

# Let Us Keep to the Point

*I eagerly expect and hope that I will in no way be ashamed,  
but will have sufficient courage so that now as always Christ  
will be exalted in my body, whether by life or by death.*

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Philippians 1:20

**My utmost for his highest.** To be all for God; to act with boldness, expressing Christ in every word and deed. This, Paul says, is how to walk through life unashamed.

The journey isn't a journey of reason or debate. We can't think or argue our way through it. It is a journey of surrender, of abandoning ourselves to God, absolutely and forever.

There will always be good reasons not to. We debate with God, telling him that we are concerned for others, that if we start on the journey, our loved ones will suffer. Really, we are worried for ourselves, for our own comfort and safety. We tell God he doesn't know what he's asking.

Keep to the point: he *does* know. Shut out your worries and stand before God with one thing only in your heart: *my utmost for his highest*. Determine to be absolutely and entirely for him and him alone.

**My best for his glory.** At first, the call comes gently. Then it grows louder, until finally God produces a crisis in our lives that demands we make a choice. For or against; yes or no; stay or go.

Has the crisis come to you? If it has, *go*. Paul, like Christ, would let nothing deter him, whether it meant life or death. As a new year dawns, let us embrace this same spirit, surrendering all with boldness and with joy.

**Read:** Genesis 1–3; Matthew 1

# The Unplanned Journey

*By faith Abraham . . . obeyed and went, even though  
he did not know where he was going.*

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Hebrews 11:8

Have you ever set off on an unplanned journey, taking, as Christ instructed, no thought for your life, no thought for what you would eat or drink or wear (Matthew 6:25)?

“Where are you going, and what will you do?” If you begin to live for God, people will ask you this all the time. But if you are living in the way Christ wants, you won’t have a logical answer: there is none. You can’t know what you’re going to do; you can’t know what God is going to do. All you can know is that God knows. This is what it means to trust entirely in him.

Have you been begging God to tell you his plans? He never will. God doesn’t tell us what he’s going to do; he *reveals* to us *who he is*. It is through taking action, through stepping out in faith, that we receive this revelation. Ask yourself: Do I believe in a miracle-working God, and will I step out in surrender to him until I am not surprised one iota at anything he does? To step out in this way is to journey beyond your convictions and creeds and past experiences, until, as far as your faith is concerned, there is nothing at all between yourself and God.

Imagine, for a moment, that God really is who he says he is: the God of your days and your nights, of your future and your past; the God of all. What an impertinence worry is! Set aside your worries, and let your attitude be one of eager adventure.

**Read:** Genesis 4–6; Matthew 2

# The Grace of God's Forgetting

*For it is by grace you have been saved, through faith—and this is not from yourselves, it is the gift of God.*

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Ephesians 2:8

No one can be saved by their own efforts. We have the sneaking idea that we can earn God's favor by praying or by believing, by obeying or by repenting. But the only way we get into his favor is by the free gift of his almighty grace.

It takes some of us a long time to understand that we don't deserve to be saved, and that nothing we do can make us deserving. We say to God, "I really am sorry for what I've done. I really am sick of myself." If only this were true! We have to become sick to death of ourselves, even to the point of despair, even to the point where we can do nothing. Then we will be in the exact right state for receiving his overflowing grace. "In him we have redemption through his blood, the forgiveness of sins, in accordance with the riches of God's grace" (Ephesians 1:7).

Think of what God's forgiveness means: it means he forgets away all our sins. Forgetting, in the human mind, may be a defect; in the divine mind it is an attribute. God illustrates it through vibrant images drawn from his creation: "As far as the east is from the west, so far has he removed our transgressions from us" (Psalm 103:12). "I have swept away your offenses like a cloud, your sins like the morning mist" (Isaiah 44:22).

When we think of forgetting in human terms, we place limits on God's grace that don't exist. His overflowing grace never ends. When God forgets our sins, he forgets them completely: "Though your sins are like scarlet, they shall be as white as snow; though they are red as crimson, they shall be like wool" (Isaiah 1:18). This is the grace of God's forgetting.

**Read:** Genesis 7–9; Matthew 3

# Why Can't I Follow Now?

*Peter asked, "Lord, why can't I follow you now?"*

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John 13:37

There are times when we can't do what we want, and we don't understand why. When this happens, *wait*. It is God who brings these blank spaces into our lives, and it is God who must fill them.

A blank space might come before we are sanctified, to teach us what sanctification means. Or it might come after, to teach us what service means. Whatever the reason, we must not try to fill it on our own. Never run before God's guidance. If there is the slightest doubt, then he is not guiding. Whenever there is doubt, *don't*.

Sometimes, we have a clear picture of an outcome God wants for us—the end of a certain friendship or business relationship, for example—but we are not sure about how God wants to accomplish it. If it isn't clear that God wishes *us* to act, we must wait. If we act impulsively, on a feeling, we will end up causing difficulties that could take years to put right. Wait for God, and he will accomplish the task without any heartbreak or disappointment.

