

# Genesis 1-11



**In the beginning**, God created the heavens and the earth. 2 The earth was without form and void, and darkness was over the face of the deep.\* And the Spirit of God was hovering over the face of the waters.



3 And God said, "Let there be light," and there was light. 4 And God saw that the light was good. And God separated the light from the darkness. 5 God called the light Day, and the darkness he called Night. And there was evening and there was morning, the first day.



6 And God said, "Let there be an expanse in the midst of the waters, and let it separate the waters from the waters." 7 And God made the expanse and separated the waters that were under the expanse from the waters that were above the expanse. And it was so. 8 And God called the expanse Heaven. And there was evening and there was morning, the second day.

9 And God said, "Let the waters under the heavens be gathered together into one place, and let the dry land appear." And it was so. 10 God called the dry land Earth, and the waters that were gathered together he called Seas. And God saw that it was good.

11 And God said, "Let the earth sprout vegetation, plants yielding seed, and fruit trees bearing fruit in which is their seed, each according to its kind, on the earth." And it was so. 12 The earth brought forth vegetation, plants yielding seed according to their own kinds, and trees bearing fruit in which is their seed, each according to its kind. And God saw that it was good. 13 And there was evening and there was morning, the third day.

14 And God said, "Let there be lights in the expanse of the heavens to separate the day from the night. And let them be for signs and for seasons, and for days and years, 15 and let them be lights in the expanse of the heavens to give light upon the earth." And it was so. 16 And God made the two great lights—the greater light to rule the day and the lesser light to rule the night—and the stars. 17 And God set them in the expanse of the

Questions

Literary elements

Prayer

Cross References

People often get caught up in the details, and want to know exactly how and when the world was created. So what does the author's choice to use the ambiguous phrase "in the beginning" imply for the purpose of this creation account?



John 1:1-4  
In the beginning was the Word, and the Word was with God, and the Word was God. 2 He was in the beginning with God. 3 All things were made through him, and without him was not any thing made that was made. 4 In him was life, and the life was the light of men. 5 The light shines in the darkness, and the darkness has not overcome it.

2 Corinthians 4:6  
For God, who said, "Let light shine out of darkness," has shone in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ.

1 Peter 2:9-10  
"But you are a chosen race, a royal priesthood, a holy nation, a people for his own possession, that you may proclaim the excellencies of him who called you out of darkness into his marvelous light. 10 Once you were not a people, but now you are God's people; once you had not received mercy, but now you have received mercy."



Job 37:18  
"Can you, like him, spread out the skies, hard as a cast metal mirror?"

heavens to give light on the earth, 18 to rule over the day and over the night, and to separate the light from the darkness. And God saw that it was good. 19 And there was evening and there was morning, the fourth day.

20 And God said, "Let the waters swarm with swarms of living creatures, and let birds fly above the earth across the expanse of the heavens." 21 So God created the great sea creatures and every living creature that moves, with which the waters swarm, according to their kinds, and every winged bird according to its kind. And God saw that it was good. 22 And God blessed them, saying, "Be fruitful and multiply and fill the waters in the seas, and let birds multiply on the earth." 23 And there was evening and there was morning, the fifth day.

24 And God said, "Let the earth bring forth living creatures according to their kinds—livestock and creeping things and beasts of the earth according to their kinds." And it was so. 25 And God made the beasts of the earth according to their kinds and the livestock according to their kinds, and everything that creeps on the ground according to its kind. And God saw that it was good. ↻

26 Then God said, "Let us make man in our <sup>!</sup>image, after our likeness. And <sup>?</sup>let them have dominion over the fish of the sea and over the birds of the heavens and over the livestock and over all the earth and over every creeping thing that creeps on the earth."

27 So God created man in his own <sup>\*</sup>image, in the image of God he created him; male and female he created them.

28 And God <sup>!</sup>blessed them. And God said to them, "Be <sup>!</sup>fruitful <sup>\*</sup>and multiply and fill the earth and subdue it, and have dominion over the fish of the sea and over the birds of the heavens and over every living thing that moves on the earth." 29 And God said, "Behold, I have given you every plant yielding seed that is on the face of all the earth, and every tree with seed in its fruit. You shall have them for food. 30 And to every beast of the earth and to every bird of the heavens and to everything that creeps



Theme: Man was created in the image of God. Tselem = idol, statue, or image



What are the implications of this charge? (How is God's Kingdom and rule to be established on the earth? We often ask, well why didn't God...? But the text seems to ask, well why didn't we? – Tim Mackie, Torah Podcast).



Hebrews 1:3  
"[Jesus] is the radiance of the glory of God and the exact imprint of his nature..."



Theme: God gives the divine blessing.



Recurring Motif: multiplication is key to divine blessing.



Matthew 28:18-20  
"And Jesus came and said to them, "All authority in heaven and on earth has been given to me. 19 Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, 20 teaching them to observe all that I have commanded you. And behold, I am with you always, to the end of the age."

on the earth, everything that has the breath of life, I have given every green plant for food.” And it was so. 31 And God saw everything that he had made, and behold, it was very good. And there was evening and there was morning, the sixth day. ?

