

48 – B'reisheet - Outline

B'reisheet Summary:

- Gen 1: six days of creation
- Gen 2: seventh day, the Garden of Eden, Adam and Eve
- Gen 3: the fall of mankind
- Gen 4: Cain and Abel
- Gen 5: 10 generations from Adam to Noah

The Escaping Words

- B'reisheet is particularly dense, and as we return to it, even more than other portions, we see new facets of it; the words can't be "pinned down" and keep "escaping" our previous understandings

The Salvation Pattern

- the underlaying rubric through which I have been approaching each portion in the Spiritual Seasons series
- what is it?
 - the underlaying pattern to everything in the universe and in the Word
 - a powerful key for giving context to everything in creation
 - how things develop
 - examples – all the same story:
 - how a fruit develops
 - how God relates progressively to Abraham, then Isaac, then Jacob
 - the pattern of Israel's history and world history
 - the pattern of the yearly mo'edim and the seasons and the stars
 - the pattern of ancient Jewish marriage
 - the layout of the Tabernacle
 - the design of the human body and the pattern of human development
 - the Shema
 - what IS the story
 - it's salvation
 - it is the story of Yeshua, Whose name means "Salvation of God"
 - everything was made through Yeshua, so everything bears His mark
- Step 1
 - darkness: God has chosen that we come into consciousness in darkness
 - "In the beginning, God created the heavens and the earth. The earth was without form and void, and DARKNESS was over the face of the deep." (Gen 1:1-2)
 - what is the darkness?
 - smothering ego
 - uncontrolled flesh
 - world system
 - light: awakening to our trapped condition
 - comes about when God sends a bit of light into our darkness
 - "I'm enslaved to my body, my emotions, my thoughts, expectations of others, judgmentalism, the world system that cares nothing for me."

- calling out and being called out: we cry out to Him, and He calls back, “separate from the darkness; turn from it”

The Salvation Pattern

1. darkness, then light (awakening); calling out and being called out of darkness

2. beginning movement out of darkness (death)

3. firstfruits of obedience

— first steps of walking with God —

4. reduction of the light to Torah (comprehensible); education in and commitment to holiness

— stumbling, separation from God, seeing inwardly, early repentance —

5. reaching back to God; deep repentance

6. the Word connects upper and lower, grace by the Blood that covers and forgives

7. re-union completed, rest, intimacy, beginning of deeper relationship

8. cleansing, rededication, spirit pours into the vessel, becoming the light

9. the life of living sacrifice, faithfulness in a time of final testing, building a transcendent body, deep union (echad)

- Step 2
 - from desperation and by His miracle, we begin to turn away from the world
 - the world senses this and lashes out
 - not having yet truly embraced God and being rejected by the world too, we have no place at this point, no people
- Step 3
 - God gives us a gift, a taste of the true life, firstfruits, a touchstone of the fullness of life to come
 - like the exodus experience becomes for Israel, which we read repeatedly in Scripture: “I am the God Who brought you out of the land of Egypt to be your God...”
 - we sense that something has changed; something is coming to life within us
- Step 4
 - God brings us to a place of understanding the choice before us: choose Him and His ways, or not
 - there is some clarity here regarding the Light, and a choice to be in covenant
 - though we are still drawn to the world and are operating with the world’s thinking, a voice within says, “If God is real, then there is no other path,” and we say “Yes”
 - we begin the process of learning His ways
 - 4b – the great battle begins
 - we start making changes and the flesh and pride and the world rises up
 - we stumble much
 - we begin to see that we are terribly weak to stand against sin
- Steps 5-7
 - we double down on choosing God and repent

- having seen our lack and having poured out our hearts in repentance, we are now ready for a deeper work of His grace
- He answers our repentance through His Son Yeshua, through Whom is the forgiveness of sin and the application of a New Covenant wherein the Torah is written inwardly, on the heart, affecting our entire being (including mind, emotions, and body)
 - we are empowered to walk faithfully
 - we are raised to a level even higher than where we started
 - we have no other gospel than that when we stumble and call out to Him in sincere repentance, He answers with His grace through Yeshua
 - we are not hamsters spinning uselessly; as we walk with Him, we continue to be elevated to higher and higher levels with Him
- Step 8
 - cleansing the flesh – God’s will is to not only cover our sin but to uproot it
 - once the vessel is clean, rededicated for holy purposes, the spirit within can flow into the vessel
 - our light begins to really shine out into the darkness
- Step 9
 - our heart is turned toward self-sacrificial service
 - we learn who we are made to be, how we are made to serve within the Body
 - God begins to use us to not only care for the larger body but also grow the Body
 - our relationship with God deepens, and we become echad
 - peace, joy, love grow to fill our vessel
- Step 10
 - He opens another dark room within us, and we begin the adventure again
 - it’s circular, a cycle
- salvation is not a simple process
- we are always safe in His hands at every step
- when doubt (Amalek) crops up, we give it no quarter but defeat it with a single breath, the word “No”
- we are strengthened in our walk by being daily in the Word and through daily prayer and through fellowship in the Body
- more insights within the Salvation Pattern graphic
 - two journeys
 - 1-7 are colorful, the journey in the light
 - God is the prime mover, arousal from above, the giving of the light
 - 8-9 are less colorful, the journey in the darkness
 - the journey of embodying the light, becoming it and reflecting it, arousal from below
 - steps 7, 8, 9, 1
 - the mo’edim
 - 1-3 are expressing themes of Passover, Matzah, Firstfruits
 - 4 is Shavuot
 - 5-7 are Rosh Hashanah, Yom Kippur, Sukkot
 - 8 is Hanukkah
 - 9 is Purim

