*Appearance of our Lord to St. John, and  
command to write what he saw, and to  
send it to the seven churches.*

**9.]**  
*Description of the Writer, and of the  
place where the Revelation was seen.***I John** (so again ch. xxii. 8: so Daniel,  
viii. 1, ix. 2, x. 2) **your brother** (no inference  
can be drawn against the apostleship  
of the Writer from this his designation of  
himself. Indeed from his entire silence  
respecting himself in his Gospel, we may  
well believe that here, where mention of  
his name was absolutely required, it would.  
be introduced thus humbly and unobtrusively),  
**and fellow-partaker in the tribulation  
and kingdom and endurance** [or,  
**patience**] **in Jesus** (the construction and  
arrangement are peculiar. The conjunction  
of these terms seems to be made to  
express, a partaker, as in the kingdom, so  
in the tribulation and endurance which  
are in and by Christ: but the insertion  
of **kingdom** between **tribulation** and **endurance**  
is startling. Probably, the tribulation  
brings in the kingdom [Acts xiv.  
22], and then as a corrective to the idea  
that the kingdom in its blessed fulness  
was yet present, the endurance is subjoined.  
“John introduces three portions  
of inheritances in which he declares himself  
partaker. But the middle one of  
these, i.e. the kingdom, cannot be possessed,  
unless with the exercise of tribulation  
on the one side, and the defence  
of patience on the other.” Ambrose Ansbert  
[8th century]), **was** (found myself)  
**in the island which is called Patmos** (see  
Introduction, § ii. par. 4) **on account of  
the word of God and the testimony of  
Jesus** (the substantives form the same  
expression as occurred before, ver. 2,  
where see note. There they indicated *this*  
portion of the divine word and testimony,  
of which John was a faithful reporter.  
Whether their meaning is the same here,  
will depend partly on what sense we  
assign to **“on account of.”** In St. Paul’s  
usage, it would here signify *for the sake  
of,* i.e. for the purpose of receiving: so  
that the Apostle would thus have gone to  
Patmos by special revelation in order to  
receive this revelation. Again, keeping  
to this meaning, these words may mean,  
that he had visited Patmos in pursuance  
of, for the purposes of, his ordinary apostolic  
employment, which might well be  
designated by these substantives. And  
such perhaps would have been our acceptation  
of the words, but that three  
objections intervene. 1) From what has  
preceded in this verse, a strong impression  
remains on the mind that St. John  
wrote this in a season of tribulation and  
persecution. Why should he throw over  
his address this tinge of suffering given by  
the tribulation and patience, if this were  
not the case? 2) The usage of our Writer  
himself in two passages where he speaks  
of death by persecution [ch. vi. 9, xx. 4]  
shews that with him **on account of** [or,  
**for**] in this connexion is *“because of,”*  
*“in consequence of.”* And St. John’s own,  
usage is a better guide in St. John’s  
writings, than that of St. Paul. Besides  
which, Origen’s Greek ear found no offence  
in this usage, for he incorporated it into  
his own sentence, ... “He condemned  
John in his testimony, on account of the  
word of truth, to the island Patmos.”  
3) An early patristic tradition relates that  
St. John was banished to Patmos. See  
the authorities in the Introduction, and  
the question discussed, whether we are  
justified in ascribing this tradition solely  
to our present passage. These considerations,  
mainly those arising from the passage itself,  
compel us, I believe, to understand  
the words of an exile in Patmos).

**10, 11.]** {10} **I was** (“Je me trouvais:”  
not merely *“I was,”* but *“I became”*)  
**in the Spirit** (i.e. in a state of spiritual  
ecstasy or trance, becoming thereby receptive  
of the vision or revelation to follow.  
That this is the meaning is distinctly