

# The Grapes of Wrath

The Famous Phrase and Its Meaning in Revelation 14

**Revelation 14:6** Then I saw another angel flying directly overhead, with an eternal gospel to proclaim to those who dwell on earth, to every nation and tribe and language and people.

<sup>7</sup> And he said with a loud voice, "Fear God and give him glory, because the hour of his judgment has come, and worship him who made heaven and earth, the sea and the springs of water."

<sup>8</sup> Another angel, a second, followed, saying, "Fallen, fallen is Babylon the great, she who made all nations drink the wine of the passion of her sexual immorality."

<sup>9</sup> And another angel, a third, followed them, saying with a loud voice, "If anyone worships the beast and its image and receives a mark on his forehead or on his hand,

<sup>10</sup> he also will drink the wine of God's wrath, poured full strength into the cup of his anger, and he will be tormented with fire and sulfur in the presence of the holy angels and in the presence of the Lamb.

<sup>11</sup> And the smoke of their torment goes up forever and ever, and they have no rest, day or night, these worshipers of the beast and its image, and whoever receives the mark of its name."

<sup>12</sup> Here is a call for the endurance of the saints, those who keep the commandments of God and their faith in Jesus.

<sup>13</sup> And I heard a voice from heaven saying, "Write this: Blessed are the dead who die in the Lord from now on." "Blessed indeed," says the Spirit, "that they may rest from their labors, for their deeds follow them!"

<sup>14</sup> Then I looked, and behold, a white cloud, and seated on the cloud one like a son of man, with a golden crown on his head, and a sharp sickle in his hand.

<sup>15</sup> And another angel came out of the temple, calling with a loud voice to him who sat on the cloud, "Put in your sickle, and reap, for the hour to reap has come, for the harvest of the earth is fully ripe."

<sup>16</sup> So he who sat on the cloud swung his sickle across the earth, and the earth was reaped.

<sup>17</sup> Then another angel came out of the temple in heaven, and he too had a sharp sickle.

<sup>18</sup> And another angel came out from the altar, the angel who has authority over the fire, and he called with a loud voice to the one who had the sharp sickle, "Put in your sickle and gather the clusters from the vine of the earth, for its grapes are ripe."

<sup>19</sup> So the angel swung his sickle across the earth and gathered the grape harvest of the earth and threw it into the great winepress of the wrath of God.

<sup>20</sup> And the winepress was trodden outside the city, and blood flowed from the winepress, as high as a horse's bridle, for 1,600 stadia.

(Rev 14:6-20)

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## A Culturally Applied Anthem

*The grapes of wrath* is a well-known phrase thanks to one of the most sung songs of the 19<sup>th</sup> century and best-selling books of the 20<sup>th</sup>. The lyrics to the song, written in November 1861 by Julia Ward Howe, just months after the start of the Civil War begin,

*Mine eyes have seen the glory of the coming of the Lord;  
He is trampling out the vintage where the grapes of wrath are stored;  
He hath loosed the fateful lightning of His terrible swift sword:  
His truth is marching on.*

This *Battle Hymn of the Republic* was inspired after she visited Union troops of the 5<sup>th</sup> U.S. Cavalry near Washington, D.C. Though she very clearly wrote it to be an anti-slavery

song, Johnny Cash was certainly correct when he said in 1969 on Johnny Carson, “Here’s a song that was reportedly sung by both sides in the Civil War, which proves to me that a song can belong to all of us.” This in turn demonstrates, as someone else has said, “It’s really about supporting whatever your perspective is — about freedom or liberation, and having God as the person who’s ordaining what we’re doing. And ‘glory, hallelujah’ about that.”<sup>1</sup>

As for the book, I’m obviously talking about John Steinbeck’s best-selling classic of American literature—*The Grapes of Wrath*. Since the title of the book is taken from Revelation 14:19, it strongly suggests “that the story exists in a Christian context, indicating that we should expect to find some Christian meaning.”<sup>2</sup> Indeed, scholars have suggested that the entire book is built around themes of the Exodus (bondage in Egypt / bank and land companies in Oklahoma, plagues / drought and erosion, wilderness, settlement in the Promised Land / California where people

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<sup>1</sup> Birgitta Johnson as quoted in Andrew Limbong and Daoud Tyler-Ameen, “One Song Glory: How ‘The Battle Hymn of the Republic’ Became an Anthem for Every Cause,” *NPR Music* (July 4, 2018), <https://www.npr.org/2018/07/04/625351953/one-song-glory>.

<sup>2</sup> Martin Staples Shockley, “Christian Symbolism in The Grapes of Wrath,” *Steinbeck and His Critics: A Record of Twenty-Five Years* (Albuquerque, 1957), 266; cited in Leonard A. Slade Jr., “The Use of Biblical Allusions in ‘The Grapes of Wrath,’ *CLA [college language association] Journal* 11.3 (March 1968): 241, [https://www.jstor.org/stable/44328273?seq=1#metadata\\_info\\_tab\\_contents](https://www.jstor.org/stable/44328273?seq=1#metadata_info_tab_contents). [241-47]

are hostile, false gods hold sway, and ethical codes are enacted),<sup>3</sup> or a reversal of the Exodus.<sup>4</sup>

As popular and as interesting as both are, two things stand out to me. First, each work was appropriating the phrase “grapes of wrath” to their own current situation: Howe to the American Civil War and Steinbeck to the Dust Bowl and Great Depression. Are these what the Bible has in mind by the phrase? Second, though both grew up Episcopalian, Howe became a Unitarian long before she penned her anthem and Steinbeck was deeply influenced by communism and some have argued, he was a kind of novelist predecessor of Liberation Theology.<sup>5</sup> To put this another way, at the very least the orthodoxy of both is seriously up for question.

Curiously, a search for the phrase on Google Books between 1400-1850 yields exactly zero results! Given the popularity and unorthodoxy of these authors and their appropriation of Revelation 14 to their own times, it makes me wonder. How much influence do their ideas hold over

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<sup>3</sup> Slade, *ibid.*

<sup>4</sup> Ken Eckert, “Exodus Inverted: A New Look at The Grapes of Wrath,” *Religion and the Arts* 13 (2009): 340-357, <file:///Users/douglasvandorn/Downloads/2009-6ExodusInverted-TheGrapesofWrathReligiontheArts.pdf>.