The Salvation Pattern in the Bible

1. darkness, awakening, being called out

2. movement out of darkness (death)

3. firstfruits of obedience

— early learning, first steps —

4. Torah, education, commitment

— stumbling, seeing, early repentance —

5. reaching back to God, deep repentance

6. the Word connects, grace, forgiveness

7. re-union, rest, intimacy, deeper relationship

8. cleansing, rededication, spirit pours into the vessel, becoming the light

9. living sacrifice, faithfulness, transcendent body, deep union (echad)

1-4. **Torah**: the descent of man, the calling out of Abraham and Israel; the movement out of Egypt; victories over Egypt and Amalek, Torah given - roadmap of holiness

— **Prophets**: the experience of stumbling, exile and the call to repentance

— **Writings**: seeing life more clearly after some stumbling, romance, beginning of return

5-7. **Gospels**: repentance of John, Yeshua's teachings, Yeshua's crucifixion and resurrection, the beginning of a new, intimate relationship with God

8. **Acts**: pruning of the Jewish kahal, evangelism, the branching out of the body to include Gentiles

9. **Letters**: how a body works; faithful love in the body

10. **Revelation**: final testing, the goal; rest; wholeness; the ultimate picture of echad

The Salvation Pattern in the Whole Bible

- Torah: though the true beginning is in light (Genesis 1-2), the Bible descends quickly into darkness
 - the first light leaves an impression on us to help us recognize truth when we encounter it later
 - the rapid descent:
 - Gen 3 – the fall
 - Gen 4 – Cain and Abel
 - Gen 5 – the descent of the 10 generations before the flood
 - the light also comes quickly, starting in the text with Abraham
- Prophets: characterized especially by God turning His face
 - but also in this moment of separation, we find the promise of the coming Messiah and of rectification, redemption; the Prophets have much of both condemnation for wrongdoing and the promise of Messiah and forgiveness and reunification and cleansing (think Isaiah)
- Writings:
 - like the post 9th of Av beginning of return – we're wiser after the stumble, a time of romance (Elul – “Ani v’dodi...”)
 - include such books as Psalms, Proverbs, the Song of Songs, Ruth, Esther, Lamentations, Ecclesiastes, Ezra, Nehemiah, 1-2 Chronicles
 - “wisdom” from having experienced life
 - romance (Ruth, Song of Songs, Esther)
 - beginning of return: Ezra, Nehemiah, Chronicles
- the Gospels: mark a point of a second beginning, the beginning of the second journey

- this is the point of re-connection to God through the work of Yeshua, the implementation of the New Covenant that results in a passion for God and His ways
 - it begins with the actual recording of Israel's repentance via the ministry of John the Baptist
- Acts:
 - the cleansing of the Spirit that begins to flow through the vessel (the Kahal)
 - the passion of the young Believers who are willing to walk through fire for the Lord
 - the pruning of the Jewish body in the sense that the center of salvation moves to the Jews who believe in Yeshua as the Messiah
 - further inward pruning through such events as Ananias and Saphira
 - the beginning of branching out with the light, evangelism
- the Letters:
 - we see how the body works in love; faithfulness to the body
 - Paul is a great example to us here in his self-sacrificial love for the body
 - much physical detail here as the mundane is elevated
- Revelation:
 - the final testing and purifying of the Bride
 - ending in the great echad, the great unity of the final chapters of the Bible

The Salvation Pattern in the Creation Story

- the pattern is first set here at the beginning of the Bible
- Genesis chapter 2 is the complementary journey to Genesis 1
 - 1st journey focused on light, with the center being Day 4 (creation of sun, moon, stars)
 - 2nd journey the walk in the darkness – embodiment, creation of the physical vessel, the Garden, that the spiritual man is placed within to bring forth its fertility, elevating the Garden to spiritual purposes
- it's interesting that the 7th day is found in chapter 2, not chapter 1
 - an overlapping is happening here, the end enwedged in the beginning
- the beginning of the 2nd journey:
 - in a way begins with the 7th day
 - Genesis 2:4: "These are the generations of THE HEAVENS AND THE EARTH when they were created, in the day that the LORD God made THE EARTH AND THE HEAVENS"
 - inversion – "heavens and the earth...earth and the heavens"
 - the mirror image journey begins
 - the second journey is focused on elevating the earth, so it comes first in the second half of this transition verse
- switch from "Elohim" to "Y-H-V-H Elohim"
 - "Elohim" used in chapter 1 – the name associated with God's attribute of strict justice
 - "Y-H-V-H Elohim" begins in Genesis 2:4
 - Y-H-V-H is associated with God's attribute of mercy, which begins to balance His attribute of justice
 - the beginning of the second journey is the marriage point, the beginning of echad, the beginning of balance, the beginning of bringing complements together, and also the beginning of God's grace in the form of the New Covenant through Yeshua

The Salvation Pattern in the Creation Story

1. darkness, awakening, being called out
2. movement out of darkness (death)
3. firstfruits of obedience
— early learning, first steps —
4. Torah, education, commitment
— stumbling, seeing, early repentance —
5. reaching back to God, deep repentance
6. the Word connects, grace, forgiveness
7. re-union, rest, intimacy, deeper relationship
8. cleansing, rededication, spirit pours into the vessel, becoming the light
9. living sacrifice, faithfulness, transcendent body, deep union (echad)

Day 1: light – darkness & chaos, then light; the light is separated from the darkness

Day 2: firmament – spiritual waters separated from the physical waters (death)

Day 3: dry land and plants – firstfruits

Day 4: sun, moon, stars – reducing the light to something understandable

Day 5: birds and fish – movement with the invisible currents, the movement of the spirit

