

Midrash Bet HaShem

THE GENERATIONS OF THE OFFSPRING OF ALHHIM

Part 1

presented in Sepher Maoshah BeRashith (Genesis) 5—9:7

Introduction

The days of creation are sequential acts that formulate and establish us according to the image of ALhhim. On day three YahúWah gathers us together in one place, in order that we will ultimately be able to come to rest on day seven. The honor of the seventh day follows respect of the third day. Through meeting in one place—abiding in agreement—we come to fulfillment, or rest. For those who enter with knowledge into days three and seven, the gathering into ONE BODY culminates in a sustaining rest.

Observing the seventh day is advocated; but until we have come together in One Body in mutual respect and support, there is no rest, but rather a fitful, preslumber dreaming that manifests among the brethren as doctrinal disputes and divisions. Thanks be to YahúWah that the wall of partition has been broken from top to bottom, and that the foundation of His rest is revealed in these days to those with vision enough to enter therein by the unceasing walk of faith and in the Unity of the Spirit.

Rest does not mean that there is no labor of service; rather, there is no longer slavery to or strife with separateness. Rest is a complete resolution of apparent discord between principles and forms, an orderly delineation and coordination of roles, and a healing of all brother and sisters into ONE life -sustaining position—the Body of Mashiyach/Messiah.

Bereshit/Genesis is the scroll of the generations of Adim—those formed in the likeness of ALhhim, meaning that they are composed of the 7 Eyes or Rings of ALhhim. A Torah scroll, *a sepher*, is a written structure of expressions according to the meShich. The Word of YahúWah arranges our faces, as earthen vessels—as Adam—to be the measurement of ALhhim. The generation of man, therefore, unfold the work of YahúWah to bring all men to their potential status in Messiah. The manifestation of the Children of ALhhim in the fulness of the stature of Messiah is the rest we are called to enter.

Study Objectives

Studies of the scriptures are properly approached with the expectation of being changed by the opening of hidden Light within the Words. Torah, quickened to us by the Spirit as seed activated by water, has power to transform. “The words I speak unto you are spirit, and they are life.” We lift up Mashiyach as we read; therefore, the Wisdom and Understanding of Yæhh expands within us. Through humility to the indwelling pattern of Mashiyach, our images, minds, and souls are activated to blossom and, ultimately, to bear fully the divine nature. Scriptures are studied with differing perspectives for various reasons. To some, the writings are a companion; others hold them out of fear, conditioning, guilt, or obligation; and yet others read out of inquiry. The unfolding of the writings is for the purpose of unfolding us in Mashiyach.

As we focus on the Spirit or Intelligence of the Torah, its power is released in us; when power is released, things are either arranged or rearranged. For example, brother Mattithyahu suffered from high blood pressure for many years. We agreed in prayer for the healing of his systems, and a significant change took place from the act of our agreement: meShich healed the condition. Through agreement in the Name of Yæhh’s anointed—one designated to declare the messages of Light, powers are released to arrange us according to health and the fulness of life.

Every aspect of a Name is presented in the Torah through genealogy. As we agree with the Spirit of the Word, our mind, soul, and body members are activated according to our wholeness in Messiah. Study the words of the Torah, therefore, that they touch you inwardly. The Spirit of the Word

ignites us and arranges our status at any given time to be according to the image of Mashiyach, whereby we are kept in life!

Should you study the letter of the Law, then you attempt knowledge as Eve who ate fruit from the tree of knowing good and the associated by misconceptions which kills. One partake of misinterpretations of what one is seeing, whereby the eating is apart from the Spirit, and are hence subject to decay. Immortals lives not by the letter, but by Ruach ALhhim which abides or tabernacles in meShich—the House of Wisdom and Understanding. Within the measurements of intelligent principles one lives. While we examine the letters on paper, let us therefore take into our hearts and mouths the Spirit of the Law, by which the letter form appears.

As the Spirit of the Law is eaten, we partake of Dallath/honeycomb-like cubicles. These cubicles are an orderly structure of expressions in Messiah. The Torah is sweet and agreeable; it contains no wrath or strife between one statement and another. Its summation is love, and because it is love, it endures though our minds or bodies fail due to transgression.

