UNIT 3

The Early World of Genesis

Lessons in This Unit

- Lesson 1: Exploring the Early World of Genesis with Sacred Art
- Lesson 2: The Story of Creation
- Lesson 3: Adam and Eve
- Lesson 4: Cain and Abel
- Lesson 5: Noah and the Great Flood

Scripture Studied in This Unit

- Genesis 1:1-3:24
- Genesis 4:1-22
- Genesis 5:3
- Genesis 6:5-22
- Genesis 8:20
- Genesis 9:9-10
- Genesis 7:1-24
- Genesis 8:1-22
- Genesis 9:1-17
- Genesis 9:8-17
- Numbers 3:5-8
- Psalm 8:4-6
- Luke 21:3-4
- Acts 22:16
- Romans 7:15
- 1 Peter 3:19-21
- 1 John 4:7, 20-21

Connection to the Catechism of the Catholic Church

Lesson 1

- 753-757, 760-761, 845, 1219

Lesson 2

- 279-361, 1147, 2169-2172, 2402

Lesson 3

- 374-379, 388-389, 396-406, 410-412

Lesson 4

- 901, 1849-1850, 1865, 2099-2100

Lesson 5

- 56-58, 71, 338, 845, 1094, 1219
Introduction

From the very beginning, God has desired for the human race to come together in a loving relationship with each other and with Him. God created mankind with this truth inscribed into the human body, as male and female. He ordered the universe in such a way as to be a place for the covenant between humanity and God to be lived, a Temple of creation. And in this Temple, man was to be its priest and king, prophets who speak for God as His beloved children, who as male and female give and receive as spouses the very love that is God.

Unfortunately, sin distorted this idyllic picture. While God's plan has never changed, our ability to play our role in it was severely damaged by the Original Sin of Adam and Eve, which is transmitted to all human beings. It became necessary for us to be saved from the destructiveness of sin. And so, God enacted His plan of salvation in human history, by which He gradually and in stages, and in words and deeds revealed Himself to us in order to redeem us from sin. In Jesus Christ, God fully revealed Himself and accomplished the work of salvation on the Cross and by the Resurrection, defeating sin and death. In the Church, established by Christ, we receive the salvation of Christ in this age through the Sacraments.

In the Beginning...

Scripture tells us that God created all that is, the “heavens and the earth” in six days, and rested on the seventh. While we are free to read the story of creation according to the plain meaning of the words on the page, it is unlikely. Rather, the story of creation communicates to us important truths about God, ourselves, and our relationship to God and each other. We learn that God is all-powerful if He created all that exists. We learn that He is all-knowing, because if all things came from Him, there is nothing that He does not know. We learn that He transcends or goes beyond His creation, and yet is intimately involved in His creation. We learn that we are made in God's image and likeness, which means that out of all of creation, we are unique and possess the breath of God within us, which makes us capable of freely giving and receiving love. We were made as male and female, in God's image, with these very realities written into our very bodies, and brought together as one flesh to make the love of God a reality on earth.

Our Original Parents

Adam and Eve were created into and enjoyed Original Justice: there was no suffering or death, and there was peace and harmony between them and all creation. When they fell into the temptation of the devil and at the forbidden fruit, their disobedience and rejection of God constituted the Original Sin. Suffering and death entered the world, and the unity between Heaven and earth was broken. Humanity’s likeness to God became distorted. God punished Adam and Eve
with the natural consequences of their actions, and He placed enmity between the serpent and the woman for all time, while at the same time promising that He would send His son, the “offspring of the woman,” to “strike at the head” of the serpent, and defeat sin and death once and for all (Genesis 3:15).

**Sin and Death**

Sin infected the entire human race, as evidenced in the next generation of human beings. Cain killed Abel out of envy and spite. Abel offered God the best of his work while Cain offered his leftovers as an afterthought. God accepted Abel’s offering, but Cain’s he did not, encouraging him to do better. Instead, Cain murdered his own brother. This first murder led to diverging lines in the human race: those who sought to follow God, and those who followed their own wicked desires and sinfulness.

Eventually, the two lines merged into one, and sin had engulfed the entire human family.

**A New Beginning**

God sought to destroy the wickedness of the human race by sending the Great Flood to wash away the sin on the earth. Noah alone remained faithful to God. And so, God told Noah to build an ark, to be a microcosm of all of creation, to be saved from the destruction of the Flood in order to build a new creation, to begin again. God entered into a new covenant with Noah, much the same as the first with Adam and Eve. The Flood in essence “baptized” the earth, so that it could begin anew, through Noah and his family. In this way, much like we all begin our walk along the path of salvation with the sacrament of Baptism, God began to enact His plan of salvation in Salvation History.
Connections to New York
Religion Guidelines

Core Content

- The Old Testament begins with the Book of Genesis. Some important stories in this book are:
  - The story of creation which emphasizes that from nothing God made all things good, to reveal God’s goodness and to form a single web of life. The story of creation also shows that man and woman were formed in God’s image and likeness.
  - The story of the fall of Adam and Eve, which conveys the truth of our sinfulness and recounts God’s promise of redemption.
  - The story of Noah and the Flood, which illustrates the destructiveness of sin and God’s determination to save us.

Prayer and Worship

- Dramatize some significant events of Genesis.

Christian Living

- We appreciate and respect all of God’s visible creation. We recognize the goodness of every living creature, and we respect the integrity of the whole of creation. We treat each human life as sacred because human beings are created to share by knowledge and love in God’s own life.
- We are to use our gift of free will to make choices which are good. Jesus offers us His Spirit who assists us in making these choices.
- We experience the destructiveness of sin in our own lives and in the world through the many manifestations of violence, injustice and evil which deprive people of their rights and dignity, and bring about ecological disasters.
Vocabulary

- The Church
- Salvation
- Creation
- Ex nihilo
- Omnipotent
- Omniscient
- Transcendent
- Infinite
- Leisure
- Priest
- Prophet
- King
- Son/Daughter of God
- Spouse
- Shamar
- Dominion
- Navi
- Original Sin
- Original Justice
- Concupiscence
- Nahash
- Protoevangelium
- Cain and Abel
- Sin
- Immutable
- The Great Flood
- Covenant

Pacing Guide Note
Aim to begin presenting Unit 3 in September.
Exploring the Early World of Genesis with Sacred Art

UNIT 3, LESSON 1

Learning Goals

› God has always desired that all of humanity be united in love with each other and with Him.
› Sin, in all its forms, cuts us off from God and made it necessary for Him to save us.
› The Church, established by Jesus Christ, is the means by which salvation is communicated to us in this age.
› Noah’s ark is a type of the Church and the salvation that comes to us through Baptism.

Connection to the Catechism of the Catholic Church

› CCC 753-757
› CCC 760-761
› CCC 845
› CCC 1219

Vocabulary

› The Church
› Salvation

BIBLICAL TOUCHSTONES

Then Noah built an altar to the LORD, and choosing from every clean animal and every clean bird, he offered burnt offerings on the altar.

GENESIS 8:20

In it he also went to preach to the spirits in prison, who had once been disobedient while God patiently waited in the days of Noah during the building of the ark, in which a few persons, eight in all, were saved through water. This prefigured baptism, which saves you now.

1 PETER 3:19–21
Lesson Plan

Materials
- Handout A: Dejection of Noah from Mountain Ararat
- Handout B: Images of the Church

My Notes

DAY ONE

Warm-Up
A. Project an image of the photograph on Handout A: Dejection of Noah from Mountain Ararat by Ivan Aviazovsky. Give students several minutes to quietly view the art before you say or ask anything. Allow them to come up and stand closer to the image to examine details.

B. Once several minutes have passed, ask students:
   - What do you first notice about this work of art?
   - What do you like about this work of art?
   - How does this work of art make you feel?
   - Where is your eye drawn?
   - Tell your students that this painting is called the Dejection of Noah from Mountain Ararat. Explain that in this instance, the word dejection means leaving or coming down from. What do you think is happening in this picture? This image depicts Noah and his family leading the animals that were on the ark down from Mount Ararat, where the ark came to rest after the Great Flood.

Activity
Put students in small groups and give each group a copy of Handout A: Dejection of Noah from Mountain Ararat. Have them discuss the questions on the back of the handout with each other. During this time, focus on keeping students intent on the artwork and the discussion questions, letting their conversations go in unexpected ways.
Formative Assessment

A. Circulate among the groups, listening to their discussions, keeping them on task, and offering insights or clarification where needed.

B. Before moving on to the next activity, have each group write one question they would ask the artist about his painting and turn it in.

DAY TWO

Warm-Up

Project once again an image of Dejection of Noah from Mountain Ararat from Handout A, and read aloud a few of the most interesting questions offered by the student groups the previous day. Allow students to share their reactions and other personal responses to the art.

Activity and Assessment

A. Give students copies of the art, and have them skim over the questions they discussed the previous day. Then call on groups in turn to share their answers to each of the questions. Conclude the discussion with the question of how the artist probably wanted the people who viewed his painting to feel.

B. Project on the board Catechism of the Catholic Church no. 845, and have a student stand and read it aloud:

   To reunite all his children, scattered and led astray by sin, the Father willed to call the whole of humanity together into his Son's Church. The Church is the place where humanity must rediscover its unity and salvation. The Church is “the world reconciled.” She is that bark which “in the full sail of the Lord's cross, by the breath of the Holy Spirit, navigates safely in this world.” According to another image dear to the Church Fathers, she is prefigured by Noah’s ark, which alone saves from the flood.

C. Explain to your students that later in this unit, they will learn more about Noah and the Great Flood and the meaning of the story. God has always desired that all of humanity be united in love with each other and with Him. This was God’s plan from the beginning of creation and has remained His plan for all of human history. Sin, in all its forms, cuts us off from God and made it necessary for Him to save us. Thus, the Church, established by Jesus Christ, is the means by which salvation is communicated to us in this age.
D. Ask your students the following questions:

- What did the Father will in order to reunite His children who were led astray by sin? *That all of humanity would come together into his Son’s Church.*

- What is the Church the place of? *The Church is the place where humanity must rediscover its unity and salvation.*

- What image favored by the Church Fathers helps us to understand the role of the Church in salvation? *Noah’s ark, which saved humanity and creation from the destruction of the Flood.*

E. Distribute **Handout B: Images of the Church** to each student. Make markers and/or colored pencils available. Have students decorate the image of Noah’s ark with at least three signs and symbols that represent the Church and salvation. These can be actual symbols used by the Church or symbols that they create themselves.

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**DAY THREE**

**Warm-Up**

A. Have students share the symbols of the Church and salvation that they used to decorate the image of Noah’s ark on **Handout B** and explain the meaning of the symbols.

B. Project once again an image of *Dejection of Noah from Mountain Ararat* from **Handout A**, and ask your students how the painting depicts Noah’s ark as an analogy for the Church. *After the destruction of the Great Flood, Noah and his family and all the animals they brought with them on the ark survived and came forth into the world, which was now freed from the wickedness and sin of before.*

**Activity and Assessment**

Pope St. John Paul II strongly encouraged that the faithful memorize important passages of Scripture. In the Apostolic Exhortation *Catechesi Tradendae*, he wrote: “The blossoms ... of faith and piety do not grow in the desert places of memoryless catechesis.” When students have memorized important Scripture passages, the Word of God resides in their minds and hearts and is at the ready when a student needs it.

To respond to Pope St. John Paul II’s wish, have your students write out and commit to memory some or all of the following Bible verses, which complement all the lessons in this unit. Give students a few minutes each day to study them and practice recitation and writing. Before completing this unit, select one or two of these verses to have students
write out from memory as a quiz at the end of the unit. Use the Blank Copywork Page at the beginning of the book for these memorization quizzes. You may also choose to have your students recite some or all of the memorized Scripture.

This copywork activity is but one means of helping students commit Scripture to memory. Encourage your students to explore other means of memorization, such as hanging important Scripture verses on their refrigerator at home, or on their bathroom mirror, reciting and discussing Scripture with their parents, using passages in conversation, and other creative means of use and memorization. Students should also be able to identify the work of art in this lesson.