Day 6: beasts and man – the battle is established between man and the “beast” within

Day 7: Shabbat – completion, wholeness, intimacy with God

8. Gen 2:1-17: The Garden – the vessel is prepared; the Spirit of life flows through it

9. Gen 2:18-25: Adam and Eve – “self-sacrifice” from Adam leads to a transcendent body (marriage with Eve) within which one can serve, becoming echad

- Day 1: light
 - the separation of light from darkness speaks to awakening to the darkness around us
- Day 2: rakia
 - the separation of waters is a kind of death; when the spiritual (waters above) is removed from the physical vessel (waters below), the result is death
 - this creates an imbalance that mankind will have a role in bringing back into balance by “bringing heaven down to earth”
- Day 3: dry land, plants
 - plants are not the fullness of life to come, but they are a firstfruits promise, a touchstone
- Day 4: sun, moon, stars
 - the light has to be made comprehensible, equivalent to our early education period
- Day 5: birds and fish
 - Dr. Hollisa Alewine: both of these types of animals move on invisible currents according to instinct (spirit) and according to knowing the seasons (made possible after creation of heavenly bodies) leading to abundant sustenance and fruitfulness (swarms)
(<https://www.youtube.com/watch?v=8Gf4KKxXzIQ&list=PLYBu7T6N-D2KLez80KJ3V8lg1P6gOEvjZ&index=2> 48m);
(<https://www.youtube.com/watch?v=GXCVEDYauXY&list=PLYBu7T6N-D2KLez80KJ3V8lg1P6gOEvjZ&index=3> 1m; 3m; 7m)
 - the emphasis here is the movement of the Spirit
 - as at Rosh Hashanah, the wind moving through the shofar, the deep movements within the human soul as we hear the call to repentance
 - note the complement to the branching and evangelism of Shevat across the calendar

- Day 6: beasts and mankind
 - Dr. Alewine: the tension within man has its roots here
(<https://www.youtube.com/watch?v=GXCVEDYauXY&list=PLYBu7T6N-D2KLez80KJ3V8lg1P6gOEvJZ&index=4> 47m; also [video 4](#), 9m)
 - Grant: we are amphibious – part animal, part spirit, and at birth, these two are butting heads
 - in the salvation pattern, this is a point of connection from above to below and the effecting of the forgiveness of sin; sin is an outcome of this inward struggle
- Day 7: Shabbat
 - the celebration of the completion of the re-unification work
- Gen 2a: the Garden and its rivers
 - the Garden is watered by 4 rivers
 - Dr. Alewine: these rivers are the flow of the Holy Spirit
(<https://www.youtube.com/watch?v=OAGo9irvtBQ> from beginning)
 - your flesh and soul (your vessel) is your Garden of Eden, and it is designed to have streams of living water (spirit) flowing through it
 - water is both cleansing and life-giving
- Gen 2b: Adam and Eve
 - with this story, we come to the goal of echad
 - the key is self-sacrificial service
 - Adam gives a side
 - a “super body” is the result, which is how fertility becomes possible

Yeshua

- Yeshua is the root of the pattern; it is all His story
- we can explore the Yeshua foundation in several ways, including through the letters of His name and through the four perspectives of Him we find in the gospels
- for today, we look for salvation pattern themes in 3 phases of Yeshua’s life:
 - infancy – beginning in darkness; coming out
 - born into the darkness of obscurity and maybe even born in a cave
 - because of Herod’s decree, taken to the darkness of Egypt, like Israel, and carried forth from that place, like Israel
 - adolescence
 - we see Him learning from the Teachers in the Temple (and teaching)
 - adulthood
 - leads the people to repentance
 - connects the people’s hearts to God’s heart through penetrating to the heart of the Torah
 - effects the forgiveness of sins through His death and resurrection
 - in His ascension, He sends the gift of the Spirit that cleanses and flows through the Body
 - it is upon the foundation of Yeshua and no other foundation that the Body of Believers is built
 - it is through Yeshua and only Him that we become echad with both God and each other

48 – B'reisheet – Transcript (not exact)

Hello and welcome to Beth Tikkun and this final installment of the Spiritual Seasons series. Today we are in parsha B'reisheet. But before we begin, I want to say that our thoughts are with the people of Israel now, and if anyone in Israel hears this, know that we are praying for you and that there are many, many in the nations who stand with Israel. And may the Almighty bless His chosen people with many miracles in battle and with a great victory over evil.

One more thing before we get to parsha Bereisheet: this is the 48th and final teaching in this series. Let me just say that I have really enjoyed working on this. It has been a labor of love and a wonderful blessing, and I'm grateful to God for providing both the inspiration week after week and for giving me the right moment in life to be able to work on this wholeheartedly. I've learned so much. And I've had a lot of encouraging feedback from listeners in the States and even a few in other countries. At the end of the teaching today, I'll share a little about, Lord willing, what I hope to do next, for those interested. In fact, the teaching today will give just a taste of what I hope to do. So stay tuned to the end for that.

For now, though, we are in the very first portion of the Torah, parsha Bereisheet, "In the Beginning." Last year, we started in the second portion, Noach, and so doing this first portion now will complete the series.

