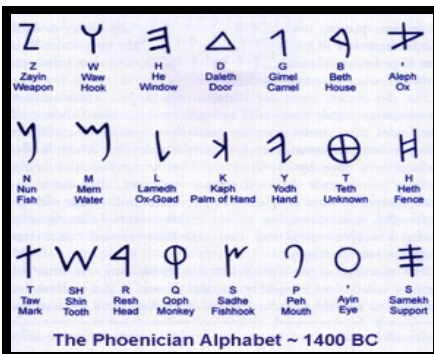




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TO

TRANSLATIONS FROM THE ANCIENT PALEO HEBREW

GOOD NEWS

JUDGEMENT IS HERE!

ELIJAHU III IS HERE!



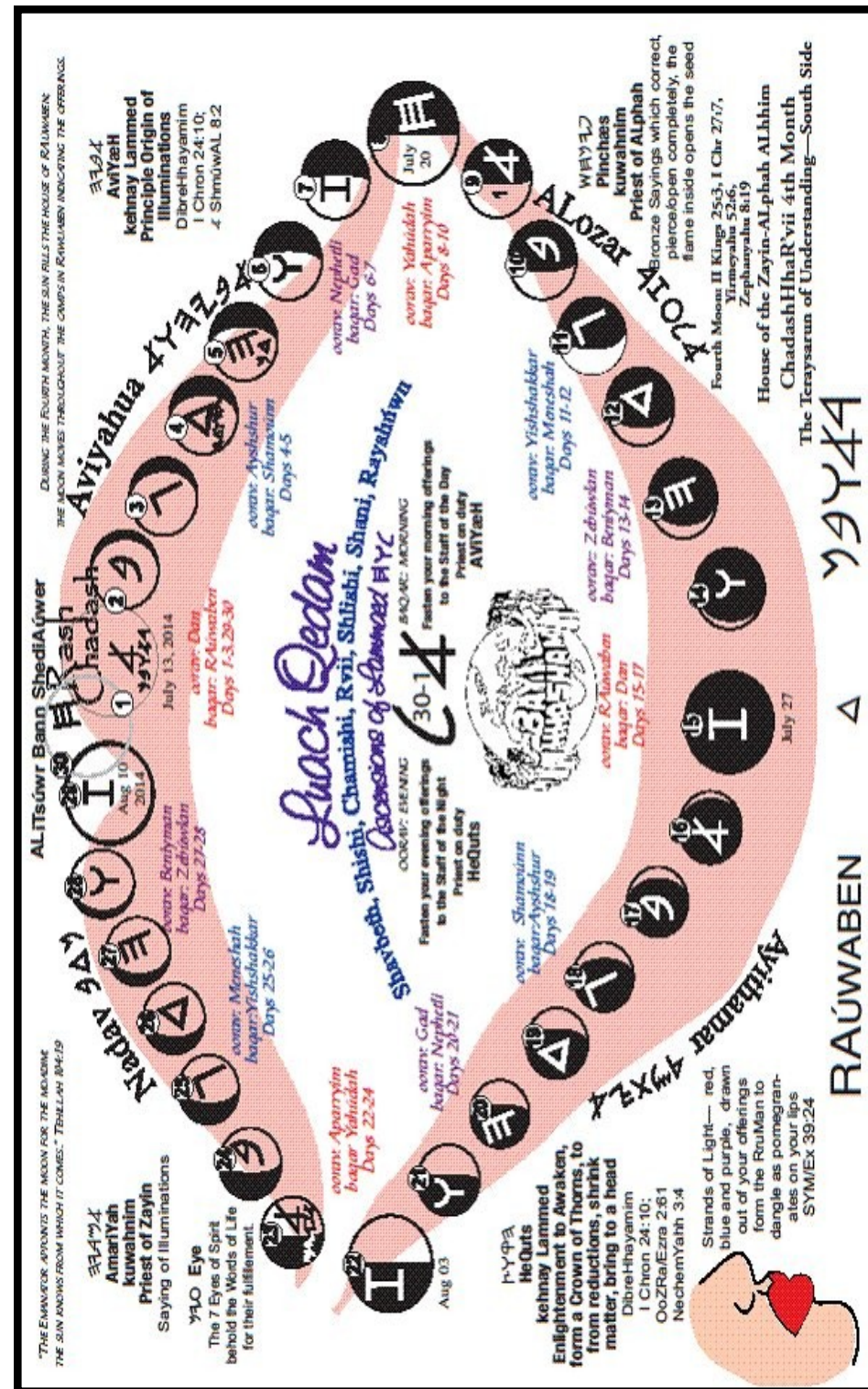
ALL PREACHERS ARE FIRED!

