9146 REVELATION. H   
   
 AUTHORIZED VERSION REVISED. AUTHORIZED VERSION,   
 ypnil.7.& Yeompanion in the tribulation and 4 |@/so am your brother, and   
 companion in tribulation,   
 zkingdom and patience tin Jesus, and in the kingdom and   
 was in the isle that is called Pat- patience of Jesus Christ,   
 mos, \*on account of the word of was in the isle that is   
 God, and f the testimony of Jesus +. called Patmos, for the   
 10>T was in the Spirit on ‘the word of God, and for the   
 testimony of Jesus Christ.   
 10T was in the Spirit on   
 +f is by tt90 our MSS. + Christ omitted all old! MSS,   
 2. eb.iv. Evin. & xxic eJohin xx.00. xx.7, 1Cor.zvi.3.   
   
 Appearance of our Lord to St. John, and usage, it would here signify for the sake   
 command to write what he saw, and to afs ie. for the purpose of receiving: 0   
 send it to the seven churches. 9. that the Apostle would thus have gone to   
 Description of the Writ. Patmos by special revelation in order to   
 place where the Revel receive this revelation. Again, keeping   
 I John (so again ch. x: to this meaning, these words may mean,   
 viii, 1, 2, x. 2) your brother (no infer- that he had visited Patmos in pursuance   
 ence can be drawn against the apostleship of, for the purposes of, his ordinary apos-   
 of the Writer from this his designation of tolie employment, which might well be   
 himself. Indeed from his entire silence designated by these substantives, And   
 respecting himself in his Gospel, we may such perhaps wonld have been our ac-   
 well believe that here, where mention of coptation of the words, but that three   
 his name was absolutely required, it would. objections intervene. 1) From what has   
 be introduced thus humbly and unobtra- preceded in this verse, a strong impres-   
 sively), and fellow-partaker in the tribu- sion remains on the mind that St. John   
 lation and kingdom and endurance [or, wrote this in a season of tribulation and   
 patience] in Jesus (the construction and persecution. Why should he throw over   
 arrangement are peculiar. The conjunc- his address this tinge of suffering given by   
 tion of these terms seems to be made to the tribulation and patience, if this were   
 express, a partaker, as in the kingdom, so not the case? 2) The usage of our Writer   
 in the tribulation and endurance which himself in two passages where he speaks   
 are in and by Christ: but the insertion of death by persecution [ch. vi. 9, xx. 4]   
 of kingdom between tribulation and en- shews that with him on account of [or,   
 durance is startling. Probably, the tribn- for] in this connexion is “Because of,”   
 lation brings in the kingdom [Acts xiv. “in consequence of” And St. John’s own,   
 22], and then as a corrective to the idea usage is a better guide in St. John’s   
 that the kingdom in its blessed fulness writings, than that of St. Paul. Besides   
 was yet present, the endurarce is sub- which, Origen’s Greek ear found no offence   
 joined. “John introduces three portions in this usage, for he incorporated it into   
 of inheritances in which he declares him- his own sentence, ... “He condemned   
 self partaker. But the middle cne of John in his testimony, on account of the   
 thes¢, ive. the kingdom, cannot be pos- word of truth, to the island Patmos.”   
 sessed, unless with the exercise of tribu- 8) An early patristic tradition relates that   
 lation on the one side, and the defence St. John was banished to Patmos. See   
 of patience on the other.” Ambrose Ans- the authorities in the Introduction, and   
 bert [Sth century), was (found myself) the question discussed, whether we are   
 in the island which is called Patmos (sce justified in ascribing this tradition solely   
 Introduction, § ii. par. 4) on account of to our present passage. These considera   
 the word of God and the testimony of tions, mainly those arising from the pas-   
 Jesus (the substantives form the same sage itself, us, I believe, to under-   
 expression as ocemred before, ver. 2, stand the words of an exile in Pat   
 where see note. ‘There they indicated this 10, 11.] I was («Je me trouvais :”   
 portion of the divine word and testimony, not merely “Z was,” but “I became”)   
 of which Jolm was a faithful reporter. in the Spirit (i.e. in a state of spiritual   
 Whetber their meaning is the same here, cestasy or trance, becoming thereby recep-   
 will depend partly on what sense wo tive of the vision or revelation to follow.   
 assign to “on account of.” In St. Paul’s ‘That this is the meaning is distinctly