

Khenuk (Enoch) the Idolator?

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The Way of the Most High

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Could anyone possibly think that Khenuk (Kh-nook - Enoch) was an idolator? It is of great significance that in the middle of B'rasheet (Gen.) 5, a listing of a genealogy, that the writer should stop in verses 21-24 to go into detail about one who "walked with Alahym (the Mighty One)." What was so great about this fellow? Why would the writer, simply relating the lineage of Adawm, and the sons and daughters who lived and died, decide for no reason whatsoever to make Khenuk (Enoch) a point of special notice? Because "wa-y'it'haylak" (and he walked) with Alahym (the Mighty One)." This is someone who "haylak" with YaH. "Haylak" is a way of life. A teaching. It is the Turah. This is someone who is of upstanding character and righteousness.

Could anyone in their right mind possibly imagine that Khenuk (Enoch) was an idolator? Could they be so bold as to castigate the character of Khenuk (Enoch) and even teach others such nonsense in published writing? Apparently there are a few. "Marqeh, the greatest Samaritan sage from the 4th century, said in his composition 'Memar Marqeh' = 'Sayings of Marqeh,' that Ihnoke (Enoch) in the second part of his life was seduced by Nehm'ma, the sister of Toobal Qen to worship other gods. Because of that Eloowwem killed him when he was still very young in relation to the lives of others in his time" (The Israelite Samaritan Version of the Torah pg. 14). I must stop here to say that I have great respect for Benyamin Tsedaka for publishing the Sh'merunit (Samaritan) version of the Turah (Scripture) for English readers. As I have been pointing out recently in our own publications, it is wise for people to see how the Septuagint, Dead Sea Scrolls and Sh'merunit (Samaritan) writings are in agreement in numerous points where the Masoretic text is divergent. Having said that, shame on you Benyamin for publishing the sayings of "Marqeh" which malign the character of a perfectly righteous male, identified in B'rasheet (Gen.) 5 as Khenuk (Enoch).

The word for "taken" as "laqokh" in B'rasheet (Gen.) 5:24 simply means to "grab hold of" (see B'rasheet (Gen.) 2:22). I believe, as is often interpreted, that this means Khenuk (Enoch) was caused to rest by YaH. Commonly, a lot of people believe that this "taken" means that YaH took Khenuk (Enoch) UP to be with YaH. I would say that the writer could have been more explicit if that was what he wanted to say, such as the use of "aylah" for "to ascend," like Sh'moot (Ex.) 40:36, when the cloud lifted up from the Meshkan (Tent) of YaH.

Sources

The Israelite Samaritan Version of the Torah. Tsedaka, Benyamin. William B. Eerdmans Publishing Company. Grand Rapids, MI: 2013.