

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 shows the Faithlife website interface for the "SLBC Genesis Class" group. The top navigation bar includes links for Faithlife, Blog, Logos, Vyrso, Bible, Proclaim, and Forums. A search bar and buttons for "New group" and "New event" are also present. The user profile for Ed Allsteadt Sr. is visible in the top right.

The main content area displays the group name "SLBC Genesis Class" with a description: "From God's Creation to God's Nation Verse by verse lessons from Genesis 1:1 to Exodus 17:16". It indicates the group is a "Small Group • Open • 3 members" and that the user is an "Admin".

Below the group information, there are tabs for "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

On the right side of the interface, there are sections for "Group settings" (showing 1.73 MB of 1 GB used), "Upload a document", "Manage your Logos documents", "Group Readings" (with an "Add" button and a prompt to "Add a new reading plan above"), "Contact Info" (with phone number 2813235449 and email eallsteadt@hotmail.com), and "Prayers" (with a "View: Today" dropdown and an "Add" button, and a message "Prayers are done for today").

The left sidebar contains navigation links for "My Faithlife", "Notifications", "Messages", "Calendar", "Community Notes", "SLBC Genesis Class", "About", "Faithlife Study Bible", "Privacy", "Terms of Service", "Contact", "Faithlife Blog", "Plugins", "Developers", and "Help". A copyright notice for 2015 Faithlife is at the bottom of the sidebar.

From God's Creation to God's Nation

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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

• [Audio](#)



• [Outline](#)

• [Lesson 1 Handouts](#)

• [Lesson 1 PDF](#)

• [Lesson 1 Appendix](#)

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• [Audio](#)



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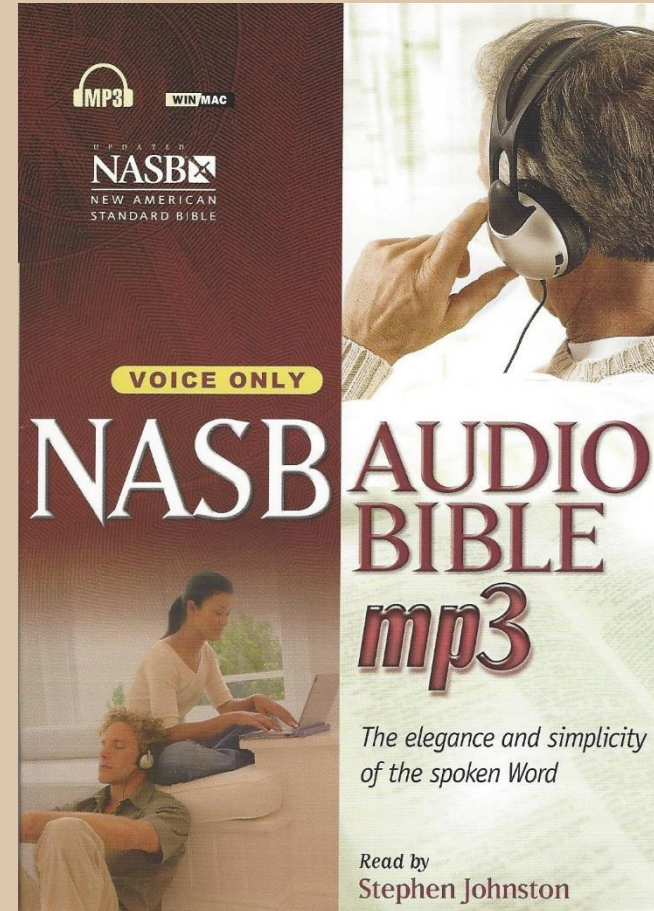
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From God's Creation to God's Nation

Part One: Section One

GENESIS 2





From God's Creation to God's Nation

Part One: Section One

Genesis 1:26–27 (NASB95)

Then God said, “Let Us make man **in Our image**, according to **Our likeness**; and let them rule over the fish of the sea and over the birds of the sky and over the cattle and over all the earth, and over every creeping thing that creeps on the earth.” God created man **in His own image, in the image of God** He created him; male and female He created them.

Genesis 2:7 (NASB95)

Then the LORD God formed man of dust from the ground, and breathed into his nostrils the **breath of life**; and man became a **living being**.



From God's Creation to God's Nation

Part One: Section One

Then God said, “Let Us make man in **Our image**, according to **Our likeness**;

“Any worthy contemplation of the doctrine of the divine image as displayed in man must give some attention to the relationship of the Lord Jesus Christ, the Son of God, to this great theme. He, along with the Father and the Spirit, is said to be Creator of all things, and man is thus the product of His creative power; but He Himself is declared to be the first-born of all creation and, therefore, Lord of all. In this there appears a parallel with man who is divinely appointed as lord over earthly creatures.”



