

## GENESIS 1:1

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

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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)

high (-est part, [priest]), × lead, × poor, principal, ruler, sum, top.}

This word *re'shiyth* is rendered 51 times in the KJV of the OT as “in the **beginning** of”, 45 times of which it appears in the construct state (i.e., *already formed or set in order*) and followed by a pronoun or noun—not a verb; in only one instance is the word used absolutely referring to time per se:

ISAIAH 46:10 Declaring the end from the beginning (*re'shiyth*), and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure. (KJV)

Note, for example, this passage in Proverbs about wisdom:

PROVERBS 8:22-23 The LORD possessed me in the beginning (*re'shiyth*) of his way, before his works of old. [23] I was set up from everlasting, from the **beginning** (*ro'sh*), or ever the earth was. (KJV)

“way”, as is the pattern, {{follows as}} a noun; “from the **beginning** or ever the earth was” is better translated as “from the first, from former states of the earth” (YLT) where the original is best rendered as a *re-statement*: i.e., “the first” as meaning ‘*former states of the earth*’.

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*: {{delete this statement because it was used previously — T}}

{{Compare *begin* as used in other instances in the Old Testament}}

•*techillah*, tekḥ-il-law', Hebrew 8462; relative original (adverb -ly) :- begin (-ning), first (time)

>FROM *chalal*, khaw-lal', Hebrew 2490; a primitive root; properly to bore, i.e. (by implication) to wound, to dissolve; figurative to profane (a person, place or thing), to break (one's word), *to begin* (as if by an “opening wedge”)

as in:

GENESIS 4:26 And to Seth, to him also there was born a son; and he called his name Enos: then began (*chalal*) men to call upon the name of the Lord.

GENESIS 6:1 And it came to pass, when men began (*chalal*) to multiply on the face of the earth, and daughters were born unto them,

GENESIS 13:3 And he went on his journeys from the south even to Bethel, unto the place where his tent had been at the beginning (*techillah*), between Bethel and Hai;

**Isaiah 46:10** To know the end, you must first know the **beginning**. for there are entities of the ancient past who have not yet redeemed their past failures. My counsel is still available to them, for such is My pleasure. (MIV)

{{PB-09 Subject, p 158}}

{{ [cf. "Star Talk" Before Genesis, HOLY MANIFEST, p 62; "The Band of Light" Star Rise, HOLY MANIFEST, p. 226; "Untouched Energies" Star Rise, HOLY MANIFEST, p. 231] }}

**Isaiah 49:10** They shall not hunger nor thirst; neither shall the heat nor sun smite them: for he that hath mercy on them shall lead them, even by the springs of water shall he guide them. (KJV)

**Isaiah 49:10** "for I declare from ancient happenings future things and show from **beginnings** the end." (MIV)  
{{PB-09 Subject, p 158}}

**John 1:1-2** In the **beginning** was the Word, and the Word was with God, and the Word was God. The same was in the **beginning** with God. (KJV)

**John 1:1-2** Before the dawning of universal time, there was the Word the Lord, and the Word the Lord was with Eloah-I-am who was the Word the Aura Soul. And it was so that the Word the Lord (Yahvael) embodied the Spirit of Eloah-I-am even at the dawning of universal time. (MIV)  
{{PB-09 Subject, p 233}}

**1 John 3:8** He that committeth sin is of the devil; for the devil sinneth from the **beginning**. For this purpose the Son of God was manifested, that he might destroy the works of the devil. (KJV)

**1 John 3:8** The idea to become independent of one's Aura Soulship was sponsored by the works of devilment from the Alpha Ages. Because of this purpose, Jesus Christ was manifested to destroy such bedeviled works. (MIV)  
{{PB-09 Subject, p 304}}

**Revelation 22:18** For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book:

**Holy Level Two: 60-Fold** "It is brimming over with universes without end- Each **beginning** and ending re-sets." (MIV)

{{PB Ref, Page 194}}

{{**beginning** as relates to creation "day"}}

**Creation Day: age (yom "day", KJV)**- The Hebrew text does not include the definite article "the" for any of the six creative days as listed in GENESIS 1, but rather expresses a construction of "day one" and "a second day", etc.; thus the sequence is properly lent to periods of age and the day and night episodes as a **beginning** and ending of each period of age. The common translation of "day" -

divided by first an evening, then a morning – was utilized by translators since it tied into the Jewish day, which begins in the evening. It can be seen, however, that God's day began with light and not darkness; for before the light was introduced, darkness was an existing state.

