



the movement of God through Scripture



COMPLETE COURSE EDITION



LEARN THE BIBLE IN TEN EPOCHS



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EPOCH 1

The Beginning

from creation to scattering



God creates a good world, human rebellion corrupts it, sin spreads, and God judges yet preserves humanity, preparing the way for Abraham.

1. The Story of Creation

Genesis 1–2

Genesis opens the Bible by telling us who God is and what kind of world he made. It also explains why human life matters. After Israel had lived among the idols of Egypt, Moses gave the nation this account of the Lord who alone made heaven and earth. God’s word first brought order to the world, and then he filled it with life. He gave each part its place and blessed the creatures he had made. When his work was complete, he saw that the whole creation was very good. Because God made human beings in his image, they were to live under his rule and care for his world. Their shared calling would spread his wise rule across the earth. Genesis 2 focuses on the garden and the first human couple, showing how they lived together under God. Before sin entered, Adam and Eve lived in God’s presence, where he spoke to them and blessed them. Everything he gave them was good.

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Notes, Observations & Questions

The opening claim of Scripture: God is already there, and God is the Creator.

- The Bible begins with God, not with a proof that God exists. He was there before the beginning. He is not part of the universe, and he depends on nothing in it. He is the eternal Lord who has life in himself. Everything else receives life and being from him. Because God made all things, all things belong to him. Every creature must answer to its Maker.
- “The heavens and the earth” is a Hebrew way to speak about the whole created world. No place lies outside God’s rule, and no rival power stands beside him. Later Scripture makes clear that God created from nothing and created through the Son (John 1:1–3; Hebrews 11:3). Matter is not part of God, nor did he shape the world from eternal matter that could resist his will.
- Genesis shows the Spirit of God hovering over the waters (Genesis 1:2). His presence showed care and purposeful power. When we read this verse with the rest of Scripture, we see the Father creating through the Son by the Spirit’s power. Genesis does not yet explain the Trinity. Later revelation adds to this opening truth without undoing it. The one true God made everything, and his word always achieves his purpose.

God created a good and ordered world by his word.

- In the ancient world, a king’s word carried great weight, but even the greatest king could command only people or things that already existed. God said, “Let there be,” and reality came into being because no force could resist him or make his word fail. Again and again, God commanded, and his command came true. He named his work and called it good. This pattern presents him as the King with no rival.
- The earth was first “formless and empty.” This opening prepares us to watch God form and fill his world across six days. During the first three days, he separated day from night and made the sky above the sea. Dry land then appeared and brought forth plants. During the next three days, lights shone in the sky. Birds flew in the air, while creatures filled the sea. Animals lived on the land, and human beings received rule over the earth. This clear pattern displays wisdom, not chance.
- God also named what he had made. In Genesis, naming shows rightful rule and an understanding of purpose. Since nothing in creation defined itself, God gave each created thing its place and purpose within his ordered world. The seas remained within their bounds. Dry land appeared, and time began to follow the order he set.
- God repeatedly called his work “good.” His verdict teaches that the physical world is neither God nor evil but a good gift from a holy Maker. Human bodies and food had a place in his good plan. The same was true of work and beauty

Genesis 1:6–13

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within ordinary relationships. Sin would harm every part of that plan. Yet sin could not erase the goodness of God's work or his right to rule it.

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The lights in the sky served God's rule over time and history.

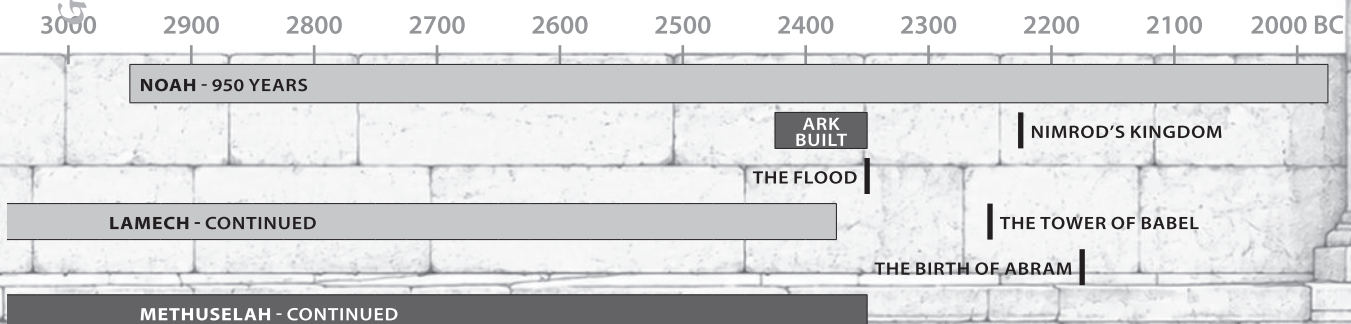
Genesis 1:14-19

- God appointed the lights to rule each day and night. He also used them to mark sacred times as the years passed. The Hebrew text calls them the "greater light" and the "lesser light," not the sun and moon. Nations around Israel worshiped the sun and moon as gods, but Genesis instead presents them as creatures. They served the Creator and kept the calendar he had set.
- The stars receive only a short line: "He also made the stars." What fills us with wonder was no burden to God. Their greatness cannot compete with his. The heavens show his glory, but they must never receive the worship that belongs to their Maker (Psalm 19:1-4).
- The lights also prepared the story for times that God would appoint. Israel's calendar would govern its worship and daily work. It would also mark times of feasting and rest. Though Genesis 1 does not contain every detail found in later Scripture, it teaches that God created time and rules history, so nothing in history lies beyond his care.
- God's creative wisdom is far deeper than our knowledge. For centuries, people have counted stars and named plants. They have also studied animals and traced the systems that support life. Still, new wonders keep coming into view. Careful study should not feed our pride but open our eyes to the rich order of the world God spoke into being, which also shows his kindness.
- Genesis 1 plainly teaches that God created the heavens, the earth, and everything in them in six days. Each creation day had an evening and a morning. On the seventh day, God rested because his work was finished, not because he was tired. God alone created all things by his word, exactly as he intended. His finished creation was very good. Therefore, human beings must receive their identity and calling from him.

God filled the world with living creatures and gave them his blessing.

Genesis 1:20-23

- God did more than make living creatures. He blessed them and told them to be fruitful. Life could grow because the Creator gave it power to grow. The words "according to their kinds" emphasize order and diversity rather than provide a modern system for grouping living things. Creatures crowded the seas, while birds filled the open skies. Genesis reveals God's wisdom through the living creatures he made. The land animals were also created according to his design.
- The repeated words "it was good" keep us from looking down on physical creation. Animals are not gods, but they are not worthless objects. They belong



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to God and receive his care. Human rule must therefore have moral limits. Faithful rulers value what God values. They act as stewards who must answer to the true Owner.

God made human beings as the high point of creation.

- The sixth day reached its high point when God said, “Let us make mankind in our image, in our likeness.” The pace of the account slowed because human beings held a special place in creation. They were still creatures made from the earth. Yet God spoke to them and blessed them. He also gave them a duty unlike that of any other creature.
- Genesis directly links God’s image with the human task of ruling his world. People were made to represent the King and show that the earth belongs to him. The rest of Scripture fills out this picture. As God’s image-bearers, we were made for fellowship with God and with one another while reflecting his moral character. Because our lives should represent his rule, our authority comes from God. We may rule under him, but we may never take his place.
- God made male and female in his image, so every human being shares this God-given worth (Genesis 1:27). No human measure can create it, and no social judgment can take it away. Sin has damaged the way we bear God’s image, but it has not erased the image. Later Scripture still uses this truth to guard human life (Genesis 9:6; James 3:9), so dishonoring a person means dishonoring someone made in God’s likeness.
- God gave the first pair humanity’s first task, often called the creation mandate. They were to be fruitful and fill the earth. As their number grew, they were to subdue the earth and rule under God. Through this work, his image-bearers would develop the gifts God had placed in the world. Farming and building could serve this calling. The same was true of learning and music within well-ordered communities. Culture thus fits within God’s purpose, though sin can bend every good gift toward pride and harm.
- The words “Let us” have several possible meanings. Some think God was speaking to his heavenly court. Genesis does not stop to explain the wording. When Christians read the whole Bible, however, they know that the one Creator is the Father, the Son, and the Holy Spirit. Whatever the first readers understood about the wording, people were made in God’s image, not the image of angels. God alone gave the blessing and the command.

Genesis 1:26–28

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God declared his finished creation “very good” and rested.

Genesis 1:29–2:3

- God gave plants and fruit as food for people and animals. The first picture of human life was one of rich provision, not scarcity, because people received before they produced anything. Even their work would depend on the provision of soil and seed. It would also require water and strength, while every form of life depended on God. For this reason, gratitude to the Creator lies at the heart of life.
- When God looked over the finished creation, he called it “very good” because every part fit within a complete whole marked by peace and order. This verdict gives the starting point of the Bible and points toward its end goal. Redemption will not be an escape from creation, as if God’s plan had failed. It will lead to the resurrection of the body and a new creation, where God will complete his good purpose (Revelation 21:1–5).
- God rested on the seventh day because his work was complete, not because he was tired. He blessed the day and made it holy. Biblical rest is therefore more than doing nothing. It is the joy of finished work in God’s presence. Israel’s later Sabbath looked back to this pattern. The Bible’s whole story also moves toward the lasting rest that only God can give (Hebrews 4:9–11).

For the Lord is a great God, and a great King above all gods. In his hand are the depths of the earth, and the mountain peaks belong to him. The sea is his, for he made it, and his hands formed the dry land. Come, let us worship and bow down; let us kneel before the Lord our Maker. For he is our God, and we are the people of his pasture, the sheep of his hand. Today, if you hear his voice.

Psalm 95:3–7

Creation leads to worship: the Creator is worthy.

- Creation calls us beyond wonder to trust and worship our Maker. Because he speaks, we must also obey. The God who formed sea and land is not one god among many but the great King, and we are creatures under his care. Psalm 95 joins creation with hearing God’s voice. The right response is to bow before our Maker and receive his word, for wonder that never becomes worship stops short of creation’s purpose.

