

## Was the Big Bang Just a Big Dud?

A Message on Portions associated with Torah Portion *B'raysheet*  
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Scripture Portions: Torah – Genesis 1:1 - 6:8; Haftarah – Isaiah 42:5-21;  
New Covenant – John 1:1-18

We just observed *Shemini Atzeret* and *Simchat Torah* as we completed the annual cycle of *moadim* or appointed times for this year. The year ends with the 7<sup>th</sup> festival, *Sukkot*, the Feast of Tabernacles for 7 days according to Leviticus 23:34, but then Leviticus 23:36 tells us to observe *Shemini Atzeret*, an 8<sup>th</sup> day assembly. How can a festival that is 7 days long have an 8<sup>th</sup> day?

While many believers want everything to fit perfectly in a nice little box with a bow, often that is not the case. And I see that as a good thing, as it keeps us searching for God's truth instead of doing the exact same thing year after year, which can lead to just going through the motions after a while. But I'm not sure why we would expect that kind of perfection while we are living in the midst of a most imperfect world. Still, God has clearly provided sufficient revelation for us to realize that we fall short of His standard of righteousness and we are unable to be restored based on our own merits. We can only be restored on His terms, by accepting the sacrifice of His son Yeshua on our behalf.

Now, let's talk about this week's Torah Portion, *B'raysheet*, which means, "In the beginning" and goes from Genesis 1:1 to 6:8. There are various theories as to how to interpret the creation account of Genesis Chap 1, but what really matters is whether we believe that these words describe creation by a Creator or whether everything came about solely through random chance.

In a similar fashion, the fall of Adam & Eve in Genesis 3 is either an actual event that explains the existence of evil, or we need to find another explanation for the sad state of affairs in our world today. If we see the Genesis 3 account of the fall as a real event, then in that same passage, we also find hope as our Creator immediately begins the process of restoring things back to the way they were before the fall. Otherwise, our future is in the hands of today's world leaders, and I don't know about you, but that seems like a rather scary proposition to me.

Here are some of the implications of seeing the account of Genesis 1 as an accurate and reliable account of the creation of the universe.

1. If God is Creator, He decides what is right and what is wrong meaning morality is not relative.
2. Life is something special, it is not based merely on chance.
3. We have a purpose. An omniscient omnipotent God is able to use us as vessels to accomplish his purposes.
4. If we can rely on the account of Genesis 1, then we don't have to figure out where Scripture starts being reliable. Instead, we can agree with Paul who tells us in 2 Timothy 3:16 that all Scripture is given by God, literally God-breathed.
5. We have supernatural assistance against the evil that unfortunately is part of a fallen world where man has free will.
6. His revelation through his written word tells us of life beyond the grave as we find in Daniel 12:1-2 for example, giving us the hope that we will spend the eternity that follows our physical death in his presence.
7. In foxholes and when the storms come in life, we have someone to pray to.

If we are created by God instead of by random chance, then our lives become much more meaningful. We are no longer being told that we are simply a random collection of molecules, We are not King Kong's cousin, but that is really what the evolutionists are telling us, isn't it?

Believing in a Creator causes us to see each person as special, created with a specific purpose and calling, that we are designed to fulfill. Each one of us is uniquely equipped, gifted, and experienced for what God has called us to do. None of us is a mistake. We are buying into a lie of the enemy when we say if only I were ... fill in the blank, then God would be able to use me.

Also we find in God's revelation, the calling of a unique people, the Jewish people, the children of Abraham Isaac & Jacob, for a testimony to the rest of the world of the loving faithfulness of their Creator and the reliability of His covenant promises.

So is the Creation account in the Bible reliable? Is it a direct revelation from the Creator of the Universe? We have shown before in a discovery, I think by the Vilna Gaon (<http://vilnagaon.org/wp-content/uploads/2017/06/torahcodes.pdf>) that with a 49-letter skip, the word Torah is spelled out beginning with the first *tav* in Genesis. When we see the identical pattern repeated at the beginning of Exodus, it gets our attention.

