their Eyes and Sayings unto you. The word, city/4℃ is also rendered as the Angel, as a collective Body of melakyim which reside upon the crests of the Seven Hills. In Geboo, at the heights, a circle band of Auphænnim/७೩೦٧٤, encircling messengers reside. These messengers abide in the Oyin Consciousness of the Hills, at the level of Geboo. As there are three elevations of the Hills, there are three types of messengers who greet you. Those on the sides are the KeRúwvim/Cherubim; those in the Fire are the Seraphim; and those upon the crest are the Auphænnim. (See BHM Millum/Oovri-English Dictionary entries: maylak/4٤℃ and ooyiar/4₺O for further details). Through the collective Hosts of Yæhh, the Aged speaks: In accordance with the Illumination of your supplications and from your AYIN, States of Nothingness, you are proceeding. The Words are confirmations that through ANæH and from AYIN, you make your progressions to appear to the Faces of the Elders. In that you are proceeding by your Words and

And the Ayish rises to proceed XYLL W২এর "প্রদর্শ ব and within—the chaten/bridegroom there is a pressing urge, YYNম Y9 পাচনিয় and they dwelt and lodged in a Name. :"আম YLRY এWম্ব

The Bridegroom is in the Spirit of the Priest which presses to bring all sheep into the Hands of the House of the Fathers. To gain momentum and strength, the Priest and the Attendant are counseled to dwell and lodge together as one Name. The Voice of the Bridegroom goes forth at midnight—in the midst of Instruction as the Voice of Neúwn in the midst of the night (SYM/Ex 11:4; 12:12), when judgement comes on the ALhhim of Metsryim, and the scrolls/documents written in the Stones of YishARAL are gathered into the Arun/Ark.

And they rise early through observations in the day of Five ጊዜሚካል ማንጊብ 4ዋ99 ማንሦዚህ የ
for them to proceed, and the Father of NoræH says: ጻብርንጻ ጓቃፋ ብግብዝ አተረረ
Soud Na—Refresh with supplication for your heart ተቃቃረ ፈን ላርቹ
and tarry, affirm within yourselves the collectivity of days ሃልማልግአዳን
unto bearing the witness to spread out/extend the day/illumination ማንጊብ አሃውን ላር
and they ate, the pair of them. ፡ ማዳጊዝ ሃረታፈጊሃ

The document of the Body is formed by an assemble of 3 days through which material rises and is imparted/sown as seed. Then through 4 months—moon periods of inquires, unto the full illumination of the heart with day 5. The sum of these days are 12/Lammæd whereby one comes with the rod of iron/instruction to lead the nations home as the Shepherd of Souls.

The Father of HhaNoræh desires that graces be fully administered, whereby the heart is strengthened for the tasks ahead. When such is known inwardly, the Bridegroom comes out of the closet of the fabrique of humanity as the sun rises in the east with a blaze of Illumination (Metiayæhu/Matt 25:6). Those who have prepared their garments and have the oil in their lamps (matured stalks forming the oil in their 12 heads) are ready for the wedding banquet whereby they encounter the groom and enter into the advancement of their dwellings.

She—the breath to inscribe is Yerushelyim ***/CWY47 473 and them are the wool hairs of Beniyman, saddled dressed asses, ማጊሠሃታቹ ማጓጓረማቹ ላማት ረማር and their amazement of heaped stones of collective consciousness. :YMO YW\(27)Y

The three actions necessary for progressions are: 4974 YC74 "9974—to rise, walk/proceed in the illumination and appear unto managing manifestations. The location of AMP is a city/gathering of the hair follicles of the seed of Beniyman. The three assets for making transitions are: the fever/inspiration of your designated Seed to create a new dwelling—to spin the wool—a garment of "your lamb" for your flocks/sheep, your saddled asses/labors/assignments to make transitions to carry forward your mission, and the elevation of your concubine that you have whitened/purified as a collection of your stones/jewels.

They consciously gather their waters of Yevuws. ₹Y91 ™0 ™3 11 And the Day is descending, exceedingly. 44" 44 "Y773Y And the HaNoor/attendant thinks of AL of their Aduni/Master, YXX44 C4 4073 47743Y praying/considering a move to make, a way to go: 47 34% and let us turn aside to AL of this city of HhaYevúwsi, X4I3 1=Y913 410 64 34Y=YY and we can lodge in her. :39 7267Y

To continue to abide in the Yevuws states is an option, but not a fulfillment. You do not attain the transition by continuing to manage what is of your current state of Illumination. Such is yet considered foreign to the inheritances of YishARAL. While our prayers give us direction, we can close the window too soon by inserting what we see to be near at hand and thus take an option that is only as far we see, verses allowing the Ruæch to create a path for our feet which includes multiple steps of progression to our fulfillment. While mastery is our goal, there is a state on the boundaries of mastery to enter beyond the veil of the world.

