

Lamech, Enoch, and Methuselah

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[0:00] Chapter 4, we'll finish that up here tonight and then we'll kind of in a superficial, cursory way, we'll look at chapter 5 and then we'll move on from there as we get into chapter 5.

Chapter 6, but I want to focus on this last thing about Cain's family in chapter 4 and then we'll move on into chapter 5 and kind of highlight two particular characters in chapter 5.

In fact, tonight we're going to be considering three primary characters mentioned here in these chapters. First it will be Lamech, who is the great, great, great grandson of Cain, or was, he's dead, of course.

And then we'll get into chapter 5. In fact, we kind of have to go quite a ways in chapter 5 to find Enoch. That will be the next primary character we want to consider.

And Enoch is Seth's great, great, great grandson. And then we'll consider just briefly Methuselah. And he, of course, was Enoch's son.

[1:28] Alright, and Methuselah's life, of course, spanned the full spectrum. In fact, Methuselah knew Adam and Methuselah knew Noah.

But it's quite interesting that God, that his life was that long, spanned that far. Alright, let's begin with Lamech. And we're going to call him the secular man.

In fact, I've got a term for each of these three. You have Lamech, who's the secular man. And then we're going to see Enoch, of course. And he, I would call the spiritual man.

A very spiritual man. And I think you probably could guess why I would call him that. And then Methuselah, I think, well, I don't really know what to call him.

I think I'd call him the signpost man. I'll explain that and get to it, alright. Alright, Lamech, the secular man. Who was Lamech? Well, let's look at chapter 4, verse 18 and 19 is where he is first introduced, kind of in the order of where he fell after Cain, or was born after Cain.

[2:37] And then in verse 18, to Enoch, which of course was Cain's son. Enoch was born Irad. By the way, this is a different Enoch. Just want to remind you, this is not the Enoch we're going to be considering in chapter 5.

Totally different man. But to Enoch was born Irad. And Irad begot Mahujael. And Mahujael begot Methusel. Methuselah begot Lamech.

Alright, so now we're down to Lamech. Then, in verse 19, it says, Then Lamech took for himself two wives. The name of one was Adah, and the name of the second was Zillah.

And then we'll skip on down to verse 23, because we've already covered really these verses that I've just read, as well as the verses that follow. But we have not yet looked at verse 23.

Then Lamech said to his wives, Adah and Zillah, hear my voice. Wives of Lamech, listen to my speech. For I have killed a man for wounding me, even a young man for hurting me.

[3:39] If Cain shall be avenged sevenfold, then Lamech seventy-sevenfold. Alright. So, those are the passages that deal with Lamech.

Now, what does the Bible tell us about Lamech? From what I've just read. Well, several things I think are important. In the first place, I've already mentioned this, he was the great-great-great-grandson of Cain.

Alright, so we know he's in the line of Cain. It's very important we understand that this little excerpt here in chapter 4 is all we have concerning the lineage of Cain.

And then it'll all be over. Alright, so Lamech is the fourth generation from Cain.

Great-great-great-great-grandson. And then the second thing that, and I've already mentioned this, I think either last week or the week before, but Lamech was the first bigamist.

The first bigamist, and that's important to note. Now, there were many bigamists recorded for us in the Old Testament that follow Lamech, but this is the first one mentioned.

[4:45] And he had two wives, which, by the way, I think clearly is contrary to God's Word. So right off the bat, because of the decision Lamech made to marry two wives, he has no regard for God's Word.

Now, a little bit later, of course, we're going to discover another thing that Lamech did that was disregard for God's Word.

But anyway, he had two wives, Adah and Zillah. That's kind of interesting, though it really is no big deal, but Lamech married wives from A to Z.

Do you know what I'm saying? From A to Z. Of course, that's in the English. I don't think that'll work. We'll get to the Hebrew language. I just thought I'd throw that out there, too.

Third thing that we learn about Lamech, and you might think this is not important, but it really is important. It really is interesting, really. Lamech was a poet.

[5:47] He has probably other things as well. I don't think that he made his living being a poet. But verses 23 and 24 represent a poem.

He said, what big deal? Well, you see, this was a poem in Lamech's language, which was not Hebrew, by the way.

We don't know what language it was. We don't have any record of that. But when Moses, quite a few years later, was inspired by God to write in Hebrew what Lamech wrote in whatever language he wrote in, then when Moses wrote in Hebrew, it came out as a poem as well.

