

Saint Louis Christian College

GAR201n Introduction to the Arts

Professor Douglas Lay
3 Credit Hours

Fall Semester 2014
Prerequisites: None

MISSION STATEMENT

Saint Louis Christian College pursues excellence in the Word and develops servant leaders for urban, suburban, rural, and global ministry.

COURSE DESCRIPTION

Students survey the development of music and the arts to broaden their knowledge and appreciation of their culture. In addition, students learn how to critique and redeem popular arts for the glory of God and use in the local church.

COURSE RATIONALE

In order for Christians to “impact the world for Christ,” we must understand and appreciate the various forms of art that have shaped (and been shaped by) our culture. However, it is not enough to simply “know about” art; rather, we must understand it from a biblical perspective. This course helps achieve that end by surveying the Bible and art, introducing various forms of Western art (including painting, literature, and film), and discovering possibilities for art in the church.

COURSE OBJECTIVES

Upon completion of this course, the student should be able to:

1. Cognitive Area (Knowledge)
 - 1) Articulate a biblical view of art.
 - 2) Critically analyze various artistic events experienced during the semester.
 - 3) Identify, describe and critique the various forms of art presented in class—visual art, literature and film.
 - 4) Thoughtfully discuss how art can be creatively used both in the local church and the wider culture.
2. Affective Area (Attitudes)
 - 1) Appreciate the role and importance of the arts in life and the broader culture.
 - 2) Demonstrate a greater commitment to ongoing interest and education in the arts.

- 3) Demonstrate a greater commitment to the local church as a support and encouragement to the creative arts.

3. Behavioral Area (Skills)

- 1) Communicate through an oral and written presentation.

COURSE REQUIREMENTS

1. **Reading Worksheets (RW's) (10% of final grade)** Please complete a Reading Worksheet for the textbook. You are to follow this template for the worksheets. Each entry is to include the following items:

- Write out in one or two sentences the main idea of the chapter.
- Write out an outline of the chapter.
- Write key summary notes of the material in your own words. Document the page numbers.
- Select and write out key quotations from the chapter. Include the page numbers
- Write out a short personal reflection of the chapter.

The grades for your worksheets will be averaged together for 10% of your final grade.

2. **Painting Analysis (20% of final grade; see course schedule for due date).** The student will prepare a 1500+ word analysis of a painting. You are to choose a painting from the book, *The Annotated Mona Lisa* and the painting must be pre-approved by the professor. The goal of the project is to analyze a work of art according to its spiritual themes. You are to use the textbooks as sources and additional sources for a minimum of four sources. Your analysis will be graded according to four criteria:

General information	25%
Artistic merit	25%
Spiritual themes	25%
<u>Lessons for today</u>	<u>25%</u>
TOTAL	100%

Please adhere to the following guidelines in your art analysis:

- *General information.* Provide introductory information on the artist and work of art. What circumstances and situations prompted the creation of the work of art? Describe the journey of the piece of art. How did it come about? Was it commissioned by someone? How long did it take to complete? What were the challenges of producing the work? Did it cause any controversies?

- *Artistic merit.* How was the work of art judged by contemporaries, critics and people in general? What artistic qualities ensure its place as a lasting work of art? What unique place does the work of art fill; what would be missing if it had not been created? What is its value for us today?
- *Spiritual themes.* How does the work of art reflect (or lack) spiritual themes? How can it be used to illustrate (whether in a positive or negative way) themes or ideals consistent with the Christian faith? Would it be appropriate to use this work of art in a church setting? Why or why not? Spiritual themes may include: Character, Meaning, Evil/Death, Faith, Love, Community, Hope, Loss, Christ/God/Religion, etc.
- *Lessons for today.* What can we learn not only from the work of art, but the process and circumstances by which it was created? What does it have to say to us today? What can we learn through the life of the artist(s) who created it? How can the work of art be used in a contemporary ministry setting?

3. **Literature Analysis (20% of final grade; see course schedule for due date).** The student will prepare a 1500+ word analysis of a piece of literature. You are to choose a work of literature from a list to be provided by the professor. The goal of the project is to analyze a piece of literature according to its spiritual themes. You are to use the textbooks as sources and additional sources for a minimum of four sources. Your analysis will be graded according to four criteria:

General information	25%
Artistic merit	25%
Spiritual themes	25%
<u>Lessons for today</u>	<u>25%</u>
TOTAL	100%

Please adhere to the following guidelines in your art analysis:

- *General information.* Provide introductory information on the artist and work of literature. What circumstances and situations prompted the creation of the work of literature? Describe the journey of the piece of literature. How did it come about? Was it commissioned by someone? How long did it take to complete? What were the challenges of producing the work? Did it cause any controversies?
- *Artistic merit.* How was the work of literature judged by contemporaries, critics and people in general? What artistic qualities ensure its place as a lasting work of literature? What unique place does the work of literature fill; what would be missing if it had not been created? What is its value for us today?

- *Spiritual themes.* How does the work of literature reflect (or lack) spiritual themes? How can it be used to illustrate (whether in a positive or negative way) themes or ideals consistent with the Christian faith? Would it be appropriate to use this work of literature in a church setting? Why or why not? Spiritual themes may include: Character, Meaning, Evil/Death, Faith, Love, Community, Hope, Loss, Christ/God/Religion, etc.
 - *Lessons for today.* What can we learn not only from the work of literature, but the process and circumstances by which it was created? What does it have to say to us today? What can we learn through the life of the artist(s) who created it? How can the work of art be used in a contemporary ministry setting?
4. **Film Analysis (20% of final grade; see course schedule for due date).** The student will prepare a 1500+ word analysis of the film, **Dead Poet's Society**. The goal of the project is to analyze a film according to its spiritual themes. You are to use the textbooks as sources and additional sources for a minimum of four sources. Your analysis will be graded according to four criteria:

General information	25%
Artistic merit	25%
Spiritual themes	25%
<u>Lessons for today</u>	<u>25%</u>
TOTAL	100%

Please adhere to the following guidelines in your art analysis:

- *General information.* Provide introductory information on the artist and the film. What circumstances and situations prompted the creation of the film? Describe the journey of the film. How did it come about? Was it commissioned by someone? How long did it take to complete? What were the challenges of producing the film? Did it cause any controversies?
- *Artistic merit.* How was the film judged by contemporaries, critics and people in general? What artistic qualities ensure its place as a lasting work of the film? What unique place does the film fill; what would be missing if it had not been created? What is its value for us today?
- *Spiritual themes.* How does the film reflect (or lack) spiritual themes? How can it be used to illustrate (whether in a positive or negative way) themes or ideals consistent with the Christian faith? Would it be appropriate to use this film in a church setting? Why or why not? Spiritual themes may include: Character, Meaning, Evil/Death, Faith, Love, Community, Hope, Loss, Christ/God/Religion, etc.

- *Lessons for today.* What can we learn not only from the film, but the process and circumstances by which it was created? What does it have to say to us today? What can we learn through the life of the artist(s) who created it? How can the film be used in a contemporary ministry setting?

5. **Final Project (20% of final grade; see course schedule for proposal and project due dates).**

You will complete a final project that integrates the principles from the course into the local church. Engage in a creative project that centers on spiritual or biblical themes. Examples include: a series of paintings, a sculpture, a short film, a demo of original songs, a series of poems, a series of dramas or sketches, etc. The project must be conceived and carried out this semester (i.e. you cannot use something previously created). Please include a 1500+ word paper describing the genesis of your project, its meaning, spiritual or biblical connections and potential use for ministry. You will present the work to the class and then describe the work. The presentation is to be 10-15 minutes.

Please adhere to the following guidelines in your art analysis:

- *General information.* Provide introductory information on the artist and the work. What circumstances and situations prompted the creation of the work? Describe the journey of the work. How did it come about? Was it commissioned by someone? How long did it take to complete? What were the challenges of producing the work? Did it cause any controversies?
- *Artistic merit.* How was the work judged by contemporaries, critics and people in general? What artistic qualities ensure its place as a lasting work of the work? What unique place does the work fill; what would be missing if it had not been created? What is its value for us today?
- *Spiritual themes.* How does the work reflect (or lack) spiritual themes? How can it be used to illustrate (whether in a positive or negative way) themes or ideals consistent with the Christian faith? Would it be appropriate to use this work in a church setting? Why or why not? Spiritual themes may include: Character, Meaning, Evil/Death, Faith, Love, Community, Hope, Loss, Christ/God/Religion, etc.
- *Lessons for today.* What can we learn not only from the work, but the process and circumstances by which it was created? What does it have to say to us today? What can we learn through the life of the artist(s) who created it? How can the work of art be used in a contemporary ministry setting?

6. **Class Discussion: (10% of grade)** You are to attend all 20 hours of class and participate in class presentations and discussions. The class time is a intricate part of this class; if you miss any part of a class, it is not possible to make it up.

COURSE ASSESSMENT

1. The official St. Louis Christian College grading policy will be used as stated in the catalog.
2. The final course grade will be determined as follows:

Reading Worksheets 10% 20 points

A	19 points	Exceptional fulfillment of the requirements
B	17 points	Proficient fulfillment of the requirements
C	15 points	Adequate fulfillment of the requirements
D	13 points	Poor fulfillment of the requirements
F	11 points	Unacceptable fulfillment of the requirements
F	9 points	Very unacceptable fulfillment of the requirements
F	0 points	Not submitted

Painting Analysis Paper 20% 40 points

A	38 points	Exceptional fulfillment of the requirements
B	34 points	Proficient fulfillment of the requirements
C	30 points	Adequate fulfillment of the requirements
D	26 points	Poor fulfillment of the requirements
F	22 points	Unacceptable fulfillment of the requirements
F	18 points	Very unacceptable fulfillment of the requirements
F	0 points	Not submitted

Literature Analysis Paper 20% 40 points

A	38 points	Exceptional fulfillment of the requirements
B	34 points	Proficient fulfillment of the requirements
C	30 points	Adequate fulfillment of the requirements
D	26 points	Poor fulfillment of the requirements
F	22 points	Unacceptable fulfillment of the requirements
F	18 points	Very unacceptable fulfillment of the requirements
F	0 points	Not submitted

Film Analysis Paper 20% 40 points

A	38 points	Exceptional fulfillment of the requirements
B	34 points	Proficient fulfillment of the requirements
C	30 points	Adequate fulfillment of the requirements
D	26 points	Poor fulfillment of the requirements
F	22 points	Unacceptable fulfillment of the requirements
F	18 points	Very unacceptable fulfillment of the requirements

F 0 points Not submitted

Personal Art Project/Presentation 20% 40 points

A	38 points	Exceptional fulfillment of the requirements
B	34 points	Proficient fulfillment of the requirements
C	30 points	Adequate fulfillment of the requirements
D	26 points	Poor fulfillment of the requirements
F	22 points	Unacceptable fulfillment of the requirements
F	18 points	Very unacceptable fulfillment of the requirements
F	0 points	Not submitted

Class Discussion 10% 40 points

A	19 points	0 absences and exceptional participation and not disruptive
B	17 points	1 one hour absence or proficient participation and not disruptive
C	15 points	2 one-hour absences or adequate participation or disruptive
D	13 points	3 one-hour absences or poor participation or disruptive
F	11 points	4 one-hour absences or unsatisfactory participation or very disruptive
F	09 points	5 one hour absences or unacceptable participation or extremely disruptive

TOTAL 100% 200 points

COURSE SCHEDULE

November 13	Reading Worksheet Due: Textbook <i>Art and the Bible</i>
November 20	Painting Analysis Due
November 27	No Class: Thanksgiving
December 4	Literature Analysis Due
December 11	Film Analysis Due
December 18	Personal Art Analysis and Oral presentation Due

COURSE STUDENT LEARNING RESOURCES (BIBLIOGRAPHY)

Required Purchase

Schaeffer, Francis A. *Art and the Bible*. Downers Grove, IL: Intervarsity Press, 2006.

