26-1025p - Detailed Summary

26-1025p - *All Things Continue as They Were?, Scott Reynolds*

Bible Reader: John Nousek

See the transcript: Transcript HTML - Transcript PDF

All Things Continue as They Were?

Scripture Reading

Scripture Reader: (0:04 - 1:41) John Nousek,	**Scripture continued**
***2 Peter 3:1-7**: The evening service opened with the reading of God's Word from 2 Peter 3:1–7. The passage begins by noting that this is the second letter written to the beloved recipients, intended to stir up their sincere minds by way of reminder. They are urged to remember the words spoken beforehand by the holy prophets and the commandment of the Lord and Savior spoken by the apostles. The reading then turns to the prediction that in the last days mockers will come with their mocking, following after their own lusts. These mockers will ask, "Where is the promise of his coming?" arguing that ever*	*since the fathers fell asleep, all continues just as it was from the beginning of creation. The text observes that in maintaining this view, it escapes their notice that by the Word of God the heavens existed long ago and the earth was formed out of water and by water, through which the world at that time was destroyed, being flooded with water. By the same Word, the present heavens and earth are being reserved for fire, kept for the day of judgment and destruction of ungodly men. The reading concluded with an "Amen."*

Summary of Transcript (0:04 - 34:42), Preacher: Scott Reynolds

(1:46 - 5:03) Sermon Title and the Exhibit of Genesis 5

The sermon was entitled "All Things Continue," presented as a question by taking the statement of the scoffers and turning it into an inquiry: "All things continue as they were?" Scott connected the evening message to the morning's reading of the book of the generations of Adam in Genesis 5. That careful record showed a man living so many years, begetting the named son, living additional years, and then the refrain "and he died." Genesis 5:5, 8, 11, 14, 17, 20, 27, and 31 all include this notice of death. The numbers are not decorative; they invite a continuous timeline from Adam through the line of Seth to the generation that enters the ark. When the record is joined to Genesis 11, the same method carries the line forward through the flood and up to Abraham, providing a measurable chronology. Of all the genealogies in Scripture, only chapters 5 and 11 contain the detailed ages that allow a timeline to be established from Abraham all the way back to Adam; other genealogies are partial and make such timelines difficult to construct. This detailed accounting is by design. The written account serves as the concrete exhibit for the evening. It does not speak in abstractions. It records a beginning that is not uniform, a death that entered the line of Adam, and a world that later perished under judgment. The text treats these as real events in a real sequence. That material is set against the claim that all things continue as they were from the beginning of creation.

(5:03 - 7:06) The Scoffers' Uniformitarian Objection

Peter describes the form of the objection in 2 Peter 3:3–4. Knowing this first of all, scoffers will come in the last days with scoffing, following their own sinful desires. They will say, “Where is the promise of his coming? For ever since the fathers fell asleep, all things continue as they were from the beginning of creation.” The assumption underlying this claim is uniformitarianism: the processes observed today have always operated at the same rates and in the same way. There was no decisive beginning by the Word of God and no global judgment that destroyed the world that then existed. History is simply the long, uninterrupted continuation of present conditions. The phrase “from the beginning of creation” is telling. The scoffers do not deny that a beginning occurred; they deny that it was the kind of beginning Scripture describes—one brought about by the Word of God and later interrupted by judgment. They treat creation itself as simply the start of the same continuous processes still running. The absence of visible catastrophic divine intervention in their own experience is treated as proof that none has ever occurred and none should be expected.

(7:06 - 10:21) Peter’s Response: Creation, Flood, and Future Judgment

Peter’s reply is direct. He says the scoffers deliberately forget two things the Word of God has already done (2 Peter 3:5). The first is creation by the Word of God: the heavens existed long ago and the earth was formed out of water and through water. The beginning was not the mere onset of the processes still running today; it was an act of divine speech that brought the ordered world into being. The second is the flood: by means of these (the Word of God and the water just named), the world that then existed was deluged with water and perished. The same two agencies that formed the earth later destroyed the world that then existed. The parallel with the creation account is deliberate. In the beginning the earth was covered by water and dry land appeared at God’s Word (Genesis 1:9–10). In the flood the earth was again covered by water and dry land later reappeared. The same Word and the same waters that once ordered the world later returned it to the water-covered state and then caused dry land to reemerge once more. Continuity was broken by judgment. This was not a restoration of the unfallen world—the curse remained—but it was a decisive divine reordering. The book of the generations of Adam, with its timeline running up to Noah and its repeated notice of death, belongs inside the same history. It records the consequences of the first judgment (death) and the approach of the second (the flood). Peter draws the direct consequence in 2 Peter 3:7: by the same Word the heavens and the earth that now exist are stored up for fire, being kept until the day of judgment and destruction of the ungodly. The Word that created and the Word that brought the flood is the Word that now reserves the present world for a future judgment. The scoffers’ uniformitarian assumption fails in both directions: it misreads the past and therefore misreads the future. The delay of the coming is not evidence that the promise has failed; the same powerful Word remains in force. The same apostle who described the flood this way also treats those waters as a type. In 1 Peter 3:20–21 he notes that eight persons were brought safely through water and that baptism corresponds to this (is the antitype of this). The historical judgment by water is real and carries typological weight. For the evening, however, the point remains the one Peter presses in the second letter: the flood already demonstrates that all things have not continued as they were.

