

10-26-24 Message to Roeh Israel Abilene – Bereshit (“In Beginning”)
Torah Portion; Gen 1:1 - 6:8
Haftarah: Isa 42:5 – 43:10
Suggested Acheron K’tuvim: John 1:1-5

Hidden Gems in Genesis Chapter One

Central question of this message: How do you reconcile “science” and Genesis?

Today we are beginning the Torah cycle once again with the reading of Bereshit. This parashah takes its name from the very first word of the very first parashah of the Torah.

Gen 1:1-5

1 In the beginning God created the heavens and the earth. 2 The earth was formless and void, and darkness was over the surface of the deep, and the Spirit of God was moving over the surface of the waters. 3 Then God said, "Let there be light "; and there was light. 4 God saw that the light was good; and God separated the light from the darkness. 5 God called the light day, and the darkness He called night. And there was evening and there was morning, one day.

1:1	בְּרֵאשִׁית	בָּרָא	אֱלֹהִים	אֶת	הַשָּׁמַיִם	וְאֶת	הָאָרֶץ:
	In the beginning	created	God		the Heaven	and	the earth.
	7225	1254	430	853	8064	853	776
2	וְהָאָרֶץ	הָיְתָה	לִהְיוֹת	וְכָהוּ	וְחָשֶׁךְ	עַל-	פְּנֵי
	And the earth	was	without form,	and void;	and darkness	upon	the face of
	776	1961	8414	922	2822	5921	6440
	וְהָיָה	וְרוּחַ	אֱלֹהִים	מְרַחֶפֶת	עַל-	פְּנֵי	הַמַּיִם:
	And the Spirit of	And the Spirit of	God	moved	upon	the face of	the waters.
	8415	7307	430	7363	5921	6440	4325
3	וַיֹּאמֶר	אֱלֹהִים	יְהִי	אֹר	וַיְהִי-	אֹר:	
	And said,	God	Let there be	light:	and there was	light.	
	559	430	1961	216	1961	216	

On Shemini Atzeret (the eight day) we finished the Levitical festivals of G-d found in Leviticus chapter 23, and we continued with our celebration to enter into Simchat Torah (rejoicing in the Torah). And on Simchat Torah we read the last few lines of Deuteronomy and after rolling the scroll carefully back to the beginning, we read the first few lines of Genesis.

We make certain not to separate these two readings, because we wish to leave the impression that we are never truly “finished” reading and studying the Torah. I have found the Torah to be an ever-renewing well from which I can draw fresh waters of life every yearly cycle.

I wish to distinguish the Torah from a book on science. It is easy to do. First of all, the Torah has not changed from when it was first spoken into being at the beginning of creation. Our people believe that G-d spoke Torah into being even before He spoke creation into being. Our G-d is a G-d of order, not chaos, and His Torah is an elegant expression of order.

Secondly, the Torah has not changed – ever. There have been a number of translations (and paraphrases) of Torah published in many different languages, and if you compare even the English versions with one another, you will find significant variations. But the Hebrew text of Torah remains unchanged since it was penned by Moses (and one other)¹ at Mr. Horeb.

But the books of science – and especially those sciences which record the theories of mankind regarding the cosmos – are continually being rewritten. For much of human history, scientists insisted that the sun rotated around the earth, and that the earth was the center of all creation. Then came along Copernicus (1532), and Gallileo (1632). They upset the norm in celestial science, and for their efforts they were marginalized and shunned by the normative “scientific community” because they diverted and contradicted accepted theology. The Catholic church (1632) even declared Gallileo to be a heretic, and put him in house arrest.

