

26-0531p Transcript

26-0531p - The God Who Speaks: The Glory & Gravity of Genesis 1-3, Scott Reynolds

Bible Reader: John Nousek This transcript transcribed by TurboScribe.ai, (Detailed Summary by Grok, xAI)

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The God Who Speaks: The Glory & Gravity of Gen. 1-3

Scripture Reading

<p>Scripture Reader: (0:04 - 1:01) John Nousek, <i>Colossians 1:15-17 (NASB): (0:04) Evening, and it is my pleasure this evening to read the very words of God. (0:12) What he has to say to us tonight comes out of the book of Colossians. It's (0:18) chapter 1 and a couple of verses, verses 15 through 17, which reads, He is the (0:27) image of the invisible God, firstborn over all creation, for by him all things</i></p>	<p>Scripture continued <i>(0:35) were created that are in heaven and that are on earth, visible and invisible. (0:42) Whether thrones or dominions or principalities or powers, all things were (0:49) created through him and for him. And he is before all things, and in him all (0:58) things consist. Amen. (1:01)</i></p>
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Transcript (0:04 - 32:37), Preacher: Scott Reynolds

NOTE: Sermon correction italicized. 4:19 - 4:47

(1:06) Good evening. It's good to see you. This sermon is entitled (1:11) The God Who Speaks, the Glory and Gravity of Genesis chapters 1 through 3. (1:17) And we have in the past been studying Genesis 1 through 11, and we've just (1:23) completed the first three chapters.

And we're taking this moment to step back (1:28) and look at the importance of the first three chapters of Genesis. So in the (1:35) beginning, God created the heavens and the earth, Genesis chapter 1 verse 1. (1:41) These ten words stand like a granite foundation beneath everything we believe. (1:46) They tell us that before anything else existed, there was God, and he spoke.

(1:55) This is not just the opening of a book, it's the opening of reality itself. Today we (2:02) step into Genesis chapters 1 through 3 to behold the glory of the God who (2:08) speaks, and to feel the gravity of what he has spoken. In the beginning, time (2:16) began.

Before the first tick of the clock, before the first rotation of the earth, (2:24) there was God. The Apostle Paul tells us that God bestowed a hidden wisdom for (2:31) our glory before time began. First Corinthians 2.7. If time had a beginning, (2:40) then there was a time before time, and in that eternity past, only God existed, (2:50) self-existent, eternal, without beginning or end.

Psalm 90 verse 2 declares, from (3:00) everlasting to everlasting, you are God. He is not bound by time, he created it. (3:09) He is supernatural, beyond nature itself.

He is spirit, John 4.24. He's not physical. (3:18) Before he spoke the universe into being, there was only a triune God and perfect, (3:25) joyful communion. And this God planned.

He did not create on a whim. He designed two realms, (3:37) the spiritual realm, the heaven of

heavens and its angelic host, Nehemiah chapter 9 verse 6, (3:44) and the natural realm, this universe and earth. The spiritual realm came first, (3:50) and when God later laid the foundation of the earth, the morning stars sang together, (3:56) and all the sons of God shouted for joy, Job 38 verses 4 through 7. The angels watched in awe, (4:06) as their creator brought forth the physical world.

Angels and humans are similar, yet distinct. Both (4:17) angels and humans are created beings, (4:19) (4:23) *unlike God who has no beginning and no end. Angels have a beginning but no end and are therefore eternal. Humans differ in that they possess spirit, soul, and a physical body. They have a beginning, and while their bodies are mortal and will end, their spirit and soul have no end and are eternal like the angels.*

Both are personal, (4:27) possessing intelligence, emotions, and will. (4:34) Both can sin and rebel. Both are called to worship and glorify their maker.

Both are (4:41) limited in knowledge. (4:47) Yet the differences are profound and revealing. (4:52) Angels are pure spirit beings without physical bodies by nature.

Humans are embodied spirits, (5:02) dust and divine breath knit together, Genesis 2.7. Humans alone are created in God's image and (5:11) likeness, given dominion over the earth, Genesis 1, 26 and 27. Angels do not marry or procreate. (5:21) Humans are designed for covenant marriage and the gift of children.