- God looked at everything He had made, and found it very good.
  GENESIS 1:31

- When I see your heavens, the work of your fingers, the moon and stars that you set in place—What is man that you are mindful of him, and a son of man that you care for him? Yet you have made him little less than a god, crowned him with glory and honor.
  PSALM 8:4-6

- For I do not do what I want, but I do what I hate.
  ROMANS 7:15

- I will put enmity between you and the woman, and between your offspring and hers; They will strike at your head, while you strike at their heel.
  GENESIS 3:15

- If you act rightly, you will be accepted; but if not, sin lies in wait at the door: its urge is for you, yet you can rule over it.
  GENESIS 4:3-7

- Now, why delay? Get up and have yourself baptized and your sins washed away, calling upon his name.
  ACTS 22:16

- In it he also went to preach to the spirits in prison, who had once been disobedient while God patiently waited in the days of Noah during the building of the ark, in which a few persons, eight in all, were saved through water. This prefigured baptism, which saves you now.
  1 PETER 3:19-21
Dejection of Noah from Mountain Ararat

BY IVAN AIVAZOVSKY (C. 1870)

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DIGITAL IMAGES AVAILABLE AT
Info
Dejection of Noah from Mountain Ararat

Dejection of Noah from Mountain Ararat, by Ivan Aviazovsky (c. 1870)

Directions: Take some time to quietly view and reflect on the art. Let yourself be inspired in any way that happens naturally. Then think about the questions below, and discuss them with your classmates.

Conversation Questions

1. Read Genesis 8:15-19. How does the painting illustrate this story?

2. Is the overall mood of the painting happy or sad? How do the colors of the painting enhance the feeling conveyed by the painting?

3. Notice that both the sun and the moon appear in the painting. What time of day does it appear to be? What does the time of day suggest about what is happening in this moment captured by the painting?

4. Why do you think the artist chose not to show the ark in this image?

5. Read 1 Peter 3:19-21. How does the painting help you to understand this passage?

6. Imagine that you were Noah. What do you think would be the most important things to do in the new world created out of the Flood?
Directions: Decorate the image of Noah’s ark with at least three signs or symbols that represent the Church and salvation. These can be actual symbols used by the Church or symbols that you create yourself.
Answer Key

Handout A: Dejection of Noah from Mountain Ararat

1. God tells Noah to leave the ark with his wife and his sons and his son’s wives and all the animals. This painting depicts that moment.

2. Accept reasoned answers.

3. Answers may vary, although it is likely sunrise. This time of day suggests that a new day is dawning on all of creation, and the darkness (of sin) that had come before is now gone. Thus, the painting suggests that this moment is a new beginning.

4. Accept reasoned answers.

5. The painting depicts those who were saved through water by the ark.

6. Answers will vary. Read Genesis 8:20 to your students when answers have been shared. Ask your students what Noah actually did first. He built an altar and offered sacrifice to God. In this new creation made out of the Flood, Noah puts God first above all other things.
The Story of Creation

UNIT 3, LESSON 2

Learning Goals

› The story of creation in Genesis is not meant to be science, but rather it communicates important truths about God and humanity.
› The doctrine of creation has great importance for our faith.
› Some scholars believe Genesis 1 and 2 represent two different stories of creation, while others believe they tell the same story from different perspectives.

Connection to the Catechism of the Catholic Church

› CCC 279-361
› CCC 1147
› CCC 2169-2172
› CCC 2402

Vocabulary

› Creation
› Ex nihilo
› Omnipotent
› Omniscient
› Transcendent
› Infinite
› Leisure

BIBLICAL TOUCHSTONES

God looked at everything He had made, and found it very good.

GENESIS 1:31

When I see your heavens, the work of your fingers, the moon and stars that you set in place—What is man that you are mindful of him, and a son of man that you care for him? Yet you have made him little less than a god, crowned him with glory and honor.

PSALM 8:4-6
Lesson Plan

Materials

- Handout A: What Did God Make on Each Day of Creation?
- Handout B: The Story of Creation Reading Guide
- Handout C: The Awesomeness of God
- Handout D: Two Stories of Creation?

My Notes

DAY ONE

Warm-Up

A. Ask your students in how many days God created the universe. Six days, and God rested on the seventh.

B. Ask your students if we, as Catholics, should take the story of creation in Genesis as fact. In other words, did God really create all there is in six days? We are free to believe that if we want to, because God, who is all powerful, could certainly have created things in that way if He wanted to. All that we have discovered about the beauty of creation through scientific study, however, suggests that after the Big Bang – a moment in which all the energy, matter, time, and space in the universe came to be in single instant – the universe slowly evolved into its current state, including life on earth, over a period of billions of years. There are many ideas about what the sacred author of Genesis was trying to communicate by telling the story of creation in the way he did, but most Christian scholars agree that the story teaches that God works gradually and in stages, and in words and deeds. This understanding of God supports the understanding of creation that comes to us from scientific study. In fact, none of the truths we learn from the story of creation in Genesis about God, creation, and man conflicts with or contradicts any truths we might learn from scientific study about how the universe came to be. In the end, God made everything, including science.

Activity

Distribute a copy of Handout A: What Did God Make on Each Day of Creation? to each student. Arrange students in groups of three or four. Have each group, based on their prior knowledge and without using a Bible or any other resource, create a list of what
they think God created on each of the seven days of creation. Encourage students to be specific and thorough and, where applicable, to make note of how God made the things He made (e.g., did He place the thing, form it out of something, or speak it into existence?). Emphasize that at this point, there are no right or wrong answers. Students should be thinking about their existing knowledge of the story of creation.

**Formative Assessment**

A. When they have finished making their lists, have each group read the story of creation from Genesis 1:1-31 and Genesis 2:1-3 and compare their lists with the story of creation. Have them cross off the items on their handouts that were not part of what God created on a specific day and circle the items that were part of what He created on that day. Also, have your students correct and/or note, where applicable, how God created the things of creation.

B. On their own paper, have students write a brief response to the following prompt. Collect the papers at the end of class for your own review.

- How well did previous knowledge of the story of creation match the actual story in Genesis?
- What surprised you about the story of creation from Genesis?
- What are two questions that you have about creation after reading the story of creation in Genesis?

**DAY TWO**

**Warm-Up**

Begin class by sharing some of what surprised students about the story of creation from Genesis from the previous day’s formative assessments. Also, choose a few good questions to share that students had about the story of creation after reading it. Answer the questions if possible, or invite your class to answer the questions together. Some question may be answered by today’s activity, so you might choose to save those questions as a lead-in to today’s lesson.
Activity and Assessment

A. Draw seven columns on the board and label them Days 1 through 7. Then conduct a discussion with your class that goes through each day of creation. Invite a student to the board for each day to write what God created.

B. Distribute Handout B: The Story of Creation Reading Guide to each student. Following the reading guide, have a student read aloud the account of creation on that day from Genesis 1:1-31 and Genesis 2:1-3. You may also choose to read it aloud yourself, or have students read it quietly to themselves. Compare the actual story of creation to the list on the board and add or subtract from it as necessary.

C. Next, still following the reading guide, have students read the commentary for the day of creation and answer the accompanying focus questions. Review and discuss the answers to the focus question. Then move on to the next reading and set of focus questions, following the reading guide.

DAY THREE

Warm-Up

A. Distribute Handout C: The Awesomeness of God to each student. Have your students read through Psalm 8 and respond to the reflection questions.

B. When they have finished, ask for student volunteers to share and explain their answers to the reflection questions.

Activity

A. Explain to your students that the Genesis 2 account of creation varies in certain details from the Genesis 1 account. This has led some scholars to believe that these chapters represent different stories of creation from two different ancient groups of Hebrew people. According to this theory, these two groups of Hebrews eventually merged into one but kept both stories of creation. These two stories then were both included in the Old Testament because each spoke of fundamental truths about God and humanity.

B. Continue to explain that another theory suggests that Genesis 1 and Genesis 2 are not actually two different stories of creation, but rather tell the same story from different perspectives. Each focuses on different details and highlights different important moments. According to this theory, Genesis 1 presents a big-picture, “wide-screen” point of view of creation that does not spend a lot of time focused on any one part
of creation and tells us more about God Himself and how He works. Genesis 2, then, presents a more focused, “zoomed-in” point of view of creation that skips over much of the big-picture information and focuses almost entirely on the creation of man and woman.

C. Explain that in today’s lesson, your students will have the opportunity to compare Genesis 1 and Genesis 2 and decide for themselves whether they represent different stories or the same story from different perspectives.

D. Distribute Handout D: Two Stories of Creation? to each student. Have your students, with a partner, read the account of creation from Genesis 2 and compare it with Genesis 1 using the questions from Handout D. Once they have completed the comparison, have students work individually to respond to the final question on Handout D, which asks whether they agree or disagree that Genesis 1 and 2 represent different stories of creation.

Assessment

A. When students have finished Handout D, ask them to move to one side of the room if they believe that Genesis 1 and Genesis 2 represent two different stories of creation and move to the other side of the room if they believe Genesis 1 and 2 tell the same story of creation from different perspectives.

B. Have each new group confer with each other to create a list of at least three reasons why they believe their point of view is correct. Then have each group elect a spokesperson to present their arguments to the class.
**Directions:** Based on what you already know and without using a Bible or any other resource, create a list of what you think God created on each of the seven days of creation. Be specific and thorough. Where applicable, record how God made the things He made (for example, did He place the thing, form it out of something, or speak it into existence?).

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<th>Day 1</th>
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Directions: Read the story of creation in Genesis 1 and the commentaries below. Then respond to the questions that follow.

Read Genesis 1:1-3.
Now read the following:

In Genesis 1:1, “the heavens” refers to all spiritual realities, and “the earth” refers to all physical/material realities. In other words, “the heavens and the earth” refers to all that exists. The first line of Genesis tells us that God created all that exists, spiritual and material.

The language used in Genesis 1:1-2 tells us that before the beginning there was God and the earth was “without form or shape, with darkness over the abyss.” If something has no form or shape, it is nothing. Darkness is the absence of light, and an abyss is a vast emptiness. In other words, in the beginning there was nothing but God Himself.

Notice that the text mentions that, in the beginning, there were “waters” present over which a “mighty wind” swept. These waters were part of the ancient concept of the makeup of the universe and were not actual water as we think of it. These primordial waters were a way of describing the nothingness that existed before the beginning. Think of staring at the ocean on a pitch-black night and seeing literally a tangible nothing.

Since there was nothing that existed before the beginning, God created all that exists out of nothing. The Latin phrase ex nihilo, which means “out of nothing,” describes this doctrine that God created out of nothing.

The fact that God created all that exists out of nothing tells us that He is omnipotent (all powerful) and omniscient (all knowing). It also tells us that He transcends (goes beyond) all things and is infinite (without beginning or end).
1. What does the first line of Genesis tell us that God created? What do the terms “heavens” and “earth” really refer to?
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2. What does the text tell us existed before the beginning? How do we know?
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3. What did God use to create? What is the Latin phrase for this doctrine of creation?
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4. In knowing that God created all that exists, what else do we learn about Him?
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_______________________________________________________________________________________________
Read Genesis 1:3-5.
Now read the following:

When God said, “Let there be light,” He could not have been creating actual light as we think of it, considering the fact that the sun and the stars, the sources of light, were not created until the fourth day. The Tradition of the Church has long taught that when God said, “Let there be light,” He created all the angels that would exist. The angels, pure spiritual beings, show forth the light of God in all they do. Tradition has also long taught that when the sacred author of Genesis tells us that God separated the light from the darkness, he is referring to the rebellion of Satan and the angels who followed him. The separation of light and dark is when Satan was cast out of Heaven with the angels who followed him, who became demons prowling the world, seeking the ruin of souls.

5. What is the Tradition of the Church regarding what God created when He said, “Let there be light”?

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6. What occurred when God separated the light from the darkness?

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Now read the following:

Ancient people thought of the sky as a dome that covered the flat earth. While not an attempt at a scientific explanation, this description of the sky makes a kind of sense. If you stand in the middle of an open field and look all around you, you can see the sky touch the horizon at every point, like a dome. Ancient people then believed that the sun, the moon, and the stars were in fact stuck in this dome and revolved around it. Above the dome was heaven and below the earth was the underworld, sheol, or hell. The earth was supported by pillars that were rooted in foundations in the underworld.

7. How does the author of Genesis describe the sky? What does the sky separate?

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8. Is the description of the sky and the formation of the land and sea a scientific explanation? Why or why not?