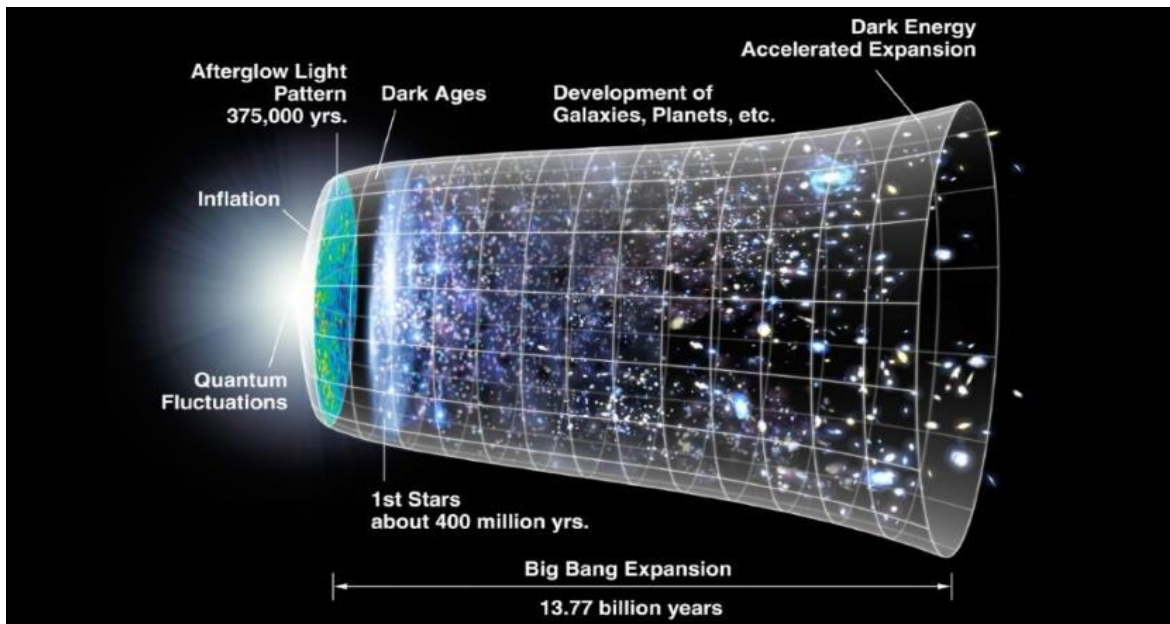
¹ The end of Deuteronomy records the event of Moses’ death, and some things that followed, so this portion was by necessity penned by another person.

But both Copernicus and Gallileo have been vindicated, and their correct view of the planetary orbits as well as the solar centrality of our galaxy are now accepted as accurate in all of scientific thought.

Today, there is still a strong delusion in the scientific community which studies the universe. They call it the “big bang.”

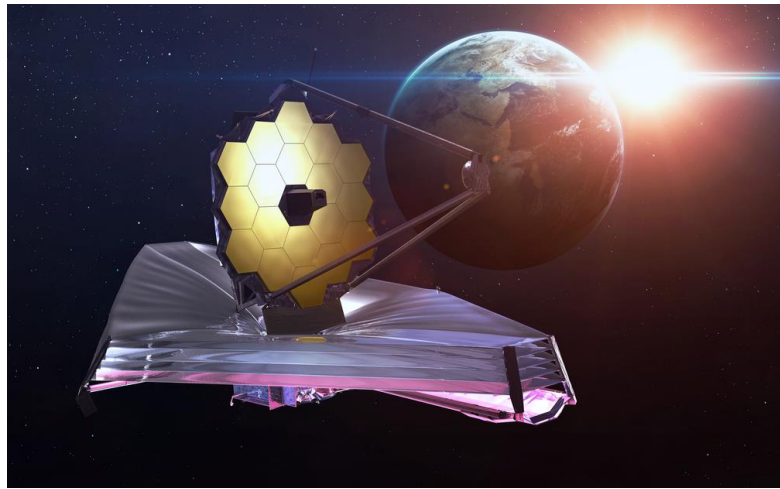
We can be certain of one thing. It is that G-d is the creator, and not some natural flow of events which reach back to some mythical “big bang”.

