

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 is divided into several sections: "News", "About", "Members", "Calendar", "Photos", "Documents", "Community Notes", "Groups", "Newsletters", and "Discussions". The "Documents" section is currently active, showing a list of files: "Genesis Course Outline" (PDF, 358.82 KB, 4 days ago), "Genesis Handout 001" (DOCX, 20.11 KB, 4 days ago), and "Genesis Lesson 001" (PDF, 1.35 MB, 4 days ago). The right sidebar contains "Group settings", a storage usage indicator (1.73 MB of 1 GB used), an "Upload a document" button, and a "Manage your Logos documents" section. At the bottom of the sidebar, there is a "Group Readings" section with an "Add" button and a "Contact Info" section displaying the phone number 2813235449 and the email address eallsteadt@hotmail.com. A "Prayers" section at the very bottom shows "View: Today" and "Add" options, with a message stating "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.

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The Hagia Sophia was turned into a museum accessible to all by the secular founders of modern Turkey in the 1930s. (Photo: Anadolu)

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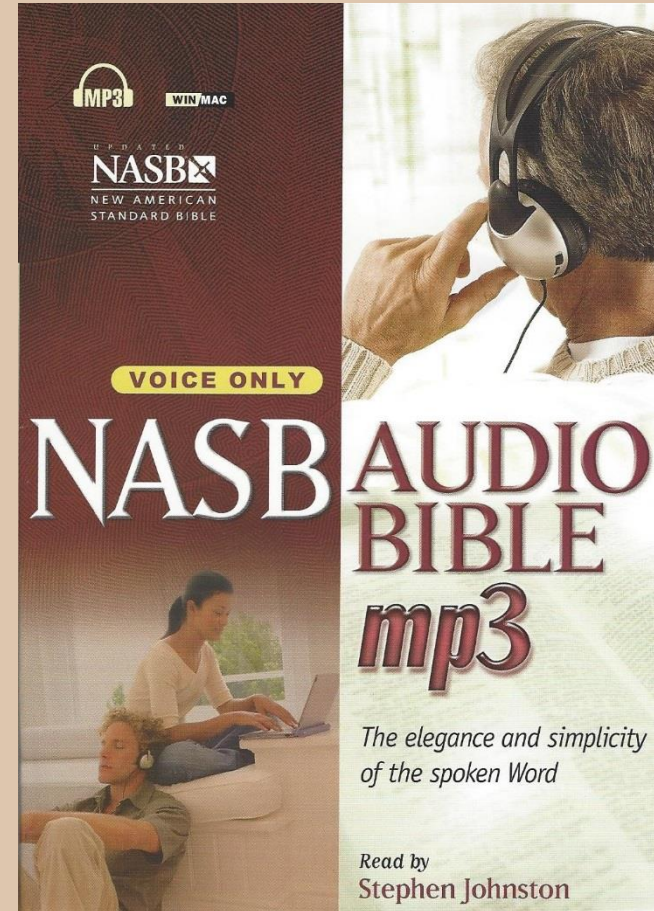
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From God's Creation to God's Nation

Part One: Section One

GENESIS 3





From God's Creation to God's Nation

Part One: Section Two

The tragedy (3:6)

As the prototype of all sinners, Eve felt impelled to lead Adam to participate in the same sin. She therefore plucked more of the fruit and brought it to her husband, urging him to eat it as well. No doubt, she used the same arguments the serpent had used, also adding the personal testimony that she had eaten the delicious fruit herself without any harmful effect.

Adam, however, “was not deceived” (1 Timothy 2:14). Whether this statement by the apostle Paul means that Adam was fully aware that he was willfully defying God, or whether it simply means that Adam was not the initial one whom Satan attacked with his deception, may not be completely clear. Paul goes on to say that “the woman being deceived was in the transgression,” which seems to place the main blame on her, accounting for her being cursed and made subject to man. There may even be a hint that the serpent had first tried to deceive Adam, but had been unsuccessful, and so then turned to Eve.



