

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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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

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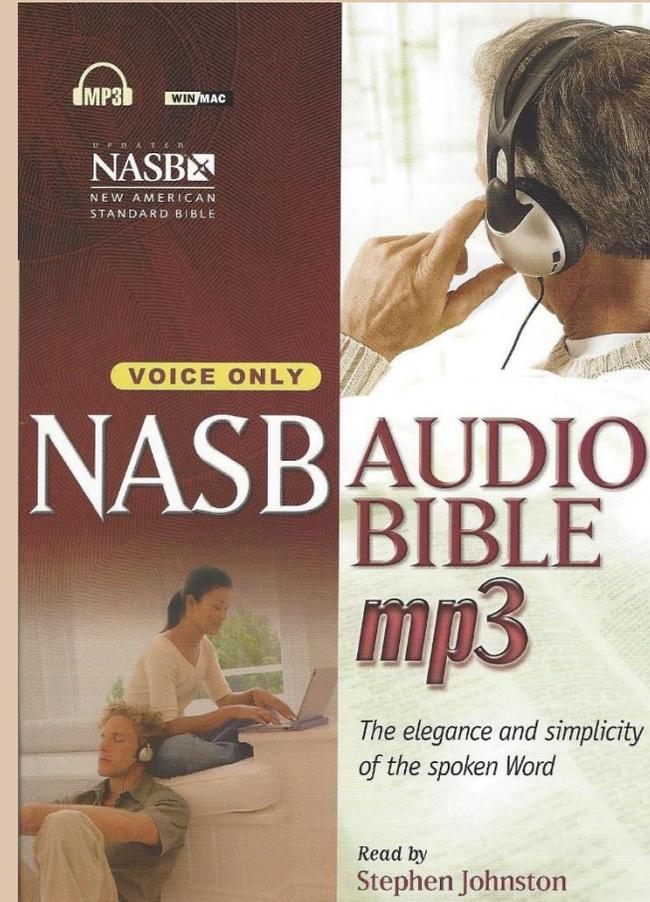
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From God's Creation to God's Nation

Part One: Section One

GENESIS 2



From God's Creation to God's Nation

Part One: Section One

SECTION OUTLINE ONE (GENESIS 1–2)

I. GOD'S WORKING SCHEDULE (1:1–2:19)

f. Sixth day: creation of land animals and people (1:24–31; 2:7–20)

i. The brute creatures: livestock and all wild beasts (1:24–25)

ii. The blessed creature, who is given two things:

1. The image of God (1:26–27)

2. **The instructions from God (1:26–31; 2:15–19)**

a. People are to rule over all nature (1:26, 28),

b. to fill the earth with their own kind (1:28),

c. to cultivate and care for their beautiful home, the Garden of Eden (2:15),

d. to eat from any tree except the tree of the knowledge of good and evil (2:16–17),

e. and to provide names for all the other creatures(2:19–20).



From God's Creation to God's Nation

Part One: Section One

The instructions from God (1:26–31; 2:15–19)

“Genesis 1:28–30 presents the Edenic Covenant, which is the first of the eight covenants of the Bible and the first of the four covenants of Genesis. The Edenic Covenant is spelled out in two parts. The first part is in 1:28–30. It begins with the blessing of verse 28a: And God blessed them. The covenant is made between God and Adam, and Adam stands as the representative head of the human race. Hosea 6:7 views this arrangement between God and Adam as a covenant.”

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Part One: Section One

Edenic Covenant (Gen 1:28-30; 2:15-17; Hos 6:7)

Parties to the Covenant

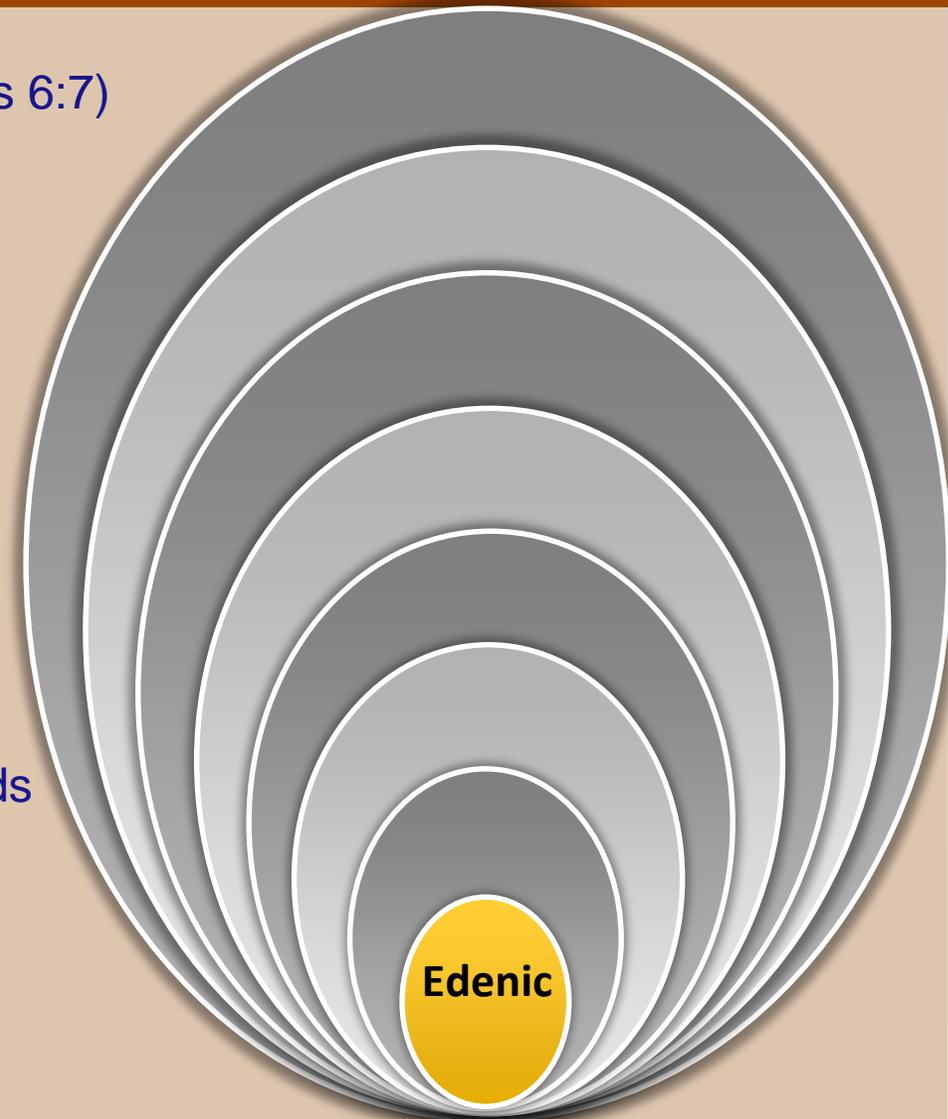
- God and Adam

Conditions of the Covenant

- Be fruitful, multiply, fill the earth
- Subdue the Earth
- Rule over the animal kingdom
- Plants are for food (vegetarian)
- Defined roles
- Guard the garden
- Not eat from one tree
- Penalty for violating the commands is death

