

The Book of Enoch seems to prophecy of the ongoing war in Israel.

Yeshua warned that the last days would be like the days of Noach (Mt. 24:37-38 - HRV) And this is a major theme of the Book of Enoch. Enoch forewarns of the coming judgement of the flood, and parallels this with the judgement of the last days. The Book of Enoch even prophecies that in the last days:

"women shall become pregnant and abort their babies
and cast them out from their midst"
(1En. 99:5).

The Book of Enoch tells of how 200 fallen angels led by Shemikhazah and Azazel "saw and lusted after" human females and copulated with them producing a race of giants (1Enoch 6) and taught mankind secrets such as sorcery, the making of weapons (1Enoch 7-8) and how to perform an abortion (1En. 69:12). YHWH's judgement finally comes. Shemikhazah and "all his associates" are bound fast "for seventy generations" until "the judgement that is forever is consummated" (1En. 9:11-12) (compare Y'hudah 1:6 & 2Kefa 2:2-10). The giants are killed by the flood but their spirits remain on earth as evil spirits (1En. 15:8-12). In the last days the fallen angels will return again (1Enoch 56:5).

1Enoch 56:5-8 reads:

5 And in those days the [fallen] angels shall return
And hurl themselves to the east upon the Parthians and Medes [modern Iran]
They shall stir up the kings, so that a spirit of unrest shall come upon
them,
And they shall rouse them from their thrones,
That they may break forth as lions from their lairs,
And as hungry wolves among their flocks.
6 And they shall go up and tread under foot the land of His Chosen Ones

COMMENTS: Likewise Yeshua said that the last days would be like in the days of Noah (the days when the Fallen Angels came). The Iranian backed Hezbollah, under the direction of the leaders (kings) of Iran, crossed the border into Israel and conduct a raid "as hungry wolves" picking of sheep, kidnap two "sheep" (Israeli soldiers) and carry them back accross into Lebanon.

And the land of His Chosen Ones shall be before them a threshing-floor and a highway :]

COMMENT: A threshing floor in that they have launched hundereds of missles Across the border into Israel. A highway in that they come and go accross the border as if it was a highway.

7 But the city of my righteous shall be a hindrance to their horses.

COMMENT: Perhaps because their missles are unable to reach Jerusalem.

And they shall begin to fight among themselves,
And their right hand shall be strong against themselves,

And a man shall not know his brother,
Nor a son his father or his mother,
Till there be no number of the corpses through their slaughter,
And their punishment be not in vain.
8 In those days Sheol shall open its jaws,
And they shall be swallowed up therein
And their destruction shall be at an end;
Sheol shall devour the sinners in the presence of the Chosen.'

COMMENT: Their attack fails because of internal divisions. Perhaps internal conflicts between Iran, Syria and Lebanon (such divisions are already occurring).

The Book of Enoch (<http://www.netzarimpublishing.com>)
was treasured by the ancient Nazarenes as an
inspired book of prophecy authored by Enoch himself.

Yeshua's own half-brother Y'hudah quotes from the Book of Enoch
saying:

And Chanokh [Enoch], the seventh from Adam,
prophesied about these men saying:
Behold, YHWH comes with ten thousands of his set-apart-ones,
to execute judgement on all, co convict all who are wicked
among them of their wicked deeds which they have committed in
a wicked way, and all the harsh things which wicked sinners
have spoken against him.
(Yhudah (Jude) 1:14-15 HRV)

Some commentators have tried to minimize the importance of this
quotation, claiming that Y'hudah was only quoting the Book of Enoch
in the way that Paul quoted Greek philosophers. In fact there are
two very important features in Y'hudah's citation.

First of all, while the Book of Enoch is quoted (specifically 1Enoch
1:9), Y'hudah attributes his quote, not to the Book of Enoch, but to
the man Enoch (Enoch, seventh from Adam). Since we have copies of
the Book of Enoch which predate the Book of Y'hudah, this quote
tells us that Enoch seventh from Adam wrote the Book of Enoch.

Secondly Y'hudah uses the word "prophecy". Y'hudah tells us that
this quote from Enoch which comes from the Book of Enoch
is "prophecy". That is a very important statement.

Regarding prophecy Kefa (Peter) writes:

knowing this first, that no prophecy of Scripture
is of any private interpretation; for prophecy never
came by the will of man, but set-apart men of Eloah
spoke as they were moved by the Ruach HaKodesh.
(2Kefa (2Pt.) 1:20-21 - HRV)

So if, as Y'hudah tells us, the Book of Enoch is "prophecy" then Kefa
tells us that it was inspired by the Ruach HaKodesh (Holy Spirit).

Paul has some important words for us about Scripture that is

inspired:

Every writing which was written by the spirit is profitable for teaching and for reproof and for correction and for instruction in righteousness, that the son of man of Eloah may be complete and whole for every good work.
(2Timothy 3:16-17 - HRV)

So if the Book of Enoch is prophecy then it was inspired by the Ruach HaKodesh. And if Enoch was inspired by the Ruach then it is profitable for teaching and for reproof and for correction and for instruction in righteousness.

In other words, if Y'hudah is telling the truth then we should be using the Book of Enoch as Scripture and not taking it lightly!

