

From God's Creation to God's Nation

Genesis 1:1 to Exodus 17:16



From God's Creation to God's Nation

Faithlife Small Group

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From God's Creation to God's Nation

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From God's Creation to God's Nation (Adult Sunday School Lesson Winter 2015)

January 26, 2015 / 0 Comments / in [Resources](#), [Sunday School](#) / by [Gabriel Morris](#)

From God's Creation to God's Nation, a Sunday School Lesson, taught by Ed Alsteadt, covering Genesis 1 through Exodus 17. It covers the first four dispensations found in the Bible, as well as the key characters that would eventually establish the Nation of Israel. It also reveals the great and eternal attributes of the God of the Bible.

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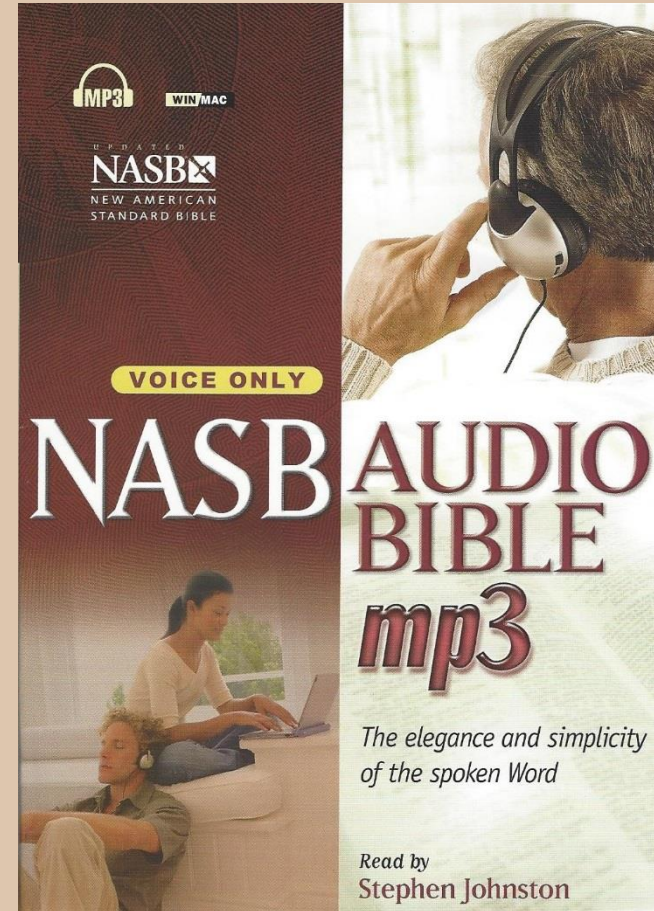
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From God's Creation to God's Nation