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.

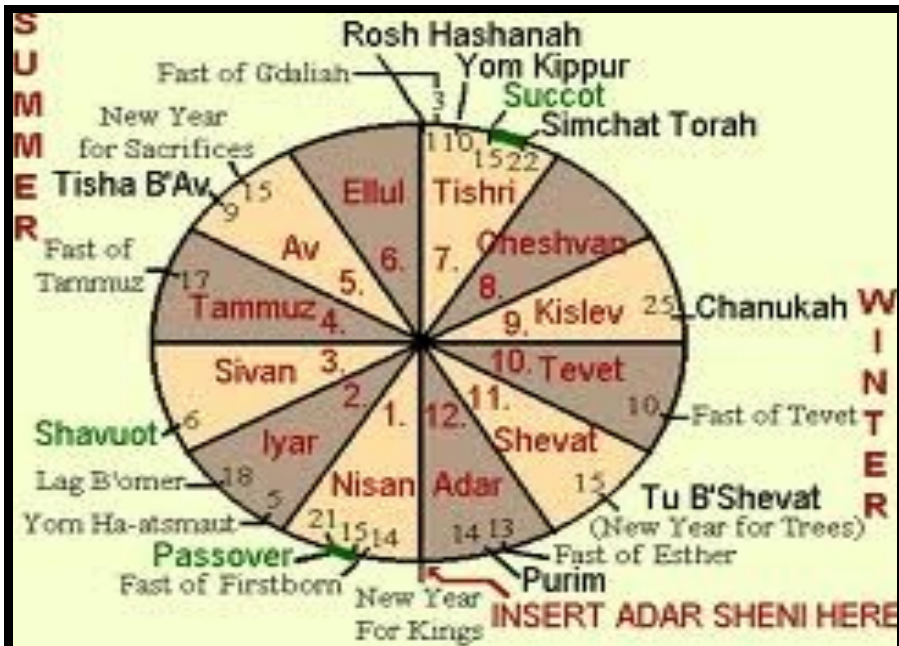
A portrait of a woman in ancient Egyptian attire, wearing a headband and holding a small object, possibly a mirror or a cosmetic tool.

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, "Is this you, my lord Elijah?" ⁸ He said to him, "I am. Go, say to your lord, 'Elijah is here.'" ⁹ He said, "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 are saying, '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 Yahweh by *fifties* in 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."

So Ahab sent *word* among the *Israelites*,^[1] 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."^[2] 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.

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.

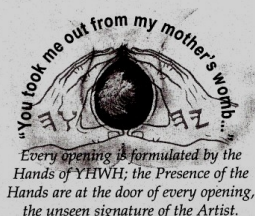
We come through the hands of the midwives that confirm the blessing of YHWH, when He, blessed be His Name, laid His Hands upon us and sent us into the world.

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 held* 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. 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 trench also was filled *with water*.

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 wadi 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 Jezreel.

