

From God's Creation to God's Nation

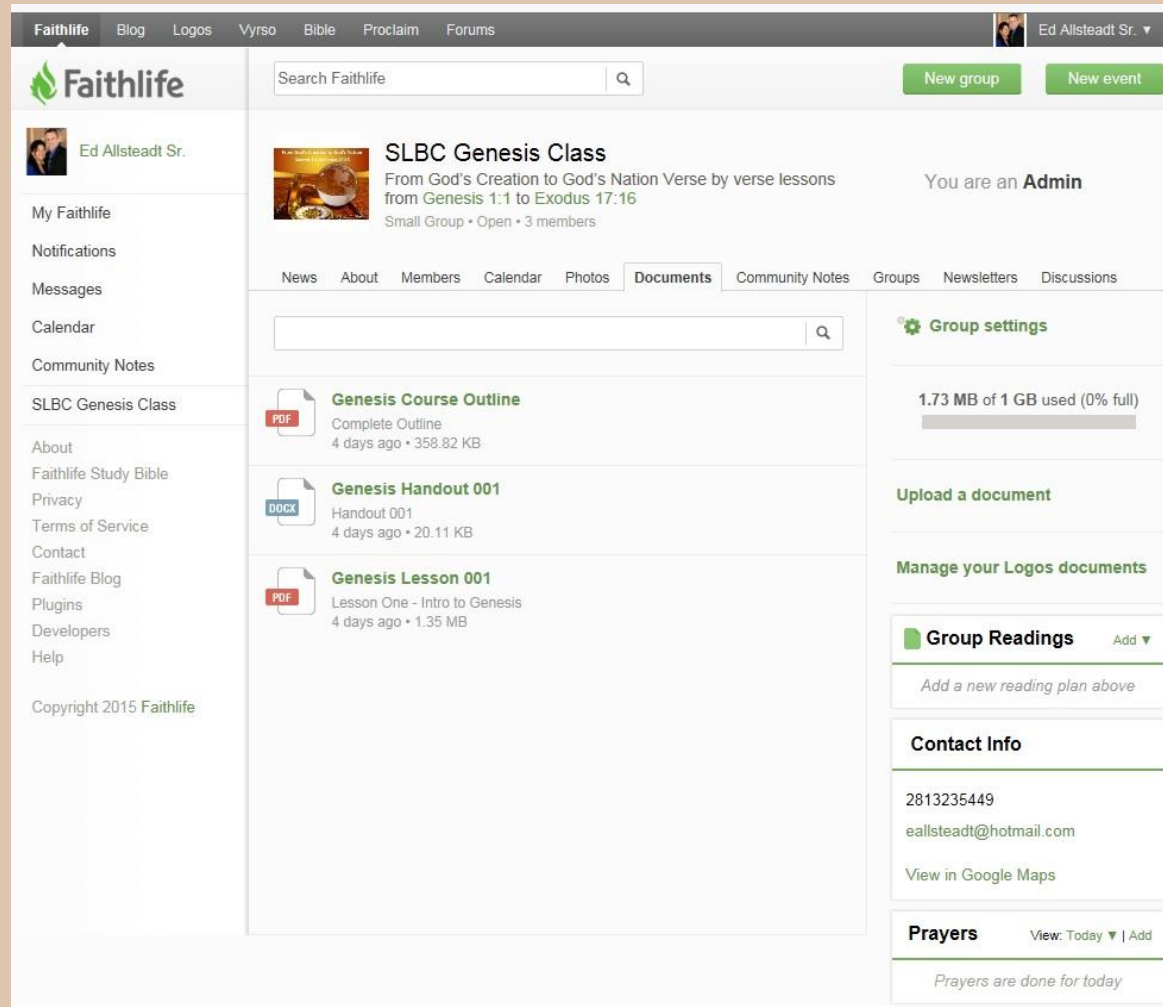
Genesis 1:1 to Exodus 17:16



From God's Creation to God's Nation

Faithlife Small Group

To become a member of "SLBC Genesis Class", please send an email to eallsteadt@hotmail.com



The screenshot displays the Faithlife website interface for the "SLBC Genesis Class". The page is organized into several sections:

- Header:** Includes the Faithlife logo, navigation links (Blog, Logos, Vyrso, Bible, Proclaim, Forums), a search bar, and buttons for "New group" and "New event".
- User Profile:** Shows the user "Ed Allsteadt Sr." with a profile picture and a dropdown menu.
- Group Overview:** Features the group name "SLBC Genesis Class", a description "From God's Creation to God's Nation Verse by verse lessons from Genesis 1:1 to Exodus 17:16", and the status "Small Group • Open • 3 members". It also indicates "You are an Admin".
- Navigation:** A horizontal menu with tabs for "News", "About", "Members", "Calendar", "Photos", "Documents", "Community Notes", "Groups", "Newsletters", and "Discussions".
- Documents Section:** Lists three documents:
 - Genesis Course Outline:** Complete Outline, 4 days ago • 358.82 KB (PDF icon).
 - Genesis Handout 001:** Handout 001, 4 days ago • 20.11 KB (DOCX icon).
 - Genesis Lesson 001:** Lesson One - Intro to Genesis, 4 days ago • 1.35 MB (PDF icon).
- Group Settings:** Includes a search bar, "Group settings" (gear icon), and storage usage: "1.73 MB of 1 GB used (0% full)".
- Upload a document:** A section for uploading new files.
- Manage your Logos documents:** A section for managing document collections.
- Group Readings:** A section with "Group Readings" (Add button) and a text input field "Add a new reading plan above".
- Contact Info:** Displays the phone number "2813235449", email "eallsteadt@hotmail.com", and a "View in Google Maps" link.
- Prayers:** Shows "Prayers" (View: Today | Add) and a status message "Prayers are done for today".
- Footer:** Copyright 2015 Faithlife.



From God's Creation to God's Nation

Initial Questions

The Title of the Book. – “Genesis” was derived from the Greek translation of tôledôt

Who Wrote the Book? – Moses

What do we know about the author? – Born 1571 BC, Died 1452 BC (120 years old)

When was it written? – Moses compiled and wrote the Pentateuch around 1492 – 1452 BC

Where was it written from? – in the Wilderness of Sinai.

Who was it written to? – Pre-conquest Israel and to subsequent generations.

Why was it written? – God's communication concerning the origin of all things.

What is it about?

How does the writer accomplish his goal?

What makes the book different?

What is inside (outline)?



From God's Creation to God's Nation

What is it about?

“The Book of Genesis is the first of all the books of the Bible concerned with the historical record of the People of Israel and with the place of Man in the world. It anticipates and introduces them. The history of the people of Israel will really begin in the Book of Exodus, with the departure from Egypt and the revelation at Sinai. It will continue, throughout the Bible, with the entry into the land of Israel and its possession, the period of the kingdom, the dispersion, the return to Zion, and the renewal of the covenant between God and Israel in the days of Nehemiah. Before these events, the Book of Genesis deals with the lives of the three Ancestors from whom the People is destined to emerge and to inherit and possess the Land. The Book is therefore redolent with the divine promise to the Fathers that their seed will indeed become a People and inherit the Land. The stories of the Fathers presage the history of the People, as it will subsequently be related in the various books of the Bible. We have not as yet a people and its history, but several persons from whom the people will emerge.”



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What is it about?

“Yet the Book of Genesis presents them not merely as forefathers but as individuals in their own right. Intertwined with the story of the antecedents of the People is the description of Man as man, his life and his destiny. Thus the narratives of the ancestors are a direct introduction to the parts of the Bible relating the development of the People of Israel and its subsequent history, and an indirect preface to the parts dealing with man’s way in the world.”



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What is it about?

“As opposed to the above it may seem that the first part of the Book, chapters 1–11, constitutes a natural opening to the universal, general-human parts of Scripture, for it deals with the beginning of mankind and its fate. The first chapters are among the most universal in the Bible, and they bear witness that the Bible was intended to be a universal book and not only an exclusively national one. Yet it is clear that they also represent a special foreword to the history of Israel. Indeed, the uniqueness of the Book of Genesis is in its conjunction of these two parts, so that the stories of the creation of the world and of mankind in its infancy are at the same time an introduction to the three ancestors, the progenitors of the People of Israel. The history of mankind is an introduction to the history of a small people. This is the inevitable conclusion from the structure of the Book. Thus the two parts of the Book of Genesis set the scene for the deliberation, in the rest of the Bible, on the history of Israel on the one hand, and on the way of mankind on the other.”



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What is it about?

“The book of Genesis is a thoroughly unique document. It is not the only ancient literary work to survive the centuries of time, but it stands head and shoulders above all the others. It transcends the primitive mythologies of the ancient Near East and stands as a divine account of earth’s earliest ages.

The scope of this book is broad. The fifty chapters of Genesis cover a time period from the creation of the world to the death of Joseph ca. 1804 B.C. In these chapters the reader will find a storehouse of wealth regarding God, mankind, man’s sin and rebellion, and God’s grace and mercy. Where in the annals of history can be found so complete a selection of literature? The great questions of life are answered in Genesis: (1) where have I come from? (1:1); (2) why am I here? (15:6); and (3) where am I going? (25:8).”



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What is it about?

“The theological questions treated in Genesis are numerous. Here, both origins and consummations are discussed; and the problem of evil is addressed. The fall of man is described, and the promise of God’s salvation is recorded. The doctrines of creation, imputation, justification, atonement, depravity, grace, wrath, sovereignty, responsibility, and even more are all addressed in this book.

