

# BERESHIT - GENESIS

Dan Stolebarger - Holy Ground Explorations  
Chapter 1-6:8

# INTRODUCTION



# 1

<sup>1</sup>In the beginning, God created the heavens and the earth

If you believe Genesis 1:1, you really have no problem believing the rest of the Bible. The God big enough to have **created the heavens and the earth** is big enough to do all the rest the Bible says that He did and does. Nuff said ...

The very first verse of the Bible, alludes to the triune nature of God, as further indicated by the use of the plural form of the name *Elohim* with the singular verb *bara* (he created).

Indeed, the word *bereshit* itself includes the root idea of "head" (i.e., rosh), which suggests the "head of all things," that is, to the Messiah, the Creative Word of God who is the "head of all beginning and authority" and through Whom and for Whom all things were created (Col. 1:16; 2:10).

<sup>26</sup>God said, "Let's make man in our image, after our likeness.

Note the plural - this is a glimpse of the Trinity. Here we hear God speaking as a Trinity, of Father, Son, and Holy Spirit. According to Scripture as a whole, the full Trinity was present at creation. Genesis 1:2 describes the Spirit of God hovering over the waters, and John 1:1-3 reveals that the Word, Christ, was active in the creation of all things.

# 1

1 In the beginning, God created the heavens and the earth.

Sharon Stolebarger - Once upon a time ... oh wait, that's how a fairytale begins - this is not a fairytale. Imagine opening a book and reading a true story about your life and what will unfold. You get close to the end and you end up being killed for the sins of others (my sins). And you are told that you have a choice... you can choose to have the book rewritten with another outcome or you can continue, knowing that you will die a painful death but you will save countless numbers who will spend eternity with you. What would you choose? A long time ago, when I was reading this chapter, God prompted me to write something in my Bible which preceded the verse first verse, and so I did. It says: "Knowing that Jesus would die on a cross...1 In the beginning, God created the heavens and the earth. Amazing love, how can it be, that Thou my king would die for me!

# 2

<sup>3</sup> God blessed the seventh day, and made it holy, because he rested in it from all his work of creation which he had done. The 7th Day / Shabbat - the beginning of a thread that should continue to this day.

<sup>7</sup>Yahweh God formed man from the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul. The Ruach of God - Man comes alive when he receives the breath of God and man dies when he breathes his last.

And when he had said this, he breathed on them and said to them, "Receive the Holy Spirit. John 20:22

<sup>18</sup> Yahweh God said, "It is not good for the man to be alone. I will make him a helper comparable to him."

Isha is man's counterbalance and his reflection that stands opposite of him. This is part of the Divine balance of YHWH. She stands in front of him, facing him, but is designed to work harmoniously with him. She works as his strength, aid, and balance. Therefore it is erroneous to think that her design is one of inferiority. This is all by God's creative design.

<sup>22</sup> Yahweh God made a woman from the rib which he had taken from the man, and brought her to the man.

Interesting to me is the fact that animals fashioned by our Creator, such as dogs and cats, have thirteen pairs of ribs, but the human being has one less with only twelve. I presume another bone could have been used, but the rib, coming as it does from the side, seems to denote partnership. The rib signifies neither dominion nor subservience, but a lateral relationship as partners, to work and to live, side by side.

Luther: God might have taken a bone from a toe and thus signified that Adam was to rule over her; or he might of taken a bone from his head to indicate her to rule over him. But by taking bone from his side, God implied equality and mutual respect.

# 2

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.

Andrew Suedkamp - Although we read this phrase as Lord God, the Hebrew renders this as Yud-Hay-Vav-Hay, which they believe denotes God in his attribute of mercy. Prior to this point, God is rendered as Elohim, which denotes God with His attribute of Justice. The Jewish rabbis believe that God created the world with his attribute of justice, since ideally, man should be judged according to his deeds, but God knew that we couldn't stand before him on our own acts - we need His Mercy. Rashi states that God uses this name here to show that He would temper His justice with compassion. I like this explanation, and believe that even prior to the fall in the garden, we see a hint of God's plan for us through Himself - Jesus!