**JOHN 1:1-5** In the **beginning** was the Word, and the Word was with God, and the Word was God. [2] The same was in the **beginning** with God. [3] All things were made by him; and without him was not any thing made that was made. [4] In him was life; and the life was the light of men. [5] And the light shineth in darkness; and the darkness comprehended it not. (KJV) {{PB Ref, p 12-13}}

Furthermore, the Hebrew word for "generation" used in the creation passages of Genesis is the same used in the context of human propagation, clearly denoting (as in the case of birth itself) an *emergence* or coming forth *over time* (and not spontaneous creation and maturation): {{Lex-Scrip, p 171}}

{{ [cf. "Photo-Transitions" Before Genesis, HOLY MANIFEST, p. 76; "The Voice of God" Back to Paradise, HOLY MANIFEST, p. 211; "Blessed" Back to Paradise, HOLY MANIFEST, p. 254; "Spiritual Orbits" Star Rise, HOLY MANIFEST, p. 49 "How Lucifer Fell" The Seven Thunders, HOLY MANIFEST, p. 629] }}

{{**beginning as relates to the term "bara" (create)}}**}}

**Ezek. 21: 19** Also, thou son of man, appoint thee two ways, that the sword of the king of Babylon may come: both twain shall come forth out of one land: and *choose* thou a place, *choose* it at the head of the way to the city. (KJV)

"**choose**" (KJV)- translated from STG. HEB. 1254: *bara* (create). Creation is not limited to **beginnings** but can be associated with resolutions also. So *bara* can refer to a creative act as an act introduced as a unique or exclusive act of a person or of a force for good or evil. {{PB Ref, Page 102}}

{{**beginning as relates to lattilution}}**}}

**Heb 1:10** And, Thou, Lord, in the **beginning** hast laid the foundation of the earth; and the heavens are the works of thine hands. (KJV)

**Heb 1:10** And you and your kinship (Ophannim) at the dawn of creation coaxed lattilution' for the Earth and its spheres to be environmented. (MIV)

**1. lattilution-** A term taken from the word *lattice*, as in "atomic lattice" or as in disposition and make-up of a person, and *lution/lutron* meaning 'to set free'....thus the setting free by the emerging of God's imprinted (or latticed and imaged) plan into nature....lattilution, then, being a development and process that takes place in creation, an emergence that occurs in creation as a result of the soundtron<sup>a</sup> — which is the wills of God [see GENESIS 1:11 SOUNDTRON] — and includes all potential destinies.<sup>b</sup>

<sup>a</sup> **soundtron-** The term *soundtron* combines two words, one from the English and one from the Greek: *sound*, as rendered in the NT (ROMANS 10:18 *KJV*) from the OT Hebrew for "line" (*qav*) and *tron*, from the NT Greek word for "measure" (*metron*). The term *measure* has many synonyms, a few being: design, pattern, plans, blueprint, layout, extent, capacity, division, magnitude, portion, part, quota (consider the terms *quantum* and *quanta* in physics). [see GENESIS 1:11 SOUNDTRON]

<sup>b</sup> **Job writes about lattilution-** JOB 26:5 From substance not having life, which substance had its abode on the floor of waterways, there came forth (or lattiluted) living habitations. (*MIV*)  
 {{PB-09 Subject, p 288}}

**Lattilution** means "lattice", as in replicate patterns folded or crossed and duplicated. These patterns take on variations distinct one from the other and become individual prints known as lattices. Every physical thing visible or invisible has a lattice print. Lattilution is also the events of setting free the potentials of these lattices in creation beginnings. The ways of lattilution prevail upon all increments of the universe. The soundtron, being imbued into all that is, acts as the potentiator for procedural department and, therefore, steers lattilution through the praxies of its paths to fulfill

destinies. [cf. "The Fifth Universe" The Seven Thunders, HOLY MANIFEST, p. 676]

{{PB Ref, p 17}}

**Gen 1:16** And God made two great lights; the greater light to rule the day, and the lesser light to rule the night: he made the stars also. (*KJV*)

**Gen 1:16** For during the Atomic Age, Manifold God directed the lattilution of energies to become stars, including the Ersun and the Earth's moon: the sun, the greater light, to commission the day; and the moon, the lesser light, to commission the night. (*MIV*)

<sup>1</sup> **Atomic Age-** Term is a given since it is posed by the mention of the beginning creation of stars and suns.

