

# I Connect Sunday School Class For 5/2/2021

## Praises and Concerns

### 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. This is the turning point of the story, where the narrative turns from chaos 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.**

The use of birds by ancient sailors to find land was a common practice, but Noah's techniques are intended to determine the readiness of the land for habitation.

## **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.

The number 7 is the foundation of God's word and is used 735 times in the Bible (54 times in the book of Revelation alone). 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.**

God then told Noah and his family to leave the ark and take all of the creatures on it to populate and multiply on the earth.

## **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.**

He did this on his own. 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.**

He was well pleased with Noah's pious zeal and these hopeful beginnings of the new world.

## Genesis 9

The last of the four divine speeches in the flood account is actually a cluster of sub-speeches.

**And God blessed Noah and his sons, and said unto them, Be fruitful, and multiply, and replenish the earth.**

He assured them of his good-will to them, and his gracious intentions concerning them. The first blessing is here renewed, Be fruitful, and multiply, and replenish the earth, and repeated, [Genesis 9:7](#); for the race of mankind was as it were to begin again.

## Verse 2

**And the fear of you and the dread of you shall be upon every beast of the earth, and upon every fowl of the air, upon all that moveth upon the earth, and upon all the fishes of the sea; into your hand are they delivered.**

He grants them power over the inferior creatures. He grants:

1. A title to them; into your hands they are delivered - For your use and benefit
2. A dominion over them, without which the title would avail little; The fear of you and the dread of you shall be upon every beast - This revives a former grant, [Genesis 1:28](#), only with this difference, that man in innocence ruled by love, fallen man rules by fear.

## Verse 3

**Every moving thing that liveth shall be meat for you; even as the green herb have I given you all things.**

Hitherto man had been confined to feed only upon the products of the earth, fruits, herbs and roots, and all sorts of corn and milk; that was the first grant, [Genesis 1:29](#). But the flood having perhaps washed away much of the virtue of the earth, and so rendered its fruits less pleasing, and less nourishing, God now enlarged the grant, and allowed man to eat flesh, which perhaps man himself never thought of 'till now.

The Jewish doctors speak so often of the **seven precepts of Noah**, or of the sons of Noah, which they say were to be observed by all nations (Compare to the 10 Commandments):

The first against the worship of idols.

The second against blasphemy, and requiring to bless the name of God.

The third against murder.

The fourth against incest and all uncleanness.

The fifth against theft and rapine.

The sixth requiring the administration of justice.

The seventh against eating flesh with the life.

**Man must not prejudice his own life** by eating that food which is unwholesome and prejudicial to his health; they must not be greedy and hasty in taking their food; they must not be barbarous and cruel to the inferior creatures.

These the Jews required the observation of, and from the proselytes of the gate. Proselytes of the Gate were Gentiles who recognized their place in subordination to the Nation of Israel, and desired to worship God via Israel. They were uncircumcised, and were required to obey only the laws set forth in Acts 15.

## Verse 4

**But flesh with the life thereof, which is the blood thereof, shall ye not eat.**

The ban on blood consumption rests on the conviction that the blood is the life, and that life is sacred.

## Verse 5

**And surely your blood of your lives will I require; at the hand of every beast will I require it, and at the hand of man; at the hand of every man's brother will I require the life of man.**

*And surely your blood of your lives will I require — Our own lives are not so our own, that we may quit them at our own pleasure; but they are God's, and we must resign them at his pleasure. If we any way hasten our own deaths, we are accountable to God for it.*

*At the hand of every beast will I require it - To shew how tender God was of the life of man, he will have the beast put to death that kills a man. This was confirmed by the law of Moses, [Exodus 21:28](#).*

## Verse 6

**Whoso sheddeth man's blood, by man shall his blood be shed: for in the image of God made he man.**

*Whoso sheddeth man's blood* — Whether upon a sudden provocation, or premeditated, by man shall his blood be shed - That is, by the magistrate, or whoever is appointed to be the avenger of blood. Before the flood, as it should seem by the story of Cain, God took the punishment of murder into his own hands; but now he committed this judgment to men, to masters of families at first, and afterwards to the heads of countries.

(We can see this family tradition has continued in many countries where the master of the family renders "justice" involving family members and those who dishonor them.)

*For in the image of God made he man* — Man is a creature dear to his Creator, and therefore ought to be so to us; God put honor upon him, let us not then put contempt upon him. **Such remains of God's image are still even upon fallen man**, that he who unjustly kills a man, defaces the image of God, and dishonors him.

## Verse 9

**And I, behold, I establish my covenant with you, and with your seed after you;**

We have here the general establishment of God's covenant with this new world, and the extent of that covenant.

There are sub-speeches containing seven occurrences of "covenant," making god's covenant with Noah central to the post-flood world order. God extends his covenant with Noah to all the flood survivors as a second chance for the world. These salvation covenant themes will be repeated in the Abraham covenant (Gen 17), making covenant the means by which God relates to Israel's ancestors and, by extension, to Israel itself.

