

Jan. 1, 2016 – The “Beginnings”

Genesis 1-2

Matthew 1-2

Ecclesiastes. 1:1-5.

Reflections:

Genesis 1-2. In contrast to the ancient mythologies, the God of the Bible creates the universe out of nothing and brings order and light to creation. Our God is a God of order. Note that God is also a realist in creating the various forms/species. He is no nominalist. Within the absolute unity of God, there are three divine persons without division or separation. They are all equal. The Son comes from the Father and the Holy Spirit comes from the Father and the Son. While there are only hints to the inner workings of the Trinity in the Old Testament, the New Testament opens up the Trinity and gives us a peak into the inner love and workings of the Godhead. Failure to grasp the essential basics of the Trinity will lead to unitarianism (one person in the Godhead), binitarianism (two persons in the Godhead), or tri-theism (three gods in the Triune godhead). As you reflect on the activity of the Godhead in these first two chapters of the Bible, consider His activity in bringing order and light to an otherwise chaotic and dark world. On a personal level, He brings newness, order, and light to all who will submit their lives to Him and His plan instead of living for this chaotic kosmos. The God who creates the world out of nothing and brings order can certainly provide any person with a new beginning, new life, light, and order.

Matthew 1-2. In these chapters we have another set of beginnings with the Child born in humble circumstances. It was this Child who created all things out of nothing as the Second Person of the trinity (Col. 1:16-17; Jn. 1:-3) long before His birth and earthly life. It is important to understand that in the hypostatic union (union of God and man) that there is only one person with two natures. The one person is the Second Person of the Trinity who came to this earth. He is the only member of the Trinity who has ever experienced ignorance and pain as He was the only one who added to Himself a human nature (but not a human person—there is only one person). The doctrines of the trinity and the hypostatic union are neither irrational nor illogical. However, they do transcend the limits of our rationalism and empiricism. While they cannot be comprehended, they can be apprehended. Failure to apprehend them, moreover, will always lead to many forms of heresy and as well irrationality (fideism).

Eccl. 1:1-5. This passage describes a life without the Lord and the blessings of the eternal perspective. This is the life of a believer (King Solomon) who decided to try to find happiness in the world rather than in the plan of God. Without God, life is absurd. What is unfortunate is that most people end up chasing the world for most of their lives before they realize that it was all a waste of time. Solomon had it all and tried it all, ‘the wine, the women, and the songs,’ only to discover that it was all vanity (hevel = meaninglessness) without the Lord. So much frustration, so many heartaches, and such waste—all the while the Lord offers every believer an abundant life in Him. Will 2016 be a year of frustration and frantic search for happiness in the world only to reap the headaches of the world, or will it be a life of growth in ‘Ehyeh and the blessedness of classical Christianity? Quo vadis?

In ‘Ehyeh,

Pastor Don