INTRODUCTION. ] JUDE. (cH. xxi.   
   
   
 that “we read that all Scripture (or, every writing) fit for edification is   
 divinely inspired.” Augustine was acquainted with it, as also was an   
 anonymous writer whose work is printed among those of Jerome: but   
 during the middle ages it was known to the Western Church only   
 through the (presumed) quotations in our Epistle. ‘The Eastern Chureh   
 possessed considerable fragments of it, incorporated into the Chrono-   
 graphia of Georgius Syncellus (about 792).   
 3. About the close of the last century, the traveller Bruce brought   
 from Abyssinia the Ethiopic translation of the entire book. An English   
 version of this translation was published by Archbishop Lawrence in   
 1821; and the Athiopic itself in 1838. Since then a more complete   
 edition has been published in Germany (by Dr. A. Dillmann, Leipzig,   
 1853), which is now the standard one, and has given rise to the Essays,   
 among others, of Ewald and Hilgenfeld.   
 4. The Zithiopic version appears to have been made from the Greek;   
 as, though wanting a considerable passage quoted by Syncellus, it yet   
 agrees in the main with the citations found in the early Fathers. But   
 it is probable that the Greek itself is but a version of a Hebrew original.   
 The names of the angels and of the winds betray an Aramaic origin: and   
 a Hebrew book of Enoch was known and used by the Jews as late as   
 the thirteenth century.   
 5. The book consists of revelations purporting to have been given to   
 Enoch and to Noah: and its object is, to vindicate the ways of Divine   
 Providence: to set forth the terrible retribution reserved for sinners,   
 whetber angelic or human: and to “repeat in every form the great   
 principle that the world, natural, moral and spiritual, is under the imme-   
 diate government of God.”   
 6. “In doctrine,” says Mr. Westcott in the article above mentioned,   
 “the book of Enoch exhibits a great advance of thought within the   
 limits of revelation in cach of the great divisions of knowledge. The   
 teaching on nature is a curious attempt to reduce the scattered images   
 of the Old Test. to a physical system. The view of society and man,   
 of the temporary triumph and final discomfiture of the oppressors of   
 God’s people, carries out into elaborate detail the pregnant images   
 of Daniel. The figure of the Messiah is invested with majestic dignity   
 as ‘the Son of God,’ ‘ whose name was named before the sun was made,’   
 and who existed ‘aforetime in the presence of God.’ And at the same   
 time his human attributes as ‘the son of man,’ ‘the son of woman,’ ‘ the   
 elect one,’ ‘the righteous one,’ ‘the anointed,’ are brought into conspicuous   
 notice. The mysteries of the spiritual world, the connexion of angels and   
 men, the classes and ministries of the hosts of heaven, the power of Satan,   
 and the legions of darkness, the doctrines of resurrection, retribution,   
 and eternal punishment, are dwelt upon with growing earnestness as the   
 horizon of speculation was extended by intercourse with Greece. But   
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