

and perfected, Holy Writ everywhere reports with a number seven.

It says "a sign," i.e. He appointed it, that he should not be killed, just as "Thou hast given a sign to them that fear Thee," i.e. "Thou hast guarded us as with a sign." With regard to, "for I have slain a youth to my wounds etc."—The Hebrew says "for my wounds," the Greek "to my sorrows,"—for he did not kill willingly. The name "Seth" means "foundation." With regard to, "then he commenced to call upon the name of the Lord," i.e. he dedicated himself to God that he might be called his servant, but he had no relations with Cain. The name "Enosh" means "sweetness" or "in the name of the Lord." "The land of Nod"—either this was how it was called, or it was named thus on account of the wanderings of Cain.

An exposition with regard to "he begat a son in his own likeness after his image," i.e. Adam was made in God's image as was related before; but because he transgressed the commandment and thus became mortal, so not in him alone did He limit the likeness of the divine image, but also in those who were descended from him until He brought it to its fullness in our Lord Christ, and then it did not change again. We may say he (Seth) will be in the stead of that one (Adam) by the grace of God, since he sufficed for the preservation of the human species, inasmuch as Abel died and the family of Cain was to perish in the Flood which was about to befall them.

Chapter IV. God took Enoch away in order to comfort the whole human species with the knowledge that in the future, in any event, and at the proper time, there would be no mortality of the flesh or decline of the soul. And further, as it were, to disconcert the wicked and to console the angels—those who are cast under burdens and labours whilst they make fruits grow abundantly and the elements tremble—that their toil shall not be in vain. It is plain that the ascension of Enoch was not regarded in the same way as Elisha regarded that of Elijah. But of a certainty, there were revelations made because of him to the righteous men who lived at that time, that they should be zealous in profitable work. For there is a tradition deriving from the ancient teachers, that Enoch and Elijah lived beyond the Paradise in the land of Eden. Whether they met in the flesh or not, we do not know. When the soul of our Lord went up to Paradise with that of the robber, then they also went up. Also the souls of all the righteous who lived before the appearance of our Lord, went up at that time. But Enoch and Elijah did not see the souls consciously with a physical eye, though it

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