

Noah in the 2nd Month



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2nd day of the 2nd month?5849 years after the creation of Adam

14th Day of 2nd week of Counting the Omer

The 2nd Month in the Fourth year of the third Sabbatical Cycle

The Third Sabbatical Cycle of the 119th Jubilee Cycle

The Sabbatical Cycle of Earthquakes Famines, and Pestilences

April 13, 2013

Shabbat Shalom Family,

I would like to point out something once again in your bible.

Gen 1:14 And God said, Let there be lights in the expanse of the heavens to divide between the day and the night. And let them be for signs, and for seasons, and for days and years.

The Moon is used to determine the months. Nott eh dark moon, because you are told right here let the LIGHTS divide the night and day and let the LIGHT be used for Seasons and Days and Years.

It is the light of the first sliver of the Sighted moon that tells us when a new month has begun. And because Yehshua is come on the Feast of Trumpets as He did when He was born on Sept 11, 3 B.C. AS you all should know the Feast of Trumpets comes on the 1st day of the Seventh Month. Because it is sighted we do not know if it will be seen on one day or the next. And because of this Yehshua said;

Mat 24:36 But of that day and hour no one knows, no, not the angels of Heaven, but only My Father.

He said this knowing it was a sighted moon that would determine the month He comes back in. This is a Hebraism & is used to talk about the Feast of trumpets which comes on the first day of the 7th Month. A day no one knows not even the angels in Heaven but only the Father knows.

For those keeping the Second Passover for biblical reasons, the 14th of the second month is from Sunset the 24th to Sunset the 25th when the lamb is killed. And the first Holy Day is from Sunset the 25th when the Passover is eaten until sunset the 26 when the Holy Day ends.

What are those biblical reasons you could not keep the first Passover?

The second year out from Egypt, the circumcised nation of Israel observed the Passover in the Wilderness of Sinai, but certain men were ceremonially unclean from touching a dead body. These men could not take of the Passover, and they asked Moses, “Why are we kept from bringing the Lord’s offering at its appointed time among the people of Israel?” (Num 9:7). The answer wasn’t obvious so Moses inquired of the Lord as to what should be done. The Lord said, Speak to the people of Israel, saying, If any one of you or your descendants is unclean through touching a dead body, or is on a long journey, he shall still keep the Passover to the Lord. In the second month on the fourteenth day at twilight they shall keep it...according to all the statutes for the Passover they shall keep it. But if anyone who is clean and is not on a journey fails to keep the Passover, that person shall be cut off from his people because he did not bring the Lord’s offering at its appointed time; that man shall bear his sin. (Num 9:10-13) Here is something else to consider this 2nd month.

Methuselah was the oldest person recorded in the Bible who died. Methuselah was 969 years, older than Noah who was 950 and Adam who was 930, as well as several others whose ages approached 900.

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 well mean more.

The Hebrew names in the Bible were often significant and have meanings behind them. For example, Peleg means “division,” and 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,” reflecting the promise God made to Abraham (Genesis 15:5, 17:5). We could go on and on with Hebrew names that accurately describe the individuals to whom they belong.

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 will come. For example, a leading Hebrew scholar of the 1700s, Dr. John Gill said:

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 merely the Hebrew. The transliterated name in Greek as used in Jesus'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 when Methuselah died.

Methuselah's father, Enoch (not Cain's oldest son, but rather 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. 1656 after the creation of Adam or 2181 B.C. taken from The Prophecies of Abraham.

Though some may mistakenly think Methuselah died in the Flood, this is highly unlikely. Methuselah was raised by a godly parent (Enoch) who walked with God and pleased God so that God took him away without 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, there were surely many who had mourning periods that are simply not mentioned in the Bible.

Methuselah lived longer than any other man recorded. He was the son of a Righteous man, Enoch and 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 34:8 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 Number 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)

And 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 conclude that Methuselah died in the first month near Passover.

Lamech was born in the year 874 after Creation and died 1651 just 6 years before the Flood. What this means is that Noah was now responsible to bury His Righteous Grandfather. Surely all the honors would have been bestowed upon Methuselah for living the longest and being righteous as well. 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 of the second month.

When we use our computer programs we can check the sighted moon to see when it would occur for the year of 2181 B.C. which is the same year as the flood in 1656 after the Creation of Adam. (We are using the Sabbatical and Jubilee charts from 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 right 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>)

14 days later will bring you to the 14th being on the Thursday. The High day would be on the 15th and was a Friday. Sabbath was 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.

And on the 17th day of the Second Month the Flood came upon the earth.

In the exact same way as Yeshua raised up the dead on that Sunday morning when He ascended to Heaven with those Saints, So did Yehovah raise up these Righteous ones in the Ark again on the exact same day; Sunday.