The advantages and services of the attendant/lad provide a platform for continual learning, explorations, options. Through considerations of your progressions, you hear the Teacher admonishing you to your destiny.

And their Ayduni says unto them, re-think turning aside; 4Y \$\frac{1}{2} \frac{4}{2} \frac{4}{2} \frac{4}{2} \frac{4}{2} \frac{1}{2} \frac AL tempers/heats up the stands to vibrate with a cognizant to verify 4W4 7AYY 470 64 an inward prod/awareness to discern 40 what is apart from the Children of YishARAL; (44Wも もりゅう) behold, we are to cross over to the witness towards Geboo/a high hill. :3091 40 YY490Y 373

Instead of lodging/remaining in attaining the mastery of Numbers of Yahúdah, you are admonished to cross over from your attainments to heights of Geboo-a Laúwi city in Beniyman (Yahushuo/Joshua 21:17). From your 3 days of ascension, your 4 months of inquiries, and the 5th work of attaining full Illumination, you take the accumulations in your SeedName and become translated to above the realm you enter. There is one level to manage your Numbers and another state for your spirit to reside above the world, thus verifying that your SeedName is above the world from your beginning, in that all that is of your body now has been subject to your SeedName of Beniyman from the day you enter into your mother's waters. Your stones are set on the Tree of Life, from which 12 bodies are hang upon your stalk of

The Royal Decree is composed of the Words of AHHæB/Love/434. What is in the Body/ θ are thoughts of perfect devotion. In the Core Seed/4 are double Hhúwa/33, whereby the Body/9/2 = 334/2. The laws of love are the statements of Light/33. In pulsating the thoughts in your spirals of bones, your blood and nerves carry the messages of double Lammæd. You consider everything that is made to be as yourself-of the same Source. With this perspective the statements of HhúwaHhúwa, which make-up the Body, are extended through your hands/deeds providing evidence you are Born of ALhhim. Living by the Royal Statements of DæT/XA,

The Lodgings of Double Lammæd LL/66 create Taúweh/X—Totality of paired DallathDallath/44







The Tauweh-Dallath/X4 Stones

gives no cause of bloodshed by hurting another or taking from their Collectivity. You live in harmony with all generously provided by the Lights. The Royal Decrees cover—over pass—stay far from a multitude of violations. When Love is the Ambition and the Rule of Action there is an absence of transgressions. Love is the bond that connects your faces to faces as One, intimately with one another, connects the flow of your Heads to your 12 parts of soul, your Radiances of YæHH within your 15 strands of AL, and your Name to the Sources of HhaKuwáhnim. As you live according to the clusters of ALhhim in your SeedName, you cannot transgress any of the orders of the Collective. You are steadfast to abide in a Unified Body of Names. Your SeedName of 64 Words of ALhhim do not perish as it dwells in the Body of ALhhim. Your Name is the Living Stone, which ascends and abides forever in a perfect unity, predestined and laid within the Houses of HhaKuwáhnim for all Ages (ALphah Yahuchannan/I John 3:9).

As you forsake illusive self-projections, you return to your paired dwelling of Names in the Garden to abide in chambers of Daúwd:

Six Dalúwt = 24 (6x4) and their pairs which are united to

Six Dalúwt = 24 (6x4) and their pairs; both sets of Dalúwt are joined to the

These clusters of

8+8 quad centre = 16 the paired Dalúwt who stand in your Centre as offspring of Laúwi. 64 are the Word Constructs of your Core Name/Stone/Seed. With the double Lammæd of

24—your origins of Light—12+12—the sum of your dwelling are

88 from which your Numbers branch by the Spirit of NaDæv 8:8—

OvinConsciousness.

The unfoldings of your Names are through offerings of your branches and fruit which bear the evidence of your Core Seed. The branches are the wood; the fruit are the offerings which are nestled within the branches. In the day you appear, you are joined as 2 as 1. The strands of AL are connected to the Bones of Aharúwan from which the body is spun. One Name is designated as the wood, which serves as the bosom of the body, and an associated Name is the fruit attached to the

of Daúwd are to be re-stored, re-paired, and re-built as before times—in OULM/"LYO—as 7:7 configurations, occupancy. This dwelling of your Name has already been built as your Home in the Garden (Oomúws/Amos 9:11; SMS/Acts 15:16). The Tent/Sukæt are your lodging places prepared for you when you are born from the Altars of Yæhh, which yearns for your Breath to fill its chambers! Before the day you are born, your Fathers seen to prepare a crystal palace for you to lodge within.

