for destruction. Orders regarding both these come forth  
from the palace of the Great King, the temple of the  
Most High God.  
 This angel has a sickle, a sharp sickle, to finish his  
work of judgment quickly.  
 But an objection may occur to some. “You say, that  
the grapes of the Vintage are the tares of the Saviour’s  
parable. Matt. xiii. But if these be the tares, they  
ought to be bound before the wheat is gathered in.  
‘Gather ye together *first the tares*.’” (30). The difficulty  
arises from a mistranslation.1 It should be  
“*First* gather the tares, *then* bind them.” The words  
respect the order of the reapers’ actions with regard to  
the tares: not the order of collection, as between the  
tares and wheat. It is so also in 1 Thess. iv. 16, 17.  
“The dead in Christ shall *first* rise, *then* we who are  
alive shall be caught up.” It is not designed to teach  
us that the dead in Christ shall rise before those who  
have died out of Christ, as it is generally taken: true  
though that be. But it defines the order of events in  
reference to the dead in Christ and the living in Christ  
respectively.  
 “Gather the clusters of the vine of the earth.”  
 What is “the vine of the earth”?  
 We can arrive at our conclusion best by considering  
what is “the vine of the heaven.” Jesus speaks of  
Himself and His people as constituting the true vine,  
just when His hour of tribulation and Satan’s hour of  
power was come. Here the vine of the earth is spoken  
of just after the False Christ has been shown, and when,  
at the close of his three years and a half of power, he  
is about to be cut down.  
  
1 The difference of rendering turns on the distinction between  
πρωτον and πρωτος. Πρωτον relates to the order of *actions*, and is  
followed by είτα or και. Πρωτος refers to the order of *persons*,  
and is followed by δεύτερος.