From God's Creation to God's Nation

Part One: Section One

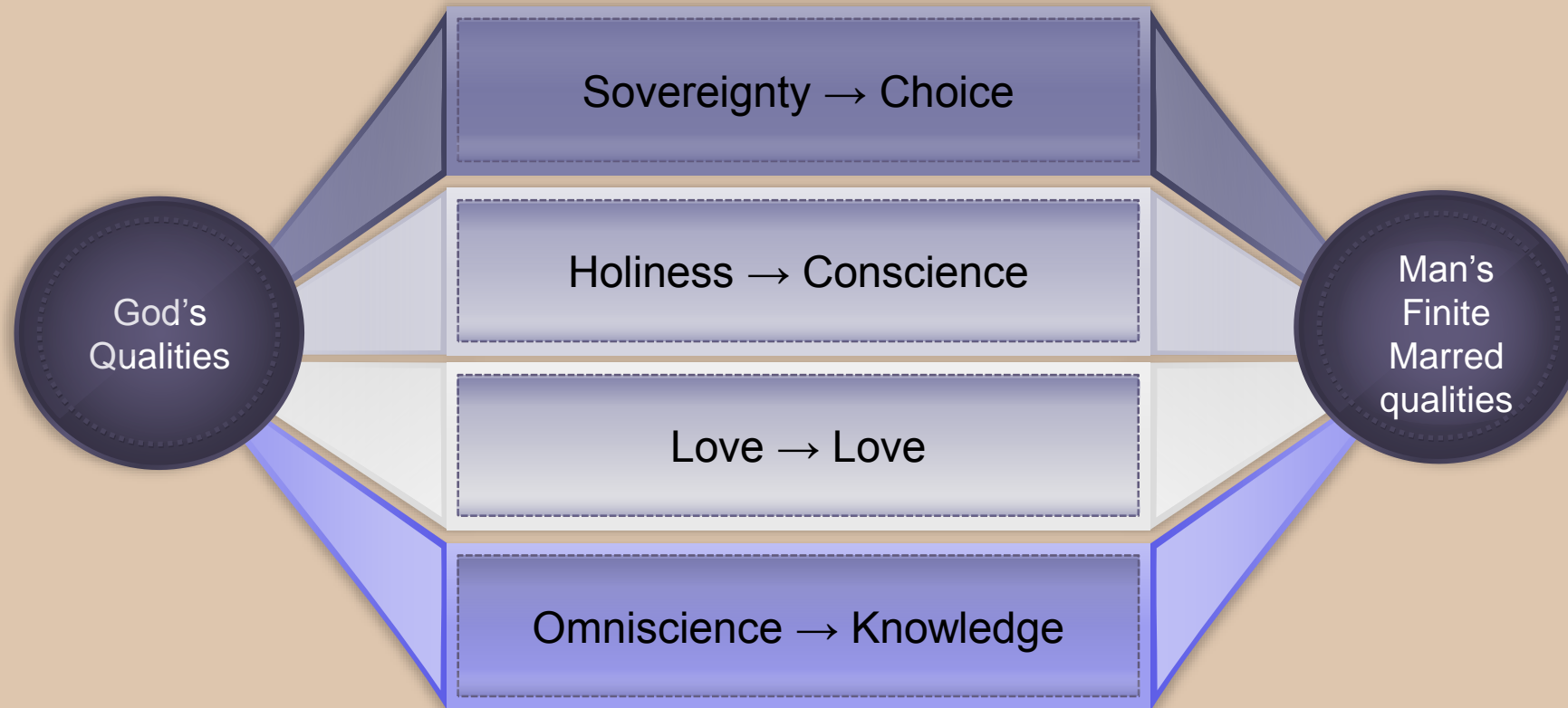
Then God said, “Let Us make man in **Our image**, according to **Our likeness**;

“Of the Son it is said that He is the “express image” of God. His incarnation into His unfallen humanity detracted nothing from this sublime reality. The image which He is may be likened to a steel engraving which reproduces every feature to the finest detail. On the other hand, the image which man is may be likened to a shadow-profile; but it is all of that, which truth is in no way to be slighted. The first creation finds its archetype in Elohim, for man was made in the image of Elohim. The New Creation finds its archetype in the Son of God. It is into the image of Christ that saving grace brings those who are redeemed (Rom. 8:29; 1 John 3:2).”

From God's Creation to God's Nation

Part One: Section One

Finite versions of God's "communicable" (Q)ualities



From God's Creation to God's Nation

Part One: Section One

**Submit to God
with a heart of
faith and a belief
in the Word of God**

CHOICE



**Rebel against God
with a heart of
unbelief and a
deduction of
autonomy**

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

From God's Creation to God's Nation

Part One: Section One

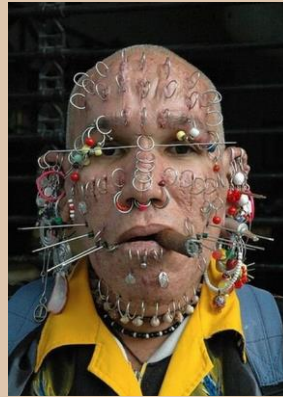
Matthew 12:34–37 (NASB95)

“You brood of vipers, how can you, being evil, speak what is good? For the mouth speaks out of that which fills the heart. “The good man brings out of his good treasure what is good; and the evil man brings out of his evil treasure what is evil. “But I tell you that every careless word that people speak, they shall give an accounting for it in the day of judgment. “For by your words you will be justified, and by your words you will be condemned.”

From God's Creation to God's Nation

Part One: Section One

Conscience



Can you restrain from making moral judgments?

