

Sefer Maaseh Berasheet

The Writings of Genesis chapter 13

And Abram arises מִמִּצְרַיִם 1
from within Mitzraim/Egypt/the duality מִן הַיָּם
he/being a vessel of Seed/Principle, and his wife/an empowerer יְרֵמָה אִשְׁתּוֹ
and all belonging to him/with every affirmation for him וְכָל אֲשֶׁר לְאֵבְרָם
and Lot/an enclosure/encircling with him וְלוֹט אֲחֵי אֵבְרָם
being towards the Negev/South. :אֶל הַנֶּגֶב

Having established an understanding with Pharaoh (see notes of chapter 12), Abram—the composite Life Seed of Shem arises from within the developing country of Mitzraim/Egypt where he has come. Keep in perspective the relationship of Shem and Cham. Shem, meaning a name, is emerging within the field of Cham—the developing form of life. As a plant emerges from where it is planted and puts its head toward the south, likewise does Abram. This verses teaches us that the name of a person does not emerge within the body form until the name establishes a mutual understanding with the earth forces and forms into which it comes. Our *Ruach*/spirit is responsible to inform the earth masters/Pharaoh of our name; and having so communicated, the allocations of the earth are wholly designated for one’s name as illustrated by Pharaoh’s provisions to Abram.

The verb form to arise/מָאָה comes from the root alah/אָלָה, the same word as the *olah*/ascendent burnt offering. This verse contains a prophetic tone as it speaks of an age when the Abram—the Exaltation of Father arises within every person who awakens within the lands of Mitzraim/Egypt. The perceptions/וֹ of Abram direct/guide/לְ him in the light/אֵל that is radiating toward him, and from within him, and from the house of Pharaoh who has now recognizes Abram’s household.

The pronoun he/אִשְׁתּוֹ, also meaning to breathe, indicates that Abram has awakened within the form of earth that houses the Divine Nature (see chapter 12:12). He is reunited with his wife to be empowered and inflamed. Also *with him* is every vessel that is being formed via their union and *every affirmation and testimony that is held in the earth’s atomic sphere*. Due to the continual affirmations around us, there is little excuse for any of us if we are slack in making our progressions; for as we look intently at what is near us, we receive frequencies of affirmations to awaken our name unto full ascension.

The provisions for Abram’s journey include the animals and servants appointed for him which depict the stages of progression from expansion—the flock unto full maturation—the camels (SMB/Gn12:16). Abram is consciously awakened to these seven stages before him; and to fulfill them, he turns toward the South for full illumination. We turn eastward for the morning *olah*, southward for the mincha or noon prayer time; westward for our evening *olah*, and as we lie down at night or to proceed in initializing an *olah*, we turn northward. Via these daily movements we walk in the diamond paths of light.

The south/שׁוֹמֵר corresponds to the desire/will/י to ascend/א within a house/embodiment/שׁ. The Divine Will in us succeeds to elevate our name to be full illuminated. As we see the movement of the sun everyday make its ascent and fill the southern skies, likewise the Divine Will within our name of wisdom proceeds towards the South. Life within a seed emerges, its cells elongate; the plant branches and flowers under the direction of the southern light. As a Name, our construct of being, turns to the South it expresses the will to ascend and be nourished and shaped by the rays of illumination.

A traveling relative of Abram, Lot, is also highlighted in this Torah section. As an offspring of Shem, Lot is the seed's space suit, providing an enclosure through with Abram journeys and becomes expanded. *Lot is a continual provision to house the thoughts of a name.* Via Lot, a name is wrapped both in glorious robes of light and in temporal earthly garments. The patterns of Lot in the lineage of Shem is mirrored in the patterns of embodiment developed in Cham/Ham. Lot's emerging character corresponds to the tripartite levels (13:5) of our name's seven stages of development from the sheep to the camels (12:16). To say that Lot is *with Abram*, indicates that Abram is conscious of the emerging thoughts and their structure to encircle him.

And Abram is very heavy/gloriously endowed אֲבְרָם אֲבִיר מְאֹד אֲבִיר
in cattle/property/possession/means to acquire/know concepts and trade אֲבִיר מְאֹד
in silver/with understanding and in gold/with wisdom. אֲבִיר מְאֹד אֲבִיר מְאֹד

The state of a name coming into the earth is laddened down and abundantly wealthy with three branches of wealth and stability. Together with this wealth the resources from the the house of Pharaoh are drawn out. To say that Abram is very rich means that he has a fire-brand to ignite the glorious wealth he carries within. The sources of wealth are in three levels: in acquiring knowledge/brass/copper, in understandings/silver, and in wisdom/gold.

There is within the human spirit the resources to build the Bet haShem. This consciousness follows as the name within each person arises/emerges from within the earth body. What is the name arising unto? With his empowerment (wife) and provisionary nature of enwrapment (Lot), the name Abram moves toward the south for ascension and to build and nourish the forms of light that express his name. It is in this work of ascending and nourishing the interior nature of spirit unto its perfect unfoldment that one discovers the vast amount of wealth contained within them. We all have the basic investment of a Name. Via using the investment within the land, we increase in knowledge, understanding, and wisdom. The wealth of a person is fully recognized by withdrawing the inner deposits of light unto their glorious expressions!

The term for cattle/*mikneh*/אֲבִיר refers to drawing out/מְאֹד the capacity to learn and to acquire. This capacity is first presented in the birthing of Kayin/Cain/קַיִן (SMB/Gen 4:1) and then in the development of Kenan/קַנָּן (SMB/Gen 5:9). The cattle refer to the level of wealth *to know concepts and principles of light.* Abram does not have the knowledge as he emerges initially, but he has the capacity to learn and draw out from within himself and all that is with him that he may know himself fully even as he is known in YHWH. We have the capacity to know—the cattle. We have come into this land to know and with an ability to acquire knowledge which is foundational to constructing our light houses.

Knowledge is symbolized as brass in the tabernacle building process. Where ever you see a reference to brass in the tabernacle you see the application of knowing to build that aspect of the house of YHWH. We come out of Mitzraim/Egypt to build the Bet HaShem—to fulfill the service of YHWH. While we have now an earthly body form and see the corresponding parts of the tabernacle within our bodies, we are to build and furnish the tabernacle of HaShem which is for our Name’s everlasting habitation. The Bet HaShem is built through inner dynamics and unfoldments of Wisdom. For example, ***you are to make/perform*** the menorah of one piece of gold until you have seven lights burning (SYM/Ex 25:31ff). This creation is made by drawing out the resources of gold within your Name whereby you make and perform the design of the tabernacle. Make the menorah and trim its lights every morning and evening according to your Divine Nature and your Sacred Will. Cattle/אֶפְרָיִם enable us to acquire all knowledge unto the goal of *perfect unfoldment into Bet HaShem*.

