

# 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](mailto:eallsteadt@hotmail.com)

The screenshot displays the Faithlife interface for the "SLBC Genesis Class" group. At the top, there is a navigation bar with links for Faithlife, Blog, Logos, Vyrso, Bible, Proclaim, and Forums. A search bar is located on the right side of the header. Below the header, the user's profile "Ed Allsteadt Sr." is shown, along with a "New group" and "New event" button. The main content area features a search bar and a list of documents under the "Documents" tab. The documents listed are:

- 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 page, there is a "Group settings" section showing storage usage (1.73 MB of 1 GB used) and options to "Upload a document" and "Manage your Logos documents". Below this is a "Group Readings" section with an "Add" button and a "Contact Info" section displaying the phone number 2813235449 and the email [eallsteadt@hotmail.com](mailto:eallsteadt@hotmail.com). At the bottom, there is a "Prayers" section showing "Prayers are done for today".

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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.

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• [Lesson 1 PDF](#)

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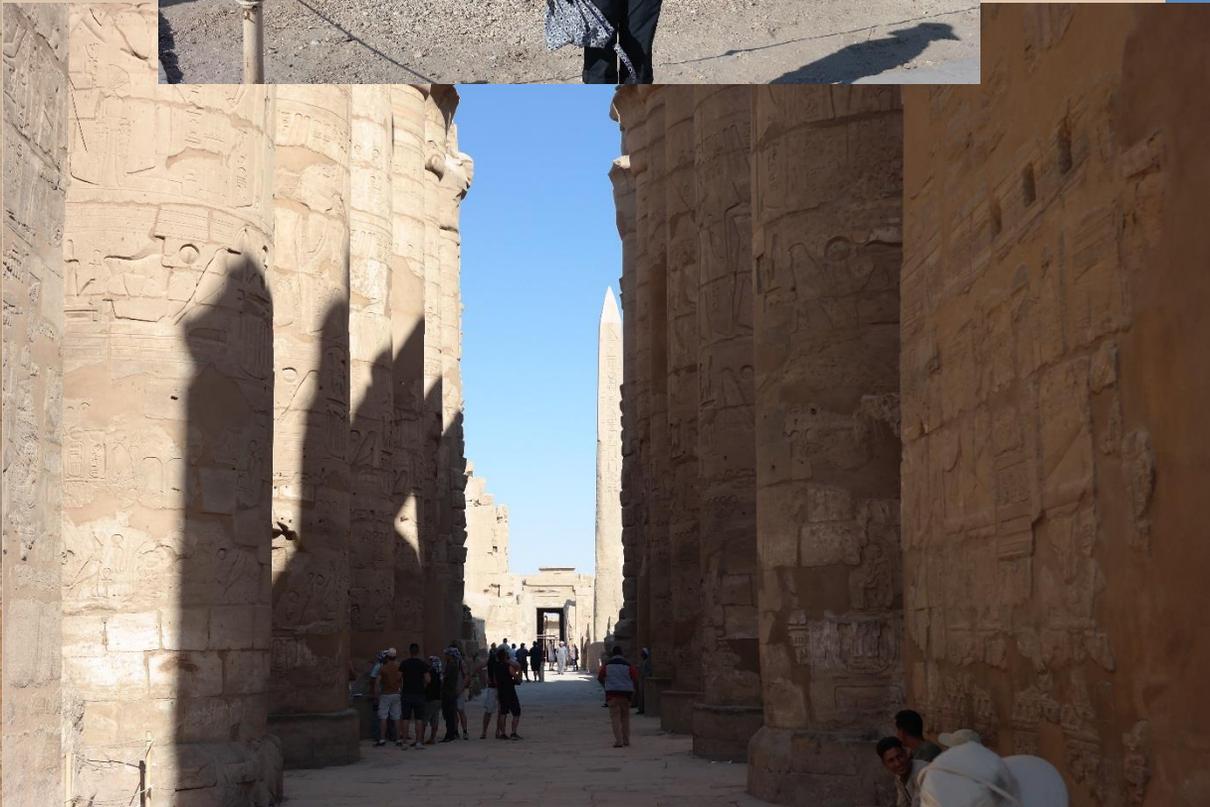
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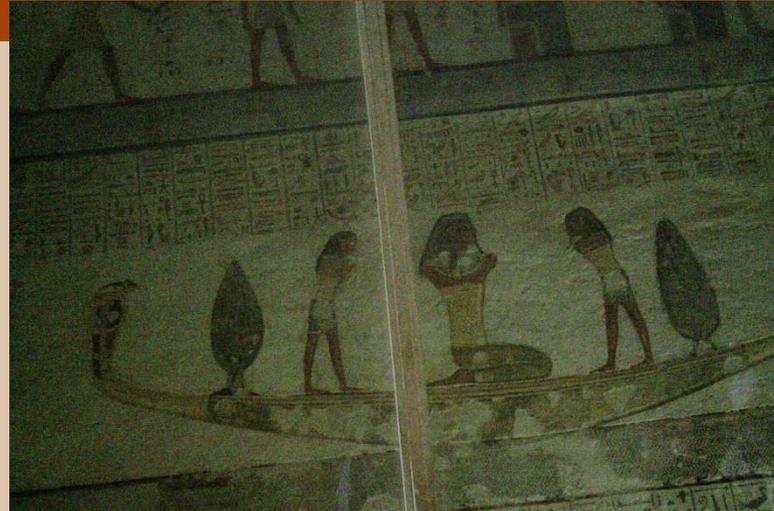
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A glass globe and a pocket watch on a wooden surface.

