

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 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 top bar. Below the navigation bar, the group name "SLBC Genesis Class" is prominently displayed, along with a description: "From God's Creation to God's Nation Verse by verse lessons from Genesis 1:1 to Exodus 17:16". The group is identified as a "Small Group" that is "Open" and has "3 members". The user "Ed Allsteadt Sr." is shown as the "Admin" of the group. The main content area features a "Documents" tab, which lists three files: "Genesis Course Outline" (358.82 KB), "Genesis Handout 001" (20.11 KB), and "Genesis Lesson 001" (1.35 MB). The right sidebar contains several sections: "Group settings" with a storage usage indicator (1.73 MB of 1 GB used), "Upload a document", "Manage your Logos documents", "Group Readings" (with an "Add" button), and "Contact Info" (including the phone number 2813235449 and email eallsteadt@hotmail.com). At the bottom, there is a "Prayers" section showing "Prayers are done for today".

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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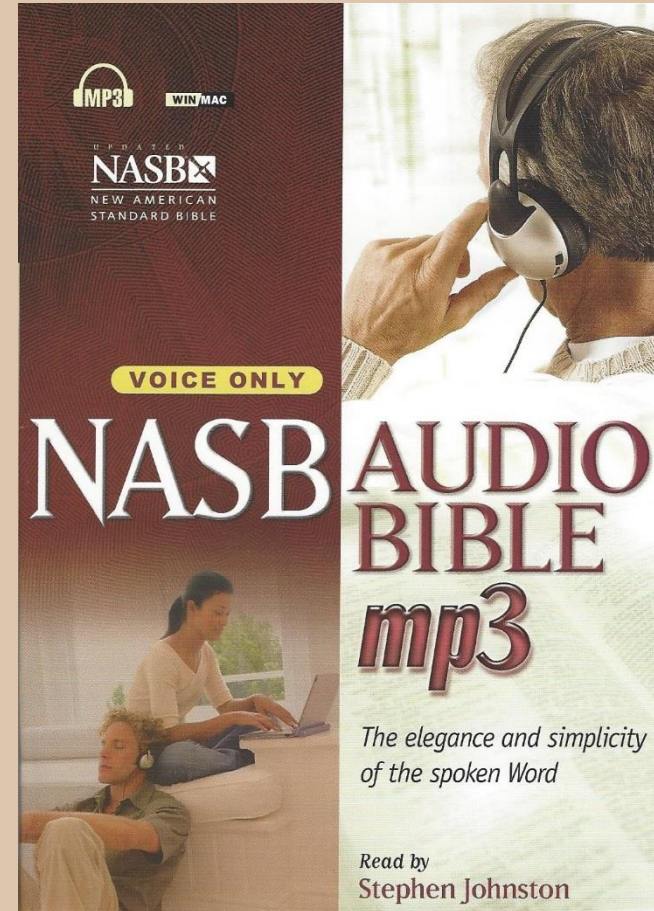
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From God's Creation to God's Nation

Part One: Section One

GENESIS 6



From God's Creation to God's Nation

Part One: Section Three



☰ PLAYLIST | 3 / 33 Ark Encounter Construction Update - July 30, 2015

0:00 / 0:49

⏪ ⏩ 🔊 YouTube

A screenshot of a YouTube video player. The video is titled "Ark Encounter Construction Update - July 30, 2015" and is part of a playlist of 33 videos. The video is currently at the 0:00 mark of a 0:49 duration. The player interface includes standard controls like play/pause, volume, and full screen, along with the YouTube logo.



From God's Creation to God's Nation

Part One: Section Three

SECTION OUTLINE THREE (GENESIS 6–10)

I. THE PREPARATION FOR THE FLOOD (6:1–22)

- a. God's grief (6:1–7): He sees nothing but human wickedness of every kind, everywhere, at all times.
- b. God's grace (6:8–10): Noah, because of his righteous living, finds favor in the sight of God.
- c. God's guidance (6:11–22)
 - i. Destruction! (what God will do) (6:11–13): He is going to destroy all life upon the earth—except for Noah and his family—through a flood.
 - ii. Construction! (what Noah will do) (6:14–22): He is to construct a wooden boat that is 450 feet long, 75 feet wide, and 45 feet high. Upon completion, Noah is to bring his family inside, along with at least one male and one female of every animal.



From God's Creation to God's Nation

Part One: Section Three

This is the **account** of the heavens and the earth when they were created, in the day that the LORD God made earth and heaven.

“Toldot is a Hebrew word generally translated by the term “generations.” As mentioned, Moses was primarily a compiler of Genesis, and he compiled eleven family documents. Each family document is **marked with a beginning statement**: These are the generations of. **Thus, the term toldot marks the beginning** of a family document. ... The basic meaning is “this is what became of.” This is what issued from the point just made; this is what became of someone in detail, which is relevant to the purpose of Genesis. For that reason, when a toldot is followed by a name, it is not always primarily concerned with the one named, but always concerned with what became of the one named.”



From God's Creation to God's Nation

Part One: Section Three

This is the **account** of the heavens and the earth when they were created, in the day that the LORD God made earth and heaven.

“For example, when it states that these are the generations of Terah, what follows is primarily concerned with Abraham, not Terah, although it does show what became of Terah; what became of Terah was Abraham. ... Therefore, each toldot explains what became of a line. Each toldot also shows a narrowing of the line to the chosen seed and contains the themes of blessing and cursing.”