Required Supplemental Sources (Reserve Shelf in the library)

Johnston, Robert K. *Reel Spirituality: Theology and film in Dialogue*. Grand Rapids, Baker Academic, 2000.

Ryken, Leland. *The Liberated Imagination: Thinking Christianly about the Arts*. Colorado Springs: Shaw, 1989.

Strickland, Carol. *The Annotated Mona Lisa. A Crash Course in Art History from Prehistoric to Post-Modern*. 2nd ed. Kansas City: Andrews and McMeel, 2007.

Veith, Gene Edward Jr. *Reading Between the Lines: A Christian Guide to Literature*. Wheaton, IL: Crossway Books, 1990.

Recommended

General

Begbie, Jeremy, ed. *Beholding the Glory: Incarnation Through the Arts*. Grand Rapids: Baker Academic, 2001.

Begbie, Jeremy S. *Voicing Creation's Praise: Towards a Theology of the Arts*. Edinburgh, Scotland: T&T Clark, 1991.

Brown, Frank Burch. *Good Taste, Bad Taste, and Christian Taste: Aesthetics in Religious Life*. Oxford: Oxford University Press, 2000.

Briner, Bob. *Roaring Lambs: A Gentle Plan to Radically Change Your World*. Grand Rapids: Zondervan, 1993.

Bustard, Ned, ed. *It Was Good: Making Art for the Glory of God*. Baltimore: Square Halo Books, 2000.

Detweiler, Craig and Barry Taylor. *A Matrix of Meanings: Finding God in Pop Culture*. Grand Rapids: Baker Academic, 2003.

Dyrness, William A. *Visual Faith: Art, Theology, and Worship in Dialogue*. Grand Rapids: Baker Academic, 2001.

Gaebelein, Frank E. *The Christian, The Arts, and Truth: Regaining the Vision of Greatness*. Portland, OR: Multnomah, 1985.

Gire, Ken. *Windows of the Soul: Experiencing God in New Ways*. Grand Rapids: Zondervan,

1996.

Groothuis, Doug. *The Soul in Cyberspace*. Grand Rapids: Baker, 1997.

Mattingly, Terry. *Pop Goes Religion*. Nashville: W Publishing Group, 2005.

Postman, Neil. *Amusing Ourselves to Death: Public Discourse in the Age of Show Business*. New York: Penguin, 1985.

Rookmaker, H. R. *Modern Art and the Death of a Culture*. Wheaton, IL: Crossway, 1994.

Ryken, Leland, *Culture in Christian Perspective: A Door to Understanding & Enjoying the Arts*. Portland: Multnomah, 1986.

Ryken, Leland. *The Liberated Imagination: Thinking Christianly About the Arts*. Colorado Springs, CO: Waterbrook Press, 1989.

Schaeffer, Francis A. *Art & the Bible*. Downers Grove, IL: IVP, 1973.

Schaeffer, Franky. *Addicted to Mediocrity: 20th Century Christians and the Arts*. Westchester, IL: Cornerstone Books, 1981.

Seerveld, Calvin G. *Rainbows for the Fallen World*. Toronto: Tuppence Press, 2005.

Turner, Steve. *Imagine: A Vision for Christians in the Arts*. Downers Grove, IL: IVP, 2001.

Veith, Gene Edward, Jr. *State of the Arts: From Bezalel to Mapplethorpe*. Wheaton, IL: Crossway, 1991.

Veith, Gene Edward, Jr. *The Gift of Art: The Place of the Arts in Scripture*. Downers Grove, IL: IVP, 1983.

Winter, Richard. *Still Bored in a Culture of Entertainment: Rediscovering Passion & Wonder*. Downers Grove, IL: IVP, 2002.

Viladesau, Richard. *Theology and the Arts: Encountering God through Music, Art and Rhetoric*. New York: Paulist Press, 2000.

Wright, John W., gen. ed. *The New York Times Guide to Essential Knowledge*. New York: St. Martin's Press, 2004.

Visual Art (Painting / Sculpture / Architecture)

Arnold, Dana. *Art History: A Very Short Introduction*. Oxford: Oxford University Press, 2004.

- Ballantyne, Andrew. *Architecture: A Very Short Introduction*. Oxford: Oxford University Press, 2002.
- Bohm-Duchen, Monica. *The Private Life of a Masterpiece*. Berkeley: University of California Press, 2001.
- Costantino, Maria, *Leonardo*. London: PRC Publishing, 2001.
- Dietsch, Deborah. *Architecture for Dummies*. New York: Wiley, 2002.
- Field, D. M. *The World's Greatest Architecture Past & Present*. Edison, NJ: Chartwell Books, 2007.
- Freeman, Julian. *Art: A Crash Course*. Vancouver: Raincoat Books, 1998.
- French, Hilary. *Architecture: A Crash Course*. New York: Watson-Guptill, 1998.
- Harris, Nathaniel. *The Life and Works of Michelangelo*. Bath, UK: Parragon, 1995.
- Hocker, Christopher. *Architecture: An Illustrated Historical Overview*. Hauppauge, NY: Barron's, 2000.
- Hoving, Thomas. *Art for Dummies*. Foster City, CA: IDG Books, 1999.
- Kemp, Martin, ed. *The Oxford History of Western Art*. Oxford: Oxford University Press, 2004.
- Kieckhefer, Richard. *Theology in Stone: Church Architecture from Byzantium to Berkeley*. Oxford: Oxford University Press, 2004.
- Kilde, Jeanne Halgren. *When Church Became Theatre: The Transformation of Evangelical Architecture and Worship in Nineteenth-Century America*. Oxford: Oxford University Press, 2002.
- Krausse, Anna C. *The Story of Painting: From the Renaissance to the Present*. Konemann, 1995.
- McDonald, Jesse. *Michelangelo*. London: PRC Publishing, 1990.
- Milner, Frank. *Van Gogh*. London: PRC Publishing, 1990.
- Munz, Eugene. *Michelangelo*. New York: Parkstone Press, 2005
- Neret, Giles. *Michelangelo*. New York: Barnes & Noble Books, 2001.
- Piper, David. *The Illustrated History of Art*. London: Bounty Books, 2004.

