

Methuselah Died and The Flood occurred When?

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10th day of the 2nd month 5850 years after the creation of Adam
The 2nd Month in the Fifth year of the Third Sabbatical Cycle
The 21st day of Counting the Omer
The Third Sabbatical Cycle of the 119th Jubilee Cycle
The Sabbatical Cycle of Earthquakes, Famines and Pestilence

May 10, 2014

Shabbat Shalom Family,

Methuselah was the oldest person recorded in the Bible and was 969 years old when he died. Noah was 950 and Adam was 930. There were others whose ages approached 900 years as well.

Methuselah's name makes it ironic that he would be the one who lived the longest, since his name actually contains the Hebrew word for death. The name, as a whole, is often signified as meaning "man of the dart" or "man of the sword." The name may mean even more than that.

Hebrew names in the Bible were often significant and have meanings behind them. For example, "Peleg" means "division." Peleg lived when the earth was divided into its linguistic divisions at the Tower of Babel (Genesis 10:25). Abraham means "father of a multitude" which reflects the promise God made to Abraham in Genesis 15:5, 17:5. We could go on and on with Hebrew names that accurately describe those individuals.

The word "muwth" means "die/death" in Hebrew. The first part of Methuselah's name means "mortal." Taking "meth/muth" and combining it with "selah," some have suggested that this signifies when the Flood would come. Dr. John Gill, a leading Hebrew scholar of the 1700s, said this about the name Methuselah:

"...and that Enoch had a son, whose name was Methuselah, is affirmed by Eupolemus {r}, an Heathen writer; and Enoch being a prophet gave him this name under a spirit of prophecy, foretelling by it when the flood should be; for his name, according to Bochart {s}, signifies, "when he dies there shall be an emission," or sending forth of waters upon the earth, to destroy it. . . . [Notes by Gill: {r} Apud Euseb. Evangel. Praepar. l. 9. c. 17. p. 419. {s} Thaleg. l. 2. c. 13. col. 88. so Ainsworth.] 2

He was affirming previous scholars, such as Eusebius, Samuel Bochart (French Bible scholar in the 1600s who compiled an Arabic dictionary), and Henry Ainsworth (commentator and Bible scholar [including Hebrew] of the late 1500s and early 1600s), who had said this before. Commentators Jamieson, Fausset, and Brown concur with Gill. They stated:

“This name signifies, “He dieth, and the sending forth,” so that Enoch gave it as prophetic of the flood. It is computed that Methuselah died in the year of that catastrophe.”³

However, this interpretation that some have suggested does not come from only the Hebrew. The transliterated name in Greek as used in Yeshua’s genealogy in Luke 3:37 is:

“the son of Methuselah, the son of Enoch, the son of Jared, the son of Mahalalel, the son of Cainan.”

The Greek from ?????????? or “Mathousala,” according to the New Testament Greek Lexicon, literally means:

“when he dies, there shall be an emission”⁴

This is merely reiterating what previous scholars have suggested. But this definition may be why many scholars affirm that Methuselah’s name means “when he dies it shall come” or “upon his death there will be a major change.” Therefore, they say that this may have helped signify that the flood would come once Methuselah died. Methuselah’s father, Enoch (not Cain’s oldest son, but Noah’s great-grandfather) was said to be a prophet. But considering Enoch was a prophet, could the name he gave to Methuselah also have been prophetic? Many believe so.

If you match up the ages of the patriarchs, Methuselah died the same year as the flood, which occurred in the year 1656 after the creation of Adam (which would be the year 2181 B.C., as taken from the book *The Prophecies of Abraham*.)

Though some mistakenly think Methuselah died *in* the flood, this is highly unlikely. Methuselah was raised by a righteous parent (Enoch) who not only walked with God but was pleasing to God, so that he was taken away without tasting death. In fact, Methuselah may have actually helped Noah in the construction phase of the Ark, but his death preceded the Flood.

Keep in mind that it was common for prominent people to be honored with designated times of mourning after they passed (e.g., Genesis 27:41, 50:4; Deuteronomy 34:8; 2 Samuel 11:27). However, it stands to reason that there were many who had mourning periods that are simply not mentioned in Scripture.

Methuselah lived longer than any other man, it is recorded. He was the son of a righteous man, Enoch. He was also the grandfather of a righteous son, Noah.

Methuselah died the year of the flood and would have been mourned for 30 days, as we read of in Deuteronomy 38:8

“And the children of Israel wept for Moses in the plains of Moab thirty days. So the days of weeping and mourning for Moses ended.”

We read in the book of Number about the law of those who touch a dead man:

11 He who touches the dead body of any man shall be unclean seven days. 12 He shall purify himself with it on the third day, and on the seventh day he shall be clean. But if he does not purify himself the third day, then the seventh day he shall not be clean. 13 Whoever touches the dead body of any man that is dead, and does not purify himself, defiles the tabernacle of Jehovah. And that soul shall be cut off from Israel. Because the water of separation was not sprinkled upon him, he shall be unclean. His uncleanness is still upon him. (Num 19:11-13)

Also, because of what we read in Genesis 7; that the flood came on the 17th day of the second month:

11 In the six hundredth year of Noah's life, in the second month, in the seventeenth day of the month, in this day all the fountains of the great deep were broken up, and the windows of the heavens were opened up. 12 And the rain was upon the earth forty days and forty nights. 13 In this same day, Noah and Shem and Ham and Japheth, the sons of Noah, and Noah's wife, and the three wives of his sons with them, entered into the ark. (Gen 7:11-13)

Because of this we can conclude that Methuselah died in the first month of the year near Passover.

Lamech was born in the year 874 after Creation and died in 1651, just 6 years before the flood occurred. What this means is that Noah was now responsible to bury his righteous grandfather. Surely, all honors would have been bestowed upon Methuselah for living the longest and being righteous himself also. *This is why Noah was unclean for the Passover in the first month.* And, as such, would have taken part in the second Passover on the 14th day of the second month.

When we use our computer programs we can check the sighted moon to see when it occurred in the year 2181 B.C. That is the same year that the flood took place, 1656 years after the creation of Adam. (We are using the Sabbatical and Jubilee charts from the back of the book: *The Prophecies of Abraham.*) And, because the computer program does not take into effect that there is no year zero, you must then go to the year 2182 B.C. to get the correct data.

In that year, in the second month, the moon was sighted on Thursday April 4th, 2181 B.C. (adjusted accordingly: go to <http://www.torahcalendar.com/MOON.asp?JDN=2518113&TDAY=1>)

Counting 14 days to Passover will bring you to Passover falling on Thursday. The High Day would be on the 15th, which was a Friday. The Sabbath fell on the 16th day of this second month. The Wave Offering would have been done on the morning of the 17th Day at 9 A.M.

On the 17th day of the second month, the flood came upon the earth.

In the exact same way Yeshua was raised from the dead on that Sunday morning, when He ascended to heaven with the now-resurrected saints, Yehovah raised up these righteous ones in the ark! – Again, on the exact same day which was also on a Sunday.

Something for you to think about this week: