FFM 2026 : BERESHEET — בְּרֵאשִׁית "IN THE BEGINNING" TORAH: GENESIS 1:1–6:8

Genesis 1:1–3; 1:26–28; 2:1–3; 3:15; John 1:1–5, 14; Colossians 1:15–17; Revelation 21:1–5

Once again we roll the Torah scroll back to its beginning: We often read Beresheet as the story of how the world began. But Beresheet is far more than an account of origins.

It establishes the great patterns that continue throughout the whole of Scripture:

Creation. Light. Separation. Order. Life. Covenant. Sabbath. Marriage. Rebellion. Exile. Redemption. Restoration.

Everything begins here.

And remarkably, many things introduced in Genesis reappear in Revelation.

Genesis begins with heaven and earth. Revelation ends with a renewed heaven and earth.

Genesis contains the Tree of Life. Revelation restores access to the Tree of Life.

Genesis introduces the serpent. Revelation records his final defeat.

Genesis describes humanity being driven from the presence of Yahweh. Revelation ends with Yahweh dwelling among His people.

Beresheet introduces where Yahweh intends to take His creation.

1. BEFORE THERE WAS CREATION, THERE WAS ELOHIM

Before Abraham, there was Elohim. Before Israel, there was Elohim.

Before the earth, stars, oceans or angels, there was Elohim. Before time itself, He was.

This immediately corrects one of humanity's greatest errors: thinking that everything begins with us.

Scripture begins somewhere completely different. Everything begins with Him.

Our lives only find their proper order when Yahweh again becomes our Beresheet—our starting point. Many people ask Yahweh to enter the life they have designed.

But Beresheet invites us to something deeper: «Do not ask Yahweh merely to bless what you have built.

Allow Yahweh to become the beginning from which everything is built.

That means our marriage begins with Him. Our family begins with Him. Our ministry begins with Him. Our business begins with Him. Our decisions begin with Him. Our Sabbath begins with Him.

Sometimes the reason something becomes confused is not because Yahweh is absent, but because we began somewhere other than with Him. Return to Beresheet. Return to the Beginning. Return to Yahweh.

2. YAHWEH DOES NOT FEAR CHAOS

Genesis 1:2 describes the earth as: Formless and empty. Darkness covered the deep. Yet something extraordinary was happening: The Ruach Elohim was hovering over the waters.

Before anything visibly changed, the Spirit was already moving.

Yahweh's presence may be active before His work becomes visible.

We often decide that nothing is happening because we cannot yet see change.

Do not confuse darkness with abandonment. The earth was still dark. Still empty. Still unformed. Yet the Ruach was hovering.

The Hebrew picture carries the idea of movement, brooding or hovering over something that is about to receive life. Then Yahweh speaks. "Let there be light." And suddenly darkness must give way.

He speaks into the darkness.

This is a pattern repeated throughout Scripture.

Israel enters bondage—Yahweh speaks deliverance. Israel reaches the sea—Yahweh makes a way. Dry bones fill a valley—Yahweh commands Ezekiel to prophesy. Humanity enters sin—Yahweh promises a Redeemer.

Perhaps some of our greatest transformations begin while everything still appears dark.

The darkness is not evidence that Yahweh has finished.

Sometimes darkness is simply the backdrop against which His next word will be heard.

3. THE FIRST RECORDED ACTION OF YAHWEH'S WORD IS TO BRING LIGHT

Genesis 1:3: "And Elohim said, 'Let there be light,' and there was light." But the sun, moon and stars are not appointed until the fourth day.

Before Yahweh establishes the luminaries that govern day and night, light already exists because Yahweh commanded it. John writes: "In Him was life, and the life was the light of men." — John 1:4 "The city has no need of the sun or moon to shine on it, for the glory of Elohim illuminates it, and its lamp is the Lamb." — Revelation 21:23

Genesis begins with light before the sun. Revelation ends with light without the sun.

Creation begins and ends with a light whose ultimate source is Yahweh Himself.

And Yeshua says: "I am the light of the world."

4. YAHWEH CREATES THROUGH HIS WORD.

Again and again Genesis says: "And Elohim said…"

Creation responds to His voice. Psalm 33:6 confirms: "By the word of Yahweh the heavens were made."

Then John takes us back to Genesis: "In the beginning was the Word…"

He wants us to understand Yeshua within the great revelation of creation.

John 1:3 says: "All things came into being through Him."

Paul likewise says concerning Messiah: "All things have been created through Him and for Him." — Colossians 1:16

Creation does not merely point to a Creator. Creation ultimately points toward Messiah.

The One who entered creation as Yeshua was not a stranger entering someone else's world.

The hands that later touched blind eyes were connected to the Word through whom eyes were designed.

The One who multiplied bread is the One through whom grain was created.

The One who commanded the storm is the One through whom oceans came into existence.

And the One who raised the dead is the One from whom life originated.

5. YAHWEH CREATES BY SEPARATING

Yahweh separates. Light from darkness. Waters above from waters below. Sea from dry land. Day from night.

Why? Because holiness requires distinction.