The personal accounts of great men, women, and families of God are recorded in Genesis. The lives of Adam and Eve, Abraham and Sarah, Jacob, Esau, Joseph, and Pharaoh are all written in detail. Genesis paints an accurate picture of man as he really is. In Genesis the love of Jacob and Rachel, the jealousy of Cain, the faith of Abraham, the failure of Lot, the unbelief of Abraham and Sarah, the faithfulness of Abraham’s servant, the conniving of Rebekah and Jacob, and the steadfastness of the young man Joseph are recorded. Character sketches are provided of Adam the sinner, Cain the murderer, Noah the sailor, Nimrod the hunter, Abraham the intercessor, Isaac the well-digger, Jacob the supplanter, and Joseph the dreamer.”

A glass globe and a pocket watch on a wooden surface.

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What is it about?

“Genesis is informative in its content, beautiful in its arrangement, and inspiring in its appeal. There is something of value for everyone. Genesis has appeal to the scientist, the historian, the theologian, the housewife, the farmer, the traveler, and the man or woman of God. It is a fitting beginning for God’s story of His love for mankind, the Book of Beginnings (Lat Liber Genesis). And we must approach it as a revelation of the mind of God to the minds of men.”



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How does the writer accomplish his goal?

“Except for those who are extremely biased against the Bible, Judaism, or Christianity, nearly everyone agrees that Genesis is a fascinating account of very ancient times and contains narratives of great beauty, such as the story of Joseph.

But just what is the background of this first book of the Bible. In short, what is it?

Those who reject a personal God have tended to class Genesis as a collection of myths adapted from pagan Mesopotamian myths and “cleaned up” from their worst polytheistic elements for monotheistic Hebrew edification.”



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How does the writer accomplish his goal?

“Others, not quite as skeptical, see Genesis as a collection of sagas or legends, with some historical value. Yet others see the stories as explanations of the origins of things in nature and culture (technically called etiologies). There are etiologies in the OT, especially in this book of beginnings (the origin of sin, the rainbow, the Hebrew people, e.g.) but this by no means makes the explanations unhistorical.

Genesis is history. Like all history, it is interpretive. It is theological history, or facts narrated in a framework of the divine plan. It has been well said that “history is His story.” Though Genesis is the first book of the “law” there is very little legal material in it. It is “Law”(Torah, Heb. for instruction) in that it lays the foundation for Exodus through Deuteronomy and God's giving of the Law through Moses. In fact, it lays the foundation of all Bible history—yes, of history itself.”



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How does the writer accomplish his goal?

“The twin themes of blessing and cursing are carefully woven throughout the fabric of Genesis, and indeed, the whole word of God. Obedience brings enrichment of blessing, and disobedience the opposite.


The great curses are the penalties of the fall, the universal Flood, and the confusion of tongues at Babel. The great blessings are the promise of a Redeemer, the salvation of a remnant through the Flood, and the choice of a special nation to be a channel of God's grace, Israel.”



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What makes the book different?

“The word genesis of course means “origin,” and the Book of Genesis gives the only true and reliable account of the origin of all the basic entities of the universe and of life. These will each be discussed in an appropriate place, along with the alternative naturalistic philosophies of origins proposed by various philosophers (sometimes calling themselves scientists). At this point the foundational importance of the Book of Genesis is stressed simply by noting the fact that it does give this information. Note, for example, the following:




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What makes the book different?

Origin of the universe

The Book of Genesis stands alone in accounting for the actual creation of the basic space-mass-time continuum which constitutes our physical universe. Genesis 1:1 is unique in all literature, science, and philosophy. Every other system of cosmogony, whether in ancient religious myths or modern scientific models, starts with eternal matter or energy in some form, from which other entities were supposedly gradually derived by some process.

Only the Book of Genesis even attempts to account for the ultimate origin of matter, space, and time; and it does so uniquely in terms of special creation.




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What makes the book different?

Origin of order and complexity

Man's universal observation, both in his personal experience and in his formal study of physical and biological systems, is that orderly and complex things tend naturally to decay into disorder and simplicity. Order and complexity never arise spontaneously—they are always generated by a prior cause programmed to produce such order. The Primeval Programmer and His programmed purposes are found only in Genesis.



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What makes the book different?

Origin of the solar system

The earth, as well as the sun and moon, and even the planets and all the stars of heaven, were likewise brought into existence by the Creator, as told in Genesis. It is small wonder that modern scientific cosmogonists have been so notably unsuccessful in attempting to devise naturalistic theories of the origin of the universe and the solar system.




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What makes the book different?

Origin of the atmosphere and hydrosphere

The earth is uniquely equipped with a great body of liquid water and an extensive blanket of an oxygen-nitrogen gaseous mixture, both of which are necessary for life. These have never “developed” on other planets, and are accounted for only by special creation.



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What makes the book different?

Origin of life

How living systems could have come into being from non-living chemicals is, and will undoubtedly continue to be, a total mystery to materialistic philosophers. The marvels of the reproductive process, and the almost-infinite complexity programmed into the genetic systems of plants and animals, are inexplicable except by special creation, at least if the laws of thermodynamics and probability mean anything at all. The account of the creation of “living creatures” in Genesis is the only rational explanation.



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What makes the book different?

Origin of man

Man is the most highly organized and complex entity in the universe, so far as we know, possessing not only innumerable intricate physico-chemical structures, and the marvelous capacities of life and reproduction, but also a nature which contemplates the abstract entities of beauty and love and worship, and which is capable of philosophizing about its own meaning. Man's imaginary evolutionary descent from animal ancestors is altogether illusory. The true record of his origin is given only in Genesis.




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What makes the book different?

Origin of marriage

The remarkably universal and stable institution of marriage and the home, in a monogamous, patriarchal social culture, is likewise described in Genesis as having been ordained by the Creator. Polygamy, infanticide, matriarchy, promiscuity, divorce, abortion, homosexuality, and other corruptions all developed later.




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What makes the book different?

Origin of evil

Cause-and-effect reasoning accounts for the origin of the concepts of goodness, truth, beauty, love, and such things as fundamental attributes of the Creator Himself. The origin of physical and moral evils in the universe is explained in Genesis as a temporary intrusion into God's perfect world, allowed by Him as a concession to the principle of human freedom and responsibility, and also to manifest Himself as Redeemer as well as Creator.



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What makes the book different?

Origin of language

The gulf between the chatterings of animals and the intelligent, abstract, symbolic communication systems of man is completely unbridgeable by any evolutionary process. The Book of Genesis not only accounts for the origin of language in general, but also for the various national languages in particular.




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What makes the book different?

Origin of government

The development of organized systems of human government is described in **Genesis**, with man responsible not only for his own actions, but also for the maintenance of orderly social structures through systems of laws and punishments.



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What makes the book different?

Origin of culture

The Book of Genesis also describes the beginning of the main entities which we now associate with civilized cultures—such things as urbanization, metallurgy, music, agriculture, animal husbandry, writing, education, navigation, textiles, and ceramics.




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What makes the book different?

Origin of nations

All scholars today accept the essential unity of the human race. The problem, then, is how distinct nations and races could develop if all men originally were of one race and one language. Only the Book of Genesis gives an adequate answer.



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What makes the book different?

Origin of religion

There are many different religions among men, but all share the consciousness that there must be some ultimate truth and meaning toward which men should strive. Many religions take the form of an organized system of worship and conduct. The origin of this unique characteristic of man's consciousness, as well as the origin of true worship of the true God, is given in Genesis.



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What makes the book different?

Origin of the chosen people

The enigma of the Israelites—the unique nation that was without a homeland for nineteen hundred years, which gave to the world the Bible and the knowledge of the true God, through which came Christianity and which yet rejects Christianity, a nation which has contributed signally to the world's art, music, science, finance, and other products of the human mind, and which is nevertheless despised by great numbers of people—is answered only in terms of the unique origin of Israel as set forth in the Book of Genesis.

A glass globe with a white base sits on a wooden surface. To its left is a brass compass with its lid open, showing the needle and markings. The background is a warm, orange-brown color.

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What makes the book different?

The Book of Genesis thus is in reality the foundation of all true history, as well as of true science and true philosophy. It is above all else the foundation of God's revelation, as given in the Bible. No other book of the Bible is quoted as copiously or referred to so frequently, in other books of the Bible, as is Genesis."

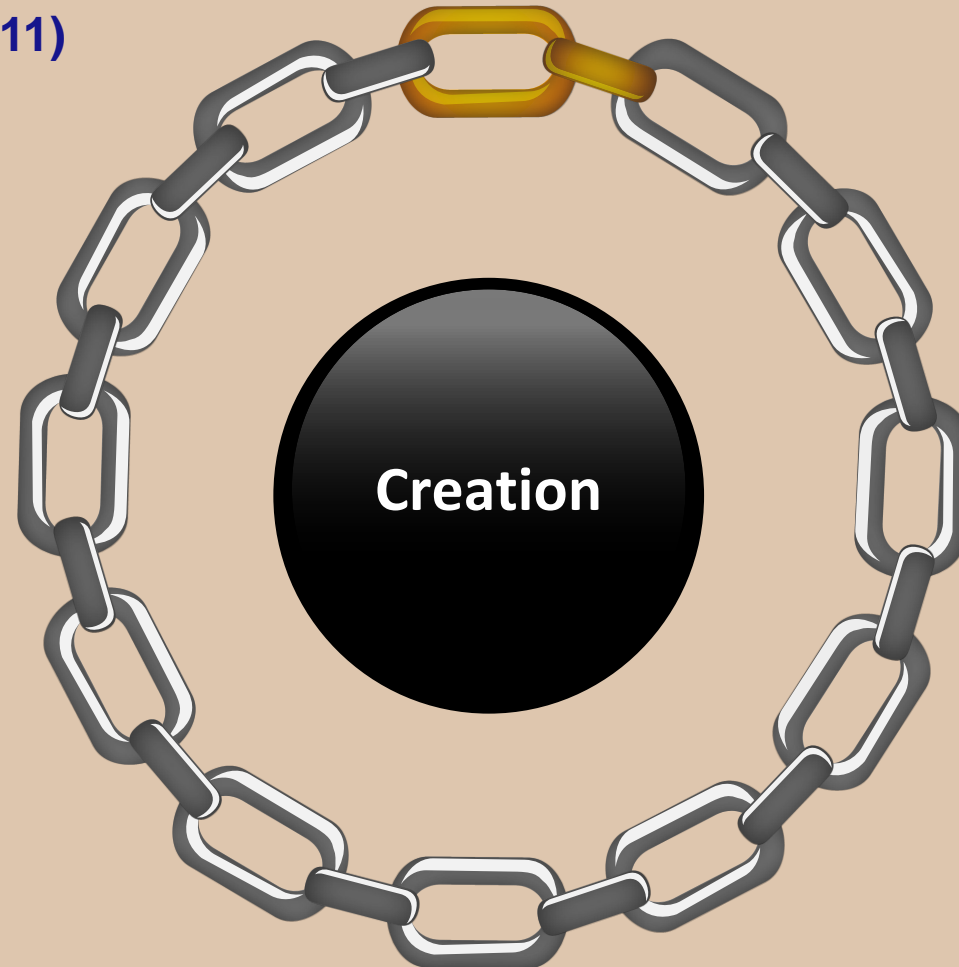
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Class Overview

PART ONE: THE PRELIMINARIES (1-11)

Section One

- Genesis Chapters 1-2
- This section describes the creation of all things.



