

Apostle Jude. From oral tradition, or by some written tradition of undoubted authenticity, he says that Enoch prophesied.—Enoch the seventh in descent from Adam, said, “Behold the Lord comes with his holy myriads of heavenly messengers to pass sentence on all, and to convict all the ungodly among them of all the deeds of ungodliness which they have impiously committed, and of all the hard things which ungodly sinners have spoken against him.” From this remarkable prophesy of an antediluvian prophet, which was certainly pronounced at least 145 years before Adam died, we may learn that during the lifetime of Adam the existence of myriads of holy messengers in another world was known; also, that the Lord would one day, judge and pass sentence on transgressors, as the moral governor of the world.

That there was also a religious regard paid to the seventh day, because the Lord set it apart as a commemoration of the accomplishment of the creation, is to be inferred from the original sanctification of the day from the calculation of time by weeks, as is found in the history of the Deluge, and from the manner in which the observance of it is enjoined upon the Jews—“Remember the Sabbath day,” &c. This is the language of calling up an ancient institution, and not of introducing a new one.

That there was also a title assumed by those that feared God, which designated and distinguished them from those who disregarded his supremacy and moral government of the world, is apparent from some circumstances mentioned in the brief outlines of the antediluvian age. When Enos the son of Seth was born, we are told that men began to call themselves by the Lord, as in the margin of the king’s translation of Genesis iv. 26. This distinction of sons of God seems to have obtained in the family and among the descendants of Seth; and while the posterity of Seth kept themselves separate from the descendants of Cain, there was a religious remnant upon earth. But so soon as the “sons of God,” or the children of Seth, intermarried with “the daughters of men,” or the descendants of Cain and the other progeny of Adam, an almost universal defection was the consequence, until Noah was left the sole proclaimer of righteousness in the world. Giants in crime and stature, of vigorous constitution and long life, quenched almost every spark of piety, and violated every moral restraint necessary to the existence of society. Thus a provision necessary for the multiplication and temporal prosperity of the human race, viz. great animal vigor and long life, fully demonstrated its incompatibility with the religious and moral interests of society. A change of the system became expedient, and the world was drowned with the exception of four pair of human beings. The first act of the great drama closes with the Deluge.

Four pair, instead of one, began to replenish the new world. After this baptism of the earth, some gracious intimations, & some benevolent promises are given. As a preservative against a similar deterioration, a great diminution of animal vigour, and curtailment of the life of man, take place. This is, however, gradual at first, until the inhabitants of the earth are considerably increased. To the immersed earth, emerging from its watery grave, it is promised that there shall be but *one im-*