

## KGW1 Jan. 1-8

January 1 Sa Reading 1 — Genesis 1:1-5, 26-31 — Creator

<sup>1</sup> *In the beginning, God created the heavens and the earth.* <sup>2</sup> *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 waters.*

<sup>3</sup> *And God said, “Let there be light,” and there was light.* <sup>4</sup> *And 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. And there was evening and there was morning, the first day.*

<sup>26</sup> *Then God said, “Let us make man<sup>[fn]</sup> 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.”*

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

<sup>28</sup> *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.”* <sup>29</sup> *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.”* <sup>30</sup> *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.* <sup>31</sup> *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.*

### ESV Footnote

(1:26) The Hebrew word for *man* (*adam*) is the generic term for mankind and becomes the proper name *Adam*

**The Beginning** — The opening verse of the Bible reveals several things about God. First, He already existed when time began (“*In the beginning...*”). He is eternal. The main revelation of who God is in this chapter is that He is Creator (“...*God created the heavens and the earth*”). That covers everything that we see in our whole universe. The concept of God as Creator implies infinite creativity. We are amazed when we observe the incredible variety of what He has made. Mankind is continually discovering the vastness and complexity of all that is beyond our world. Then, there is the endless diversity of things that we encounter every day in things like plants, animal life, and our own bodies. Being the Creator also suggests God’s infinite intellect. I once heard someone ask a group of people, “Do you think God understands nuclear energy?” Many didn’t think so because it was “so modern.” God not only understands nuclear energy but He created it; He understands what we haven’t even discovered about it yet. God as Creator also includes His infinite power. He not only imagines what might be and understands how it would work, but He can also bring it into being. He has infinite ability. The end of the chapter describes God’s crown of creation, mankind. In a limited way, He created us to be like Him (“...*in his own image*”—v. 27). We, too, possess a small portion of His creativity, understanding, and ability. Worship God with this song:

My Father is omnipotent  
And that you can't deny;  
A God of might and miracles;  
'Tis written in the sky.

It took a miracle to put the stars in place;  
It took a miracle to hang the world in space.  
But when He saved my soul,  
Cleansed and made me whole,  
It took a miracle of love and grace!

—John W. Peterson (1948)

**Meditation:** There is another statement in this chapter that reveals something amazing about God: He is complex. Notice the pronouns in this statement: “*Let us make man in our image...*” He did not say, “I will make man in my own image...” He is one but is still complex. Even the Hebrew word for “God” (*Elohim*) in verse 1 has a plural form (the *-im* suffix), yet it is translated as a singular noun. We will learn more about the complexity of God as we continue our reading.

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January 2 Su Reading 2 — Genesis 2:1-4, 15-22 — Yahweh

<sup>1</sup> *Thus the heavens and the earth were finished, and all the host of them.* <sup>2</sup> *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.* <sup>3</sup> *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.*

<sup>4</sup> *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...*

<sup>15</sup> *The LORD God took the man and put him in the garden of Eden to work it and keep it.* <sup>16</sup> *And the LORD God commanded the man, saying, “You may surely eat of every tree of the garden, <sup>17</sup> but of the tree of the knowledge of good and evil you shall not eat, for in the day that you eat<sup>[fn]</sup> of it you shall surely die.”*

<sup>18</sup> *Then the LORD God said, “It is not good that the man should be alone; I will make him a helper fit for<sup>[fn]</sup> him.”* <sup>19</sup> *Now out of the ground the LORD God had formed<sup>[fn]</sup> 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.* <sup>20</sup> *The man gave names to all livestock and to the birds of the heavens and to every beast of the field. But for Adam<sup>[fn]</sup> there was not found a helper fit for him.* <sup>21</sup> *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.* <sup>22</sup> *And the rib that the LORD God had taken from the man he made<sup>[fn]</sup> into a woman and brought her to the man.*

#### ESV Footnotes

(2:17) Or *when you eat*

(2:18) Or *corresponding to*; also verse 20

(2:19) Or *And out of the ground the LORD God formed*

(2:20) Or *the man*

(2:22) Hebrew *built*

**The Personal God** — Up to this point in Genesis, the Creator was referred to as “God” (*Elohim*) but in Gen. 2:4, for the first time, He is called by His personal name, “*the LORD*.” Later, when God met Moses at the burning bush, He said, “*This is my name forever, and thus I am to be remembered throughout all generations*” (Ex. 3:15). This personal name should remind us that He is a personal God. After giving a general account of the seven days of creation in Genesis 1, the second chapter presents the personal relationship between God and man, naming him Adam, instructing him, and providing a mate to complete him. God is not only a Creator but He also desires to have a personal relationship with mankind, the highpoint of His creation. As we read the Bible this year, picture God as a personal Being who wants to relate to us in a personal way. Listen to Him and talk to Him. Let’s get personal!

