

The Bible Ark Bible Study Program

Genesis – Verses 5:23–5:32; 6:1–6:13, The Antediluvians

Let me give a prayer now to get us started.

Heavenly Father, this world and our lives that you have created are unspeakable amazing and beyond our ability to fully appreciate. The life on this Earth is overflowing. The multitude and the great mixture of people that we share our lives with is more than we could ever describe. Thank you, Father, for the lives that you have given us, for the people that we know, the people that we continue to meet from day to day, and for the marvelous way that you shower blessing upon us, even in the midst of this fallen age. Thank you for the Word of God, the truth in the Word, and the way that you show us how to find our way in this fallen age through your Word. Thank you for the way that you help us live more fruitful lives among the masses of people and nations and lives that we are a part of. You help us to find purpose and to understand how our individuality fits into your great plan and design, and you show us how you love each and every one of us for who we are. Bless us now Father as we study your Word again today. Teach us more about your Word, the truth of your Word, the truth in our blessed Lord and Savior Jesus Christ, and the truth in our own lives.

We pray in Jesus's name. Amen!

In this study we will be looking at the remainder of Genesis, Chapter 5 and then the first 13 verses of Chapter 6. As before, we will go through Dr. Scofield's comments on these verses, and in the process I will make my own comments and review. Then we will read the verses from Chapter 6 again, without comments. However, we will not be reading Chapter 5 a second time through, as it is almost entirely genealogies.

Bee, I must be honest with you my dear friend. I knew that it was going to be a big challenge to keep up with the pace of this Bible study program, but I was not especially troubled by that difficulty. I know that you never asked me to do this for you, but I promised you that I would read the Bible to you. I thought that this Bible Ark program would be the best way to do it, and God did nothing but reinforce that notion. I rather suspect He planted the idea in my heart. I would not have begun this program, unless it was completely His will and purpose, and I am fully persuaded that it truly is. I believe that in time, you will come to appreciate these Bible studies that I have been recording for you. I hope and pray that some day you will regard them as one of those truly unexpected and special blessings in life.

Having said that and considering that I am now twenty lessons into the program, I am somewhat alarmed by the quantity of thorny issues that I have had to tackle; the degree of difficulty of dealing with these thorny issues; and the extraordinary amount of time and dedication I have had to devote to the effort. If I did not truly believe that you would someday listen to these studies and that your heart would in turn be moved by the Word of God that I am doing my best to present to you, I honestly do not think that I would continue with the effort under any circumstances. This is not to say that I get no joy out of the work. I do, indeed. I rejoice in all that benefit from the program and in the wonderful encouragement that I receive, but to say that this endeavor is difficult is a complete understatement. Oh! But I value your soul more than you could imagine. It does not matter how difficult it is. If Jesus was willing to give His life for you, then I most certainly am willing to do the same.

What is so incredible is that God is using the sacrifice that I am willing to make for you to bless those that I would not make that same sacrifice for. That is not to say that I have no love for them, but my love for all those that I minister to is nothing compared to the love that Jesus has for each and every person that receives that same benefit that strive to impart unto you. I know from personal experience that Jesus loves you with a depth that is beyond any searching, but through the Word of God, we can know that He loves everyone with a love that is unsearchable.

Before we get into the study today, I think that it would be best to go back and pick up on a topic that we had to skip over in our previous studies. That topic pertains to the dating of events in the Bible. Many of you will recall that I mentioned that Dr. Scofield has implemented Ussher's system of dating in the Scofield Study Bible. Before we get any further into the Bible, I think that we should look at some of the basics of Ussher's system and how Scofield has incorporated it in his Bible.

To begin this discussion, let me pass on to you a few excerpts from the Wikipedia article on Ussher's system of dating the Bible:

"The Ussher chronology is a 17th-century chronology of the history of the world formulated from a literal reading of the Old Testament by James Ussher, the Archbishop of Armagh and Primate of All Ireland. The chronology is sometimes associated with young Earth creationism, which holds that the universe was created only a few millennia ago by God as described in the first two chapters of the biblical book of Genesis."