<sup>5</sup> For example, J. Proboantoro, “An Analysis of Poverty and Liberation in John Steinbeck’s *The Grapes of Wrath* in the Light of Liberation Theology,” A Thesis to Sanata Dharma University (1997).

our own interpretation of the phrase and should such influences be or have they been the main guide as we approach the chapter?

## Revelation 14: Context and Structure

Turning to our passage, we find the idea of the grapes of wrath **in the last two verses of the chapter** where it is called “**the great winepress of the wrath of God.**” It has a **parallel** in **19:15** where Jesus is the one treading the winepress, an idea which as we will see in that chapter was used in medieval art to depict the crucifixion. But that is there, and this is here, and this winepress comes at the **end of a unit** and of the fourth cycle as a whole. So in order to get to it, we need to look at the rest of the chapter.

We will focus today on **Rev 14:6-20**. There is a cohesion to these verses which are linked through a series of **six angelic announcements**. Right in the middle of these six, just after the third angel, we have **a seventh** visitor. He is different from the others in that he is **seated on a white cloud**, is **like a son of man**, and has a **golden crown on his head** (**15**). Clearly, this is our now familiar image of Christ the Cloud Rider, which fully originates in **Dan 7:13**. This creates a kind of rough chiasm:

- A. First angel (6-7)
- B. Second angel (8)
- C. Third angel (9-11)
  - (*Voice interlude: 11-13*)
- D. One like a son of man (14)**
- C<sup>1</sup>. Fourth (“another”) angel (15-16)
- B<sup>1</sup>. Fifth (“another”) angel (17)
- A<sup>1</sup>. Sixth (“another”) angel (18-20)

Given these seven, it is also interesting to note that the first verse of ch. 15 says that John saw “seven angels” coming next. That’s part of the symmetry that links the two chapters (and beyond) together.

But the text is very much more beautiful and complex than this. First off, if we include the son of man as a seventh angelic figure, then we have it explicitly stated that angels 1, 3, 5, and 7 all cry in a “loud voice.” Angels 2 and 6 **simply speak**. This seems important. Furthermore, the same four angelic announcements are significantly **longer** than the messages of the two **quieter** angels. If we take the Son of man out for the moment and simply look at the two triads of angels, these two facts set the pairings (angels 1-3 and 4-6) apart in a set of equal chiasms:

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|---|---|
| <ul style="list-style-type: none"> <li>A. Angel 1: Loud and Long</li> <li>B. Angel 2: Quiet and Short</li> <li>A<sup>1</sup>. Angel 3: Loud and Long</li> </ul> | <ul style="list-style-type: none"> <li>A. Angel 4: Loud and Long</li> <li>B. Angel 5: Quiet and Short</li> <li>A<sup>1</sup>. Angel 6: Loud and Long</li> </ul> |
|---|---|

That they are separate pairs of three angels is also seen in the messages they speak. The first triad are a **proclamation** to fear God, an **announcement** of the fall of Babylon, and a **warning**. The second three speak of **reaping**, a sharp sickle, and **gathering**. We might say that **the first three announce** while **the second three act** or perhaps the first three **sow** while the final three **harvest**.

Another embedded arrangement is that angel 1 is said to be “**flying**,” while angels 2 and 3 are said to “**follow**.” In an inverse way, angels 4 and 5 are said to come from **the temple**, while angel 6 comes from **the altar**. This creates a ABB | BBA pattern that looks like this:

- A. Another angel **flies**
- B. Second angel **follows**
- B'. Third angel **follows**
- C. Son of man
- D(A'). Another angel comes out of the **temple**
- E(B''). Another angel comes out of the **temple**
- E'(B'''). Another angel comes from the **altar**

OR

- A. Another angel **flies**
- B. Second angel **follows**
- B'. Third angel **follows**
- C. Son of man
- D(B''). Another angel comes out of the **temple**
- D(B'''). Another angel comes out of the **temple**
- E'(A'). Another angel comes from the **altar**

In my mind probably **most important of all**, we must not leave out **vv. 1-5** in our discussion of **6-20**. We know this because a common phrase, “**Then I looked, and behold...**” appears only in **vv. 1** and **14**. In the former, John looks and beholds **the Lamb standing** on Mount Zion (with 144,000

<sup>6</sup> Peter J. Leithart, *Revelation*, The International Theological Commentary on the Holy Scripture of the Old and New Testaments, ed. Michael Allen and Scott R. Swain (London: T&T Clark, 2018), 2:82.

with him). In the latter, John looks and beholds one like a son of man seated on the clouds. To put it another way, Christ is described in both. This means that vv. 1-5 have Jesus coming right before the first three angels and vs. 14 has Jesus coming right before the second three angels. And in this way, we can read vv. 1-11 as one panel and vv. 14-20 as a second panel. And the two must interpret each other. Curiously, we notice that Jesus is motionless in these two introductions while all six angels are on the move.

One more thing to notice in this fuller look is that vv. 12-13 are a kind of interlude between the two sections. It is very much parallel to what we see in the middle of ch. 13 between the two beasts. In fact, the language is very similar:

- “Here is a call for the endurance and faith of the saints” (Rev 13:10)
- “Here is a call for the endurance of the saints … and their faith in Jesus” (14:12)

But the call here in ch. 14 is a lot longer. I notice six things it describes and curiously, this matches up with six things described of the 144,000 in vv. 4-5:

vv. 4-5	vv. 12-13
Redeemed	Endurance
Undefiled virgins	Obedience
Follow the Lamb	Faith
Firstfruits	Blessing
No lies	Rest
Blameless	Deeds

As always, structures like these have great implications for how we should interpret the meaning of the words, As De Villiers has said in his excellent article on this chapter, speaking of the panels (but which also includes the smaller units), “There can be little doubt that the author wants readers to read these two panels, and thus all sections in Rev 14, together by balancing them in this way.”<sup>7</sup> Unfortunately, these structures are rarely appreciated, even in the commentaries. But this is vitally important in a chapter such as this one where it sometimes feels like we have almost an infinite number of interpretations.