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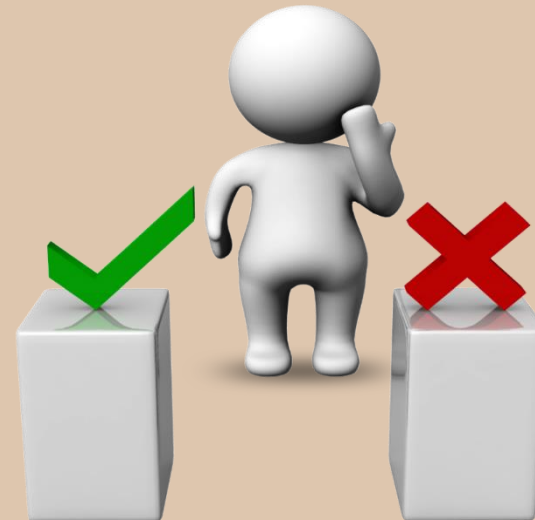
Part One: Section One

Conscience

Moral judgments show the human quality of conscience as a derivative of God's Quality of holiness.

Hebrews 5:14 (NASB95)

But solid food is for the mature, who because of practice have their senses trained to discern good and evil.



From God's Creation to God's Nation

Part One: Section One

Love

All men acknowledge directly and indirectly throughout their entire life their need to be loved. Simultaneously, all men thrive when they love one another with significant giving of their self. Real love is not limited just to the parent-child or man-wife relationship. Love is the deepest and only authentic motive behind ethics.





From God's Creation to God's Nation

Part One: Section One

Love

“As far as we know, there was only one way in which the love of God could be displayed comprehensibly, and that was by sacrifice, a sacrifice in which God Himself would become like His creatures in order to enter into their world, experience their kind of life, and finally assume their guilt and translate His great love into comprehensible terms by becoming responsible for the very sin which had been a necessary element of the experience. The fact is that we can have, and do have, no other clear proof of the reality of God's love for man except that which was displayed at Calvary, and if man had not sinned, there could have been no occasion for the Cross.”

From God's Creation to God's Nation

Part One: Section One



1 John 3:16 (NASB95)

**We know love by this,
that He laid down His
life for us; and we
ought to lay down our
lives for the brethren.**

From God's Creation to God's Nation

Part One: Section One

Knowledge

Human knowledge is similar but not identical to omniscience.

Human knowledge

- Presupposes a standard of truth
- Presupposes universal truths
- Derives from perception and reason
- Image things to create
- Depends on presuppositions to control reason. "circular"



Omniscience

- Own truth
- Is universal truth
- Independent of both
- Create directly
- Depends on nothing



From God's Creation to God's Nation

Part One: Section One

Central to human knowledge is language. Within physical creation, only man possesses language and the knowledge expressed in it, the man-nature distinction is revealed.

John 1:1–4 (NASB95)

In the beginning was the Word, and the Word was with God, and the Word was God. He was in the beginning with God. All things came into being through Him, and apart from Him nothing came into being that has come into being. In Him was life, and the life was the Light of men.



From God's Creation to God's Nation

Part One: Section One

Then God said, “Let Us make man in **Our image**, according to **Our likeness**;

“With its incomparable, sublime simplicity, the Word of God declares that God formed man’s body from the dust of the ground. Chemically, this is true. One scientific authority states that sixteen elements of the soil are represented in the human body. These he enumerates as follows: calcium, carbon, chlorine, fluorine, hydrogen, iodine, iron, magnesium, manganese, nitrogen, oxygen, phosphorus, potassium, silicon, sodium, sulphur. The vital minerals are calcium, iron, potassium, magnesia, sodium, and silicon. All of these minerals are present in organic form and compose nearly six per cent of the body, the remainder being of water, carbon, and gases. Though no mineral in its inorganic form can be assimilated by the human body, when transformed from inorganic to organic form by their absorption into vegetation or being broken down by chemical action, they are then prepared to take their place in the human body. Thus it may be seen that the testimony of science reiterates the Biblical disclosure that the human body is “of the earth, earthy” (1 Cor. 15:47–49), and the spirit of man, like a “treasure,” is contained in “earthen vessels” (2 Cor. 4:7).



From God's Creation to God's Nation

Part One: Section One

Then God said, “Let Us make man in **Our image**, according to **Our likeness**;

“By a marvelous function of the human body, which belongs to the process of life, the body of a normal living person is constantly casting off and taking on its own elements. The child grows and the body of a mature person is sustained by unceasing appropriation of new materials which come directly or indirectly from the dust of the ground. To some degree, the growing and sustaining of the body is a continuation of the first creative undertaking when God formed the body from the dust of the ground. Of solemn import are the words which assert that man's body returns to the dust from which it was originally derived. Of this dissolution it is written: “In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return” (Gen. 3:19).



From God's Creation to God's Nation

Part One: Section One

Then God said, “Let Us make man in **Our image**, according to **Our likeness**;

“So adapted is the body to the purposes and functions of the immaterial man that he in no wise becomes conscious of any separation between the body and the soul. All ecstasy, pain, sensation, or ability which expresses itself in and through the body is identified as one's own person and as belonging to one's own self. In a most exceptional spiritual experience, the Apostle declares of himself, “Whether in the body, I cannot tell; or whether out of the body, I cannot tell: God knoweth” (2 Cor. 12:2).”



From God's Creation to God's Nation

Part One: Section One

Then God said, “Let Us make man in **Our image**, according to **Our likeness**;

“the Scriptures teach with clearness that man, though a unity, is composed of separable parts. While the immaterial part of man resides in the body, the sense of unity is all that man experiences. At death these elements are separated for a season, only to be reunited in God's appointed time and way. It is thus demonstrated that those two parts are separable.”