From God's Creation to God's Nation

Part One: Section Two

The tragedy (3:6)

Many have suggested that he did this out of love for Eve, choosing to share her sin and guilt rather than leaving her to face God's judgment alone. This interpretation would be consistent with the typology, suggesting the truth that "Christ also loved the church, and gave himself for it" (Ephesians 5:25). However, this motive would almost make Adam appear noble in sinning, and the Bible never implies such a thing. His sin was deliberate, wicked, and inexcusable. In fact, it was not by Eve's sin, but by Adam's that "sin entered into the world, and death by sin." All future human beings were "in Adam" (1 Corinthians 15:22) and even Eve herself had been formed "of the man" (1 Corinthians 11:8). He was the true federal head of the race and it was "through the offence of the one [that] many be dead" (Romans 5:15).

From God's Creation to God's Nation

Part One: Section Two

Temptation raises questions about the Word of God (1–3).

The Tempter (1a).

The Tempter's question (1b).

The Tempter's discovery (2–3).



Temptation raises doubts about the integrity of God (4–5).

The Tempter's denial of God's Word (4).

The Tempter's explanation of God's motive (5).



Temptation succeeds with an appeal to the senses (6).

The appeal of sin (6a).

The act of sin (6b).



Aftermath: The knowledge of evil brings alienation (7).

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Part One: Section Two

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From God's Creation to God's Nation

Part One: Section Two

The Problem of Human Redemption

Since the human family in the person of Adam sinned, as we learn in Romans 5:12 (Therefore, just as through one man sin entered into the world, and death through sin, and so death spread to all men, because all sinned) what could God do to retrieve the situation? How could He act in regard to the situation that had developed?



From God's Creation to God's Nation

Part One: Section Two

The Problem of Human Redemption

1. The loss must be retrieved on the human level and in the realm of the will.

Under God's moral government the losses sustained by man must and can be retrieved only on the human level and within the realm of the will. Since Adam and Eve on the human level frittered away their high position, the losses sustained must, under the divine moral government, be retrieved on the same plane.



From God's Creation to God's Nation

Part One: Section Two

The Problem of Human Redemption

2. Could God have created another man to redeem man?

Had the Lord created another Adam, He would have made a duplicate, a precise copy of the first man, who, as a human being was perfect. God would not create an imperfect creature Hence the man whom He would have created would have been exactly like the first Adam. Being like him, he would have yielded to temptation as Adam had done.



From God's Creation to God's Nation

Part One: Section Two

The Problem of Human Redemption

3. Could one of Adams descendants redeem the race?

After the Fall Adam begat sons and daughters in his likeness in the likeness of his fallen nature. Man's nature was contaminated by the poison of resistance against the divine will. Man has transmitted his fallen nature to all his descendants. (Jer 17:9; Titus 3:2-5; Eph 2:1-3) Every man stands condemned at the bar of his own conscience. Having the fallen nature, he is utterly unable to keep the law of God in holiness and truth... Admittedly every creature produces after its own kind. This is an unvarying law. Water cannot seek a level higher than that at which it stands, by and in virtue of its own power. Man cannot lift himself by his own bootstraps. No man, therefore, is able to redeem his brother, himself, or anyone else. (Ps 49:6-9)

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Part One: Section Two

The Problem of Human Redemption

4. Could a celestial creature redeem the race?

Had it been possible under God's ethical regime for such a celestial being to champion man's cause, this one could not have won the fight; for Satan, his adversary, who is the wisest and most powerful of all creatures (Ezek. 28:11-19), would have tricked him. (Jude 9) Should a cherub, one of the highest order of the heavenly hosts, come into the human realm by virgin birth to champion man's cause ... could have passed into Sheol. But there he would have remained, because he would not have had the power to take the keys of death and Hades from Satan, who is the minister of death.



