

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

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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 next to the user profile "Ed Allsteadt Sr.". Below the navigation, 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 is noted as an "Admin".

The main content area features a "Documents" tab, which lists three files:

- Genesis Course Outline**: Complete Outline, 4 days ago • 358.82 KB
- Genesis Handout 001**: Handout 001, 4 days ago • 20.11 KB
- Genesis Lesson 001**: Lesson One - Intro to Genesis, 4 days ago • 1.35 MB

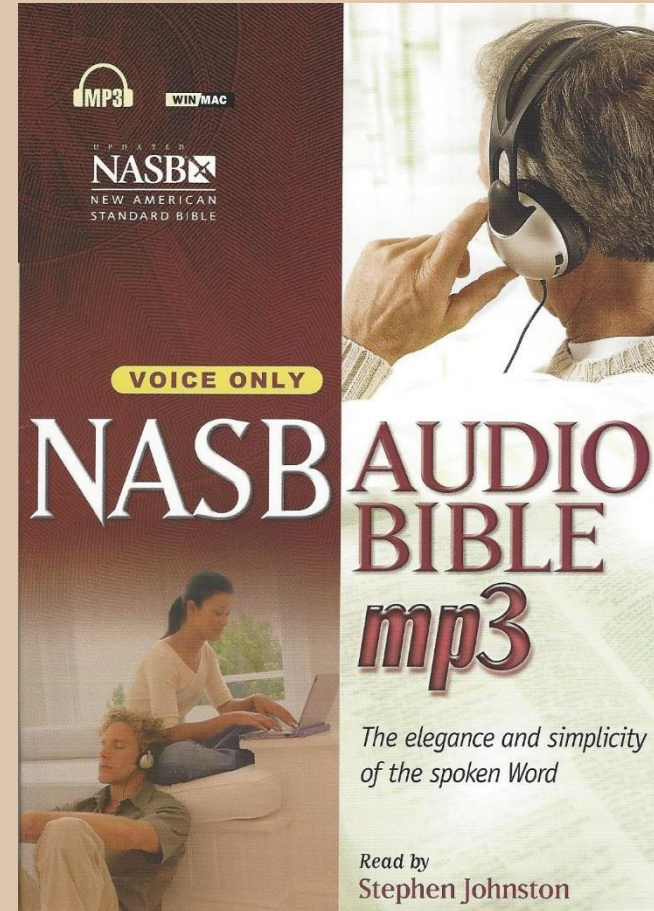
The right sidebar contains several utility sections:

- Group settings**: Shows storage usage as "1.73 MB of 1 GB used (0% full)".
- Upload a document**: A section for adding new files.
- Manage your Logos documents**: A section for managing Logos-related content.
- Group Readings**: Includes an "Add" button and a prompt to "Add a new reading plan above".
- Contact Info**: Lists the phone number "2813235449", the email "eallsteadt@hotmail.com", and a "View in Google Maps" link.
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From God's Creation to God's Nation

Part One: Section One

GENESIS 1





From God's Creation to God's Nation

Part One: Section One

God saw that the light was good; and God separated the light from the **darkness.**

“The symbol has been confused with the thing symbolized, until the very symbol itself is now considered evil! It is no more logical to say that physical darkness is evil (or represents evil in every place it occurs) because it is used to represent spiritual evil, than it is to say that yeast is evil because it is used to represent spiritual evil, or that goats are evil because they are used to represent evil and the wicked, or that fire is evil because it is used to represent eternal punishment and is constantly associated with evil and evil-doers. Such examples could be multiplied ad infinitum. Just because a physical reality is used to represent something spiritual does not mean that every other place where this physical reality is mentioned, it must be representing that spiritual symbol. Those who claim that darkness in Genesis 1:2 is evil have confused the spiritual symbol as used elsewhere with the physical reality in this passage. Furthermore, the Bible specifically states that God makes darkness: "Thou makest darkness, and it is night ... " (Ps. 104:20).



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God saw that the light was good; and God separated the light from the **darkness.**

“Some, however, might argue that while the darkness is not itself evil in Genesis 1:2, it symbolizes evil. This, however, is arbitrary indeed, considering that light had not yet been created and darkness is simply the absence of light! Because light was not yet there, are we to suppose that its absence symbolizes evil and judgment? If light were not yet created, how could the earth be anything but dark? Again, the darkness was merely a passing stage in the process of creation, and only lasted for part of the first day, until God said, "let there be light!" We are forced to conclude that the darkness no more represents an evil condition than does the expression "tohu and bohu" of the preceding clause.”



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Part One: Section One

Were the Angels Created on Day One?

Isaiah 14:12 (NKJV) — 12 “How you are fallen from heaven, O **Lucifer, son of the morning! How you are cut down to the ground, You who weakened the nations!**

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Were the Angels Created on Day One?

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) הַיֵּל 2122hê•lêl): n.masc.; ≡ Str 1966; TWOT 499a—LN 1.26–1.33 light-bearing object in the sky, Shining One, i.e., Morning star or Day star, the planet Venus, prominent in the morning, referring to the majesty and high status of a king (Isa 14:12+), note: KJV, NKJV translates as “Lucifer,” but it is begging the question to say this must then refer to Satan.



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Part One: Section One

Were the Angels Created on Day One?

Isaiah 14:12 (NKJV) — 12 “How you are fallen from heaven, O **Lucifer**, son of the morning! How you are cut down to the ground, You who weakened the nations!

הֵילֵל 1966heylel /hay•lale/] n m. From 1984 (in the sense of brightness); TWOT 499a; GK 2122; AV translates as “Lucifer” once. 1 shining one, morning star, Lucifer. 1A of the king of Babylon and Satan (fig.). 2 (TWOT) ‘Helel’ describing the king of Babylon. Additional Information: Lucifer = “light-bearer”.



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“This is the only passage that uses the name Lucifer to refer to Satan. This name doesn't come from Hebrew but Latin. Perhaps this translation into English was influenced by the *Latin Vulgate*, which uses this name. In Latin, Lucifer means light bringer.

The Hebrew is *heylel* and means light bearer, shining one, or morning star. Many modern translations translate this as "star of the morning" or "morning star." In this passage, *heylel* refers to the king of Babylon and Satan figuratively. Of course, Jesus lays claim to this title in Revelation 22:16. Though the passage in Revelation is in Greek while the passage in Isaiah is Hebrew, both are translated similarly.”



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“Some believe that Lucifer was a heavenly or angelic name that was taken from Satan when he rebelled. The Bible doesn't explicitly state this, though Satan is nowhere else referred to as Lucifer but instead is called other names like the devil, Satan, etc. This tradition may hold some truth, although the idea seems to miss that this verse is referring to him during and after his fall- not before. Since other scriptural passages refer to him as Satan, Lucifer wasn't necessarily his pre- Fall name any more than Satan would be.”