Robinson, Walter. *Instant Art History: From Cave Art to Pop Art*. New York: Fawcett/Columbine, 1995.

Strickland, Carol. *The Annotated Arch: A Crash Course in the History of Architecture*. Kansas City, MO: Andrews McNeel, 2001.

Torgerson, Mark A. *An Architecture of Immanence: Architecture for Worship and Ministry Today*. Grand Rapids: Eerdmans, 2007.

White, James F. *Protestant Worship and Church Architecture: Theological and History Considerations*. Eugene, OR: Wipf and Stock, 1964.

Williamson, Beth. *Christian Art: A Very Short Introduction*. Oxford: Oxford University Press, 2004.

Vasari, Giorgia. *The Great Masters*. NP: Beaux Arts Editions, 1986.

Zollner, Frank. *Leonardo*. New York: Barnes & Noble Books, 2001.

Music / Drama

Baloche, Paul, Jimmy Owens and Carol Owens. *God Songs: How to Write and Select Songs for Worship*. Lindale, TX: leadworship.com, 2004.

Falson, Chris. *Planted By the Water: The Making of a Worship Leader*. San Marino, CA: The Orchard, 1998.

Flather, Doug & Tami. *The Praise and Worship Team Instant Tune-Up*. Grand Rapids: Zondervan, 2002.

Kraeuter, Tom. *Developing an Effective Worship Ministry*. Hillsboro, MO: Training Resources, 1993.

Kraeuter, Tom. *Keys to Becoming an Effective Worship Leader*. Hillsboro, MO: Training Resources, 1991.

Navarro, Kevin J. *The Complete Worship Leader*. Grand Rapids: Baker, 2001.

Noland, Rory. *The Heart of the Artist: A Character-Building Guide for You & Your Ministry Team*. Grand Rapids: Zondervan, 1999.

Park, Andy. *To Know You More: Cultivating the Heart of a Worship Leader*. Downers Grove,

IL: IVP, 2002.

Pederson, Steve. *Drama Ministry*. Grand Rapids: Zondervan, 1999.

Read, Ken E. *Created to Worship*. Joplin, MO: College Press, 2002.

Scheer, Greg. *The Art of Worship: A Musicians Guide to Leading Modern Worship*. Grand Rapids: Baker, 2006.

Siewert, Alison. *Drama Team Handbook*. Downers Grove, IL: IVP, 2003.

Siewert, Alison, ed. *Worship Team Handbook*. Downers Grove, IL: IVP, 1998.

Film

Anker, Roy M. *Catching Light: Looking for God in the Movies*. Grand Rapids: Eerdmans, 2004.

Barsotti, Catherine M. and Robert K. Johnston. *Finding God in the Movies: 33 Films of Reel Faith*. Grand Rapids: Baker, 2004.

Ebert, Roger. *The Great Movies*. New York: Broadway Books, 2003.

Ebert, Roger. *The Great Movies II*. New York: Broadway Books, 2005.

Gire, Ken. *Reflections on the Movies: Hearing God in the Unlikeliest of Places*. Colorado Springs, CO: Cook, 2000.

Godawa, Brian. *Hollywood Worldviews: Watching Films with Wisdom and Discernment*. Downers Grove, IL: IVP, 2002.

Jewett, Robert. *Saint Paul at the Movies: The Apostle's Dialogue with American Culture*. Louisville, KY: Westminster/John Knox Press, 1993.

Johnston, Robert K. *Reel Spirituality: Theology and Film in Dialogue*. Grand Rapids: Baker Academic, 2000.

Medved, Michael. *Hollywood vs. America*. New York: HarperPerennial, 1993.

Vaux, Sara Anson. *Finding Meaning in the Movies*. Nashville: Abingdon, 1999.

Websites

artcyclopedia.com

rollingstone.com/news/story/5938174/the_rs_500_greatest_albums_of_all_time

imdb.com/chart/top
artsandfaith.com/t100/
afi.com (100 great films—you must register at the site)

COURSE POLICIES

1. All assignments are due at 6:00 p.m. on the due date. Submit all work as an attachment in an email to professor Lay at (dlay@slcconline.edu).
2. No late work is accepted unless you submit a written appeal and the appeal is granted although it may be declined.
3. Attend all class periods. Although you will be dropped from the class with an F if you miss 6 one-hour class periods, any absences will affect your final grade.
4. All written assignments are to be typed in 12-point font and follow MLA style. Assignments should include the student's name, course name and number, and mailbox number. Handwritten work will not be accepted.
5. Plagiarism is unacceptable and unethical. If plagiarism is found in an assignment, the student will receive no credit for that assignment and will receive an F for the course.
6. The instructor reserves the right to modify due dates, assignments and lecture topics as long as it does not add to the students' total workload.
7. If you have a diagnosed learning disability, please see the professor privately to discuss assessment measures that would enhance your learning ability.