## 2 The Seventh Day, God Rests

1 Thus the heavens and the earth were finished, and all the host of them. 2 And on the seventh day God finished his work that he had done, and he <sup>①</sup>rested on the seventh day from all his work that he had done. 3 So God blessed the seventh day and made it **holy**,<sup>①</sup> because on it God rested from all his work that he had done in creation.

## The Creation of Man and Woman

<sup>②</sup>4 These are the generations of the heavens and the earth when they were created, in the day that the Lord God made the earth and the heavens.

5 When no bush of the field was yet in the land and no small plant of the field had yet sprung up—for the Lord God had not caused it to rain on the land, and there was no man to work the ground, 6 and a mist was going up from the land and was watering the whole face of the ground— 7 then the Lord God formed the man of dust from the ground and breathed into his nostrils the breath of life, and the man became a living creature. 8 And the Lord God planted a garden in Eden, in the east, and there he put the man whom he had formed. 9 And out of the ground the Lord God made to spring up every tree that is pleasant to the sight and good for food. The tree of life was in the midst of the garden, and the tree of the knowledge of **good and evil**.<sup>①</sup>

10 A river flowed out of Eden to water the garden, and there it divided and became four rivers. 11 The name of the first is the Pishon. It is the one that flowed around the whole land of Havilah, where there is gold. 12 And the <sup>①</sup>gold of that land is good,<sup>①</sup> **bdellium and onyx** stone are there. 13 The name of the second river is the Gihon. It is the one that flowed around the



What would this creation account have communicated about God to the original audience – especially with the religions of the time worshipping things like the sun and moon and gods who were portrayed as self-motivated and more like slave drivers in their relation to humans?



Motif: rest



Motif: Holy



Why is there a seemingly different account, or perspective of the creation account?



Theme: God is the source of all that is good, and evil exists as a direct result of our choice to be without him



These are materials associated with the tabernacle.

(\*) Exodus 25 – gold and onyx

(\*) Numbers 11:7

Now the manna was like coriander seed, and its appearance like that of bdellium.

whole land of Cush. 14 And the name of the third river is the Tigris, which flows east of Assyria. And the fourth river is the Euphrates.

15 The Lord God took the man and put him in the garden of Eden to work it and keep it. 16 And the Lord God commanded the man, saying, "You may surely eat of every tree of the garden, 17 but of the tree of the knowledge of good and evil you shall not eat, for in the day that you eat of it you shall surely **die**." ①



Recurring Motif: life and death...  
With God, people experience life.  
Without God, people experience death.

18 Then the Lord God said, "It is **not good** that the man should be alone; I will make him a helper fit for him." 19 Now out of the ground the Lord God had formed every beast of the field and every bird of the heavens and brought them to the man to see what he would call them. And whatever the man called every living creature, that was its name. 20 The man gave names to all livestock and to the birds of the heavens and to every beast of the field. ② But for Adam there was not found a helper fit for him. 21 So the Lord God caused a deep sleep to fall upon the man, and while he slept took one of his ribs and closed up its place with flesh. 22 And the rib that the Lord God had taken from the man he made into a woman and brought her to the man.



Why is there a seemingly different account, or perspective of the creation account?



Why would God need to clarify that no other is fit for Adam? What does this reveal about God's heart, and the value of women portrayed here, especially in light of the depictions of women in literature of the time?

23 Then the man said,  
"This at last is bone of my bones  
and flesh of my flesh;  
she shall be called Woman,  
because she was taken out of Man."

24 Therefore a man shall leave his father and his mother and hold fast to his wife, and they shall become one flesh. 25 And the man and his wife were both naked and were not ashamed.

### 3 The Fall

③  
1 Now the serpent was more crafty than any other beast of the field that the Lord God had made. He said to the woman, "Did God actually say, 'You shall not eat of any tree in the garden?'" 2 And the woman said to the serpent, "We may eat of the fruit of the trees in the garden, 3



What's with the snake?

but God said, "You shall not eat of the fruit of the tree that is in the midst of the garden, neither shall you touch it, lest you die."

4 But the serpent said to the woman, "You will not surely die. 5 For God knows that when you eat of it your eyes will be opened, and you will be like God, knowing good and evil." 6 So when the woman saw that the tree was good for food, and that it was a delight to the eyes, and that the tree was to be desired to make one wise, she took of its fruit and ate, and she also gave some to her husband who was with her, and he ate. 7 Then the eyes of both were opened, and they knew that they were naked. And they sewed fig leaves together and made themselves loincloths.

8 And they heard the sound of the Lord God walking in the garden in the cool of the day, and the man and his wife hid themselves from the presence of the Lord God among the trees of the garden. 9 But the Lord God called to the man and said to him, "Where are you?" 10 And he said, "I heard the sound of you in the garden, and I was afraid, because I was naked, and I hid myself." 11 He said, "Who told you that you were naked? Have you eaten of the tree of which I commanded you not to eat?" 12 The man said, "The woman whom you gave to be with me, she gave me fruit of the tree, and I ate." 13 Then the Lord God said to the woman, "What is this that you have done?" The woman said, "The serpent deceived me, and I ate."