We have silver and gold/אֶבֶן וְזָהָב; each Divine Name is endowed with these precious metals. Together with cattle, they comprise the nature of your name. Silver corresponds to reflections and to understandings. Silver is the element that conducts, both the thermal (heat/fire nature) and electric (akin to *elector*—beaming sun) light energies of your name. The term silver/כֶּסֶף/*keseph* also means to yearn and long for the perfect mirroring of our spirit in a house of light. It is this longing in Abram that is his initial wealth as he awakens and arises from within Mitzraim. Silver is directly related to understanding and to the light and color of the moon. It is the nature of our name to mirror itself for manifestation and expansion. Correspondingly, silver/כֶּסֶף, depicting understanding, is the moon’s face/expression as well as its reflected color in comparison to the golden color of the sun, depicting wisdom. Silver deposits of consciousness are the longings for the understanding of all that we are totally reflected/manifested. Is this not understanding, when all things are illuminated, reflected before us as one looks into a mirror? The capacity to learn and to draw out concepts leads to moments of joyous exclamations, I see it! The withdrawals of silver come forward as you study to know and acquire concepts, for in so doing they are reflected unto your eyes.

Gold/אֶבֶן is the wealth of wisdom. It is the fire nature of your name, the very essence of your life. Being conductible, it is capable of being drawn out and fashioned into forms of the tabernacle. Your radiating fire nature is the weapon of light to fashion and form, the ability to create, to establish, and to gild—meaning to overlay/designate and bring forth an association of parts as a unified expression. Wisdom is the wealth to fulfill all that light makes manifest and formulates. Gold is the extension of light into forms and the character of fire/spirit that extends itself completely into an incorruptible enduring house. The entire creation is a construction of Life; every seed is building itself a house. The creation process is cyclic and ongoing from the creatures in the sea to the birds in the trees. Wisdom is at work to create a house/tabernacle of life/light. As Mishle 9:1 states: “Wisdom builds her house, she hews out seven pillars.” Abram comes with his capacity to learn (cattle), to understand (silver) and to establish (gold) a house for the Name.

One should note and mediate on the numerical construct of the two elements, gold and silver. The numerical codes of these words correspond to the commentary above. I

awoke on the last shabbat of the fourth month (19 April 97), and the following was presented to me. Gold/𐤅𐤁𐤍 is the composite value of 14. In looking at the numbers: 7/𐤍, 5/𐤅, 2/𐤁, the formula of the word appeared. During the past year, *Ruach Elohim* has drawn our attention to the formulas of the words to denote their Nature and function. Some words are perfect formulas and others must be balanced to release and activate their contained Nature. The word gold/𐤅𐤁𐤍 is a perfect formula of (7) 𐤅𐤁 = 𐤍 (7). In the table of the three layers of the alphabet, seven is the base nature of the *shin/W*, the symbol of wisdom and gold. The value of seven is translated as the ultimate weapon of light that fashions and forms. It is also the extension of light and the character of spirit that extends itself completely. Therefore, it is written that Wisdom builds her house with seven— completely extended pillars/standings/columns; the branches of the menorah, being seven, express the same nature and function of gold.

Silver is also a perfect formula. Having a composite value of 160, the nature of silver/𐤍𐤅𐤍 is expression, conductivity, reflection, a mirroring manifestation of light. This is the interpretation of the formula 𐤍𐤅𐤍: (80) 𐤍 = 𐤅 + 𐤍 (80) which depicts the multitude of faces and expressions of the nature and function of silver. The expressions are the means of our coming to understanding and attaining consciousness. The Nature of Light presents the Constitution of the Universe whereby we come to understanding/silver and our completeness of being/wisdom/gold. These are the elements that are foundational to the nature and function of all life. When Man is unfolded in his totality, being an expression of the complete nature of HaShem, he is adorned with the name above every name, the name of Yahúshua/OW𐤅𐤁𐤍 which translated is the Works/𐤍 of Light/𐤅 contained/𐤍 in Wisdom/W and Understanding/O. It is unto this adorning name that we walk in the light and lead our tribal faculties unto the fulfillment of the Promised Land/State of Man. This is the overall message of the white Torah text, and this is the message we are to proclaim and to encourage one another to fulfill.

And he proceeds/walks on account of/for his journey 𐤅𐤍𐤅𐤍𐤅𐤍 𐤍𐤅𐤍 𐤍
 from the south and unto the testimony of Beth-El/House of El 𐤍𐤅-𐤅𐤍𐤅 𐤅𐤅𐤍 𐤅𐤅𐤍𐤅
 unto/a testimony/giving evidence of the Place/a Station in life 𐤍𐤅𐤍𐤅 𐤅𐤅
 to confirm the activities of YAH/belonging to a Name 𐤅𐤍 𐤅𐤅𐤍 𐤅𐤅𐤍
 towards a tent with premeditation/with former consciousness/as at the first 𐤅𐤅𐤍𐤅 𐤅𐤅𐤍𐤅
 internally initiating Beth-El and internally initiating The Ai. 𐤅𐤅𐤍 𐤅𐤅𐤍𐤅 𐤍𐤅-𐤅𐤍𐤅 𐤅𐤅𐤍

With wealth to acquire knowledge, with wisdom/gold to draw out and formulate, and with silver/the means to express our totality, we go forward in our journey. If the awareness of our wealth is low, then we move slowly. If our silver is locked in a safe, then little is reflected to understand, and if our gold is not in our hand, then we are unable to create the house that we came to build. Abram, with the three dimensions of his being: his name, his wife, and Lot, and with the three treasures: the capacity to know, to understand, and to establish, he proceeds for the journey of his life.

Abram walks on behalf of his journey. Each walk denotes an order and productivity stage of life. The order of life corresponds to the journey that we are making. The

journey/○☿ is drawn out as we structure our understanding/consciousness. Like a spider web drawn out/☿, we create the sameck/☿/structure of our radiating vision/○. Sometimes overnight, we create a web, a map to follow in quest for knowledge, according to our vision that radiates from our the pupil unto it's perimeter. The map of each Name is already within your Name and displayed in your hands. The fulfillment of our journey in life corresponds with the ability to change the perceptions of ourselves through understanding. Via the drawing out nature of gold and silver, our consciousness is altered to view our totality.

“From the South” pertains to our desire/will to ascend into new forms. The South is the appropriation of wisdom in twelve hours, facilitating the works and transformations of the day. With our Divine Will we journey unto Beth-El—the construct of Divine Order. We journey unto a Station within the Divine Order that corresponds to our Name—our appointed place within the construct. What we began, we will finish (SMB/Gn 12:8). Though we are slain for a time, we are revived with heavenly consciousness to initiate internally Beth-El and The Ai. The journey is a path to perceive our unity actualized. Beth-El is the construct of Divine Order; The Ai is our perceptions confirming the Divine Order. We may consider Beth-El to be the House of Divine Order, and the Ai to be an enactment/fulfillment of all perceived in the House.