# 3

<sup>1</sup> He said to the woman, "Has God really said, 'You shall not eat of any tree of the garden'?" <sup>2</sup> The woman said to the serpent, "We may eat fruit from the trees of the garden, <sup>3</sup> but not the fruit of the tree which is in the middle of the garden. God has said, 'You shall not eat of it. You shall not touch it, lest you die.'"

The addition of Eve's 'touching it' provided Satan with all he needed. The Sages say that the serpent shoved Eve into the tree and when she did not die - he then told his lie

<sup>4</sup> The serpent said to the woman, "You won't really die, <sup>5</sup> for God knows that in the day you eat it, your eyes will be opened, and you will be like God, knowing good and evil."

<sup>7</sup> They sewed fig leaves together, and made coverings for themselves. According to midrash, they sewed the fig leaves together using a thorn. Why fig leaves? Because these were the leaves of the forbidden fruit itself (i.e., the fig tree).

<sup>12</sup> The man said, "The woman whom you gave to be with me, she gave me fruit from the tree, and I ate it."

<sup>13</sup> Yahweh God said to the woman, "What have you done?"  
The woman said, "The serpent deceived me, and I ate."

Don't blame me ... it was the woman YOU gave me!

# 3

<sup>15</sup> I will put hostility between you and the woman,  
and between your offspring and her offspring.  
He will bruise your head,  
and you will bruise his heel."

This is the "Gospel in the Garden," the promise of the coming "seed of the woman" who would vanquish the serpent (nachash) that had originally tempted and deceived Eve. The first prophecy of Torah clearly anticipated the coming of the Savior of mankind and a cosmic battle between good and evil.

<sup>24</sup>...placed cherubim at the east of the garden of Eden, and a flaming sword which turned every way, to guard the way to the tree of life. To prevent him from eating the Tree of Life before the time of his atonement was secured through Yeshua. If Adam had eaten of the Tree of Life before his purification, his fallen condition would have become a permanent condition, without possibility of remedy in this age.



# 3

<sup>21</sup> Yahweh God made garments of animal skins for Adam and for his wife, and clothed them.

God clothed them with “garments of skin,” surely an allusion to the Lamb of God who was coming to clothe fallen humanity with his own righteousness...

<sup>22</sup> Yahweh God said, “Behold, the man has become like one of us, knowing good and evil.

Here is another evident proof of a plurality of persons or subsistences in the Godhead. Compare Genesis 1:26; Genesis 11:7. If it be said that God speaks this of himself and the angels, it must be replied that no mention has yet been made of the angels, and that it is unreasonable to think that the great God should level himself with angels, and give them, as the expression intimates, a kind of equality with himself.

# 3

3:1 He said to the woman, "Did God actually say, 'You shall not eat of any tree in the garden'?"

Andrew Suedkamp - This is the oldest trick that anyone or any being who is opposed to God has ever used, and sadly, they use it with great effect: they question the word of God. We must be very careful when anyone wants to "clarify" or "correct" what the scripture actually says or what they believe the scripture actually intended to say. Even well-meaning Believers can fall victim to this. We must treat God's word very seriously, and in order to do that, we must study God's word very diligently.

3:22 Then the LORD God said, "Behold, the man has become like one of us in knowing good and evil...."

Andrew Suedkamp - What do you believe God means when He says that man has become like one of US? Also, how could there be knowledge of good and evil if there had been no evil? (You don't need to email answers, just thought it might be good to get some of us to stop and consider!)

# 4

<sup>2</sup>... Abel was a keeper of sheep, but Cain was a tiller of the ground. <sup>3</sup> As time passed, Cain brought an offering to Yahweh from the fruit of the ground. <sup>4</sup> Abel also brought some of the firstborn of his flock and of its fat. Yahweh respected Abel and his offering, <sup>5</sup> but he didn't respect Cain and his offering. Cain was very angry, and the expression on his face fell. <sup>6</sup> Yahweh said to Cain, "Why are you angry? Why has the expression of your face fallen? <sup>7</sup> If you do well, won't it be lifted up? If you don't do well, sin crouches at the door. Its desire is for you, but you are to rule over it." <sup>8</sup> Cain said to Abel, his brother, "Let's go into the field." While they were in the field, Cain rose up against Abel, his brother, and killed him.