From God's Creation to God's Nation

Part One: Section Three



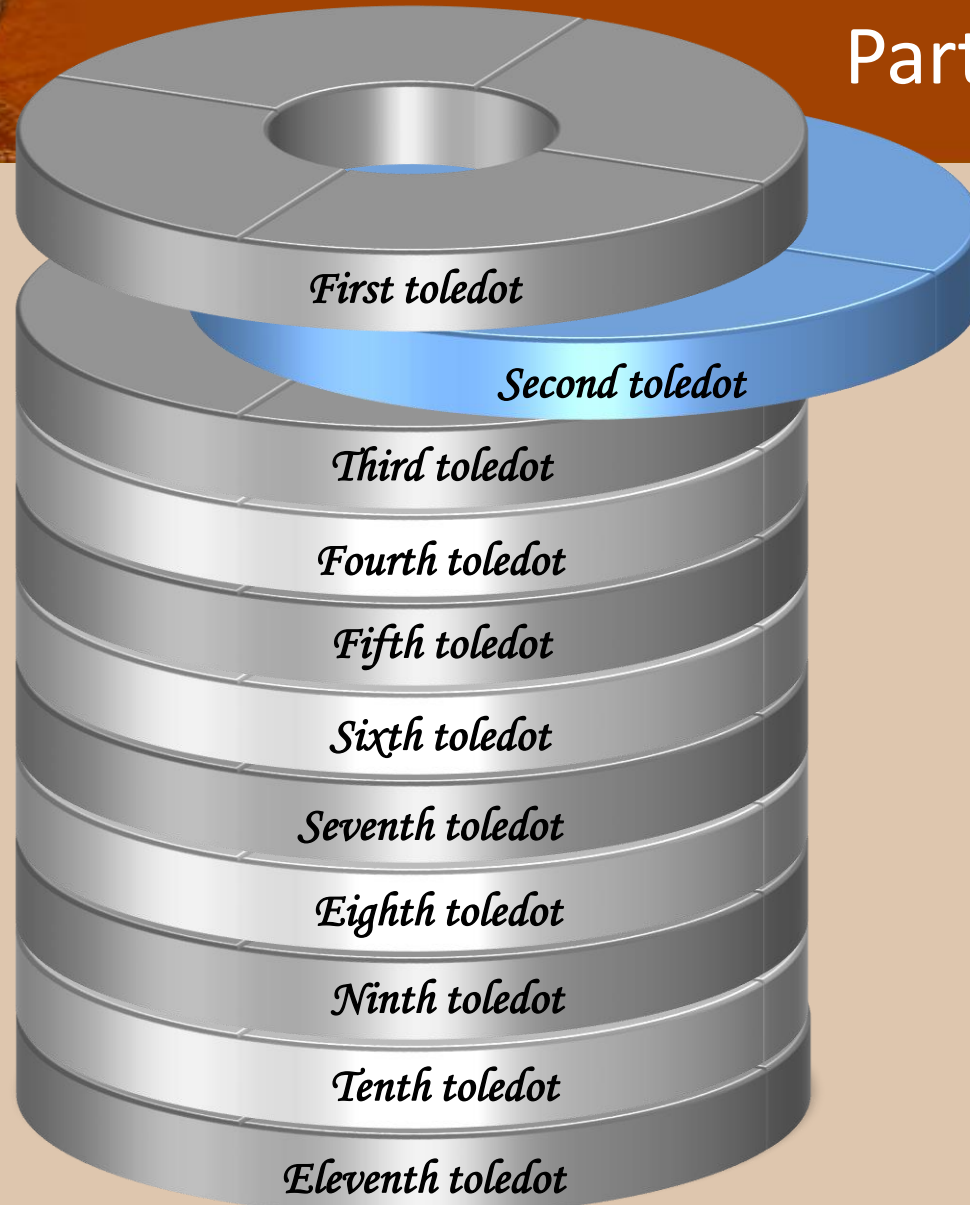
toledot of Adam

- “What became of creation”
- 2:4 – 4:26
- Creation of the heavens and earth
- Creation of Adam & Eve
- The Fall and its results
- Edenic Covenant
- Adamic Covenant

- ADAMIC COVENANT
- EDENIC COVENANT

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Part One: Section Three

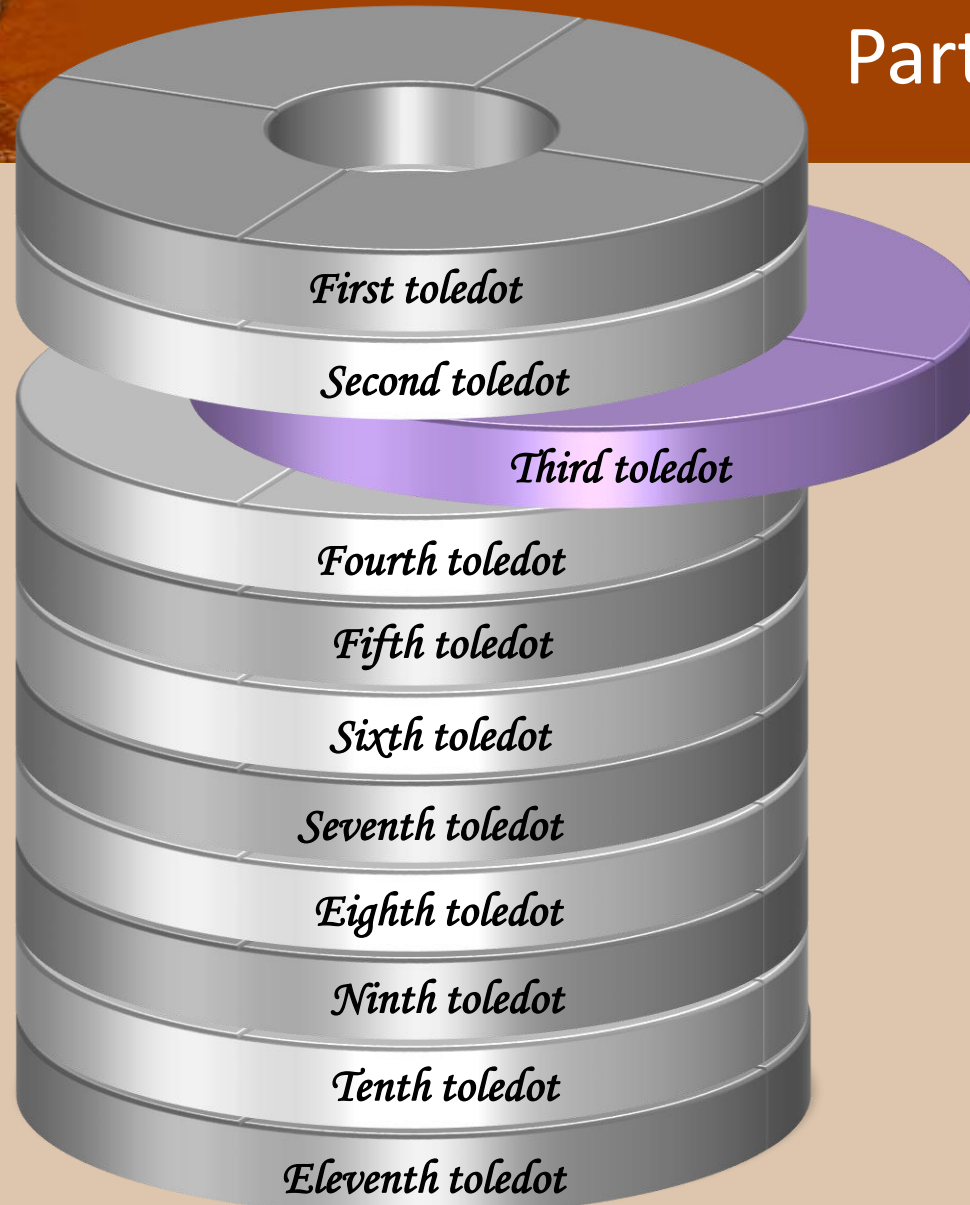


toledot of Adam

- “What became of Adam”
- 5:1 – 6:8
- Death and corruption
- God’s displeasure with sin
- Decline from Adam to Noah
- Angelic corruption of womanhood