The Divine Order/El occurs from establishing/positioning the altar. *חֲזַן אֱלֹהִים יִשְׂרָאֵל לְעֹלֶת אֲבְרָם*
 To confirm/happily he performs/fulfills a name *וַיַּעַבְדֵהוּ אֱלֹהֵי אֲבְרָם*
 with the mind's expansion of wisdom to extend/draw out the light *אֵלֶּיךָ אֲבְרָם*
 —in the beginning—within the Head of Complete Extension,
 and he will be called/proclaimed to be a name, Abram *וַיִּקְרָא אֵלָיו אֱלֹהֵי אֲבְרָם אַבְרָם*
 within/according to/in respect to the name of YHWH. *:אֵלֶּיךָ אֲבְרָם*

One should note the parallelism of the text in the phrase *אֵלֶּיךָ אֲבְרָם* *וַיַּעַבְדֵהוּ אֱלֹהֵי אֲבְרָם* with the following phrase *אֵלֶּיךָ אֲבְרָם וַיִּקְרָא אֵלָיו אֱלֹהֵי אֲבְרָם אַבְרָם*. The phrase, “He performs a name,” is equated to the following line, “he will be called/proclaiming a name, Abram.” The concept of this verse conveys that our name has been within the Mind of YAH from the beginning. Abram comes into the earth fields happily to fulfill—to perform a name that was drawn out from the Household of YHWH from the beginning. With a Name coming into the earth, he will be proclaimed, Abram, signifying that a Name from the beginning is now being magnified to exalt the Father from whom the name originates. According to our name we have come to perform the nature of the Light allotted to us. In that we come to the earth, we are called Abram for we are in position to magnify the Invisible Nature of Light—our Father. We are from the beginning—within the Mind of Perfecting/*אֵלֶּיךָ אֲבְרָם* and we proclaim/convene/assemble in earth according to the Name of YHWH/*אֵלֶּיךָ אֲבְרָם*—in respect to the Unity of Light bodies. As there are constellations in the heavens, so are there constellations in the earth comprised of the light names inhabiting earth. The fields of constellation mirror each other and work hand-in-hand with each other. Many of our family members go back and forth between these constellation fields. Each person is a part of a constellation or light field, and we work together according to our place in the constellation.

The Divine Order is set in motion by establishing an altar/the heart unto the operations and fulfillment of a name. The sacrifices commissioned at the altar are according to

the work assigned to each name of life. One performs their name by first establishing a place of service. Let's say that you want to have a business to wash cars. To do so you need to designate a place where the cars will be washed and then appoint workmen to perform the labors. An altar is the place established for us to perform our name. We come to the altar morning and evening to designate and extend the energies of our name as Works of Light. By so doing we confirm our name—the name given to us in the beginning. As we are sent into the territories of expansion and transformation—the earth, our name is uttered—we are called and appointed with a Name, being of the assembly in the Name of YHWH. Being an extension of His Name we establish His Name in the Earth with a service of light at the altar. We are a name, an attribute of Wisdom, from the beginning—in the Covenant of Fire/×7W449; but we are called or now assemble as a name to fulfill the portion we have been allotted through coming to the earth to exercise and fulfill our name. We are called by the name that was given to us by the Father from the beginning. This calling is both a confirmation of YAH upon us and a commissioning to go forth. Your receiving a Name is a confirmation that you belong to YAH, the Master of Name. In the scroll of Chamesh haPekudim—The Book of Numbers we read: “According to the mouth of YHWH, by names you shall appoint the vessels regarding the charge of their calling.” One is set aside and ordained unto his duties through the mouth of the patriarch (Levitical Writings 170:5). The calling comes through the mouth, the opening of the patriarch/father to utter and express the position/name. Thus as one comes into the earth, their expressive service becomes manifested; accordingly, the mouth speaks forth the revelation of the name through which you have been called and appointed from the beginning in YHWH. Through the election of our name and the fulfillment of our name we are positioned in the Kingdom of YHWH. We may sum up the concept that the performance of one's name is the fulfillment of one's life. The Torah reminds and admonishes us that since we have come to the earth, have we established our heart—an altar for the fulfillment of our name? Through Divine Service at the altar we confirm the name we are called, a confirmation that generates happiness/satisfaction and the extension of wisdom as designated from the beginning.

We may do similar duties/works each day, but the goal unto which we labor and how we perform our works makes the difference as to what road we journey on and whether the path is unto Beth-El and Ai. In the beginning we are appointed a name as we are extended from the Mother of all Living/WAH. We began with the promise of receiving a name—an entrustment within the Totality of the Name of YHWH. As Abram, the journey of our name is propelled by our assigned attribute of Life in which we are sent forth from the Mind Extension of YAH. This portion of the Torah unfolds the stage of our progression unto the time of *being called/assembled to be Abram*, which is the consciousness of the Father being magnified, enlarged into the heights of a pyramid, a forming sanctuary. Each of our given names are a magnification of the Father, especially as our name becomes manifested in earth. As Abram, we proceed in such a manner to fulfill a calling/designation within the Name YHWH. Rabbi Shaul makes many references to those *who walk in the steps of the faith of our father Abraham* (Romans 4:12). Also in Romans 8:4, in reference to the fulfillment of the Torah, we do not walk according to the flesh but according to the Spirit. Then in I Corinthians 7:17: “As YHWH has assigned to each one, *as Elohim has called each*, in this manner let him walk.” Further in Ephesians 4:1: “I entreat you to walk in a manner *worthy of the calling* with which you have been called, with all humility and gentleness, with

patience, showing forbearance to one another in love”—in realization of our light bonds and mutual callings in One House of Life, “being diligent to preserve the unity of Spirit in the bond of peace.” This unity of Spirit is the unity of Abram/*Ruach* and Sarah/*Ruchat* as previously discussed in chapter SMB/Gen12:15-20 which mirrors the Unity of HaShem and all in HaShem. The commissioned mind and its empowerment must be consciously preserved lest we become fragmented within the duality of flesh. See also Ephesians 5:8, 15; 2 John 6.

And also for Lot/for the encircling/covering, ⓧΥ℄℄-ⓧⓗΥ 5
 the one/the radiance proceeding/walking to be completed with Abram, ⓧⓗⓗ ×ⓗ ⓧ℄ⓗⓗ
 there are radiances/illuminations of YAH: ⓗ℄ⓗ
 a flock and a herd ⓗⓗⓗ ⓗⓗⓗ
 and tents. :ⓧ℄℄ⓗⓗ

What pertains to the Seed of a Name/Inner Spirit Genetics also extends to the coverings and the cloud of thoughts emanating—Lot. Lot is affected by Abram’s consciousness and his arising. This is to say that all aspects of Shem are touched by the awakened seed that has come for a journey. In all dimensions of being there are corresponding awakenings and extensions. The relationship of Abram and Lot has been described as the genetic code of Shem/Abram provided with a covering/sheath/Lot. These two correspond to a seed’s living attributes and the inner seed coat which radiates as an aura/a spiritual profile. The coating is part of the genetics within the seed yet the attributes are distinct from each other and yet dependent upon each other. It is with Lot that we assemble or are called (verse 4). This section speaks of the living foundation of the ongoing relationship between Abram’s extending family and the families of Lot. As noted earlier in the teachings of the Midrash, the families of Lot remain with Israel unto the last stages of the wilderness, as Abram’s heirs to enter into the promised land. It is the association with Lot (SMB/Gen 12:5) that Abram commences and also completes his cycle unto the promise land/State (CHP/Numbers 25:1; 35:1;36:13).

Lot proceeds with Abram for his completion also. This reminds us that in all areas of Shem, there are levels of completion/perfection. It is shortsightedness for us to focus only on our branching of Abram apart from the family of Lot. As we see developing in this study, if we neglect Lot than Abram is stationery, and the branching out of a name is limited. While Abram is toward the South there are radiances of Lot also. The light of a name is extended in all the branches of Shem—in the lineage of Terach, from which comes Abram, and also in Haran, from which comes Lot.

