

Dear Reader, the response to "MY CRYSTAL SPACESHIP VISION" begins in verse # 26. The rest of the Revelation is important also however. I am called Montoggaah in this document.  
Message 120

To Sam, From John

Saturday, September 28, 2024

Dear Sam,

I apologize for the delay. I will immediately begin with what I promised you at the end of my last letter:

### SEPTEMBER 2024 REVELATION

1 Thus saith the Lord Bēnbānūh: After the great flood, all the offspring of Noah—yea, all the Hamites, and all the Japhetites, and all the Semites—initially remained together in one body, even as one people, all speaking alike the same tongue, which tongue was nigh the same as that which was spoken by Adam and Eve at the beginning of mankind.

2 And so being in one body and of one tongue, all the offspring of Noah traveled from the resting place of the ark unto the land of Shinar together, and there built up the city of Babel together, and there dwelt as one people together, even until the time when I, the Lord, confounded their language and began to scatter them abroad from thence.

3 Therefore, Babel was the very first city to be built

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up after the great flood, and it continued to be the only city anywhere upon the face of the whole earth until after I, the Lord, had confounded the language of the people; yea, it was only after this confounding, and after the people began to scatter, that any other cities, including Uruk, and Akkad, and Kalneh, began to be built up.

4 And now the confounding of the language whereof I have spoken is this: that I, the Lord, caused the people to forget their original tongue, and gave unto them in the place thereof three new tongues—yea, one alone for all the offspring of Ham, and one alone for all the offspring of Japheth, and one alone for all the offspring of Shem save a few whose language I did not confound.

5 And I, the Lord, so did these things, that the Semites might separate and distinguish themselves from the Japhetites and the Hamites, and that the Japhetites and the Hamites might respectively so do likewise, yea, and that those few whose language I did not confound might also separate and distinguish themselves from all others upon the face of the whole earth.

6 And now I, the Lord, chose Heber the Semite, even as I so chose a few others, including Jared the Semite and his brother Mahonri Moriancumer, that he

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and his descendants should preserve the original tongue of Adam and Eve; wherefore, I did not confound Heber's language at Babel.

7 But whereas the Jaredites were separated and isolated from all other peoples upon the face of the whole earth, the Hebrews dwelt close amongst peoples of other tongues; wherefore, the language of the Hebrews, notwithstanding it had not been confounded at Babel, began to be polluted, even before the days of Abraham.

8 For it came to pass when the people began to scatter abroad from Babel, that the Hebrews came down and dwelt in the land of Chaldea, which is southeast of Babel; and it came to pass that some who spake other tongues, including some of the children of Asshur the Semite, also came down into that same land, and dwelt there amongst the Hebrews.

9 And there was contention amongst the people in the land of Chaldea; nevertheless, they who were chief amongst them, some of whom were Hebrew and some of whom were Asshurian, agreed together to form a system of worship and rulership, which system was not according unto the principles of righteousness, but was like unto that

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of the Hamites; and thus began Egyptianism, even in the land of Chaldea.

**10** And it came to pass shortly thereafter, that there was a division amongst the people, and a body of them left their kindred in the land of Chaldea, and traveled over into the land of the Nile river, which is the land of Egypt, and there established their kingdom, ruling over those Hamites who had already come into possession of the land.

**11** And thus it was that the Adamic word "Amun," which meaneth "God" in the English tongue, came into Egypt, it having been brought there by the children of Heber; and thus it was that the worship of Asshur, whom the Greeks called "Osiris," came into Egypt, it having been brought there by the children of Asshur.

**12** And therefore did I, the Lord, justify my servants Abraham and Joseph in entering into marriages with Egyptian virgins—for these virgins were not of that blood that I had forbidden, but were verily of their own Semitic kin.

**13** And now Abraham was begotten in the land of Chaldea, even of them who had remained behind, who did not go unto the land of Egypt. And it came to

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pass amongst those Hebrews who did so remain behind, yea, even before Abraham was born, that the Adamic word "Amun" was replaced by its Semitic equivalent "El."

**14** And, behold, all Hebrew names whatsoever incorporating that Semitic word "El" are therefore of a mixed or impure tongue; nevertheless, such Hebrew names are by no means unholy, and their usage by my covenant people hath been ordained of me, their Savior — for I, the Lord, even gave unto my servant Jacob his name "Israel."

**15** And now concerning the theory that Nimrod was "Amaruduk," or the theory that Michael and Uriel, who are two of my seven horns and eyes, were the gods of Babylon and Ur respectively, or the theory that the Israelites abandoned the word "Amun" for the word "El" while in Egypt as a means of distinguishing their god from that of the Egyptians — I, the Lord, say unto my servants, that none of these things are true, and that ye need not entertain them any longer. Amen.

**16 ¶** Thus saith the Lord Hāyāh: Concerning the name "Shilōh," I, the Lord, say unto my servants, that this is the name that I gave unto my servant Enoch in heaven before the world was; yea, it is not a title pertaining unto

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his role as the Holy Ghost, but rather the personal name that I gave unto him when I begat his spirit in the beginning; wherefore, "Shilōh" is purely of the Adamic tongue.

**17** And now I, the Lord, reveal unto you, my servants Abraham and Israel, your own personal names, and those of your respective wives Sarah and Rachel, that I gave unto you in heaven before the world was, which names have never afore been revealed unto the world, and are therefore not known unto the world, nor are had among any of their various languages.