A glass globe on a wooden surface next to a pocket watch.

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Part One: Section One

Were the Angels Created on Day One?

Colossians 1:16 (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.

A glass globe on a wooden surface next to a pocket watch.

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Were the Angels Created on Day One?

Nehemiah 9:6 (NASB95) “You alone are the LORD. You have made the heavens, The heaven of heavens with all their host, The earth and all that is on it, The seas and all that is in them. You give life to all of them And the heavenly host bows down before You.



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Were the Angels Created on Day One?

Ezekiel 28:14–15 (NASB95) “You (Satan) were the anointed cherub who covers, And I placed you there. You were on the holy mountain of God; You walked in the midst of the stones of fire. “You were blameless in your ways From the day you were created Until unrighteousness was found in you.

A glass globe with a white base sits on a wooden surface. To its left is a pocket watch with its cover open, showing the face. The background is a warm, orange-brown gradient.

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Part One: Section One

Were the Angels Created on Day One?

Genesis 1:31–2:1 (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. Thus the heavens and the earth were completed, and all their hosts.

A glass globe on a wooden surface next to a pocket watch.

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Part One: Section One

Were the Angels Created on Day One?

Job 38:4–7 (NASB95) “Where were you when I laid the foundation of the earth? Tell Me, if you have understanding, Who set its measurements? Since you know. Or who stretched the line on it? “On what were its bases sunk? Or who laid its cornerstone, When the morning stars sang together And all the sons of God shouted for joy?”

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Were the Angels Created on Day One?

“Although a poetic passage, it may tell us that some of God's creative work was eyewitnessed by angels and that morning stars sang. Are morning stars symbolic of heavenly host or other angelic beings? It is possible recall that stars are often equated with angelic or heavenly beings, and most commentators suggest this refers to angels. If so, the creation of the angels was prior to day 3 during creation week.

From Genesis I, God created the foundations of the earth on either day 1 (earth created) or day 3 (land and water separated). The logical inference is that the angels were created on either day 1 or at least by day 3.”



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“Although not mentioned in Genesis 1, it is probable that another act of creation took place on this first day. Sometime prior to the third day of creation, a multitude of angels had been created, since they were present when the “foundations of the earth” were laid—probably a reference to the establishment of solid land surfaces on the earth (Job 38:4–7). It is impossible that they could have existed before the creation of the physical universe itself, since their sphere of operation is in this universe and their very purpose is to minister to the “heirs of salvation” (Hebrews 1:14). Angels are called the “host of heaven,” and so could not have been created before the existence of heaven.”



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“Psalm 104 (verses 2–5) says that angels were made as spirits after the materialization of God’s light-arrayed presence in the stretched-out heavens, but prior to the laying of the solid foundations of the land. Therefore, although angels are not mentioned as such at this point in Genesis, their spiritual presence as fascinated observers at the remaining acts of creation and formation may certainly be inferred.”



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“In chapters one and two of Job, the term “sons of God” is used of spirit beings including Satan. Also, it seems that often stars and angels are grouped together as in the phrase heavenly hosts. These two facts lead one to believe Job 38:4-7 is teaching that angels were created before the earth. In Deut. 4:19 and Zeph. 1:5 hosts means stars, but in 1 Kings 22:19 and Luke 2:13 hosts means angels.”



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Were the Angels Created on Day One?

“If the sons of God in Job 38 are not angels, then who are they? They cannot be humans as they exist before the earth. Psa. 148:2ff. associates the creation of angels with the creation of the rest of the physical universe. Ex. 20:11 teaches that “in six days The LORD made the heavens and the earth, the sea, and all that is in them...”. It is preferable, therefore, to view the creation of angels as taking place on the first creative day, perhaps after the heavens but before the earth.”



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Part One: Section One

God saw that the **light was good**; and God separated the light from the darkness.

“Here God is introduced by Moses as surveying his work, that he might take pleasure in it. But Moses does this for our sake, to teach us that God has made nothing without a certain reason and design. We should not understand the words of Moses as if God did not know that his work was good until it was finished. Rather, the meaning of the passage is that the work, such as we now see it, was approved by God. Therefore, nothing remains for us but to acquiesce in this judgment of God.”



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God saw that the light was good; and God **separated** the light from the darkness.

“The word “separated” (hiphil of ,לכבדל) is used of separating between upper and lower waters, and day and night elsewhere in this chapter. But the word is also used of Israel being set apart from the nations (Lev 20:24; 1 Kgs 8:53); of the Levites being set apart from the other tribes to serve at the tabernacle (Num 8:14; Deut 10:8); and of the cities of refuge being set apart for their special purpose of protecting accidental man-slayers (Deut 4:41). It should probably be understood here as separating things that do not belong together.³⁹ Throughout this chapter the elements of creation are carefully distinguished from each other and thus separated. This is the author's way of showing the orderliness of the world to an audience familiar with mythological stories of creation in which there was chaos and disorder.”



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Part One: Section One

God called the light day, and the darkness He called night. And there was evening and there was morning, one day.

“After the light and the darkness attained their separate spheres, God named them “day” (yôm) and “night” (lāylâ). The act of naming in the ancient Near East was an act of sovereign dominion, often associated with creation. In the Babylonian account of creation, Enuma Elish (tablet 1, lines 1–2, 7–8), when the writer wished to state that nothing existed, he said that nothing was named. In Genesis also, naming attests to the sovereignty of the Creator. Later God entrusted his dominion over the earth to Adam by letting him name all the living creatures.”



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“The meaning of the term “day” (yôm) in this chapter has received varying interpretations. Although the word normally means a twenty-four-hour day, it can also mean a longer general period of time (Isa. 61:2) or an idiom “when” (as in Gen. 2:4). In this chapter, however, it must carry its normal meaning. Support for this view includes the following:

(1) elsewhere, whenever yôm is used with a number, it means a twenty-four-hour period;



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(2) the Decalogue bases the teaching of the Sabbath day on the six days of creation and the seventh day of rest;



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(3) from the fourth day on, there are days, years, signs, and seasons, suggesting that the normal system is entirely operative; and



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(4) if yôm refers to an age, then the text would have to allow for a long period of “day” and then a long period of “night”—but few would argue for the night as an age.

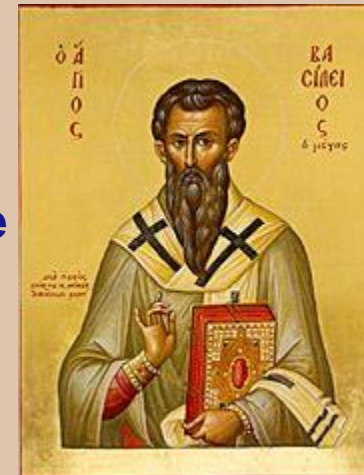
It seems inescapable that Genesis presents the creation in six days.

