

# 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 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".

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 sections:

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- Upload a document**: A section for uploading new files.
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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.

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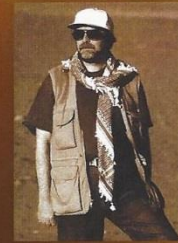
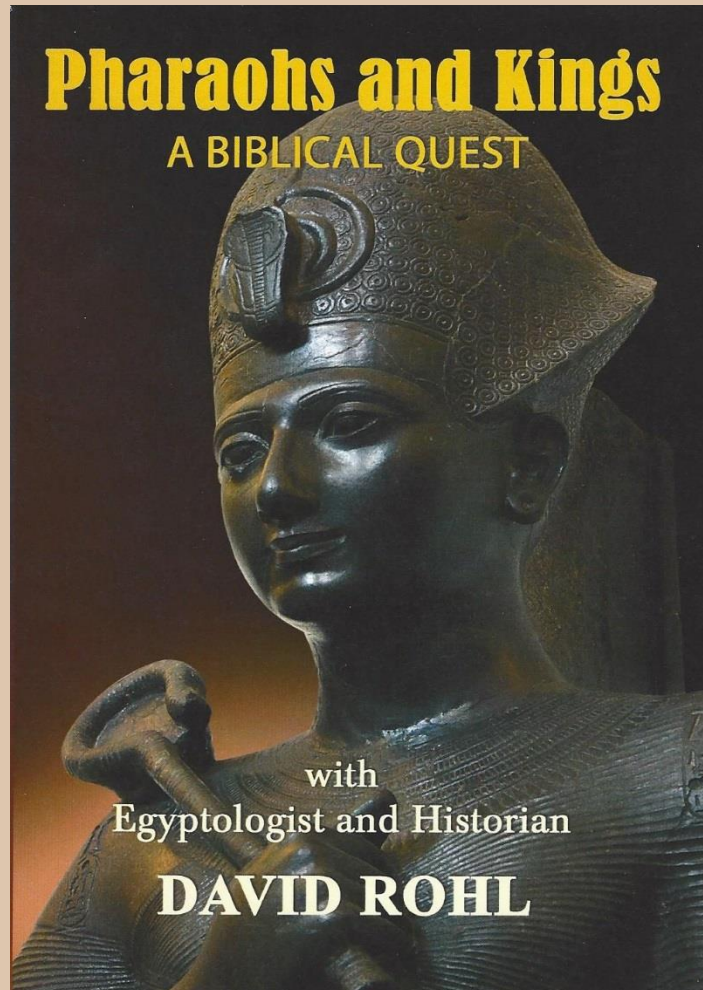
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# From God's Creation to God's Nation

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“Pharaohs and Kings: A Biblical Quest” A three-part series showing July 5, 12, & 19 during Sunday school



DAVID ROHL is a writer, Egyptologist, music composer, photographer, lecturer and broadcaster who is best known for proposing a New Chronology for the Ancient World. His wide-ranging thesis has been brought to the world's attention through the *A Test of Time* series of books and the internationally acclaimed TV documentary series 'Pharaohs and Kings - A Biblical Quest'.

As an archaeologist and historian, David has been primarily interested in what he perceives to be flaws in the accepted timeline of the Ancient World. His rediscovery of the historical Bible was an unexpected by-product of his Egyptological research.

Many scholars have been teaching that the Bible is little more than myth. But, in all fairness, until recently most of the biblical story was not supported by archaeological or textual evidence. David Rohl addresses these issues and, through his New Chronology timeline, is able to produce exciting and surprising historical settings for some of our favorite biblical characters - such as Saul, David, Solomon, Joshua, Moses and Joseph.

David Rohl's first television documentary series originally aired in 1995 and, in 2004, David flew to Florida to present a public workshop: 'The Bible - Myth or Reality?' for the very first time in the USA. This workshop featured over 200 of David's personal slides and is available in a DVD-set, which goes hand-in-hand with the *A Test of Time* book and original 'Pharaohs and Kings' television special. And now, here, 'Pharaohs and Kings' is finally available on DVD.

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# From God's Creation to God's Nation