Here is a pictorial depiction of the “big bang” created by NASA.



The depiction is shown as a single-direction event so a time-line can be better shown in the graphic, but the theory is that the matter went everywhere at once, not in a single direction, as depicted.

The latest super space telescope, the James Webb Space Telescope (a significant improvement upon the Hubble Telescope) has now returned an image of the most far reaches of the



universe ever seen. There is no dispute among astronomers that these galaxies are the furthest ever photographed. This telescope has produced a few surprises.

Allison Kirkpatrick, an astrophysicist at the University of Kansas, told Space.com,

"JWST is designed to find the very earliest galaxies in the universe. One of the things that it found is that those galaxies are possibly more massive than we thought they would be, while another surprising thing is that it revealed that these galaxies have a lot of structure, and we didn't think galaxies were this well organized so early in the universe."

When a scientist says that a reading by a scientific instrument has produced a “surprise”, it means that it has just disproved something that scientist believed to be settled. Let’s look at one of the many “surprises” which this telescope produced.

To understand the first “surprise”, we must first lay-out the elements of the “big bang” theory.

According to the previously established “big bang” theory, if one were to look far enough away into the universe, one would be able to see light that began heading our way to Earth much earlier in the formation of the universe. Since the theory believes that matter was generally unorganized right after the “big bang”, what we should see at the ultimate edge of the universe is a lot of the unformed cloud of matter that had yet to congeal into galaxies. So, the JWST should produce a stunning photograph of the time not long after the “big bang”, with lots of cosmic clouds, and a few primordial stars.

Here is that image.



Where is the cloud of uncongealed space gas? Where are the primordial stars? This photo shows mostly empty space (no big clouds of congealing matter) and fully-formed galaxies as far as one can see. Remember, popular modern astronomy science says we are looking “back in time” billions of years due to the speed of light, which they suppose is constant.

And another one of the most remarkable aspects of these galaxies is that they seem to be oriented in different planes of rotation. That is important because the “big bang” theory postulated that the universe as we know it came from an infinitely dense single point, that began spinning and came apart in an explosion and sent primordial matter outward.

The law of conservation of angular momentum is: “The angular momentum of an isolated system remains constant in both magnitude and direction.”

This law states that if you placed me on a smoothly-spinning rotating surface (imagine me in the center of a merry-go-round on the playground) and you spin it pretty fast. I am sitting in the middle of the center (the point around which the rotation occurs), and I am holding a hammer in each hand at arm’s length. Assume the spinning gets to be so fast that I cannot hold onto the hammers, and release them at the same time (the “bang”). The hammers, now free to move on their own, would travel out from me in straight lines. But the remarkable part about this is that both hammers would also be spinning as they flew outward, and they would be spinning in precisely the same rotational plane as when they were in my hands.

Let’s apply this law to the matter cloud that exploded from the “big bang”. This law of physics says that all the galaxies in the same area of the universe should each be spinning in the same rotational plane as they were at the time they were “released” in the initial explosion.

So, take another look at that photograph. Can you see that the well-formed galaxies are not all in the same rotational plane?

So, there are in that photo three remarkable proofs of creation as reported in Genesis:

1. No cloud of unformed gas and primordial matter.
2. Large, well-formed galaxies already in place, and they are already mature as those much closer to the center of the universe.
3. Galaxies are rotating in different planes.

Now I want you to understand that I *do believe* in the big bang. Scripture speaks of it. I just believe that it hasn't happened yet.

Matt 24:35-36

Heaven and earth will pass away, but My words shall not pass away.

1 Peter 3:10

10 But the day of the Lord will come like a thief, in which the heavens will pass away with a roar and the elements will be destroyed with intense heat, and the earth and the works in it will be burned up.

