INTRODUCTION. ] JOHN’S GOSPEL. [en. v.   
   
   
 and by discourses, and its glorification by opposition and unbelief, through   
 sufferings and death. ‘That he should have been led to cast his testi-   
 mony into a form antagonistic to the peeuliar errors then prevalent,—that   
 lie should have adopted the thoughts and diction of previous seekers after   
 God, so far as they were capable of serving his high purpose and   
 being elevated into vehicles of heavenly truth,—these are arrange-   
 ments which we may not, because they are natural and probable, the   
 less regard as providential, and admirably designed for that which   
 especially was his portion of the apostolic work,—the PERFECTING OF   
 THE SAINTS.   
   
   
   
   
 SECTION Iv.   
 AT WHAT PLACE AND TIME IT WAS WRITTEN.   
   
   
   
 1. These two questions, as relating to John’s Gospel, are too inti-   
 mately connected to form the subject of separate sections.   
 2. The most ancient testimony, that of Irenzus, relates that it was   
 published at Ephesus. This testimony is repeated by Jerome and   
 others, and is every way consonant with what we have above (§ i.)   
 related of the history of the Apostle its author. Some later writers   
 have reported that it was published from Patmos, during John’s exile ;   
 some have combined the two accounts, and made John dictate the   
 Gospel in Patmos, and publish it at Ephesus after his return. But of   
 these the only account which from its date and character deserves atten-   
 tion, is that of Ireneus.   
 3. The Gospel itself furnishes only negative or uncertain evidence on   
 this point. From the manner in which the sites and habits of Palestine   
 are spoken of, it seems evident that it was composed at a distance from   
 that country. If again we regard the peculiar nomenclature of the   
 prologue, and enquire to what locality this points, two places occur to   
 us where it would be likely to have been adopted; one of these, Alex-   
 andria,—the other, Ephesus. ‘The first of these cities was the home   
 and birthplace of the gnostic philosophy; the other (Acts xviii. 24)   
 was in communieation with, and derived its philosophic character from   
 Alexandria. Now as no history gives us any account of the Apostle   
 having laboured or ever been at Alexandria, this consideration also   
 forms a presumptive confirmation of the tradition that the Gospel was   
 written at Ephesus.   
 4. If so, we have some clue, although but an indirect one, to the time   
 at which it was published. If John cannot be supposed to have come   
 thither till some time after the ultimate disappearance of the Apostle   
 Paul from Asia Minor, then we have obviously a:time specified, before   
 which the Gospel cannot have been published.   
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