

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 main content area features several tabs: News, About, Members, Calendar, Photos, Documents, Community Notes, Groups, Newsletters, and Discussions. The "Documents" tab is active, showing a list of 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**: A gear icon and a search bar.
- Storage usage**: 1.73 MB of 1 GB used (0% full).
- Upload a document**: A button to upload new files.
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- Group Readings**: A section with an "Add" button and a placeholder "Add a new reading plan above".
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From God's Creation to God's Nation

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You are here: [Home](#) / [Sunday School](#)



From God's Creation to God's Nation (Adult Sunday School Lesson Winter 2015)

January 26, 2015 / 0 Comments / in [Resources](#), [Sunday School](#) / by [Gabriel Morris](#)

From God's Creation to God's Nation, a Sunday School Lesson, taught by Ed Alsteadt, covering Genesis 1 through Exodus 17. It covers the first four dispensations found in the Bible, as well as the key characters that would eventually establish the Nation of Israel. It also reveals the great and eternal attributes of the God of the Bible.

Lesson 1

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• [Outline](#)

• [Lesson 1 Handouts](#)

• [Lesson 1 PDF](#)

• [Lesson 1 Appendix](#)

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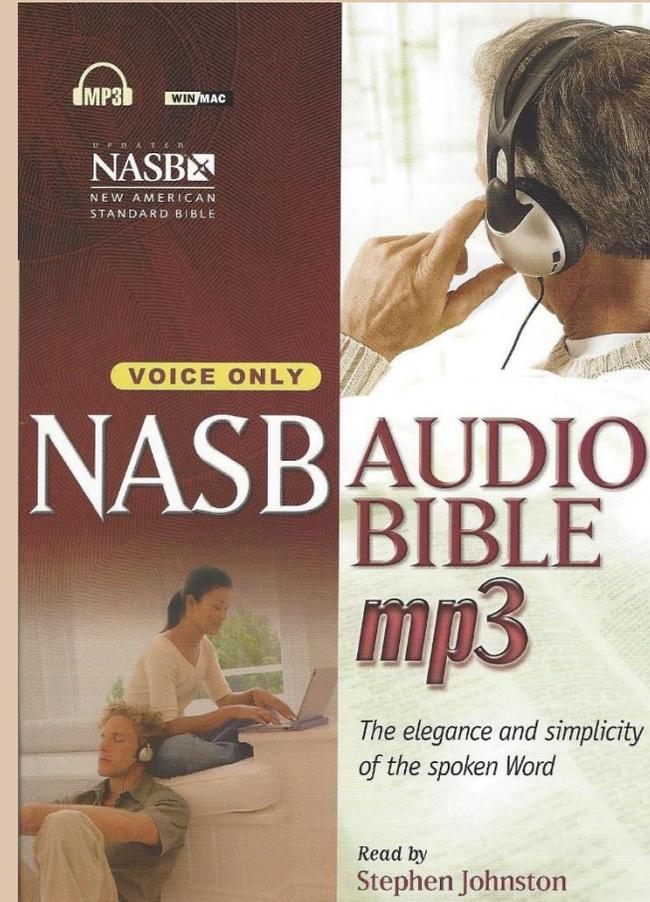
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From God's Creation to God's Nation

Part One: Section One

GENESIS 1





From God's Creation to God's Nation

Part One: Section One

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 text reports that it happened as decreed: “and it was so.” The word “so” (kēn, from kûn) is much stronger than it may seem. It means that, like an established thing, the light and darkness found their fixed place in the order of creation. The expression was not used for the division between the light and darkness, because that separation was alternating; this separation was spatial and unchanging. Conversely, the creation of the expanse dividing the waters is not called “good,” because the work of God with the water is not yet completed.”



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.

“In verse 8a is the naming: And God called the firmament Heaven. This is the first heaven, the atmosphere. This is the air that all breathe. It was a separation between surface water and water vapor, and the expanse brought about the separation. This firmament, this expanse, caused the separation.”



