

## Creation Era (Genesis 1-11)

**Story Line Summary:** Adam is created by God, but he sins and destroys God's original plan for man.

**Expansion:** There are four major events within the Creation Era.

- a. Creation
- b. Fall
- c. Flood
- d. Tower of Babel

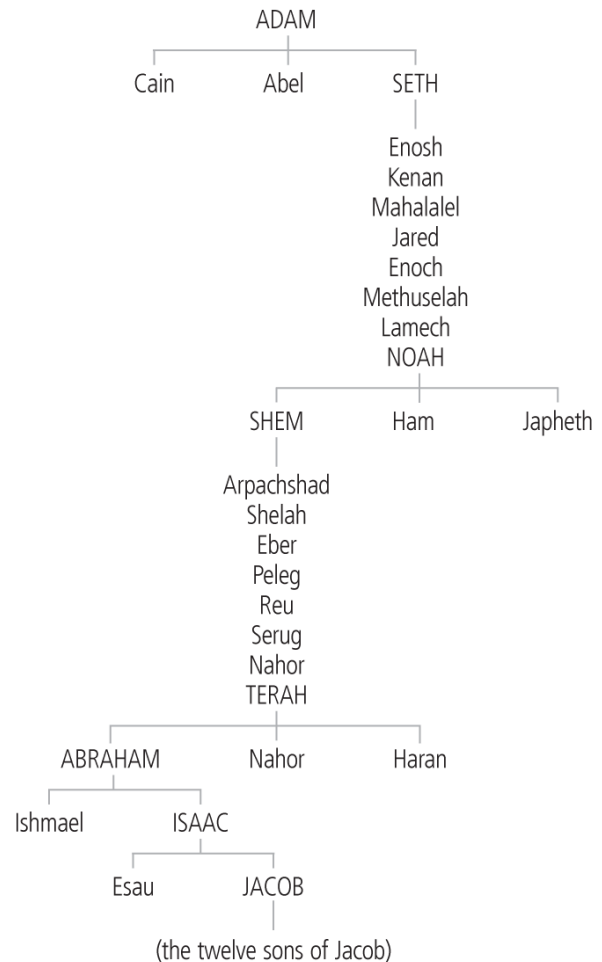
### **Creation: Created in the image of God (Genesis 1-2)**

After a dramatic display of power in creating the heavens and the earth, God creates man. Adam and Eve are created in the image of God, in perfect fellowship and harmony with Him. Living in an idyllic setting in the Garden of Eden, they are individuals of beauty and high intelligence. The "image" is not a physical likeness, but a personal and spiritual likeness. Man has intellect, emotion, and will. He has a moral sense of right and wrong. He is a creative being. There are some characteristics of God that are shared by man, and in this sense, *man is created in the image of God (Genesis 1:26)*.

### **Fall: Sin entered the world (Genesis 3)**

Satan, appearing in the form of a serpent, lures Adam and Eve into rebelling against God and violating the one prohibition God had given them: not to eat of the Tree of the Knowledge of Good and Evil. As a consequence, they are driven out of the Garden of Eden, and a curse is placed on the earth (including the serpent in Genesis 3:14). When Adam and Eve rebel, *sin enters into the world*. All the pain, all the evil, all the suffering endured by mankind for all time can be traced to that one act, which is, therefore, appropriately called the "Fall" of man.

### The Genealogies of Genesis



Gen. 3:15 While many modern commentators interpret this part of the curse as merely describing the natural hostility that exists between men and snakes, it has traditionally been understood as pointing forward to the defeat of the serpent by a future descendant of the woman, and this interpretation fits well with the words and the context. This defeat is implied by the serpent being bruised in the head, which is more serious than the offspring of Eve being bruised in the heel. For this reason, v. 15 has been labeled the "Protoevangelium," the first announcement of the gospel. This interpretation requires that the serpent be viewed as more than a mere snake, something which the narrative itself implies, given the serpent's ability to speak and the vile things he says. While the present chapter does not explicitly identify the serpent with Satan, such an identification is a legitimate inference and is clearly what the apostle John has in view in Rev. 12:9 and 20:2. The motif of the offspring of the woman is picked up in Gen. 4:25 with the birth of Seth; subsequently, the rest of Genesis traces a single line of Seth's descendants, observing that it will eventually produce a king through whom all the nations of the earth will be blessed (see Introduction: History of Salvation Summary). He shall bruise your head, and you shall bruise his heel. Some interpreters have suggested that by saying "he" and "his," the intended meaning is that one particular offspring is in view. Within the larger biblical framework, this hope comes to fulfillment in Jesus Christ, who is clearly presented in the NT as overcoming Satan (Heb. 2:14; 1 John 3:8; cf. Matt. 12:29; Mark 1:24; Luke 10:18; John 12:31; 16:11; 1 Cor. 15:24; Col. 2:15), while at the same time being bruised (ESV Study Bible).

