

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

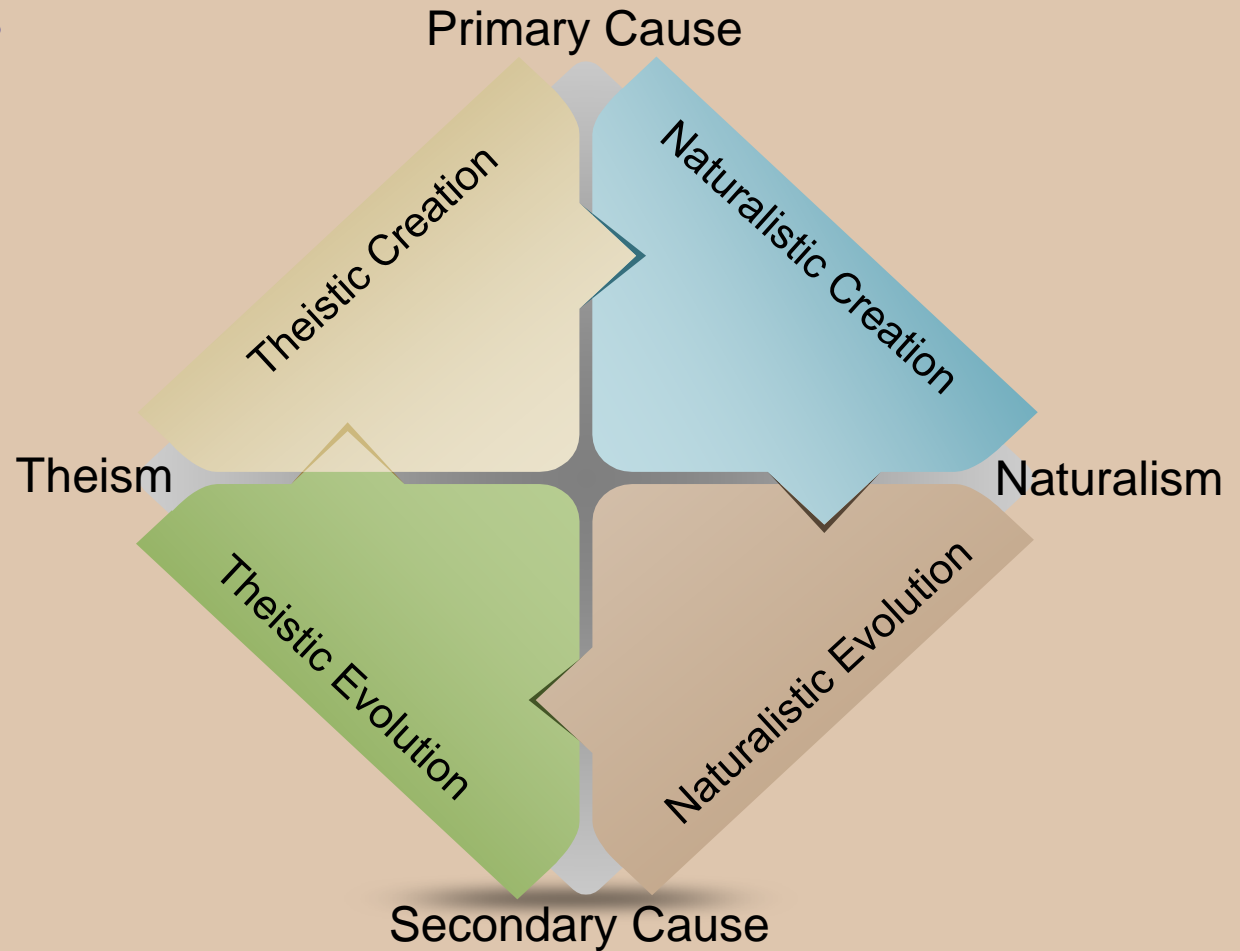
To become a member of "SLBC Genesis Class", please send an email to eallsteadt@hotmail.com

