

Bet HaShem Midrash ♦ White Text Torah Lesson
Bereshith † Genesis 14

It comes to pass in the days of —and YAH gives through the days/light acts of *למלך למלך למלך למלך*¹

AMRAPHEL, A MASTER/KING OF SHINAR/TRANSMUTATION; *אמרפל אמרפל אמרפל אמרפל*
Amraphel/a saying/word to distinguish/to show wonderfully, a marvelous saying,
the wonder in a gem/a manifested lesson contained in a gem /an administrative treasurer,

ARIOKE, A MASTER/KING OF ELSAR; *אריוקה אריוקה אריוקה אריוקה*
Arioke/A lion (symbol of fire) contained in each branch, a master of a Hazelnut/Filbert (symbol
of the Eye or Opening to all contained within—the Divine Will of Access;

KE'DARLAOMER, A MASTER/KING OF ELAM; *קדארלאומר קדארלאומר קדארלאומר קדארלאומר*
Kedarlaomer/to roll for a sheaf/make spherical for binding, a master of Elam/concealed strength

AND TIDAL, A MASTER/KING OF GOYIM/NATIONS. *תידל תידל תידל תידל*
coupled with Tidal/splendor/giving thanks to compose, a master of processes/interior structures

There's an excitement in the air as a procession of, not one, but four majestic kings parading unto your house. On behalf of Abram and Lot, who are sojourners on the planet Eshkol (earth), kings and masters of light are approaching. Every person is honored to receive the kings into their house, and every person will be elevated to function with the scepters of each of these kings. This is the result of abiding in the Oaks/Seat of Dominion of Mamre (SMB 13:18).

The condition or preparation to encounter the kingly lines is set as studied in the prior chapter of this scroll detailing the responses of Abram and Lot as they come into the earth. Abram has been dwelling in the Oaks of Mamre—with the Priests of Parables/in the Strength of Mirroring/in the Dominion of Kings. He also has been in Hebron—in verifying through associations all that is held. These conditions of consciousness motivate him to build an altar. And YAH responds. The Kings appear!

As we appropriate what is given and as we reckon all within, so Light furthers its work in us. We grow in stages as a plant, appropriating the daily measures of light. The fruit does not appear until the tree is rooted and branches, thereby releasing what is contained within its seed. YAH begins to release teachings of our complete unfoldment through kings/masters, namely: Amraphel, Arioke, Ke'darlaomer, and Tidal. The presence of the Kings come forth or emerge within the framework of Abram as Abram continues to build the altar to YHWH, devoting the forms of earth unto the corresponding resident nature of light. And through this devotion to life we learn via associations of our interior pattern that is manifested externally. In like manner, to each of us, masters appear to guide us as we build the altar and become engaged in transformation exercises according to proper associations of spirit and form.

The initial king, Amraphel, gives words of transmutations, how to change from one form or nature into another. The larvae to butterfly is a classic example. The larvae changes form via transmuting through fluid substances whereby the genetic material is reorganized into

a butterfly. Every man has already undergone this process in evolving from the spermato to the zygote and then to a form of Elohim. There are teachings of transmutations that cause us to flow inwardly whereby we are changed from one form to another. It is important to recognize this inner state of flux through which the Genetic Code of each name is emerging unto its mature form. The wonder of life contained in each life branch or tribe corresponds to a gem, later defined as the gems of the breastplate. There is a gem for each of the tribes of Yisrael which are the twelve branches of light within each person. The words of Amraphel guide us to distinguish each branch—to know what each life branch holds, its color and radiance, and what it is evolving unto. We see the nature of life—the nature of Elohim in the branches. There is a wonder in beholding the organization of the energies present, and what the energies are evolving to become.

The next master is a follow-up to the words of Amraphel. These four masters are associated in mission and relate to the state of being in Hebron—to verify via associations.

Arioke is a master of how our fire nature disperses itself into branches for transformation/changes and developments. Each inner lion, a symbol of our fire nature, proceeds by the exercise/force of Divine Will to know and save/bring to completion all within. Arioke directs the fire branch toward a particular school of thought to behold itself in its entirety. As a master, he opens-up the school of knowledge pertaining to each branch of wisdom, corresponding to the fire energy residing in each of our forms/branches of life. Arioke takes us beyond what we have learned unto attaining the full knowledge of all contained within. There is a connection of Arioke being a master of Elsar with the hazelnut tree. The ancients used the twig of a hazel tree to find wells and mineral veins within the earth. Likewise, Arioke lead us to the inner wells of understanding and to the veins of precious stones. The service of Airoke is a responsive service as one reckons their total expression and acquires a competency for the numerical values of each fire branch (13:16).

These four kings/masters appear in response to each Name's quest for knowing itself completely and to evolve into its unfolded state of being, in freedom of its full expression. The kings will govern unto this end: until not one of the expressive abilities of a Name are locked up, or concealed as an unknown, but all have been gloriously unfolded as rays of light.

The third master, Kedarlomer, pertains to taking all discovered or found under the consul of Arioke, and rolling it up into a sheaf; a collection of thoughts. As a name seed we are planted and begin to branch forth. We see reflectively the inner pattern manifested in the outer. The mastery of Amraphel guides us in distinguishing the attributes of our fire nature via associations of the outer and inner. Arioke assists us to know all that is contained in each branch/tribe. Now Kedarlomer guides us to roll all of our knowledge into sheaves. Why sheaves? For these are the records and writings of light that we have come to know personally, in our spirit and in our mind. This knowledge and understanding is assembled within our name as books and documents attesting to our unfoldments. Each unfoldment releases an expression within of the faces of YHWH. Each name is a writing of light comprised of the letters of light and the twenty-six attributes of YHWH. What is drawn out of our name seed multiplies. The gathering of all light rays into sheaves is a means of harvesting the precious fruit of the spirit. In this sense, Kedarlomer is a master of concealing both the thoughts and the expressions that are brought forth out of the schools of wisdom. And as a person learns, the learning is shared as well as pre-

served into books/documents/etc. In like manner, we preserve inwardly the learnings with Arioke into sheaves. The sheaves are placed in our storehouse to feed upon and to feed others. Kedarlomer is a master of Elam (one of the 26 essentials of HaShem), meaning a master of strength and a master of concealment. Each of our names is comprised of the *Elam nature* or essential which is the attribute of being eternal, concealed in a record/sheaf of light. In considering the associations of light and darkness—the associations of spirit and form—each name receives via direct and reflected light rays to bring forth their faces fully.

These three masters are coupled with Master Tidal/לֹאֵל, meaning awesome, splendor, reverence—the *renown state* of all interior structures/Goim. Tidal guides us to become the splendor of the writings with full comprehension of our light nature. With thanksgivings, the sheaves are composed into a complete and perfect expression. The writings are the renown expressions of each name. Tidal is a master of thanksgiving/אֵל, taking from the sheaf and transcending/לֹא the gathered sheaves into the splendor/לֹאֵל of a perfect expression. With each thanksgiving of the harvested sheaves, an ascension occurs even as the thanksgiving offering of peace ascends in smoke on the altar. This ascension is your fire nature ascending within the resident forms, unfolded in the splendor of light from whence it was begotten.

Steps to our unfurled splendor include the organization of light energies into a seed name. This process covers the genealogies of Adam to Abram, which is the seed name sent into the world. The seed name matures in the earth until the time of its ripening to be implanted into the womb. It becomes housed/manifested within a worm/spermato, which is sown into mother earth. Through the zygote, the worm is transformed into an expansive manifestation—the human body. The seed attributes unfold within a human form to become fully extended as a golden menorah radiant with the complete/seven branches of light. The name of splendor begins and develops with a diamond format to be positioned or mortared together in light paths with other diamonds, forming the tabernacle of YHWH.