"In his article on Ussher's calendar, James Barr has identified three distinct periods that Ussher and others had to tackle:

- 1) "Creation to Abraham's migration." This section is fairly easy to calculate, using the chronological data in Genesis 5 and 11, which gives an unbroken male lineage, with numbers of years, from the creation to Abraham being called out of Ur of the Chaldeans. Ussher used the chronology found in the Masoretic text instead of the alternative chronologies found in the Septuagint and Samaritan Pentateuch. Ussher fixed this period as 2082 years, from 4004 to 1922 BC.
- 2) "Abraham's migration to Solomon's temple." Ussher wrote that the time from Abraham leaving Haran to the Exodus was 430 years (based on Abraham's descendants suffering a period of 400 years of persecution, commencing 30 years after Abraham left Haran)[5] 1 Kings 6 states that 480 years elapsed from the Exodus to the beginning of construction of Solomon's temple in the fourth year of Solomon's reign. Thus the temple foundations were laid 910 years after Abraham left Haran; these 910 years spanned from 1922 to 1012 BC.
- 3) "Period of the temple laid to the Babylonian captivity." This period is the most difficult to calculate, due to repeated difficulties in correlating the regnal years of the kingdoms of Judah and Israel. The simple addition of the reigns of Judah's kings results in a total of 430 years, but by positing a few overlapping reigns, Ussher shortened this to 424 years: 1012 to 588 BC.

I believe that is about all that I want to read from this Wikipedia article for the time being. However, I think you can probably see that this whole matter of dating the Bible is rather complicated. What I have just now read to you is only the tip of the iceberg. In Scofield's Study Bible, he follows Ussher's system

of dating very closely. Therefore, when I read a date to you from Scofield's notes you now have an idea of where that date was derived from.

Personally, I feel that the matter of dating anything before the flood is more or less a waste of time. I just do not see how any value can be gained from such an exercise. Nevertheless, Ussher's dates certainly become more valuable as we progress through the Bible, especially when we get into the historical books and into the prophetic books of the Old Testament. I have no doubt that Ussher's system is full of inaccuracies, but when it comes to any date after the flood, it seems like his dates get us fairly close to real date for any given event. If you observe any modern theologian or archaeologist attempt to establish dates, you will see that they always have a struggle in the matter. I do not get the impression that any of our modern experts in this realm are able to nail down dates that are significantly more accurate than what Ussher came up with in 1650, even with dates that are before the flood. Sometimes, I will watch a documentary; I will hear the information and the findings that they present; and I will think to myself, "what rock did you crawl out from under?" The so called "experts" are often the most illogical bred of them all.

According to Scofield, the verses that we will be covering today fall between 4004 BC and 2353 BC.

Genesis, Chapter 5, verses 23 through 32, Scofield's Comments (+Dale's)

23 And all the days of Enoch were three hundred sixty and five years:

24 And Enoch walked with God: and he was not; for God ^htook him.

^h Miracles (Old Testament). Genesis 7:11 (Genesis 5:24; John 2:1-10).

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

Methuselah in Hebrew is pronounced M^otûšelah (meth-oo-sheh'-lakh). The name means "man of the dart." This is not like a little dart that we throw at a board on the wall. This is more like small javelin, larger than an arrow though smaller than a spear. Darts are typically launched with a type of a sling. It is a tremendously powerful and deadly weapon.

26 And Methuselah lived after he begat Lamech seven hundred eighty and two years, and begat sons and daughters:

27 And all the days of Methuselah were nine hundred sixty and nine years: and he died.

28 And Lamech lived an hundred eighty and two years, and begat a son:

29 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.

30 And Lamech lived after he begat Noah five hundred ninety and five years, and begat sons and daughters:

31 And all the days of Lamech were seven hundred seventy and seven years: and he died.

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

Genesis, Chapter 6, verses 1 through 13, Scofield's Comments (+Dale's)

The Flood (Genesis 6:1–8:19): (1) The marriage of Cainites with Sethites.

