

I Connect Sunday School Lesson for Apr 25, 2021

Praises and Concerns

Genesis 5

Verse 1

This is the book of the generations of Adam. In the day that God created man, in the likeness of God made he him;

The first words of the chapter represent the content of the whole chapter; it is the book of the generations of Adam - It is the list or catalogue of the posterity of Adam, not of all, but only of the holy seed, and of whom as concerning the flesh Christ came; the names, ages, and deaths of those that were the successors of the first Adam in the custody of the promise, and the ancestors of the second Adam.

Questions:

- What does the first underlined and bolded excerpt above mean?
- Who is the second Adam?

Verse 2

Male and female created he them; and blessed them, and called their name Adam, in the day when they were created.

He gave this name both to the man and the woman. Being at first one by nature, and afterwards one by marriage; it was fit they should both have the same name, in token of their union.

Verse 3

And Adam lived an hundred and thirty years, and begat a son in his own likeness, after his image; and called his name Seth:

He was conceived and born in sin, [Psalm 51:5](#). This was Adam's own likeness, the reverse of that Divine likeness in which Adam was made; but having lost it himself he could not convey it to his seed.

Verse 5

And all the days that Adam lived were nine hundred and thirty years: and he died.

In the day Adam ate forbidden fruit, he became mortal, he began to die; his whole life after was but a forfeited condemned life, nay it was a wasting dying life; he was not only like a criminal sentenced, but as one already crucified, that dies slowly and by degrees.

Question: This description is pretty raw and troubling. Is it accurate?

Verses 6-19

And Seth lived an hundred and five years, and begat Enos: And Seth lived after he begat Enos eight hundred and seven years, and begat sons and daughters: And all the days of Seth were nine hundred and twelve years: and he died. And Enos lived ninety years, and begat Cainan: And Enos lived after he begat Cainan eight hundred and fifteen years, and begat sons and daughters: And all the days of Enos were nine hundred and five years: and he died. And Cainan lived seventy years, and begat Mahalaleel: And Cainan lived after he begat Mahalaleel eight hundred and forty years, and begat sons and daughters: And all the days of Cainan were nine hundred and ten years: and he died. And Mahalaleel lived sixty and five years, and begat Jared: And Mahalaleel lived after he begat Jared eight hundred and thirty years, and begat sons and daughters: And all the days of Mahalaleel were eight hundred ninety and five years: and he died. And Jared lived an hundred sixty and two years, and he begat Enoch: And Jared lived after he begat Enoch eight hundred years, and begat sons and daughters:

We have here all that the Holy Ghost thought fit to leave upon record concerning five of the patriarchs before the flood, Seth, Enos, Cainan, Mahalaleel, and Jared. There is nothing observable concerning any of those particularly, tho' we have reason to think they were men of eminency, both for prudence and piety: But in general, observe how their generations are recorded. We are told how long they lived that lived in God's fear, and when they died, that died in his favour; but as for others it is no matter: the memory of the just is blessed, but the name of the wicked shall rot. That which is especially observable, is, that they all lived very long; not one of them died 'till he had seen the revolution of almost eight hundred years, and some of them much longer; a great while for an immortal soul to be imprisoned in an house of clay. All the patriarchs here (except Noah) were born before Adam died, so that from him they might receive a full account of the creation, paradise, the fall, the promise, and those divine precepts which concerned religious worship and a religious life: and if any mistake arose, they might have recourse to him while he lived, as to an oracle, for the rectifying of it, and after his death to Methuselah, and others that had conversed with him; so great was the care of Almighty God to preserve in his church the knowledge of his will, and the purity of his worship.

Verse 22

And Enoch walked with God after he begat Methuselah three hundred years, and begat sons and daughters:

And Enoch walked with God after he begat Methuselah — To walk with God, is to set God always before us, and to act as those that are always under his eye. It is to live a life of communion with God; it is to make God's word our rule, and his glory our end, in all our actions; it is to make it our constant care and endeavour in everything to please God, and in nothing to offend him; it is to comply with his will, to concur with his designs, and to be workers together with him. He walked with God after he begat Methuselah, which intimates, that he did not begin to be eminent for piety 'till about that time.

Verse 24

And Enoch walked with God: and he was not; for God took him.

That is, as it is explained, [Hebrews 11:5](#), he was translated that he should not see death; and was not found, because God had translated him. But why did God take him so soon? Because his work was done, and done the sooner for his minding it so closely.

So, death is not inevitable!

Verse 25

And Methuselah lived an hundred eighty and seven years, and begat Lamech:

There is a sending forth of the deluge, which came the very year that Methuselah died. The Jewish writers say seven days before, referring to [Genesis 7:10](#), and that he was taken away from the evil to come.