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.**

“In 1:8b is the completion of the second day: And there was evening and there was morning, a second day. This verse does not say and it was good at the end of the second day, as is done in the other days. It is only missing of the second day. According to Rashi, the reason was that the work of the second day was not completed until the third day, in verse 10. The work of the second day was incomplete, and only completed on the third day, which is the reason God did not say it was good.”



From God's Creation to God's Nation

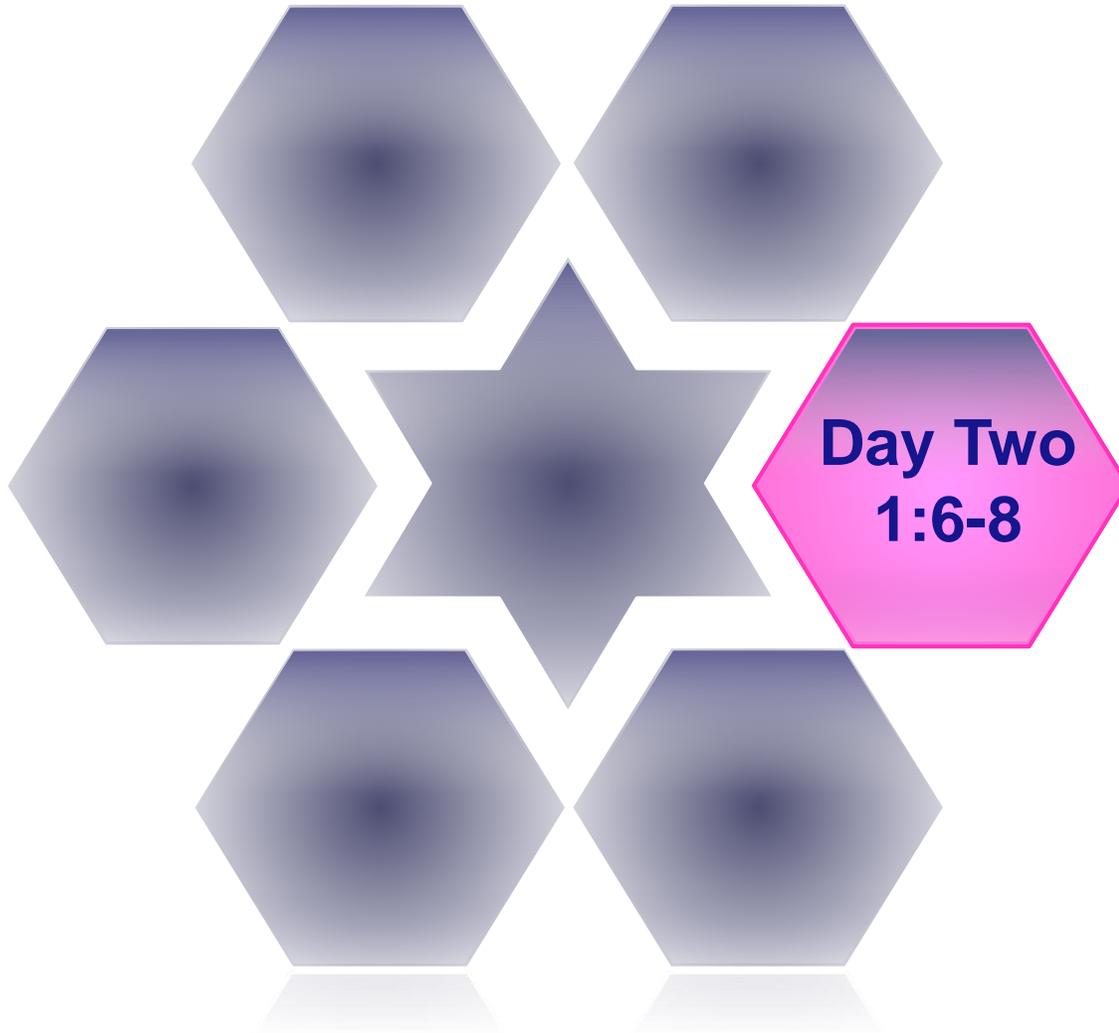
Part One: Section One

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.**

“Other rabbis add the fact that this is the reason why the phrase it was good was found twice on the third day. It is found twice, because on the third day, He finished the work of the second day; but also on the third day, He finished the work of the third day. Therefore, He declared it was good twice on the third day. Another reason the rabbis give for why the second day is not concluded with the phrase it was good is because, according to rabbinic tradition, Gehenna was created on the second day; and because this was not a good thing, God did not say it was good on the second day.”