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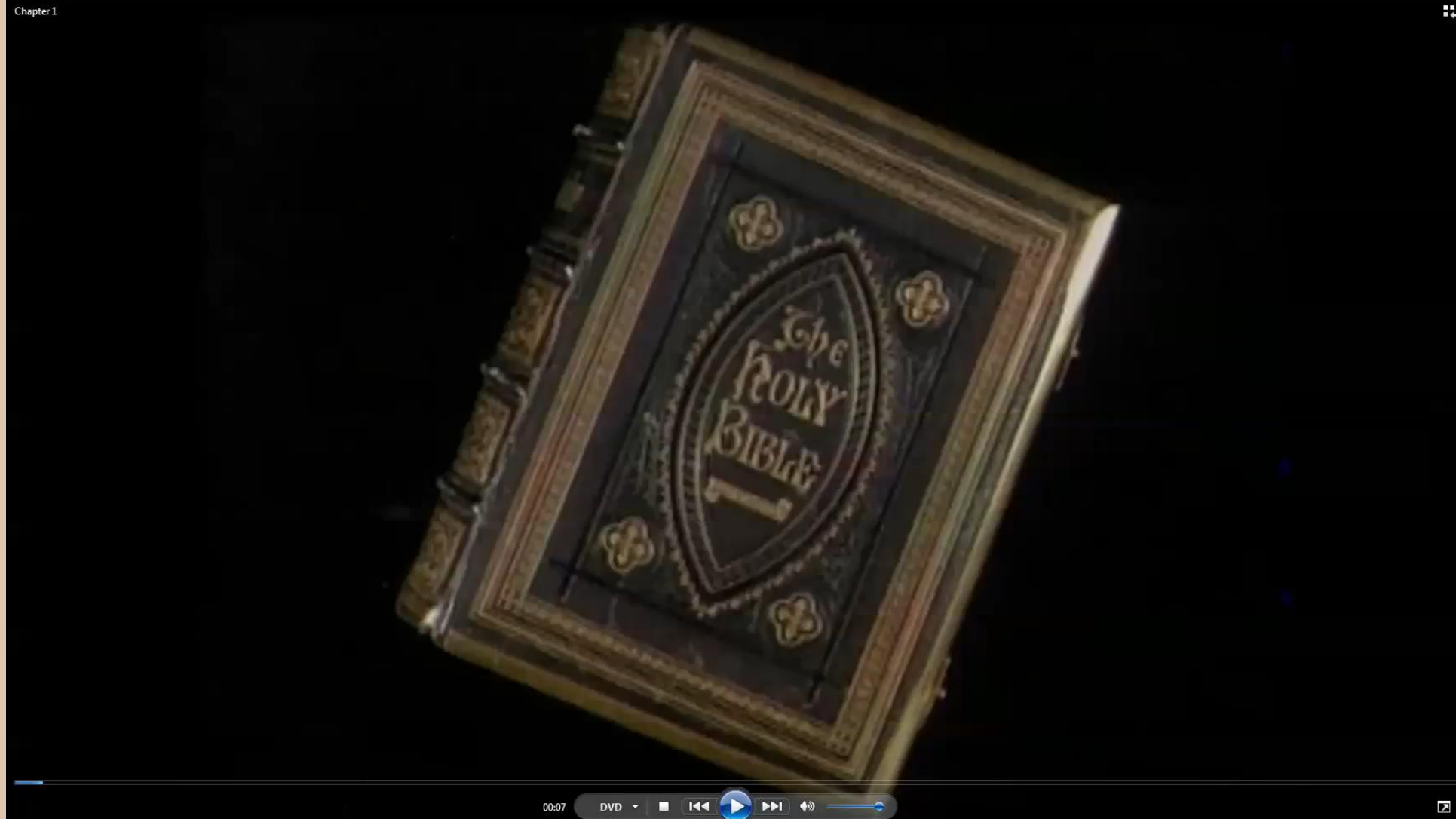
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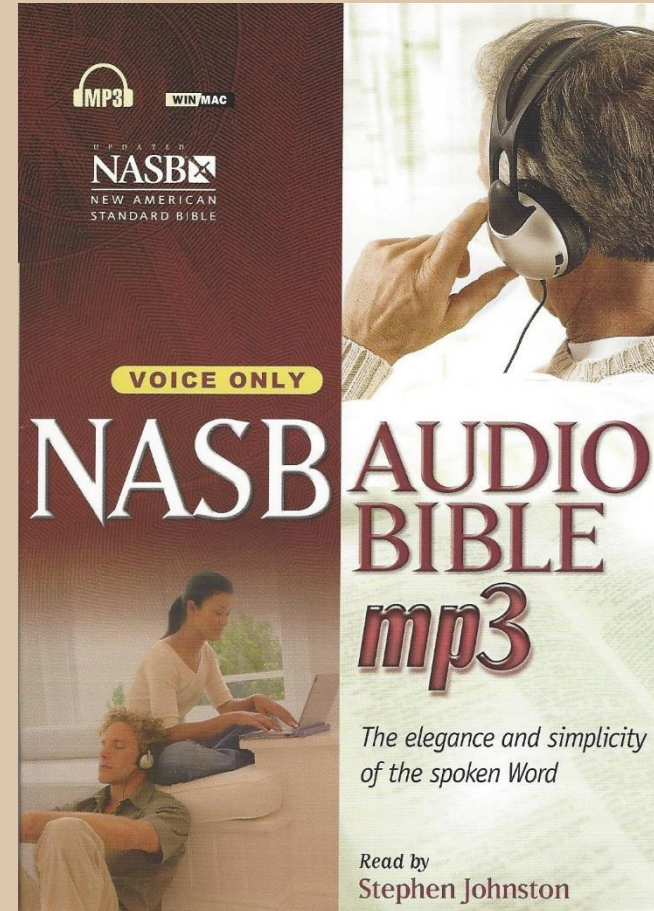
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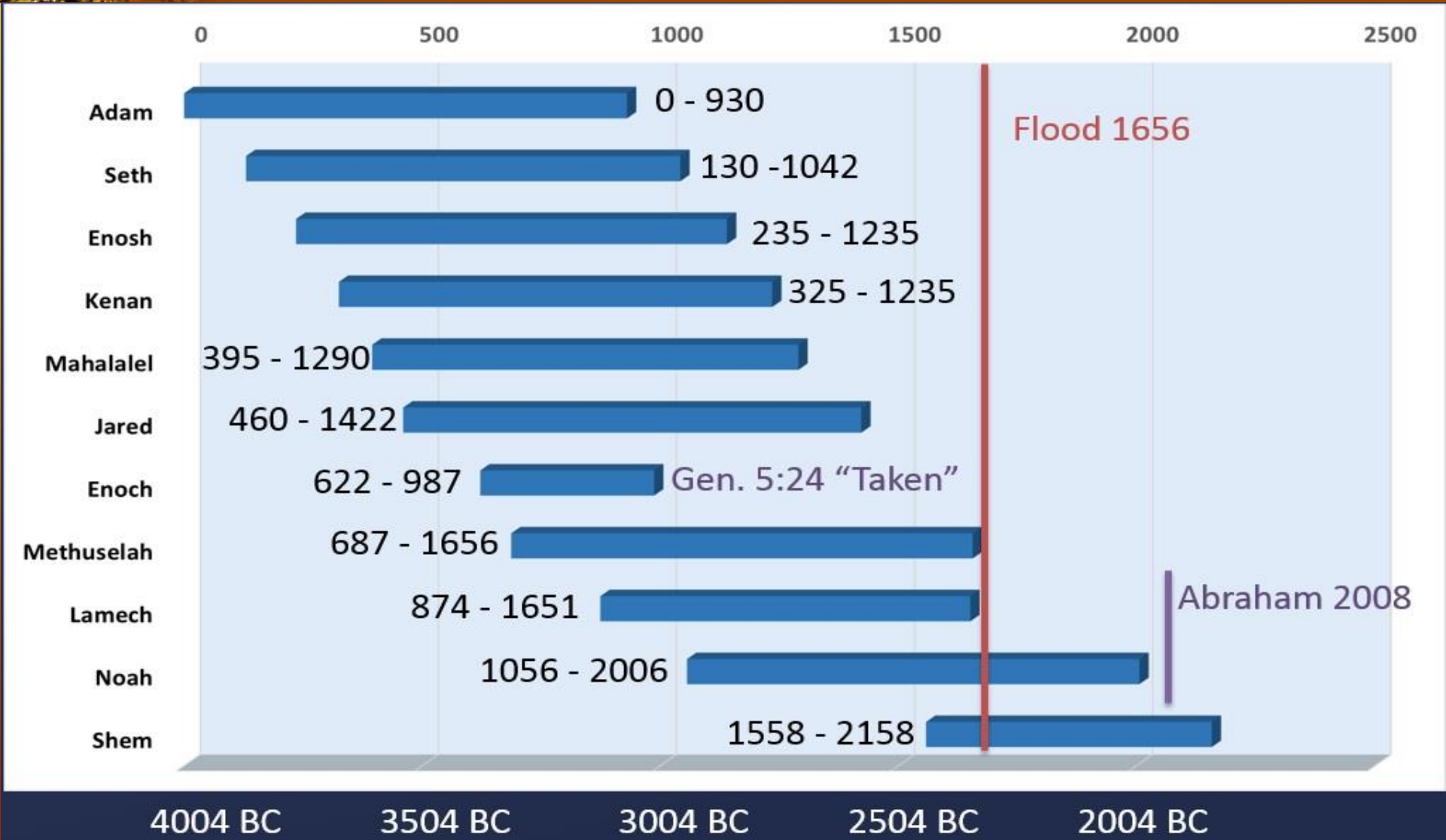
## Part One: Section One

### GENESIS 5



# From God's Creation to God's Nation

## Part One: Section One





# From God's Creation to God's Nation

## Part One: Section Two

### The 10 generations

There are at least three purposes for the inclusion of this genealogy, which contains 10 paragraphs (vv. 1–5, 6–8, 9–11, 12–14, 15–17, 18–20, 21–24, 25–27, 28–31, and 32).

1. It shows the development of the human race from Adam to Noah and bridges the gap in time between these two major individuals. “The genealogies [in chapters 5 and 11] are exclusionist in function, indicating by linear descent the one through whom the promissory blessing will be channeled.”
2. It demonstrates the veracity of God's word when He said that people would die as a result of sin (cf. 2:17). Note the recurrence of the phrase “and he died” (vv. 5, 8, 11, 14, 17, 20, 27, and 31).





# From God's Creation to God's Nation

## Part One: Section Two

### The 10 generations

There are at least three purposes for the inclusion of this genealogy, which contains 10 paragraphs (vv. 1–5, 6–8, 9–11, 12–14, 15–17, 18–20, 21–24, 25–27, 28–31, and 32).

3. It contrasts the progress of the godly line of Seth culminating in Enoch who walked with God and experienced translation (5:6–24) with the development of the ungodly line of Cain. Cain's branch of the human race culminated in Lamech who was a brutal bigamist (4:16–24). "The author's return to the theme of God's 'blessing' man (cf. v. 2) is also a part of his overall scheme to cast God's purposes for man in terms that will recall a father's care for his children.



# From God's Creation to God's Nation

## Part One: Section Two

### The 10 generations

There are at least three purposes for the inclusion of this genealogy, which contains 10 paragraphs (vv. 1–5, 6–8, 9–11, 12–14, 15–17, 18–20, 21–24, 25–27, 28–31, and 32).

Throughout the remainder of the Book of Genesis, a recurring theme is that of the father's blessing his children (9:26–27; 27:27; 48:15; 49:1–28). In keeping with such a theme, the author shows at each crucial turning point in the narrative that God himself renewed his blessing to the next generation of sons (1:28; 5:2; 9:1; 12:3; 24:11). Seen as a whole, the picture that emerges is that of a loving father insuring the future well-being of his children through the provision of an inherited blessing. In this way the author has laid a theological foundation for the rest of Scripture.



# From God's Creation to God's Nation

## Part One: Section Two

### The 10 generations

There are at least three purposes for the inclusion of this genealogy, which contains 10 paragraphs (vv. 1–5, 6–8, 9–11, 12–14, 15–17, 18–20, 21–24, 25–27, 28–31, and 32).

God's original plan of blessing for all humanity, though thwarted by human folly, will nevertheless be restored through the seed of the woman (3:15), the seed of Abraham (12:3), and the 'Lion of the tribe of Judah' (49:8–12; cf. Rev 5:5–13). It is on this same foundation that the apostle Paul built his view of Jesus as the one through whom God has 'blessed us' (Eph 1:3) and 'adopted us as his sons' (v. 5) so that 'we have obtained an inheritance' (v. 11, KJV) from the one we may call 'Abba, Father' (Rom 8:15)."





