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THE WEEKLY TORAH & PROPHETS



BERESHIT

In the Beginning

TORAH • PROPHETS • MESSIAH

"And Elohim said, 'Let there be light.' And there was light."

GENESIS 1:3

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בראשית

In the Beginning

Weekly Torah Reading: Genesis 1:1–6:8

Haftarah: Isaiah 42:5–43:11

WHY READ THE WEEKLY TORAH PORTION?

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For thousands of years, the people of God have gathered around the Scriptures to hear the words of Moses and the Prophets. The first followers of Yeshua did not regard these Scriptures as something belonging to a discarded religion or a bygone age. They were the Scriptures from which the Good News of Messiah was proclaimed.

The book of Acts gives us a wonderful glimpse of this practice. When Paul and his companions entered the synagogue at Antioch in Pisidia on the Sabbath, we are told:

> *"And after the reading of the Torah and the Prophets, the rulers of the synagogue sent to them, saying, 'Men and brethren, if you have any word of exhortation for the people, say on.'" — Acts 13:15*

Paul then stood and proclaimed Yeshua from the story of Israel. The setting is important. The Torah and the Prophets were being read on the Sabbath, and it was from within that Scriptural framework that the apostles proclaimed Messiah.

Later in the same chapter, Gentiles also wanted to hear more:

> *"And the next Sabbath almost the whole city came together to hear the word of God." — Acts 13:44*

The earliest proclamation of Yeshua was therefore not detached from the Torah and the Prophets. It grew naturally out of them.

MOSES WROTE ABOUT ME

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Perhaps no reason for studying Torah could be stronger than the words of Yeshua Himself. Speaking to those who searched the Scriptures yet failed to recognise Him, Yeshua said:

> ***"For if you believed Moses, you would believe Me; for he wrote about Me. But if you do not believe his writings, how will you believe My words?" — John 5:46–47***

MOSES WROTE ABOUT YESHUA.

That means Torah is not merely a collection of ancient laws and historical events. Within its pages are patterns, promises, shadows and prophetic pictures that point us toward Messiah.

The Passover lamb speaks of Him. The manna from heaven speaks of Him. The Rock in the wilderness speaks of Him. The tabernacle and priesthood speak of Him. The appointed Feasts speak of Him. The sacrifices, deliverances, covenants and great events of Torah continually prepare the reader to recognise the One who was to come.

Yeshua did not say that believing in Him should cause us to disregard Moses. He made the connection in the opposite direction: "If you believed Moses, you would believe Me." And then He gave the sobering counterpart: "If you do not believe his writings, how will you believe My words?"

This changes the way we approach the Torah. We are not returning to Moses instead of following Yeshua. We are reading Moses because we follow Yeshua, and because Yeshua Himself told us that Moses wrote about Him.

After His resurrection, Yeshua demonstrated precisely this way of reading Scripture. On the road to Emmaus:

> ***"Beginning at Moses and all the Prophets, He expounded to them in all the Scriptures the things concerning Himself." — Luke 24:27***

Beginning with Moses, Yeshua showed His disciples the things written concerning Himself. That is the spirit in which these Weekly Torah Portion booklets are offered.

Each week we will walk through another portion of Torah, allowing Scripture to tell its own story while following the threads that run through the Prophets, the Writings and the Apostolic Scriptures. Along the way we will look for the patterns of redemption, covenant, Kingdom and restoration—and above all, we will look for Yeshua.

"HE WROTE ABOUT ME."

So open the Torah. Give ear. And let us discover what Moses has to tell us about Messiah.

A PRAYER BEFORE WE BEGIN

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The Psalmist prays directly to YHVH:

"Open my eyes, that I may see wondrous things from Your Torah."
— Psalm 119:18

And so, before opening this week's portion, let us make that prayer our own:

> *YHVH, open our eyes as we open Your Word. Give us ears to hear and hearts ready to receive. Show us the wondrous things in Your Torah, and above all, help us to recognise Yeshua, the One of whom Moses wrote. Lead us by Your Spirit into truth, understanding and faithful obedience. Amen.*

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A Scripture Pathway Through Bereshit

THE TORAH

BERESHIT

בראשית

In the Beginning

Genesis 1:1–6:8

Creation, image, Shabbat, the fall and the promise of redemption.