The screenshot displays the Faithlife interface for the "SLBC Genesis Class" group. At the top, there is a navigation bar with links for "Faithlife", "Blog", "Logos", "Vyrso", "Bible", "Proclaim", and "Forums". A search bar is located on the right side of the top bar. Below the navigation bar, the group name "SLBC Genesis Class" is prominently displayed, along with a description: "From God's Creation to God's Nation Verse by verse lessons from Genesis 1:1 to Exodus 17:16". The group is identified as a "Small Group" that is "Open" and has "3 members". The user "Ed Allsteadt Sr." is shown as the "Admin" of the group. The main content area features a "Documents" tab, which lists three files: "Genesis Course Outline" (358.82 KB), "Genesis Handout 001" (20.11 KB), and "Genesis Lesson 001" (1.35 MB). The right sidebar contains several sections: "Group settings" with a storage usage indicator (1.73 MB of 1 GB used), "Upload a document", "Manage your Logos documents", "Group Readings" (with an "Add" button), and "Contact Info" (including the phone number 2813235449 and email eallsteadt@hotmail.com). At the bottom, there is a "Prayers" section showing "Prayers are done for today".

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Views of Origins

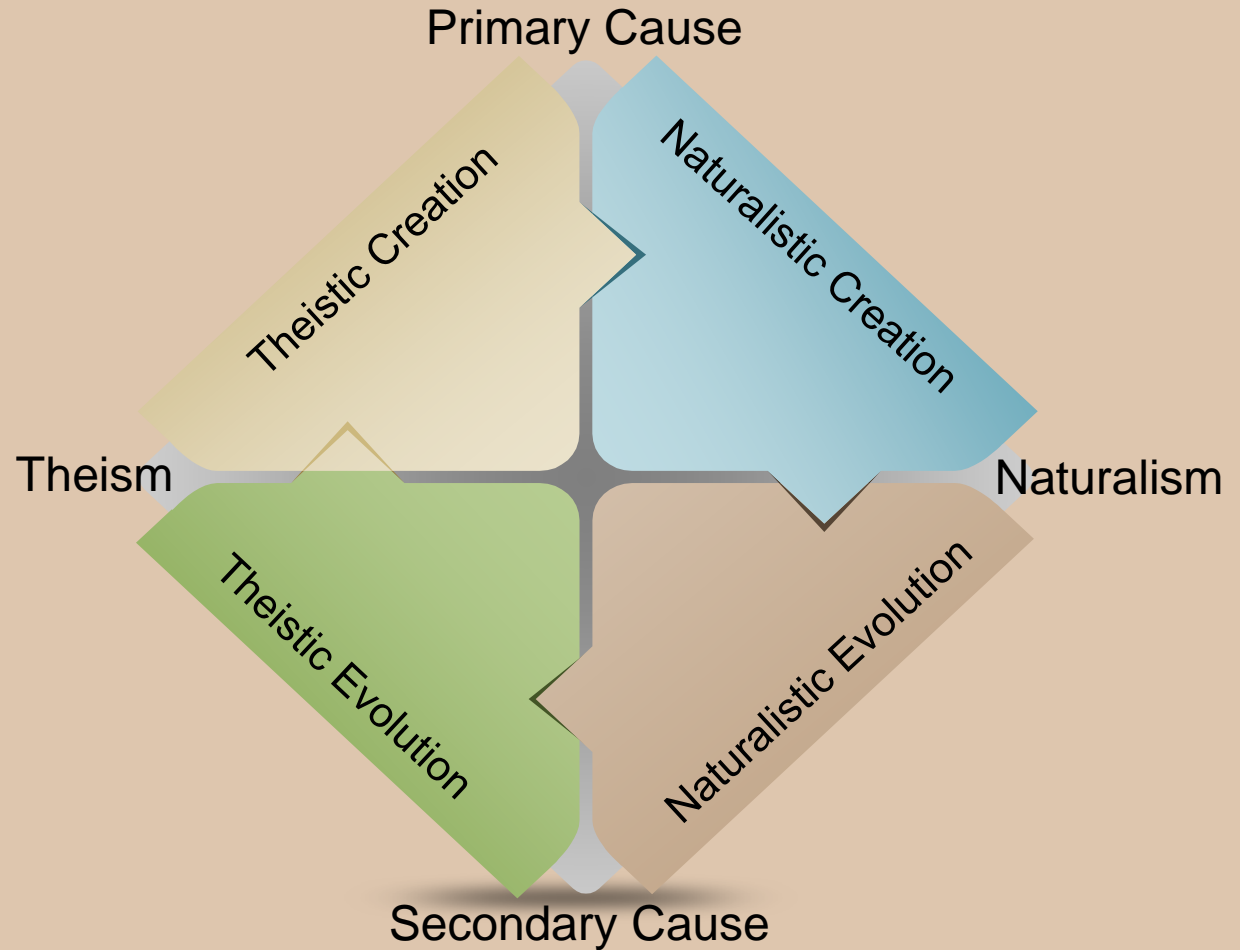
Naturalistic creation believes there is no theistic Creator beyond the world—only a creative Mind within the universe that creates. This view is represented by Sir Fred Hoyle (1915–2001) and Nalin Chandra Wickramasinghe (b. 1939).