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

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.

(2) The warning of Jehovah.

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

a Holy Spirit. Exodus 23:8 (Genesis 1:2; Malachi 2:15).

(3) The antediluvian civilization (Luke 17:27).

Antediluvian simply means before the great flood.

"²⁶And as it was in the days of Noe, so shall it be also in the days of the Son of man. ²⁷They did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered into the ark, and the flood came, and destroyed them all." – Luke 17:26–27

4 There were giants in the earth in those days; and also after that, when the ¹sons of God came in unto the daughters of men, and they bare children to them, the same became mighty men which were of old, men of renown.

1 Some hold that these "sons of God" were the "angels which kept not their first estate" (Jude 6). It is asserted that the title is in the Old Testament exclusively used of angels. But this is an error (Isaiah 43:6). Angels are spoken of in a sexless way. No female angels are mentioned in Scripture, and we are expressly told that marriage is unknown among angels (Matthew 22:30). The uniform Hebrew and Christian interpretation has been that verse 2 marks the breaking down of the separation between the godly line of Seth and the godless line of Cain, and so the failure of the testimony to Jehovah committed to the line of Seth (Genesis 4:26). For apostasy there is no remedy but judgment (Isaiah 1:2–7, Isaiah 24 & 25; Hebrews 6:4–8; Hebrews 10:26–31). Noah, "a preacher of righteousness," is given 120 years, but he won no convert, and the judgment predicted by his great-grandfather fell (Jude 14 & 15; Genesis 7:11). *This last reference to Genesis 7:11 is when the flood came ... when the windows of heaven opened up, marking the end of Noah's preaching.*

Let me first read to you this verse from Isaiah that Dr. Scofield has given us in reference to the error that he attributes to interpreting the mention of the "sons of God" as angles. I am unable to discern what his point is, but let me read you the verse.

"I will say to the north, Give up; and to the south, Keep not back: bring my sons from far, and my daughters from the ends of the earth;" – Isaiah 43:6

This next verse from Matthew that he gives to us in that same line of thought, makes much more sense to me.

"For in the resurrection they neither marry, nor are given in marriage, but are as the angels of God in heaven." – Matthew 22:30

Having read to you these passages, let me repeat the explanation that Scofield has written.

1 Some hold that these "sons of God" were the "angels which kept not their first estate." It is asserted that the title is in the Old Testament exclusively used of angels. But this is an error (Isaiah 43:6). Angels are spoken of in a sexless way. No female angels are mentioned in Scripture, and we are expressly told that marriage is unknown among angels (Matthew 22:30). The uniform Hebrew and Christian interpretation has been that verse 2 marks the breaking down of the separation between the godly line of Seth and the godless line of Cain, and so the failure of the testimony to Jehovah committed to the line of Seth (Genesis 4:26).

Regarding this reference here to Genesis 4:26. You will recall from our last study, this where Dr. Scofield made the comment that men began to call themselves by the name of the Lord, as opposed to calling "upon" the name of the Lord.

The remaining scripture passages that I am about to read to you all pertain to Scofield's mention of the judgement of apostasy. For those of you who are unfamiliar with the term apostasy, according to Unger's Bible Dictionary it means (in part): religious defection; i.e. "apostasy from the faith": a secession from the Church, and a disowning of the name of Christ. The following passages will help to further define and to add further dimension to the term.

"²Hear, O heavens, and give ear, O earth: for the LORD hath spoken, I have nourished and brought up children, and they have rebelled against me. ³The ox knoweth his owner, and the ass his master's crib: but Israel doth not know, my people doth not consider. ⁴Ah sinful nation, a people laden with iniquity, a seed of evildoers, children that are corrupters: they have forsaken the LORD, they have provoked the Holy One of Israel unto anger, they are gone away backward. ⁵Why should ye be stricken any more? ye will revolt more and more: the whole head is sick, and the whole heart faint. ⁶From the sole of the foot even unto the head there is no soundness in it; but wounds, and bruises, and putrifying sores: they have not been closed, neither bound up, neither mollified with ointment. ⁷Your country is desolate, your cities are burned with fire: your land, strangers devour it in your presence, and it is desolate, as overthrown by strangers." – Isaiah 1:2–7