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God called the light day, and the darkness He called night. And there was **evening and there was morning, one day.**

“Evening is then the boundary common to day and night; and in the same way morning constitutes the approach of night to day. It was to give day the privileges of seniority that Scripture put the end of the first day before that of the first night, because night follows day: for, before the creation of light, the world was not in night, but in darkness. It is the opposite of day which was called night, and it did not receive its name until after day. Thus were created the evening and the morning. Scripture means the space of a day and a night, and afterward no more says day and night, but calls them both under the name of the more important: a custom which you will find throughout Scripture. Everywhere the measure of time is counted by days without mention of nights.”



God's Creation Week

Day One



Day One 1:1-5

- Out of nothing, God spoke the universe and earth into existence.
- The universe was dark and empty other than the pre-formed earth.
- The earth was formless and uninhabitable, being covered in water.
- The Holy Spirit was protectively hovering over the earth.
- God illuminated the earth and separated the newly distinguished “day” from the “night”.
- It is “likely” that God created the angels at this time.



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Part One: Section One

Then God said, “Let there be an **expanse** in the midst of the waters, and let it separate the waters from the waters.” God made the **expanse**, and separated the waters which were below the **expanse** from the waters which were above the **expanse**; and it was so. God called the **expanse** heaven. And there was evening and there was morning, a second day.

“The word “firmament” is the Hebrew *raqia*, meaning “expanse,” or “spread-out-thinness.” It may well be synonymous with our modern technical term “space,” practically the same as discussed earlier in connection with the meaning of “heaven.” In fact, this passage specifically says that “God called the firmament Heaven....”



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“*Rakia* has the same root as the word used in Exodus 39:3, where it is translated “to hammer out.” In Isaiah 40:19, the word is used to mean “to overlay” something or “to plate” with gold. Therefore, the word *rakia* means something that is created by being spread out, either by stretching it out like a tent or by hammering it out like metal. This is the creation of the atmospheric heavens, the creation of the air. This is the expanse; it is the vault of heaven.”



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“This statement seems to confirm the fact that “firmament” and “heaven” are essentially synonymous terms, both meaning “space”—either space in general or a particular region of space, depending on context. There are three particular “heavens” mentioned in Scripture: the atmospheric heaven (Jeremiah 4:25), the sidereal heaven (Isaiah 13:10), and the heaven of God’s throne (Hebrews 9:24). Likewise the term “firmament” is used in each of these same three ways (Genesis 1:17, 20; Ezekiel 1:22). The term “heaven of heavens” is also used frequently (2 Chronicles 2:6), referring probably to the entire universe, the space comprising all spaces.”



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“The “waters above the firmament” thus probably constituted a vast blanket of water vapor above the troposphere and possibly above the stratosphere as well, in the high-temperature region now known as the ionosphere, and extending far into space. They could not have been the clouds of water droplets which now float in the atmosphere, because the Scripture says they were “above the firmament.” Furthermore, there was no “rain upon the earth” in those days (Genesis 2:5), nor any “bow in the cloud” (Genesis 9:13), both of which must have been present if these upper waters represented merely the regime of clouds which functions in the present hydrologic economy.”



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“The concept of an antediluvian water canopy over the earth has appeared in many writings, both ancient and modern. A number of writers have visualized it as a system of rings like those of the planet Saturn, composed possibly of ice particles orbiting the earth. Others have described it as an orbiting “shell” of ice or liquid water. Some have thought of it merely as dense banks of clouds surrounding the earth, possibly analogous to the cloud cover around the planet Venus (the latter, however, is now believed to be composed of carbon dioxide rather than water).”



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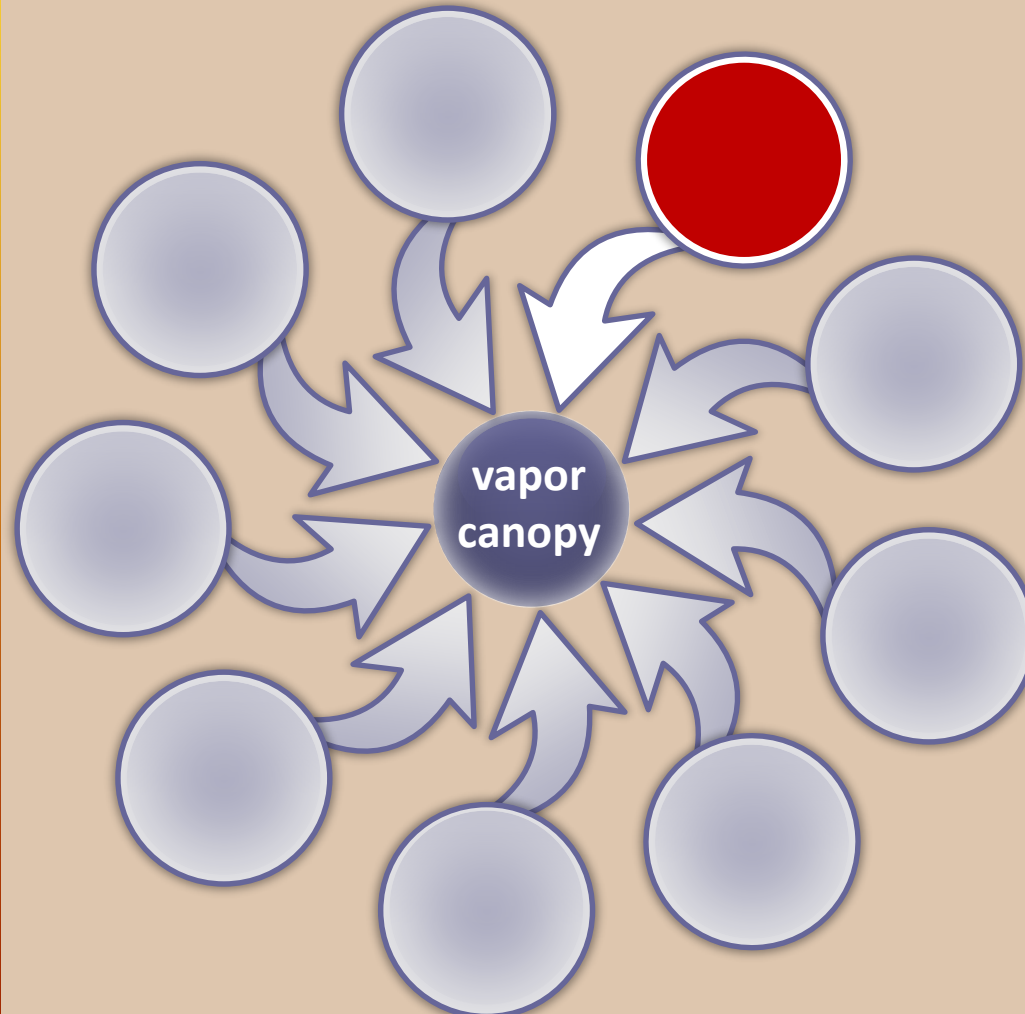
“A vapor canopy seems more likely, however, both because of the inferred manner of its formation and because it would have to be transparent in order for the heavenly bodies to “give light upon the earth” and to “be for signs, and for seasons, and for days, and years” (Genesis 1:14, 15). Water vapor, even in vast amounts, is invisible, whereas clouds, fog, and so forth, are composed of minute droplets of liquid water and are therefore opaque.”