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_______________________________________________________________________________________________
Read Genesis 1:14-19.

Now read the following:

What do you notice about the passage of time so far in the story of creation? Four days have passed, but time (“the seasons, the days, and the years” marked by the sun and the moon, who are the “rulers” of day and night) was not created until the fourth day. So, how were there days if there was no time?

First, because of this fact, we can conclude that this account of creation is not science, nor is it meant to be. Clearly, the human author is not trying to give a scientific account of how the universe came to be. He is communicating other truths about God and His creation. We learn that God works not according to 24-hour days but gradually and in stages. He does not do things “all at once” but rather unfolds things gradually and systematically, using words and actions. This is always how God acts in human history, evidenced through the story of Scripture.

9. What is the “problem” with the Genesis accounting of the passage of time over the first four days?

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10. What can we conclude about God by considering the passage of “time” over these first four days?

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Read Genesis 1:20-31.

Now read the following:

Human beings are unique out of all the creatures God created. Only human beings were made in God’s image and likeness, and they were given dominion over all the living things on earth, plants and animals.

To have dominion is to have authority or to rule over others. To have dominion is the role of a king, who has dominion over the subjects in his kingdom. A king can exercise his dominion as a good king or as a bad king. We call bad kings who abuse their authority “tyrants.” God calls human beings to be good “kings” over creation and use our authority to care for and nurture all that God has made.

According to Genesis 1:27, to be made in God’s image and likeness, at least in part, means to be made as male and female. The opposite and complementary nature of the sexes is a fundamental truth of human nature and part of how we directly image God.

After He finished with the work of creation on each day, God looked at what He had made and saw that it was good. This tells us that everything God makes is made fundamentally good. On the sixth day, however, God looked at what He had made and found it to be very good. This highlights the uniqueness of human life and the dignity (value) of the human person above all else in creation.

11. What is unique about human beings out of all the creatures that God created?

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12. What does it mean to have “dominion”?

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13. According to Genesis 1:27, at least in part, what does it mean to be made in God's image and likeness?

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14. What did God say about each day after he finished with the work of creation on that day? What does that mean about what God makes?

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15. What did God say about what He had made on the sixth day? What does that mean about humanity?

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Read Genesis 2:1-3.

Now read the following:

It’s easy to think that on the seventh day God did not create anything and simply lay back and relaxed. This is not the case, however. In fact, on the seventh day, God created what may be the most important thing: leisure. Leisure is not simply idleness or doing nothing; rather, leisure is the purpose of our work— that is, to engage in activity, such as philosophy, art, and, most importantly, worship of God, that enriches us as persons. Put another way, authentic leisure is when we love God and the things of God, and love our neighbor. In a certain sense, we work so we can have leisure.

Further, the Hebrew word for the number seven is the same Hebrew word for “covenant.” In other words, on the seventh day of creation, God “sevens” Himself, or swears a covenant with all of creation through Adam. In this original covenant, God invites humanity to be a part of His family and to enter into covenant with Him. This invitation makes humanity greater than any of the other creatures God made. We are not pets, nor are we slaves. We are invited to be like God, in His image.

Notice that in the Genesis account, the seventh day of creation never actually ends. This is not a mistake or an oversight by the sacred author. We can understand this lack of an ending to mean that we are still in the seventh day, awaiting the eighth day, when God will make all things new. The seventh day, then, is the time set aside for us to be in relationship with God, to worship Him, and to fulfill the purpose for which we were made, which is to love God and to love one another.

16. What did God create on the seventh day? How is this the “purpose” of our work?

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17. What is the alternate meaning of the Hebrew word for “seven”? How does this help us understand what happens on the seventh day of creation?

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18. When does the seventh day end? What does this “ending” mean for us?
The Awesomeness of God

Directions: Read the Psalm, then answer the reflection questions that follow.

O LORD, our Lord,
how awesome is your name through all the earth!
I will sing of your majesty above the heavens
with the mouths of babes and infants.
You have established a bulwark against your foes,
to silence enemy and avenger.

When I see your heavens, the work of your fingers,
the moon and stars that you set in place—

What is man that you are mindful of him,
and a son of man that you care for him?

Yet you have made him little less than a god,
crowned him with glory and honor.

You have given him rule over the works of your hands,
put all things at his feet:

All sheep and oxen,
even the beasts of the field,

The birds of the air, the fish of the sea,
and whatever swims the paths of the seas.

O LORD, our Lord,
how awesome is your name through all the earth!

—PSALM 8
Reflection Questions

1. In what ways is the story of creation from Genesis 1 reflected in Psalm 8?
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2. How does Psalm 8 expand on the description of the importance of human beings in creation?
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3. In what ways does creation itself glorify God?
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**Directions:** Some scholars suggest that Genesis 1 and Genesis 2 are two different stories of creation. With a partner, read Genesis 2 and compare its version of the story of creation with the version found in Genesis 1. Then complete the following activities:

1. List at least three **similarities** between Genesis 1 and Genesis 2.
   - 
   - 
   - 

2. List at least three **differences** between Genesis 1 and Genesis 2.
   - 
   - 
   - 

Assuming that the theory that there are two different stories of creation in Genesis 1 and Genesis 2 is correct, with a partner, reflect on the following:

3. What is the main idea the author of Genesis 1 is communicating?  
4. What does the author of Genesis 2 assume you already know?
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<td>5. Why is the author of Genesis 1 telling the story of creation in this way?</td>
<td>6. What does the author of Genesis 2 want you to understand?</td>
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<tr>
<td>7. What does the author of Genesis 1 apparently think is most important to know?</td>
<td>8. What does the author of Genesis 2 apparently think is most important to know?</td>
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Working on your own: Having read Genesis 1 and Genesis 2 and reflected on the content of each, do you agree with the scholars who suggest that Genesis 1 and Genesis 2 are different stories of Creation? If you agree that they represent different stories, explain why and support your answer with evidence from the text. If you disagree, and think they tell the same story from different perspectives, explain why and support your answer with evidence from the text. Write your answer on the lines below.

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Answer Key

Handout A: What Did God Make on Each Day of Creation?

Day 1: Light and darkness, day and night/God spoke and created light and separated the light from the darkness.

Day 2: The sky/God spoke and the dome of the sky appeared.

Day 3: Dry land (earth) and the sea, vegetation/God spoke and gathered the water together.

Day 4: The sun, the moon, and the stars, which mark the seasons, days and years (time)/God spoke and set the sun and moon in the dome of the sky.

Day 5: Sea creatures and birds/God spoke, and the animals appeared.

Day 6: Land animals of all kinds and human beings/God spoke, and it was.

Day 7: God rested from His work/God blessed the seventh day and made it holy.

Handout B: The Story of Creation Reading Guide

1. God created all that exists. The “heavens” refers to all spiritual realities, and the “earth” refers to all material realities.

2. Before the beginning, there was nothing but God. The text uses words such as “formless” and “without shape,” “darkness” and “abyss,” which are all ways of saying “nothing.”

3. God created out of nothing. The Latin phrase for this is ex nihilo.

4. God is omnipotent (all powerful), omniscient (all knowing), transcendent (going beyond), and infinite (without beginning or end).

5. Tradition teaches that God created all the angels that would ever exist.

6. God cast Satan and his angels out of Heaven.

7. As a dome that separates the heavens from the earth.

8. The description of the sky and formation of the land was not a scientific explanation and was not meant to be. Certain details based on simple observation were included but not as scientific explanation.

9. Time was not created until the fourth day (the sun and the moon, which mark the passage of days, years, and seasons).

10. The “days” of creation are not meant to be literal 24-hour days, but they teach us that God works gradually and in stages.
11. Only human beings were made in God's image and likeness.

12. To have authority or rule over.

13. To be male and female.

14. It was good. Everything that God creates is good.

15. It was very good. Humanity is the greatest thing God made in all of creation and has special dignity (value) out of all of God's creations.

16. Leisure. In a sense, we work so that we might have leisure — that is, to worship God and love one another.

17. Covenant. On the seventh day, God entered into a covenant with His creation, inviting humanity to be part of His loving family.

18. The seventh day has not ended. This tells us that we are currently still a part of the seventh day, the day set aside to love God and each other.

**Handout C: The Awesomeness of God**

1. It speaks of the work of God's creation, the moon and the stars, man, all the animals of the land, sea, and sky.

2. In Genesis man is described as being made in God's image and likeness. In Psalm 8, man is described as being made little less than God Himself, crowned with glory and honor. This helps us understand man's place in creation and what it means to be made in God's image.

3. Answers will vary.

**Handout D: Two Stories of Creation?**

1. Similarities: God creates all that exists (the heavens and the earth), God creates man and woman, God creates all the plants and animals, and so forth.

2. Differences: God made human beings before He made the plants and animals; there is no mention of seven days of creation; God created man out of the dust of the ground and later woman out of Adam's rib, rather than making them at the same time; there is no mention of Eden or of the Tree of Life or the Tree of the Knowledge of Good and Evil, and so forth.

3. The author of Genesis I seems to be communicating about who God is and how He works — that He is the Creator and that He works gradually and in stages. Accept other reasoned answers.
4. The author of Genesis 2 seems to assume that his reader already knows the story of creation from Genesis 1 because he seems to refer to it but skips over the order and detail from it. Accept other reasoned answers.

5. It emphasizes the orderly and systematic way that God created the universe. In it, God builds a clear structure and fills it, thus addressing the formlessness and emptiness that was before the beginning. Accept other reasoned answers.

6. The author of Genesis 2 seems to want his reader to understand how human beings were created. Accept other reasoned answers.

7. Accept reasoned answers.

8. Accept reasoned answers.

Learning Goals

- God made Adam and Eve in His image and likeness to live out the roles of priest, prophet, king, son or daughter of God, and spouse.
- Adam and Eve sinned because of the temptation of the devil.
- Original Sin distorted the state of Original Justice in which man was created and is transmitted to all human beings.
- God promised to save us from our sins.

Connection to the Catechism of the Catholic Church

- CCC 374-379
- CCC 396-406
- CCC 388-389
- CCC 410-412

Vocabulary

- Priest
- Prophet
- King
- Son/Daughter of God
- Spouse
- Shamar
- Dominion
- Navi
- Original Sin
- Original Justice
- Concupiscence
- Nahash
- Protoevangelium

BIBLICAL TOUCHSTONES

For I do not do what I want, but I do what I hate.

ROMANS 7:15

I will put enmity between you and the woman, and between your offspring and hers; They will strike at your head, while you strike at their heel.

PSALM 8:4–6
Lesson Plan

Materials
- Handout A: Adam Comes to Eden
- Handout B: The Roles of Adam Reading Guide
- Handout C: The Five Roles of Adam Diagram
- Handout D: The Fall of Man
- Handout E: Original Justice
- Handout F: Original Sin
- Teacher Resource: The Five Roles of Adam Props

My Notes

DAY ONE

Warm-Up
A. Project an image of the photograph on Handout A: Adam Comes to Eden. Give students several minutes to quietly view the art before you say or ask anything. Allow them to come up and stand closer to the image to examine details.

B. Once several minutes have passed, ask students:
   - What do you first notice about this work of art?
   - How does this work of art make you feel?
   - What is happening in this picture? In the first image, God (Jesus) is leading Adam into the Garden of Eden. Jesus is pointing out the Tree of Knowledge of Good and Evil.
   - What do you notice about Adam's face in this work of art? Why do you think he is depicted like this? Adam's face looks like Jesus' face. The artist is likely trying to show that Adam was made in God's image and likeness.
   - Why do you think Jesus is included in the image? Jesus is God become man. Jesus told us that when we see Him, we see the Father. Therefore, the artist has chosen to depict God in this image as Jesus.
   - Adam's hand is over his heart. What might this mean? Eve was created from a rib taken from Adam's side. The artist may be indicating the "loneliness" of Adam before Eve was created.

Activity
A. Distribute Handout B: The Roles of Adam Reading Guide to each student. Following the reading guide, have a student read aloud the Scripture passages for
each role. You may also choose to read it aloud yourself or have students read it quietly to themselves.

B. Next, still following the reading guide, have students read the commentary for each role and then answer the accompanying focus questions. Review and discuss the answers to the focus questions. Then move on to the next reading and set of focus questions, following the reading guide.

