

Name:
Creation Stories Unit Packet

Date:
Mrs. Seemayer



Unit Objectives

Know

- Students will know the definition of “culture.”
- Students will know the definition of “validity.”
- Students will know the elements of a plot.

Understand

- Students will understand how culture impacts mythology.
- Students will understand the impacts of creation on our culture.
- Students will understand the similarities and differences between several creation stories.

Do

- Students will be able to take side notes while reading.
- Students will be able to compare and contrast different creation stories.
- Students will be able to deconstruct a plot.
- Students will be able to conduct a close reading.
- Students will be able to respond to a task using text evidence and logic.
- Students will be able to argue the validity of the Biblical creation account.

Culture

1. Define the word "culture."

2. Describe something that is important in your culture. Why is it important?

Research the culture of one of the following groups:

-Norse -Ojibway / Anishinabe -Hawaiian -Chinese

Food:

Language:

Religion:

Values/Expectations:

Art/Music:

Government:

Clothing:

Norse Creation Story

This Norse story of the origin of the earth, sky, and humanity is paraphrased from Snorri Sturluson's *Edda*, as translated by Anthony Faulkes. Sturluson lived in Iceland from 1179 to 1241, and he apparently composed the *Edda* as a compilation of traditional stories and verse. Many of verses he included appear to date from the times when Norse sagas were conveyed only in spoken form by Viking bards.

Odin and Ymir

In the beginning of time, there was nothing: neither sand, nor sea, nor cool waves. Neither the heaven nor earth existed. Instead, long before the earth was made, Niflheim was made, and in it a spring gave rise to twelve rivers. To the south was Muspell, a region of heat and brightness guarded by Surt, a giant who carried a flaming sword. To the north was frigid Ginnungagap, where the rivers froze and all was ice. Where the sparks and warm winds of Muspell reached the south side of frigid Ginnungagap, the ice thawed and dripped, and from the drips thickened and formed the shape of a man. His name was Ymir, the first of an ancestor of the frost-giants.



As the ice dripped more, it formed a cow, and from her udders flowed four rivers of milk that fed Ymir. The cow fed on the salt of the rime ice, and as she licked a man's head began to emerge. By the end of the third day of her licking, the whole man had emerged, and his name was Buri. He had a son named Bor, who married Bestla, a daughter of one of the giants. Bor and Bestla had three sons, one of whom was Odin, the most powerful of the gods.

Ymir was a frost-giant, but not a god, and eventually he turned to evil. After a struggle between the giant and the young gods, Bor's three sons killed Ymir. So much blood flowed from his wounds that all the frost-giants were drowned but one, who survived only by building an ark for himself and his family. Bor's sons dragged Ymir's immense body to the center of Ginnungagap, and from him they made the earth. Ymir's blood became the sea, his bones became the rocks and crags, and his hair became the trees. Bor's sons took Ymir's skull and

with it made the sky. In it they fixed sparks and molten slag from Muspell to make the stars, and other sparks they set to move in paths just below the sky. They threw Ymir's brains into the sky and made the clouds. The earth is a disk, and they set up Ymir's eyelashes to keep the giants at the edges of that disk.

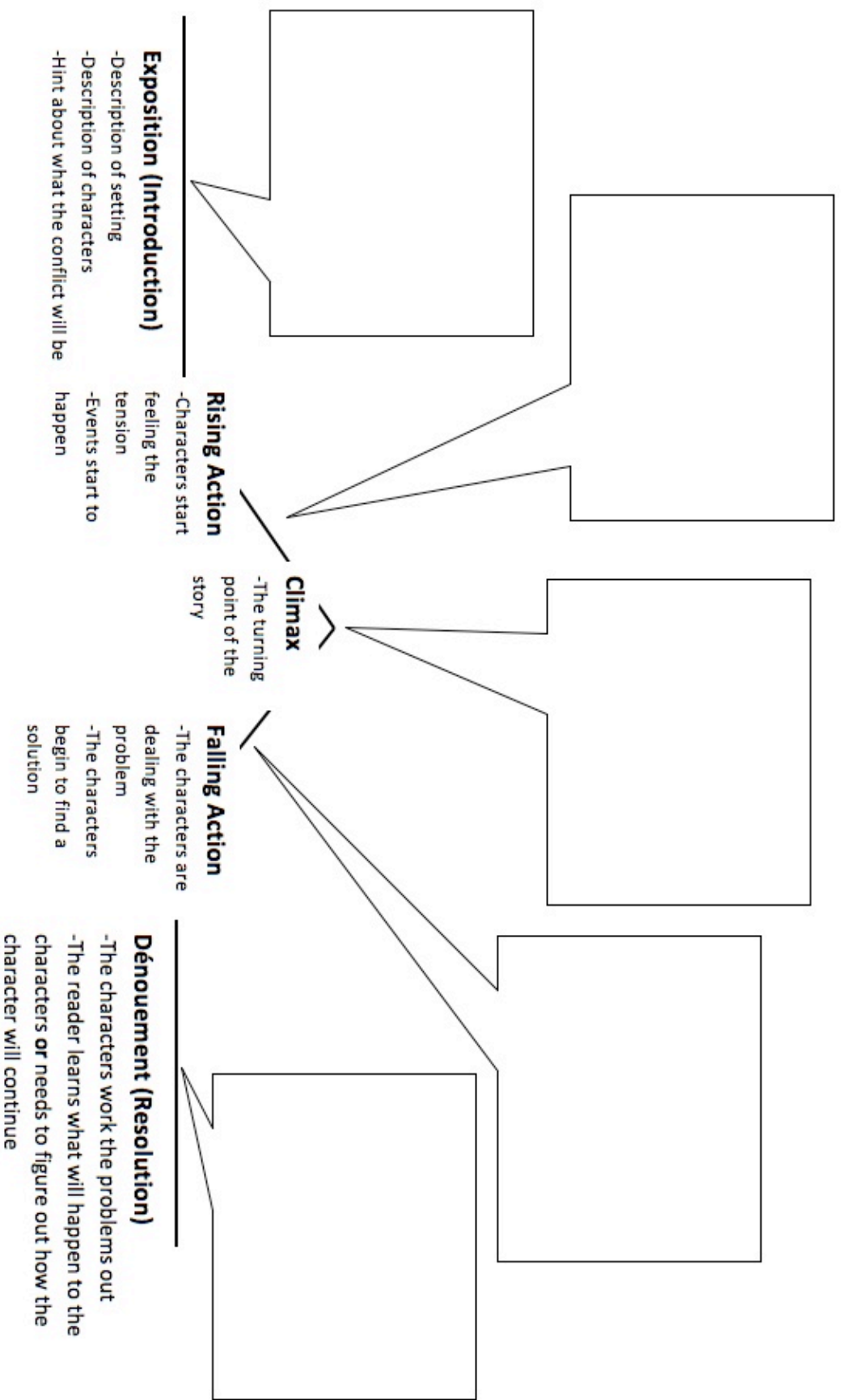
On the seashore, Bor's sons found two logs and made people out of them. One son gave them breath and life, the second son gave them consciousness and movement, and the third gave them faces, speech, hearing, and sight. From this man and woman came all humans thereafter, just as all the gods were descended from the sons of Bor.