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Part One: Section One

Greenhouse

- Since water vapor has the ability both to transmit incoming solar radiation and to retain and disperse much of the radiation reflected from the earth's surface, it would serve as a global greenhouse, maintaining an essentially uniformly pleasant warm temperature all over the world.

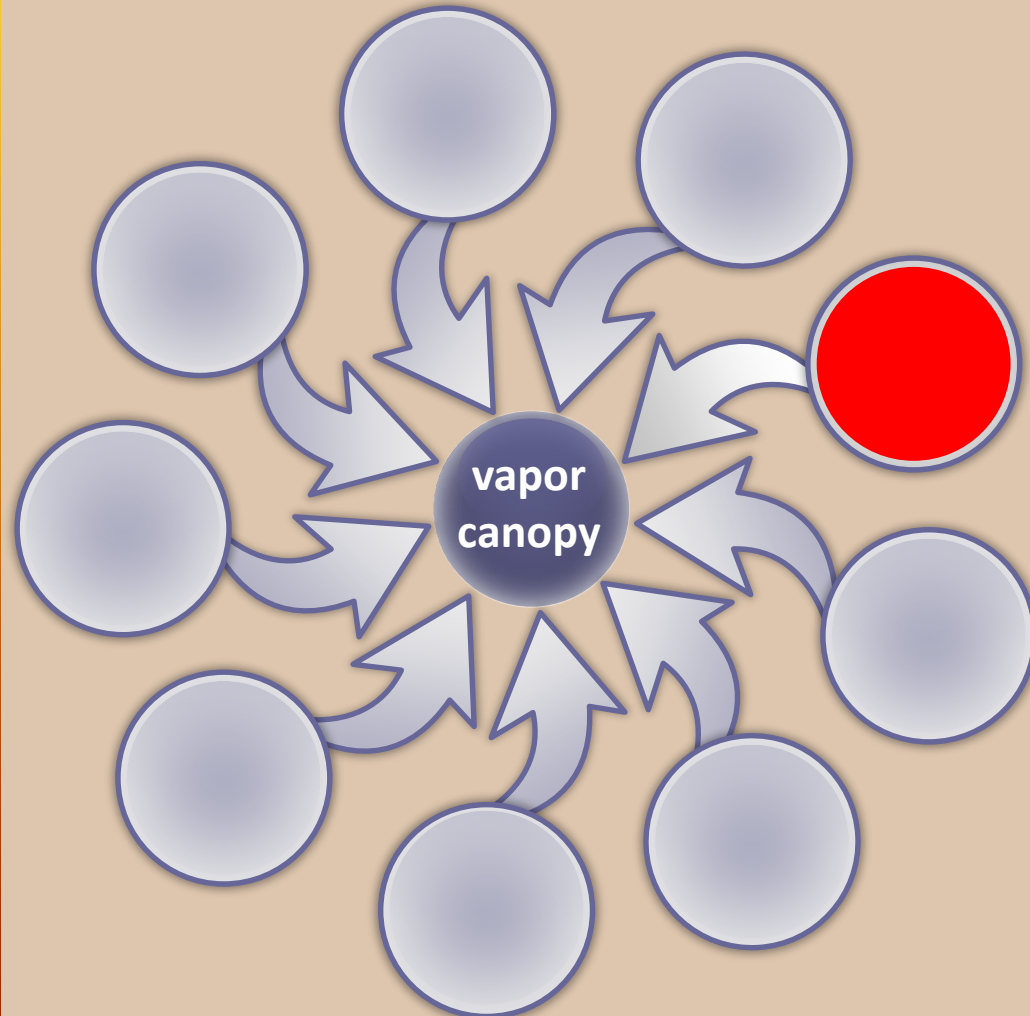


From God's Creation to God's Nation

Part One: Section One

Temperatures

- With nearly uniform temperatures, great air-mass movements would be inhibited and windstorms would be unknown.