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NOAH - 950 YEARS

ARK
BUILT

NIMROD’S KINGDOM

THE FLOOD

LAMECH - CONTINUED

THE TOWER OF BABEL

THE BIRTH OF ABRAHAM

METHUSELAH - CONTINUED

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Genesis 2 is the same true story, zoomed in on God's personal care for humanity.

Genesis 2:4-7

- Genesis 2 is not a second story that competes with Genesis 1. Genesis 1 gives a wide view of God forming and filling the world, while Genesis 2 gives a close view of the first man and woman on the sixth day. It shows their life before God. The name "the LORD God" joins Israel's covenant Lord with the Creator of all things. Israel's Redeemer was not a local god but the Maker of heaven and earth.
- Genesis 2 uses close, concrete words to show God's personal care as God formed the man from dust and breathed the breath of life into him. Human beings are not mere animals, but neither are we small gods. We are creatures of the earth who live only because God gives life. We must hold our low place and high worth together: pride forgets the dust, while despair forgets God's breath and image.
- Genesis 2 also shows what full human life required. The man lived in God's presence, where he received a useful task. God provided richly for him and gave him a trustworthy command, all within a faithful bond with his Maker. These gifts did not repair a poor creation but belonged within the world God called "very good." The chapter also prepares us for the horror of the Fall because sin would attack every gift.

God prepared Eden as a place of abundance and beauty.

Genesis 2:8-9

- God planted a garden in Eden and placed the man there. Eden was the wider land, and the garden was a special place within it. The name Eden is linked with delight. The Greek word for this garden later gave us the word "paradise." God did not distrust beauty or pleasure. He made trees that were good for food and pleasing to the eye.
- The garden was also a place of God's presence. A river from Eden watered the garden before it ran toward the wider world. The nearby lands held gold and precious stones. Later places of worship would echo Eden through east-facing entrances and guardian cherubim. Gold and carved plants decorated them, while a lampstand shaped as a tree stood within the tabernacle. These echoes have led many readers to see Eden as the first sanctuary, a holy place where God lived with his image-bearing servants.
- God put the man in the garden "to work it and take care of it." These Hebrew verbs describe normal farm work, but later they also describe priests who served and guarded a holy place. This later use helps us see Adam's work as both royal and priestly. He was to grow God's garden and guard what was holy so that ordered life would spread as the human family filled the earth.

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- Two trees stood at the center of the story. The tree of life showed that life was a gift received from God. The tree of the knowledge of good and evil marked a boundary. God alone held the final right to name good and evil. The trees did not have magical powers that competed with God. They made the main question of human life easy to see: Would people trust God's word, or would they seize the right to define life for themselves?

Notes, Observations & Questions

Life in the garden: God's people lived under God's word and did God's work.

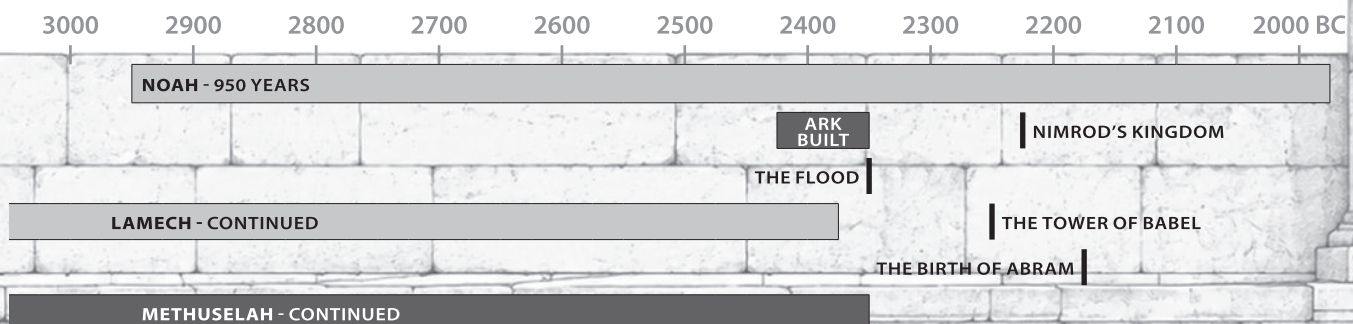
Genesis 2:15-17

- Work belonged to the good world before sin. Adam received a task, not an endless holiday with no purpose. Work allowed God's image-bearers to develop creation's gifts and serve others. The curse would fill work with painful toil, as thorns would frustrate people as they worked the soil, and their efforts would often fail. Death would finally end their labor, but the curse would not make work in itself evil. This distinction matters whenever our labor feels heavy.
- God's command to Adam was filled with kindness. The man could freely eat from every tree except one. The single ban belonged inside great plenty, not lack. God gave an explicit limit that called the man to trust him. Adam was not asked to judge whether God's word seemed wise. He was called to receive life on the Creator's terms.
- The tree of the knowledge of good and evil did not ban learning or moral wisdom. God himself named what was good, and later Scripture praises wisdom. The real issue was who had the ultimate right to define good and evil. To eat would be to seize the Judge's seat and make one's own law rather than live under God's good law.

The first "not good": human beings are made for relationships.

Genesis 2:18

- Genesis 2:18 gives the Bible's first "not good": "It is not good for the man to be alone." God had not made a faulty man. Instead, God showed that the human calling was always meant to be shared. One person alone could not multiply and fill the earth. God created humanity as male and female, so neither sex alone reveals the full richness of his design for human life.
- God was present with the man, yet God himself said that the man needed another human being. Faith in God is personal, but God never meant it to be private. Life with God is central, yet he made us to grow within families and friendships. We also worship with God's people and serve beside them in community because no one person can fully represent what it means to bear God's image in the world.
- The promised "helper suitable for him" was not a servant of lower worth. The Old Testament often calls God a helper, so the word conveys a position of



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strength rather than weakness. “Suitable” means that she would truly match him, being like him enough for deep union and different enough for a shared task. The woman would stand with the man as an equal image-bearer and a strong ally.

Adam named the animals and exercised wise rule.

- God brought the animals to the man to see what he would name them. The Creator, who had named the parts of his world, now shared a real task with his image-bearer. Adam did not create the animals or decide their nature. He studied the differences God had made and gave each animal a fitting name. Human rule works best when it learns God’s order and serves it.
- Naming showed Adam’s rule, but Biblical rulership never authorizes abuse of the world. Adam served in a world that belonged to God and under a word he had to obey. Wise care protects life and uses resources well. It seeks the good of the world God made. It receives a creature without worshiping it and uses a creature without acting as if it has no worth in God’s eyes.
- The animals also showed Adam what he lacked. He saw many kinds of animals, but none truly matched him. God let Adam see the need before God answered. The woman was no common assistant. She alone shared Adam’s human nature. She also shared his worth and calling. Only with her could he form the one-flesh bond God planned.

God created the woman as an equal image-bearer and covenant partner.

- God formed the woman from the man’s side while the man slept, so she was God’s gift, not Adam’s property. When God brought her to him, Adam’s first recorded words were a poem: “bone of my bones and flesh of my flesh.” He saw that they shared one human nature while being joyfully different. Like Adam, she was fully human and fully bore God’s image.
- The woman was a “helper suitable” for the man, equal in worth and perfectly suited to stand beside him within God’s good order. God gave them distinct roles, but neither had the right to control or harm the other. God gave the man the command not to eat from the tree of the knowledge of good and evil before he formed the woman, yet both were required to obey it. They needed one another, and each was accountable to God.
- Genesis rooted marriage in creation, not in a later human custom. A man leaves his father and mother, is joined to his wife, and the two become one flesh. Marriage joins a man and woman through a faithful promise. Their bodily union forms a shared life and a new family bond. Jesus later treated this pattern as God’s continuing design (Matthew 19:4–6).

Genesis 2:19–20

Genesis 2:21–25

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- Their nakedness without shame pictured complete openness before God and each other because they had nothing to hide. They had no reason to twist the truth, for fear had not entered their bond. Genesis 2 closed with a small picture of God's kingdom: God's people lived in the place he had made for them and under his word. They enjoyed his presence and received his blessing until rebellion tore that peace apart.

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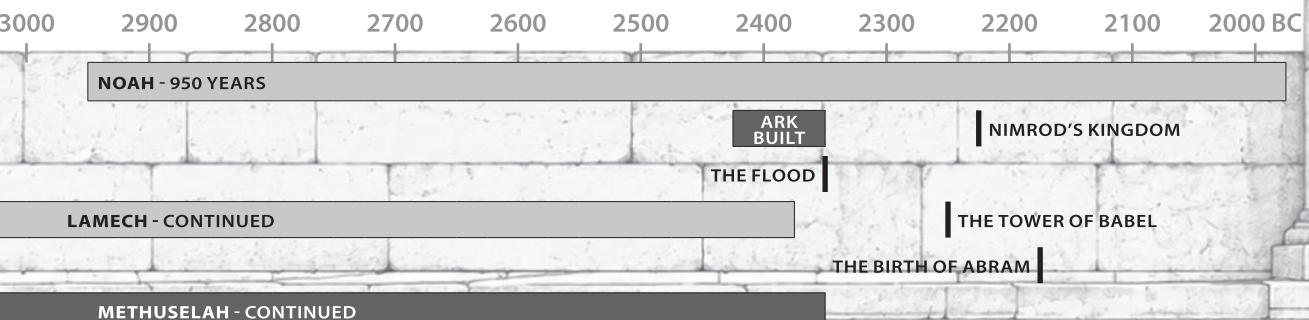
2. The Entrance of Sin

Genesis 3

Genesis 3 explains the crisis that shapes the rest of the Bible. A creature questioned God's word, so the man and woman doubted his goodness and chose their own view of good and evil. Their choice made them guilty and ashamed. It broke human bonds and made work painful. Instead of gaining freedom, they were driven from God's presence. This first sin is called the Fall, and the chapter shows that sin is first a revolt against God even when it also harms people and the world. Yet judgment was not God's last word because he sought the hiding sinners and exposed their guilt. Within his sentence, God promised an offspring who would defeat the serpent and kept the guilty pair alive. The story of redemption began within God's sentence of judgment.