Odin and his brothers had set up the sky and stars, but otherwise they left the heavens unlit. Long afterwards, one of the descendants of those first two people that the brothers created had two children. Those two children were so beautiful that their father named the son Moon and the daughter Sol. The gods were jealous already and, when they heard of the father's arrogance, they pulled the brother and sister up to the sky and set them to work. Sol drives the chariot that carries the sun across the skies, and she drives so fast across the skies of the northland because she is chased by a giant wolf each day. Moon likewise takes a course across the sky each night, but not so swiftly because he is not so harried.

The gods did leave one pathway from earth to heaven. That is the bridge that appears in the sky as a rainbow, and its perfect arc and brilliant colors are a sign of its origin with the gods. It nonetheless will not last for ever, because it will break when the men of Muspell try to cross it into heaven.

Snorri Sturluson 1987, *Edda* (trans. by Anthony Faulkes): London, J.M. Dent & Sons Ltd, 252 p. (PT 7312.E5 F380 1987)

Directions: Create a plot chart of events of the story. You may draw or use words to show the events of the plot.



Ojibway / Anishinabe Creation Story

The Creation Story – Turtle Island

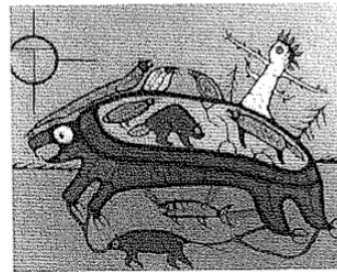
For the Ojibway/Anishinabe people, the legend is as follows.

Long ago, after the Great Mystery, or Kitchi-Manitou, first peopled the earth, the Anishinabe, or Original People, strayed from their harmonious ways and began to argue and fight with one another. Brother turned against brother and soon the Anishinabe were killing one another over hunting grounds and others disagreements. Seeing that harmony, brotherhood, sisterhood, and respect for all living things no longer prevailed on Earth, Kitchi-Manitou decided to purify the Earth. He did this with water.

The water came in the form of a great flood, or mush-ko'-be-wun', upon the Earth destroying the Anishinabe people and most of the animals as well. Only Nanaboozhoo, the central figure in many of the Anishinabe oral traditions, was able to survive the flood, along with a few animals and birds who managed to swim and fly. Nanaboozhoo floated on a huge log searching for land, but none was to be found as the Earth was now covered by the great flood. Nanaboozhoo allowed the remaining animals and birds to take turns resting on the log as well. Finally, Nanaboozhoo spoke.

"I am going to do something," he said. "I am going to swim to the bottom of this water and grab a handful of earth. With this small bit of Earth, I believe we can create a new land for us to live on with the help of the Four Winds and Kitchi-Manitou."

So Nanaboozhoo dived into the water and was gone for a long time. Finally he surfaced, and short of breath told the animals that the water is too deep for him to swim to



the bottom. All were silent. Finally, Mahng, the Loon spoke up. "I can dive under the water for a long way, that is how I catch my food. I will try to make it to the bottom and return with some Earth in my beak."

The Loon disappeared and was gone for a very long time. Surely, thought the others, the Loon must have drowned. Then they saw him float to the surface, weak and nearly unconscious. "I couldn't make it, there must be no bottom to this water," he gasped. Then Zhing-gi-biss, the helldiver came forward and said "I will try next, everyone knows I can dive great distances." So the helldiver went under. Again, a very long time passed and the others thought he was surely drowned. At last he too floated to the surface. He was unconscious, and not till he came to could he relate to the others that he too was unable to fetch the Earth from the bottom.

Many more animals tried but failed, including Zhon-gwayzh', the mink, and even Mi-zhee-kay", the turtle. All failed and it seemed as though there was no way to get the much needed Earth from the bottom. Then a soft muffled voice was heard. "I can do it," it spoke softly. At first no one could see who it was that spoke up. Then, the little Wa-zhushk", muskrat stepped forward. "I'll try," he repeated. Some of the other, bigger, more powerful animals laughed at muskrat. Nanaboozhoo spoke up. "Only Kitchi-Manitou can place judgment on others. If muskrat wants to try, he should be allowed to."

