

Part I

The Book of the Watchers

Chapters 1–36

Chapter 1

A blessing before the storm

HISTORICAL TRANSLATION · R. H. CHARLES

I. 1. The words of the blessing of Enoch, wherewith he blessed the elect
 『and』 righteous, who will be living in the day of tribulation, when all the
wicked 『and godless』 are to be removed. 2. And he took up his parable
and said—Enoch a righteous man, whose eyes were opened by God, saw
the vision of the Holy One in the heavens, 『which』 the angels showed
me, and from them I heard everything, and from them I understood as I
saw, but not for this generation, but for a remote one which is for to come.
3. Concerning the elect I said, and took up my parable concerning them:

The Holy Great One will come forth from His dwelling,

4. And the eternal God will tread upon the earth, (even) on Mount Sinai,
[And appear from His camp]

And appear in the strength of His might from the heaven ʾof heavensʾ.

5. And all shall be smitten with fear,

And the Watchers shall quake,

And great fear and trembling shall seize them unto the ends of the earth.

6. And the high mountains shall be shaken,

And the high hills shall be made low,

And shall melt like wax before the flame

7. And the earth shall be ʾwhollyʾ rent in sunder,

And all that is upon the earth shall perish,

And there shall be a judgement upon all (men).

8. But with the righteous He will make peace,

And will protect the elect,

And mercy shall be upon them.
 And they shall all belong to God,
 And they shall be prospered,
 And they shall ʿallʿ be blessed.
 ʿAnd He will help them allʿ,
 And light shall appear unto them,
 ʿAnd He will make peace with themʿ.
 9. And behold! He cometh with ten thousands of ʿHisʿ holy ones
 To execute judgement upon all,
 And to destroy ʿallʿ the ungodly:
 And to convict all flesh
 Of all the works ʿof their ungodlinessʿ which they have ungodly
 committed,
 ʿAnd of all the hard things whichʿ ungodly sinners ʿhave spokenʿ against
 Him.

Reader's companion

In this chapter. Enoch introduces a vision intended for a distant generation. God approaches in overwhelming power: mountains shake, the earth breaks apart, and wrongdoing faces judgment. Yet the opening is a blessing. Those described as righteous are promised protection, mercy, light, and peace within this frightening scene.

A closer look. The movement between terror and reassurance sets the book's central tension. Read the shaking landscape as the vision's language of divine authority before trying to turn it into a forecast. Here, 'elect' names the people receiving the promise; the chapter does not give the reader a method for identifying a present-day group. Notice, too, that Enoch receives knowledge through a vision and angelic instruction rather than ordinary observation.

Pause and consider. How does the promise of peace in verse 8 change the effect of the trembling mountains in verses 5–7?

Read alongside: 1:1–3; 1:4–9

Chapter 2

Learning to observe

HISTORICAL TRANSLATION · R. H. CHARLES

II. 1. Observe ye every thing that takes place in the heaven, how they do not change their orbits, and the luminaries which are in the heaven, how they all rise and set in order each in its season, and transgress not against their appointed order. 2. Behold ye the earth, and give heed to the things which take place upon it from first to last, how **steadfast** they are, how none of the things upon earth change, but all the works of God appear to you. 3. Behold the summer and the winter, [how the whole earth is filled with water, and clouds and dew and rain lie upon it] .

Reader's companion

In this chapter. The reader is told to look at the heavens, the earth, and the changing seasons. The lights above rise and set in their appointed order. Water, clouds, dew, and rain become further examples of a creation carrying out its assigned work.

A closer look. These instructions begin a sustained comparison that reaches its moral conclusion in chapter 5. The emphasis falls on dependable order, not on presenting a complete account of nature. 'Luminaries' means the heavenly lights. The repeated commands to observe invite the reader to become a witness before hearing the accusation against human conduct. Keep that rhetorical purpose in view when the description uses broad statements about things remaining unchanged.

Pause and consider. Which repeated instruction makes this chapter feel like a lesson in attention rather than a scene of action?