PROFESSOR CONTACT INFORMATION

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LITERARY OUTLINE OF GENESIS 1:1-11:32¹

Chapter 1	Creation-A Beginning	(1:1-2:3)
Chapter 2	Humankind's Sin: Sin and Scattering	(2:4-4:26)
Chapter 3	Ten Generations: Adam to Noah	(5:1-6:8)
Chapter 4	Flood-A New Beginning	(6:9-9:29)
Chapter 5	Humankind's Sin: Sin and Scattering	(10:1-11:9)
Chapter 6	Ten Generations: Shem to Abram	(11:10-26)
Chapter 7	Conclusion: Abraham	(11:27-32)

¹ The literary outlines in this reading are from the book, *The Literary Structure of the Old Testament: A commentary on Genesis—Malachi* by David A. Dorsey, published by Backer Academic in 1999.

INTRODUCTION

In the beginning, God created the heavens and the earth.

The earth was without form and void,

and darkness was over the face of the deep.

And the Spirit of God was hovering over the face of the waters²

² Genesis 1:1-2 ESV

CHAPTER 1³

SECTION 1:1

And God said, “Let there be light,” and there was light. And God saw that the light was good. And God separated the light from the darkness. God called the light Day, and the darkness he called Night. And there was evening and there was morning, **the first day**.

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

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

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

And God said, “Let there be lights in the expanse of the heavens to separate the day from the night. And let them be for signs and for seasons, and for days and years, and let them be lights in the expanse of the heavens to give light upon the earth.” And it was so. And God made the two great lights—the greater light to rule the day and the lesser light to rule the night—and the stars. And God set them in the expanse of the heavens to give light on the earth, to rule over the day and over the night, and to separate the light from the darkness. And God saw that it was good. And there was evening and there was morning, **the fourth day**.

³ (Genesis 1:3-2:3. The English Standard Version translation is used throughout the reading)

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

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

Then God said, “Let us make man in our image, after our likeness. And let them have dominion over the fish of the sea and over the birds of the heavens and over the livestock and over all the earth and over every creeping thing that creeps on the earth.” So God created man in his own image, in the image of God he created him; male and female he created them. And God blessed them.

And God said to them, “Be fruitful and multiply and fill the earth and subdue it and have dominion over the fish of the sea and over the birds of the heavens and over every living thing that moves on the earth.”

And God said, “Behold, I have given you every plant yielding seed that is on the face of all the earth, and every tree with seed in its fruit. You shall have them for food. And to every beast of the earth and to every bird of the heavens and to everything that creeps on the earth, everything that has the breath of life, I have given every green plant for food.” And it was so. And God saw everything that he had made, and behold, it was very good. And there was evening and there was morning, **the sixth day**.

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

CHAPTER 2⁴

SECTION 2.1⁵

These are the generations of the heavens and the earth when they were created, in the day that the Lord God made the earth and the heavens.

When no bush of the field was yet in the land and no small plant of the field had yet sprung up—for the Lord God had not caused it to rain on the land, and there was no man to work the ground, and a mist was going up from the land and was watering the whole face of the ground— then the Lord God formed the man of dust from the ground and breathed into his nostrils the breath of life, and the man became a living creature. And the Lord God planted a garden in Eden, in the east, and there he put the man whom he had formed. And out of the ground the Lord God made to spring up every tree that is pleasant to the sight and good for food. The tree of life was in the midst of the garden, and the tree of the knowledge of good and evil. A river flowed out of Eden to water the garden, and there it divided and became four rivers. The name of the first is the Pishon. It is the one that flowed around the whole land of Havilah, where there is gold. And the gold of that land is good; bdellium and onyx stone are there. The name of the second river is the Gihon. It is the one that flowed around the whole land of Cush. And the name of the third river is the Tigris, which flows east of Assyria. And the fourth river is the Euphrates. The Lord God took the man and put him in the garden of Eden to work it and keep it. And the Lord God commanded the man, saying, “You may surely eat of every tree of the garden, but of the tree of the knowledge of good and evil you shall not eat, for in the day that you eat of it you shall surely die.”

Then the Lord God said, “It is not good that the man should be alone; I will make him a helper fit for him.” Now out of the ground the Lord God had formed every beast of the field and every bird of the heavens and brought them to the man to see what he would call them. And whatever the man called every living creature, that was its name. The man gave names to all livestock and to the birds of the heavens and to every beast of the field. But for Adam there was not found a helper fit for him. So the Lord God caused a deep sleep to fall upon the man, and while he slept took one of his ribs and closed up its place with flesh. And the rib that the Lord God had taken from the man he made into a woman and brought her to the man. Then the man said, “This at last is bone of my bones and flesh of my flesh; she shall be called Woman, because she was taken out of Man.” Therefore a man shall leave his father and his mother and hold fast to his wife,

⁴ (2:4-4:26)

⁵ (2:4-3:24)

and they shall become one flesh. And the man and his wife were both naked and were not ashamed.

Now the serpent was more crafty than any other beast of the field that the Lord God had made. He said to the woman, "Did God actually say, 'You shall not eat of any tree in the garden?'" And the woman said to the serpent, "We may eat of the fruit of the trees in the garden, ³ but God said, 'You shall not eat of the fruit of the tree that is in the midst of the garden, neither shall you touch it, lest you die.'" But the serpent said to the woman, "You will not surely die. For God knows that when you eat of it your eyes will be opened, and you will be like God, knowing good and evil."

So when the woman saw that the tree was good for food, and that it was a delight to the eyes, and that the tree was to be desired to make one wise, she took of its fruit and ate, and she also gave some to her husband who was with her, and he ate. Then the eyes of both were opened, and they knew that they were naked. And they sewed fig leaves together and made themselves loincloths. And they heard the sound of the Lord God walking in the garden in the cool of the day, and the man and his wife hid themselves from the presence of the Lord God among the trees of the garden. But the Lord God called to the man and said to him, "Where are you?" And he said, "I heard the sound of you in the garden, and I was afraid, because I was naked, and I hid myself." He said, "Who told you that you were naked? Have you eaten of the tree of which I commanded you not to eat?" The man said, "The woman whom you gave to be with me, she gave me fruit of the tree, and I ate." Then the Lord God said to the woman, "What is this that you have done?" The woman said, "The serpent deceived me, and I ate."