In John 13, Peter doesn't want to wait. "I will lay down my life for you," he declares to Jesus (v. 37). It's an honest declaration, but an ignorant one: Peter doesn't know himself as Jesus does. "Jesus answered . . . 'Before the rooster crows, you will disown me three times!'" (v. 38). The feeling Peter wants to act on, his natural devotion to Jesus, is a good one. But Jesus wants him to act on something else—not devotion but discipleship. He uses the blank space, the "not now," to discipline Peter and bring about the thing Peter wants in the proper way and at the proper time.

**Read:** Genesis 10–12; Matthew 4

# Genesis

## Circumstances of Writing

Since pre-Christian times, authorship of the Torah, the first five books of the Bible, has been attributed to Moses, an enormously influential Israelite leader from the second millennium BC with an aristocratic Egyptian background. Even though Genesis is technically anonymous, both the Old and New Testaments unanimously recognize Moses as the Torah's author (Jos 8:35; 2Ch 23:18; Neh 8:1; Mk 12:19, 26; Lk 2:22; Rm 10:5; Heb 10:28). At the same time, evidence in Genesis suggests that minor editorial changes dating to ancient times have been inserted into the text. Examples include the mention of "Dan" (Gn 14:14), a city that was not named until the days of the judges (Jdg 18:29), and the use of a phrase that assumed the existence of Israelite kings (Gn 36:31).

The Torah (Hb for "law") was seen as one unit until at least the second century BC. Sometime prior to the birth of Christ, the Torah was divided into five separate books, later referred to as the Pentateuch (lit. "five vessels"). Genesis, the first book of the Torah, provides both the universal history of humankind and the patriarchal history of the nation of Israel. The first section (chs. 1–11) is a general history commonly called the "primeval history," showing how all humanity descended from one couple and became sinners. The second section (chs. 12–50) is a more specific history commonly referred to as the "patriarchal history," focusing on the covenant God made with Abraham and his descendants: Isaac, Jacob, and Jacob's twelve sons. Genesis unfolds God's plan to bless and redeem humanity through Abraham's descendants. The book concludes with the events that led to the Israelites being in the land of Egypt.

## Contribution to the Bible

Genesis lays the groundwork for everything else we read and experience in Scripture. Through Genesis we understand where we came from, how we got in the fallen state we are in, and the beginnings of God's gracious work on our behalf. Genesis unfolds God's original purpose for humanity.

Genesis provides the foundation from which we understand God's covenant with Israel that was established with the giving of the law. For the Israelite community, the stories of the origins of humanity, sin, and the covenant relationship with God helped them understand why God gave them the law.

## Structure

Genesis is chiefly a narrative. From a narrative standpoint, God is the only true hero of the Bible, and the book of Genesis has the distinct privilege of introducing him. God is the first subject of a verb in the book and is mentioned more frequently than any other character in the Bible. The content of the first eleven chapters is distinct from the patriarchal stories in chapters 12–50. The primary literary device is the catchphrase "these are the family records." The phrase is broader in meaning than simply "lists of generations" and refers more to a narrative account. This was a common practice in ancient Near Eastern writings. This phrase also serves as a link between the key person in the previous narrative and the one anticipated in the next section. Genesis could be described as historical genealogy, which ties together creation and human history in one continuum.

## Wisdom from Chambers

Jesus Christ, the last Adam, took on him our human form, and it is through his seed in that human form that Satan is to be overcome. "The God of peace will soon crush Satan under your feet" (Rm 16:20). Everything that Satan and sin have marred, God holds in an unimpaired state for every son of man who will come to him by the way back which Jesus Christ has made. *Our Portrait in Genesis*, p. 961.

### The Creation

**1** In the beginning God created the heavens and the earth.<sup>a</sup>

<sup>2</sup>Now the earth was formless and empty, darkness covered the surface of the watery depths, and the Spirit of God was hovering over the surface of the waters. <sup>3</sup>Then God said, “Let there be light,” and there was light. <sup>4</sup>God saw that the light was good, and God separated the light from the darkness. <sup>5</sup>God called the light “day,” and the darkness he called “night.” There was an evening, and there was a morning: one day.

<sup>6</sup>Then God said, “Let there be an expanse between the waters, separating water from water.” <sup>7</sup>So God made the expanse and separated the water under the expanse from the water above the expanse. And it was so. <sup>8</sup>God called the expanse “sky.”<sup>b</sup> Evening came and then morning: the second day.

<sup>9</sup>Then God said, “Let the water under the sky be gathered into one place, and let the dry land appear.” And it was so. <sup>10</sup>God called the dry land “earth,” and the gathering of the water he called “seas.” And God saw that it was good. <sup>11</sup>Then God said, “Let the earth produce vegetation: seed-bearing plants and fruit trees on the earth bearing fruit with seed in it according to their kinds.” And it was so. <sup>12</sup>The earth produced vegetation: seed-bearing plants according to their kinds and trees bearing fruit with seed in it according to their kinds. And God saw that it was good. <sup>13</sup>Evening came and then morning: the third day.