# From God's Creation to God's Nation

## Part One: Section Two

**The first patriarchs living before the Flood (5:1–17): There are six, from Adam to Jared, each living more than nine hundred years.**

**In the opening sentences of the paragraph (the second part of v. 1, and v. 2) the text reverts to the creation of man. Just as in the case of each of the other patriarchs of mankind mentioned in the section it is stated when his father begot him, so here, in regard to the first man, who had neither father nor mother, we are told how the Creator formed him. The recapitulation of the story of man's creation, which had already been recounted previously, corresponds to what is normally found at the beginning of the 'histories'.**



# From God's Creation to God's Nation

## Part One: Section Two

**The first patriarchs living before the Flood (5:1–17): There are six, from Adam to Jared, each living more than nine hundred years.**

**Thus, after we have been apprised that Noah begot Shem, Ham and Japheth (v. 32), we are again informed (6:9–10): This is the history of Noah ... And Noah begot three sons, Shem, Ham and Japheth. We find the same in many subsequent instances; for example, after the statement that Terah begot Abram, Nahor and Haran (11:26), it is further recorded: Now this is the history of Terah. Terah begot Abram, Nahor and Haran. Similarly, Scripture writes of Ishmael: This is the history of Ishmael, Abraham's son, whom Hagar the Egyptian, Sarah's handmaid, bore to Abraham (25:12), thus repeating the particulars that had been narrated earlier. So, too, relative to Isaac: This is the history of Isaac, Abraham's son: Abraham begot Isaac.**



# From God's Creation to God's Nation

## Part One: Section Two

**The first patriarchs living before the Flood (5:1–17): There are six, from Adam to Jared, each living more than nine hundred years.**

**The details that are duplicated here are precisely those that have a special importance for the main theme of our chapter, which is the continued existence of the human race, created in the Divine image, and its dispersion upon the face of the earth.**



# From God's Creation to God's Nation

## Part One: Section Two

**The first patriarchs living before the Flood (5:1–17): There are six, from Adam to Jared, each living more than nine hundred years.**

**And Adam lived an hundred and thirty years. The Septuagint version, through mistake, gives the number two hundred and thirty years: and begat a son; not that he had no other children during this time than Cain and Abel; this is only observed to shew how old he was when Seth was born, the son here meant; who was begotten in his own likeness, after his image; not in the likeness, and after the image of God, in which Adam was created; for having sinned, he lost that image, at least it was greatly defaced, and he came short of that glory of God, and could not convey it to his posterity; who are, and ever have been conceived in sin, and shapen in iniquity; are polluted and unclean, foolish and disobedient; averse to all that is good, and prone to all that is evil: the sinfulness of nature is conveyed by natural generation, but not holiness and grace; that is not of blood, nor of the will of man, nor of the flesh, but of God.**



# From God's Creation to God's Nation

## Part One: Section Two

**The first patriarchs living before the Flood (5:1–17): There are six, from Adam to Jared, each living more than nine hundred years.**

**It is interesting to note that the record of Cain's descendants stops with the deeds of Lamech, who was in the seventh generation from Adam. From the chronologies of Genesis 5, it is evident that Adam died during the lifetime of Enoch, who was also in the seventh generation from Adam. This suggests that Adam still kept up with Cain and his descendants as long as he lived, even though Cain had so severely alienated himself from his family. Likewise, there was apparently still some belief in his father's God, as noted before, in Cain's own line, until about this same time.**



# From God's Creation to God's Nation

## Part One: Section Two

**The favored patriarch living before the Flood (5:18–24): Enoch  
Enoch's relationship with God (5:18–22): He walks with God!**

**The first thing implied in Enoch's walk with God is reconciliation. A pertinent question is asked in Amos 3:3, "How can two walk together except they be agreed?" Thus two walking together supposes agreement, sympathy, harmony. From the nature of the case, it is implied that one of the two had been at enmity with the other and that there had been a reconciliation. So that when we say of any man that he walks with God, it implies that he has been reconciled to God. God has not conformed to him, but he has conformed to God.**





# From God's Creation to God's Nation

## Part One: Section Two

**The favored patriarch living before the Flood (5:18–24): Enoch  
Enoch's relationship with God (5:18–22): He walks with God!**

**To walk with God implies a correspondence of nature. Insight hath no communion with darkness. No sinner can walk with God for he has nothing in common with Him, and more, his mind is at enmity against Him. It is sin which separates from God. The day that Adam sinned he fled from his Maker and hid himself among the trees of the garden. A walk with God then supposes the judicial putting away of sin and the impartation of the Divine nature to the one who walked with Him.**



# From God's Creation to God's Nation

## Part One: Section Two

**The favored patriarch living before the Flood (5:18–24): Enoch  
Enoch's relationship with God (5:18–22): He walks with God!**

**To walk with God implies a moral fitness. God does not walk out of the way of holiness. Before God would walk through Israel's camp everything which defiled had to be put away. Before Christ commences His millennial reign all things that offend must be gathered out of His Kingdom. The thrice holy God keeps no company with the unclean. "If we say that we have fellowship with Him, and walk in darkness, we lie, and do not the truth: but, if we walk in the light, as He is in the light, we have fellowship one with another, and the blood of Jesus Christ His Son cleanseth us from all sin." 1 John 1:6, 7. In a sentence, then, walking with God means that we cease taking our own way, that we abandon the world's way, that we follow the Divine way.**



# From God's Creation to God's Nation

## Part One: Section Two

**The favored patriarch living before the Flood (5:18–24): Enoch  
Enoch's relationship with God (5:18–22): He walks with God!**

**To walk with God implies a surrendered will. God does not force His company upon any. "How can two walk together except they be agreed?" The supreme example and illustration is the Lord Jesus. None enjoyed such perfect and intimate communication with the Father as He. And what was the secret of it all? "I delight to do Thy will, O God," supplies the explanation. If, then, we would walk with the Lord, there must be a willingness and readiness on our part. "Take My yoke upon you." He does not force it on any!**



# From God's Creation to God's Nation

## Part One: Section Two

**The favored patriarch living before the Flood (5:18–24): Enoch  
Enoch's relationship with God (5:18–22): He walks with God!**

**To walk with God implies spiritual communion. “How can two walk together except they be agreed,” The word “walk” suggests steady progress. It has been quaintly but well said, Enoch “did not take a turn or two with God and then leave His company, but he walked with God for hundreds of years. What a splendid walk! A walk of three hundred years! It was not a run, a leap, a spurt, but a steady walk.”**





# From God's Creation to God's Nation

## Part One: Section Two

**The favored patriarch living before the Flood (5:18–24): Enoch  
Enoch's relationship with God (5:18–22): He walks with God!**

**“And Enoch walked with God.”** What light that one word casts on the life and character of this man! How much it reveals to us. Like every other descendant of Adam, Enoch was by nature a child of wrath, alienated from the life of God. But a day came when he was reconciled to his Maker. If it be asked, What was the cause of this reconciliation, Hebrews 11:5 supplies the answer—Enoch “had this testimony, that he pleased God.” If it be further asked, How did he please God? the very next verse informs us, “Without faith it is impossible to please Him.” Faith then was the instrumental cause of his reconciliation. Again we say, how much that one sentence tells us about this “seventh from Adam!” Born into this world a lost sinner, he is saved by grace through faith. He is born again and thus made a partaker of the Divine nature. He is brought into agreement with the Most High and fitted to have fellowship with the Holy One.



# From God's Creation to God's Nation

## Part One: Section Two

**The favored patriarch living before the Flood (5:18–24): Enoch  
Enoch's relationship with God (5:18–22): He walks with God!**

**Ver. 22. And Enoch walked with God, after he begat Methuselah, three hundred years. The Greek version is two hundred. He had walked with God undoubtedly before, but perhaps after this time more closely and constantly: and this is observed to denote, that he continued so to do all the days of his life, notwithstanding the apostasy which began in the days of his father, and increased in his. He walked in the name and fear of God, according to his will, in all the commandments and ordinances of the Lord then made known; he walked by faith in the promises of God, and in the view of the Messiah, the promised seed; he walked uprightly and sincerely, as in the sight of God; he had familiar converse, and near and intimate communion with him:**



# From God's Creation to God's Nation

## Part One: Section Two

**The favored patriarch living before the Flood (5:18–24): Enoch  
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**Enoch “walked with God” and was a prophet of God. As such, he preached against the godlessness of his generation in fearsome, thundering words: “Behold the Lord cometh with ten thousands of his saints [or ‘his holy myriads’] to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him” (Jude 14, 15). It almost seems as though, when he spoke these words, Enoch had Lamech particularly in mind. This fragment probably also represents, of course, the essential content of all his prophetic burden against the blasphemous wickedness of the men of his generation.**



# From God's Creation to God's Nation

## Part One: Section Two

**The favored patriarch living before the Flood (5:18–24): Enoch  
Enoch's relationship with God (5:18–22): He walks with God!**

**It is remarkable that Enoch would prophesy of what we now recognize as the second coming of Christ even before the Flood, but this is clearly the meaning placed on it by Jude. Actually, it may be considered as an amplification and exposition of the great prophecy of Genesis 3:15, the promise of the eventual crushing of the serpent, Satan, and his seed. God "left not himself without witness," even in the days of the antediluvians. The promised "coming" in judgment had a preliminary and precursory fulfillment in the great Flood, but its final fulfillment awaits the glorious return and triumph of the Lord Jesus Christ.**





# From God's Creation to God's Nation

## Part One: Section Two

**The favored patriarch living before the Flood (5:18–24): Enoch  
Enoch's relationship with God (5:18–22): He walks with God!**