God's Creation Week

Day Two



- God created the atmospheric heaven by dividing and stretching out the water that covered the earth.
- The result was a vapor canopy that surrounded the earth.
- The vapor canopy produced perfect conditions throughout the earth.
- God allowed the completion of this stage of creation to be delayed until the third day



From God's Creation to God's Nation

Part One: Section One

Then God said, “Let the waters below the heavens be gathered into one place, and let the dry land appear”; and it was so. God called the dry land **earth**, and the gathering of the waters He called seas; and God saw that it was good.

’ן אָרֶץ 776erets /eh-rets/] n f. From an unused root probably meaning to be firm; TWOT 167; GK 824; 2504 occurrences; AV translates as “land” 1543 times, “earth” 712 times, “country” 140 times, “ground” 98 times, “world” four times, “way” three times, “common” once, “field” once, “nations” once, and “wilderness + 4057” once.



From God's Creation to God's Nation

Part One: Section One

Genesis 1:1–2; 10 (NASB95)

1 In the beginning God created the heavens and the **earth** (*erets*).

2 The **earth** (*erets*) 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.

10 God called the dry land **earth** (*erets*), and the gathering of the waters He called seas; and God saw that it was good.

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

From God's Creation to God's Nation

Part One: Section One

Job 38:4–7 (NASB95)

“Where were you when I laid the foundation of the **earth (*erets*)? 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?**

From God's Creation to God's Nation

A serene sunset scene over a large body of water. The sun is low on the horizon, casting a bright, shimmering reflection on the water's surface. The sky transitions from a deep orange near the horizon to a pale yellow and then a soft blue at the top. In the distance, a range of dark mountains is silhouetted against the bright sky. The overall mood is peaceful and majestic.

On day three of creation week,

“the morning stars sang together And all the sons of God shouted for joy”

Job 38:7



From God's Creation to God's Nation

Part One: Section One

Then God said, “**Let the waters below the heavens be gathered into one place**, and let the dry land appear”; and it was so. God called the dry land earth, and the gathering of the waters He called seas; and God saw that it was good.

“As for the Israelites, it is clear from many allusions in the Bible, as well as from a number of legends in rabbinic literature, that there had existed among them an ancient poetic tradition that told of Rahab, the lord of the sea, who opposed the will of God and would not confine his waters within given limits, until the Holy One, blessed be He, subdued him and slew him, and fixed a boundary for the waters of the sea that they should never be able to pass. Here there is no trace of war between the gods as related by the gentile myths, but only the revolt of one of the creatures against his Creator; the tradition has acquired an aspect more in keeping with the ethos of the people of Israel.”



From God's Creation to God's Nation

Part One: Section One

Then God said, “**Let the waters below the heavens be gathered into one place**, and let the dry land appear”; and it was so. God called the dry land earth, and the gathering of the waters He called seas; and God saw that it was good.

“The peoples of the East used to tell many stories about the battle waged by one of the great gods against the deity of the sea. ... the Mesopotamian mythology described in detail the combat of the creative god against Tiamat and his ultimate victory over her; we quoted there the verses from the Babylonian account of creation that relate how Marduk, after his victory,

‘... pulled down a bar and stationed a watch;
He enjoined them not to let the waters (of Tiamat) go forth.’

and we stated that these lines refer only to the lower waters.”



From God's Creation to God's Nation

Part One: Section One

Then God said, “**Let the waters below the heavens be gathered into one place**, and let the dry land appear”; and it was so. God called the dry land earth, and the gathering of the waters He called seas; and God saw that it was good.