Token of the Covenant

- Tree of Life



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Part One: Section One

Adamic Covenant (Gen 3:14 – 3:21)

Parties to the Covenant

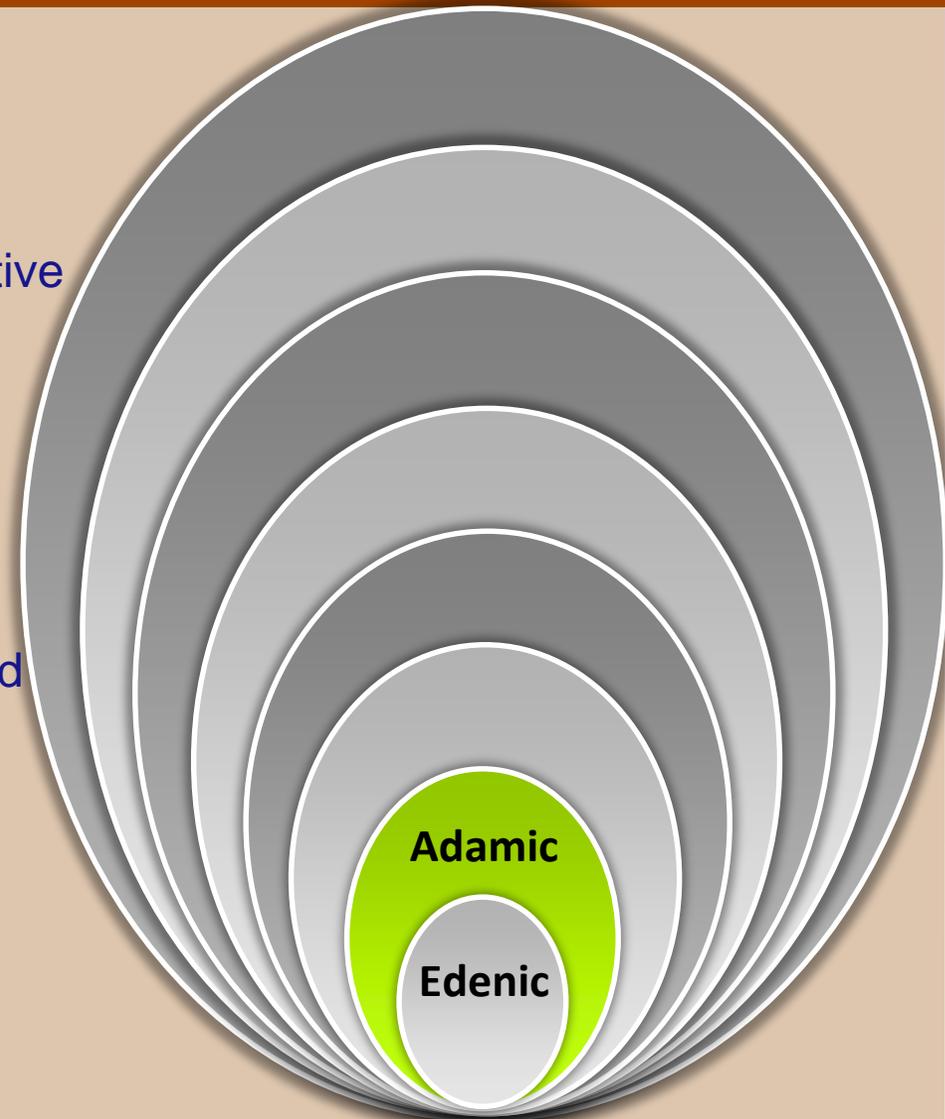
- God and Adam as the representative for mankind

Conditions of the Covenant

- Transformation of the animal kingdom
- Protevangelium (first gospel) and promise of Satan's defeat
- Woman cursed in area of assigned duties
- Man cursed in area of assigned duties
- Physical death (return to ground)
- Man remains a vegetarian

Token of the Covenant

- Spiritual death



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Part One: Section One

Noahic Covenant (Genesis 8:20 – 9:17)

Parties to the Covenant

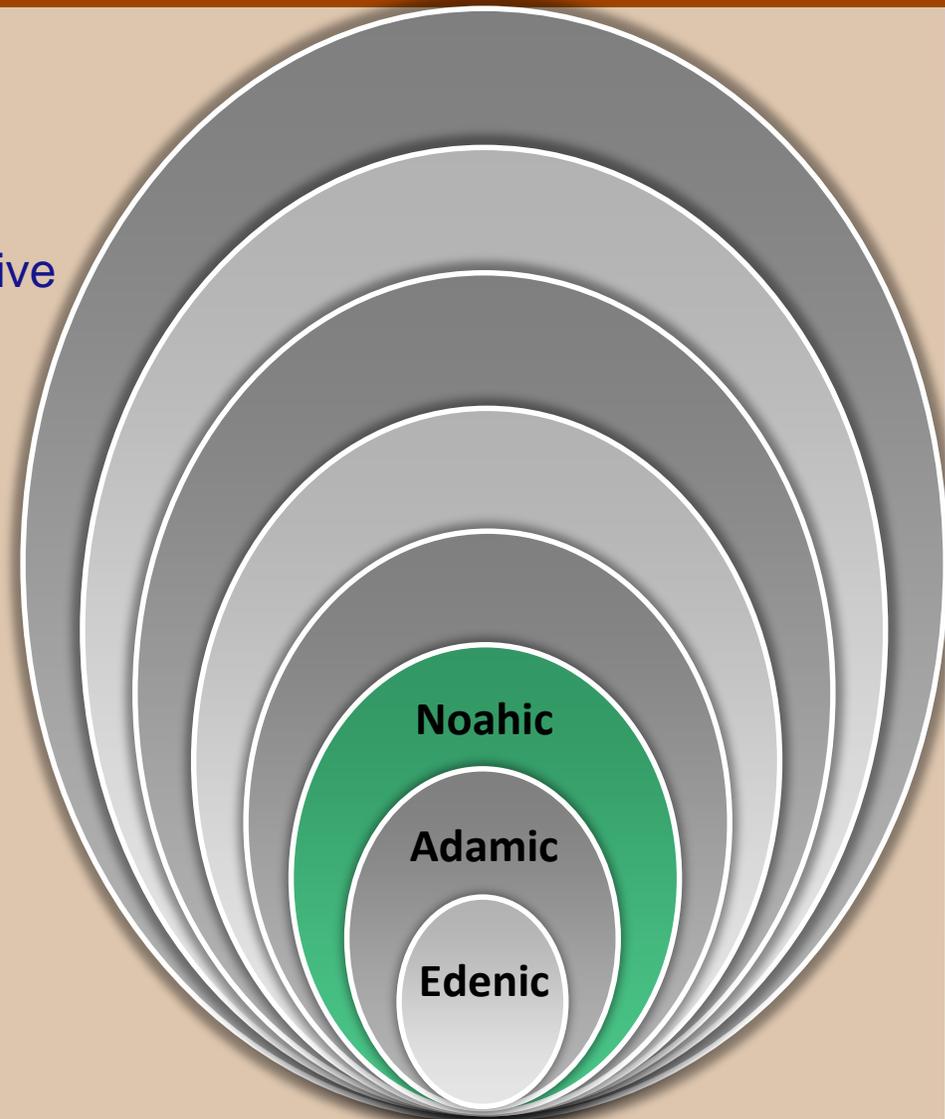
- God and Noah as the representative for mankind