**The quotation in Jude seems to have been taken from one of three apocryphal books purportedly written by Enoch, but actually dating from about the first century before Christ. These books contain much interesting material and, although most of it is surely fictional, it is probable that some actual traditions of Enoch's prophecies may have been handed down in the same manner as other records which eventually reached Moses and others. At least Jude, by divine inspiration, incorporated this particular fragment as of true Enochian authorship.**



# From God's Creation to God's Nation

## Part One: Section Two

**The favored patriarch living before the Flood (5:18–24): Enoch**

**Enoch's removal by God (5:23–24): He is taken to heaven without dying!**

**Some reject the notion of a future rapture since the concept of a supernatural removal prior to death is foreign to the Scriptures. However, despite the fact that an event of this magnitude may seem like science fiction to some, it remains a biblical fact that many raptures have already taken place. Both Enoch (Gen. 5:24) and Elijah (2 Kgs. 2:11) were snatched up into heaven by God before the expiration of their natural life spans. Thus, neither man experienced physical death. Christ was similarly raptured through His Ascension (Acts 1:11; Rev. 12:5). However, His rapture was somewhat different since He was taken to heaven in His resurrected body. Although they were eventually brought back to the earth, other examples of individual raptures include Philip (Acts 8:39) and Paul (2 Cor. 12:2, 4). The latter was caught up into the third heaven to receive divine revelation.**



# From God's Creation to God's Nation

## Part One: Section Two

**The favored patriarch living before the Flood (5:18–24): Enoch**

**Enoch's removal by God (5:23–24): He is taken to heaven without dying!**

**As noted in an earlier article, the Greek word translated “caught up” in 1 Thessalonians 4:17 is *harpazō*, which means to be seized or caught up by force. According to a leading lexicon, this Greek verb has the meaning of "to grab or seize suddenly so as to remove or gain control, snatch/take away.**

**Interestingly, this same verb is also used to describe the catching away of Christ (Rev. 12:5), Philip (Acts 8:39), and Paul (2 Cor. 12:2, 4). Like Philip and Paul, who were eventually returned to the earth, John was similarly caught up to heaven (Rev. 4:1-2) in order to be divinely given much of the Apocalypse (Rev. 4–22). In the future Tribulation period, the two witnesses will also be raptured (Rev. 11:12).**



# From God's Creation to God's Nation

## Part One: Section Two

**The favored patriarch living before the Flood (5:18–24): Enoch**

**Enoch's removal by God (5:23–24): He is taken to heaven without dying!**

**These numerous biblical examples reveal that the concept of the rapture is not foreign to the Bible. Many individual raptures have already taken place. Thus, it should come as no great surprise to learn of a future rapture for the church. Such an event is in harmony with how God has worked in the past. The only difference with these other events and Paul's prediction of a rapture is that the future rapture will entail the removal of an entire generation rather than merely the translation of an individual. What Paul unfolds in 1 Corinthians 15:51, 54-56 is that the future rapture of the church will exempt an entire class of people, as opposed to merely a specific individual, from the prospect of death. Our hope and prayer is that we are that very generation spoken of by Paul.**





# From God's Creation to God's Nation

## Part One: Section Two

**The favored patriarch living before the Flood (5:18–24): Enoch**

**Enoch's removal by God (5:23–24): He is taken to heaven without dying!**

**The climax of Enoch's testimony was an event all but unique in history. "By faith Enoch was translated that he should not see death, and was not found, because God had translated him" (Hebrews 11:5). This is the inspired interpretation of the phrase here in Genesis: "he was not, for God took him." Somehow, in actual physical flesh Enoch was supernaturally carried up into heaven, where presumably he still is today.**

**Nearly twenty-five centuries later, another prophet, Elijah, was similarly taken into heaven without dying (2 Kings 2:11). It is significant that Enoch prophesied about midway between Adam and Abraham, and Elijah about midway between Abraham and Christ, and that both ministered in times of deep apostasy.**



# From God's Creation to God's Nation

## Part One: Section Two

**The favored patriarch living before the Flood (5:18–24): Enoch**

**Enoch's removal by God (5:23–24): He is taken to heaven without dying!**

**The translation of these two saints is perhaps a type of the promised translation of those who are alive and trusting in Christ when He returns in the time of the end (1 Thessalonians 4:16, 17). However, the two events are not strictly parallel, since the “rapture” of the saints is to be simultaneous with resurrection and glorification; and such an experience was impossible prior to the resurrection and glorification of Christ (1 Corinthians 15:22, 23, 51–53).**



# From God's Creation to God's Nation

## Part One: Section Two

**The favored patriarch living before the Flood (5:18–24): Enoch**

**Enoch's removal by God (5:23–24): He is taken to heaven without dying!**

**In Genesis 5:21–24, we read of righteous Enoch who “was not, for God took him.” The New Testament, in Jude 14–15, tells us that Enoch was a preacher of righteousness and a prophet. The name which he gave to his son was indeed rich with prophetic significance. Methuselah is a Hebrew name which literally means “When he dies it will come.” Since there is no neuter in Hebrew, it actually reads “When he dies he will come.” This prophecy refers to the coming of the flood. Simple arithmetic with the years given in Genesis shows that the flood came in the year 1656 A.H.—the same year that Methuselah died.**

# From God's Creation to God's Nation

## Part One: Section Two

**The favored patriarch living before the Flood (5:18–24): Enoch**

**Enoch's removal by God (5:23–24): He is taken to heaven without dying!**

Lamech has understood the name of his father to be prophetic but has mistakenly seen the name as referring to the birth of his son, Noah. Noah will indeed be a man of tremendous significance in human history, but not in the way that Lamech thinks. Lamech clearly hopes that Noah, meaning “comfort,” will be the longed-for Messiah. It is clear from the ages and years given in Genesis 5 that Lamech was 56 years old when Adam died. Lamech would therefore have been given a clear firsthand account of all that happened in the Garden of Eden and all the words that God had spoken. It is very interesting, therefore, to see in verse 5:29 how Lamech expresses his own messianic hope; he sees Messiah as a redeemer who will remove the curse of Adam's fall, and all of its results. As with Eve, his basic theology is correct but he has misapplied it. Lamech is right: such a man will one day come, in fulfillment of the promise of Genesis 3:15—but Noah was not to be that man.





# From God's Creation to God's Nation

## Part One: Section Two

**The favored patriarch living before the Flood (5:18–24): Enoch**

**Enoch's removal by God (5:23–24): He is taken to heaven without dying!**

**The ancient church, including such as Tertullian, Irenaeus, and Hippolytus, were consistent in identifying the two witnesses as Enoch and Elijah. The principal reason for selecting these two was that both were translated to heaven without seeing death (Gen. 5:24; 2 Kings 2:11). The necessity for all men to die (cf. Heb. 9:27) supposedly requires the return of these two to earth to experience death. Besides this, an early tradition said that Enoch would rejoin Elijah for such a ministry as these two witnesses have (J Enoch 90:31; 4 Ezra 6:26)**



# From God's Creation to God's Nation

## Part One: Section Two

**The favored patriarch living before the Flood (5:18–24): Enoch**

**Enoch's removal by God (5:23–24): He is taken to heaven without dying!**

**The evidence for this view is refutable, however. For one thing, it is not warranted to conclude that all must die once. The ones alive at the return of the Lord for His church will never meet physical death (cf. 1 Thess. 4: 17). Also, the saints alive at the end of the Great Tribulation will enter the millennial kingdom without ever having to die. A further difficulty for this view is Enoch's failure to match the criteria assigned to the two witnesses in 11:5-6.**

# From God's Creation to God's Nation

## Part One: Section Two

### The final patriarchs living before the Flood (5:25–32)

The third significant departure from the pattern of the genealogy comes at the end of the list with the birth of Noah. The text includes the words of Lamech at the naming of Noah, words that express hope for relief from the curse: “And he called his name Noah [nōaḥ], saying, ‘This one shall comfort us [yenaḥmēnû] concerning our work and toil of our hands, because of the ground which the LORD has cursed.’” This expression is based on a word play on the name of Noah (the sound of nōaḥ is similar to the sound of the verb nāḥam); “Noah” does not mean “comfort” but prompts the sentiment through the word play.