For Lot also there are three areas or levels of service: a flock, a herd, and tents. A flock/ⓗⓗⓗ is the ability to be formulated and transformed. As with Abram, this is the initial stage of our emergence (12:16). With a gathering of atoms we expand and condense unto a perfect extension by which one is known. No one is known without setting forth a profile. A flock is the appearing profile of Shem designated for the coverings of Lot.

The herd/ⓗⓗⓗ of Lot is the stage of controlling/examining the profile. It is the stage of awareness to regulate the use of the profile according to light principles. Within the herd are developing oversights of the mind. According to knowledge, the profile of the herd is

distinguished. Knowledge is the means to guide the profile of the *Ruach*/spirit which is another way of verbalizing the nature of Lot.

The tents/ *אֹהֳלֵי אֶבְרָם* are many, unlimited in number, for as Abram goes forth so does Lot. These are the coverings, the habitations, the shelters of Thought Formations that are created throughout our journeys. As we expand the concepts of light, our tabernacle profile or aura is ordered into corresponding forms known as tents. The three levels of Lot are constant operational profiles. We do not forsake one to go to another, even though we graduate in our performances. The basic three provisions are with us whereby our profile—an encircling and expanding pattern is formed.

And the land is unable to transfer/bear/carry/exalt them *וְהָאֲרֶזֶם אֲשֶׁר אֶבְרָם וְלוֹט בָּנִים* 6
to fulfillment/rest/*shabbat* to dwell jointly/collectively, *וְיָאֵלֶּה עִירָא*
for by the illumination of YAH their acquisitions are greatly multiplying, *וְיִבְרָכֶם*
and they are not capable to be fulfilled collectively. *וְיִבְרָכֶם וְיִשְׂרָאֵל יִבְרָכֶם*

As a seed cannot carry all that a life will unfold unto, likewise the land into which Abram and Lot have come in their unity and what belongs to their unity is not able to hold or contain or bear them unto their fulfillment. Therefore the unified cell/dwelling must undergo mitosis—a living division process to expand the land as the light within them expands. As the Southern Lights strike the seed of Shem, the vehicle of transporting Abram and Lot is soon outgrown. The expansion of YAH causes them to multiply, and their fulfillment will be not achieved unless their boundaries are expanded. The applications to these lines are many times observed in the expansion of life in families and in organizations. For example, what is begun in a room must be expanded to the floors of industry to be carried out.

The word “them/ *אֲשֶׁר*” indicates that “the total fullness” of Shem has come to the land. This is important to affirm as your total fullness and the complete expression of your name comes to the earth and resides in your lands. As you study this Torah portion, confirm the expansion of land for your name and its covering of light.

To come to rest/*l'shabbat*/*שַׁבָּת* we must expand both the attributes of our name and our light coverings of our name. Our fulfillment unto The Rest will not be achieved by residing where we began our journey. While there are resting places along the way, the entering into *The Sabbath* comes via *establishing the illumination of YAH* that expands our properties of life and therefore expands our capacity and abilities beyond where we began. Upon the complete expansion and performance of our name in HaShem, we enter into the shabbat with YHWH. Thanks be to YAH. The religious soils in which you were once planted and the schools within which you began your awakening are not able to hold or contain your illumination unless they provide adjoining lands in which you can expand. Hence, breath of Bet HaShem and those who affiliate us will include all soil types and totality of territories provided for Shem and his household.

And YAH/the Activities of Light initiates a quarrel/an issue 974 7377
in the midst of the shepherds of the reflective acquisition of Abram 7494 3777 704 779
and in the midst of the shepherds of the reflective acquisition of Lot 877 3777 704 779
and the Canaani and the Perizzi 774737 7707737
ever since/as a result are abiding/settling in the land. 7449 977 74

In the White Text we do not read that the quarrel is bitter and hateful, but that the quarrel that arises is in the quest of understanding of all that is expanding and becoming, a quest according to the issues being brought forward by the Presence of YAH—by what is being multiplied by the Activity of Light. As your overseeing mind—the shepherds within or in your midst begin to observe the multiplication of your households, so issues and inner strivings regarding the acquisitions become evident.

The issues at hand between the overseeing minds are regarding the formulations of Cham settling within the land with us—detailed as the Canaani and the Perizzi. As noted earlier in chapter 12:6, the Canaani are already with us. The Canaani are the nature of man to branch out into earthly forms, to generate new shoots to make manifest what the light releases. The branches of the human form are the Canaani in response to the activities of light within the tents of Shem. The Perizzi are expressions of the mind in manifested forms to regulate the use of the multiplications of Shem. They are physical vessels to contain the energy and to regulate the distribution and activities of the energies. While Canaan is the ability of man to branch out, it is the Perizzi that creates fruit or expressions to hold the energies according to their use. The forms that Perez create are open territories prepared for the incoming expansions of Abram and Lot in which the energies will be at liberty, non-restricted for their fulfillment and full exercise of light. As the issues of multiplication begin in the *ruach*, the realms of manifestation respond accordingly to house the expansion occurring, as then also now.

And Abram says unto Lot 877 74 7494 47477 8
prod me, please, to extend our becoming out of strife/contention 39747 737 47 74
in my midst and in your midst 77779 7779
and in the midst of my shepherds and in the midst of your shepherds 7704 7797 704 7797
for becoming men, we are brothers. 77774 7774 77774 77

Abram, a name to exalt Father, speaks unto Lot—unto the aura/profile of a name. “Let there be no strife between us” contains a request to prod and to be prodded unto full extension. Wherein do strivings occur? Some strivings arise out of jealousies and others for the sake of domination; but the strivings of Shem come out of expansions. As we expand we must take issue with who and what we are becoming. As the inner genetic code expands likewise does the profile and encircling thoughts that holds the code. How then does the outer aura or profile prod the inner? The prodding is via reflections of what we are becoming and by aiming the rays of our aura inward as well as outward. Hence, the prodding is between the two and also in the midst of mental tenders of one’s attainments, known as the shepherds or herdsmen. In the multiplicity of shepherds we see the location of mind extended in more than one place. There are aspects of mind in all of our parts without which the parts could not be. The mind extended become watchful shepherds looking after the attain-

ments and unfoldments of one's becoming. As one expands within the earth's atmosphere, the shepherds emerge and begin their watch over the flocks of Abram and Lot (12:16, 13:5). Such shepherds are mentioned in the writings of Mattithyahu: for there were men who were watching over their flocks/transformations who receive messages of angels regarding the birthing/coming of Mashiyach on earth.

There are contentions and issues of argumentation between us, but such are considered to be proddings of discovery and fulfillment verses heated disputes and bouts of hatred and animosity. There is one issue you may be focused on this year and another issue next year. The issues are not causes of separations but means of expansion and understanding. The activation of your cattle and the mines of silver and gold release new issues for growth. There are many many issues that we must consider; for all that are seen and heard in Light are to be considered with disputations; only do so in recognition that we belong to the same class of becoming the offspring of Elohim! If we perceive ourselves other than men—other than initiators to draw out the veins of wisdom within us—than we deny ourselves and behave as though we are of differing classes/species apart from each other. The one who hates and engages in heated arguments is one who does not know the Source of his becoming and does not recognize the Source of the other also. There are no issues to contend over except issues of our becoming. And if we so distort an issue that it becomes apart from our becoming, then what value does it become? It is likened to an empty cloud that generates no refreshment or understanding. The one who considers an issue, in light of his becoming, considers the issue also in his profile/thought formations. He who considers himself as such will extend the same courtesy of understanding to another. Abram speaks unto Lot—out of the meditation of seeing the expansion of his name and the expanding profile in earth. He considers and meditates upon the unity of himself expanding, both his inner fire with its developing aura.