Conditions of the Covenant

- Be fruitful, multiply and fill the earth
- Man to be feared by animals
- Mankind allowed to eat meat
- Mankind not to eat or drink blood
- Institution of capital punishment
- Never again a universal flood

Token of the Covenant

- Rainbow



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Part One: Section One

Abrahamic Covenant (Genesis 12:1-3)

Parties to the Covenant

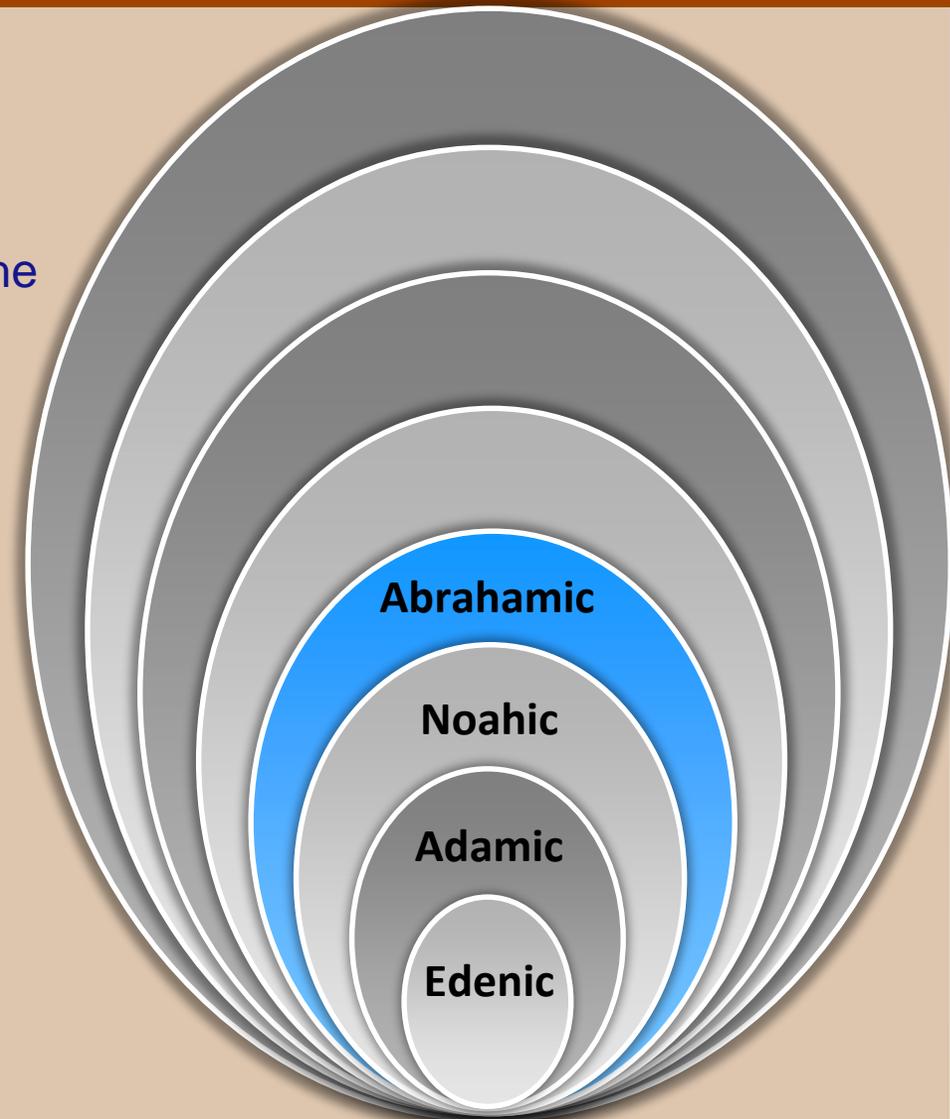
- God and Abram as the father of the Jewish race

Conditions of the Covenant

- Fourteen provisions including the token of circumcision

Token of the Covenant

- Circumcision



From God's Creation to God's Nation

Part One: Section One

Promises made to Abraham

Father of great nation (Israel)

Possess the Promised Land

Father of other nations

Many descendants became kings

Receive personal blessings

Be a blessing to others

Name to become great

Promises made to Israel

Become a great nation

Become innumerable

Possess the Promised Land

Victory over enemies

Promises to Gentiles

Blessings for blessing Israel

Cursing's for cursing Israel

Spiritual blessings through the seed of Abraham – The Messiah

From God's Creation to God's Nation

Part One: Section One

Mosaic Covenant (Exodus 20:1 – Deuteronomy 28:68)