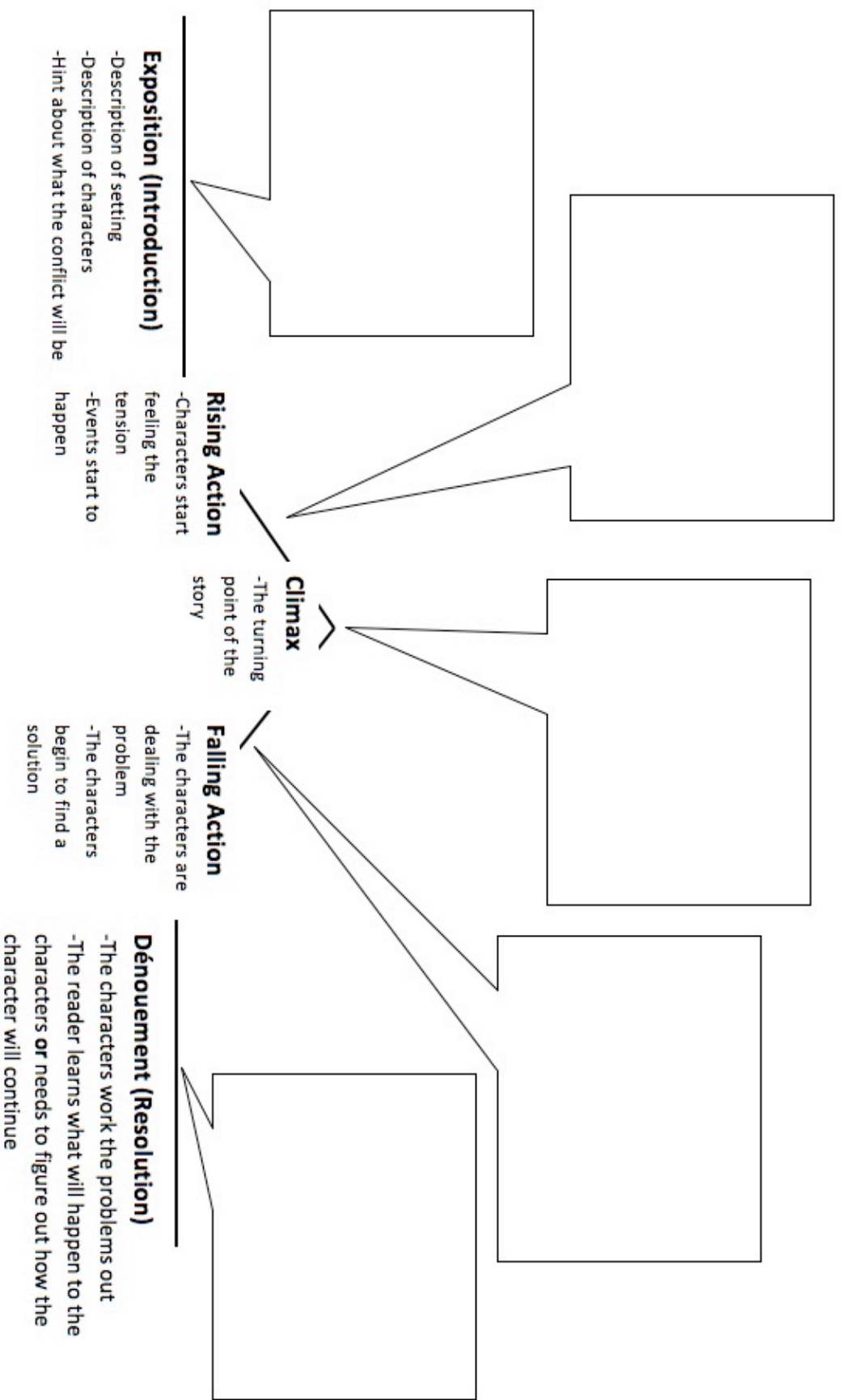
So, muskrat dove into the water. He was gone much longer than any of the others who tried to reach the bottom. After a while Nanaboozhoo and the other animals were certain that muskrat had give his life trying to reach the bottom. Far below the water's surface, muskrat, had in fact reached the bottom. Very weak from lack of air, he grabbed

some Earth in his paw and with all the energy he could muster began to swim for the surface. One of the animals spotted muskrat as he floated to the surface. Nanaboozhoo pulled him up onto the log. "Brothers and sisters," Nanaboozhoo said, "muskrat went too long without air, he is dead." A song of mourning and praise was heard across the water as muskrat's spirit passed on to the spirit world. Suddenly Nanaboozhoo exclaimed, "Look, there is something in his paw!" Nanaboozhoo carefully opened the tiny paw. All the animals gathered close to see what was held so tightly there. Muskrat's paw opened and revealed a small ball of Earth. The animals all shouted with joy. Muskrat sacrificed his life so that life on Earth could begin anew.

Nanaboozhoo took the piece of Earth from Muskrat's paw. Just then, the turtle swam forward and said, "Use my back to bear the weight of this piece of Earth. With the help of Kitchi-Manitou, we can make a new Earth." Nanaboozhoo put the piece of Earth on the turtle's back. Suddenly, the wind blew from each of the Four Directions. The tiny piece of Earth on the turtle's back began to grow. It grew and grew and grew until it formed a mini-si', or island in the water. The island grew larger and larger, but still the turtle bore the weight of the Earth on his back. Nanaboozhoo and the animals all sang and danced in a widening circle on the growing island. After a while, the Four Winds ceased to blow and the waters became still. A huge island sat in the middle of the water, and today that island is known as North America.

Traditional Indian people, including the Ojibway, hold special reverence for the turtle who sacrificed his life and made life possible for the Earth's second people. To this day, the muskrat has been given a good life. No matter that marshes have been drained and their homes destroyed in the name of progress, the muskrat continues to survive and multiply. The muskrats do their part today in remembering the great flood; they build their homes in the shape of the little ball of Earth and the island that was formed from it.