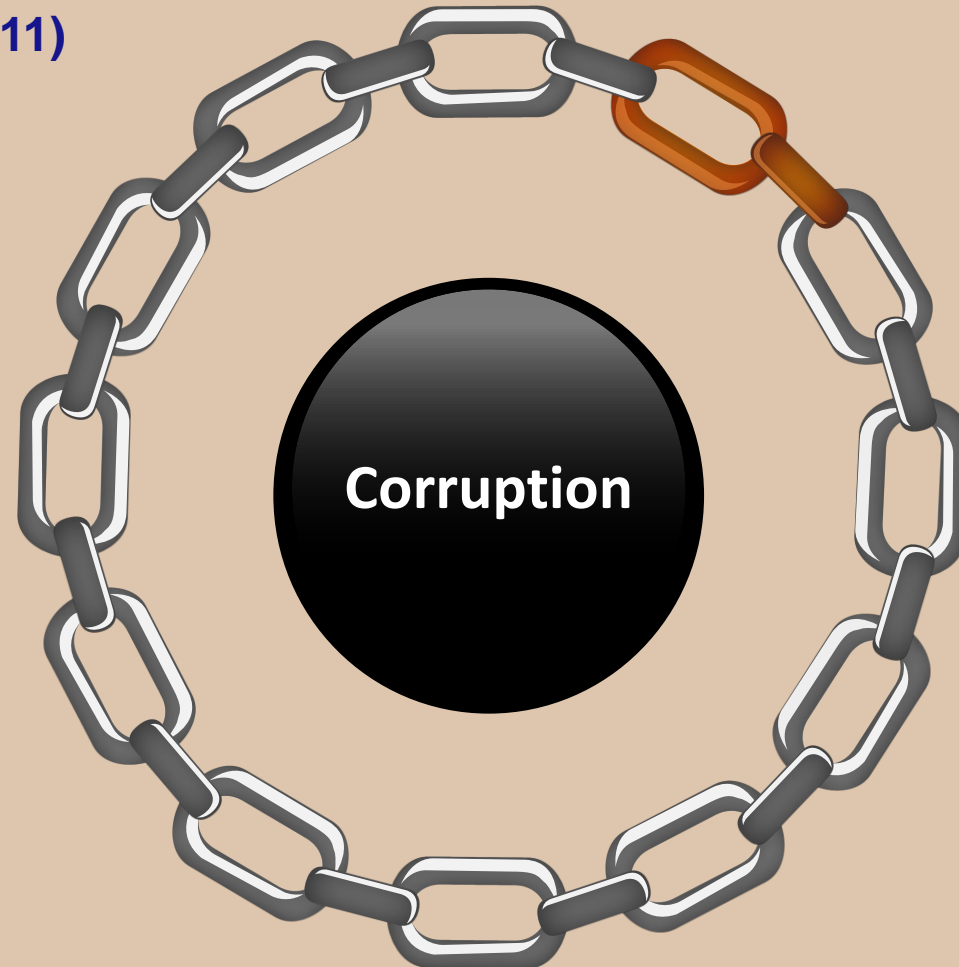
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Class Overview

PART ONE: THE PRELIMINARIES (1-11)

Section Two

- Genesis Chapters 3-5
- This section describes the corruption of all things.



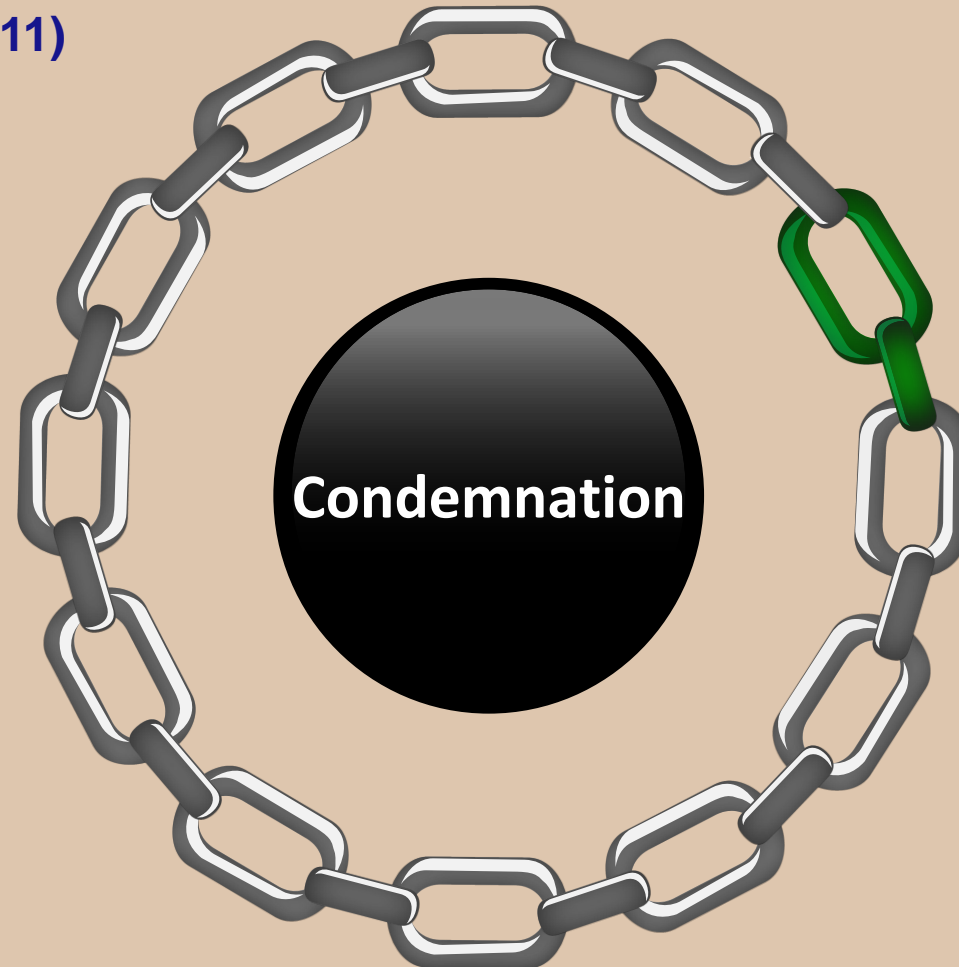
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Class Overview

PART ONE: THE PRELIMINARIES (1-11)

Section Three

- Genesis Chapters 6-10
- This section describes the condemnation of all things.



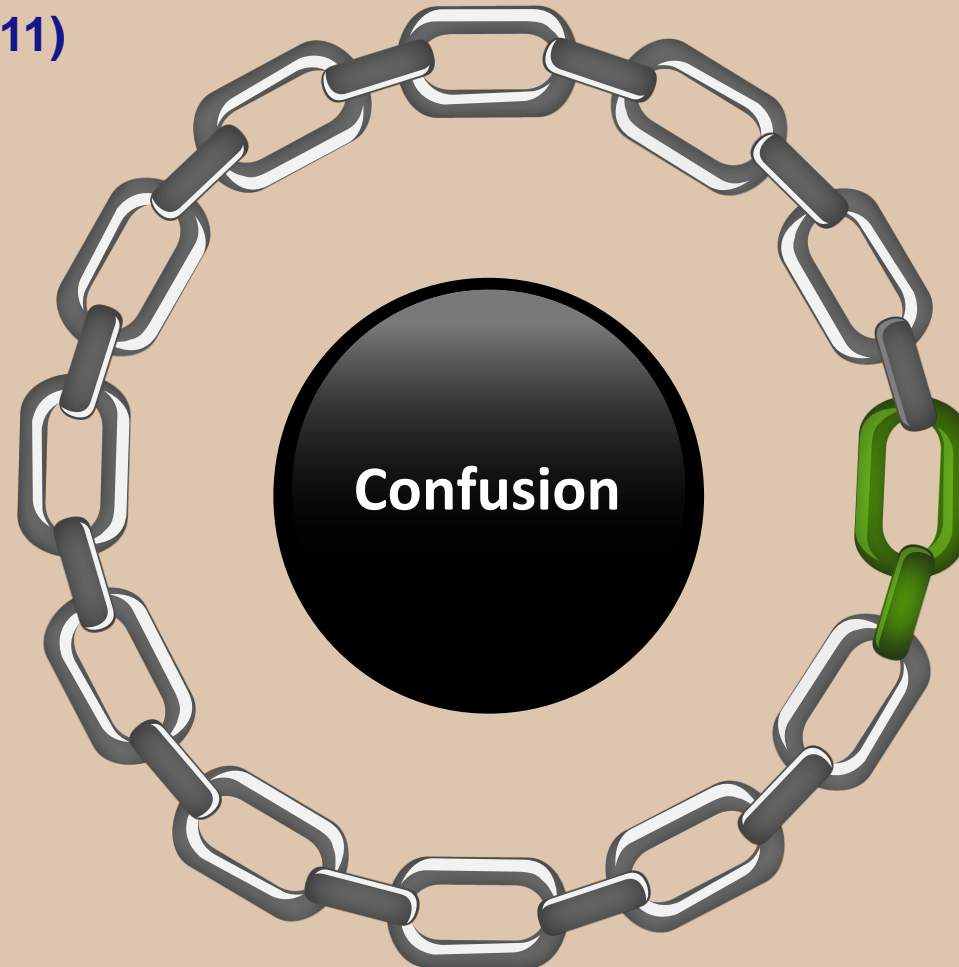
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Class Overview

PART ONE: THE PRELIMINARIES (1–11)

Section Four

- Genesis Chapter 11
- This section describes the confusion of all things.



