

# 25-0112p - Detailed Summary

## 25-0112p - *In The Beginning, Day One, Part 2, Scott Reynolds*

**Bible Reader:** Scott Reynolds

This detailed summary by Grok, xAI

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(Transcription by TurboScribe.ai)

## In The Beginning, Day One, Part 2

Summary of Transcript (0:04 - 43:40)

### Scripture Reading

**Bible Reader: (0:04 - 0:50), Scott Reynolds**

**2 Peter 3:3-5,**

The transcript begins with a scripture reading from 2 Peter 3:3-5, where Peter warns that in the last days, scoffers will question the promise of Christ's return, arguing that everything has remained unchanged since the beginning of creation. However, these scoffers deliberately ignore that the heavens and the earth were formed by God's word, with the earth being created out of water and by water.

### Summary

**Preacher:** Scott Reynolds

#### (0:55 - 8:27) Introduction and Scripture Reading

The discussion shifts to Genesis 1:1-5, focusing on the events of the first day of creation. The speaker emphasizes that before the physical creation of the earth, significant events occurred, including the creation of the spiritual realm. Contrary to common assumptions, heaven itself, referred to as the "heaven of heavens," is a created place and did not exist before creation. Only the Godhead—Father, Son, and Holy Spirit—existed eternally, from everlasting to everlasting. The Godhead devised a plan for creation, and on the first day, they began by creating the heaven of heavens, as supported by Nehemiah 9:6, which states that God alone made the heavens, including the heaven of heavens, also called the highest heaven in 2 Chronicles by David.

The speaker explains that the Bible distinguishes between multiple heavens: the first heaven is the atmosphere where birds fly, the second heaven is the cosmos where stars are located, and the heaven of heavens, referenced by Paul as the third heaven, is the highest spiritual realm. This third heaven, along with its hosts (the angels), was created first, before the physical realm. Angels, as created beings, are part of the spiritual realm and can observe and interact with the physical world,

as evidenced by scriptural accounts. The speaker notes that humans, with their physical senses, cannot perceive the spiritual realm, which is hidden from them, though spirits, including angels, can see and interact with the physical world. The creation of the heaven of heavens and the angels occurred at the start of the first day, before the physical universe and earth were formed. The spiritual realm is illuminated by God, who is light, and there is no darkness in Him, as stated in 1 John.

### **(8:29 - 10:01) God's Question to Job and the Foundation of the Earth**

The discussion continues with a reference to Job 38:4-7, where God questions Job about his presence during the creation of the earth, specifically when God laid its foundation. The speaker interprets this as God asking Job if he was there at the beginning of creation, emphasizing that the foundation is laid at the start of any creation process. God further asks Job who set the measurements of the earth and on what its bases were sunk, using the metaphor of a craftsman measuring and building. The speaker connects this to previous sermons that used the building paradigm, referencing Paul's discussions of the church's foundation and Jesus as the cornerstone, highlighting the importance of a solid foundation, such as bedrock, for building.

### **(10:02 - 12:17) Angels Observing Creation**

The speaker elaborates on Job 38:7, which mentions the "morning stars" singing together and the "sons of God" shouting for joy during the earth's foundation. This indicates that beings were present to observe the creation, and since no humans existed at that time, these beings must have been angels, referred to as the "sons of God" in Job 1. The speaker clarifies that the term "heavens" in Genesis 1:1 is plural, encompassing both the physical universe (stars, sun, earth) and the spiritual heaven of heavens. The heaven of heavens, created first, is distinct from the physical heavens, and its creation is not immediately apparent from Genesis alone but requires additional scriptural references. The angels, fully aware and functional from the moment of their creation, observed the subsequent creation of the physical realm.

### **(12:18 - 15:22) Morning Stars and Angels at Creation**

The speaker identifies the "morning stars" from Job 38:7, noting that scripture references two figures as morning stars: Jesus Christ, called the "bright and morning star" in Revelation, and Lucifer, whose Latin name translates to "morning star." Both Jesus (as part of the Godhead) and Lucifer, along with the angels, witnessed the earth's foundation, with the angels shouting for joy. The plural "heavens" in Genesis 1:1 includes the spiritual heaven (heaven of heavens) and the physical heaven (universe). The heaven of heavens and the angels were created first, fully cognizant and able to observe the creation of the physical realm. The speaker emphasizes that the spiritual realm is illuminated by God, who is light, and there is no darkness in this realm, drawing parallels to Revelation 22:5, where God will be the light in the future, eliminating the need for the sun or lamps.