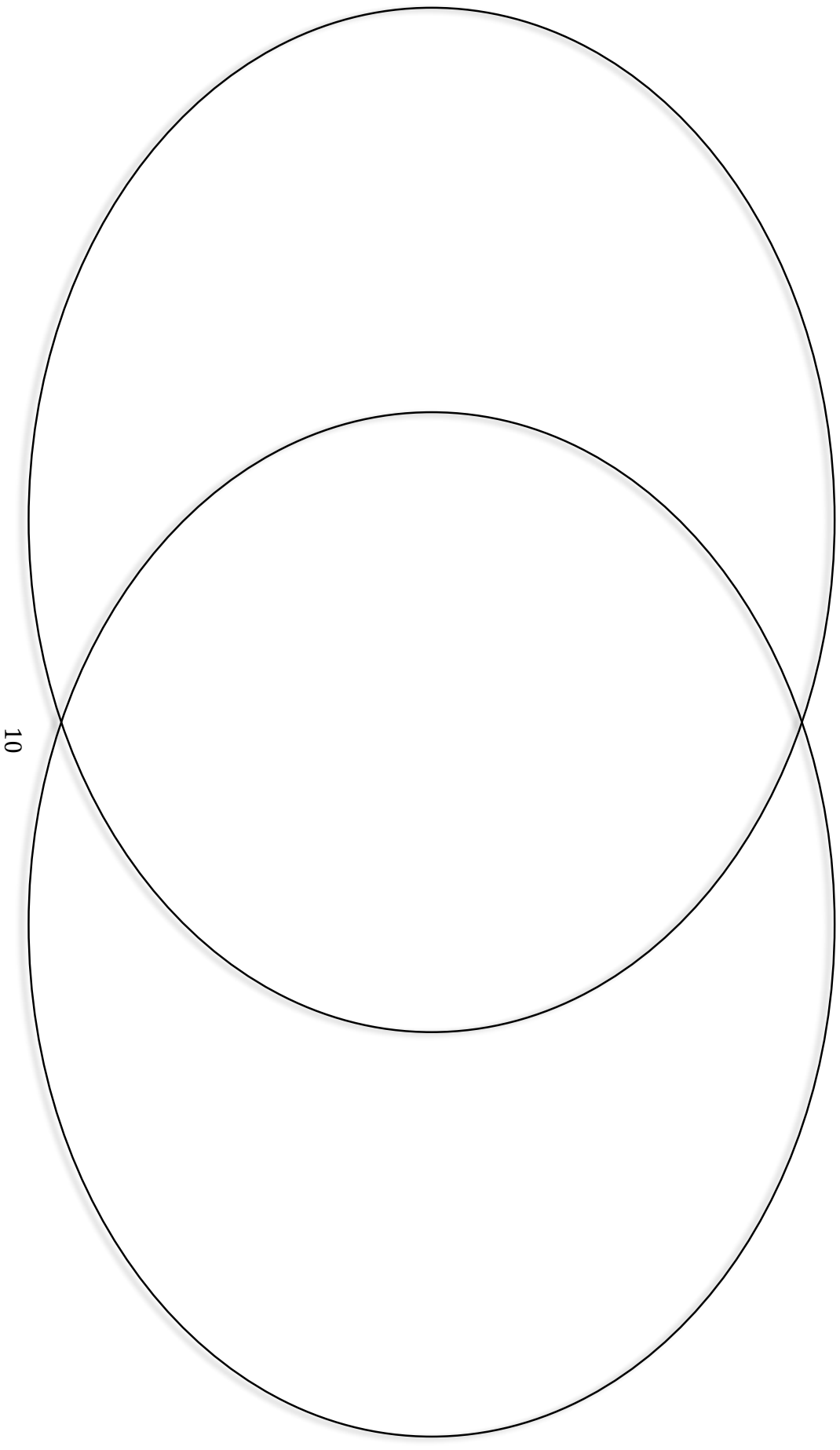
Directions: Create a plot chart of events of the story. You may draw or use words to show the events of the plot.



Directions: Write how each creation story is unique in the outside portions and how they are similar in the middle, overlapping, portion.

Norse Creation Story

Ojibway / Anishinabe Creation Story



Hawaiian Creation Story

This story comes from Hawaii, where it was part of the Kumulipo, a chant recounting both the origin of the world and the genealogy of Hawaii's reigning family. The Kumulipo is a work of poetry with many shades of meaning and plays on words, and it also contains many subtle parables and parodies of rivals of the royal family. It is difficult to render the native Hawaiian word-play and rhyme into English prose, and while this version tries to maintain some of the juxtaposition of organisms with similar names, it can do so only in a limited way. In each section of the story, shades of darkness, each of which have their own names in Hawaiian, progress toward daylight and give birth to the life of the world.

Birth in the Dawn

When the earth first became hot and the heavens churned and the sun was dark, land emerged from the slime of the sea. The deepest darkness of caverns, a male, and the moonless darkness of night, a female, gave birth to the simple lifeforms of the sea. The coral that builds islands was born, and the grub, the sea cucumber, the sea urchin, the barnacle, the mussel, the limpet, and cowry, and the conch and other shellfish. Born was the seagrass, guarded by the tough landgrass on land; born was the Manauea moss of the sea, matched by the Manauea taro plant on land; born was the Kele seaweed, and the Ekele plant of the land.

Next the deep darkness of the deep sea and darkness broken by slivers of light in the moonlit forest gave birth to the fish of the sea. The porpoise was born, and the shark, and the goatfish, and the eel, and the octopus, and the stingray, and the bonito, and the albacore, and the mackerel and mullet, and the sturgeon. Born was the Kauila eel of the sea, matched by the Kauila tree on land; born was the Kupoupou fish of the sea, and the Kou tree on land; born was the A'awa fish of the sea, guarded by the 'Awa plant of the land. Trains of walruses and schools of fish swam past the coral ridges, still in the darkness of night.

