1056 REVELATION, XIV.   
   
 " AUTHORIZED VERSION REVISED. AUTHORIZED VERSION.   
   
 with a loud voice to him that sat the temple, erying with a   
 on the cloud, " Put forth thy sickle, loud voice to him that sat   
 thet iv. and reap: for the time + to reap is on the cloud, Thrust in thy   
 omit ig sickle, and reap: for the   
 ed by time is come for thee to   
 gicencene’ is t ripe. the And he that sat on earth reap; for the harvest of   
 it, cloud thrust in his sickle upon the the earth is ripe. 16 And   
 earth; and the earth was reaped. he that sat on the cloud   
 17 And another angel came out from thrust in his sickle on the   
 the temple which was in heaven, he earth; and the earth was   
 reaped. 1 And another   
 angel came out of the tem.   
 fore mentioned : no inference can be drawn between the two ingatherings? and why   
 from this that the Sitter on the cloud do we read of the casting into the wine-   
 is a mere angel) came out of the temple, press of God’s wrath in the second case,   
 crying out ina loud voice to him that and of no corresponding feature in the   
 sat upon the cloud, Put forth (literally, other? Again, why is the agency so dif-   
 send: and so in Mark in the reff. De ferent— the Son of man on the white cloud   
 Wette’s objection, that the sitter on with the golden crown in the one ease, the   
 the clond cannot be Christ Himself, be- mere angel in the other? Besides, the   
 cause He would not beintroduced receiving two gatherings seem quite distinct. ‘The   
 a command from an angel, may be well former is over before the other begins.   
 answered, as Diisterdieck, that the angel is On the whole then, though I would not   
 only the messenger of the will of God. pronounce decidedly, I much incline to   
 And I may add what to me makes this think that the harvest is the ingathering   
 reply undoubtedly valid, that the command of the saints, God’s harvest, reaped from   
 is one regarding the times and seasons, the earth: described here thus generally,   
 which the Father hath kept in his own before the vintage of wrath which follows.   
 power) thy sickle (the whole is a re- And thus we have at least these two visions   
 membrance of onr Lord’s own saying in in harmony with the character of this sec-   
 Mark iv. 29: see below) and reap: because tion, which contains the mingled agency   
 the time to reap is come, because the and fortunes of the Church and of its ene-   
 harvest of the earth is dried (perfectly: mies; thus this harvest answers to the   
 ripe, so that the stalk is dry: compare great preaching of the everlasting gospel   
 Mark iv, 29: also the fields being “white above, vv. 6,7, while following vintage   
 already to harvest,” John iy. 35: which fulfils denunciations of wrath on those   
 they can only become by losing their who worship the image or receive the mark   
 moisture). And he that sat upon the of beast, vv. 8, 11. And thus too we   
 cloud thrust in his sickle upon (into, bring this description into harmony with   
 from above) the earth, and the earth our Lord’s important parable in’ Mark   
 was reaped (to what does this harvest iv. 29, where the very words are used of   
 refer ? Is it the ingathering of the wicked, the agency of Christ Himself when the   
 or of the saints, of both together ? Each work of grace is ripe, whether in the in-   
 of these has examples in Scripture sym- dividual or in the church. But while thus   
 olism, The first, Jer. li, 33, where it inclined, I will not deny that the other   
 is said Babylon, “ It is time to thresh her, view, and that which unites both, have   
 yet alittle while and the time of her very much to he said for them).   
 is come:” and as appears, Joel iii. 15, 11—20.] The vintage of wrath. And   
 though the reference seems rather there to another angel (another may perhaps refer   
 be to the vintage: the in Matt.ix.39, to the three angels who have already   
 and parallels; Mark iv. 29; John iv. 35; appeared in this vision: or, is more   
 the third, in Matt. xiii. 30, 39. The ver- probable, referring to the last-mentioned   
 dict of commentators is very much divided, Agent, may be a general term, not neces-   
 There are circumstances in the context sarily implying that He was a mere angel)   
 which tell both ways. The parallelism with came out from the temple which was in   
 the vintage, which follows, seems to favour heaven (from which come forth God’s   
 a harvest of the wicked: but then on the judgments: see ch. xi. 19), having him-   
 other hand, if so, what is the distinction self also (as well as that other: but the