The serpent attacked God's word and God's goodness.

- Genesis calls the serpent "more crafty" than the other wild animals the Lord God had made. He was dangerous, but he was still a creature, not equal in power to God. Later Scripture links this ancient serpent with the devil and Satan (Revelation 12:9). Genesis first shows how he worked: he used lies and half-truths to make distrust of God seem wise.
- "Did God really say?" attacked both God's word and his character. The serpent made the command sound larger than it was, as if God had banned every tree. Eve corrected him, but she added, "and you must not touch it." Their talk moved away from God's rich gift and fixed on the one limit. The generous Maker began to look harsh.
- The serpent then denied God's warning: "You will not certainly die." He made judgment seem unreal, and rebellion seem safe. He also hinted that God was holding back a better life. His offer rested on a deep charge against God: God was not truthful or good, and his creatures would do better without his rule.
- "You will be like God" was cruel because the man and woman already bore God's image. The offer traded a likeness they had received for freedom they tried to seize. They wanted to judge good and evil from their own point of view and treated God's word as a claim they had the right to review. Sin is more than breaking a rule. It pushes God aside and makes the self the ruler.



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Sin looked attractive, but it brought shame.

Genesis 3:6-7

- The woman saw that the fruit was good for food, pleasing to the eye, and desirable for gaining wisdom. Those words echoed the good gifts of creation, but she now judged by sight apart from God's command. The tree's beauty was not evil, but the woman desired what God had forbidden. She sinned when she let her own judgment overrule the clear word of her Maker.
- She took the fruit and ate it. Then she gave some to her husband, "who was with her," and he ate. Genesis does not say how long Adam had been there or how much of the talk he heard, but it makes his guilt clear. God had given the command to Adam before he formed the woman, and Adam chose to disobey it. Both ate by choice. Later Scripture treats Adam as the one who represents the human race (Romans 5:12-19).
- Their eyes opened, but not to the glory they expected. They came to know evil by doing it. Their nakedness had carried no shame, but it now felt unsafe. They sewed fig leaves into coverings. Their first answer to sin was to try to save themselves by hiding their shame. They tried to control how they looked and escape God's sight, but their leaves could not heal their fractured selves beneath them.
- This pattern runs through the Bible. People do what seems right in their own eyes, then learn that their own desire is a poor guide. Sin draws us with part of the truth while hiding its bitter end, but God's word tells us what our eyes cannot. Sin may look good for a time, but it leads to death. Obedience therefore rests on the good character of the God who speaks.

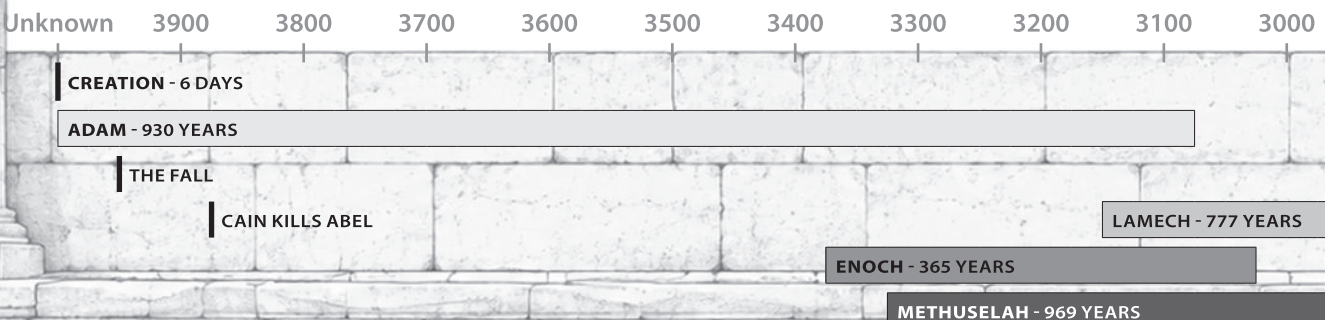
Sin broke fellowship and produced hiding and blame.

Genesis 3:8-13

- The man and woman heard the Lord God in the garden and hid among the trees he had made. A place of friendship became a place to hide because guilt changed how they faced God. Fear entered where trust had lived. Sin did not make God leave, but it made the sinners seek distance from his holy presence.
- God did not ask questions because he lacked knowledge. "Where are you?" and "Who told you that you were naked?" called the sinners to answer for what they had done. God sought them and gave them room to speak. His questions uncovered the path from sin to fear. Grace took the first step, but grace did not act as if guilt did not matter.
- Adam blamed "the woman you put here with me." His answer accused the woman and, in a hidden way, God who had given her. Eve admitted that she ate, but she pointed to the serpent's deception. Neither answer was wholly false. Yet each used facts to shift the blame away from the speaker. Sin can twist truth into a shield for the self.

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- The broken bond with God at once damaged the bond between the man and the woman. The one-flesh pair no longer stood together in open trust. Shame led them to hide, and exposure led them to accuse each other. This is why no sin stays private: revolt against God brings disorder within us and harms our neighbors. It turns good relationships toward fear, causing people to control others or shift the blame away from themselves.

And I will put hostility between you and the woman, and between your offspring and her offspring; he will crush your head, and you shall bruise his heel.

Genesis 3:15

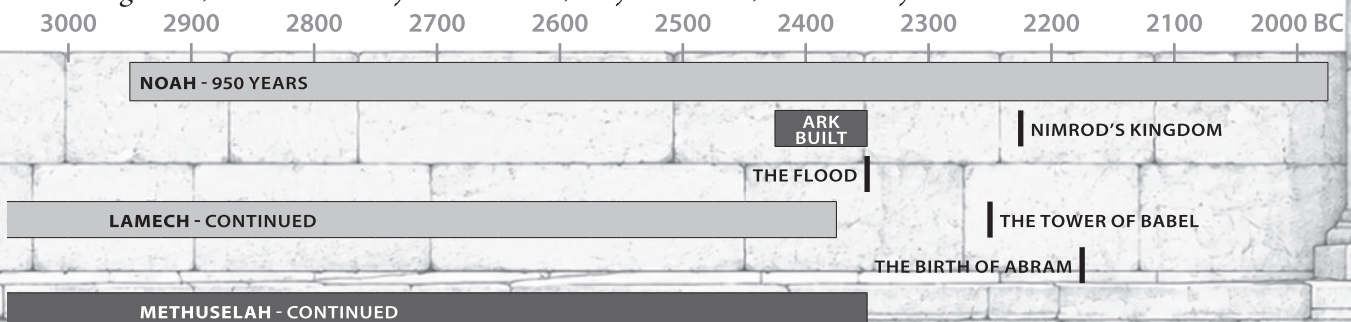
Notes, Observations & Questions

God judged sin, and sin wounded the whole created order.

Genesis 3:14–19

- God spoke first to the serpent before addressing the man and woman. God punished the serpent for its rebellion and humbled it to crawl on its belly. The woman would still bear children, but family life would now bring pain and strife. The man would still work the soil, but thorns would frustrate him until his sweat ended in death. Although God's gifts remained, sin had distorted each part of life. God cursed the serpent and the ground because of Adam.
- Within the word to the serpent, judgment transformed into a promise as God himself said he would put hostility between the serpent and the woman and between their offspring. Genesis then traces two groups defined by whom they follow rather than by race. Some fight God, while others trust his promise. The struggle began with Cain and Abel and continued through the rest of the Bible.
- The promised offspring would suffer a wounded heel, but he would crush the serpent's head. The words in Genesis are short. The whole Bible later shows that Jesus Christ is this victorious offspring. The serpent struck at the cross. Yet through that very suffering, Christ broke the devil's claim and stripped evil powers of their weapons (Colossians 2:13–15; Hebrews 2:14–15). In the end, his victory will be complete.
- Creation also shared the results of human sin. God cursed the ground because of Adam, and the human body would return to dust. Sin reaches beyond our inner life because it separates us from God and frustrates our work. It also brings decay that ends in death. Therefore, the gospel must do more than improve our conduct. It must bring sinners back to God and heal what sin has broken. Christ must defeat death, and God must at last renew creation.

It will produce thorns and thistles for you, and you shall eat the plants of the field. By the sweat of your brow you shall eat bread until you return to the ground, because from it you were taken; for you are dust, and to dust you



God showed mercy within judgment, but he guarded the way back to Eden.

Genesis 3:20–24

- Adam named his wife Eve because she would become “the mother of all the living.” His act may have shown faith that God would keep his promise through her. God had announced death, yet life and children would continue. Judgment would not stop God from carrying out his purpose.
- The Lord God made clothes from skin and dressed the couple. Genesis does not call this the first sacrifice, so we should not say that it does. The verse does show that their own covering was not enough. God gave what they could not provide. Animal skin came at the cost of animal life. As the Bible later explains sacrifice and atonement, readers can see a pattern here: God provides a covering for guilty people.
- God sent them out of Eden and guarded the way to the tree of life with cherubim and a flaming sword. Exile was a judgment because the human pair had lost the place of close fellowship with God, but it also showed mercy. God kept them from eating and living forever in their fallen state. The guarded tree showed that sinners could not return to holy life on their own terms.
- Genesis 3 sets a recurring pattern. Sin brings judgment and exile, and only God can open the way back into his presence. Later cherubim marked the boundary of the Most Holy Place. Only the high priest God chose could enter, and he carried the sacrificial blood. In the new creation, the tree of life appears again, and God’s servants see his face (Revelation 22:1–5).
- The first Adam distrusted God’s word in a garden, but Jesus, the last Adam, obeyed the Father through temptation and suffering (Romans 5:18–19; 1 Corinthians 15:45). Genesis 3 does more than tell us what went wrong. It shows our need for one who will obey in our place and crush the serpent. He must also provide atonement for guilty sinners. The rest of the Bible will answer a great question: How will God judge evil without giving up his good plan for people and creation?