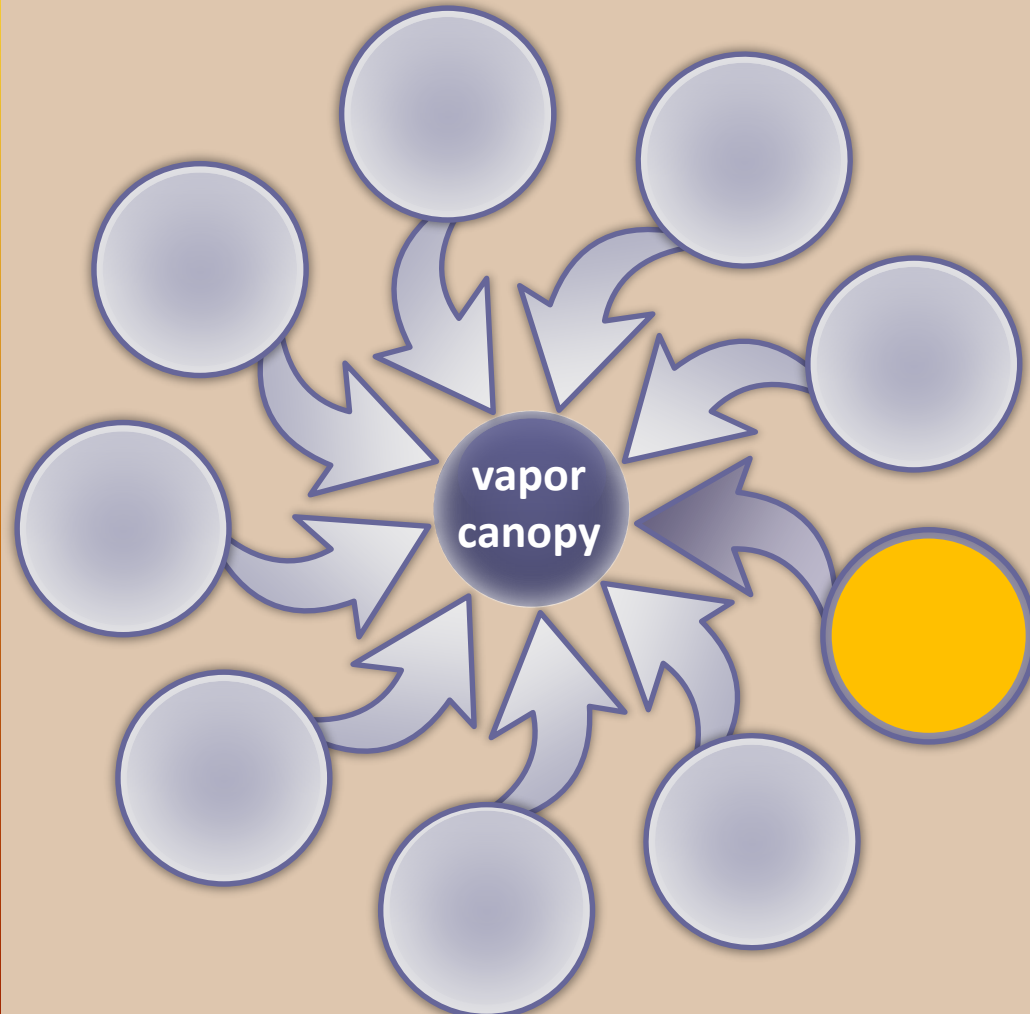


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Part One: Section One

No Rain

- With no global air circulation, the hydrologic cycle of the present world could not be implemented and there could be no rain, except directly over the bodies of water from which it might have evaporated.

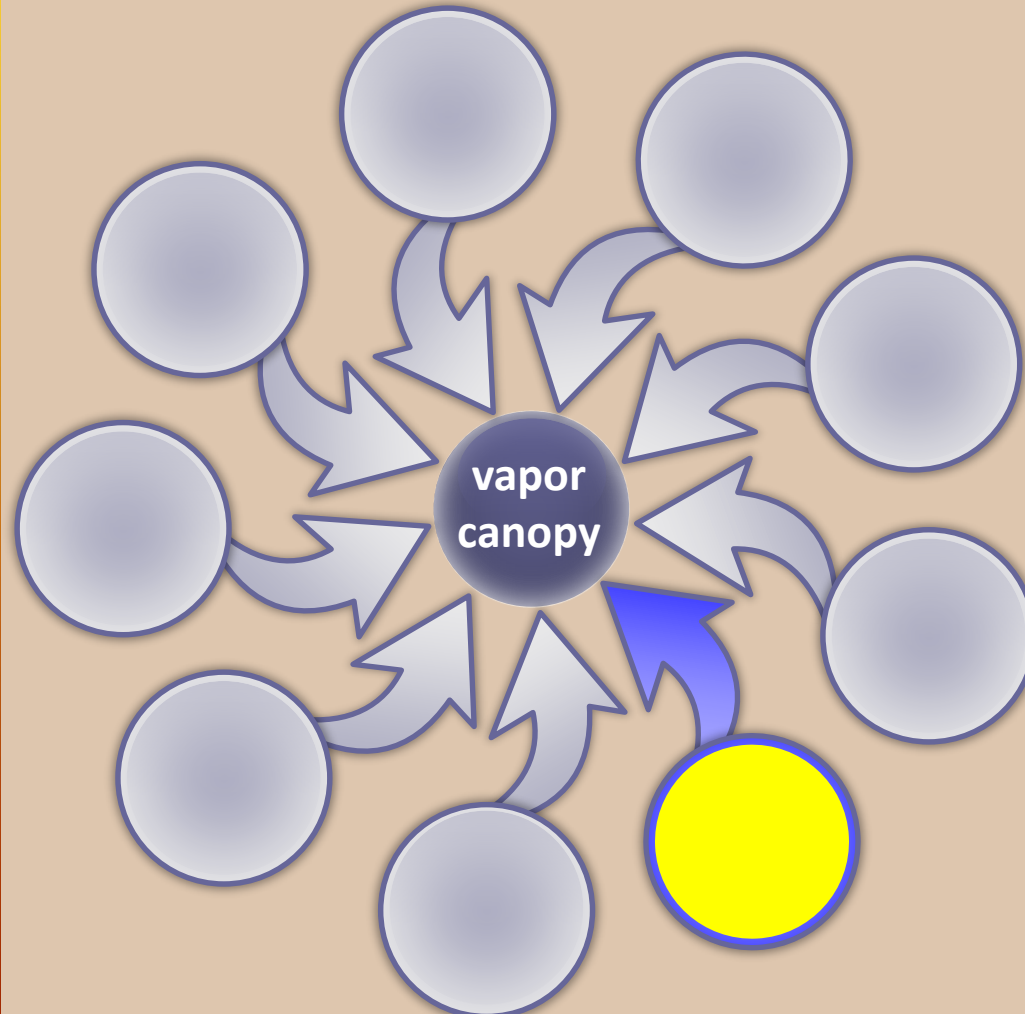


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Part One: Section One

Stable

- With no global air circulation, and therefore no turbulence or dust particles transported to the upper atmosphere, the water vapor in the canopy would have been stable and not precipitate itself.