Parties to the Covenant

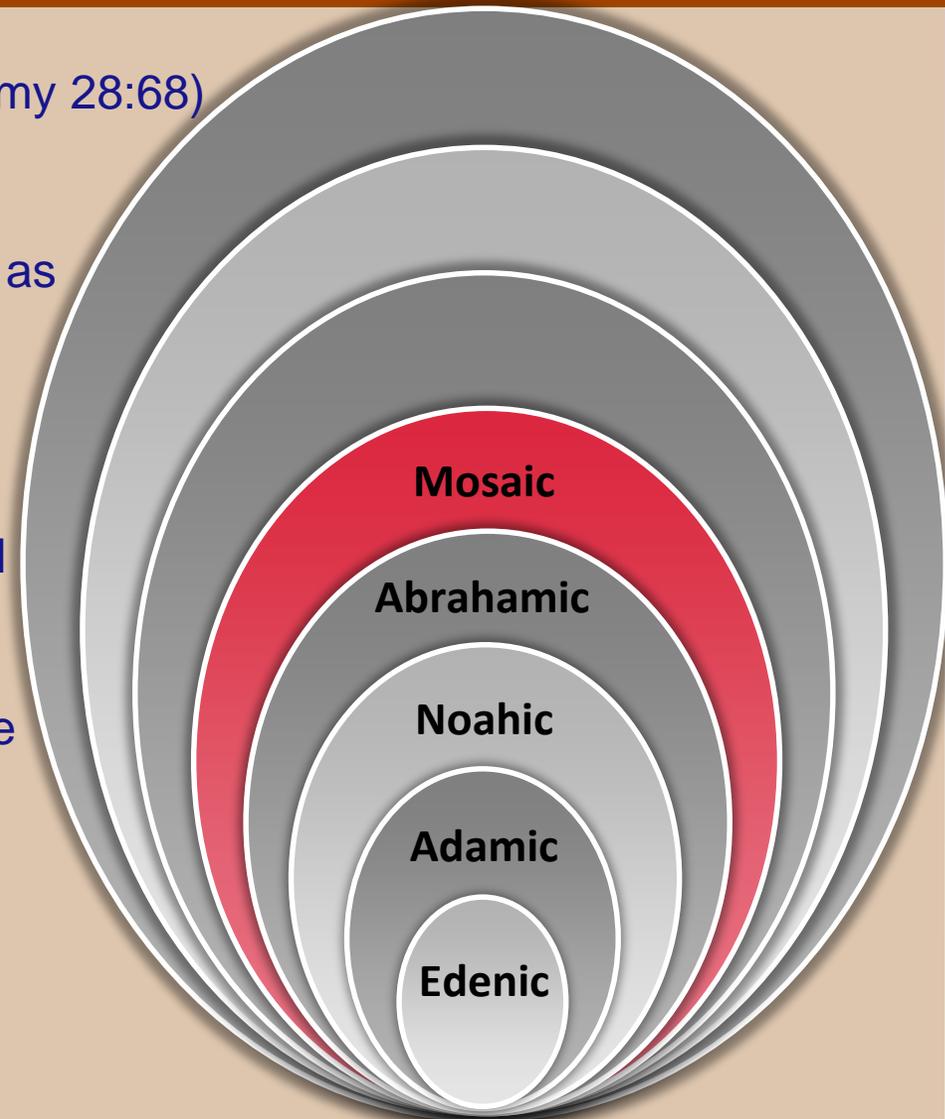
- God and Israel with Moses acting as a representative

Conditions of the Covenant

- Law of Moses which contained a total 613 commandments. Being a conditional covenant, it provided blessings for obedience and curses for disobedience. (Ex. 15:26) The key element of the entire Mosaic Law was the blood sacrifice. (Lev. 17:11)

Token of the Covenant

- Sabbath



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Part One: Section One

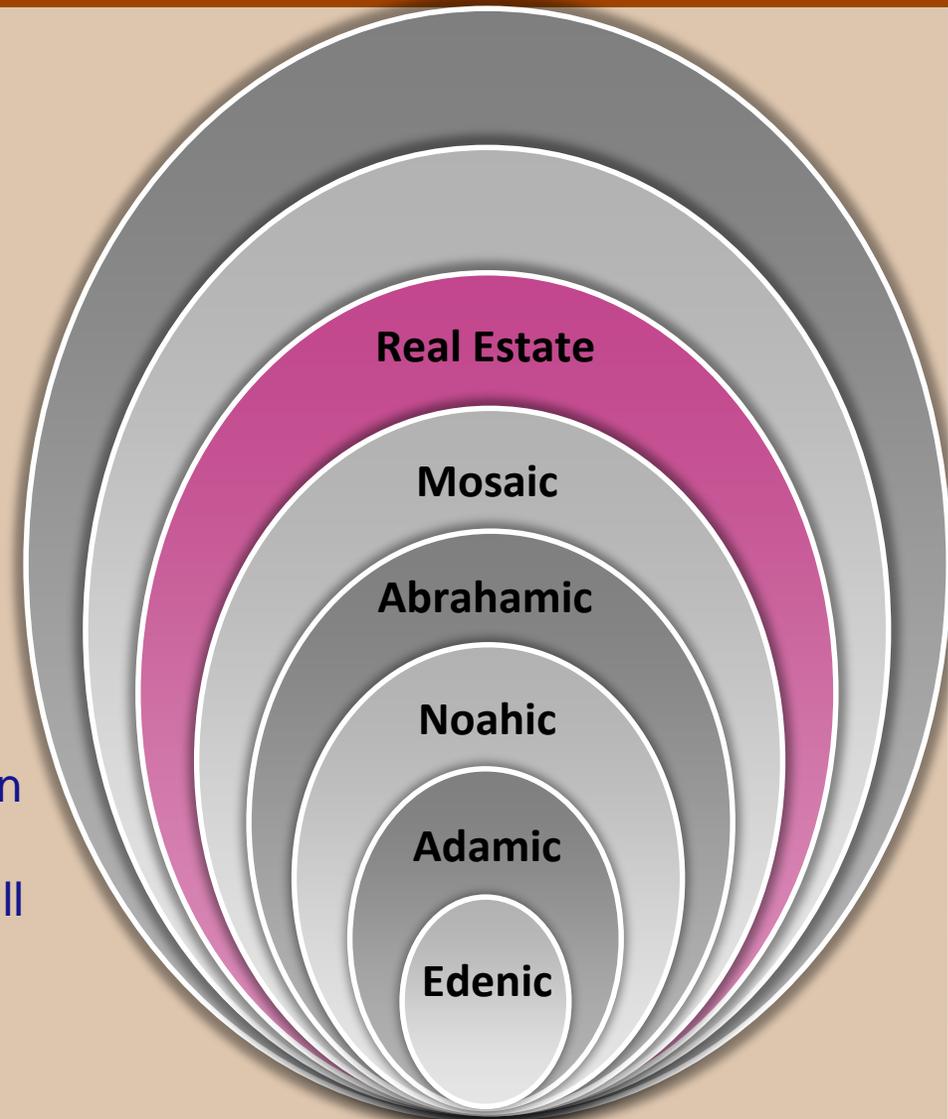
Land Covenant (Deuteronomy 29:1 – 30:20)

Parties to the Covenant

- God and Moses as the representative of National Israel

Conditions of the Covenant

- The nation will be plucked off the land for its unfaithfulness
- There will be a future repentance of Israel
- The Messiah will return
- Israel will be restored to the land
- Israel will be converted as a nation
- Israel's enemies will be judged
- The nation will then receive her full blessing.