The Lord God said to the serpent,
"Because you have done this,
cursed are you above all livestock
and above all beasts of the field;
on your belly you shall go,
and dust you shall eat
all the days of your life.
I will put enmity between you and the woman,
and between your offspring and her offspring;
he shall bruise your head,
and you shall bruise his heel."

To the woman he said,
“I will surely multiply your pain in childbearing;
in pain you shall bring forth children.
Your desire shall be for your husband,
and he shall rule over you.”

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

The man called his wife's name Eve, because she was the mother of all living. And the Lord God made for Adam and for his wife garments of skins and clothed them. Then the Lord God said, “Behold, the man has become like one of us in knowing good and evil. Now, lest he reach out his hand and take also of the tree of life and eat, and live forever—” therefore the Lord God sent him out from the garden of Eden to work the ground from which he was taken. He drove out the man, and at the east of the garden of Eden he placed the cherubim and a flaming sword that turned every way to guard the way to the tree of life.

SECTION 2.2⁶

Now Adam knew Eve his wife, and she conceived and bore Cain, saying, "I have gotten a man with the help of the Lord." And again, she bore his brother Abel. Now Abel was a keeper of sheep, and Cain a worker of the ground.

In the course of time Cain brought to the Lord an offering of the fruit of the ground, and Abel also brought of the firstborn of his flock and of their fat portions. And the Lord had regard for Abel and his offering, but for Cain and his offering he had no regard. So Cain was very angry, and his face fell.

The Lord said to Cain, "Why are you angry, and why has your face fallen? If you do well, will you not be accepted? And if you do not do well, sin is crouching at the door. Its desire is for you, but you must rule over it."

Cain spoke to Abel his brother. And when they were in the field, Cain rose up against his brother Abel and killed him. Then the Lord said to Cain, "Where is Abel your brother?" He said, "I do not know; am I my brother's keeper?" And the Lord said, "What have you done? The voice of your brother's blood is crying to me from the ground.

And now you are cursed from the ground, which has opened its mouth to receive your brother's blood from your hand. When you work the ground, it shall no longer yield to you its strength. You shall be a fugitive and a wanderer on the earth."

Cain said to the Lord, "My punishment is greater than I can bear. Behold, you have driven me today away from the ground, and from your face I shall be hidden. I shall be a fugitive and a wanderer on the earth, and whoever finds me will kill me."

Then the Lord said to him, "Not so! If anyone kills Cain, vengeance shall be taken on him sevenfold." And the Lord put a mark on Cain, lest any who found him should attack him. 16 Then Cain went away from the presence of the Lord and settled in the land of Nod, east of Eden.

⁶ (4:1-16)

SECTION 2.3⁷

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

Lamech said to his wives:
“Adah and Zillah, hear my voice;
you wives of Lamech, listen to what I say:
I have killed a man for wounding me,
a young man for striking me.
If Cain's revenge is sevenfold,
then Lamech's is seventy-sevenfold.”

And Adam knew his wife again, and she bore a son and called his name Seth, for she said, “God has appointed for me another offspring instead of Abel, for Cain killed him.” To Seth also a son was born, and he called his name Enosh. At that time people began to call upon the name of the Lord.

⁷ (4:17-24)

CHAPTER 3⁸

SECTION 3.1⁹

This is the book of the generations of Adam. When God created man, he made him in the likeness of God. Male and female he created them, and he blessed them and named them Man when they were created.

When Adam had lived 130 years, he fathered a son in his own likeness, after his image, and named him Seth. The days of Adam after he fathered Seth were 800 years; and he had other sons and daughters. Thus all the days that Adam lived were 930 years, and he died.

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

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

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

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

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

When Enoch had lived 65 years, he fathered Methuselah. Enoch walked with God after he fathered Methuselah 300 years and had other sons and daughters. ²³ Thus all the days of Enoch were 365 years. Enoch walked with God, and he was not, for God took him.

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

⁸ (5:1-6:8)

⁹ (5:1-32)

When Lamech had lived 182 years, he fathered a son 29 and called his name Noah, saying, “Out of the ground that the Lord has cursed this one shall bring us relief from our work and from the painful toil of our hands.” Lamech lived after he fathered Noah 595 years and had other sons and daughters. Thus all the days of Lamech were 777 years, and he died.

After Noah was 500 years old, Noah fathered Shem, Ham, and Japheth.

SECTION 3.2¹⁰

When man began to multiply on the face of the land and daughters were born to them, the sons of God saw that the daughters of man were attractive. And they took as their wives any they chose.

Then the Lord said, “My Spirit shall not abide in man forever, for he is flesh: his days shall be 120 years.”

The Nephilim were on the earth in those days, and also afterward, when the sons of God came in to the daughters of man and they bore children to them. These were the mighty men who were of old, the men of renown.

SECTION 3.3¹¹

The Lord saw that the wickedness of man was great in the earth, and that every intention of the thoughts of his heart was only evil continually. And the Lord was sorry that he had made man on the earth, and it grieved him to his heart.

So the Lord said, “I will blot out man whom I have created from the face of the land, man and animals and creeping things and birds of the heavens, for I am sorry that I have made them.”

But Noah found favor in the eyes of the Lord.

¹⁰ (6:1-4)

¹¹ (6:5-8)

CHAPTER 4¹²

SECTION 4.1¹³

These are the generations of Noah. Noah was a righteous man, blameless in his generation. Noah walked with God. And Noah had three sons, Shem, Ham, and Japheth.