"²¹How is the faithful city become an harlot! it was full of judgment; righteousness lodged in it; but now murderers. ²²Thy silver is become dross, thy wine mixed with water: ²³Thy princes are rebellious, and companions of thieves: every one loveth gifts, and followeth after rewards: they judge not the fatherless, neither doth the cause of the widow come unto them. ²⁴Therefore saith the Lord, the LORD of hosts, the mighty One of Israel, Ah, I will ease me of mine adversaries, and avenge me of mine enemies: ²⁵And I will turn my hand upon thee, and purely purge away thy dross, and take away all thy tin." – Isaiah 1:21–25

"⁴For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, ⁵And have tasted the good word of God, and the powers of the world to come, ⁶If they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame. ⁷For the earth which drinketh in the rain that cometh oft upon it, and bringeth forth herbs meet for them by whom it is dressed, receiveth blessing from God: ⁸But that which beareth thorns and briers is rejected, and is nigh unto cursing; whose end is to be burned." – Hebrews 6:4–8

"²⁶For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, ²⁷But a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries. ²⁸He that despised Moses' law died without mercy under two or three witnesses: ²⁹Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace? ³⁰For we know him that hath said, Vengeance belongeth unto me, I will recompense, saith the Lord. And again, The Lord shall judge his people. ³¹It is a fearful thing to fall into the hands of the living God." – Hebrews 10:26–31

This last passage is in regard to the judgment of God predicted by Noah's great-grandfather Enoch.

"¹¹Woe unto them! for they have gone in the way of Cain, and ran greedily after the error of Balaam for reward, and perished in the gainsaying of Core. ¹²These are spots in your feasts of charity, when they feast with you, feeding themselves without fear: clouds they are without water, carried about of winds; trees whose fruit withereth, without fruit, twice dead, plucked up by the roots; ¹³Raging waves of the sea, foaming out their own shame; wandering stars, to whom is reserved the blackness of darkness for ever. ¹⁴And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousands of his saints, ¹⁵To execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him." – Jude 14 & 15

Having read to you these passages regarding apostacy, let me reread that portion of Scofield's explanation.

For apostasy there is no remedy but judgment. Noah, "a preacher of righteousness," is given 120 years, but he won no convert, and the judgment predicted by his great-grandfather fell.

And now I will also read Genesis 6:4 again.

"⁴There were giants in the earth in those days; and also after that, when the sons of God came in unto the daughters of men, and they bare children to them, the same became mighty men which were of old, men of renown."

(4) *The purpose of Jehovah in judgement.*

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

b Or, *the whole imagination*. The Hebrew word signifies not only the *imagination* but also the purposes and the desires.

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

c Zechariah 8:14, *note*.

This note that Dr. Scofield is referring us to pertains to the use of the word repentance in the Old Testament. This is a topic that I believe would be better for us to tackle later, and we will certainly run into this again before very long. However, you can count on the fact that God is not using that word here in the same way that you and I would. God is perfect in power and all knowing. He is not at all surprised by the way that things had turned out on the Earth. (Nor is He surprised at the condition of the world today.) Everything had happened according to His divine plan and purpose, so you can see that the word repent does not really fit very well here. A better interpretation would be to think of it as grief. And it grieved the Lord that He had made man on the Earth.

Imagine that you had worked all day preparing a very special meal for someone that you dearly love, and as the main course is roasting in the oven, the oven has a malfunction. The fancy electronics of the oven have overcompensated and your entre has been roasting at 1 ¼ times the temperature that you had it set to. Now just moments before you are about to serve dinner you realize that all that you worked so diligently on is essentially ruined. It is nearly burnt, tough as a rock, and for all practical purposes, it is not edible. Would you perhaps be a bit disappointed?