# From God's Creation to God's Nation

## Part One: Section Two

### **The final patriarchs living before the Flood (5:25–32)**

**The name Noah is also the basis for the motif of resting, in the next tôledôt section of the book. Life under the curse was very painful for these early bearers of the curse, and so Lamech hoped for relief and comfort through this man Noah. Human life under the curse was also painful to God, and so God used Noah as part of his plan to relieve the world of the pain, but not in the way Lamech thought.**

**Here, then, was the second bright prospect in an otherwise depressing existence. First, Enoch walked with God and escaped the curse of death; now, Noah's life brought the prospect for comfort under the curse.**

# From God's Creation to God's Nation

## Part One: Section Two

### **The final patriarchs living before the Flood (5:25–32)**

**There are two kings' lists from archeology that reflect what is happening in this chapter. The first is the Sumarian King List from Sumer in Mesopotamia, dating from about the year 2000 B.C. It lists a total of ten kings, with a total of 241,200 years. That is an average of about 24,000 years per king. Therefore, the concept of longevity of ten generations is something reflected in the Sumarian King List. It is also interesting that after the list of the ten kings, it then adds, "and then the flood came." The flood came with the tenth, just as it is in this Genesis 5 passage. The second is the Berussos King List. Berussos was a Babylonian priest of the third century B.C., and he also lists ten kings before the flood.**