From God's Creation to God's Nation

Part One: Section Three

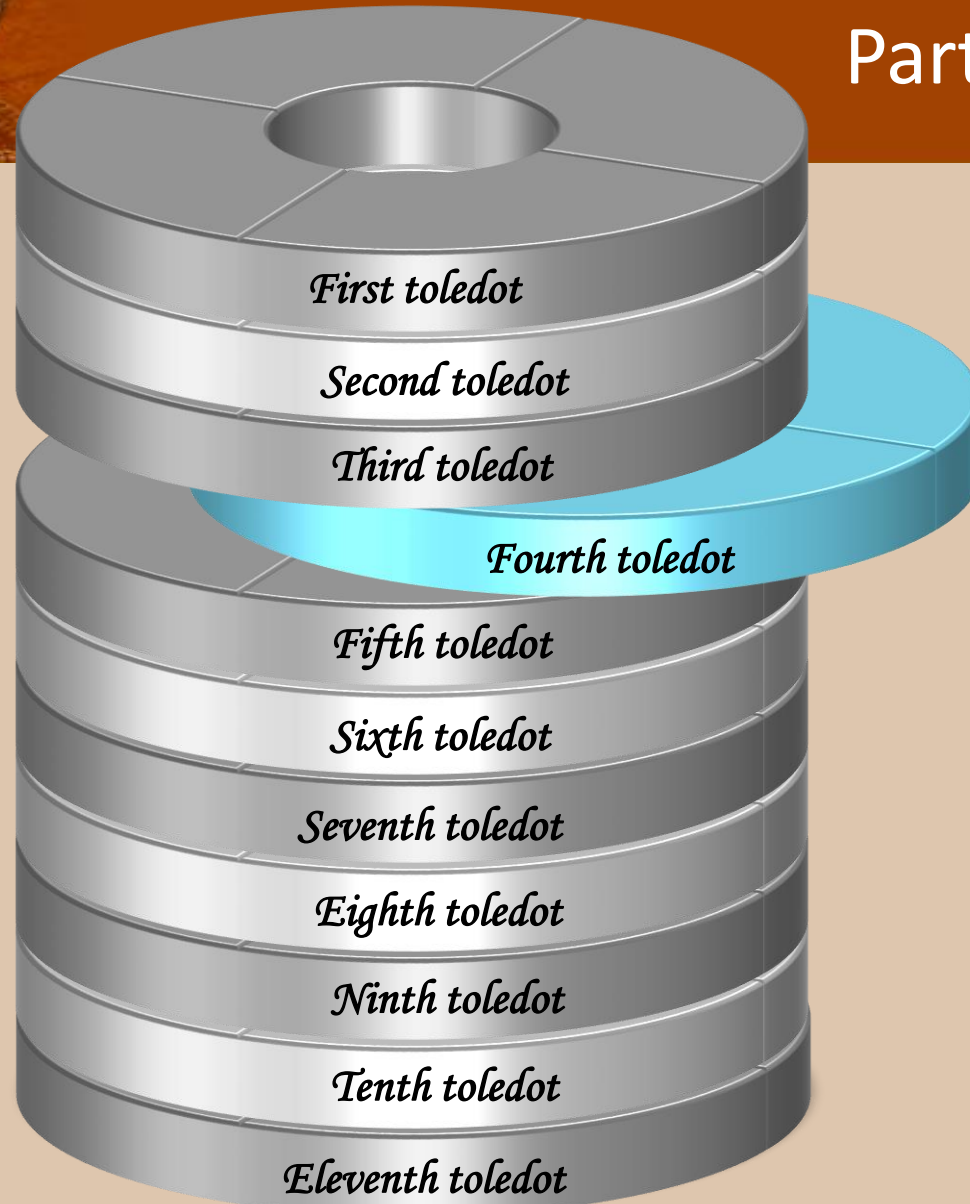


toledot of Noah

- "What became of Noah"
- 6:9 – 9:29
- Judgement of the flood
- Salvation of Noah
- Noahic Covenant

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Part One: Section Three

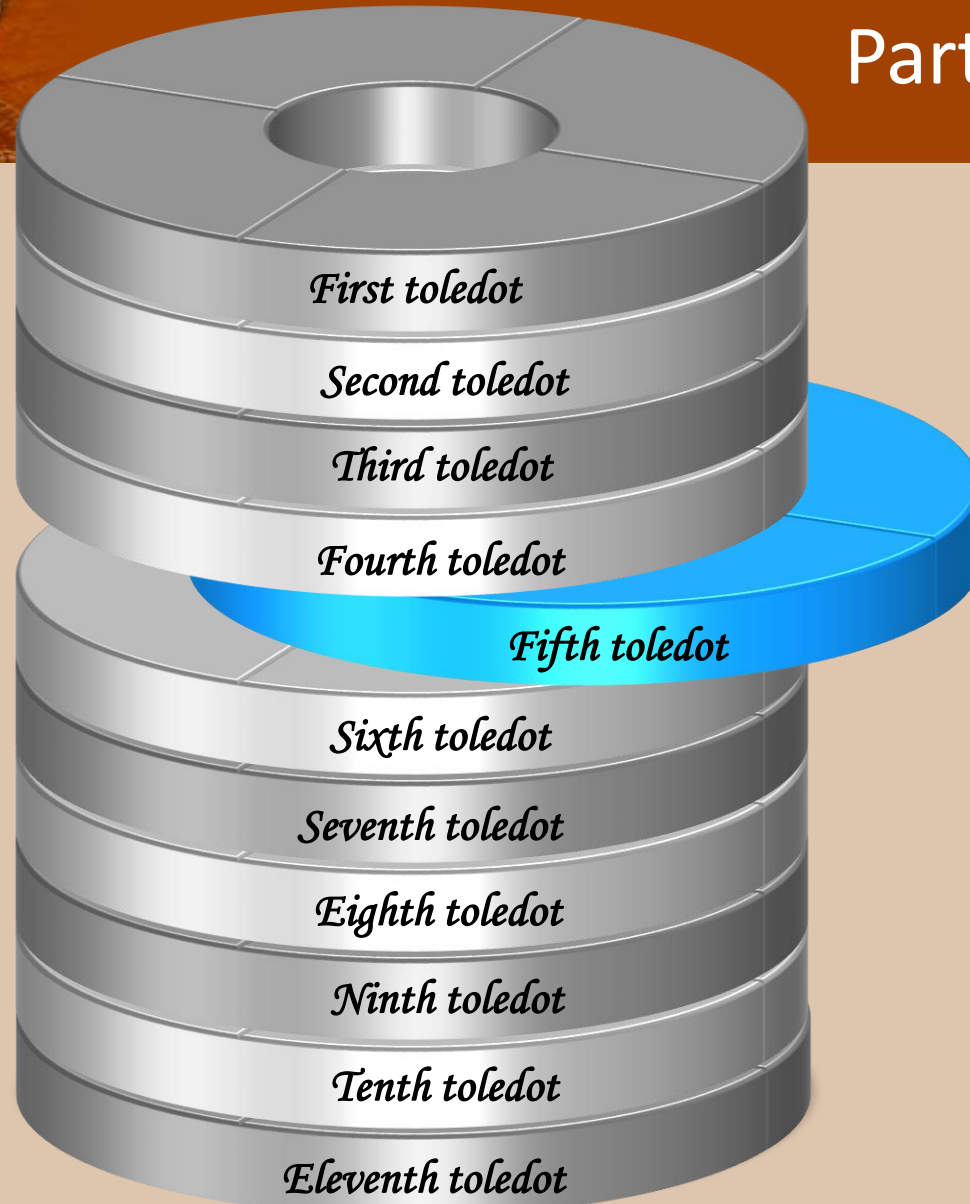


toledot of the Sons of Noah

- “What became of Noah’s sons”
- 10:1 – 11:9
- Confusion, dispersion, and expansion of humanity at Babel

