INTRODUCTION. ] JOHN’S GOSPEL. (cu. v.   
   
   
 9. Our only resource then must be, the space included between the   
 very wide limits above indicated. The final departure of Paul from Asia   
 Minor, and indeed his death, must be supposed to have happened some   
 time ;—this, such as it is, will be our earliest limit ;—and our latest   
 limit, the probable duration of John’s life, or more properly speaking,   
 of his power of writing as we find him writing in this Gospel. And as   
 antiquity testifies that he lived to a great age, and survived his vigour,   
 this latter terminus will be even less definite than the former.   
 10, One consideration, however, may tend somewhat to narrow its   
 limits. Ihave argued in the Commentary, that ch. xxi. is a genuine   
 addition by the hand of the Apostle himself, probably in the decline of   
 life, some years at least, from internal evidence of style, after the Gospel   
 was completed. Add to which, as hinted above, that the style of the   
 Gospel is, as Liicke has also remarked, that of a matured, but not of an   
 aged writer.   
 11. Whether then we set the death of Paul with Wieseler in a.p. 64,   
 or, as upholders of a second Roman imprisonment, in a.D. 68, we per-   
 haps must not in either case allow our earliest limit to be placed much   
 earlier than 70: nor, supposing John to have been a few years younger   
 than our Lord, can we prolong our latest limit much beyond A.D. 85.   
 We should thus have, but with no great fixity either way, somewhere   
 about fifteen years,—Aa.D. 70—85, during which it is probable that the   
 Gospel was published.   
   
   
   
   
   
   
   
   
   
 SECTION V.   
 IN WHAT LANGUAGE IT WAS WRITTEN.   
   
   
 1. The testimony of antiquity is unanimous that John wrote in Greek.   
 Nor is there any reason to doubt the fact. If he lived and taught in,   
 Asia Minor, he must have been familiar with the Greek language.   
 2. Some among the moderns have held an Aramaic or Hebrew original.   
 They seem to ground this principally on the citations from the Old Tes-   
 tament being from the Hebrew, not from the LXX. But this latter is   
 by no means without exception. That we find other citations after the   
 Tebrew solely or principally, was to be expected from the Apostle’s per-   
 sonal history, as a Jew of Palestine who had been brought up in the   
 knowledge of the Hebrew original: and is a confirmation of the   
 genuineness of the Gospel. See below in the next section.   
   
   
   
   
   
   
   
   
 64)