“Similar myths were known to the Canaanites. In one of the Ugaritic texts ... the story of Baal's fight with the lord of the sea is narrated. But it is impossible to say with certainty whether it also made mention of the limitation of the area to be occupied by the sea, because the tablet is damaged and only a fragment of it remains. But if we may assume the word l'ašṣ'i, found in one of the incomplete lines of the tablet (line 2), to be composed of the negative ... the term may be presumed to refer to the confinement of the sea.”



From God's Creation to God's Nation

Part One: Section One

Then God said, “**Let the waters below the heavens be gathered into one place**, and let the dry land appear”; and it was so. God called the dry land earth, and the gathering of the waters He called seas; and God saw that it was good.

“But the Torah, which uses a simple prose style as the vehicle of its teachings, without undue embellishment of poetic metaphors and figures of speech, not only meticulously avoided making any use whatsoever of this legendary poetic material, which, if embodied in a book of prose, might have been understood literally by the reader, but it even voiced a kind of protest against these myths whose pagan origin was still discernible, and more particularly against the concepts of the heathens themselves.”



From God's Creation to God's Nation

Part One: Section One

Then God said, “**Let the waters below the heavens be gathered into one place**, and let the dry land appear”; and it was so. God called the dry land earth, and the gathering of the waters He called seas; and God saw that it was good.

“In the verse, And God said, ‘Let the waters be gathered together’, etc., the underlying thought of the Torah is: Far be it from you to think, as do the Gentiles, that the sea is endowed with an autonomous divine power that fought, as it were, against the Creator of the universe; and far be it also from you to imagine, as the Israelite poets relate, that the sea refused to do the will of its Maker, and that He was compelled to subdue it and force it to obey. It is true that the Torah, too, records that God assigned a fixed place for the waters of the sea, but this was not done by suppressing the will of the sea, which sought to rebel against God, Heaven forbid. God said: ‘Let the waters be gathered together’, and forthwith it was so.”



From God's Creation to God's Nation

Part One: Section One

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“The “waters under the firmament” still constituted a shoreless ocean, in which probably all other material elements were randomly dissolved or suspended. On the third day of creation, a third act of division was accomplished by God. The light had been divided from the darkness on the first day, the waters above the firmament divided from the waters below the firmament on the second day, and now the dry land from the lower waters on the third day.”



From God's Creation to God's Nation

Part One: Section One

Then God said, “**Let the waters below the heavens be gathered into one place**, and let the dry land appear”; and it was so. God called the dry land earth, and the gathering of the waters He called seas; and God saw that it was good.

“Once again, the energizing agent was the Word of God. “Let the dry land appear!” Tremendous chemical reactions got under way, as dissolved elements precipitated and combined with others to form the vast complex of minerals and rocks making up the solid earth—its crust, its mantle, and its core. The materials so formed tended in general (though with many localized exceptions due to the complex and cataclysmic energies operating) to arrange themselves isostatically, with heavier materials sinking and lighter materials “floating,” and with many substances still in suspension or solution.”



From God's Creation to God's Nation

Part One: Section One

Then God said, “**Let the waters below the heavens be gathered into one place**, and let the dry land appear”; and it was so. God called the dry land earth, and the gathering of the waters He called seas; and God saw that it was good.

“Great earth movements also got under way, in response to differential heating and other forces. Finally, surfaces of solid earth appeared above the waters and an intricate network of channels and reservoirs opened up in the crust to receive the waters retreating off the rising continents.

Some of these reservoirs were open directly to the waters descending from above, others were formed as great subterranean chambers within the crust itself. All were interconnected by a complex network of tubes and waterways, so that in essence they were all “gathered together unto one place.”



From God's Creation to God's Nation

Part One: Section One

Then God said, “**Let the waters below the heavens be gathered into one place**, and let the dry land appear”; and it was so. God called the dry land earth, and the gathering of the waters He called seas; and God saw that it was good.

“Although in one “place,” the waters had assembled in numerous distinct basins, so that God called this “gathering-together of the waters Seas” (i.e., a plural term). These were, of course, not the same as our present seas, since the antediluvian arrangement of continental and marine areas was completely changed at the time of the Flood.

