

PART 2 — DAILY SUBJECTS

Complete all ten subjects in order.

1**Day 1 BIBLE — Genesis 1:1–2:3 Close Reading**

Today: 30 points. Every question is scored unless it says not scored.

Read Genesis 1:1–2:3 completely before answering. Every answer must cite a chapter and verse.

LEVEL 1 — Observation: What does the text actually say?

- 1.** List every entity that appears in Genesis 1:1–2:3 (persons, beings, things created). Include the Spirit of God.

- 2.** Write out the exact words of God's first speech act (v. 3) and his last speech act (v. 29–30).

- 3.** How many times does the text say God saw that something was 'good' or 'very good'? Write out each instance with its verse.

- 4.** What specific actions does God perform on Day 7 (Gen. 2:1–3)? List every verb.

2**Day 4 HISTORY — Flood Accounts Across Ancient Civilizations**

Today: 20 points. Every question is scored unless it says not scored.

Feature	Genesis (Noah)	Sumerian Flood Story (Ziusudra)	Atrahasis (Babylon)	Epic of Gilgamesh
Cause	Human wickedness; God's grief	Decision of An, Enlil, Enki and Ninhursaja — reason not preserved	Overpopulation; human noise disturbs Enlil	Decision of the great gods; Ishtar's lament hints at population
Hero	Noah — righteous, blameless	Zi-ud-sura — king and gudu priest	Atrahasis — 'exceedingly wise'; pious	Utnapishtim — favoured by Ea
Warning	God speaks directly to Noah	Enki warns through a wall	Enki warns through a wall	Ea warns through a reed wall, to keep deniability
Vessel	300×50×30 cubits; three decks (Gen. 6:15–16). See Note 2.	A huge boat — no dimensions preserved	Roofed 'so the sun shall not see inside'; the Ark Tablet describes a round coracle	Roughly cubic; six decks; sealed with pitch (dimensions debated)
Outcome	Noahic Covenant; rainbow; God binds himself never to do it again. See Note 1.	Granted 'life like a god'; settled in Dilmun	Gods impose permanent limits on humanity: barren women, infant death, celibate priestesses	Utnapishtim and his wife made gods; settled at the mouth of the rivers
Written date	Torah — traditional date, c. 1400 BC (Day 1, Note 1)	Tablet c. 1600 BC; older oral tradition	c. 1650 BC (Ark Tablet undated by its scribe, c. 1900–1700 BC)	Standard version, Tablet XI: c. 650 BC — see Note 3

Three notes before you answer — one about how each account ends, one about the boats, one about what the last row of the table is actually dating.

Note 1. How each account ends. Genesis closes with God making a covenant and binding himself — the rainbow is a promise that he will never do this again, and the restriction falls on God's own action. Atrahasis closes in the opposite direction: the gods decide the real problem was too many people, so they impose permanent limits on humanity — some women are made barren, a demon is appointed to take infants, and classes of priestesses are forbidden to bear children, all specifically 'to cut down childbirth.' Both stories end by making sure the flood never repeats. In one, God changes what he will do. In the other, the gods change what humans are allowed to be.

Note 2. Three traditions, three different boats. The Mesopotamian sources do not agree with each other. Gilgamesh describes a roughly cubic vessel of six decks, and scholars still debate its dimensions. The Atrahasis tradition says only that it was roofed over so that no sunlight could get in — and the Ark Tablet, a tablet its own scribe left undated and which is placed on other grounds between about 1900 and 1700 BC, translated by Irving Finkel of the British Museum in 2009 and published by him in 2014, carries the opening of the Atrahasis flood story and describes the boat as a huge round coracle of rope on a wooden frame, the kind of craft still used on Iraqi rivers into the twentieth century. Genesis gives an elongated box: 300 by 50 by 30 cubits, three decks.

MAP A — Your reference map for today. Study the places on it, then use it with today's reading to complete Map B on the next page.