Part One: Section One

GENESIS 1



God's Creation Week

Day One

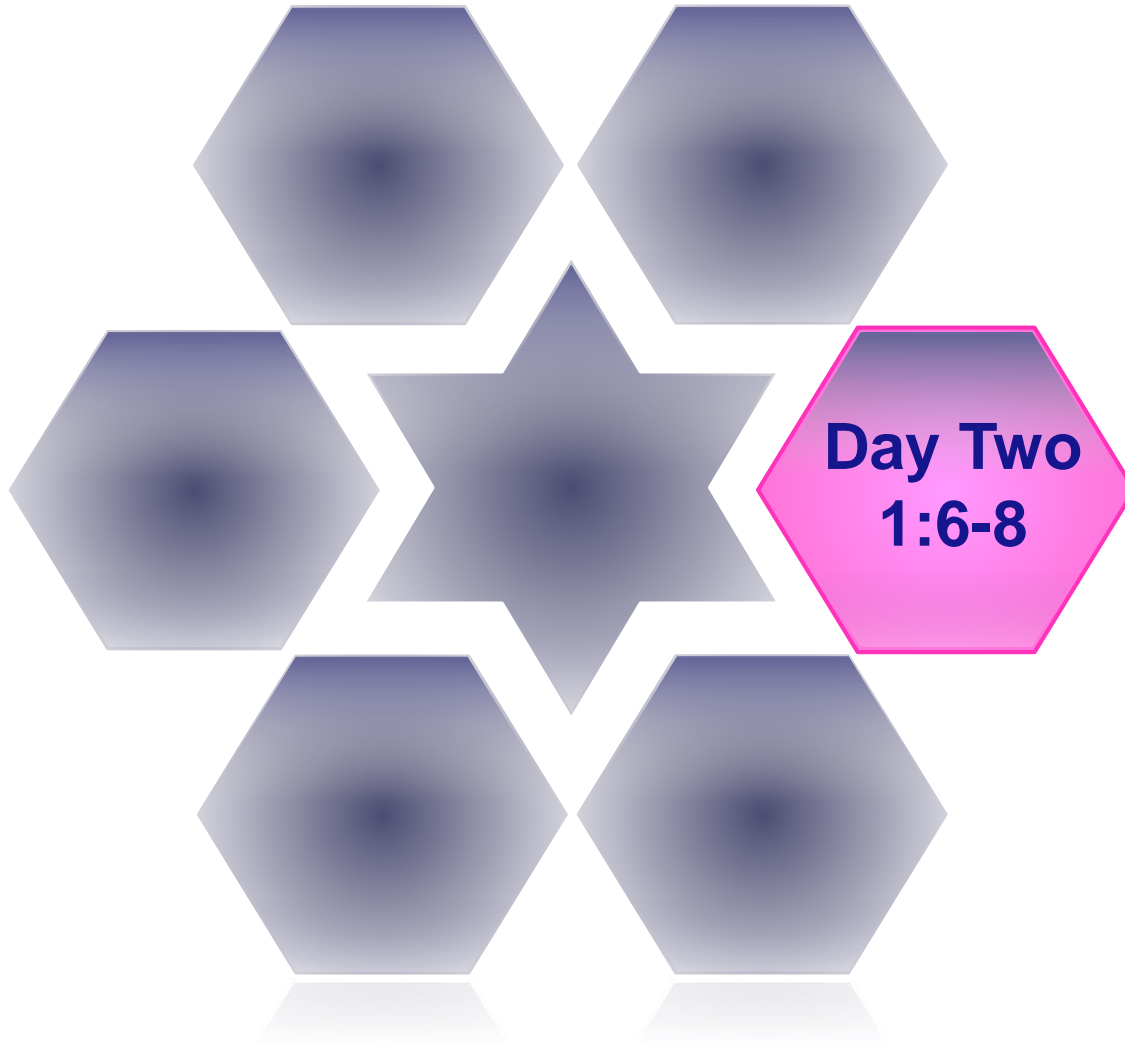


Day One 1:1-5

- Out of nothing, God spoke the universe and earth into existence.
- The universe was dark and empty other than the pre-formed earth.
- The earth was formless and uninhabitable, being covered in water.
- The Holy Spirit was protectively hovering over the earth.
- God illuminated the earth and separated the newly distinguished “day” from the “night”.
- It is “likely” that God created the angels at this time.

God's Creation Week

Day Two



- God created the atmospheric heaven by dividing and stretching out the water that covered the earth.
- The result was a vapor canopy that surrounded the earth.
- The vapor canopy produced perfect conditions throughout the earth.
- God allowed the completion of this stage of creation to be delayed until the third day

God's Creation Week

Day Three



- From the water covered surface of the earth, God spoke dry land into existence and named the dry land “earth” and the gathered water “seas”.
- The work that began on the second day was completed with the formation of the earth, and God judged it as good.
- God commanded that vegetation, plants, and trees come forth from the dry land.
- God judged the vegetation, plants, and trees as good.

From God's Creation to God's Nation

Part One: Section One

God made the **two great lights**, the greater light to govern the day, and the lesser light to govern the night; He made the stars also.

“The two great lights, etc.] Some consider the word **הַגְּדֹלִים** haggadhōlīm [‘great’] redundant, since **הַגָּדוֹל** haggadhōl [‘greater’] occurs soon afterwards; but the phrase in Psa. 136:7, to Him who made the great lights, corroborates the Massoretic reading here. The intention is to divide the heavenly host into two groups: the one consisting of the two great lights, that is, those that seem the biggest to us and that exert the greatest and most important influence on terrestrial life, and the other comprising a multitude of small lights, or those that appear small. Of the two great luminaries one is greater than the other; it is great in the group of great lights. It excels its companion particularly in its power and in its action.”