Finally, these “foundation(s) of the earth” (Psalm 102:25; Job 38:4; Zechariah 12:1; Isaiah 48:13; etc.) had been perfectly laid, and “God called the dry land Earth.”



From God's Creation to God's Nation

Part One: Section One

Then God said, “Let the waters below the heavens be gathered into one place, and let the dry land appear”; and it was so. God called the dry land earth, and the gathering of the waters He called seas; **and God saw that it was good.**

Only now is the work that began on the second day complete.



From God's Creation to God's Nation

Part One: Section One

Then God said, “Let the earth sprout vegetation, plants yielding seed, and fruit trees on the earth bearing fruit **after their kind** with seed in them”; and it was so. The earth brought forth vegetation, plants yielding seed **after their kind**, and trees bearing fruit with seed in them, **after their kind**; and God saw that it was good. There was evening and there was morning, a third day.

“As the dry land appeared, God brought into being a profusion of flora that could reproduce and crossbreed and develop new species—but within limits: “after his kind”. It should be noted that whenever biological references appear subsequently, those limits are imposed. Any development or mutation that God permits cannot go beyond certain bounds. As the earth began to take on a more distinctive character and was filled with life and beauty, God was pleased with what was produced.”



From God's Creation to God's Nation

Part One: Section One

Then God said, **“Let the earth sprout vegetation, plants yielding seed, and fruit trees on the earth bearing fruit after their kind with seed in them”**; and it was so. The earth brought forth vegetation, plants yielding seed after their kind, and trees bearing fruit with seed in them, after their kind; and God saw that it was good. There was evening and there was morning, a third day.

“This decree for fertility stands in bold relief to the ancient mythologies. In Canaan, for example, the religious myth claimed that Baal could produce fertility. At the end of the year Baal died—an idea that explained why the crops died—and was said to be captured by a god “Death” (Mot) and carried away to the abyss, the domain of Prince Sea. But in the spring the goddess Anat, Baal’s consort, rescued him in a bloody battle, defeating Prince Sea in the process. The reappearance of Baal thus ensured that the crops would grow in the new year and accounted for the change of seasons in the spring. Most of the ancient religions had such rituals, designed to induce the gods to produce crops and fruit (and life as well).”



From God's Creation to God's Nation

Part One: Section One

Then God said, **“Let the earth sprout vegetation, plants yielding seed, and fruit trees on the earth bearing fruit after their kind with seed in them”**; and it was so. The earth brought forth vegetation, plants yielding seed after their kind, and trees bearing fruit with seed in them, after their kind; and God saw that it was good. There was evening and there was morning, a third day.

“In contrast to corrupt accounts of fertility, the text of Genesis simply but powerfully reports that God gathered the seas together and decreed that the fertile earth produce vegetation. Fertility is a self-perpetuating process decreed by God, a created capacity from the true Lord of life. There is no god Sea, just the seas that God controls. Vegetation does not result from some pagan god's springtime ascendancy through depraved ritual. It results from the majestic Word of the sovereign Lord of creation.”



From God's Creation to God's Nation

Part One: Section One

Then God said, **“Let the earth sprout vegetation, plants yielding seed, and fruit trees on the earth bearing fruit after their kind with seed in them”**; and it was so. The earth brought forth vegetation, plants yielding seed after their kind, and trees bearing fruit with seed in them, after their kind; and God saw that it was good. There was evening and there was morning, a third day.

“He goes on to give the three divisions of the vegetable kingdom, all related to the Hebrew commandment: Let the earth put forth. The first term is *deshe eisev*, a general term that includes grass and grain. The word literally means “to vegetate vegetation.” The second category is *mazria zera*, literally meaning “seeding seed.” This refers to herbs and vegetables. The third category is *eitz pri*, which refers to fruit trees.”



From God's Creation to God's Nation

Part One: Section One

Then God said, **“Let the earth sprout vegetation, plants yielding seed, and fruit trees on the earth bearing fruit after their kind with seed in them”**; and it was so. The earth brought forth vegetation, plants yielding seed after their kind, and trees bearing fruit with seed in them, after their kind; and God saw that it was good. There was evening and there was morning, a third day.

