INTRODUCTION. ] REVELATION. [eu. xx.   
   
   
 lay upon His breast, himself published the gospel when he resided in   
 Ephesus of Asia.” But the most remarkable testimony, and one which   
 will come before us again and again during the course of this Introdue-   
 tion, is in a passage, where, having given certain reasons for the number   
 of Antichrist’s name being 666, he proceeds, “ Now this being so, and   
 this number being found in all the good and ancient copies, and being   
 testified to by those very men who have seen John face to face... .”   
 Then after some remarks, and stating two names current as suiting the   
 number, he coneludes, ‘ We indeed do not venture positively to demon-   
 strate concerning the name of Antichrist. For if it had been fitting for   
 his name to be openly revealed to this age, it would have been declared   
 by him who saw the Apocalypse. For it was seen not long ago,”   
 but close upon our own generation, near the end of the reign of   
 Domitian.”   
 This is beyond question the most important evidence which has yet   
 come before us. And we may observe that it is in no way affected by   
 any opinion which we may have formed respecting Irenwus’s merits as   
 an expositor, nor by any of his peculiar opinions, He here merely asserts   
 what, if he were a man of ordinary power of collecting and retaining   
 facts, he must very well have known for certain.   
 8. Keeping at present to the direct witnesses for the authorship by   
 St. John, we next come to Tertullian (died about 220). THis testimonies   
 are many and decisive.   
 “ For also the Apostle John in the Apocalypse describes a sword pro-   
 eceding out of the mouth of our Lord:” and again, “This (celestial   
 city) Ezekiel was acquainted with, and the Apostle John saw.” And   
 similarly in six other places.   
 9. The fragment on the Canon called by the name of Muratori, and   
 written about 200, says, “ And John in the Apocalypse, though he writes   
 to seven churches, yet speaks to all... .,” where the context shews that   
 the Apostle John must be intended.   
 10. Hippolytus, bishop of Ostia (Porto), about 240, in his writings   
 very frequently quotes the Apocalypse, and almost always with the words,   
 “John says.” Whom he meant by John is evident from one passage :   
 “Tell me, blessed John, Apostle and Disciple of the Lord, what thou   
 sawest and heardest concerning Babylon.” And then he proceeds to   
 quote ch. xvii. 1—18, Multitudes of other citations also occur. And   
 one of his prineipal works, as specified in the catalogue found inseribed   
 on his statue, was a defence of the Gospel and Apocalypse of John.:   
 mentioned also by Jerome.   
 11. Clement of Alexandria (about 200) says of the faithful presbyter,   
 “Their presbyter . . . . shall sit on the twenty-and-four thrones, as John   
 says in the Apocalypse.” And elsewhere he fixes this name as meaning   
 the Apostle, by saying, “ Hear a story,—not a story but a true history,—   
 310