**Meditation:** You probably noticed that the term “*the LORD*” doesn’t really sound like a name. That is because it is a modified substitution for the name. Here is how it happened: Ancient written Hebrew did not use vowels but only consonants. Because of the familiarity of these words to speakers of Hebrew, the vowels were easily filled in as they were read. FR NSTNC, F THS HPPND N NGLSH, Y WLD HV LTTL DFFCLTY RDNG THS SNTNC. God’s name in Hebrew, written in this way, would be יהוה (reading right to left); it is often written in English as YHWH (left to right for the Hebrew letters *Yod, He, Waw, He*). From this, the personal name for God is represented in English as “Yahweh” (or “Jehovah,” using different vowels and substituting J for Y and V for W). At some point, Jews became concerned about the possibility of breaking the third commandment (“*You shall not take the name of the LORD your God in vain ...*” — Ex. 20:7), so instead of pronouncing the name YHWH, they spoke the Hebrew word *Adonay*, meaning “Lord,” in its place. That tradition has been maintained in almost all later English translations. Instead of writing only “the Lord,” they used the all-caps “LORD” to indicate that it was the actual name of God. Since one is not taking God’s name in vain when speaking or writing about God Himself, I prefer using “Yahweh” when I see “the LORD” in Scripture. That is His name.

At Your Name the morning breaks in glory.  
At Your Name creation sings Your story.  
At Your Name angels will bow.  
    The earth will rejoice  
    Your people cry out:

Lord of all the earth, we shout Your Name, shout Your Name,  
Filling up the skies with endless praise, endless praise.  
Yahweh, Yahweh!  
We love to shout Your Name, Oh Lord!

—Phil Wickham (2011)

Sing along: At Your Name

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January 3 M Reading 3 — Genesis 3:8-23 — God, the Judge

Eve was tempted by the serpent and ate of the forbidden fruit. She shared it with Adam and he also ate before God stepped into the picture.

<sup>8</sup> *And they heard the sound of the LORD God walking in the garden in the cool<sup>[fn]</sup> of the day, and the man and his wife hid themselves from the presence of the LORD God among the trees of the garden.* <sup>9</sup> *But the LORD God called to the man and said to him, “Where are you?”<sup>[fn]</sup>* <sup>10</sup> *And he said, “I heard the sound of you in the garden, and I was afraid, because I was naked, and I hid myself.”* <sup>11</sup> *He*

said, "Who told you that you were naked? Have you eaten of the tree of which I commanded you not to eat?"<sup>12</sup> The man said, "The woman whom you gave to be with me, she gave me fruit of the tree, and I ate."<sup>13</sup> 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."

<sup>14</sup> 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.

<sup>15</sup> I will put enmity between you and the woman,  
and between your offspring<sup>[fn]</sup> and her offspring;  
he shall bruise your head,  
and you shall bruise his heel."

<sup>16</sup> To the woman he said,

"I will surely multiply your pain in childbearing;  
in pain you shall bring forth children.  
Your desire shall be contrary to<sup>[fn]</sup> your husband,  
but he shall rule over you."

<sup>17</sup> 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;

<sup>18</sup> thorns and thistles it shall bring forth for you;  
and you shall eat the plants of the field.

<sup>19</sup> 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."

<sup>20</sup> The man called his wife's name Eve, because she was the mother of all living.<sup>[fn]</sup> <sup>21</sup> And the LORD God made for Adam and for his wife garments of skins and clothed them.

<sup>22</sup> 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—"

<sup>23</sup> therefore the LORD God sent him out from the garden of Eden to work the ground from which he was taken. <sup>24</sup> 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.