From God's Creation to God's Nation

Part One: Section One

Then God said, “Let Us make man in **Our image**, according to **Our likeness**;

“it is now pertinent to inquire what is declared when the Scriptures state that man was made in the image and likeness of God. These words are not only accurate representations of facts, but they convey all that language may impart about that which is paramount and supreme in the range of human understanding. No divine creation or production could be inaugurated on a higher plane than that the thing thus formed should be conformed to the image and likeness of God. These two words reappear in subsequent Scriptures and confirm the truth that the entire Bible is in harmony with the Genesis account of creation.”



From God's Creation to God's Nation

Part One: Section One

Then God said, “Let Us make man in **Our image**, according to **Our likeness**;

“Much has been written with a view to demonstrating some vital difference between the meaning of these two words. Such efforts have failed to establish any clear distinctions, though distinctions may exist. It is not the way of Bible writers to multiply words where no distinction exists. In what, then, does this image and likeness consist? Little space need be assigned at this point to refute unworthy notions. One of these is the effort some have made to connect the image and likeness with Ecclesiastes 7:29 where it is said that “God hath made man upright,” and from this it is argued that the upright posture of the body of man reflects the posture of God and that image and likeness refer to that posture. But God, being incorporeal, is neither perpendicular nor horizontal in His posture.”



From God's Creation to God's Nation

Part One: Section One

Then God said, “Let Us make man in **Our image**, according to **Our likeness**;

“With the same attending inefficiency, it is claimed by others that the idea of image and likeness is exhausted in the fact that man, like God, has a sphere of dominion. To this it may be replied that man must exist before dominion can be invested in him and that man has authority because of the truth that he is made in the image and likeness of God. The authority is not the cause of the image or likeness, but the image and likeness is the ground of the authority. It is probable that it is equally unavailing to attempt to restrict the idea of image and likeness to any one feature in God. The Apostle declared on the broadest of conceptions, “Forasmuch then as we are the offspring of God” (Acts 17:29), which conception would hardly consist in but one bond of similarity.”



From God's Creation to God's Nation

Part One: Section One

Then God said, “Let Us make man in **Our image**, according to **Our likeness**;

“That the resemblance reaches beyond material things and beyond specific things and involves realities in God which man may not comprehend is well stated by John Howe, when he says that “we are to understand that our resemblance to him, as we are his offspring, lies in some higher, more noble, and more excellent thing, of which there can be no figure, as who can tell how to give the figure or image of a thought, or of the mind or thinking power?”



From God's Creation to God's Nation

Part One: Section One

Then God said, “Let Us make man in **Our image**, according to **Our likeness**;

“This important passage (Gen. 5:1–3) is to be recognized primarily by the truth there asserted, which is that the image of God, whatever may be true relative to the term likeness, is transmitted by physical generation and describes that which is true of all in the human family. Due consideration will be given later to the injury which the fall imposed; but the fact abides, as everywhere witnessed in the Word of God, that unregenerate, fallen man bears the image of his Creator. The importance of this disclosure could hardly be overestimated. There is no implication that man is not fallen or that he is not lost apart from redemption. It is rather that redemption is provided because of what man is.”



From God's Creation to God's Nation

Part One: Section One

Then God said, “Let Us make man in **Our image**, according to **Our likeness**;

“The truth that man bears the image of God enhances the reality both of his lost estate and of his final doom if unsaved. The sublime and majestic record is that God created man, not a mere unidentified order of beings. His individuality is paramount and he is supreme among all creatures of the earth. He is made in the similitude of God. There could hardly be a doubt that Genesis 9:6 and James 3:9 contemplate man in his present estate. The passages declare: “Whoever sheds man’s blood, By man his blood shall be shed, For in the image of God He made man.” “With it we bless our Lord and Father, and with it we curse men, who have been made in the likeness of God;.” To sin against man either by murder or by slander is reprobable on the ground of the divine image being resident in man. A sacredness appertains to human life. Man must respect his fellow man, not on the ground of kinship, but on the ground of the exalted truth that human life belongs to God. To injure man is to injure one who bears the image of God.”



From God's Creation to God's Nation

Part One: Section One

Then God said, “Let Us make man in **Our image**, according to **Our likeness**;

“Two exceedingly important truths emerge from the vast array of theological writings regarding that image in which man was created, namely, (a) that fallen man bears the inalienable image of God, and (b) that man is injured by the fall to the extent that only redeeming grace can rescue him. Both of these truths are deeply embedded in the Scriptures regardless of any seeming contradictions they may present. Neither truth may be modified or surrendered. It would be easy for uninstructed minds to declare this whole discussion concerning the image a mere battle of words and quite void of practical value; but it is here that the true ground is discovered for Anthropology, Soteriology, and Eschatology. The vital part which the doctrine of man as made in the image of God takes in each of these major divisions of theology is too patent to need elucidation.”

From God's Creation to God's Nation

What Makes Us Human?





From God's Creation to God's Nation

Part One: Section One

Then God said, “Let Us make man in **Our image**, according to **Our likeness**;

“Man in the image of God; what does this mean in practical terms? It cannot refer to bodily, biological form since God is a Spirit and man is earthly. But while it may be true that the body does not belong to the image, since God does not have a body, yet somehow we would like to see man's body (which is a very real part of man) included in the image. Language and creativity,—two important parts of the image, are impossible without a body. And God the Almighty agreed to share with man dominion and authority over the animal kingdom (Genesis 1:28), an activity in which the whole man, body as well as mind, is involved. Furthermore the Son of God honored the human body by becoming flesh and dwelling among men (John 1:14) (Hebrews 2:14).”