Map A • The Lands of the Four Creation Accounts

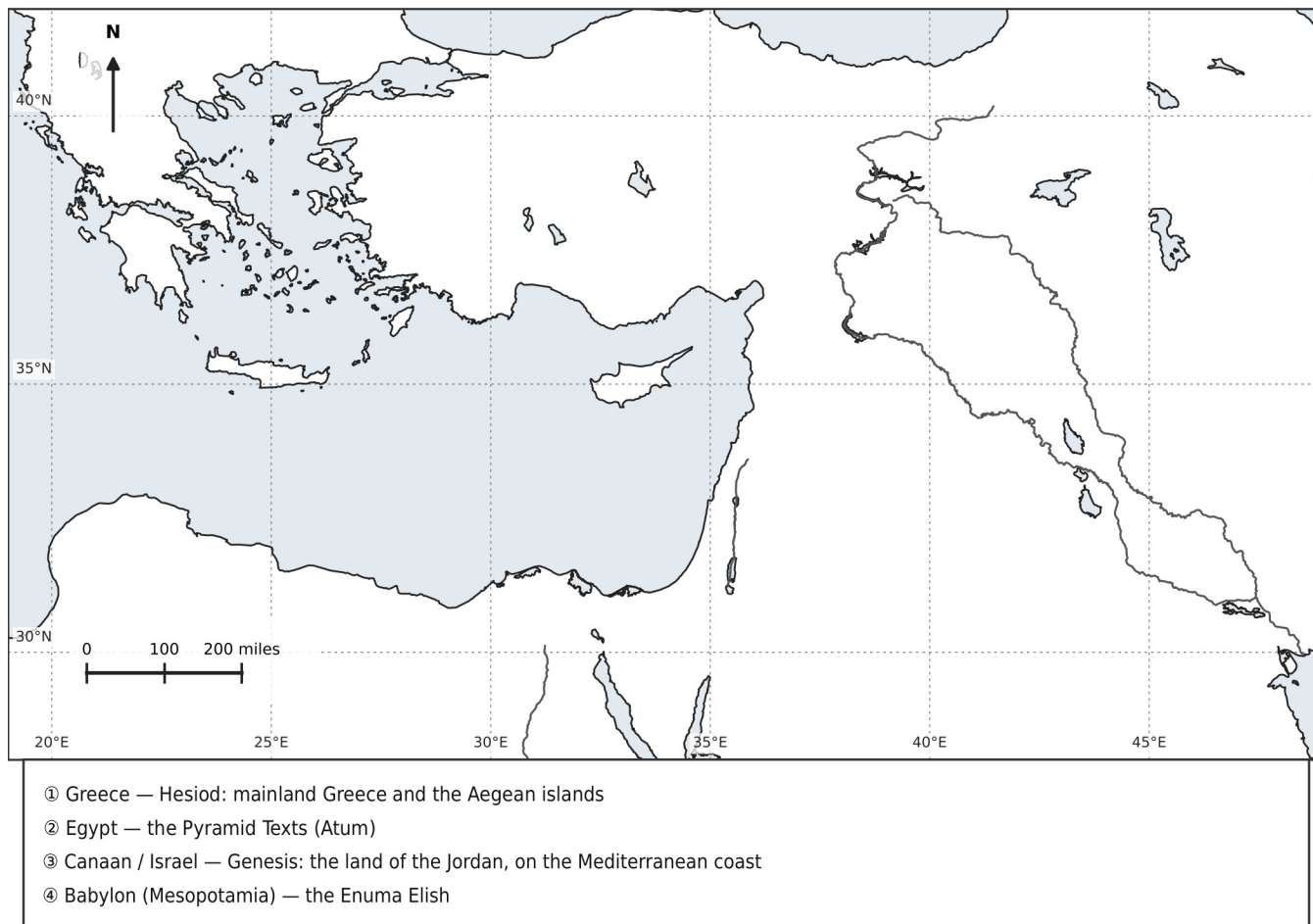


● reliable site ○ approximate location ○? proposed site ABC region (approximate)

Map A: adapted from Blue Marble: Next Generation with Topography and Bathymetry, NASA Earth Observatory (image by Reto Stöckli), recoloured; coastline, lakes and rivers from Natural Earth (public domain). Grid, scale bar, title, labels and legend added.