ሚጠቅሙ
Shuphetim (Judges) 19

Bai'yæmim haHam—In Those Days

And Yæhh is activated in the those days **ሃጃ ማሃጃ ገጃሃ** ¹
 and a king is as before, the primordial state in the consciousness **ሃፋ ሃራሃ**
 in YishARAL within the inscriptions of ARAL **ረላሃገጃ**
 and Yæhh activates a spirit of a wondering/processing the grain of Laüwi **ላ ሃሪ ሃገፋ ገጃሃ**
 in the hinder/innermost parts of the Mountain of Apparyim to teach, **ሃሪ ሃገፋፋ ላገ ገጃሃገጃ**
 and this one acquires for the collective **ሃ ለሃሃ**
 an ashayh/woman, a concubine—lit. a wonder/amazement of stones heaped **ሃሪ ሃገፋ ገፋፋ**
 from the Bavit Lechem/House of Bread of Yahúdah/numerical formularies. **ሃጃሃጃ ሃገፋ ሃገፋ**

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/ΔΔ, in the House of Nephthi. In the annals 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 Apparyim, to be a Rav/Teacher. In Apparyim, 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 Apparyim. In HhaNoræh of Apparyim 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 ALHhlm are drawn out of the Neúwn, the level of Words of a Spirit, are determined/judged by which a Lauwi—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 ALHhlm of Metsryim—the Gods of Egypt (SYM/Ex 12:12; Chazun/Rev 11:8; Yeshoyahu/Is 19:1). These ALHhlm 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/𐤊𐤍𐤏𐤍, 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 $\mathcal{W}\mathcal{L}\mathcal{G}$, *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, $\mathcal{W}\mathcal{L}\mathcal{G}$, is commonly translated

The 22 SCROLLS of the ALHHIM Inscriptions/Letters

[illegible]

p Xḡḡḡ ḲOḡ Wḡḡḡ ḡḡḡḡḡ ḡḡḡḡ 23
 p ḡḡ ḡOḡX Ḳḡ ḡḡḡ Ḳḡ ḡḡḡḡ ḡḡḡḡḡ
 p Wḡḡḡ ḡḡ ḡWḡ ḡḡḡḡ
 p :Xḡḡḡ ḡḲḡḡḡ Xḡ ḡWOX Ḳḡ ḡXḡḡ Ḳḡ ḡḡḡ
 p ḡḡWḡḲḡḡḡ ḡḲḡXḡḡ ḡXḡ ḡḡḡ 24
 p ḡXḡḡ ḡḡOḡ ḡXḡḡ ḡḡ ḡḡḡḡḡḡ
 p ḡḡḡḡḡOḡ ḡḡḡḡ ḡḡḡ ḡWOX
 p ḡWOX ḡḲ ḡḡḡ Wḡḡḡḡ
 p :Xḡḡḡ ḡḲḡḡḡ ḡḡḡ

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 Lauwi has written. The Words of Lauwi 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 Lauwi 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 ḡḲ OḡWḲ ḡḡWḡḡḡ ḡḡḡ ḡḲḡ 25
 p ḡḡḡḡ ḡWḡḲḡḡḡ Wḡḡḡ ḡḡḡḡḡ
 p ḡḡ ḡḲḲOXḡḡ ḡXḡḡ ḡOḡḡḡ ḡḡḡḡ ḡḡḡḡḡ
 p ḡḡḡḲWḡḡ ḡḡḡḡ ḡO ḡḲḡḡḡ Ḳḡ
 p :ḡḡWḡḡXḡḲOḡ
 p ḡḡḡḡ XḡḡḲ ḡWḡḡ ḡḡḡḡ 26
 p ḡḡḡḡḡḡ ḡWḡ Wḡḡḡḡ Xḡḡ ḡXḲ ḲḡXḡ
 p :ḡḡḡḡ ḡO ḡḡ
 p ḡḡḡḡ ḡḡḡḡḡ ḡḡḡḡ 27
 p ḡḡḡḡ Xḡḡḡḡ XḡXḲ ḡXḲḡḡḡ
 p ḡWḡḡ ḡḡḡḡ ḡḡḡḡḡ XḡḲ
 p :ḡḡḡḡ ḲO ḡḡḡḡḡ Xḡḡḡ ḡXḲ ḡḲḡ ḡWḡḡḡḡ
 p ḡḡḡḡ ḡḡḡḡḡ ḡḡḡḡ ḡḡḡḡ ḡḡḡḡḡ 28
 p ḡḡḡḡḡ ḲO ḡḡḡḡḡ ḡḡḡ
 p :ḡḡḡḡḡ ḡḡḡḡ Wḡḡḡḡ ḡḡḡḡḡ

as a concubine/mistress, formed as a compound word of Ḳḡḡ, meaning an amazement/a compound of difficulties, and Wḡ, meaning a heap of stones, as is the body.