The patterns of the Sukæt/sukkoth/tents of DAÚWD/A4/David are where DAÚWD reigns within your cluster of stones. The sense of King Daúwd pertains only to the royal palaces of the DallathDallath configurations of the altars, for what person would want to rule over heaps of trash and quarreling nations as sons-of-bitches—dogs! Daúwd is anointed to rule over the glories of your Spirit as your 12 branches abide peaceably within the network of the heavens and earth.

The Sukæt/XY₹ are the intertwining triangles/teraysarunim of the Fathers'/₹ instructions of night and day/XY composed of the Double Lammæd. The Taúweh/X ALhhim are formed by the Double Lammæd as they first create a square city for their inhabitants. When the two sides, as two teachers, bow to one another, they create the Taúweh/X Body/ð, whereby the instructions of the night are knitted with the instructions of the day to contain/XY degrees of Understandings/evenings and observations/mornings. What is heard in the night, through the reigns of Bayinah, are implemented in the day, by the governing Hand of Chækúwmah, whereby what is heard is fulfilled. This rule of Light is through the DallathDallath paradigms through which you journey and receive instructions.

As Double Lammæd/12+12 give from their unity, they create Taúweh/22/ \times and Bayit/ θ —a sum of 24. In their midst appears the pair of DallathDallath as the beloved of their unions. Their Unity of 1+1=2 form a lodging/>726 for their Teachings of spirals/EYE (Alphah Malekim/Kings 6:8; YechúwzegAL 41:7) composed of instructions of Laúwi/\(\frac{1}{2} \text{\chi} \). Within their unified square appear the Double Dallath—the sides of paradigms through which teachings flow from side to side. The Dallath configurations are seven. The central diamond in the Taúweh-Dallath structure are paired Names with their pairs of sixes, from which comes their twelve branches. The term XA means a royal decree/law from which the teachings emanate. In every way that love can be shared, there is a Law. As depicted in the following illustration of the Taúweh-Dallath Stone, the Taúweh/22 is combined with its reductive inner values of Dallath/4, to house the Thoughts of HhaSham/YHWH/26. Through DæT, you build the House of YHWH. The term/DæT became employed from the kuwáhnim of Old Persia to describe those who are pious and devout to their origins and teachings. Within the Garden, before the fruit are hung upon the trees, the Seven gems are within Taúweh. From the Teachings of the Taúweh, the Seven Trees of the Collective Goodness and the Seven Trees of the Associative are planted in the Garden. Their words form the seven evenings and seven mornings until they are complete/understood with adherence.

The Origins of your SeedName of 7 Dalúwt (7x4=28) on the Tree of Lives

The Seven Dallath/A of Taúweh/X contain seven pairs of stones: 1) Dan and Raúwaben; 2) Aparryim and Yahúdah, 3) Zebúwlan and Beniyman, 4) Yishshakkar and Shamoúnn, 5) Ayshshur and Gad, 6) Nephetli and Meneshah, with 7) the Stone of Aharúwan and your Name.

These words of consolation speak to the place Wisdom reserves for your Name. Though you may sense strangeness in your progressions, *there is a set apart place for you* to enter through initiations and fulfillments of three actions/verbs: 1) to cross over the world, as one who passes through evolutions, whereby you see the Numbers in your SeedName that have been and always will be above the states of your habitations, 2) to proceed, being steadfast in your resolution to live by the authority of your Numbers of Yahúdah, and 3) to appear in the Light of your Name within you whereby the outward nature does not stand in opposition nor as mask to your inner realities. In so doing, the place reserved for your Name in the universe surrounds you in the Light of Chækúwmah with the Light of Geboo—in the Hill, Heights of your Name of Beniyman which has broken forth as the dawn and rises to the elevations of days, whereby there are no shadows in your Eyes.

Upon being admonished to their purpose of Name, they assume/affirm their place in the throngs of society and take-up their place as appointed by ALhhim and the watchful care of their angel. The Laúwi wonder to their tasks in that they are seldom befriended in their labors, particularly in decoding the revelations of ALhhim of the double Lammæd of Neúwn, $\forall \gamma \ell \ell \ell$, which are looked upon for as pleasures of the world instead for the quests of Enlightenment. Man goes forth night to day, $\ell \ell$, seeking what is in their outward eye, without seeing beneath the surface of what is fading. In that there are no comrades to come to their side and accept them and their tasks, who would joyfully embrace them for their labors, they abide amongst the general public.

The lodging of the Laúwi and the Attendant is the same as the House of the Double Lammæd that forms Night and Day in which are Evening and Morning. This dwelling is the abode of Names, known as the House of Zebúwlan, meaning "to dwell". Names are joined from the offerings of Nephetli—at the altar—the 12 of the wood are united to the 12 of the offering, forming a body of ZayinOyin of the double Lammæd. (see attached illustration). The double 12 pattern forms the House of Daúwd/44 which are Light crystals for the Haiykal/Temple.