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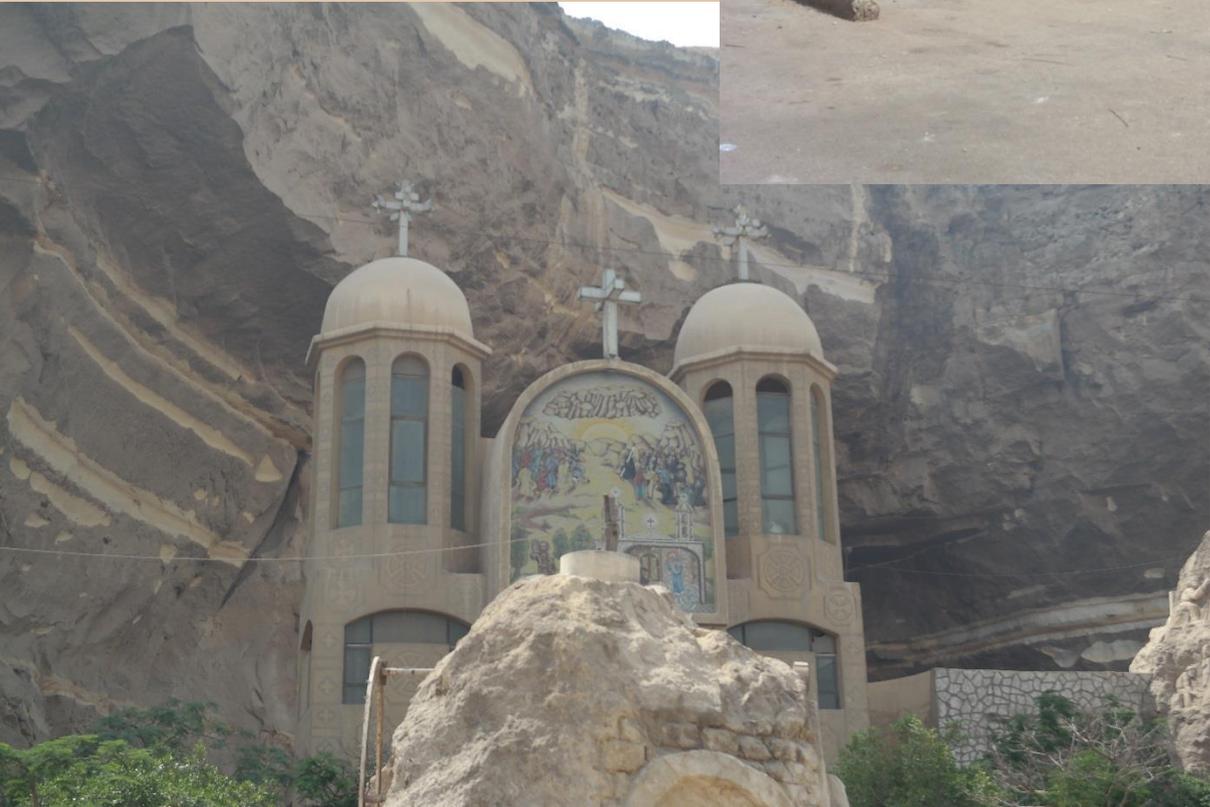
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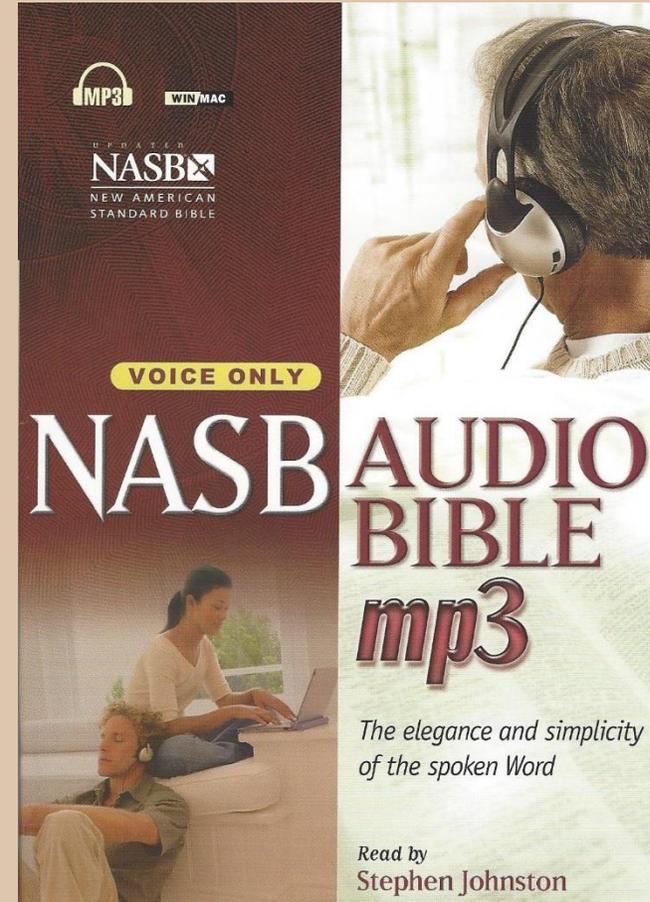
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# From God's Creation to God's Nation