While angels currently (5:29) rank higher in power and knowledge, redeemed humanity holds a unique place. Jesus did not (5:37) become an angel to redeem fallen angels. He became human to redeem us, Hebrews 2 verses 14 through 16.

(5:47) One day, believers will judge angels, 1 Corinthians 6.3, and reign with Christ. (5:55) This is the glory of being human. We are not cosmic accidents.

We are image bearers with a (6:05) redeemer who stooped to our level. The order of creation reveals purpose. Genesis 1 is not random (6:17) poetry.

It's not mythological. It's purposeful, orderly and majestic. The God who speaks (6:25) creates with intention.

On day one, God created the heavens and the earth and the spirit (6:32) hovered over the formless, watery deep, intimately involved as if caressing the earth. (6:41) The angels rejoiced as the natural realm burst forth. On day two, God made an expanse, (6:49) the atmosphere separating waters below from waters above.

One of my favorite topics is (7:03) the waters above and the creation of the atmosphere. And I had a whole lot of information here. (7:10) And Grok boiled it down to two sentences.

So I'll go with Grok on this. One intriguing model suggests (7:22) that before an atmosphere existed, the global ocean surface quickly froze in the cold of space, (7:32) forming a stable ice shell. God then converted lower waters into gas to form a breathable (7:39) atmosphere beneath this canopy.

That's it. So whether this precise mechanism is correct or not, (7:48) the text is clear. God ordered the realms with wisdom, creating space for life and beauty.

(7:56) Day three, brought dry land and the first life, vegetation. Day four, established the sun, (8:04) moon, and stars to govern time, replacing the temporary light of day one. When God said, (8:11) let there be light, it was not the sun nor the stars.

And confirming consistent 24-hour days (8:20) on day four, confirming what was already established. Day five and six filled the skies, (8:28) seas, and land with abundant life culminating in the crown of creation, male and female (8:35) image bearers. And day seven, God rested not from weariness but to establish a pattern (8:43) to rest and to declare his creative work complete.

Everything declares purpose, light, (8:50) order, life, relationship. There is no chaotic accident of evolution. (9:00) It is the deliberate work of a speaking God.

Chapter two of creation shows us the intimacy (9:11) of creation. Genesis one is the wide angle view. God speaks in galaxies, oceans, mountains, (9:19) and living creatures leap into existence.

Genesis two slows down. It zooms in and lets us see (9:28) the heart of the creator up close. Here we discover not only the power of God who speaks, (9:37) but the intimacy of the God who draws near.

Then the Lord God formed the man (9:46) of dust from the ground and breathed into his nostrils the breath of life. (9:52) And the man became a living creature, Genesis 2-7. And notice the tenderness in the language.

(10:01) In Genesis one, God says, let there be. But here the Lord God forms man like a potter carefully (10:10) shaping clay. And then he does something astonishing.

He leans down and breathes (10:18) his own breath into Adam's nostrils. This is personal. This is intimate.

Every human being (10:28) carries the signature of that divine breath. The Lord God doesn't create Adam and then leave him. (10:36) He plants a garden specifically for him, a place of beauty, provision, and delight.

(10:43) It gives him meaningful work to cultivate and keep the garden. Work is not a curse here. (10:51) It's a gift, a way to reflect God's own creative nature.

Even before the fall, God designed us (11:00) for purposeful labor. And then comes one of the most profound moments of all scripture. (11:08) It is not good for the man to be alone.

I will make him a helper fit for him. Genesis 2-18. (11:18) God himself declares that Adam's solitude is not good.

So he creates woman in a way that is utterly (11:28) unique. He puts Adam into a deep sleep, takes from his side, and fashions Eve. When Adam sees her, (11:41) his response is poetic joy.

And if we remember the sermon where we first mentioned this, (11:48) it's look at the emotion that's in this statement. When Adam says, this at last is my bones and (11:58) flesh of my flesh, and she shall be called woman because she was taken out of man. Genesis 2-23.

(12:08) This is the foundation of marriage. One man, one woman in a covenant union that reflects the (12:16) closeness God intended. It is the original design for human relationships.

Complementary, intimate, (12:25) fruitful, and exclusive. From this moment, marriage becomes more than a social arrangement. (12:33) It is a living picture of the kind of covenant love God has with his people.