This is a little closer to picture that this verse is painting for us, except that God knew all along that the oven was going to malfunction.

Now you may ask, "Why does God use an oven that He knows is going to malfunction? I don't know the answer to that question. I am not sure that I want to know the answer, but I will say this. If you can tell me why God must put you and I in the fire, in the first place – then I will tell you why He uses an oven that He knows will malfunction.

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.

From Genesis 1:1 until this point at Genesis 6:7, I am able to identify 84 times where the Bible makes mention of reproduction, words such as: seed, fruit, born, begat, and so on. This does not include any mention of the tree of life or the tree of the knowledge of good and evil. There are a total of 145 verses of scripture from Genesis 1:1 to Genesis 6:7. Therefore, in some way shape or form, God is talking about reproduction in every other verse of scripture, thus far or 58%. Moreover, you will find that this trend will continue throughout the rest

of the Bible, all the way through to the very last Chapter of Revelation. Do you get the idea that growth and reproduction is something that is important to God?

The fact is that growth and reproduction is something that is inherent in just about every facet of God's creation that one could ever imagine. God made us to reproduce and to grow, and virtually everything around us does the same. This entire Earth grows and reproduces. Only man creates and manufactures things that do not reproduce, and this is one of the most important messages of the Bible. It is God that blesses us with life. Man is not capable of generating life. Man can only bring about death. Everything man touches he corrupts with sin and transgression and ultimately it dies. There is nothing that man has ever made that lasts forever, and the Bible gives us illustration after illustration of these realities. The Bible shows us again and again how we corrupt ourselves and everything around us. Verse 7 and the upcoming verses 11-13 give to us just such an illustration, and we do not simply corrupt ourselves and those things that we make of our own hands. We corrupt practically everything. Remember that God gave man dominion over the whole Earth. Therefore, when man goes bad, his dominion and his influence causes all the Earth (including all the plants and the animals) to go bad as well. This is what we see here in verses 7, "*both man, and beast, and the creeping thing, and the fowls of the air; for it repenteth me that I have made them.*"

The way that God has created man and the animals and the plants of our world is beautiful and extraordinary. All of these creations of God reproduce and grow in the most amazing and incredible ways. Moreover, when all of these creations of God reproduce and grow according to God's plan, purpose, and design it is pure and virtuous and good and lovely and wholesome and decent and righteous. God shows us how that is when we read and study the Word of God, and as we learn of His righteousness, we learn more and more about the depth of God's love. Of course, when we read the Bible we, also, find out how we foul up everything that we touch and how we corrupt our own lives when we do not follow after the righteousness of God. The truly fascinating thing is that by all of these illustrations of how we bring about corruption in our own lives and everything around us, we come to a greater understanding of the purity and righteousness of God, His intentions for all His creation, and of the infinite love, mercy, and grace He pours upon us every passing moment from now until eternity.

(5) *The purpose of Jehovah in grace.*

8 But Noah found grace in the eyes of the LORD.

9 These are the generations of Noah: Noah was a ^djust man and ^eperfect in his generations, and Noah ²walked with God.

^d *Righteousness.* Genesis 7:1. (Genesis 6:9; Luke 2:25.).

^e i.e. *upright, or sincere.*

² Noah and Enoch are the two antediluvians of whom it is said that they "walked with God" (Genesis 5:24; Genesis 6:9). Enoch, "translated that he should not see death" (Hebrews 11:5),

becomes a type of the saints who will be “caught up” before the great tribulation (1st Thessalonians 4:14–17; Revelation 3:10; Daniel 12:1; Matthew 24:21); Noah, preserved through the Flood, is a type of the Israelitish people who will be preserved through the tribulation (Jeremiah 30:5–9). See “Tribulation” (Psalm 2:5; Revelation 7:14). [This reference to see the term “Tribulation” is pointing us to a reference chain on the subject of “The Great Tribulation.” This is not something we need to delve into at this juncture. I am sure we will deal with this topic in the Gospel of Matthew.]

