10—12, REVELATION. O47   
   
 AUTHORIZED VERSION. AUTHORIZED VERSION REVISED.   
   
 the Lord's day, and heard Lord’s day, and heard behind me 4a acne   
 behind me a great voice, great voice as of a trumpet, !! say-   
 as of a trumpet, "saying, ing, + What thon seest, write in + Lam Alpha   
 Tam Alpha and Omega, send unto the seven AF pnd Unite,   
 the first and the last : book, and the rst ant   
 What thou seest, write in churches +; unto Ephesus, and unto the tants   
 a book, and send it unto Smyrna, and unto Pergamus, and ¢ sicicein   
 the seven churches which unto Thyatira, and unto Sardis, and omitted   
 ave in Asia; unto Ephesus, unto Philadelphia, and unto Tao- alt MSS.   
 and unto Sinyrna, andunto 12And I turned to sce the of every   
 Pergamos, and unto Thya- dicea. that spake with me.   
 tira, and unto Sardis, and And   
 unto Philadelphia, and   
 unto Laodicea. ¥2 And I   
 turned to see the voice that   
 spake with me. And bein;   
   
 shewn by the same phrase occurring in interesting proof of the early usage. This   
 ch. iv. 2: where after seeing the door open chronological. objection being disposed of,   
 in heaven, and hearing the “Come up and the matter 2) taken on its own me-   
 hither,” he adds, “immediately I became Tits, it is astonishing how any even   
 in the Spirit.” See also ch. xxi. 10. Ebvard moderate Greek scholars ean persuade   
 well says, “Connexion with surrounding themselves that the words can moun that   
 objects through the senses is suspended, which these Commentators maintain, See   
 and a connexion with the invisible world this shewn in my Greck ‘est.): and I   
 established.” On the attempt made by heard a voice (see Ezek. iii. 12) behind   
 some to give the words a different mean- me (Isa. xxx. 21), great as of a trumpet,   
 ing, sce below) on the Lord’s day (i.e. on saying (the trampet is the instrument of   
 the first day of the week, kept by the festal proclamation, Numb. x. 10: John ii.   
 Christian church as the weekly festival of 15, &e.: accompanies divine manifesta.   
 the Lord’s resurrection. On any probablo tions, Exod. xix. 19 f.; Joel ii. 1: Matt.   
 hypothesis of the date of this book, this xxiv. 31; 1 Thess. iv. 16. The similarity   
 is the carliest mention of the day by this to the sound of the trampet here was it   
 name. This cirenmstance, coupled’ with the loudness and clearness of the voice:   
 a bias in favour of a peculiar method of see also ch. iy. From this latter it ap-   
 interpretation, has led certain modern in- pears that this voice was not that of our   
 terpreters, of whom, as far as I know, Lord, but of one who there also spoke to   
 Wetstein was the first, to interpret the the Apostle. Diisterdieck remarks that   
 words of the day of the Lord’s coming. behind me leaves an indefiniteness as to   
 So Ziillig, and in our own country, Drs. the speaker), What thou seest (the pre-   
 S. R. Maitland and Todd. But 1) the sent carries on the action throngh the   
 difficulty of the thus early occurrence of vision now opening,— what thow art see-   
 this term, “the Lord’s day,” is no real ing”) write (forthwith) into a book, and   
 one. Dr. Maitland says [sce Todd’s Lec- send to the seven churches, to Ephesus,   
 tures on the Apoc., Note B, p. 295], “I and to Smyrna, and to Pergamus, and to   
 know of nothing in the Scripture or in the Thyatira, and to Sardis, and to Phile-   
 works of the ante-Nicene Fathers on which delphia, and to Laodicea (for ull parti-   
 to ground such an assumption.” To this culars respecting these churches, see the   
 we may answer, that the extent of Dr. Introduetion, § ii.).   
 Maitland’s knowledge of the ante-Nicene 12—20.] Tue Vision, in which our   
 Fathers does not, happily for us, decide Lord appears to St. John, and the con-   
 the question : as the expression occurs re- mand is repeated, This vision is the in-   
 peatedly in those very Fathers: see the troduction, not only to the messages to the   
 citations in my Greek Test. Mr. Elliott, churches, but to the whole book : see fur-   
 Hor. Apoc. iv. 367 note, has pointed out ther on ver. 19. 12.] And I turned   
 that the primitive Syriac version renders about to see the voice which was speak-   
 1 Cor. xi. 20, “not as befitteth the day of ing with ma (the voice, the acting energy,   
 the Lord ye eat and drink,” which is an being used to signify the person whose