From God's Creation to God's Nation

Part One: Section One

Then God said, “Let Us make man in **Our image**, according to **Our likeness**;

“God regards man differently from the animals. The Bible account is primarily concerned with the relationship between God and man. Man was created by God, in his image, for God's joy and glory, and exists only in the context of God. It is because God is (Hebrews 1:8) that man has being (Acts 17:28). True, the earth and animals too have a place in God's economy, but essentially, the world was created as a place for man to live (e.g. Romans 8:19-22).”



From God's Creation to God's Nation

Part One: Section One

Then God said, “Let Us make man in **Our image**, according to **Our likeness**;

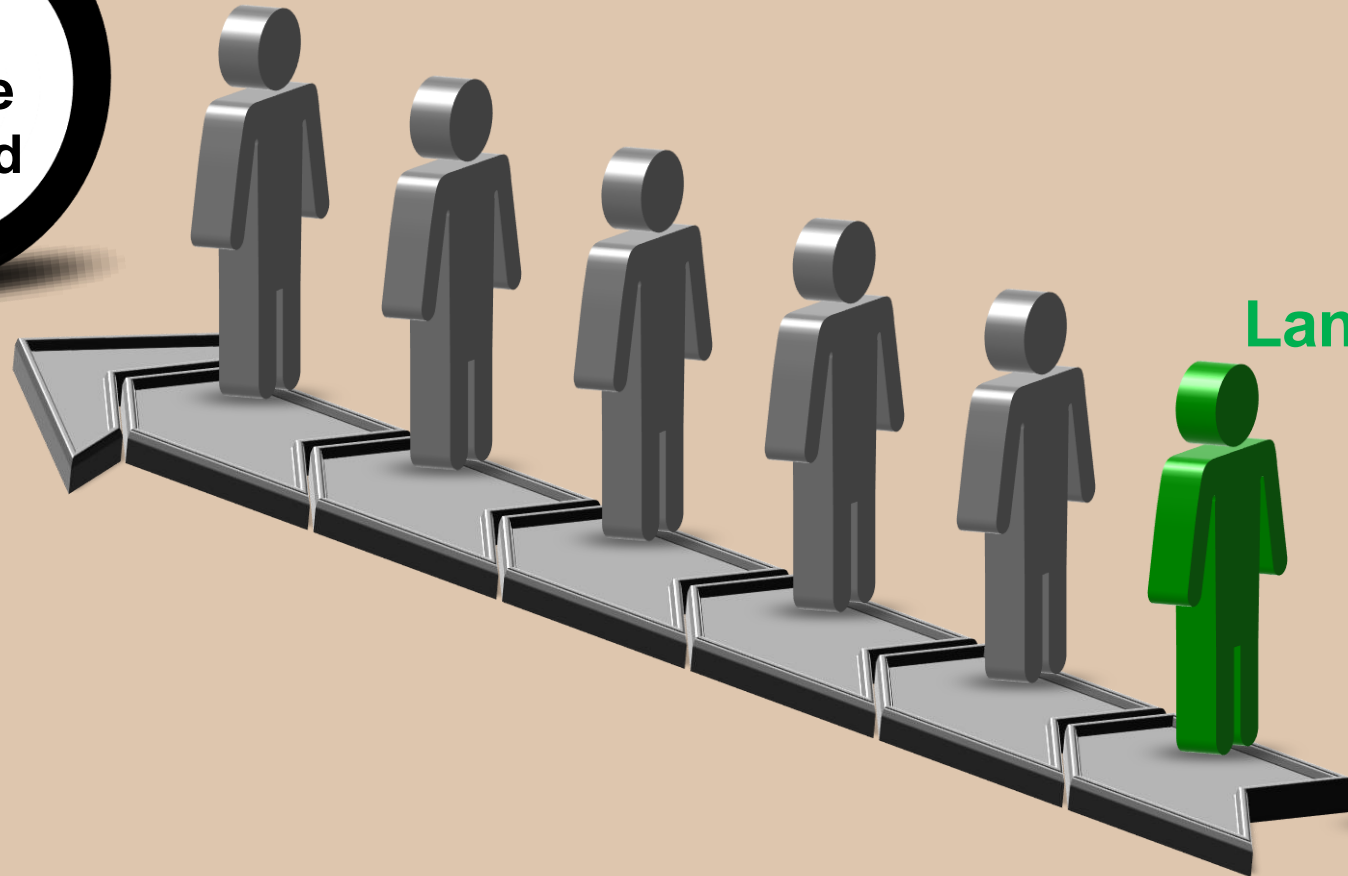
“The main impact of the image is that God endues man with some of his divine attributes, thereby separating and making him different from the beasts. What are these special Godlike qualities which man is permitted to share? I shall mention six: language, creativity, love, holiness, immortality and freedom. You will probably be able to add to this list. All can be summed up by saying that man, like God, has an intelligence, a mind.”