Bereshit

Genesis 1:1–6:8

Bereshit begins with the purpose of God. Before there was a formed world, before Adam was shaped from the dust, before sin brought grief into the garden, YHVH was not taken by surprise. The Lamb was foreknown before the foundation of the world, and His people were chosen in Messiah before that foundation (1 Peter 1:19–20; Ephesians 1:4–5). The opening words of Torah therefore stand beneath the light of a redemption already held in the heart of God.

John returns to this first sentence and tells us that the Word was in the beginning with God, that all things were made through Him, and that in Him was life (John 1:1–4). Paul says the same in another key: all things were created through the Son and for Him, and in Him all things hold together (Colossians 1:15–17). Bereshit is not merely the beginning of the world. It is the first great witness to Yeshua, through whom the world was made and in whom it will be renewed.

Light and the Word

“Then God said, ‘Let there be light’; and there was light.”
GENESIS 1:3

The first movement of creation is the voice of God. He speaks, and what He commands comes to be. Light breaks into darkness; order begins where there had been no form; the world receives the first mark of its Maker. The Word of YHVH is never empty sound. It brings life, opens a way and establishes what is good.

John identifies Yeshua as the eternal Word, and Yeshua identifies Himself as the Light of the world (John 1:1–9; John 8:12). Paul hears the first command of Genesis echoing again in the Gospel: the God who commanded light to shine out of darkness has shone in our hearts, giving the light of the knowledge of His glory in the face of Messiah (2 Corinthians 4:6). The new creation does not leave the first creation behind. It fulfils the hope written into it from the beginning.

“You are the light of the world.”
MATTHEW 5:14

Yeshua does not make His people the source of that light. He calls them to bear the light they have received. Bereshit teaches us to listen before we speak, to receive the Word before we attempt to bear fruit, and to walk as children of light rather than return to the darkness from which we have been called.

The Spirit, Order and Gathering

Before the light is spoken, the Spirit of God moves over the face of the waters. YHVH is not absent from the deep. His Spirit hovers over what is unformed, preparing the way for the word that brings life. Later Scripture remembers the eagle hovering over its young, and the Gospels show the Spirit descending at Yeshua's immersion (Deuteronomy 32:11; Matthew 3:16). The work of God is neither cold nor distant: His Spirit prepares, sustains and brings forth what His word appoints.

The early days of Bereshit are marked by distinctions that make life possible. Light is separated from darkness; waters are set in their places; dry land appears as the waters are gathered. This is not a picture of destruction but of the Creator bringing beauty, purpose and fruitfulness into His world. He calls His people out of darkness, not to leave them isolated, but to gather them to Himself.

Sin scatters. It estranges people from God and from one another. Messiah gathers those who are far off, brings them near by His blood, and makes one new humanity in Himself (Ephesians 2:13–18). In the opening movements of creation we can already see the gracious pattern: YHVH brings light where darkness has ruled; He establishes order; He gathers; and what He gathers is made fruitful.

The Third Day: Seed, Fruit and Resurrection Hope

“Let the waters under the heavens be gathered together into one place, and let the dry land appear.”

GENESIS 1:9

On the third day the waters are gathered, dry land appears, and the earth brings forth seed-bearing plants and fruit trees according to their kind. Hiddenness gives way to appearing; the ground receives seed; life rises and multiplies. Torah is laying down a language that will be heard again and again as the Scriptures move towards Messiah.

Yeshua speaks of a grain of wheat falling into the ground and bearing much fruit. He calls Himself the true Vine and calls His disciples to abide in Him and bear fruit (John 12:24; John 15:1–5). Paul calls the risen Messiah the firstfruits of those who have fallen asleep (1 Corinthians 15:20). The third day speaks in the living language of seed and harvest: what is sown is not lost; by the life of God it becomes fruit for the blessing of many.

This is why the appointed times of YHVH will later be full of harvest language. Firstfruits, ingathering, bread and wine are not incidental features of Israel’s worship. They proclaim the faithfulness of the God who gives life from the ground and will raise His people in Messiah. The world of Bereshit is already moving towards redemption.

Signs, Seasons and the Unfolding Plan

The lights in the heavens are given for signs, for appointed times, for days and for years (Genesis 1:14). They do not rule over YHVH's purpose; they serve it. From the beginning, creation itself bears witness that time belongs to its Maker. Sun, moon and stars mark the rhythm of the world, while the seven-day week rests on the word of YHVH.

The moedim are therefore far more than dates on a calendar. They are YHVH's appointed times, rehearsing His mighty works and teaching His people to look for their fulfilment in Messiah (Leviticus 23; Colossians 2:16–17). Bereshit does not yet list the feasts, but it gives us the ordered creation in which those appointments will later be proclaimed. Creation's days move with purpose: light, separation, fruitfulness, life, image, rest. The story advances, and each movement prepares the reader for the next.