## Part One: Section One

### GENESIS 4





# From God's Creation to God's Nation

## Part One: Section Two

### SECTION OUTLINE TWO (GENESIS 3–5)

#### The Divine Institutions

The term "divine institution" has been used by Christians to speak of those absolute social structures instituted by God for the entire human race—believers and unbelievers alike. Though modern paganism views them as byproducts of man's psycho-social evolution, the Bible insists God Himself installed at least three of them at creation.



# From God's Creation to God's Nation

## Part One: Section Two

### The Divine Institutions

#### 1. The first divine institution is responsible dominion (Gen. 1:26-30; 2:15-17; Psa. 8:3-8).

Although the earth and its produce is the Lord's (Psa. 24:1), mankind was assigned to manage it under God's authority. Man was placed as a derivative "lord". Later, at the fall (see next chapter), this dominion would become perverted but not taken away.



# From God's Creation to God's Nation

## Part One: Section Two

### The Divine Institutions

#### 1. Responsible dominion (Gen. 1:26-30; 2:15-17; Psa. 8:3-8).

Here is the biblical doctrine of creative labor. The first picture of God in the Bible is as a laborer. He expresses His character in His work ("glorifying Himself") and, as He finishes each part, He evaluates and enjoys it. In similar fashion God assigned labor to Adam. God let Adam investigate and create names for natural objects (Gen. 2:19). In so doing Adam was evaluating (imputing value to) the objects (Gen. 2:20).



# From God's Creation to God's Nation

## Part One: Section Two

### The Divine Institutions

#### 1. Responsible dominion (Gen. 1:26-30; 2:15-17; Psa. 8:3-8).

Of course, Adam's dominion labor wasn't identical to God's. When he named an object, he wasn't creating ex-nihilo; he was merely discovering something of God's prior creative labor and evaluation (Gen. 2:18).

For some today, it is a radical message that labor was instituted before the fall! Labor, whether manual or intellectual, expresses the spiritual character of the soul. It beckons evaluation.