## Verse 11

**And I will establish my covenant with you; neither shall all flesh be cut off any more by the waters of a flood; neither shall there any more be a flood to destroy the earth.**

God had drowned the world once, and still it is as provoking as ever; yet he will never drown it any more.

## Verse 13

**I do set my bow in the cloud, and it shall be for a token of a covenant between me and the earth.**

*I set my bow in the clouds* — The rainbow likely was seen in the clouds before, but was never a seal of the covenant 'till now.

(1.) This seal is affixed with repeated assurances of the truth of that promise, which it was designed to be the ratification of; I do set my bow in the cloud, [Genesis 9:13](#). It shall be seen in the cloud, [Genesis 9:14](#). and it shall be a token of the covenant, [Genesis 9:12,13](#). And I will remember my covenant, that the waters shall no more become a flood, [Genesis 9:15](#). As if the eternal Mind needed a memorandum, I will look upon it that I may remember the everlasting covenant, [Genesis 9:16](#).

(2.) The rainbow appears when the clouds are most disposed to wet; when we have most reason to fear the rain prevailing, God shews this seal of the promise that it shall not prevail.

(3.) The rainbow appears when one part of the sky is clear, which imitates mercy remembered in the midst of wrath, and the clouds are hemmed as it were with the rainbow, that it may not overspread the heavens, for the bow is colored rain, or the edges of a cloud gilded. As God looks upon the bow that he may remember the covenant, so should we, that we also may be ever mindful of the covenant with faith and thankfulness.

## Verse 20

**And Noah began to be an husbandman, and he planted a vineyard:**

Sometime after his departure out of the ark, he returned to his old employment, from which he had been diverted by the building of the ark first, and probably after by building a house for himself and his family.

## Verse 21

**And he drank of the wine, and was drunken; and he was uncovered within his tent.**

## Verse 22

**And Ham, the father of Canaan, saw the nakedness of his father, and told his two brethren without.**

To have seen it accidentally and involuntarily would not have been a crime. But he pleased himself with the sight. And he told his two brethren without - In the street, as the word is, in a scornful deriding manner.

## Verse 23

**And Shem and Japheth took a garment, and laid it upon both their shoulders, and went backward, and covered the nakedness of their father; and their faces were backward, and they saw not their father's nakedness.**

They not only would not see it themselves, but provided that no one else might see it; herein setting an example of charity, with reference to other men's sin and shame.

## Verse 25

**And he said, Cursed be Canaan; a servant of servants shall he be unto his brethren.**

Canaan is Ham's son.

*A servant of servants* — That is, the meanest and most despicable servant shall he be, even to his brethren. This certainly points at the victories obtained by Israel over the Canaanites, by which they were all either put to the sword, or put under tribute [Joshua 9:23; Judges 1:28,30,33,35](#), which happened not 'till about eight hundred years after this. God often visits the iniquity of the fathers upon the children, especially when the children inherit the fathers wicked dispositions, and imitate the father's wicked practices.

**Comment:** What do you think about the above?

## Verse 26

**He also said, "Bless the Lord, the God of Shem; Canaan will be his servant."**

*The God of Shem* — All blessings are included in this. This was the blessing conferred on Abraham and his seed. Shem is sufficiently recompensed for his respect to his father by this, that the Lord himself puts this honor upon him to be his God.

## Verse 27, 28

**God shall enlarge Japheth, and he shall dwell in the tents of Shem; and Canaan shall be his servant.**

This is interpreted to imply that ultimately Jews and Gentiles shall be united together in the gospel-fold: after many of the Gentiles shall have been proselyted to the Jewish religion, both shall be one in Christ, [Ephesians 2:14,15](#).

## **Genesis 10**

Chapter 10 is a genealogical expansion of Noah's three sons, and from them, the whole earth was populated.

### **Verse 2**

**The sons of Japheth; Gomer, and Magog, and Madai, and Javan, and Tubal, and Meshech, and Tiras.**

Moses begins with Japheth's family, either because he was the eldest, or because that lay remotest from Israel, and had least concern with them, at that time when Moses wrote; and therefore he mentions that race very briefly; hastening to give account of the posterity of Ham, who were Israel's enemies, and of Shem, who were Israel's ancestors: for it is the church that the scripture is designed to be the history of, and of the nations of the world only as they were some way or other interested in the affairs of Israel.

### **Verse 5**

**By these were the isles of the Gentiles divided in their lands; every one after his tongue, after their families, in their nations.**

The posterity of Japheth were allotted to the isles of the Gentiles, which were solemnly, by lot, after a survey, divided among them. All places beyond the sea, from Judea, are called isles, [Jeremiah 25:22](#), and this directs us to understand that promise, [Isaiah 42:4](#), the isles shall wait for his law, of the conversion of the Gentiles to the faith of Christ.