Note: You may also choose to have students complete the reading guide on their own instead of guiding them step by step. You may also choose to have students complete the reading guide with a partner or in groups.

Formative Assessment

A. Distribute **Handout C: The Five Roles of Adam Diagram** to each student. Have students, working individually or with a partner, list in the space provided three important ideas about each role of Adam.

B. Next distribute one **Teacher Resource: The Five Roles of Adam Props**. Have students cut out the props and match them to the roles on **Handout C**. Have them glue the props onto the figure of Adam in the proper places.

C. Circulate around the room and assist as needed.

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**DAY TWO**

**Warm-Up**

A. Project Genesis 2:15-17 on the board, and have a student stand and read it aloud:

   The LORD God then took the man and settled him in the Garden of Eden, to cultivate and care for it. The LORD God gave the man this order: You are free to eat from any of the trees of the garden except the tree of knowledge of good and evil. From that tree you shall not eat; when you eat from it you shall die.

B. Ask your students the following questions:

   - What job did God give to Adam? To cultivate and care for the Garden of Eden. The Hebrew word (learned in the previous lesson) is shamar.

   - What was God’s one command to Adam? *Adam was not to eat from the tree of knowledge of good and evil, although he could eat from any other tree.*
Lesson Plan (continued)

- Does God give a reason for his command? What is it? Yes. He says that if Adam eats from the fruit of the tree, he will die.

- Do you think God’s command to Adam was reasonable? Help your students understand that God’s command was not unreasonable. There was a good reason why He told Adam not to eat from the fruit of the tree: he would die. Compare God’s command, perhaps, to when parents tell their children not to play in the street. Why do they give this command to their children? Because by playing in the street, the children could die.

C. Explain to your students that God planted the tree of knowledge of good and evil in the first place to give Adam and Eve a choice. They could either love God and follow His loving commands or not. But, in order for them to choose freely, there must be an actual choice; otherwise, they wouldn’t have been free to choose to love at all.

D. Continue to explain that we sometimes think of the serpent in the story of the Fall of Man as a little “cute” snake. But the Hebrew word used for the serpent, nahash, paints a different picture. Nahash more accurately translates as “leviathan,” or a giant, ferocious sea monster type of creature. Think “Godzilla” rather than a cuddly little snake. Highlight that this fact should change the way we think of the encounter between Adam and Eve and the “serpent,” who was really no serpent at all.

Activity

Distribute Handout D: The Fall of Man to each student. Arrange students in four (or eight) groups. Assign each group one of the characters from the story of the Fall of Man: Adam, Eve, God, or the serpent. Have each group read the story of the Fall of Man in Genesis 3 and analyze the story to respond to the questions for each character from Handout D.

Formative Assessment

After groups have had sufficient time to analyze the story and respond to the questions, have each group select a spokesperson to stand and share with the class their findings about their assigned character. Assist the students in their explanation and fill in gaps in the information as needed.
DAY THREE

Warm-Up
A. Give your students five minutes to brainstorm with a neighbor a list of characteristics of Adam and Eve’s existence before the Original Sin [or before the Fall]. Then ask for students to share their lists. Keep track of their ideas on the board.

B. Distribute Handout E: Original Justice to each student. Have students read the handout and then compare the Original Justice to the list on the board. What was similar? What did they miss?

Activity
Distribute Handout F: Original Sin to each student. Have your students work individually to read the excerpts from the Catechism of the Catholic Church regarding Original Sin and answer the accompanying focus questions.

Assessment
A. When students have finished, review and discuss the answers to the focus questions.

B. Project Genesis 3:15 on the board, and have a student stand and read it aloud.

C. Explain to your students that the Church calls this passage the Protoevangelium, which means, “the first Gospel.” In this passage, which is part of God’s speaking to the serpent after his temptation of Adam and Eve, we understand God to be promising us salvation from sin.

D. Ask your students the following questions:

   › The word enmity means “hatred.” How do we see hatred between the descendants of the woman and the descendants of the serpent? Hatred is seen in the struggle all humans endure between choosing the good and the temptation of evil. As St. Paul said, in speaking of sin, “For I do not do what I want, but I do what I hate” (Romans 7:15).

   › How can we understand the prophecy by God that a descendant of the woman (specifically, Jesus) will crush the head of the serpent, as a promise of salvation? The serpent is the representation of the devil and of evil. It is by the provoking of the devil that sin and death entered the world. “Crushing the head” of the serpent represents a complete defeat of sin and death, which was accomplished by Christ through His death on the Cross and His Resurrection.
HANDOUT A

Adam Comes to Eden
BY LUIS JUAREZ (C. 1585-1639)

Mosaic in the Cathedral of Monreale, Italy.

DIGITAL IMAGES AVAILABLE AT
WWW.SOPHIAINSTITUTEFORTEACHERS.ORG
The Roles of Adam Reading Guide

Directions: For each role, read the Scripture and the commentary, then answer the questions that follow.

Priest

**Genesis 2:15:** The LORD God then took the man and settled him in the Garden of Eden, to cultivate and care for it.

**Numbers 3:5-8:** Now the LORD said to Moses: Summon the tribe of Levi and station them before Aaron the priest to serve him. They shall discharge his obligations and those of the whole community before the tent of meeting by maintaining the tabernacle. They shall have responsibility for all the furnishings of the tent of meeting and discharge the obligations of the Israelites by maintaining the tabernacle.

God gave the man (Adam) a job: “to cultivate and care for” the Garden of Eden. The Hebrew word *shamar* describes Adam’s job “to cultivate and care for” or “to guard and protect” the Garden and everything in it, including his wife, Eve.

To *shamar* is a priestly role. Numbers 3 describes the work of the Levitical priests pertaining to the tabernacle in the Israelite camp. At this time, the tabernacle was where God dwelled among His people as they wandered the desert for 40 years. Numbers 7 describes the priestly “obligations ... before the tent of meeting by *maintaining* the tabernacle,” and the priestly “responsibility for all the furnishings of the tent of meeting ... by *maintaining* the tabernacle.” The Hebrew word used in these passages, *shamar*, is the same word used to describe the work of Adam.

Therefore, we can conclude that Adam was the first priest, fulfilling the work of a priest in the garden. The Garden of Eden, then, can be understood to be the original tabernacle, God’s dwelling place among His people.

1. What job did God give to Adam? Who will later have the same job? ____________________

2. What can we conclude about Adam after understanding the meaning of *shamar* and its use elsewhere in the Bible?  ____________________________________________________________
Prophet

**Genesis 2:18-20:** The LORD God said: It is not good for the man to be alone. I will make a helper suited to him. So the LORD God formed out of the ground all the wild animals and all the birds of the air, and he brought them to the man to see what he would call them; whatever the man called each living creature was then its name. The man gave names to all the tame animals, all the birds of the air, and all the wild animals; but none proved to be a helper suited to the man.

From ancient times through today, the right to name something has belonged to its creator or discoverer. For example, parents name their children and scientists name the things they discover.

In Genesis 2, God brings all the animals to Adam to name. “He brought them to the man to see what he would call them; whatever the man called each living creature was then its name.” In this instance, this means that God gave Adam the right to speak for Him.

The Hebrew word for “prophet,” navi, means “mouth.” In other words, a prophet speaks for God. He or she is God’s spokesperson. Therefore, when Adam speaks for God in naming the animals, he is acting as a prophet.

3. Who usually has the right to name something?

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_____________________________________________________________________________________________

4. What did God give to Adam when He brought all the animals to him?

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_____________________________________________________________________________________________

5. What is the Hebrew word for “prophet,” and what does it mean? What does this definition tell us about Adam?

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_____________________________________________________________________________________________
King

**Genesis 1:28:** God blessed them and God said to them: Be fertile and multiply; fill the earth and subdue it. Have dominion over the fish of the sea, the birds of the air, and all the living things that crawl on the earth.

God gave Adam and Eve dominion over all creation. To have dominion is to have authority or to rule over, as in how a king rules over his kingdom and its subjects. Dominion is a kingly role. When God gave Adam and Eve dominion, He made them royalty: a king and a queen.

Kings can choose to exercise their dominion as either good kings or bad kings. Good kings rule their subjects by serving them and caring for them. This is seen in the kinds of laws they pass, the way those laws are enforced, and how justly the people are judged according to the law. Bad kings are tyrants. They do not serve their subjects and only take for themselves while abusing the rights of their subjects. God gave Adam and Eve dominion to be good rulers, royalty in the image and likeness of God.

6. What does it mean to have dominion? Who typically has dominion over others?
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_______________________________________________________________________________________________

7. What is the difference between a good king and a bad king?
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8. What kind of royalty did God call Adam and Eve to be? Why?
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To discover the immediate meaning of being made in God’s image and likeness, we must turn to the next time this language is used in Scripture, Genesis 5:3. There we learn that Adam “begot a son in his likeness, after his image.” Thus, it becomes clearer that to be in one’s “image and likeness” is to be his or her child, a son or daughter. Therefore, Adam and Eve, made in God’s image and likeness, were His children, a son and daughter of God.

9. According to Genesis 5:3, what does it mean to be in another’s image and likeness? What does this fact mean about Adam and Eve?

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Spouses

**Genesis 1:28:** God blessed them and God said to them: Be fertile and multiply.

**Genesis 2:18-25:** The LORD God said: It is not good for the man to be alone. I will make a helper suited to him, So the LORD God formed out of the ground all the wild animals and all the birds of the air, and he brought them to the man to see what he would call them; whatever the man called each living creature was then its name. The man gave names to all the tame animals, all the birds of the air, and all the wild animals; but none proved to be a helper suited to the man. So the LORD God cast a deep sleep on the man, and while he was asleep, he took out one of his ribs and closed up its place with flesh. The LORD God then built the rib that he had taken from the man into a woman. When he brought her to the man, the man said: “This one, at last, is bone of my bone and flesh of my flesh; This one shall be called ‘woman,’ for out of man this one has been taken.” That is why a man leaves his father and mother and clings to his wife, and the two of them become one body. The man and his wife were both naked, yet they felt no shame.

In Genesis 1, God gives Adam and Eve one initial command: “Be fertile and multiply.” That is, to come together as man and woman in marital union as husband and wife, and to cooperate with God’s creative power and have children, or procreate.

Later, this union between man and woman is explored more deeply in Genesis 2, where God tells Adam that it is not good for him to be alone. Then God brings all the animals to Adam in order to find a suitable mate. This is not to say that God thought Adam would find a companion in the animals. Rather, in bringing the animals to Adam, God helps Adam realize that he is unique among all of creation.

God creates woman as Adam’s equal. This is evidenced by the fact that she was created from his side, from his middle, and more specifically, from a bone that is close to his heart, a rib.

When Adam first sees the woman, he instantly recognizes her as a being like him, made in God’s image and likeness. He proclaims, “This one, at last, is bone of my bones and flesh of my flesh.” In other words, “At last! One who is like me!” The two become one flesh, united as spouses in marriage, in order to give and receive love, and to fulfill God’s first command: “Be fertile and multiply.”

10. What was God’s initial command to Adam and Eve?
11. What does it mean to procreate?

_______________________________________________________________________________________________
_______________________________________________________________________________________________

12. Why does God bring the animals to Adam?

_______________________________________________________________________________________________
_______________________________________________________________________________________________

13. How do we know that woman was created as man’s equal?

_______________________________________________________________________________________________
_______________________________________________________________________________________________

14. What does Adam recognize about Eve when he first sees her?

_______________________________________________________________________________________________
_______________________________________________________________________________________________

15. Why are man and woman meant to become spouses in marriage?

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_______________________________________________________________________________________________
HANDOUT C

The Five Roles of Adam Diagram

Directions: In the space provided, write three important ideas about each role of Adam. Then using The Five Roles of Adam Props, cut out the props and paste them in the appropriate place on the figure.

Priest
1. ______________________
2. ______________________
3. ______________________

Spouse
1. ______________________
2. ______________________
3. ______________________

Son/Daughter
1. ______________________
2. ______________________
3. ______________________

Prophet
1. ______________________
2. ______________________
3. ______________________

Spouse
1. ______________________
2. ______________________
3. ______________________

King
1. ______________________
2. ______________________
3. ______________________
The Fall of Man

Directions: Read the story of the Fall of Man in Genesis 3, and analyze the story to respond to the questions for each character.