Now the earth was corrupt in God's sight, and the earth was filled with violence. And God saw the earth, and behold, it was corrupt, for all flesh had corrupted their way on the earth. (6:11-12)

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

Then the Lord said to Noah, "Go into the ark, you and all your household, for I have seen that you are righteous before me in this generation. Take with you seven pairs of all clean animals, the male and his mate, and a pair of the animals that are not clean, the male and his mate, 3 and seven pairs of the birds of the heavens also, male and female, to keep their offspring alive on the face of all the earth. For in seven days I will send rain on the earth forty days and forty nights, and every living thing that I have made I will blot out from the face of

¹² (6:9-9:29)

¹³ (6:9-9:19)

the ground.” And Noah did all that the Lord had commanded him. Noah was six hundred years old when the flood of waters came upon the earth. And Noah and his sons and his wife and his sons' wives with him went into the ark to escape the waters of the flood. Of clean animals, and of animals that are not clean, and of birds, and of everything that creeps on the ground, two and two, male and female, went into the ark with Noah, as God had commanded Noah.

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

The flood continued forty days on the earth. The waters increased and bore up the ark, and it rose high above the earth. The waters prevailed and increased greatly on the earth, and the ark floated on the face of the waters. And the waters prevailed so mightily on the earth that all the high mountains under the whole heaven were covered. The waters prevailed above the mountains, covering them fifteen cubits deep.

And all flesh died that moved on the earth, birds, livestock, beasts, all swarming creatures that swarm on the earth, and all mankind. Everything on the dry land in whose nostrils was the breath of life died. He blotted out every living thing that was on the face of the ground, man and animals and creeping things and birds of the heavens. They were blotted out from the earth. Only Noah was left, and those who were with him in the ark. And the waters prevailed on the earth 150 days.

But God remembered Noah and all the beasts and all the livestock that were with him in the ark. And God made a wind blow over the earth, and the waters subsided. The fountains of the deep and the windows

of the heavens were closed, the rain from the heavens was restrained, and the waters receded from the earth continually. At the end of 150 days the waters had abated, and in the seventh month, on the seventeenth day of the month, the ark came to rest on the mountains of Ararat. And the waters continued to abate until the tenth month; in the tenth month, on the first day of the month, the tops of the mountains were seen.

At the end of forty days Noah opened the window of the ark that he had made and sent forth a raven. It went to and fro until the waters were dried up from the earth. Then he sent forth a dove from him, to see if the waters had subsided from the face of the ground. But the dove found no place to set her foot, and she returned to him to the ark, for the waters were still on the face of the whole earth. So he put out his hand and took her and brought her into the ark with him. He waited another seven days, and again he sent forth the dove out of the ark. And the dove came back to him in the evening, and behold, in her mouth was a freshly plucked olive leaf. So Noah knew that the waters had subsided from the earth. Then he waited another seven days and sent forth the dove, and she did not return to him anymore. In the six hundred and first year, in the first month, the first day of the month, the waters were dried from off the earth. And Noah removed the covering of the ark and looked, and behold, the face of the ground was dry. In the second month, on the twenty-seventh day of the month, the earth had dried out.

Then God said to Noah, "Go out from the ark, you and your wife, and your sons and your sons' wives with you. Bring out with you every living thing that is with you of all flesh—birds and animals and every creeping thing that creeps on the earth—that they may swarm on the earth, and be fruitful and multiply on the earth." So Noah went out, and his sons and his wife and his sons' wives with him. Every beast, every creeping thing, and every bird, everything that moves on the earth, went out by families from the ark. Then Noah built an altar to the Lord and took some of every clean animal and some of every clean bird and offered burnt offerings on the altar. And when the Lord smelled the pleasing aroma, the Lord said in his heart, "I will never again curse the ground because of man, for the intention of man's heart is evil from his youth. Neither will I ever again strike down every living creature as I have done. While the earth remains, seedtime and harvest, cold and heat, summer and winter, day and night, shall not cease."

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

“Whoever sheds the blood of man,
by man shall his blood be shed,
for God made man in his own image.
And you, be fruitful and multiply, teem on the earth and multiply in it.”

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

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

SECTION 4.2¹⁴

Noah began to be a man of the soil, and he planted a vineyard. He drank of the wine and became drunk and lay uncovered in his tent.

And Ham, the father of Canaan, saw the nakedness of his father and told his two brothers outside.

Then Shem and Japheth took a garment, laid it on both their shoulders, and walked backward and covered the nakedness of their father. Their faces were turned backward, and they did not see their father's nakedness.

When Noah awoke from his wine and knew what his youngest son had done to him,

he said,
“Cursed be Canaan;
a servant of servants shall he be to his brothers.”

He also said,
“Blessed be the Lord, the God of Shem;
and let Canaan be his servant.
May God enlarge Japheth, ↓
and let him dwell in the tents of Shem,
and let Canaan be his servant.”

After the flood Noah lived 350 years. All the days of Noah were 950 years, and he died.

¹⁴ (9:20-29)

CHAPTER 5¹⁵

SECTION 5.1¹⁶

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

The sons of Japheth: Gomer, Magog, Madai, Javan, Tubal, Meshech, and Tiras. The sons of Gomer: Ashkenaz, Riphath, and Togarmah. The sons of Javan: Elishah, Tarshish, Kittim, and Dodanim.

From these the coastland peoples spread in their lands, each with his own language, by their clans, in their nations.

SECTION 5.2¹⁷

The sons of Ham: Cush, Egypt, Put, and Canaan. The sons of Cush: Seba, Havilah, Sabtah, Raamah, and Sabteca. The sons of Raamah: Sheba and Dedan. Cush fathered Nimrod; he was the first on earth to be a mighty man. He was a mighty hunter before the Lord. Therefore it is said, “Like Nimrod a mighty hunter before the Lord.”