Isaiah 65:17

17 For behold, I create new heavens and a new earth;
And the former things will not be remembered or come to mind.

I don't worry when believers debate whether one of the "days" of Genesis is a literal 24-hour day (as our sages believed), or actually "1,000 years"

as some Christian apologists insist, based on Ps. 90:4. We will all find out the answer to that inquiry together.

But I cannot, as a scientist myself, understand why believers would buy-into the concept of a creation of our universe taking some 13.77 billion years. I can prove, *with many more proofs not included in this message* (for the sake of time) that this immense timespan is nothing short of fantasy, and a denial of G-d, His work of creation, and the validity of Scripture.

I don't know when astronomical scientists will finally admit that the Genesis account is accurate, based upon the clear science shown us by the latest images of the far reaches of the universe... but they eventually will have to do so. The disconnect with their well-worn theories of the creation of the universe and clear scientific proof must be resolved. I am certain that they are very busy now trying to craft a new theory which will allow for "billions and billions of years" together with the fully-formed galaxies and different rotational planes.

The point I am wishing to make is this. The book of Genesis should not be read as if it is a book of science. It should be read as a book about G-d and His interaction with His creation, and particularly, with us. Having said that, I also believe that true science will continue to prove that the

Genesis account is correct, because G-d does not lie. But when you see a disconnect between science and Genesis, you can feel comfortable in preferring Genesis over whatever iteration of mercurial truth that modern science is offering you. A truth which will also be modified and rewritten as these scientists finally admit what they are seeing in the sky is not consistent with their pet theory of the age.

I could lump biologists into this group which has fashioned a number of sequential, different, theories of evolution which also require “millions and millions of years” of tiny changes to come up with what we have on the earth today as various species. I am still waiting to hear from them why there are no “transitional” species to be found today. If an amoeba is turning into a frog, and a frog into a prince, then we should be seeing right now a lot of protofrogs, protoprinces, and the like. But I digress.

The book of Genesis, as well as the Torah itself, is not about science. Its purpose was not to be a science textbook. Its purpose was to show us about G-d, about us, and His relationship with us.

The first sentence in Genesis is packed with information. “In the beginning, G-d created the heavens and the earth.”

This tells us that G-d intentionally created everything that was created, and that none of it is without purpose. Whether we as humans can perceive that purpose is irrelevant to that truth. Some say that they believe something observable in creation has no purpose, and thus they wish to disprove G-d as creator.

But these are making a fundamental error. They are elevating their own intellectual abilities above G-d's purposeful action. In a way, they are elevating themselves above G-d. And in doing so, they join with Satan in his prideful proclamation.

Isa 14:12-15

12 "How you have fallen from heaven, O star of the morning,
son of the dawn! You have been cut down to the earth, You
who have weakened the nations! 13 "But you said in your
heart, 'I will ascend to heaven; I will raise my throne above
the stars of God, And I will sit on the mount of assembly In
the recesses of the north. 14 'I will ascend above the heights
of the clouds; I will make myself like the Most High.' 15
"Nevertheless you will be thrust down to Sheol, To the
recesses of the pit.

What is the natural end of the argument that all of creation came into being by chance? There was no point in it all. As believers we declare that there is a point to this creation and thus there is a point to our lives. Those who believe in strict evolution – pointlessness – also indicate that there is no point to our lives, either.

And if there is no point to our lives, then there is no point to living, and there is no value to human life. If there is no value to human life, then there is nothing wrong with murdering the preborn children for convenience sake. There is nothing wrong with seeking power over others so you can impose your will upon them – by political means, or by wielding a weapon.

Another thing we see in the first verse is the use of the Hebrew word *bara*. *Bara* is translated “created” and it is never used in any connection other than by an act of G-d.

הָאָרֶץ:	וְאֵת	הַשָּׁמַיִם	אֵת	אֱלֹהִים	בָּרָא	בְּרֵאשִׁית	1:1
the earth.	and	the Heaven		God	created	In the beginning	
<u>776</u>	<u>853</u>	<u>8064</u>	<u>853</u>	<u>430</u>	<u>1254</u>	<u>7225</u>	

Bara makes it clear that G-d created whatever was created from *nothing*.