Bereisheet Summary

Of all the portions, this one is probably the most familiar to all of us, and it's one of my favorites. In Genesis 1, we read the first six days of creation. Chapter 2 begins with the 7th day and goes on to talk about the creation of Adam and the Garden of Eden, including the four rivers that originated in and watered the Garden. Adam is placed in the Garden to work it and keep it, and he is told that he may eat of any of the trees except one, lest he die. Adam names the animals, and finally we have the creation of Eve. Chapter 3 is the fall of mankind and the punishments given to the serpent, the woman, and the man. In relation to the punishment on the man, the ground is cursed as well, that it will require much pain to yield its produce for man. Mankind is driven out of the Garden. In chapter 4, we witness the first murder when Cain kills his brother Abel. Here we hear that question that echoes throughout the Word of God, "Am I my brother's keeper?" Cain is cursed that the ground will no longer yield its strength to him and that he would forever be a wanderer on the face of the earth. Cain settles east of Eden, and we read of some of his descendants. In chapter 5, we read a genealogy that traces a different line of descent from Adam through his third son, Seth, down to Noah, 10 generations in all. In the very last verses of the portion, we witness the descent of mankind into the great darkness that leads to the flood. The final verse of Bereisheet reads, "But Noah found favor in the eyes of the LORD" (Genesis 6:8).

The Escaping Words

As we start to dip into the portion, let me just say that whenever I come to Bereisheet, I feel like I'm on especially holy ground. It is not only holy, but it is also particularly dense. It just feels like picking up a gem that is so covered in facets, the brightness and reflections sort of overwhelm the eye. And as we grow and change, it seems like this portion maybe more than others changes for us. We read it differently all the time. We try to understand, and that's good. But then the next time we come to it, we see more. We see differently. These words just can't be pinned down. They keep escaping our little understandings. That's true of the whole Torah, but it is especially true of these earliest chapters of the Torah. And that's a wonderful thing. It helps to keep us humble, for one thing!

The Salvation Pattern

Since this teaching is in one way the first and in another way the last, I'm going to focus today squarely on the underlaying rubric that I have been using for approaching every Torah portion, what I have been calling the Salvation Pattern. Today I want to look at the pattern itself, then use it as a tool for giving a context to the whole Bible first, then the creation story second. And for the first time, I have prepared some slides to help us visualize the salvation pattern and the couple of applications I want to make with it today. The Salvation Pattern is very visual. As I explore within it, I often make connections while I'm staring at various pictures of it.

Before we dive in, let me first explain once again what the Salvation Pattern is. The Salvation Pattern is what I call the underlaying pattern to everything in the universe and in the Word, and so it is a powerful key for giving context to everything in creation. It is the pattern for how things grow, and so it is the path along which we DEVELOP in our walk with God. It's the pattern for how a fruit grows. It is the pattern for how God relates to Abraham, then Isaac, then Jacob, and it's the pattern of Israel's entire history with God. It's the pattern reflected by the mo'edim and the seasons of the year. It's the pattern of the Torah cycle and the pattern of ancient Jewish marriage. It is the story the stars tell as they shift in the heavens throughout the year. It is the layout of the Tabernacle, the design of the human body, and the backbone of the Shema. It is the design for how a human being develops from infant to old age. It's ALL THE SAME STORY!

Well, what is the story? It is the story of the One through Whom everything was made, Yeshua the Messiah. His name means "Salvation of God." And since everything was made through Yeshua, since Yeshua was the instrument that God used to create everything, it all bears His mark. It all came through Him, so everything speaks His story. It is the story of how you first came to know God and how you take every single step forward with God as you grow with Him.

Let's look at the big picture for the Salvation Pattern now. I'm going to do this with a visual. As it comes up, feel free to pause the video if you want to read through it on your own, which is a good idea. If you have been walking with the Lord, you will sense something very familiar in the Salvation Pattern. Again, this is how we grow in the Lord. This is how we walk out our salvation with Him.

As we begin, let me just add that as my understanding grows, summaries like these change. At first they changed a lot. Now they change somewhat less, but they are always still changing. It is a developing understanding. But let me add this: imperfect as this set of ideas surely is, in working on these ideas and developing this tool with the Lord's leading, my eyes have been opened as never before. There is a great power here to connect A to B, and in making those kinds of connections, we begin to see with depth.

As we go through this story, we will be roughly following these key ideas on the screen, from top to bottom.

Whether we're just coming to God for the first time or we've been walking with Him for decades, God's pattern of salvation begins with darkness. That is what we find at the very beginning: "In the beginning, God created the heavens and the earth. The earth was without form and void, and DARKNESS was over the face of the deep. And the Spirit of God was hovering over the face of the waters" (Genesis 1:1-2).

God has chosen, for His good purposes, that we take our first breaths in darkness. Egypt is what we know when we begin life, that constraining place. We will spend a lifetime coming out of the darkness of the smothering of our ego and our inclination to live for the flesh.

The Salvation Pattern

1. darkness, then light (awakening); calling out and being called out of darkness
2. beginning movement out of darkness (death)
3. firstfruits of obedience
— first steps of walking with God —
4. reduction of the light to Torah (comprehensible); education in and commitment to holiness
— stumbling, separation from God, seeing inwardly, early repentance —
5. reaching back to God; deep repentance
6. the Word connects upper and lower, grace by the Blood that covers and forgives
7. re-union completed, rest, intimacy, beginning of deeper relationship
8. cleansing, rededication, spirit pours into the vessel, becoming the light
9. the life of living sacrifice, faithfulness in a time of final testing, building a transcendent body, deep union (echad)

We soon realize that we are not okay in this place, that we are trapped by ego and flesh and the world system. And that very awakening to the walls that are hemming us in is a response to something like a beam of light that He has sent in to penetrate our darkness. By that light, we see enough to realize, “I’m a slave. I’m a slave to my body, to my emotions, to my thoughts, to the expectations and the judgmentalism of others. I’m under the thumb of a vicious dog-eat-dog world that only wants to use me and cares nothing for me.” And from that place of awakening, that new awareness, we call out to our Creator for help. This is what Israel did in Egypt when they called out to Him from their place of entrapment, their place of slavery. God hears this crying out, and He calls back to us, “I’m sending help. Turn away from that place. Start coming out of there.”