### **Verse 21**

**Unto Shem also, the father of all the children of Eber, the brother of Japheth the elder, even to him were children born.**

The word "Hebrew" is considered derived from Eber.

## **Genesis 11**

### **Verse 1**

**And the whole earth was of one language, and of one speech.**

Now while they all understood one another, they would be the more capable of helping one another, and less inclined to separate.

## **Verse 2**

**And it came to pass, as they journeyed from the east, that they found a plain in the land of Shinar; and they dwelt there.**

## **Verse 3**

**And they said one to another, Go to, let us make brick, and burn them throughly. And they had brick for stone, and slime had they for morter.**

The country being a plain, yielded neither stone nor morter, yet that did not discourage them, but they made brick to serve instead of stone, and slime, or pitch, instead of morter.

## **Verse 4**

**They said, “Come, let us build for ourselves a city and a tower with its top in the sky, and let us make a name for ourselves so that we won’t be dispersed over all the earth.”**

Two things they aimed at in building:

1. To make them a name: they would do something to be talked of by posterity.
2. They did it to prevent their dispersion; lest we be scattered abroad upon the face of the earth - It was done (saith Josephus) in disobedience to that command, [Genesis 9:1](#), replenish the earth. God orders them to scatter. No, say they, we will live and die together. They engage themselves and one another in this vast undertaking. That they might unite in one glorious empire, they resolve to build this city and tower, to be the metropolis of their kingdom, and the center of their unity.

## **Verse 5**

**And the LORD came down to see the city and the tower, which the children of men builded.**

*And the tower which the children of men builded — Which speaks of:*

- (1.) Their weakness and frailty, it was a foolish thing for the children of men, worms of the earth, to defy heaven.
- (2.) Their sinfulness, they were the sons of Adam, so it is in the Hebrew, of that Adam, that sinful disobedient Adam, whose children are by nature children of disobedience.
- (3.) Their distinction from the children of God, from whom those daring builders had separated themselves, and built this tower to support and perpetuate the separation.

The city is Babylon, and the tower is most likely the temple-tower built there to its God, Marduk. The Babylonians claimed the temple-tower was built with its top raised as high as heaven. Our ancestors in Babylonia were resolute in their ambitions.

The ancients gave their city the name Babylon, “Gate of God”, which itself reveals their haughty and confused rebellion.

## Verse 6

**And the LORD said, Behold, the people is one, and they have all one language; and this they begin to do: and now nothing will be restrained from them, which they have imagined to do.**

And if they continue, much of the earth will be left uninhabited, and these children of men, if thus incorporated, will swallow up the little remnant of God's children, therefore it is decreed they must not be one.

## Verse 7

**Go to, let us go down, and there confound their language, that they may not understand one another's speech.**

This was not spoken to the angels, as if God needed either their advice or their assistance, but God speaks it to himself, or the Father to the Son and Holy Ghost.

*That they may not understand one another's speech* — Nor could they well join hands when their tongues were divided: so that this was a proper means,

...both to take them off from their building, for if they could not understand one another, they could not help one another;

and to dispose them to scatter, for when they could not understand one another, they could not enjoy one another.

As the confounding of tongues divided the children of men, and scattered them abroad, so the gift of tongues bestowed upon the Apostles, [Acts 2:4-11](#), contributed greatly to the gathering together of the children of God, which were scattered abroad, and the uniting of them in Christ, that with one mind and mouth they might glorify God, [Romans 15:6](#).

They departed in companies after their families and after their tongues, [Genesis 10:5,20,31](#), to the several countries and places allotted to them in the division that had been made, which they knew before, but would not go to take possession of, 'till now they were forced to it.

They left behind them a perpetual remembrance of their reproach in the name given to the place; it was called Babel, confusion. The children of men were now finally scattered, and never will come all together again 'till the great day. when the Son of Man shall sit upon the throne of his glory, and all nations shall be gathered before him, [Matthew 25:31,32](#).

## Verse 10

**These are the generations of Shem: Shem was an hundred years old, and begat Arphaxad two years after the flood:**

Nothing is left upon record concerning those of this line, but their names and ages; the Holy Ghost seeming to hasten thro' them to the story of Abraham. How little do we know of those that are gone before us in this world!

There was an observable gradual decrease in the years of their lives. When the earth began to be replenished, men's lives began to shorten.

## Verse 27

**Now these are the generations of Terah: Terah begat Abram, Nahor, and Haran; and Haran begat Lot.**

Here begins the story of Abram. We have here,

1. His country: Ur of the Chaldee's - An idolatrous country, where even the children of Eber themselves degenerated
2. His relations, mentioned for his sake, and because of their interest in the story: his father was Terah, of whom it is said, [Joshua 24:2](#), that he served other gods.

## 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.