This principle of consideration regarding the expansion/unfoldment of man is foundational to assist us unto our full stature of being. The agreement between Abram and Lot must be applied in the white text in all seemingly conflict stages between the families known as Yisrael, Moab, and Ammon. As we read the Torah accounts of the descendants of Abram and Lot, let us maintain the awareness that we are not reading of warring nations but of resolving relationships of our multifaceted nature that belong to Shem/a Name. The bottom line of Abram is: *Achim anachnu*—We are brothers! A brother is a confederate, one of the same unit and *committed to uphold another in life*. Our emerging profile and the very source of fire comprise brothers of a united house expressing wisdom. We are forces of light workings—mathematical formulas engaged in a service to express fullness.

Is it not so that the whole earth/Surely the complete earth is $\text{בְּרַחֲמֶיךָ} \text{ אֶלֶּם} \text{ 9}$
for your faces/expressions? $\text{שֶׁלֹּא} \text{ אֶלֶּם}$
Branch off, I pray, drawing out together with me. $\text{לְעִוָּם} \text{ אֶלֶּם} \text{ אֶלֶּם}$
On condition of the left/north, $\text{לְאַחַד} \text{ אֶלֶּם}$
in conjunction, I will go towards the right/south; $\text{אֶלֶּם} \text{ אֶלֶּם}$
and on condition of the right/south; $\text{אֶלֶּם} \text{ אֶלֶּם}$
in conjunction, I will go towards the left/north. $\text{אֶלֶּם} \text{ אֶלֶּם}$

As Lot is the profile of a name, would not the entire earth be unto his expression? Is not the whole earth a vessel to be completed and fashioned into the full stature of man? Therefore, in light of all that we are to consider—in light of all that is emerging from within us, let us view that every striving and every issue are unto our completed faces/expressions.

The branching off or branching out is understood for the development of expressing the totality of a name. If the fruit is still within the tree, it cannot be known nor tasted with satisfaction. There must be a branching out of the profile/Lot so that the inner dynamics of the seed, Abram, may be released. Of all that we are becoming in the South, let it become evident by branching out. The branching off of Lot is considered to be a drawing out of one's profile together with Abram—the genetic code.

The motion between Lot and Abram is rotational. The movements may be clockwise or counter clock wise. As Lot moves to the left, Abram moves to the right. The current of motion between Abram and Lot creates a magnetic field. With both Abram and Lot being of Shem, the branching of one moves the other in an alternating current. The rotational affect is created by the branching off of the profile. Should Lot turn left or northward in reflection or in following through to express the inner illumination, then the inner force of Shem, Abram, will go right or southward—in fulfillment and unto further illumination. As the profile of a name or as your aura moves to express what your name initiates, then your name will be further illuminated in the south. As your profile or aura turns toward the south in direct order with the Force of Radiance, than your inner force of Shem will rotate northward in following the radiance received. The text is not describing the movement of 180 degrees apart from each other but is speaking of the rotational movement within the totality of the earth's 360 degree circumference. The movement creates fuller and fuller circles until the earth contains the fullness of all housed in the name, and the earth becomes the Bet HaShem, radiant with the glory of YHWH. As Abram emphasizes to Lot: is not the total earth for your expressions/faces? We are made conscious to use all expressions/manifestations for the sake of Shem. The text indicates a movement of expansion, with Abram and Lot in conjunction, moving together instead of moving apart from each other. In these *responsive actions* of the attributes of a Name, in rotational movements, the earth becomes full of the expressions of Shem.

And Lot lifts us/accepts the Wisdom of Principles/ ֶסְרֹל אֲרָאֵל 10
the total scope of his eyes/pertaining to a complete Vision ֶסְרֹל אֲרָאֵל
and he sees/stands in awe/has regard for אֲרָאֵל
the totality of the entire circuit/circle/provision of the Jordan ִיְדֵי אֲרָאֵל
that brings to a finish via irrigation/watering אֲרָאֵל
on behalf of the faces of YahúWah being spoiled/trapped/placed in a pit: אֲרָאֵל
the totality of Sodom and the totality of Gomorrah, אֲרָאֵל
as the Garden of YHWH, אֲרָאֵל
as Egypt/Mitzraim/as defined borders, אֲרָאֵל
in the land of Zoar/the State/condition of Reduction. :אֲרָאֵל

The vision of what our profile can become elevates the eyes to see the image of mashiyach—man as a full communication of Elohim. Abram prompts the movement/direction to take unto full expression. New heights and altitudes are focused upon having received/ז the impartation of Wisdom/W within the Principle/ך to become fully expanded. Lot has heard and understood the inner Voice of the Fire of one's Name—the will to be expanded. Having heard Abram's direction to move in the paths of the south and the north, Lot's vision is raised unto the prospect of becoming fully expanded—unto the purpose of coming into this earth field. The inner dynamics of our name and the conjunctive movements of Lot unto the faces of YHWH propel us to reach the Promised Land/State. Consider your name being unfolded with an unfolding profile unto being completely unfolded as a Perfect Offspring of Light. The Promised State is Canaan, meaning the complete branching of Man. The bulk of the Torah discusses these conjunctive movements in the children of Lot and Abram. Keep in mind that the tri-level of Noach—Shem, Cham, and Yapheth is being played out in the stories and will culminate in a perfect synthesis with understanding in the offspring of Yisrael (Shem), Egypt (Cham), and Assyria (Japheth) as noted in Yeshayahu/Isaiah 19:24-25.

The Light is our beginning and our end/completion. Our birthings as well as our dyings are due to the LightForce upon us and within us. We are drawn out by Light, and we are completely extended by Light. As to what measurement we are extended, determines the number of days for each journey. Each entrance into the earth's atmosphere may be likened to receiving a new vehicle for another journey. Do we see what Abram is proposing? Do we have the goal of our becoming in view unto which are eyes are being lifted? It is appointed/laid up for man to die once—that is to become completely extended unto Unity, and following this extension there is judgment/discernment and the ability to know intimately the Light. Through the death unto Oneness and activating the extension process, there is meaningful judgment or full knowing of ourselves as we are known.

Lot's eyes are opened to the provisions of the Light coined as Jordan—a flowing river of irrigation to provide waters of understanding unto our completion. The Jordan River flows continually on behalf of a name, and to this river we need to come daily for the provisions of irrigation. The irrigation of Jordan brings to a finish or to a completion of all that has begun, especially of all of the expressions of Light that are put into a pit as a seed is placed in the earth. The faces of YHWH, being sown as a seed of Shem, are coined to be Sodom and Gomorrah, the Garden of YHWH. The waters of irrigation run on behalf of the faces of YHWH. The term “before,” used in many translations, actually is read “on account of or for the faces” as the faces, imminently inner and toward us, are the end or final forms of our being planted. The concept of spoiling or entrapping the faces/expressions denotes that the faces are positioned within our seed name and are released through the seed's unfoldment. Through spoiling the seed, the faces of YHWH are liberated to bring forth new branches unto total expression.