Though the heavens and earth pass away, the Word of YahúWah endures. HhaDavar Word causes the old heavens, or our former minds, to pass away. Old corrupt body forms also pass away, whereby comes renewal! The heavens and the earth pass together: for as the mind goes so do old habits, and as new heavens come down, so do new or renewing expressions of earth arise.

Will you ever be released from old, decaying habits? Will you ever cease to think vain thoughts? As the enduring Word of YahúWah is unfolded from your center, the expressive shell that surrounds you in thought and in actions is pushed and scaled off. What is in agreement to the Word remains. Our minds pass away and likewise do our actions. What you thought or did before is no more! Though you search for the wicked inside your brains or in your hands, you will not find them (Psalm 104:30-35).

Prayer

YahúWah, our Eternal Fire, touch our lips and our hearts that our lamps/bodies radiate a pure and holy light for which purpose our vessels were fashioned. In the name/position of The Anointed, we verify your presence within us and act fully in all you appoint us unto. This I Confirm/Amen.

Adam to Núwach

The book of the generations of Adam unfolds the progression of one of ALhhim—Adim unto Núwach/Noah, or rest. The creation is told in three rings of writings. The first the story of Adim—a formulation of the Rings of ALhhim. Secondly, the story of Nuwach—the branching state of a Name from within the Rings. The Names in this portion explain how one branches from their Rings. Thirdly, the story of a Name is recounted in the accounts of Avrehhem who bears the promises of the Seed of a Name. Núwach satisfies the creation in the present age and brings in a new, fulfillment through Avrehhem. The steps to Núwach/comfort/rest are by states of suspension. Through the days or actions of ALhhim, one is formulated In the likeness/*b'dmut* of the Seven Eyes. The living concepts in these Rings, imputed by the 15 Fathers, come to rest in the heart and mind of man, being therein suspended between heaven and earth. Having descended from above, these perfect concepts are lifted up in those who receive them according to the Name of Yahushuo.

Chapter 5, Verse 1—a translation:

This is a scroll of the generations of Adam. In an act/a day,
ALhhim creates/formulates one of principle, a set of alinged Rings; in depictions
of ALhhim/living principles One makes him.

The structuring of our beings is through the Anointing of Yæhh that forms a body for the Lights' habitation, called the meShich/Messiah. Our bodies and faculties are arranged after the measurements of the living ALhhim. ALhhim takes the earth and measure it or shapes it according to life

principles. The territories of the earth are set by boundaries according to the values or expressions of our souls—according to the number of the offspring of YishARAL/Israel. Deut 32:8. To use the earth, the body, apart from its measurement in Messiah violates ALhhim.

Your members are for Messiah, the Head, as they are for the manifestation of life measuring out the earth. For example, the faculty of sight requires so much volume or mass of the earth to shape the eyeball. Each life power in us takes the earth—so much of one element and so much of another--to prepare itself a house in which to abide. If you desire to see ALhhim, then behold your body members according to the revelation in their design. In your members, you see the depictions of the ALhhim/Living principles in you even as in Messiah do you see the Father Yæhh. All living ALhhim of powers belong to ONE, and they abide as ONE. Apart from this ONENESS, they are not manifested for good.

The word Generations, *toledot*, is comprised to two words: *talah* and *dot*, literally translated, "to be a suspension of devotion." From the beginning, generation after generation, man is suspended into various states devoted to alhhim, composed of living principles. We serve either the living ALhhim or strange alhhim. The generations aligned with and conformed to ALhhim—Living Principles—remain; the generations or suspensions that are devoted to the flesh perish.

The suspensions of devotion are within Adam, the red earth in which blood flows. As living principles are released in an agreeable state, one is formulated. A seed or concept remains potentially viable to occupy land, but only upon implantation does the seed demonstrate its authority. Through bonding of life powers in the seed to the earth, the earth is raised up and structured to glorify the life hidden within. So is man raised and structured in life when the word of Messiah enters into His heart.