The God who walks (12:44) with us. What moves me most about Genesis 2 is the closeness. The same God who spoke the universe (12:53) into being now walks with Adam in the cool of the day.

How neat is that? He speaks with them. He (13:05) fellowships with them. He invites Adam to name the animals involving him in the creative process.

(13:14) This is the glory of our God. He's not distant. He's transcendent and imminent.

He's right here (13:20) with us. Intrinsic and majestic and near. The God of galaxies is also the God of intimate (13:28) relationship.

This chapter speaks powerfully to our moment. In a world that treats human beings (13:41) as random products of evolution, Genesis 2 says you were personally formed and breathed into (13:51) by God. This is the true source of your dignity and worth.

In a culture that has distorted and (14:00) redefined marriage, Genesis 2 anchors us in God's original design, not as oppression, (14:07) but as beautiful life-giving compliments to each other. In an age of meaningless work and burnout, (14:16) Genesis 2 reminds us that work was meant to be joyful partnership with God. (14:24) And in lonely and a lonely disconnected society, Genesis 2 shows us that God cares (14:31) about our relationships and has designed us for covenant love.

So the God who formed Adam from (14:40) dust is the same God who knit you together in your mother's womb. The God who walked with (14:49) Adam in the garden is the same God who desires to walk with you today. Let Genesis 2 stir your (14:57) hearts to worship.

The almighty creator wants relationship with you. He is still the God who (15:06) speaks not only with power, but with tender personal love. Chapter 3, the catastrophe.

(15:22) Into the perfect harmony of Eden slithered the serpent, the craftiest of all creatures, (15:31) with one simple poisonous question, the enemy launched his attack. Did God really say, (15:40) you shall not eat of any tree in the garden? Genesis 3.1. This is the first recorded attack (15:49) on God's word. And it remains his favorite tactic today.

Doubt the word, question its clarity, (15:58) twist its meaning, replace God's truth with your own desires. Satan didn't outright deny, (16:06) didn't at first outright deny God's command. He subtly distorted it, (16:16) making God seem restrictive and untrustworthy.

Eve listened. She engaged the temptation. (16:24) She considered the fruit good for food, pleasing to the eye and desirable for wisdom.

(16:31) And Adam, who was with her, stood by silently and then joined her in a single act of disobedience. (16:40) They surrendered their allegiance. They chose autonomy over obedience.

They believed (16:47) to lie and that they could become like God on their own terms. (16:56) And in that moment, everything changed. The first of sin's catastrophe.

Genesis 3 (17:05) records several devastating firsts that still mark every human life. (17:11) The first

deception. They believed the serpent over their creator.

The first awareness of (17:18) nakedness and guilt. Their eyes were opened and they suddenly felt exposed and vulnerable. (17:25) What was once innocent and unashamed becomes a source of deep discomfort.

(17:32) They felt shame. They sewed fig leaves together to cover themselves. The beginning of all human (17:40) attempts to hide our sin and fix our own shame.

The first fear. When they heard the sound of the (17:49) Lord God walking in the garden, they hid in terror. Sin turns intimacy with God into dread.

(18:01) The first betrayal and blame shifting. When confronted, Adam blamed Eve and indirectly (18:08) God. The woman you gave me.

And Eve blamed the serpent. Neither took responsibility. (18:16) This pattern of deflection and accusation has infected every marriage, family, and society (18:23) since.

The first bitter disappointment. They must have felt the crushing weight of regret. (18:33) Talk about, anyway, too late.

What they had thrown away, the fruit that promised wisdom, (18:44) delivered only death. God came to confront them personally. He asked them searching questions, (18:52) not because he lacked knowledge, but to draw out confession.

That instead of repentance, (19:00) he received excuses. The wages of sin. The cost was immediate and staggering.

(19:11) Spiritual death. Separation from God. The relationship that they once enjoyed in the (19:17) cool of the day was shattered.

Physical death and mortality. God declared you are dust and to dust (19:25) you shall return. And death entered the human race like a virus, Romans 5.12. Every funeral, (19:33) every grave, every ache of aging is a direct result of this moment.

A cursed creation. (19:43) The ground itself was cursed. Thorns, thistles, painful toil, and futility now mark our work.