3. The Spread of Sin

Genesis 4–6

Genesis 4–6 traces sin as it spread beyond the garden. It entered the first family and soon shaped a city. By Genesis 6, it had filled the whole human world. Cain’s anger became murder, and Lamech turned revenge into a boast. Human skill and culture grew because God’s image had not vanished, but no cultural gain could



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cure the heart. Genesis 5 records God's lasting blessing alongside the steady rule of death. Genesis 6 then looks below violent acts to the evil thoughts and desires that produced them. Yet judgment is not the only theme. God warned Cain and protected life. Through Seth, he kept true worship alive. God's taking of Enoch gave hope, and Noah also found favor. Grace remained present as sin spread.

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Worship continued after the Fall, but sin corrupted the heart behind the offering.

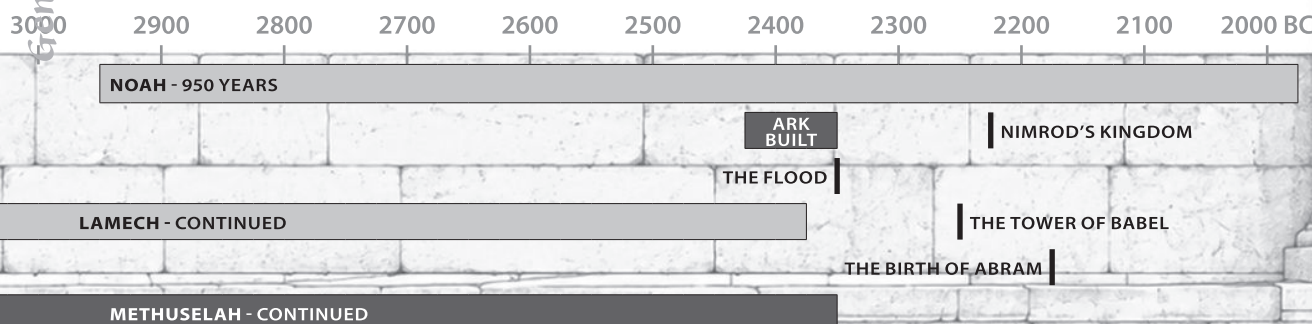
- Genesis 4:1-7**
- Genesis 4 opened with the first family living east of Eden, where Cain worked the soil from which God had formed Adam while Abel kept flocks. Both kinds of work could serve God's good world. This shared labor showed that the creation task continued after the Fall. Yet the brothers' worship also showed that the heart shaped every outward act.
 - Both men brought gifts to the Lord before God gave the written law of Moses. Through their work, Cain received crops, and Abel received animals. Their labor depended on the Creator, who gave life to every field and flock. Genesis says Abel brought fat portions from the firstborn of his flock. Cain brought "some" produce from the soil. The Bible does not say that God accepted animals but rejected crops. Under the Mosaic law, God would accept both kinds of gifts.
 - God looked with favor on Abel and his offering, but not on Cain and his offering. The order joins each worshiper with his gift. Hebrews explains the key difference: "By faith Abel brought God a better offering" (Hebrews 11:4), so we should not invent a reason that Genesis does not provide. Cain's anger shows that he would not trust God or accept correction. He also refused to turn from sin.

Then the Lord said to Cain, "Why are you angry, and why is your face downcast? If you do what is right, will you not be accepted? But if you do not do well, sin is crouching at the door; its desire is for you, but you must rule over it."

Genesis 4:6-7

Sin moved from anger to murder, and another exile followed.

- Genesis 4:8-16**
- God warned Cain before the murder by picturing sin as a beast crouching at the door and eager to rule him. Cain was responsible to resist it, but he rejected God's warning. Cain spoke to Abel, and they went into the field. There Cain attacked his brother and killed him.
 - "Where is your brother Abel?" echoed God's question to Adam, and Cain answered with a lie and a question: "Am I my brother's keeper?" He refused his



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duty to God and his brother, and Abel's blood then cried out from the ground. The soil that had received God's gift of life now spoke of a life taken by force, and the Creator heard the victim's cry.

- God placed Cain under a curse and drove him from the ground. The soil would no longer give its crops to him, and he would wander without rest. His move farther east repeated the exile of Genesis 3 because sin had driven him from God's presence and filled his work with pain. It had also broken another human bond, while Cain's fear focused on his own pain rather than the brother he had killed.
- God's mark did not declare Cain free of guilt but held back revenge and showed that judgment belonged to the Lord. God punished a killer, yet he also kept more violence from spreading without limit. This mercy preserved life; it did not treat a sinner as if he had repented. The scene shows God's justice and patience. It also shows his full right over human life.

Human culture grew, but sin deepened at the same time.

Genesis 4:17-24

- Cain, a restless wanderer, built a city and named it after his son Enoch. Building a city was not evil in itself, and Scripture does not condemn settled life. Still, the setting creates a sharp tension because a man sentenced to wander tried to build a lasting home. The text does not state all his motives, but human society can become a means of seeking safety and a name apart from God.
- Some of Cain's descendants learned to raise livestock. Others made music or learned to work with metal. These skills grew from gifts God had placed in his image-bearers, though Genesis neither praises every use nor blames tools or art for sin. The same gift can serve a neighbor or feed human pride. Society may improve its tools and music while its worship and heart remain corrupt.
- Lamech showed how far sin had grown by taking two wives and leaving the one-flesh pattern of Genesis 2. He also turned killing into a proud song about himself. God promised sevenfold vengeance against anyone who killed Cain, but Lamech boasted that he would be avenged seventy-seven times over. Violence had moved from a shameful deed to a source of pride. Jesus later answered this spirit by telling his followers to forgive "seventy-seven times" (Matthew 18:21-22).



The Beginning • *from creation to scattering*

God preserved the line of promise and kept true worship alive.

Notes, Observations & Questions

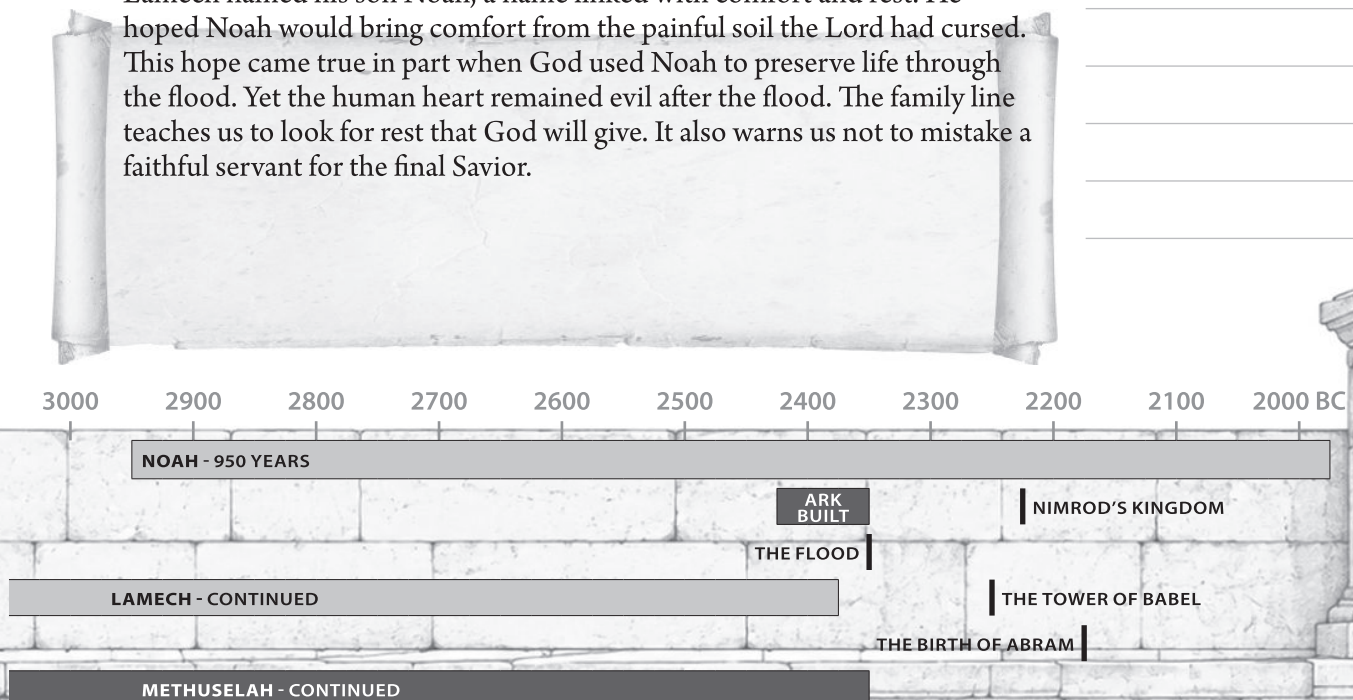
Genesis 4:25-26

- Cain's family was not the whole story, for God gave Adam and Eve another son, Seth. Eve called him an appointed child in Abel's place. Her words recalled the promised offspring of Genesis 3:15. Abel was dead, and Cain had turned from God, yet neither murder nor exile could cancel God's word. God gave another child and kept the line of promise alive.
- Genesis 4 ends with a line of people beginning to call on the name of the Lord. The words describe worship and open trust in God, standing in contrast to Lamech's proud song. It also points to a choice seen through the rest of Scripture. Some people try to make a name for themselves and then defend it. Others call on God's name because they depend on him for life. In a world of pride and bloodshed, worship remained an act of hope for Eve.

God's image remains in humanity, but death now reigns over every generation.