14 The Lord God said to the serpent,  
"Because you have done this,  
cursed are you above all livestock  
and above all beasts of the field;  
on your belly you shall go,  
and dust you shall eat  
all the days of your life.

15 I will put enmity between you and the woman,  
and between your offspring and her **offspring**;

he shall bruise your head,  
and you shall bruise his heel."

16 To the woman he said,  
"I will surely multiply your pain in childbearing;  
in pain you shall bring forth children.  
Your desire shall be contrary to your husband,  
but he shall rule over you."



Irony – they are already like God. (See Genesis 2:26-27).



Pattern: saw, desirable, took



Isaiah 47:10  
"You felt secure in your wickedness; you said, "No one sees me"; your wisdom and your knowledge led you astray, and you said in your heart, "I am, and there is no one besides me."



How does this part reveal the tragic perversion of good?



Recurring Motif: offspring.



Revelation 12



Protevangeliem = the first announcement of the gospel



Thank You Father, for Your mercy and grace, for Your plan for redemption, and for Your determination to reveal Yourself even amidst our failure and unfaithfulness. Thank You for Your mercy in allowing us to experience the consequences of our choice to be our own so that we may return to You. There is truly none like You.

17 And to Adam he said,  
 “Because you have listened to the voice of your wife  
 and have eaten of the tree  
 of which I commanded you,  
 ‘You shall not eat of it,’  
 cursed is the ground because of you;  
 in pain you shall eat of it all the days of your life;  
 18 thorns and thistles it shall bring forth for you;  
 and you shall eat the plants of the field.  
 19 By the sweat of your face  
 you shall eat bread,  
 till you return to the ground,  
 for out of it you were taken;  
 for you are dust,  
 and to dust you shall return.”

20 The man called his wife’s name Eve, because she was the  
 mother of all living. 21\* And the Lord God made for Adam and  
 for his wife garments of skins and clothed them.

22 Then the Lord God said, “Behold, the man has become like  
 one of us in knowing good and evil. Now, lest he reach out his  
 hand and take also of the tree of life and eat, and live forever—”  
 23 therefore the Lord God sent him out from the garden of Eden  
 to work the ground from which he was taken. 24 He drove out  
 the man, and at the east of the garden of Eden he placed the  
 cherubim and a flaming sword that turned every way to guard  
 the way to the tree of life. ?\*  
 ↻

#### 4 Cain and Abel

1 Now Adam knew Eve his wife, and she conceived and bore  
 Cain, saying, “I have gotten a man with the help of the Lord.” 2  
 And again, she bore his brother Abel. Now Abel was a keeper of  
 sheep, and Cain a worker of the ground. 3 In the course of time  
 Cain brought to the Lord an offering of the fruit of the ground,  
 4 and Abel also brought of the firstborn of his flock and of their  
 fat portions. And the Lord had regard for Abel and his offering,  
 5 but for Cain and his offering he had no regard. So Cain was  
 very angry, and his face fell. 6 The Lord said to Cain, “Why are  
 you angry, and why has your face fallen? 7 If you do well, will



Isaiah 61:10  
 I will rejoice greatly in the LORD, My soul  
 will exult in my God; For He has clothed  
 me with garments of salvation, He has  
 wrapped me with a robe of righteousness,  
 As a bridegroom decks himself with a  
 garland, And as a bride adorns herself  
 with her jewels.



Why would God not want them to eat of  
 the tree of life, and cast them out of the  
 garden? What’s with the flaming sword  
 and cherubim?



Exodus 25:18  
 And you shall make two cherubim of  
 gold; of hammered work shall you make  
 them, on the two ends of the mercy seat.



Heavenly Father, I praise you for your  
 goodness, for with You is fullness of life,  
 intimacy, and love. I praise You, for You  
 are the author of all that is good and beau-  
 tiful and true. I praise You for how You  
 bring order and life out of darkness and  
 chaos, for how darkness flees before You,  
 for how You have no equal. Thank You  
 for reminding me that You are the creator  
 and sustainer of all life, and I am not. You  
 alone are worthy of worship. Thank You  
 for how You made us in intimacy, in Your  
 image. Thank You for Your design in how  
 You work alongside Your people. Thank  
 You for writing redemption into this Story  
 from the very beginning, and for how  
 You seek to be known fully in Your grace,  
 mercy, and love.

Father God, I pray over the dark and  
 chaotic places in my heart and in this  
 world where there are competing voices  
 and lies that keep me from knowing  
 You fully, and I pray You will command  
 Your light in those places. Call us out of  
 darkness and into Your marvelous light.  
 Help me to remember that with You alone  
 is the fullness of life. Teach my mind and  
 my heart to trust You, to turn to You alone  
 as the source of wisdom, life, and ultimate  
 satisfaction. Forgive me for my selfish,  
 unfaithful heart. I ask for Your Spirit to  
 hover over me and create in me new life,  
 free me from the areas where I am hiding  
 from You, experiencing shame and guilt,  
 self-deception, and struggle.



