

Num. 7:1 On the day that Moses finished setting up the Tabernacle, he anointed and consecrated it and all its furnishings, as well as the altar and its utensils. When he had anointed and consecrated them, 2 the chieftains of Israel, the heads of ancestral houses, namely, the chieftains of the tribes, those who were in charge of enrollment, drew near^a 3 and brought their offering before the Lord: six draught carts and twelve oxen, a cart for every two chieftains and an ox for each one....

Num. 7:10

The chieftains also brought **the dedication offering** [זאת הנקבת המזבחה] for the altar upon its being anointed. As the chieftains were presenting their offerings before the altar, 11 the Lord said to Moses: Let them present their offerings **for the dedication of the altar** [להנכת המזבחה], one chieftain each day.

Num. 7:84

This was **the dedication offering for the altar** [זאת הנקבת המזבחה] from the chieftains of Israel upon its being anointed: silver bowls, 12; silver basins, 12; gold ladles, 12.

Num. 7:88

Total of herd animals for sacrifices of well-being, 24 bulls; of rams, 60; of he-goats, 60; of yearling lambs, 60. That was **the dedication offering for the altar** [זאת הנקבת המזבחה] after its anointing.

Psa. 30:1 A psalm of David. A song for the **dedication** of the House.

Neh. 12:27 At the **dedication** of the wall of Jerusalem, the Levites, wherever they lived, were sought out and brought to Jerusalem to celebrate a joyful **dedication** with thanksgiving and with song, accompanied by cymbals, harps, and lyres.

2Chr. 7:9 On the eighth day they held a solemn gathering; they observed the **dedication** of the altar seven days, and the Feast seven days. **[Solomon's Temple]**

2Chr. 7:5 King Solomon offered as sacrifices 22,000 oxen and 120,000 sheep; thus the king and all the people **dedicated** the House of God.

1Kings 8:63 Solomon offered 22,000 oxen and 120,000 sheep as sacrifices of well-being to the Lord. Thus the king and all the Israelites **dedicated** the House of the Lord.

Deut. 20:5 Then the officials shall address the troops, as follows: "Is there anyone who has built a new house but has not **dedicated** it? Let him go back to his home, lest he die in battle and another **dedicate** it.

Prov. 22:6 **Train** a lad in the way he ought to go; he will not swerve from it even in old age.

Gen. 14:14 When Abram heard that his kinsman had been taken captive, he mustered his retainers^b ... [^b *Meaning of Heb. ḥanikh uncertain.*]

Gen. 5:18 When Jared had lived 162 years, he begot Enoch. 19 After the birth of Enoch, Jared lived 800 years and begot sons and daughters. 20 All the days of Jared came to 962 years; then he died. 21 When Enoch had lived 65 years, he begot Methuselah. 22 After the birth of Methuselah, Enoch walked with God 300 years; and he begot sons and daughters. 23 All the days of Enoch came to 365 years. 24 Enoch walked with God; then he was no more, for God took him.

ENOCH (PERSON) [Heb *ḥănôk* עֲנוֹךְ].

2. Son of Jared, born when Jared was 162 years old (Gen 5:18), and at 65 years, father of Methuselah (Gen 5:21). Enoch lived 365 years, “walked with God” (cf. also Noah in Gen 6:9), and was taken by God (Gen 5:22–24).

The name Enoch may be derived from the West Semitic root *ḥnk*, “to introduce, initiate” (Reif 1972; *TWAT* 3/1: 20–22). See HANUKKAH, which shares the same root. It has been suggested that the name Enoch means “founder,” on the basis of its association with the founding of the first city in Gen 4:17 (Westermann 1984: 327), or “initiate,” on the basis of the non-canonical traditions about Enoch’s introduction into the mysteries of the world (see VanderKam 1984).

As the first biblical character to forgo death, Enoch had a unique relationship with God. This direct and continuous relationship may be the meaning of the phrase “walked with *ḥā’ēlōhîm*,” though others have found here a reference to Enoch’s association with angels. As the seventh in the line from Adam (Sasson 1978), Enoch’s life of piety is a contrast with the seventh in the line of Cain, whose life is one of bloodshed (Gen 4:23–24). Further, the tradition of acquisition of heavenly wisdom, which lies behind the prophecies of *1 Enoch* and of Jude 24, contrasts with the earthly wisdom of Lamech (cf. Reiner 1961), seventh in the line of Cain.

Enoch’s life of 365 years is unusually brief for the members of the Sethite genealogy. It may suggest associations with the solar year (i.e., 365 days); in this regard, Enoch has been compared with Enmeduranki, a figure taught divinatory rites by the sun god and usually listed as seventh on Mesopotamian antediluvian king lists (VanderKam 1984: 33–52; Lambert 1967). However, a closer comparison exists with Enmeduranki’s adviser Utuabzu (seventh and last in the *bīt mēseri* list of antediluvian sages), of whom it is also said that he ascended to heaven (Borger 1974: 192–93).

In the NT, Enoch is portrayed as an individual who possessed faith and pleased God, so that he did not die (Heb 11:5–6); his prophecy in Jude 14–15 is a quotation from *1 En.* 1:9. The quotations of Genesis 6 that are found in the book of *1 Enoch* argue against Milik’s hypothesis that the Genesis 6 material is dependent upon *1 Enoch* (1976: 30–31; cf. Black 1985: 24–25; 1987). Parallel themes in Mesopotamian myths may suggest other sources for the pseudepigraphic traditions (Grelot 1958: 24–25).

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