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Views of Origins

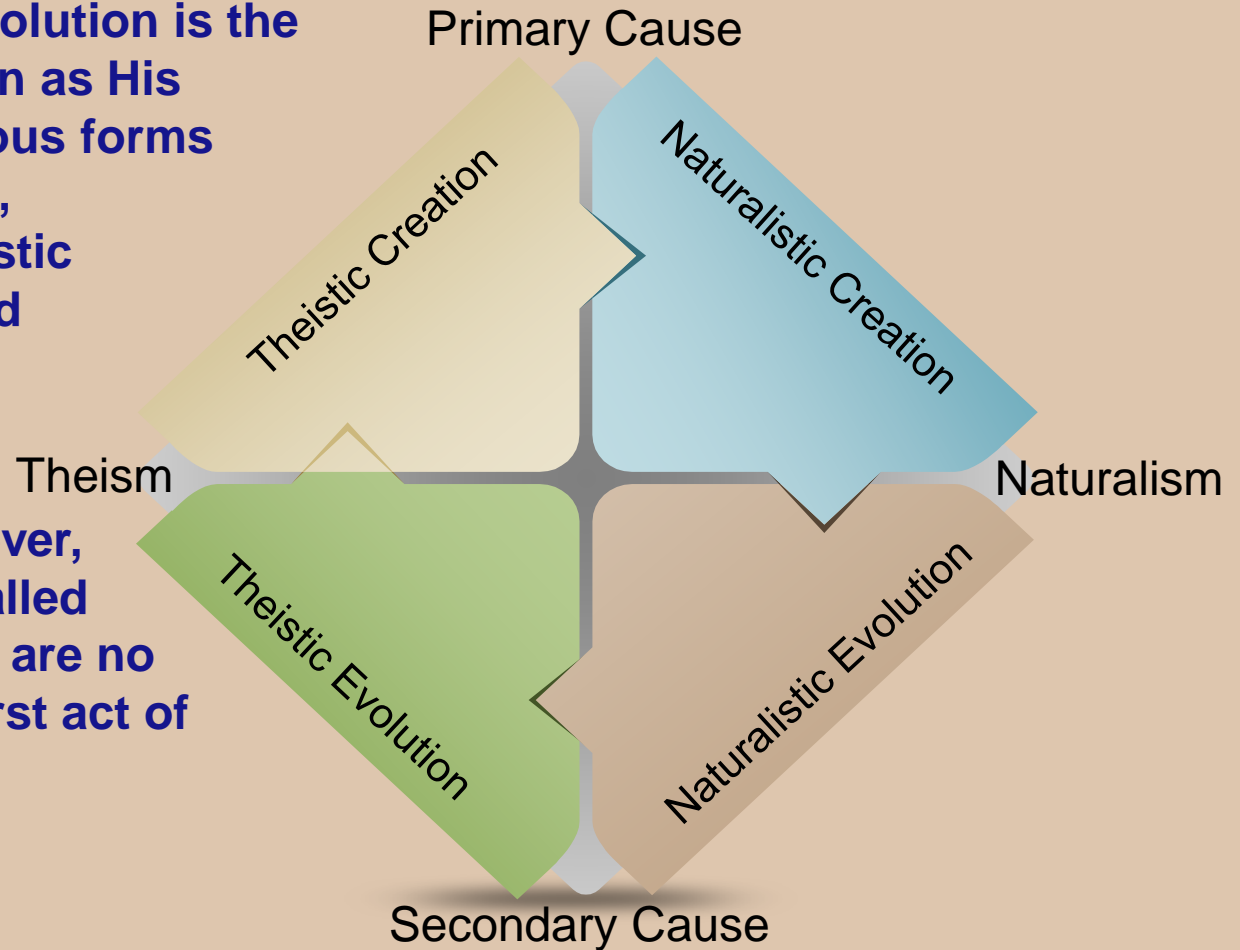
Naturalistic evolution believes there is no God involved in creation—things emerged by purely natural processes. Carl Sagan (1934–1996) and Isaac Asimov (1920–1992) are examples of adherents to this view.