The Hebrew concept of being kadosh — set apart is already embedded in the pattern of creation.

Before Sinai ever says: "Be holy," creation itself demonstrates separation.

Later Yahweh separates Israel from the nations for covenant purpose.

He separates Sabbath from ordinary days. He separates clean from unclean.

Holy from common. It is about purpose.

The enemy constantly attempts to blur what Yahweh separates, bringing order by establishing boundaries.

There are times when spiritual maturity does not mean adding something to our lives. It means separating from something that no longer belongs there.

6. HUMANITY WAS CREATED AS AN IMAGE-BEARER, Genesis 1:26: "Let Us make mankind in Our image, according to Our likeness."

Human beings are different from everything previously created.

The heavens display Yahweh's glory. Animals display His creativity. Creation demonstrates His wisdom. But humanity receives a unique calling: to bear His image.

Yahweh places His image in creation. But His image is not carved from stone.

His image is humanity. Human beings were intended to represent the character and authority of the King upon the earth.

Yahweh creates humanity in His image and immediately gives humanity responsibility over creation. Image and authority belong together.

We were never created merely to exist. We were created to represent. The question therefore becomes: When people encounter me, what picture of the King do they see

7. THE FIRST SANCTUARY WAS A GARDEN. Yahweh places Adam in the garden "to work it and guard it."

This opens a beautiful insight: Adam's first calling contains priestly dimensions.

Eden was not merely humanity's first home. It was a place where heaven and earth met.

Yahweh walked there. Humanity lived in His presence.

Adam was called to serve and guard what Yahweh had entrusted to him.

Later we find cherubim associated with the entrance to Eden.

Eden functions as an early picture of sacred space. This means humanity's original purpose was not simply agricultural.

Humanity was created for the presence of Yahweh.

And that explains why sin is so devastating, breaking fellowship and drove humanity from sacred space.

8. THE FIRST THING DECLARED HOLY IS TIME

Before there was a Tabernacle… , a Temple…Jerusalem… Sinai…Yahweh sanctified something. TIME

Genesis 2:3: "Elohim blessed the seventh day and sanctified it."

The first thing explicitly set apart in Scripture is the seventh day.

Yahweh creates space for six days, but on the seventh He sanctifies time.

Their first complete day was not a working day. It was Sabbath.

Humanity did not work six days in order to earn rest. Humanity began from rest and then entered its work.

The system says: Work until you deserve rest.

Creation says: Receive Yahweh's rest, then work from that place.

It is a declaration of dependence. Every Shabbat we testify:

Yahweh is Creator. Provider. I am not sustained by my own strength.

9. THE SERPENT'S FIRST ATTACK WAS AGAINST THE WORD

"Did Elohim really say…?" The first recorded temptation begins by questioning Yahweh's Word.

Not Reject Yahweh, but question, distort, contradict what Yahweh said.

Faith says: It is written.

10. EVEN AFTER THE FALL, YAHWEH COMES LOOKING

Yahweh calls: "Ayekah?" — "Where are you?"

Yahweh knew Adam's physical location.

This is the tragedy of sin.

Before the fall, humanity walks with Yahweh. After the fall, humanity hides from Yahweh.

Yet notice who initiates the search. Yahweh does, He is calling, pursuing, covering Adam is hiding.

11. THE FIRST PROMISE OF REDEMPTION APPEARS IN THE GARDEN

Genesis 3:15 The seed of the woman will ultimately crush the serpent.

Yahweh announces that the serpent's victory will not be final.

Judgment is pronounced, but redemption is already promised. Before Abraham, Moses, David, Before Bethlehem.

The seed promised in Genesis becomes the victorious Messiah Yeshua.

12. BERESHEET REVEALS YAHWEH'S ULTIMATE PURPOSE

Genesis begins with: Creation. Light. Life. A garden. A river. The Tree of Life. Humanity bearing Yahweh's image. Yahweh dwelling with humanity.

Then sin enters and humanity loses access.

But Revelation restores the picture.

A renewed creation. Light. Life. A river. The Tree of Life. Redeemed humanity. And Yahweh dwelling among His people.

Eden lost → Eden restored.

We arrive redeemed through the Lamb.

And Yeshua stands at the centre of the entire story.

FINAL REVELATION — YAHWEH IS STILL THE ELOHIM OF BERESHEET

When Yahweh speaks, darkness cannot remain.

When Yahweh establishes order, chaos cannot have the final word.

When Yahweh sanctifies something, we are called to honour it.

When humanity falls, Yahweh begins revealing redemption.

And from Genesis to Revelation there is one magnificent thread: Yahweh desires to dwell among His people.

So this Shabbat we return to the beginning.

Not merely to study creation, but to rediscover the Creator. Not merely to study Eden, but to understand His desire for relationship.

Not merely to remember the seventh day, but to enter His rhythm.

Not merely to study Adam's failure, but to see the promise of Yeshua.

For the message of Beresheet is ultimately:

From creation to covenant, from covenant to redemption, from redemption to restoration— it all begins with Yeshua.