

## GENESIS 1:1

*(KJV)* In the **beginning** God created the heaven and the earth.

*(MIV)* From *aforetime*, *Manifold God* had created the heavens and its matter.

*(KJV)* In the **beginning** God created the heaven and the earth.

*(MIV)* From *aforetime*,<sup>1</sup> *Manifold God*<sup>2</sup> had created<sup>3</sup> the heavens<sup>4</sup> and its matter.<sup>5</sup>

1.

*(KJV)* In the **beginning**...

*(MIV)* From *aforetime*,<sup>1</sup> ...

*From aforetime-* Instead of “In **beginning**”(*KJV*). God’s perpetuity of everlastingness as revealed in the sense of the Alpha and the Omega (transliteration of the Greek for *beginning* and *end*).

Be it manifested that the Alpha cycles to the Omega, and the Omega cycles to the Alpha. From that reasoning, time ceases to be and existence becomes without **beginning** or end. However, such reasoning is granted only by the total viewpoint of

the overall existence event. In the viewpoint of the processing events of the Alpha and Omega (or **beginning** and end), those events occur within time frames. In the sense of GENESIS 1:1, a new cycle of universal Alpha is **beginning** within Omega ages.

The Hebrew term *B'raisheeth* (“**beginning**” *as used in Gen 1:1*,}) *KJV*) does not contain the definite article *the* but does, however, provide a preposition prior to the term *barah* (“created”), modifying *barah* as ‘had

created', a past tense usage. Therefore, the preposition *in* {{from "In beginning" }} incorporates also the meaning 'with' as *aith* and as *v'aith*, thus qualifying the usage of "had".

Thus, the sense in Gen. 1:1 of this introductory word is not that of commencement, else would the author have used the word *techillah* {{Stg. Heb. 8462}}. The first words of GENESIS rather refer to 'condition or state with respect to another'—here, *an already-existent part of the cosmos prior and with respect to itself after undergoing a series of subsequent creative changes*, hence the translation *from aforeside*

cf. STG. HEB. 7225 *re'shiyth* as 'first'; 'chief'; 'principal thing'—not to be confused with *principle*, which pertains to general or fundamental truths, laws, doctrines, etc., upon which others are derived.

**Beginning** means 'a starting point in time' (hence its respective Hebrew equivalent noted above, *techillah*); *B'raisheeth* refers to 'firstly, as before time (i.e., before this creation); "in" (KJV) = *from*; hence *from before time* or *from aforeside*.

Inasmuch that common time (Earth time) is noted to begin in GENESIS 1:14 during the fourth age, obviously

the *yom*-days preceding age four could not contextually refer to twenty-four hour Earth days. Consequently, the *yom*-days of the creation episode (..[[ages – *yom*-days – one through seven]] ) and[[are]] precisely what they are said to be in GENESIS 2:4: generations [or ages] of the heavens and of the Earth when they were created, in the day ([[from Hebrew]] *yom*) that the LORD God made the Earth and the heavens. The repeated episode of "night and day" in the first chapter of GENESIS therefore does not construct a twenty-four hour day scenario but rather constructs a **beginning** and ending scenario of [[each of the]] seven ages. {{PB-Ref p 9-10}}

{{**beginning**}}

*re'shiyth*, ray-sheeth', Hebrew Stg 7225; the first, in place, time, order or rank (specifically a firstfruit) :- **beginning**, *chief* (-est), first (-fruits, part, time), *principal thing*;

>FROM THE SAME AS *ro'sh*, roshe, Hebrew 7218; an unused root apparently meaning 'to shake'; **the head** (as most easily shaken), whether literal or figurative (in many applications, of place, time, rank, etc.) :- band, **beginning**, captain, chapter, chief (-est place, man, things), company, end, × every [man], excellent, first, forefront, ([be-]) head, height, (on)

