

given unto them." (Rev. xx: 4.) In Yalkut Simeoni we read: "In future time the holy and blessed God will sit, and kings will place thrones for the great men of Israel, and they shall sit and judge the nations of the world with the holy blessed God."

*The saints reign with the Messiah for a thousand years* (Rev. xx: 4) is the answer to a very ancient expectation. During the thousand years of the Messiah the Jews supposed that He would renew the world, and raise the righteous dead. (Bab. Sanhedrim.)

Of the *judgment books* (Rev. xx: 12) the Jews said (Zohar on Genesis): "All the works which a man does in this world are written in a book, and they come into thought before the Holy King." Another notion is recorded in Bab. Roshhashanah: "At the beginning of the year three books are opened; one of the completely wicked, another of the completely righteous, and a third of those between both: the completely righteous are written and sealed immediately for life; the completely wicked are written and sealed immediately for death; the middlemost are in suspense, and continue from the beginning of the year to the day of atonement: if they are worthy, they are written for life; if not worthy, they are written for death."

*"The new Jerusalem coming down from God out of heaven"* (Rev. xxi: 2) follows the Jewish fancy that the Tabernacle, the Temple, and the Holy City itself, in their earthly glory, are but the shadows cast upon the earth of their spiritual counterparts which exist eternally in the skies. "The holy blessed God shall renew the world, and build Jerusalem, and shall cause it to descend from heaven." (Rabbi Jeremias in Johar Gen.)

*"Every several gate was one pearl."* (Rev. xxi: 21.) In the Sanhedrim we read that God will bring precious stones and pearls of thirty cubits by thirty . . . and place them in the gates of Jerusalem."

*"The street of the city was pure gold, as it were transparent glass."* (Rev. xxi: 21.) The Jews have a traditional belief that Paradise is paved with precious stones, giving a lustre as of flaming torches. (Sepher Avodah.)

*"He that is filthy let him be filthy still . . . he that is holy let him be holy still."* (Rev. xxii: 11.) Bab. Yoma on Levit. xi: 43 says: "If a man defiles himself a little, they defile him much; if below, they defile him above; if in this world, they defile him in the world to come; if a man sanctifies himself a little, they sanctify him much," etc.

The above citations will be sufficient to show the Rabbinical tone of the Book of Revelation, and to indicate the importance of the discussion as to the priority of these expressions. If the Jewish lore furnished John with certain figures of speech in which to make his new thought more intelligible, and by which to gain the attention of his Jewish readers, it no more lessens the value of the Book than steeples and domes lessen the glory of the sunlight which flashes from