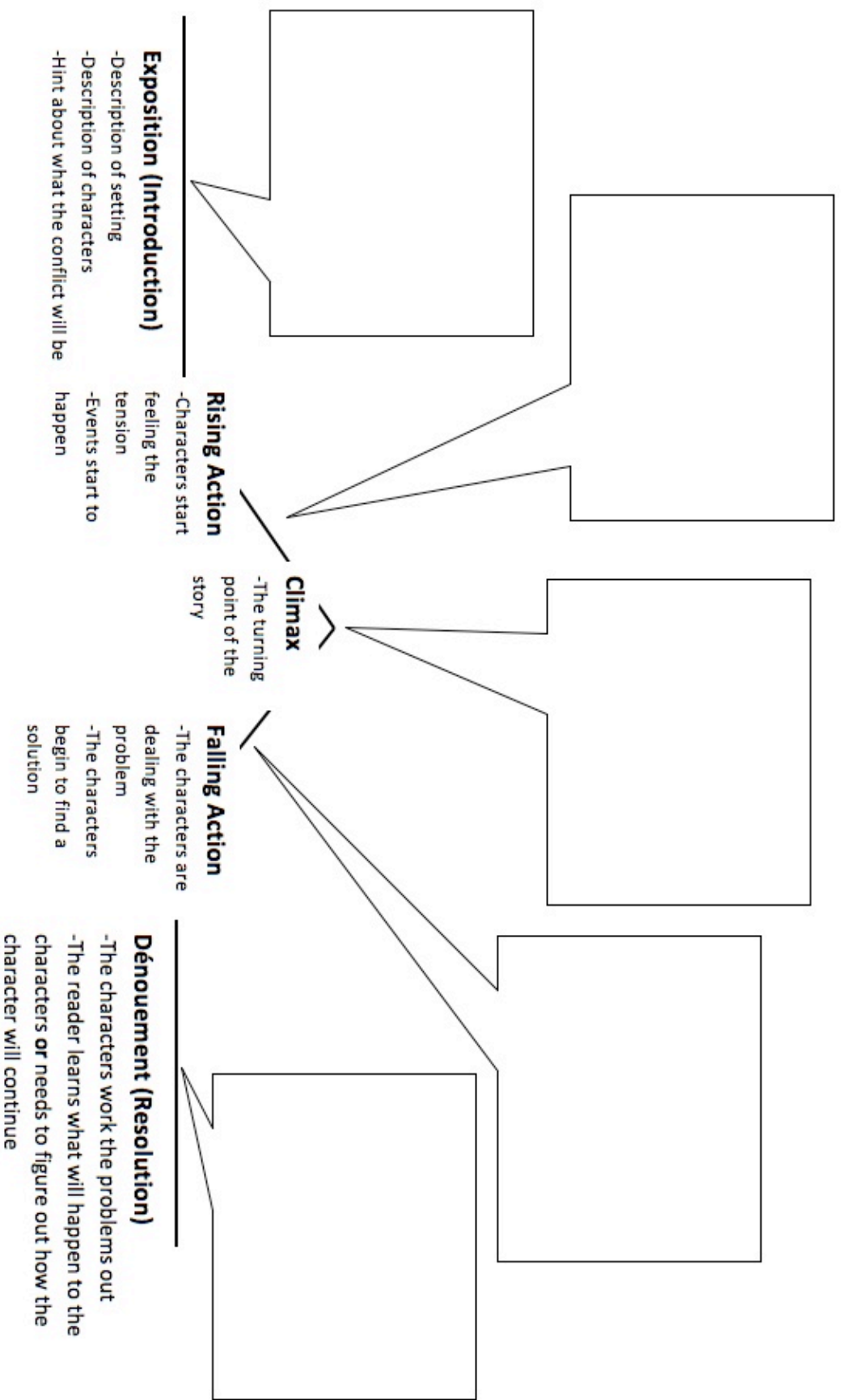
Next darkness of night and night that just barely breaks into dawn gave birth to the flying creatures. The caterpillar was born, and the moth to which it leads; the ant was born, and the dragonfly that it becomes; the grub was born, and the grasshopper that it becomes. The snipe was born, and the turnstone and the mudhen, and the crow and the rail, and the albatross and the curlew, and the stilt and the heron. Born was the sea-duck of the islands, and the wild duck that lives on land; born was Hehe bird of the sea, matched by the Nene goose on land.

Next, as the sea advanced onto the land and passed back and forth across it, the light of earliest dawn and half-darkness produced the crawling creatures that come from the sea. The rough-backed turtle was born, and the horn-billed turtle and the dark-red turtle. The lobster and gecko were born and the mud-dwelling creatures that leave their tracks in the sand. Born was the Wili sea-borer of the sea, and the Wilwili tree on land; born was the Opeope jellyfish of the sea, and the Oheohe bamboo of the land. Thus the crawling animals were born in the night, creeping and crawling onto the land.

Next were born the animals of the land, including the dog and rat. Then, in the stillness as the light of dawn came across the land, were born La'ila'i, a woman, and Ki'i, a man, and Kane, a god, and Kanaloa, the octopus. From the union of La'ila'i with Ki'i and Kane came humanity, waves of people who came from afar. Born was Hahapo'el, a girl, and Ha-popo, another girl, in the upland valleys whence chiefs arose. Born were humans, spreading across the earth, and now it was day.

Martha Warren Beckwith (translator and editor), 1951, *The Kumulipo: Chicago, University of Chicago Press, 257 p. (BL2620.H3 K9)*

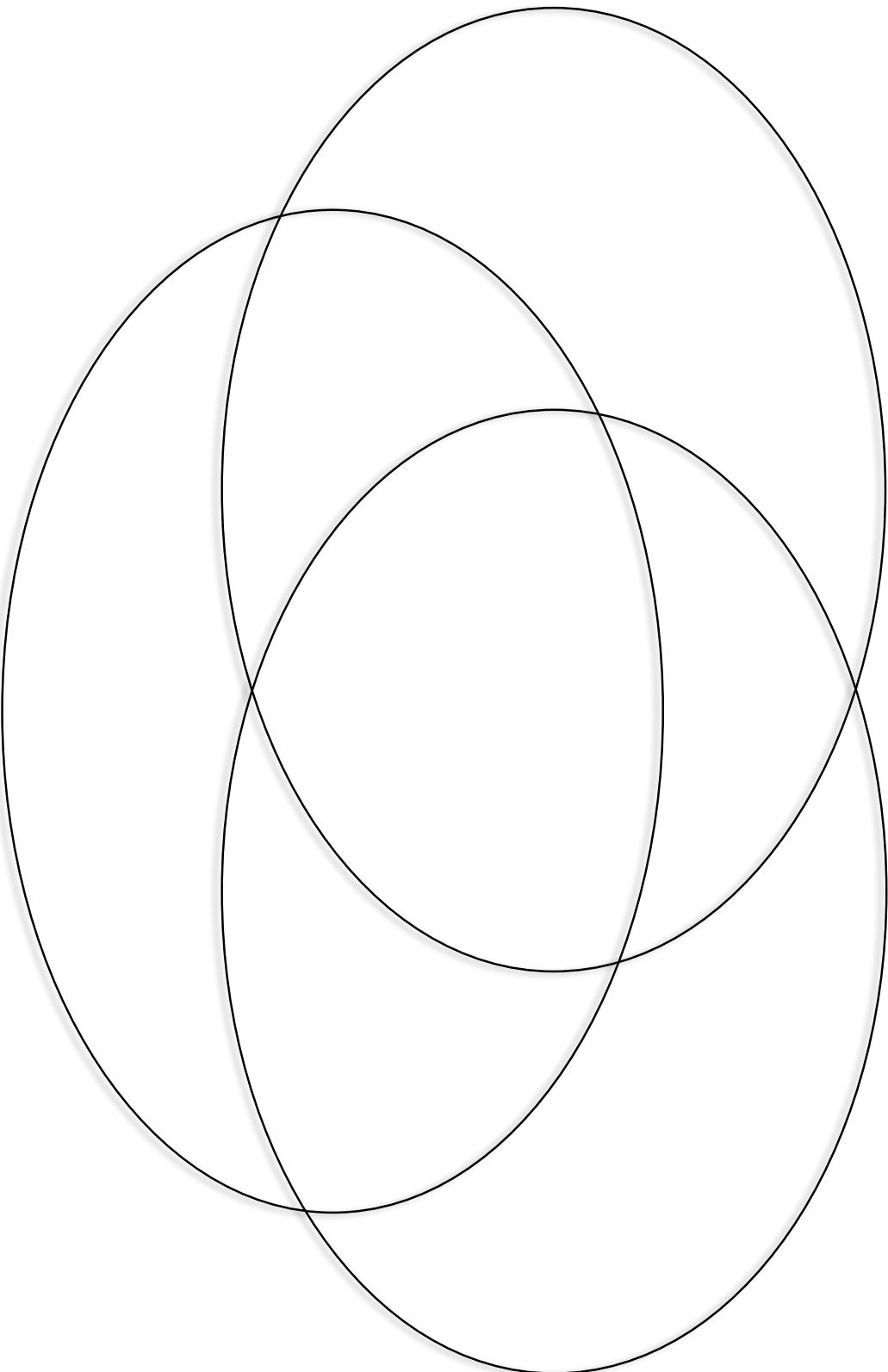
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Norse Creation Story