Every pagan creation account speaks of their god creating something from something. Molding or forming. But only our G-d creates something from nothing.

Furthermore, we see in the first verse of Torah that G-d created nature. This is profound, because so many pagan religions insist that G-d is *part of nature*. Or that nature is G-d. And some of the new age movement insist that G-d is in all of us. All of these are wrong! I have found elements of these errant beliefs in Africa, India, and yes, even in the USA.

How can we refute these teachings? Not difficult. Nature has no moral code. It is governed by its own set of rules, which disregard what is right and wrong, and only conforms to what is expedient to survive and pass genetic material to the next generation. Some sweet people wish to attribute human thought processes and moral codes to animals. They begin with puppies. Then they apply it to Bambi. Then to the Lion King, then finally to a tamed dragon.

When people adopt the “survival of the fittest” standard, you wind up with Adolf Hitler, and the Nazi party. Since in his view the Jews were the “least fit” and the Arians the “most fit” he purposed to exterminate Jews and replace them with Arians in the Third Reich. No person today believes that Hitler’s actions were defensible – well, no moral person

believes such. The holocaust proved the fallacy of “survival of the fittest” when applied to humans. As does modern politics.

And as you continue in the first chapter of Genesis, you see G-d continually telling nature what it must do. It is not random. It is ordered according to G-d’s rules. G-d could never do such a thing if He were part of nature Himself. Nature has no independent will of its own. It cannot direct itself.

Genesis also refutes all the ancient understandings of pagan gods. Each one of them has a theogeny – a story of his beginning. They asked what modern atheists ask, “Where did G-d come from?” And they came up with a story to explain the beginning of their gods. Our G-d’s existence clearly predates creation, because He created it Himself during His existence.

The fact that G-d existed before “the beginning” gives us yet another hint at something more. If He existed before the beginning of His story of creation and His relationship through what we call “time” then it stands to reason that once our “time” ceases to be, there can be something more. And that “something more” is what we see explained by Yeshua as “the world to come.” Our sages believed in it, and Yeshua confirmed it as true.

Another remarkable truth of Genesis is that the G-d it speaks about is a universal G-d. There was no such thing as a Jew until Abraham. So, it's not about Jews. The G-d that these chapters of Genesis speaks of is the G-d of *all people* who will come to Him.

Not all people who come to G-d must become Jews. That is error. Not all Jews have come to G-d. That is also error. G-d is a personal G-d, and He will have a loving relationship with whomever comes to Him in faith. G-d wanted it this way, from the beginning.

Another aspect of creation is unique. Notice how G-d created things, and He was happy with His work, and declared it “good.”

				אֵלֶּיֶם	יְהִי	אֵלֶּיֶם	יְהִי	אֵלֶּיֶם	יְהִי	אֵלֶּיֶם	יְהִי
				light.	and there was	light:	Let there be	God	And said,		
				<u>216</u>	<u>1961</u>	<u>216</u>	<u>1961</u>	<u>430</u>	<u>559</u>		
וּבֵין	הָאֵלֶּיֶם	בֵּין	אֵלֶּיֶם	וּבֵין	טוֹב	כִּי	הָאֵלֶּיֶם	אֵת	אֵלֶּיֶם	וַיֵּרָא	
the light	from	God	and divided	good:	it was	that	the light,		God	And saw	
<u>996</u>	<u>216</u>	<u>996</u>	<u>430</u>	<u>914</u>	<u>2896</u>	<u>9999</u>	<u>3588</u>	<u>216</u>	<u>853</u>	<u>430</u>	<u>7200</u>
											הַחֹשֶׁךְ:
											the darkness.
											<u>2822</u>

This pattern shows us how we should also behave when we have done good work. Some will not receive a compliment for good work, or turning out a good product. They minimize their end result, and seem to make an excuse for how easy it was and the like. That is not being “G-dly.” It is

proper to recognize that your work is good, and if you receive a compliment on it, then it is proper to accept it, and say “thank you.”