What does Eve’s statement mean or imply?  
 Her response may point to God’s promise  
 to provide an offspring.

you not be accepted? And if you do not do well, sin is crouching at the door. Its desire is contrary to you, but you must rule over it." ↻ \* \*



Help me to choose faith, Father, in contrast to the temptation for jealousy, desiring approval, or a license for my way of doing things, over You – over right relationship with You and trusting that You are in control, and You are enough. Help me to rule over this temptation by the power of Your Spirit within me.

8 Cain spoke to Abel his brother. And when they were in the field, Cain rose up against his brother Abel and killed him. 9 Then the Lord said to Cain, "Where is Abel your brother?" He said, "I do not know; am I my brother's keeper?" 10 And the Lord said, "What have you done? The voice of your brother's blood is crying to me from the ground. 11 And now you are cursed from the ground, which has opened its mouth to receive your brother's blood from your hand. 12 When you work the ground, it shall no longer yield to you its strength. You shall be a fugitive and a wanderer on the earth." 13 Cain said to the Lord, "My punishment is greater than I can bear. 14 Behold, you have driven me today away from the ground, and from your face I shall be hidden. I shall be a <sup>!</sup>**fugitive and a wanderer** on the earth, and whoever finds me will kill me." 15 Then the Lord said to him, "Not so! If anyone kills Cain, vengeance shall be taken on him sevenfold." And the Lord put a mark on Cain, lest any who found him should attack him. 16 Then Cain went away from the presence of the Lord and settled in the land of <sup>?</sup>Nod, east of Eden.



Hebrews 11:4  
By faith Abel offered to God a more acceptable sacrifice than Cain, through which he was commended as righteous, God commending him by accepting his gifts. And through his faith, though he died, he still speaks.



1 John 3:12  
We should not be like Cain, who was of the evil one and murdered his brother. And why did he murder him? Because his own deeds were evil and his brother's righteous.



Repetition



What does Nod mean?  
Wandering = to move slowly away from a fixed point.

17 Cain knew his wife, and she conceived and bore Enoch. When he built a city, he called the name of the city after the name of his son, Enoch. 18 To Enoch was born Irad, and Irad fathered Mehujael, and Mehujael fathered Methushael, and Methushael fathered Lamech. 19 And Lamech took two wives. The name of the one was Adah, and the name of the other Zillah. 20 Adah bore Jabal; he was the father of those who dwell in tents and have livestock. 21 His brother's name was Jubal; he was the father of all those who play the lyre and pipe. 22 Zillah also bore Tubal-cain; he was the forger of all instruments of bronze and iron. The sister of Tubal-cain was Naamah.

23 Lamech said to his wives:

"Adah and Zillah, hear my voice;

you wives of Lamech, listen to what I say:

I have killed a man for wounding me,

a young man for striking me.

24 If Cain's revenge is sevenfold,  
then Lamech's is seventy-sevenfold."

25 And Adam knew his wife again, and she bore a son and called his name Seth, for she said, "God has appointed for me another <sup>①</sup>**offspring** instead of Abel, for Cain killed him." 26 To Seth also a son was born, and he called his name Enosh.<sup>②</sup> At that time people began to call upon the name of the Lord.

②

## 5 Adam's Descendants to Noah

1 This is the book of the generations of Adam. When God created man, he made him in the likeness of God. 2 Male and female he created them, and he blessed them and named them Man when they were created.<sup>②\*</sup> 3 When Adam had lived 130 years, he fathered a son in his own likeness, after his image, and named him Seth. 4 The days of Adam after he fathered Seth were 800 years; and he had other sons and daughters. 5 Thus all the days that Adam lived were 930 years, and he died.

6 When Seth had lived 105 years, he fathered Enosh. 7 Seth lived after he fathered Enosh 807 years and had other sons and daughters. 8 Thus all the days of Seth were 912 years, and he died.

9 When Enosh had lived 90 years, he fathered Kenan. 10 Enosh lived after he fathered Kenan 815 years and had other sons and daughters. 11 Thus all the days of Enosh were 905 years, and he died.

12 When Kenan had lived 70 years, he fathered Mahalalel. 13 Kenan lived after he fathered Mahalalel 840 years and had other sons and daughters. 14 Thus all the days of Kenan were 910 years, and he died.

15 When Mahalalel had lived 65 years, he fathered Jared. 16 Mahalalel lived after he fathered Jared 830 years and had other sons and daughters. 17 Thus all the days of Mahalalel were 895 years, and he died.

① What does it mean that 'At that time people began to call upon the name of the Lord'?

② How does the story thus far answer these fundamental questions:

- Where are we?
- Who are we?
- What's wrong?
- What's the solution?

③ Why would the text clarify that Adam's son was made in his image, after explaining that Male and Female were originally created in God's image?

