INTRODUCTION. ] REVELATION. [cn. xxi.   
   
   
   
 SECTION IL.   
 PLACE AND TIME OF WRITING.   
   
   
 1. The enquiry as to the former of these is narrowed within a very   
 small space. From the notice contained in the book itself (ch. i, 9) the   
 writing must have taken place either in Patmos, or after the return from   
 exile. The past tenses, “bore witness” in ch. i. 2, and “J was” in i. 9, do   
 not decide for the latter alternative; they may both be used as from the   
 point of time when the book should be read, as is common in all narra-   
 tives. On the other hand, it would be more probable, judging from with-   
 out, that the writing should take place after the return, especially if we   
 are to credit the account given by Victorinus, that St. John was con-   
 demned to the mines in Patmos. We have no means of determining the   
 question, and must leave it in doubt. If the style and peculiarities are   
 to be in any degree attributed to outward circumstances, then it wonld   
 seem to have been written in solitude, and sent from Patmos to the   
 Asiatic churches.   
 2. The only traditional notice worth recounting is that given by Vic-   
 torinus (cent. iv.): on Rey. x. 11: where he relates that John saw   
 the Apocalypse in Patmos, and then after his release on the death of   
 Domitian, “afterwards delivered down the same Apocalypse which he   
 had received from the Lord.” Arethas indeed (cent. x.) says on Rev.   
 vii., “The Evangelist prophesied this in Tonia which is by Ephesus :”   
 but this is too late to be of any account in the matter.   
 3. It has been remarked’, that the circumstance of John having pre-   
 pared to write down the voices of the seven thunders, Rev. x. 4, appears   
 to sanction the view that the writing took place at the same time with   
 the seeing of the visions.   
 4, As regards Patmos itself, itis one of the group called the Sporades,   
 to the S. of Samos. It is about thirty Roman miles in circumference. A   
 cave is still shewn in the island (now Patmo) where St. John is said   
 to have seen the Apocalypse. See the Dictionary of Greek and Roman   
 Geography. .   
 5. With regard however to the time of writing, there has been no   
 small controversy. And at this we need not be surprised, seeing that   
 principles of interpretation are involved.   
 We will first deal with ancient tradition, as far as it gives us any indi-   
 cation as to the date.   
 6. Ireneus, in a passage already cited (§ i. par. 7), tells us that the   
 Apocalypse “was seen close upon our own generation, at the end of the   
 reign of Domitian,”   
   
   
   
   
   
   
   
   
   
 § Stuart, p. 215.   
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