term rather raises a distinction between  
the two personages than sets them on an  
equality: there is some slight degree of  
strangeness, after what has gone before,  
in this angel having a sickle) **a sharp  
sickle. {18} And another angel came out  
from the altar** (viz. that elsewhere several  
times mentioned, ch. vi. 9, viii. 8, xvi. 7,  
in connexion with the fulfilment of God’s  
judgments in answer to the prayers of His  
saints), **he that hath power over the fire**(viz. that on the altars the same angel  
who is introduced ch, viii. 3—5 as presenting the prayers of the saints, and  
casting some of the fire of the altar to  
the earth as introductory to the judgements of the trumpets), **and he cried with a great cry to him that had the sharp  
sickle** (it is to be observed that the whole  
description of this angel, coming from the  
altar of vengeance, differs widely from any  
thing in the former part of the vision, and  
favours the idea that this vintage is of a  
different nature from that harvest), **saying,  
Put forth thy sharp sickle, and gather the the bunches of the vine of the earth, because her grapes are ripe. {19} And the angel** (no  
such expression is used above, ver. 16.  
There it is, “*He that sat upon the cloud.*”  
All these signs of difference are worthy of  
notice) **thrust in his sickle into the earth,  
and gathered tho vine of the earth, and cast** (viz. what he had gathered) **into the great winepress of the wrath of God**(any thing corresponding to this feature  
is entirely wanting in the previous description of the harvest. See on it ch.  
xix. 15, and the prophetic passages in  
reff. especially Isaiah, from which the  
symbolism comes). {20} **And the winepress  
was trodden outside the city** (see  
below), **and blood** (so Isa. lxiii. 3) **came  
forth from the winepress as far as to  
the bits of the horses, to the distance  
of a thousand six hundred stadii** (it  
is exceedingly difficult to say what the  
meaning is, further than that the idea of a  
tremendous final act of vengeance is denoted. *The city* evidently is the same as  
the *outer city* of ch, xi. 2 [not that of ib.  
8, see note there], viz. *Jerusalem*, where  
the scene has been tacitly laid, with occasional express allusions such as that in  
our ver. 1. The blood coming forth from  
the treading of the winepress is in accordance with the Old Test. prophecy alluded  
to, Isa. Ixiii, 3. It is in the depth, and  
the distance indicated, that the principal  
difficulty lies. The number of stadii (or  
furlongs) is supposed by some to be the  
length of the Holy Land, as given by  
Jerome at 160 Roman miles. But the  
great objection to this is, that 160 miles  
= 1280, not 1600 stadii. Another view