Genesis 5:1-32

- Genesis 5 links Adam with Noah and shows that God's command to be fruitful was still at work. The chapter first repeats that God made humanity in his likeness as male and female. It also repeats God's blessing. Adam then had a son "in his own likeness." People still bore God's image after the Fall, but the image now passed through a family marked by sin and death.
- The repeated words "and then he died" answer the serpent's lie in Genesis 3 because even long lives did not make death less certain. Each new generation received life and had children. In the end, each returned to dust. The family record is both a sign of blessing and the sound of a funeral bell. The human family grew, but death ruled (Romans 5:14).
- Enoch broke the pattern: twice Genesis says that he "walked faithfully with God," and then God took him away. The chapter gives few details, but the break in the pattern matters. People could still walk with God east of Eden. Death would not always have the last word. Enoch was a sign of hope, though he was not the full answer to Adam's curse.
- Lamech named his son Noah, a name linked with comfort and rest. He hoped Noah would bring comfort from the painful soil the Lord had cursed. This hope came true in part when God used Noah to preserve life through the flood. Yet the human heart remained evil after the flood. The family line teaches us to look for rest that God will give. It also warns us not to mistake a faithful servant for the final Savior.



The Beginning • *from creation to scattering*

Notes, Observations & Questions

As the human family grew, sin crossed God's boundaries.

Genesis 6:1-4

- Genesis 6 begins with a hard passage: the “sons of God” saw that the “daughters of humans” were beautiful, and they took any women they chose. The verbs echo Genesis 3, where the woman saw and took. Whoever the sons of God were, desire again crossed God's boundaries. Those with power treated women as people they could take rather than image-bearers they should honor.
- Faithful Bible readers have offered three main views. Some identify the “sons of God” as fallen heavenly beings, while others see harsh rulers who claimed divine rank. A third view identifies them as men from Seth's line who married women from Cain's line. Each view fits some parts of the text and faces hard questions. Genesis does not settle every detail, so we should hold our view with care and keep the main warning at the center.
- Evil had crossed God's bounds and filled human life with ruin. God said his Spirit would not contend with humans forever. The 120 years may have been the time left before the flood or a limit connected with human life. Either way, God declared that his patience had an end. A delay in judgment was an act of mercy, not permission to keep on sinning.

The Lord saw that the wickedness of humankind was great on the earth, and that every inclination of the thoughts of the human heart was only evil continually. The Lord regretted that he had made man on the earth, and he was grieved in his heart. So the Lord said, “I will wipe out mankind whom I have created from the face of the land, man and animals and creeping things and birds of the sky, for I am sorry that I have made them.”

Genesis 6:5-7

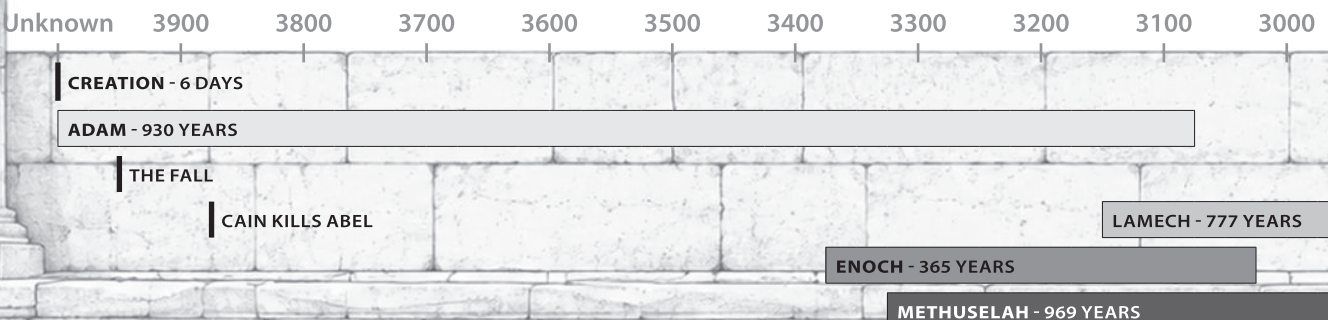
God saw the true state of the human heart, and judgment became necessary.

Genesis 6:5-8

- Genesis 6:5 moves from public violence to its root. Every desire and plan formed in the human heart was only evil all the time. This does not mean that each person did every possible evil or that people no longer bore God's image. It means that sin reached the whole person. Human thoughts turned away from God, and disordered desires shaped their choices. The problem went deep because it lived in the heart.
- This truth keeps us from treating human progress as the final cure for sin. Education and useful tools can do real good. Just government and a new setting may also hold back harm. None of these gifts can make a sinful heart clean. Genesis prepares us to see that salvation must begin with God's grace and must change more than outward actions.

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The Beginning • *from creation to scattering*

- The Lord regretted making humanity, and his heart was deeply troubled. This does not mean that God made an error or learned a fact that ruined his plan. Scripture speaks truly of God in words people can understand. The holy Maker was not cold when violence destroyed human lives. He grieved over the abuse that filled the earth. His grief showed the horror of sin. His coming judgment showed that he would not let evil go on forever.
- The last word before the flood is grace: “But Noah found favor in the eyes of the LORD.” Genesis later calls Noah righteous and blameless among his people because he walked with God. Yet God’s favor appears before the account of Noah’s obedience. God began the rescue by choosing to preserve Noah, and then he gave Noah commands to obey. Through this rescue, the human family would survive judgment and God’s creation task would continue. His promised line would remain because it all began with God’s grace.

Notes, Observations & Questions

4. The Flood and the Covenant

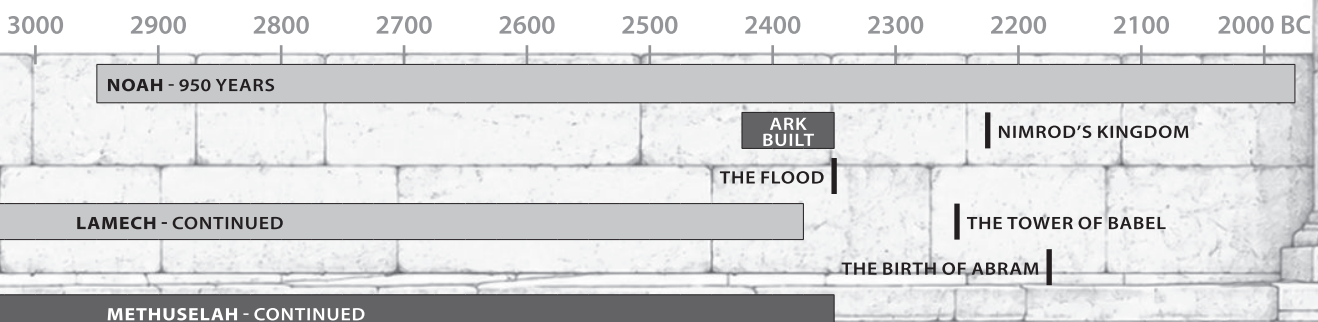
Genesis 6–9

Genesis 6–9 presents the flood as both judgment on the entire violent human world and a new beginning. Violence had filled the earth, so the Creator brought waters of de-creation over a world that had rejected his rule. Humanity did not deserve another chance, yet God showed Noah favor and gave him specific commands. He kept his covenant promise and guarded Noah’s family in the ark. When the water receded, the patterns of creation returned as wind swept over the earth and dry ground appeared. Creatures stepped into a cleansed world, and then God blessed Noah’s family. Yet Noah’s later sin and God’s own words showed that the flood had not cleaned the heart. The world needed redemption because a reset was not enough.

God answered a corrupt world with judgment, yet he showed grace to Noah.

- The flood account began with God’s moral verdict, not a weather report. The earth was corrupt in his sight and full of violence because “all flesh” had ruined its way. Human society may have treated its evil as normal, but the Judge still saw it. Violence against people who bore God’s image called for a public answer.
- God’s grief stood beside his holy resolve. His judgment was not a burst of wild anger. It was his just and settled answer to evil that had filled the earth. God had made the world, and it belonged to him. He had the right to call its people to account. His patience was great, but his holiness would not allow wrong to go unanswered forever.

Genesis 6:5–8



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- God's announced judgment reversed the order of Genesis 1 as the bounds that had held back the waters broke. Dry land vanished, and spaces once filled with life became empty. This de-creation, or undoing of creation, showed what sin does. Sin ruins God's good order and destroys what he blessed. It moves his world toward death.
- Against this dark scene, Noah found favor. He walked with God and obeyed God's commands, but God began every part of the rescue. God saw the evil and spoke to Noah. He promised a covenant and gave Noah the design of the ark. At the right time, God brought the creatures. Every part of the rescue began with God's grace in preserving a righteous line of people and culminated in Noah's faithful obedience.

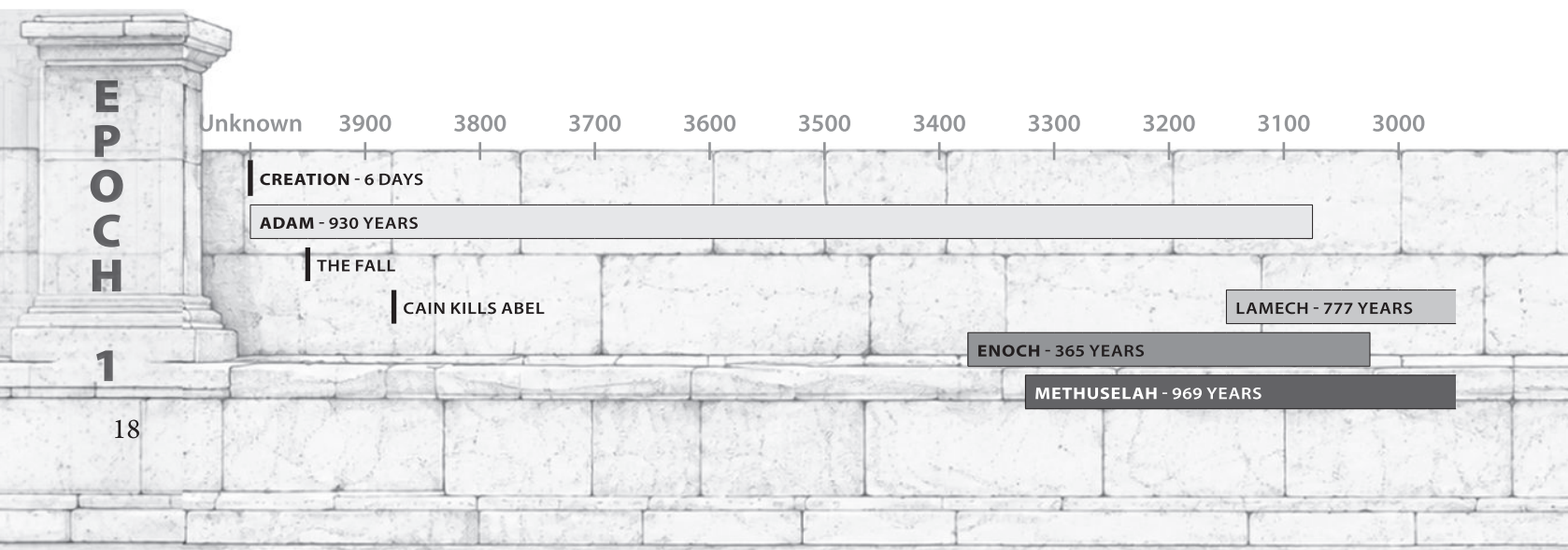
But Noah found favor in the eyes of the LORD.

