

If we are satisfied with the results thus obtained (and nothing more reliable is to be discovered), we have settled the approximate age of two considerable portions of our book. Another section (chaps. xxxvii.-lxxi.), containing the three parables or similitudes, affords little internal help for determining its date. Ewald finds a reason for considering this to be earlier than the rest, because the enemies herein denounced are foreign and heathen, while in the other parts the sinners are faithless and renegade Israelites, such as were not heard of till the time of Antiochus Epiphanes. But on the same ground Hilgenfeld concludes that it was written after the fall of Jerusalem; so that no argument can be securely based on such asserted peculiarity. There is one historical allusion which has been supposed to give a hint in this direction. In chap. lvi. we are told that the Parthians and Medes shall work destruction in the Holy Land, and shall in turn suffer vengeance at the hand of the Lord; and it is argued hence that an incursion by them had recently happened, as in B.C. 40, when they overran Phœnicia and Palestine,¹ or that any rate they were the enemies most dreaded in the author's time. But the inference is wholly unwarranted. The writer is not referring to any historical events that had come under his own cognizance, but is giving expression to his predictive anticipations based on the revelation of Ezekiel, chaps. xxxviii., xxxix. A surer criterion is found in the Messianic references, which show marked development when compared with the statements in the former part, as we shall see later on. It is also noted that, while the Book of Jubilees (which we suppose to have been written at the earliest in the century preceding the Christian era) shows acquaintance with other portions of our work, it never makes any allusion to the marked peculiarities of these three parables. From this we gather that this section was unknown to the writer of the "Jubilees," or was then not extant. The language used at the commencement of the section implies the existence of other books of Enoch. We here read, "The second vision of

¹ Joseph. *Antiq.* xiv. 13. *Bell-Jud.* i. 13.