Putting them all together we get something like this:

The Structure of Revelation 14						
1–5	Panel 1: Lamb on Zion with 144,000 firstfruits			Panel 2: Son of Man on Cloud with Sickle		14–16
6–7	*(Long) Another angel flying: Loud voice; fear God,	Endurance Voice Obedience Interlud e: 12-13 Faith	Blessing Voice Interlud Rest Deeds	* (Long) Another angel from temple: Loud voice; reap, *(Short) Another angel from temple: Sharp sickle, *(Long) Another angel from altar:	15 17, 19 Loud voice; gather,	
8	*(Short) Another angel following: Babylon fallen,					
9–11	*(Long) Another angel following: Loud voice; warning,			18 <sup>8</sup>		

<sup>7</sup> Pieter G. R. de Villiers, “The Composition of Revelation 14:1-15:8: Pastiche or Perfect Pattern?” *Neotestamentica* 38.2 (2004): 220 [209-249].  
[https://www.jstor.org/stable/43048511?read-now=1&refreqid=excelsior%3A009d82219366ed1822992f601f48bab6&seq=7#page\\_scan\\_tab\\_contents](https://www.jstor.org/stable/43048511?read-now=1&refreqid=excelsior%3A009d82219366ed1822992f601f48bab6&seq=7#page_scan_tab_contents).

<sup>8</sup> Taken from Leithart, 82 with the center being my own ideas.

# The First Three Angels (vv. 6-11)

## *First Angel-Messenger: The Eternal Gospel (6-7)*

We come to the first angel and see that he is “**flying directly overhead**” (**Rev 14:6**). The next two angels are following him. What are they flying over? Well, we’ve been on **Mount Zion** (**1**). Therefore, they are flying over Jerusalem. Is this the earthly or heavenly Jerusalem? We saw last time that we can’t be certain and that the two mirror one another, so in one way it ultimately does not matter.

**Skipping the message** for a moment, let’s ask **who** does this angel proclaim his message to? “**To those who dwell on earth, to every nation and tribe and language and people.**” Everyone agrees that the message is, ultimately, universal. It goes out to everyone. However, preterists interpret (as they have throughout the book) “the earth” as **the land of Israel**, since they see it **distinguished from** every nation and tribe etc. It is equally possible that the earth is modified *by* every nation and tribe etc. The only difference here is that the message begins with the Jews and makes its way out to the Gentiles. But either way, you end up in the same place.

So what is the message? (Remember, the word “angel” in both Greek and Hebrew means a messenger.) What is the

message they transmit to the earth? In a word, it is **the law and the gospel**.

The first angel comes with “**an eternal gospel.**” Let’s pause on this for a moment. “Gospel” (*euangelion*) means “**good news.**” It is by definition an **announcement**, something that comes to a person’s knowledge through a messenger. It is not innate knowledge. It is not something you go looking for. It is good news that is told to you by someone else. This is its only appearance in Revelation.

It is closely tied here to the verbal form of the same idea. “**To proclaim**” is the word *euangelisai*, which is found only here and in the chiastic parallel in **10:7**. It is often translated as “**to preach.**” People often ask me, **what is the difference between teaching and preaching?** I think most people think the difference is style: preachers holler like old fashioned tent meeting revivalists while teachers are more mellow. While there is in fact much overlap, the chief difference in my mind is that preaching is, by definition, an announcement of the gospel—the good news. If **there is no gospel present, there is no preaching** and therefore no preacher.

**Vs. 7 gives the content of his message.** And notice again, he proclaims it in a loud voice. **He is not quiet** about this message. Everyone must hear. He proclaims it piercingly,

boldly, forcefully so that people cannot help but hear. “Fear God and give him glory, because the hour of his judgment has come, and worship him who made heaven and earth, the sea and the springs of water.”

Immediately, a question arises. *Is this good news?* It’s an obvious question because this is quite different from someone like, “Comfort, comfort my people... speak tenderly to Jerusalem, and cry to her that her warfare is ended, that her iniquity is pardoned” (*Isa 50:1*) or “a bruised reed he will not break, and a faintly burning wick he will not quench” (*Isa 42:3*) or “My yoke is easy, and my burden is light” and so on. Reformed people have handled this question different ways.

Some have said that *it is good news* “to the saints because it means the downfall of the ungodly system headed by the beast and ultimately by Satan”<sup>9</sup> or because “he summons earth’s rebels to ‘fear God’ and to worship the Creator,”<sup>10</sup> meaning that they can very much be forgiven and not suffer

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<sup>9</sup> G. K. Beale and David H. Campbell, *Revelation: A Shorter Commentary* (Grand Rapids, MI; Cambridge, U.K.: William B. Eerdmans Publishing Company, 2015), 300.

**Going Deeper:** Leithart says almost exactly the same thing ... “because it means that God is at long last going to deal with the wicked who occupy elevated places of authority.” (Leithart, *Revelation* vol. 2, 94.) Leithart’s discussion on this is interesting in that he takes on Luther’s sharp law/gospel distinction as being unable to fully handle all the biblical data on the gospel. See pp. 94-95. Ultimate, I don’t agree, but he has some valid concerns.

<sup>10</sup> Dennis Johnson, *The Triumph of the Lamb: A Commentary on Revelation* (Phillipsburg, NJ: P&R, 2001), 205.

the torments to come. Other say that the gospel “**is foundational to this call to repentance**,” but that those are separate things. The “**eternal gospel**” and the call to “fear God, and give him glory, because the hour of his judgment has come” are different. John “does not mention any particulars of the gospel” they say, because “it was so well known in the New Testament … that he does not need to define it—it is what the Christian faith is all about!”<sup>11</sup> Both perspectives have merit.

I thought it would be interesting to know something about **this angel from church history**.<sup>12</sup> In 1522, just five years into the Reformation, a German named **Michael Stiefel** wrote a poem and its opening stanza says, “John wrote for us of an angel who would set forth God’s Word with complete clarity.” Then he plays on Martin Luther’s name, with the German for “clarity” (*lauter*). Lauter, Luter. Then, 24 years later at Luther’s funeral, the **Johannes Bugenhagen**, who gave the eulogy said, “This angel who says, ‘Fear God and give him the honor,’ was Dr. Martin Luther. And what is written here, ‘Fear God and give him

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<sup>11</sup> Gentry, 2:306-07.

<sup>12</sup> As I said last time, the idea that the imagery of the 144,000 is taken from Enoch and hence compares them to the watchers and that the early church viewed dead saints as somehow becoming angels plays into a thought that many have had which is that these angels are actually human messengers; my own view is, again, that they can be both.

the honor,’ are the two parts of Dr. Martin Luther’s doctrine, the Law and the Gospel, through which all of Scripture is unlocked and Christi, our righteousness and eternal life, is recognized.”<sup>13</sup>

This is fundamental to hear. Many have said that the gospel here is different from “the gospel” of the Gospels.<sup>14</sup> Sometimes it is heretics saying it because they want to smuggle works in or are so full of grace that they have no use for any law. Other times, it is well-meaning men who just have no business teaching on this. Does not Paul say, “If we or an angel from heaven should preach to you a gospel contrary to the one we preached to you, let him be accursed” ([Gal 1:8](#)). In fact, doesn’t he say it twice ([9](#))? There is one Gospel: one body, one Spirit, one Lord, one Faith, one baptism, one God and Father of all ([Eph 4:4-6](#)).