The faces are entrapped or placed in a pit coined as Sodom and Gomorrah. Sodom means *to deliberate within a setting of secret counsel*. The faces or multi-expressions of Unity are set into a pit or holding space, like a storing-up of deep secrets. Sodom contains a framework of connective doors to the future as one door opens up unto another door.

Coupled with the secret deposits of Sodom is Gomorrah, coming from the root word “to bundle or put into sheaves.” Joined with the stored-up secrets are the sheaves of knowledge. Gomorrah means *to unfold/unfurl the sheaves* depicting the unveiling of the layers of knowledge that comprise the full faces of YHWH. While we have inwardly stored secrets, we also have the consciousness to draw out the secrets into sheaves to unfurl and express knowingly the Light/ אֱלֹהִים.

The full faces of Light are housed in the centers of Sodom and Gomorrah which are as the Garden of YHWH. This is the dimension of the Garden into which both Abram and Lot are sown. An earlier dimension of the garden is called Eden in which Adam and Eve are positioned. Noah’s also lives in a garden, his being a vineyard. A garden is a place to process the seed—the seed of Elohim. Great secrets are held in name’s seed and are to be released into beautiful sheaves of light!

And Lot chooses/selects for himself אֶת־כָּל־אֶרֶץ־יְרֵדוֹן 11
 the totality of the entire circuit/circle/provision of the Jordan. וְאֶת־כָּל־אֶרֶץ־יְרֵדוֹן
 And Lot journeys from the East/Point of Emanation. וְאֶת־כָּל־אֶרֶץ־יְרֵדוֹן
 And they branch off, וְאֶת־כָּל־אֶרֶץ־יְרֵדוֹן
 each man raising/lifting his brother! :וְאֶת־כָּל־אֶרֶץ־יְרֵדוֹן

It is the responsibility of our profile to choose and make the selection to totally become. As our profile nature chooses to mature into the faces or profile of YHWH, we make the selection of becoming as YHWH. Unless the profile responds to branch out, wherewithal would the traits of the seed code have to become manifest? Abram’s vision prompts us to see the means to expand our faces/expressions. Hearing Abram, we choose every provision of the Jordan/the illumination to attain/exercise the mind to facilitate perfection/completion. The entire circle or scope of our extension is chosen. An orbit is determined to move in. From this break through of Illumination or from the East, we journey and (re)structure our awareness. As a result of Lot’s selection, there is a breaking off from Abram. While the Name Abram initiates the direction of the movement, it requires a responsive action of the profile to set it in motion. As Lot moves, so is there the effect of branching off, and as a result, each man raises his brother’s consciousness. The response of the movements is reciprocal. As Lot moves so Abram is raised, and as Abram moves, Lot is lifted. The brotherhood of the two moves in such a way that the other is raised as a plant; both its’ profile and its code are raised from where it is sown. Both the life seed force/Abram and the life plant profile/Lot are raised together.

Abram settles/resides בְּאֶרֶץ־כְּנָעַן 12
 in the land of Canaan/in a Branching/Submitted State of Humility; וְאֶת־כָּל־אֶרֶץ־יְרֵדוֹן
 and Lot settles/resides בְּאֶרֶץ־יְרֵדוֹן
 in the cities/wakings/perimeters of the circuit/circle/forms of life אֶת־כָּל־אֶרֶץ־יְרֵדוֹן
 and he tabernacles/overshadows giving evidence of Sodom.:וְאֶת־כָּל־אֶרֶץ־יְרֵדוֹן

As a result of Lot’s move, Abram takes up residence to branch forth. He is submitted unto Lot even as each fire force of life is submitted unto the profile that they are abiding under or within. Thus Abram dwells in humility to the profile’s expansion as each expan-

sion is like a testing of the waters unto knowledge of one's self. As Abram, we are readied to send out our profile realizing that the profile will be subjected unto all things. It is in the profile where illness or attacks begin as well as where vitality and confidence grows. Thus the Torah tells us of many accounts where a plaque begins in Lot and is extended to affect Yisrael. In some ways the expansion of profile is a risking of all in an investment. The thing to know is that the risk will ultimately reap a hundred fold. The profile expansion is a state of vulnerability, a risk taken to know and to be known that ultimately will result in unfolding the complete *seraph*/fire of your name. With Lot's movement, the fire of Abram expands within and consumes the surrounding waters, and in so doing, creates energy for its operations and fulfillment.

As Abram resides submitted to branch forth, Lot resides in the cities of the circle. The cities are the wakeful awareness of the inner sprouting dynamics. The two residences are linked; what happens in one affects the other. As Abram branches forth, the stored inner life nature grows, and this is due to the expanding or release of the profile, Lot, who resides in the provisions created for the attributes of Abram. These provisions or coverings are the forms of life radiating with light energies. Lot tabernacles *in testimony* to the branching forth of Abram in Canaan. Whatever emerges from within us has a corresponding profile, giving evidence or testimony of the emergence. So is Lot to Abram.

A city is the bustling activity of the fires/men that take up residence. The word city is the same word meaning wakefulness and also conveys skin, leather, and an angel. The relationship of these meanings is understood as a city is *the point of contact* likened to the condition of wakefulness/awareness as also is skin. According to one's alertness or according to one's skin, a person may be contacted or aroused. According to our wakefulness of knowledge being gathered and released from our name's seat, with the irrigation of the Jordan, we dwell in the cities and in the gatherings of angels. An angel is another translation to the word city/ אֱלֹהִים, for as one is awake or alert to arise, so one is contacted by or comes into contact with angels.

And the men/initiations of Sodom/deliberating/holding secret counsel וְאֵלֶּיךָ לְדַבָּר 13
are fellow companions/neighbors and sin offerings וְלֹאֵלֹהִים וְלֹאֵלֹהִים
for YHWH, extracting/drawing out the steam/vapor of life. :אֵלֶּיךָ אֵלֶּיךָ

The men of Sodom are initiators. They draw out wisdom to activate fullness. They concern themselves with the secret stored counsel in the seed and initiate others to withdraw the fire energies within. In being men they are benevolent/וְאֵלֶּיךָ and self-giving, operating by principles of desire for the sacred will to be exercised unto fullness of being. Thus they are described as fellow companions, as comrades who seek to know all that life holds or all that is stored in the seed of life. In conjunction with the initiations, they are also called *sin offerings, for they make purposeful changes* according to the counsel of Life known. Men known as sin-offerings are continually learning and responding to give/release their light energy in response to the revelations encountered. While they are ignorant at one moment, they are learning as the issues of life are presented before them as they reside in the cities or in the midst of angels. As Lot dwells in the wakefulness of the moment he is

changing, shaping and reshaping the profile of life according to the light that is emanating within. The traits of the men are for YHWH exceedingly. That is, as the stored counsel is drawn out, the life force released is as a vapor or steam that empowers us to exceed our present level of transformation. Our releases of life or drawing outs are considered for YHWH—to bring forth the complete nature of all seed stored within us unto its perfect unfoldment. The men of Sodom are trustworthy to receive the seed unto this ultimate objective of being. Through deliberations, the men go forth in strength as those renewed with fresh insights.

To translate the verse above that the men are evil and sinners for YHWH/אֵלֹהִים does not compute unless you modify the Hebrew preposition/לְ to convey being *against* YHWH. On the contrary, the *lamed*/לְ indicates direction and belonging to, being towards and not opposite.