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Part One: Section Three

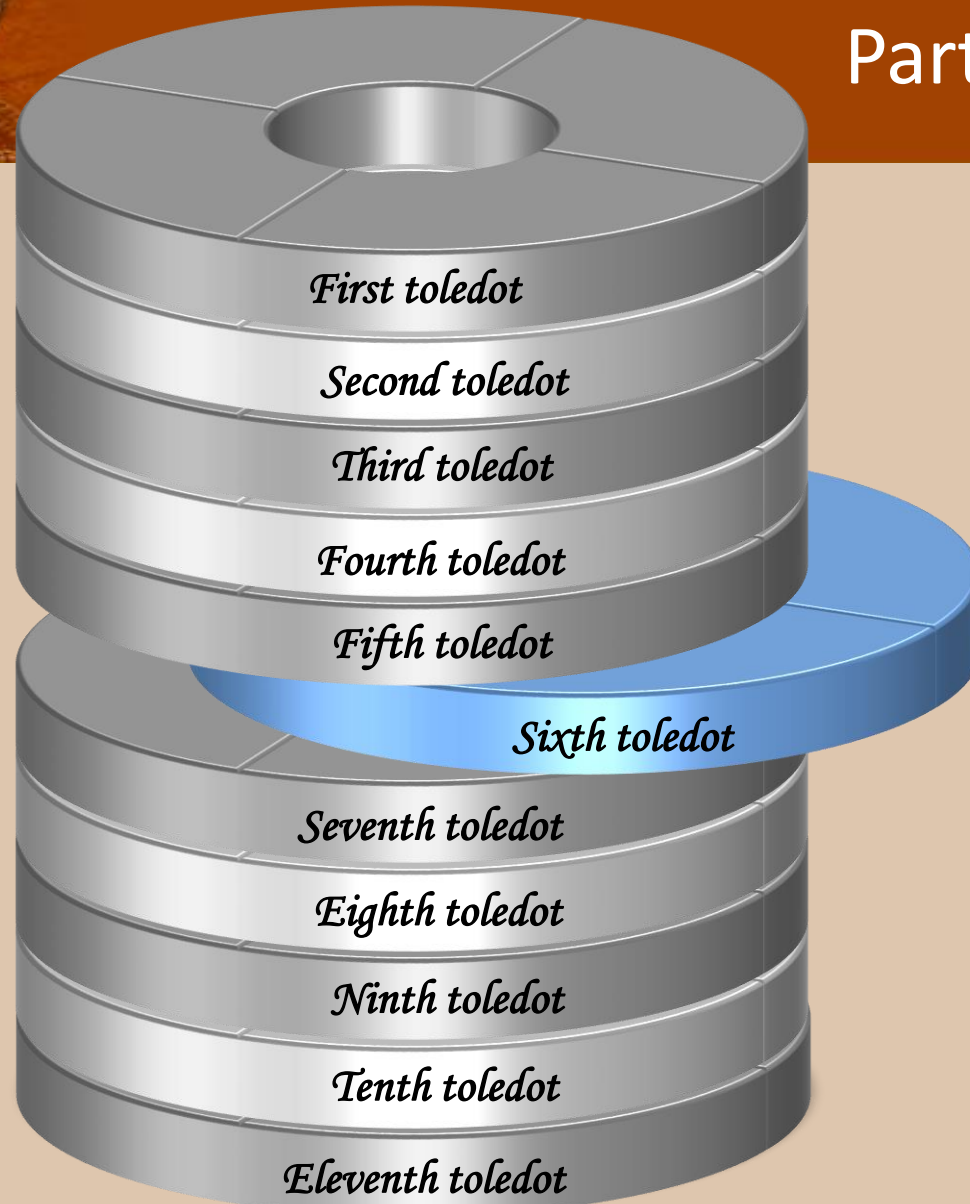


toledot of Shem

- “The expansion of what became of Shem”
- 11:10-26
- Lineage of Noah to Shem to Abraham
- God’s restoration program begins