(3:8) Hebrew *wind*

(3:9) In Hebrew *you* is singular in verses 9 and 11

(3:15) Hebrew *seed*; so throughout Genesis

(3:16) Or *shall be toward* (see 4:7)

(3:20) *Eve* sounds like the Hebrew for *life-giver* and resembles the word for *living*

**Justice Demands Judgment** — Adam and Eve sinned because they ate the fruit that had been forbidden by God. Guilt follows sin and this first couple not only knew they had disobeyed but they also knew that public nakedness was also sinful in God’s sight: “...because I was naked ... I hid myself” (v. 10). Their act of sin unleashed sinful nature, the tendency to sin, which we all inherited from Adam and Eve. Because of their disobedience, God had to punish them. He is a God of justice; he always does what is right. Justice demands judgment. The serpent got judged first, being cursed in having to crawl on its belly (v. 14) and to always be at odds with mankind (v. 15). Eve was judged next, having pain in childbirth and being ruled by her husband (v. 16). Finally, Adam’s punishment was being introduced to produce-hindering weeds, making him painfully strive for food (v. 17-19). So, we are all sinners; we tend to disobey God. And when we do, God must judge our sinful attitudes and actions. Since we know the consequences, we should avoid that which brings them on. Live righteously!

**Meditation:** Did you notice another indication of the complexity of God here? Before kicking Adam and Eve out of the garden of Eden, He said, “Behold, the man has become like one of us in knowing good and evil.” (v. 22). God referred to Himself as “one of us”—the plural pronoun, again. There is only one God but He is complex. More later...

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January 4 Tu Reading 4 — Genesis 4:11-13; 6:5-14, 17-18; 7:21-23 — The Compassionate Judge

The story continues with God’s judgment on Cain for murdering his brother.

4:11 *And now you are cursed from the ground, which has opened its mouth to receive your brother’s blood from your hand.* <sup>12</sup> *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.* <sup>13</sup> *Cain said to the LORD, “My punishment is greater than I can bear.”*<sup>[fn]</sup>

**ESV Footnote**

(4:13) Or *My guilt is too great to bear*

The sin situation got worse for a period of over 900 years until Noah’s time. Judgment had to come.

6:5 *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.* <sup>6</sup> *And the LORD regretted that he had made man on the earth, and it grieved him to his heart.* <sup>7</sup> *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.”* <sup>8</sup> *But Noah found favor in the eyes of the LORD.*

<sup>9</sup> *These are the generations of Noah. Noah was a righteous man, blameless in his generation. Noah walked with God.* <sup>10</sup> *And Noah had three sons, Shem, Ham, and Japheth.*

<sup>11</sup> *Now the earth was corrupt in God’s sight, and the earth was filled with violence.* <sup>12</sup> *And God saw the earth, and behold, it was corrupt, for all flesh had corrupted their way on the earth.* <sup>13</sup> *And God said to Noah, “I have determined to make an end of all flesh,<sup>[fn]</sup> for the earth is filled with violence through them. Behold, I will destroy them with the earth.* <sup>14</sup> *Make yourself an ark of gopher wood.<sup>[fn]</sup> ...* <sup>17</sup> *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. <sup>18</sup> 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.*

**ESV Footnotes**

(6:13) Hebrew *The end of all flesh has come before me*

(6:14) An unknown kind of tree; transliterated from Hebrew

<sup>7:21</sup> *And all flesh died that moved on the earth, birds, livestock, beasts, all swarming creatures that swarm on the earth, and all mankind. <sup>22</sup> Everything on the dry land in whose nostrils was the breath of life died. <sup>23</sup> 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.*

**Divine Compassion** — Although God's perfect justice requires Him to punish wickedness, it gives Him no pleasure. God is "*not wishing that any should perish, but that all should reach repentance.*" (2 Peter 3:9). His compassion is seen in the statement that "*Noah found favor in the eyes of the LORD*" (Gen. 6:8). He wanted to save those who were righteous. He said, "*I will establish my covenant with you*" (v. 18), and he offered an ark to save Noah and his family. God, as a compassionate judge, is seen throughout the Bible. He must punish sin but He provides salvation for those who yield to Him. The ultimate act of compassion was when God offered Himself to become man and die on a cross to pay the penalty for our sin and to provide eternal forgiveness for us. What compassion! Thank Him for it today!

There's a wideness in God's mercy,  
like the wideness of the sea.  
There's a kindness in God's justice,  
which is more than liberty.

For the love of God is broader  
than the measures of the mind,  
and the heart of the Eternal  
is most wonderfully kind.  
—Frederick William Faber (1862)

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January 5 W Reading 5 — Genesis 9:1-17 — God's Providence and Promise

The flood came and destroyed all living beings that were not in the ark or in the sea. After that was finished and Noah was back on dry ground again, God showed Himself as the great provider for mankind.

