§1.J AUTHORSHIP AND CANONICITY. [inrropuction.   
   
 110. The first of these is one undeniably connecting the Apocalypse   
 with the Gospel and the Epistle, viz. the appellation the Word of   
 God given to our Lord in ch. xix. 13 (see John i. 1; 1 Johni.1). This   
 name, “the Word,” for our Lord, is found in the New Test., only in the   
 writings of St. John, Iam aware of the ingenuity with which Liicke   
 has endeavoured to turn this expression to the coutrary account, main-   
 ng that it is a proof of diversity of authorship, inasmuch as the   
 Evangelist never writes “the Word of God:” but I may leave it to any   
 fair-judging reader to decide, whether it be not a far greater argument   
 for identity that the remarkable designation “the Word” is used, than   
 for diversity that, on the solemn occasion described in the Apocalypse,   
 the hitherto unheard adjunct “ of God” is added.   
 111. Another reply may be given to our deduetion from the uso of   
 this name: viz. that it indicates not necessarily John the Apostle, but   
 only one familiar with his teaching, as we may suppose that other John   
 to have been. All I can say to this is, that which I cannot help feeling   
 to apply to the whole hypothesis of the authorship by the second John,   
 that if it be so,—if one bearing the same namo as the Apostle, having   
 the same place among the Asiatic churches, put forth a book in which he   
 also used the Apostle’s peculiar phrases, and yot took no pains to prevent   
 theconfusion which must necessarily arise between himself and the Apostle,   
 I do not well soe how the advocates of his authorship can help pro-   
 nouneing the book a forgery, or at all events the work of one who, in   
 relating the visions, was not unwilling to be taken for his greater and   
 Apostolic namesake.   
 112. Another link, binding the Apocalypse to both Gospel and Epistle,   
 is the use of “he that overcometh,” in the Epistles to the churehes,   
 ch, ii. 7, 11, 17, 26, iii. 5, 12, 21 (twice): and ch, xii. 11, xv. 2, xvii. 14,   
 xxi. 7. Compare John xvi. 33; 1 John ii. 13, 14, iv. 4, v. 4 (twice), 5.   
 It is amusing to observe again how dexteronsly Liicke turns the edge of   
 this. “Jfe that overcometh” is never used absolutely in Gospel or in   
 Epistle, as it is in the Apocalypse: therefore it again is a mark of diver-   
 sity, not of identity. But surely this is the very thing we might expect.   
 The “overcoming the world,” “the wicked one,” “ them,” &c.,—these are   
 the details, and come under notice while the strife is proceeding, or when   
 the object is of more import than the bare act: but when the end is   
 spoken of, and the final and general victory is all that remains in view,   
 nothing can be more natural than that he who alone spoke of “over-   
 coming the world,” “the wicked one,” “ them,”—should also be the only   
 one to designate the vietor by “he that overcometh.” Besides which, we   
 have also the other use, in Rev. xii. 11.   
 113, A third remarkable word, true, in the sense, more or less, of   
 genuine (althinos), is once used by St. Luke (Luke xvi. 11), once by   
 St. Paul (1 Thess. i. 9), and three times in the Epistle to the Hebrews   
 331