Genesis 6:8

God provided a way of rescue, and the ark became the place where judgment and salvation met.

- God told Noah how to build the ark and promised, "I will establish my covenant with you" (Genesis 6:18). This is the first time Scripture uses the word covenant, a binding promise that sets a relationship in order. Noah did not invent an escape or bargain with God. God chose the refuge, and Noah entered it through obedient trust.
- The ark's size points to a large and steady vessel made to save life, not to sail toward a port. Genesis emphasizes Noah's obedience more than ancient building methods. Twice it says that he did all God commanded, and building such a large ark made Noah's faith visible. While the world continued in sin, Noah spent years building the ark in obedience to God's warning (Hebrews 11:7).
- God kept Noah's family safe along with the land animals and birds needed for life to begin again. The distinction between clean and unclean animals predated God's giving of the law at Sinai because Noah would offer clean animals in worship after the flood. The ark was more than Noah's private boat because it carried his family through judgment and preserved the land animals and birds. Clean animals would later be offered in sacrifice, and through the ark, God preserved his purpose for creation.

Genesis 6:9-22



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The flood was a terrifying act of de-creation that showed the weight of sin and the holiness of God.

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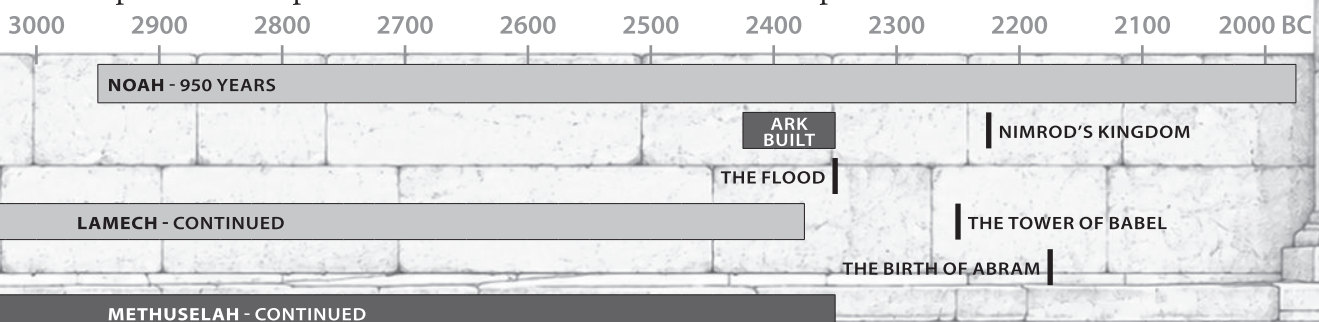
Genesis 7:1-24

- The flood was God's judgment against a world filled with violence and sin. The waters covered the earth, and every creature that lived on dry land outside the ark died. Yet God saved Noah, his family, and the animals with them in the ark. Jesus later pointed to the days of Noah as a warning. People continued with their daily lives until the flood came and swept them away. His return will also come when people do not expect it (Matthew 24:37–39).
- The “springs of the great deep” burst open, and the “floodgates of the heavens” opened. Water came from below and above, covering the whole earth and even the highest mountains. Through the flood, God judged a world filled with violence and sin. Every person and land-dwelling creature outside the ark died. Only God could provide a place of safety, and he saved Noah, his family, and the animals with them inside the ark.
- The ark joined judgment with salvation. The same waters that destroyed the corrupt world lifted the ark God had told Noah to build. This pattern appears again in Scripture. God rescues his people as he judges evil. He saves a small group and gives them a new beginning by grace. The flood was not the last judgment. It points toward the day when God will uncover evil and save those who take shelter in him (2 Peter 3:5–13).

God remembered Noah and received his worship in the renewed world.

Genesis 8:1-22

- “But God remembered Noah” stands at the center of the flood story. This does not mean that God had forgotten where Noah was. In covenant language, God remembers when he acts to keep his promise. From beginning to end, Noah lived because God watched over him and remained true to his word.
- God sent a wind over the earth, and the water began to go down. The Hebrew word for wind can also mean spirit, so this wording echoes the Spirit hovering over the waters in Genesis 1. Dry ground slowly appeared, and the ark came to rest. The creatures waited for God’s command. This careful order showed re-creation as God’s work, not a lucky escape from a storm.
- Noah left the ark only after God told him to come out. God then told the animals to multiply and told the human family to be fruitful and multiply. These words repeated the first creation blessing. The human calling continued after judgment because God had not given up his purpose for the earth or for the people who bore his image.
- Noah’s first recorded act outside the ark was worship. He built an altar and offered clean animals and birds. The pleasing smell did not mean that God needed food but showed that he accepted the offering. Noah’s sacrifice expressed worship and thanks from a sinner whom God had spared. Later



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sacrifices would show how guilty people could draw near to a holy God, a pattern Christ would fulfill (Ephesians 5:2).

- God's answer included a hard truth: the bent of the human heart was still evil from childhood. The water had removed one violent generation from the land, but it had not made the inner person new. A fresh place and a smaller human family could not solve Adam's problem. God promised a stable world while his deeper plan of salvation moved ahead, for people needed new hearts, not only a new start.

Then God spoke to Noah, saying, "Come out of the ark, you and your wife, and your sons and your sons' wives with you. Bring out with you every living thing of all flesh that is with you, birds and animals and every creeping thing that creeps on the earth, that they may be fruitful and multiply on the earth."

Genesis 8:15–17

Then Noah 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. The Lord smelled the pleasing aroma and said in his heart, "I will never again curse the ground because of humankind, even though every inclination of the human heart is evil from childhood. And I will never again destroy every living creature, as I have done."

Genesis 8:20–21

God marked his covenant with Noah and every living creature by giving the rainbow as a sign of mercy.

- God made a binding promise to Noah and his descendants. The covenant also included every living creature. This is often called the Noahic Covenant, or God's covenant with Noah. Its main promise was to preserve life. Never again would a flood cut off all life and destroy the earth in this way. The promise rested on God's word, not on a claim that people were now good. As long as the earth remained, seedtime would lead to harvest. Cold and heat would continue as summer gave way to winter. Day would still follow night.
- This steady order is often called common grace, which God gives to people in general, not only to those who trust him. God keeps the world stable so that people can build homes and nations. This stable world lets people work and worship even while God judges evil. He sends rain on both the just and the unjust. His plan of redemption moves forward because God gives time for his saving promise (Acts 14:16–17; 2 Peter 3:9).

Genesis 9:1–17



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- God also restated human worth and placed limits around violence. People could now eat animals, but blood stood for life. Therefore, they had to treat it with care. God condemned murder because human beings still bore his image (Genesis 9:5–6). The flood had not erased that image or the duty to guard human life.
- God gave the rainbow as the sign of his covenant. The Hebrew word can also mean a soldier's bow. The sign may therefore suggest that God had hung up a weapon after judgment. Genesis does not say which way the bow points or that it foretells the cross, so we should not force the picture beyond the text. God set the sign in the clouds as his own pledge to remember his covenant of mercy.
- Later visions depict light like a rainbow around God's throne (Ezekiel 1:28; Revelation 4:3). These echoes link God's glory to his judgment. They also recall his faithful promise without changing the sign's first meaning. The rainbow did not promise that God would never judge again. It promised that normal history would not end in another such flood. The Judge who keeps his covenant remains faithful to his world.

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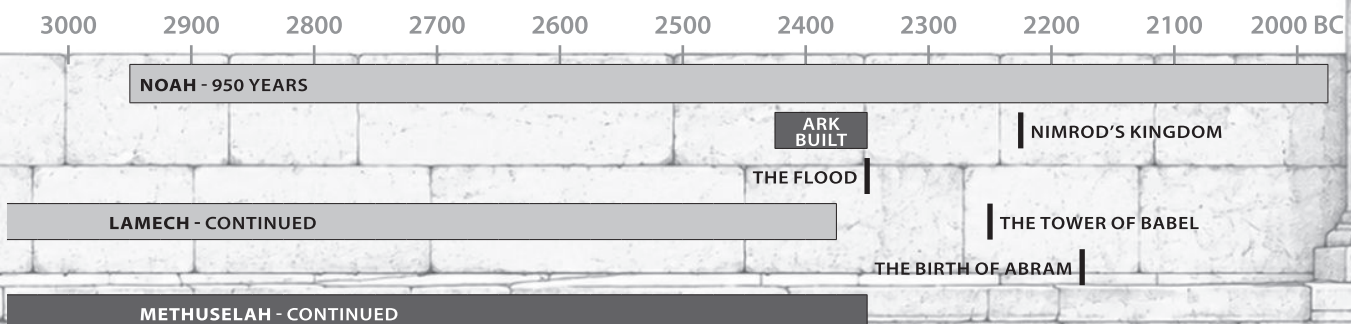
Even after a new beginning, sin remained, and even a fresh start could not cure the human heart of its wickedness.