And in Numbers and Deuteronomy, we find Torah spelled backward based on a similar approach. So Genesis & Exodus have the Torah pointing forward and Numbers and Deuteronomy have the Torah pointing backwards, directing us to Leviticus, where if you take every 7<sup>th</sup> letter beginning with the first *yud*, you end up with *yud heh vav heh*. And in Genesis 1:1-5, the account of the first day of Creation, if one letter is added or lost, the pattern would not work.

Now I want to tell you about a man named Ivan Panin, who started out as an atheist, but became a believer because of some of the mathematical patterns he discovered in Scripture. He started with Matthew 1. Verses 1 through 11 give the genealogy of Messiah from Abraham through the Babylonian captivity. There are 49 (7x7) words in the passage, 266 (7x21) Greek letters, 28 (7x4) begin with a vowel, 21 (7x3) begin with a consonant, 140 (7x20) vowels, 126 (7x18) consonants, 35 (7x5) words occur more than once, 14 (7x2) words occur only once, 42 (7x6) nouns, 35 (7x5) proper names, and 28 (7x4) male ancestors of Messiah.

And later in that same chapter, in Matthew 1:18-25, we find a passage which talks about Yeshua's upcoming birth and naming. The number of words in the passage is 161 (7x23). There are 7 proper names and 42 (7x6) Greek letters in the names. The number of different words used in the passage is 77. The number of words spoken by the Messenger to Joseph is 28.

As a result of his discovery, Panin came to see the Book of Matthew as divinely inspired. He then found similar patterns in other New Testament Books. He spent the rest of his life documenting these patterns, finding them to exist in the Hebrew Scriptures as well.

Here's some of what he discovered concerning the very first verse in the Bible.

There are 7 Hebrew words with a total of 28 Hebrew letters in the verse. The first 3 words total 14 letters. The 4<sup>th</sup> & 5<sup>th</sup> words have 7 letters total. The 6<sup>th</sup> and 7<sup>th</sup> words total 7 letters. The three nouns, God, heaven and earth contain 14 letters total.

Speaking of patterns, we should also note that 6 times in Genesis 1, it says “*ki tov*”, which means, “it is good.” And in Genesis 1:31 after the 6<sup>th</sup> day, the Lord says it was very good.

Regarding our origins, there are a number of people, including some believers, who see the universe as coming into existence by different means, what has come to be called the theory of the big bang. It is called a theory because we cannot reproduce it experimentally.

But that doesn't keep its backers from treating it like it's a fact. Before I became a believer, I had bought into their seeming certainty. Though now I wonder, if they are so confident in their explanation, why are they so hostile toward other theories. Why do they consider it unacceptable to even discuss any other theories, such as intelligent design or creationism?

I know that there also some who believe the Biblical account supports a longer time period than 7-24 hour days for the creation. And what are called young earth and old earth creationists are both able to convincingly argue for their positions. The rules of Bible interpretation suggest that we should use the plain sense interpretation of Scripture unless there is a compelling reason to do otherwise and in this area, for me, so far that has not been the case.

Here's a real brief summary of the creation account in Genesis 1. Genesis 1:1 says, “In the Beginning, God created the heavens and the earth.” Then, on the 1<sup>st</sup> day, he creates light. On the 2<sup>nd</sup> day, he separates the waters. He creates plants on the 3<sup>rd</sup> day; the sun, moon & stars on the 4<sup>th</sup>; animals on the 5<sup>th</sup>; and on the 6th day, he forms the man, *adam*, out of the ground (Heb. *adamah*) and breathes life into him. The man is called Adam in the English.

In 6 days, God speaks and our universe comes into existence. But this tired him out so he decides to rest on the 7<sup>th</sup> day, right? Actually, the Lord established the 7<sup>th</sup> day, the *Shabbat* as a day of rest, because he knows that we are the ones who need to rest and in addition, he knows that we need to be reminded of His work in creating this world. It also speaks to a future for our people, and all who would call upon the name of the Messiah for their salvation, when they will enter into his rest, as it says in Hebrews 4:9, there remains a rest for the people of God.