\* Romans 5:12  
Therefore, just as sin came into the world through one man, and death through sin, and so death spread to all men because all sinned—



18 When Jared had lived 162 years, he fathered Enoch. 19 Jared lived after he fathered Enoch 800 years and had other sons and daughters. 20 Thus all the days of Jared were 962 years, and he died.

21 When Enoch had lived 65 years, he fathered Methuselah. 22 Enoch <sup>①</sup>**walked with God** after he fathered Methuselah 300 years and had other sons and daughters. 23 Thus all the days of Enoch were 365 years. 24 Enoch <sup>①</sup>**walked with God**, and he was not, for God took him.



Motif:  
Walked with God and Life

25 When Methuselah had lived 187 years, he fathered Lamech. 26 Methuselah lived after he fathered Lamech 782 years and had other sons and daughters. 27 Thus all the days of Methuselah were 969 years, and he died.

28 When Lamech had lived 182 years, he fathered a son 29 and called his name Noah, saying, "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." 30 Lamech lived after he fathered Noah 595 years and had other sons and daughters. 31 Thus all the days of Lamech were 777 years, and he died. 32 After Noah <sup>②</sup>was 500 years old, Noah fathered Shem, Ham, and Japheth.

## 6 Increasing Corruption on Earth

1 When man began to <sup>①</sup>**multiply** on the face of the land and daughters were born to them, 2 the <sup>①</sup>sons of God saw that the daughters of man were attractive. And they took as their wives any they chose. 3 Then the Lord said, "My Spirit shall not abide in man forever, for he is flesh: his days shall be 120 years." 4 The <sup>②</sup>Nephilim were on the earth in those days, and also afterward, when the sons of God came in to the daughters of man and they bore children to them. These were the mighty men who were of old, the men of renown.



What does Noah's name mean? The Hebrew for "Noah" sounds like the word "rest" (ESV Study Bible).



Pattern: saw, attractive, took. (Genesis 3:6). We see this interesting pattern begin in Genesis 3:6 where Eve "saw" the fruit was "attractive", or a delight and desired, and so she "took of its fruit and ate."



What are the Nephilim? Many people are confused about this reference with regard to whether they were supernatural beings, or great kings of old.

5 The Lord saw that the wickedness of man was great in the earth, and that every intention of the thoughts of his **heart** <sup>①</sup>

was only **evil** continually. 6 And the Lord regretted that he had made man on the earth,<sup>②</sup> and it grieved him to his heart. 7 So the Lord said, "I will blot out man whom I have created from the face of the land, man and animals and creeping things and birds of the heavens, for I am sorry that I have made them." 8 But Noah found favor in the eyes of the Lord.<sup>②</sup>

## Noah and the Flood

9 These are the generations of Noah. Noah was a <sup>①</sup>righteous man, blameless in his generation. Noah <sup>①</sup>walked with God. 10 And Noah had three sons, Shem, Ham, and Japheth.



What is God's motive here?

11 Now the earth was corrupt in God's sight, and the earth was filled with violence. 12 And God saw the earth, and behold, it was corrupt, for all flesh had corrupted their way on the earth. 13 And God said to Noah, "I have determined to make an end of all flesh, for the earth is filled with violence through them. Behold, I will destroy them with the earth. 14 Make yourself an ark of gopher wood. Make rooms in the ark, and cover it inside and out with pitch. 15 This is how you are to make it: the length of the ark 300 cubits, its breadth 50 cubits, and its height 30 cubits. 16 Make a roof for the ark, and finish it to a cubit above, and set the door of the ark in its side. Make it with lower, second, and third decks. 17 For behold, I will bring a flood of waters upon the earth to destroy all flesh in which is the breath of life under heaven. Everything that is on the earth shall die. 18 But I will establish my <sup>①</sup>covenant with you, and you shall come into the ark, you, your sons, your wife, and your sons' wives with you. 19 And of every living thing of all flesh, you shall bring two of every sort into the ark to keep them alive with you. They shall be male and female. 20 Of the birds according to their kinds, and of the animals according to their kinds, of every creeping thing of the ground, according to its kind, two of every sort shall come in to you to keep them alive. 21 Also take with you every sort of food that is eaten, and store it up. It shall serve as food for you and for them." 22 Noah did this; he did all that God commanded him.




Recurring Motifs: righteous; walked with God; covenant

**7** Then the Lord said to Noah, "Go into the ark, you and all

your household, for I have seen that you are <sup>①</sup>**righteous** before me in this generation. 2 Take with you seven pairs of all clean animals, the male and his mate, and a pair of the animals that are not clean, the male and his mate, 3 and seven pairs[aq] of the birds of the heavens also, male and female, to keep their offspring alive on the face of all the earth. 4 For in seven days I will send rain on the earth forty days and forty nights, and every living thing that I have made I will blot out from the face of the ground.” 5 And Noah did all that the Lord had commanded him.