“Then God said: after their kind, or in accordance with each species in all its variations. Therefore, there are differences between groups in that one species cannot become another, but the word itself does allow for variations within a species. Then the verse reads: wherein is the seed thereof, upon the earth, meaning which is planted in turn so that the species is self-perpetuating, and each species is to bear its own seed and not that of another species. The result was: and it was so.”

From God's Creation to God's Nation

Part One: Section One

Then God said, “**Let the earth sprout vegetation, plants yielding seed, and fruit trees on the earth bearing fruit after their kind with seed in them**”; and it was so. The earth brought forth vegetation, plants yielding seed after their kind, and trees bearing fruit with seed in them, after their kind; and God saw that it was good. There was evening and there was morning, a third day.

“The most likely interpretation appears to be that the classification here is not threefold—אֲשָׁדֶשֶׁ׳ [=grass], עֵשֶׁב־[=herbs] and עֵץ [=trees]—but only twofold.

The noun אֲשָׁדֶשֶׁ׳ and the verb אֲשָׁדֶשׁ׳, derived from it, refer to vegetation generally, and the clause אֲשָׁדֶשׁ׳ הָאָרֶץ אֲשָׁדֶשׁ׳ hā'āreṣ deše' ['Let the earth put forth vegetation'] means: Let the earth be covered with a fresh green mantle of verdure. Thereafter two categories of vegetation are distinguished: עֵשֶׁב־ ['plants'] and עֵץ ['trees']. The correctness of this interpretation is attested by the fact that in vv. 29–30 only the two categories, plants and trees, are mentioned.”



From God's Creation to God's Nation

Part One: Section One

Then God said, **“Let the earth sprout vegetation, plants yielding seed, and fruit trees on the earth bearing fruit after their kind with seed in them”**; and it was so. The earth brought forth vegetation, plants yielding seed after their kind, and trees bearing fruit with seed in them, after their kind; and God saw that it was good. There was evening and there was morning, a third day.

“Let the earth bring forth grass: All this happened before the creation of the Sun (the fourth day of creation, Genesis 1:14–19). This means the plants must have had sufficient nourishment because of the light God had created before the sun and the moon.

Those who propose these days of creation were not literal days, but successive “ages” of slow, evolutionary development have a real problem here. It is hard to explain how plants and all vegetation could grow and thrive eons before the sun and the moon. No modern evolutionist would argue plant life is older than the sun or the moon, but this is what the Genesis record tells us.”

God's Creation Week

Day Three



- From the water covered surface of the earth, God spoke dry land into existence and named the dry land “earth” and the gathered water “seas”.
- The work that began on the second day was completed with the formation of the earth, and God judged it as good.
- God commanded that vegetation, plants, and trees come forth from the dry land.
- God judged the vegetation, plants, and trees as good.



From God's Creation to God's Nation

Part One: Section One

An example of arrogance from Westminster Abbey.

“Described in terms of astronomy, the account here given of the origin and functions of the heavenly bodies is, what is called, “geocentric,” that is, it supposes the earth to be the centre of the system. It conceives the sun, moon and stars to be much smaller bodies of varied light-giving capacity, formed for purposes of use to the dwellers upon earth, and attached to the roof of heaven at no very great altitude above the flat earth.”



From God's Creation to God's Nation

Part One: Section One

An example of arrogance from Westminster Abbey.

“Primitive and childlike will this Hebrew view seem now to us who inherit the privilege of the continually advancing discoveries of astronomical science since the days of Copernicus, Galileo, and Newton. But we shall do well to recollect, that the statement in these verses respecting the origin, nature, and function of the heavenly bodies, stands on an immensely higher level of reasonable and dignified intelligence, than the notions of other peoples in the ancient world, who identified the heavenly bodies with gods, or semi-divine beings, exercising a benevolent or malevolent potency over the affairs of men and women, countries, and nations. The Hebrew account is simple almost to baldness, but it is an account which harmonizes with the fear and worship of the one God of Israel. There is neither idolatry nor superstition in it. It gives no loophole for the follies or fears of astrology, which even down to modern times has been known to enslave the reason of Christian minds.”