Verses 28-29

When Lamech was 182 years old, he became the father of a son and and he called his name Noah, saying, This same shall comfort us concerning our work and toil of our hands, because of the ground which the LORD hath cursed.

Very probably there were some prophecies that went before of him, as a person that should be wonderfully serviceable to his generation.

Verse 32

And Noah was five hundred years old: and Noah begat Shem, Ham, and Japheth.

What has thus far been a linear list of descendants splits at the tenth generation into three sons – Shem, Ham, and Japheth. Jesus descends from Shem.

Genesis 6

Verse 1

And it came to pass, when men began to multiply on the face of the earth, and daughters were born unto them,

Men began to multiply upon the face of the earth — This was the effect of the blessing, [**Genesis 1:28 \(God blessed them and said to them, “Be fertile and multiply; fill the earth and master it....”\)**](#), and yet man's corruption so abused this blessing, that it turned into a curse.

Verse 2

That the sons of God saw the daughters of men that they were fair; and they took them wives of all which they chose.

The sons of God — Those who were called by the name of the Lord, and called upon that name, married the daughters of men - Those that were profane, and strangers to God. The posterity of Seth did not keep to themselves as they ought, but intermingled with the race of Cain: they took them wives of all that they chose - They chose only by the eye: They saw that they were fair - Which was all they looked at.

In the Wesley Study Bible, verse 2 reads, “The **divine beings** saw how beautiful these **human women** were, so they married the ones they chose.” **Ron’s comment:** These divine beings may refer to the sons of God, descendants of Adam and Eve, versus descendants of Cain, and not spiritual beings.

The belief that illicit relations between celestial beings and human daughters produced semi-human offspring of exceptional strength and stature is attested to in many ancient cultures.

Verse 3

And the LORD said, My spirit shall not always strive with man, for that he also is flesh: yet his days shall be an hundred and twenty years.

The spirit then strove thru Noah's preaching, but 'twas in vain with most of men; therefore saith God, (Ron's paraphrase) “man will not always strive for a relationship with God, so it is useless to strive with him.”

“*Yet his days shall be an hundred and twenty years*” — So long will I defer the judgment they deserve, and give them space to prevent it by their repentance and reformation. Justice said, cut them down; but mercy interceded, Lord, let them alone this year also; and so far mercy prevailed, that a reprieve was obtained for six score years.

Verses 5-8 – The Lord resolves to destroy wicked humanity.

Verse 5

And GOD saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually.

And God saw that the wickedness of man was great in the earth — Abundance of sin was committed in all places, by all sorts of people: and those sins committed daringly, with a defiance of heaven.

And that every imagination of the thoughts of his heart was only evil continually — A sad sight, and very offensive to God's holy eye. This was the bitter root, the corrupt spring: all the violence and oppression, all the luxury and wantonness that was in the world, proceeded from the corruption of nature; lust conceives them, [James 1:15](#), see [Matthew 15:19](#).

Verse 6

And it repented the LORD that he had made man on the earth, and it grieved him at his heart.

Humanity's heart is evil, and the lord's heart is broken. The Lord is not unmoved, but a deeply passionate and zealous God, prompted into action by compassion.

Verse 7

And the LORD said, I will destroy man whom I have created from the face of the earth; both man, and beast, and the creeping thing, and the fowls of the air; for it repenteth me that I have made them.

I will destroy man — The original word is very significant. I will wipe man from off the earth; as dirt is wiped off from a place which should be clean, and thrown to the dunghill. Or, I will blot out man from the earth, as those lines are blotted out of a book which displease the author, or as the name of a citizen is blotted out of the rolls of the freemen when he is disfranchised.

The beast and the creeping thing, and the fowls of the air *were made for man, and therefore must be destroyed with man.*

Verse 8

But Noah found grace in the eyes of the LORD.

But Noah found grace in the eyes of the Lord — This vindicates God's justice in his displeasure against the world, and shews that he had examined the character of every person in it, before he pronounced it universally corrupt; for there being one good man, he smiled upon him.

Verses 6:9-9:29

“Noah’s Descendants” introduces a thorough characterization of Noah himself and brief mention of his three sons before proceeding to an extended narrative of the flood.

Verse 9

These are the generations of Noah: Noah was a just man and perfect in his generations, and Noah walked with God.

Noah was a just man — Justified before God by faith in the promised seed; for he was an heir of the righteousness which is by faith, [Hebrews 11:7](#). And he walked with God as Enoch had done before him: in his generation, even in that corrupt degenerate age. It is easy to be religious when religion is in fashion; but it is an evidence of strong faith to swim against the stream, and to appear for God, when no one else appears for him: so Noah did, and it is upon record to his immortal honour.