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Part One: Section Three

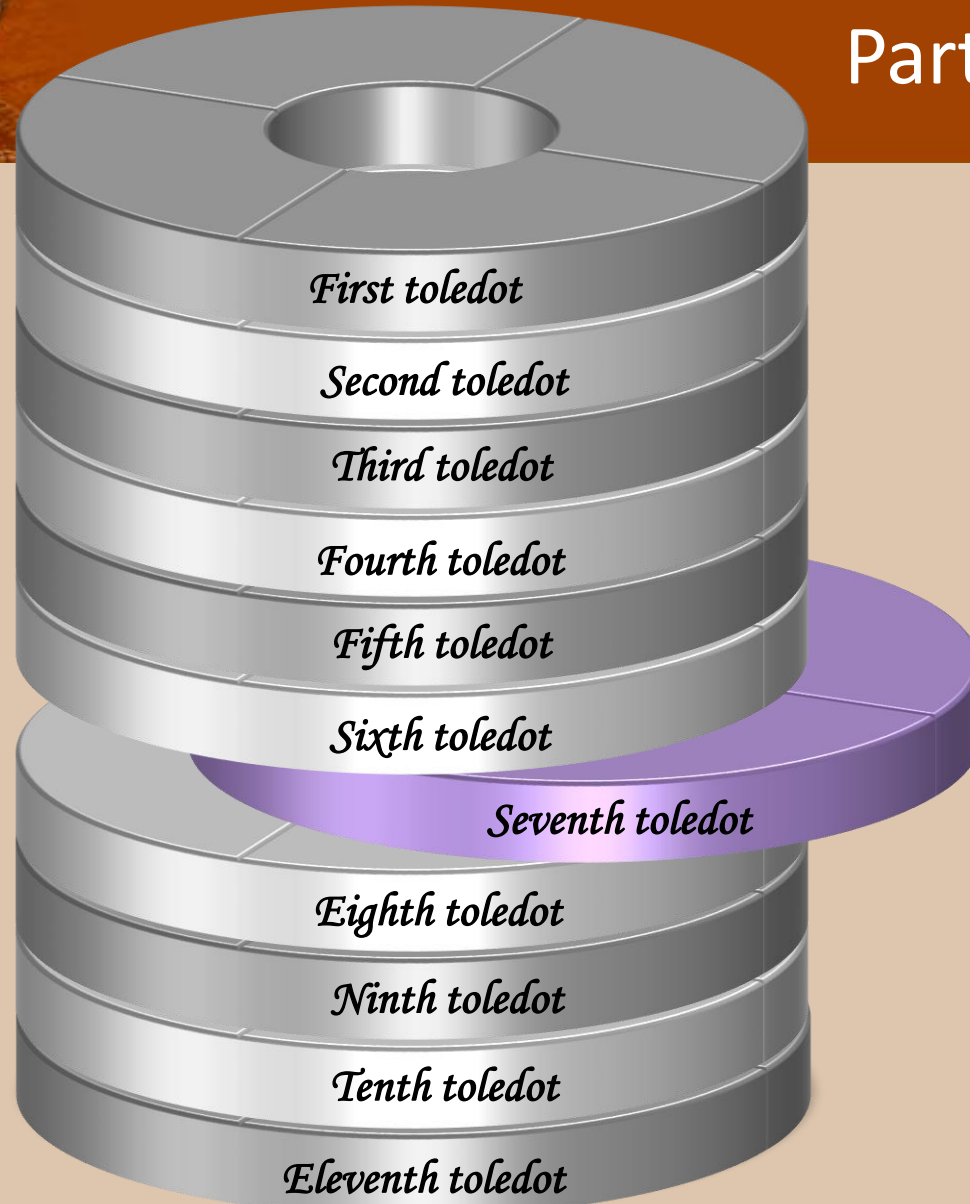


toledot of Terah

- “What became of Terah; namely, Abraham”
- 11:27 – 25:11
- The life of Abraham
- Abrahamic Covenant: God’s plan for blessing

From God's Creation to God's Nation

Part One: Section Three



toledot of Ishmael

- “What became of Ishmael”
- 25:12-18
- The fate of the not-chosen line

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Part One: Section Three

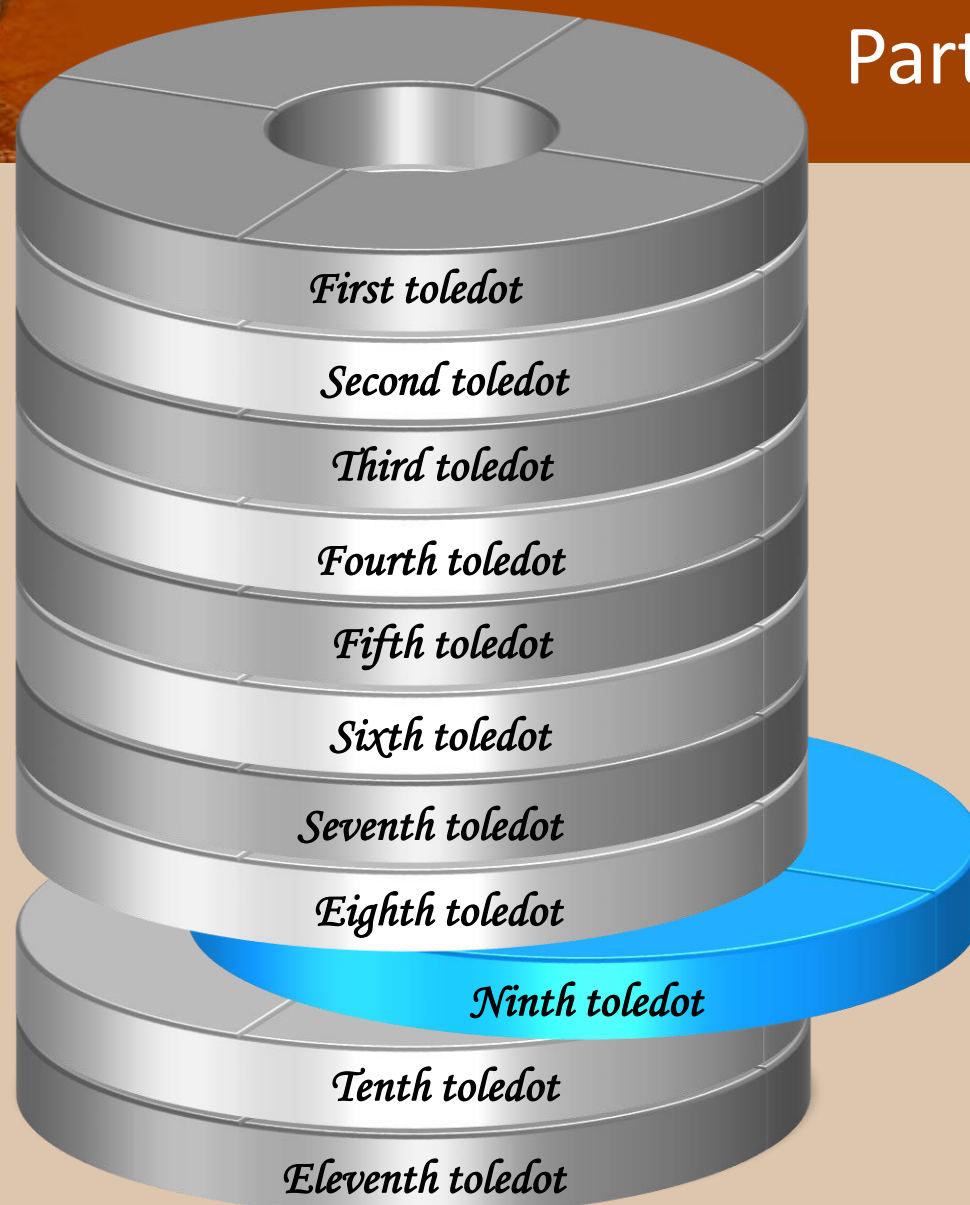


toledot of Isaac

- “What became of Isaac”
- 25:19 – 35:29
- Life of Isaac
- Story of Jacob
- Development of Israel
- Efforts to attain God’s blessing