In fact, the gospel here has every “element in it … of the New Testament [gospel]: Fear God ([Luke 1:50; 12:5](#); [Acts 10:35](#)), and give Him glory ([Matt. 5:16; 9:8; 15:31](#)), because the hour of His judgment has come ([John 12:23, 31](#)-

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<sup>13</sup> Charles Henrickson, “‘An Eternal Gospel to Proclaim’ (Revelation 14:6-7),” *St. Matthew Lutheran Church* (Oct 27, 2019 Reformation Day), <https://stmatthewbt.org/2019/10/26/an-eternal-gospel-to-proclaim-revelation-146-7/>.

<sup>14</sup> For example, many Dispensationalists have said it is different because it is called “the eternal gospel” rather than “the gospel of the kingdom” ([Mt 4:23](#)) or “the gospel of the grace of God” ([Acts 20:24](#)) or “my gospel” ([Acts 26:16-18](#)), all of which are supposedly different (the last two are sometimes said to be the same thing). But this is nonsense. Those are just different ways of talking about the same thing.

32; 16:8-11); and worship Him who made the heaven and the earth and the sea (the world, Gen. 1) and springs of waters (Paradise, Gen. 2) ... (cf. Acts 14:15; 17:24-30).<sup>”</sup><sup>15</sup> Some have even shown that it is highly trinitarian. “Fear is directed to the Father; we are to give glory to the Son who is the radiance of the Father’s glory; and we are to worship in Spirit and truth.”<sup>16</sup>

Here’s the thing. Whether you choose to look at it as the content of the Gospel is not mentioned or that God’s judgment against wickedness is now upon us and he still allows repentance, either is fine—so long as you understand everything we’ve seen in Revelation and throughout the Bible which it alludes to more times than any other book. Jesus Christ, God in human flesh, came to earth, miraculously born of a virgin. In contrast to each of us, we who sin and fall short of his glory, he lived a life wholly obedience to God’s law, perfect and without sin at even a single point. He did this all the way to the cross, which he was destined of his own pre-incarnate agreement with the Father to undergo, so that he might pay the penalty that sin deserves, offering himself up as the Lamb that takes away the sins of the world.

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<sup>15</sup> David Chilton, *The Days of Vengeance: An Exposition of the Book of Revelation* (Ft. Worth, TX: Dominion Press, 1987), 361, [https://www.garynorth.com/freebooks/docs/pdf/days\\_of\\_vengeance.pdf](https://www.garynorth.com/freebooks/docs/pdf/days_of_vengeance.pdf).

<sup>16</sup> Leithart, 94.

But this was not the end. He **rose from the grave** after three days proclaiming his victory to the underworld. He was **victorious over death** itself. He conquered that great enemy. Who has ever heard of such a thing? He **showed himself publicly** to over 500 people at one time, after being brutally beaten and a spear thrust through his heart in the presence of Roman guards that would die upon negligence of their duty to see the crucified criminal die. Then he **ascended into heaven**, again publicly in the sight of many people, where he now **sits enthroned** as King of the Kingdom of God.

Do you believe this message? It is out there for anyone to examine. It isn't secret. It isn't private. Have you trusted Christ with your life? If that were not enough reason, it is into this that the angel proclaims that **you must fear God and give him glory**. Why? Because the hour of his judgment *has come*. That is, he is already judging the earth, and you do not want to be part of that. The language is out of **Psalm 96<sup>17</sup>** and, as we will see, also **Daniel and Nebuchadnezzar**.<sup>18</sup> It is also the proclamation of the Apostle to the Athenians. “**The times of ignorance God overlooked, but now he commands**

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<sup>17</sup> An excellent discussion of this is **Richard Bauckham**, *The Climax of Prophecy: Studies on the Book of Revelation* (New York: T&T Clark, 1993), 286-89.

<sup>18</sup> **Beale** notices, “Give glory to the Most High” (Dan 4:34); “praise” (Dan 4:37); fourfold division of the peoples of the earth (Dan 3:7; 4:1); the use of “hour” (Dan 4:17)

all people everywhere to repent, because he has fixed a day on which he will judge the world in righteousness by a man whom he has appointed; and of this he has given assurance to all by raising him from the dead” ([Acts 17:30-31](#)).

No one has an excuse any longer having heard the good news. He has made all things and has entered into history once-for-all, to reconcile sinners who hate him or don’t care about him by giving them the Holy Spirit as the Word goes forth and blows life into their dry spiritual bones. Hear the good news and come to life. This is an eternal message, one that has not stopped being proclaimed since the days of the Apostles and one that will never stop being wondered upon even in eternity to come.

## *Second Angel-Messenger: Babylon has Fallen (8)*

Having heard this, we must now descend into the judgment. The second angel follows after the first. His message [not said loudly](#), but it is still spoken. “Fallen, fallen is Babylon the great” ([Rev 14:8](#)). This is the [first mention of Babylon](#) in the book. [But who is she?](#) Historical Babylon fell long before Revelation and has never been seen since. He defines her as, “She who made all the nations drink the wine

of the passion of her sexual immorality.” I am reminded of Jericho that fell, Jericho who had the harlot Rahab in it. Later, the prostitute will be called to “come out” of Babylon before the final destruction takes place.

But I’m also reminded of the wine of the Lord’s Supper (an anti-supper here), an idea related closely to ... grapes. Leithart has some amazing words on this:

Babylon keeps a tavern and hosts the nations with wine. The Song of Songs links wine with love: Love is better than wine, and the lovers drink each other to become intoxicated by love. The harlot is the false Bride, seductive Lady Folly, who offers wine that inflames the passion of infidelity. In chapters 17 and 18, the harlot’s cup is full of the blood of saints (→17:6). Her wine of love is holy blood; what inflames her and the nations is the blood of believers ... The same dynamics play out every week on the news: Blood breeds blood because blood fuels a passion for more blood. Wine should be liquid Sabbath. This wine breeds idolatrous, murderous, restless zeal.