From God's Creation to God's Nation

Part One: Section One

God placed them in the expanse of the heavens to give light on the earth, and to govern the day and the night, and to separate the light from the darkness; and God saw that it was good. There was evening and there was morning, a fourth day.

“The laws in accordance with which the celestial luminaries have been formed and established in their respective places in the sky, and in obedience to which they move through the depths of space and shine upon the face of earth, have been patiently investigated, and are now in some degree understood by man; but in the sense of comprehending how they have been ordained, the wisest astronomer, no less than the dullest peasant, is completely ignorant. Kepler ascertained that planets move in elliptical orbits, but why, was beyond his power to tell. Newton discovered the law of gravitation; but what gravitation itself was, the philosopher could no more explain than a schoolboy.”



From God's Creation to God's Nation

Part One: Section One

God placed them in the expanse of the heavens to give light on the earth, and to **govern the day and the night**, and to separate the light from the darkness; and God saw that it was good. There was evening and there was morning, a fourth day.

“The primary source of the expressions derived from the stem **לְשַׁלַּח** [‘to rule’] is certainly to be found in the literary tradition of the Gentiles, who regarded the lights as actual rulers. Generally speaking, the original connotation of traditional phrases in literature tends to become obscured and even to be forgotten; here, in our verse, the meaning is simply this: since the luminaries are situated above the earth, they appear to be ruling over it, as well as over its days and nights.”

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

From God's Creation to God's Nation

Part One: Section One

Summing up the fourth day of creation:

“The creation of the astronomical universe was not only ex nihilo (i. e., from no previously existing matter, as stated in Heb. 11:3), but it was also, by the very nature of the case, instantaneous. Its origin could not, therefore, have been spontaneous or self-acting. The evolutionary concept of a gradual buildup of heavier and heavier elements throughout billions of years is clearly excluded by the pronouncements of Scripture.”



From God's Creation to God's Nation

Part One: Section One

Summing up the fourth day of creation:

“In the first place, the immediate effect of God’s creative word is emphatically stated in Psalm 33:6, 9—*“By the word of the Lord were the heavens made; and all the host of them by the breath of his mouth ... for he spake, and it was done; he commanded, and it stood fast.”* There is certainly no thought here of gradual development, or trial and error process, or age-long, step-by-step fulfillment. In fact, it is quite impossible to imagine any time interval in the transition from absolute nonexistence to existence! Similarly: *“And God said, Let there be light: and there was light”* (Gen. 1:3). At one moment there was no light anywhere in the universe; the next moment, there was! So spectacular is this creation event that the New Testament compares it to the suddenness and supernaturalness of conversion (2 Cor. 4:4–6; cf. 5:17). It may be confidently asserted that the idea of sudden appearance dominates the entire creation account (cf. Gen. 1:1, 3, 12, 16, 21, 25, 27; 2:7, 19, 22).”



From God's Creation to God's Nation

Part One: Section One

Summing up the fourth day of creation:

“This leads us to a second important consideration pertaining to creation of the astronomical universe, namely, the analogy of God’s creative works in the person of Christ during His earthly ministry nearly two thousand years ago in Palestine. Since the New Testament makes it clear that the universe was created through Christ, the Son of God (John 1:3, 10; Col. 1:16; Heb. 1:2), and that the miracles He performed while on earth were intended to reveal His true nature and glory (John 1:14; 2:11; 20:31), it is deeply instructive to note that these works all involved sudden transformations. Thus, while it has been claimed by one philosopher that there is “no strategy as slippery and dangerous as analogy,” the biblical analogy of Christ’s creative work in Genesis and in the Gospels remains irresistibly powerful.”