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Views of Origins

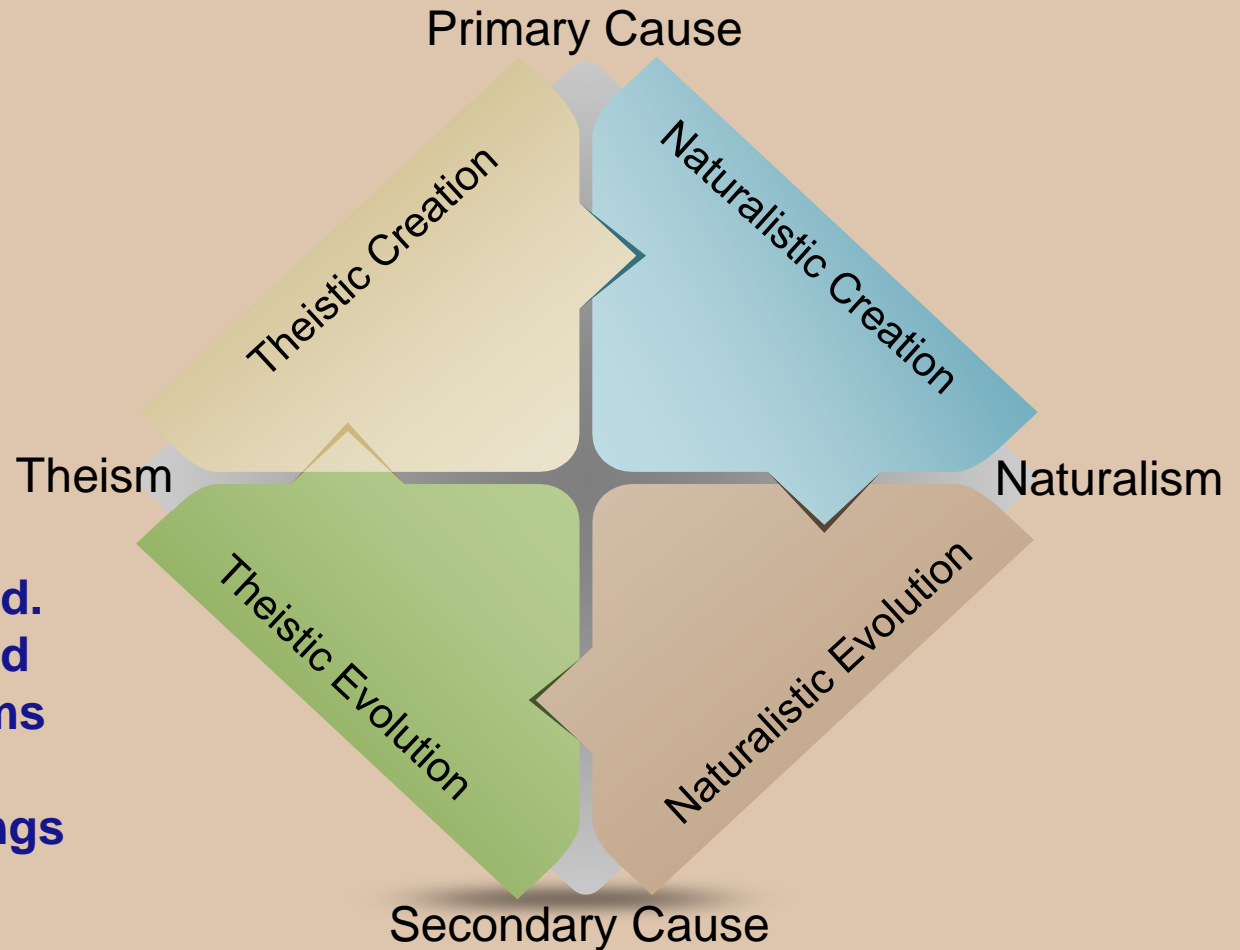
Broadly speaking, theistic evolution is the belief that God used evolution as His means of producing the various forms of physical life on this planet, including human life. All theistic evolutionists believe that God performed at least one supernatural act—the act of creating the physical universe from 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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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

Old-Earth Creationism

“Old-earth (progressive) creationists are not to be confused with theistic evolutionists. Old-earth creationists do not accept macroevolution as a method by which God produced the originally created kinds of Genesis. Old-earth creationism was strong among nineteenth-century creationists, though the view dates from at least the fourth century (in Augustine). Again, prominent contemporary defenders include Hugh Ross and Robert Newman.”