Out of desperation and by God’s miraculous hand more than anything else, we begin to turn our back on the darkness that holds nothing but misery for us, anyway. As we put even a tiny distance between ourselves and the darkness, God gives us something, a gift of firstfruits, a taste of peace, a thrill of something coming to life inside of us. Something has changed, and we know it, something profound. He has allowed us to feel a glimpse of freedom, of real life, not the impersonation of life we have been living up to that point. We are a seeker who are beginning to turn our backs on the world, but we haven’t really met God yet. We haven’t embraced Him. But now that we’re souring on the world, the world can sense that, and it lashes out at us and tries to hurt us, and we suddenly find that we don’t belong anywhere, without a tribe and a people.

But God continues to pursue us, within and without. And somehow or other, for each of us, He got us to a place where the path of following Him was laid out clearly before us. We knew that He was offering something

great to us – a special relationship with Him, life as it was meant to be, peace and fellowship with others and all the things that matter in life. But we also saw clearly that if we say yes, the cost is very great. He requires that we become holy because He is holy. And that means that we have to submit every part of our lives to His laws, from our friendships to our speech to our clothing to the use of our money and even our time – all of these areas must be elevated to holiness. It's a big ask because we get a lot of enjoyment from indulging the flesh, at least until it catches up to us. We might even think that we literally cannot survive in a scenario where we have to tell the truth, in a world where we can't cheat occasionally, in a lifestyle where we have to weigh heavily the needs of others constantly. It looks like weakness, and we know that the weak simply get eaten up and spit out. The weak fade away to nothing, and nobody misses them when they're gone.

But a voice deep within kept saying to us, "You know this is the way. You know there is no other way. Just do it." And so we said, "Yes." We took the plunge. And the angels rejoiced with us. And so we have the beginning of covenant with God.

And that's when the great battle begins. We start making changes, and the flesh rises up, and pride rises up, and others in the world rise up, and we find ourselves stumbling and sliding and starting again and slipping, and we know we're a hypocrite. And we purpose to do better. And eventually we just have to look at ourselves and say, "Why am I so weak? Isn't He promising me victory here?"

I think we're all pretty familiar with the process up to this point. It's from here onward that we generally have less clarity when we're thinking about salvation and living the victorious life. But when we look at Scripture and the annual mo'edim and the many pictures of salvation, we begin to see what the pathway looks like moving forward from that place of losing the battle. It's not that we haven't been walking this part out, but we do so with a bit less clarity.

What the salvation pattern says here is that at this point of humbling, at this point of seeing our weakness, we are ready for an outpouring of His grace, a deeper work in our hearts that He also invites us to have a small part in bringing about.

We throw ourselves into repentance. We say that we see. We say that we see our lack of strength, our lack of heart. We ask for forgiveness. We speak out our sin and our remorse in words. And we also institute whatever small changes we can make to show that we're serious about changing. And then we reach up and say, "God, I know I'm weak, and I know my life is not as holy as it needs to be, but I want you to be my King anyway. And help me to do better."

And He answers. He answers through His Son Who acts as our High Priest in the connecting role of the High Priest, connecting above to below and below to above. And through Yeshua, He does a deeper work of writing the Torah inside of us. He opens the doorways for us to understand Him and His Torah more deeply and to grow our passion for Him and His ways. And in that outpouring of His grace, He empowers us to walk faithfully, and He draws even closer to us than when we started. Through Yeshua, He gives us a New Covenant, and a New Covenant means a new and deeper relationship with Him.

Now, do you find yourself being skeptical of this? Fine. But let me say that we have no other gospel than this. We have no other hope than that when we are struggling to overcome the flesh and we reach out to Him in repentance, He will hear our cry and answer us. And since we believe that we aren't just hamsters spinning on a wheel and that He makes it possible for us to keep growing and improving and moving higher, we

understand that when He responds to our sincere teshvuah, we end up at a higher place with Him than before we started. The sacrifice of the Messiah is good enough to purchase this kind of salvation for the sons and daughters of Adam and Eve.

But there's more to the story than God forgiving our sin and opening us to a deeper walk with Him. He wants us to deal with the sin. And so we move on from this point to another level of cleansing, and He helps to refine us and clean us up partly by giving us problems to walk through with Him. Once the flesh is cleaned up, it becomes a holy vessel that the inner spirit can flow into, the spirit that has been pent up inside until this point. And that's when our light really starts to shine in the dark world.

We find eventually that we begin to enjoy serving others. We start to care less and less about what others think. We find that we're stronger to walk faithfully. And we begin to know who we are, who we are made to be, what our special role is in the body. We begin to understand how to focus on our strengths and stop running around so much after this or that project which might be good and useful but isn't quite where we're made to fit. And God begins to use us to not only take care of the body, but to grow the body. And our relationship with God deepens and deepens again. And our delight is serving Him. And He delights in providing for us.

And then He says, "I love you so much that I want to open another dark room for you to deal with." And the adventure begins again. So number 9 here connects to number 1. It's a circle, a cycle.