Genesis 9:18–29

- The flood story ended with a sad echo of Eden. Noah planted a vineyard and drank its wine. He became drunk and lay uncovered in his tent. A new garden and a new beginning did not free humanity from sin. Shame returned because even righteous Noah carried Adam's fallen nature into the renewed world.
- Ham saw his father naked and told his brothers. Shem and Japheth walked backward and covered Noah without looking at him. Readers have long debated the full nature of Ham's sin. Genesis does not explain every detail, but the clear contrast is enough. Ham dishonored his father in a moment of weakness, while his brothers acted with care and respect. Sin had again harmed the family God had saved.
- When Noah awoke, he cursed Canaan, the son of Ham, not Ham or any modern race of people. People have used this passage in evil ways to defend racism and slavery, but it supports neither one. All peoples came from the same family and bear God's image. Noah's words foreshadowed later conflict with Canaan. His blessing of the Lord, the God of Shem, also pointed toward the family line the story would follow.

5. The Scattering of the Nations

Genesis 10–11



The Beginning • *from creation to scattering*

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Genesis 10–11 first widens the view to the nations, then narrows it to Shem's family. Noah's descendants spread into many lands. As their clans grew into nations, new languages marked their communities. Their growth showed that God's blessing to be fruitful continued, while their shared roots showed that every people came from one human family. At Babel, people used God-given skill to win a great name and resist being scattered. The Lord confused their speech and sent them across the earth. His judgment limited a united work of evil and carried out his purpose to fill the world. The last family line leads to Abram, through whom God would answer Babel's pride and scattering with blessing for every nation.

The Table of Nations: the human family spread across the earth and prepared the stage for God's next saving work.

Genesis 10:1–32

- Genesis 10 is often called the Table of Nations and traces Noah's descendants into peoples known to Israel. The chapter follows Japheth and Ham before giving greater attention to Shem. Its names may identify either persons or groups, and their scale can range from a city to a whole nation. Genesis 10 shows how the nations spread across the earth from Noah's family after the flood.
- Readers have often counted seventy nations in the list, a number that can picture fullness. We may not know the place behind every name, but the main truth is clear. The world's many peoples belong to one human family. Every nation shares the dignity of bearing God's image. Every nation also shares the ruin caused by Adam's sin and needs God's blessing.
- The chapter also shows that the creation command continued as families grew and settled new lands. Over time, many cultures and languages appeared, though the confusion of speech and the scattering at Babel came as judgment. Yet the existence of many peoples is not itself an evil or a mark of lower worth. The wrong begins when people turn difference into pride or abuse. It also becomes sin when they use difference as an excuse to forget their one Creator.
- Genesis 10 comes before Babel even though Genesis 11 tells how the languages and scattering began. Hebrew stories can arrange events by theme rather than in chronological order. First, Genesis shows the resulting nations, and then it returns to the event that led to them. The two chapters fit together and do not disagree.
- Many names would appear later as Israel's neighbors or enemies, including Egypt and Canaan. Assyria and the land of the Philistines also entered Israel's story, so the list prepares readers for the wider world of the Bible. God would soon choose Abram and his family, but his purpose included all nations. Through Abram, God promised to bring blessing to all peoples.

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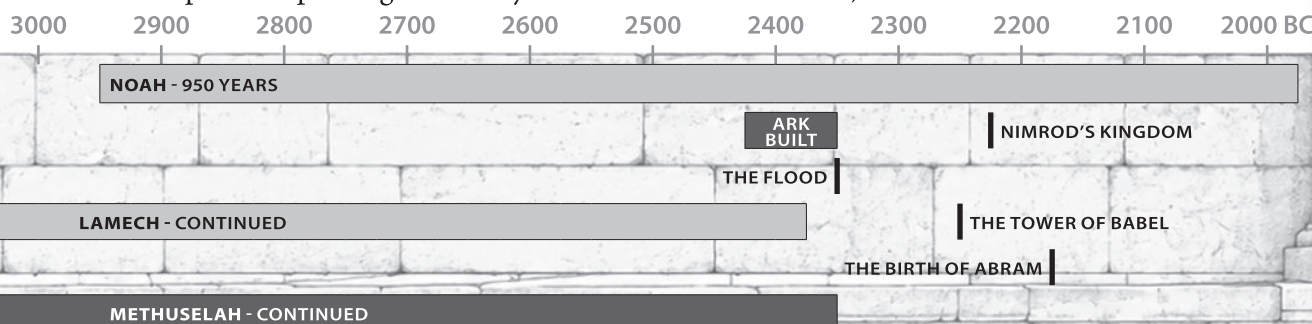
- Genesis gives Nimrod more space than most people in the list. It calls him a mighty warrior and hunter. The founding of his kingdom is linked to Babel in Shinar. The text also connects him to cities associated with Assyria. It does not tell us every detail of his character, so we should not say more than it does. These places later became proud empires. The passage begins the Bible's account of kingdoms, whose power can serve good order or support revolt.

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At Babel, proud human unity became revolt, and God scattered the people by confusing their language.

Genesis 11:1–9

- Genesis 11 begins when all people still shared one language and common words. As they moved eastward, they settled on a plain in Shinar. In Genesis, eastward movement often follows exile from God's presence. Yet settling in one place was not the only sin, because their own words revealed their revolt. They planned to stay together and avoid the spread across the earth that God had blessed and commanded.
- The builders made fired bricks and used tar for mortar. Genesis takes note of their real skill. People who bear God's image can work together to solve problems. They could turn raw earth into lasting structures. Yet the heart directs every skill. Tools do not make people good or evil on their own. They make it easier for a group to carry out the purpose its people already love.
- They planned a city and a tower "that reaches to the heavens." The tower may have been a stepped temple like a Mesopotamian ziggurat. If so, its builders may have joined royal power with worship and tried to create their own holy place. Genesis itself stresses their desire to make a name and avoid being scattered.
- The builders said they wanted to make a name for themselves and avoid being scattered. They were building a false kingdom that centered on human glory. Their city would display a rule independent of God. They looked for safety in buildings and in the strength of the group rather than in God. Unity itself was not the sin because Scripture praises unity under God, but their unity served pride and disobedience.
- The Lord "came down" to see the city and tower, words that cut the proud building down to size. A tower meant to touch heaven was so small that it was as though the Creator had to come down to view it. God was not afraid of their building. He acted because fallen people could spread great harm when one language served one ambition. Their shared power could then carry the same revolt much farther.
- God confused their speech and scattered them across the earth. The judgment fit their sin. They had used common words to win one proud name, so they lost the power to plan together. They had refused to fill the earth, so God



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sent them across it. The scattering also held back evil by limiting the reach of one corrupt project. God's judgment brought measured mercy as well as punishment.

- Babel became a lasting picture of an empire that raises itself against God, and later Babylon would repeat the pattern. Pentecost provides a clear contrast: the Spirit enabled people from many nations to hear God's mighty works in their own languages (Acts 2:5–11). Redemption does not erase every people or language. It gathers one worshipping people from that rich variety (Revelation 7:9–10).

After Babel, the story narrowed to one family through which God would keep his promises.

Genesis 11:10–26

- After the broad view of Genesis 10 and the Babel story, Genesis then follows one family line from Shem. This narrower view did not mean that God no longer cared about other peoples. He was choosing one family through which he would begin to answer a problem shared by the whole world.
- Shem's family record follows the passing years from one generation to the next. Each father had children, while human lifespans generally grew shorter. Judgment still stood over humanity, and no new birth could undo Adam's death. Yet the unbroken family line showed God's quiet care. He carried his promise through normal births and homes even when no great wonder took place.
- The genealogy then came to Terah and his three sons: Abram, Nahor, and Haran. Haran died while his father was still alive, leaving behind his son Lot. Abram's wife, Sarai, was unable to have children. Death had struck the family, and Abram had no son to continue his line. Yet God was about to call Abram and promise that all nations would be blessed through him.

Then they said, "Come, let us build ourselves a city and a tower with its top in the heavens, so that we may make a name for ourselves; otherwise we will be scattered over the face of the whole earth."

Genesis 11:4

I will make you into a great nation, and I will bless you; I will make your name great, so that you will be a blessing.

Genesis 12:2

- Babel's builders said, "Let us make a name for ourselves." In the next chapter, the Lord would tell Abram, "I will make your name great" (Genesis 12:2). The

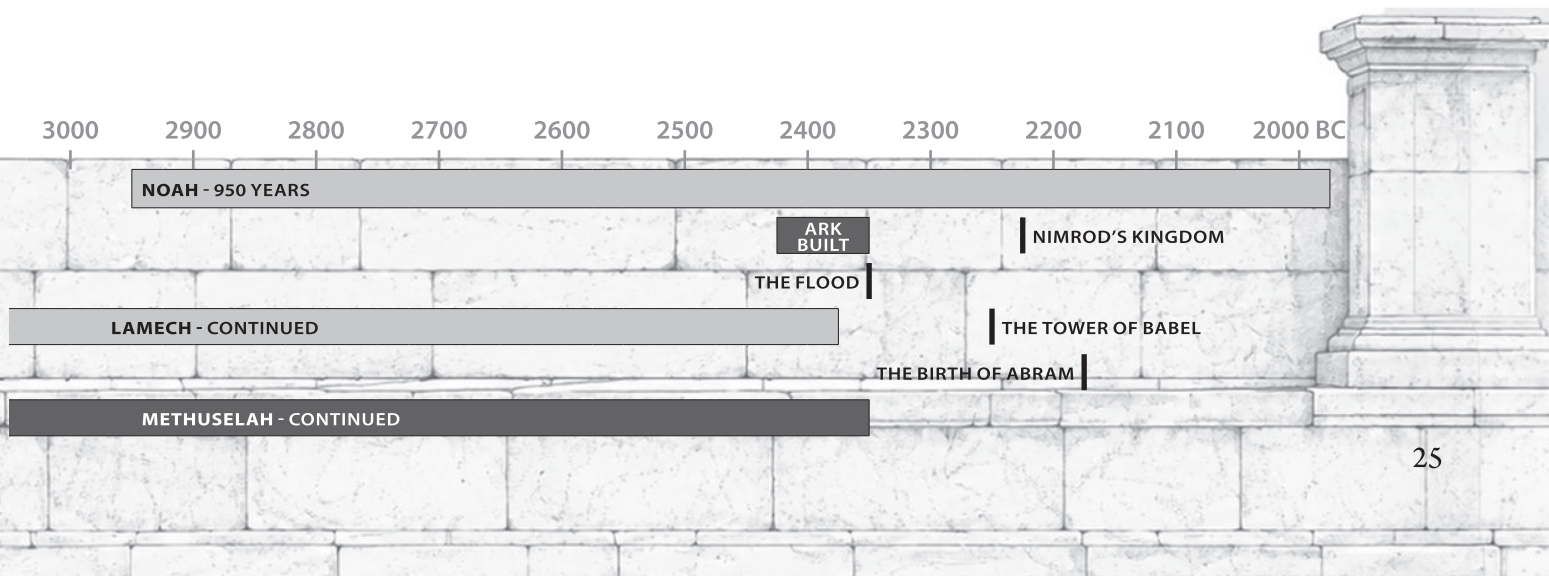


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contrast sums up two ways to live. We can grasp for worth and safety through pride, or we can receive them as gifts by trusting God's promise.