From God's Creation to God's Nation

Part One: Section Three

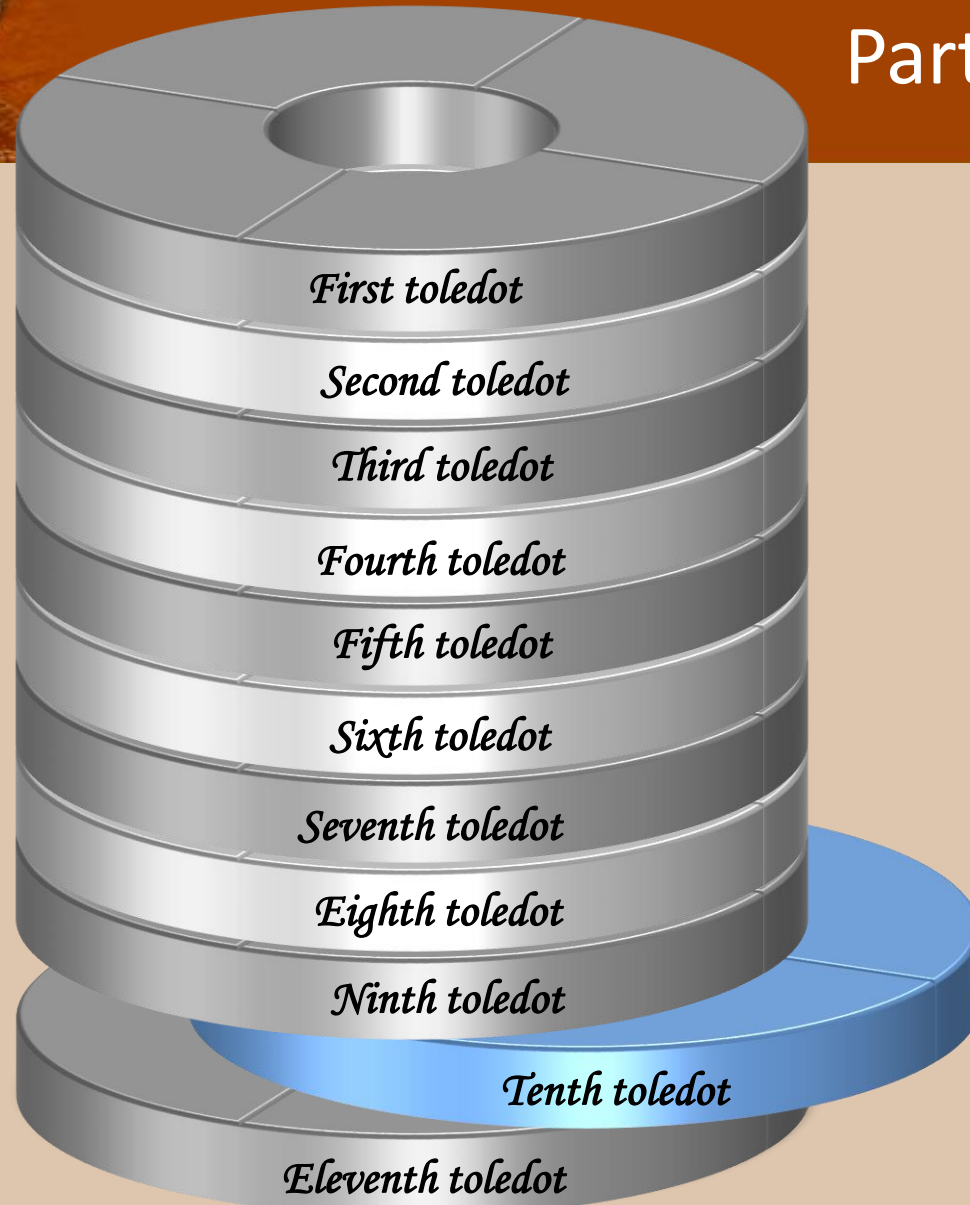


toledot of Esau, The Same Is Edom

- "What became of Esau"
- 36:1-8
- Ending of the line not chosen

From God's Creation to God's Nation

Part One: Section Three



toledot of Esau, Father of the Edomites

- “What became of Esau as the father of the Edomites”
- 36:9 – 37:1
- Fate of Nations not chosen
- Accounts of the Edomites, Horites, and Amalekites
- Contrast between Esau and Jacob

From God's Creation to God's Nation

Part One: Section Three



toledot of Jacob

- “What became of Jacob; namely, Joseph”
- 37:2 50:26
- Story of Jacob’s sons and the beginning of the Twelve Tribes
- Life of Joseph
- Resettlement of the Jewish people in Egypt during famine

From God's Creation to God's Nation

The Third Toldot





From God's Creation to God's Nation

Part One: Section Three

- A God resolves to destroy the corrupt race (6:11–13).**
- B Noah builds an ark according to God's instructions (6:14–22).**
- C The Lord commands the remnant to enter the ark (7:1–9).**
- D The flood begins (7:10–16).**
- E The flood prevails 150 days and the water covers the mountains (7:17–24).**
- F God remembers Noah (8:1a).**
- E' The flood recedes 150 days, and the mountains are visible (8:1b–5).**
- D' The earth dries (8:6–14).**
- C' God commands the remnant to leave the ark (8:15–19).**
- B' Noah builds an altar (8:20).**
- A' The Lord resolves not to destroy humankind (8:21–22).”293**



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Part One: Section Three

God's grace (6:8–10): Noah, because of his righteous living, finds favor in the sight of God.

“the spirituality of Noah in two ways. First: Noah was a righteous man, he was a tzaddik, meaning righteous. This emphasizes justification; it is inward, and it shows salvation. Second: Noah was perfect in his generations. The Hebrew word for “perfect” here is tamim. It means “without blemish,” as is used of the sacrifices (Lev. 1:3, 1:10; 3:1, 3:6). It means “free from defect,” and this emphasizes Noah outwardly. Therefore, he was inwardly and outwardly right before God. The next phrase is: in his generations, meaning unlike others of his generation, he was not contaminated by the intermarriage. ... When the two words are used together, the emphasis is on being wholly righteous (“just and perfect” in Job 12:4 and “righteousness of the blameless” in Prov. 11:5), a condition which is the result of having found grace in the Lord.



From God's Creation to God's Nation

Part One: Section Three

God's grace (6:8–10): Noah, because of his righteous living, finds favor in the sight of God.

Furthermore, it states: Noah walked with God, which means he obeyed God's commands. It is the same term that was used of Enoch (Gen. 5:22–24). Moreover, the same point is made of him in Hebrews 11:7. In the Hebrew text for Genesis 6:9, there are exactly ten words that begin and end with the name Noah, and Noah was the tenth generation. Here again, it shows how careful the writer was: Ten words of a sentence that begins and ends with the name Noah, and Noah was the tenth in his line.



From God's Creation to God's Nation

Part One: Section Three

The righteous walk with God, but the wicked corrupt the earth (9–12).

In this section the narrative contrasts Noah with the corrupt generation. The expositor must clarify the critical words “righteous,” “blameless,” “corrupt,” and “violence.”

Noah is described as “a just and blameless man” or as Cassuto puts it, “a wholly righteous man” (taking the second adjective as an adverb). “Blameless” describes a perfect, flawless, or complete individual. In Leviticus it is used to describe the sacrificial animals as perfect, without blemish. The term is also used of Abraham (Gen. 17:1). But “righteous” is the main word in Noah’s description. It describes both a covenantal relationship and proper conduct within the covenant. By this word we learn that Noah was conforming to the requirements of the relationship he had with God.



From God's Creation to God's Nation

Part One: Section Three

The righteous walk with God, but the wicked corrupt the earth (9–12).

However we define the word “righteous” in this passage, it is clear that the righteous person belongs to God (see also Gen. 18). This description is further qualified by the report that Noah walked with God (note the word order of v. 9b, placing “Noah” at the beginning and the end).