Well, that was a lot. Salvation is not a simple process. There are many seasons in the year and many harvests in the year. And God is endlessly creative with us. But I'm sure you realize that this wild-seeming ride is the only way to live. And praise Him! We are always safe in His hands at every point in the process, no matter what Amalek tries to tell us along the way. When doubt crops up, we show it no mercy. When the thought comes, "Is God with us or not?" we don't reason with it. We don't yell at it either. We certainly don't coddle it for even a second. We just destroy it with a single breath, the word "no." And we move on. And we go to the Word daily for strength, and we learn more and more how to be strengthened in prayer and in the body. And more and more that deep peace and that deep joy and deep love grows within us until there's not really much room for much else in there.

Well, that was longer than I've taken before to explain that progression, but that's the big picture, and I suppose if there's a time for explaining it, it's here at the beginning of the Torah cycle. Let me quickly point out a few layers here in this graphic that might not pop out at you immediately. Notice that 1-7 are colorful, and 8-9 are more gray. This is indicating two journeys in the year. The first journey is 1-7, and the second journey in this graphic here is 7, 8, 9, and 1 again. The first journey is the journey in the light, and the second is the journey in the darkness. The journey in the light entails God being the prime mover in sending the light, and the journey in the darkness involves us being active to embody the light and return the light by becoming the light. Notice, too, that there are several groupings of numbers here. In the mo'edim progression, 1, 2, and 3 are the Passover group: Pesach, Matzah, and Firstfruits. The first gap here is the omer period. Number 4 is Shavuot. The second gap includes the 3 Weeks of mourning ending in the 9th of Av, when the Temples are destroyed. 5, 6, and 7 are the fall mo'edim: Rosh Hashanah, Yom Kippur, and Sukkot. And 8 and 9 are Hanukkah and Purim. That is to say that the energies for growth at these different stages of the Salvation Pattern are reflected by the energies of these various annual mo'edim, which helps us to know how God is helping us to grow at different points each year.

The Salvation Pattern in the Bible

1. darkness, awakening, being called out

2. movement out of darkness (death)

3. firstfruits of obedience

— early learning, first steps —

4. Torah, education, commitment

— stumbling, seeing, early repentance —

5. reaching back to God, deep repentance

6. the Word connects, grace, forgiveness

7. re-union, rest, intimacy, deeper relationship

8. cleansing, rededication, spirit pours into the vessel, becoming the light

9. living sacrifice, faithfulness, transcendent body, deep union (echad)

1-4. **Torah:** the descent of man, the calling out of Abraham and Israel; the movement out of Egypt; victories over Egypt and Amalek, Torah given - roadmap of holiness

— **Prophets:** the experience of stumbling, exile and the call to repentance

— **Writings:** seeing life more clearly after some stumbling, romance, beginning of return

5-7. **Gospels:** repentance of John, Yeshua's teachings, Yeshua's crucifixion and resurrection, the beginning of a new, intimate relationship with God

8. **Acts:** pruning of the Jewish kahal, evangelism, the branching out of the body to include Gentiles

9. **Letters:** how a body works; faithful love in the body

10. **Revelation:** final testing, the goal; rest; wholeness; the ultimate picture of echad

The Salvation Pattern in the Whole Bible

Once we have a base pattern to work with, we can start applying it here and there and everywhere. We've been doing this on a small scale in most of the Torah portions. Each time we line up a progression next to the Salvation Pattern, we learn more, and it helps us to tweak our understanding of the pattern. Since we're here at the beginning of the Bible, I thought we could do an example today showing how the whole Bible is arranged according to the Salvation Pattern. This is just a reading. You could call it a d'rash. But what Bible study isn't a d'rash?

On the left, I have key words for the Salvation Pattern, and on the right, I have ideas for how the Bible as a whole reflects the pattern. Here now you can see the benefit of the color coding, which helps to communicate correspondences quickly. Again, you may want to pause the video at this point and process the slide a bit on your own before starting the video again.

Let's walk through this briefly now. Obviously a whole teaching could be done on a slide like this one, and we just have time to do a quick fly over. I have divided the Bible into 7 sections here: the Torah, the Prophets, the Writings, the Gospels, Acts, the Letters, and Revelation. My main goal is to just show that there is a general correspondence and sequence of themes from left to right.

The Torah encompasses the first four steps. We find in this very first portion that man doesn't last very long before falling in to darkness. Chapter 3 is the fall of Adam and Eve. Already in chapter 4 we have brother rising up against brother. And in chapter 5 we have 10 generations that fall so low that God destroys humanity with the flood. In other words, though we know that there is a light even before the darkness, and the memory and

impression of that first light is really important for us, our real human experience begins with darkness. But it doesn't stay so blindingly dark for long. Soon we see the calling out of Abraham and his obedience, then the calling out of Israel and their obedience, early victories over Egypt and Amalek that are like firstfruits, and finally the giving of the Torah, which is the fourth step of the pattern, the step that aligns with Shavuot. Moving forward, the Prophets really amplify for us this stumbling period which comes next, the period in which God turns His face away. But along with detailing this moment of separation, we find also in the Prophets the promise of the coming Messiah and of rectification, redemption. The Prophets have much of both condemnation for wrongdoing and the promise of Messiah and forgiveness and reunification and cleansing (think Isaiah). The Writings are like the month of Elul, the beginning of return, a period associated with matchmaking and the romance of "I am to my Beloved, and my Beloved is to me." Among the Writings are Psalms and Proverbs, the Song of Songs, Ruth and Esther, Lamentations and Ecclesiastes, Ezra, Nehemiah, and Chronicles. Some of these are filled with the wisdom of having learned some lessons in life. Some are filled with romance. And in the end, we literally see the beginning of Israel returning, returning from exile in the books of Ezra, Nehemiah, and the end of 2 Chronicles.