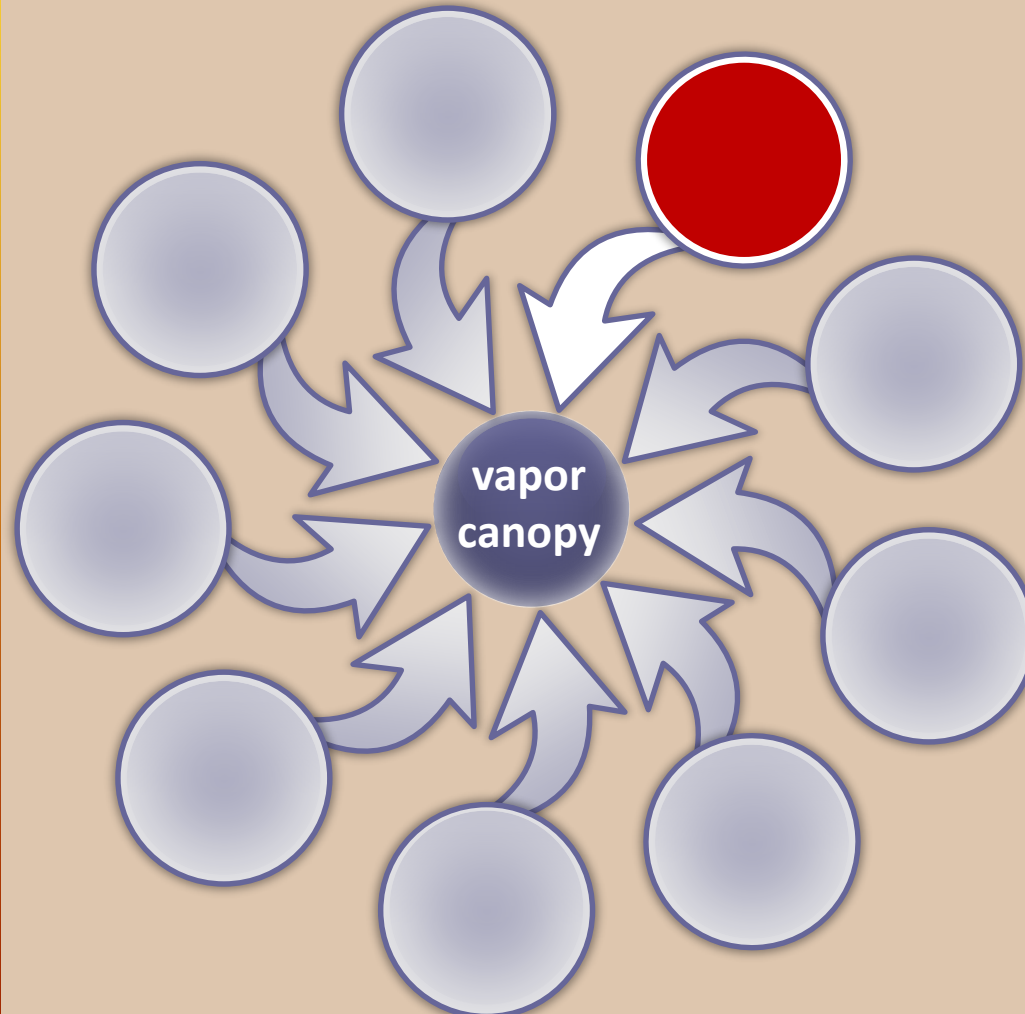


# From God's Creation to God's Nation

## Part One: Section One

### Greenhouse

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

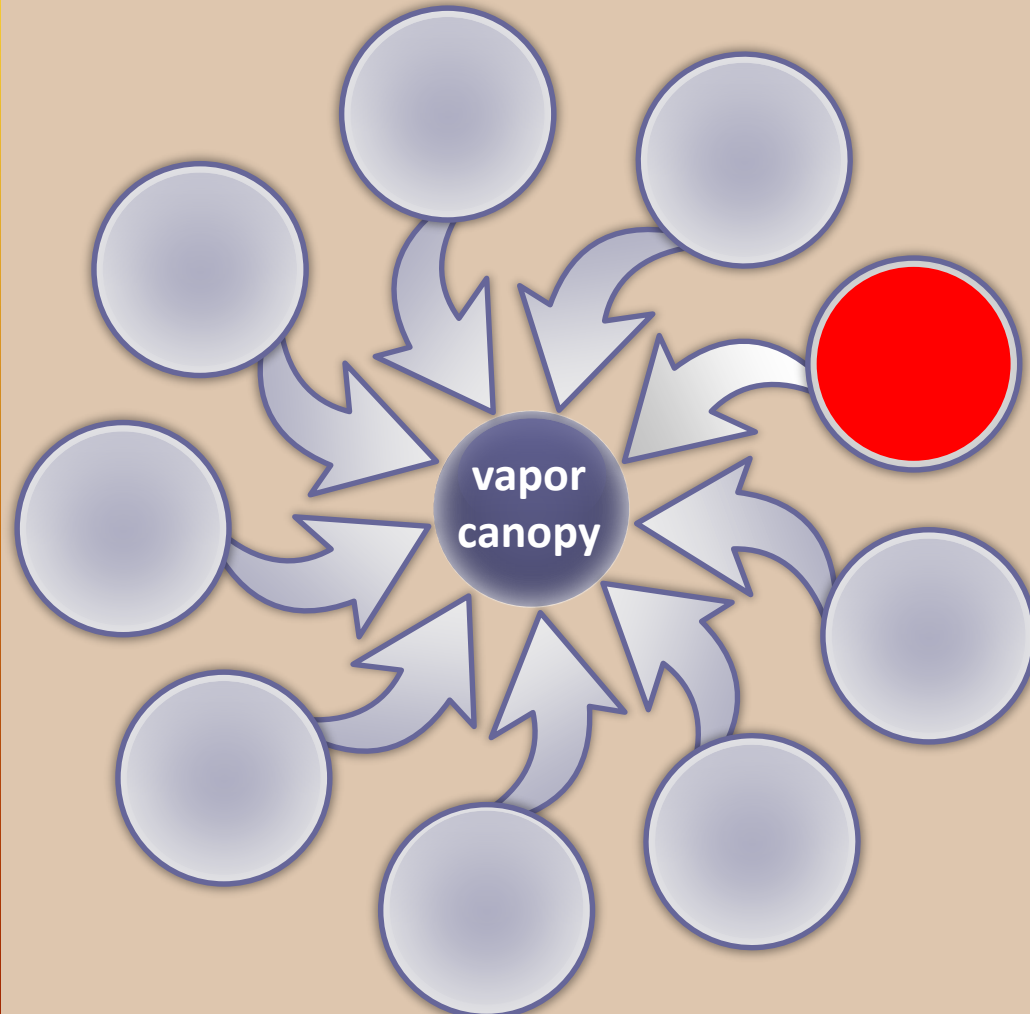


# From God's Creation to God's Nation

## Part One: Section One

### Temperatures

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

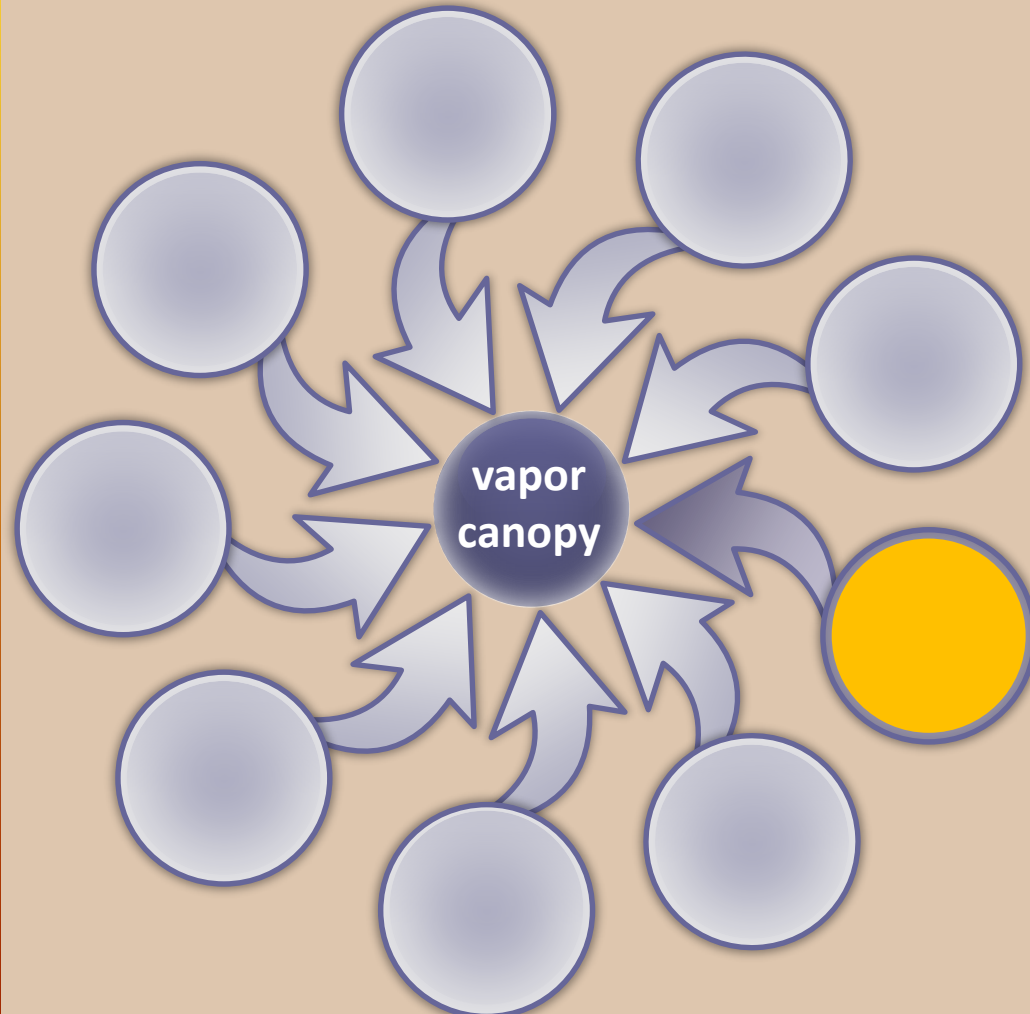


# From God's Creation to God's Nation

## Part One: Section One

### No Rain

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

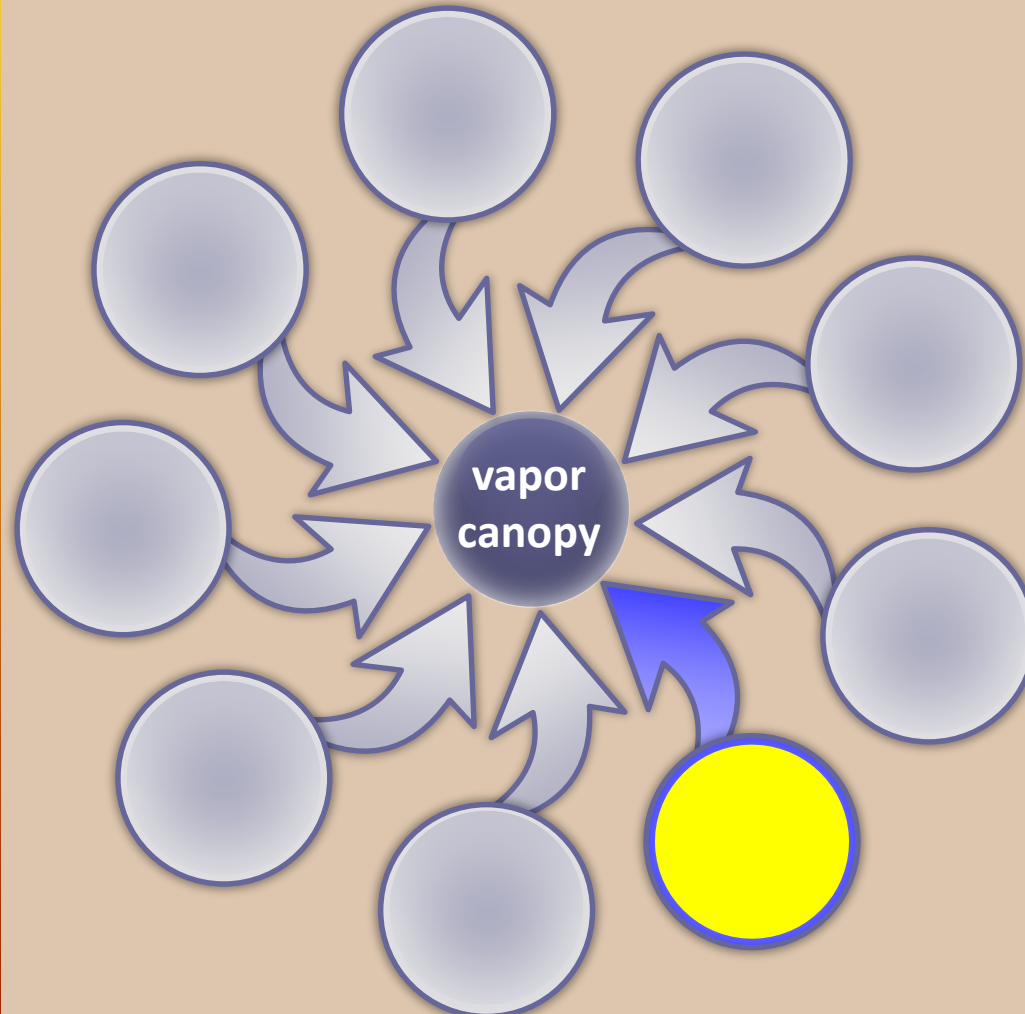


# From God's Creation to God's Nation

## Part One: Section One

### Stable

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



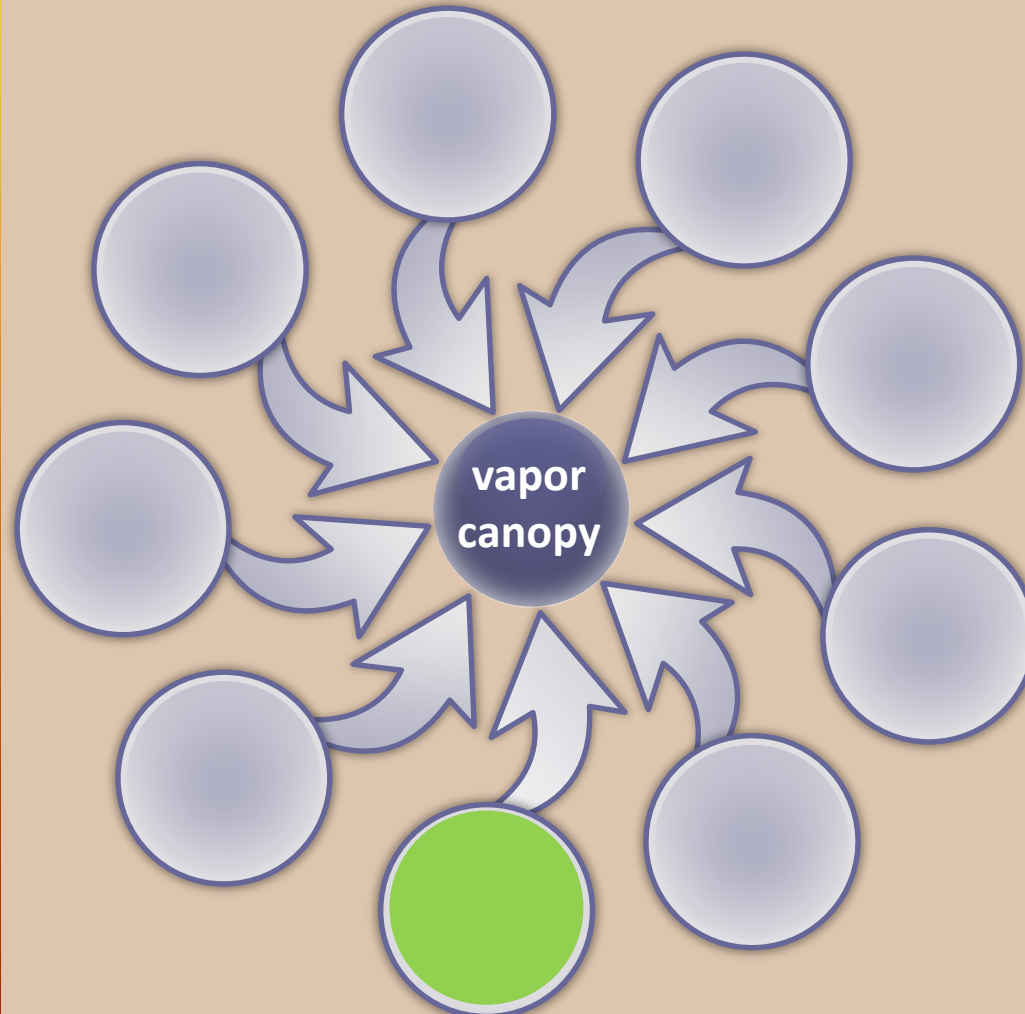


# From God's Creation to God's Nation

## Part One: Section One

### Humidity

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



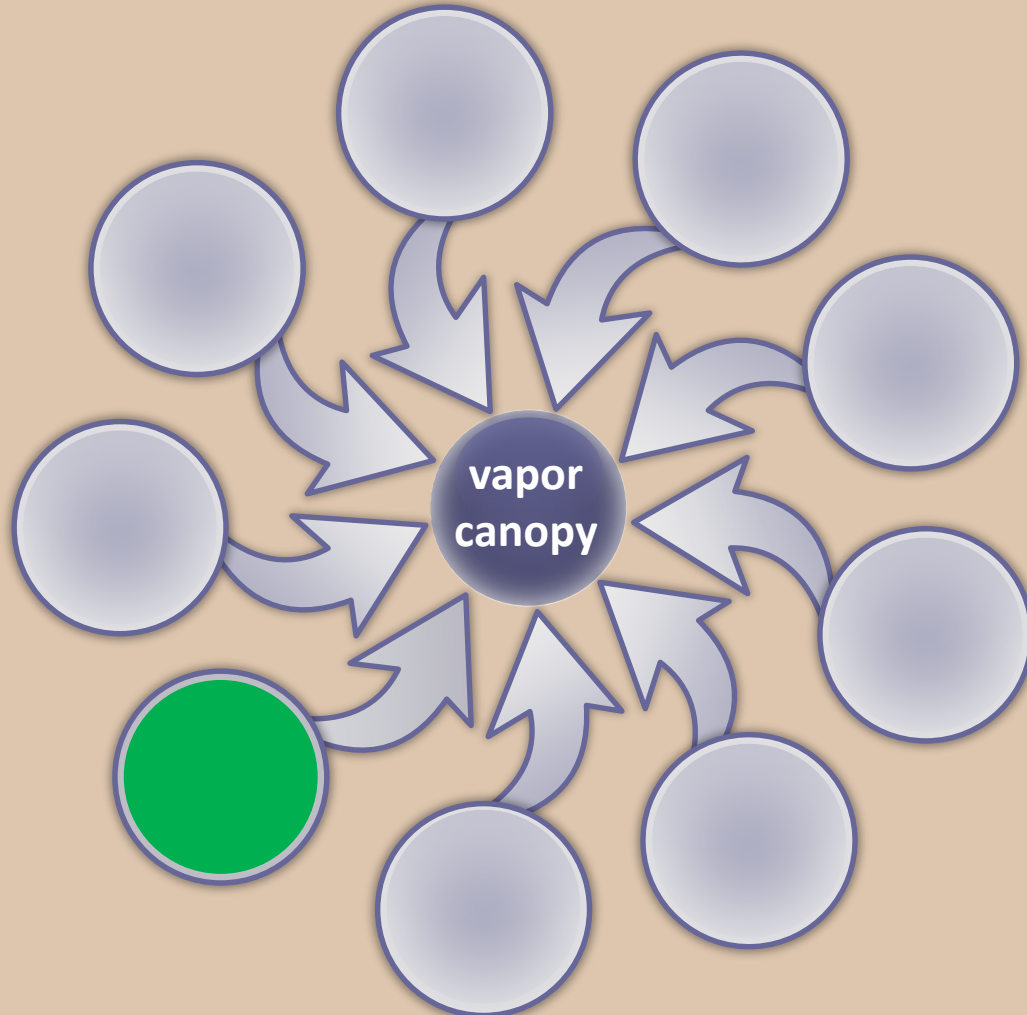


# From God's Creation to God's Nation

## Part One: Section One

### Vegetation

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

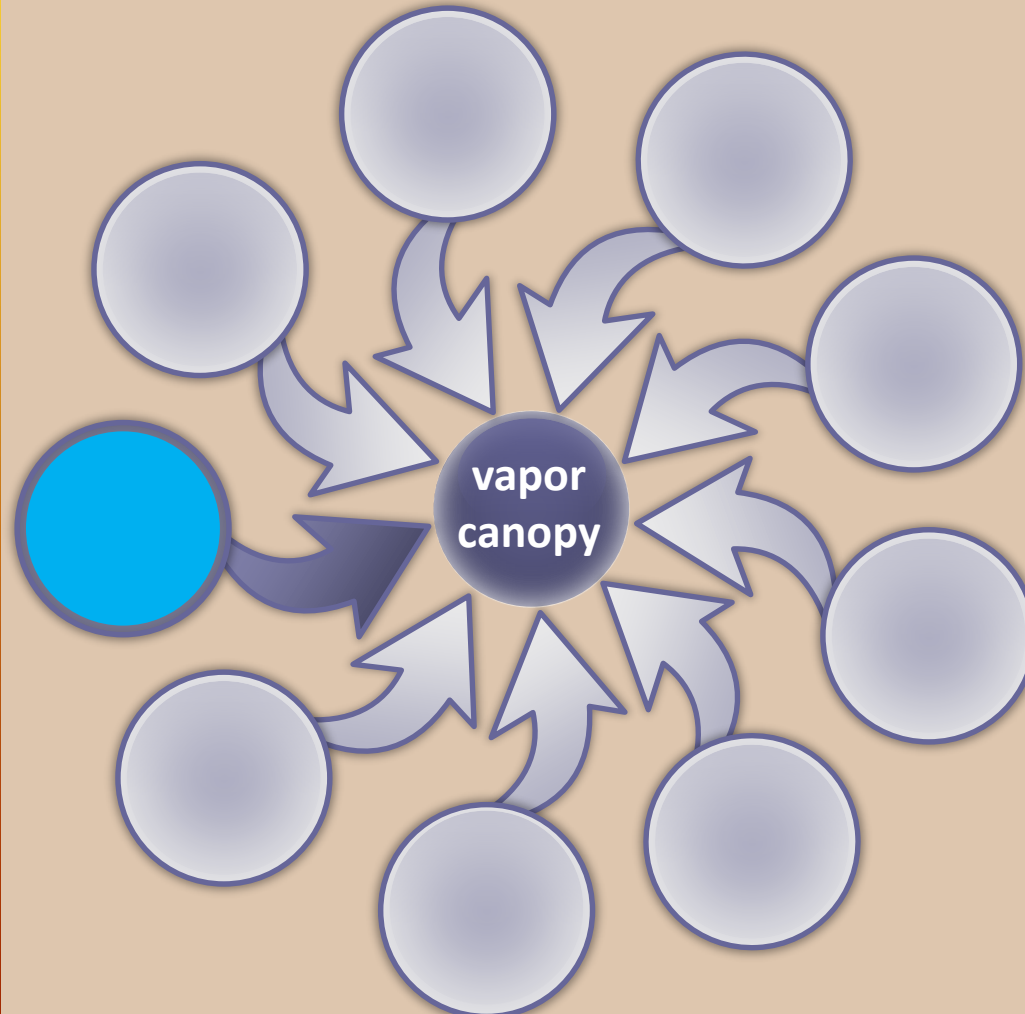


# From God's Creation to God's Nation

## Part One: Section One

### Filtering

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

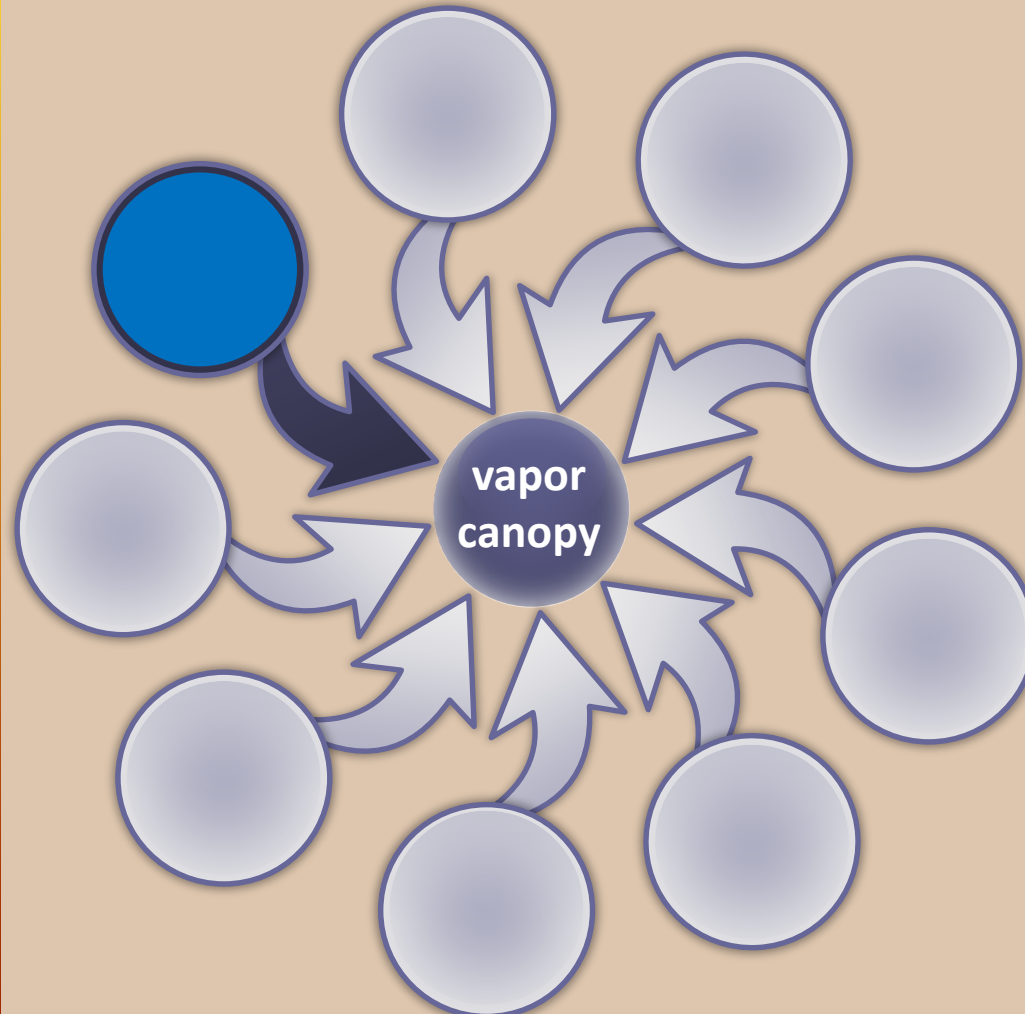


# From God's Creation to God's Nation

## Part One: Section One

### Pressure

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

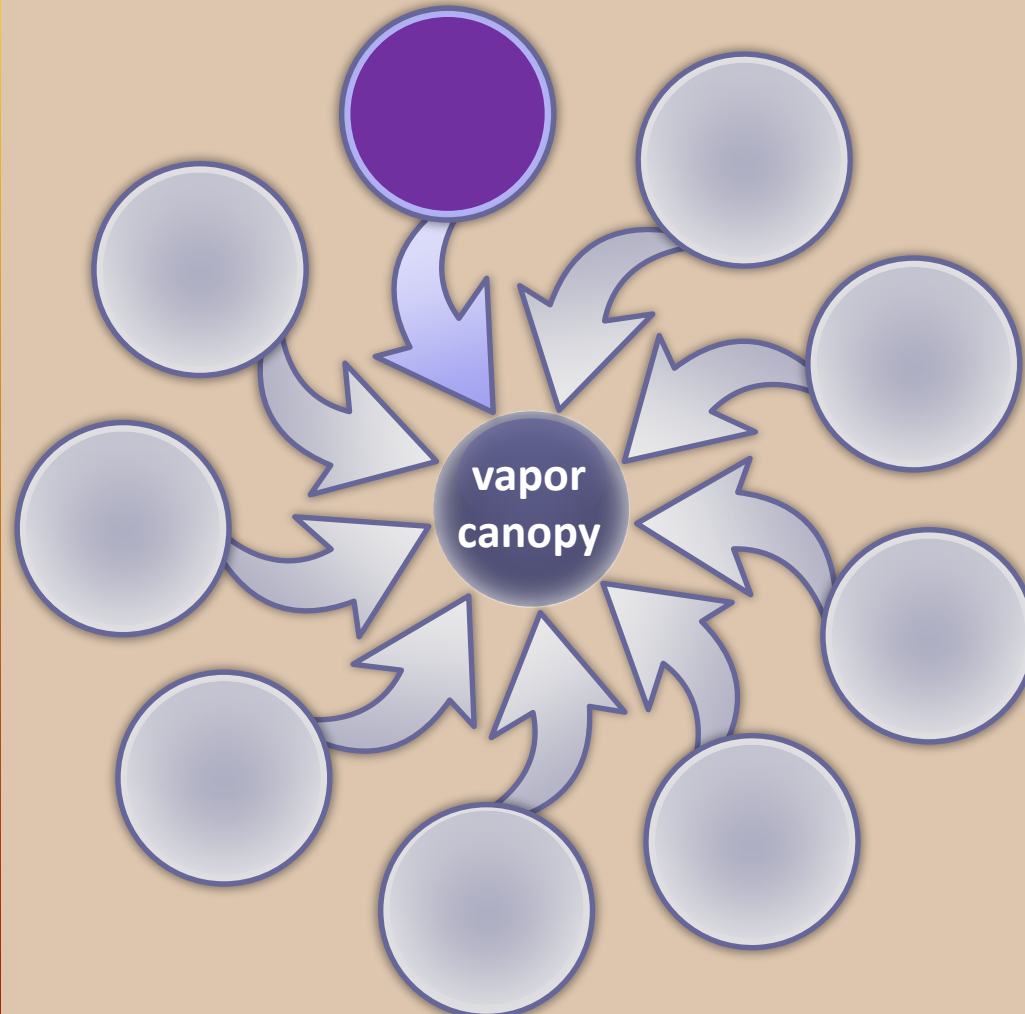


# From God's Creation to God's Nation

## Part One: Section One

### Reservoir

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







# From God's Creation to God's Nation

## Part One: Section Two

### **Alternate theory on long life: Genetics**

**Scientific knowledge of the aging process is far from complete. However, genetics provides an explanation for the relative ages of the pre-Flood and post-Flood people. This can be seen in the transitions from the pre-Flood to post-Flood people recorded in Genesis 11, which shows an exponential drop of lifespans... the population bottleneck at the Flood explains why genetic fitness should decay in the manner recorded.