Ojibway / Anishinabe Creation Story



Hawaiian Creation Story

Chinese Creation Story

This story is a synthesis of three stories from classical Chinese mythology. The stories come from *The Classic of Mountains and Seas*, an anthology of stories collected in the first century B.C. that were nearly as ancient then as the anthology seems to us today.

Pan Gu and Nü Wa

Long, long ago, when heaven and earth were still one, the entire universe was contained in an egg-shaped cloud. All the



matter of the universe swirled chaotically in that egg. Deep within the swirling matter was Pan Gu, a huge giant who grew in the chaos. For 18,000 years he developed and slept in the egg. Finally one day he awoke and stretched, and the egg broke to release the matter of the universe. The lighter purer elements drifted upwards to make the sky and heavens, and the heavier impure elements settled downwards to make the earth.

In the midst of this new world, Pan Gu worried that heaven and earth might mix again; so he resolved to hold them apart, with the heavens on his head and the earth under his feet. As the two continued to separate, Pan Gu grew to hold them apart. For 18,000 years he continued to grow, until the heavens were 30,000 miles above the earth. For much longer he continued to hold the two apart, fearing the return of the chaos of his youth. Finally he realized they were stable, and soon after that he died.

With the immense giant's death, the earth took on new character. His arms and legs became the four directions and the mountains. His blood became the rivers, and his sweat became the rain and dew. His voice became the thunder, and his breath became the winds. His hair became the grass, and his veins became the roads and paths. His teeth and bones became the minerals and rocks, and his flesh became the soil of the fields. Up above, his left eye became the sun, and his right eye became the moon. Thus in death, as in life, Pan Gu made the world as it is today.

Many centuries later, there was a goddess named Nü Wa who roamed this wild world that Pan Gu had left behind, and she became lonely in her solitude. Stopping by a pond to rest, she saw her reflection and realized that there was nothing like herself in the world. She resolved to make something like herself for company.

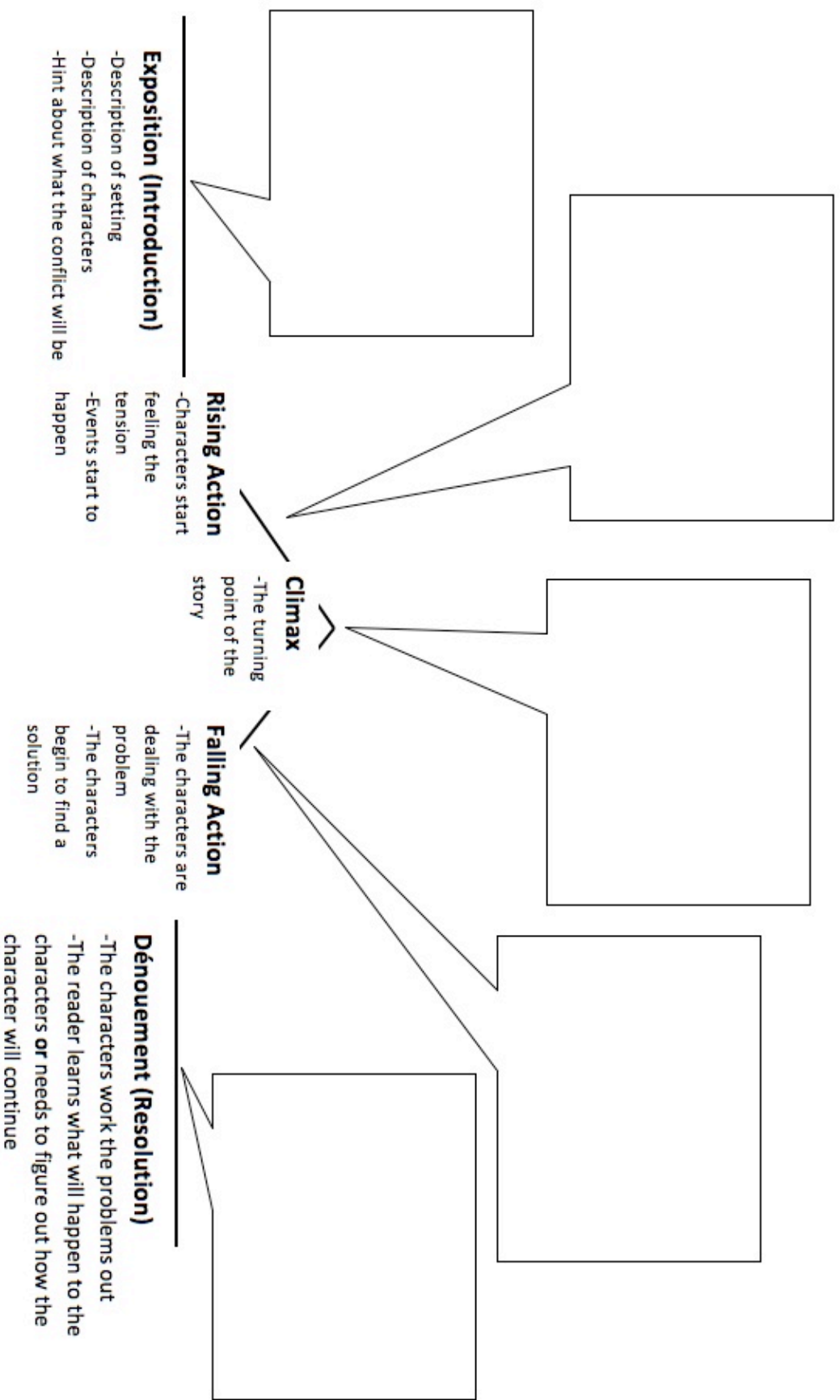
From the edge of the pond she took some mud and shaped it in the form of a human being. At first her creation was lifeless, and she set it down. It took life as soon as it touched the soil, however, and soon the human was dancing and celebrating its new life. Pleased with her creation, Nü Wa made more of them, and soon her loneliness disappeared in the crowd of little humans around her. For two days she made them, and still she wanted to make more. Finally she pulled down a long vine and dragged it through the mud, and then she swung the vine through the air. Droplets of mud flew everywhere and, when they fell, they became more humans that were nearly as perfect as the ones she had made by hand. Soon she had spread humans over the whole world. The ones she made by hand became the aristocrats, and the ones she made with the vine became the poor common people.