<sup>14</sup>Then God said, “Let there be lights in the expanse of the sky to separate the day from the night. They will serve as signs for seasons<sup>c</sup> and for days and years. <sup>15</sup>They will be lights in the expanse of the sky to provide light on the earth.” And it was so. <sup>16</sup>God made the two great lights — the greater light to rule over the day and the lesser light to rule over the night — as well as the stars. <sup>17</sup>God placed them in the expanse of the sky to provide light on the earth, <sup>18</sup>to rule the day and the night, and to separate light from darkness. And God saw that it was good. <sup>19</sup>Evening came and then morning: the fourth day.

<sup>20</sup>Then God said, “Let the water swarm with<sup>d</sup> living creatures, and let birds fly above

the earth across the expanse of the sky.” <sup>21</sup>So God created the large sea-creatures and every living creature that moves and swarms in the water, according to their kinds. He also created every winged creature according to its kind. And God saw that it was good. <sup>22</sup>God blessed them: “Be fruitful, multiply, and fill the waters of the seas, and let the birds multiply on the earth.” <sup>23</sup>Evening came and then morning: the fifth day.

<sup>24</sup>Then God said, “Let the earth produce living creatures according to their kinds: livestock, creatures that crawl, and the wildlife of the earth according to their kinds.” And it was so. <sup>25</sup>So God made the wildlife of the earth according to their kinds, the livestock according to their kinds, and all the creatures that crawl on the ground according to their kinds. And God saw that it was good.

<sup>26</sup>Then God said, “Let us make man<sup>e</sup> in<sup>f</sup> our image, according to our likeness. They will rule the fish of the sea, the birds of the sky, the livestock, the whole earth, and the creatures that crawl<sup>g</sup> on the earth.”

<sup>27</sup> So God created man in his own image; he created him in the image of God; he created them male and female.

<sup>28</sup>God blessed them, and God said to them, “Be fruitful, multiply, fill the earth, and subdue it. Rule the fish of the sea, the birds of the sky, and every creature that crawls on the earth.”

<sup>29</sup>God also said, “Look, I have given you every seed-bearing plant on the surface of the entire earth and every tree whose fruit contains seed. This will be food for you, <sup>30</sup>for all the wildlife of the earth, for every bird of the sky, and for every creature that crawls on the earth — everything having the breath of life in it — I have given<sup>h</sup> every green plant for food.” And it was so. <sup>31</sup>God saw all that he had made, and it was very good indeed. Evening came and then morning: the sixth day.

**2** So the heavens and the earth and everything in them were completed. <sup>2</sup>On the seventh<sup>i</sup> day God had completed his work that he had done, and he rested<sup>j</sup> on the seventh day from all his work that he had done. <sup>3</sup>God blessed the seventh day and declared it holy, for on it he rested from all his work of creation.

<sup>a</sup>1:1 Or *created the universe* <sup>b</sup>1:8 Or “heavens.” <sup>c</sup>1:14 Or *for the appointed times* <sup>d</sup>1:20 Lit with swarms of <sup>e</sup>1:26 Or *human beings*; Hb ‘adam, also in v. 27 <sup>f</sup>1:26 Or as <sup>g</sup>1:26 Or *scurry* <sup>h</sup>1:30 I have given added for clarity <sup>i</sup>2:2 Sam, LXX, Syr read *sixth* <sup>j</sup>2:2 Or *ceased*, also in v. 3

**1:1 God created the heavens and the earth.** These passages [Gn 1:1; Pss 33:6; 104:30; 2Pt 3:5] simply express what is revealed all through the Bible, namely, that God created the world out of nothing. The Bible does not say God “emanated” the world. The exponents of the clever modern idea of emanation say that God evolved the world out of himself. The Bible says that God created the world “by the breath of his mouth” [Ps 33:6]. Meditate for a moment on the word *creation*, and see what a supernatural word it is. *Biblical Psychology*, p. 204.

# The Image of God

Genesis 1:26–27

In its primary reference the image of God in man is to the hidden or interior life of man. The image of God in man is primarily spiritual, yet it has to be manifested in his body also. "You made him little less than God" or than the ["heavenly beings"] (Ps 8:5). *Biblical Psychology*, p. 140.

God did not create man by direct fiat; he molded him by his own deliberate power (see Gn 1:26–27). A common mistake is to infer that the soul was made along with the body; the Bible says that the body was created prior to the soul. Man's body was formed by God "out of the dust from the ground" [Gn 2:7], which means that man is constituted to have affinity with everything on this earth. This is not man's calamity but his peculiar dignity. We do not further our spiritual life in spite of our bodies, but in and by means of our bodies. Then we read that God "breathed the breath of life into his nostrils, and the man became a living being" [Gn 2:7], i.e., a soul-enlivened nature. *Biblical Psychology*, p. 141.

Man's chief glory and dignity is that he was made "from the earth, a man of dust" to manifest the image of God in that substance. We are apt to think that to be made of the earth is our humiliation, but it is the very point of which God's Word makes most. God "formed the man out of the dust from the ground" [Gn 2:7], and the redemption is for the dust of the ground as well as for man's spirit. *Biblical Psychology*, p. 140.