### **(15:22 - 16:08) God's Light and Creation Recap**

The speaker reinforces that God is light, as stated in 1 John 1:5, and there is no darkness in Him. This light illuminates the heaven of heavens, and in the future, as described in Revelation 22:5, God will be the sole source of light, eliminating night and the need for artificial or natural light sources.

The speaker connects this to the concept of walking in the light, referencing a song about the light of Jesus and God, emphasizing the Godhead's nature as light.

### **(16:11 - 19:45) Detailed First Day of Creation**

The speaker recaps the events of the first day of creation, challenging the common belief that light was the first creation. Instead, God created the heaven of heavens and the angels, followed by the physical universe (space), the earth, and water, all before the creation of light. Genesis 1:1-3 is revisited, noting that the earth and water existed before God said, "Let there be light," as the Spirit of God hovered over the waters. The speaker clarifies that water, not being eternal, must have been created. Darkness existed on the face of the deep, but the speaker argues that God did not create darkness, as it is the absence of light. The heaven of heavens, being spiritual, is illuminated by God's light, and the angels, created in this realm, experience no darkness. The speaker draws a parallel to Revelation 22, where the saved will be illuminated by God's presence in the future, reinforcing that God's light will ultimately prevail, eliminating night and the need for other light sources.

### **(19:46 - 25:15) Creation of Darkness and the Cosmic Battle**

The speaker addresses the origin of darkness, noting that when God created the earth and the Holy Spirit hovered over the waters, it was in darkness. This prompts the question of where darkness came from, as it did not exist before the physical realm's creation. The speaker cites Isaiah 45:7, which states that God forms light and creates darkness, emphasizing that darkness was created specifically for the physical realm. While the spiritual realm, including the heaven of heavens, remains illuminated by God's light, the physical heaven (universe) and earth were created in darkness. The speaker finds this concept novel, having pondered Isaiah 45:7 for years, and connects it to broader themes from the Truth Project, which emphasizes God as truth and His word as truth, foundational to Christianity. This leads to a discussion of the cosmic battle between truth and lies, with Satan identified as the father of lies, as per Jesus' words. Satan's deception of Eve through lies is cited as an example, highlighting the ongoing battle between truth (from God's word, as stated in John 17) and lies. The speaker reiterates that creation encompasses both the spiritual and physical realms, both created on the first day, with the spiritual realm (heaven of heavens) created first. Contrary to common assumptions, heaven is a created place, and only God has existed eternally. God created the spiritual realm for Himself and spiritual beings, distinct from the physical realm, which is separated from the spiritual.

### **(25:16 - 26:26) Faith and the Purpose of Creation**

The discussion shifts to the concept of being saved by faith, questioning why God requires faith rather than revealing Himself directly. The speaker suggests that if God showed Himself, obedience might follow, but this is not God's design. The angels, created as spiritual beings, see God as He is and witness His acts, similar to Adam witnessing God bringing animals for naming. The speaker notes that God created Adam alone initially, before providing Eve, as a deliberate act, not an experiment, given God's omniscience.

## **(26:27 - 27:57) Time and God's Eternal Nature**

The speaker explores the creation of time, suggesting it was created with the spiritual realm and angels, as everything created exists within time's confines, unlike God, who is timeless. This is illustrated by Jesus' statement, "Before Abraham was, I am," using the present tense "am" to signify His eternal existence, not "I was," which would imply temporality. The speaker emphasizes that God exists in all times and places, a concept difficult for humans, who are bound by time, to fathom.