Read alongside: 2:1–3; 5:1–4

Chapter 3

The leaves that remain

HISTORICAL TRANSLATION · R. H. CHARLES

III. Observe and see how (in the winter) all the trees [[seem]] as though they had withered and shed all their leaves, except fourteen trees, which do not lose their foliage but retain the old foliage from two to three years till the new comes.

Reader's companion

In this chapter. Enoch turns to winter trees. Most appear withered and bare, while fourteen retain their foliage until new leaves replace the old.

A closer look. This brief observation belongs to the sequence about creation's recurring patterns. The chapter does not name the fourteen trees, so a list of modern species would go beyond what it provides. Notice how apparent lifelessness gives way to continuing life: even the bare season belongs to the larger pattern being described.

Pause and consider. What does the contrast between bare branches and retained leaves add to the invitation to observe in chapter 2?

Read alongside: 3:1; 2:1–3

Chapter 4

The heat underfoot

HISTORICAL TRANSLATION · R. H. CHARLES

IV. And again, observe ye the days of summer how the sun is above the earth over against it. And you seek shade and shelter by reason of the heat of the sun, and the earth also burns with glowing heat, and so you cannot tread on the earth, or on a rock by reason of its heat.

Reader's companion

In this chapter. Summer replaces winter in the reader's attention. The sun drives people into shade, and the heated ground and rocks become difficult to walk upon.

A closer look. The argument now reaches the body: anyone seeking shelter can recognize the force of the season. This is not a detached catalogue. By addressing what 'you' experience, the chapter draws its audience into the evidence that chapter 5 will use. Notice how an immense heavenly light becomes immediate through shade, skin, and the ground beneath one's feet.

Pause and consider. Why might the writer move from looking at trees to feeling the heat of a rock?

Read alongside: 4:1; 5:1–4

Chapter 5

Order outside, disorder within

HISTORICAL TRANSLATION · R. H. CHARLES

V. 1. Observe [ye] how the trees cover themselves with green leaves and bear fruit: wherefore give ye heed and know with regard to all His works, and recognize how He that liveth for ever hath made them so.

2. And all His works go on thus from year to year for ever, and all the tasks which they accomplish for Him, and their tasks change not, but according as [God] hath ordained so is it done.

3. And behold how the sea and the rivers in like manner accomplish and change not their tasks from His commandments.

4. But ye—ye have not been steadfast, nor done the commandments of the Lord,

But ye have turned away and spoken proud and hard words

With your impure mouths against His greatness.

Oh, ye hard-hearted, ye shall find no peace.

5. Therefore shall ye execrate your days,

And the years of your life shall perish,

And the years of your destruction shall be multiplied in eternal execration,

And ye shall find no mercy.

6a. In those days ye shall make your names an eternal execration unto all the righteous,

b. And by you shall all who curse, curse.

- c. $\neg$ And all $\neg$ the sinners $\neg$ and godless $\neg$ shall imprecate by you,
 7c. And for you, the godless, there shall be a curse.
 6d. $\neg$ And all the ... shall rejoice,
 e. And there shall be forgiveness of sins,
 f. And every mercy and peace and forbearance:
 g. There shall be salvation unto them, a goodly light.
 i. And for all of you sinners there shall be no salvation,
 j. But on you all shall abide a curse $\neg$.
 7a. But for the elect there shall be light and grace and peace,
 b. And they shall inherit the earth.
 8. And then there shall be bestowed upon the elect wisdom,
 And they shall all live and never again sin,
 Either through ungodliness or through pride;
 But they who are wise shall be humble.
 9. And they shall not again transgress,
 Nor shall they sin all the days of their life,
 Nor shall they die of (the divine) anger or wrath,
 But they shall complete the number of the days of their life.
 And their lives shall be increased in peace,
 And the years of their joy shall be multiplied,
 In eternal gladness and peace,
 All the days of their life.

Reader's companion

In this chapter. Trees bear leaves and fruit; rivers and seas perform their tasks. Against that ordered background, Enoch accuses his audience of proud speech and disobedience. The passage contrasts the condemnation of sinners with the light, wisdom, humility, and lasting peace promised to the elect.