**18** Firstly, I, the Lord, reveal unto thee Abraham that "Möntöggūh" is the name that I gave unto thee when I begat thy spirit in the beginning, even the personal name whereby I Hāyāh thy Father, and Mary thy Mother, and Sarah thy twin sister called thee in heaven before the world was.

**19** Secondly, I, the Lord, reveal unto thee Abraham that "Mëmmöntög" is the name that I gave unto Sarah thy wife when I begat her spirit in the beginning, even the personal name whereby I Hāyāh her Father, and Mary her Mother, and thou Abraham her twin brother called her in heaven before the world was.

**20** Thirdly, I, the Lord, reveal unto thee Israel that

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"Kissëmmōh" is the name that I gave unto thee when I begat thy spirit in the beginning, even the personal name whereby I Hāyāh thy Father, and Mary thy Mother, and Rachel thy twin sister called thee in heaven before the world was.

**21** Fourthly, I, the Lord, reveal unto thee Israel that "Chässëmmōh" is the name that I gave unto Rachel thy wife when I begat her spirit in the beginning, even the personal name whereby I Hāyāh her Father, and Mary her Mother, and thou Israel her twin brother called her in heaven before the world was.

**22** And now I, the Lord, say unto you, my servants Abraham and Israel, that notwithstanding these heavenly names are indeed personal names and not mere titles, they nevertheless have meaning that pertaineth unto your respective roles as my servants in the Sanhedrin of heaven, which roles I also appointed unto you in the beginning, even in connection with your respective names.

**23** Behold, the name "Möntöggüh" meaneth "to weary my soul"; for I, the Lord, am burdened because my servant Abraham is burdened, and am weary because he is weary, even by reason of the multitude of gifts and the great zeal that I have ever put upon his shoulders—for this is his appointed role.

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**24** And, lo, the name “Mëmmöntög” meaneth “reward of the weary”; for thus my servant Sarah is, even a symbol of the nobility and the goodness of righteous womanhood, yea, even a symbol of the ideal reward that awaiteth all who endure the afflictions of life with patience and with faith — for this is her appointed role — and thou Abraham shall verily find rest in her soul, even by reason of the grace of my Firstborn, Bënbänüh.

**25** And, behold, the name “Kïssëmmöh” meaneth “to cut asunder”; for by my servant Israel do I, the Lord, divide the people. And, lo, the name “Chässëmmöh” meaneth “to break asunder”; for by my servant Rachel will I break asunder the wickedness of the world. Verily, verily, Israel and Rachel are both mine appointed servants, to divide and to break, saith the Lord Hāyäh. Amen.

**26** ¶ Thus saith the Lord Bënbänüh: Be not afraid, but of good cheer, O Kïssëmmöh my son; for I, the Lord, did verily give unto Möntöggüh his dream [of Aug. 14/15, 2024], and my Spirit was thus verily upon him, whereby I did reaffirm unto him many important truths, even in preparation for that which is to come. Wherefore, I say unto thee, his dream was not caused by unclean spirits, but was of the Holy Ghost.

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27 And now concerning such inspired dreams—and this thou knowest, O Küssämmöh, for I have given unto thee many such dreams—I, the Lord, say unto thee, that not every detail thereof is of heavenly creation (save in the sense that the Father's hand is in all things), but only those details that are most essential in conveying the intended principle or message, the subconscious mind of the dreamer thus interpolating all the rest, or rather creating in some more definite form that which was only generally communicated from heaven.

28 And, lo, this is true for every inspired dream that I, the Lord, have ever given unto any of my servants since the world began, notwithstanding the degree of detail that is communicated, and, conversely, that is interpolated, varieth from one such dream unto another.

29 Therefore, I, the Lord, say unto thee, that some of the visual details, and some of the particulars with regard unto those beings with whom Möntöggüh conversed—yea, in terms of their precise identities, their precise appearance, and his precise dialogue and interaction with them—were subjective creations of Möntöggüh's subconscious mind; nevertheless, my Spirit was upon him, and I, the Lord, controlled the details of his dream sufficiently enough that it did serve as a holy message and as a holy means of awakening his soul.

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**30** Moreover, saith the Lord Bēnbānūh, there is additional interpolation and even imperfection that hath been injected into Mōntōggūh's holy experience through the process of his writing an account thereof; but let not the natural weakness that is inherant in man serve to excuse any in discounting or rejecting the testimony of my servants; for I give whatsoever I will give unto man in his weakness; and what I thus gave unto Mōntōggūh was sufficient at that time to do the good that I intended for him.

**31** And now, behold, I say unto thee, O Mōntōggūh, that there are things contained in your dream, and in your written account thereof, that the world at this time cannot bear, and that shall only serve as a stumbling block unto them, and even unto most of mine elect; wherefore, be thou wise, I say, and exercise judicious restraint, lest thou do more harm than good in sharing thine experience with others.

**32** And unto thee, O Kissemmōh, I say, let this revelation suffice for the present; for thou art weary. And when thou art sufficiently rested, inquire of the Father again, and I will reveal unto thee some answers and clarifications concerning Mōntōggūh's dream, that I may put thy mind at ease. Even so. Amen.

Love,  
John