These next four passages are all included by Dr. Scofield in reference to his statement, “a type of the saints who will be “caught up” before the great tribulation.” For this first passage from 1st Thessalonians, we just looked at this in our last study, so I am simply going to read verse 17.

“Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.” – 1st Thessalonians 4:17

“Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth.” – Revelation 3:10

These last two of these four passages are from Daniel and Matthew and speak of the coming tribulation; although, I see nothing in either of these passages that would associate them with the saints that are “caught up,” so I am not quite sure why Dr. Scofield has included them here at this specific point of reference.

“And at that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book.” – Daniel 12:1

“²¹For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be. ²²And except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened.” – Matthew 24:21

This last passage from Jeremiah is a passage that we looked at in our last study. If you recall it is a great example of God's preservation of the Godly remnant of Israel in the Great Tribulation.

“⁵For thus saith the LORD; We have heard a voice of trembling, of fear, and not of peace.

⁶Ask ye now, and see whether a man doth travail with child? wherefore do I see every man with his hands on his loins, as a woman in travail, and all faces are turned into paleness?

⁷Alas! for that day is great, so that none is like it: it is even the time of Jacob's trouble; but he shall be saved out of it. ⁸For it shall come to pass in that day, saith the LORD of hosts, that I will break his yoke from off thy neck, and will burst thy bonds, and strangers shall no more serve themselves of him: ⁹But they shall serve the LORD their God, and David their king,

whom I will raise up unto them.” – Jeremiah 30:5–9

Now that I have read all of these scripture passages to you, let me read this explanation from Scofield one more time, without calling out any of the chapter and verse references.

2 Noah and Enoch are the two antediluvians of whom it is said that they “walked with God.” Enoch, “translated that he should not see death,” becomes a type of the saints who will be “caught up” before the great tribulation; Noah, preserved through the Flood, is a type of the Israelitish people who will be preserved through the tribulation.

And now I will also read verse 9 again.

“⁹These are the generations of Noah: Noah was a just man and perfect in his generations, and Noah walked with God.”

10 And Noah begat three sons, Shem, Ham, and Japheth.

Noah in Hebrew is pronounced **Nōah** (no'-akh). The name simply means “rest.”

Shem in Hebrew is pronounced **Šēm** (shame). The name can mean: “a celebrated name”; “a good name”; “a good reputation”; “fame after death”; “a monument”; or “the celebrated name of God.” It can often be used in reference with or to the name of God.

Ham in Hebrew is pronounced **Hām** (khawm). The name can mean: “black,” “hot,” or “heat.”

Japheth in Hebrew is pronounced **Yeṗet** (yeh'-feth). The name is derived from the root word, “pāthāh” which means: to open, i.e. to make roomy; to persuade; to make simple; or to delude (dumb down, allure, deceive, enlarge, entice, flatter, persuade, etc).

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

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

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.

Genesis, Chapter 6, verses 1 through 13, without Comments

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

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.

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.

4 There were giants in the earth in those days; and also after that, when the sons of God came in unto the daughters of men, and they bare children to them, the same became mighty men which were of old, men of renown.

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.

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

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.

8 But Noah found grace in the eyes of the LORD.

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

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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.

We will close it out here for today. In our next study we will finish out Chapter 6, and we will also cover Chapter 7, as we learn about Noah and the great flood.

Closing Remarks

For those of you listening on YouTube, please note that there a copy of the notes for this program that is available as a downloadable PDF document. You can also download an MP3 file of this program and for the corresponding Thru the Bible program from my [Website](http://Dalet.us). Just visit Dalet.us for more information.

Please understand that this program, the Bible Ark, is meant to be a complement to the Thru the Bible Bible Study program, by Dr. J. Vernon McGee. It is in not meant to be a replacement.

My hope and my prayer is that you will sit down with me with your Bible open and that you will read the Bible with me as I speak. Then go listen to the Thru the Bible broadcast. If you follow that method, you will grow in your understanding of the Word of God in ways you never thought possible.

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Dale Trussell, May 9th, 2021