to the twelve *tribes* of those who pierced Him. Ver.  
8 gives His titles as the *God of the nations*.  
  
 9. “**I**, John, your brother and co-partner in the tribulation  
and kingdom, and patient waiting in Jesus, was in the isle that is  
called Patmos, because of the word of God, and the testimony of  
Jesus.”  
  
 This brotherhood and fellowship were “*in Jesus*.”  
*It is addressed to believers, members of Christ*. As this  
word of the Apostle is directed to all the churches,  
it is a proof that the kingdom of which we are more  
particularly informed in the twentieth chapter, is the  
*common hope and prize set before Christians*.  
 He was “in the isle called Patmos.” From which  
we learn, that places are to be taken *literally* in this  
book, unless there be sufficient reason to the contrary.  
 “The testimony of Jesus,” however, refers to the  
*doctrine* peculiar to *the New Testament*. John, as a  
believer in both covenants, testified to them both. And  
both gave umbrage to the Roman ruler. John believed  
in “another King, one Jesus”: and looked for an empire  
greater than the Roman, in which he was himself  
to rule.  
  
 10. “I became in the spirit on the Lord’s day, and heard behind me a great voice as of a trumpet, saying”—  
  
 The apostle on the first day of the week was rapt  
in inspiration, and fitted thereby to be the vehicle of  
the disclosures of God. *The Lord’s day*, it is thus  
shown, was signalized above the other days of the week  
by the early Christians. On that day the Lord Jesus  
rose: and it was suited to be the day of communication  
from Him, one of whose titles, as we have seen, is  
“the First-born of the dead.” It *has taken the place  
of the Jewish sabbath, or seventh day*. The Jew was  
to celebrate *creation* completed, and *God's rest in it*.  
But that *rest is broken;* and Christians ought to