§ 1] AUTHORSINP AND CANONICITY. [. NTRODUCTION,   
   
 “T see its dialect and langnago not accurate Greek, but it uses barbarian   
 idioms, and sometimes even solaeisms.”   
 100, All this mast be freely acknowledged, and is abundantly exem-   
 plified in my Greck ‘Testament Commentary. ‘The question for us how-   
 ever is one whieh lies deeper than the surface, and beyond mere first   
 appearanecs, It presents itself to us in a double form:   
 1) Is there any account which might bo given of this great dis-   
 ent with identity of Authorship?   
 similarity, there any indications of that identity, lying beneath the   
 surface, notwithstanding this great dissimilarity?   
 101. In reply to the first question, several thoughts at onee suggest   
 themselves as claiming mention and contributing to its solution. ‘Che   
 subject of tho Apocalypse is so different from those of the Gospel and   
 Epistle, that we may well expect a not inconsiderable difference of style.   
 Tu those, the Writer is, under divine gnidance, calmly arranging his   
 material, in full self-eonsciousness, and deliberately putting forth the   
 produet, in words, of his own reflectiveness: in this, on the other hand,   
 he is the rapt secr, borne along from vision to vision, speaking in a   
 region and character totally diflerent®. Is this cireumstance any con-   
 tribution to our reply ? Let us consider further.   
 102. St.John was not a Greek, but a Galilean. To speak a certain   
 kind of Greek was probably natural to him, as to almost all the in-   
 habitants of Palestine of his time. But to write the Greck of his   
 Gospel and Epistle, ean hardly but have been to him matter of effort.   
 Or to put it in another point of view, the diction and form in which they   
 were conveyed were the result of the deliberate exercise of a special gift   
 of the Spirit, matured by practice, and deemed necessary for the purpose   
 of thoso writings, to be put forth in them.   
 103. In the Apocalypse, the ease may be conecived to have been   
 different. Tho necessarily rhapsodical and mysterious character of that   
 hook may have led to the Apostle being left more to his vernacular and   
 less correet Greek. Cireumstanees too may have contributed to this.   
 The visions may have been set down in the solitude of exile, far from   
 friends, and perhaps from the appliances of life. ‘Lhe Hebraistic   
 style may have come more naturally in a writing so fashioned on Old   
 ‘Testament models, and bound by so many links to the prophecies of   
 Hebrew prophets. ‘The style too of'advaneed age may have dropped the   
 careful claboration of the preceding years, and resumed the rougher   
 character of early youth,   
 104, I do not say that those considerations are cnough to account for ,   
   
   
   
   
   
   
   
   
   
   
 9 Since writing this sce in Davidson’s Introduction, p. 587, “As Guerike has well   
 expressed it, the Gospel was conceived and written in the understanding : but the   
 Apocalypse in the Spirit.”   
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