Verse 11

The earth also was corrupt before God, and the earth was filled with violence.

The earth also was corrupt before God — That is, in the matters of God's worship; either they had other gods before him, or worshipped him by images: or, they were corrupt and wicked despite God. The earth was also filled with violence, and injustice towards men; there was no order nor regular government, no man was safe in the possession of that which he had the most clear right to, there was nothing but murders, rapes and rapines (violent seizure of one's property).

Verse 12

And God looked upon the earth, and, behold, it was corrupt; for all flesh had corrupted his way upon the earth.

God was himself an eye-witness of the corruption that was in it, for all flesh had corrupted his way - It was not some particular nations that were thus wicked, but the whole world so; there was none good beside Noah.

Verses 13-21 — This first of four divine speeches in the flood narrative, each followed by a statement that Noah quietly obeyed all that God commanded. Noah is silent until all is said and done, letting his actions prove his character.

Verse 13

And God said unto Noah, The end of all flesh is come before me; for the earth is filled with violence through them; and, behold, I will destroy them with the earth.

The ruin of this wicked world is decreed; it is come, that is, it will come surely, and come quickly.

Verse 14

Make thee an ark of gopher wood; rooms shalt thou make in the ark, and shalt pitch it within and without with pitch.

This ark was like the hulk of a ship, fitted not to sail upon the waters, but to float waiting for their fall. God could have secured Noah, by the ministration of angels without putting him to any care or pains, but he chose to employ him in making that which was to be the means of his preservation, both for the trial of his faith and obedience, and to teach us that none shall be saved by Christ, but **those only that work out their salvation**; we cannot do it without God, and he will not without us.

God gave him particular instructions concerning this building

1. It must be made of Gopher-wood; Noah, doubtless, knew what sort of wood that was, though now we do not
2. He must make it three stories high within: and,
3. He must divide it into cabins with partitions, places fitted for the several sorts of creatures, so as to lose no room
4. Exact dimensions are given him, that he might make it proportionable, and might have room enough in it to answer the intention, and no more
5. He must pitch it within and without: without, to shed off the rain, and to prevent the water from soaking in; within, to take away the ill smell of the beasts when kept close
6. He must make a little window towards the top to let in light
7. He must make a door in the side of it by which to go in and out.

Verse 17

And, behold, I, even I, do bring a flood of waters upon the earth, to destroy all flesh, wherein is the breath of life, from under heaven; and every thing that is in the earth shall die.

Verse 18

But with thee will I establish my covenant; and thou shalt come into the ark, thou, and thy sons, and thy wife, and thy sons' wives with thee.

This is the Bible's first "covenant," which establishes a binding relationship between Noah and God, and assures Noah that God will save him and his family from death in the floodwaters. This covenant implies certain obligations of Noah as well, contained in the imperative to build an ark and follow God's directions. Covenant living for Noah becomes the means of salvation from the flood. But his covenant also anticipates, and previews the covenant between God and Abraham and other covenants in the Bible.

Genesis 7

Verses 1-5 – The second speech of God to Noah announces a timeline for the events of the flood and commands Noah to enter the ark with his family. There is no account of which animals, beasts and birds were on the ark.

Verse 1

And the LORD said unto Noah, Come thou and all thy house into the ark; for thee have I seen righteous before me in this generation.

Here is a gracious invitation of Noah and his family into a place of safety, now the flood of waters was coming.

For thee have I seen righteous before me in this generation — Those are righteous indeed that are righteous before God; that have not only the form of godliness by which they appear righteous before men, but the power of it, by which they approve themselves to God, who searcheth the heart.

Verse 2

Of every clean beast thou shalt take to thee by sevens, the male and his female: and of beasts that are not clean by two, the male and his female.

Verse 4

For yet seven days, and I will cause it to rain upon the earth forty days and forty nights; and every living substance that I have made will I destroy from off the face of the earth.

Yet seven days and I will cause it to rain — It shall be seven days yet before I do it, After the 120 years were expired, God grants them a reprieve of seven days longer, both to shew how slow he is to anger, and to give them some farther space for repentance. But all in vain; these seven days were trifled away after all the rest, they continued secure until the day that the flood came. While Noah told them of the judgment at a distance, they were tempted to put off their repentance: but now he is ordered to tell them that it is at the door; that they have but one week more to turn them in, to see if that will now at last awaken them to consider the things that belong to their peace. But it is common for those that have been careless for their souls during the years of their health, when they have looked upon death at a distance, to be as careless during the days, the seven days of their sickness, when they see it approaching, their hearts being hardened by the deceitfulness of sin.

Verse 7

And Noah went in, and his sons, and his wife, and his sons' wives with him, into the ark, because of the waters of the flood.