The Garment of Zebúwlan:

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Pairs of Names who reside according to the double Lammæd, who Lodge according to the pairs of the wood and offering in shemayim, forever welded together by the Fires/Spirits of their Names!

ッとY9I The OyinZayin Body of ALhhim

I 7+7 O = 14/5

$$\bowtie$$
 8+6 \mp = 14/5
 \bigoplus 9+5 \forall = 14/5
1 10+4 \forall = 14/5

The Sum of the Body is 70 (14x5), according to 5x5, the 2 5's, Names are appointments of RESHUN to lodge together

from the sides of the ZayinOyin Body are the wings of Fire:



 $70 + 24 \ \mathcal{L}C$ The 5 Pairs of Wings 5 x 14 = 70, + the Body of 70 are 70x70 lodges within the sum/totality of ALphah to Taúweh—the parameter wings of the Double Lammæd, understanding that Tauweh is formed by two Lammæd = 24, forming the Aharúwanic/ Φ Body of Saúwd/ Δ \mp

And behold, the Spirit of the Old appears, 49 গ্রাম WAL4 রুগর্ণ 16 from their labours, from the field, in the evening; 9409 রুএখর গুল গুরুমের প্রত্ত গুল and the Spirit from the Mountain of Aparryim শুরুমের বরুগ ঋম-এর্থ and the Breath of Hhúwa journeys towards Geboo/the height of Oyin, ২০৮৭ বন এব্যর্থ and the benevolent ones, who give of themselves in the place শুণ্শ রুমেগ্রম রুগর বাদ the offspring/generations of Benyiman. ব্যুক্ত মুক্ত মুক

When the Hand of Laúwi puts their mind to what is their hand, the OLD— the AGED, appears to befriend them, and to provide whatever is necessary for their labours! In view of your ardent services, and the acceptance of corrections/chastisements, you draw the Eye of the OLD to come to your side. In this manner, ReShun, the Father of Fathers of Antiquities appears as your Provider! This passage explains, in part, why the Fathers, the Heads and Reshun of HhaKuwáhnim have come into your Eyes and Hearts and invited you into their encampments. The other truth of the Names of YæHh appearing is due to the Body of ALhhim being built, whereby there is a House of Light for the Heads to appear. As crystalize clusters appear only upon stalks of grain that are first established, so the Heads of Light appear as your stalks are readied to be crowned by their Names.

The Mountain of the Aparryim is the central elevation in the Hills of Yæhh. The elevations of Aparryim rise from the foundation of the loins to the Tsædda Crown of Reshun. In Geboothe Heights of the Hills—the Laúwi turn their faces to reside. In the Mountain of Aparryim are three elevations that lead to the peaks of ShmúwAL, Yetschaq, and Reshun unto the Crown of Tsædda of Transformations. As you scale the slopes of the Hills of Aparryim, you enter into the elevations of HharGoosh/Mt Gaash, HharSæynni/Mt Sinai, and HharChavar/Mt Horeb. Geboo is the crest of the Hills of Yæhh from which your Eyes extend into shemayim/the heavens and to the depths of sheol. The awakenings of your Name, the Structure of your Life and Words, and your sweet Associations are obtained through pulsations of Aparryim that provide perceptions and blessings. The depths of your reproduction faculties are under-currents of Wisdom that move you from one level to another in harmony with Aharúwan. e.g. Yahushúo/Joshua Bann Neúwn, of the House of Aparryim, leads you beyond the River as you attain to Knowledge in Beniyman—the First and the Last of the Houses of YishARAL. In the mount of Aparryim, the Seed of Beniyman flows, whereby the document is read through the Eyes of the 12th manifestation. Beniyman gives all freely of the Spirit of Nadæv, through which generations of Names - treasured compositions of Seed compose the Document/Concubine/Woman/ Bread of BayitLechem/Bethlehem. From your House of Benyiman, the generations of the Body—the Bread—the Woman of the Oyin Elevations are written.

In loosing directives of progressions and the sense of lodging in the Garden of the Aged, it is imperative that humanity return to their original formularies prior to taking/accepting illusions by eating apart from the Trees of Knowledge of the Good and the Associative. Before, before, before the sentient world, there is and yet remains, unadulterated, pure and qudash, a Garden of Bliss, Goodness, and Pairs of Mutuality! The State of this Garden is for the Beloved; thus, it is called the Lodgings of Daúwd/David. In Daúwd/44 the stones of your Name are laid as immortal crystals amongst whitened teachings of LevaNuN/the Trees of Lebanon. The Sukæt