And she becomes a harlot of collective surrounding risings ḡḡḲO ḡḡḲXḡ 2
 to be a wonderment of heaped stones/a collective concubine ḡWḡḲḡḡ
 and proceeds/goes out from the unified collective sum ḡXḡḡ ḡḲXḡ
 as strands/unto the House of her Father ḡḡḡḡ Xḡḡ Ḳḡ
 unto Bayit Lechem of Yahúdah ḡḡḡḡ ḡḡḡ Xḡḡ Ḳḡ
 and lives to be a Name of Days ḡḡḡḡ ḡW ḡḡḡḡ
 four/through inquiries—renewals (four months) :ḡḡḡḡḡḡ ḡOḡḡḡ

What a Lauwi—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 Lauwi goes to the Source to discern: from which do manifestations originate? In following after the subjections, the Lauwi addresses the heart of the divergence.

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 Lauwi 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.

And the Fire of the man rises and proceeds following the Illumination ḡḡḡḡḡ ḡḡḡḡḡḡ ḡḡḡḡḡ
 to speak from above, to the flame of the heart, to cause a restoration ḡḡḡḡḡ ḡḡḡ ḲO ḡḡḡḡḡ
 with a collective young man/who brays as joined asses/labors ḡḡḡḡḡ ḡḡḡḡ ḡḡḡ ḡḡḡḡḡ
 and She—the Illumination brings them in the House of her Father ḡḡḡḡ Xḡḡ ḡḡḡḡḡḡ
 and the Father of The Noræh sees their collectiveness ḡḡḡḡ ḡḡḡ ḡḡḡḡḡḡ
 and rejoices to call/name/read them together. ḡXḡḡḡḡ ḡḡḡḡḡḡ

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 *אֲפָרַיִם* *אֲשָׁחַי*, 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, *וְהָיָה חֲזָקָה בְּיָדָם* 4
—that of the bridegroom, and the Father of NoræH/who gives/empties, *וְהָיָה נֹרְאֵה* *וְהָיָה נֹרְאֵה*
to remain collectively together three days *וְהָיָה נֹרְאֵה נֹרְאֵה נֹרְאֵה* *וְהָיָה נֹרְאֵה*
and they ate and drank and lodge together there—in Name. *וְהָיָה נֹרְאֵה נֹרְאֵה נֹרְאֵה*

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, *אֲפָרַיִם*, 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 Avrehem to make the ascension unto Mount Muriyæhh (SMB/Gen 22:3).

And Yæhh imparts through the inquiry—in the fourth day *וְהָיָה נֹרְאֵה* *וְהָיָה נֹרְאֵה* 5
And they rise early with observation, and rise to proceed, *וְהָיָה נֹרְאֵה* *וְהָיָה נֹרְאֵה*
And the Father of the Illumination of Noræh says/recourses: *וְהָיָה נֹרְאֵה* *וְהָיָה נֹרְאֵה*
AL/Strength of the bridgroom soud—refreshes/supports *וְהָיָה נֹרְאֵה* *וְהָיָה נֹרְאֵה*
their heart with opening the formularies of bread *וְהָיָה נֹרְאֵה* *וְהָיָה נֹרְאֵה*
and by following through after the collective proceedings. *וְהָיָה נֹרְאֵה* *וְהָיָה נֹרְאֵה*