6 Noah was six hundred years old when the flood of waters came upon the earth. 7 And Noah and his sons and his wife and his sons’ wives with him went into the ark to escape the waters of the flood. 8 <sup>②</sup>Of clean animals, and of animals that are not clean, and of birds, and of everything that creeps on the ground, 9 two and two, male and female, went into the ark with Noah, as God had commanded Noah. 10 And after seven days the waters of the flood came upon the earth.

 Clean and unclean animals? Why is it important to clarify God included both kinds?

11 In the six hundredth year of Noah’s life, in the second month, on the seventeenth day of the month, on that day all the fountains of the great deep burst forth, and the windows of the heavens were opened. 12 And rain fell upon the earth <sup>①</sup>**forty days and forty nights**. 13 On the very same day Noah and his sons, Shem and Ham and Japheth, and Noah’s wife and the three wives of his sons with them entered the ark, 14 they and every beast, according to its kind, and all the livestock according to their kinds, and every creeping thing that creeps on the earth, according to its kind, and every bird, according to its kind, every winged creature. 15 They went into the ark with Noah, two and two of all flesh in which there was the breath of life. 16 And those that entered, male and female of all flesh, went in as God had commanded him. <sup>②</sup>And the Lord shut him in.

 Repetition: Forty days and forty nights

 Why is this significant, that the Lord shut him in?

17 The flood continued forty days on the earth. The waters increased and bore up the ark, and it rose high above the earth. 18 The waters prevailed and increased greatly on the earth, and the ark floated on the face of the waters. 19 And the waters

prevailed so mightily on the earth that all the high mountains under the whole heaven were covered. 20 The waters prevailed above the mountains, covering them fifteen cubits[as] deep. 21 And all flesh died that moved on the earth, birds, livestock, beasts, all swarming creatures that swarm on the earth, and all mankind. 22 Everything on the dry land in whose nostrils was the breath of life died. 23 He blotted out every living thing that was on the face of the ground, man and animals and creeping things and birds of the heavens. They were blotted out from the earth. Only Noah was left, and those who were with him in the ark. 24 And the waters prevailed on the earth 150 days.

## 8 The Flood Subsides

1 But God <sup>!</sup>remembered Noah and all the beasts and all the livestock that were with him in the ark. <sup>!</sup>And God made a wind blow over the earth, and the waters subsided. 2 The fountains of the deep and the windows of the heavens were closed, the rain from the heavens was restrained, 3 and the waters receded from the earth continually. At the end of 150 days the waters had abated, 4 and in the seventh month, on the seventeenth day of the month, the ark came to rest on the mountains of Ararat. 5 And the waters continued to abate until the tenth month; in the tenth month, on the first day of the month, the tops of the mountains were seen.

6 At the end of forty days Noah opened the window of the ark that he had made 7 and sent forth a raven. It went to and fro until the waters were dried up from the earth. 8 Then he sent forth a <sup>\*</sup>dove from him, to see if the waters had subsided from the face of the ground. 9 But the dove found no place to set her foot, and she returned to him to the ark, for the waters were still on the face of the whole earth. So he put out his hand and took her and brought her into the ark with him. 10 He waited another seven days, and again he sent forth the dove out of the ark. 11 And the dove came back to him in the evening, and behold, in her mouth was a freshly plucked olive leaf. So Noah knew that the waters had subsided from the earth. 12 Then he waited another seven days and sent forth the dove, and she did not return to him anymore.



Recurring Theme: "God remembered..."



Theme: recreation



Matthew 3:16 – 4:2

And when Jesus was baptized, immediately he went up from the water, and behold, the heavens were opened to him, and he saw the Spirit of God descending like a dove and coming to rest on him; 17 and behold, a voice from heaven said, "This is my beloved Son, with whom I am well pleased." Then Jesus was led up by the Spirit into the wilderness to be tempted by the devil. 2 And after fasting forty days and forty nights, he was hungry.

13 In the six hundred and first year, in the first month, the first day of the month, the waters were dried from off the earth. And Noah removed the covering of the ark and looked, and behold, the face of the ground was dry. 14 In the second month, on the twenty-seventh day of the month, the earth had dried out. 15 Then God said to Noah, 16 "Go out from the ark, you and your wife, and your sons and your sons' wives with you. 17 Bring out with you every living thing that is with you of all flesh—birds and animals and every creeping thing that creeps on the earth—that they may swarm on the earth, and be fruitful and <sup>①</sup>**multiply** on the earth." 18 So Noah went out, and his sons and his wife and his sons' wives with him. 19 Every beast, every creeping thing, and every bird, everything that moves on the earth, went out by families from the ark.

### God's Covenant with Noah

20 Then Noah <sup>①</sup>**built an altar** to the Lord and took some of every clean animal and some of every clean bird and offered burnt offerings on the altar. 21 And when the Lord smelled the <sup>②</sup>**pleasing aroma**, the Lord said in his heart, "I will never again curse the ground because of man, for the intention of man's heart is evil from his youth. Neither will I ever again strike down every living creature as I have done. 22 While the earth remains, seedtime and harvest, cold and heat, summer and winter, day and night, shall not cease."