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The Revelatory-Day View

Some conservative scholars have suggested that the “days” of Genesis may be twenty-four-hour days of revelation, not days of Creation (see Wiseman, CRSD, all). That is, they propose that it took God a literal solar week (of 144 hours) to reveal to Adam (or Moses) what He had done in the long ages before humans were created. Even in the Exodus passage (20:11) that speaks of the heavens and earth being “made” (asah) in six days, the word can mean “revealed.” Just as a prophet can get revelation from God looking forward to a future series of events (cf. Dan. 2, 7, 9; Rev. 6–19), even so God can reveal a past series of events to one of His servants. Indeed, Moses was on Mount Sinai for forty days (Ex. 24:18), and God could have taken six of these days to reveal the past creation events to him. Or, after God created Adam, He could have taken six literal days to reveal to him what He had done before Adam was created. Some scholars believe this material could have been memorized and passed on as the first “account of the heavens and the earth” (Gen. 2:4), just as the other “histories” (or “genealogies”) were apparently recorded and passed on (cf. Gen. 5:1; 6:9; 10:1; etc.).



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The Alternate-Day-Age View

Other evangelical scholars have suggested that the “days” of Genesis are twenty-four-hour periods of time in which God created the things mentioned, but that they are separated by long periods of time in between. This would account for the indications in Genesis 1 that these are twenty-four-hour days (like numbered days and “evening and morning”), while at the same time leaving room for the geological ages demanded by modern science.



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The Literary-Framework View

Still others, like Herman Ridderbos (b. 1900), have suggested that the use of “days” and “evening and morning” are merely ancient literary devices to frame certain periods of time in order to encapsulate them in literary form much like we use a “chapter” to do the same. It is reasoned that since evening and morning were natural ways to point to a period of time with a beginning and an end, this was an appropriate way for God to reveal to Adam (or Moses) what He had done in certain periods of time before humans arrived on the scene.



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Views of Origins

The Gap Theory

The gap concept (also called the ruin-reconstruction theory and the restitution theory) proposes a way to harmonize the Genesis record with the long periods of time seemingly demanded by geology (which as a science came into being at the first of the nineteenth century). First popularized by Thomas Chalmers of Scotland in 1814, it was elaborated by George H. Pember, incorporated in the notes of the Scofield Reference Bible (1909), and defended by, among others, Eric Sauer and Arthur C. Custance.



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The Gap Theory

According to this concept the original Creation of Genesis 1:1 was not only perfect and beautiful but was populated with plants and animals (some also say perhaps with pre-Adamic men). Then in the gap between verses 1 and 2 Satan rebelled against God, thus bringing sin into the universe. God's judgment involved a global flood followed by darkness and an Ice Age in which all plant, animal, and human (if it existed) life was destroyed. Thus the fossils found today came from this judgment on the original Creation because of the sin of Satan. Verse 2 pictures the state of things that resulted from this judgment. The six days of Creation, then, describe a re-creation, restoration, or restitution, not the original Creation.



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The Gap Theory

C. I. Scofield (1843–1921) made popular the view that there could be a great gap of time between the first two verses of the Bible into which all of the geological ages fit. In this way, the “days” could be twenty-four hours each, and yet the world could still be many millions of years old or more.

Others believe that there may be a “gap” or, better, a lapse of time before the six twenty-four-hour days of Genesis begin. In this case, the first verse of the Bible would not necessarily indicate the original ex nihilo creation of God, but more recent acts of God forming a world He had previously created



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Views of Origins

The main problem with Old-earth (progressive) creationists, The Alternate-Day-Age View, The Literary-Framework View, and The Gap Theory is death and suffering arrives before sin.

Genesis 1:31 (NASB95)

God saw all that He had made, and behold, it was very good. And there was evening and there was morning, the sixth day.



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Romans 5:12 (NASB95)

Therefore, just as through one man sin entered into the world, and death through sin, and so death spread to all men, because all sinned—



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Romans 8:19–21 (NASB95)

For the anxious longing of the creation waits eagerly for the revealing of the sons of God. For the creation was subjected to futility, not willingly, but because of Him who subjected it, in hope that the creation itself also will be set free from its slavery to corruption into the freedom of the glory of the children of God.