Animals, plants, and men are structured according to the life powers of each seed kind. One becomes manifested as the Offspring of ALhhim as they are structured by the inward, united life

powers of the Spirit. Until the powers of life in you take hold of the earth, you are fleshly, unorganized, chaotic--moved by every wind and doctrine, without a rock to anchor your soul. The creation of a Name is ALhhim taking hold of the earth and organizing it to depict a unified life form that fulfills the will or movement of ALhhim within.

When the powers of life in you are not designated unto your bodily members, they may be considered as imprisoned or locked-up. Sight becomes locked-up or lost when it beholds the earth in lust, whereby it misleads other members. Attuned eyes are committed to upholding the earth as a united form of ALhhim. As the life power of sight takes hold of the earthly eye, then all aspects of seeing are released and known in their fulness.

Consciously pray: I hereby designate the power of sight in me unto the territory of the eyeballs, whereby I see as ALhhim sees. In like manner, I designate all twelve faculties of soul to the corresponding life powers in me. I call forth in the name/position of Messiah for the tribes of Israel to occupy the body lands given them by the Father; RAúwaben/Reuben to the eyes, that sight be pure vision; Shamounn/Shimeon to the ears, that hearing be comprehension; Aharon and Levi to the mind; bones, muscles, and nerves, that the tabernacle stand wholly in the Light of Unity; Gad to the intestines, for assimilation and distribution of all received; Asher to the stomach, to bless the labor of man with understanding; Naphtali to the heart, that the wellsprings of meditation may be found therein; Zebulun to the tongue, that it be a plow and not a sword; Judah to the kidneys, liver and spleen—the reins, that the process of investigation may sound forth lasting values/praise; Dan to the lungs, that the power of judgment be for ongoing renewal in Messiah; Yissachar to the labor glands, that the body be fully stimulated to do the work the Father assigns; Yoseph/Ephraim to the penis/clitoris that all parts be blessed and soul increase; Manasseh to the stones/ovaries, filled with the fruit of the seed and egg new forms, that from our blessings new creations may issue forth to be the right hand/projected strength of our heavenly Father. I verify the presence of ALhhim/God in me in the name/position as one only begotten from the assembly of parts of my Name.

Messiah comes not to abolish or to eliminate the orders of ALhhim. One comes not to abolish any Torah principle nor any unfolding of the law in the role of prophets. Messiah comes to establish every principle of intelligence through the unfolding of those principles in earth! The Word was made flesh—apparent through the creations, and by this incarnation the glory of the scriptures is revealed. One who accepts the inward application and function of any scripture, therefore, accepts in some measure Messiah coming the flesh. Such are able to live fully in newness of the spirit by every word that proceeds from the mouth of ALhhim.

Some are frustrated in their bodies or with their sexual status. Such declare that when Messiah comes man will no longer have to deal with a fleshly condition. The abolishment of male and female is one such advocacy. The abolishment of an earth body is another. The abolishment of various laws, which laws are in essence love and faith statements, is advocated by those who move hastily concerning the will of ALhhim. The Messiah, or the Measurement of Living Principles, comes not to abolish anything of ALhhim, but rather to fulfill the state of agreement between the Law and the Prophets, or between the live principle and its unfolding in earthen vessels.

Until the state of agreement between ALhhim and earth is achieved, the heavens and earth shall pass away. Estranged thoughts and forms shall pass away, but not one of you shall ever perish who belongs to Messiah, or the Measurement of ALhhim. His Word continues to take hold of the earth--humbly and patiently, as a farmer awaiting the precious fruit, and nothing appointed by ALhhim shall be snatched away. John 10:27-30.

As the twelve powers of life take hold of the earth, Israel is restored to the body, or land promised. The foundation of this restoration is expressed in the creation of man and is unfolded in the twelve sons of Yaaqov (Jacob) within the writings of Bereshit/Genesis.