From God's Creation to God's Nation

Part One: Section One

“At one time the U.S. government spent \$100 million a year looking for extraterrestrial intelligence. It might have been wiser to spend the money cultivating intelligent life in Washington.”



From God's Creation to God's Nation

Part One: Section One

Genesis 1:14–19 (NASB95)

Then God said, “Let there be lights in the expanse of the heavens to separate the day from the night, and let them be for signs and for seasons and for days and years; and let them be for lights in the expanse of the heavens to give light on the earth”; and it was so. God made the two great lights, the greater light to govern the day, and the lesser light to govern the night; He made the stars also. God placed them in the expanse of the heavens to give light on the earth, and to govern the day and the night, and to separate the light from the darkness; and God saw that it was good. There was evening and there was morning, a fourth day.

From God's Creation to God's Nation

Part One: Section One

“There is, it is true, a certain amount of repetitiousness in the account of the fourth day, but the very repetition makes for a well-organized concentric structure (Cassuto, 1:42–43; Beauchamp, *Création*, 92–97; Steck, *Schöpfungsbericht*, 105). Its main elements consist of a list of functions:

- A. to divide the day from the night (14a)
- B. for signs, for fixed times, for days and years (14b)
- C. to give light on the earth (15)
- D. to rule the day (16a) } God made the
- D'. to rule the night (16b) } two lights
- C'. to give light on the earth (17)
- B'. to rule the day and the night (18a)
- A'. to divide the light from the darkness (18b)

The fulfillment of the divine commands in vv 14–15 is recorded in reverse order in vv 17–18. The creation of the sun and moon is mentioned at the center of the pattern (v 16).”



From God's Creation to God's Nation

Part One: Section One

“On the first day of creation, God created and energized the entire universe, the infinite sphere of divine activity and purpose.

On the second day, He made the primeval hydrosphere and atmosphere for the terrestrial sphere.

On the third day, He made the earth's lithosphere and plant biosphere.

Finally, on the fourth day, He made the astrosphere, the “celestial sphere” of the stars and planets surrounding and illuminating the terrestrial sphere.”

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

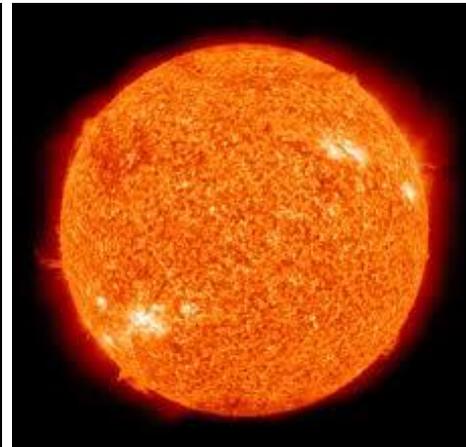
From God's Creation to God's Nation

Part One: Section One

“Day four included the sun to rule (govern, v. 16) the day and the moon and the stars to rule the night. Either these were created with **apparent age, or they had been previously created and were then made visible on the earth on days one and two when God separated light from darkness and waters above from water below.”**

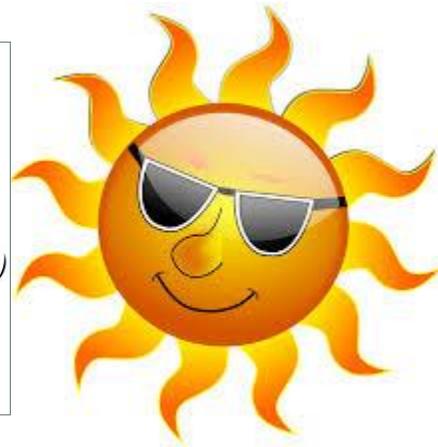
Astrology Quiz

Which one of these created objects did God create first?



Astrology Quiz

Which one of these created objects did God create first?





From God's Creation to God's Nation

Part One: Section One

“On the first day, He had said: “Let there be light!” (Hebrew or). On the fourth day, He said: “Let there be lights” (or light-givers, Hebrew ma-or). Intrinsic light first, then generators of light later, is both the logical and the Biblical order.