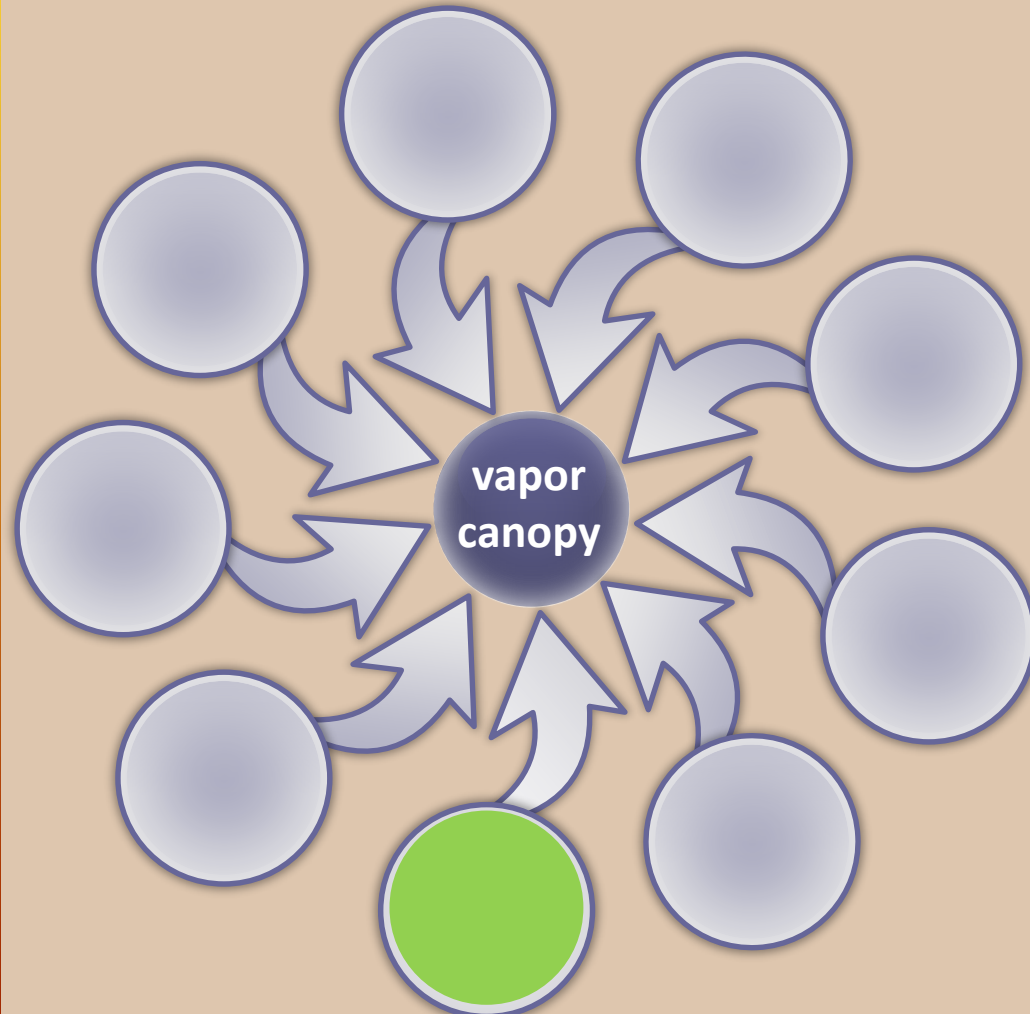


From God's Creation to God's Nation

Part One: Section One

Humidity

- The planet would have been maintained not only at uniform temperatures but also at comfortable uniform humidities by means of daily local evaporation and condensation (like dew, or ground fog) in each day-night cycle.

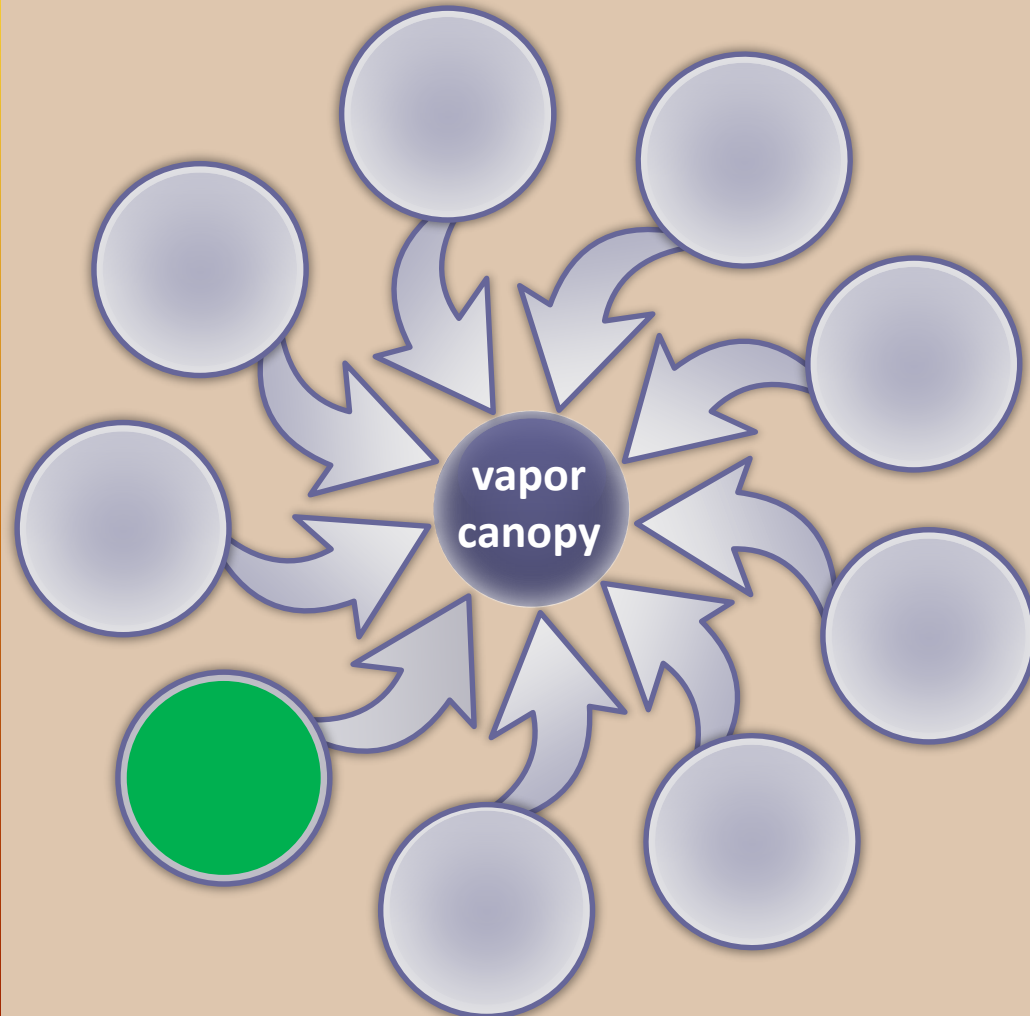


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Part One: Section One

Vegetation

- The combination of warm temperature and adequate moisture everywhere would be conducive later to extensive stands of lush vegetation all over the world, with no barren deserts or ice caps.