God made man in his own image and breathed into his nostrils the breath of life, and man became, not a living God but a living soul, a soul-enlivened nature; his whole bodily temple, every corpuscle of blood, every nerve, every sinew, was the temple that could manifest harmony with God, i.e., manifest the image of God in the form of man, through faith and love. The angels can manifest the image of God only in bodiless spirits; only one being can manifest God on this earth, and that is man. *Biblical Psychology*, p. 142.

*Man and Woman in the Garden*

<sup>4</sup>These are the records of the heavens and the earth, concerning their creation. At the time<sup>a</sup> that the LORD God made the earth and the heavens, <sup>5</sup>no shrub of the field had yet grown on the land,<sup>b</sup> and no plant of the field had yet sprouted, for the LORD God had not made it rain on the land, and there was no man to work the ground. <sup>6</sup>But mist would come up from the earth and water all the ground. <sup>7</sup>Then the LORD God formed the man out of the dust from the ground and breathed the breath of life into his nostrils, and the man became a living being.

<sup>8</sup>The LORD God planted a garden in Eden, in the east, and there he placed the man he had formed. <sup>9</sup>The LORD God caused to grow out of the ground every tree pleasing in appearance and good for food, including the tree of life in the middle of the garden, as well as the tree of the knowledge of good and evil.

<sup>10</sup>A river went<sup>c</sup> out from Eden to water the garden. From there it divided and became the source of four rivers.<sup>d</sup> <sup>11</sup>The name of the first is Pishon, which flows through the entire land of Havilah,<sup>e</sup> where there is gold. <sup>12</sup>Gold from that land is pure;<sup>f</sup> bdellium<sup>g</sup> and onyx<sup>h</sup> are also there. <sup>13</sup>The name of the second river is Gihon, which flows through the entire land of Cush. <sup>14</sup>The name of the third river is Tigris, which runs east of Assyria. And the fourth river is the Euphrates.

<sup>15</sup>The LORD God took the man and placed him in the garden of Eden to work it and watch over it. <sup>16</sup>And the LORD God commanded the man, “You are free to eat from any tree of the garden, <sup>17</sup>but you must not eat from the tree of the knowledge of good and evil, for on the day you eat from it, you will certainly die.” <sup>18</sup>Then the LORD God said, “It is not good for the man to be alone. I will make a helper corresponding to him.” <sup>19</sup>The LORD God formed out of the ground every wild animal and every bird of the sky, and brought each to the man to see what he would call it. And whatever the man called a living creature, that was its name. <sup>20</sup>The man gave names to all the livestock, to the birds of the sky, and to every wild animal; but for the man<sup>i</sup> no helper was found corresponding to him. <sup>21</sup>So the LORD God caused a

deep sleep to come over the man, and he slept. God took one of his ribs and closed the flesh at that place. <sup>22</sup>Then the LORD God made the rib he had taken from the man into a woman and brought her to the man. <sup>23</sup>And the man said:

This one, at last, is bone of my bone and flesh of my flesh; this one will be called “woman,” for she was taken from man.

<sup>24</sup>This is why a man leaves his father and mother and bonds with his wife, and they become one flesh. <sup>25</sup>Both the man and his wife were naked, yet felt no shame.

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*Shut out your worries and stand before God with one thing only in your heart – my utmost for his highest. Determine to be absolutely and entirely for him and him alone.*

*My Utmost for His Highest, January 1*

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*The Temptation and the Fall*

**3** Now the serpent was the most cunning of all the wild animals that the LORD God had made. He said to the woman, “Did God really say, ‘You can’t eat from any tree in the garden?’”

<sup>2</sup>The woman said to the serpent, “We may eat the fruit from the trees in the garden. <sup>3</sup>But about the fruit of the tree in the middle of the garden, God said, ‘You must not eat it or touch it, or you will die.’”

<sup>4</sup>“No! You will certainly not die,” the serpent said to the woman. <sup>5</sup>“In fact, God knows that when<sup>j</sup> you eat it your eyes will be opened and you will be like God, knowing good and evil.” <sup>6</sup>The woman saw that the tree was good for food and delightful to look at, and that it was desirable for obtaining wisdom. So she took some of its fruit and ate it; she also gave some to her husband, who was with her, and he ate it. <sup>7</sup>Then the eyes of both of them were opened, and they knew they were naked; so they sewed fig leaves together and made coverings for themselves.

<sup>a</sup>2:4 Lit *creation on the day* <sup>b</sup>2:5 Or *earth* <sup>c</sup>2:10 Or *goes* <sup>d</sup>2:10 Lit *became four heads* <sup>e</sup>2:11 Or *of the Havilah* <sup>f</sup>2:12 Lit *good* <sup>g</sup>2:12 A yellowish, transparent gum resin <sup>h</sup>2:12 Identity of this precious stone uncertain <sup>i</sup>2:20 Or *for Adam* <sup>j</sup>3:5 Lit *on the day*

**3:4 You will certainly not die.** Eve finds that what Satan told her is true; death does not strike them all at once, but its possibility has come in [see 2:16–17]. . . . “For the wages of sin is death” [Rm 6:23]—man becomes subject to death, not because he is a finite being but because of sin. Whenever a man touches sin, death is the inevitable result; it is the way God has constituted him. When he is “alive” in sin, he is “dead” to God. [Rm 6:11] *Our Portrait in Genesis*, p. 961.