Even then, Nü Wa realized that her work was incomplete, because as her creations died she would have to make more. She solved this problem by dividing the humans into male and female, so that they could reproduce and save her from having to make new humans to break her solitude.

Many years later, Pan Gu's greatest fear came true. The heavens collapsed so that there were holes in the sky, and the earth cracked, letting water rush from below to flood the earth. At other places, fire sprang forth from the earth, and everywhere wild beasts emerged from the forests to prey on the people. Nü Wa drove the beasts back and healed the earth. To fix the sky, she took stones of many colors from the river and built a fire in which she melted them. She used the molten rock to patch the holes in the sky, and she used the four legs of a giant turtle to support the sky again. Exhausted by her labors, she soon lay down to die and, like Pan Gu, from her body came many more features to adorn the world that she had restored.

Jan Walls and Yvonne Walls (translators and editors), 1984, *Classical Chinese Myths*: Hong Kong, Joint Publishing Company, 135 p. (BL1825.C48 1984)

Directions: Create a plot chart of events of the story. You may draw or use words to show the events of the plot.



Creation Story Matrix

P: Plot elements

C: Character traits

S: Setting

	Similarities	Differences
Odin and Ymir		P: C: S:
The Creation Story-Turtle Island		P: C: S:
Birth in the Dawn		P: C: S:
Pan Gu an Nu Wa		P: C: S:

Biblical Creation Account

Directions: Conduct a close reading of the following text.

Genesis 1-3 (NKJV) The History of Creation

1 In the beginning God created the heavens and the earth. ²The earth was without form, and void; and darkness ^{was}^[a] on the face of the deep. And the Spirit of God was hovering over the face of the waters.

³Then God said, "Let there be light"; and there was light. ⁴And God saw the light, that *it was good*; and God divided the light from the darkness. ⁵God called the light Day, and the darkness He called Night. So the evening and the morning were the first day.

⁶Then God said, "Let there be a firmament in the midst of the waters, and let it divide the waters from the waters." ⁷Thus God made the firmament, and divided the waters which *were* under the firmament from the waters which *were* above the firmament; and it was so. ⁸And God called the firmament Heaven. So the evening and the morning were the second day.

⁹Then God said, "Let the waters under the heavens be gathered together into one place, and let the dry *land* appear"; and it was so. ¹⁰And God called the dry *land* Earth, and the gathering together of the waters He called Seas. And God saw that *it was good*.

¹¹Then God said, "Let the earth bring forth grass, the herb *that* yields seed, *and* the fruit tree *that* yields fruit according to its kind, whose seed *is* in itself, on the earth"; and it was so. ¹²And the earth brought forth grass, the herb *that* yields seed according to its kind, and the tree *that* yields fruit, whose seed *is* in itself according to its kind. And God saw that *it was good*. ¹³So the evening and the morning were the third day.

¹⁴Then God said, "Let there be lights in the firmament of the heavens to divide the day from the night; and let them be for signs and seasons, and for days and years; ¹⁵and let them be for lights in the firmament of the heavens to give light on the earth"; and it was so. ¹⁶Then God made two great lights: the greater light to rule the day, and the lesser light to rule the night. *He made* the stars also. ¹⁷God set them in the firmament of the heavens to give light on the earth, ¹⁸and to rule over the day and over the night, and to divide the light from the darkness. And God saw that *it was good*. ¹⁹So the evening and the morning were the fourth day.

²⁰Then God said, "Let the waters abound with an abundance of living creatures, and let birds fly above the earth across the face of the firmament of the heavens." ²¹So God created great sea creatures and every living thing that moves, with which the waters abounded, according to their kind, and every winged bird according to its kind. And God saw that *it was good*. ²²And God blessed them, saying, "Be fruitful and multiply, and fill the waters in the seas, and let birds multiply on the earth." ²³So the evening and the morning were the fifth day.

²⁴Then God said, "Let the earth bring forth the living creature according to its kind: cattle and creeping thing and beast of the earth, *each* according to its kind"; and it was so.

²⁵And God made the beast of the earth according to its kind, cattle according to its kind, and everything that creeps on the earth according to its kind. And God saw that *it was good*.

²⁶ Then God said, “Let Us make man in Our image, according to Our likeness; let them have dominion over the fish of the sea, over the birds of the air, and over the cattle, over all^[b] the earth and over every creeping thing that creeps on the earth.” ²⁷ So God created man in His *own* image; in the image of God He created him; male and female He created them. ²⁸ Then God blessed them, and God said to them, “Be fruitful and multiply; fill the earth and subdue it; have dominion over the fish of the sea, over the birds of the air, and over every living thing that moves on the earth.”

²⁹ And God said, “See, I have given you every herb *that* yields seed which *is* on the face of all the earth, and every tree whose fruit yields seed; to you it shall be for food. ³⁰ Also, to every beast of the earth, to every bird of the air, and to everything that creeps on the earth, in which *there is* life, *I have given* every green herb for food”; and it was so.