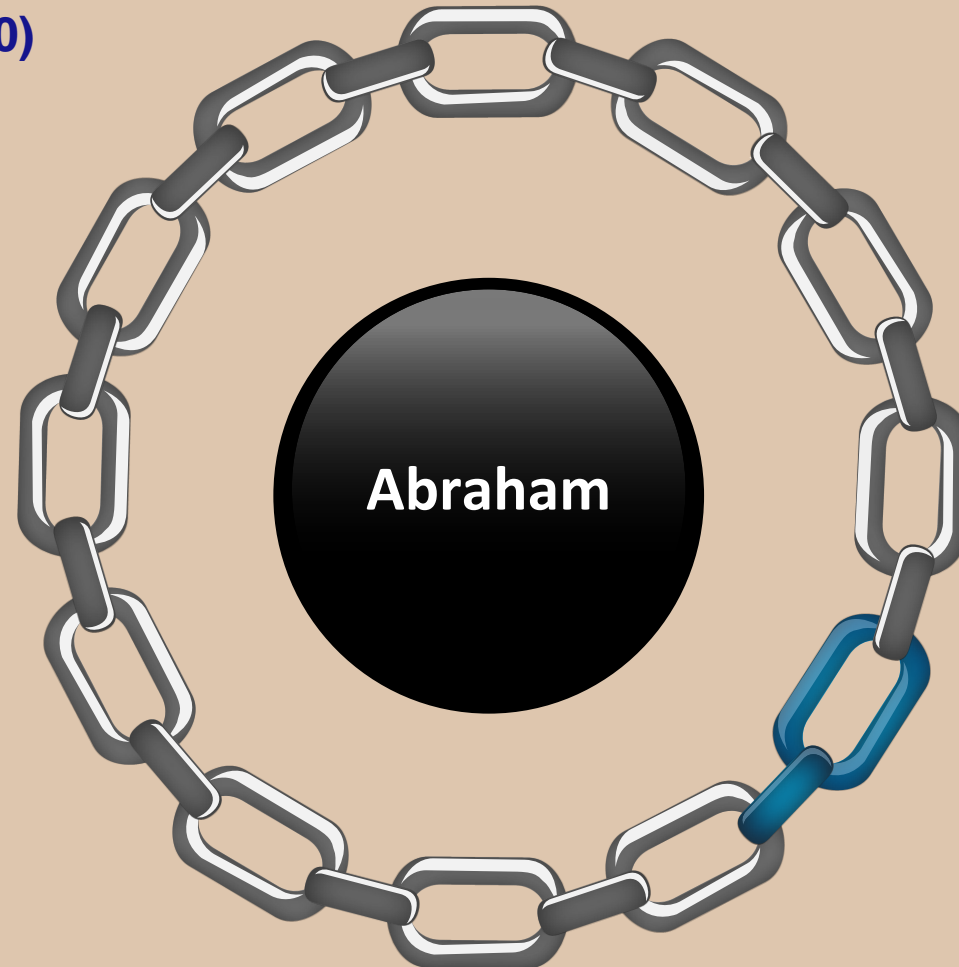
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Class Overview

PART TWO: THE PATRIARCHS (12–50)

Section Five

- Genesis Chapters 12:1 – 25:18
- This section covers the life of Abraham.



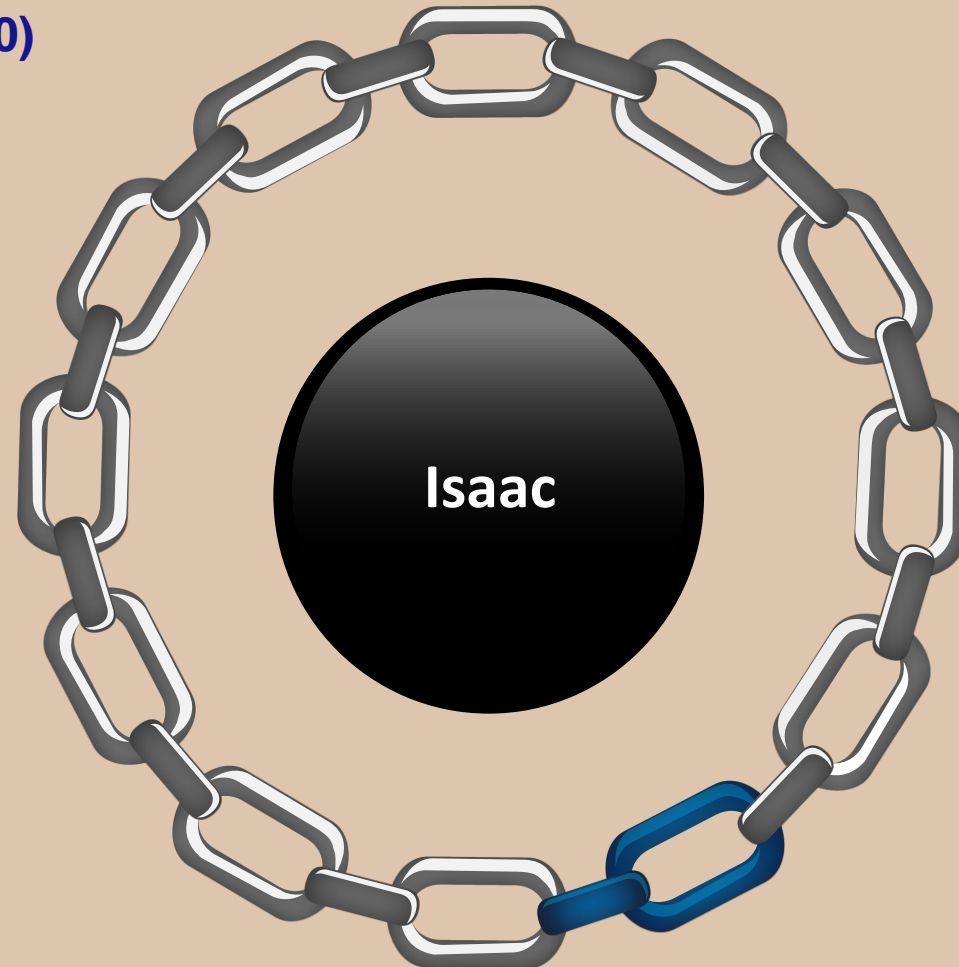
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Class Overview

PART TWO: THE PATRIARCHS (12–50)

Section Six

- Genesis Chapters 25:19–28:9; 36:1–43
- This section covers the life of Isaac.



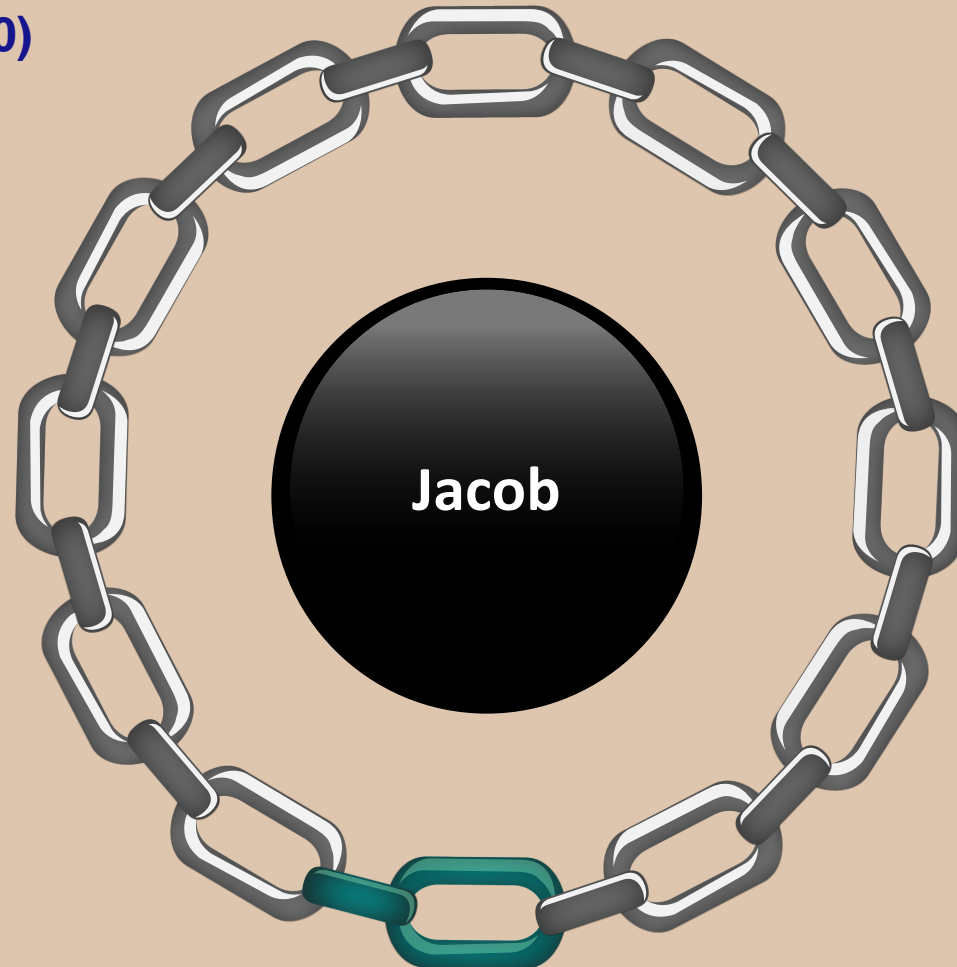
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Class Overview

PART TWO: THE PATRIARCHS (12–50)

Section Seven

- Genesis Chapters 28:10–35, 37–38
- This section covers the life of Jacob.