The corruption of the earth is reported in two stages: verse 11 states that the earth was corrupt and full of violence, and then verse 12 records that God saw the earth (recalling the wording of Gen. 1 and 6:5) that it was corrupt. And, if this report were not enough, a causal clause is added to explain that all flesh had corrupted itself. Three times in these two verses the term “corrupt” is used. This word, as well as “violence” (ḥāmās), gives a graphic description of human nature at its worst. Psalm 14 also speaks of the race's corruption and then elaborates on it. The evil that God saw filled the earth, with the exception of Noah.



From God's Creation to God's Nation

Part One: Section Three

Overflowed with Water

The question of the nature and historicity of the Noahic Deluge is of immense importance to Biblical Christianity. The fact of the Flood is a pivotal issue in the entire conflict between Christianity and anti-Christianity. If the principle of innate evolutionary development can fully explain the universe and all its inhabitants, as its proponents claim, then there is no need to postulate a Creator. The chief evidence for evolution is the geological record of the supposed billions of years of earth history, documented by the fossils entombed in the sedimentary rocks of the earth's crust; and there is no room in this framework of interpretation for a world-destroying Flood. Thus, if the latter has actually occurred, the assumptions of uniformity and evolution as guiding principles in interpreting earth history are thereby proved completely deceptive and false.



From God's Creation to God's Nation

Part One: Section Three

Overflowed with Water

In its history, the earth has suffered much under the effects of the Curse. Heat and cold, floods and droughts, earthquakes and eruptions—all kinds of physical upheavals—have disturbed its crust and the inhabitants dwelling on its surface. But immeasurably greater in magnitude and extent than all other catastrophes combined was the great Flood. In our modern age of scientific skepticism, the enormity of this great event of the past has been all but forgotten. Its testimony of the awfulness of sin and the reality of divine retribution is so disturbingly unwelcome that men have tried for ages somehow to explain it away and forget it.



From God's Creation to God's Nation

Part One: Section Three

Overflowed with Water

Even conservative Christians, although professing belief in the divine inspiration of Scripture, have often ignored the significance of the Flood. They have been intimidated by the evolutionary geologists and paleontologists who, for over a hundred years, have insisted that all of earth history should be explained in terms of slow development over great ages by the operation of the same natural processes which now prevail, completely rejecting the concept of the universal Flood at the dawn of history. Many Christians have attempted to work out a compromise with evolutionary geology by explaining the Flood as a local flood, caused by a great overflow of the Euphrates or some other river in the Middle East. It must be settled here, therefore, first of all, that the Bible record does describe a universal, world-destroying Flood.



From God's Creation to God's Nation

Part One: Section Three

God's guidance (6:11–22)

Noah received detailed instructions that he was to follow in building the ark. Later Moses received detailed instructions that he was to follow in building the tabernacle. Both men followed their respective instructions and received praise (v. 22; Exod. 39:42–43; Lev. 8:36; Num. 27:22; Deut. 34:9). Both men inaugurated a new epoch. In this respect Moses was another Noah.



From God's Creation to God's Nation

Part One: Section Three

God's guidance (6:11–22)

This section begins in 6:13 with the decree of the destruction, and this verse begins with the initial revelation to Noah: **And God said unto Noah.** In this long section of Genesis with God conversing with Noah, Noah is never quoted as to his response. In fact, in the whole Flood account there is no quotation of Noah, and he is only quoted as to the curse of Canaan after the Flood (9:25–27). So there is no record of what Noah said to God or what Noah said to anybody else. However, throughout this large section, seven times God spoke to Noah and not once is there a record of Noah speaking to God.

From God's Creation to God's Nation

Part One: Section Three

God's guidance (6:11–22)

The concept of God speaking seven times comes out in two other places. In Psalm 29, seven times the voice of God thunders forth (vv. 3, 4a, 4b, 5, 7, 8, 9). Revelation 10 records the voice of the seven thunders. What God said to Noah concerned His decree of destruction: The end of all flesh has come before me. This is the beginning of the 120 years; and within those 120 years, the ark was built, the necessary food gathered, and the animals collected. Now the reason given was: for the earth is filled with violence through them. In addition, the intent was: Behold, I will destroy them with the earth. The Hebrew word for destroy here is shachat, which was also used with what man was doing to the earth. Therefore, when it is used for man in this context, it is because man is corrupting the earth; when God uses it in this context, it is because God is destroying the earth. The correlation is: They ruined the earth with sin, so now God will ruin them with water. Relating to Genesis 6:13, II Peter 3:6 reflects the degree of destruction: The world that then was, being overflowed with water, perished.



From God's Creation to God's Nation

Part One: Section Three

God's guidance (6:11–22)

In order to preserve both human and terrestrial animal life on the earth, God instructed Noah to build a huge bargelike structure called an ark, in which the occupants would be saved from destruction in the coming Flood. According to God's instructions, the Ark was to be designed for capacity and floating stability rather than for speed or navigability. The dimensions were to be 300 cubits long, 50 cubits wide, and 30 cubits high.



From God's Creation to God's Nation

Part One: Section Three

God's guidance (6:11–22)

The question is: how long is a cubit? The Babylonians had a royal cubit of about 19.8 inches; the Egyptians had a longer and a shorter cubit of about 20.65 and 17.6 inches, respectively; and the Hebrews apparently had a long cubit of 20.4 inches (Ezekiel 40:5) and a common cubit of about 17.5 inches. Another common cubit of antiquity was 24 inches. Most writers believe the Biblical cubit to be 18 inches.

To be very conservative, assume the cubit to have been only 17.5 inches, the shortest of all cubits, so far as is known. In that case, the Ark would have been 438 feet long, 72.9 feet wide, and 43.8 feet high. It can be shown hydrodynamically that a gigantic box of such dimensions would be exceedingly stable, almost impossible to capsize. Even in a sea of gigantic waves, the ark could be tilted through any angle up to just short of 90° and would immediately thereafter right itself again. Furthermore, it would tend to align itself parallel with the direction of major wave advance and thus be subject to minimum pitching most of the time.



From God's Creation to God's Nation

Part One: Section Three

God's guidance (6:11–22)

With the dimensions as calculated, the total volumetric capacity of the Ark was approximately 1,400,000 cubic feet, which is equal to the volumetric capacity of 522 standard livestock cars such as used on modern American railroads. Since it is known that about 240 sheep can be transported in one stock car, a total of over 125,000 sheep could have been carried in the Ark.

A few other details of the Ark's construction are given. It was to have three stories, each ten cubits high; and each of these "decks" was to be divided into various "rooms" (literally "nests"—thus apparently each of appropriate size for the individual animals to rest in). The Ark was to be made of "gopher wood," the exact nature of which is unknown today, though apparently some type of dense, hard wood; and it was to be made waterproof and resistant to decay by impregnation with "pitch," inside and outside.