### *Sin's Consequences*

<sup>8</sup>Then the man and his wife heard the sound of the LORD God walking in the garden at the time of the evening breeze,<sup>a</sup> and they hid from the LORD God among the trees of the garden.

<sup>9</sup>So the LORD God called out to the man and said to him, "Where are you?"

<sup>10</sup>And he said, "I heard you<sup>b</sup> in the garden, and I was afraid because I was naked, so I hid."

<sup>11</sup>Then he asked, "Who told you that you were naked? Did you eat from the tree that I commanded you not to eat from?"

<sup>12</sup>The man replied, "The woman you gave to be with me — she gave me some fruit from the tree, and I ate."

<sup>13</sup>So the LORD God asked the woman, "What have you done?"

And the woman said, "The serpent deceived me, and I ate."

<sup>14</sup>So the LORD God said to the serpent:

Because you have done this,  
you are cursed more than  
any livestock  
and more than any wild animal.  
You will move on your belly  
and eat dust all the days  
of your life.

<sup>15</sup> I will put hostility between you  
and the woman,  
and between your offspring  
and her offspring.<sup>c</sup>  
He will strike your head,  
and you will strike his heel.

<sup>16</sup>He said to the woman:

I will intensify your labor pains;  
you will bear children with painful  
effort.  
Your desire will be  
for your husband,  
yet he will rule over you.

<sup>17</sup>And he said to the man, "Because you listened to your wife and ate from the tree about which I commanded you, 'Do not eat from it':

The ground is cursed because of you.  
You will eat from it by means of  
painful labor<sup>d</sup>  
all the days of your life.

<sup>18</sup> It will produce thorns and thistles  
for you,

and you will eat the plants of the field.

<sup>19</sup> You will eat bread<sup>e</sup> by the sweat  
of your brow  
until you return to the ground,  
since you were taken from it.  
For you are dust,  
and you will return to dust."

<sup>20</sup>The man named his wife Eve<sup>f</sup> because she was the mother of all the living. <sup>21</sup>The LORD God made clothing from skins for the man and his wife, and he clothed them.

<sup>22</sup>The LORD God said, "Since the man has become like one of us, knowing good and evil, he must not reach out, take from the tree of life, eat, and live forever." <sup>23</sup>So the LORD God sent him away from the garden of Eden to work the ground from which he was taken. <sup>24</sup>He drove the man out and stationed the cherubim and the flaming, whirling sword east of the garden of Eden to guard the way to the tree of life.

### *Cain Murders Abel*

**4** The man was intimate with his wife Eve, and she conceived and gave birth to Cain. She said, "I have had a male child with the LORD's help."<sup>g</sup> <sup>2</sup>She also gave birth to his brother Abel. Now Abel became a shepherd of flocks, but Cain worked the ground. <sup>3</sup>In the course of time Cain presented some of the land's produce as an offering to the LORD. <sup>4</sup>And Abel also presented an offering — some of the firstborn of his flock and their fat portions. The LORD had regard for Abel and his offering, <sup>5</sup>but he did not have regard for Cain and his offering. Cain was furious, and he looked despondent.

<sup>6</sup>Then the LORD said to Cain, "Why are you furious? And why do you look despondent? <sup>7</sup>If you do what is right, won't you be

<sup>a</sup>3:8 Lit at the wind of the day <sup>b</sup>3:10 Lit the sound of you <sup>c</sup>3:15 Lit your seed and her seed <sup>d</sup>3:17 Lit it through pain <sup>e</sup>3:19 Or food <sup>f</sup>3:20 Lit Living, or Life <sup>g</sup>4:1 Lit the LORD

**3:14–15 I will put hostility between you and the woman.** God does not deal with Satan directly; man must deal with Satan because man is responsible for his introduction. That is why God became incarnate. Put it in any other way—why God could banish Satan in two seconds; but it is man who, through the redemption, is to overcome Satan, and much more than overcome him, he is to do that which will exhibit the perfect fulfillment of this prophecy. Jesus Christ, the last Adam, took on him our human form, and it is through his seed in that human form that Satan is to be overcome. "The God of peace will soon crush Satan under your feet" (Rm 16:20). Everything that Satan and sin have marred, God holds in an unimpaired state for every son of man who will come to him by the way back which Jesus Christ has made. *Our Portrait in Genesis*, p. 961.

accepted? But if you do not do what is right, sin is crouching at the door. Its desire is for you, but you must rule over it.”

<sup>8</sup>Cain said to his brother Abel, “Let’s go out to the field.”<sup>a</sup> And while they were in the field, Cain attacked his brother Abel and killed him.