From God's Creation to God's Nation

Part One: Section One

Summing up the fourth day of creation:

“In response to the mere word of Jesus Christ, for example, a raging storm suddenly ceased, a large supply of food suddenly came into existence, a man born blind suddenly had his sight restored, a dead man suddenly stood at the entrance of his tomb. Of the vast number of healing miracles performed by Christ, the only recorded exception to instantaneous cures is that of the blind man whose sight was restored in two stages, each stage, however, being instantaneous (Mark 8:25). Such miracles were undeniable signs of supernaturalism in our Lord's public claim to Messiahship, and we may be quite sure that if, in His healing of the sick and crippled and blind, He had exhibited “the prodigal disregard for the passing of time that marks the hand of him who fashions a work of art,” no one would have paid any attention to His claims! If the Sea of Galilee had required two days to calm down after Jesus said, “Peace, be still,” the disciples would neither have “feared exceedingly,” nor would they have “said one to another, ‘What manner of man is this, that even the wind and the sea obey him?’ ” (Mark 4:39–41).



From God's Creation to God's Nation

Part One: Section One

Summing up the fourth day of creation:

“The profound theological implications of these facts for the Christian understanding of the origin of the universe can be recognized in the comment of a prominent British evolutionist:

The theologian attributes certain infinite properties to his God; he is described as omnipotent, omniscient, and of infinite goodness. Now the Mind which reveals itself in the development of life on this planet is clearly not omnipotent, otherwise it would have assembled perfectly designed organisms directly from the dust of the earth without having to go through the long process of trial and error which we call evolution.

Every effort to modify the suddenness and supernaturalness of creation events to make them more acceptable to the “modern mind” only results in the long run in minimizing and obscuring the true attributes of the God of Creation. This has been a difficult lesson for many Christians to learn.”



From God's Creation to God's Nation

Part One: Section One

Summing up the fourth day of creation:

“In the third place, the fact that God’s work of creation was completed in six literal days clearly demonstrates that the creative work of each day was sudden and supernatural. In view of the widespread resistance to this concept, even in some Christian circles, it may be surprising to many people to learn how strong are the biblical arguments in its support, if the indispensable historical/grammatical system of biblical hermeneutics be accepted”

God's Creation Week

Day Four



- God made the astrosphere, the “celestial sphere” of the stars and planets surrounding and illuminating the terrestrial sphere.
- God handed the task of separation to the luminaries (day & night)
- The luminaries were to serve as (1) evidence of the glory of God and as navigational signs, (2) clocks for festivals and seasons, (3) 24-cycle of days and nights, (4) measurement of years, and (5) to provide light upon the earth.



From God's Creation to God's Nation

Part One: Section One

Then God said, “Let the waters teem with swarms of living creatures, and let birds fly above the earth in the open expanse of the heavens.” God created the great sea monsters and every living creature that moves, with which the waters swarmed after their kind, and every winged bird after its kind; and God saw that it was good. God blessed them, saying, “Be fruitful and multiply, and fill the waters in the seas, and let birds multiply on the earth.” There was evening and there was morning, a fifth day.

“On the fifth day God created all the living creatures that inhabit the seas and that fly across the skies. This passage declares that life came into being by the direct command of God. Vegetation is not included here, for to the Hebrew mind that is not life (i.e., not *nepeš ḥayyâ*). Although these verses are concerned with general categories of living things, the great sea creatures (*tannînim*) are singled out for special attention. The pagans worshiped the great sea creatures as dragons and monsters in rebellion that had to be subdued.”



From God's Creation to God's Nation

Part One: Section One

Then God said, “Let the waters teem with swarms of living creatures, and let birds fly above the earth in the open expanse of the heavens.” God created the great sea monsters and every living creature that moves, with which the waters swarmed after their kind, and every winged bird after its kind; and God saw that it was good. God blessed them, saying, “Be fruitful and multiply, and fill the waters in the seas, and let birds multiply on the earth.” There was evening and there was morning, a fifth day.

“In ancient Canaan Lotan (the equivalent of Hebrew's Leviathan) was the name of this great force. The Torah subdues this view rather simply by reporting that God created (bārā') them. Canaan may fear and venerate them as gods, but Israel knew that they were just another part of God's perfect and harmonious creation. Only the Creator, Job would learn, can control Leviathan. Here too the blessing of fertility is granted by the sovereign decree. God, not some pagan ritual, is the source of life and fertility.”