Wine is poured on sacrifices, and Eucharistic wine is poured into the altar of the body (individual and corporate), the drink offering poured out into the living sacrifice. Babylon is introduced in chapter 14 between two brief passages speaking about true and false worship,

and her wine is a libation on her sacrificial communion with the beast, her *porneia* ... The blood of martyrs is the libation on the idolatrous worship of the beast. When beasts are worshiped, the blood of saints will be the drink offering.<sup>19</sup>

Many have said that this is some future rebuilt Babylon. Others (mostly Americans) have said this is America. We've just seen hints that it could be Israel. There is a direct connection between Babylon and Jerusalem in the book in that both (and only they) are called "the great city" (11:8; 16:19; 17:18; 18:10, 16, 18, 19, 21). Remember, we are flying over Zion. When Jerusalem was called the great city, it was also called, "*Sodom and Egypt, where their Lord was crucified*" (11:5). Gentry speculates that Jerusalem is this time called Babylon because it was Babylon that destroyed the first temple. In this way, the prophecy is anticipating Rome's destruction of the second temple (and often, Rome was called Babylon; cf. 1Pe 5:13). But interestingly, John would agree with Josephus that it was essentially the Jews who destroyed the first temple when he wrote things like they "had begun with their own hands to burn down that temple" (J.W. 6.3.5 §216).<sup>20</sup> They destroyed *themselves*,

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<sup>19</sup> Leithart, 97.

<sup>20</sup> Gentry, 309-10.

which is the way judgment always works. In this way, the angelic message **stands originally as a very special message to the Jewish rebels** who had rejected their Messiah that the time of their judgment had come; the time of the old covenant had come to an end, because they refused to worship the Lamb.

However, as I have increasingly come to believe in this study of Revelation, I think people are committing either/or fallacies. Reading passages like this in commentaries is extremely frustrating because everyone has a different view. I mentioned those who think this is about the future. Beale notices that the language of these angels has **many parallels with Daniel and Nebuchadnezzar**. So is it Babylon or Jerusalem? My own thinking is that God has made the interpretations so difficult perhaps for the same reason he kept OT prophecies a mystery—*to confuse the enemy*. My thought is, why can't Babylon represent wicked Jerusalem, Babylon, Rome, America or any other fallen empire between the First and Second Comings ... with a special emphasis on Jerusalem and all within a liturgical context of false worship? I can see no reason, and this **fits well with the original angel's message for Israel and then the ends of the earth**. Certainly, those who reject the gospel will all have judgment fall on

them—judgment not of a tyrannical God, but of a people who have destroyed themselves by refusing his kindness, grace, and mercy in Christ.

## *Third Angel-Messenger: Warning (9-11)*

This takes us to the third angel's message. This one deserves a sermon all its own, but I will save it for one of the parallels near the end of the book. His message is the longest of the three. “If anyone worships the beast and its image and receives a mark on his forehead or on his hand, he also will drink the wine of God’s wrath, poured full strength into the cup of his anger, and he will be tormented with fire and sulfur in the presence of the holy angels and in the presence of the Lamb. And the smoke of their torment goes up forever and ever, and they have no rest, day or night, these worshipers of the beast and its image, and whoever receives the mark of its name” (Rev 14:9-11). I’m sure you can hear in these words echoes of hell. The whole thing is terrifying. There has been a ton of discussion on this, mostly because a lot of people don’t like the thought of eternal punishment.<sup>21</sup>

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<sup>21</sup> On a summary of the modern debate see Jiří Moskala, “The Current Theological Debate Regarding Eternal Punishment in Hell and The Immortality of the Soul,” AUSS 53:1 (2015): 91-125. <https://digitalcommons.andrews.edu/cgi/viewcontent.cgi?article=3351&context=auss>. The discussion of this text is mainly in the “Traditional View” (pp. 111-17). For an exegetical

While interesting and important, I think those discussions often miss the point.

First off, it is important, as many have noticed, that these three verses have their own structure.<sup>22</sup>

- (A) If anyone **worships the beast and its image**, and **receives a mark** on his forehead or on his hand, (9)
- (B) he also shall **drink the wine of God's wrath**, poured unmixed into the cup of his anger, (10a)
  - (C) he will be **tormented**
  - (D) with **fire and brimstone**
  - (E) **in the presence of the Lamb**
  - (D') and the **smoke**
  - (C') of their **torment goes up forever and ever.**
- (B') and **they have no rest**, day or night, (11b)
- (A') these **worshippers of the beast and its image**, and whoever **receives the mark** of its name. (11c).

Besides bringing out that that the first torment parallels the second (meaning that it seems from this that the torment is eternal), the center is that **this all occurs in the presence of the holy angels and the Lamb**. In other words, it is somehow related to the heavenly temple and liturgy.

I want to focus on how this language parallels the liturgical-worship language of the previous angel. Leithart continues:

The ultimate result [of the harlot's wine libation] is quite different. [They think they are drinking the blood of the martyrs, but in reality], “**If anyone worships the beast ...**

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analysis and “conditional immorality” view see **Ralph G. Bowles**, “Does Revelation 14:11 Teach Eternal Torment? Examining a Proof-text on Hell,” EQ 73:1 (2001): 21-36, [https://biblicalstudies.org.uk/pdf/eq/2001-1\\_021.pdf](https://biblicalstudies.org.uk/pdf/eq/2001-1_021.pdf). For a rebuttal of this view see **Leithart**, 98-99.

<sup>22</sup> Leithart, 98 is here modifying **Bowles**, 27 in order to bring out the “eternal torment,” which is hidden in Bowles analysis. But see also **de Villiers**, 231-33; and the entry at the *biblical chiasm exchange*, <https://www.chiasmuschange.com/2019/01/22/revelation-169/>.

he will also drink of the wine of the wrath of God” (14:10). The wine of the harlot’s passion is simultaneously (or immediately followed by) the wine of God’s passion (θύμος for the harlot’s passion in 14:8, for God’s anger in 14:10, 19). Drinking the blood of saints inflames the harlot’s passion for blood, for more idol-feasts, but this same drink staggers her. Her libation of holy blood becomes God’s libation of wrath. It is not accidental that Babylon’s wine cup is first mentioned in conjunction with the tormenting fire and brimstone that sends up quasi-sacrificial smoke, at the very times of daily sacrifice, day and night (14:10–11). Again the harlot’s wine brings no rest: “he will also drink the wine of the wrath of God ... and they have no rest day and night” (14:10–11).