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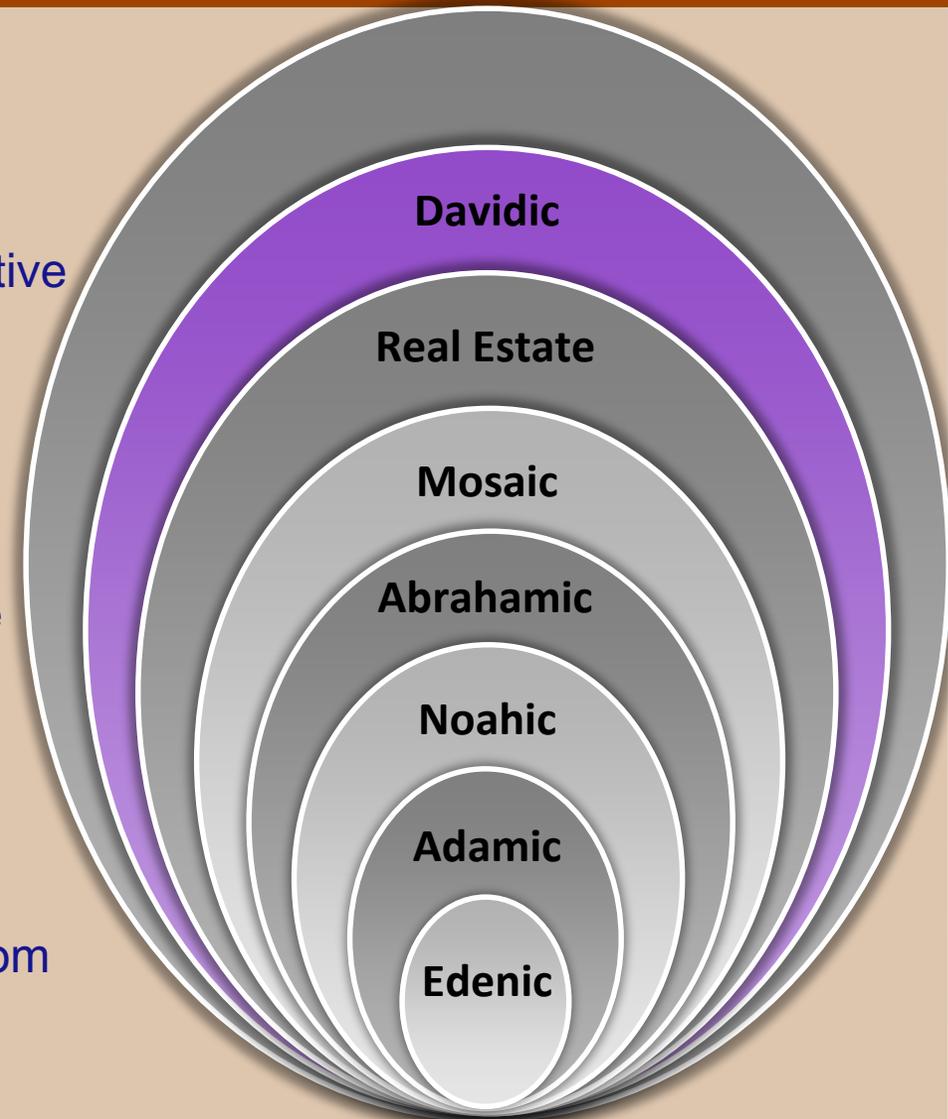
Seed (Davidic) Covenant (2 Sam. 7:10-14)

Parties to the Covenant

- God and David as the representative for the House of Israel

Conditions of the Covenant

- David's child, yet to be born, shall succeed him and establish his kingdom.
- This son, Solomon, shall build the temple instead of David.
- The throne of his kingdom shall be established forever.
- The throne will not be taken away from him (Solomon).
- David's house, throne, and kingdom shall be established forever.



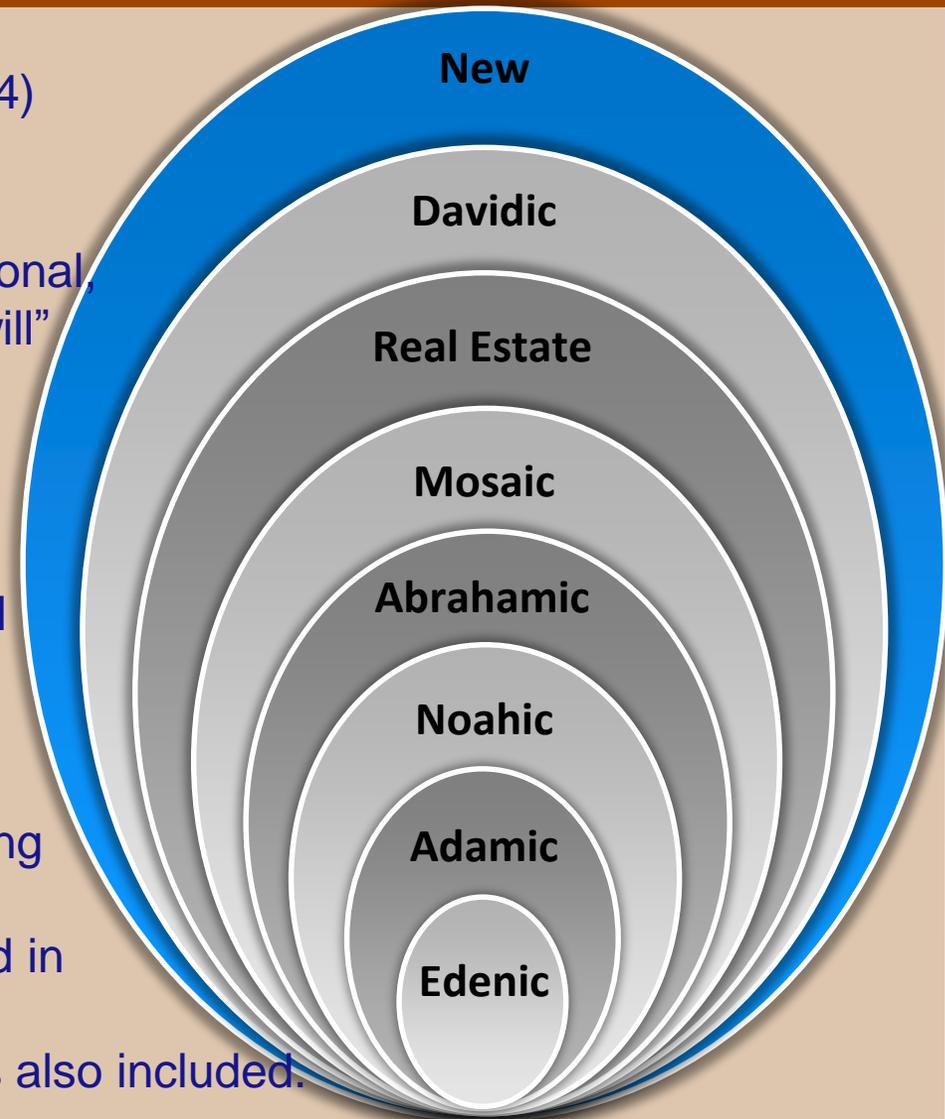
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Part One: Section One

Blessing (New) Covenant (Jeremiah 31:31-34)

Conditions of the Covenant

- The new covenant is an unconditional, grace covenant resting on the "I will" of God.
- The new covenant is an everlasting covenant.
- The new covenant also promises the impartation of a renewed mind and heart which we may call regeneration.
- The new covenant provides for restoration to the favor and blessing of God.
- Forgiveness of sin is also included in the covenant.
- The indwelling of the Holy Spirit is also included.