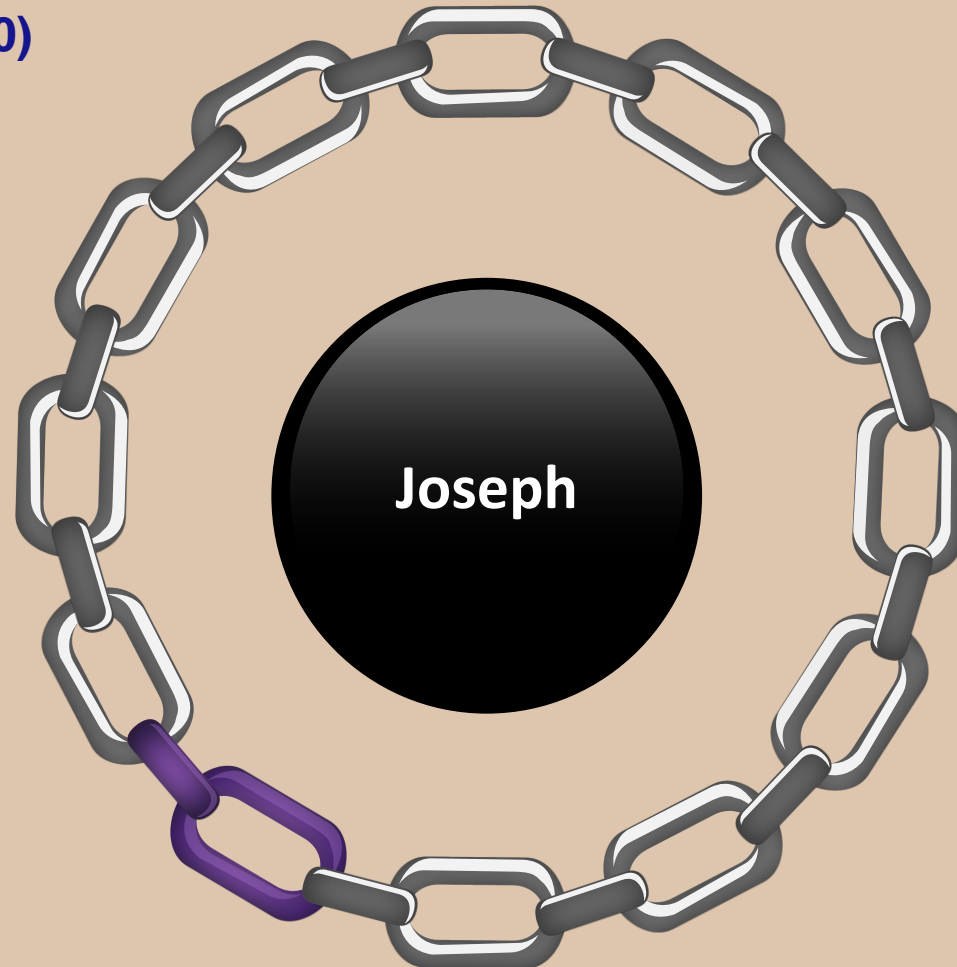
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Class Overview

PART TWO: THE PATRIARCHS (12–50)

Section Eight

- Genesis Chapters 37, 39–50
- This section covers the life of Joseph.



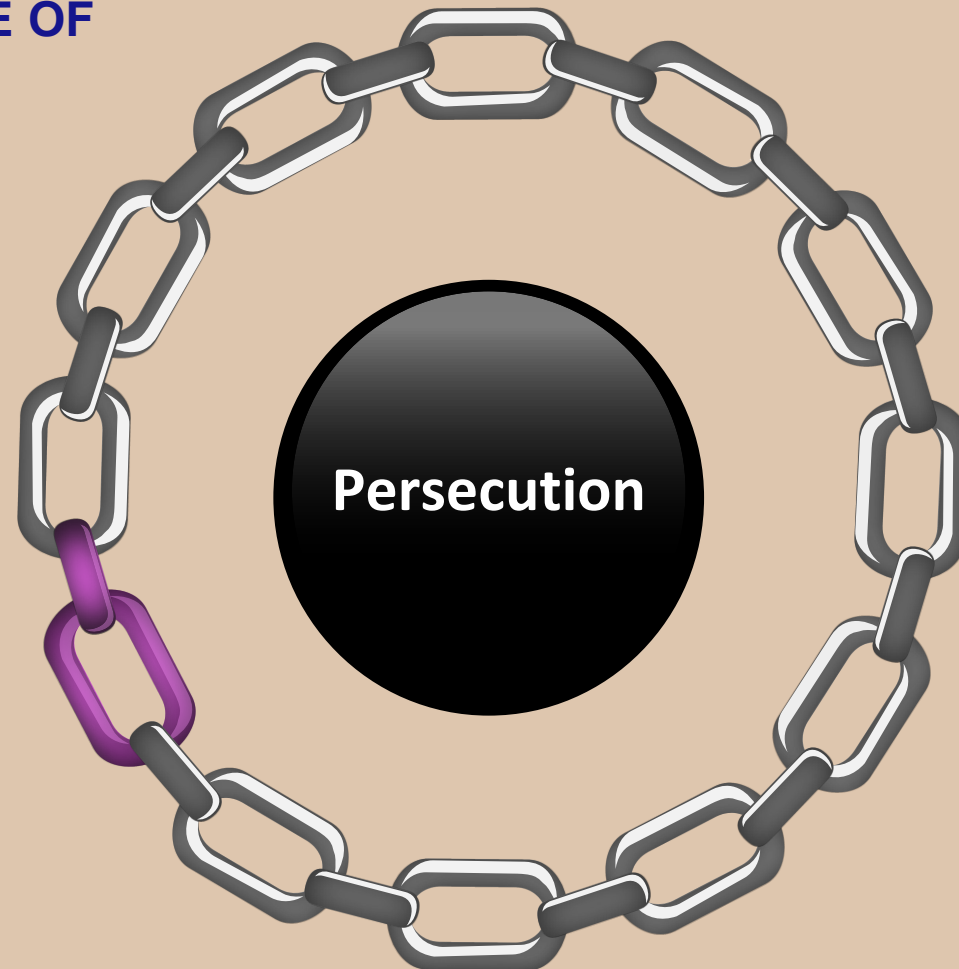
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Class Overview

PART THREE: GOD'S DELIVERANCE OF ISRAEL—THE PREVIEW (EXODUS 1)

Section Nine

- Exodus Chapter 1
- Israel is being persecuted by an Egyptian pharaoh.



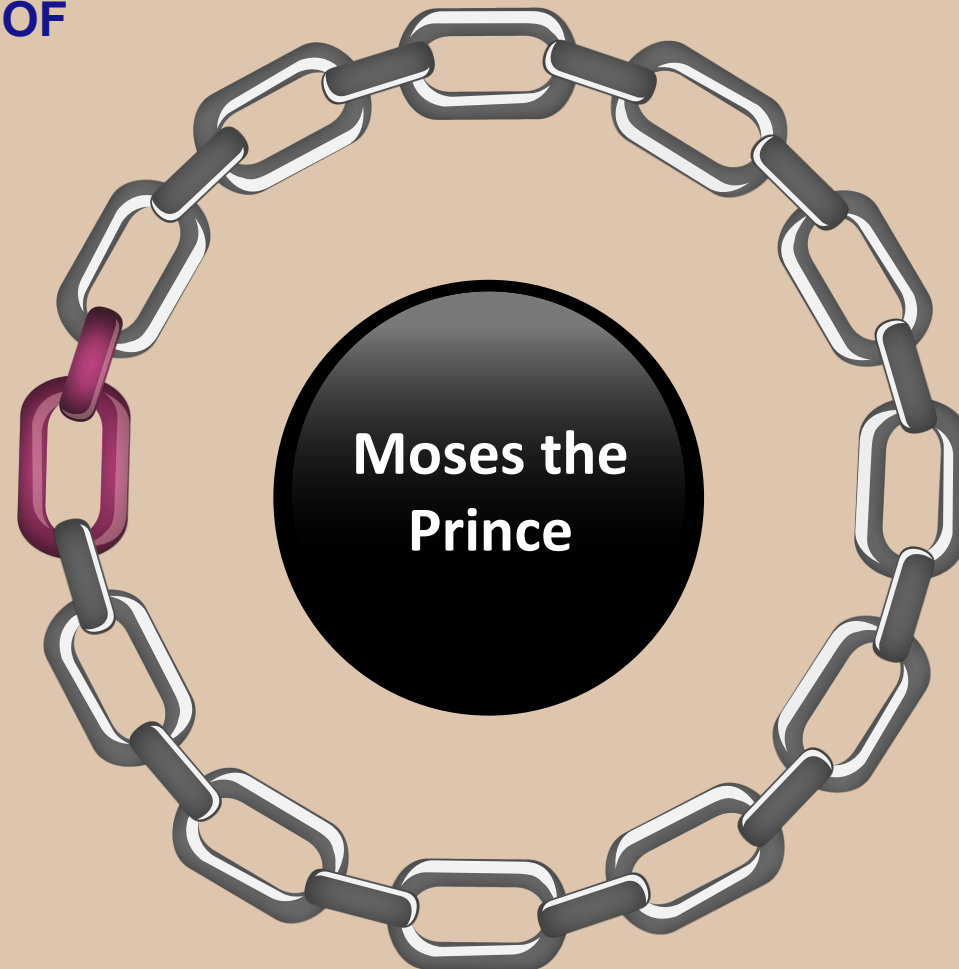
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Class Overview

PART FOUR: GOD'S DELIVERANCE OF ISRAEL—THE OVERVIEW (2— 17)

Section Ten

- Exodus Chapter 2:1–15
- This section details Moses' early years and his role as the prince of Egypt.



