

denying which mediæval physicists were condemned to the stake, is traced to a statement in Enoch (chap. xviii.) concerning the stone which supports the corners of the earth, and the four winds which uphold the earth and the firmament. But the idea is found in Job xxxviii. 6; Ps. xxiv. 2, &c.; and concerning the winds carrying the earth, we may compare Job xxvi. 7 with ix. 6 and Ps. lxxv. 3. The fate of the fallen angels and the happiness of the elect are described in the Book; therefore the Christian view of these matters is derived thence. To this source is traced the teaching concerning the Messiah prevalent in the age immediately preceding and succeeding the appearance of Christ. Then we have a series of passages from the New Testament paralleled by extracts from Enoch which are supposed to have been in the Christian writers' minds when they spoke or composed the utterances which we now possess. Most of these citations are of very insignificant similarity; many are such as might be found in any works treating of analogous subjects, without any notion of plagiarism, and many more are simply derived from the canonical books of the Old Testament. The "meek shall inherit the earth," says our Lord in the Sermon on the Mount (Matt. v. 5); "the elect shall inherit the earth," says Enoch v. 7. "Woe unto you which are rich; for ye have received your consolation" (Luke vi. 44). "Woe to you who are rich, for in your riches have you trusted; but from your riches you shall be removed" (Enoch xciv. 8). "The things which the Gentiles sacrifice, they sacrifice to devils and not to God" (1 Cor. x. 20). "So that they sacrificed to devils as to gods" (Enoch xix. 1). The same idea is found in Baruch iv. 7, and in the Sept. Version of Ps. xcv. 5; cv. 37; Deut. xxxii. 17. The "great gulf fixed" between the souls in Hades (Luke xvi. 26) is paralleled by a passage (Enoch xxii. 9), mistranslated "Here their souls are separated by a chasm;" the correct rendering being, "Thus are the souls of the just separated; there is a spring of water above it, light" (Schodde); and our Lord in the parable gives the prevalent opinion without comment. The rapture of St. Paul (2 Cor. xii.) and St. John (Rev.