Sea and sky are then filled with living creatures: fish in the waters and birds above the earth. Later, a dove will return with a sign of renewed ground; a fish will carry Jonah through judgement and mercy; and Yeshua will call fishermen to become fishers of men. The Scriptures are not a box of disconnected symbols. Their images grow together as the one God patiently reveals His purposes of mercy, mission and resurrection.

Image, Dominion and the Rest of God

“Then God said, ‘Let Us make man in Our image, according to Our likeness.’”

GENESIS 1:26

Humanity is made in the image of God and entrusted with dominion. This is not permission to exploit; it is a holy stewardship beneath the true King. Man and woman are called to reflect the character of the One whose image they bear, bringing faithful care, order and fruitfulness into the world entrusted to them. Their dignity is received, not seized.

The fall will show what happens when humanity turns from the voice of YHVH and gives its trust to the serpent. The image is marred, dominion becomes distorted, and the earth begins to groan beneath violence and death. Yet the calling is not abandoned. In Messiah the image is renewed. He is the perfect image of the invisible God, and those who belong to Him are being renewed in knowledge according to the image of their Creator (Colossians 1:15; 3:10).

“And on the seventh day God ended His work which He had done, and He rested on the seventh day from all His work which He had done.”

GENESIS 2:2

The seventh day is not an afterthought. YHVH blesses it and sets it apart. Shabbat stands as the sign of His finished work and of the rest to which He calls His people. Six days of labour are followed by a seventh day of rest: toil is real, but it does not have the final

word. The final word is the settled sufficiency of YHVH.

The pattern also lifts our eyes towards the Kingdom. Scripture tells us that with YHVH a day is as a thousand years (2 Peter 3:8), and Hebrews calls the people of God to enter His rest through faith (Hebrews 4:1–11). The rhythm of creation teaches the direction of the story: labour, then rest; groaning, then restoration; conflict, then the reign of the King. Shabbat is a weekly gift in the present and a promise of the Kingdom still to come.

Shabbat is therefore more than recovery from a week of work. The seventh day is blessed and set apart before Sinai, before Israel receives the commandments at the mountain, because its first meaning is rooted in creation itself (Genesis 2:2–3). When the command is later given to Israel, it reaches back to that beginning (Exodus 20:8–11). Hebrews then carries the pattern forward and says that a Sabbath-rest remains for the people of God (Hebrews 4:9). The weekly day of rest remembers what YHVH has finished, teaches His people to cease from self-reliance, and points towards the rest of the Kingdom.

The Garden, the Bride and the Great Mystery

Genesis 2 draws us closer. YHVH forms Adam from the dust of the ground and breathes into him the breath of life. The Creator of the heavens is also the One who forms, gives life and places man within a garden of abundance. Adam receives a calling to cultivate and guard. The garden is a place of fellowship and provision, but it is also a place of trust: life is received from YHVH, never seized on man's own terms.

Then YHVH builds the woman from Adam's side and brings her to the man. Adam's response is delight: "This is now bone of my bones and flesh of my flesh." Their union is declared to be one flesh (Genesis 2:21–24). Marriage begins here as gift, covenant companionship and a shared calling under God. Yet the apostle Paul tells us that this first union carries a mystery greater than itself.

"This is a great mystery, but I speak concerning Messiah and the assembly."

EPHESIANS 5:32

Ephesians 5 does not merely borrow a pleasant marriage image for the Gospel. It unveils the purpose toward which the first marriage has always pointed. Messiah loves the assembly and gives Himself for her. He sanctifies and cleanses her by the washing of water through the word, that He might present her to Himself in splendour, without spot or wrinkle (Ephesians 5:25–27). The Bridegroom does not save His bride from a distance; He gives Himself to make her His own.

The garden therefore opens a great theme of Scripture: a bride is prepared for the beloved; a people are gathered into covenant faithfulness; a shared dwelling is made ready. Yeshua prays that His people may be one, even as He and the Father are one (John 17:20–23). Revelation brings the theme to its glorious arrival when the marriage of the Lamb has come and the Bride has made herself ready (Revelation 19:7–9). The first garden points forward to the holy city, the dwelling of God with His people.