- Genesis 1–11 began with the whole creation and ended with one man whom God was about to call. After the Fall, murder spread until God sent the flood. When the nations grew, people gathered in pride at Babel. Neither a good setting nor a long life could heal the human heart. Better culture also failed, and even severe judgment could not remake humanity. A fresh start was not enough, so the stage was ready for God’s covenant promise to Abram, through whom “all peoples on earth” would be blessed (Genesis 12:3).

Notes, Observations & Questions



Key Terms

Eight essential terms for understanding and retelling Epoch 1

1 CREATION

Genesis 1:1–3

God's act of bringing the heavens and the earth into existence by his word, then ordering, filling, blessing, and declaring his work good. Creation establishes God as the sovereign King and teaches that everything belongs to him.

2 IMAGE OF GOD

Genesis 1:26–28

The identity and calling God gives every human being, male and female, to reflect his character and represent his rule within creation. The image gives every person God-given dignity and makes human authority a stewardship under God.

3 CREATION MANDATE

Genesis 1:28

God's command to humanity to be fruitful, fill the earth, subdue it, and rule over its creatures. The mandate calls image-bearers to develop and care for God's world under his authority rather than exploit it for themselves.

4 THE FALL

Genesis 3:6–24

The first human rebellion, in which Adam and Eve distrusted God's word and seized the right to determine good and evil for themselves. The Fall brought guilt, shame, broken relationships, suffering, death, and exile into human experience.

5 PROMISED OFFSPRING

Genesis 3:15

The descendant of the woman whom God promised would be wounded by the serpent yet ultimately crush him. This first announcement of victory over evil begins a line of promise that Scripture finally identifies with Jesus Christ.

6 THE FLOOD

Genesis 6:5–18

God's worldwide judgment upon a human world filled with corruption and violence. The flood reverses the ordered world of creation, while the ark becomes God's appointed means of preserving Noah, his family, and animal life through judgment.

7 NOAHIC COVENANT

Genesis 9:8–17

God's binding promise to Noah, his descendants, and every living creature to preserve the earth's ordinary course and never again destroy all life by a flood of this kind. The rainbow is the covenant's appointed sign.

8 BABEL

Genesis 11:1–9

The city in Shinar where humanity united to make a name for itself, concentrate its power, and resist God's command to fill the earth. God confused their language and scattered them, preparing the way for his promise to bless all nations through Abram.

Make the Terms Yours

Choose the approach that helps you learn. You do not need to complete every option.

SAY IT

Cover a definition and explain the term in your own words.

TRACE IT

Connect each term to the movement where it is introduced or most fully developed.

WRITE IT

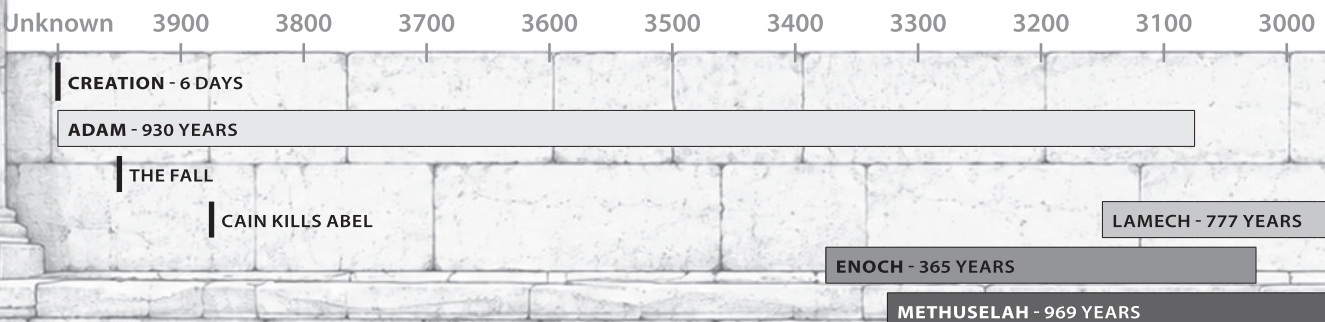
Define the term you find hardest to remember.

USE IT

Use at least three terms naturally when you retell the Epoch.

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Retrace & Retell

Prepare to teach the Epoch

Complete the five missing events on the timeline first. Then use the completed timeline, the Key Terms, and the questions below to prepare an accurate retelling of Epoch 1.

RETRACE THE STORY

Follow the completed timeline from creation to Babel. For each of the five sections, explain what happened, why it mattered, and how it led to the next movement. Which details on the timeline will help a listener remember the sequence?

SEE GOD IN THE STORY

Choose one passage from each section. What do God's words and actions reveal about his character and purposes? Explain how his goodness, holiness, judgment, mercy, and faithfulness belong together rather than contradict one another.

OUR PLACE IN HIS STORY

Human beings are made in God's image and entrusted with his world, yet Genesis 3–11 shows them repeatedly distrusting his word and seeking life on their own terms. What calling remains, what has sin damaged, and what response does God require from us?

CONNECT THE STORY

Trace the hope that begins with the promised offspring in Genesis 3:15, continues through God's preservation of Noah and the nations, and narrows to Abram in Genesis 11. Why must the next Epoch begin with God's promise and grace?

GO DEEPER IN SCRIPTURE

Read Genesis 1:26–28; 3:15; 6:5–8; 8:20–22; 9:1–17; 11:1–9; and 12:1–3. Make two short lists: What humanity repeatedly does and What God repeatedly does. Use the contrast to explain why the story cannot end at Babel.

Tell the Story

Jesus commissioned his followers to make disciples by teaching them to obey everything he commanded (Matthew 28:18–20). When we learn Scripture, we prepare to teach Scripture.

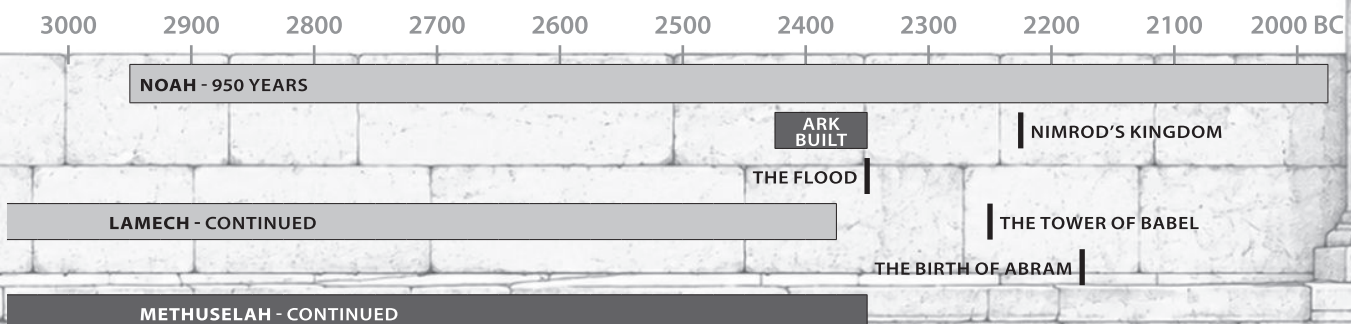
Before beginning the next Epoch, teach Epoch 1 to one person, either in person or by phone. Use your completed timeline as your guide and say something clear about all five sections. Adapt your words and level of detail to your listener, whether a child, teenager, or adult. Do not simply read the notes. Tell the whole movement faithfully, explain what it reveals about God and humanity, and show why the story must continue toward Abraham.

- Cover all five sections in order.
- Use timeline details and Key Terms to make each section memorable.
- Explain humanity's calling, rebellion, and need.
- Show God's judgment, mercy, and advancing promise.

I taught Epoch 1 to:

Date: _____

The listener's question:





*With Scripture,
you can know the pieces...
...and still not see the picture*

In your Bible, a single turn of the page can carry you across centuries. Familiar passages stand out, while the movement of God through all of Scripture can remain hard to follow.

Yet God has not left us to guess who he is. He has made himself known through the truth he has given us, a story that runs from Genesis to Revelation. *Tracing His Story* brings that whole narrative into view in ten Epochs. Jesus Christ stands at the center. God's work continues through His Church, and he has already shown us how the story ends.

The goal is not merely to learn what happened and when. It is to know the Lord more fully through what he has done and to understand your place in the work he is still bringing to completion.

ABOUT THE AUTHOR



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Rhome is the founder of Sacra Script Ministries. Trained in history and theology, he has traveled extensively as a pastor-teacher, equipping pastors and laypeople to understand Scripture and proclaim the gospel faithfully.



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