<sup>9</sup>Then the LORD said to Cain, “Where is your brother Abel?”

“I don’t know,” he replied. “Am I my brother’s guardian?”

<sup>10</sup>Then he said, “What have you done? Your brother’s blood cries out to me from the ground! <sup>11</sup>So now you are cursed, alienated from the ground that opened its mouth to receive your brother’s blood you have shed. <sup>12</sup>If you work the ground, it will never again give you its yield. You will be a restless wanderer on the earth.”

<sup>13</sup>But Cain answered the LORD, “My punishment<sup>c</sup> is too great to bear! <sup>14</sup>Since you are banishing me today from the face of the earth, and I must hide from your presence and become a restless wanderer on the earth, whoever finds me will kill me.”

<sup>15</sup>Then the LORD replied to him, “In that case,<sup>d</sup> whoever kills Cain will suffer vengeance seven times over.” And he placed a mark on Cain so that whoever found him would not kill him. <sup>16</sup>Then Cain went out from the LORD’s presence and lived in the land of Nod,<sup>e</sup> east of Eden.

### *The Line of Cain*

<sup>17</sup>Cain was intimate with his wife, and she conceived and gave birth to Enoch. Then Cain became the builder of a city, and he named the city Enoch after his son. <sup>18</sup>Irak was born to Enoch, Irak fathered Mehujael, Mehujael fathered Methushael, and Methushael fathered Lamech. <sup>19</sup>Lamech took two wives for himself, one named Adah and the other named Zillah. <sup>20</sup>Adah bore Jabal; he was the first<sup>f</sup> of the nomadic herdsman. <sup>21</sup>His brother was named Jubal; he was the first<sup>f</sup> of all who play the lyre

and the flute. <sup>22</sup>Zillah bore Tubal-cain, who made all kinds of bronze and iron tools. Tubal-cain’s sister was Naamah.

<sup>23</sup>Lamech said to his wives:

Adah and Zillah, hear my voice;  
wives of Lamech, pay attention  
to my words.

For I killed a man for wounding me,  
a young man for striking me.

<sup>24</sup> If Cain is to be avenged  
seven times over,  
then for Lamech it will be  
seventy-seven times!

<sup>25</sup>Adam was intimate with his wife again, and she gave birth to a son and named him Seth, for she said, “God has given<sup>g</sup> me another offspring<sup>h</sup> in place of Abel, since Cain killed him.” <sup>26</sup>A son was born to Seth also, and he named him Enosh. At that time people began to call on the name of the LORD.

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*You can't know what you're going to do; you can't know what God is going to do. All you can know is that God knows. This is what it means to trust entirely in him.*

*My Utmost for His Highest, January 2*

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### *The Line of Seth*

**5** This is the document containing the family<sup>i</sup> records of Adam.<sup>j</sup> On the day that God created man,<sup>k</sup> he made him in the likeness of God;<sup>2</sup> he created them male and female. When they were created, he blessed them and called them mankind.<sup>l</sup>

<sup>3</sup>Adam was 130 years old when he fathered a son in his likeness, according to his image, and named him Seth. <sup>4</sup>Adam lived 800 years after he fathered Seth, and he fathered other

<sup>a</sup>4:8 Sam, LXX, Syr, Vg; MT omits “Let’s go out to the field.” <sup>b</sup>4:11 Lit blood from your hand <sup>c</sup>4:13 Or sin <sup>d</sup>4:15 LXX, Syr, Vg read “Not so!” <sup>e</sup>4:16 Lit Wandering <sup>f</sup>4:20,21 Lit father <sup>g</sup>4:25 The Hb word for given sounds like the name “Seth.” <sup>h</sup>4:25 Lit seed <sup>i</sup>5:1 Lit written family <sup>j</sup>5:1 Or mankind <sup>k</sup>5:1 Or Adam, human beings <sup>l</sup>5:2 Hb ‘adam

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**4:7 sin is crouching at the door.** No man can murder his brother who has not first murdered God in himself. . . . These verses present God doing for Cain what he did for Adam and Eve—giving him a divine opportunity for repentance. Remorse is never repentance; remorse is the rebellion of man’s own pride that will not agree with God’s judgment on sin but accuses God because he has made his laws too stern and holy. Adam and Eve acknowledged their sin although they never confessed it. Cain evades acknowledgment; first, he lies to God, then he becomes scornful of God. *Our Portrait in Genesis*, p. 962.

**4:16 Then Cain went out from the Lord’s presence.** Cain had no rest anywhere; the earth spurned him, therefore he went into the land of Wandering [“Nod”] and constructed his own world. Men who have sinned and maintain themselves in their sin cannot endure themselves on God’s earth, so they must make a world of their own and put it on God’s earth. There is no place for sin on God’s earth. *Our Portrait in Genesis*, p. 963.

sons and daughters. <sup>5</sup>So Adam's life lasted 930 years; then he died.

<sup>6</sup>Seth was 105 years old when he fathered Enosh. <sup>7</sup>Seth lived 807 years after he fathered Enosh, and he fathered other sons and daughters. <sup>8</sup>So Seth's life lasted 912 years; then he died.

