INTRODUCTION. } REVELATION. (on. xxi.   
   
   
 acquainted with it, plainly appears from such passages as that where   
 in speaking of the heavenly city, he says, “Let us then notice its   
 foundations, its gates composed of sapphire and pearls.”   
 Suidas says, “Under the word ‘ John,’ Chrysostom receives his three   
 Epistles, and his Apocalypse.”   
 39. I recur again to Jerome’s testimony’. In his letter to Paulinus,   
 he gives the whole sacred canon. And in including the Apocalypse in it,   
 he remarks, “ The Apocalypse of Johu has as many mysteries as words.   
 J haye said but little in proportion to the merit of the book. All praise   
 is too little. In every word are hidden manifold wise senses.” In his   
 Commentary on Ps. exlix. he says, “ We read in the Apocalypse of John,   
 which is read and received in the churches, for it is not reckoned among   
 the apocryphal books, but among the canonical (ccclesiastical).” -   
 In his Epistle to Dardanus we have the passage cited at length   
 in the Introduction to the Epistle to the Hebrews, § i. par. 74, which   
 see.   
 40. It is hardly worth while to cite later and less important authori-   
 ties on this side. They will be found enumerated in Stuart, Introduc-   
 tion, p. 276: Davidson, p. 545: and still more at length in Liicke,   
 pp. 638 ff. Of the general tendency of later tradition I shall speak   
 below, parr. 68 ff.   
 41. I now come to consider those ancient authorities which impugn   
 the apostolicity and canonicity of the book.   
 42, First among these in point of time, though not of importance,   
 are the Antimontanists or Alogi of the end of the second and beginning   
 of the third century, who rejected the writings of St. John. ‘“ Men like   
 these,” says Epiphanius, “are not ashamed to be up in arms against the   
 sayings of the holy John, trying whether they cannot overthrow the   
 truth itself; . . . and against the Apocalypse they bring these wanton   
 charges... . .” Then follow their objections against the book, which   
 are entirely of a subjective character: “What is the use to me of the   
 Apocalypse of John, talking about seven angels and seven trumpets ?”   
 and again, “There is no church of Christians in Thyatira. How then   
 could he write to what never existed ?” &c. To these apparently Diony-   
 sius of Alexandria, presently to be cited, alludes, when he says, “ Some   
 of those before me have set at nought and pulled to pieces the book in   
 every way, examining it throngh every chapter, and shewing it to be   
 obscure and unintelligible. And they say that the title is false, for it is   
 not John’s, and is not even a revelation at all, secing that it is eovered   
 with a heavy and thick cloud of obscurity ; and that not only none of   
 the Apostles, but not even of men of the Catholic church, was the writer   
 of the composition ; but Cerinthus, who established the heresy called by   
   
   
   
   
   
   
   
   
   
   
 7 Sco above, par. 25.   
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