MAP B — Each creation account came from a different part of the ancient world. Using Map A and the key on the map, write each number (①–④) on Map B in the region that account came from. Some places are not named on Map A: work them out from the key and today's reading.

Map B • Homelands of the Four Creation Accounts | Write each number (①–④) in its region



Map B: coastline, lakes and rivers from *Natural Earth* (public domain). Grid, scale bar, title and legend added.

Map task — the grid and the scale bar

The dashed lines on the map are lines of latitude (running across, marked °N) and longitude (running up and down, marked °E). Answer each part on its line.

(a) The Nile delta, where the river fans out into the Mediterranean, lies between which two printed lines of latitude?

(b) The island of Cyprus lies between which two printed lines of longitude?

(c) Use the scale bar to measure, in a straight line, from your ③ (Canaan) to your ④ (Babylon). About how many miles is it?

(d) In which direction would you travel from your ② (Egypt) to your ① (Greece)?

LESSON — Order of Operations, Signed Numbers and Exponents

Everyone who reads an expression must get the same answer, so mathematics works in an agreed order: **Parentheses** (and other grouping symbols), then **Exponents**, then **Multiplication and Division** from left to right, then **Addition and Subtraction** from left to right. A **variable** is a letter that stands for a number; to evaluate an expression, put each value in parentheses and follow the same order.

Rules to remember:

1. Adding signed numbers: same signs — add and keep the sign; different signs — subtract the smaller absolute value (distance from 0) from the larger, and keep the sign of the number with the larger absolute value. $(-8) + 3 = -5$.
2. Subtracting: add the opposite. $4 - (-6) = 4 + 6 = 10$.
3. Multiplying or dividing: like signs give a positive, unlike signs a negative. $(-3)(-5) = 15$; $(-20) \div 4 = -5$.
4. Exponents: a^n (n a positive whole number) means n factors of a: $2^3 = 2 \cdot 2 \cdot 2 = 8$. Any nonzero number to the power 0 is 1. A negative exponent means the reciprocal: $2^{-3} = 1/2^3 = 1/8$. When multiplying powers of the same base, add the exponents: $10^4 \times 10^2 = 10^6$.
5. Watch the parentheses: $(-3)^2 = 9$, but $-3^2 = -(3^2) = -9$.

Term	What It Means	Example
Expression	Numbers, variables and operations with no equals sign	$3x^2 - 5$
Variable	A letter that stands for a number	In $4n + 1$, n is the variable
Exponent	For a positive whole-number exponent, how many times the base is used as a factor ($a^0 = 1$; $a^{-n} = 1/a^n$)	$5^3 = 5 \cdot 5 \cdot 5 = 125$
Integer	A whole number or its opposite	..., -2, -1, 0, 1, 2, ...

Worked Example: $3 \times (6 \times 2 + 5)$ — A Reading Plan for Genesis

Context: God worked six days and rested on the seventh (Genesis 2:2–3). Suppose a family reads 2 chapters of Genesis on each of 6 days and 5 chapters on the seventh day. Genesis has 50 chapters. How many chapters do they read in 3 weeks, and is that enough to finish Genesis?

Visual:

$$\begin{aligned}
 &3 \times (6 \times 2 + 5) \\
 &= 3 \times (12 + 5) \\
 &= 3 \times 17 \\
 &= 51
 \end{aligned}$$

Answer: 51 chapters

Step by Step:

Step 1: Parentheses first. Inside them, multiply before adding: $6 \times 2 = 12$.
 Step 2: Still inside the parentheses: $12 + 5 = 17$ chapters in one week.
 Step 3: Multiply by the 3 weeks: $3 \times 17 = 51$.
Step 4: 51 is more than 50, so 3 weeks is enough to finish Genesis.

