

24-1117p - Detailed Summary

24-1117p - *Before The Beginning*, Scott Reynolds

Bible Reader: Scott Reynolds

This detailed summary by Grok, xAI

See the Sermon Notes: [Sermon Notes HTML](#) - [Sermon Notes PDF](#)

(Sermon Notes by Scott Reynolds)

Before The Beginning

Summary of Sermon Notes (0:04 - 19:23)

Scripture Reading: (0:04 - 0:31)

Scripture Reader, Scott Reynolds

Nehemiah 9:6 (NKJV)

You alone are the LORD;
You have made heaven,
The heaven of heavens, with all their host,
The earth and everything on it,
The seas and all that is in them,
And You preserve them all.
The host of heaven worships You.

The transcript begins with the speaker introducing the evening's scripture from Nehemiah 9:6, which emphasizes God's unique role as the creator of heaven, the heaven of heavens, the earth, seas, and everything within them, and His role in preserving all creation. The verse also notes that the host of heaven worships God.

Summary

Preacher: Scott Reynolds

(0:31 - 0:51) Introduction and Scripture Reading

The speaker greets the audience and references a morning discussion about God in relation to Genesis 1:1, which states, "In the beginning, God created the heavens and the earth." The focus of the morning talk was primarily on God's nature and His act of creation.

(0:53 - 1:15) God's Self-Existence and Creation's Beginning

The speaker highlights that the heavens and earth had a beginning and did not exist prior to God's

creation, contrasting this with God's self-existence. The discussion introduces the Hebrew tetragrammaton, YHWH, consisting of four letters, which represents God's name.

(1:16 - 1:56) Pronunciation and Meaning of God's Name

The tetragrammaton, YHWH or JHWH, is commonly pronounced as "Yahweh" or "Jehovah," though the exact pronunciation is unknown and has been lost. The name itself, meaning "to be" or "to exist," signifies God's self-existence, with the phrase "I am" reflecting His eternal nature.

(1:57 - 2:18) God's Eternal and Spiritual Nature

The speaker references Exodus 3:13-14, where God identifies Himself as "I am," and Psalm 90:2, which describes God as eternal, existing from everlasting to everlasting without beginning or end. Additionally, John 4:24 is cited to emphasize that God is spirit, not bound by the constraints of His creation.

(2:19 - 2:59) Jesus as Creator and the Spiritual Realm

The speaker explains that God, excluding Himself, created everything, including the physical and spiritual realms. The spiritual realm did not exist before God's creation. Jesus, identified as the Word, is eternal and existed before the world, as noted in John 17:5. Jesus is affirmed as the creator, with the winds and waves obeying His command.

(2:59 - 3:31) Scriptural Evidence of Creation and the Holy Spirit's Role

The speaker cites John 1:1-3 and Psalm 33:6-9 to support Jesus' role as creator, noting that creation occurred through His spoken word. Luke 8:22-25 is referenced to illustrate the winds and waves obeying Jesus. The Holy Spirit's active presence during creation is supported by Genesis 1:2 and Psalm 104:30.

(3:31 - 4:20) The Triune God in Creation

The speaker marvels at the involvement of all three persons of the Godhead—Father, Holy Spirit, and Jesus—in creation, as seen in the first three verses of Genesis 1. This underscores God's plan for creation and redemption, supported by multiple scriptures. The discussion transitions to continuing the exploration of Genesis 1:1, noting the plural form of "heavens."

(4:21 - 5:08) Inquiry into the Plural "Heavens" and Use of AI

The speaker questions the meaning of the plural "heavens" in Genesis 1:1 and mentions using Grok, an AI assistant developed by Elon Musk's company XAI, to explore this. The speaker notes switching from ChatGPT to Grok, which is accessible through X (formerly Twitter, renamed by Musk). The speaker's inquiry into the plural "heavens" is prompted by curiosity about its implications.

(5:08 - 6:16) Theological Implications of Plural "Heavens"

Grok provides several perspectives on the plural "heavens," but the speaker focuses on the theological implications. One interpretation suggests the plural reflects different functions or

aspects of the heavens, including the third heaven (where God resides), the visible heavens (sun, moon, stars), and the atmospheric heavens (weather phenomena).