They make/work/accomplish—conscious utilizing the light forces unified יְשׁוּעָה
to draw-up a merger/a war/a joining of forces—to release the orders of ascensions fully in light:
אֵלֶּיךָ with the composite of Bera, a master of Sodom מֶלֶךְ שׁוֹמֵר אֶת הַבְּרִית
and with the composite of Birsha, a master of Gomorrah, אֵלֶּיךָ אֶת הַבְּרִית
Shinab, a master of Admah אֵלֶּיךָ אֶת הַבְּרִית
and ShemAber, a master of Zeboiim מֶלֶךְ זְבוֹיִם
and a master of Bela, אֵלֶּיךָ אֶת הַבְּרִית
she is Zoar/rejuvenation. :אֵלֶּיךָ אֶת הַבְּרִית

One should understand the war spoken of refers to the war between light and darkness. The war is in an alignment of the *light forces* to succeed within the shadows and dark forms of the earth. The war is to perform the works of light in the midst of darkness. The masters of light without and within merge or form an alliance to assist each name unto its complete expression lest it be left to be swallowed up within the form that is created for its habitation. Dwelling amongst forces where the name of light is not comprehended, the masters join forces in order that the complete nature of the light will be understood and wisdom reigns in the heart of every name! The battle field is readied for the masters of light to take command!

THE FOUR APPEARING KINGS:

AMRAPHEL, MASTER OF SAYINGS REGARDING TRANSMUTATIONS;
ARIOKE, MASTER OF FIRE/WISDOM TO OPEN/DISCERN ALL WITHIN;
KEDORLAOMER, MASTER OF UNFOLDING THE WRITINGS OF LIGHT AS SHEAVES CONCEALED WITHIN
AND TIDAL, MASTER OF SPLENDOR OF THE INTERIOR STRUCTURES

These four kings align their forces with Bera, king or master of Sodom. Each king is one who masters the direction of all branches within the kingdom. This is one who manages the interior structures and its maturation unto fruitfulness.

Bera, meaning *to be gifted, a spontaneous gift, O49/a formulation of thought that occurs spontaneously via conscious perceptions*. He is the master of Sodom, a master of deliberations, of holding counsel regarding what is held in secret. An example of such deliberations is to delve into the holdings of a seed. What is contained within the seed? The deliberations that respond to this question pertain to the realm of Sodom. The master of the deliberations is the spiritual mind that formulates thought via conscious perceptions.

Also, selected for the merger is Birsha, the master of Gomorrah. Birsha, meaning the *son of salvation* is the master of all attributes of life stored in sheaves, stored in the leaves and branches of the seed. Birsha is a master of considering all within the unfoldments of a seed into sheaves. In this consideration the relevancy of the term salvation arises. We understand that salvation is the perfect union of spirit and form whereby all within a name has been saved or reclaimed unto its full operative state. The name is saved, emerging within a manifestation to which it gave birth to lodge. It arises within unto its nature of splendor. Such salvation corresponds to the death, burial, and resurrection. The seed of man dies or is extended into an earth field; the seed name become buried within the body waters that it has manifested. The name then arises unto its full state of splendor. This is the gospel of Mashiyach. The one who believes or has faith in this death, burial and resurrection of the Communications of Light/haMashiyach/the Messiah shall be saved.

Joining also with the Appearing Masters is Shinab, master of Admah. Shinab, meaning the ivory tooth/wisdom of the Father is the Father of Fire. Shinab, a master of Admah, is a master of the earth/land. Most certainly it is the source of wisdom that is the master of all properties and territories. The Fiery Flame of the Principal Cause is the king over all transformation modes and forms into which it has entered for unfoldment. ShinAb, within you, is named and becomes joined with the light masters who appear unto you. Thus we understand that the first four masters are those appearing to you as you focus on the appropriate correlation of spirit and form. Those who are named to be joined to them are the five masters of light/life within you. These nine masters make up the Armies of Light.

Also called out with you is ShemAber, meaning the Name of Aber or the designation to fly, having a wing, a pinion or a limb, a member of the body. This is translated as the one who strives upward, having wings to soar. Where are our wings or which is the organ to soar? ShemAber is the master of Zeboim, a master of wills and desires. This master is the exercise of our legs and arms to proceed according to Divine Will in the paths and works of light.

And the fifth king within is the master of Bela, the master of assimilation and intergrading. Bela, meaning to swallow, to absorb and devour is the master within to interiorize all per-

ceived. The King of Bela is a master of the feminine activity within us called, Zoar. “She is Zoar”, is the literal translation indicating that Bela is a king over the zoar process meaning to make small or reduce, to intergrade/merge stages with the power of rejuvenation/self sustainment. An common example of his mastery is to take the vastness of a meal and transform it via absorption into energies for rejuvenation. The nature of light activities is seen at all levels. The focus of Bela assimilates the steps of our journey into transitional stages that contain perpetual motion.

As we discuss these master powers of life you will recognize that they have been with you and in control all the time. There is a master within you whereby thought formations occur in connection with your perceptions. Is it a miracle that you conceive an idea or is it the sign of the presence of Bera, master of Sodom? Also present within you is the mastery of considering all operations within you. The master of your Fire Source has determined the states of transformation from the time of your beginning in undergoing each change process, i.e from the sperm worm to the man or woman. The master within you that determines where you go and what you do, who exercises the wills and desires to determine your walk and what you do with your hands has been evermore present. And the master to revitalize yourself by converting energies of light and darkness/forms has been with you all along. Call their names to join the appearing masters as one unified army of light.

Y49H 3C4 CY 3

All of these bind together—the wholeness of the United Order Emanations combine,
FYO C4
 being the El/God of Profundity—a United Order of profound depth/being unfathomable/valley of
 the Siddim/the breasts/bosom/the affluences/prosperities: 7LAWA
 becoming a sea/a broad river of the subsistence/maintenance. :HLYA 7L 4YA

All of these indicate those divinely appointed, that is, *the complete divine organization* of life within the earth, having come within the seed. The same is the United Order of Light, as a League of Masters within the heart. Let the reader understand that the Valley between the nipples is a reference to the heart center that receives from the flow of the mouth, sweet droplets of the masters, that run down as a river into the valley of the heart which maintains/preserves all as salt. This is the Valley of Profundity where deep secrets and understanding are lodge. Through expanding the heart, the depths of understanding arise as springs of living waters to satisfy the mind and her total unfoldment.

Twelve year/To establish foundations is a wealth of study: 3YW 34WO 7LXW 4
 They serve/cultivate the totality of Kedarlomer/sheaves/records/writings 4YO C4AY-X4 Y49O
 and thirteen year/with an entrustment-awareness is a wealth of study 3YW 34WO-WLY
 They rise up/creating an insurrection/an open revolt. :Y44Y

The time periods indicate the achievements of study. Twelve year pertain to establishing the foundational stones and concepts within your earthly habitation. This foundation is equated to the twelve stones of the temple and corresponds to the twelve energy centers. Thirteen year pertain to entrustments from the trustees of light in the East who provide awakenings and awareness to the founding principles. As one sets their stones in place they have a foundation to receive illuminations to build upon. The name begins to rise upon the foundation and without a

foundation the temple of the Name is yet to be manifested.

“They” refers to the founding principles and awakenings of the inner man that arise in revolt to the outward dominance. There is a time period of acquiring and then a time that comes when what we have studied becomes an awareness of being by which the spiritual nature insurrects within the embodiment. Thanks be to Elohim.