Adam
1. What did Adam fail to do? (Recall the job that God gave to Adam.) __________________________
2. What did he do? __________________________________________________________________________
3. Whom did Adam blame? ______________________________________________________________________
4. What consequences did Adam receive for his choices and actions? ________________________________
5. If you were Adam, what would you have done differently? ____________________________________________

Eve
1. What did Eve fail to do? __________________________
2. What did she do? __________________________________
3. Whom did Eve blame? ____________________________
4. What consequences did Eve receive for her choices and actions? ________________________________
5. If you were Eve, what would you have done differently? ____________________________________________
God
1. Why do you think God didn't step in and help Adam and Eve when they were confronted by the serpent?
_______________________________________________________________________________________________

2. What did God ask Adam and Eve after they ate the fruit? Why do you think He asked these questions?
_______________________________________________________________________________________________

3. What consequences did God give Adam and Eve for their sin?
_______________________________________________________________________________________________

4. What did God make for Adam and Eve?
_______________________________________________________________________________________________

5. Why do you think God allowed the serpent to tempt Adam and Eve in the first place?
_______________________________________________________________________________________________
_______________________________________________________________________________________________

Serpent
1. How did the serpent lie? ________________________________________________________________

2. Whom does the serpent threaten, and how? ________________________________________________
_______________________________________________________________________________________________

3. What consequences did the serpent receive for his choices and actions?
_______________________________________________________________________________________________

4. What is prophesied to happen to the serpent's descendants in the end?
_______________________________________________________________________________________________
_______________________________________________________________________________________________

5. Why do you think the serpent tempted Adam and Eve in the first place?
_______________________________________________________________________________________________
_______________________________________________________________________________________________
Original Justice ruled Adam and Eve’s existence before Original Sin. The state of Original Justice was characterized by:

**No suffering or death**
- Mankind was meant to live forever, free of suffering and death, with God in paradise.

**Man was at peace with himself**
Mankind had control over the spiritual powers of the soul: the intellect and the will.
- Intellect – The power to know and understand.
- Will – The power to choose freely based on what the intellect understands; specifically, the power to love.

**Harmony between man and woman**
- Men and women coexisted peacefully with each other, with no tensions between them.
- Man and woman saw each other for what they are, equal persons made in God’s image and likeness.
- There was no temptation to mistreat the other.

**Peace between Adam and Eve and all of creation**
- Mankind cared for and protected creation, exercising dominion as good stewards of the earth.
1. What similarities did you find between the brainstormed list and Original Justice?

_______________________________________________________________________________________________
_______________________________________________________________________________________________
_______________________________________________________________________________________________
_______________________________________________________________________________________________
_______________________________________________________________________________________________

2. What was not included in the brainstormed list when compared to Original Justice? What should be removed from the list?

_______________________________________________________________________________________________
_______________________________________________________________________________________________
_______________________________________________________________________________________________
_______________________________________________________________________________________________
_______________________________________________________________________________________________
**Directions:** Read the following excerpts from the *Catechism of the Catholic Church* and then answer the focus questions.

397 Man, tempted by the devil, let his trust in his Creator die in his heart and, abusing his freedom, disobeyed God's command. This is what man's first sin consisted of. All subsequent sin would be disobedience toward God and lack of trust in his goodness.

398 In that sin man preferred himself to God and by that very act scorned him. He chose himself over and against God, against the requirements of his creaturely status and therefore against his own good. Constituted in a state of holiness, man was destined to be fully “divinized” by God in glory. Seduced by the devil, he wanted to “be like God”, but “without God, before God, and not in accordance with God”.

399 Scripture portrays the tragic consequences of this first disobedience. Adam and Eve immediately lose the grace of original holiness. They become afraid of the God of whom they have conceived a distorted image — that of a God jealous of his prerogatives.

400 The harmony in which they had found themselves, thanks to original justice, is now destroyed: the control of the soul's spiritual faculties over the body is shattered; the union of man and woman becomes subject to tensions, their relations henceforth marked by lust and domination. Harmony with creation is broken: visible creation has become alien and hostile to man. Because of man, creation is now subject “to its bondage to decay”. Finally, the consequence explicitly foretold for this disobedience will come true: man will “return to the ground”, for out of it he was taken. Death makes its entrance into human history.

405 Although it is proper to each individual, original sin does not have the character of a personal fault in any of Adam’s descendants. It is a deprivation of original holiness and justice, but human nature has not been totally corrupted: it is wounded in the natural powers proper to it, subject to ignorance, suffering and the dominion of death, and inclined to sin — an inclination to evil that is called “concupiscence”. Baptism, by imparting the life of Christ's grace, erases original sin and turns a man back towards God, but the consequences for nature, weakened and inclined to evil, persist in man and summon him to spiritual battle.
Focus Questions

1. From where did temptation to sin first come? ________________________________

2. What died in Adam’s and Eve’s hearts because of the first sin? ______________

3. How did Adam and Eve abuse their freedom? What does all other sin consist of?
   __________________________________________________________________________

4. What was the devil’s “seduction”? ________________________________

5. What was the immediate consequence of the first sin?
   __________________________________________________________________________

6. What was the distorted image Adam and Eve formed of God? (Hint: A prerogative is a privilege or a right.)
   __________________________________________________________________________
   __________________________________________________________________________

7. In what ways did the Original Sin reverse Original Justice?
   __________________________________________________________________________
   __________________________________________________________________________
   __________________________________________________________________________

8. Although Original Sin is not caused by our own fault, it is still transmitted to each of us. What are the effects of Original Sin on human nature?
   __________________________________________________________________________
   __________________________________________________________________________
   __________________________________________________________________________

9. How does Baptism affect Original Sin? ________________________________
   __________________________________________________________________________
   __________________________________________________________________________

10. To what does Baptism summon us? ______________________________________
The Five Roles of Adam Props

**Directions:** Cut out each of the props and paste them in the appropriate place on the Adam figure on *Handout C: The Five Roles of Adam Diagram.*

- **Purple Stole**
- **Open Mouth**
- **Wedding Ring**
- **Radiant Joy**
- **Crown**
Handout B: The Roles of Adam Reading Guide

1. God gives Adam the job of cultivating and caring for the Garden of Eden, or in Hebrew, shamar. Levitical priests in charge of caring for the tabernacle in the Israelite camp later had this same job of Adam.

2. Adam was a priest, and the Garden of Eden was his tabernacle.

3. The creator or discoverer of something typically has the right to name it.

4. God gave Adam the right to speak for Him.

5. Navi, which means “mouth.” This means that Adam was the spokesperson of God, or the first prophet.

6. To have dominion is to have authority and rule over others. Kings usually have dominion over the subjects of their kingdom.

7. Good kings rule their subjects by serving them and caring for them. This is seen in the kinds of laws they pass, the way those laws are enforced, and how justly the people are judged according to the law. Bad kings are tyrants. They do not serve their subjects and only take for themselves while abusing the rights of their subjects.

8. God gave Adam and Eve dominion to be good rulers, because they are royalty in the image and likeness of God.

9. To be in one’s “image and likeness” is to be his or her child, a son or daughter. Therefore, Adam and Eve, made in God’s image and likeness, were His children, a son and daughter of God.

10. “Be fertile and multiply.”

11. To come together as man and woman in marital union as husband and wife, and to cooperate with God’s creative power and have children.

12. To help Adam realize that he is unique among all of creation.

13. She was created from his side, from his middle, and more specifically, from a bone that is close to his heart, a rib.

14. He recognizes her as a being like him, made in God’s image and likeness.

15. In order to give and receive love, which God created them with the capacity for, and to fulfill God’s first command: “Be fertile and multiply.”
Handout C: The Five Roles of Adam Diagram

Note: What students determine to be the three most important facts per role will vary.

**Priest:** The purple stole, placed around Adam's neck/body.

**Prophet:** The open mouth, placed on Adam's face.

**King:** The crown, placed on Adam's head.

**Son/daughter:** Radiant joy or rays of light, placed around Adam's head.

**Spouse:** Wedding ring, placed on Adam's left hand.

---

Handout D: The Fall of Man

**Adam**

1. Adam failed to guard and protect the garden and everything thing in it – most importantly, his wife, Eve. He failed to defend his wife when the serpent threatened her and lied to her. He also gave in to the temptation of the serpent because he ate of the fruit.

2. Adam didn't do much. The text tells us that “he was with her” the entire time that the serpent lied to Eve and threatened her.

3. Adam blamed Eve for making him eat the fruit and disobeying God.

4. Adam was cursed to suffer in his work tilling the ground.

5. Answers will vary.

**Eve**

1. Eve failed to resist the temptation of the serpent. She also failed to call upon God for help.

2. Eve attempted to put up a fight. She tried to explain to the serpent what God's actual command was, but she got the command confused. God said they could not eat from the Tree of Knowledge of Good and Evil, unlike the serpent's lie, which asked if God told her not to eat from any tree in the garden.

3. Eve blamed the serpent for making her eat the fruit and disobeying God.

4. Eve was cursed to suffer in childbirth.

5. Answers will vary.
God

1. God may not have stepped in to help because He was not asked to do so. God respects our free will. Also, each of us is perfectly capable of resisting temptation, especially if we ask for God's help.

2. God asked them why they were hiding, who told them that they were naked, and whether they had disobeyed and eaten the fruit. God may have asked all these questions in an attempt to give Adam and Eve the chance to confess and take responsibility for their actions, which they did not do.

3. God allowed both Adam and Eve to experience the consequences of their actions, which is suffering in their individual male and female identities.

4. God made Adam and Eve clothes to cover themselves, a sign that God still loves them.

5. Accept reasoned answers. God may have allowed the serpent to tempt them as a test of their faith and to allow them to exercise their free will.

Serpent

1. The serpent asked Eve if God told her not to eat from any tree in the Garden, which is a lie and twisting of the truth, although it is close to what God said. God, in fact, told Adam and Eve they could eat from any tree in the Garden except for the Tree of Knowledge of Good and Evil.

2. The serpent directly threatens Eve when he tells her that she certainly will not die. There is a veiled threat in that statement, as if he were telling her that she would die if she didn't do as he said.

3. The serpent was cursed among all the animals to crawl on his belly and eat dirt and to be at odds with the descendants of Eve for all time.

4. The descendants of the serpent will have their heads crushed by a descendent of the woman, whom we understand to be Jesus.

5. Answers will vary.

Handout F: Original Sin

1. From the devil

2. Trust in the Creator

3. By disobeying God's command. All sin is disobedience toward God and a lack of trust in His goodness.
4. To convince man to want to be like God without God, before God, and not in the way God desired, even though God was offering His very life to us in the first place.

5. Adam and Eve immediately lost the grace of original holiness and became afraid of God.

6. Adam and Eve formed a distorted image of God as being jealous of them.

7. The spiritual powers of man no longer controlled his body; men and women were no longer in harmony with each other; man was no longer at peace with creation and no longer exercised good stewardship of it; and death and suffering entered the world.

8. A deprivation of original holiness and justice, ignorance, suffering, death, and concupiscence (inclination to sin)

9. Baptism erases Original Sin and turns man back toward God. However, the consequences to human nature remain, specifically, concupiscence.

10. Spiritual battle
Cain and Abel

Learning Goals

› Cain and Abel both fulfilled their priestly role given to them through Adam by offering sacrifice to God. Cain’s sacrifice, however, was unacceptable as it did not represent a true spiritual sacrifice.

› God gave Cain the opportunity to repent, but he did not.

› God’s punishment of Cain is a natural consequence of Cain’s actions. But, God steps in and tries to end the cycle of violence and sin by marking Cain as a warning to others not to continue the sinfulness.

› The descendants of Cain were sinful and wicked. They created many of the basic elements of human civilization, which can be used sinful and wicked ways, or they can be used to honor God and uphold the dignity of the human person.

Connection to the Catechism of the Catholic Church

› CCC 901
› CCC 1849-1850
› CCC 1865
› CCC 2099-2100

Vocabulary

› Cain and Abel
› Sin

BIBLICAL TOUCHSTONES

In the course of time Cain brought an offering to the LORD from the fruit of the ground, while Abel, for his part, brought the fatty portion of the firstlings of his flock. The LORD looked with favor on Abel and his offering, but on Cain and his offering he did not look with favor. So Cain was very angry and dejected. Then the LORD said to Cain: Why are you angry? Why are you dejected? If you act rightly, you will be accepted; but if not, sin lies in wait at the door: its urge is for you, yet you can rule over it.