From God's Creation to God's Nation

Part One: Section One

Then God said, “Let the waters **teem** with swarms of living creatures, and let birds fly above the earth in the open expanse of the heavens.”

NASB95

Ge 1:20 Then God said, “Let the waters teem with swarms of living creatures, and let birds fly above the earth in the open expanse of the heavens.”

AMP

Ge 1:20 And God said, Let the waters bring forth abundantly and swarm with living creatures, and let birds fly over the earth in the open expanse of the heavens.

NET

Ge 1:20 God said, “Let the water swarm with swarms of living creatures and let birds fly above the earth across the expanse of the sky.”

NIV

Ge 1:20 And God said, “Let the water teem with living creatures, and let birds fly above the earth across the vault of the sky.”

NKJV

Ge 1:20 Then God said, “Let the waters abound with an abundance of living creatures, and let birds fly above the earth across the face of the firmament of the heavens.”

KJV 1900

Ge 1:20 And God said, Let the waters bring forth abundantly the moving creature that hath life, and fowl that may fly above the earth in the open firmament of heaven.

Exodus 1:7 (NASB95) — 7 But the sons of Israel were fruitful and increased greatly, and **multiplied, and became exceedingly mighty, so that the land was filled with them.**

verb, Qal, yiqtol (imperfect), third person, masculine, plural, jussive

From God's Creation to God's Nation

Part One: Section One

Then God said, “Let the waters **teem** with swarms of living creatures, and let birds fly above the earth in the open expanse of the heavens.”

šā-rāṣ): v.; ≡ Str 8317; TWOT 2467—1. LN 59.48–59.61 (qal) teem, swarm, multiply, be innumerable, i.e., be in a very abundant amount, as a figurative extension of the swarming creature such as insect swarms having very great abundance (Ge 1:20, 21; 8:17; 9:7; Ex 1:7; 7:28[EB 8:3]; Ps 105:30+); 2. LN 16 (qal) swarm, teem, scurry, scamper, move about, i.e., a generally non-linear darting (though possibly linear), back and forth, all around random movement of creatures in swarms or schools; also rodents or some smaller reptiles (Ge 7:21; Lev 11:29, 41, 42, 43, 46; Eze 47:9+)”



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Part One: Section One

Then God said, “Let the waters **teem** with swarms of living creatures, and let birds fly above the earth in the open expanse of the heavens.”

sharats /shaw-rats/] v. A primitive root; TWOT 2467; GK 9237; 14 occurrences; AV translates as “creep” six times, “bring forth abundantly” five times, “move” once, “breed abundantly” once, and “increase abundantly” once. 1 (Qal) to teem, swarm, multiply. 1A to swarm, teem. 1B2 to swarm.”



From God's Creation to God's Nation

Part One: Section One

Then God said, “Let the waters **teem with swarms of living creatures, and let birds fly above the earth in the open expanse of the heavens.”**

“The purpose of the fifth day is to fill the work of the second day, which is the creation of sea and bird life. What God said is: Let the waters swarm with swarms of living creatures. In the Hebrew, the word used is a cognate accusative where the same root word is used two times over, but in a different form. The Hebrew says yishretzu sheretz, meaning “swarming with swarms.” He added: and let birds fly above the earth in the open firmament of heaven. They are to fly in the first heaven, the air or atmosphere.”



From God's Creation to God's Nation

Part One: Section One

Then God said, “Let the waters **teem with swarms of living creatures, and let birds fly above the earth in the open expanse of the heavens.”**

“The primary signification of the stem $\gamma\psi\check{s}\bar{a}ra\check{s}$ is ‘movement’, with specific reference to the abundant, swift movement of many creatures who jostle one another as they proceed criss-cross in all possible directions. God willed that into the midst of the waste and inanimate waters, from one end of the sea to the other, there should now enter a living spirit, and that there should be born in their midst moving, animate beings, subject to no limitation of numbers or intermission of movement.”



From God's Creation to God's Nation

Part One: Section One

Then God said, “Let the waters teem with swarms of living creatures, and let birds fly above the earth in the open expanse of the heavens.”

