

The angel from the temple in heaven cried to him that sat on the cloud, "*Thrust in thy sickle and reap: for the time is come for thee to reap: for the harvest of the earth is ripe.*" (Rev. xiv: 15.) When the corn was ripe in the Holy Land the messenger from the Sanhedrim carried the formal notice, and no one did reap until the word came. (Lightfoot.)

The *Seven Vials* of disaster (Rev. xvi.) are suggestive of the Seven Periods of woe predicted in the Book Sanhedrim, which should precede the advent of the world's deliverer.

As a study of Apocalyptic style it will be interesting to read John's description of the contents of the *Seventh Vial* in connection with a passage in the Sibylline Oracle. John writes (Rev. xvi: 18): "There were voices, and thunders, and lightnings; and there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake, and so great. And the great city was divided into three parts, and the cities of the nations fell: and great Babylon came in remembrance before God to give unto her the cup of the wine of the fierceness of his wrath. And every island fled away, and the mountains were not found. And there fell upon men a great hail out of heaven, every stone about the weight of a talent," etc. The Sibylline book reads: "From heaven shall fall fiery swords to the earth, and great torches shall come, shining into the midst of men. The all-producing earth shall be shaken in those days by the immortal hand; and the fishes of the sea, and all beasts of the earth, and the countless tribes of birds, and all the souls of men . . . shall shudder with awe before the immortal face. He shall break lofty peaks, and heights of huge mountains, and dark Erebus shall appear to all. Misty ravines in the high mountains shall be full of corpses; rocks shall stream with blood. . . . All the well-built walls of ill-disposed men shall fall to the ground. . . . Brimstone shall fall from heaven, and stone and hail abundant and dreadful.

"I saw an angel standing in the sun" (Rev. xix: 17) reminds us of the declaration of the Sibyl that from the sun God would send forth a King.

"The song of Moses" (Rev. xv: 3), sung by the redeemed on the sea of glass glowing as with fire, Maimonides tell us, was sung in the daily service of the Levites in the court of the Temple, and from the Rabbinical commentary on the passage first recording it in Exodus, we learn that the Jews believed it would be sung again in heaven in the days of the Messiah.

The angel cast Satan "*into the abyss, and shut it, and sealed it over him.*" (Rev. xx: 3, Revised Version.) In Targum Jonathan on Exod. xxviii: 30, we learn of a stone called Shetijah, with which the Lord of the world sealed the mouth of the abyss at the beginning.

"And I saw thrones, and they sat upon them, and judgment was