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1 Corinthians 15:21–22 (NASB95)

**For since by a man came death, by a man also came the resurrection of the dead.
For as in Adam all die, so also in Christ all will be made alive.**



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New Heaven and Earth

Revelation 21:4 (NASB95)

and He will wipe away every tear from their eyes; and there will no longer be any death; there will no longer be any mourning, or crying, or pain; the first things have passed away.”



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Views of Origins

Arnold Fruchtenbaum – a proponent of the Gap Theory

“The very fact that the Hebrew text in Genesis 1:2 clearly shows a vav disjunctive rather than a vav conjunctive allows for two possible interpretations. The first is the Initial Chaos View that sees verse 1 as giving the general account and summary and verse 2 as giving a description of chaos at the beginning of creation followed by verse 3 describing the beginning of the work of creation. So the original creation is not found in this account, only a re-creation. Verses 1–3 all describe the work of the first day; and therefore creation is out of something that pre-existed the act of creation described by Genesis. However, according to this view, the starting point of Genesis is not creation, but chaos. The second option is known as the Gap Theory, but it is not an ideal name because of misconceptions about what it teaches.”



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Arnold Fruchtenbaum – a proponent of the Gap Theory

“In this view, Genesis 1:1 is the original creation in a perfect state; God created the heavens and the earth in a perfect state. Then between verses 1 and 2 there was a gap of time; and in this gap of time there was the fall of Satan, which resulted in the chaos of verse 2. The chaos of verse 2 is a result of divine judgment. In the Gap Theory, verse 3 marks the beginning of the first day of creation. Therefore, the original creation is in Genesis 1:1, followed by a gap of time in which something happened to cause the original creation to become chaotic. From parallel passages such as Ezekiel 28:11–19, that something was the fall of Satan; and when Satan fell, it caused the chaos of verse 2. Then 1:3 begins with the first day of creation. This is the correct use of the Gap Theory: to explain the chaos of verse 2.”

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Arnold Fruchtenbaum – a proponent of the Gap Theory

“The wrong use of the Gap Theory is for “dinosaur space.” It has been a convenient place to dump in the fossil record, the geological ice ages, etc.; and those who have held it for “dinosaur space” have been forced to make it millions, if not billions, of years long. This only results in conforming biblical interpretation to scientific theories, which is never, ever necessary. The Bible clearly teaches that physical death originates with the fall of Adam, so there was no physical death of any kind before the fall of Adam. The gap is there only for the fall of Satan and to explain the chaos of 1:2, but it need not be a very long time at all. It is not known how long it was, but it need not be millions and billions of years.”



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Views of Origins

A grammatical problem for the Gap Theory is it demands a change in the common translations. Are the Gap Theorists correct?

Genesis 1:1–3 (NASB95)

1 In the beginning God created the heavens and the earth.

2 The earth was formless and void, and darkness was over the surface of the deep, and the Spirit of God was moving over the surface of the waters.

3 Then God said, “Let there be light”; and there was light.



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Genesis 1:1–3 (According to Gap Theorists)