<sup>9</sup>Enosh was 90 years old when he fathered Kenan. <sup>10</sup>Enosh lived 815 years after he fathered Kenan, and he fathered other sons and daughters. <sup>11</sup>So Enosh's life lasted 905 years; then he died.

<sup>12</sup>Kenan was 70 years old when he fathered Mahalalel. <sup>13</sup>Kenan lived 840 years after he fathered Mahalalel, and he fathered other sons and daughters. <sup>14</sup>So Kenan's life lasted 910 years; then he died.

<sup>15</sup>Mahalalel was 65 years old when he fathered Jared. <sup>16</sup>Mahalalel lived 830 years after he fathered Jared, and he fathered other sons and daughters. <sup>17</sup>So Mahalalel's life lasted 895 years; then he died.

<sup>18</sup>Jared was 162 years old when he fathered Enoch. <sup>19</sup>Jared lived 800 years after he fathered Enoch, and he fathered other sons and daughters. <sup>20</sup>So Jared's life lasted 962 years; then he died.

<sup>21</sup>Enoch was 65 years old when he fathered Methuselah. <sup>22</sup>And after he fathered Methuselah, Enoch walked with God 300 years and fathered other sons and daughters. <sup>23</sup>So Enoch's life lasted 365 years. <sup>24</sup>Enoch walked with God; then he was not there because God took him.

<sup>25</sup>Methuselah was 187 years old when he fathered Lamech. <sup>26</sup>Methuselah lived 782 years after he fathered Lamech, and he fathered other sons and daughters. <sup>27</sup>So Methuselah's life lasted 969 years; then he died.

<sup>28</sup>Lamech was 182 years old when he fathered a son. <sup>29</sup>And he named him Noah,<sup>A</sup> saying, "This one will bring us relief from the agonizing labor of our hands, caused by the ground the LORD has cursed." <sup>30</sup>Lamech lived 595 years after he fathered Noah, and he fathered other sons and daughters. <sup>31</sup>So Lamech's life lasted 777 years; then he died.

<sup>32</sup>Noah was 500 years old, and he fathered Shem, Ham, and Japheth.

### *Sons of God and Daughters of Mankind*

**6** When mankind began to multiply on the earth and daughters were born to them, <sup>2</sup>the sons of God saw that the daughters of mankind were beautiful, and they took any they chose as wives for themselves. <sup>3</sup>And the LORD said, "My Spirit will not remain<sup>B</sup> with<sup>C</sup> mankind forever, because they are corrupt.<sup>D</sup> Their days will be 120 years." <sup>4</sup>The Nephilim<sup>E</sup> were on the earth both in those days and afterward, when the sons of God came to the daughters of mankind, who bore children to them. They were the powerful men of old, the famous men.

### *Judgment Decreed*

<sup>5</sup>When the LORD saw that human wickedness was widespread on the earth and that every inclination of the human mind was nothing but evil all the time, <sup>6</sup>the LORD regretted that he had made man on the earth, and he was deeply grieved. <sup>7</sup>Then the LORD said, "I will wipe mankind, whom I created, off the face of the earth, together with the animals, creatures that crawl, and birds of the sky — for I regret that I made them." <sup>8</sup>Noah, however, found favor with the LORD.

### *God Warns Noah*

<sup>9</sup>These are the family records of Noah. Noah was a righteous man, blameless among his contemporaries; Noah walked with God. <sup>10</sup>And Noah fathered three sons: Shem, Ham, and Japheth.

<sup>11</sup>Now the earth was corrupt in God's sight, and the earth was filled with wickedness.<sup>F</sup> <sup>12</sup>God saw how corrupt the earth was, for every creature had corrupted its way on the earth. <sup>13</sup>Then God said to Noah, "I have decided to put an end to every creature, for the earth is filled with wickedness because of them; therefore I am going to destroy them along with the earth.

<sup>14</sup>"Make yourself an ark of gopher<sup>G</sup> wood. Make rooms in the ark, and cover it with pitch inside and outside. <sup>15</sup>This is how you are to make it: The ark will be 450 feet long, 75 feet wide, and 45 feet high. <sup>16</sup>You are to make a roof,<sup>I</sup> finishing

<sup>A</sup>5:29 In Hb, the name *Noah* sounds like "bring us relief." <sup>B</sup>6:3 Or *strive* <sup>C</sup>6:3 Or *in* <sup>D</sup>6:3 Lit *flesh* <sup>E</sup>6:4 Possibly means "fallen ones"; traditionally, "giants"; Nm 13:31–33 <sup>F</sup>6:11 Or *injustice*, also in v. 13 <sup>G</sup>6:14 Unknown species of tree; perhaps pine or cypress <sup>H</sup>6:15 Or *300 cubits long, 50 cubits wide, and 30 cubits high* <sup>I</sup>6:16 Or *window, or hatch*; Hb uncertain

### **6:6 the LORD regretted that he had made man on the earth, and he was deeply grieved.**

God does not [regret] like a man; he [regrets] like God, that is, without change of plan or purpose [see Nm 23:19]. If God were to say of any sin, "Oh well, he didn't mean it. I will let it go," that would be a change in God's purpose. If God overlooked one sin in me, he would cease to be God. The ["regretting"] of God in individual cases means that God remains true to his purpose and must mean my condemnation, and my condemnation causes him grief and agony. It is not that God won't overlook wrong, it is that he cannot; his very love forbids it. *Our Portrait in Genesis*, p. 964.

the sides of the ark to within eighteen inches<sup>A</sup> of the roof. You are to put a door in the side of the ark. Make it with lower, middle, and upper decks.