Moving on, we have a kind of second beginning in the Bible with the Gospels, which begin by showing us the people of Israel actually EMBRACING repentance through John the Baptist. Most of the gospels are focused on Yeshua's actual words, His teachings, and these form the beginning of a deeper connection between God and mankind. That deeper connection won't reach its fullness, though, until after Yeshua's crucifixion and resurrection, and ascension, which finish a process of joining mankind to God in a very new and intimate way that goes beyond mankind receiving Yeshua's words. The young body of Believers is suddenly filled with a passion for God that they didn't have before, and their minds are opened to seeing the depths of the Tanakh, which is seeing Yeshua in the Tanakh.

In Acts, we see a culling of the Jewish root, which is a kind of cleansing. The center of God's work of salvation in the world is shifted onto the Jewish Believers in Yeshua, and even they need a further sifting, as with Ananias and Saphira. Strengthened and purified in this way, the root begins to send out branches, shoots, becoming the light, taking the light into the darkness of the Gentile world.

In the Letters, we see how the body works, how we love faithfully within the body. Paul, who is the author of many of the letters, is a great example to us here of how to love and serve the body.

Finally, in the book of Revelation, we witness the final testing and purifying, ending in the great echad, the great unity of the final chapters of the Bible.

We went through that relatively quickly, but the benefit of the video and the notes is that you can take as much time as you like to think through some of these connections.

The Salvation Pattern in the Creation Story

Well, let's finally get to the meat of Bereisheet here today. The pattern is really set here, in the beginning of the Bible. So it's appropriate for us to briefly see how the pattern we're working with here holds up against this most fundamental test, the beginning chapters of Genesis.

The correspondence is much more direct here. Notice, though, that I have included Genesis chapter 2 here on the right as numbers 8 and 9. If we want to include the journey in the dark, we have to keep going beyond the 7th day of creation. Chapter 2 provides the complementary journey to Genesis 1, the journey in the darkness.

The Salvation Pattern in the Creation Story

1. darkness, awakening, being called out

2. movement out of darkness (death)

3. firstfruits of obedience

— early learning, first steps —

4. Torah, education, commitment

— stumbling, seeing, early repentance —

5. reaching back to God, deep repentance

6. the Word connects, grace, forgiveness

7. re-union, rest, intimacy, deeper relationship

8. cleansing, rededication, spirit pours into the vessel, becoming the light

9. living sacrifice, faithfulness, transcendent body, deep union (echad)

Day 1: light – darkness & chaos, then light; the light is separated from the darkness

Day 2: firmament – spiritual waters separated from the physical waters (death)

Day 3: dry land and plants – firstfruits

Day 4: sun, moon, stars – reducing the light to something understandable

Day 5: birds and fish – movement with the invisible currents, the movement of the spirit

Day 6: beasts and man – the battle is established between man and the “beast” within

Day 7: Shabbat – completion, wholeness, intimacy with God

8. Gen 2:1-17: The Garden – the vessel is prepared; the Spirit of life flows through it

9. Gen 2:18-25: Adam and Eve – “self-sacrifice” from Adam leads to a transcendent body (marriage with Eve) within which one can serve, becoming echad

It’s interesting, too, that whoever decided on the chapter breaks put the 7th day in chapter 2 rather than chapter 1. There’s a kind of overlap happening between the 7 days of creation and the second telling of the creation story in chapter 2. That’s another example of the end being enwedged in the beginning, the beginning and the ending overlapping. The first journey is about coming out of darkness and has the sun, moon, and stars at its center. That’s the journey in the light. The second journey is about the creation of a physical vessel, the Garden, and mankind being placed into it, which is a descent into the darkness of physicality for the purposes of raising it up. Mankind is meant to bring fertility from the Garden, using it for spiritual purposes.

Genesis 2:4 fascinatingly reveals a kind of turning point as one journey is ending and the other is beginning in the Genesis text. It is the verse that begins the second telling of the creation, and it reads like this: “These are the generations of THE HEAVENS AND THE EARTH when they were created, in the day that the LORD God made THE EARTH AND THE HEAVENS” (Genesis 2:4). What’s curious about this verse is the mirror image the words make with the phrase “heavens and the earth” used at the beginning and “earth and heavens” used at the end. The second journey is focused on bringing out the full potential of the earth, so we find this turning of the language here that puts the earth first in this second creation story.

We need to notice one more important detail in these two chapters before we begin this one: the narrative begins with only the name “Elohim” for God, the name for God that emphasizes strict justice. But as the transition happens between the first journey and the second journey here in chapter 2, the text starts to use a combination name for God, Y-H-V-H Elohim, HaShem Elohim. The name that connotes God’s grace and mercy gets added to the front of Elohim, balancing it. It’s not that Elohim is dropped. It continues. What we end up

with starting at the beginning of the second journey is an echad, a union in which God's attribute of justice is softened and balanced by His attribute of mercy. This speaks to union that happens as the second journey begins and to God's outpouring of mercy through Yeshua and the New Covenant.

Well, getting to the text now, the first creation story starts with darkness and then the shining of a light. The light is made distinct from the darkness. This is about awareness, waking up to what is actually darkness and suffocating and what is actually light and truth and freedom.

Now it's one thing to awaken, but it's another to actually start moving. Day 2 is the beginning of movement. We see here the separation of the waters above and the waters below. This amounts to the withdrawal of the spiritual waters from the physical waters, like the leaven removed from the matzah. Withdrawing the spirit from the matter is a kind of death. Day 2 creates an imbalance. This imbalance is what we need so that we can have a part to play later in bringing balance again to the creation. But the creation of imbalance is not called "good." It's just necessary.