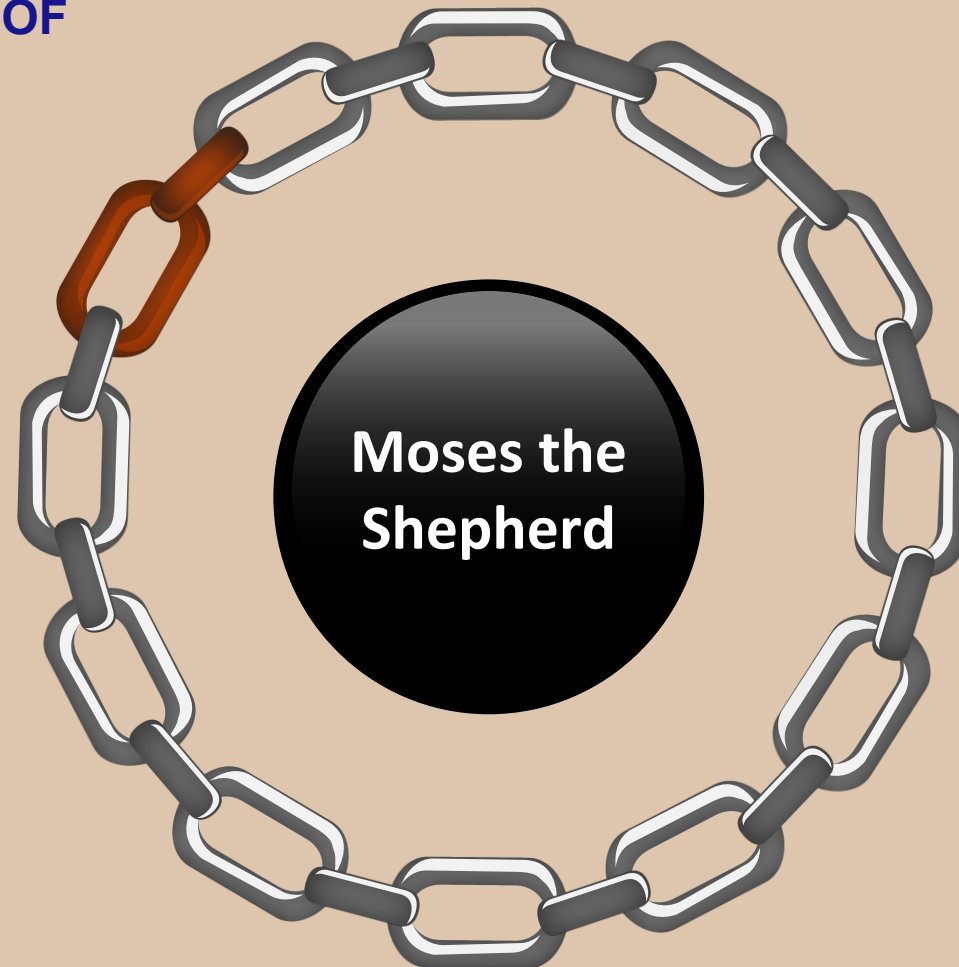
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Class Overview

PART FOUR: GOD'S DELIVERANCE OF ISRAEL—THE OVERVIEW (2— 17)

Section Eleven

- Exodus Chapters 2:16–4:31
- This section recounts Moses' years as the shepherd of Midian.



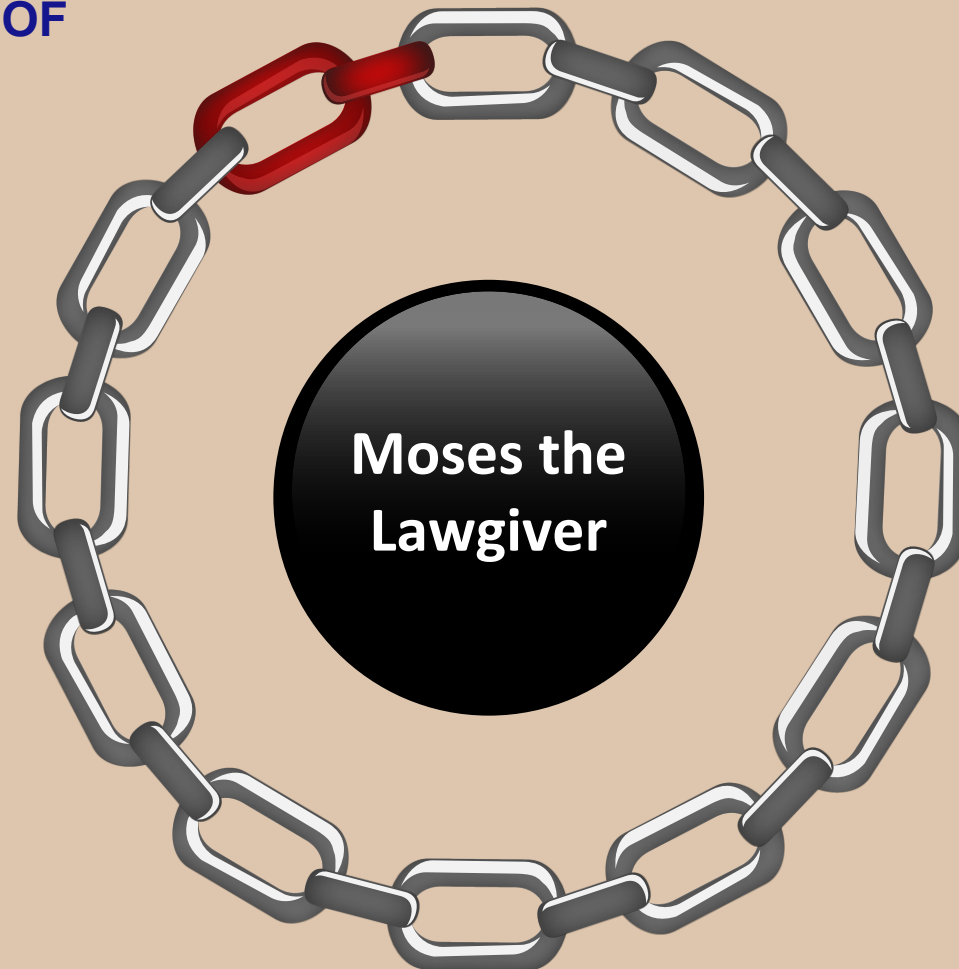
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Class Overview

PART FOUR: GOD'S DELIVERANCE OF ISRAEL—THE OVERVIEW (2— 17)

Section Twelve

- Exodus Chapters 5–17
- This section details Moses' role and experiences as the lawgiver of Israel.



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Class Overview

Lesson Goal

- The goal of this study in Genesis and Exodus is to “document the fact that the God of Israel is Creator of all things and to trace the history of the human race from creation to the time of Israel’s development as a special people.”





From God's Creation to God's Nation

Part One: Section One

PART ONE : THE PRELIMINARIES (1–11)

This first part of Genesis describes four great happenings: the creation of the universe, the fall of humanity, the universal flood, and the Tower of Babel.



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Part One: Section One

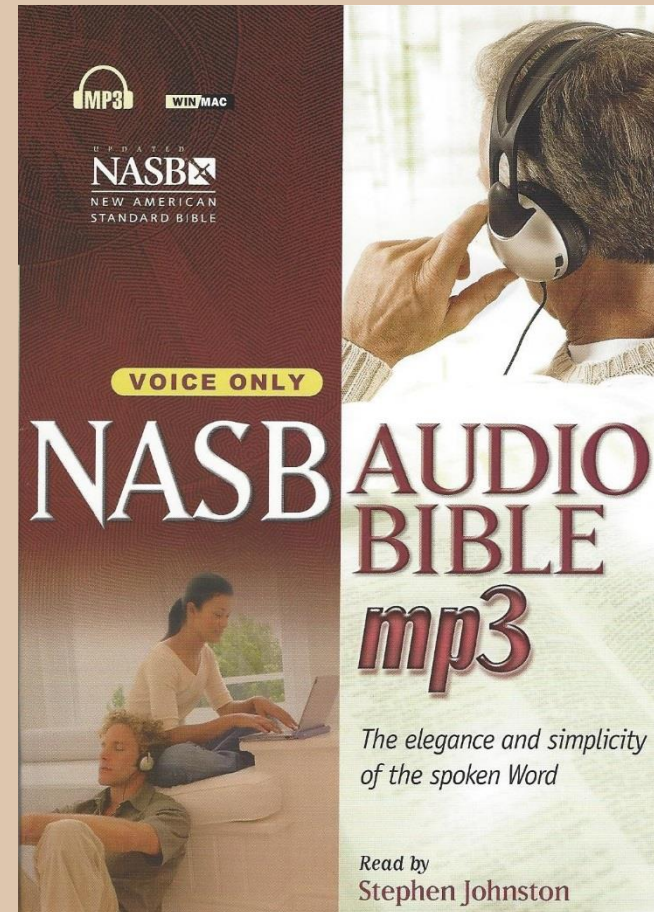
SECTION OUTLINE ONE (GENESIS 1–2)

This section describes the creation of all things.