אֵלֹהִים אֵלֹהִים אֵלֹהִים 5

And in the fourteenth year/with the light of inquiry is a wealth of study comes/appears Kedarlaomer/the illuminated writings (the white text) אֲשֶׁר לְאֵלֹהִים אֵלֹהִים and the masters to confirm his totality יְרַחֵם אֶתְּכֶם וְיִשְׁמַח בְּכֶם and they smite/disable/conquer יְשַׁמְּךָ the totality of Rephaim/the dead/inactivity/idleness/weaknesses—with healings, מְלָכֵי אֲשֶׁר־בְּאֶרֶץ אֲשֶׁר־בְּאֶרֶץ in Ashteroth Karnaim—in bringing forth the rays of light מְלָכֵי אֲשֶׁר־בְּאֶרֶץ אֲשֶׁר־בְּאֶרֶץ and the Zuzim in Ham—the displacements of the flourishing creation in them and the Aymim/Emim—and the threats/intimidations/fears מְלָכֵי אֲשֶׁר־בְּאֶרֶץ אֲשֶׁר־בְּאֶרֶץ within the SheWah Kir’yathaim—comparative/equality of the mind centers. :מְלָכֵי אֲשֶׁר־בְּאֶרֶץ אֲשֶׁר־בְּאֶרֶץ

Fourteen year pertains to the wealth of information that comes by divulging secrets through asking questions into our light nature. Note the questions are not about forms or formulated doctrines, etc, but pertain to the nature and operation of light. As one has a foundation of twelve year and then an awareness of their inner founding principles, secrets of light organizational patterns and operations begin to be revealed. The light exposes and reveals both the operations of the light and nature of the darkness—forms yet to be elucidated. If there is any darkness in us or to us it is due to our not perceiving the light present.

Rephaim, from the root word, meaning to heal, to cure, refers to putting an end to the dis-ease and idleness of occupation. We may well translate the above:“they conquer with cures and solutions.” Whatever has persisted to keep our name from its appointed mission is smitten. As we understand the scope of healing, we are looking at the vitality and well-being of the complete expression of a name. Whatever is dead, yet encapsulated within the burial grounds of the earthly habitation; whatever is weak within in name due to being overwhelm by the natural environment; whatever is ill and contaminated by the disregard of the sacred openings/chakrahs is cured and healed. The term, Rephaim, is in the plural indicating many healings and cures will result. The healings are set in motion until all is healed and made complete according to the perfect expression of light. To affect any healing, position all your masters in unity to smite your illness and bring forth a healing, a cure in demonstration of your inner light organization.

The weakness is smitten or conquered in the state of Ashteroth Karnaim—in the deeds of shamefulfulness that darken the perpetual fires. Asheroth are the ability to create offspring. These Ashteroth are fertility elohim/gods within that enable children to be born. The weakness or illness that is smitten is in our bearing forth offspring of corruption without honoring the Fire of Life that is the base of every form/child brought forth. Via the smiting, we bring forth not according to our lower self, but we now bear the order of lights. We need to see this rite of fertility inwardly, and not point the finger outwardly to those who bear the traits of darkness. The state of Ashteroth is the ability of our own inward unity to bring forth children/offspring

of our name. Each of us bring forth a generation of children within, the children of Shem. The Asheroth are the ability of recreation and fertility that brings forth. They themselves are not smitten. What is smitten is bringing forth without respect to the Fires from which the children originate. It is using the children or our members apart from the will of our Divine Name that is smitten by the unified masters. The term Karnaim pertain to the rays of light emitted. Each of our offspring, known as the children of Abraham, are emissions of light rays. They contain the glory of our fire nature, being radiant gems drawn out of the Fire. The weakness of bearing in separation from the fire source is conquered! We have now remarried our Fire (Ishah) and Name (Ish) again after divorcing ourselves from the unity of our name with the flesh. This is later emphasized in the story of Abram's unity with Hagar and his unity with Sarah. The war of the kings within you reclaims your Asheroth to bear your light emanations, for your Inner Unity of Light to be fully activated/productive, no longer passive nor inactive due to the unconsciousness of their Divine Expression whereby they were used according to the desires or wills of the flesh (darkened nature). Thanks be to Elohim for the War of Light.

The masters also put their Light Wand on all that the children contain. No more are they left to wander without the goal in view. The Zuzim are the flourishments of all the children contain. This pertains to the ability to develop and mature the characteristics/children that we have borne. The sources of abundance and the rites of abundant life within them are touched, ignited to burst forth unto their divine radiance. Yes, all within them is touched by the Kings unto the goals and targets of their divine nature. Here you can exclaim, So Be It!, to verify the masters touching all within your children and their rites of life.

In conjunction with these wars, they also smite the Aymin—the fears and intimidations that are imposed reflectively on our inward abilities. We create fears and impose them upon ourselves, placing a veil on the SheWah—to be in the likeness, worth, and aptitude of all given to us from Yah. The SheWah is in the realm of Wisdom—to hold, to appropriate, and to be fitted in perfect balance with YAH—THE EMANATIONS. The state of SheWah enables us to balance all emanations and to attain unto an Equality of Light, confirming each characteristic brought forth to stand in the equality of life that reflects the very nature of our Father. The SheWah Nature holds the Fire or Shin/W even as WAH holds all that belongs to YAH in the honorable places/cities/centers. The mind sees itself and all of its emanations within to be balanced and of Equality with the Light in every center/cities/Kir'yathaim of residence.

The four Kings/Masters we have seen, who appear in us:

Amraphel, master of sayings of transmutation;

Arioke, master of Wisdom to open/discern;

Kedarlaomer, master of the sheaves—the white text—concealed/encoded within, and

Tidal, master of interior splendors,

unite with

Bera, king of Sodom—the Master of Thoughts arising from deliberations,

Birsha, king of Gomorroh—the Master of Salvation appropriating Attributes concealed within,

ShinAb, king of Admah—Master of Wisdom over the Lands/Forms,

**ShemAber, king of Zeboim—Master of Movement governing the Wills, and
King of Bela, She is Zoar—Master to Assimilate/Intergrade with Rejuvenation unto per-
petual transitions.**

These all combine to overthrow the inactivity/passivity of our name within earthly embodiment. These touch our inner name to heal/release from idleness to bear forth the rays of light; to cause all within to flourish, and to see ourselves as immortals in the likeness of YAH. Continuing the war, the masters touch the Chori:

and the Chori—the cave dwellers/serpents in the den/prison cell occupants ז אהא-חאז 6
in the exalted mountain Seir/hairiness/new growths אלוו מואאא
to give testimony of the Potency/ram/might of Paran—to embellish מאאז זאא א
to confirm according to the light drawing out the Logo/Word base of being. :אאאמא א אוא

And fourthly, the master touch the dwellers within, who abide in the mountains to receive illumination unto new growth. To be in the mountains is to be in the position to grow tall as the cedar trees. In the growing we verify and give testimony to what is within us, and the testimony prompts us to embellish and to confirm the Word structure of our life. Through the light striking us in the mountain we come to testify of what is within and we also consciously are aware that our position in the mountain is for the embellishment, adornment, according to fully developing all aspects of man. Thus it is in Seir, the illuminated ascendant position or mountain from which new growths or releases of life come forth. It is unto this end that the masters confirm all that pertains to the resident nature of the composite Word of Life within that it may be fully presented. Unto this end they have formed a confederacy and unto this end they have taken up residence within each of us. Thanks be to Elohim.

And they abide/take up residence/live, מאמממ 7
and they become manifest/apparent מאמממ
becoming an United Order to Meditate—to behold from an assigned position: אוממ זא א
she is Kadesh/Sanctified (a holy plot for the Fire). מאא אמא
And they smite/touch/conquer מאמממ
the total united aspect of the field/cultivation of אממ זא א
זאמממ
the Amaleki—a valley dweller/who licks up (depicting the tongue), the People of Laqi
and also the totality of the Amori/speech זאמממ אא מממ
the ones dwelling/residing מאמממ
in Chats'tsan Tamar—the partitions for uprightness in heart. :אממ ממממ

The body is the holy land. She is an organized collection of light rays designated to receive and transmit the seed/principles. If light is all that is and from which all comes, then the earth also is a collection of light rays designated to bring forth and activate all principles or seeds of light. If Adam had within him, ChaúWah, then likewise the heavens had within them all planets of earth for their brides. Likewise, Yisrael, as a bride of Yahúwah, indicates that Yisrael was in YHWH from the beginning—within the feminine nature of WAH to be brought forth with an embodiment for her habitations and being. She, speaking of the embodiment, is light and holy, being set apart or designated for the Wisdom's/Fire's habitation. We need not separate the two—the Fire and the habitation, nor separate the heavens and the earth, for they are both one

unified expression of light.