<sup>①</sup>**9** And God <sup>①</sup>**blessed** Noah and his sons and said to them, "Be fruitful and <sup>①</sup>**multiply** and fill the earth. 2 The fear of you and the dread of you shall be upon every beast of the earth and upon every bird of the heavens, upon everything that creeps on the ground and all the fish of the sea. Into your hand they are delivered. 3 Every moving thing that lives shall be food for you. And as I gave you the green plants, I give you everything. 4 But you shall not eat flesh with its <sup>①</sup>**life**, that is, its blood. 5 And for your lifeblood I will require a reckoning: from every beast I will require it and from man. From his fellow man I will require a reckoning for the life of man.



Recurring response: built an altar.



"pleasing aroma" is a repeated phrase throughout the Torah in relation to sacrifices.

6 "Whoever sheds the blood of man,  
by man shall his blood be shed,  
for God made man in his own **image**.

7 And you, be fruitful and **multiply**, increase greatly on the earth and multiply in it."

8 Then God said to Noah and to his sons with him, 9 "Behold, I establish my **covenant** with you and your **offspring** after you, 10 and with every living creature that is with you, the birds, the livestock, and every beast of the earth with you, as many as came out of the ark; it is for every beast of the earth. 11 I establish my covenant with you, that never again shall all flesh be cut off by the waters of the flood, and never again shall there be a flood to destroy the earth." 12 And God said, "This is the sign of the covenant that I make between me and you and every living creature that is with you, for all future generations: 13 I have set my bow in the cloud, and it shall be a sign of the covenant between me and the earth. 14 When I bring clouds over the earth and the bow is seen in the clouds, 15 I will remember my covenant that is between me and you and every living creature of all flesh. And the waters shall never again become a flood to destroy all flesh. 16 When the bow is in the clouds, I will see it and remember the everlasting covenant between God and every living creature of all flesh that is on the earth." 17 God said to Noah, "This is the sign of the covenant that I have established between me and all flesh that is on the earth."

## **Noah's Descendants**

18 The sons of Noah who went forth from the ark were Shem, Ham, and Japheth. (Ham was the father of Canaan.) 19 These three were the sons of Noah, and from these the people of the whole earth were dispersed.

20 Noah began to be a man of the soil, and he planted a vineyard. 21 He drank of the wine and became drunk and lay uncovered in his tent. 22 And Ham, the father of Canaan, saw the nakedness of his father and told his two brothers outside. 23 Then Shem and Japheth took a garment, laid it on both their

shoulders, and walked backward and covered the nakedness of their father. Their faces were turned backward, and they did not see their father's nakedness.<sup>24</sup> When Noah awoke from his wine and knew what his youngest son had done to him, <sup>25</sup> he said,

② "Cursed be Canaan;  
a servant of servants shall he be to his brothers."

<sup>26</sup> He also said,

"Blessed be the Lord, the God of Shem;  
and let Canaan be his servant.

<sup>27</sup> May God enlarge Japheth,  
and let him dwell in the tents of Shem,  
and let Canaan be his servant." \*

<sup>28</sup> After the flood Noah lived 350 years. <sup>29</sup> All the days of Noah were 950 years, and he died.

## 10 Nations Descended from Noah

① **These are the generations** of the sons of Noah, Shem, Ham, and Japheth. Sons were born to them after the flood.

<sup>2</sup> The sons of Japheth: Gomer, Magog, Madai, Javan, Tubal, Meshech, and Tiras. <sup>3</sup> The sons of Gomer: Ashkenaz, Riphath, and Togarmah. <sup>4</sup> The sons of Javan: Elishah, Tarshish, Kittim, and Dodanim. <sup>5</sup> From these the coastland peoples spread in their lands, each with his own language, by their clans, in their nations.

<sup>6</sup> The sons of Ham: Cush, Egypt, Put, and Canaan. <sup>7</sup> The sons of Cush: Seba, Havilah, Sabtah, Raamah, and Sabteca. The sons of Raamah: Sheba and Dedan. <sup>8</sup> Cush fathered Nimrod; he was the first on earth to be a mighty man. <sup>9</sup> He was a mighty hunter before the Lord. Therefore it is said, "Like Nimrod a mighty hunter before the Lord." <sup>10</sup> The beginning of his kingdom was Babel, Erech, Accad, and Calneh, in the land of Shinar. <sup>11</sup> From that land he went into Assyria and built Nineveh, Rehoboth-Ir, Calah, and <sup>12</sup> Resen between Nineveh and Calah; that is the great city. <sup>13</sup> Egypt fathered Ludim, Anamim, Lehabim, Naphtuhim, <sup>14</sup> Pathrusim, Casluhim (from



What does this story reveal about the source of evil after all has been destroyed? What still needs to be recreated?



Jeremiah 17:9  
The heart is deceitful above all things,  
and desperately sick; who can understand it?

2 Corinthians 5:17  
Therefore, if anyone is in Christ, he is a new creation. The old has passed away; behold, the new has come.

Galatians 6:15  
For neither circumcision counts for anything, nor uncircumcision, but a new creation.