9**Day 1 WRITING — Formal Essay (Day 1 Style: Formal)***Today: 30 points. Every question is scored unless it says not scored.***DAY 1 WRITING STYLE: FORMAL ESSAY***A formal essay uses objective, academic language. Avoid 'I think' or 'I feel.' State your thesis as a fact. Use evidence. Write in third person where possible. Minimum 4 paragraphs.***A What Does It Mean to Be Human?**

Genesis 1:27 states that human beings are made in the image of God (imago Dei). The Babylonian Enuma Elish says humans were created to serve the gods. Write a formal essay arguing which account better explains the observable reality of human dignity, creativity, and moral conscience — and what the implications are for how societies should treat people. Use at least two specific historical examples. Do not use first person.

B Order from Chaos: What Creation Tells Us About the Nature of Reality

Genesis describes reality moving from 'formless and empty' to ordered and beautiful, purely by the word of one sovereign God. Modern cosmology describes the universe moving from an extremely hot, dense early state to an ordered cosmos over 13.8 billion years. Write a formal essay comparing these two accounts of order emerging from chaos. Are they compatible? Where do they agree and where do they fundamentally differ? State a clear thesis and support it with evidence. Do not use first person.

Prompt: ___A___ ___B___

Thesis statement (write it here before drafting — underline it in your essay):

10. Look up Hebrews 12:24. What does it say Jesus's blood does, compared to Abel's? Then look up Genesis 4:10 — what does Abel's blood cry out? What is the contrast?

**ADVANCED ENRICHMENT — DAY 3 BIBLE****Extended Academic Study | Ages 15–16**

Four Phrases, Four Readers

Every chapter in Genesis has been studied for thousands of years. Here are four specific phrases from today's reading, and four readers — separated by centuries and continents — who each stopped there and wrote down what they found.

1. “Sin crouches at the door” — Genesis 4:7 — Rashi, commentary on Genesis (11th century AD, Troyes, France)

Rashi doesn't read “the door” as an ordinary doorway. He reads it as the door of the grave: right up to it, he writes, your sin will be preserved — “until your death,” as his translators put it. He reads “its desire” as the evil inclination, “continually longing and desiring to make you sin.” That is a harder claim than “resist temptation once” — it says the pull never fully goes away, for as long as you live. But Rashi doesn't end on that note. He reads “you are to rule over it” as an open door: “If you desire to, you can gain the victory over it.”

2. “Am I my brother's keeper?” — Genesis 4:9 — Flavius Josephus, Antiquities of the Jews I.2 (c. 93 AD; tr. Whiston)

Josephus doesn't just record Cain's evasive answer — he builds an entire character study around it. In his retelling, Cain is driven by greed from the start, deceives God with his answer, and after his exile builds up wealth “by rapine and violence” and becomes, in Josephus's words, “the author of measures and weights,” changing the world “into cunning craftiness.” None of that is in Genesis. Josephus, writing in Greek for readers in the Roman world in the 90s AD, is filling the gaps the biblical text leaves open — turning a one-line evasion into evidence of a whole corrupted life.

3. “The voice of your brother's blood cries to me from the ground” — Genesis 4:10 — Mishnah Sanhedrin 4:5 (compiled c. 200 AD)

The Hebrew word translated “blood” here, *demei* (from *damim*), is grammatically plural — literally “bloods.” The Mishnah treats that plural as deliberate: Cain is held responsible for Abel's blood and for the blood of the descendants who would have come from him. In the same passage the Mishnah teaches that Adam was created as a single person to show that whoever destroys one life is counted as having destroyed a whole world, since a whole world of people came from that one man. (Printed editions of the Mishnah specify a person of Israel; some manuscripts say simply a single person.) The two teachings sit side by side — but only the first comes from the plural.

4. “He built a city” (Cain) — Genesis 4:17 — Philo of Alexandria, On the Posterity of Cain §51 (1st century AD; tr. Yonge)

Philo doesn't read this as construction. In his allegorical method, the “city” Cain builds is a system of ideas — Philo's own phrase is that Cain “determined to build up his own doctrine like a city,” a system of reasoning built to defend himself. A murderer laying bricks is one story; a murderer founding a whole worldview to justify himself is another. Philo's Cain is not just guilty of one act — he becomes the architect of a way of thinking that excuses it.