The Amaleki are people/אמלק —a cluster of understanding that is eclipsed/dimmed/אצל. Each of the Peoples of the Torah are clusters of perspectives regarding life. Through the expansion of Yisrael within us, the opposing and often waring clusters of perspective are broken up which enable the energies to expand further as the orders of life within us. The Amalek state of development is characterized by using the tongue to lash out with verbal smittings with unmerciful questions. It is a perspective state that uses the energies to devour another with flogging words. The truth is not uttered with clarity for the truth is not known/recognized to have emerged in the Amalek state. What is composed on the tongue in fear and in an eclipsed condition may be considered to be a question or a defense of our past level of communicating truth. The Torah tells that in every generation that Israel will have war with Amalek. This we understand to mean that in every stage of bringing forth—a generation— we must combat the dull covering over the tongue that does not know how to speak according to the heightened state of unfoldment that we have attained to. The battle is with using the tongue according to the illumination that is being attained by the mind. In this conflict with Amalek, the tongue becomes sharpened to speak according to the generation or bringing forth of Yisrael.

Chats'tsan Tamar refers to the partitions of the heart where speech formulates. It is where the Palm tree creates its dates, the sweetness of words that satisfy the heart. As the masters strike the Amori, ones speech will be greatly affected as the tongue will no longer desire to taste nonadmirable words to be upon its palate. This relates to the throat *chakrah*/opening that will not allow cursing and words of condemnation to pass through its chambers for in so doing the center of Madai is contaminated and reduced in size. For the chosen opening of Medai enables us to make music and sounds of the energies residing within. Contemplate the words and music that pass through you. Are they resounding your unity and divinity?

And the King of Sodom/Master of Deliberations emerges/arises/goes forth אדמך-מלך ארם ארם
אדמך מלך ארם
coupled with the King of Gomorrah/Master of Bundled Sheaves/Thoughts (to be communicated)
אדמך מלך ארם
and the King of Admah/Master of Lands/Body Forms(a manifestation/expansion of thoughts)
and the King of Zeboiim/Master of Wills אדמך מלך ארם
and the King of Bela/Master of Internalization אדמך מלך ארם
she—the internalization process is Zoar/rejuvenation. אדמך מלך ארם
And they arrange/set in order/organize the totality of life/all with them אדמך מלך ארם
אדמך מלך ארם
to draw up a merger/a war/a joining of forces—to release the order of works fully in light
in the Valley/profound depth of the Siddim/breasts/affluences. :אדמך מלך ארם אדמך מלך ארם

Note the progression of emergence. First a thought arises out of deliberations of all that within our body garden. Then the thoughts are bundled into a sheaf which composes a form of life. The form as well as the thoughts have wills or desires, hence Meleck/King Zeboiim follows Meleck Admah. Through the exercise of Wills, there is internalization of the thought which yields an internalization or rejuvenation of life. This cycle is seen over and over as a thought emerges from your mind (Sodom) unto it becoming collected into a speech or writing

(Gomorrah), formulated/manifested (Admah), empowered with will (Zeboim), and then internalized (Bela). Through this five or life stage process we have continuation/perpetuality of the thought concept within a manifestation. In comparison take the stages of flowers. They emerge as seeds/concepts which are gathered in clusters/pods/seeds. These clusters take on the forms of a plant which is empowered by light through which each principle and characteristic within the seed is internalized and made visible through the plant. Now take the King of Sodom, the mastering of thoughts in the Garden of YHWH, and allow the process to be completed within you until the thoughts of life are internalized and housed into a corresponding form of radiance through internalization. The internalization is **the placement** or the position of the thought meditation which gives rise to the perfect or complete unfoldment of the Mind or Thoughts of YAH. The internalization is the adornment or garment of the initial thought. The Bela stage of the process is the implementation of the concept whereby it may be fully expressed within a form and whereby the form will be perpetually joined to the Mind in a marriage of heaven and earth.

They, the Kings, are an organization of ye, the plurality of all that comprises you/יְכָלֶיךָ—all with them.

4מְּוֹלָאֵי שָׁמַיִם 9

with/a totality of Chedorlaomer/to rollout a sheaf/an unfoldment of the white text,
a King of Elam/a master of all concealed מְּוֹלָאֵי שָׁמַיִם
coupled with Tidal/splendor, a master of interior processes, מְּוֹלָאֵי שָׁמַיִם לְוֹדָאֵי
and Amraphel/Sayings, a master of Shinar/transmutations 4מְּוֹלָאֵי שָׁמַיִם לְוֹדָאֵי
4מְּוֹלָאֵי שָׁמַיִם שָׁמַיִם
and Arioch/Fire/Wisdom. a master of ElSar/to open/fully comprehend within:
four kings/Masters of Light Inquiry מְּוֹלָאֵי שָׁמַיִם 4מְּוֹלָאֵי שָׁמַיִם
with the five/comprising a penetration of wisdom/a robing of light. :4מְּוֹלָאֵי שָׁמַיִם 4מְּוֹלָאֵי שָׁמַיִם

Note, the five precede the four in the emergence or the coming forth from within each person. The ascension of the five will facilitate the four masters complete works. While the four initiate the five (verses 1-2), the five will now fulfill the four. The order of the four as they emerge from within is strategic: Chedorlaomer comes to the front as the master of the white text unfolded. His mastery pertains to the unfoldment of all within. Following Chedorlaomer comes Tidal, the release of splendor contained in the interior processes through the unfoldments. To support the splendor being released comes Tidal, sayings to transmute to a higher state according to the unfoldment of the interior splendor. And then Arioch, the blazing fire force that fully sees with comprehension all within! What follows this organization of four masters—the heads of inquisition, having access to understand the nature and works of light, is the five—the robes of light/immortality. The counsel of the four leads to putting on the Mastering of Yahushúa Mashiyach, to put-on the garments of immortality, and to put on kindness in the process of exchanging the mortal nature for the immortal (2 Cor 3:13, Gal 3:27, Col 3:8-14, I Cor 15:53-54).

4מְּוֹלָאֵי שָׁמַיִם 10

is with lights, with lights/illumination s to burn/to bubble up like a spring 4מְּוֹלָאֵי שָׁמַיִם 4מְּוֹלָאֵי שָׁמַיִם
And they examine/try/are lifted up— 4מְּוֹלָאֵי שָׁמַיִם
the King of Sodom and Gomorrah— 4מְּוֹלָאֵי שָׁמַיִם 4מְּוֹלָאֵי שָׁמַיִם

and they fall/become prostrated/occur on behalf of/toward a name אַמְּוֹת־יְצַלְּוּ
 and the ones remaining/arising relationships/leavenings אֲשֶׁר־אֶפְרָיִם
 are lifted up/proven toward the mountain. :יָפֵן אֶל־אֵל

The description of the Valley of the Breast follows for it is here that the kings assemble (vs 8). The translations “with lights”/אֲשֶׁר־אֶפְרָיִם is from the root word *or*/אֵשׁ. As this is later developed in the tabernacle structure, the valley of breasts, known as the heart, is the seat of the burning coals of the altar. Hence, the literal translation, the seat of kings is on the altar of in the midst of burning lights/ אֲשֶׁר־אֶפְרָיִם. The king or the mastery of thought deliberations/Sodom and thought compositions/Gomorrah becomes submitted to the structures of life within the breasts. This conveys a process of devoting the master of thoughtful deliberations/Sodom coupled with formulating the thoughts in speech and in writing/Gomorrah to the fires within the heart. As new ideas of contemplation arise and become unrolled into sheaves of sayings through conversations, this mastery becomes an ongoing process as the king or mastery is located upon the bed of coals within the heart. Each of us is to make the merger of the kings within the Valley of Siddim, in the midst of our heart center that is radiant with lights, burning, as the foundational source of Wisdom. Hence, having the mastery of Sodom and Gomorrah so positioned, the bubbling up of ideas and their formulations into words and writings, is understood as the ongoing release of Wisdom making herself known in our midst. The king of Sodom and Gomorrah is as one for this mastery of deliberation and communication is expressed as a king/*meleck*.