**

**When it comes to why we live to a certain age, reasons why living organisms deteriorate with age are not well understood. A factor is mutations accumulating in our cells as they divide, which makes them less fit.**





# From God's Creation to God's Nation

## Part One: Section Two

### **Alternate theory on long life: Genetics**

**Furthermore, they add to the mutations we are already born with." But God created Adam and Eve with no mutations (although there was plenty of built-in diversity). So even after the Fall, they and the first few generations were born with very few mutations. Especially damaging are mutations in genes that control mechanisms to protect other genes. If we are born with them, our cells will mutate faster and we will not live as long.**



# From God's Creation to God's Nation

## Part One: Section Two

### **Alternate theory: non-paradise**

**Many creationist works from a few decades ago portrayed the antediluvian world as a paradise, which was horribly spoiled at the Flood. But this is not taught in Scripture. Furthermore, it obscures the teaching that the big spoiling of paradise occurred at the Fall. This was the time that death, childbirth pain, and thorns and thistles were introduced, when Adam and Eve were tossed out of the Edenic paradise, and when the whole creation started groaning in pain.**

# From God's Creation to God's Nation

## Part One: Section Two

### Alternate theory: non-paradise

However, this pre-Flood paradise idea was very popular, because it supposedly explains how people before the Flood lived for over 900 years, while lifespans dropped exponentially after that. But there is insufficient unequivocal geological evidence for this view-certainly not enough to overcome its severe problems:

- Lamech's explanation for his naming of his son Noah (5:29) suggests the opposite of Paradise: "Out of the ground that the LORD has cursed, this one shall bring us relief from our work and from the painful toil of our hands." The word translated "painful toil" is 'itsabon (I'J~17)-the same word for women's childbirth pain. Here we have a direct statement that life before the Flood was hard and painful. If a model like 'pre-Flood paradise' was meant to be Bible-based, then this consideration alone might be enough to abandon it.

# From God's Creation to God's Nation

## Part One: Section Two

### **Alternate theory: non-paradise**

**However, this pre-Flood paradise idea was very popular, because it supposedly explains how people before the Flood lived for over 900 years, while lifespans dropped exponentially after that. But there is insufficient unequivocal geological evidence for this view-certainly not enough to overcome its severe problems:**

- Noah's lifespan wasn't shortened despite spending the last third of his life in the alleged ruined environment. The decrease started only with his descendants, so this will be covered in Ch. 24.**



# From God's Creation to God's Nation

## Part One: Section Two

### **Alternate theory: non-paradise**

**However, this pre-Flood paradise idea was very popular, because it supposedly explains how people before the Flood lived for over 900 years, while lifespans dropped exponentially after that. But there is insufficient unequivocal geological evidence for this view-certainly not enough to overcome its severe problems:**

- Many fossils show clear evidence of disease, including tumours, gout, and osteoporosis, which hardly supports the idea that it was a healthier environment. Also, some pre-Flood fossilized trees have tree rings, indicating seasonal changes not a uniformly warm climate. As for the alleged scientific evidence for a pre-flood paradise, the following will show that it's not so clear.**