### **Flood: Judgment for Sin (Genesis 6-10)**

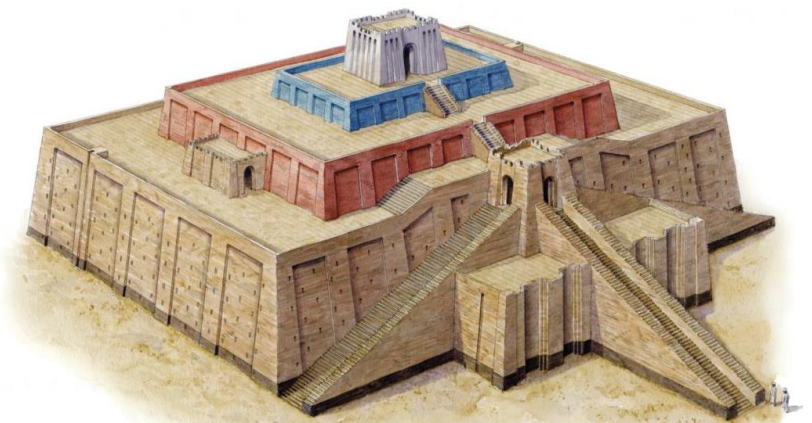
Over the next several hundred years, as man multiplies in numbers, tendency to sin also multiplies, until a time comes when God can find only eight people who are willing to live in a righteous relationship with Him: Noah, his wife, his three sons, and their wives. So, *in judgment for sin*, God performs surgery on the human race, cutting out the cancerous tissue, as it were, and leaving behind the healthy tissue to restore itself. He does this by sending a worldwide flood which destroys mankind, except for Noah and his family, who are saved in Noah's ark. (See the ESV Study note on Genesis 6:1-2.)

*From ESV Study Bible: A flood story, included in the Epic of Gilgamesh, has been found in Mesopotamian literature. It has many similarities to the biblical account of the flood. A certain man named Utnapishtim built an ark, loaded it with animals, and survived a torrential rain. The relationship of the two accounts, if any, is uncertain, although the appearance of a flood story in Mesopotamia gives some support and confirmation to the historicity of the biblical event. That is, the existence of such stories elsewhere indicates that the Bible indeed preserves the memory of a momentous event, as does the Mesopotamian account. There are also key differences between the biblical and Mesopotamian stories, particularly in regard to what motivated God or the gods to bring the flood.*

**In Gen. 6:1–2 man began to multiply.** The motif of multiplying is first introduced by God in 1:28, where it is presented in a very positive light and viewed as necessary to fulfill God's plans for the earth. The present passage, however, reveals that this God-mandated task leads to increasing wickedness on the earth as the population expands. This problem is exacerbated by the coming together of the sons of God and the daughters of man (6:2). The identity of both groups is uncertain, and various solutions have been advocated, although none has gained universal support. Various scholars have proposed that the "sons of God" are (1) fallen angels (cf. Job 1:6; some, however, suggest that this contradicts Mark 12:25, though the reference in Mark is to angels in heaven; see also 2 Pet. 2:4–5; Jude 5–6); or (2) tyrannical human judges or kings (in the ungodly line of Lamech, possibly demon-possessed); or (3) followers of God among the male descendants of Seth (i.e., the godly line of Seth, but who married the ungodly daughters of Cain). Though it would be difficult to determine which of these three views may be correct, it is clear that the kind of relationship described here involved some form of grievous sexual perversion, wherein the "sons of God" saw and with impunity took any women ("daughters of man") that they wanted. The sequence here in Gen. 6:2 ("saw ... attractive [good] ... took") parallels the sequence of the fall in 3:6 ("saw ... good ... took"). In both cases, something good in God's creation is used in disobedience and sinful rebellion against God, with tragic consequences. Only Noah stands apart from this sin (ESV Study Bible).