This makes the sorrow of the fall all the sharper, but it also makes the Gospel more radiant. The purpose of YHVH has never been to abandon His bride in exile. Messiah comes to seek, cleanse, gather and restore. What sin fractures, He makes whole. What death stains, He raises into life. The one-flesh mystery belongs at the very heart of Bereshit because it belongs at the very heart of redemption.

The Fall, the Seed and the Way Home

The serpent's first work is to twist the word of God. He turns the command until trust is weakened and desire is misdirected. The woman and the man receive another word, take what has been forbidden and discover that the promised enlightenment has brought shame, fear and hiding.

The fall is more than the breach of a rule. It is the refusal to hear the voice of YHVH. Humanity turns from the word that gives life and gives its trust to a lie. Every later exile grows from that root. Yet in the very place of judgement, YHVH speaks of the Seed who will crush the serpent. Before man is sent from the garden, the promise of redemption has been spoken (Genesis 3:15).

The promise of the Seed is spoken before Adam and Eve leave the garden. Judgement is real, but judgement is not the last word. From this point onward Scripture carries a conflict between the serpent and the purpose of YHVH, and the hope of victory is attached to the Seed of the woman. The wound will be costly, yet the serpent will not finally prevail. Paul later tells the believers in Rome that the God of peace will crush Satan under their feet (Romans 16:20). The promise first heard beside the ruined garden therefore reaches beyond the fall: YHVH Himself will bring the enemy beneath the feet of His people.

The garden is lost, the ground is cursed and the way to the tree of life is guarded. But Scripture does not leave us outside the gate. The prophets speak of return, restoration and a kingdom in which YHVH gathers His scattered people. Revelation shows the river

of life and the tree of life once more, and declares that there will be no more curse (Revelation 22:1–5). Bereshit gives us both the beginning of exile and the first promise that the way home will be opened.

Abel, Death and Grace

The next generations show that the wound of the fall has entered the human family. Cain and Abel bring offerings before YHVH. Abel brings the firstborn of his flock in faith, while Cain's anger grows until he sheds his brother's blood. The ground that had been given to man for life receives blood instead. The violence of the fallen heart is exposed without disguise.

Yet Abel remains a witness. Hebrews remembers that by faith he offered a more excellent sacrifice, and later speaks of the blood of Yeshua as speaking better things than the blood of Abel (Hebrews 11:4; 12:24). Abel's blood cries from the ground for justice; the blood of Messiah brings the announcement of forgiveness, reconciliation and a better covenant. The Lamb is already in view in the earliest chapters of Genesis.

Genesis 5 repeats its solemn refrain: "and he died." The genealogy does not conceal the consequence of sin. Still, it moves forward until Noah is named with hope for comfort. In a world where death has become universal, the word comfort sounds like a promise that YHVH has not forsaken His creation.

"But Noah found grace in the eyes of YHVH."
GENESIS 6:8

Noah does not save himself by invention or strength. He finds grace, receives the word of YHVH and acts in faith. Grace does not leave him passive; it gives him the instruction by which his household will be preserved. Hebrews remembers that Noah, warned of things not yet seen, prepared the ark in reverent faith

(Hebrews 11:7). This is the pattern of living faith: grace received, the word heard, and faithful obedience following.

Grace appears here before Sinai and before the giving of Torah at the mountain. It is not opposed to obedience; it creates the place from which faithful obedience can grow. Abel acts by faith. Noah finds grace, hears the warning of YHVH and builds according to the word he has received. The order matters: YHVH speaks and provides; faith receives; obedience follows. Bereshit therefore refuses both pride and passivity. Salvation is never man's achievement, yet the grace of God calls forth a life that listens and acts.

The First Adam and the Last Adam

The apostles gather the threads of Bereshit in their testimony concerning the First Adam and the Last Adam. Through one man sin entered the world and death through sin; through one Man comes the gift of righteousness and the reign of life (Romans 5:12–21). Adam is formed from the ground and placed in a garden; Yeshua enters the world to bring new creation. Adam's disobedience opens the door to death and exile; Yeshua's obedience opens the way to life.

"The first man Adam became a living being." The last Adam became a life-giving spirit.

1 CORINTHIANS 15:45

Paul does not speak of Yeshua merely as a repair to Adam's failure. He is the Last Adam, the head of a new humanity. We have borne the image of the man of dust; in Him we shall bear the image of the heavenly Man (1 Corinthians 15:47–49). The Gospel is not an escape from creation. It is the restoration of humanity through the true Man, the One who bears the image perfectly and shares His life with His people.

