§u.J PLACE AND TIME OF WRITING. [intropucrioy.   
   
   
 phets, Apostles, and Disciples of the Lord” (ostensibly Dorotheus,   
 bishop of ‘Tyre: bnt probably it belongs to the 6th century), makes   
 Jolin to be exiled to Patmos by Trajan. Andreas and Arcthas give no   
 decided testimony on the point. Arethas, in commenting on Rey. vi.   
 12, says, that some applied this prophecy to the destruction of Jerusalem   
 under Vespasi; but this is distinetly repudiated by Andreas: allowi   
 however (on vii. 2) that such things did happen to the Jewish Christians fq   
 who escaped the evils inflicted on Jerusalem by the Romans, yet they   
 more probably refer to the times of Antichrist. Arethas again, on Rev. i.   
 9 cites without any protest Euscbius, as asserting St. John’s exile in   
 Patmos to have taken place under Domitian.   
 20. Much more evidence on this subject from other later writers   
 whose testimonies are of less consequence,—and more minute disens-   
 sion of the earlier testimonies, will be found in Elliott, Horw Apoca-   
 lyptien, i. pp. 31—46, and Appendix, No. i. pp. 503—517. In the   
 last mentioned, he has gone well and carefully through the arguments   
 on external evidence adduced by Liicke and Stuart for the writing under   
 Galba and Nero respectively, aud, as it seems to me, disposed of   
 them all.   
 21. Our result, as far as this part of the question is considered, may   
 be thus stated. We have a constant and unswerving primitive tradi-   
 tion that St. John’s exile took place, and the Apocalypse was written,   
 towards the end of Domitian’s reign. With this tradition, as has been   
 often observed, the circumstances seem to agree very well. We have   
 no evidence that the first, or Neronic, persecution, extended beyond   
 Rome, or found vent in condemnations to exile. Whereas in regard to   
 the second we know that both these were the case. Indced the libera-   
 tion at Domitian’s death of those whom he had exiled is substantiated   
 by Dio Cassins, who, in relating the beginning of Nerva’s reign, says,   
 “Through hatred of Domitian his statues . . . were thrown down . . .   
 and Nerva pardoned those who were condemned for impiety, and recalled   
 the exiles. . . and made a general concession that neither impiety,   
 nor Jewish way of living, should form matter of accusation against   
 any.”   
 22, Assuming then the fact of St. John’s exile at Patmos during @   
 persceution for the Gospel’s sake, it is far more likely that it should   
 have been under Domitian than under Nero or under Galba. But one   
 main reliance of the advocates of the earlier date is internal evidence   
 supposed to be furnished by the book itself. And this, first, from the   
 rough and Hebraistic style. I have already disenssed this point, and   
 have fully admitted its difficulty, however we view it. I need only add   
 now, that Ido not conceive we at all diminish that difficulty by sup-   
 posing it to be written before the Gospel and Epistle, The Greek of   
 the Gospel and Epistle is not the Greek of the Apocalypse in a maturer   
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