From God's Creation to God's Nation

Part One: Section Two

The Problem of Human Redemption

5. Could God create another being powerful enough to redeem man?

In Ezekiel 28:12b we have these words: "Thou sealest up the sum, full of wisdom, and perfect in beauty." What do these words mean? Concerning the anointed cherub, God declared that he sealed up the sum, or, as the marginal reading of the Revised Version states, "sealed up the pattern." God, figuratively speaking, had a pattern, according to which He created this anointed cherub. This pattern included the sum of all perfections which could be possessed by a created being.



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Part One: Section Two

The Problem of Human Redemption

6. The God-man

Since another Adam created perfect by the hand of God would have failed, since no man born by natural generation could redeem his brother, since no celestial being could bring deliverance, since God could not create a being that could bring deliverance, and since man must be redeemed upon the human plane and in the realm of the will, there was, under God's great moral government, left open to Him only one avenue of redeeming the race: This was for some being to come to earth, to enter the human realm, who could absolutely meet the demands of the broken law, who could do the will of God perfectly with reference to the problem of sin, and who could withstand the conniving's and onslaughts of the devil.



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Part One: Section Two

The Problem of Human Redemption

6. The God-man (cont.)

Such a one would of necessity have to enter the human realm, not by natural generation, but in such a manner that He would not be tainted by the least trace of sin and be affected by it, so that He could fulfill the demands of the law of God perfectly. Since man begets his progeny in the likeness of his own fallen nature, the Redeemer of man cannot have a human father. But since He is to fight redemption's battle on the human level, He must be born of a woman. These facts indicate most positively that the only way for God to redeem the human family was by His bringing into the world a Savior by miraculous conception—as opposed to natural generation—and by virgin birth.

A glass globe on a wooden surface next to a brass compass.

From God's Creation to God's Nation

Part One: Section Two

The Essential Nature of Sin.

The holy character of God is the final and only standard by which moral values may accurately be judged. To the one who disregards God, there are no moral standards other than social custom, or the dictates of an uncertain and perverted conscience. And even these, it will be observed, though indirect, failing, and feeble, are, nevertheless, reflections of the standards of God. Sin is sinful because it is unlike to God.



From God's Creation to God's Nation

Part One: Section Two

The Essential Nature of Sin.

The Westminster Confession declares:

“Sin is any want of conformity unto, or transgression of any law of God, given as a rule to the reasonable creature.”

However, inasmuch as the law of God may not incorporate all that God's character is and inasmuch as anything will be sinful which contradicts God's character, whether expressed in His law or not, this definition is strengthened when the word character is substituted for the word law. It is true that disobedience of God's law is sin, but it does not follow that sin is restricted to disobedience of law.



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Part One: Section Two

The Essential Nature of Sin.

Similarly, selfishness is sin, but sin is not always selfishness; and the love of money is a root of all evil, but all evil is not represented in the love of money. So, also, unbelief is sin, but sin is more than unbelief. Whether sin be viewed as the individual's share in Adam's sin, the sin-nature, the estate "under sin," or personal sin with all its varied features, it still draws its essential character of sinfulness from the fact that it is unlike to God.



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Part One: Section Two

The Essential Nature of Sin.

Divine record is given of three major demonstrations of the exceeding sinfulness of sin:

(1) The first demonstration is the first sin in heaven, which caused the highest of all the angels to fall from his estate and with him a vast number of lesser angels to follow in his rebellion against God. This highest of angels became Satan the resister, the god of this world, and the prince of the power of the air. The lesser angels became the demons over whom Satan continues his determining influence, and these-Satan and his hosts-are doomed without remedy to the lake of fire forever. Against what inconceivable light these beings sinned is not revealed, but there is provided no redemption for them; and, while Satan and the demons cease not to sin, the tragic fall in heaven and all that has followed both in heaven and on earth is due to the first sin committed in heaven.

A glass globe on a wooden surface next to a pocket watch.

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Part One: Section Two

The Essential Nature of Sin.