And YHWH says/thinks to strengthen/arrange Abram אַבְרָם לְךָ אֲנִי אֵלֹהִים 14
 following or carrying through the branching of Lot, אֲנִי אֵלֹהִים לְךָ אֲנִי אֵלֹהִים
 a drawing out/in company with him: אֲנִי אֵלֹהִים
 Lift up your eyes, please/to unfold a principle, אֲנִי אֵלֹהִים לְךָ אֲנִי אֵלֹהִים
 and see/behold from the place/the position/from being established אֲנִי אֵלֹהִים לְךָ אֲנִי אֵלֹהִים
 to verify/satisfy you are a Name/an assigned position: אֲנִי אֵלֹהִים לְךָ אֲנִי אֵלֹהִים
 northward/reflectively/secretly, אֲנִי אֵלֹהִים לְךָ אֲנִי אֵלֹהִים
 coupled with southward/with an internal will unto maturity, אֲנִי אֵלֹהִים לְךָ אֲנִי אֵלֹהִים
 coupled with eastward/emanation/origination, אֲנִי אֵלֹהִים לְךָ אֲנִי אֵלֹהִים
 coupled with westward/with full exercise into new habitations. אֲנִי אֵלֹהִים לְךָ אֲנִי אֵלֹהִים

As a result of the men of Sodom/deliberations; YHWH thinks/considers the exaltation of Life Principles—Abram. As we deliberate to release the inward Unity Force, we are lead unto purposeful changes/sin offerings. In response, the Unity Force addresses the increase/exaltation of our life principles/Abram. Due to our deliberations and changes, we open the way as well as open our ears to hear from YHWH. A saying of YHWH comes forth out of our inner chamber regarding the exaltation of Life Principles—Abram. As we desire the Light Principles within us to emerge unto full bloom, so we consider that our profile/Lot must be extended to accommodate the inner expansion. *Our profile/Lot, by virtue of extending itself in harmony with Abram, draws out of our inner fire even as an encircling pattern of thoughts draws out the attributes of a Name.* Lot is not apart from or separate from yourself, but rather an extending force of your name. Let us consider that in all that we put our hand to do, we do so unto drawing out and extending the fire nature of our name. With this motive, the Unity Force/YHWH utters a saying pertaining to the increase of our being begotten and established within an orbit. As we exert our profile unto Unity, in company with our fire nature, there is a corresponding saying of the Unity Force/YHWH within us. With each saying or consideration of YHWH there is further unfoldment until all sayings of YHWH, that have been held in secret/Sodom, have been released within whereby we exercise the Total Nature of the Word, commonly referred to as the Messiah or Christ. In this manner, we grow up unto the full wisdom of YHWH with understanding. Bet HaShem holds that the Torah contains the complete sayings of YHWH unto man’s perfection. It is

unto this purpose that we study the Torah as it prompts us to deliberate and respond, as a growing plant, toward the Light. The mindfulness of YHWH is toward Abram—our expansion of Light Principles. With each deliberation and acknowledgment, we are given a saying to access and to reside in expanding orbits/circles/perspectives. A new movement and perspective within the circle of light commences with this phrase: “And YHWH says unto Abram.”

In accordance with the saying of YHWH, we lift up our eyes to behold our place, where our name is residing, for with each saying our perspective increases to know our name fully. For your namesake: behold from the place that you are residing within a circle or orbit. In seeing, we verify and satisfy the totality of Light that comprises our Name. Look northward coupled with southward and eastward and westward. Looking at your name and the effects of the Light fields into which our profile/Lot has moved in response to our Name’s expansion. The glance is intent; for it sees all within the glass bowl of the Universe that pertains to our Name.

First, we look toward the north for we learn initially reflectively. We see secretly, what is held within our fire chambers. All of our life attributes are stored within, and it is unto this secret realm that we fix our eyes. We look northward to evaluate, unto the thrones of Magog and Gog, for discernment and judgment. In conjunction with the north we look toward the south, unto releasing the Divine will of our Name. What we have discerned in the north is brought forth/released in the full radiance of the south. In conjunction we look eastward, unto the emanations and origins of our Name. Thus the east follows the south for until there is a release of Divine Will within us, there is yet an abiding in deliberations and in shadows of the north; a dawning awaits. Eastwardly, we look at our lineage, our place of emanation and beginning; for unless we so move according to our lineage, we move amiss from our name’s place. The east pertains to all emanations and arisings within. In conjunction we look westward, unto the gathering of all the light released into a new body of habitation to exercise the full release of our name in Rest. We look unto the culmination of our journey, of what we are becoming and of entering the Rest upon having performed all the secret works of light that are seen northward. Praise YAH; in so seeing you are beholding the complete Work of Light pertaining to your Name! Thanks be to Elohim.

For the totality of all the earth/the complete transformation **יְהוָה אֱלֹהֵינוּ יֵצֵא מִן הַשָּׁמַיִם** 15
 is to verify you seeing/looking; **אֲנִי אֶשְׁמְרֶנְךָ** 4W4
 for your branching I have appointed/given it **אֲנִי אֶשְׁמְרֶנְךָ** 5C
 and to your seed: **שׁוֹמְרֵי צֵדִיק**
 a testimony safeguarded/an everlasting concealment/an evidence of the Secret. :**שׁוֹמְרֵי צֵדִיק** 4O

The earth is the place designated for the total transformation of our Seraph Nature. There is nothing missing in this environment to assist us unto our complete transformation. As every thing within the egg shell is provided to yield a new chick to be begotten, so also all that you observe in the earth verifies and supports your name unto fullness. In the creation confirmations are projected of all that you are, in a multitude of ways, that you will not miss seeing it. This is the flow of the Jordan on behalf of the Faces of YHWH within you.

The earth and all its fullness is for you, for your branching forth. Look at everything that you see fourfold: northward/reflectively to see what is contained, southward/with Divine Will to release the Light Force in your name, eastward/determining the emanations of your name, and westward/unto your new embodiment of unfoldment. Everything in the earth is for you and for your seed/the genetic code of all you are becoming. The seed is the harvest, the fruit, the result of the planting, the means of your extension and the life force to implement your name unto fulfillment.

The next line defines a seed further: a seed is the testimony of YHWH safeguarded. It is a means to expand oneself without losing any property of light. A seed is a concealment, even the holding of the universe. It is the testimony of the worlds, the evidence of the secrets of who you truly are which will be seen in the Fruit of all you draw out. This is creation. It is a plan from the beginning in the Mind of YAH to expand all attributes of oneself (actually himself, for we are of him) unto complete consciousness. Look, to verify that you are a Name/שם, a Fire of Life, a Fire of Wisdom, placed within the waters of the Earth to become fully activated to energize each and every attribute of Light! Our lives are a sequence of smoldering fires that yield simple chemicals related to our expansion. With each breath of our name combustion results. Basic cycles of combustion support us each day. Hydrogen burns with oxygen to yield water. Carbon burns into carbon dioxide for plants. Nitrogen combines in the soil enabling plants to make proteins to feed us. Chemical combinations and their expansions are the result combustion. What is combustion except a giving/release of light by attraction and interaction of atoms/light principles/Elohim! The combustible fires of our name are consuming all the earth into a golden vessel of honor.