And our English translators recognize the Hebrew poetry, and it comes out as a poem, as poetry.

Now, not in the way that we normally think of poetry and that every last word of the line rhymes. It doesn't exactly work that way when you go from one language to another language to another language. But in several other respects, this clearly qualifies as a poem.

[6:58] The Orthodox Jews, by the way, have called this the Song of the Sword. Song of the Sword. And I don't really know particularly why.

There's some speculation about that. But this was a poem. And so Lamech was a poet. And you say, so what? There were a lot of poets, and real poets, and some would-be poets.

You probably have some poetry that somebody's written for you, and it's really lousy poetry. As a pastor, I'm all the time, especially around funeral times. It's just really amazing to me that I have someone from the family come and say, I've written a poem about my dear departed loved one. Would you read it during the funeral? Well, and sometimes I do, and sometimes I don't. It depends on the content of whatever they want me to read. But some of the poetry is just really bad.

But we're not amazed that someone would write poetry. The point I want to make is that Lamech, far from being some primitive, ignorant, Neanderthal man, and that's what our scientists today would have us believe that if we go back umpteen thousand years to some of the first civilization on this planet that the people walked around on all fours, and they didn't have any developed brain or anything, but that's not the case.

[8:30] Lamech wrote poetry. He was cultured. He was intelligent. He was a literary man. And I think this is interesting, and part of this takes us back to something I shared last week or something we studied last time, and that is that though Cain's family were rebels against God and against His Word, clearly they rebelled against God.

At the same time, they were pioneers in some pretty major areas of civilization. Pioneers, remember, in animal husbandry and breeding.

The Bible tells us that here in chapter 4. Pioneers or innovators in music theory and the development of musical instruments. Now we're talking about people who are not followers of the one true God, who've rejected God, who are fallen, sinful, wicked.

They're of the line of Cain, and they're developing these things. And metallurgy in the area of science, technology, quite advanced in that area. And urbanization, you know, built the first city, although, again, you know, don't picture Tulsa or Oklahoma City or something like that, but it was the first kind of permanent dwelling or erection of permanent dwellings, urbanization.

And here, through this poem, we understand and they also were responsible for advanced literature, poetry. And someone said that this truly was a golden age that the Bible is recording for us here.

[10:13] Cain gave birth to a family of geniuses. I mean, the Bible brings us to our attention here. Now, obviously, you know, that all of these things that they were innovators of or inventors of can be and have been and are being used for evil purposes.

In fact, it could be, though the Bible just doesn't tell us. A little bit later when we read about Lamech murdering a man, it could be that, you know, one of his ancestors, predecessors, developed not only, you know, the art of metalworking, but maybe out of that came the development of weaponry and things like that.

Maybe he used to, actually used a sword to murder this man that he's going to be bragging about here in just a minute. This was a golden age for mankind.

Cain gave birth to a family of geniuses, albeit completely secular. Completely secular, void of anything spiritual. And so, we might say that Lamech was a poet and a murderer, a cultured savage.

That's who Lamech was. Alright, we learned this about Lamech, and so then what else do we learn about him? We learn, as I've already alluded to and we read a moment ago, Lamech was a murderer.

[11 : 37] A murderer just like his great, great, great grandfather Cain. And that's what Lamech's poem tells us, doesn't it? In fact, he tells us himself.

He said, his own admission, verse 23, I have killed a man. So, he's a murderer. And so, the line of Cain is a line of, I guess we could say, cultured killers.

Here's a man writing poetry and he's bragging about killing another man. Then there's one more thing that we learn about Lamech and really, this is the culmination of who Lamech really was. And that is that Lamech was a man completely consumed with himself. That we learn more than anything else from this poem.

Now, he was a murderer, but not just a murderer, he was a prideful, boastful, arrogant murderer.

[12 : 37] And this poem is all about him boasting about it. And the poem, and this is one of the features of this poem that, of what he wrote that helps us recognize that this is poetry.

He uses parallelism. Parallelism, which is a technique in poetry. And so, we have in this poem a set of three parallels.

And it's pretty easy to pick that out in the English. But these three are going to help us understand the pride of Lamech.

And so, the first parallelism, I think he is bragging to his wives. That's the first thing that kind of reveals itself in this poem.

He's bragging to his wives. Listen to what he said. He said, Adon, hear my voice. He's demanding to hear my voice. Wives of Lamech, listen to my speech.

[13 : 50] Listen up, ladies. You can almost, you can sense, you know, it just comes right off the page out of the words.