The chief purpose of both the light of the first three days and the light-givers of all later days was to “divide the light from the darkness” (verses 4, 18), and this can only mean that the two regimes were essentially identical. The duration of the days and nights was the same in each case, and the directions of light emanation on the earth from space must have been the same in each case.”

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

From God's Creation to God's Nation

Part One: Section One

“In other words, light rays were impinging on the earth as it rotated on its axis during the first three days of essentially the same intensities and directions as those which would later emanate from the heavenly bodies to be emplaced on the fourth day. Light was coming during the day as though from the sun and during the night as though from the moon and stars, even though they had not yet been made.”



From God's Creation to God's Nation

Part One: Section One

Then God said, “Let there be lights in the expanse of the heavens to separate the day from the night, and let them be for signs and for seasons and for days and years; and let them be for lights in the expanse of the heavens to give light on the earth”; and it was so.

“The purpose includes several things. First: Let them be for signs, meaning navigational signs; and this is the point of other passages. For example: Job 38:31–33 makes references to the constellations as signs. In Psalm 19:1, these signs declare the glory of God. According to Jeremiah 31:35–36, they are a sign of Israel’s perpetuity. So they are for signs; not only navigational signs, but signs of the glory of God and Israel’s perpetuity.

Second: Let them be ... for seasons. The Hebrew word is moadim, which normally refers to regular religious festivals, but it also refers to temperature control. Religious festivals basically deal with the temperature time of spring and fall.”



From God's Creation to God's Nation

Part One: Section One

Then God said, “Let there be lights in the expanse of the heavens to separate the day from the night, and let them be for signs and for seasons and for days and years; and let them be for lights in the expanse of the heavens to give light on the earth”; and it was so.

“Third: Let them be for days. This refers to the earth’s rotational axis, the twenty-four hour cycle and the interchange of day and night.

Fourth: Let them be for years. This refers to the earth’s rotation around the sun. Now that the sun is being created, not only can the earth spin on its axis, interchanging day and night based upon which side is facing the sun; but also its rotation around the sun provides for the continuity of years.

Finally, the main purpose was to provide light: Let them be for lights in the firmament of heaven to give light upon the earth. In other words, the lights in the firmament mark the passage of time in a very orderly fashion. The result was: and it was so.”

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“14–15. And God said, ‘Let there be lights’, etc.] It would appear, at first sight, that there is a redundancy in the Divine fiat; hence present-day commentators delete, as a rule, some words from the text. But if we analyse the content of the two verses carefully we shall find that every detail fits into its place. The luminaries were given three functions by the Divine command: (a) to separate day from night; (b) to be for signs and for seasons and for days and years; (c) to serve as luminaries and to give light upon the earth. In verses 17–18, all these functions are mentioned again, according to the recognized rule, in similar, but not completely identical, terms.”



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“The first function: to separate the day from the night. This expression enables us to comprehend the existence of the first three days, when there was as yet no sun in the world. To separate one thing from another means to mark the distinction between two things already in existence. It is manifest that the night exists even without the presence of moon and stars. Similarly, according to the view reflected here, the sun is not the cause of daytime, for the latter is to be found without the former. This is an empirical concept based on the observation that light pervades the atmosphere even before sunrise and also after sundown. Although we know that this light emanates from the sun only, nevertheless it is a fact that there is daylight even when the sun is not visible in the sky.”



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“This then is the meaning of the verse: that just as at the beginning and at the end of every day there is light without sun, so throughout those first three days God caused light to shine upon the earth from some other source without recourse to the sun; but when He created the luminaries He handed over to them the task of separation, that is, He commanded that the one should serve by day and the others should serve at night, and thus they would all become signs for distinguishing the two periods of time.”

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Next week:

Distant Starlight – A Forum

Dr. John Hartnett and Dr. Russell Humphreys

For the first time, two of the world's leading creationist cosmologists share the same stage and discuss each other's models that seek to explain how distant starlight, allegedly millions of light years away, could reach the earth within a 6,000 year-old Creation.