To say that they fall in the valley indicate that they are prostrate in heart, laid down like an animal on the altar, falling head long upon the illumination that only satisfies with ideas and communications of light. They, both the king of deliberation and communication, are lifted up and fall down, within the Valley of Breasts. The residue or *the relationship* of all formulated within the heart is lifted up unto the mountain, a reference to the mind enlightened. Thus in all of this discourse, we are seeing the elementary process of heart and mind to accommodate the force of Wisdom’s expressions. Through which there are takings or acquisitions that follow to enable us to proceed in the paths of Wisdom.

And they receive/take hold of/grasp יִקְחוּ 11
 the totality of a collective acquisition/saddled horse/holdings, וְשָׂרָא לְשׂוֹרֵי
 Sodom and Gomorrah, אֶל־אֲבוֹתָם אֲדָמָה
 and the totality of collecting their food/meal/consummation, אֶת־כָּל־לֶחֶם
 and they proceed/lead with guidance/move/walk forward. :יָצְאוּ

“They” refer to the kings in confederation with Sodom and Gomorrah who receive from the kings positioned in humility upon the bed of wisdom laid in the heart. Note the construct of words in verse 12 regarding Lot. Both “Sodom and Gomorrah” and “Abram’s brother’s son” follow the verbal phrase to describe the *holdings* as: Sodom and Gomorrah and as a son of a brother of Abram.

Due to the masters being prostrate upon the altar, they are receiving messages of totality of each collective thought that is contained within the baggage of a seed. The values that have been bagged within a seed are likened to the saddle bags that are on a horse. We do not know all that we are carrying within us until we position our masters of deliberations and thought

compositions upon the fiery force of wisdom centered in the heart. Each component of our genetic code is viewed as a part of our totality, and hence, each corresponding thought to all that is within us is considered within the framework of our totality. These are the identifying thoughts of wisdom. Not only does Wisdom speak to the kings regarding the totality of each person but also the totality of all peoples. For we are all emanations of one Light, and in wisdom we see our unity and likeness of light. On the contrary, thoughts of separation or denial or abuse are deliberations and thought compositions that arise out of reflected perceptions without regard to the Wisdom that creates all things. Through the positioning of Sodom and Gomorrah within the Valley of the Breasts, we are lead by Wisdom to move forward in understanding and fulfillment of all within us.

And they acquire/receive/grasp the totality of Lot/the seed covering/the aura 𐤇𐤃𐤆 𐤅𐤏 𐤅𐤁𐤏𐤆𐤏 12
 and the totality of his saddled horse/holdings/acquisition 𐤅𐤄𐤅𐤏 𐤅𐤏𐤆𐤏
 a son of a brother of Abram, 𐤅𐤏𐤏𐤏 𐤆𐤁𐤏 𐤅𐤏
 and they proceed/lead with guidance/move/walk forward 𐤅𐤄𐤏𐤆𐤏
 and he resides/dwells in Sodom/deliberations. :𐤅𐤏𐤏𐤏 𐤏𐤄𐤆 𐤏𐤅𐤏𐤏

The Aura is a radiance of Wisdom, being a covering for all that is contained within the genetic code. Lot corresponds to a seed coat that encloses, like a veil, all that is held within. Lot may be viewed as a covering that is provided and continually expanding in proportion to the expansion of the holdings within each of our seed. The aura radiates with the thoughts of wisdom and becomes an extension or veil of the living attributes. Of significance is the contents that are contained in Lot. Remember that due to the circle of knowledge that Abram and Lot move in, both are gathering holdings. Recall the order established (13:8-12) as the means to draw out all within the house of Abram. Abram and Lot have been moving within the cycles and orbits of lights to extend their becoming. Through the positioning of the King of Sodom and Gomorrah within the heart, all that has been collected by Abram and Lot is being processed into thoughts formulated by Wisdom!

We are given an understanding regarding our aura and all it contains. First, the holdings are generated by the interplay between Abram and Lot within the circle to discern all that is within them as they are being drawn out in the earth. Both, Abram and Lot, are able to initiate and prod the other unto continual extension. Lot is described as a son/𐤅𐤏, an formulated extension. He is also defined as an extension of Abram’s brother—one who is formulated to uphold the genetic code of each name. Lot is like a staff of support to uphold and exert a force to lift up all that is within the genetic code of our name. The struggles between the two are described fully in the wilderness encounters between Israel, Abram’s descendants, and Moab and Ammon, Lot’s descendants. The principles that are presented with the kings is foundational to our complete extension with mastery and must be applied in each stage of our unfoldments characterized in our descendants or generations.

Note, it take the proper connections between the aura and the name, and the aura being under the mastery of Sodom and Gomorrah, for us to proceed forward. Specifically, the aura must be seized or grasped by the master of Thought Deliberations and Thought Compositions for us to move forward. What do we mean by moving forward? The word, to walk/𐤅𐤏𐤆𐤏 that we are attaining or taking hold of the instructions that pertains to our complete extension of being. Unless we are extending our life, we are not walking in the light, and if we are walking in the

Light then we are extending our life. The other point that follows is that our aura becomes lodged in Sodom—within the fields of deliberations and meditation to continually draw out all within the seed of our name. Sodom is a *Thought Garden* of YHWH, and in this sacred plot of earth, our aura is positioned to give support and to assist in the extension of our name unto fullness of being.

And the escapee/the one being delivered appears/comes forth 𐤀𐤌𐤊𐤏𐤁 𐤏𐤁𐤏𐤏 13
 and he declares/reveals to Abram—the Hebrew/the one transcending, 𐤁𐤏𐤁𐤏𐤁 𐤏𐤁𐤏𐤏 𐤏𐤁𐤏𐤏
 and he/the one becoming is residing/inhabiting/abiding 𐤏𐤁𐤏𐤏 𐤏𐤁𐤏𐤏
 amongst the Oaks of Mamre, the Amori/the saying/uttering, 𐤁𐤏𐤁𐤏𐤁 𐤏𐤁𐤏𐤏 𐤏𐤁𐤏𐤏
 a brother/an upholder of Eshcol/the foundational force to assemble 𐤏𐤁𐤏𐤏 𐤏𐤁𐤏𐤏
 and a brother/an upholder of Aner/the unfoldment process. 𐤏𐤁𐤏𐤏 𐤏𐤁𐤏𐤏
 And they/the radiance gathered are 𐤏𐤁𐤏𐤏
 Masters of the Covenant of Abram. :𐤏𐤁𐤏𐤏 𐤏𐤁𐤏𐤏 𐤏𐤁𐤏𐤏

The one escaping or the one being delivered refers to the thought that has come through the collection/captivity of Lot and appears unto the name/Abram. This refers to the delivery of the thought that was captivated within the aura and now appears unto our name. The process frequently happens to us—a thought is formed and then our name hears of it. This account is best understood as the sequential stages of thought formation and how our name comes to learn of the thought that has broken through gates of the aura field, released for our name to hear. The Torah reflects upon our name as *the Hebrew, the spirit element* that comes unto the earth/transformations. Our name hears of the thoughts of wisdom as it is residing amongst the oaks—the holy teachers/kings & priesst/those dwelling within the dominion of Elohim, those who mirror spiritual attributes through forms and manifestations. Those dwelling in the oaks are focused on comprehending their divine nature via reflections and mirroring oneself. Such reflections and mirroring processes prepare the name for further embodiments and transformations. Through mirroring and reflections of our inner nature, strength/holy teaching/kings arise, for as we reflect so we release spiritual contained energies within the name. The holy teachings are the Oaks of Mamre—the Teachings of Mirroring/The Dominion of Reflection. Yahushúa referred to this dwelling state as the Kingdom of Elohim within. Mirroring is the means of reflecting principles of light in waters or forms whereby we may look at them as in a mirror. Initially the principles may be seen within a glass darkly, but then become brighter unto a full disclosure of all within us.

