INTRODUCTION. ] JUDE. (on. xx1.   
   
   
   
 SECTION Il.   
 AUTHENTICITY.   
   
   
   
 1. Eusebius reckons our Epistle, as indeed all the Catholic Epistles   
 except 1 John and 1 Peter, among the disputed books : Among the   
 disputed books, but still known to most, are the so-called Epistle of   
 James and that of Jude”... .   
 And again: “Not many of the ancients have mentioned it, as neither   
 that called the Epistle of Jude, which is also one of the seven so-called   
 catholic : but yet we know that these are publicly read with the rest in   
 most of the churches.”   
 2. Tertullian however cites it as authentic, and attributes it to the   
 Apostle Jude: “ Enoch has a testimony in the writing of the Apostle   
 Jude.”   
 3. Clement of Alexandria gives citations from it as from Scripture :   
 “With regard to these and the like heresies I believe Jude in his Epistle   
 to have spoken prophetically” . . . (citing our vv. 8, 17).   
 And again: “‘ For I wish you to know,’ says Jude, ‘that God having   
 saved the people out of the land of Egypt’”. . . (vv. 5, 6).   
 And Eusebius says of Clement, “that he made expositions of the   
 whole canonical Scripture, not even omitting the disputed books, I mean   
 that of Jude and the other catholic Epistles, and that of Barnabas, and   
 that which is called the Apocalypse of Peter.”   
 4, The Muratorian fragment speaks of the Epistle as genuine and   
 canonical.   
 5. Origen says: “Jude wrote an Epistle of few lines, but full of   
 speeches strong in heavenly grace; and he says in his prologue, ‘Jude,   
 a servant of Jesus Christ, and brother of James.’”   
 And he refers to it in several places as Scripture ; calling the Writer   
 in one place, “ Jude the Apostle.”   
 6. Jerome says: “ Jude the brother of James has left a short Epistle,   
 which is one of the seven catholic ones. And because he adduces a   
 testimony from the book of Enoch, which is apocryphal, the Epistle is,   
 by most, rejected ; still it has gotten authority by long usage, so as to   
 be reckoned among the other Scriptures.”   
 7. In the older copies of the Peschito, or ancient Syriac version, the   
 Epistle is wanting: but Ephrem Syrus recognized its authenticity.   
 8. In later times, the Epistle has been generally received as authentic.   
 The circumstance that the Writer does not call himself an Apostle, has   
 ensured for it a more favourable reecption than some other books of the   
 New Test., with those who are fond of questioning the genuineness of   
 the Epistles. Even De Wette thinks there is no reason why we should   
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