Back to Basics

Through preoccupation with the body and the world itself, we depart from the compatible state of law and prophets—ALhhim and earth's fulfillment. Religions seek converts in all nations of the earth to order the minds and bodies of fellow men according to the orders of their practices. Salvation is presented as a panacea for living with our fall or for escaping damnation, versus the process of reclaiming of faculties, although in essence, when one truly escapes damnation they are restored in every role in life. As soon as a convert enters into the fold, his attention is directed to the practices of the group—to memorizing phrases, adapting to procedures, reading the book, conditioning to terms, and saying the prayers, the rosary, or tephilat. The more mechanical and at home one becomes in these forms, the higher one rises in a particular order—and the lower one may sink from the basics of Man depicting ALhhim, because their devotion has become fixed on the code, verses on the Encoder. Yet even in such a masquerade environment, ALhhim calls us to true service and rest.

Religion, pure and undefiled, teaches the unity of the spiritual and the physical, the state of agreement of faculty and form, the harmony of life principles and body members which is in essence the creation fulfilled. The visitation of orphans and widows is understood as taking hold of those estranged from life relationships and bringing them into the House of YahúWah. Preoccupation with external religious forms continue to produce a mixed fruit which shall pass away until the Law of Love is achieved fully: until all who are as orphans and widows find their productive place in the House of Unity, which is the Body of Messiah.

Chapter 5, Verse 2:

Male and female, masculine and feminine, One creates them completely;
and One blesses/enlarges them completely, and calls their Name completely,

ADIM/Those Ringed/Red Ones. In a day—in an action of light—they are created.

ONENESS is manifested completely through a compatible duality, by which the oneness is fulfilled in expression. The duality of man and woman is the base of continuity for future generations, or suspensions of devotion. As the heavens are expanding, should not man also continue to expand? Why should male and female cease? Why should there no longer be two bodies, but all returning into one mode forever? Two bodies become one body in offspring. But are we to remain forever children and never come to the maturity of compatible forms? An immature child results, should man and woman cease to be.

In faith we are to confirm our masculinity or femininity. Our members are enjoyed as they are, having been arranged by ALhhim unto fulness. We are created to the ONE—to be in agreement—through which agreement ALhhim enlarges our faculties unto their wholeness or fulness. Sight, hearing, assimilation, distribution, judgment, understanding, and all faculties of man are made full in the Unity of ALhhim and earth, or in the oneness of man and woman.

The One of ALhhim calls their name Adim/Adam—the vibrancy of the earth. Adam, meaning “red” or “ruddy,” depicts the earth as pulsating with life, blood, vigor, action—responsive and sensitive to the life powers that set it in motion. Adam—a unified state of Rings which are a vibrant suspension devoted to YahúWah; In a day or act of the movement of ALhhim within the earth, one becomes. Whenever life principles move in us, we are Adam; when death principles move in us, we have accepted the mark or characteristic of beast.

ALhhim created male and female—the momentum and the extension of a Name as two Rings, the Ring of Offering and the Ring of the Wood. ALhhim blesses or enlarges them to maturity. ALhhim calls or proclaims their Name/place in Light to be Adam—in the nature of the Rings to be responsive to the will of ALhhim.

Chapter 5, Verse 3:

And Adam lives thirty/30/orderly/ as one guided by inward light. And
one lives one hundred/100/ in holiness and devotion to ALhhim, whereby
one brings forth fruit in his likeness as his image and proclaims his name Seth.

The terms “likeness” and “image” express our origins and offspring. The form/behavior of our children is according to the life pursuits of the parents.

By living thirty and one hundred year—in the instruction regarding the domain of light, Seth is born.

The fruit or evidence of the agreement between ALhhim and Adam yields Seth, meaning "to put in place." All parts of us are founded, or set in place upon ALhhim. Everything comes to settle upon the foundation that lifted us and built us. Your parts no longer float and move by mislead impulses in fulfillment of various lusts or according to the dictates of changing winds of doctrine; rather, the members of your body are founded upon the ALhhim that created them.

Chapter 5, Verse 4:

And the days, or acts, of Adam/Man follow the bringing forth of Seth/our
placement, equivalent to eight hundred year/elevated and devoted labors
which yield rest, revelation, and progressive change depicted in the be-
getting of sons/principles and of daughters/forms of renewal.