There's this pridefulness. And he wants his wives to shut up and listen. And some of us husbands want our wives to, well, know. We can sometimes be just like Lamech, at least in that regard. Some of our wives want us to shut up and listen. But we don't hear because we have selective hearing problems. You know, we men. Anyway, he wants them to listen. And he also, if you catch it there, he wants them to know who the master is here.

He says, wives of Lamech, listen up. Listen to my speech. And really in all of this he wants them to know just how great he is. That's the flavor of what he is writing here.

You can sense that real easily. And he's going to tell them that he has murdered a man. That's what he's going to tell them. And that God, he's also going to tell them that God will come to his protection and protect him.

[15 : 09] Come to his vengeance if anyone tries to retaliate. That God will give him vengeance. Give vengeance seventy-seventh-fold. That's what he said.

He's bragging about this to his wives. And so not just the mere seven-fold that God promised Cain. You might remember back in chapter four, verse fifteen, where God promised to Cain, because Cain was concerned, I killed my brother, and now everybody who sees me is going to want to kill me, and why would they?

Because everybody I see is my brother or my sister. And God says, no, they will not. I will revenge you seven-fold. And now here's Lamech boasting that God is not going to take vengeance seven-fold.

but seventy-seven-fold. Now why would he say that to his wives? Because he believes he's ten times greater than his great-great-great-grandfather Cain.

And he wants them to know it. So he's boasting or bragging to his wives. Listen up ladies. This is who I am. And so forth.

[16:22] The second parallelism focuses on his boastfulness or him bragging to the world. The focus is more on the world.

He says, for I have killed a man for wounding me, even a young man for hurting me. He said, that's in the New King James translation.

Now, in the first place, the words wounding and hurting, even in the English, even at face value, are not the same as killing, are they?

They're not equal. So you can see very clearly that really, old Lamech took a step that was not proper. His response to kill in response to wounding is not right.

Of course, and we understand that, but the words wounding and hurting are even milder, really in the original language, really refer to something even more mild than what we might picture as being wounded.

[17:32] In fact, it could be translated this way, Amet could have said, I have killed for just being touched. Touched in the wrong way, or in a mean way, or I have killed for just being lightly wounded.

And so here's Lamech, he's bragging about that, bragging, and he says, really what he's saying is, I don't take anything from anybody, and he's bragging about that.

If anybody comes near me and touches me, and if I don't like it, then I'll just kill him. That's what he's saying. I'll just kill him. That's who I am.

And he's not just saying, well, that's just who I am, red-headed, and have a temper. No, he's saying he's proud of it. This is who Lamech is.

If I don't like a guy, or if he does something against me I don't like, I'll just kill him. And I want everybody to know that. Take note of it. And be warned.

[18:35] You know, not just saying this to his wives, he's going beyond them to all those around. Be warned, I'll kill you in a heartbeat.

I don't think I'm taking that too far. I think that is the malice behind what he's saying and worse, the pridefulness behind this.

And he wants everybody to know that he can do it. He can deliver on that promise or that threat.

And that's why he announces that he killed a, in this translation, says a young man.

on the back half of the parallel there. Some versions, if you have a new American standard, may have the word boy in there. Anybody have a new American standard to say boy?

All right. so, that on the face of it sounds, boy, that's really wicked. How could be so prideful about killing a little boy?

[19:37] But really, that's not the idea. Don't get the idea of a little child, a little lad. The word refers to a young man.

from usage in other places in scripture, it is most likely talking about a man, a young man in his upper teens, 19, maybe even 20.

a young man who physically is at the prime of his strength. As a matter of fact, the same word appears in 1 Kings 12 and verse 8 to describe a soldier, a warrior.

So, we're not talking about some 90 pound weakling, some little kid, some little lad, some adolescent. We're talking about a young man who's very strong and could even be a warrior of a sort.

And so, what's Lamech saying? He says, I am such a fierce and strong man that when that young whippersnapper, I don't know how old Lamech was at the time, doesn't tell us.

[20:53] I get the idea that he was a lot older. This young upstart, when he came after me, I just killed him. And he's bragging about it. So, Lamech is bragging to his wives, he's bragging to the world.

And then, finally, the final parallelism, there he is bragging to God. He's bragging to God and he said in his poem, in the close of his poem, he said, if Cain shall be avenged sevenfold, then Lamech seventy-sevenfold.