<sup>1</sup> *And God blessed Noah and his sons and said to them, "Be fruitful and multiply and fill the earth.*  
<sup>2</sup> *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. <sup>3</sup> Every moving thing that lives shall be food for you. And as I gave you the green plants, I give you everything. <sup>4</sup> But you shall not eat flesh with its life, that is, its blood. <sup>5</sup> 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.*

<sup>6</sup> *"Whoever sheds the blood of man,*

*by man shall his blood be shed,  
for God made man in his own image.*

<sup>7</sup> *And you,<sup>[fn]</sup> be fruitful and multiply, increase greatly on the earth and multiply in it.”*

<sup>8</sup> *Then God said to Noah and to his sons with him,* <sup>9</sup> *“Behold, I establish my covenant with you and your offspring after you,* <sup>10</sup> *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.* <sup>11</sup> *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.”* <sup>12</sup> *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:* <sup>13</sup> *I have set my bow in the cloud, and it shall be a sign of the covenant between me and the earth.* <sup>14</sup> *When I bring clouds over the earth and the bow is seen in the clouds,* <sup>15</sup> *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.* <sup>16</sup> *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.”* <sup>17</sup> *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.”*

**ESV Footnote**

(9:7) In Hebrew *you* is plural

**God Cares for Us** — The providence of God includes two basic ideas, that of care and of control. God provides and He guides. We see several examples of His care in our reading for today. It begins with the general statement that “*God blessed Noah and his sons...*” (v. 1). God also provided food for mankind: “*Every moving thing that lives ... [and] green plants, I give you everything*” (v. 3). When we pause before meals to thank God, we are acknowledging His provision, His providence.

The second part of this chapter shows that God also provides through His promises; this is the first covenant mentioned in the Bible (v. 9). After covering the earth in the Great Flood, God promised Noah that it would never happen again (v. 11). He set a rainbow in the clouds as a symbol of that promise (v. 13). Another major covenant will come later with Abraham as the father of the nation of God’s people. Circumcision was the symbol given to remember that covenant. Then, there is the symbol of the cross that we have today as a reminder of God’s ultimate provision, salvation through the death of His Son. When you pray before meals today, remember to thank God for other examples of His great provision, His providence.

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January 6 Th Reading 6 — Genesis 11:1-9 — Providential Control

For many years after the flood, the descendants of Noah followed God’s plan for them to “*be fruitful and multiply...*” (Gen. 9:1). However, the rest of the plan in that same sentence was for them to “*...fill the earth.*” The people began having second thoughts about fulfilling all of God’s command.

<sup>1</sup> *Now the whole earth had one language and the same words.* <sup>2</sup> *And as people migrated from the east, they found a plain in the land of Shinar and settled there.* <sup>3</sup> *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.* <sup>4</sup> *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.”* <sup>5</sup> *And the LORD came down to see the city and the tower, which the children of man had built.* <sup>6</sup> *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.*

<sup>7</sup> *Come, let us go down and there confuse their language, so that they may not understand one another's speech.*" <sup>8</sup> *So the LORD dispersed them from there over the face of all the earth, and they left off building the city.* <sup>9</sup> *Therefore its name was called Babel, because there the LORD confused<sup>[fn]</sup> the language of all the earth. And from there the LORD dispersed them over the face of all the earth.*

**ESV Footnote**

(11:9) *Babel* sounds like the Hebrew for *confused*

**Forced Obedience** — We saw in our previous reading that God's attribute of providence included both care and control. Today, we see an example of His controlling influence. Rather than filling the earth as God had commanded, the people were not only coming together but were proudly expressing their independence and their collective ability. They had developed brick making and the use of bitumen (like asphalt) for mortar (11:3) so they proposed building a tower to "*make a name for ourselves*" (v. 4). In their independence and pride, they refused to carry out God's will. That is when God's providence took over. If His will would not be achieved through their obedience, He would employ circumstances to accomplish His purpose. All of a sudden, one's family could not understand the speech of their neighbors so they began to spread out and the great tower of Babel (the same base word for "Babylon") was abandoned. God has His ways of accomplishing His purposes. He gives us direction in His Word but if we refuse to obey it, He can bring about what He wants in other ways. The alternative to obedience, however, is often painful. For those early Babylonians, it was relocation; for us, it may be something else. God has a plan for us and it is perfect. Following it is wise.