A closer look. This is the turn toward which the observations in chapters 2–4 have been moving. Nature supplies the comparison, while the human failure is moral. Wisdom is especially linked to humility, not merely to possessing secrets. Charles prints parts of verses 6 and 7 out of numerical sequence and includes a gap in the text. Those interruptions belong to the edition's handling of a difficult passage; they do not signal missing commentary or a printing accident here.

Pause and consider. Why does the promise of wisdom in verse 8 immediately become a promise that the wise will be humble?

Read alongside: 5:1–9

Chapter 6

An oath on the mountain

HISTORICAL TRANSLATION · R. H. CHARLES

VI. 1. And it came to pass when the children of men had multiplied that in those days were born unto them beautiful and comely daughters. 2. And the angels, the children of the heaven, saw and lusted after them, and said to one another: ‘Come, let us choose us wives from among the children of men and beget us children.’ 3. And Semjâzâ, who was their leader, said unto them: ‘I fear ye will not indeed agree to do this deed, and I alone shall have to pay the penalty of a great sin.’ 4. And they all answered him and said: ‘Let us all swear an oath, and all bind ourselves by mutual imprecations not to abandon this plan but to do this thing.’ 5. Then sware they all together and bound themselves by mutual imprecations upon it. 6. And they were in all two hundred; who descended [†]in the days[†] of **Jared** on the summit of Mount Hermon, and they called it Mount Hermon, because they had sworn and bound themselves by mutual imprecations upon it. 7. And these are the names of their leaders: Sêmîazâz, their leader, Arâkîba, Râmêêl, Kôkabîêl, Tâmiêl, Râmiêl, Dânêl, Êzêqêêl, Barâqîjâl, Asâêl, Armârôs, Batârêl, Anânêl, Zaqîêl, Samsâpêêl, Satarêl, Tûrêl, Jômjâêl, **Sariêl**. 8. These are their chiefs of tens.

Reader’s companion

In this chapter. Two hundred heavenly beings decide to take human wives and have children. Their leader fears being left to bear the punishment alone, so the group binds itself with a shared oath. They descend on Mount Hermon, and the narrative lists the names of their leaders.

A closer look. The oath makes their action collective and deliberate. It does not remove responsibility; it joins the participants in a plan they already recognize as dangerous. The chapter itself links the mountain’s name with their binding oath. Treat that connection as part of the story’s explanation rather than a geographical proof of the event. Variant-looking spellings within the list can make names hard to follow: the group’s decision matters more on a first reading than memorizing every leader.

Pause and consider. What does the leader’s fear of punishment reveal before any consequences of the descent have been described?

Read alongside: 6:1–8

Chapter 7

An appetite that consumes the world

HISTORICAL TRANSLATION · R. H. CHARLES

VII. 1. And all the others together with them took unto themselves wives, and each chose for himself one, and they began to go in unto them and to defile themselves with them, and they taught them charms and enchantments, and the cutting of roots, and made them acquainted with plants. 2. And they became pregnant, and they bare great giants, whose height was three thousand ells: 3. Who consumed all the acquisitions of men. And when men could no longer sustain them, 4. The giants turned against them and devoured mankind. 5. And they began to sin against birds, and beasts, and reptiles, and fish, and to devour one another's flesh, and drink the blood. 6. Then the earth laid accusation against the lawless ones.

Reader's companion

In this chapter. The unions produce enormous giants. After exhausting human supplies, they attack people and extend their violence throughout the animal world. Bloodshed and the eating of flesh culminate in the earth itself bringing an accusation against the lawless beings.

A closer look. The scale of the giants' hunger turns uncontrolled desire into a catastrophe for everything around them. Charles's extraordinary height figure should remain a feature of this ancient narrative, not become a modern measurement claim. Most strikingly, the earth receives a voice. Read this as a courtroom image: the damaged world testifies about what has happened to it. The accusation carries the story beyond private misconduct toward injury that encompasses people, animals, and their shared home.

Pause and consider. How does making the earth the accuser change the scale of the wrongdoing in this chapter?

Read alongside: 7:1–6