Now, what does he mean by that? Well, one of two things, and it's not real clear just which, I don't think we could say both, but one of two things he means here.

Number one, it could be that he is presuming upon God's divine protection. They just went out and murdered this guy, this young man, murdered him, and he is presuming that if God protected Cain

after he committed that murder, then he will protect me, and since I'm greater than Cain, then even more so for me.

He's just kind of presuming upon God's protection. In fact, if this is the case, then it's kind of a twisted way of thinking. It's almost as if he thought that God's promise to avenge Cain was for Cain a badge of honor.

[22 : 29] And so here's Lamech looking back at Cain, what Cain did, when God then promised to do for Cain that somehow that was all a good thing. And so his thinking is just all wrong about that, of course.

He could mean that, or second, it could mean, I think more likely, that this is a bit of sarcasm, kind of a sarcastic self-confidence that he's uttering here in a kind of boastful way.

And he might be saying, God, I don't need you to avenge me. I don't need you to do that. I can get along without you. In fact, I don't even need you at all.

I can take care of myself. That seems to be more like it when you take the whole passage as a whole. and the character of Lamech and his pride and arrogance toward his wives and toward all those who might challenge him and even to God.

So, that's Lamech. And so, that's it for Lamech. That's all there is to him. We don't know what happened to him after that. We don't know if somebody came along and killed him.

[23 : 49] God never promised to avenge him. He promised Cain to avenge him sevenfold. He never made any promise to Lamech. Lamech was the one who made that statement. And so, maybe someone came along and killed him.

They didn't have government most likely in those days. And so, man just kind of took care of things. And maybe the young man he killed had a father or a brother.

And maybe they came and killed Lamech. We don't have any idea. We don't know what happened to it. In fact, we don't even know what happened to anyone long after Lamech in the line of Cain.

And we don't care. We don't care. Because every last one of them, guess what?

Perished in the flood. All of them did. And not any of them survived the flood. And so, there isn't anybody alive today who are descendants of Cain.

[24 : 46] Did you know that? That's why some silly notion that the mark of Cain was that God made him into a black man. Ever heard such silliness and foolishness?

Nobody of the line of Cain survived the flood. Not anybody. Nobody here tonight is a Cainite. Aren't you glad? We're all Sethites.

And we're going to get into Seth here in a minute because chapter 5 is going to take up that line.

Cain. And you can look here on this chart and see the line of Cain comes here and that's it.

And Seth keeps on going all the way to Jesus. And so, you know, that's it. Cain's over. We're all Sethites. Noah and his boys were in the line of Seth.

And they were the only ones who survived the flood. Alright, so you're Sethites. But, the Bible does tell us that the way of Cain still flourishes.

[25 : 57] That the way of Cain did survive the flood. In fact, Jude says in Jude 10 and 11, that these speak, speaking of certain ones, speak evil of whatever they do, not know.

And whatever they know, naturally, like brute beasts and these things, they corrupt themselves. woe to them, for they have gone in the way of Cain. The way of Cain.

So, the physical line of Cain did not progress past the flood. But the way of Cain certainly did. I like the way MacArthur put this and I quote it.

But even though they were all drowned, the way of Cain came back, didn't it? As a matter of fact, it came back pretty quickly after the flood. secular culture.

That's the way it came. Civilized, MacArthur says, yes, very civilized. Accomplished in agrarian crafts, urbanized, industrialized, tremendous artists, poets, musicians, having the marvelous command of all the resources of the planet as well as the human body, achieving immense prowess physically, reaching the heights of linguistic capability.

[27 : 13] Man is still a vicious, immoral, would-be killer who lifts himself up above God. And God wants to drown the world. Next time, he'll burn it up.

He'll burn it up. Alright, so we're through with Cain's family. And the last few verses of chapter 4 introduced us to Seth's family, the godly line.

And we've already covered those verses, so I'm not going to go over those again. So let's move on into chapter 5 and focus on a couple of key characters there, namely Enoch and Methuselah.

But to make our way to Enoch, which comes quite a bit later, we have to walk through the genealogy of Adam. I'm sure you're glad that we're not going to take that step by step and look at those.

You can read up on that if you want to. But I would make a couple of interesting observations here about the genealogy. First of all, would be the introductory phrase for the genealogy.

[28:20] What does it say there in chapter 5 verse 1? This is the book of the genealogy of Adam. That's how it introduces chapter 5. And then we go in, well, there's a few other things said, and then we go into the genealogy.