Sons and daughters are the works and the means to accomplish our fulfillment at each suspended level. The genealogies, therefore, speak of successive and supportive life stages in the generation of Messiah. Our works in ALhhim bring forth renewed minds and holy actions.

Chapter 5, Verse 5:

And all the days, or the complete acts, of Adam are of life,
Equating to nine hundred year and thirty year, and one attributes
man.

The summation of the earth vibrating with ALhhim is nine hundred (900)—a universal house of trust, family, community—which is coupled with guidance (30) for all that man brings forth as father. Herein is man attributed or extended in what one brings forth. Nine hundred an thirty year are achieved through labors devoted to ALhhim—eight hundred. Man, therefore, fulfills his position amongst other adam in family and community service. In his family position, one provides guidance for his children as an instructor in the ways of ALhhim.

Chapter 5, Verse 6:

According to Adam's suspension in nine hundred (900) and thirty
(30) year, Seth lives (for what is positioned by ALhhim has no
death in it). Our positioning/Seth lives five (5) and one hundred
(100) year—in light and in security—whereby we bring forth Enosh:
kindness/humanitarian acts, which depict Adam in the offspring.

Seth's age at 105 is parallel to Adam's at 900+. Each succeeding generation displays a further attribute of man in his positions appointed by ALhhim.

Our confidence in ALhhim demonstrated kindness an respect of all other men, who also are called or proclaimed to be Man. Threats, arrogance, and beastly traits pass away! A new mind after kind-

ness and respect comes down to occupy the earth's body.

The continuing names/positions of man suspended in devotion to ALhhim convey to us the complete attributes of ALhhim in earth. Part Two of this study examines the life suspensions in the patriarchs unto Núwach. These life principles in the patriarchs comprise the spiritual ancestry of Messiah. Study with us unto the days Núwach, in which we shall begin to see Messiah's coming/appearance in the clouds—the suspended forms of spirit—Man.

Verse 1: This is the scroll of the generations of Adam. In an act/a day,

ALhhim creates/formulates a generation of Principle, the adim; in depictions of ALhhim/living principles One makes them.

Verse 2: Male and female, masculine and feminine, The Unity of ALhhim creates them completely;

and blesses/enlarges them completely, and calls their name completely, ADAM/Those Ringed. In a day—in an action of light—they are created.

Verse 3: And Adam lives thirty/30/orderly/ as one guided by inward light. And

one lives one hundred/100/ in holiness and devotion to ALhhim, whereby one brings forth fruit in his likeness as his image and proclaims his name

Seth.

Verse 4: And the days, or acts, of Adam/Man follow the bringing forth of Seth/our

placement, equivalent to eight hundred year/elevated and devoted labors which yield rest, revelation, and progressive change depicted in the begetting of sons/principles and of daughters/forms of renewal.

Verse 5: And all the days, or the complete acts, of Adam are of life,

Equating to nine hundred year and thirty year, and one attributes man.

Verse 6: According to Adam's suspension in nine hundred (900) and thirty

(30) year, Seth lives (for what is positioned by ALhhim has no death in it). Our positioning/Seth lives five (5) and one hundred

(100) year—in light and in security—whereby we bring forth Enosh:
kindness/humanitarian acts, which depict Adam in the offspring.

Verse 7: And Seth lives maturingly/after one bears Enosh [kindness] seven years [goal oriented] and eight hundred year [works of agreement] and bears sons [inhabitants/builders] and daughters [measurements].

Verse 8: And all the days of Seth [stability] are twelve year [a developmental study] and nine hundred year [a community trust] and one is extended [attributes Man].

Verse 9: And Enosh [kindness] lives ninety year [transformations, sacrificially] and bears Kenan [acquisition].

Verse 10: And Enosh [kindness] lives maturingly/after bearing Kenan [acquisition] fifteen year [extensions of light] and [coupled with] eight hundred year [works of agreement] and bears sons [builders] and daughters [measurements]

Verse 11: And all the days/light acts of kindness are five years [illuminated teachings] and [coupled with] nine hundred year [community trust], and he is extended/ attributes Man.