³¹ Then God saw everything that He had made, and indeed *it was* very good. So the evening and the morning were the sixth day.

2 Thus the heavens and the earth, and all the host of them, were finished. ² And on the seventh day God ended His work which He had done, and He rested on the seventh day from all His work which He had done. ³ Then God blessed the seventh day and sanctified it, because in it He rested from all His work which God had created and made.

⁴ This *is* the history^[c] of the heavens and the earth when they were created, in the day that the LORD God made the earth and the heavens, ⁵ before any plant of the field was in the earth and before any herb of the field had grown. For the LORD God had not caused it to rain on the earth, and *there was* no man to till the ground; ⁶ but a mist went up from the earth and watered the whole face of the ground. ⁷ And the LORD God formed man *of* the dust of the ground, and breathed into his nostrils the breath of life; and man became a living being.

Life in God’s Garden

⁸ The LORD God planted a garden eastward in Eden, and there He put the man whom He had formed. ⁹ And out of the ground the LORD God made every tree grow that is pleasant to the sight and good for food. The tree of life *was* also in the midst of the garden, and the tree of the knowledge of good and evil.

¹⁰ Now a river went out of Eden to water the garden, and from there it parted and became four riverheads. ¹¹ The name of the first *is* Pishon; it *is* the one which skirts the whole land of Havilah, where *there is* gold. ¹² And the gold of that land *is* good. Bdellium and the onyx stone *are* there. ¹³ The name of the second river *is* Gihon; it *is* the one which goes around the whole land of Cush. ¹⁴ The name of the third river *is* Hiddekel;^[d] it *is* the one which goes toward the east of Assyria. The fourth river *is* the Euphrates.

¹⁵ Then the LORD God took the man and put him in the garden of Eden to tend and keep it. ¹⁶ And the LORD God commanded the man, saying, “Of every tree of the garden you may freely eat; ¹⁷ 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.”

¹⁸ And the LORD God said, “*It is* not good that man should be alone; I will make him a helper comparable to him.” ¹⁹ Out of the ground the LORD God formed every beast of the field and every bird of the air, and brought *them* to Adam to see what he would call them. And whatever Adam called each living creature, that *was* its name. ²⁰ So Adam gave names to all cattle, to the birds of the air, and to every beast of the field. But for Adam there was not found a helper comparable to him. ²¹ And the LORD God caused a deep sleep

to fall on Adam, and he slept; and He took one of his ribs, and closed up the flesh in its place. ²² Then the rib which the LORD God had taken from man He made into a woman, and He brought her to the man.

²³ And Adam said:

“This *is* now bone of my bones
And flesh of my flesh;
She shall be called Woman,
Because she was taken out of Man.”

²⁴ Therefore a man shall leave his father and mother and be joined to his wife, and they shall become one flesh.²⁵ And they were both naked, the man and his wife, and were not ashamed.

The Temptation and Fall of Man

3 Now the serpent was more cunning than any beast of the field which the LORD God had made. And he said to the woman, “Has God indeed said, ‘You shall not eat of every tree of the garden’?”

² And the woman said to the serpent, “We may eat the fruit of the trees of the garden; ³ but of the fruit of the tree which *is* in the midst of the garden, God has said, ‘You shall not eat it, nor shall you touch it, lest you die.’”

⁴ Then the serpent said to the woman, “You will not surely die. ⁵ For God knows that in the day you eat of it your eyes will be opened, and you will be like God, knowing good and evil.”

⁶ So when the woman saw that the tree *was* good for food, that it *was* pleasant to the eyes, and a tree desirable to make *one* wise, she took of its fruit and ate. She also gave to her husband with her, and he ate. ⁷ Then the eyes of both of them were opened, and they knew that they *were* naked; and they sewed fig leaves together and made themselves coverings. ⁸ And they heard the sound of the LORD God walking in the garden in the cool of the day, and Adam and his wife hid themselves from the presence of the LORD God among the trees of the garden. ⁹ Then the LORD God called to Adam and said to him, “Where *are* you?”

¹⁰ So he said, “I heard Your voice in the garden, and I was afraid because I was naked; and I hid myself.”

¹¹ And He said, “Who told you that you *were* naked? Have you eaten from the tree of which I commanded you that you should not eat?”

¹² Then the man said, “The woman whom You gave *to be* with me, she gave me of the tree, and I ate.”

¹³ And the LORD God said to the woman, “What *is* this you have done?”

The woman said, “The serpent deceived me, and I ate.”

¹⁴ So the LORD God said to the serpent:

“Because you have done this,
You *are* cursed more than all cattle,
And more than every beast of the field;
On your belly you shall go,

And you shall eat dust
All the days of your life.
¹⁵ And I will put enmity
Between you and the woman,
And between your seed and her Seed;
He shall bruise your head,
And you shall bruise His heel.”

¹⁶ To the woman He said:
“I will greatly multiply your sorrow and your conception;
In pain you shall bring forth children;
Your desire *shall be* for your husband,
And he shall rule over you.”

¹⁷ Then to Adam He said, “Because you have heeded the voice of your wife, and have eaten from the tree of which I commanded you, saying, ‘You shall not eat of it’:
“Cursed *is* the ground for your sake;
In toil you shall eat *of* it
All the days of your life.

¹⁸ Both thorns and thistles it shall bring forth for you,
And you shall eat the herb of the field.

¹⁹ In the sweat of your face you shall eat bread
Till you return to the ground,
For out of it you were taken;
For dust you *are*,
And to dust you shall return.”

²⁰ And Adam called his wife’s name Eve, because she was the mother of all living. ²¹ Also for Adam and his wife the LORD God made tunics of skin, and clothed them. ²² Then the LORD God said, “Behold, the man has become like one of Us, to know good and evil. And now, lest he put out his hand and take also of the tree of life, and eat, and live forever”— ²³ therefore the LORD God sent him out of the garden of Eden to till the ground from which he was taken. ²⁴ So He drove out the man; and He placed cherubim at the east of the garden of Eden, and a flaming sword which turned every way, to guard the way to the tree of life.

Questioning Biblical Creation

Directions: Come up with at least 3 questions you have about the validity of the Biblical creation account. Then, research the answers to use as evidence in an essay.

Question 1: _____

Answer 1: _____

Question 2: _____

Answer 2: _____

Question 3: _____

Answer 3: _____
