

Series Introduction

“A New Look at the Old”

Key Text: Genesis 1:1



Pondering Angels on the Road to Emmaus by Daniel Bonnell

[SERMON VIDEO](#)

“The new is in the old concealed, the old is in the new revealed.”¹

Read the account of the two disciples walking from Jerusalem to Emmaus on the day of Jesus’ resurrection (Luke 24:13-35). Notice that when Jesus—his identity still veiled from the two men—explains how the Christ’s suffering, death, and glorification was the fulfillment of “the things concerning Himself in all the Scriptures,” he does so “beginning with Moses.” Note that the first five books of the Hebrew Bible (a.k.a. the Old Testament), known as the *Torah* (Hebrew) or *Pentateuch* (Greek), were written by Moses. The implication here is that Jesus began at The Beginning.

Genesis 1:1

In the beginning God created the heavens and the earth.

¹ Augustine of Hippo, *Seven Questions Concerning the Heptateuch*, 2.73.

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Cross-reference

Read John 1:1-3. What does this indicate about the connection between Genesis 1:1 and Jesus?

Further Insights

Consider Luke 24:30-31

When He had reclined at the table with them, He took the bread and blessed it, and breaking it, He began giving it to them. Then their eyes were opened and they recognized Him; and He vanished from their sight.

Notice the phrase “their eyes were opened.” Think back to The Beginning, to the reason why Christ’s body, symbolized by the bread, had to be broken. When Adam and Eve ate of the forbidden fruit, Genesis 3:7 tells us: “Then their eyes were opened...” That moment, the fall, was *the* great cosmic catastrophe; it was the Horrible Rending of creation by mankind’s sin. Yet, it was on the very day of the walk to Emmaus that the Glorious Mending had begun.

Theme of Genesis: Blessing

- Where blessing comes from
- How to stay in the blessing
- What happens when there is none (curse)

Subtheme: The Promises / Covenants of God

Original Audience: Emancipated Hebrew slaves wandering in the wilderness

Genesis: A Theological Framework

At the foundation of any worldview are answers to the so-called Big Questions:

- What is ultimate reality—the thing from which all else comes?
- Who are we and how did we get here?
- Do objective meaning, value, and purpose exist?
- Why is the world in this condition and can we fix it?
- What is mankind’s destiny?

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The Hebrew people, during their 400 years in captivity, had been immersed in Egyptian culture, with its various creation myths and assorted deities. God's special revelation in Genesis, the first book of the Pentateuch, provided a corrective theological framework that set his people apart:

- God
- God is.
- God is creator. (Hebrew *bārā'*, an action exclusive to God)
- God's image is in Man.
- God is personally involved with Man.
- God is savior of Man.
- God is unstoppable.

How would we answer some of the Big Questions using these framework principles? How do you think a contemporary materialist² would answer them?

Origin of the Cosmos

According to some ancient thinkers, notably Aristotle (384-322 BC), the world was eternal, without a beginning. Centuries before the rise of modern science and evidence to the contrary, some medieval philosophers challenged this notion using logical reasoning. Contemporary philosophers have refined and condensed their arguments into what is known as the Kalam cosmological argument:

Premise 1: Whatever begins to exist has a cause.

Premise 2: The universe began to exist.

Conclusion: Therefore, the universe has a cause.

A sound logical argument stands or falls on the truth of its premises. Premise 2 is typically the one targeted by skeptics, but there are two powerful lines of support for it: philosophical and scientific (see Further Study section for resources).

The question that follows is: What is the nature of this cause? Since nothing can create itself *ex nihilo* (out of nothing), and anything material or temporal is, properly speaking, part of the universe, its cause must be a spaceless, timeless, and immaterial agent.

² Materialism is the philosophy that says nothing exists beyond the material stuff of the universe.

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Prior to His Crucifixion, Jesus Cites Moses

Read the account of Jesus healing a paralytic at the Pool of Bethesda on the Sabbath (John 5). Notice that Jesus cites Moses (the author of Genesis) as the final witness in the case for his identity as the prophesied Christ.

Final Thoughts

Genesis has far more to do with the New Testament than it does with most of the remainder of the Old. The echo of Jesus is heard throughout Genesis, which is interrelated with the Gospels and Acts.

Genesis, the first bookend of God's special revelation, is in perfect symmetry with Revelation, the final bookend. "The beginning is pregnant with the end, and Jesus is at the center of it all" (Pollok).

The theological framework communicated through Genesis is fully relevant to our lives today. Its principles make sense of the world; they impart to humanity dignity, meaning, purpose, and hope.

Further Study

Mosaic Authorship of the Pentateuch:

["Why is the Pentateuch Referred to as the Book of Moses?" by Dr. Ian J. Vaillancourt \(short video\)](#)

["Did Moses Write the Torah?" by Hank Hannegraaff](#)

Ancient Egyptian creation myths and related artifacts:

[Jennifer Houser Wegner, "Ancient Egyptian Creation Myths: From Watery Chaos to Cosmic Egg" \(2021\).](#)

Scientific and philosophical support for a Creator of the cosmos:

[The Kalam Cosmological Argument Part 1: Scientific \(animated short video\)](#)

[The Kalam Cosmological Argument Part 2: Philosophical \(animated short video\)](#)

Melissa Cain Travis, *Science and the Mind of the Maker: What the Conversation Between Faith and Science Reveals About God* (Harvest House, 2018).