As a matter of fact the ancient Nazarenes treasured the Book of Enoch and used it along side the books we know today as canon. This is evidenced by fact that Y'hudah quotes Enoch. R.H. Charles listed 128 locations where the Ketuvim Netzarim (The writings of the Nazarenes, commonly known today as the "New Testament") is clearly influenced by statements in the Book of Enoch.

The Book of Enoch was used within Judaism at least as early as the second century B.C.E.. Seven fragmentary Aramaic copies were found among the Dead Sea Scrolls. The Zohar also cites the Book of Enoch by name (Zohar 1:37b) and makes much use of its account of the fallen angels Shemikhaza (which the Zohar calls Uzael) and Azzazel.

The earliest Gentile Christians also accepted and made use of the Book of Enoch. Many of the so-called "Church Fathers" either quoted Enoch, or made use of it. Among these were the author of the Epistle of Pseudo-Barnabas, Justin Martyr (2nd C.), Irenaeus (2nd C.), Clement of Alexandria (2nd C.) and Origen (3rd C.). Tertullian (160-230 C.E.) even called the book "Holy Scripture". The book was even canonized by the Ethiopic Church.

LOSS OF THE BOOK OF ENOCH

In the fourth century the Book of Enoch came under fire from such "Church Fathers" as Augustine, Hilary and Jerome. The Book of Enoch was soon banned except in the remote Ethiopic Church, which had canonized it. The original Hebrew was lost completely to time and has yet to be recovered. The Aramaic and Greek versions disappeared as well (portions of these have since been discovered). The complete text has survived only in Ethiopic.

RESTORATION OF THE BOOK OF ENOCH

The Book of Enoch predicts its own restoration as our last days bonus!

But when they write down truthfully all my words in their languages, and do not change or diminish ought from my words but write them all down truthfully -all that I first testified concerning them. Then, I

know another mystery, that books will be given to the righteous and the wise to become a cause of joy and uprightness and much wisdom. And to them shall the books be given, and they shall believe in them and rejoice over them, and then shall all the righteous who have learnt therefore all the paths of uprightness be recompensed.' (1Enoch 104:10-13)

FOR WHOM DID ENOCH WRITE?

The Book of Enoch is especially given for the benefit of those believers in the last days who are Torah Observant:

The words of the blessing with which Enoch blessed the chosen and righteous, who will be living in the day of tribulation, when all the wicked and godless are to be removed. (1Enoch 1:1)

Another book which Enoch wrote for his son Methuselah and for those who will come after him, and observe the Torah in the last days. (1Enoch 108:1)

MESSAGE OF THE BOOK OF ENOCH

Yeshua warned that the last days would be like the days of Noach (Mt. 24:37-38 - HRV) And this is a major theme of the Book of Enoch. Enoch forewarns of the coming judgement of the flood, and parallels this with the judgement of the last days. The Book of Enoch even prophecies that in the last days:

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Now if one counts the generations from Enoch to Yeshua one finds there were sixty-nine generations (Luke 3:23-37). So the seventy generations ended one generation after the life of Yeshua. This brings us to an interesting statement made by the Nazarene writer Hegesippus around 185 C.E. as he recounted the beginning of the apostasy:

Up to that period the Assembly had remained like a virgin pure and uncorrupted: for, if there were any persons who

were disposed to tamper with the wholesome rule of the proclaiming of salvation, they still lurked in some dark place of concealment or other. But, when the sacred band of Emissaries had in various ways closed their lives, and that generation of men to whom it had been vouchsafed to listen to the godlike Wisdom with their own ears had passed away, then did the confederacy of godless error take its rise through the treachery of false teachers, who, seeing that none of the emissaries any longer survived, at length attempted with bare and uplifted head to oppose the proclaiming of the truth by proclaiming "knowledge falsely so called."
(Hegessippus; Memoirs)

The generation which followed the life of Yeshua and his emissaries was the generation in which Shemikhazah and his associates were to be released. And this was the very generation in which false teachers began with bare and uplifted head to oppose the proclaiming of the truth, the very generation in which the apostasy began.

The long night of the apostasy is ending. The Book of Enoch is again coming to light that it may be a cause of joy and uprightness and much wisdom to those who observe the Torah in the last days. The culmination of all things is at hand.

A new Messianic/Sacred Name edition of the Books of Enoch (1st & 2nd Enoch).

Most translations of the Book of Enoch available today are taken from the ancient Ethiopic version of the text, which is the only language in which the book was passed down in its complete form.

However in more recent years seven fragmentary Aramaic copies of the Book of Enoch have been found among the Dead Sea Scrolls. In addition several fragments of the ancient Greek version of the Book of Enoch have also come to light.

This new edition of the Book of Enoch is the first Messianic, Sacred Name version of the Book of Enoch.

Unlike most versions of the Book of Enoch this edition is translated, wherever possible, from the remains of the ancient Aramaic version of the book. Wherever the Aramaic is lacking I have consulted the Greek fragments of Enoch and I have followed the Ethiopic wherever the Aramaic and Greek fragments are both lacking any witnesses to the text. Unlike many other versions of 1Enoch I have always sought to reach behind the Aramaic, Greek and Ethiopic to the original Hebrew of 1Enoch.

This edition ALSO INCLUDES a new and fresh version of 2Enoch, also known as "The Secrets of Enoch" as well. Although 2Enoch has only survived in Old Slavonic manuscripts, this new version reaches behind the Slavonic to the original Hebrew of 2Enoch.