From God's Creation to God's Nation

Part One: Section One



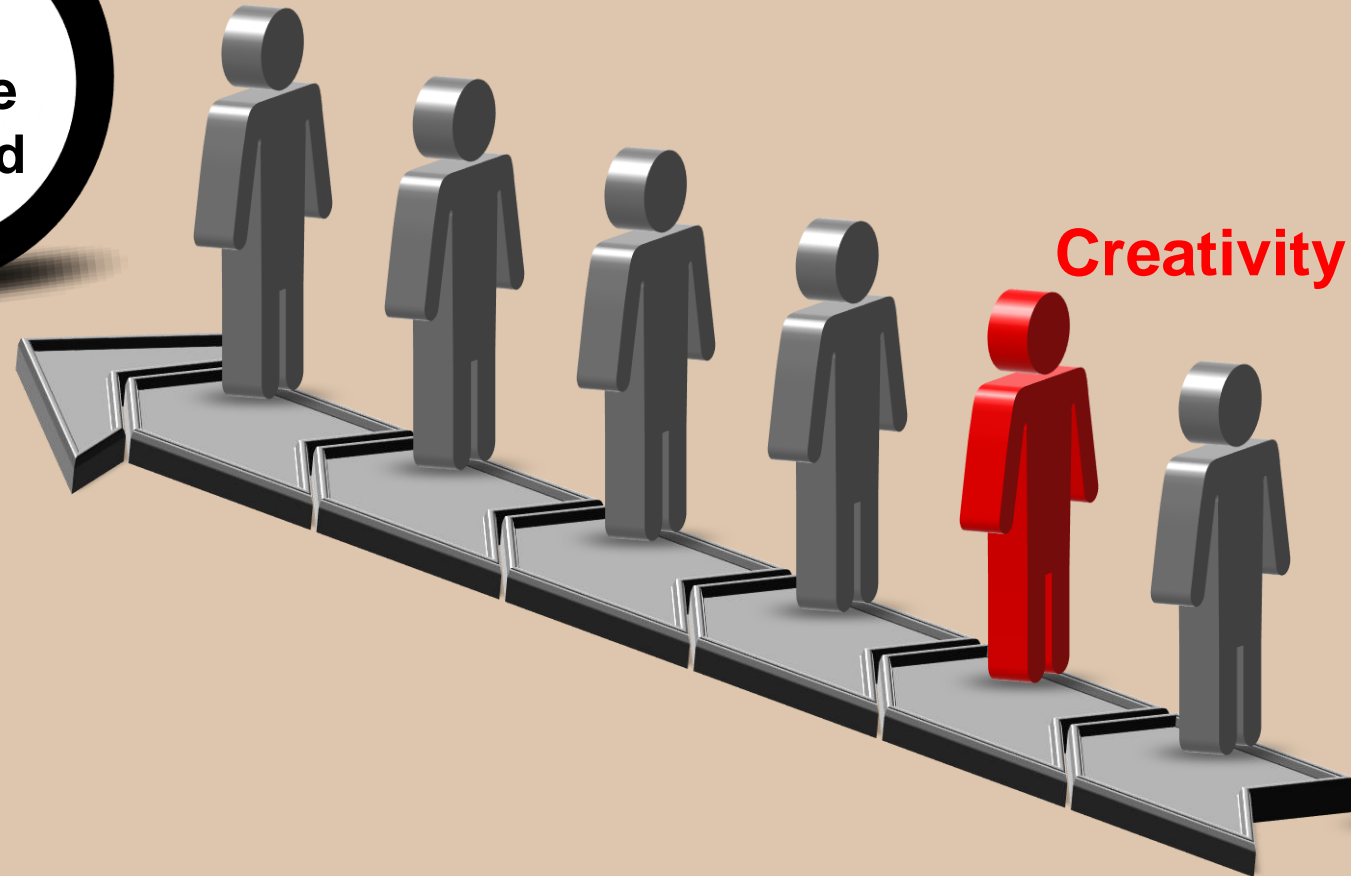
The
Image
of God



From God's Creation to God's Nation

Part One: Section One

The
Image
of God

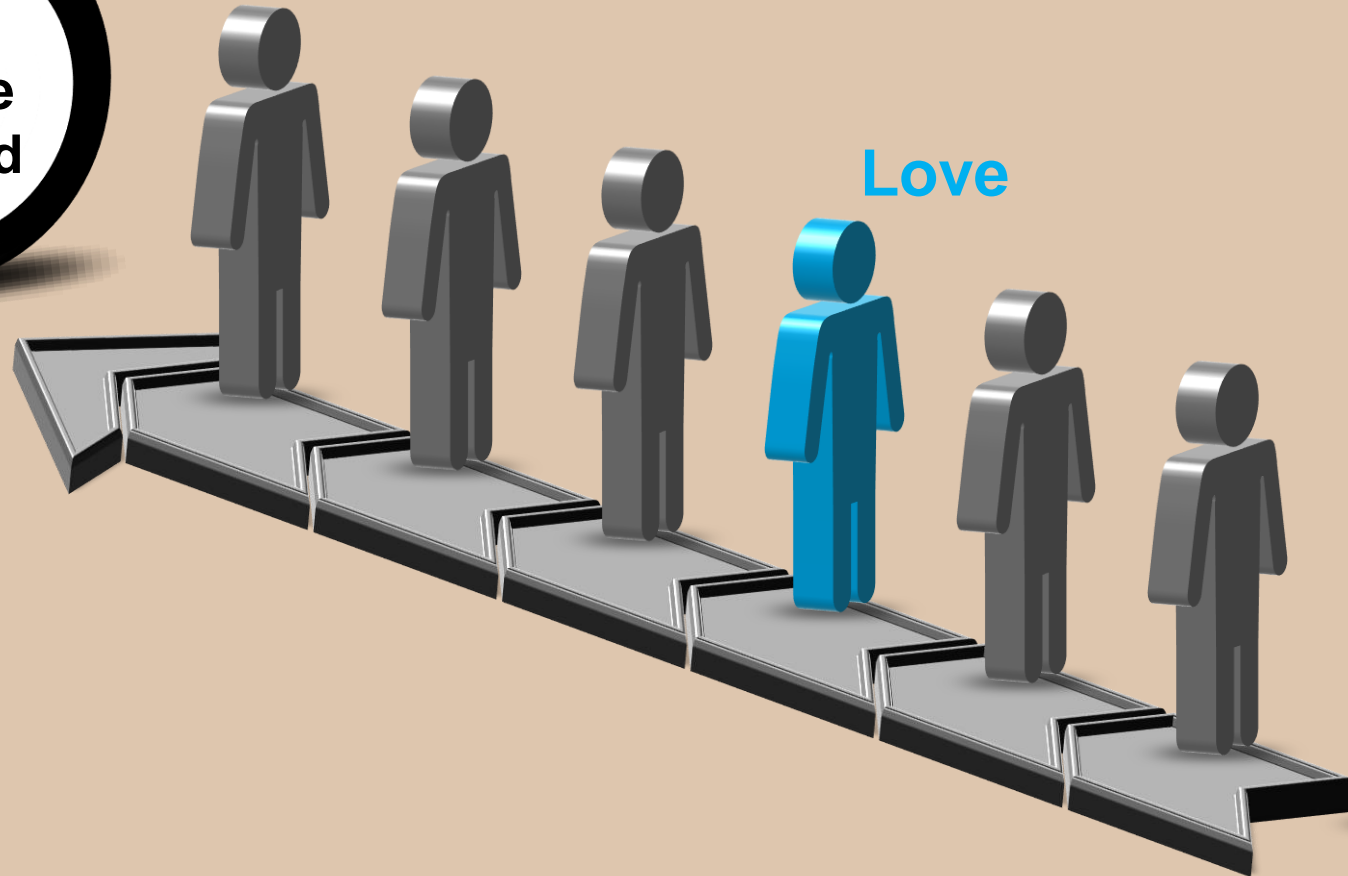


From God's Creation to God's Nation