An exception to that rule is when you had little to do with the end product, knowing that G-d actually made it all happen – or at least most of what in the end is “good.” Then, it is appropriate to recognize the end product as good, but also giving G-d the credit for the outcome. In my life, I find myself in this zone more than any other.

The ancient pagans were confounded by this statement. They worshipped the sun and moon. They believed that all light is natural. Even on the fourth day, when the lights of the heavens were created, there was no mention of the sun and moon. This is a total debunking of ancient mythology. The reason for the lights is for days, seasons, years. Not to be worshipped.

There is then another amazing statement in Genesis which has caused much discussion.

Gen 1:26-28

26 Then God said, "Let Us make man in Our image,
according to Our likeness; and let them rule over the fish of

וַיִּרְדּוּ and let them have dominion 7287	בְּדְמוּתָנוּ after our likeness: 1823	בְּצַלְמֵנוּ in our image, 6754	אָדָם man 120	נַעֲשֶׂה Let us make 6213	אֱלֹהִים God 430	וַיֹּאמֶר And said, 559	26
הָאָרֶץ the earth, 776	וּבְכָל- and over all 3605	וּבְבִהֶמָּה and over the cattle, 929	הַשָּׁמַיִם the air, 8064	וּבְעוֹף and over the fowl of 5775	הַיָּם the sea, 3220	בְּדִגְתָּהּ over the fish of 1710	
		עַל- the earth. 776	הָרֶמֶשׂ upon 5921	הָרֶמֶשׂ that creepeth 7430	הָרֶמֶשׂ creeping thing 7431	וּבְכָל- and over every 3605	
אֱלֹהִים God 430	בְּרָא created he 1254	בְּצַלְמוֹ in the image of 6754	בְּצַלְמוֹ in his own image, 6754	אֱלֹהִים God 430	בְּרָא created he 1254	וַיִּבְרָא So created 1254	27
				אִתָּם them. 853	וּנְקֵבָה and female 5347	זָכָר male 2145	

John 1:1-5

1 In the beginning was the Word, and the Word was with God, and the Word was God. 2 He was in the beginning with God. 3 All things came into being through Him, and apart from Him nothing came into being that has come into being. 4 In Him was life, and the life was the Light of men. 5 The Light shines in the darkness, and the darkness did not comprehend it.

The sages have taken a different approach. They have said that G-d was taking counsel of the angels as He created mankind. But that is also contrary to Scripture.

Isa 40:13-14

13 Who has directed the Spirit of the Lord, Or as His counselor has informed Him? 14 With whom did He consult and who gave Him understanding? And who taught Him in the path of justice and taught Him knowledge And informed Him of the way of understanding?

I have heard a Jewish man offer another explanation. G-d was speaking to the animals that He had just created. He apparently was partnering with them to create mankind. And since a person is in many ways an animal

(nephesh), and in one important way heavenly (noshoma), he has elements of each world.

But even that does not satisfy. My G-d would never consult with any inferior being – whether that be angels or animals – in determining His intentions or designs. G-d did give us a mortal body, that in many ways operates as the bodies of animals do. But we inhabit a completely different realm – that of holiness, if we would but only elevate ourselves to truly inhabit that realm.

What I wish for you to see in the first segments of Genesis is the amazing wonder that is there for us to see. What it lacks in being a treatise on cosmology, geology, botany, and biology – it makes up for in being a remarkable statement of how our G-d operates in a completely different way than the pagan gods of the world.

And the greatest miracle of all is that He is mindful of mankind, and chose to fashion a lasting and holy relationship with us – at the cost of His own life. And the book of Genesis shows us how that all began.