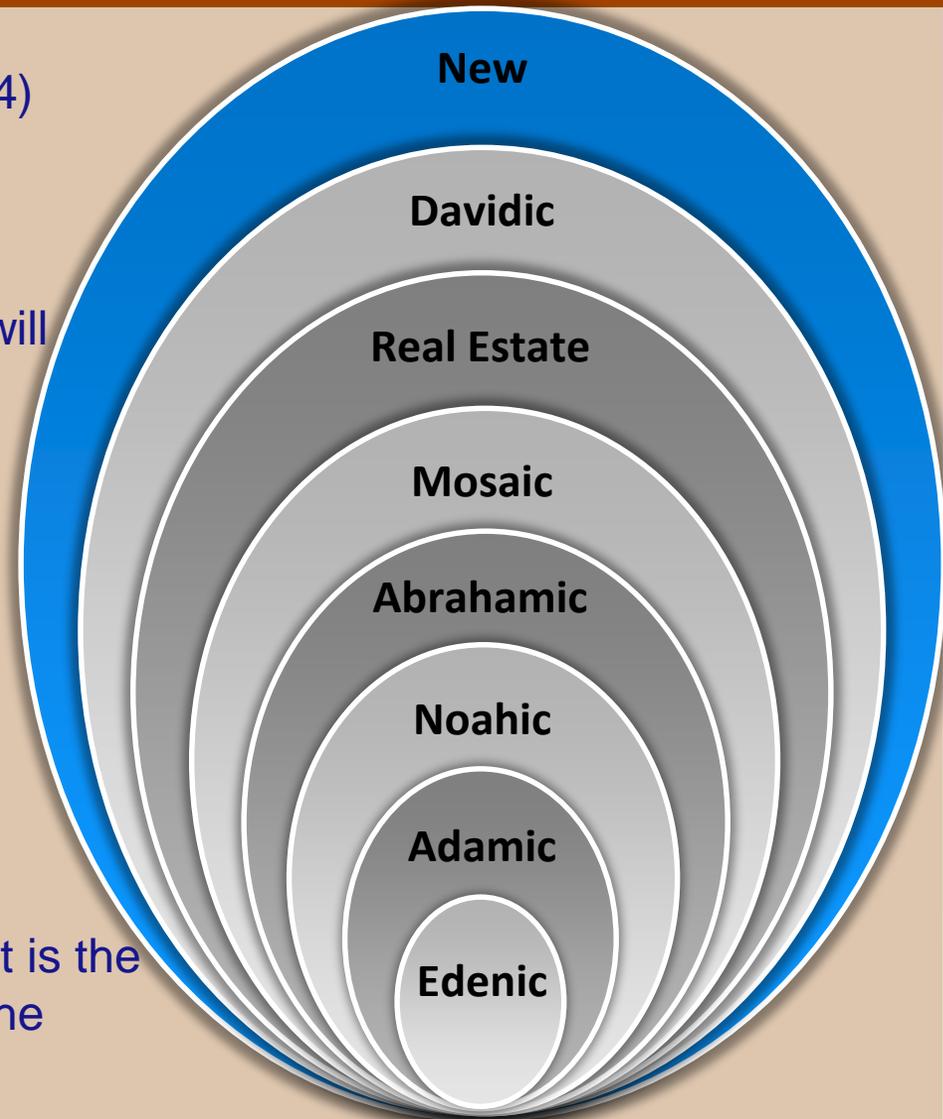
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Part One: Section One

Blessing (New) Covenant (Jeremiah 31:31-34)

Conditions of the Covenant (cont.)

- The teaching ministry of the Holy Spirit will be manifested, and the will of God will be known by obedient hearts.
- As is always the case when Israel is in the land, she will be blessed materially in accordance with the provisions of the new covenant.
- The sanctuary will be rebuilt in Jerusalem.
- War shall cease and peace shall reign according to Hosea 2:18.
- The blood of the Lord Jesus Christ is the foundation of all the blessings of the new covenant.



From God's Creation to God's Nation

Part One: Section One

The Eight Covenants God Made With Mankind

Conditional Covenants (if you will, then I will)

Blessings by obedience, cursing's for disobedience

Edenic

Mosaic

God's Unconditional Covenants (I will)