Part One: Section One

The
Image
of God

Love



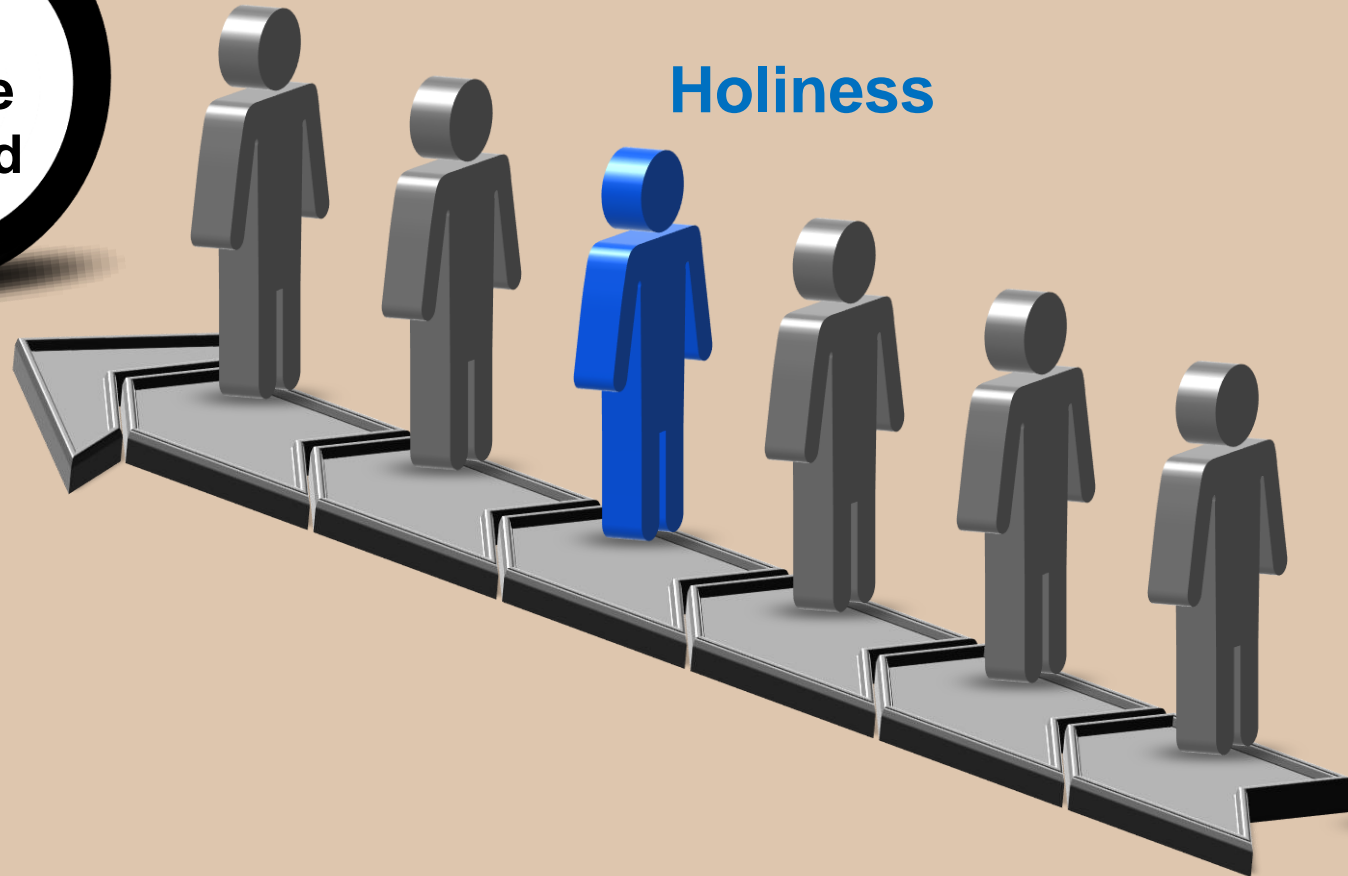
From God's Creation to God's Nation

Part One: Section One



The
Image
of God

Holiness



From God's Creation to God's Nation

Part One: Section One

The
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of God