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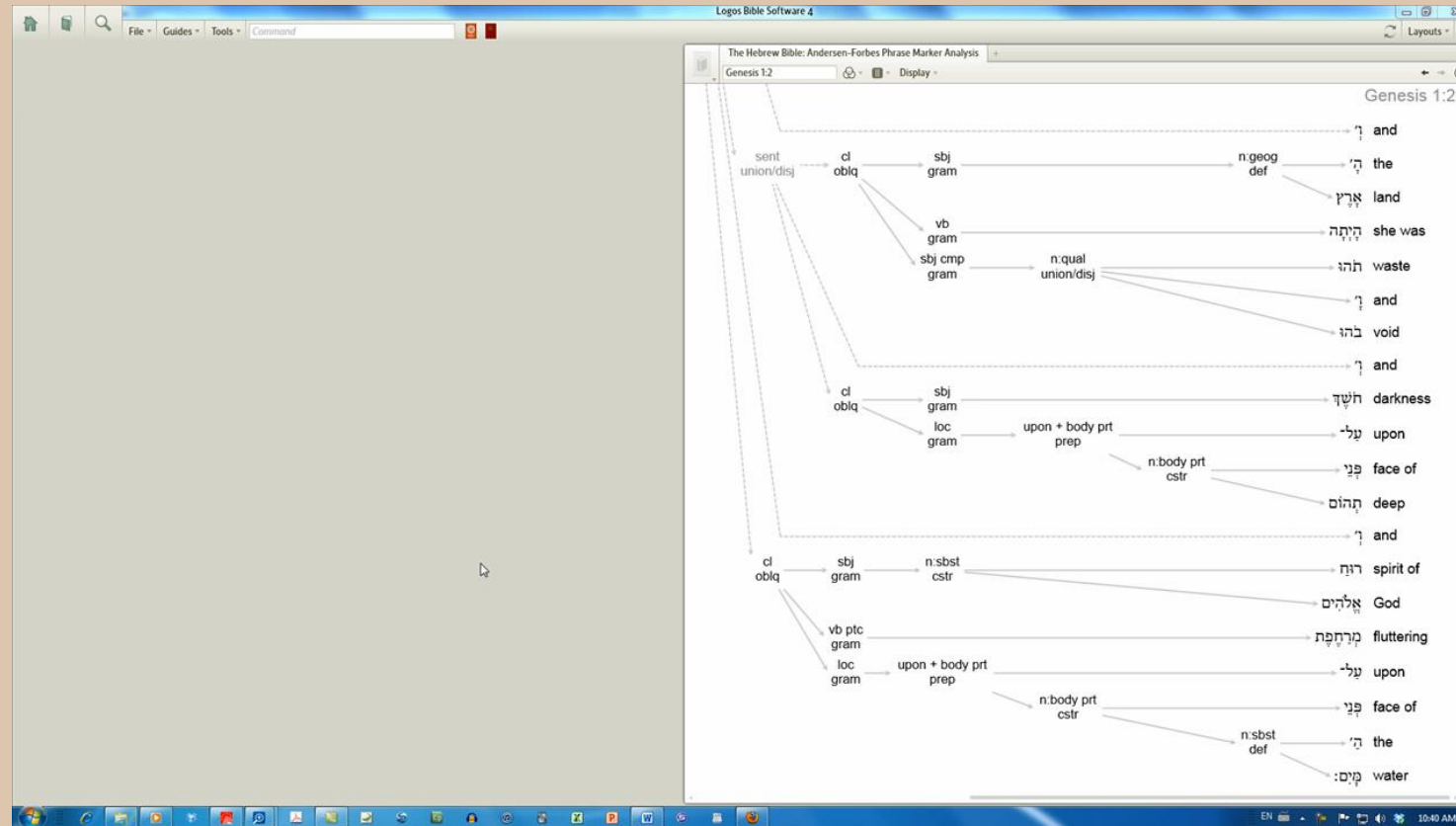
2 The earth was **became** formless and void, and darkness was over the surface of the deep, and the Spirit of God was moving over the surface of the waters.

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Views of Origins

A grammatical problem for the Gap Theory is it demands a change in the common translations. Are the Gap Theorists correct? (13 minute video)



Heiser, Michael. "Genesis 1:2 and the Verb HAYAH." Dr Michael S Heiser. May 10, 2012. Accessed January 9, 2015. <http://drmsb.com/2012/05/10/genesis-12-verb-hayah/>.

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Genesis 1

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Narrative begins

Side step and description of object/person from the previous verse

Continuation of narrative

Genesis 13

1 So Abram went up from Egypt to the Negev, he and his wife and all that belonged to him, and Lot with him.

2 Now Abram was very rich in livestock, in silver and in gold.

3 He went on his journeys from the Negev as far as Bethel, to the place where his tent had been at the beginning, between Bethel and Ai,