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; *וְהָיָה נֹרְאֵה* *וְהָיָה נֹרְאֵה* 6
And they drink of the vessel, and the Father of the lad says: *וְהָיָה נֹרְאֵה* *וְהָיָה נֹרְאֵה*
AL—the strands of Yæhh—are the Ayish. *וְהָיָה נֹרְאֵה* *וְהָיָה נֹרְאֵה*
Now agree, supplicate, *וְהָיָה נֹרְאֵה* *וְהָיָה נֹרְאֵה*
and lodge and impart/receive goodness for the heart. *וְהָיָה נֹרְאֵה* *וְהָיָה נֹרְאֵה*

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: *וְהָיָה נֹרְאֵה* *וְהָיָה נֹרְאֵה* 18
We are collectively from the House of BayitLechem/House of Bread *וְהָיָה נֹרְאֵה* *וְהָיָה נֹרְאֵה*
of Yahudah, the Verifications of Numbers, giving evidence as a testimony, *וְהָיָה נֹרְאֵה* *וְהָיָה נֹרְאֵה*
My hand is of the side of the Hhar/Mount of Aparryim, *וְהָיָה נֹרְאֵה* *וְהָיָה נֹרְאֵה*
from the Name of Anúwki (Heart of Neúwn), *וְהָיָה נֹרְאֵה* *וְהָיָה נֹרְאֵה*
and my eye proceeds to witness the BayitLechem of Yahúdah *וְהָיָה נֹרְאֵה* *וְהָיָה נֹרְאֵה*
and the summations of the BayitYahuwah. *וְהָיָה נֹרְאֵה* *וְהָיָה נֹרְאֵה*
With Anni—my mind of Neúwn—there is illumination to proceed *וְהָיָה נֹרְאֵה* *וְהָיָה נֹרְאֵה*
yet there is no spirit who gathers to extract *וְהָיָה נֹרְאֵה* *וְהָיָה נֹרְאֵה*
my summations in their house. *וְהָיָה נֹרְאֵה* *וְהָיָה נֹרְאֵה*

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 *וְהָיָה נֹרְאֵה* *וְהָיָה נֹרְאֵה* 19
p *וְהָיָה נֹרְאֵה* *וְהָיָה נֹרְאֵה*
p *וְהָיָה נֹרְאֵה* *וְהָיָה נֹרְאֵה*
p *וְהָיָה נֹרְאֵה* *וְהָיָה נֹרְאֵה*

p *וְהָיָה נֹרְאֵה* *וְהָיָה נֹרְאֵה* 20
p *וְהָיָה נֹרְאֵה* *וְהָיָה נֹרְאֵה*
p *וְהָיָה נֹרְאֵה* *וְהָיָה נֹרְאֵה*

p *וְהָיָה נֹרְאֵה* *וְהָיָה נֹרְאֵה* 21
p *וְהָיָה נֹרְאֵה* *וְהָיָה נֹרְאֵה*

p *וְהָיָה נֹרְאֵה* *וְהָיָה נֹרְאֵה* 22
p *וְהָיָה נֹרְאֵה* *וְהָיָה נֹרְאֵה*
p *וְהָיָה נֹרְאֵה* *וְהָיָה נֹרְאֵה*
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p *וְהָיָה נֹרְאֵה* *וְהָיָה נֹרְאֵה*

She—the breath to inscribe is Yerushelyim מְלִיכָה אֵלֶּיךָ
and them are the wool hairs of Beniyman, saddled dressed asses, מְלִיכָה אֵלֶּיךָ אֲמָתִי יְמוֹי
and their amazement of heaped stones of collective consciousness. יְמוֹי יְמוֹי

The **three actions** necessary for progressions are: אֲרִיזָה יְלִיזָה מְפָרֵץ—to rise, walk/proceed in the illumination and appear unto managing manifestations. The location of אֲרִיזָה 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, מְפָרֵץ מְפָרֵץ 11

And the Day is descending, exceedingly. אֲרִיזָה אֲרִיזָה מְפָרֵץ
And the HaNoor/attendant thinks of AL of their Aduni/Master, יְמוֹי אֲרִיזָה אֲרִיזָה
praying/considering a move to make, a way to go: אֲרִיזָה אֲרִיזָה
and let us turn aside to AL of this city of HhaYevúwsi, אֲרִיזָה אֲרִיזָה אֲרִיזָה
and we can lodge in her: אֲרִיזָה אֲרִיזָה

