16—20. REVELATION. 1057   
   
   
 AUTHORIZED VERSION. AUTHORIZED VERSION REVISED.   
 ple which is in heaven, he also having a sharp sickle. 38 And   
 also having a sharp sickle. another angel came out from the   
 18 And another angel came altar, Phe that hath power over the pe.xvi.s.   
 out from the altar, which fire; and eried with a loud ery to   
 had power over fire; and him that had the sharp sickle, say-   
 cried with a loud ery to ing, 1Put forth thy sharp sickle, ot ii1s.   
 him that had the sharp and gather the elusters of the vine   
 sickle, saying, Thrust in of the earth; for her grapes are   
 thy sharp sickle, gather fully ripe. 19 And the angel thrust   
 the clusters of the vine of in his sickle into the earth, and   
 the earth; for her grapes gathered the vine of the earth, and   
 are fully ripe. 19 And the cast into ‘the great winepress of the res.   
 angel thrust in his sickle wrath of God. % And \*the wine-   
 into the carth, and gathered press was trodden ‘outside the eity,   
 the vine of the earth, and and blood eame forth from the wine-   
 cast it into the great wine- press, “even unto the bits of the vasinu   
 press of the wrath of God. horses, to the distanee of a thou-   
 20 And the winepress was sand and six hundred furlongs.   
 trodden without the city,   
 and blood came out of the   
 winepress, even unto the   
 horse bridles, by the space   
 of a thousand and six hun-   
 dred furlongs.   
 term rather raises a distinction between cast (viz. what he had gathered) into the   
 the two personages than sets them on an great winepress of the wrath of God   
 equality: there is some slight degree of (any thing corresponding to this feature   
 strangeness, after what has gone before, is entirely wanting in the previous de-   
 in this angel having a sickle) a sharp scription of the harvest. Sce on it ch.   
 sickle. And another angel came out xix. 15, and the prophetic passages in   
 from the altar (viz. elsewhere several reff. especially Isaiah, from which the   
 times mentioned, ch. vi. 9, viii. xvi. 7, symbolism comes). And the winepress   
 in connexion with the fulfilment of God’s was trodden outside the city (see   
 judgments in answer to the prayers of His below), and blood (so Isa. Ixiii. 3) came   
 saints), he that hath power over the fire forth from the winepress as far as to   
 (viz. that on the altars the same angel the bits of the horses, to the distance   
 who is introduced ch, viii. 3—5 as pre- of a thousand six hundred stadii (it   
 senting the prayers of the saints, and is exceedingly difficult to say what the   
 casting some of the fire of the altar to meaning is, further than that the idea of a   
 the earth as introductory to the j tremendons final act of vengeance is de-   
 ments of the trumpets), and he cried with noted. The city evidently is the same as   
 a great ery to him that had the sharp the outer city of ch, xi. 2 [not that of ib.   
 sickle (it is to be observed that the whole 8, see note there], viz. Jerusalem, where   
 description of this angel, coming from the the scene has been tacitly laid, with ocea-   
 altar of vengeance, differs from any sional express allusions such as that in   
 thing in the former part of the vision, and our ver. 1. The blood coming forth from   
 favours the the vine of this earth, because a the treading of the winepress is in accord-   
 differentnature from that harvest), saying, ith the Old Test. prophecy alluded   
 There forth thy sharp sickle, and gather the to, Isa. Ixiii, 3. It is in the depth, and   
 All these signs of difference are worthy of the distance indicated, that the principal   
 notice) thrust in his sickle into the earth, difficulty lies. The number of stadii (or   
 and gathered tho vine of the earth, and 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