<sup>17</sup>“Understand that I am bringing a flood — floodwaters on the earth to destroy every creature under heaven with the breath of life in it. Everything on earth will perish. <sup>18</sup>But I will establish my covenant with you, and you will enter the ark with your sons, your wife, and your sons’ wives. <sup>19</sup>You are also to bring into the ark two of all the living creatures, male and female, to keep them alive with you. <sup>20</sup>Two of everything — from the birds according to their kinds, from the livestock according to their kinds, and from the animals that crawl on the ground according to their kinds — will come to you so that you can keep them alive. <sup>21</sup>Take with you every kind of food that is eaten; gather it as food for you and for them.” <sup>22</sup>And Noah did this. He did everything that God had commanded him.

### *Entering the Ark*

**7** Then the LORD said to Noah, “Enter the ark, you and all your household, for I have seen that you alone are righteous before me in this generation. <sup>2</sup>You are to take with you seven pairs, a male and its female, of all the clean animals, and two of the animals that are not clean, a male and its female, <sup>3</sup>and seven pairs, male and female, of the birds of the sky — in order to keep offspring alive throughout the earth. <sup>4</sup>Seven days from now I will make it rain on the earth forty days and forty nights, and every living thing I have made I will wipe off the face of the earth.” <sup>5</sup>And Noah did everything that the LORD commanded him.

<sup>6</sup>Noah was six hundred years old when the flood came and water covered the earth. <sup>7</sup>So Noah, his sons, his wife, and his sons’ wives entered the ark because of the floodwaters. <sup>8</sup>From the animals that are clean, and from the animals that are not clean, and from the birds and every creature that crawls on the ground, <sup>9</sup>two of each, male and female, came to Noah and entered the ark, just as God had commanded him. <sup>10</sup>Seven days later the floodwaters came on the earth.

### *The Flood*

<sup>11</sup>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 sources of the vast watery depths burst open, the floodgates of the sky were opened, <sup>12</sup>and the rain fell on the earth forty days and forty nights. <sup>13</sup>On that same day Noah and his three sons, Shem, Ham, and Japheth, entered the ark, along with Noah’s wife and his three sons’ wives. <sup>14</sup>They entered it with all the wildlife according to their kinds, all livestock according to their kinds, all the creatures that crawl on the earth according to their kinds, every flying creature — all the birds and every winged creature — according to their kinds. <sup>15</sup>Two of every creature that has the breath of life in it came to Noah and entered the ark. <sup>16</sup>Those that entered, male and female of every creature, entered just as God had commanded him. Then the LORD shut him in.

<sup>17</sup>The flood continued for forty days on the earth; the water increased and lifted up the ark so that it rose above the earth. <sup>18</sup>The water surged and increased greatly on the earth, and the ark floated on the surface of the water. <sup>19</sup>Then the water surged even higher on the earth, and all the high mountains under the whole sky were covered. <sup>20</sup>The mountains were covered as the water surged above them more than twenty feet. <sup>21</sup>Every creature perished — those that crawl on the earth, birds, livestock, wildlife, and those that swarm on the earth, as well as all mankind. <sup>22</sup>Everything with the breath of the spirit of life in its nostrils — everything on dry land died. <sup>23</sup>He wiped out every living thing that was on the face of the earth, from mankind to livestock, to creatures that crawl, to the birds of the sky, and they were wiped off the earth. Only Noah was left, and those that were with him in the ark. <sup>24</sup>And the water surged on the earth 150 days.

### *The Flood Recedes*

**8** God remembered Noah, as well as all the wildlife and all the livestock that were with him in the ark. God caused a wind to pass over the earth, and the water began to subside. <sup>2</sup>The sources of the watery depths and the floodgates of the sky were closed, and the rain from the sky stopped. <sup>3</sup>The water steadily receded from the earth, and by the end of 150 days the water had decreased significantly. <sup>4</sup>The ark came to rest in the seventh

<sup>A</sup>6:16 Lit to a cubit   <sup>B</sup>7:20 Lit surged 15 cubits

**8:1 God remembered Noah.** This does not mean that God had forgotten Noah; the remembrances of God are sure to those who will put their trust in him. It is significant to note that whenever the Bible uses terms such as [“regret”], “remember,” “forsake,” “love” in connection with God, their human meaning does not apply, e.g., the love of God can only be illustrated by the character of God. *Our Portrait in Genesis*, p. 965.