### **Tower: Beginning of the Nations (Genesis 11)**

God's post-flood mandate to man was to man to spread out, populate, and subdue the whole earth. In direct disobedience to that command, man stays in one place and begins building the Tower of Babel, a monument to himself (perhaps a Ziggurat pictured below). God causes this large congregation of people to begin speaking different languages. Lack of communication prevents them from further progress on the tower, and the people of each tongue disperse to the four corners of the earth and form the *beginning of the nations* of the world as we know them today.



## Creation Era Homework

The narrative about the creation era is found in the book of \_\_\_\_\_ chapter 1-11.

The story begins in the \_\_\_\_\_ of \_\_\_\_\_ which may have been located in modern day Iraq/Iran.

The four major events of this era are:

C \_\_\_\_\_ F \_\_\_\_\_ FI \_\_\_\_\_ T \_\_\_\_\_

Genesis 1-2 describes \_\_\_\_\_ as the creator making all things in six days and resting on the \_\_\_\_\_ day.

The first male is \_\_\_\_\_ and the first female is \_\_\_\_\_.

Genesis 3:20 explains the significance of the name Eve; she was the \_\_\_\_\_ of the living.

Describe what God created on each day of creation in the boxes below:

Day 1

Day 2

Day 3

Day 4

Day 5

Day 6

In Genesis 1:26, God said "Let \_\_\_\_\_ make man in \_\_\_\_\_ image" which may be the precursor of the tri-unity of the Godhead.

God blessed Adam and Eve and commanded them to m \_\_\_\_\_ and have \_\_\_\_\_ over all the earth (Genesis 1:27-28)

List the three sons of Adam and Eve below:

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In Genesis 3, a new character is introduced: a \_\_\_\_\_ and it is more crafty, cunning or subtle than any other beast.

This serpent is the incarnate presence of \_\_\_\_\_, a fallen angel and the great deceiver of all.

Adam and Eve disobeyed God by eating of the fruit of the tree of the knowledge of \_\_\_\_\_ & \_\_\_\_\_.

The consequences of disobeying God included a \_\_\_\_\_ to the serpent.

The consequences of sinning for the \_\_\_\_\_ included pain in childbearing and issues in marriage.

The consequences of sinning for the man include greater difficulty in performing normal \_\_\_\_\_.

Because of their sin, both Adam and Eve were immediately aware of their \_\_\_\_\_ and clothed themselves with leaves.

The final consequence for both Adam and Eve included both spiritual and physical \_\_\_\_\_.

What is the significance of God shedding animal's blood and making clothing for Adam and Eve? (Genesis 3:21)

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Genesis 3:15 contains a promise of a(n) \_\_\_\_\_ from Eve who will crush the serpent. This is sometimes called the 'Protoevangelium'—the first announcement of the gospel.

In Genesis chapter 4, \_\_\_\_\_ kills \_\_\_\_\_ over jealousy.

According to Genesis 5, Adam lived to be \_\_\_\_\_ years old.

What is the significance of Enoch in Genesis 5: 21-24? \_\_\_\_\_

Genesis chapter 5 is a list of genealogies beginning with Adam and ending with \_\_\_\_\_.

In Genesis 6, the sons of \_\_\_\_\_ came in unto the \_\_\_\_\_ of men who bore mighty men who were of old, the men of renown.

In Genesis 6:8, \_\_\_\_\_ found grace or favor in the eyes of the Lord when everyone else is described as wicked and evil—so much so that God regretted making man on the earth.

Through a global \_\_\_\_\_, God starts over with Noah.

Only Noah, \_\_\_\_\_, \_\_\_\_\_, \_\_\_\_\_, their wives and a certain number of clean and unclean animals were saved in the ark that Noah built.

When the rain began, it rained for \_\_\_\_\_ days and \_\_\_\_\_ nights - a number of great significance throughout the story of the Bible (Genesis 7:4).

In Genesis 8-9, God makes a covenant with Noah that He will never destroy the world again with \_\_\_\_\_.

The sign of this covenant is the \_\_\_\_\_ that God set in the cloud.

Genesis 10 contains a detailed list of the sons born to Shem, Ham and Japheth after the \_\_\_\_\_.

Genesis 11 contains the story of God dispersing people all over the earth by confounding the \_\_\_\_\_ people spoke and dispersed them all over the earth.

The tower the people built was called the Tower of \_\_\_\_\_.

According to what we have already learned in Genesis 1-2, what were the people supposed to be doing instead of trying to unite and make a name for themselves?

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