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Part One: Section One

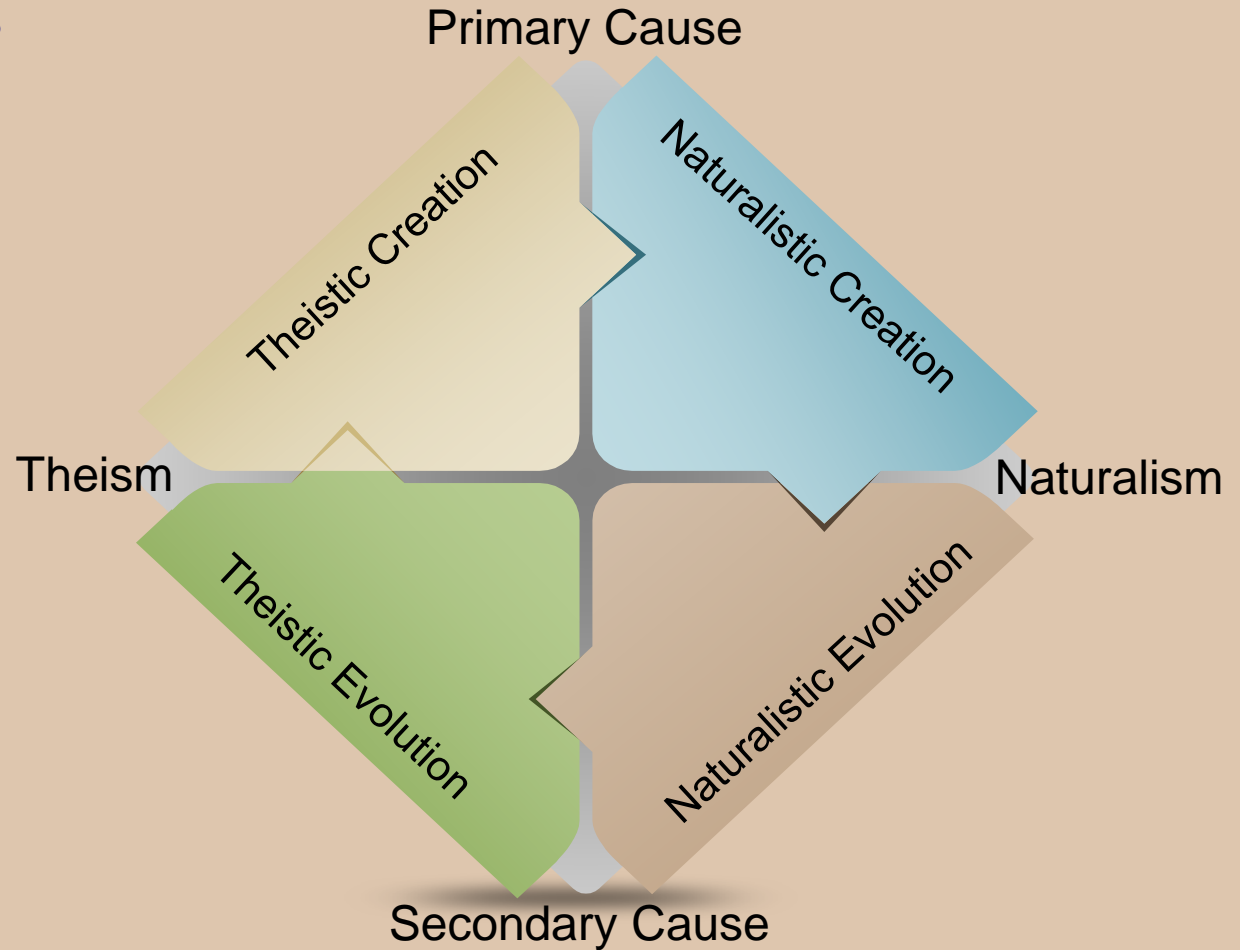
GENESIS 1



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Views of Origins

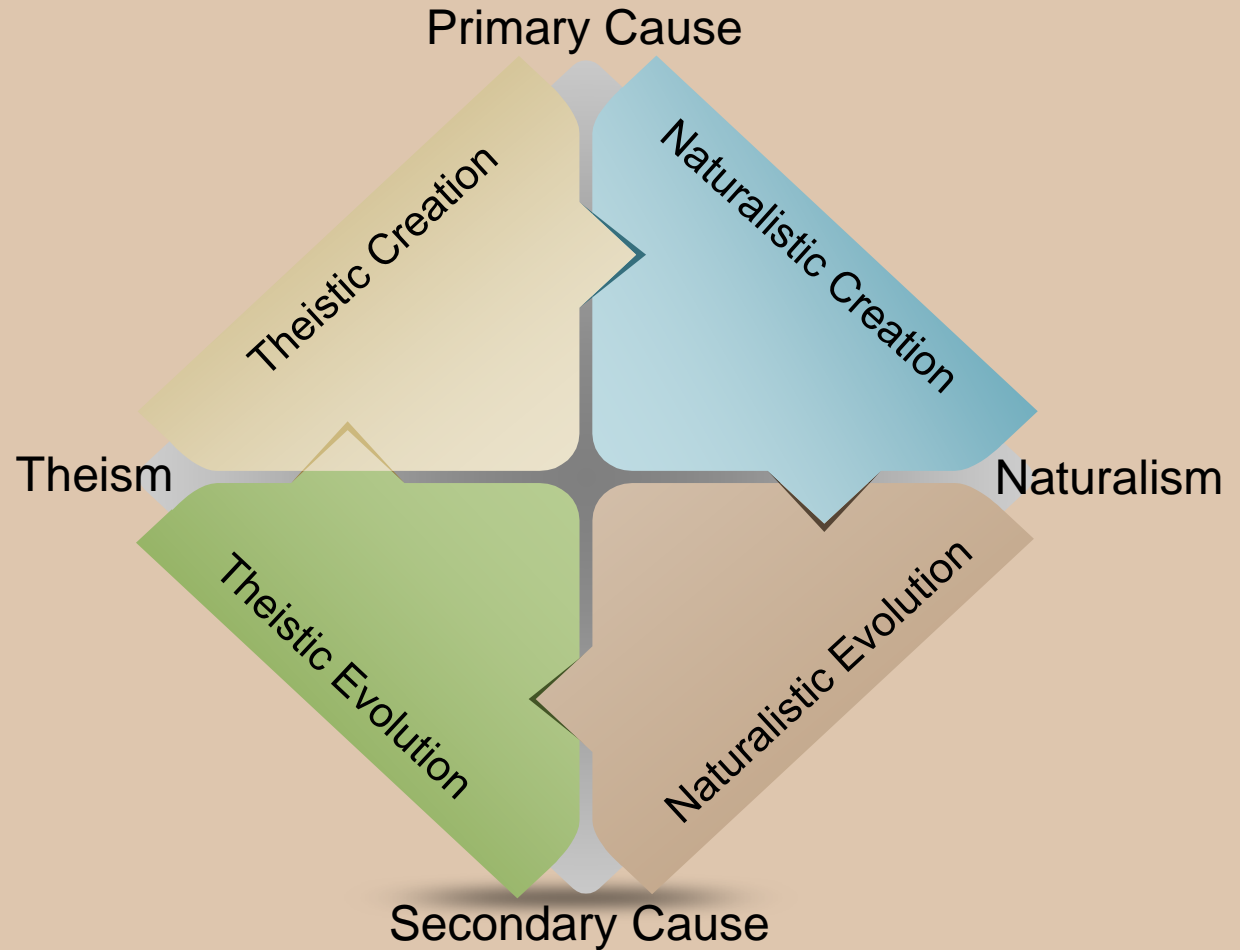
Naturalistic creation believes there is no theistic Creator beyond the world—only a creative Mind within the universe that creates. This view is represented by Sir Fred Hoyle (1915–2001) and Nalin Chandra Wickramasinghe (b. 1939).