## **(27:57 - 34:05) Angels' Observation and the Contrast with Human Faith**

God created the angels first to observe the physical realm's creation, deliberately making them aware before the rest of creation unfolded. Unlike humans, angels walk by sight, not faith, as they see and interact with God directly, as seen in Job 1, where even Satan converses with God. The angels witnessed the spectacular creation of the physical realm, reacting with awe, as described in Job 38:7, with the morning stars singing and the sons of God shouting for joy. The speaker marvels at this experience, suggesting it would be jaw-dropping for anyone. In contrast, humans walk by faith, not sight, receiving information through God's revelation (His word) and observing His handiwork, such as the stars. Romans 1:18 is cited to argue that creation reveals God plainly, and denying this, such as claiming the precise alignment of the moon and sun during an eclipse is accidental, is untruthful. The speaker emphasizes that humans are offered salvation through faith, unlike angels, highlighting the distinct purposes of the spiritual and physical realms.

## **(34:05 - 34:28) Sin and the Fall of Satan**

The speaker notes that initially, both realms were without sin or darkness. However, Satan evidently sinned between his creation and his temptation of Eve, having fallen by that time. It is suggested that the act of tempting Eve might itself be the fallen act, though this is uncertain.

## **(34:29 - 35:32) Disparity in Salvation Offers**

The speaker contrasts the outcomes for Satan and humanity after sin. Satan, from the realm that walks by sight, fell, and Jesus observed his fall from heaven, with no offer of salvation extended to him or other fallen angels, as referenced in Titus and other scriptures. In contrast, Adam and Eve, who walk by faith, sinned, and God called for repentance, offering them a chance for redemption, unlike Satan, who likely expected their immediate death, as God had warned, "On the day you eat, you shall die."

## **(35:33 - 37:13) The Surprise of God's Mercy**

The speaker explores Satan's likely expectation that Adam and Eve would face the same fate as him, given their sin. However, they did not die immediately, despite their awareness of nakedness and attempts to cover themselves with leaves. God, aware of their sin, questioned them, not out of ignorance but to elicit confession, akin to a parent disciplining a child. The speaker cites Robert Milligan's 1869 book, which suggests that God's decision not to kill Adam and Eve was perhaps the greatest surprise in history, defying Satan's expectations.

## **(37:16 - 38:47) Sacrifice and God's Provision**

God provided coats of animal skins for Adam and Eve, necessitating the death of animals, which the speaker interprets as a sacrifice specifically for their sin. This act of God covering their sin with skins, rather than leaves, underscores His provision and mercy, contrasting with Satan's fate and highlighting the unexpected grace extended to humanity.

## **(38:47 - 39:14) Satan's Surprise and the Basis of Salvation**

The speaker reiterates that Satan's surprise at God's mercy toward Adam and Eve stems from the lack of salvation offered to angels. Humans, walking by faith, are saved through faith, not sight, as seeing God typically results in death unless He permits otherwise. Salvation is offered to humans because they must rely on faith, entering the spiritual realm only upon death.

## **(39:15 - 40:09) Faith vs. Sight and the Angels' Sin**

Upon death, humans enter the spiritual realm, seeing God as He is, no longer walking by faith but by sight. The speaker questions whether seeing God would compel obedience, noting that angels, despite seeing God and witnessing His power, still sinned. Their exposure to God's light and creation, far more impressive than the miracles seen by the Israelites, did not prevent some from falling, demonstrating that sight does not guarantee obedience.

## **(40:10 - 41:49) Conclusion on Salvation and Ignorance**

The speaker concludes that God offers salvation only to those who walk by faith, not sight, as angels who sinned despite seeing God are not offered redemption. Humans, in their relative ignorance of the spiritual realm, are extended grace, as Jesus prayed on the cross, "Forgive them, they don't know what they're doing." This underscores the unique opportunity for salvation through faith, contrasting with the angels' experience and highlighting the purpose of human existence in God's plan.

## **(41:50 - 43:40) Conclusion and Implications**

The speaker concludes by hoping that listeners have gained something from the discussion, highlighting the complexity and depth of the events described even on just the first day of creation. By digging into the scriptures, one can uncover details not explicitly stated in Genesis 1:1, such as angels observing creation and the concept of heaven itself being a created place. The speaker emphasizes that darkness was created so that humans could walk by faith, not by sight, as the full light of God would make faith unnecessary. This darkness serves to keep the full light of God hidden, thereby preserving the possibility of salvation through faith. The speaker suggests that this distinction between realms - one where salvation is offered (the physical realm) and one where it is not (the spiritual realm) - is central to understanding the purpose of creation. The session ends with an invitation for response, encouraging those who feel moved to come forward.