So that's how it begins. The book of the generations of. There's the phrase, and did you know that that phrase, the book of the generation of, occurs only one other time in the Bible?

And guess where it is? Anybody want to guess? Matthew. Matthew chapter 1. The book of the generation of Jesus Christ.

In Matthew 1. 1. And then in Genesis, we hear in this passage, the book of the generations of Adam. those two places, toward the beginning of the Old Testament, toward the beginning of the New Testament.

We have that phrase. Is this important? Well, I think it is. Genesis goes on to say here that in the day that God created man, He made him in the likeness of God.

[29:27] He created them male and female and blessed them and called them, what does it say there? Huh? Mankind. Mankind, and probably, I know the New King James says it that way.

Others might have man. Actually, it is the word Adam, Adam, from which the name Adam comes. And mankind is probably a good interpretive translation. Man, just the word man would be correct because that is what the word Adam means.

It means man. And so he called them man. Adam. In the day they were created. Now, I am not saying that Adam wasn't a real man, one man.

He was one man. In fact, that is the point. That what we have here is the story of a race, a fallen race, race.

[30:33] And there is only, now listen to this very carefully, there is only one man in the Old Testament. One man, and that is Adam. And all of humanity is in him.

And the Bible says in 1 Corinthians 15, 22, and in Adam, all die. All die. And you can call it different terms.

Our federal head, our representative, Adam is the one man, and we're all in him, and in him all die. All die. Then you get into the New Testament and there's only one man in the New Testament.

And it's Jesus. It's Jesus. And all born again believers are in him. And if I might quote the rest of 1 Corinthians 15, 22, in Jesus all shall be made alive.

Do you see the one man in the Old Testament and one man in the New Testament both introduced with the same phrase, the genealogy of, the genealogy of.

[31:45] And to put it another way, we have the first Adam and the second Adam or the last Adam. and what we lost in the first Adam, we gain back in the second Adam, who is Christ.

And so the two testaments that make up our Bible, the two covenants, are introduced with the same phrase, the book of the generations of, and then they describe, respectively, the nature of these two men as they birthed their respective races.

And we're still part of the race of mankind, but we are part of something new now in Christ. We're part of that life now, birthed into Christ.

I think it's kind of interesting how they're both introduced with the same phrase. The second thing that I would point out here in this genealogy, which I think is also interesting, is the repeated occurrence of the phrase, and he died.

And he died over and over again, like the tolling of a great bell. Every mention of an individual in Adam's line ends with, and he died, except for one.

[33:12] And we'll get to him here in just a moment. And he died. And what's the point of that? The point is that that proves Satan is a liar. Do you remember what he said to Eve?

And I think through what Eve said to Adam, because Adam probably was standing right there, he said, you know, if you eat of this tree, you will not die. And the very first person, it says, died was Adam in chapter 5, and he died.

He did die. Now, Granchi lived what, 930 years, something like that. that's a long time, but he died. 930 years isn't a long time if at one point you had eternity.

You had immortality. But he died. And then he had sons, and they died. And they had sons and daughters, they died. And all the key people mentioned ends with and he died. Except for Enoch. Except for Enoch. And so when we get to Enoch, here in verse 20, where are we?

[34:19] Verse 19, or we can start with verse 18. Jared lived 162 years and begot Enoch.

After he begot Enoch, Jared lived 800 years and had sons and daughters. So all the days of Jared were 962 years and he died.

Enoch lived 65 years and begot Methuselah. And then we have something different here. And he begot Methuselah, after he begot Methuselah, Enoch walked with God 300 years and had sons and daughters.

It didn't say he died. It's like you're just rolling along here. Here's this one, had this son, then he died. Then this son had this son, and then he died, and he died, and he died, and he didn't die. Suddenly there's something different, and not just the absence of the phrase he died, or and he died, but we have something else added here. It says here that Enoch walked with God, and he was not.

[35:30] Not that he died, he just wasn't, or was not, for God took him. so Enoch, for whatever reason, now I know the Bible says he walked with God, and he said, well there's the reason, but he wasn't the only one who walked with God, and God didn't just translate everybody who walked with him, but Enoch had a special relationship with God, and God apparently has some of the plans for Enoch that may come into play later, I don't know, get into eschatology, but the point is, just from the text, Enoch walked with God, and God took him, or like the little girl, her little story said that God and Enoch went for a walk one day, and they just walked and walked and walked and walked and it was getting late, and God said, you know, Enoch, it's a little late for you to go home, why don't you just go home with me?