The word “life” occurs for the first time in this verse (Hebrew nephesh). Actually, this is the word also for “soul,” and is frequently used to refer to both the soul of man and the life of animals. In the Biblical sense, plants do not have real life, or soul (or consciousness); but both animals and men do.



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Part One: Section One

God created the great sea monsters and every living creature that moves, with which the waters swarmed after their kind, and every winged bird after its kind; and God saw that it was good.

“In this section (v. 21) is the second use of *bārā'* (“created”; cf. v. 1). Great creatures of the deep, worshiped as dragons and monsters in the ancient world, were nothing more than creations by Almighty God. Moreover, fertility of life comes from the blessing of the true God (v. 22).”



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Part One: Section One

God **created** the great sea monsters and every living creature that moves, with which the waters swarmed after their kind, and every winged bird after its kind; and God saw that it was good.

“Animal life was not simply “brought forth” from the earth or water, as was true for plant life. The principle of consciousness was not capable of development merely by complex organization of the basic physical elements; and so it required a new creation. God had created the physical elements of the universe on the first day and here He performed His second act of true creation. “God created great whales, and every living creature that moveth.” The “living creature” is the same as the “living soul,” so that this act of creation can be understood as the creation of the entity of conscious life which would henceforth be an integral part of every animate being, including man.”



From God's Creation to God's Nation

Part One: Section One

God created the **great sea monsters** and every living creature that moves, with which the waters swarmed after their kind, and every winged bird after its kind; and God saw that it was good.

“The first animals specifically mentioned as the product of this act of creation were the “great whales,” or “great sea-monsters,” as most translations render the Hebrew word tannin. It is significant, however, that this same word is most frequently translated “dragon.” Evidently the term includes all large sea-creatures, even the monsters of the past that are now extinct. The frequent references to dragons in the Bible, as well as in the early records and traditions of most of the nations of antiquity, certainly cannot be shrugged off as mere fairy tales. Most probably they represent memories of dinosaurs handed down by tribal ancestors who encountered them before they became extinct.”



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Part One: Section One

God created the **great sea monsters** and every living creature that moves, with which the waters swarmed after their kind, and every winged bird after its kind; and God saw that it was good.

“The types of animals mentioned in this passage are apparently intended to include every inhabitant of the waters and atmosphere. Furthermore, each was to reproduce after its own kind. Like the various plants, the actual biochemical reproductive systems of the animals were programmed to assure the fixity of the kinds. Physically and chemically, animals are similar to plants. Modern genetics has shown that all replicating systems function in the framework of the marvelous information program in the DNA molecule. The DNA for each kind is programmed to allow for wide individual variations within the kind, but not beyond the structure of the kind itself.”



From God's Creation to God's Nation

Part One: Section One

God created the **great sea monsters** and every living creature that moves, with which the waters swarmed after their kind, and every winged bird after its kind; and God saw that it was good.

“Great sea monsters” (Heb. tauninim, v. 21) were large fish, whales, squid, and all large creatures living in the water. The pagans worshipped these, but they were under God's authority. Note that Moses wrote that God created both marine animals and birds on the same day. Evolution claims that birds evolved from reptiles and that this process took millions of years.”



From God's Creation to God's Nation

Part One: Section One

God created the **great sea monsters** and every living creature that moves, with which the waters swarmed after their kind, and every winged bird after its kind; and God saw that it was good.

“And God created the great sea-monsters. The Hebrew word here is taninim, and this word is found ten times in the Old Testament: Genesis 1:21; Exodus 7:9, 7:10, 7:12; Deuteronomy 32:33; Psalms 74:13–14, 91:13, 148:7; and Ezekiel 29:3 and 32:2. This is a rejection of the pagan concept of a battle between the gods and the sea dragons (Job 7:12; Ps. 74:13–14, 148:7; Isa. 27:1).”



From God's Creation to God's Nation

Part One: Section One

God created the **great sea monsters** and every living creature that moves, with which the waters swarmed after their kind, and every winged bird after its kind; and God saw that it was good.

“Throughout the whole section only the general categories of plants and animals are mentioned, but not the separate species, save the sea monsters. This exception has not been made, we may be sure, without a specific motive. Here, too, it would seem, the Torah intended to sound a protest, as it were, against concepts that were current among the Gentiles, and to a certain extent even among the Israelites, but which were not in accord with its own spirit.”