Immortality

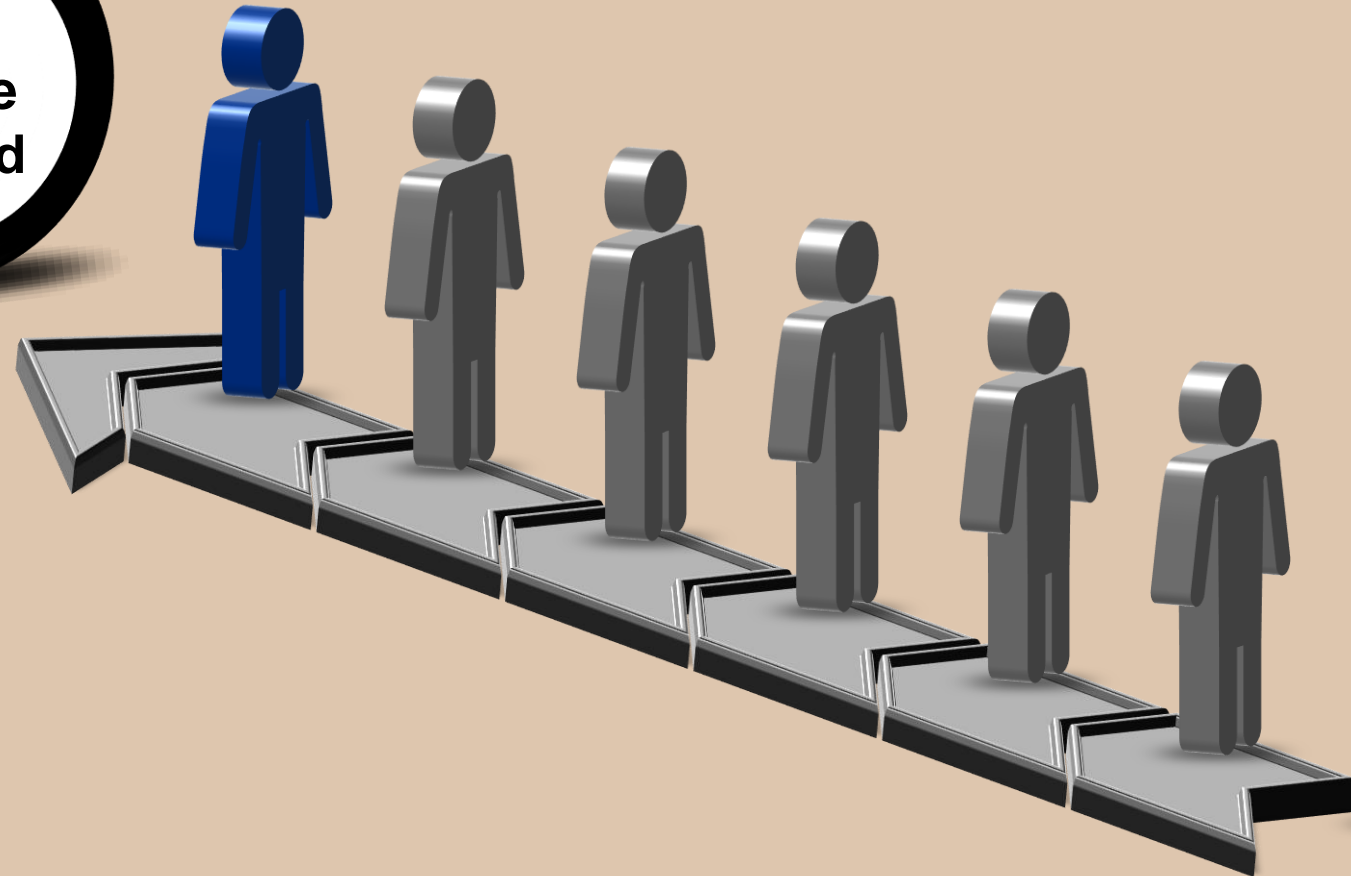


From God's Creation to God's Nation

Part One: Section One



Freedom



From God's Creation to God's Nation

Part One: Section One



The
Image
of God

Freedom

Immortality

Holiness

Love

Creativity

Language