GENESIS 4:3–7

He said, “I tell you truly, this poor widow put in more than all the rest; for those others have all made offerings from their surplus wealth, but she, from her poverty, has offered her whole livelihood.”

LUKE 21:3–4
Lesson Plan

Materials

- Handout A: Cain and Abel Reading Guide
- Handout B: The Body of Abel Found by Adam and Eve
- Handout C: The Definition of Sin
- Handout D: All Things New

My Notes

DAY ONE

Warm-Up

A. Project 1 John 4:7, 20–21 on the board, and have a student stand and read it aloud:

Beloved, let us love one another, because love is of God; everyone who loves is begotten by God and knows God.

If anyone says, “I love God,” but hates his brother, he is a liar; for whoever does not love a brother whom he has seen cannot love God whom he has not seen. This is the commandment we have from him: whoever loves God must also love his brother.

B. Ask your students the following questions:

- Why does John tell us to love one another? Because love is of God.

- What is one way that we love God? By loving our brother (and sister), i.e., those around us. In fact, if we do not love our neighbor, John tells us, we do not love God. He says that such a person is a liar.

C. Explain to your students that in this lesson, we are going to learn about Cain and Abel, a literal example of these passages in 1 John, and the consequences of failing to love one’s brother.

Activity

Distribute to each student Handout A: Cain and Abel Reading Guide. Have students complete the reading guide with a partner, according to the directions.
Formative Assessment
Review and discuss the answers to the reading guide. Highlight the following in your discussion:

▶ Both Cain and Abel were fulfilling their priestly roles (one of the five roles given to Adam by God) by offering sacrifice to God. Cain made an offering to God out of his surplus, his “leftovers.” Abel offered God the firstfruits of his flock, the best and first of his labors. This is the key difference between the two offerings. This is similar to the Gospel story in Luke 21:1–4 of the widow who puts two coins into the Temple offering, whereas the rich give large gifts. Jesus praises the offering of the widow and decries the offering of the rich because the widow gave all that she had, while the rich gave out of their abundance, which did not constitute a sacrifice.

▶ God give Cain the chance to repent, to make good on his offering, but he instead chose revenge and murder. When we, like Cain, give in to our sinfulness, we can go to the Lord and repent of our sins through the Sacrament of Reconciliation.

▶ God’s punishment of Cain is a natural consequence of Cain’s actions. But God steps in and tries to end the cycle of violence and sin by marking Cain as a warning to others not to continue the sinfulness. In essence, Cain is still a child of God, and God loves him unconditionally, despite his flagrant disrespect of God. Further, the fact that God says Cain would be avenged “seven times” if anyone kills him shows God’s commitment to the covenant He had made with humanity. Remember, the Hebrew word for seven also means covenant. Here, God reaffirms the covenant.

DAY TWO

Warm-Up
A. Have students recall what they learned from the previous day’s lesson about Cain and Abel. Write the following prompts on the board, and have students write in response for five minutes on their own paper.

▶ One thing a person should know about the meaning of the story of Cain and Abel is...
▶ Since learning about the story of Cain and Abel, one thing I have thought about is...

B. When students have completed this activity, ask for a few volunteers to share their responses.
Activity and Assessment

A. Project an image of the photograph on Handout B: The Body of Abel Found by Adam and Eve by William Blake. Give students several minutes to quietly view the art before you say or ask anything. Allow them to come up and stand closer to the image to examine details.

B. Once several minutes have passed, ask students:

- What do you first notice about this work of art?
- What do you like about this work of art?
- How does this work of art make you feel?
- Where is your eye drawn?
- What is happening in this picture? This image depicts the moments after Cain killed Abel.
- Who are the figures in the painting, and what are they doing? Adam and Eve are in the background. Eve is cradling Abel’s lifeless body and mourning him, while Adam is astounded and watching Cain. Cain is in the foreground.

C. Have your students, with a partner or in groups, identify the following elements of the story of Cain and Abel in the painting and discuss why they think the artist painted them in this way:

- Cain
- Abel
- The murder of Abel
- “The ground that opened its mouth to receive” the blood of Abel
- God’s punishment of Cain to wander the earth
- God marking Cain
- Cain’s anguish over his punishment
DAY THREE

Warm-Up

A. Explain to your students that by the time we get to the story of Noah and the Great Flood, sin had infected the entire human race in only a few generations.

B. Project Genesis 6:5-6 on the board, and have a student stand and read it aloud:

   When the LORD saw how great the wickedness of human beings was on earth, and how every desire that their heart conceived was always nothing but evil, the LORD regretted making human beings on the earth, and his heart was grieved.

C. Ask your students why God's heart was grieved? Because of the great wickedness of human beings on earth and the evil desires of their hearts.

Activity

A. Distribute Handout C: The Definition of Sin to each student. Have students read the definition of sin from the Catechism of the Catholic Church nos. 1849-1850 on the handout and respond to the written prompts.

B. When students have finished, review and discuss the answers to the questions from Handout C.

C. Explain to your students that Scripture makes it clear that two lines of descendants emerge out of the story of Cain and Abel: one from Cain, which is given over to sin and wickedness, and one from Adam and Eve's other son, Seth, who remained faithful to God and, as Scripture describes, “began to invoke the Lord by name” (Genesis 4:26). The descendants of Cain are described like this (project Genesis 4:17-22 on the board and read it aloud to your students):

   Cain had intercourse with his wife, and she conceived and bore Enoch. Cain also became the founder of a city, which he named after his son Enoch. To Enoch was born Irad, and Irad became the father of Mehujael; Mehujael became the father of Methusael, and Methusael became the father of Lamech. Lamech took two wives; the name of the first was Adah, and the name of the second Zillah. Adah gave birth to Jabal, who became the ancestor of those who dwell in tents and keep livestock. His brother's name was Jubal, who became the ancestor of all who play the lyre and the reed pipe. Zillah, on her part, gave birth to Tubalcaín, the ancestor of all who forge instruments of bronze and iron. The sister of Tubalcaín was Naamah.
Lesson Plan (continued)

D. Explain that this passage describes many the basic elements of human civilization. With a neighbor, have your students create a list of all the elements of human civilization they find mentioned in this passage. Cities, farming or keeping livestock, trade (dwell in tents and keep livestock), music (entertainment), technology (forge instruments of bronze and iron).

E. Ask your students the following questions:

› If the descendants of Cain were sinful and wicked, but many of the basic elements of human civilization were created by them, what does this tell us about human civilization? Students may conclude that human civilization is sinful and wicked. This is not exactly the case, however. Rather, help them to understand that elements of civilization (cities, entertainment, technology, and so forth) are neither good nor evil in their own right, but can very easily be used in sinful, evil ways that do not honor God and do not value the human person.

› What are some ways today that these elements of civilization (cities, entertainment, and technology) are used in sinful, evil ways? Some examples include: in cities – poverty, racism, and drug abuse; in technology – pornography, explicit language and themes in music, and inappropriate sexuality in movies and on TV; in technology – smartphones/computers distracting from healthy relationships, hacking and identity theft, and online bullying. Accept other reasoned answers.

Assessment

A. Distribute Handout D: All Things New to each student. Have them first read the Scripture passage at the top of the handout. Then have your students, with a partner, identify two ways that each of the elements of human civilization we have discussed (cities, entertainment, and technology) can be used to honor God and value the dignity of the human person.

B. Then have each group share one way that one of the elements of civilization can be used to honor God and value the dignity of the human person.
Directions: Complete the reading guide with a partner according to the given directions.

With a partner, take turns reading Genesis 4:1-16 aloud to get an initial perspective of the story of Cain and Abel. Alternate sections as indicated.

READER 1: The man had intercourse with his wife Eve, and she conceived and gave birth to Cain, saying, “I have produced a male child with the help of the LORD.” Next she gave birth to his brother Abel. Abel became a herder of flocks, and Cain a tiller of the ground. In the course of time Cain brought an offering to the LORD from the fruit of the ground, while Abel, for his part, brought the fatty portion of the firstlings of his flock.

READER 2: The LORD looked with favor on Abel and his offering, but on Cain and his offering he did not look with favor. So Cain was very angry and dejected. Then the LORD said to Cain: Why are you angry? Why are you dejected? If you act rightly, you will be accepted; but if not, sin lies in wait at the door: its urge is for you, yet you can rule over it.

READER 1: Cain said to his brother Abel, “Let us go out in the field.” When they were in the field, Cain attacked his brother Abel and killed him. Then the LORD asked Cain, Where is your brother Abel? He answered, “I do not know. Am I my brother’s keeper?” God then said: What have you done? Your brother’s blood cries out to me from the ground! Now you are banned from the ground that opened its mouth to receive your brother’s blood from your hand. If you till the ground, it shall no longer give you its produce. You shall become a constant wanderer on the earth.

READER 2: Cain said to the LORD: “My punishment is too great to bear. Look, you have now banished me from the ground. I must avoid you and be a constant wanderer on the earth. Anyone may kill me at sight.” Not so! the LORD said to him. If anyone kills Cain, Cain shall be avenged seven times. So the LORD put a mark on Cain, so that no one would kill him at sight. Cain then left the LORD's presence and settled in the land of Nod, east of Eden.
Determine together and record your answers:

1. What was Cain’s “job”? (What does the text say, and what does that mean in plain language?)

_______________________________________________________________________________________________
_______________________________________________________________________________________________

2. What was Abel’s “job”? (What does the text say, and what does that mean in plain language?)

_______________________________________________________________________________________________
_______________________________________________________________________________________________

Reread verse 3-5 individually. Determine together and record your answers:

3. Whose offering does God accept?

_______________________________________________________________________________________________

4. What reason is given for God’s accepting one offering and not accepting the other?

_______________________________________________________________________________________________
_______________________________________________________________________________________________
_______________________________________________________________________________________________

5. Do you think it’s fair that God accepted one offering and not the other? Why or why not?

_______________________________________________________________________________________________
_______________________________________________________________________________________________
_______________________________________________________________________________________________

6. What key word shows there was a difference between the two offerings?

_______________________________________________________________________________________________
_______________________________________________________________________________________________
_______________________________________________________________________________________________
7. Why is the difference between the two offerings important? How did it affect God’s acceptance of the offerings?

_______________________________________________________________________________________________
_______________________________________________________________________________________________
_______________________________________________________________________________________________

Reread verse 7 individually. Record your own answer:

8. What do you think God meant by saying what He said to Cain in verse 7?

_______________________________________________________________________________________________
_______________________________________________________________________________________________
_______________________________________________________________________________________________

Reread verse 8 individually. Then read CCC 407:

The doctrine of original sin, closely connected with that of redemption by Christ, provides lucid discernment of man's situation and activity in the world. By our first parents' sin, the devil has acquired a certain domination over man, even though man remains free. Original sin entails “captivity under the power of him who thenceforth had the power of death, that is, the devil”. Ignorance of the fact that man has a wounded nature inclined to evil gives rise to serious errors in the areas of education, politics, social action and morals.

Together, consider and record an answer:

9. Recall the effects of Original Sin on human nature. How do Cain's actions toward his brother show these effects of Original Sin?

_______________________________________________________________________________________________
_______________________________________________________________________________________________
_______________________________________________________________________________________________
On your own: Finish rereading the passage. Consider and record an answer on your own:

10. God punished Cain for his actions, but He also took steps to ensure that no one harmed Cain. What does God’s reaction to Cain tell us about God?

_______________________________________________________________________________________________

_______________________________________________________________________________________________

_______________________________________________________________________________________________

11. What do you think God’s reaction to Cain means for us and our own sin?

_______________________________________________________________________________________________

_______________________________________________________________________________________________

_______________________________________________________________________________________________

_______________________________________________________________________________________________
The Body of Abel Found by Adam and Eve
BY WILLIAM BLAKE (C. 1826)


DIGITAL IMAGES AVAILABLE AT
WWW.SOPHIAINSTITUTEFORTEACHERS.ORG
The Definition of Sin

Directions: Read the excerpts from the *Catechism of the Catholic Church*, then answer the focus and reflection questions.