From God's Creation to God's Nation

Part One: Section Three

God's guidance (6:11–22)

The word for “pitch” (Hebrew kopher) is different from that used in other places in the Old Testament. It is equivalent to the Hebrew kaphar (“to cover”) and, in the noun form, means simply a “covering.” However, it is also the regular Hebrew word for “atonement,” as in Leviticus 17:11, for example. In essence, therefore, this is the first mention of “atonement” in the Bible. Whatever the exact nature of this “pitch” may have been (probably a resinous substance of some kind, rather than a bituminous material), it sufficed as a perfect covering for the Ark, to keep out the waters of judgment, just as the blood of the Lamb provides a perfect atonement for the soul.

The Ark also had a “window” (Hebrew tsohar), which probably means, literally, an “opening for daylight.” Although the phraseology is difficult, most authorities understand that this “window” was to consist of a one-cubit opening extending all around the Ark's circumference, near the roof, as provision for light and ventilation. Presumably there was also a parapet provided to keep out the rain.

Henry M. Morris, *The Genesis Record: A Scientific and Devotional Commentary on the Book of Beginnings* (Grand Rapids, MI: Baker Books, 1976), 181–183.



From God's Creation to God's Nation

Part One: Section Three

God's guidance (6:11–22)

It has also been suggested that the word “window” might refer to a low wall extending around the Ark above the roof, providing a sort of cistern as a means of water supply. It was obviously not the intention of the writer to record the complete specifications for the ark's construction, but only enough to assure later readers that it was quite adequate for its intended purpose.

That purpose, of course, was to “preserve life on the earth.” The notion of a local flood is frivolous and harmful. The Ark was far too large and sturdily constructed to accommodate a mere regional fauna in a local flood. In fact, no ark would have been necessary at all in that type of situation. Not only the birds and mammals but also Noah and his family could have migrated to another country far more quickly and expeditiously.



From God's Creation to God's Nation

Part One: Section Three

God's guidance (6:11–22)

Finally the Ark was to have a door in its side. There was only to be one door, and all must enter and leave by the same door. Once the animals started streaming into the Ark, there would be nowhere else to go but farther into the Ark. Although it is not definitely stated as such, it may be that this is also intended for instructional purposes as a type of Christ. He is the one Way (John 14:6) to the Father's house. He is the one "Door" (John 10:7–9) to the resting-place for His sheep, through which the sheep must both enter for safety and rest and go out later for service.



From God's Creation to God's Nation

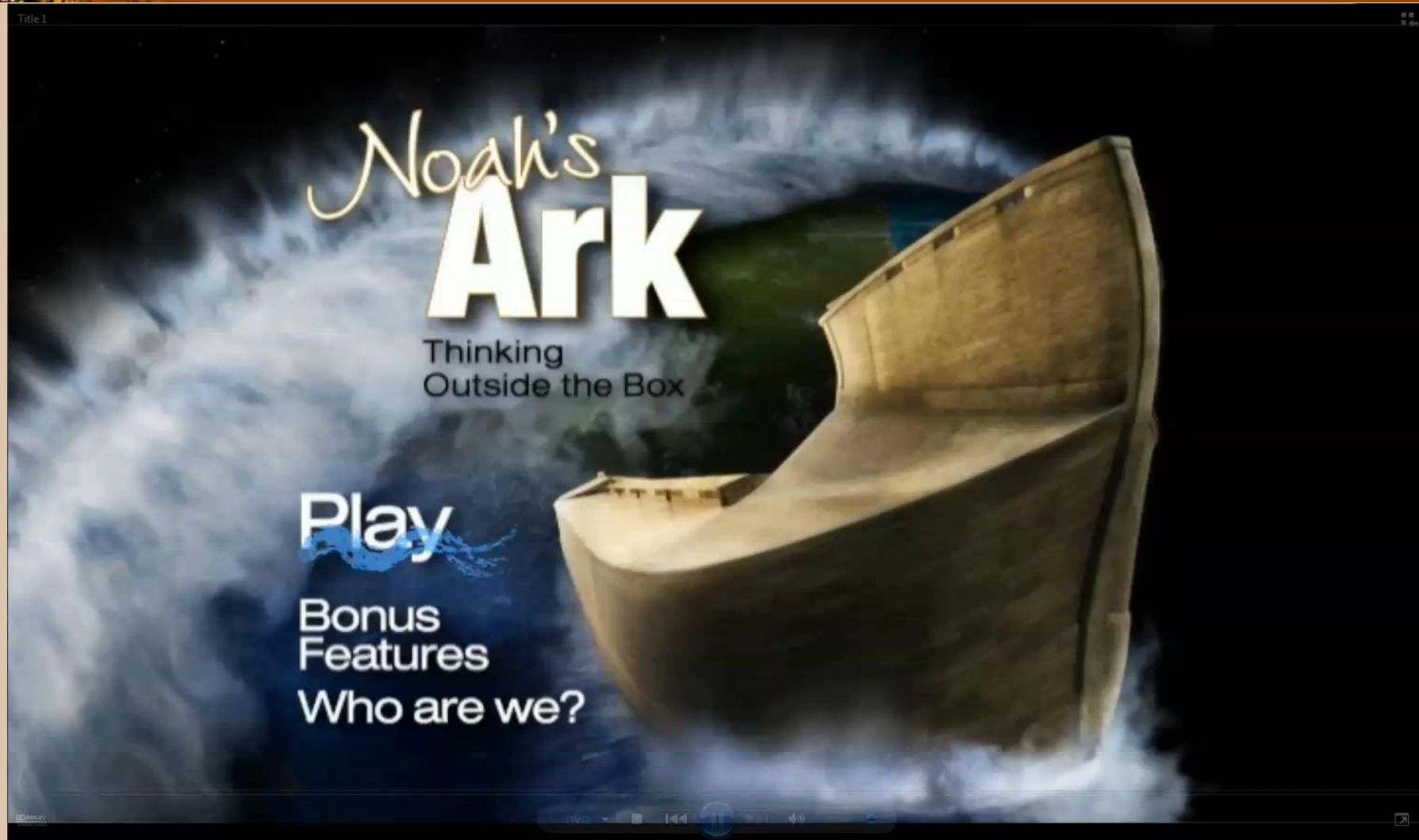
Part One: Section Three

God's guidance (6:11–22)

The word for “ark” (Hebrew tabhah) is not the word used later for the “ark of the covenant,” but it is the word used for the ark of bulrushes in which Moses was hidden as a baby (Exodus 2:3). It seems, therefore, to be a very ancient word for a box meant to float upon water. At the time Noah began building his Ark, it must have seemed ludicrous to his antediluvian contemporaries. They had never seen any kind of flood, or even rain (Genesis 2:5), and Noah's preaching and construction work no doubt gave them much occasion for ridicule. Nevertheless, Noah had been “warned of God of things not seen as yet” (Hebrews 11:7) and, believing God's word, he proceeded steadfastly to “prepare an ark to the saving of his house.” He was “moved with fear,” not for his own life, but lest his own household be engulfed in the wickedness and ungodliness of the “condemned world” of his day.

From God's Creation to God's Nation

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Noah's Ark: Thinking Outside the Box. Answers in Genesis, 2007. DVD.