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Views of Origins

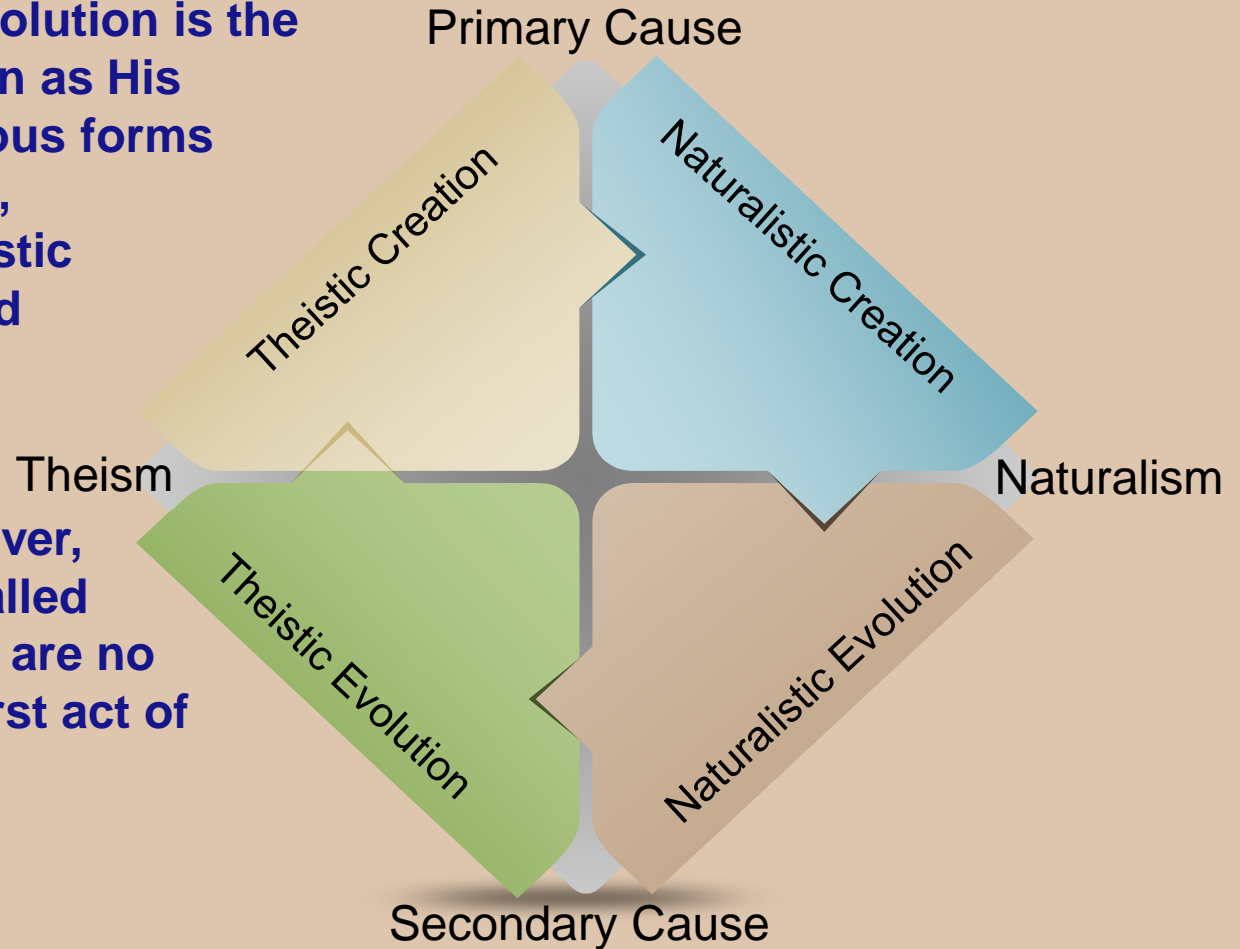
Naturalistic evolution believes there is no God involved in creation—things emerged by purely natural processes. Carl Sagan (1934–1996) and Isaac Asimov (1920–1992) are examples of adherents to this view.



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Views of Origins

Broadly speaking, theistic evolution is the belief that God used evolution as His means of producing the various forms of physical life on this planet, including human life. All theistic evolutionists believe that God performed at least one supernatural act—the act of creating the physical universe from nothing. However, this may more properly be called deistic evolution, since there are no miracles involved after the first act of Creation.





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Views of Origins

Most theistic evolutionists hold to at least two acts of Creation: (1) the creation of matter out of nothing, and (2) the creation of first life. After that, allegedly, every other living thing, including human beings, emerged by natural processes that God had ordained from the beginning. Some theistic evolutionists do insist that (3) God directly created the first soul in the long-evolved primate to make it truly human and in His image.

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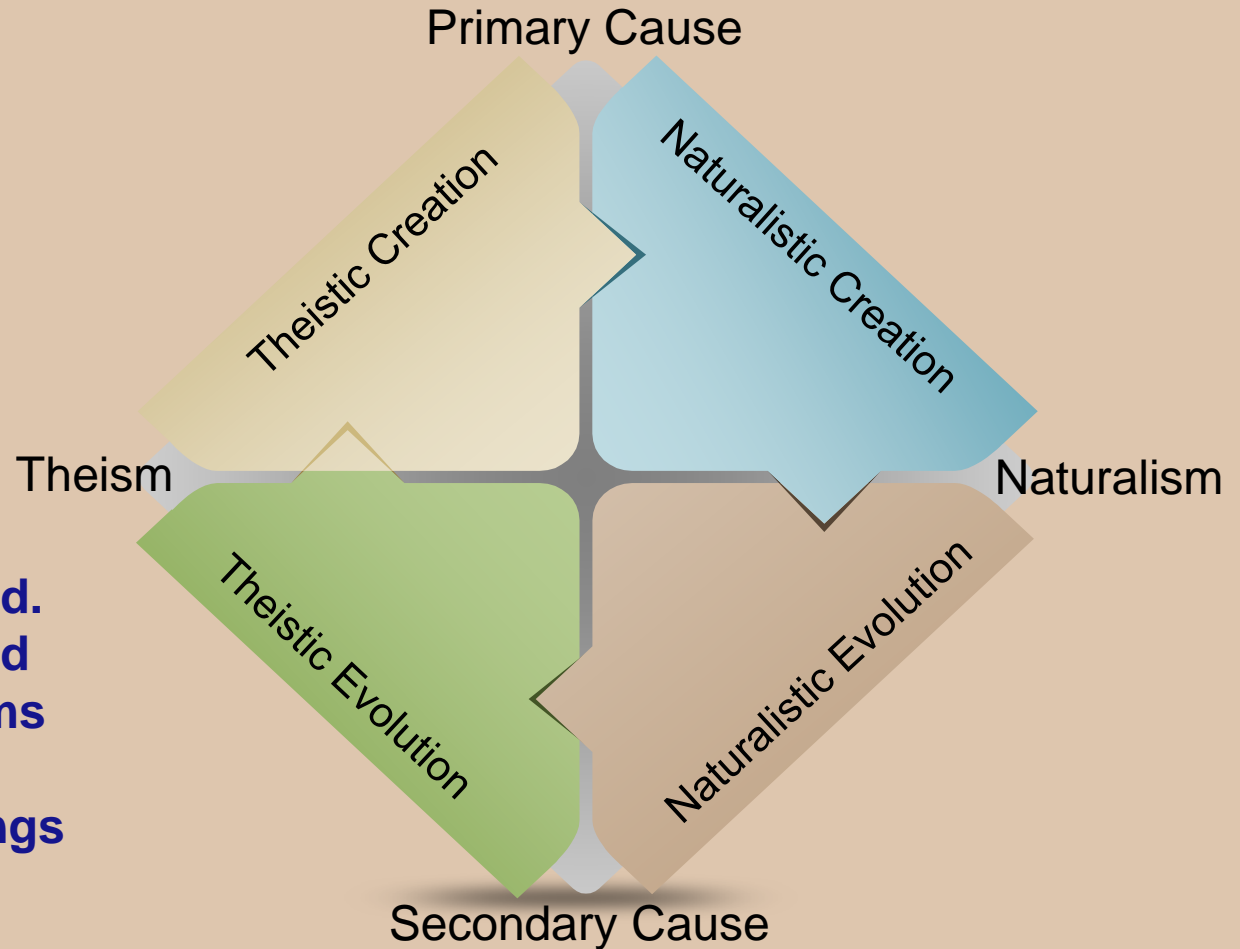
Views of Origins

Roman Catholicism embraces theistic evolution, and Pierre Teilhard de Chardin (1881–1955) is a notable example, although his concept of God is more pantheistic (see Volume 1, chapter 2). Among evangelical scientists, Howard Van Til (see PC and FD) is a champion of theistic evolution, as are many members of the American Scientific Association (see JASA). There is a movement among some contemporary scientists to combine theistic evolution with the anthropic principle, positing that the Creator fine-tuned the entire universe from the moment of the big bang so that everything, including all life forms, eventually emerged by natural processes from that point.

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Views of Origins

Theistic creation contends that God directly created the universe, living things, and human beings. Those in this camp differ on how many things were created and how much time it took God to create them, but there is agreement that God was directly involved in creating the world, life, and humankind. Most believe, as I do, that God directly created different forms of plant and animal life, from which all variety of living things has emerged.





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Views of Origins

Creationism is the true foundation of Christianity

“Most importantly of all, creationism is the foundational doctrine of genuine biblical Christianity. Whenever it is rejected or compromised by Christians and such a position is maintained long enough, either heresy or apostasy ultimately results. Even when it is merely neglected, there is real danger that such Christianity will become self-centered rather than God-centered, focused on human goals rather than God’s purposes.”



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Views of Origins

Creationism is the true foundation of Christianity

Colossians 1:16–17, 20 (NASB95) For by Him all things were created, both in the heavens and on earth, visible and invisible, whether thrones or dominions or rulers or authorities—all things have been created through Him and for Him. He is before all things, and in Him all things hold together... and through Him to reconcile all things to Himself, having made peace through the blood of His cross; through Him, I say, whether things on earth or things in heaven.

“Thus the gospel includes the creation of the world, the redemption of the world, and the reconciliation of the world – all by and through Jesus Christ.”

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Views of Origins

“Since the time of Charles Darwin (1809–1882), a debate has raged within Christianity on whether or not total evolution is compatible with the historic biblical and theological teaching on origins. Two basic camps have emerged: theistic evolution and creationism. Within the second faction (creationists) , there are two major groups: old-earth creationists and young-earth creationists. (The former are often called progressive creationists, and the latter, fiat creationists.) Currently, in America, the young-earth creationists are led by the Institute for Creation Research (ICR), based on the work of Henry Morris. Progressive (old-earth) creationism is championed by Hugh Ross and his “Reasons to Believe” organization”

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Views of Origins

“The primary difference between young-and old-earth creationists is the speculated amount of time between God’s creative acts (see appendix 4). Young-earthers (fiat creationists) insist that it was all accomplished in 144 hours—six successive twenty-four-hour days—while old-earth (progressive) creationists allow for millions (or even billions) of years. This is usually done by

- (1) placing the long periods of time before Genesis 1:1 (making it a recent and local Creation);**
- (2) placing the long periods of time between Genesis 1:1 and 1:2 (called “gap” views);**
- (3) making the “days” of Genesis 1 long periods of time;**
- (4) allowing long periods of time between literal twenty-four-hour days in Genesis 1 (called “alternate day-age” views); or**
- (5) making the “days” of Genesis to be days of revelation of God to the writer, not days of Creation (called “revelatory day” views).**

There are several variations within these perspectives, making a total of more than a dozen different views held by evangelical theologians on the matter”