The beginning of his kingdom was Babel, Erech, Accad, and Calneh, in the land of Shinar. From that land he went into Assyria and built Nineveh, Rehoboth-Ir, Calah, and Resen between Nineveh and Calah; that is the great city.

Egypt fathered Ludim, Anamim, Lehabim, Naphtuhim, Pathrusim, Casluhim (from whom the Philistines came), and Caphtorim.

Canaan fathered Sidon his firstborn and Heth, and the Jebusites, the Amorites, the Girgashites, the Hivites, the Arkites, the Sinites, the Arvadites, the Zemarites, and the Hamathites.

Afterward the clans of the Canaanites dispersed. And the territory of the Canaanites extended from Sidon in the direction of Gerar as far as Gaza, and in the direction of Sodom, Gomorrah, Admah, and Zeboiim, as far as Lasha. These are the sons of Ham, by their clans, their languages, their lands, and their nations.

¹⁵ (10:1-11:9)

¹⁶ (10:1-5)

¹⁷ (10:6-20)

SECTION 5.3¹⁸

To Shem also, the father of all the children of Eber, the elder brother of Japheth, children were born. The sons of Shem: Elam, Asshur, Arpachshad, Lud, and Aram. The sons of Aram: Uz, Hul, Gether, and Mash. Arpachshad fathered Shelah; and Shelah fathered Eber. To Eber were born two sons: the name of the one was Peleg, for in his days the earth was divided, and his brother's name was Joktan. Joktan fathered Almodad, Sheleph, Hazarmaveth, Jerah, Hadoram, Uzal, Diklah, Obal, Abimael, Sheba, Ophir, Havilah, and Jobab; all these were the sons of Joktan.

The territory in which they lived extended from Mesha in the direction of Sephar to the hill country of the east. These are the sons of Shem, by their clans, their languages, their lands, and their nations. These are the clans of the sons of Noah, according to their genealogies, in their nations, and from these the nations spread abroad on the earth after the flood. (10:21-32)

SECTION 5.4¹⁹

Now the whole earth had one language and the same words.

And as people migrated from the east, they found a plain in the land of Shinar and settled there.

And they said to one another, "Come, let us make bricks, and burn them thoroughly." And they had brick for stone, and bitumen for mortar. 4 Then they said, "Come, let us build ourselves a city and a tower with its top in the heavens, and let us make a name for ourselves, lest we be dispersed over the face of the whole earth."

And the Lord came down to see the city and the tower, which the children of man had built.

And the Lord said, "Behold, they are one people, and they have all one language, and this is only the beginning of what they will do. And nothing that they propose to do will now be impossible for them. Come, let us go down and there confuse their language, so that they may not understand one another's speech."

So the Lord dispersed them from there over the face of all the earth, and they left off building the city.

Therefore its name was called Babel, because there the Lord confused the language of all the earth. And from there the Lord dispersed them over the face of all the earth.

¹⁸ (10:21-32)

¹⁹ (11:1-9)

CHAPTER 6²⁰

These are the generations of Shem. When Shem was 100 years old, he fathered Arpachshad two years after the flood.

And Shem lived after he fathered Arpachshad 500 years and had other sons and daughters.

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

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

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

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

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

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

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

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

²⁰ (11:10-26)

CHAPTER 7²¹

Now these are the generations of Terah. Terah fathered Abram, Nahor, and Haran; and Haran fathered Lot.

Haran died in the presence of his father Terah in the land of his kindred, in Ur of the Chaldeans.

And Abram and Nahor took wives. The name of Abram's wife was Sarai, and the name of Nahor's wife, Milcah, the daughter of Haran the father of Milcah and Iscah.

Now Sarai was barren; she had no child.

Terah took Abram his son and Lot the son of Haran, his grandson, and Sarai his daughter-in-law, his son Abram's wife,

and they went forth together from Ur of the Chaldeans to go into the land of Canaan, but when they came to Haran, they settled there.

The days of Terah were 205 years, and Terah died in Haran.

²¹ (11:27-32)

LITERARY OUTLINE OF GENESIS 1:1-11:32

1	Creation-First Beginnings	1:1-2:3
2.1	Sin of Adam, Naked, Covering, Curse	2:4-3:24
2.2	Younger Abel: Righteous, No Descendants	4:1-16
2.3	Descendants, Sinful Cain	4:17-26
3.1	Descendants, Chosen Seth	5:1-32
3.2	Divine Judgment: Unions	6:1-4
3.3	Intro to Noah, Covenant	6:5-8
4.1	Flood-Reverse of Creation, New Beginnings	6:9-9:19
4.2	Sin of Ham, Naked, Covering, Curse	9:20-29
5.1	Younger Japheth: Righteous, Descendants	10:1-5
5.2	Descendants, Sinful Ham	10:6-20
5.3	Descendants, Chosen Shem	10:21-32
5.4	Divine Judgment: Babel	11:1-9
6	Intro to Abram, Covenant	11:10-26
7	New Beginnings: Abram	11:27-32

LITERARY OUTLINE OF GENESIS 1:1-11:26

1	God's creation of the World	(1:1-2:3)
2.1	Adam and Eve	(2:4-3:24)
2.2	Adam's Son: Cain	(4:1-16)
2.3	Cain's Sinful Descendants	(4:17-24)
3.1	Adam's Son: Seth	(4:25-5:32)
3.2	Sons of God and Daughter's of Man	(6:1-14)
3.3	God's Destruction of the World	(6:5-8)
4.1	Noah, Righteous, Covenant	(6:9-9:19)
4.2	Sin: Noah's Nakedness	(9:20-29)
5.1	Good Descendants of Japheth	(10:1-5)
5.2	Bad Descendants of Ham	(10:6-20)
5.3	Good Descendants of Shem	(10:21-32)
5.4	Sin: Babel	(11:1-9)
6	Abram, Righteous, Covenant	(11:10-26)