1849 Sin is an offense against reason, truth, and right conscience; it is failure in genuine love for God and neighbor caused by a perverse attachment to certain goods. It wounds the nature of man and injures human solidarity. It has been defined as “an utterance, a deed, or a desire contrary to the eternal law.”

1850 Sin is an offense against God: “Against you, you alone, have I sinned, and done that which is evil in your sight.” Sin sets itself against God’s love for us and turns our hearts away from it. Like the first sin, it is disobedience, a revolt against God through the will to become “like gods,” knowing and determining good and evil. Sin is thus “love of oneself even to contempt of God.” In this proud self-exaltation, sin is diametrically opposed to the obedience of Jesus, which achieves our salvation.

Focus and Reflection Questions
1. What is sin an offense against? What is sin a failure in? What is it caused by?

2. What does sin wound?

3. Against whom is sin an offense? What does it turn our hearts away from?
4. How is all sin like the first sin?

_______________________________________________________________________________________
_______________________________________________________________________________________
_______________________________________________________________________________________

5. What is sin a love of, even to contempt (despising or hatred) of God? How is this opposed to Jesus?

_______________________________________________________________________________________
_______________________________________________________________________________________
_______________________________________________________________________________________
_______________________________________________________________________________________
_______________________________________________________________________________________

Reflection Question: How are all of the characteristics of sin present in the sin of Cain? In other words, in what ways does Cain’s sin offend “reason, truth, and right conscience,” fail to love God and neighbor, and wound the nature of man and human solidarity; and how is it an attempt to become “like god”?

___________________________________________________________________________________________
___________________________________________________________________________________________
___________________________________________________________________________________________
___________________________________________________________________________________________
___________________________________________________________________________________________
___________________________________________________________________________________________
___________________________________________________________________________________________
___________________________________________________________________________________________
**Directions:** Christ makes all things new when we have been reconciled to Him. He forgives our sin and renews the work of our hands. With a partner, identify two ways that each of the elements of human civilization can be used to honor God and value the dignity of the human person.

So whoever is in Christ is a new creation: the old things have passed away; behold, new things have come. And all this is from God, who has reconciled us to himself through Christ and given us the ministry of reconciliation, namely, God was reconciling the world to himself in Christ, not counting their trespasses against them and entrusting to us the message of reconciliation.

—2 Corinthians 5:17-19

**Cities**
1. __________________________________________________________________________________________
2. __________________________________________________________________________________________

**Entertainment**
1. __________________________________________________________________________________________
2. __________________________________________________________________________________________

**Technology**
1. __________________________________________________________________________________________
2. __________________________________________________________________________________________
Handout A: Cain and Abel Reading Guide

1. Cain was a “tiller of the ground,” or a farmer.

2. Abel was a “herder of flocks,” or a shepherd.

3. Abel’s.

4. At first glance, no reason was given. However, it’s clear that there was a difference between Cain’s and Abel’s offerings.

5. Answers will vary.

6. Abel “brought the fatty portion of the firstlings of his flock,” whereas Cain simply made an offering.

7. The implication is that Abel made a true sacrifice in his offering while Cain did not. Abel offered the first and best portion of his flock to God, but Cain seemingly offered out of his surplus or leftovers. God desires meaningful sacrifices from us, even today. It is no real sacrifice to give out of one’s excess, which one does not need anyway. Thus, a sacrifice like Cain’s is virtually meaningless.

8. Sin is not necessarily inevitable. We can resist temptation, even if we have already given in to sin and fallen. We always have the ability to rule our desires and actions and to resist temptation and not sin.

9. Sin and death entered the world – Cain killed Abel.
   Man was at peace with himself – Cain was tormented by jealousy and fear.
   There was peace between man and creation – Cain misused the fruits of the land in his offering to God.
   Cain disobeyed God and preferred his own desires to God’s.

10. God’s love is unconditional and will never fail us, even when we sin and reject Him completely.

11. We are all sinners, but God still loves us and forgives us our sins. All we have to do is accept His forgiveness and seek His love.
Handout C: The Definition of Sin

1. Sin is an offense against reason, truth, and right conscience. It is a failure in genuine love for God and neighbor caused by a perverse attachment to certain goods.

2. The nature of man and human solidarity.

3. Sin is an offense against God and turns our hearts away from God's love for us.

4. All sin is disobedience or revolt against God through the will to become “like gods” ourselves.

5. Love of oneself, which is opposed to the obedience of Jesus.

Reflection Question: Cain's sin was an offense against reason, truth, and right conscience because he knew all along what he was supposed to do, what was right and true, but chose against it. His failure to offer a meaningful sacrifice to God showed that Cain did not love God, and killing Abel showed that Cain did not love God and neighbor. Cain caused division between brothers and family and thus wounded human solidarity. Ultimately, it was an attempt by Cain to become “like god” by placing his own wants and desires over those of God and of others.
Noah and the Great Flood

UNIT 3, LESSON 5

Learning Goals

› God sent the Great Flood to cleanse the earth of wickedness and sin.
› God entered into a new covenant with all of creation through Noah and his family.
› God restored the roles of Adam – priest, prophet, king, son/daughter, spouse – in Noah and his family.
› God is immutable, or unchanging, and thus does not experience emotion in a human way.
› God’s “anger” is a reflection of his unchanging judgment against sin.

Connection to the Catechism of the Catholic Church

› CCC 56-58
› CCC 71
› CCC 338
› CCC 845
› CCC 1094
› CCC 1219

Vocabulary

› Priest
› Prophet
› King
› Son/Daughter
› Spouse
› Covenant
› Immutable
› The Great Flood

BIBLICAL TOUCHSTONES

See, I am now establishing my covenant with you and your descendants after you and with every living creature that was with you: the birds, the tame animals, and all the wild animals that were with you – all that came out of the ark.

Genesis 9:9-10

Now, why delay? Get up and have yourself baptized and your sins washed away, calling upon his name.

Acts 22:16
Lesson Plan

Materials

- Handout A: The Great Flood Pre-Assessment
- Handout B: The Great Flood Reading Guide
- Handout C: The Great Flood Post-Assessment
- Handout D: Noah and Adam Comparison Graphic Organizer
- Handout E: Anointing at Baptism
- Handout F: God’s Anger

My Notes

DAY ONE

Warm-Up

Distribute Handout A: The Great Flood Pre-Assessment to each student. Have your students answer each question either true or false. Collect the completed handouts for comparison at the end of the lesson.

Activity

Distribute Handout B: The Great Flood Reading Guide to each student. Have your students work individually to read the story of the Great Flood from Genesis 6:5-9:17 and complete the reading guide activity.

Formative Assessment

A. Review and discuss the answers to Handout B.

B. Distribute Handout C: The Great Flood Post-Assessment to each student. Have them answer each question either true or false. Collect completed handouts for comparison with the pre-assessment.

DAY TWO

Warm-Up

A. Explain to your students that the best way to understand the story of Noah and the Great Flood is as a re-creation event. There are many parallels between the story of Creation in Genesis 1 and 2 and the story of the Great Flood. These parallels provide the evidence that the sacred author of Genesis was trying to tell us that because of the wickedness and sin that had so totally infected the human race in the generations after Cain and Abel, it became necessary
to start over, to make a new creation out of the earth. God chose Noah and his family to be the new starting point for the human race because Noah, out of all of humanity, remained faithful.

B. Ask your students to describe some of these parallels between the story of Creation and the story of Noah. Allow them to refer to their reading guide from the previous day for assistance.

- The imagery used to describe the beginning of creation—when the earth was formless wasteland and a darkness covered the abyss and a mighty wind swept over the waters—is repeated to describe the destruction by the flood, when the waters of the abyss opened up, and God made a wind sweep over the waters.

- The number seven is used to refer to the number of days of creation, the number of pairs of clean animals Noah was instructed to bring on the ark, and the number of days Noah waited for the rain to being to fall.

- God gave Adam and Eve and Noah and his family the same command: “Be fertile and multiply and fill the earth.”

C. Explain that another important way we know that the Great Flood is a re-creation event is by the presence of the roles of Adam in Noah and his family. God restores Noah and his family to His image after the flood water recedes and they leave the ark.

- Ask your students to recall the five roles God gave Adam when He created him. Ask for volunteers and write the correct answers on the board: priest, prophet, king, son/daughter, and spouse.

D. Explain to your students that in today’s lesson, they will have the chance to compare the stories of Adam and Noah in order to discover the ways in which the roles of Adam are restored to Noah and his family.

**Activity**

A. Distribute **Handout D: Noah and Adam Comparison Graphic Organizer** to each student. Have students read each of the given Scripture passages. Under the column labeled “Adam,” have them summarize how each passage describes that particular role of Adam. Under the column labeled “Noah,” have them summarize each passage in their own words. Then have them determine which commentary describes how Noah fulfills that particular role of Adam and write the corresponding letter in the space provided.

B. Review the completed handouts and discuss the correct answers.
Formative Assessment
A. Distribute **Handout E: Anointing at Baptism** to each student. Read aloud together the text taken from the Rite of Baptism on **Handout E**.

B. Explain to your students that like Adam and Eve, we are made in God’s image and likeness. At our baptisms, each of these roles of Adam and Eve are restored in our lives, much as they were restored to Noah after the Flood.

C. Have students respond to the writing prompt on **Handout E**.

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DAY THREE

Warm-Up
A. Write the word **immutable** on the board and ask your students if they know what it means. Accept a few reasoned guesses. Then define it for them. **Immutable** means “unchanging.” Something that is immutable does not change. God is immutable.

B. Explain to your students that this is one of the more difficult characteristics of God to understand. Everything in our human experience changes. Trees grow from tiny seeds. Material things decay or rot. Human beings are born and grow from babies into full-grown adults and then into old age. We even change on a daily basis. A person can be sad one moment and be happy or angry the next. Even mountains are changed, however slowly, by wind and water. Everything changes. God, however, does not. This is a difficult concept to understand fully about God. Very often, we ascribe human characteristics to God: God is proud of us, or God is sad, or, as in the case of the story of the Great Flood, God is angry. Emotions, by their very definition, are a person’s responses to something. For example, if I win a million dollars, I will be very happy. The winning of a million dollars causes me to go from a condition of not being happy to being happy. If someone starts spreading gossip about me, I will become angry. The gossip causes me to go from a condition of not being angry to being angry.

› Apply this concept to God. God, who is immutable (unchanging) cannot go from a condition of not being angry to being angry. To do so would mean a change occurred, and God does not change. God does not move from a condition of not being sad, angry, happy, joyful, proud, and so forth to a condition of being any of those things.

› So, the question is: why do we use human emotions to describe God? St. Augustine in his book **City of God** attempted to explain this concept so we could have a better understanding of God.
Activity
A. Distribute Handout F: God’s Anger to each student. Read together the excerpt from St. Augustine's City of God. It is a challenging reading. Help your students to comprehend the difficult language as you read together.
B. Have students complete the focus and reflection questions that accompany Handout F.

Assessment
A. Review and discuss the answers to the focus and reflection questions from Handout F.
B. Have students, with a partner, take turns responding to the following statement:
   ▷ If I were to explain what the sacred authors of Scripture meant by God's anger so a person could really understand it, I would say...
C. Circulate around the room and observe the conversations.
Directions: Write “T” if the statement is true and “F” if the statement is false.

True or False?

1. God sent the Flood because human beings were wicked and sinful.

2. Noah argued with God over His plans for the Flood.

3. Noah was the only one in his generation who remained faithful to God.

4. God commanded Noah to bring seven pairs of each animal onto the ark.

5. God entered into a new covenant with creation after the Flood.
The Great Flood Reading Guide

Directions: Read each section of the story of the Great Flood from Genesis 6:5–9:17 and complete the questions that follow.

1. The text describes God’s heart as being “grieved” and that He “regrets” having made human beings. From the author’s perspective, God is angry. What reasons does the author of Genesis give for God’s anger?

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2. Why does Noah (and his family) find favor with God?

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3. What is God’s plan for dealing with the reason for His anger with the human race?

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Read Genesis 6:14-22.
4. What does God command Noah to build? Why?

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_______________________________________________________________________________________________

5. What does God say He will establish with Noah and his family?

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_______________________________________________________________________________________________
6. How many of each animal does God tell Noah to bring with him?

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7. How does Noah respond to all of God's commands?

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Read Genesis 7:1-5.