While most people are thinking about hell, and rightly so, their thoughts are a million miles away from the religious connotations going on, even in the idea of hell. But that is vital, because remember the two marks are the marks of what a person *worships*: Beast or Lamb. The fire and brimstone that reminds us of Babylon’s other name: Sodom, is not only punitive judgment (it is that), but a sacrifice that must burnt if the people are to have sabbath-rest.

It is important to understand that this whole section of the first three angels is parallel to the beast to makes all men

worship is and the image. It is worship, the chief end of man, that we ought to be thinking about in these angelic announcements (you will see why I have Cs and Ds shortly):

- C. Land beast makes image and forces people to worship, 13:11–15
  - D. Mark of the beast on hand and forehead, 13:16–18
  - D'. Lamb and 144,000, sealed on forehead, 14:1–5
- C'. Angels in midheaven warn against false worship, 14:6–11

## Interlude (12-13)

This leads us to the all-important center of the passage (see “Structure of Revelation 14 above), the interlude warning or calling not to unbelievers, but to Christians. “Here is a call for the endurance of the saints, those who keep the commandments of God and their faith in Jesus” (Rev 14:13). Again, this is simply an expansion of what we saw in ch. 13, which is important because it continues expanding the parallels between the two chapters.

- B. Here is the perseverance of the saints, 13:9–10
  - C. Land beast makes image and forces people to worship, 13:11–15
    - D. Mark of the beast on hand and forehead, 13:16–18
    - D'. Lamb and 144,000, sealed on forehead, 14:1–5
  - C'. Angels in midheaven warn against false worship, 14:6–11
- B'. Here is the perseverance of the saints, 14:12–13

In both we find “**faith**” and here we see that it is **faith in Jesus**. Faith is what saves a person. Trust that he did those things in the gospel **for me** so that there is nothing I have to do,

which I couldn't if I tried, for in my natural self I am a beast-worshiper born with its mark and number: 666, a slave to the kingdom and entity of Satan who keeps people locked up in sin and unbelief with no escape in life or death.

It adds that they keep the commandments of God. The parallel is John 14:15, “If you love me, you will keep my commandments.” This also reminds us of the 144,000 blameless throng on Mt. Zion, blameless and virgins not because they are intrinsically holy and pure, but because they have been justified and acquitted of their sins through their faith and trust in Jesus to purify them by his sacrifice. Curiously, these three things: endurance, obedience, and faith are the antidote to the message of the three angels, but in reverse order. You believe the gospel. You obey the law. You endure through the wine of God's wrath.

But why should we have to endure through that? I grew up being told that no Christian would ever have to live through God's wrath. This was the justification for the Rapture. This is where it starts to get most interesting.

Notice vs. 13. “And I heard a voice from heaven saying, “Write this: Blessed are the dead who die in the lord from now on.’ ‘Blessed indeed,’ says the Spirit, ‘that they may rest from their labors, for their deeds follow

them!”” God does not take us out of the world while he judges it. Rather, he calls us to endure through it because if we do, great blessing is ours. The **second voice is clearly the Holy Spirit**. So it makes sense that the first is either the Father or the Son, especially since it is commanding John to write. However, I do think it is important to notice that **we have seen this phrase** back in **vs. 2** where John hears a voice from heaven that we identified as **a collective of heavenly beings**. In this way, the two voices complement one another.

*Their voice* sings a song that only the 144,000 can learn. The voice *here* speaks to the martyrs. Are they the same group? Scholars debate whether the 144000 are simply martyrs or all Christians. One has intriguingly proposed that in Revelation, all Christians *are* martyrs.<sup>23</sup> There are **only two kinds of people in this book**: those who have the mark of the beast or those who have the mark of the Lamb, those whose names are written in the book of life, or those whose are not. All Christians are presumed to suffer in one way or another like their Savior did, whether they are put to death for their faith or not. Since everyone dies, what matters is

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<sup>23</sup> “In fact, both those who argue the 144,000 are martyrs and those who argue they represent all Christians are correct, because in the Apocalypse all faithful Christians are martyrs.” Paul Middleton, *The Violence of the Lamb: Martyrs as Agents of Divine Judgment in the Book of Revelation*, Library of New Testament Studies 586 (New York, T&T Clark, 2020), 212.

whether you die as a victoriously resurrected martyr, or as a condemned and violently massacred recipient of divine judgment.<sup>24</sup> In this way, I would argue that they are the same group.

Now, note how many statements we have in this verse. Again, **there are three**:

1. Blessed are the dead who die in the lord from now on.
2. Blessed indeed that they may rest from their labors
3. For their deeds follow them

This gives us **three in vs. 12** and **three in vs. 13**. Curiously, this matches up with three angels in the first group and three angels in the second. To put that another way, vs. 12 points to **the first three angels** while vs. 13 points to the next three. To put that still another way, the actions of the last three angels have something to do with the martyrdom, rest, and deeds of the saints. Only when you actually spend the time to look into the structure can you understand this, but it is obvious when you do. And wow, the implications this has for what we will finish looking at.

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<sup>24</sup> Simon Woodman, “Guest Blog: Three Reviews of ‘The Violence of the Lamb: Martyrs as Agents of Divine Judgment in the Book of Revelation’ by Paul Middleton, with Response by the Author,” Center for the Study of Bible & Violence (Oct 14, 2019), [https://www.csbybristol.org.uk/2019/10/14/guest-blog-reviews-violence-of-the-lamb/#\\_ftn4](https://www.csbybristol.org.uk/2019/10/14/guest-blog-reviews-violence-of-the-lamb/#_ftn4).

# One Like a Son of Man (14)

We need to move more quickly now. “Then I looked, and behold, a white cloud, and seated on the cloud one like a son of man, with a golden crown on his head, and a sharp sickle in his hand” (Rev 14:14). This is Jesus, the Cloud Rider, sitting enthroned as King. We’ve seen this before. But now he has a sickle. While he may have one, the image here is not of the Grim Reaper! Jesus is not Death personified!