God obligated Himself to bring to pass

Adamic

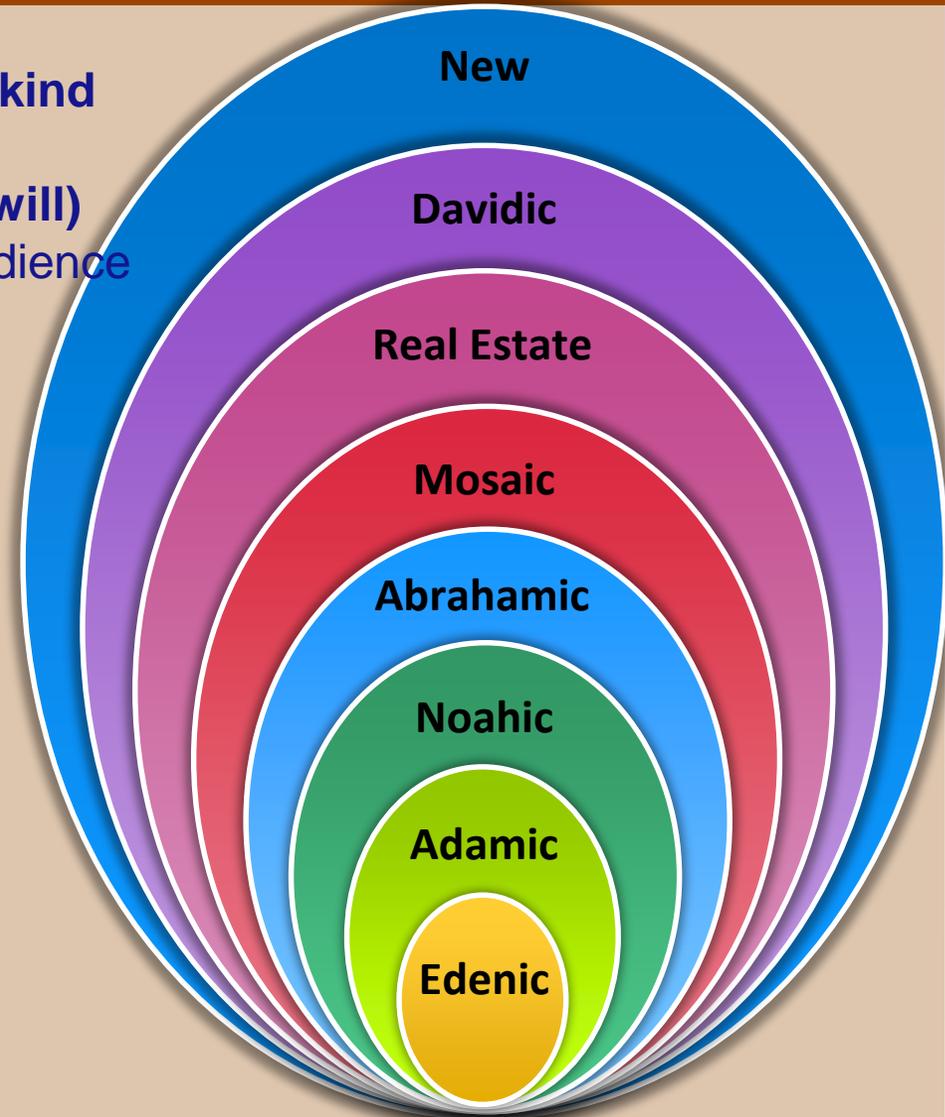
Noahic

Abrahamic

Real Estate

Davidic

New





From God's Creation to God's Nation

Part One: Section One

People are to rule over all nature

Genesis 2:18–20 (NASB95) — Then the LORD God said, “It is not good for the man to be alone; ... but for Adam there was not found a helper suitable for him.

Certain expressions in this context require careful attention. One is the word “helper” (‘ēzer), a term seldom given the proper exposition. It may be difficult to improve on the English translation; however, it is important for the exposition to trace its usage. In that way it will soon become apparent that “helper” is not a demeaning term. God is usually the one described as the “helper” (Exod. 18:4; Deut. 33:7; 1 Sam. 7:12; Ps. 20:2; 46:1).



From God's Creation to God's Nation

Part One: Section One

People are to rule over all nature

Exodus 18:4 (NASB95) — 4 The other was named Eliezer, for he said, “The God of my father was my **help (‘ēzer), and delivered me from the sword of Pharaoh.”**



From God's Creation to God's Nation

Part One: Section One

People are to rule over all nature

Deuteronomy 33:7 (NASB95) — 7 And this regarding Judah; so he said, “Hear, O LORD, the voice of Judah, And bring him to his people. With his hands he contended for them, And may You be a **help (‘ēzer) against his adversaries.”**



From God's Creation to God's Nation

Part One: Section One

People are to rule over all nature

1 Samuel 7:12 (NASB95) — 12 Then Samuel took a stone and set it between Mizpah and Shen, and named it Ebenezer, saying, “Thus far the LORD **has helped (‘ēzer) us.”**



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Part One: Section One

People are to rule over all nature

Psalm 20:2 (NASB95) — 2 May He send you help (‘ēzer) from the sanctuary And support you from Zion!



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People are to rule over all nature

Psalm 46:1 (NASB95) — 1 God is our refuge and strength, A very present help (‘ēzer) in trouble.



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Part One: Section One

People are to rule over all nature

“The word essentially describes one who provides what is lacking in the man, who can do what the man alone cannot do. (The Septuagint translated the word with boēthos, which elsewhere describes a physician.) The man was thus created in such a way that he needs the help of a partner. Or we may say that human beings cannot fulfill their destiny except in mutual assistance (see Delitzsch, New Commentary on Genesis, vol. 1, p. 140).”



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People are to rule over all nature

“A second expression that the expositor must explain is kenegdô, “corresponding to him.” This word means “according to his opposite” (neged meaning “opposite,” “over against,” or “counterpart”). It means that the woman would share the man’s nature; that is, whatever the man received at creation, she too would have. In support of this view we may recall that Genesis 1:27 makes it clear that the image of God is “male and female.” The man and the woman thus corresponded physically, socially, and spiritually. As Delitzsch describes her, the woman by relative difference but essential equality would be man’s fitting complement. What he lacked (“not good”) she supplied; and it would be safe to say that what she lacked, he supplied, for life in common requires mutual help.”



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Part One: Section One

People are to rule over all nature

“The idea of “one flesh” expresses the complete personal community of one man and one woman as spiritual unity. The passage does not deal with any restrictions or instructions of the one over the other, because they form a spiritual and intellectual unity. They are living in their integrity, absolutely without sin, as the motif of nakedness suggests. Prior to the fall there was no need of hierarchy or submission, since the pair had not experienced evil in any way.”



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Part One: Section One

People are to rule over all nature

“By ruling as one, male and female fulfill the purpose of God for which they were created. United as one humanity, male and female are one with God and his heavenly court. And it is this unity between male and female, and between humanity and God, that is destroyed in the Fall described in Genesis 3.”



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Part One: Section One

People are to rule over all nature

“As a husband and wife demonstrate oneness in their marriage they reflect the unity of the Godhead. Oneness means being in agreement with God’s will and purposes. Oneness is essential for an orchestra, an athletic team, and a construction crew, as well as a family, to achieve a common purpose. Oneness in marriage is essential if husband and wife are to fulfill God’s purposes for humankind. (Generally speaking women feel a marriage is working if they talk about it, but men feel it is working if they do not talk about it.)

God created man male and female as an expression of His own plurality: “Let us make man . . .” God’s plurality anticipated man’s plurality. The human relationship between man and woman thus reflects God’s own relationship with Himself.”



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Part One: Section One

People are to rule over all nature

“God’s purpose in creating man was that he should rule over the animal world (v 26). Here this injunction is repeated and defined more precisely. “Rule the fish of the sea, the birds of the sky and every living creature ... on earth.” Because man is created in God’s image, he is king over nature. He rules the world on God’s behalf. This is of course no license for the unbridled exploitation and subjugation of nature. Ancient oriental kings were expected to be devoted to the welfare of their subjects, especially the poorest and weakest members of society (Ps 72:12–14). By upholding divine principles of law and justice, rulers promoted peace and prosperity for all their subjects.”



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People are to rule over all nature

“Similarly, mankind is here commissioned to rule nature as a benevolent king, acting as God’s representative over them and therefore treating them in the same way as God who created them. Thus animals, though subject to man, are viewed as his companions in 2:18–20. Noah, portrayed as uniquely righteous in 6:9, is also the arch-conservationist who built an ark to preserve all kinds of life from being destroyed in the flood (6:20; 7:3).”