# From God's Creation to God's Nation

## Part One: Section Two

### The Divine Institutions

#### 2. The second divine institution, marriage, is defined in terms of the first.

The woman was brought to Adam specifically as a "helper". Why did he need help? Because of his calling before God to rule nature. Unlike animals, mankind's so-called sexual differentiation is not merely for procreation; it is also for dominion. The "one flesh" relationship, while truly romantic and sexual, occurs inside the larger context of the first divine institution. Later in this series I point out how marriage under the Mosaic Law included very unromantic, business-like, economic arrangements in order to protect its dominion function. That marriage is the chief means of dominion is seen in the New Testament. The man-woman distinction typifies the Christ-Church distinction (Eph. 5:22-33; Rev. 19:7-8) in which the Church completes Christ in His calling.



# From God's Creation to God's Nation

## Part One: Section Two

### The Divine Institutions

#### 2. Marriage

**Mankind cannot express God's image except as both "male and female" together (Gen. 1:27). This is because God has certain characteristics that are "feminine" in nature (e.g., Matt. 23:37). Moreover, the woman's role as "helper" in Genesis 2:18 is not meant to be a demeaning, secondary one. The term used for "helper" elsewhere is used of God Himself (Exod. 18:4; Deut. 33:7). (Contrary to contemporary propaganda that the Bible is "patriarchal", it reveals the equal value of the woman as no other document in the ancient Near East.)**



# From God's Creation to God's Nation

## Part One: Section Two

### The Divine Institutions

#### 2. Marriage

Undeniably, however, the Bible places emphasis upon the man as the one who receives his calling from God which then shapes his choice of wife. She is not only his needful helper; she is his "glory" (I Cor. 11:7-9). The man defines himself in terms of God and of his wife. Together in a division of labor man and wife separate from their own families to build a new one (Gen. 2:24). Only in a nuclear family, in contrast to an extended family, does a young man have to face full leadership responsibility directly under God.

Opposed to this biblical picture are the usual media male role models of the comical stumbling father-fool or the adventurous, unmarried gun-slinger, both of which emphasize male irresponsibility and immaturity.



# From God's Creation to God's Nation

## Part One: Section Two

### The Divine Institutions

**3. The third divine institution is built upon the first and second. Family.**

**Marriage normally leads to dominion through a family. In the Bible it is the family, not the individual, that is the basic unit of society (property, for example, is titled under Mosaic Law to families). When God sent His Son, He sent Him not to a church, not to a state, not to an isolated existence; He sent Him into a family.**



# From God's Creation to God's Nation

## Part One: Section Two

### The Divine Institutions

#### 3. Family.

**Note in Genesis 1:28 that mankind was to populate the world, but it was to be done in conjunction with ruling it. In other words, population growth rate should be related to successful rulership. Family and marriage cannot be separated from dominion. Where dominion is perverted and the environment ruined, starvation and poverty follow. Where marriage is dishonored and where families are broken, society collapses. No amount of laws, programs, or "redefinitions" of marriage and family can save the day. To provide for dominion and prosperity God designed divine institutions, and no other social arrangements will produce them.**



# From God's Creation to God's Nation

## Part One: Section Two

### The Divine Institutions

#### 3. Family.

**The family is the human's first school, first church, and first state. As I point out in the next section, man as God's image-bearer has to consciously learn most of his behavior in contrast to animals that possess extensive instinct. The family is the training ground. There man first learns of authority, love, and responsibility. In response to his parents, he discovers humility under authority--either voluntary or enforced (!). To support this family function, the Mosaic Law eliminated children who learned neither (Deut. 21:18-21). A successful society requires successful families.**



# From God's Creation to God's Nation

## Part One: Section Two

### The Divine Institutions

#### 3. Family.

**This third divine institution, like the first two, also carries over into the spiritual realm. God reveals Himself in family terms--Father and Son. Because man is a theomorphism everything about him and his social existence reveals God's character to him. Precisely because of this fact, the fleshly mind of paganism unceasingly seeks to bury the evidence. Paganism seeks to deny ultimate responsibility and replace it with the concept of victimization. It seeks to deny marriage and replace it with juvenile individualism. It seeks to deny family structure and replace it with every other arrangement imaginable. Yet this entire rebellious program finally self-destructs because God is not mocked: disease, poverty, crime, and death are the unavoidable results.**