Sickles are short-handled farming tools with a semicircular blade, used for cutting grain. The fact that this sickle is sharp says that there is a harvest that is very near. The King on the throne is about to reap his harvest. But a harvest of what? Before moving on, it is important to remember that this verse parallels vs. 1. Both begin, “Then I looked and behold.” In our verse, he immediately beholds the son of man *on a cloud*. In vs. 1, he immediately beholds the Lamb *on Mt. Zion*. If Zion here is heavenly Zion, then both scenes would take place in heaven. If not, then one is in heaven and one is on earth. But even if it is earthly Zion, John still hears a voice from heaven, meaning that there is interaction between the two realms. Whatever the case, this means that (B. B’.) the blessed-dead parallel the 144,000:

- A. Then I looked, and behold, on Mount Zion stood the Lamb (14:1)
- B. And I heard a voice from heaven ... only the 144,000 could understand (14:2-5)
- C. ... (14:6-12)
- B'. And I heard a voice from heaven ... blessed are the dead who die in the Lord (14:13)
- A'. Then I looked, and behold, a white cloud, and seated on the cloud one like a son of man (14:14)

## The Last Three Angels (15)

*Fourth Angel—Temple Messenger: Begin the Reaping (15-16)*

Turning to the last three angels, we read about the fourth, “And another angel came out of the temple...” (15). This is new. Previously, the angels were flying over Zion. Now, suddenly, one comes out of the temple. This is a hint that we have moved into more sacred, worshipful space. Like 1 and 3, he calls out “with a loud voice.” But what’s so amazing is that he calls out to “him who sat on the cloud.” He is speaking to Christ!

He commands the Lord Jesus, “Put in your sickle, and reap, for the hour to reap has come, for the harvest of the earth is fully ripe.” How can an angel command Christ? This puzzle can be solved in one of two ways. Either this angel is conveying a message from the Father (for our sake as readers)<sup>25</sup> or we are seeing the Holy Spirit depicted as an

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<sup>25</sup> Beale, *Book of Revelation*, 772.

angel.<sup>26</sup> We have noted that we may have seen this previously, with the “seven-fold spirit” of God (1:4; 3:1; 4:5; 5:6). In the Psalm it says, “He makes his angels spirits” (Ps 104:4 Brenton English LXX). In Rev 14:6-20 we have seven heavenly angelic figures. One is Christ and in Isaiah 11:2, the six-fold Spirit of God comes upon the Messiah (of wisdom, understanding, counsel, might, knowledge, the fear of the LORD). In a seventh title he is called the Spirit of Yahweh—Christ’s spirit, hence the Holy Spirit. In this way, it would make sense that all six angels are either depictions of the Holy Spirit or are angelic figures that work for him (or both).

The fully ripe harvest is the key to the last three angels. In the Scripture, the harvest symbolizes the end. Harvests are everywhere, not merely in agriculture. A couple marries, have children, they grow, they reap the harvest of grandchildren. You work hard starting a new business, you harvest your profits. Importantly, Paul spiritualizes this saying, “The one who sows to his own flesh will from the flesh reap corruption, but the one who sows to the Spirit will from the Spirit reap eternal life” (Gal 6:8). We’ve already seen how judgment is brought on oneself.

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<sup>26</sup> Leithart, 2:84.

The end harvest begins with the firstfruits, and then the full harvest a little later. Remember that the 144,000 were called the “firstfruits for God” (Rev 14:4), a harvesting metaphor that links these two sections together. Prior to even the firstfruits, weeds grow up and must be picked, some branches grow that must be pruned. Jesus talks all about this harvest “at the end of the age” (Matt 13:39ff) where the angelic reapers gather the weeds and throw them into the fiery furnace. John the Baptist likewise tells us that Christ has a winnowing fork in hand and clears the threshing flood, gathering wheat into the barn, but burning the chaff with unquenchable fire (Matt 3:12). Sounds like our third angel. This action begins in our passage in vs. 16 when the Cloud-Rider swings his sickle across the earth, and the earth is reaped. As it is coming from the temple, this is a holy reaping, but with consequences both for wheat and chaff (16).

### *Fifth Angel—Temple Messenger: Begin the Reaping (17)*

Just then, a fifth angel comes out, again from the temple, though it adds “in heaven” (17). As he comes out, he simply is said to have a sharp sickle in his hand. In this, he is like the Son of Man. Like the second angel, this fifth angel’s

appearance is **very short**. In fact, that's all it says. In both instances, it serves to divide the angels on either side while also focusing us in on the work of God in judgment. With the second angel, it was **the fall of Babylon**. Here it is the image of **a harvester with his sickle**.

## *Sixth Angel—Altar Messenger: The Winepress of God's Wrath (18-20)*

We come finally to **the sixth angel**. This one is not over Zion, he is not coming out of the temple, which is more precise than Zion, he is coming **out from the altar**, which is more precise than the temple. We've seen the altar before. Importantly, “*when he opened the fifth seal, I saw under the altar the souls of those who had been slain*” (**Rev 5:9**). **Martyrdom!** Think the **blood** of the saints.

It is crucial to recognize where we are. It says this angel **“has authority over the fire.”** This is **the fire of the altar**—heavenly worship, smoke from burning sacrifices and incense.

He calls out, like angels 1, 3, and 5 **“with a loud voice.”** But this especially parallels the first angel with his Gospel announcement. He speaks to this fifth angel with the sickle.

“Put in your sickle and gather the clusters from the vine of the earth, for its grapes are ripe” (Rev 14:18). This command parallels exactly what we saw with the Cloud-Rider and the angel that came after him:

- A. Son of man with sickle
  - B. commanded to reap
  - C. reaps
- A'. Angel with sharp sickle
  - B'. commanded to reap
  - C'. reaps.

The reason for the difference is that it introduces for us the last image, which is a separate but related to harvesting wheat. This is the harvest of the wine. Wheat. Wine. It is just here that I will introduce a parallel in John’s Gospel. The only time a “vine” comes up in John is John 15:1-5, right where it should be. Jesus says, “I am the True Vine, and my Father is the Vinedresser. Every branch in me that does not bear fruit he takes away, and every branch that does bear fruit he prunes, that it may bear more fruit. Already you are clean because of the word that I have spoken to you. Abide in me, and I in you. As the branch cannot bear fruit by itself, unless it abides in the vine, neither can you, unless you abide in me. I am the Vine; you are the branches...” This has its own obvious structure:

- A. I am the Vine; my Father is the Vinedresser
- B. Every branch in me ... taken away or pruned to  
**bear more fruit**
- C. **You are clean** because of the Word I have spoken to you.
- B'. Abide in me, and I in you **to bear fruit**.
- A'. I am the Vine; **you are the branches**

Note that cleanliness is at the center. A person is clean because the Word washes them of their filth and rot and worms.