8. How is Noah unique in his generation of human beings?

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9. How many of each animal does God tell Noah to bring with him? How is this different from God's command in Genesis 6:19–20?

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10. In how many days does God tell Noah He will send rain?

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11. Recall the dual meaning of the number seven in Hebrew, and God's words to Noah in Genesis 6:18. How does this understanding help to clarify what the author of Genesis intended to tell us by the answers to 9 and 10?

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12. How does Noah respond to all of God's commands?

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Read Genesis 7:6-24.

13. What happened after seven days were over?

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14. Read Genesis 1:1-2. How are the words of Genesis 7:11 similar to Genesis 1:1-2? Why do you think the author of Genesis is making this comparison?

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15. For how many days and nights did it rain? This is a significant number in our Christian faith. Read Matthew 4:1-2. How are these passages similar? What do you think the number in both passages represents?

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16. As the waters upon the earth swelled, what happened to the living things of the earth?

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Read Genesis 8:1-5.

17. What happened when God “remembered” Noah and the animals with him?

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18. In what month and day did the ark come to rest? Given the answer to question 11, why do you think this is significant?

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Read Genesis 8:6-22.

19. What animals did Noah release from the ark to determine if there was dry land? How long did Noah wait between releasing these animals?

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20. What is the first thing Noah did upon leaving the ark? What did God promise Noah after he did this?

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21. What command did God give Noah and his sons after He blessed them?

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22. Read Genesis 1:28. How is God's command to Noah and his family similar to His command to Adam and Eve? How is the command different?

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23. What does God give Noah and his family to eat that He did not allow before? What does God demand in return?

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**Read Genesis 9:8-17.**

25. What does God establish with Noah and his sons? In doing so, what does God promise?

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26. What is the sign that God establishes?

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The Great Flood Post-Assessment

Directions: Write “T” if the statement is true and “F” if the statement is false.

True or False?

1. God sent the Flood because human beings were wicked and sinful.
2. Noah argued with God over His plans for the Flood.
3. Noah was the only one in his generation who remained faithful to God.
4. God commanded Noah to bring seven pairs of each animal onto the ark.
5. God entered into a new covenant with creation after the Flood.
**Noah and Adam Comparison Graphic Organizer**

**Directions:** Read each of the given Scripture passages and summarize as instructed. Then read the related commentary cards and determine which commentary describes how Noah fulfills that particular role of Adam, marking the letter in the space provided on the chart.

<table>
<thead>
<tr>
<th>Priest</th>
<th>Commentary</th>
</tr>
</thead>
</table>
| **ADAM:** Genesis 2:15  
Summarize Adam's role: | **NOAH:** Genesis 8:20  
Summarize the passage: | |

<table>
<thead>
<tr>
<th>Prophet</th>
<th>Commentary</th>
</tr>
</thead>
</table>
| **ADAM:** Genesis 2:19-20  
Summarize Adam's role: | **NOAH:** Genesis 9:8-10  
Summarize the passage: | |
<table>
<thead>
<tr>
<th>King</th>
<th>Commentary</th>
</tr>
</thead>
</table>
| **ADAM: Genesis 1:28**  
Summarize Adam's role: | **NOAH: Genesis 9:7**  
Summarize the passage: |

<table>
<thead>
<tr>
<th>Son/Daughter</th>
<th>Commentary</th>
</tr>
</thead>
</table>
| **ADAM: Genesis 1:27**  
and Genesis 5:3  
Summarize Adam's role: | **NOAH: Genesis 9:6**  
Summarize the passage: |

<table>
<thead>
<tr>
<th>Spouse</th>
<th>Commentary</th>
</tr>
</thead>
</table>
| **ADAM: Genesis 1:27-28**  
Summarize Adam's role: | **NOAH: Genesis 8:15-16**  
and Genesis 9:1  
Summarize the passage: |
### Commentary

| A | God gave Noah and his sons the command to “subdue” the earth. In other words, they were given dominion, or rule, over God's creation. This is the fulfillment of Adam's role of dominion over all of creation. |
| B | The only remaining institution after the Flood was that shared between Noah and his wife and Noah's sons and their wives, and they were given the very same command as Adam and Eve, to be fertile and multiply and fill the earth. This recalls the making of human beings as male and female, united as one flesh. |
| C | Noah was given the task of communicating to his descendants and all of creation the covenant God made with him and all of creation. This fulfills Adam's role of speaking for God in naming all the animals. |
| D | God reaffirmed with Noah that he is made in God's image (as are all human beings). Adam, and his son after him, made in his image, were likewise made in God's image and likeness. |
| E | Immediately upon leaving the ark, Noah built an altar and offered sacrifice to God. Offering sacrifice is the role of those who guard and protect the Temple and is an expectation of this role God gave to Adam. |
The Baptismal Rite: Anointing with Chrism

At your Baptism, you were anointed with a holy oil called chrism and the priest said the following:

God the Father of our Lord Jesus Christ has freed you from sin, given you a new birth by water and the Holy Spirit, and welcomed you into his holy people. He now anoints you with the chrism of salvation. As Christ was anointed Priest, Prophet, and King, so may you live always as a member of his body, sharing everlasting life.

At our Baptism, we are made priest, prophet, king, sons/daughters, and spouses. When we pass through the waters of Baptism, we are restored to the roles of Adam given by God at creation and given to Noah after the Flood.

Considering that we are restored to the roles of Adam at our Baptism, how is the Great Flood similar to our own Baptism?

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The anger of God is not a disturbing emotion of His mind, but a judgment by which punishment is inflicted upon sin. His thought and reconsideration also are the unchangeable reason that changes things; for He does not, like man, repent of anything He has done, because in all matters His decision is as inflexible as His prescience is certain. But if Scripture were not to use such expressions as the above, it would not familiarly insinuate itself into the minds of all classes of men, whom it seeks access to for their good, that it may alarm the proud, arouse the careless, exercise the inquisitive, and satisfy the intelligent; and this it could not do, did it not first stoop, and in a manner descend, to them where they lie. But its denouncing death on all the animals of earth and air is a declaration of the vastness of the disaster that was approaching: not that it threatens destruction to the irrational animals as if they too had incurred it by sin.

1. What is God’s anger not? What is it?

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_______________________________________________________________________________________________

2. How is God’s thought described?

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_______________________________________________________________________________________________
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3. Unlike man, what does God not do? Why? (Hint: the word prescience means to have foreknowledge of events.)

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_______________________________________________________________________________________________
4. Why does St. Augustine suggest that Scripture must describe God as being “angry” when he has already suggested that God does not actually get angry? (Hint: the word *insinuate* means to hint at something.)

Reflection Question

What are some other human reactions and emotions that are attributed to God? If God is unchanging and does not experience emotion, how then might we explain these human reactions and emotions that are used to describe God?
Answer Key

Handouts A and C: The Great Flood Pre- and Post-Assessment

1. True
2. False
3. True
4. True and false. (In Genesis 6:19-20, God tells Noah to bring two of every animal, while in Genesis 7:2-3, God tells Noah to bring seven pairs of each clean animal.)
5. True

Handout B: The Great Flood Reading Guide

1. The wickedness of human beings, their evil desires, and their lawlessness and corruption.
2. Noah found favor with God because he “walked with God.”
3. God plans to destroy the earth.
4. An ark in order to save himself, his family, and two of every animal
5. A covenant
6. Two, one male and one female
7. Noah complied and did just as God had commanded him.
8. Noah is unique in his generation because he alone is righteous before God.
9. God tells Noah to bring seven pairs of every clean animal, male and female. This differs from earlier, when God told Noah to bring one pair of each animal, male and female.
10. Seven
11. The Hebrew word for seven is also the Hebrew word for covenant. Generally speaking, when the number seven appears in Scripture, it is being used in connection to some form of covenant between God and man. The author of Genesis, in telling the story of the Flood, is communicating that God is establishing a new covenant with all of creation.
12. Noah complied and did just as God had commanded him.
13. It began to rain.
14. The author of Genesis is making a direct comparison between the destruction by the Flood and the nothingness that existed before the creation of the world. In other words, the Flood has restored to the world to its pre-creation state, when it was a formless
wasteland and a darkness covered the abyss and a mighty wind swept over the waters. The author of Genesis is alerting his reader that the Flood represents a re-creation, a sort of “do-over” of creation.

15. It rained for 40 days and 40 nights. Jesus spent 40 days and nights fasting and being tempted in the desert. Forty generally represents a time of repentance and renewal.

16. They were killed.

17. God made a wind sweep over the earth to make the waters subside.

18. In the seventh month on the seventeenth day. Again, this is covenant language, indicating that God is entering into a new covenant with His creation.

19. A raven and a dove. Noah waited seven days between releasing the birds.

20. Noah built an altar and offered sacrifice to God. God then promised never again to curse the ground because of human beings or strike down every living being.

21. Be fertile and multiply and fill the earth.

22. It is the exact same command, to be fertile and multiply and fill the earth. There is one slight difference. Whereas God gave Adam and Eve dominion over the earth, for Noah and his family, fear and dread of them will fill the creatures of the earth. This is still a form of dominion, but it is more like a tyrant than a good king.

23. God gives Noah and his family any living creature to eat. Before, God had given only the fruits of the trees and plants to eat. In return for giving the animals as food, God demand an accounting for every life, especially human life. This is in stark contrast to what has gone before, dating back to Cain's killing Abel and making the excuse to God that he was not his brother's keeper.

24. Humanity is made in God’s image.

25. A covenant. God promises never again to destroy the earth by flood.

26. The rainbow

### Handout D: Noah and Adam Comparison Graphic Organizer

**Priest**

- Adam: Genesis 2:15 – God gave Adam the job of caring for and cultivating the Garden of Eden. This is the same job of the Levitical priests later in the Temple, making Adam the first priest.
- Noah: Genesis 8:20 – Noah built an altar and sacrificed burnt offerings from every clean animal.
- Matching commentary: E
Prophet

- Adam: Genesis 2:19-20 – God gave Adam the responsibility of naming all the animals, or speaking on God's behalf. This makes Adam the first prophet.
- Noah: Genesis 8-10 – Noah waited seven days and released a dove.
- Matching commentary: C

King

- Adam: Genesis 1:28 – God gave Adam and Eve dominion over all the creatures of the earth. Dominion is the role of king, making Adam and Eve the first kings or royalty of the earth.
- Noah: Genesis 9:7 – God commanded Noah and his family to be fertile and multiply and subdue the earth.
- Matching commentary: A

Son/Daughter

- Adam: Genesis 1:27 and Genesis 5:3 – God made Adam and Eve in His image and likeness. Later, Adam and Eve have a son in their image. This means that being in one's image and likeness is, in part, to be that person's son or daughter.
- Noah: Genesis 9:6 – God reaffirms that man is made in God's image.
- Matching commentary: D

Spouse

- Adam: Genesis 1:27-28 – God made human beings male and female, in His image and likeness. He made the two to be complementary to each other in order to become one flesh, united in marriage as spouses.
- Noah: Genesis 8:15-16 and Genesis 9:1 – Noah and his sons were saved from the flood together with their wives and God commanded them to increase their families.
- Matching commentary: B
Handout E: Anointing at Baptism

The Great Flood is an Old Testament type of the Sacrament of Baptism. Sin is washed away with the waters of Baptism, making the baptized person a new creation. The Great Flood similarly washed away the wickedness and sin of the earth, making out of the earth a new creation. In a certain sense, the Great Flood represents a “baptism” of the earth.

Handout F: God’s Anger

1. God’s anger is not a “disturbing emotion of His mind.” In other words, God does not experience the emotion of anger. Rather, God’s “anger” is a judgment of sin.

2. God’s thought is described as “the unchangeable reason that changes things.” In other words, God’s “thought” does not change but is the source of all other change.

3. God does not “repent” or change His mind.

4. St. Augustine suggests that Scripture uses human characteristics to describe God in order for us to know Him better. Although God does not in fact possess human emotions, all human emotions come from God. Therefore, as in all analogies, we begin to understand that which we do not know by considering that which we do.

Reflection Question: Happiness, sadness, joy, forgiveness, wrath, and so forth. Similar to God’s anger, God does not actually experience these emotions in the same way human beings do. God does not go from a condition of being unhappy to being happy. Rather, all of these descriptors that we use for God help us to know and understand Him better by first considering what we do know well, human experience.