Revelation 21:5  
And he who was seated on the throne said, "Behold, I am making all things new."



Recurring Motif: These are the generations

whom the Philistines came), and Caphtorim.

15 Canaan fathered Sidon his firstborn and Heth, 16 and the Jebusites, the Amorites, the Girgashites, 17 the Hivites, the Arkites, the Sinites, 18 the Arvadites, the Zemarites, and the Hamathites. Afterward the clans of the Canaanites dispersed. 19 And the territory of the Canaanites extended from Sidon in the direction of Gerar as far as Gaza, and in the direction of Sodom, Gomorrah, Admah, and Zeboiim, as far as Lasha. 20 These are the sons of Ham, by their clans, their languages, their lands, and their nations.

21 To Shem also, the father of all the children of Eber, the elder brother of Japheth, children were born. 22 The sons of Shem: Elam, Asshur, Arpachshad, Lud, and Aram. 23 The sons of Aram: Uz, Hul, Gether, and Mash. 24 Arpachshad fathered Shelah; and Shelah fathered Eber. 25 To Eber were born two sons: the name of the one was Peleg, for in his days the earth was divided, and his brother's name was Joktan. 26 Joktan fathered Almodad, Sheleph, Hazarmaveth, Jerah, 27 Hadoram, Uzal, Diklah, 28 Obal, Abimael, Sheba, 29 Ophir, Havilah, and Jobab; all these were the sons of Joktan. 30 The territory in which they lived extended from Mesha in the direction of Sephar to the hill country of the east. 31 These are the sons of Shem, by their clans, their languages, their lands, and their nations.

32 These are the clans of the sons of Noah, according to their genealogies, in their nations, and from these the nations spread abroad on the earth after the flood.

## **11 The Tower of Babel**

1 Now the whole earth had one language and the same words. 2 And as people migrated from the east, they found a plain in the land of Shinar and settled there. 3 And they said to one another, "Come, let us make bricks, and burn them thoroughly." And they had brick for stone, and bitumen for mortar. 4 Then they said, "Come, let us build ourselves a city and a tower with its top in the heavens, and let us make a



People repeatedly choose to pursue their own autonomy rather than live in God's divine blessing.



name for ourselves, lest we be dispersed over the face of the whole earth.” 5 And the Lord came down to see the city and the tower, which the children of man had built. 6 And the Lord said, “Behold, they are one people, and they have all one language, and this is only the beginning of what they will do. And nothing that they propose to do will now be impossible for them. 7 Come, let us go down and there confuse their language, so that they may not understand one another’s speech.” 8 So the Lord dispersed them from there over the face of all the earth, and they left off building the city. 9 Therefore its name was called Babel, because there the Lord confused the language of all the earth. And from there the Lord dispersed them over the face of all the earth.



Irony – the Lord had to come down to see it.

### **Shem’s Descendants**

10 These are the generations of Shem. When Shem was 100 years old, he fathered Arpachshad two years after the flood. 11 And Shem lived after he fathered Arpachshad 500 years and had other sons and daughters.



Introduction to the next section, a shift in the narrative – focusing on one specific generation.

12 When Arpachshad had lived 35 years, he fathered Shelah. 13 And Arpachshad lived after he fathered Shelah 403 years and had other sons and daughters.

14 When Shelah had lived 30 years, he fathered Eber. 15 And Shelah lived after he fathered Eber 403 years and had other sons and daughters.

16 When Eber had lived 34 years, he fathered Peleg. 17 And Eber lived after he fathered Peleg 430 years and had other sons and daughters.

18 When Peleg had lived 30 years, he fathered Reu. 19 And Peleg lived after he fathered Reu 209 years and had other sons and daughters.

20 When Reu had lived 32 years, he fathered Serug. 21 And Reu lived after he fathered Serug 207 years and had other sons and daughters.

22 When Serug had lived 30 years, he fathered Nahor. 23 And Serug lived after he fathered Nahor 200 years and had other sons and daughters.

24 When Nahor had lived 29 years, he fathered Terah. 25 And Nahor lived after he fathered Terah 119 years and had other sons and daughters.

26 When Terah had lived 70 years, he fathered Abram, Nahor, and Haran.

### Terah's Descendants

27 <sup>①</sup> Now these are the generations of Terah. Terah fathered Abram, Nahor, and Haran; and Haran fathered Lot. 28 Haran died in the presence of his father Terah in the land of his kindred, in Ur of the Chaldeans. 29 And Abram and Nahor took wives. The name of Abram's wife was Sarai, and the name of Nahor's wife, Milcah, the daughter of Haran the father of Milcah and Iscah. 30 Now Sarai was <sup>①</sup> **barren**; she had no child.



Recurring Motif: this motif, barren, is repeated throughout the Torah.

31 Terah took Abram his son and Lot the son of Haran, his grandson, and Sarai his daughter-in-law, his son Abram's wife, and they went forth together from Ur of the Chaldeans to go into the land of Canaan, but when they came to Haran, they settled there. 32 The days of Terah were 205 years, and Terah died in Haran.