The Amori refers to the development of the word or speech level of consciousness. Such is the ability of our name to form sayings, to utter meditatively, to think to oneself. The saying is called a brother, because it upholds the thought. It is both a brother to Eshcol and a brother of Aner. As a brother to Eshcol, the saying or the Amori upholds the basic core/fire essence of the thoughts. The basic core is the essence of *wisdom* that is the *foundational force* to assemble all parts and all released or emanated from our name. As a brother of Aner, the saying upholds the unfoldment of the mind process. The subsequent “they” pertains to all collected thoughts and sayings that uphold them. This collection becomes masters or possessors of the Covenant/Agreement of Abram, the means to master the contract inherent within the genetic code of each name of light! Our thoughts and sayings then are the means to possess and master the contract of light codes within each of our names.

breathing and awakenings are coupled with his services to enact the thoughts through his developing energies, known as servants. And he conquers them—bringing all thoughts under his control. The same is to say that he takes charge of all the thoughts held in the aura. He cracks open this vast expanding container, the aura, to take hold of all within, controlling all that is held captive there (2 Corinthians 10:3-6). Thoughts which deny his development in light, he casts down, and those thoughts which confirm the nature of mashiyach/messiah, he lifts-up. He continues to pursue the thoughts unto Chobab—unto a sense of dutifulness. We have an obligation to fulfill the thought, not out a demand to do something, but an obligation to our divine self to become all that we are! Unto this obligation of being the energies/servants are committed. The pursuit is done in such a manner to confirm all from ShemEl/from the left. What is from the left-side is what is drawn out of the right or drawn out from the Name of El. We fulfill our obligation within the context of the universal order of HaShem! The final stage of the pursuits is to Damsek/Damascus—unto the ascending consciousness of wisdom’s ordained activity and there being embraced by the Father of Lights in whose image we confirm our activities and obligations to be.

9 Steps in the Pursuit of a Thought Summary (verses 14-15)

1. Disciple all within to hearken to the Deliberations of Wisdom; keep discipling every branch of our name’s development to grow in grace.
2. Be receptive/responsible with entrustments of wisdom to fulfill the grace allotted—be eighteen.
3. Honor the sacred chamber to access Wisdom, (being three hundred,) arising from the depths of our Center of Profundity/the heart.
4. Discern to evaluate and judge each thought. Seek for a testimony/verification of the discernment. How does the thought convey an expression of wisdom?
5. Distinguish yourself—know yourself by wisdom. Each name knows itself through releasing the thoughts of wisdom held within each nam—fire nature. Distinguish yourself nightly, via meditation of the thoughts of the day.
6. Breathe upon the thought—fan it with your wind/*ruach*/spirit; be awakened inwardly to putting the thought into service. This is the association of “he and his servants”—between the awakening and the process to fulfill the awakening through servants/forms.
7. Pursue to Chobah—unto dutifulness, giving the right-a-way of wisdom to exercise the thought. This pursuit is the obligation to our divine self which is an obligation to wisdom, of which we are.
8. Confirm by your position the thoughts from ShemEl, that the thoughts are being exercised within the overall framework of the Name of United Order. Exercise the thought in a manner that confirms your place in the world, and in so doing; be happy. Confirm your name, as wisdom calls you within your appointed place in the united order of lights.

9. Pursue to Damsek—unto the heights of consciousness with fulfillments/activities of Unity. Enter into the heights of YHWH with full consciousness of wisdom’s glory being released and expressed. You are fully aware that what you are thinking and doing is the glory of wisdom.

And he transforms/refreshes *אֶלְמָלְךָ* 16
 the totality of the collective holdings/saddled bags *כָּל־מַגְדָּיֶיךָ* *לְךָ* *וְלִבְנֵי־יָדְךָ*
וְלִבְנֵי־יָדְךָ *וְלִבְנֵי־יָדְךָ* *וְלִבְנֵי־יָדְךָ* *וְלִבְנֵי־יָדְךָ*
 and also the totality of Lot, his brother, and his saddled bag holdings;
 he heightens the transformation for himself *וְלִבְנֵי־יָדְךָ*
 and also the totality of the women/the desires for wisdom *וְלִבְנֵי־יָדְךָ* *וְלִבְנֵי־יָדְךָ*
 and the totality of the people/perspectives. *וְלִבְנֵי־יָדְךָ* *וְלִבְנֵי־יָדְךָ*

Pursuing thoughts to fulfill our divine nature within the structure of the orders of HaShem lead us unto activities that are governed by the ascending consciousness. As a result, Abram transforms all the thoughts in his collective holdings and the thoughts held within the aura that supports the name. Our aura defends and supports our name as a brother, and our name treats with honor the aura and all it encounters. All that our aura holds is refreshed, transforming the thoughts to higher altitudes. Perhaps you can relate how all the thoughts you once held were elevated into a higher perspective of a given subject. This is the impact that the Torah is teaching us that is achieved as the thoughts of wisdom are pursued. Our entire thought framework is refreshed with new insights and our consciousness is raised according to the discovery of our divine nature.

And also/וְלִבְנֵי־יָדְךָ, meaning in addition to or with multiplying proportions, he transforms or refreshes the women—the desires for wisdom. Refreshment of mind also is extended to one’s perspective. Our ability to accept and our ability to nurture is also raised to higher levels of performance as WaH. Do you recall how one spark of insight exploded to alter everything you held in thought construct to be refreshed and transformed via graduations unto another operative level of thinking? All in your aura/in Lot, and your desires for wisdom, and your perspectives are transformed according to the higher thought pursued (Yeshayahu/Isaiah 55)! This is the result of pursuing the releases of thoughts from the seat of wisdom where Meleck Sodom, the king of deliberations is prostrate, humbly listening and serving.

And Meleck/King Sodom emerges *וְלִבְנֵי־יָדְךָ* 17
 to enounter him/to behold him *וְלִבְנֵי־יָדְךָ*
וְלִבְנֵי־יָדְךָ
 following/after the renewal/transformation/refreshment [of new thoughts acquired]
 from the vibration/extracting the kernels/from beating [the grain]/cracking open *וְלִבְנֵי־יָדְךָ*
 the composite of Kedorlaomer/concealed inscriptions *וְלִבְנֵי־יָדְךָ* *וְלִבְנֵי־יָדְךָ*
 and the composite of the kings which verify his compositions *וְלִבְנֵי־יָדְךָ* *וְלִבְנֵי־יָדְךָ*
 unto/according to the profound depth/the Valley of Shaveh. *וְלִבְנֵי־יָדְךָ* *וְלִבְנֵי־יָדְךָ*
וְלִבְנֵי־יָדְךָ *וְלִבְנֵי־יָדְךָ*

He is becoming the King of Profundity/the Valley/a Master of the Heart’s Depth.

King Sodom, the very base of thought formations, emerges to behold the glorious rays of the thoughts released and that are now captured and held sacred to the name. He beholds to

see what was initiated and how it has become integrated to transform all else that has been held! The king beholds the success of wisdom's voice achieving a renewal of the name's mind. He sees how the released thought has transformed all else that has been held in captivity.

We do not keep thinking the same way. Our thoughts are in process of being transformed and renewed to a higher consciousness of thinking. The King of Deliberations emerges to behold our Abramic name, a name given to exalt the Father within us. As our name follows through with transformations that occur from beating/applauding/cracking open/אשא the concealed writings, so are we beheld to be one amongst the kings. King Sodom sees the composite of the kings—the increased authority and management of powers/energies due to the renewal of mind. The composite of kings assembled verify our name to be according to wisdom, according to the profound depth of Shaveh/equality. King Sodom beholds Abram now as an ascendant, as one of the kings, having become a master who pursued the voice of Wisdom and who rules by the wisdom captured. Likewise, each of us, comes to Shaveh—to the equality of the kings as we take the sceptre of wisdom to govern our energies. The term, *shaveh*, conveys an equality, to be like, to be fitted with an identity confirming our image in the likeness of Yah—to be a king as YAH is King over all the earth. So we are to be kings having come to possess the Sceptre of Wisdom that is in our hearts. Our kingship confirms our aptitude inherited as offspring of YAH. Not that we walk as kings over others, but that *we walk as kings with YAH*, demonstrating the very nature of YAH—the *emanation of light*—in humility serving each other as Yahushúa reminds us. אצא אצא אצא/ *Hu amek hameleck!* He has become the King of the Valley, a Master of the Heart's Depth! The Kingdom of Elohim is in you comprised of kings and servants.