But who are the branches? Or to put it another way, who produce the grapes? **Christ's disciples!** Too many people have this image that the grapes are **unbelievers**, the wicked who are trod underfoot by Jesus. No. **Jesus is not treading on them**, he is **treading on Christians!** Not only is the necessary conclusion with John's Gospel, it is the necessary conclusion with the structure of our book, both in this chapter where the 144,000 parallel the martyrs, but in the larger section where these last three angelic reapers parallel the beast conquering the saints. The first beast conquering the saints in 13:1-8 parallels Jesus treading the grapes. One is the earthly perspective. This is the heavenly perspective. How does God view the trampling of his saints?

**A. Sea beast conquers saints, 13:1–8**

- B. Here is the perseverance of the saints, 13:9–10
- C. Land beast makes image and forces people to worship, 13:11–15
  - D. Mark of the beast on hand and forehead, 13:16–18
  - D'.Lamb and 144,000, sealed on forehead, 14:1–5
- C'.Angels in midheaven warn against false worship, 14:6–11
- B'.Here is the perseverance of the saints, 14:12–13
- A'. Harvest, 14:14–20<sup>27</sup>**

We continue. “So the angel swung his sickle across the earth and gathered the grape harvest of the earth and threw it into the great winepress of the wrath of God” (19). But wait, if Christians are the grapes, then how can they be experiencing the wrath of God? They aren’t. It isn’t the grapes being crushed that is the wrath of God. No. The crushed grapes produce wine. Remember Babylon who gives the wine to the nations and the wine makes them stagger, be stupefied, and receive the mark of the beast? As the grapes are gathered, we become God’s choicest vintage, the very best of the wine. That’s how he viewed the blood of the martyrs.

The grapes of wrath is not God against the South. It isn’t God vs. American farmers. This wine, these grapes, are the blood of the church—our suffering for Christ’s name in this world. And when he gives the nations this wine to drink, the

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<sup>27</sup> Leithart, 2:84.

they are judged, just as they were when they put the Lord Jesus to death. Notice, “The winepress was trodden outside the city” (20). “Outside the city” is an image we read about Jesus’ crucifixion ([Heb 13:11-13](#) which comes from the OT law; cf. [Lev 4:11; 9:9](#)). It is the unclean place, the world, not the holy place—the temple.

This corresponds to the Beast killing the saints in its bloodlust. When the saints are put to death by the beast, it is that creatures’ anti-sacrament. Yet, God is over this. As earth spills the blood of the saints, heaven prepares them as the choicest wine. God protects us from eternal harm, as we become pleasing aroma sacrifices, wine poured out on the altar of heaven (cf. [Gen 35:14](#); [Ex 29:40](#); [Lev 23:13](#); etc.). What does the Apostle say? “I am already being poured out as a drink offering, and the time of my departure has come” ([2Tim 4:6](#)). He is the grape of wrath.

Yet, this in turn is flipped on its head, because as the blood of the martyrs spills out of the winepress, they become the wine of punishment upon the nations. This is the point of the last words, “And blood flowed from the winepress, as high as a horses’ bridle, for 1,600 stadia” ([Rev 14:20](#)). The horse is the beast’s warhorse (the chiastic parallel is [9:16-17](#)). 1600 is  $40^2$ , with the root number four designating as we

have seen throughout Revelation, the **four corners of the earth**. As the blood piles up over the centuries, everywhere it flows it becomes so thick that the horses cannot escape. God is judging the earth through their own hatred and treatment of Christ and his church. “**The one who sows to his own flesh will from the flesh reap corruption.**”

We haven’t come fully to the final judgments yet in the book. This is **merely a taste**. But what we are seeing here is **two very different liturgies being performed**. A liturgy of immorality vs. a liturgy of purification. It is no accident that first we have the bread harvest, then we have the wine harvest. I’ll close with the words of Leithart on this chapter:

We are what we eat. We eat and drink Christ, and so we become Christ to the world. We eat bread and drink wine, and so we become the bread of life and the wine of joy ... We eat *broken* bread, and become broken bodies; we drink wine *poured out*, so that we can pour ourselves out as a drink offering. We eat and drink to proclaim the death of Christ, so as to be conformed to his death as Eucharistic witnesses, ripe for harvest. We eat the thanksgiving meal, so that we can pour our lives as a thank-offering, as bread for the world. We are martyr-priests, because we are what we eat.

Despite appearances, the future does not belong to the persecutors or to the sword. The future (and, I think, the

*present)* belongs to the martyrs. Faithful, suffering witness is the path to dominion. Martyrs constitute the last-Adamic human race. The thrones of heaven are reserved for those who follow the Lamb *wherever* he goes, who do not love life even to death. Whatever the appearances and however long it may take, the world belongs in the end not to the madmen but to the martyrs. That is assurance indeed.<sup>28</sup>

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<sup>28</sup> Leithart, 2.110.

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14:15 “If you love Me, you will <b>keep My commandments”</b>	14:12 “Here is the perseverance of the saints who <b>keep the commandments”</b>
15:1-6 “I am <b>the Vine</b> , you are the branches ... If anyone does not abide in Me, he is <b>thrown out</b> as a branch and is <b>dried up</b> , and they <b>gather</b> them and <b>throw</b> them into the fire”	14:15, 18-19 “the harvest of the earth was <b>dried up</b> ... and another angel who had authority over <b>fire</b> ... called ... ‘gather the clusters of <b>the vine</b> of the earth, for her grapes are <b>fully ripe</b> .’ And the angel threw out his sickle ... <b>gathered</b> the <b>vine</b> ... <b>threw</b> into the winepress”

From Shadows	To Reality
<b>6:3, 10</b> “And Jesus went up on the <b>mountain</b> , and there he sat <b>with His disciples</b> ... in number about five <b>thousand”</b>	<b>14:1</b> “I looked, and behold, <i>a Lamb standing on Mount Zion, and with him one hundred and forty-four thousand</i> ”
<b>6:19</b> “when they had rowed about twenty-five or thirty <b>furlongs</b> , they <b>saw Jesus walking on the sea”</b>	<b>14:20; 15:2</b> “one thousand six hundred <b>furlongs</b> ... I saw ... the ones who overcame the beast <b>standing on the sea”</b>
7:12, 47 Some complain concerning Jesus: “He <b>deceives</b> the multitude.” The Pharisees challenge the officers: “Are you <b>deceived</b> also?”	13:14 The beast “ <b>deceives</b> those who dwell on the earth”