INTRODUCTION. } JOUN’S GOSPEL. [cu. v.   
   
 pose some influence corresponding to that of John, between the state of   
 the Asiatic Churches as shewn in the Pauline Epistles, and that in the   
 time of Polycarp, who immediately followed the apostolic age. I re-   
 serve the discussion of the other clement of uncertainty in this matter,   
 —the possible confusion of two persons named John, the Apostle and   
 the Presbyter, for the Introduction to the Second Epistle of John.   
 13. I mention here,—reserving its discussion for the Introduction to   
 the Apocalypse,—the tradition universally received in the early Church,   
 which records that the Apostle John was exiled under Domitian to the   
 island of Patmos. Assuming the Apocalypse to be his work, the fact of   
 such an exile is established, see Rev. i. 9,—but the time left uncertain.   
 But even those who do not ascribe the Apocalypse to him, relate this   
 exile,—for example, Eusebius.   
 14. It is also related by Eusebius that he returned under Nerva to   
 Ephesus, and that his death (under Trajan, see above) took place (in   
 what manner is uncertain, but probably not by martyrdom) in extreme   
 old age. It would be out of place here to recount the other traditions,   
 some of them highly interesting, which are extant. See one of them in   
 note on 1 John iii. 18, and the whole recounted and commented on in   
 Stanley’s Sermons and Essays on the Apostolic Age, pp. 275—289.   
   
   
   
   
   
   
   
   
   
   
 SECTION II.   
 ITS SOURCES.   
   
   
   
 1. In several places the Author of this Gospel plainly declares or   
 implies that he relates what he had seen and heard. See ch. i. 14;   
 xiii. 2; xviii. 15; xix. 26; xx. 2, and especially xix. 35. Also xxi.   
 24,   
 2. And with this declaration the contents of the Gospel agree.   
 Amidst the entire disregard of minute specifications of sequence or   
 locality as a general rule, in almost every narrative we have undoubted   
 marks of the testimony of an eye-witness.   
 8. The only question which arises on receiving this as the fact, has   
 reference to the diversity of style observed in the discourses of our Lord   
 as related by the three other Evangelists, and as related by John. In   
 their more or less common report, a certain similarity of style is sup-   
 posed to be observable throughout the parables and sayings of Jesus,   
   
   
   
 which is wholly absent from them in John’s Gospel. Let us examine   
 this matter more closely.   
 4, In order to form a   
 tisfactory judgment on this point, it would be   
 necessary to be in possession of some common matter reported by both.   
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