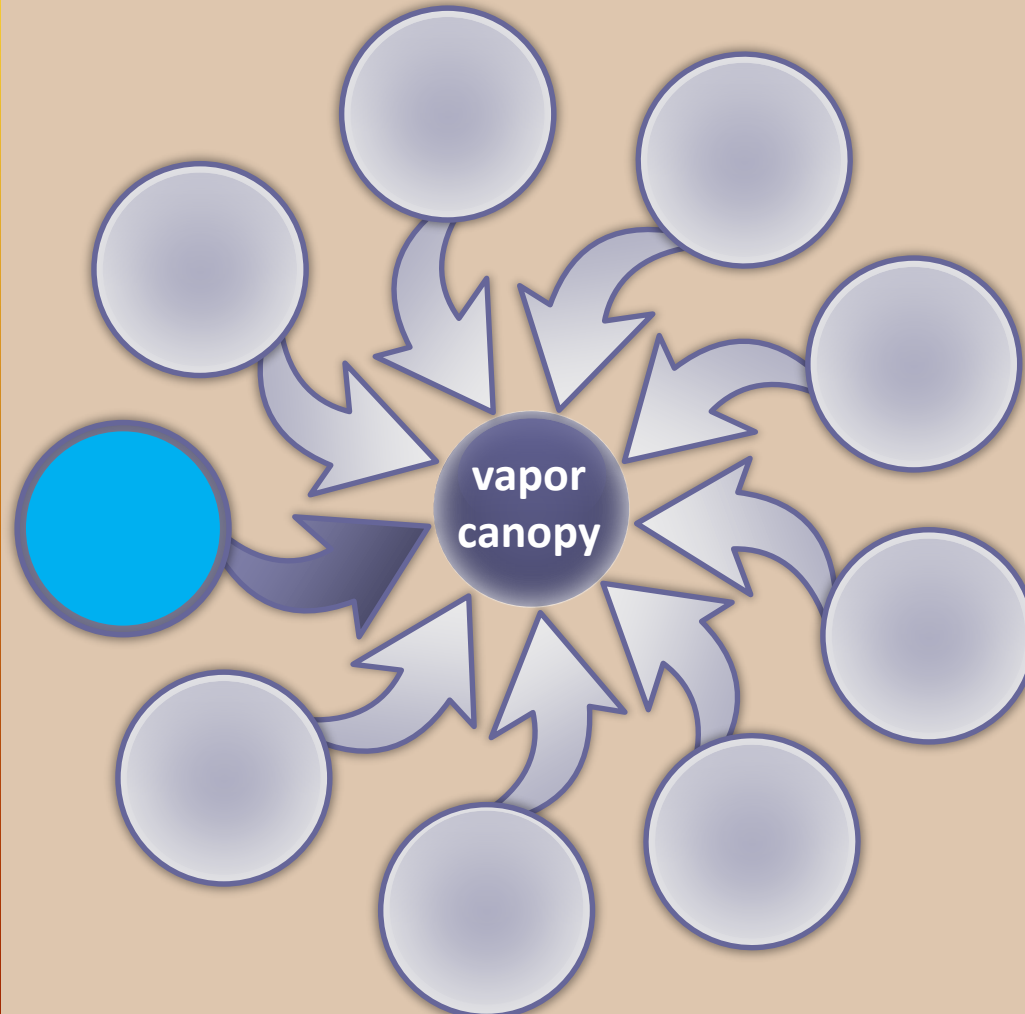


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Filtering

- A vapor canopy would also be highly effective in filtering out ultraviolet radiations, cosmic rays, and other destructive energies. These are known to be the source of both somatic and genetic mutations, which decrease the viability of the individual and the species, respectively. Thus the canopy would contribute effectively to human and animal health and longevity.

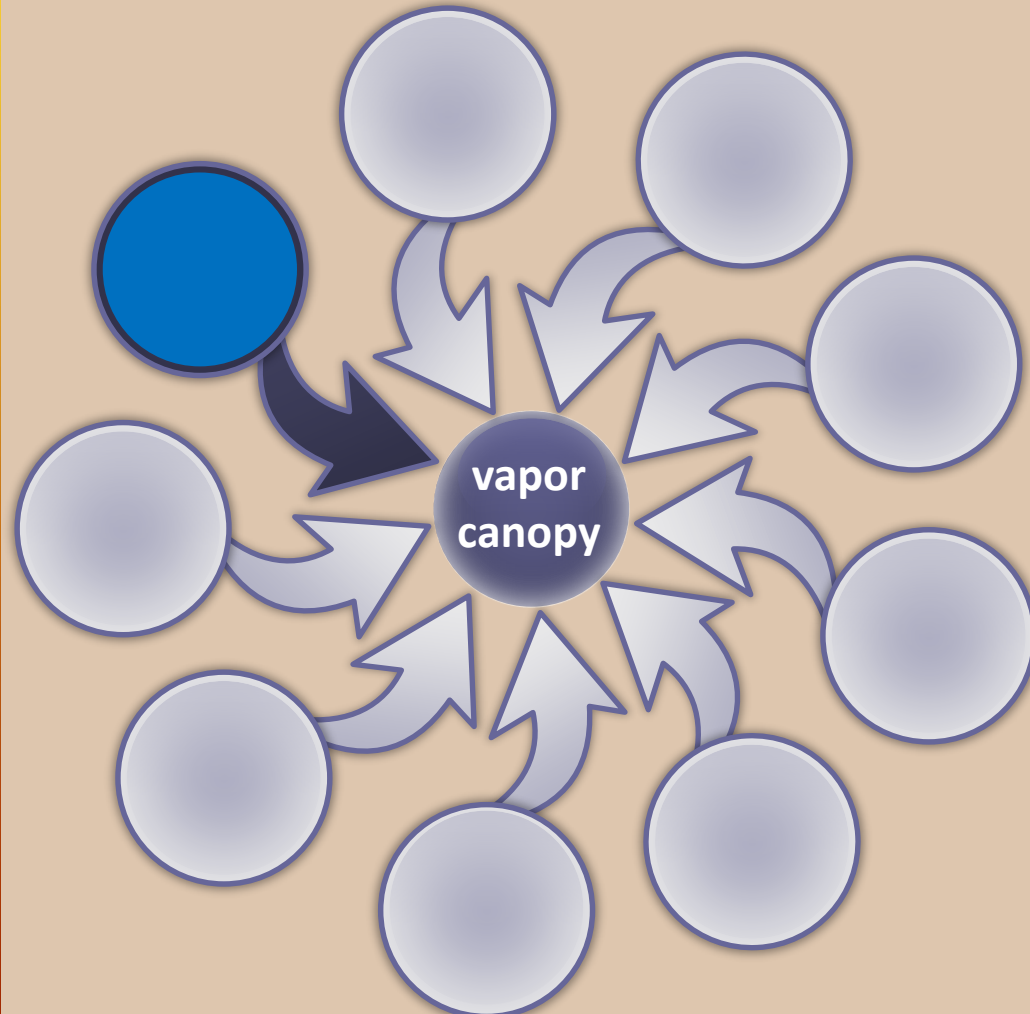


From God's Creation to God's Nation

Part One: Section One

Pressure

- Great increase in atmospheric pressure would contribute to health and longevity. Modern biomedical research is increasingly proving that such “hyperbaric” pressures are very effective in combating disease and in promoting good health generally. There should be no problem in organisms living under high external pressures.