Day 3 is the creation of the dry land and the plants bearing seed in them. This is the first expression of life on earth. It's not the fullness of life to come, but it's the firstfruits. God gives us this as something to hold onto when the going gets tough. It's a touchstone for us, like the story of the coming out of Egypt becomes a touchstone throughout Scripture.

Day 4 is the creation of the sun, moon, and stars. At some point, the light has to be made comprehensible to us. This is like that period of time when teachers instruct us in God's ways and we are given the chance to commit to that path or not.

Day 5 is the creation of birds and fish. The connection here is a bit foggier, but it's one that Dr. Hollisa Alewine brings out in her Creation Gospel teachings. What the birds and fish have in common is that they move a lot, and they move on invisible currents, currents of the sea and the air. In the Salvation Pattern, what's happening here is great movements of the spirit and soul in the form of deep repentance.

Day 6 is the creation of beasts and mankind. In terms of the creation story, Day 6 sets up the whole struggle within man. As Grant points out, mankind is amphibious. We have an animal side and a godly side, and at birth, these are at war. We see the foundation for the sin struggle here on Day 6, and the correspondence in the salvation pattern is the healing of this rift, this battle, the connecting together of the spiritual and physical through Yeshua acting as High Priest, and the forgiveness of sins as He presents His own blood in the heavenly Holy of Holies. This is Yom Kippur.

Day 7 is the creation of Shabbat, which corresponds to the completion of the reunification with God at a higher level and the rest and intimacy that comes with this completion.

Moving forward further into chapter 2 of Genesis, we have the story of the Garden of Eden and a bunch of detail about the 4 rivers that water it. The Garden is symbolic of the ideal physical vessel – holy and flowing with the Spirit, which Dr. Alewine points out is the symbolism of these rivers. They represent the flow of the Holy Spirit. In a sense, our bodies and souls are the garden we are given to tend and to cultivate for fruitfulness. Your Garden of Eden is your vessel, and it's made to be watered by and to channel the Spirit. So again, we have here a picture of the preparation of the vessel filled with the Spirit, which is what happens after the 7th step. Picture the cleansing of the Temple and the oil in the menorah at Hanukkah.

In the second half of chapter 2, we have the story of the creation of Eve. This story brings us to our goal for the whole pattern, echad. In fact we find in the details here that we come to that goal through self-sacrifice that leads to the formation of a transcendent body made of multiple parts. A side of Adam is taken, which is a picture of self-sacrifice, Adam giving of himself. It is used to form a suitable helpmate for him, who he can now serve and become bonded together with to form a super-body that is capable of much more than Adam was capable of alone. It is only with this kind of echad that fertility can result.

I know I went rather quickly through these examples, but are you getting a glimpse of the power that God is revealing to us to add to our light in these darkening days? Truly, it is a great gift He is bringing to us.

There's no end to the applications of the Salvation Pattern. In preparing this teaching, I did a new study on the salvation pattern in the single word "Bereisheet," which is a lovely little study that we don't have time for today. But when you start to grasp the root, even in the clumsy ways we are doing now, there's no end to the connections that begin to open up for us.

Yeshua

Well, before I close here today with a few words about future plans, I want to briefly directly connect Yeshua to the Salvation Pattern. This can be done in a number of ways, including through the letters of His name and through the progression of the 4 gospels. Today, though, I want to just touch on three phases of Yeshua's life – infancy, adolescence, and adulthood. We see Yeshua as a baby born in the darkness of obscurity and even carried into the deeper darkness of Egypt, from which He is carried forth like Israel was carried forth. This is like the beginning of the Salvation Pattern. Next, we see Him as a young man learning Torah at the feet of the teachers at the Temple, and doing a bit of teaching, too. This is like the fourth step in the pattern, the Shavuot step of Torah learning. And finally in His service as an adult, we see each of the latter aspects of the pattern. He leads the people to repentance. He connects the people's hearts to God's heart through His teachings that penetrate to the heart of the Torah. In His death and resurrection, He effects the forgiveness of sins. In His ascension, He sends the gift of the Spirit that cleanses and flows through us. He is our ultimate example of how we become a living sacrifice. It is upon the foundation of Yeshua and no other foundation that the body of Believers is built. It is through Him and Him alone that we are joined to God, becoming echad with both God and each other. And we praise Him today.

Future Plans

Well, that's a good way to end this series of teachings. Let me just say a few words now about what I plan to tackle next. Before this year of teachings started, I had been working on developing a Salvation Pattern course. At that time I had been preparing a number of PowerPoints and notes, and I had largely mapped out the course. Lord willing, after a short break to catch up on a few things, I'll be finishing the planning for that group of teachings and then recording maybe one or two a month. These teachings will make use of many visuals to help with the presentation of the ideas. The beginning of the course will start with a more systematic presentation of the pattern of salvation, itself, then go one by one through many of the most central progressions in Scripture and some important progressions in the natural world to uncover how salvation is hidden in each of them. As it's planned now, each teaching will have review points, discussion points, and new material.

As for where and when they will be posted, stay tuned. They will either begin appearing on Beth Tikkun's various platforms, or we will create a separate venue specially for them.

I'm excited to turn my attentions back to that project, which I let go of as I began to go deeper into the Spiritual Seasons teachings. God wants us to grow. And He has provided a pathway for growth in Him. And that pathway is none other than His Son, Yeshua. As we study the pathway, we reveal Yeshua at the very foundation of the universe.

Well, that's all for today and for this series. Again, I want to thank all of you who have been watching and listening. It means a lot to me, and to God be the glory. May we be a people who walk WITH UNDERSTANDING along the path of salvation He has established for us. And in doing that, may we rise up to be the people He has made us to be. Shalom.