The garden, the tree, the thorns, the labour, the curse, the longing for rest and the guarded way into life are not forgotten. They are gathered beneath the work of Messiah. He bears the curse, conquers death and opens the hope of paradise restored. He gives Himself for His bride and brings her towards the dwelling of God.

This is the great beginning of the Gospel: the Creator who made all things will redeem His people, restore His creation and bring His bride into the joy of His Kingdom.

To be continued in Noach

THE PROPHETS

HAFTARAH

Isaiah 42:5–43:11

Torah opens the beginning.

The Prophets carry its promise forward.

The Creator Who Calls and Saves

Isaiah 42:5–43:11

The Haftarah for Bereshit opens where Torah itself opens: with the Creator. Isaiah speaks of the One who created the heavens, stretched them out, spread forth the earth and gives breath to the people upon it. The God of Genesis is not a distant beginning left behind. He remains the living Creator, the giver of breath and spirit, and His purposes still move through the world He has made.

Isaiah's own Hebrew name, YeshaYahu — "YHVH is salvation" — holds the reading together. The Creator is also the Redeemer. The One who calls light from darkness is the One who calls His people out of fear, blindness and exile into the life He has promised.

That connection matters for the whole reading. Isaiah does not present redemption as a second work added after creation, as though YHVH had changed His purpose. The One who formed the world is the One who forms a people for Himself (Isaiah 43:7, 21). Creation and redemption belong to the same faithfulness: the God who speaks light into darkness is able to bring His people out of darkness, call them by name and make them His witnesses.

Covenant and Light

“I, YHVH, have called You in righteousness, and will hold Your hand; I will keep You and give You as a covenant to the people, as a light to the nations.”

ISAIAH 42:6

The Servant is held by the hand of YHVH, kept for His purpose, and given as covenant and light. The language is full of strength and tenderness. YHVH does not merely send the Servant; He upholds Him. The Gospel reveals Yeshua as the beloved Son, and the apostolic witness proclaims that the promises of God find their Yes in Him (Matthew 3:17; 2 Corinthians 1:20).

Isaiah’s phrase “give You as a covenant to the people” does not make covenant merely an idea or a subject about which the Servant speaks. The Servant is given by YHVH as the faithful means by which His covenant mercy reaches His people: He bears its purpose, secures its promise and brings its light to the nations.

Isaiah returns to the same language when the Servant is given “as a covenant to the people” to restore the land and gather the inheritance (Isaiah 49:8). At the table, Yeshua speaks of the new covenant in His blood; Hebrews speaks of the blood of the everlasting covenant (Luke 22:20; Hebrews 13:20). He is not simply a messenger about covenant; He is given for it. He is also the Light of the world, and He sends His disciples to bear that received light before the nations (John 8:12; Matthew 5:14). Isaiah’s words move naturally from the Creator’s first light in

Bereshit to the light of Messiah which no darkness can overcome.

“To open blind eyes, to bring out prisoners from the prison, those who sit in darkness from the prison house.”

ISAIAH 42:7

The works named by Isaiah are the very works seen in the ministry of Yeshua: blind eyes opened, the broken restored, captives released and those in darkness brought into light. His mercy does not pass by the weak. The One who creates also heals; the One who gives breath also restores hope.

A New Song for a New Creation

YHVH declares His name and will not give His glory to another. He then speaks of former things giving way to new things and calls the earth to sing a new song (Isaiah 42:8–10). The command is not an escape from the first creation, but praise for the Creator's redemptive work within it.

> *"Sing to YHVH a new song, and His praise from the end of the earth, you who go down to the sea, and all that is in it, the coastlands and their inhabitants."*
>
> ISAIAH 42:10

The Scriptures return to this new song in the Psalms and in Revelation, where heaven joins its praise to the Lamb (Psalm 33; Psalm 98; Revelation 5:8–10). Paul speaks of anyone in Messiah as a new creation, and John sees the new heaven and the new earth in which YHVH makes all things new (2 Corinthians 5:17; Revelation 21:1–5). Isaiah therefore joins the first creation to its promised restoration: the song rises because the Creator has acted, and it will reach its fullness when all things are made new.

Light for the Blind and Hope for Zion

Isaiah shows YHVH going forth in strength, and yet also leading the blind by a way they did not know. He makes darkness light before them and rough places smooth (Isaiah 42:13–16). The passage holds together both the authority and the compassion of YHVH. He is not overcome by darkness; He leads His people through it.