And the King of Righteousness/Malchi-Tsdek, אדל-לשכמ 18
the King of Shalem/Completion, אצא אצא
the one bringing forth bread/*lechem* and wine. אצא אצא אצא
And being so/he is a priest אצא אצא
for El/The Divine Order of Elyon/complete ascension. :אצא אצא

Having become one who takes of the cup of wisdom, Abram now encounters the presence of Malchi-Tsdek who brings forth bread and wine. Malchi-Tsdek is the master of being perpendicular. He is upright, managing all things according to Light Principles. He stands in the position of the *stravos*/the cross, being vertical as one who walks with Elohim. For until a man comes to the cross, he is yet laid down as one slumbering in the grave of his own flesh. Abram, desiring to affirm his divine nature, aligns all thoughts with the Higher Name, YHWH.

Malchi-Tsdek, called also King of Shalem, is concerned with the mastery of perfection or completion. It is he who manages to make all whole and to bring forth complete ripened thoughts and deeds, signified by the bread and wine. When you are concerned with your perfection, with the completion of your creation, the King of Shalem appears in you as Malchi-Tsdek. The bread is the mature formation of light concepts; the wine is the ultimate form of deeds, being a fruit, a manifestation of understanding. This king will serve your name as a priest, a servant, an enlightened mind for the Divine Order of Complete Ascension—El Elyon. Each name graduates to receive from the priest the bread—mature statements of living concepts, and the wine—the understanding that satisfies and make glad the heart. Both are given to perfect the name. The appearing king is to complete the divine order to fulfill the ascension potential. The name sown in the earth begins to complete the ascension to the heavens.

The sons of Aaron have an on-going role amongst men, serving them to be awakened to manage their energies. The Malchi-Tsdek is an attainment of mind through thought acquisition to verify the divine order's ascension. Though not everyone is appointed amongst the sons of Aaron, all may attain unto the Malchi-Tsdek—unto the mind state that is promised for completion and perfection of one's name. We commence the priesthood via acquiring the wisdom in the heart, and we enter into the Universal Consciousness of YHWH as the operation of Malchi-Tsdek is completed/perfected.

And he blesses/expands him; ךאׁאאאאאא 19
 and he says/considers/thinks: אאאאאא
 Baruck Abram/Expanding is Abram אאאא אאאא
 for the United Order Ascension of Actualization/El Elyon אאאאאא אאאא
 possessor/regulator of names/heavens and transformation/earth. אאאאא אאאאא אאאא

The work of Malchi-Tsdek is to bless or to expand each name unto its perfection—complete unfoldment. The sayings or considerations of the priest is to bless: “Expanding is Abram for the United Order—for the ascension of actualization.” Abram, the seed code name of each person, is the possessor of names (heavens) and a regulator of transformation (earth). With the role of Malchi-Tsdek activated within, you call into play all of your names—heavenly attributes and position them for transformation/earth. Moreso, all names or attributes of light within you are now under the governorship of your name, and in so being, you now may affect their transformation and exchange operations.

The term possessor/*konah*/אאא is from the root word meaning to purchase, to acquire, and to own. As each name realizes that every attribute of El belongs to him/her rightfully and that each name is a shaft of light to express the Nature of Wisdom, so one comprehends that all of these attributes or names belong to them intuitively, not that you had to earn them, but that they are your very nature of being. With these you are gifted, and the means for their discovery is set forth in bringing forth and knowing your inner kingdom.

As mentioned above, the letters forming the word *konah* also form the word meaning a shaft or branch of the *menorah*. Your inner light system has seven stalks, being a carrier of radiance to express the seven or the complete nature of light. So are you to your Elohim YHWH! All positions of lights are names that fill the heavens. The earth is the means of their exchange and expression. You are the possessor, the shaft of light to convey the complete expression of wisdom! This is the blessing on your name as you encounter Malchi-Tsedek.

And blessed/expansive is El Elyon/the Divine Order Ascending אאאאאא אא אאאאאא 20
 confirming to guard/defend/deliver your discord/retardation/narrowness אאאא אאאא אאאא
 into your hand/power/under your administration אאאאא
 And he appoints/gives to him from ten, from the collective wholeness. :אאא אאאאא אא אאאאא

The Priest of Peace puts into your hand the ability to receive and have access to every path of fulfillment. So is a man who lives for peace/completion. With the blessing of Malchi-Tsedek, your name now controls any discord or retardation that hinders you ascension. Your name is enlarged and expanded through the sayings of Malchi-Tsedek. There are times that you

will sense your name expanding 6 times your present stature and then ten times and more. Through sayings I have expanded to 20 times my physical stature. You will expand or be blessed to accommodate the great unfoldment of your fire nature within! Thanks be to Elohim. Your name is given authority of El Elyon to confirm and to verify your ability to ascend and rise above narrow thinking or any mode of retardation. This blessing is in your hand! And he (Abram) takes out of his hand gives a tithe/lit. *from ten*.

To say that Abram gives a tithe—*from ten*, indicates that he gives from all of his ten extensions/his capacity pertaining to all in his hand. He gives to the priest the promise of his devotion. And in giving from ten one gives a commitment that you belong to the *highest order* of light and that no retardation will prevent your ascension! This is the power of giving the tithe—your expansion is complete and your house is running over. Giving from ten declares that you belong to the United Order; you put forward your total extension of your divine image. The tithe equates to commitment; it is giving your complete extension of being, from or through the hands *for perfection*. The tithe for the poor, the widow, the stranger, and the Levite is unto the completeness and fulness of the House of YHWH of which you are!

Via expanding in the United Order of Ascension, you confirm that your disorders/retardations will never hold you down. The protection against our enemies is put in our hand. And from the expansion of El Elyon in our hand, we *establish*/יָסַד to him—Malchi-Tsedek from ten—an extraction of all. The hands are the instruments to extract and to transfer/give all within us. Thus, Abram, transfers all within himself to the King and Priest, Malchi-Tsedek, who initiates and provides a Magen/shield/defense unto his completion. Thank YAH-YAÚWAH for the *Magen Malchi-Tsedek*. Follow the Torah guide, and go in your closet and encounter Malchi-Tsedek in your pursuits for the thoughts of wisdom. Transfer all that you receive to him—the Mind State of Being Upright/Ascendant for your perfection. He is the King of Shalem, the King of Peace, the Master of Your Completion.

Let us reflect upon the three days to immortality/resurgence. Day one is the period of light for sowing, implanting, and gathering the principle thoughts of wisdom. The Force of Wisdom is accepted from the deliberations of King Sodom and the thought treasured within the aura. Day two is the period of light for developing the thought within the body. It corresponds to when Abram hears of the captured thoughts and begins to pursue them. The development period transforms the body from mortal and perishable traits that cannot be sustained unto immortal expressions that originate and have their perpetual being in light. Day three is the period of light for channeling the principles and forms through sacrifice, renewing the commitment of energies daily unto the creative will of Wisdom. The *olah*/burnt offering characterizes day three. In conjunction is the lighting of the menorah through which we arise. From being sown in the earth and from periods of learning, we arise as an ascendant flame flickering in the wind, being fanned to be radiant, fulfilling the Unity of day one and day two, the perfect expression of love/אָהָבָה.

The following verse continues the saga regarding the expanding role and responsibility of the King of Sodom. Having seen what Abram appoints for Malchi-Tsekek, the King of Sodom also comes forward for his next assignment within the domain of the Kingdom. What we are seeing here is the name of each person, characterized as Abram, setting in place the powers of light, known as the kings. These significant positions are guides for the actualization of

the Kingdom of Elohim within!