Verse 12: And Kenan [acquisition] lives [works by giving] seventy year [understanding perception of teaching] and bears Ma-ha-lal-el [praise].

Verse 13: And Kenan [acquisition] lives [achieve elevations by giving] maturingly/ after one brings forth Mahalalel [praise] forty year [accessible studies] and [coupled with] eight hundred year [works of faithfulness] and one bears sons [potentiality] and daughters [renewing forms].

Verse 14: And all the days [light acts] of Kenan [acquisition] are ten years [recurring achievements] and [coupled with] nine hundred year [a community trust], and one *thereby* attributes Adim!

Verse 15: And Mahalalel lives five years [illuminated studies] and sixty year [structural changes] and brings forward Yared [descent, distribution].

Verse 16: And Mahalalel lives maturingly/after one bears Yared [descent] thirty year [renewing guidance] and/coupled with eight hundred year

[works of faithfulness] and bring forth sons [builders] and daughters
[measurements].

Verse 17: And all the days/acts of Mahalalel [praise] are five and ninety year [recurring
light sacrifices] and/coupled with eight hundred year [works of faithfulness]
and one *thereby* attributes Man!

Verse 18: And Yared [distribution] lives two and sixty year [recurring, unified structures]
and a hundred year [teaching of devotion] and bears Chonoch [GRACE
ACTUALIZED].

Verse 19: And Yared [distribution] lives maturing after one bears Chonoch [GRACE
ACTUALIZED] eight hundred year [works of devotion], and one brings
forth sons [builders] and daughters [renewing forms or measurements].

Verse 20: And all the days/light acts of Yared [distribution] are two and sixty year
[recurring unified structures] and nine hundred year [a community trust],
and one attributes Man!

Verse 21: And Chonoch [grace actualized] lives five and sixty year [recurring life supports]
and bears Me-thu-she-lach [a branch sent].

Verse 22: And Chonoch [GRACE ACTUALIZED] walks with The ALhhim [The Living
Principles] maturingly/after one bears Methushelach [a branch sent] three
hundred year [wisdom teachings] and one brings forth sins [builders] and
daughters [renewing forms].

Verse 23: And all the days of Chonoch [grace actualized] are five and sixty year [recurring
illuminated structures].

Verse 24: And Chonoch [grace actualized] walks with or accompanies The ALhhim [The
Living Principles], and we [all of are members] are brought high for ALhhim
accepts him.

Verse 25: And Methushelach lives seven and eighty year [the teaching of perfecting man's
expression] and a hundred year [in faithfulness] and bears Lamech [instruction].

Verse 26: And Methushelach [a branch sent] lives maturingly/after one bears forth Lamech
[instruction] two and eight year [recurring until expressions] and seven

hundred year [fulfillment of our position], and one bears sons [the potential of the house] and daughter [the renewal of the house].

Verse 27: And all the days of Methushelach [a branch sent] are nine and sixty year [recurring marriage/communal structures] and nine hundred year [community trust], and one attributes Man!

Verse 28: And Lamech [instruction] lives two and eighty year [recurring united expressions] and a hundred year [recurring faithfulness] and bears a son [the manifested soul].

Verse 29: And one calls/proclaims his name/position Núwach [comfort] to say: This one comforts us from our labor/slavery and the shaping/depression of our hands from the ground which YahúWah curses [detests].

Verse 30: And Lamech [instruction] lives maturingly/after one bears forth Núwach [comfort] five and ninety year [recurring light sacrifices] and five hundred year [teaching of an illuminated mind] and bears sons [potential builders] and daughters [renewing measurements].

Verse 31: And all the days/actions of Lamech [instruction] are seven and seventy year [teachings of a perfecting our understanding] and seven hundred year [teaching of a perfect tabernacle], and one attributes Man!

Verse 32: And Núwach [comfort] is a son [a building product] of five hundred year [illuminated mind], and Núwach bears forth Shem [name/mind position], Cham [body/works of insight] and Yapheth [a renewed soul].