§1J AUTHORSHIP AND CANONICITY. [ixtropuction.   
   
 delivered down respecting the Apostle John... . for when at tho death   
 of the tyrant he moved from the island Patmos to Ephesus... . :” and   
 then he proeeeds to tell the well-known story of St. John and the   
 young robber.   
 12. Origen, the scholar of Clement (diced about 233), who so dili-   
 gently enquired into and reported any doubts or disputes about the   
 canonicity and genuineness of the books of the New Test., appears not   
 to have known of any which regarded the Apocalypse. He says, “ Why   
 should we speak of him who lay on the breast of Jesus, namely John, who   
 has left us one Gospel, and confesses that he might have made so many,   
 that the world could not hold them? He wrote also the Apocalypse,   
 and was ordered to be silent and not to write the voices of the seven   
 thunders.”   
 We have also this remarkable testimony of his: “And the sons of   
 Zebedee were baptized with the baptism: for Herod killed James the   
 brother of John with the sword: and the king of the Romans, as tradi-   
 tion teaches us, condemned John, a martyr for the word of the truth,   
 to the island of Patmos, and John tells us about his martyrdom, not   
 saying who condemned him, declaring in his Apocalypse thus, ‘I John,’   
 &e. (Rev. i. 9), and what follows. He seems to have seen the Apoca-   
 lypse in this island.”   
 And Origen again repeatedly cites the Apocalypse without the least   
 indication of doubt as to its author. His procedure in this case forms a   
 striking contrast to that in the case of the Epistle to the Hebrews : see   
 this Introduction, ch. xv. § i. 16—23.   
 13. Still keeping to those Fathers who give definite testimony as to   
 the authorship, we come to Victorinus, bishop of Pettau in Pannonia,   
 who suffered martyrdom under Diocletian in 303. His is the earliest   
 extant commentary on the Apocalypse. On ch. x. 4, he says that   
 “ John, himself an Apostle, was forbidden, when he was going to write   
 what the seven thunders had said.”   
 And afterwards, on the words “ thou must prophesy again,” he says,   
 “When John saw this, he was in the island Patmos, condemned to the   
 mines by the Emperor Domitian. ‘There he saw the Apocalypse : and   
 when he in his old age expecied to receive his entrance (to glory) by   
 martyrdom, Domitian was slain and all his decrees were abrogated, and   
 John being set free from the mines, thus afterwards delivered down the   
 Apocalypse which he had received.”   
 14. Ephrem Syrus (died about 378), the greatest Father in the Syrian   
 church, repeatedly in his numerous writings cites the Apocalypse as   
 canonical, and ascribes it to John. In the Greek translation of his works,   
 we read in the second Homily on the Second Advent of the Lord, “as   
 we hear the Apostle saying,” and then he quotes Rev. xxi. 4, 5.   
 Now these citations are the more remarkable, because the old Syriac   
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