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 Ruach 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; אֲרִיזָה אֲרִיזָה אֲרִיזָה 12

AL tempers/heats up the stands to vibrate with a cognizant to verify אֲרִיזָה אֲרִיזָה אֲרִיזָה
an inward prod/awareness to discern אֲרִיזָה
what is apart from the Children of YishARAL; אֲרִיזָה אֲרִיזָה
behold, we are to cross over to the witness towards Geboo/a high hill. אֲרִיזָה אֲרִיזָה אֲרִיזָה

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 (Yahushúo/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 Laúwi.

The Royal Decree is composed of the Words of AHHæB/Love/אֲרִיזָה. What is in the Body/אֲרִיזָה are thoughts of perfect devotion. In the Core Seed/אֲרִיזָה are double Hhúwa/אֲרִיזָה, whereby the Body/אֲרִיזָה = אֲרִיזָה/2. The laws of love are the statements of Light/אֲרִיזָה. 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/אֲרִיזָה, 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 HhaKuwánnim. 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 HhaKuwánnim for all Ages (ALphah Yahuchannan/T 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
8+8 quad centre	= 16 the paired Dalúwt who stand in your Centre as offspring of Laúwi.
These clusters of	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—

OyinConsciousness.

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 Ahariúwan 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

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



The Taúweh-Dallath/XA Stones

The Garment of Zebúwlan:

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!

יָלָאֵי

The OyinZayin Body of ALhhim

$$\text{I} \quad 7+7 \quad \bigcirc = 14/5$$

$$\text{H} \quad 8+6 \quad \text{H} = 14/5$$

$$\oplus \quad 9+5 \quad \gamma = 14/5$$

$$\text{Z} \quad 10+4 \quad \text{M} = 14/5$$

$$\text{Y} \quad 11+3 \quad \text{C} = 14/5$$

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 +
70 +
24 C
164 ΔF

The 5 Pairs of Wings $5 \times 14 = 70$, + the Body of 70 are 70x70 lodges within
the sum/totality of ALphah to Tauweh—the parameter wings of the Double Lammæd,
understanding that Tauweh is formed by two Lammæd = 24,
forming the Aharúwanic/Body of Saúwd/ΔF

And behold, the Spirit of the Old appears, $\Delta\text{I} \text{ W}\Delta\text{I} \text{ Z}\Delta\text{Y}$ ¹⁶
from their labours, from the field, in the evening; $\text{H}\text{O}\Delta \text{ Z}\Delta\text{W}\Delta \text{ Y}\text{Y} \text{ Y}\Delta\text{W}\text{O}\text{Y} \text{ Y}\text{Y}$
and the Spirit from the Mountain of Aparryim $\text{Y}\Delta\text{H}\Delta\text{Z} \text{ H}\Delta\text{Y} \text{ W}\Delta\text{Z}\Delta\text{Y}$
and the Breath of Hhúwa journeys towards Geboo/the height of Oyin, $\text{Z}\text{O}\Delta\text{Y}\Delta \text{ H}\Delta \text{ H}\Delta\text{Y}\Delta\text{Y}$
and the benevolent ones, who give of themselves in the place $\text{Y}\text{Y}\Delta\text{Y}\Delta\text{Z} \text{ W}\Delta\text{Y}\Delta\text{Y}$
are the offspring/generations of Beniyman. $\text{Z}\Delta\text{Y}\Delta\text{Y} \text{ Z}\Delta\text{Y}$

When the Hand of Láúwi 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 Geboo—the
Heights of the Hills—the Láúwi 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 percep-
tions 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 genera-
tions of Names—treasured compositions of Seed compose the Document/Concubine/Woman/
Bread of BayitLechem/Bethlehem. From your House of Beniyman, 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 illu-
sions 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/ΔΔ the stones of your Name are laid
as immortal crystals amongst whitened teachings of LevaNuN/the Trees of Lebanon. The Suket