The prophet then asks, “Who is blind but My servant, or deaf as My messenger whom I send?” and calls the hearer to listen and see (Isaiah 42:18–25). Here the prophet has turned from the faithful Servant of verse 6 to Israel as YHVH’s servant — called and chosen, yet blind and deaf and in need of restoration. The call is the ancient call of Torah: Sh’ma — “Hear.” Hear the word of YHVH. The restoration promised by the prophets begins with a people who will hear, return and walk in the light they have been given. Zion’s hope therefore does not rest in her own ability to see the way, but in YHVH who leads the blind by a way they did not know and refuses to forsake His people.

Fear Not, I Have Redeemed You

“Fear not, for I have redeemed you; I have called you by your name; you are Mine.”
ISAIAH 43:1

Chapter 43 turns again to the language of Bereshit. YHVH says, “He who created you, O Jacob,” and “He who formed you, O Israel.” Created, formed and made: the vocabulary reaches back to Genesis, where YHVH creates the heavens and earth, forms Adam from the dust and makes humanity in His image. Israel’s hope rests in the Creator who has not forgotten the work of His hands.

His word is not fear but redemption. Even through waters and fire, His presence remains with His people (Isaiah 43:2). He promises to gather His sons and daughters from the east and west, from north and south (Isaiah 43:5–7). The God who gathers the waters in Bereshit gathers a people to Himself. Yeshua speaks of the lost sheep of the house of Israel and of the shepherd who goes after the one that is lost (Matthew 15:24; Luke 15:3–7). The Shepherd’s work gives living form to Isaiah’s promise: exile is not the end of the story; the faithfulness of YHVH calls His people home.

Witnesses of the Saviour

“You are My witnesses,” says YHVH, “and My servant whom I have chosen, that you may know and believe Me, and understand that I am He. Before Me there was no God formed, nor shall there be after Me. I, even I, am YHVH, and besides Me there is no saviour.”

ISAIAH 43:10–11

Israel is called to witness that YHVH alone is God and Saviour. The apostolic witness calls Yeshua Saviour: He is announced at His birth, confessed by the Samaritans after the woman’s testimony, and proclaimed by the apostles (Luke 2:11; John 4:39–42; Acts 5:31). It does not set a lesser saviour beside YHVH. It reveals the salvation of YHVH made known in His Messiah.

So the Haftarah returns us to the beginning with deeper hope. The Creator still gives breath. The Light still shines. The covenant still stands. The Redeemer calls His people by name, gathers them from afar and makes them His witnesses. Bereshit begins with the heavens and the earth; Isaiah lets us hear where that beginning is going: towards the new creation, the song of the redeemed and the kingdom of YHVH.

A Scripture Pathway Through Bereshit

Creation and the Word. Genesis 1:1–3; John 1:1–5; Colossians 1:15–17; 2 Corinthians 4:6.

Spirit, order and gathering. Genesis 1:2, 9–10; Deuteronomy 32:11; Ephesians 2:13–18.

Seed, fruit and resurrection. Genesis 1:11–12; John 12:24; John 15:1–5; 1 Corinthians 15:20.

Image and dominion. Genesis 1:26–28; Colossians 1:15; Colossians 3:10.

Shabbat and the promised rest. Genesis 2:2–3; Exodus 20:8–11; Hebrews 4:1–11; 2 Peter 3:8.

The Bride and the mystery. Genesis 2:21–24; Ephesians 5:25–32; Revelation 19:7–9.

The Seed and the way home. Genesis 3:15; Romans 16:20; Revelation 22:1–5.

Abel, Noah, faith and grace. Genesis 4:4–10; Genesis 6:8; Hebrews 11:4, 7; Hebrews 12:24.

The First Adam and the Last Adam. Romans 5:12–21; 1 Corinthians 15:45–49.

Creator, Servant and Saviour. Isaiah 42:5–7; Isaiah 43:1–11; John 8:12; Luke 2:11; Acts 5:31.

BERESHIT

בְּרֵאשִׁית

In the Beginning

Bereshit begins the great story of Scripture: creation, image, covenant, Shabbat, the fall and the promise that follows exile from the garden. In these opening chapters the pattern is already set - the Creator brings light into darkness, calls a people to walk with Him, and preserves the line of promise through judgement and mercy.

Torah and Prophets are read together, bearing witness to the One through whom all things were made and in whom the hope of new creation will be fulfilled.

"The earth shall be full of the knowledge of YHVH as the waters cover the sea."

ISAIAH 11:9