In Genesis 2, the Lord puts Adam in the garden and gives him not 613 commandments, not 10 commandments, the Lord gives Adam one commandment. In Genesis 2:17, Adam is told he can eat of every tree in the garden except one, the tree of the knowledge of good and evil.

Then, the Lord puts Adam to sleep and makes a woman out of one of his ribs. And the man says, *Whoa, man*, and she is called woman. Well not exactly, he says bone of my bones and flesh of my flesh, which kind of means the same thing. And then we read in Genesis 2:24 that the man shall leave his father and mother and he and the woman shall become one flesh.

In Genesis 3, we find that there is trouble in paradise, literally. Satan, in the form of a serpent, gets Eve to eat from the tree that God had told them not to eat from, and then she gives some of its fruit to Adam. When Adam & Eve realize that they have violated God's instruction, they sew fig leaves together to cover themselves and embark upon the world's oldest profession, seeking to hide their sins from God as they try to play hide and seek with God.

When the Lord asks them about what they have done, Adam & Eve embark upon the world's second oldest profession – blaming things on someone else. Adam says, “It was Eve who gave him the fruit and not only that, but it was God who had given him this troublesome woman.” Eve blames the serpent and before we laugh at the scene, we might ask ourselves, “Are things all that different today?” We often blame others for our own failings, don't we?

For their rebellion, Adam & Eve are kicked out of the garden and within 10 generations, the world has become so evil that God is ready to destroy every living thing that he has made. But before He does, he sees *Noach*, who finds grace in the sight of the Lord as we read in the last verse of the Torah portion, Genesis 6:8.

This week's *haftarah* portion (Isaiah 42:5-21) God talks about the suffering servant. Isaiah 42:5 describes the Lord as having created the Heavens and spread out the Earth. And in the next verse, the Lord says to the suffering servant, “I have called you in righteousness”. I will give you for a covenant of the people, for a light to the nations. To open the eyes of the blind and to bring freedom to those who are held captive.

The Creator is saying, I am the God of the past, I did what no man or idol can do, I created the Heavens and the Earth. Therefore, when I tell you that I will send a servant in righteousness to bring in truth and justice, you can be sure that it will come to pass.

And truth and justice are needed greatly in our world today. Even as believers, we often must decide between Good and Evil, Right and Wrong, Life and Death, Blessing and Curse. God tells us in the Torah to choose blessing not curse, choose life, not death. He wants us to choose right and not wrong, good and not evil, light and not darkness.

In our New Covenant portion (John 1:1-18), Messiah is referred to as the Word, the one who was there in the beginning. He was an essential part of the work of creation. All things were made by Him and without Him was not anything made. John also refers to him as the Light he was called to bear witness of. This passage also talks about light and darkness, similar to the first day in *B'raysheet*.

John, like Genesis, also starts with “in the beginning”, but he describes how *Yeshua* was part of the creation process. John then tells us that as the light shines in the darkness, *Yeshua's* light shines in this world, but the darkness does not comprehend it. The world cannot comprehend the work of *Yeshua*. It is folly to them. We are called to take the message of *Yeshua* to our people and to this world in a way that they can understand. I believe the Lord has uniquely gifted each of us so that we can minister to those he will bring into our lives.

Maybe you have had difficulty comprehending the work of *Yeshua* before tonight. Maybe like I thought back in my 20's, you believed the creation account of the bible to be a fairy tale. Maybe you did not appreciate that we have a creator who is the King of the Universe and who has a very special purpose for the lives of each and everyone here.

Today, I know that we serve a God who loves us, who cares about us, who has a plan for us, who sent His son to fulfill the prophecy of the suffering servant, to endure abuse, torture and death, so that our sins, yours and mine could be forgiven. He was willing to lay down his life for our atonement.

What a blessing it is to know the truths of the Bible instead of believing the fairy tales that man has come up with. I am not related to chimpanzees and neither are you. I am a purposeful creation of the creator of the Universe and so are you. My physical body will be resurrected and be immortal one day because of my trusting in his son and the same can be true for you if you will accept Yeshua's sacrifice on your behalf.