And I will attend to/care for/plant/appraise the totality of your seed שׁוֹאֵל אֶת אֲשֵׁר עָשָׂה לְךָ
 as a gazelle/as the dust/complete expressions of knowledge of the earth אֶת-אֲשֵׁר עָשָׂה לְךָ
 to confirm/verify/make happy, אֶת-אֲשֵׁר עָשָׂה לְךָ
 on condition, an *ish*/a man acquires competence for numbers/reckonings: אֶת-אֲשֵׁר עָשָׂה לְךָ
 the totality of complete expressed knowledge of the earth/transformation; אֶת-אֲשֵׁר עָשָׂה לְךָ
 in addition/in process of multiplying, your seed will destine/number himself. אֶת-אֲשֵׁר עָשָׂה לְךָ

The promise of the Unifier/YHWH is to keep appraised of our seed. The complete nature of our seed/posterity, which is the means of extension, is carefully positioned for transformation. The earth pertains to the territories appointed for a name's transformation.

The seed is considered as dust/אֶת of the earth, for it is the complete means to express the Mind in the state of transformations. We are planted in the earth to verify and confirm our totality whereby there are joy and satisfaction. "That your joy may be full or complete," is a state of our perfect Unity with the Father and Form/Son. The promise or saying of YHWH corresponds to our ability to number or to reckon the constitution of all within us; the promise is in relation to our numberings/reckonings. While YHWH attends to our seed's totality, we must bring forth what is to be attended to. As we draw out the values of our name, they are attended unto by YHWH, our Father and Mother. If they are not brought forth, then they are held inside yet to be begotten and known. How can a hen attend to her chicks unless the eggs are first drawn out and then positioned in a nest for birthing? As we dedicate ourselves unto our fulfillment, so are we attended to by our Father and

Mother. And in the process of our understanding, and in process of residing in the circuits/cities of the Jordan/with the angels of Lot and Abram, our seed becomes fully numbered/reckoned. The *niphal* tense of the verb expresses that you will number/reckon yourself. You will know the intrinsic values of light within your seed, the genetic code of your name.

Arise/bring to the top/cause to smoke all held unto fullness. מִיָּדָה 17
 Proceed yourself/walk about in the earth/with transformation, הָאָרֶץ מִלְּפָנֶיךָ
 in light of/towards the length/endurance/patience/purpose מִלְּפָנֶיךָ
 and in light of/towards the breadth/expansion/comfort/generosity; מִלְּפָנֶיךָ
 for you I appoint/place/give her. :מִלְּפָנֶיךָ מִלְּפָנֶיךָ

With each utterance of YHWH given, we bring to the top or to the surface what is released/given in the saying. The action to arise pertains to standing, succeeding, and establishing what has been given. As Abram acts upon the Saying, he thereby extends or brings it to the surface of the profile. In this way our name is expanded and our profile/Lot branches out. Or as stated, as the purpose of YHWH speaking unto Abram, the principles within are exalted. The unfoldment of our name—our fire nature, through the Saying of YHWH, initiates and prompts the profile unto further movements/expansions.

Each of our names correspond to a position with attributes that are to be brought forward. Our name and profile are extended through service to others as well as in numbering/knowing the values of ourselves. In context of this study, the position of Abram in our name is extended via deliberations and the releasing of held secrets/mysteries. Rabbi Yahushúa taught lessons in parables/mysteries for the purpose of extending the hearer; for as one deliberates on the parable so one comes to release attributes or bring to the surface inner principles of life held in our name. In so doing we walk in the wisdom of life through stages of transformations.

The second action to arising/standing/establishings is to walk or proceed. We do not stand still as a Saying is given. We do not stay at the same level of understanding before the release of the Saying. We move forward with transformations/through the land/stages of development.

The concept of walking may be tracked in the Torah as to the various paths and in the manner of our walking. Earlier in 12:4: *Abram walks* to verify a saying of YHWH unto him, specifically to verify the genetic code of his name. In 13:3: *he walks* on account of his journey/unto structuring an understanding/consciousness. Now *he walks* with or in transformations. From these uses of the verb, to walk, we observe that our walks are to verify life; to structure understanding and to proceed in transformations. These are overriding perspectives that enable us to soar and walk in light verses walking in the flesh or in the forms that are decaying or in transition due to energy allocations. It is most important that we keep in mind that our walks are in order to know the full dynamics of our life rather than to proceed daily in blindness seeking for temporal things of the world.

Walking in transformations are for the extension/length and for the expansion/breadth of our life. The processes of the earth, which are the modes of transformation, have been appointed for us. The body is provided as a vessel for our undergoing transformations. Let us have comfort in knowing that the transformations are an extension of the hand of YHWH—the Unifier and are appointed for our productivity and full branching.

And Abram tents/tabernacles/shines within the covering וַיִּשְׁכֵּן אַבְרָם בְּעֵץ מַמְרֵי 18
 and he comes/appears/makes manifest אָבְרָם
 and he abides/dwells/lives/inhabits שָׁכַן
 with the oaks of Mamre אֲבֵרֵי מַמְרֵי
 to verify by association וַיִּשְׁכֵּן אַבְרָם
 and he establishes/builds a position/a name וַיִּבְנֶה אַבְרָם
 an altar for YHWH. :אֶל־יְהוָה אֱלֹהֵי

The walks, as noted above, provide confidence to take up residence in the human form. Keeping the above objects in focus, we release the light in our name to radiate through the coverings, sending forth the inner light through outer garments. Abram tabernacles and he comes, indicating that he attaches to the forms a principle of light. Coupled with his coming, he dwells/inhabits/takes up residence to fulfill his name. In other words, he does not come to earth to be idle or to simply pass time; he comes to be make manifest, to occupy and fulfill his residency. *He designates his name unto transformation.*

He dwells with the oaks of Mamre/mirroring. As indicated previously [12:6], the oaks are a reference to strength and to priests on earth. The oaks of Mamre refer to the strength of mirroring, the strength that comes by making visible the invisible that occurs by taking up occupation in earth. As we comprehend that the earth is given for our manifestation, we verify associations between the attributes of our name and the earth form. This is what is known by dwelling in Hebron, meaning to associate. Those who make associations between the spiritual and the physical dwell in Hebron where we transfer energies from one state to another. In particular, Abram lives in the associations of spirit and form, and thereby comes to know the form according to the energy of the spirit. In Hebron, the form and its use is appropriated unto the nature of the spirit.

Through associations Abram builds/establishes an altar to YHWH. In like manner we dedicate and give temporal items for spiritual service. (Compare progressions to building an altar: 12:7, 8; 13:4.) Our service to YHWH follows through associations, expressing the Divine Will through corresponding forms. What we have in this life as temporal forms, i.e. our bodies and accumulations, are set into service by associations of light energies. We use our bodies and things according to the divine operation of light. In building an altar, we establish our heart centre unto the service of YHWH—the Light Emanator, Unifier, and Preserver. *And in building up the heart, Abram prepares the way for the full sayings of YHWH to proceed through him for his seed.* In conjunction with the associations, Abram builds an altar, a place to sacrifice/designate/target/Σ the forms/developments/ש toward the service/ascensions/א of YHWH. Having established an altar/a heart for service, A NAME PROGRESSES IN THE LIGHT NATURE OF YHWH.