And the King of Sodom/Deliberations says/considers $\text{אֲדָמָה שֶׁלֹּא אֶתְּנֶה לְךָ}$ 21
unto Abram—unto the magnification of Father/Source: אֲדָמָה לְךָ
Appoint for me the soul, $\text{וַתִּתֵּן לִּי נַפְשִׁי}$
and the saddled bags you are receiving for yourself/guiding your productivity. $\text{:שָׂרָה אֶת־וַיִּתֵּן לְךָ}$

Why does the King of Sodom come forward and request appointment for the soul? We understand the soul to be the unfolding expressions of *ruach*/spirit. Contained within the soul are twelve expressive traits of life. “Appoint for me the soul” as you have appointed what was in your hand for the King of Shalem. And as a result or coupled with my appointment, you will be continuing to receive for yourself the entire realms of thoughts, contained in the saddled bags. As the thoughts are released from the Profundity base of Wisdom, the name pursues them unto full acquisition. Initially the thoughts are held by the King of Sodom. Through hearing the thoughts are transferred fully to King Abram. The name acquires strength and might, as well as identification to know itself via taking hold of the thoughts of Wisdom that arise via King Sodom/Deliberations.

And Abram considers/says/thinks/projects the anointed mind $\text{אֲדָמָה אֶתְּנֶה לְךָ}$ 22
unto the King of Sodom/Deliberations: $\text{אֲדָמָה שֶׁלֹּא לְךָ}$
I cause to be elevated/raised up my hand $\text{לְרִיבְרָא לְרִיבְרָא}$
unto YHWH/projecting strength to Unity, אֶתְּנֶה לְךָ
unto El Elyon/the Divine Order ascending to full extension, אֶתְּנֶה לְךָ
to be a possessor/regulator of heavens coupled with earth. $\text{:לְרִיבְרָא אֶתְּנֶה לְךָ}$

Abram, a magnification of Ab/Father, considers the King of Sodom’s position even as each name considers the kings within. Each child and each name is a magnification of their father as Abram represents. The magnification process brings forth and brings to light all that is of the Father housed within. Upon recognition we confirm and operate according to our inheritance of kings. Av/Father/אב already includes mother, without such there would not be father. א is the Father; א is the Mother which is portrayed in the unity of HaShem: YAH and WAH. The Magnification Force/Abram considers the placement of its kings/powers to govern the House of TheName/the House of Unity.

Abram’s hand has been raised and devoted to exercise the divine will that is within. Abram projects his determination to the King of Deliberations, thereby communicating that the deliberation processes are not in vain, but that the voice of wisdom will be honored. In counsel we discuss with the King of Sodom the exercise of our kingdom affairs. The lifting of the hands pertains to use of one’s energies (a symbol of sacrifice, ref Psalms). Abram affirms “I have caused my hand to be raised unto the Unity of the Name within and its ascension”. The raising of hands signify taking a vow and promise. Raised hands convey your works and the extension of energies to be according to the Wisdom raised and head. The hands are raised for the names of light—the heavens, thus are hands raised in prayer. Abram raises his hand to YHWH, the Unity of Life, to all light emanates and maintains, unto the divine order of his name to its perfect unfoldment. Through raising the hand, Abram regulates the names and their transformation to fulfill his role as a possessor of the heavens and earth. When our hand is raised, being devoted to the Unity and to all orders of light, then we are actively regulating the Kingdom of heaven

in earth. We are conveying the embodiment of names unto their full transformation. This we affirm to the King of Sodom. We are not only hearers, but doers.

“Appoint for me” is the counsel of the king to the name who is now the administrator or King of all the kings. Your name is the authority to govern the kings to their state of dominion, but before you know you are a king you may see yourself as a pauper. When you realize that you are hearing the words of wisdom coming from your heart and out of the chamber where the kings have assembled, you arise to pursue the wisdom. Having pursued you learn, and having learnt you are blessed to have all within your hand. As you are the King of kings, you counsel with the kings regarding their appointments within. This is the administration of the Kingdom of God/Elohim within you!

Who will be the king of the soul (SMB 12:5)? The King of Sodom speaks up, “Appoint for me the soul”—the expressive nature and extension of the spirit—the means to unfold the faces or expressions of spirit. The soul reflects what is inward or what is outward, thus it’s nature is termed Mamre—to make visible the soul fields. The King of Sodom can provide for the soul nourishment from the Deliberations whereby it receives the thoughts of the Spirit of Wisdom. Otherwise the soul is left to reflect outwardly, being designated as a mirror for expressions apart from spirit—the very source it is to express.

On condition—being nursed/mothered from a measuring line/thread/cord **⊗** **יחמ** **מא** **23**
and giving evidence to lace/bind together to conclude a matter, **לוי** **מא** **אמ** **אוי**
and being nursed/mothered I will acquire/learn/be taught **מא** **מא**
from all branches of instruction to verify/to guide/to go straight-on for you. **מל** **אמ** **למ**
And you are not saying/and guiding with principle you say: **אמ** **אמ** **למ**
Behold, I cause enrichment/a tithe of the totality of Abram. **מא** **אמ** **אמ** **למ**

The word *im/מא*, often translated as “if” or “on condition” also means “a mother”, one who nurses to fulness. Lit. a mother, a nurturing center, is “a seed in water מא”. Both a condition and a consent pertains to how a concept is nursed. Abram continues his response to the king of Sodom testifying that by the steps of his pursuits he is becoming a possessor of names and their transformation. Being nursed from a thread, a cord, as through an umbilical cord—the channel to define and align all energies, there is a bringing together of evidence to lace together a shoe—to conclude decisively how to move in a certain direction or to walk forward in a decisive path. Through being nursed, my name learns from the collective wholeness/למ, to verify/confirm for the King of Deliberation. For the counsel and the thoughts that the King of Sodom provides me must be nursed until the point that I can confirm them within my own name and kingdom, and without such, I am still a child and not a king. And hence it is not just the providing the thoughts that are the key to an enriched life, but by learning to confirm my own collective wholeness. Thus, the King of Sodom, does not boast that he is the Source of Abram’s riches, but that he is a guide to assist each genetic code name to hear and then to confirm the riches within oneself.

The phrase, **אמ אמ למ**, may be best understood to read as *guiding with principle you issue thoughts that lead to enrichment. The King is not saying that the deliberations alone are the success to totality.* The text may be best rendered: You never say that deliberations alone would be the key to my success. But as the King of Sodom guides with principle, he causes enrichment unto Abram’s totality only as Abram confirms the deliberation brought forward.

Unless one directs another with principle, a simple, no or command, does not lead one to walk decisively with understanding. Nor does saying “no” lead one to become a ruler and a possessor of the kingdom of names within. Each person is enriched as he/she confirms the principle of Elohim within their kingdom of names—the inner kingdom of heavens.

Abram continues his confirmation and vow to the King of Sodom:

Becoming a Master/לש is my testimony/evidence/עדות only פה עתה 24
 to verify that the young men have eaten/partaken וכלו אתם את הארץ
 and to characterize/distinguish/allot/illuminate the inheritance of the men: וכלו אתם את הארץ
 to verify they are proceeding with me/to my totality: עתה עתה אתם
 Aner/the renewing unfoldment process, אנו
 Eshkol/the assembly-cluster of fire, עשכול
 coupled with Mamre/the mirroring/reflecting all within unto full assimilation: אנו עתה
 they are accepting/taking hold of their character/inheritance. :אנו עתה עתה עתה

Abram concludes that the work initiated with the King of Sodom has led to maturity—from the young men to the full character of the men. In our confirming the deliberations we yield the evidence of hearing and understanding the deliberations. The mastery of the deliberation comes by partaking or eating of the thoughts released. We are characterized by partaking of our true inheritance and by proceeding—moving forward unto our totality of being. There are three youth with us who are maturing via the confirmations of the King of Sodom. Aner, Eshkol, and Mamre. As we hear and confirm so do we grow in the unfoldment process—Aner. Likewise, we grow according to the purpose of our fires being clustered—Eshkol. Also we develop in manifesting/reflecting all within—Mamre. These three aspects of soul (SMB 12:5) are developing the character and nature of wisdom via Abram’s confirmations/verifications.