{{PB-09 Subject p 40}}

{{**beginning as relates to foundation of the earth**}}

Typically, the word "foundation" is the name used for the substructure of a building, belief, etc.—i.e., something placed in a passive or horizontal position to provide support. The Greek word for this kind of foundation is *themelios*<sup>b</sup>:

<sup>b</sup> **themelios (foundation)-** *themelios*, them-el'-ee-os Greek 2310; *something put down*, i.e. a *substruction* (of a building, etc.), (lit. or fig.):-foundation.

**HEBREWS 1:10** And, Thou, Lord, in the beginning hast laid the foundation (*themelios*) of the earth; and the heavens are the works of thine hands (*KJV*) {{PB Ref, Page 117}}

{{**beginning as relates to the Alpha and Omega**}}

Alpha: -Jaboah: Greek for "first" or "**beginning**" – A name for God-Iam and Christ as God-Iam represented – [Also Alpha Ages inner – outer – See Before Genesis, HOLY MANIFEST ]

{{Lex-Scrip, Page 22}}

ISAIAH 44:6 Thus saith the Lord the King of Israel, and his redeemer the Lord of hosts; I am the first, and I am the last; and beside me there is no God. (KJV)

{{Lex-Scrip, Page 42}}

REVELATION 1:8 I am Alpha and Omega, the **beginning** and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty. (KJV)

{{PB Ref, Page 194}}

Rev 21:6 And he said unto me, It is done. I am Alpha and Omega, the **beginning** and the end. I will give unto him that is athirst of the fountain of the water of life freely. (KJV)

Rev 21:6 Furthermore, I the Alpha and Omega, who begins and completes My word, will give freely unto them who are thirsty, waters of the fountain of life. (MIV)

{{PB-09 Subject, p 329}}

REVELATION 22:13 I am Alpha and Omega, the **beginning** and the end, the first and the last. (KJV)

{{PB Ref, Page 155}}

{{**beginning as relates to the Alpha and Omega, "the Soul realm"**}}

EZEKIEL 1:13, Regarding the (actual) forms of the Cherubim, their appearance

was as glowing sparks of life within their chariots that sped as the speed of light. (MIV)

LEVEL THREE: In the body and spirit realms, forms take on various likenesses to other form experiences; but in the First Domain, the Aura Soul realm, the Soul takes on no likenesses to any thing or any entity. The Soul realm is the origin of all forms and dimensions except that all Soul forms and dimensions in the Soul realm are real and pure.

Physical terms — such as: burning, fire, bright, lighting, glowing, and sparks — all translate in the Soul realm to Aura glories. Aura glories have depths of thought; each depth has its own glow. In the Soul realm all thoughts run backwards compared to the body and spirit realms. In the Soul realm the end runs to the beginning; thus the Omega reveals the Alpha. If there is an Omega, there is always an Alpha.

Sometimes in the body and spirit world time can stand still; when that happens, Alpha which has begun does not close in Omega. Although time has no consequences of effect upon the First Domain, the Soul realm, the effects of time and of accelerations and deceleration are used in the Soul realm for entertainment purposes such as

storytelling and certain thought processing. (MIV)

{{PB Ref, Page 96, 97}}

{{**beginning as relates to the Alpha and Omega, as Jesus**}}

**Jesus personified the Alpha and Omega-** <sup>[see REVELATION 22:13 (KJV)]</sup>. When He said, "I am the Alpha and the Omega [Greek terms], the **beginning** and the end," He is saying, "I am eternal as eternal Aura Soul." in the same sense Aleph [a Hebrew term] is personified in its connection to Eternal Soul in relation to being a translation equivalent to Alpha. Nevertheless, due to the special use of Aleph in the Hebrew language, it is a prime term for infinity (although in its translation to English, it is often treated as a silent letter).