(2) The first sin of man is the second demonstration of the exceeding sinfulness of sin. This sin caused the federal head to fall and the race which he represented to fall in him. Directly or indirectly, this one sin has caused the immeasurable suffering, sorrow, and death of the race, and will be consummated in the eternal woes of all who are lost.



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Part One: Section Two

The Essential Nature of Sin.

(3) In His death on the cross, Christ bore the sin of the world, and the character of sin was there finally measured and its sinfulness revealed to angels and men. In the light of the forensic character of Christ's death, it is evident that had there been but one sinner in the world who had committed but one sin, the same divine requirements would have been imposed upon the One who took the sinner's place. Had God chosen to terminate sin in the world immediately after Adam's first sin and there to have provided a righteous ground for divine forgiveness and justification for that one sinner, the same awful burden would necessarily have been laid upon the only Substitute who could take Adam's place as was laid upon Him when He bore the sin of the world. This solemn fact is typically set forth in the shedding of blood that Adam might be clothed.



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Part One: Section Two

The Essential Nature of Sin.

That God is Himself transparent holiness and in Him is no darkness at all is a fact which at once guarantees that, though in His inscrutable purpose He has permitted sin in the universe, He is in no way involved in its guilt. God is righteous in the absolute sense, the judge of all that is evil, and the executor of the penalty which His righteous judgments must impose. It may thus be restated that God is Himself the standard of holiness and His character is that which determines the sinfulness of sin.



From God's Creation to God's Nation

Part One: Section Two

The Origin of Sin.

The terms evil and sin represent somewhat different ideas. Evil may refer to that which, though, latent or not expressed, is ever present as the opposite of that which is good, while sin is that which is concrete and actively opposed to the character of God. It is difficult for the human mind to conceive of a time when there was not an opposite to good even though, for want of beings who were capable of sinning, it could have had no opportunity of expression. But since God cannot err, sin could not come into existence until another form of being was created; but, apparently, following immediately upon God's creative act, the highest of angels sinned, as did also the first man.



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Part One: Section Two

The Origin of Sin.

Since the conception of evil as a creatable thing is so difficult for the mind to grasp, the problem of its origin is not easily solved. Indeed, little is revealed as to its origin; but the origin of sin, if reference be to the first actual disobedience to the divine ideal, is recorded in the Scriptures and its guilt is there distinctly attributed to the one who sinned. Though both good and evil acquire their distinctive character from the essential and immutable perfection of God, He, being infinitely holy, could not create evil¹ though He might, for worthy reasons, permit its manifestations.



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Part One: Section Two

The Divine Permission of Sin.

The presence of active sin in the universe is due to the fact that God permits it. It must serve some justifiable purpose attainable in no other way else God would not have permitted it; or, having permitted it, He would now terminate it without delay. The divine purpose relative to sin has not been revealed, and, doubtless, the human mind could not comprehend all that is involved. Devout souls will continue to believe that, though no manifestation of sin is possible outside the permissive will of God, He is Himself ever free from the slightest complicity with the evil which He permits. When contending with Jehovah about Job, Satan recognized the sovereign permission of God with respect to evil when he said to Jehovah, “put forth thine hand now, and touch all that he hath, and he will curse thee to thy face.” In response to this challenge, Jehovah said to Satan, “all that he hath is in thy power; only upon himself put not forth thy hand.” Thus under sovereign restrictions Job passed from the hand of God to the hand of Satan.



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Part One: Section Two

The Divine Permission of Sin.

But when the calamity fell on Job, by the declaration, “Thou movedst me against him, to destroy him without cause,” Jehovah disclaimed any responsibility for the evil.

God has not been overtaken with unexpected disaster in respect to His holy purposes, nor is He now seeking to salvage something out of an unforeseen wreckage. There is immeasurable evil in the world, but, without the slightest mitigation or sanctification of it, it is the part of faith to believe that somehow and somewhere it fulfills a necessary part of the ultimate purpose of Him who will with absolute certainty achieve those ends which are infinitely perfect.