<sup>9</sup> Yahweh said to Cain, "Where is Abel, your brother?"

He said, "I don't know. Am I my brother's keeper?"

<sup>10</sup> Yahweh said, "What have you done? The voice of your brother's blood cries to me from the ground.

The Sages derive that Cain's offering was from the inferior portions of the crop, while Abel chose only the finest of his flock.

# 4

Now Abel was a keeper of sheep, but Cain was a tiller of the ground. And in the process of time it came to pass that Cain brought an offering of the fruit of the ground to the Lord. Abel also brought of the firstborn of his flock and of their fat. And the Lord respected Abel and his offering, but He did not respect Cain and his offering. And Cain was very angry, and his countenance fell.

Glen Iverson - In this story, we see the first example of sacrifice to God. However, the precedent was set forth by God in 3:21: "Also for Adam and his wife the Lord God made tunics of skin, and clothed them.". We can see this as eventually being fulfilled by Jesus on the cross as blood is required for the atonement for sin. God made tunic's out of skin to clothe Adam and Eve - blood being shed for sin - then Abel's sacrifice is the one that the Lord respected. We also see an example of God's mercy where murder and lying was forgiven and Cain was allowed to live.

As we start going through the Torah as KFIR, it's not simply 'interesting' to see the ancient history of the beginnings of creation and how Jacob is redeemed into Israel which will be brought forth into the promised land. The point of the Torah is how it ALL points to Jesus as the Messiah. Jesus is the fulfillment of the Torah. We need to take His words seriously and not take anything from the Torah out of that context - that it's fulfilled by Christ, Anointed, Messiah, Lord of Heaven and Earth.

Matthew 5:17-18 Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil. (18) For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.

When we see something in the Torah where we think - 'how does this even make sense' - put Jesus in the middle of that passage and see how it's fulfilled by Him. There are many stories and lessons to learn, but we need to look at how things are fulfilled by Jesus, not just at the struggles that the participants in the story have. While Moses didn't know who Jesus would be, Jesus knew who Moses was and brought him to the transfiguration.



## Hebrew

Adam  
Seth  
Enosh  
Kenan  
Mahalalel  
Jared  
Enoch  
Methuselah  
Lamech  
Noah

## English

Man  
Appointed  
Mortal  
Sorrow  
The Blessed God  
Shall come down  
Teaching  
His death shall bring  
The Despairing  
Rest, or comfort.

Here is a summary of God's plan of redemption, hidden here within a genealogy in Genesis! You will never convince me that a group of Jewish rabbis deliberately "contrived" to hide the "Christian Gospel" right here in a genealogy within their venerated Torah!



**1** In the day when God created man, He made him in the likeness of God.

**22** Then Enoch walked with God three hundred years after he became the father of Methuselah,

Troy Anderson - I want so badly to resemble the image and likeness of God but I know that I fall entirely short of the mark. The likeness and image of God is in us through Jesus and it is through Jesus that we should walk with God.

# 6

4 The Nephilim were in the earth in those days, and also after that, when God's sons came in to men's daughters and had children with them. Those were the mighty men who were of old, men of renown.

I believe that these are fallen angels who co-mingled with woman to produce giants. I also believe that there will be a return of the nephilim. The lie that will be believed will have ET implications. That to me will be the only explanation of what took place during the rapture.

5 Yahweh saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of man's heart was continually only evil. 6 Yahweh was sorry that he had made man on the earth, and it grieved him in his heart.

7 Yahweh said, "I will destroy man whom I have created from the surface of the ground—man, along with animals, creeping things, and birds of the sky—for I am sorry that I have made them." 8 But Noah found favor in Yahweh's eyes.