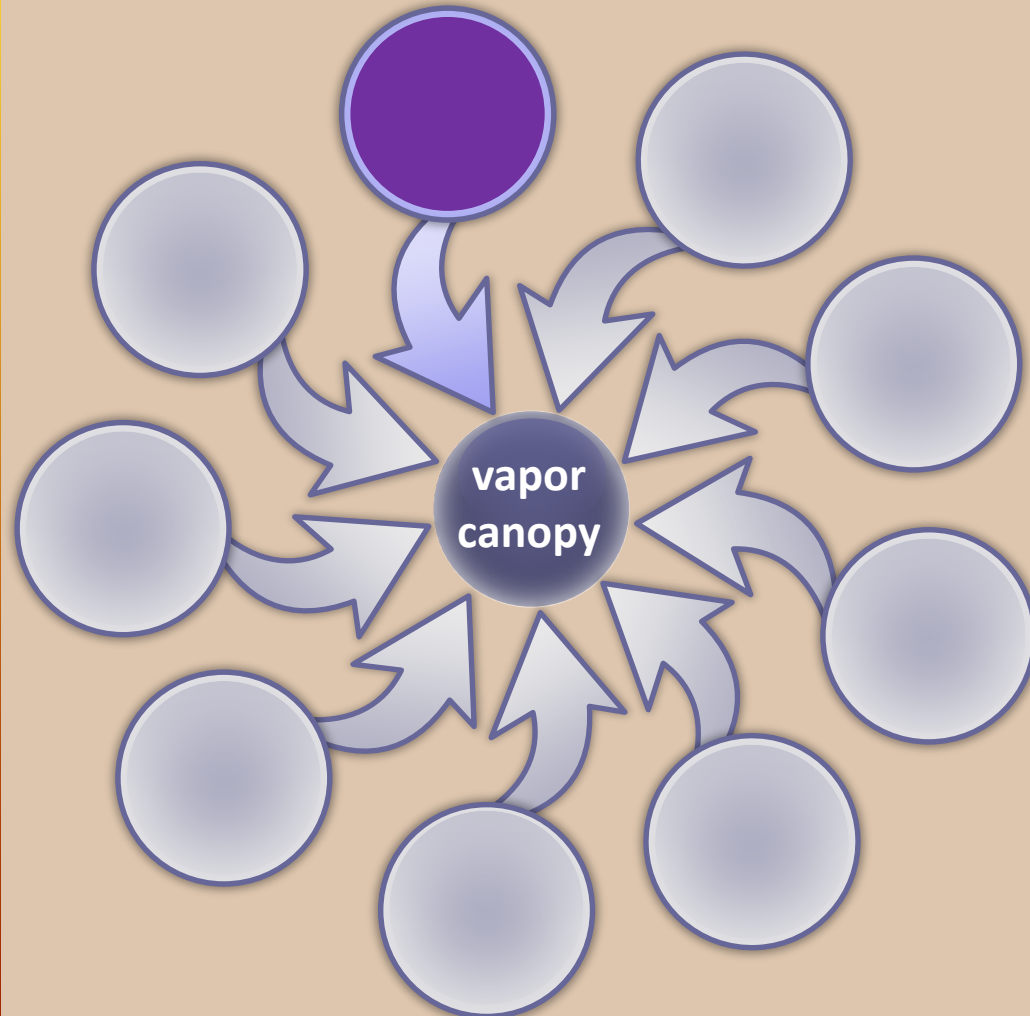


From God's Creation to God's Nation

Part One: Section One

Reservoir

- Later, when needed, these upper waters would provide the reservoir from which God would send the great Flood, to save the godly remnant from the hopelessly corrupt population of that day





From God's Creation to God's Nation

Part One: Section One

Then God said, “Let there be an **expanse** in the midst of the waters, and let it separate the waters from the waters.” God made the **expanse**, and separated the waters which were below the **expanse** from the waters which were above the **expanse**; and it was so. God called the **expanse** heaven. And there was evening and there was morning, a second day.

“The absence of “rain” and the presence of the “mist” have led some writers to postulate a “canopy theory.” According to this theory, a canopy of water vapor that watered the earth covered the earth initially. It reduced the destructive rays of the sun so that antediluvian man lived much longer, and it distributed heat more evenly over the surface of this planet. Such a water canopy covers Venus. This canopy supposedly broke up when God sent the Flood (7:11).”



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Part One: Section One

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“On the second day God created an expanse in the atmosphere to separate the waters above from the waters below. This “firmament” (from Latin firmamentum, something made solid) is poetically described elsewhere as a tent curtain (Ps. 104:2), a veil (Isa. 40:22), clear pavement like sapphire (Exod. 24:10), and molten glass (Job 37:18). This atmospheric expanse was a necessary progression in the development of creation. Up to this point the atmosphere may have been like a dense fog; there may have been little visibility and very little light shining through. With the creation of the expanse God thus set a division between the cloud masses above and the waters below.”



From God's Creation to God's Nation

Part One: Section One

Then God said, “Let there be an **expanse** in the midst of the waters, and let it separate the waters from the waters.” God made the **expanse**, and separated the waters which were below the **expanse** from the waters which were above the **expanse**; and it was so. God called the **expanse** heaven. And there was evening and there was morning, a second day.

“What were the waters above the atmosphere? Apparently they were ordinary rain clouds. Some have been attracted to the theory that they refer to a water vapor canopy that enveloped the earth; that was brought into being during the creative process and dissipated at the time of the Noahic Flood. Davis A. Young shows that Scripture itself militates against such a view. For instance, in Psalm 148 when the psalmist calls on creation to praise the Creator God, it commands the “waters that be above” the heavens to praise God (v. 4). Those waters are still above the heavens, and verse 6 indicates they are to stay there “for ever and ever” in response to God’s unalterable decree.”



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An Example of Compromise: Dr. Davis A. Young

“A good modern example is found in the writings of Davis Young, now teaching geology at Calvin College, an institution belonging to the ostensibly conservative Christian Reformed Church. As a beginning graduate student, Dr. Young originally believed in a literal six-day creation and flood geology. Under the guidance of his Princeton professors, however, he converted to "progressive creationism" and the venerable "day-age theory" of Genesis. This position he strongly advocated in two influential books. [4][5] He did acknowledge, however, that the "natural" interpretation of Genesis, as well as the teaching of the early Christians and the Protestant reformers, was the literal interpretation. He had simply decided this had to be abandoned because of its supposed geological difficulties. He did, at that time, still hold out for the special creation of a literal Adam and Eve.”



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An Example of Compromise: Dr. Davis A. Young

“His progressive creationism did not even satisfy his theistic-evolutionary colleagues at Calvin, however, let alone his geological peers at the secular universities. So he is now ready to travel further down the road.”

“I further suggest that both literalism and concordism have outlived their usefulness, and that these approaches should be abandoned for a newer approach that does not try to answer technical scientific questions with Biblical data.” [6]

Dr. Davis A. Young



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An Example of Compromise: Dr. Davis A. Young

“By "literalism," Young means taking the six days of creation as literal days and the flood as worldwide in geological effects, the position advocated by most scientific creationists. By "concordism," he means any theory (gap theory, day-age theory, etc.) that attempts to develop a concordance between the creation record in Genesis 1 and the geological ages. Young now wants to quit trying to relate science and the Bible at all!”

“I suggest that we will be on the right track if we stop treating Genesis 1 and the flood story as scientific and historic reports.” [7]

Dr. Davis A. Young

“This approach is essentially that advocated by Christian "liberals" a century ago and now taught in most main-line seminaries.”