Take my life and let it be  
consecrated, Lord, to thee.  
Take my moments and my days;  
let them flow in endless praise,  
let them flow in endless praise.

Take my will and make it thine;  
it shall be no longer mine.  
Take my heart it is thine own;  
it shall be thy royal throne,  
it shall be thy royal throne.

— Frances Havergal (1874)

**Meditation:** Did you notice another evidence of the complexity of God in this passage? "*And the LORD said ... Come, let us go down and there confuse their language*" (vv. 6-7); a unified "LORD" (Yahweh) is referred to with the plural pronoun "us." This is another early indication of the Trinity.

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January 7 F Reading 7 — Job 1:6-12 — The Heavenly Court

We now interrupt our reading in Genesis in order to consider the book of Job. The chronology and location of this story is not certain but it was probably before or during the time of Abram. The righteous and wealthy man, Job, was blessed with ten children on earth, but there was a spiritual conflict going on behind the scenes.

<sup>6</sup> *Now there was a day when the sons of God came to present themselves before the LORD, and Satan<sup>[fn]</sup> also came among them.* <sup>7</sup> *The LORD said to Satan, "From where have you come?" Satan*



answered the LORD and said, "From going to and fro on the earth, and from walking up and down on it."<sup>8</sup> And the LORD said to Satan, "Have you considered my servant Job, that there is none like him on the earth, a blameless and upright man, who fears God and turns away from evil?"<sup>9</sup> Then Satan answered the LORD and said, "Does Job fear God for no reason?"<sup>10</sup> Have you not put a hedge around him and his house and all that he has, on every side? You have blessed the work of his hands, and his possessions have increased in the land.<sup>11</sup> But stretch out your hand and touch all that he has, and he will curse you to your face."<sup>12</sup> And the LORD said to Satan, "Behold, all that he has is in your hand. Only against him do not stretch out your hand." So Satan went out from the presence of the LORD.

**ESV Footnote**

(1:6) Hebrew *the Accuser* or *the Adversary*; so throughout chapters 1–2

**Earthly Pawns** — This heavenly scene seems to show that what happens on earth is like a cosmic game of chess in which the opposing players move pieces around to work toward victory. The inhabitants on earth are completely unaware of this heavenly decision-making process. There is so much we do not know about God and what happens on His level. Who are “*the sons of God*” (v. 6) who came with Satan? It is difficult to know but they appear to be some kind of heavenly beings created by God. Satan, the fallen angel, came with them but doesn’t appear to be of the same kind. This heavenly chess game was not an even match, however. Yahweh was in control of the contest, opening the “game” by introducing the situation of “*my servant Job*” (v. 8). Satan acknowledged God’s management by saying that He had “*put a hedge around him*” and had “*blessed the work of his hand*” (v. 10). God even showed control over Satan, allowing him to do only so much. For this test of Job’s character, God gave some leeway for Satan to take away Job’s wealth and family, but he was restricted from harming Job himself (v. 12). Satan is our enemy, too, but we must remember that “*he who is in you is greater than he who is in the world*” (1 John 4:4). Sometimes bad things *do* happen to good people but there is something going on with God that we are not aware of. Just keep being “*blameless and upright*” (v. 8) like Job!

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January 8 Sa Reading 8 — Job 38:1-41 — God, the Creator

Satan took away all Job’s wealth and destroyed his children and later obtained permission by God to afflict him physically. Then some of Job’s friends came to supposedly comfort him but instead succeeded in falsely accusing him of sin. Much is said about God in those chapters but much of it was only man’s ideas of what God was like. In our reading for today, we jump ahead toward the end of the book where God begins to reveal to Job and his friends what is really true about Him and how distorted their human thinking had been.