From God's Creation to God's Nation

Part One: Section One

To fill the earth with their own kind

“Interpreters have generally recognized the commands to “be fruitful and multiply” as commands to Adam and Eve (and later to Noah, 9:1) as the heads of the human race, not simply as individuals. That is, God has not charged every human being with begetting children. This seems clear from the fact that God has made many men and women incapable of reproducing.⁹¹ Consequently one should not appeal to this command as a support for the theory that God wants all people to bear as many children as they possibly can. This verse is a “cultural mandate,” not an individual mandate.”



From God's Creation to God's Nation

Part One: Section One

To fill the earth with their own kind

“The Scripture is very plain that the purpose of the Christian home is the bringing of children into the world and properly rearing them. The very name Adam gave his wife shows that he believed that she would bear him children (Gen 3:20). After the judgment of the flood, God’s command was “Be fruitful, and multiply, and replenish the earth” (Gen 9:1). When God called Abraham He promised him a seed as the stars of the heaven (Gen 15:5). During the period of the Mosaic law it was the family that was the central unit in that economy.”



From God's Creation to God's Nation

Part One: Section One

To fill the earth with their own kind

“In the millennial kingdom children are mentioned again as a blessing of that age (Zech 8:5). In this present time the Word assumes the presence of children in the family. Indeed, there is no reference to family life which does not include children (1 Cor 7; 1 Tim 3, 5; Titus 1). Modern theories notwithstanding, the Word of God encourages marriage and the establishing of the home for the purpose that God might bless that home with children. The Psalmist's words are still true today: “Lo, children are an heritage of the Lord: and the fruit of the womb is his reward. As arrows are in the hand of a mighty man; so are children of the youth. Happy is the man that hath his quiver full of them” (Ps 127:3–5a).”



From God's Creation to God's Nation

Part One: Section One

To fill the earth with their own kind

“The human individual is a social creature. In the Bible this fact is emphasized from the very beginning of human history in the record of man’s creation. The words of God are recorded as being, “It is not good that the man should be alone; I will make him an help meet for him” (Gen 2:18). The record continues to describe Adam’s naming of all the beasts of the field and the fowls of the air—”every living creature,” but “for Adam there was not found an help meet for him” (Gen 2:20). Then follows the beautiful account of God’s provision of a help meet for Adam through the formation of Eve and her presentation to Adam. The first social institution was of divine origin and sanction (Gen 2:21–25).”



From God's Creation to God's Nation

Part One: Section One

To fill the earth with their own kind

“The first command of God to His creatures emphasizes this fact also. God said “Be fruitful, and multiply, and replenish the earth, and subdue it” (Gen 1:28). The example of God also emphasizes the truth that the human individual is a social creature, for God came and walked in the midst of the garden of Eden in the cool of the day to fellowship and commune with His creature. Only sin disturbed this communion between Creator and creature (Gen 3:8–10).”



From God's Creation to God's Nation

Part One: Section One

To cultivate and care for their beautiful home, the Garden of Eden

“God gave man authority and responsibility to regulate nature and to advance civilization. Nature was to serve man, not vice versa. This does not give man the right to abuse nature, however. Neither does it justify giving animals and plants the “rights” of human beings.

“Man is the climax of creation, and instead of man providing the gods with food, God provided the plants as food for man (1:29).”



From God's Creation to God's Nation

Part One: Section One

To cultivate and care for their beautiful home, the Garden of Eden

“The whole world had been placed under man’s dominion, and it all was good in every way. However, a particular region was prepared as a special garden spot, in which the first man was to make his own home. This region was called “Eden,” from a word meaning “delight.”



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Part One: Section One

To cultivate and care for their beautiful home, the Garden of Eden

“In the garden of Eden, God “planted” a beautiful garden, in which were growing beautiful fruit trees of every kind, each already laden with delicious fruits. This planting was done directly by God, just as He had formed man’s body and breathed into his nostrils directly, not merely by an impersonal command as had been the case when plants were first made on the third day.”



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To cultivate and care for their beautiful home, the Garden of Eden

“It seems likely that the man (Adam = “man”) had been created somewhere in the world outside of Eden, but was able to observe God in this special work preparing this beautiful garden for his home. The garden was planted “eastward” (Adam’s location at that time being somewhere west of Eden) in the land of Eden, and then God placed Adam there in the garden. Adam’s first knowledge of his Creator thus would be of one who loved him and carefully and abundantly provided for him.”



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To cultivate and care for their beautiful home, the Garden of Eden

“In general, it is evident that the geography described in these verses does not exist in the present world, nor has it ever existed since the Flood. The rivers and countries described were antediluvian geographical features, familiar to Adam, the original author of this part of the narrative. They were all destroyed, and the topography and geography completely changed, when “the world that then was, being overflowed with water, perished” (2 Peter 3:6).”



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To cultivate and care for their beautiful home, the Garden of Eden

“This means, in turn, that the names which seem to be postdiluvian (Ethiopia, Assyria, Tigris, Euphrates) were originally antediluvian names. The names were remembered by the survivors of the Flood and then given to people or places in the postdiluvian world, in memory of those earlier names of which they were somehow reminded later. Those who have tried to identify the garden of Eden as in the present Tigris-Euphrates region fail to realize that these antediluvian rivers were completely obliterated by the Flood, and have no physical connection with their counterparts in the present world.”



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Part One: Section One

To cultivate and care for their beautiful home, the Garden of Eden

“The garden of Eden was, of course, also destroyed in the Flood, so that it is quite impossible to locate it now in terms of modern geography.

It is worth noting that the primeval land of Havilah was said to be a land rich in gold, precious stones (though the exact nature of the so-translated “onyx stone” is uncertain), and a precious gum called bdellium (likened to the miraculous substance called “manna” in Numbers 11:7). Havilah later was a name given to a son of Cush (Genesis 10:7) and a son of Joktan (Genesis 10:29), the first a descendant of Ham and the other of Shem. Evidently both, these sons were named after the antediluvian Havilah (a name believed to mean “Sandland”); so it seems that this rich primeval land had made a great impression on the sons of Noah.”



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To cultivate and care for their beautiful home, the Garden of Eden

“Since this account was written in both the past tense (verse 10, referring to the garden) and the present tense (verses 11–14, describing the rivers and regions), there is at least a hint that, when Adam wrote this account, the garden in Eden had somehow already been removed.”



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Part One: Section One

To cultivate and care for their beautiful home, the Garden of Eden

“Verse 8 describes the location and placement of the Garden of Eden. As to location: And Jehovah God planted a garden eastward, which would put it into the area of Mesopotamia. The Hebrew text states that it was planted on the eastern part of Eden. Therefore, Eden was a larger territory, and in the eastern part of Eden is where this garden was planted. The picture being conveyed is that Adam was created on the west side of Eden, and he was placed in the east side of Eden. When it states, God planted, this rectified the problem of 2:5, which was that no plant of the field was yet in the earth, and no herb of the field had yet sprung up, for the vegetation was now in full bloom.”