And Noah went in with his sons, and his wife, and his sons' wives — And the brute creatures readily went in with him. The same hand that at first brought them to Adam to be named, now brought them to Noah to be preserved.

Verse 11

In the six hundredth year of Noah's life, in the second month, the seventeenth day of the month, the same day were all the fountains of the great deep broken up, and the windows of heaven were opened.

The six hundredth year of Noah's life, was 1656 years from the creation.

In the second month, the seventeenth day of the month — Which is reckoned to be about the beginning of November; so that Noah had had a harvest just before, from which to supply his ark.

The same day the fountains of the great deep were broken up — There needed no new creation of waters; God has laid up the deep in store-houses, [Psalm 33:7](#), and now he broke up those stores. God had, in the creation, set bars and doors to the waters of the sea, that they might not return to cover the earth, [Psalm 104:9](#); [Job 38:9-11](#), and now he only removed these ancient mounds and fences, and the waters of the sea returned to cover the earth, as they had done at first, [Genesis 1:9](#). And the windows of heaven were opened - And the waters which were above the firmament were poured out upon the world. The rain, which ordinarily descends in drops, then came down in streams.

Verse 12

And the rain was upon the earth forty days and forty nights.

Verse 14

They, and every beast after his kind, and all the cattle after their kind, and every creeping thing that creepeth upon the earth after his kind, and every fowl after his kind, every bird of every sort.

And every beast after his kind — According to the phrase used in the history of the creation, [Genesis 1:21,24,25](#), to intimate, that just as many species as were created at first were saved now, and no more.

Verse 20

Fifteen cubits upward did the waters prevail; and the mountains were covered.

Verse 21

And all flesh died that moved upon the earth, both of fowl, and of cattle, and of beast, and of every creeping thing that creepeth upon the earth, and every man:

Genesis 8

Verse 1

And God remembered Noah, and every living thing, and all the cattle that was with him in the ark: and God made a wind to pass over the earth, and the waters asswaged;

Not that God had forgotten Noah, but that God took action, where the chaos turns to a new creation.

Verse 3

And the waters returned from off the earth continually: and after the end of the hundred and fifty days the waters were abated.

Verse 4

And the ark rested in the seventh month, on the seventeenth day of the month, upon the mountains of Ararat.

The Ararat mountains denote not a specific mountain by that name but a mountainous region, probably the ancient kingdom of Uratu, near Lake Van (in far eastern Turkey at the convergence of Iraq, Iran, Russia and Turkey).

Verse 5

And the waters decreased continually until the tenth month: in the tenth month, on the first day of the month, were the tops of the mountains seen.

Verse 7

And he sent forth a raven, which went forth to and fro, until the waters were dried up from off the earth.

Noah sent forth a raven through the window of the ark, which went forth, as the Hebrew phrase is, going forth and returning, that is, flying about, but returning to the ark for rest.

Verse 8

Also he sent forth a dove from him, to see if the waters were abated from off the face of the ground;

He sent forth a dove — Which returned the first time with no good news, but probably wet and dirty; but the second time she brought an olive leaf in her bill, which appeared to be fresh plucked off; a plain indication that now the trees began to appear above water. Note here, that Noah set forth the dove the second time, seven days after the first time, and the third time was after seven days too: and probably the first sending of her out was seven days after the sending forth of the raven. The olive branch is an emblem of peace.

Used 735 times (54 times in the book of Revelation alone), the number 7 is the foundation of God's word. If we include with this count how many times 'sevenfold' (6) and 'seventh' (119) is used, our total jumps to 860 references.

Seven is the number of completeness and perfection (both physical and spiritual). It derives much of its meaning from being tied directly to God's creation of all things.

Verse 13

And it came to pass in the six hundredth and first year, in the first month, the first day of the month, the waters were dried up from off the earth: and Noah removed the covering of the ark, and looked, and, behold, the face of the ground was dry.

Verse 14

And in the second month, on the seven and twentieth day of the month, was the earth dried.

Verse 20

And Noah builded an altar unto the LORD; and took of every clean beast, and of every clean fowl, and offered burnt offerings on the altar.

Before this, he had done nothing without particular instructions and commands from God.

Verse 21

And the LORD smelled a sweet savour; and the LORD said in his heart, I will not again curse the ground any more for man's sake; for the imagination of man's heart is evil from his youth; neither will I again smite any more every thing living, as I have done.

And God smelled a sweet savour— Or a savour of rest from it, as it is in the Hebrew. He was well pleased with Noah's pious zeal, and these hopeful beginnings of the new world, as men are with fragrant and agreeable smells. I will not again curse the ground.

Prayer:

The Lord bless us and keep us;
the Lord make his face to shine upon us and be gracious to us;
the Lord lift up his countenance upon us and give us peace.