If we are to compare or relate it to Vee, Vee is a special spelling for Veh which translates to the English and (in this case a never-ending and); and is a perfect word to describe infinity. Aleph may be rendered as two numbers: **zero** as a transverse number and **one** as an inverse number. Zero plus one = 01, which inverted is 10 (zero and one in the aleph sense of first). Ten (10)

is the smallest set of numbers because it uses the smallest set of individual real numbers. Ten (10) represents both the inverse and transversed realities, which is the physical reality and the spiritual reality. Thus the Yah of the Most High Yahshavah—who is connected by **(Vee=Vah=and=YahVaYah)** infinity to the Yah of the Lord of Hosts who is Yahvael who by extension of act is Jesus Christ. <sup>[see EXODUS 3:4, Note No.1: WHEN THE LORD (YAHVAEL) SAW THAT MOSES TURNED TO SEE GOD (ELOHIYM – MANIFOLD GOD: ANGELS, DIGNITARIES, CHERUBIM, SERAPHIM, OPHANNIM, ETC.); see also Notes for GEN. 2:2, EX. 3:2,4,14; LEV. 25:48, DAN. 7:9, ROM. 8:21 and HEB. 1:9-10]</sup>{{PB Ref, Page 10}}

{{ [cf. "Alpha Reticulation" Before Genesis, HOLY MANIFEST, p 47] }}

{{**beginning as relates to Jesus Christ, the firstborn**}}

**COL. 1:15,18** Who is the image of the invisible God, the firstborn of every creature [18] And he is the head of the body, the church: who is the **beginning**, the firstborn from the dead; that in all things he might have the preeminence. (KJV)

{{PB Ref, Page 30}}

Col 1:18 And he is the head of the body, the church: who is the **beginning**, the firstborn from the dead; that in all things he might have the preeminence. (KJV)

Col 1:18 So then, Christ is the Head of the Body which is the Church, who is the **beginning**, the Firstborn from the dead, that in all things the Lord Christ may be preeminent. (MIV)

{{PB-09 Subject, p 279}}

{{ [cf. "Signs of the Times" Star Rise, HOLY MANIFEST, p. 96; "The Unface of God Iam" The 17 Towers Revelations, HOLY MANIFEST, p 719] ] }}

{{**beginning as relates to eternity**}}

Eternity far exceeds the temporal world which is the visible world; eternity has depth and dimension (weight) and is invisible:

**2 COR. 4:17-18** For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; [18] While we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal.(KJV)

The temporal world lasts but as a moment in comparison to the eternal world. The eternal world, however, also comes to an Omega end. This occurs so that new creations can be birthed in a new physical world. Eloah-Iam's perpetual world, however, never ends because it is both Alpha and Omega.

**REV. 1:8** I am Alpha and Omega, the **beginning** and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty.(KJV)

As one forever is equal to an event of duration beyond what is accountable by time or equal to the vanishing point, two such durations (forever and ever) are equal to one eternity..... eternity being "forever and ever" is only a metaphor of the spiritual episode, being but a scratch of the perpetuity of God and the First Domain, but is great reaches and leaps of duration in the physical mode.

**Rev. 10:6** = Time to be no more and yet time stretches to forever and ever **Isa. 30:8** to get beyond time takes two forevers, and that is then eternity. **Ps. 21:4** – Since no human lives forever "the length of days for ever and ever" refers to not earthly days or physical life but a new kind of day in eternity – the product of for ever and ever. And since the statutes given by Moses were for ever (Ex. 26:21; Ex. 28:43; Ex. 29:27-28; Lev. 23:21; Num. 15:15; Num. 18:8; and etc., etc.), such statutes and ordinances are stated to be forever over and over, and yet it is clear by the nature of many of these statutes and ordinances that they are a forever that is temporal and not a forever that is eternal. **Ex. 15:18** Since "the Lord will reign for ever and ever" and we know the Lord's reign is eternal, then two for evers equal one eternity whereas one forever refers to the vast extent of universal time.