From God's Creation to God's Nation

Part One: Section One

God created the **great sea monsters** and every living creature that moves, with which the waters swarmed after their kind, and every winged bird after its kind; and God saw that it was good.

“In Egypt, in Mesopotamia, in the land of Canaan and in the countries of the East generally, all sorts of legends used to be recounted about the battles of the great gods against the sea dragon and similar monsters. In particular are the sagas of the people nearest to Israel, the people of Canaan, of importance to our subject. The Ugaritic epics mention among the enemies of Baal, along with the god Môt—his chief foe—and the lord of the sea, a number of different monsters like the Dragon, Leviathan the Fleeing Serpent, the Twisting Serpent, and similar creatures. In Israelite circles, the tradition concerning the sea monsters and their confederates assumed an aspect in keeping with the spirit of Israel. No longer do divine forces oppose the supreme godhead, but, following the same principle as in the case of the lord of the sea, Scripture depicts them as creatures in revolt against their Maker.”



From God's Creation to God's Nation

Part One: Section One

God created the **great sea monsters** and every living creature that moves, with which the waters swarmed after their kind, and every winged bird after its kind; and God saw that it was good.

“the Torah is entirely opposed to these myths. It voices its protest in its own quiet manner, relating: So God created the great sea monsters. It is as though the Torah said, in effect: Far be it from any one to suppose that the sea monsters were mythological beings opposed to God or in revolt against Him; they were as natural as the rest of the creatures, and were formed in their proper time and in their proper place by the word of the Creator, in order that they might fulfil His will like the other created beings. Similarly it is stated in Psa. 148:7: Praise the Lord from the earth, **YOU SEA MONSTERS AND ALL DEEPS**. The poet invites all created forms of life to praise the Lord, and among the terrestrial creatures, beneath the heavens, he invites, first and foremost, the sea monsters and the deeps specifically.”



From God's Creation to God's Nation

Part One: Section One

and God saw that **it was good**. **God blessed them**, saying, “Be fruitful and multiply, and fill the waters in the seas, and let birds multiply on the earth.” There was evening and there was morning, a fifth day.

“In this case, God not only declared that His work was good, but also pronounced a blessing on the animals He had created. Though not an object of God's love as man would be, animals nevertheless are objects of His care and concern. Not even a sparrow would ever fall to the ground without His noticing and caring (Matthew 10:29), and He continually provides food for them (Matthew 6:26).

The blessing included both a command and a provision for the continued multiplication of the animals He had created, so that they would soon occupy all parts of the world. It is interesting that a similar command was given later to the animals emerging from the ark after the Flood (Genesis 8:17).”



From God's Creation to God's Nation

Part One: Section One

and God saw that **it was good**. **God blessed them**, saying, “Be fruitful and multiply, and fill the waters in the seas, and let birds multiply on the earth.” There was evening and there was morning, a fifth day.

“And God blessed them, saying. This is the first time that God is actually found speaking to someone else. He says: Be fruitful and multiply, and fill the waters in the seas, and let birds multiply on the earth. The rabbis declare that the sea creatures and birds needed a special blessing because many of them would be caught and destroyed.”



From God's Creation to God's Nation


Part One: Section One

and God saw that **it was good**. **God blessed them**, saying, “Be fruitful and multiply, and fill the waters in the seas, and let birds multiply on the earth.” There was evening and there was morning, a fifth day.

“Animate creation receives the gift of fertility. Plant life was not so blessed, both because it was thought to have been initially equipped with the capacity for self-reproduction by nonsexual means and because it is later to be cursed. The procreation of animate creatures, however, requires individual sexual activity, mating. This capacity for sexual reproduction is regarded as a divine blessing.”

God's Creation Week

Day Five



**Day
Five
1:20-23**

- God created living creatures (living souls) to fill the sky and the sea.
- God singled out, or specifically mentioned, the great sea creatures to confront the myths throughout Egypt, Mesopotamia, Canaan, and even Israel to show God has authority over the great sea creatures and they are His creation.
- God shows His care and concern with the creatures He created by blessing them.