(19:51) Childbirth would come with pain. Relationships, especially marriage, would be marked by conflict (19:58) and power struggles. And exile from Eden.

They were driven from the garden and God placed cherubim (20:06) and a flaming sword to guard the way of the tree of life. Paradise was lost. (20:15) The wages of sin is death.

Not just physical, but spiritual and cosmic. And that the world itself (20:27) is groaning. What Adam and Eve earned in that moment, we have all inherited death.

Their (20:35) rebellion brought mortality to the earth and to every one of us. Yet even in the darkest moment, (20:42) grace broke through. Before pronouncing full judgment, God gave the first gospel promise.

(20:50) I will put enmity between you and the woman, he said to the serpent, and between your offspring (20:57) and her offspring. He shall bruise your head and you shall bruise his heel, Genesis 3.15. (21:05) The seed of the woman would one day crush the serpent's head. Even as he clothed their nakedness (21:13) with animal skins, a picture of substitutionary sacrifice, God was pointing forward to the cross.

(21:22) This catastrophe still echoes today. We live in a world shaped by Genesis 3. (21:29) Every broken marriage, every act of betrayal, every experience of shame and cultural lie that says, (21:37) did God really say about sexuality, gender, or truth? All of it flows from Eden's catastrophe. (21:46) The enemy is still asking the same question and millions are still believing the lie.

(21:53) But here is the glory of the gospel. Jesus entered the catastrophe. The last Adam faced the same (22:02) tempter in the wilderness and succeeded where the first Adam failed.

He bore the curse, experienced (22:10) the shame, and paid the full wage of sin on the cross. Through his death and resurrection, he opens (22:19) the way back to God. So don't minimize the catastrophe of Genesis 3. The deeper we feel (22:30) its gravity, the more we will treasure the greatness of our Redeemer.

The God who confronted Adam and (22:37) Eve is the same God who confronts us today, not to destroy us, but to call us to repentance and (22:45) offer us forgiveness through Christ, the promised seed. Will you stop hiding? Will (22:53) you stop blaming? Come out from behind the fig leaves and run to the cross. (23:00) So why does Genesis 1-3 matter so much? These chapters are not optional backstory.

(23:11) They are not ancient mythology we can gently set aside while keeping the rest of the Bible. (23:17) They are the very foundation on which everything else stands. If the foundation crumbles, (23:24) the whole house collapses.

Genesis 1-3 is where God speaks most clearly about who he is and who (23:32) we are, what went wrong, and what he intends to do about it. Put these chapters out and the gospel (23:39) itself becomes unintelligible, like on the doctrine of God. Here we meet the sovereign, triune God (23:47) creator who speaks creation into existence.

He's not a distant watchmaker or an impersonal force. (23:56) He is eternally good, powerful, personal, and relational, Father, Son, and Holy Spirit, (24:03) delighting in their shared work. Genesis 1 shows us a God who creates with order, beauty, and (24:11) purpose, not chaos and indifference.

The doctrine of man, every human being, male and female, (24:19) bears the image of God. This is the source of our dignity, equality, and purpose. It's why racism, (24:28) abortion, abuse, and exploitation are so evil.

It is why marriage between one man and one woman (24:36) is not a social construct, but a reflection of the divine design. In a world that tells us (24:43) we are glorified apes or autonomous selves who define our own reality, Genesis 1-3 says, (24:52) no, you were spoken into existence by a loving creator with inherent worth. (25:00) The doctrine of sin, the fall in Genesis 3, is not a small mistake or a coming of age story.

(25:08) It is cosmic treason. Our first parents listened to the serpent's question, did God really say

(25:16) and choose autonomy over obedience? The result, shame, fractured relationships, accursed creation, (25:26) and death entering the world. Sin is not merely personal failure.

It is rebellion with consequences (25:35) that ripple through every human heart, every society, and the fabric of the universe itself. (25:43) The doctrine of redemption, Genesis 3, contains the first gospel promise. God tells the serpent (25:52) that the offspring of the woman will crush his head.

The rest of the Bible is the unfolding (26:00) of that promise. Jesus is the last Adam, 1 Corinthians 15-45, where the first Adam failed (26:10) in a garden. The last Adam succeeded in another garden, Gethsemane, and on a tree.

