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 10. The other passage in our Epistle which has beeu supposed to come   
 from an apocryphal source, viz. the reference to the dispute between the   
 archangel Michael and the devil concerning the body of Moses, has been   
 discussed in the notes on the place, and held more likely to have been a   
 fragment of primitive tradition,   
 11. But it yet remains that something should be said concerning the   
 fall of the angels spoken of vv.6,7. In the notes on those verses, I have   
 mentioned the probability, in my view, that the narrative in Gen. vi. 2   
 is alluded to. ‘This impression has been since then much strengthened   
 by a very able polemical tract by Dr. Kurtz, the author of the “ History   
 of the Old Testament,” in which he has maintained against Hengsten-   
 berg the view taken by himself in that work. It seems to me that Dr.   
 Kurtz has gone far to decide the interpretation as against any reference   
 of Gen. vi. 2 to the Sethites, or of our vv. 6, 7 to the fall of the devil   
 and his angels. The exposition of Hengstenberg and those who think   
 with him depends on the spiritual acceptation, in this case, of the word   
 “ fornication,” which Kurtz completely disproves. The facts of the his-   
 tory of the catastrophe of the cities of the plain render it quite out of the   
 question: and the usage of the Septuagint, which Hengstenberg cites as   
 decisive on his side, is really against him. And this point being disposed   
 of, the whole fabric falls with it.   
 12. That the particulars related in 2 Pet. and our Epistle of the fallen   
 angels are found also in the book of Enoch, is again no proof that the   
 Writers of these Epistles took them from that book. Three other solu-   
 tions are possible: 1, that the apocryphal Writer took them from our   
 Epistles: 2, that their source in each case was ancient tradition:   
 38, that the book of Enoch itself consists of separate portions written at   
 different times.   
   
   
   
   
   
   
   
   
   
   
   
 CHAPTER XXIL   
   
   
 REVELATION.   
   
 SECTION I.   
 AUTHORSHIP AND CANONICITY.   
   
   
   
 1, Tue Author of this book calls himself in more places than one by   
 the name John, ch. i. 1, 4, 9, xxii. 8. The general view has been, that   
 this name represents St. John the son of Zebedee, the Writer of the   
 Gospel and the three Epistles, the disciple whom Jesus loved.   
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