(6:16 - 7:32) Paul's Reference to the Third Heaven

The speaker references 2 Corinthians 12:1-5 (NIV), where Paul describes being caught up to the third heaven, also called paradise, and hearing inexpressible things. Paul is uncertain whether this experience was in or out of the body, but it underscores the third heaven's significance. The speaker questions whether the third heaven is a created place and explores its implications.

(7:32 - 8:38) Creation of the Third Heaven and Spiritual Entities

Nehemiah 9:6 is revisited, emphasizing that God created the heaven of heavens (third heaven) and all its hosts, indicating that spiritual entities in the third heaven are created. Colossians 1:16 is cited, stating that all things, visible and invisible, including thrones, powers, rulers, and authorities, were created by and for God, reinforcing the created nature of the third heaven.

(8:39 - 10:22) Pre-Creation State and Absence of Heaven

The speaker concludes that prior to creation, there was no heaven, aligning with John Lennon's song "Imagine," though not for the same reasons. Before creation, only God existed, with no physical or spiritual realm and no time. Time itself is described as a created construct, supported by earlier discussions.

(10:22 - 12:22) God's Use of Time in His Plan

The speaker explores the concept of time, noting that God, though not constrained by it, uses time in His plan, as seen in Galatians 4:4-5, which mentions the "fullness of time" when God sent His Son for redemption. The term "fruition" is defined as the realization of a plan or the production of fruit, reflecting God's call for believers to be fruitful. The speaker struggles to conceive of existence without time, referencing an Einstein quote about time sequencing events.

(12:23 - 14:37) Jesus' Timeless Existence and Creation Sequence

Jesus' statement, "Before Abraham was, I am," is cited to illustrate His timeless existence. The speaker suggests that the spiritual realm was created before the natural realm, though Genesis 1 does not explicitly state this. The physical heavens (space and atmosphere) are distinguished from the spiritual third heaven. The creation sequence remains a point of exploration.

(14:38 - 16:54) Creation of Angels and Their Witness to Creation

The speaker notes that the Bible does not explicitly recount the creation of angels, but Nehemiah 9:6 and Colossians 1:16 confirm they are created. Job 38:4-7 is referenced, where God questions Job about the creation of the earth, mentioning the "morning stars" (interpreted as angels) and "sons of God" (also angels) celebrating. This suggests angels existed to witness and celebrate the natural world's creation.

(16:54 - 17:31) Angels as Sons of God and Morning Stars

The speaker clarifies that "sons of God" in Job 1 and "morning stars" in Job 38 refer to angels, with the NIV explicitly using "angels." Jesus is identified as the "angel of the Lord" in this context. The passage from Job indicates that angels were present and rejoicing during the creation of the natural world, reinforcing their prior existence.

(17:33 - 18:05) Inquiry into Angels and Their Role

The speaker continues the discussion by focusing on angels, noting that they had previously asked Grok, the AI assistant, about angels. Grok responded that the Bible does not provide extensive details about the creation or existence of angels, though the speaker has already covered the creation and roles of angels in earlier discussions. The speaker references Job 1:6-7, which describes a day when the "sons of God" (interpreted as angels) presented themselves before the Lord, indicating their interaction with God.

(18:06 - 18:44) Satan's Presence Among the Angels

The passage from Job 1:6-7 continues, highlighting that Satan was also present among the "sons of God" during this gathering. God asks Satan where he comes from, and Satan responds that he has been roaming the earth, going back and forth on it. The speaker notes that this interaction shows Satan engaging in conversation with God alongside other angels. However, by this point in Job, Satan is identified as a fallen angel, as evidenced by his accusations against Job, questioning Job's motives for following God.

(18:46 - 19:07) Angels' Fallen State and Eternal Nature

The speaker confirms that Satan's accusations in Job indicate his fallen state at this time. The concept of angels being present before the creation of the world is discussed, aligning with the idea that angels are eternal beings in relation to the temporal (time-bound) creation of the world. This distinction emphasizes the timeless nature of angels compared to the created, time-constrained world.

(19:08 - 19:23) Angels as Messengers and Servants of God

Angels are described as God's messengers and servants, existing to fulfill His will before, during, and after the creation of the world. This role underscores their ongoing purpose in God's plan across all stages of existence. The speaker concludes the lesson on this note and extends an invitation, signaling the end of the discussion.