Intro: the Pentateuch

Torah: "law, instruction" in Hebrew

Pentateuch: "five tools" in Greek

The Torah deals with much **Instruction**, many are in the form of commands, some are in **Case Laws**, which tell what to do in certain situations.

4 Major Movements:

Gen. 1-11: the need for Abraham

Gen. 12-50: the giving of a son

Exo-Lev: the giving of the law/covenant

Num-Deut: the giving of the land

Chapter 1: Genesis: The Need for and Promise of Salvation

- Genesis 1-11 *sets the stage for an understanding of our world. Forces us to consider our temptation, pride, and fall, wondering how God will redeem it all.*

Plot: the creation of the world that becomes ruined by sin
Major Events: creation of the world, origin of sin, the flood, God's promises to Noah, tower of Babel

Gen 1-2: Creation of the World

Bara: create (God's creation)
Amar: spoke (into creation)
Asah: purposeful making
Shabat: to cease (rest)

Historical understanding: etiologies (stories of origin) are found in many nations. Many in the East parallel biblical accounts with spiritual explanations. But the Biblical account differs in theology and narrative events

Gen 3:1-6:4: The Fall into Sin

Following the fall, God tells the serpent that an offspring of the woman will crush the serpent's head (3:15). This promise is called the *protoevangelion* (first offer of good news)

Punishment is evident in three areas: spiritual (separation), physical (pain and hardship, not always rewarded), and emotional (relationship roles

SO... we have three OT themes arise. 1. The human race is sinful, 2. Sin spoils good creation, 3. God will overcome sin. It is not yet clear how... sin only grows after the fall, leading to the flood.

Gen. 6:5-11:9

A Covenant is established between God and Noah.
Important points: 1. Punishment always follows sin; God always prefers to save and forgive than to condemn

The promised covenants brought hope, but was soon dashed when even Noah proved to be a sinful man. Sin continues through the tower of Babel, leading God to scatter the populations. This pattern of sin demonstrates that some other great leader will be the one to "crush the serpent's head"