(26:19) The cross only makes sense in light of Genesis 3. Cosmology and eschatology. (26:28) Genesis tells us how the story began. Revelation 21-22 tells us how it ends, (26:36) with a new creation that restores and far surpasses Eden.

No more curse, no more death. (26:44) God dwelling with his people forever. The Bible is a single coherent story from creation, (26:53) the new creation.

Why this matters urgently today. We live in a world that has largely rejected (27:04) Genesis 1-3, and the fruit is bitter. Naturalism tells us the universe is an accident.

Life has (27:14) no ultimate purpose, and death is just part of the natural order. Genesis 1-3 says the opposite. (27:22) You were intentionally created.

Death is an enemy, and this broken world is not the way (27:30) it's supposed to be. Post-modernism repeats the serpent's question with new intensity. (27:37) Did God really say about gender, marriage, sexuality, identity, and objective truth? (27:44) The chaos and brokenness we see in our culture flows directly from rejecting the creator's (27:51) design.

Even parts of the church treat Genesis as mythic or symbolic, in a way that empties it (27:59) of authority. If Genesis 1-3 is not true, then the cross has nothing to save us from. (28:09) If there was no historic fall, then there is no need for a historical redeemer.

(28:17) So, if Genesis 1-3 falls, the entire Christian faith falls with it. The glory of the gospel (28:26) is directly proportional to the gravity of the problem it solves. The deeper we see our sin, (28:35) the sweeter we find our savior.

The more clearly we see the goodness of creation, (28:41) the more we long for its full redemption. This is why the enemy has always attacked these chapters (28:49) first, because if he can make us doubt about the beginning, he can make us doubt the ending (28:57) and everything in between. Genesis 1-3, do its work for you.

Marvel at your creator. Rejoice (29:05) in your dignity as his image bearer. Grieve the depth of your sin.

Cling to Christ, the last Adam, (29:13) and live with hope for the new creation. The God who spoke, let there be light, is the same God (29:21) who says to you today, come to me. He is still speaking.

Will you listen? The God who speaks. (29:31) We have seen the glory and gravity of Genesis 1-3. Chapter 1, we beheld the sovereign God who (29:38) speaks with power and brings order, beauty, and life out of nothing.

Chapter 2, we witnessed (29:46) the intimate God who forms man from dust, breathes life into him, plants a garden, and creates woman (29:53) so that we might know relationship, dignity, meaningful work, and covenant marriage. (30:02) In chapter 3, we felt the catastrophe of sin, the deception, the rebellion, the shame, the blame, (30:09) the curse, and the exile from Eden. Yet even there in the darkest moment, mercy broke through (30:17) with the first promise of the gospel, the seed of the woman would crush the serpent's head.

(30:23) These three chapters are not optional. They are not ancient myth or flexible allegory. (30:33) They are the bedrock of everything we believe.

If Genesis 1-3 is undermined, the entire story of (30:41) scripture loses its meaning. The doctrine of God, the dignity of humanity, the reality of sin, (30:49) the beauty of marriage, the purpose of work, and the hope of redemption all stand or fall (30:56) with these chapters. Without them, the cross has no context.

Without the fall, there is no need (31:05) for a savior. Without a historical Adam, there is no last Adam. And without creation, (31:13) there is no new creation.

So why it matters for us today? We live in a world still reeling (31:21) from Eden's catastrophe, every broken home, identity crisis, act of violence, experience, (31:28) shame, and evil cultural battle, or did God really say? But Genesis 1-3 gives us unshakable hope. (31:39) You are not an accident. Your dignity is not up for debate.

Your shame and guilt are real, (31:45) but they are not the end of the story. And the same God who walked with Adam in the cool of the day (31:51) desires to walk with you. The promised seed has come.

Jesus Christ, the last Adam, (31:58) has succeeded where the first Adam failed. He took the curse, bore the shame, and conquered death (32:04) so that we could be brought back to the Father. (32:12) So the God who spoke creation into existence is the same God who still speaks today, (32:17) and he speaks forgiveness to the guilty.

He speaks healing to the broken. He speaks identity (32:24) to the confused, and he speaks life to the dead heart. So tonight, we're extending the invitation (32:31) to anyone who's subject to it.

If you need, come while we stand and sing. (32:37)