- 1 *Then the LORD answered Job out of the whirlwind and said:*
- 2 *"Who is this that darkens counsel by words without knowledge?*
- 3 *Dress for action<sup>[fn]</sup> like a man;*  
*I will question you, and you make it known to me.*
- 4 *"Where were you when I laid the foundation of the earth?*  
*Tell me, if you have understanding.*
- 5 *Who determined its measurements--surely you know!*  
*Or who stretched the line upon it?*
- 6 *On what were its bases sunk,*  
*or who laid its cornerstone,*
- 7 *when the morning stars sang together*

*and all the sons of God shouted for joy?*

8 *"Or who shut in the sea with doors  
when it burst out from the womb,  
9 when I made clouds its garment  
and thick darkness its swaddling band,  
10 and prescribed limits for it  
and set bars and doors,  
11 and said, 'Thus far shall you come, and no farther,  
and here shall your proud waves be stayed'?"*

12 *"Have you commanded the morning since your days began,  
and caused the dawn to know its place,  
13 that it might take hold of the skirts of the earth,  
and the wicked be shaken out of it?  
14 It is changed like clay under the seal,  
and its features stand out like a garment.  
15 From the wicked their light is withheld,  
and their uplifted arm is broken.*

16 *"Have you entered into the springs of the sea,  
or walked in the recesses of the deep?  
17 Have the gates of death been revealed to you,  
or have you seen the gates of deep darkness?  
18 Have you comprehended the expanse of the earth?  
Declare, if you know all this.*

19 *"Where is the way to the dwelling of light,  
and where is the place of darkness,  
20 that you may take it to its territory  
and that you may discern the paths to its home?  
21 You know, for you were born then,  
and the number of your days is great!*

22 *"Have you entered the storehouses of the snow,  
or have you seen the storehouses of the hail,  
23 which I have reserved for the time of trouble,  
for the day of battle and war?  
24 What is the way to the place where the light is distributed,  
or where the east wind is scattered upon the earth?"*

25 *"Who has cleft a channel for the torrents of rain  
and a way for the thunderbolt,  
26 to bring rain on a land where no man is,  
on the desert in which there is no man,  
27 to satisfy the waste and desolate land,  
and to make the ground sprout with grass?"*

28 *"Has the rain a father,  
or who has begotten the drops of dew?  
29 From whose womb did the ice come forth,  
and who has given birth to the frost of heaven?"*

- 30 *The waters become hard like stone,  
and the face of the deep is frozen.*
- 31 *"Can you bind the chains of the Pleiades  
or loose the cords of Orion?*  
32 *Can you lead forth the Mazzaroth<sup>[fn]</sup> in their season,  
or can you guide the Bear with its children?*  
33 *Do you know the ordinances of the heavens?  
Can you establish their rule on the earth?*
- 34 *"Can you lift up your voice to the clouds,  
that a flood of waters may cover you?*  
35 *Can you send forth lightnings,  
that they may go and say to you, 'Here we are'?*  
36 *Who has put wisdom in the inward parts<sup>[fn]</sup>  
or given understanding to the mind?<sup>[fn]</sup>*  
37 *Who can number the clouds by wisdom?  
Or who can tilt the waterskins of the heavens,  
38 when the dust runs into a mass  
and the clods stick fast together?*
- 39 *"Can you hunt the prey for the lion,  
or satisfy the appetite of the young lions,  
40 when they crouch in their dens  
or lie in wait in their thicket?*  
41 *Who provides for the raven its prey,  
when its young ones cry to God for help,  
and wander about for lack of food?*

#### **ESV Footnotes**

(38:3) Hebrew *Gird up your loins*

(38:32) Probably the name of a constellation

(38:36) Or *in the ibis*

(38:36) Or *rooster*

**Limited Knowledge** — God began His speech to Job by suggesting that, as much as he knew about God, his understanding was vastly limited: *"Who is this that darkens counsel by words without knowledge?"* (v. 2). God declared Himself to be the creator ("*...I laid the foundation of the earth*"—v. 4) and then questioned Job about his understanding about how it was done: *"Tell me, if you have understanding"* (v. 4). How is the sea contained? (v. 8). How does morning come? (v. 12). What do you know about death and what lies beyond it? (v. 17). How about snow, hail, wind, lightning, and frozen bodies of water? (vv. 22-30). Some of these answers we have learned since the time of Job but we are still far away from understanding the full power and creativity of what God has made. God is infinite and we are finite.

Teach me thy way, O Lord; teach me thy way!  
Thy guiding grace afford; teach me thy way!  
Help me to walk aright, more by faith, less by sight;  
Lead me with heav'nly light; teach me thy way!

Long as my life shall last, teach me thy way!  
Where'er my lot be cast, teach me thy way!  
Until the race is run, until the journey's done,  
Until the crown is won, teach me thy way!

— B. Mansell Ramsey (1919)