But he did not die. Now, a couple of things that I think are interesting here, that may give us a clue not only to why God took him, but why Enoch suddenly started to walk with God.

It doesn't say anything in any of the genealogy about the spiritual life of each of those mentioned. It doesn't say anything about that.

only about Enoch. And Enoch had a special relationship with God, clearly. Why did he? Well, it seems to me that when it says after he begot Methuselah, Enoch walked with God 300 years. There was something about the coming of Methuselah into his life. Now, you know, this is speculation. I can't say this definitively.

[37:33] But just the way it's worded and the order of things. Begot Methuselah. It says after he begot Methuselah, Enoch walked with God.

There was something about the birth of Methuselah that maybe got Enoch's attention about something. About the one true God and about serving him and about honoring him.

And at that point, there was a marked transition in his life, apparently, where he began to walk with God. Now, why would that be? Well, that leads us to Methuselah because I think the answer is with him.

Methuselah was born and lived 100 years and 87 years and begot Lamech. And that's a different Lamech, by the way, than the one we were studying earlier.

And then we go on from there. And eventually we get to Noah. Noah was 500 years old and Noah begot Shem, Ham, and Japheth. And we go on from there on into chapter 6 and find out that Noah was 600 years old when the flood came.

[38:43] Now, if we do a little math, we discover that Methuselah, of course, the Bible says he was 969 years old.

We discover that Methuselah died the very year the flood came. All you do is just simple math. I think it's, if I remember right, I added up 187 years plus 182 years, let's see, plus the 600 years that Noah lived before the flood began.

That comes up 969 years. The name Methuselah is perplexing because it depends on some of the different lexicons that you look at and I don't know that I would make just a hard, fast thing about this.

But the name Methuselah in some lexicons means that his death will bring it. His death will bring it. That's just kind of a rough taking of the name.

It's kind of a compound name. There is some question about the meaning of some parts of the name. but many scholars, very conservative scholars, have come to the interpretation that his name means his death will bring him.

[40:03] Bring what? The flood. Or it could be translated when he dies, it will come. It will come.

Now, you get into all kinds of difficulties when you try to build some biblical truth on a name in the Bible. And try to draw out of the name a meaning that certainly seems to have the meaning and then make a conclusion about theology or doctrine or just biblical truth.

Because some of the names of the Old Testament people, the meanings of the names came after the fact. That is, their name or their life was significant, a certain significant thing happened, and so from that point on people attached a certain meaning to their name.

So it wasn't that God just simply inspired, always inspired, mom and dad to name their child to mean a certain thing, and then that child would live out the meaning of it.

I think clearly that does happen in Scripture, but not all the time. And so, you have to be careful. For example, what does the name Benedict Arnold bring up in your mind?

[41:25] Now, if we did an etymological study of the word Benedict Arnold, would we discover that his name actually means traitor? No. But his name now means that to us, traitor of his country, or we could think of some other possibilities.

but scholars have looked into the meaning of the name in the Hebrew, and it does mean he or his death will bring him.

And so, here's what I think happened. I think God gave him that name, inspired Enoch, to name his son that, because God had given Enoch a special revelation that his judgment was going to come upon the world of man, and destroy all of mankind because of sin.

And that day was going to come. Now, Enoch didn't see the day, except he saw it through his son. And it was at that point that God got Enoch's attention, and he began to walk with God, and God took him without allowing him to die.

And Methuselah lived on 969 years, and the year he died, God sent the flood to destroy the world. And I believe it is also a testimony of another thing, and that is the long-suffering, the patience, the grace of God.

[42:58] According to the Bible, all the records we have of men that have lived, Methuselah lived longer than any other man, 969 years. which I believe is another little testimony that God waited a long time before he sent his judgment upon the world of men.

And we know that when Noah was alive, and God pronounced his judgment, revealed that to Noah, he said, man's life will be 120 years. That means I'm going to wait 120 years, and then I'm going to send the destruction, and Noah, you preach the gospel for 120 years.

That's, again, an indication of God's mercy and God's grace. And so, there are those three key characters, and next time we'll get into chapter 6 and cover one of those troubling questions, and I think I've already dealt with this question way back when I was answering hard Bible questions about the sons of man and the daughters, no, the sons of God and the daughters of men, and the marrying of the two, and just who they were.

We'll get into that in chapter 6. Thank you.