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Views of Origins

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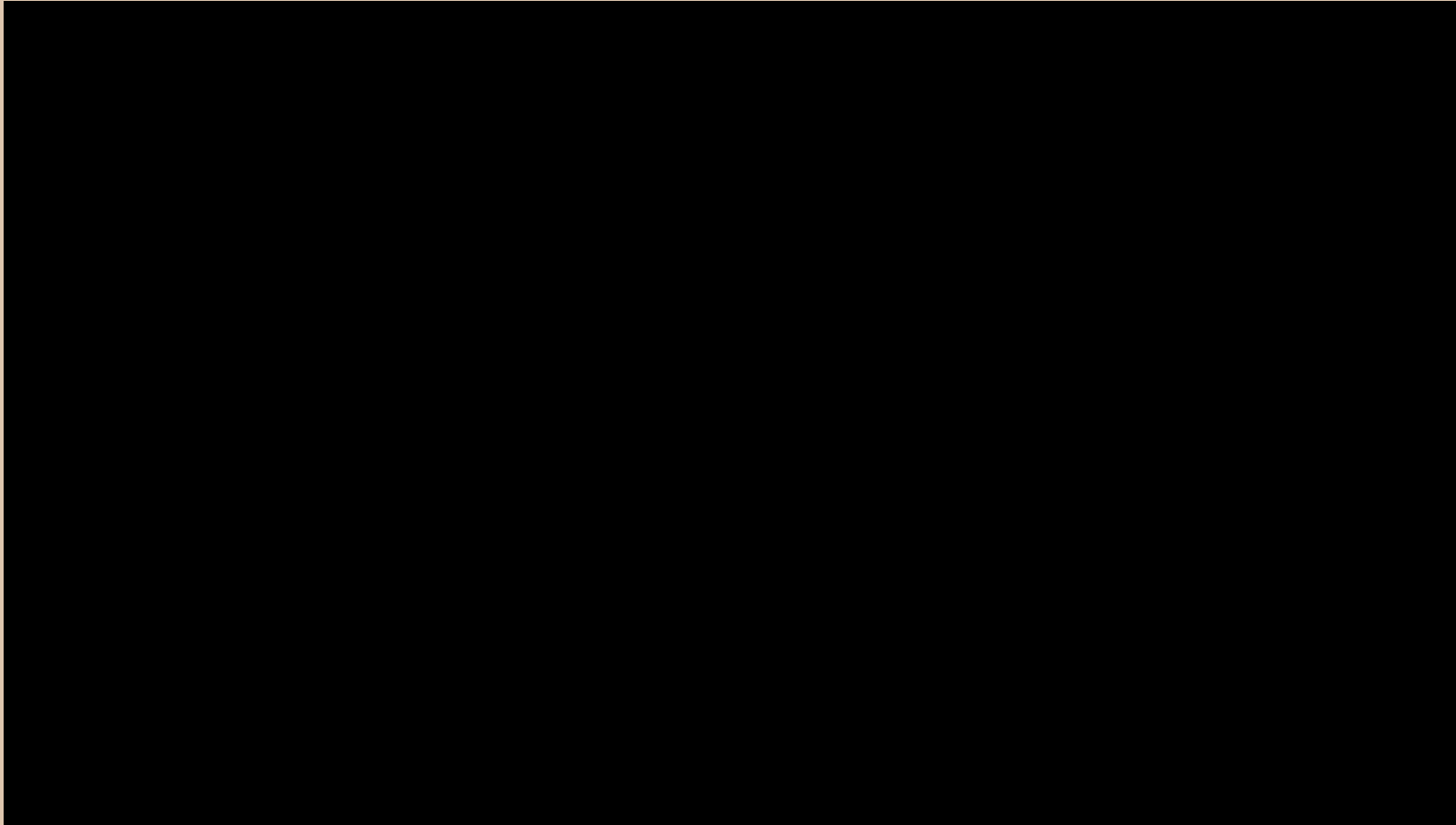
Views of Origins

By simply looking at the structure of the narratives of Genesis 1:1–3 and 13:1–3, even in English, we can see a common pattern. The narratives' beginnings in verse one, the side-steps taken in verse two, and the continuation of the narratives in verse three. In neither case is there room for allowing any gaps between the verses. Verse two, in each case, merely serves as a description of the object or person which were contained within the previous verses, with the story naturally flowing and continuing in the following verse. Note also that the verse numbering was not in the original Hebrew; Old Testament verse divisions have only been present for close to 600 years.



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Views of Origins



Wood, Bryant. "The Master Potter: Pottery Making in the Bible." The Master Potter: Pottery Making in the Bible. July 5, 2011. Accessed January 10, 2015. <http://www.biblearchaeology.org/post/2011/07/05/The-Master-Potter-Pottery-Making-in-the-Bible.aspx>.



From God's Creation to God's Nation

Opening the Creation Event

There is nothing here on which idle curiosity may feed—nothing on which the poor, human mind may speculate. There is the sublimity and reality of divine truth, in its moral power to act on the heart and on the understanding. It could never come within the range of the Spirit of God to gratify idle curiosity, by the presentation of curious theories. Geologists may explore the bowels of the earth, and draw forth from thence materials from which to add to, and, in some instances, to contradict, the divine record. They may speculate upon fossil remains; but the disciple hangs, with sacred delight, over the page of inspiration. He reads, believes and worships. In this spirit may we pursue our study of the profound book which now lies open before us. May we know what it is to “inquire in the temple.” May our investigations of the precious contents of holy Scripture be ever prosecuted in the true spirit of worship.