(10:21 - 14:34) Satan's Schemes Against the Plain Reading

Scott turned to the schemes of which believers are not to be ignorant. Paul writes that we are not to be outwitted by Satan, for we are not ignorant of his designs (2 Corinthians 2:11). The schemes are identifiable; they are not random. In the realm of origins and history they take recognizable forms. Del Tackett has often noted that the adversary's strategy is less about open worship of themselves and more about distorting or suppressing the truth so that people live as if the supernatural is irrelevant. The goal is a functional naturalism, even among those who may still use religious language. Several of those devices appear precisely where the plain reading of a text like Genesis 5 is at stake. One is the uniformitarian premise already identified by Peter: present processes are the sole key to the past; all things have gone on as they have from the beginning; divine action is excluded in advance. Another is methodological naturalism—the rule that only natural causes may be considered. Supernatural agency is ruled out by definition rather than by evidence; there is no evidence that there is not a supernatural realm, yet it is excluded by definition. A third is deliberate forgetfulness or suppression of what the Word of God has done (2 Peter 3 and Romans 1:18–21). A fourth is philosophical captivity: "See to it that no one takes you captive by philosophy and empty deceit, according to human traditions, according to the elementary spirits of the world, and not according to Christ" (Colossians 2:8). Systems built on human tradition and the elementary principles of the world reinterpret the written record so that the timeline, the "and he died" refrain, and the preservation of the seed no longer speak of real events; they try to turn it into mythology. A fifth is a strong delusion: once the truth is refused, God sends them a strong delusion so that they may believe what is false (2 Thessalonians 2:11). This delusion is the divine response to willful rejection of revealed truth, resulting in deepening belief in falsehood. Their refusal of the truth follows the same pattern Peter calls deliberate forgetfulness and Paul elsewhere calls being "given over to." The strong-delusion principle helps explain why uniformitarian or naturalistic accounts can become settled convictions even in the face of the concrete record in Genesis 5. These are the schemes, and they make the concrete data of the book of Genesis and the book of the generations of Adam appear implausible or irrelevant. Recognizing them is part of not being ignorant of Satan's designs.

(14:34 - 17:14) The Scriptural Counter of Two Realms and Honest Faith

Scripture does not leave the believer without a positive account. There are two real realms. The spiritual realm is not an optional overlay on an otherwise self-sufficient natural order; it is the context in which the natural realm exists and is understood. Information about the unseen is given by revelation and is received by faith—the conviction of things not seen (Hebrews 11:1). By faith we understand that the universe was created by the Word of God, not by natural processes, so that what is seen was not made out of the things that are visible—or, another way of saying it, so that what is seen was made out of things not seen, things invisible. The spiritual realm is invisible to us and can provide an explanation for why the physical exists. Genesis itself is written from that standpoint. It records God's speech, God's judgment, and God's preservation of the line. It does not pretend that the physical realm can be fully explained from inside itself, which is what naturalists claim (yet cannot demonstrate). Something must have always existed, and the natural order we observe is contingent; it does not contain within itself the sufficient reason for its own existence. To say that matter, energy, or impersonal laws have always been is itself a claim that rests on faith; it cannot be proved and is taken at face value. Naturalism does not escape the necessity of faith; it only refuses to name it. Revelation states its dependence openly: the world came into being by the Word of God; death entered by transgression; a line was preserved; and a judgment came that

ended the world that then existed. Both explanations require faith; only one is honest about that fact. The Book of Generations of Adam is part of the honest record. It documents the entrance and reign of death. It documents the unbroken line through which the promise continued. It supplies the chronological markers that let readers see the sequence leading to the flood. It stands as a written witness against the claim that all things have continued as they were from the beginning.

(17:14 - 19:23) Conclusion: Holding the Record and Answering with Plain Reading

In conclusion, holding the record means we are not required to force the text into a framework that begins by denying what the text affirms. The same written account that records “and he died” also records the preservation of the seed. The same timeline that runs from Adam to Noah also runs forward to the later history, and Scripture itself connects to that line. When later voices insist that the only admissible history is the history of uninterrupted natural processes, the Book of Generations remains what it has always been: a concrete exhibit that the world did not begin as it now continues, that death is an intruder, and that God has spoken and acted in the sequence of real events. The task is not to invent a new reading that satisfies the scoffer. The task is to keep the record that has been given, to recognize the schemes so that we are not outwitted by them, and to answer with the same plain reading that has carried us from the beginning of Genesis to this chapter. Don’t change the Word. That is the sermon.

(19:23 - 19:27) The Invitation

The invitation was then extended to anyone subject to it.