

# Son of Man on the Cloud

*Revelation: How It All Ends*

By Dick Button

sermonaudio.com

**Bible Text:** Revelation 14:14-20

**Preached on:** Sunday, July 14 2013

**Berean Baptist Church**

517 Glensford Drive

Fayetteville, NC 28314

**Website:** [www.bereanbaptistchurch.org](http://www.bereanbaptistchurch.org)

**Online Sermons:** [www.sermonaudio.com/bereanbaptistch](http://www.sermonaudio.com/bereanbaptistch)

Revelation 14 and that happens towards the end of the tribulation period, probably right after the tribulation period. I'm not going to try at the end of the tribulation as Christ is coming and we'll look at some Scriptures to back up what I'm saying, but as Christ is coming to earth and as he returns to earth, the resistance that he encounters and many commentators and depending on what Bible you have, whether it's a study Bible or not, are going to put what we're looking at today typically, you'll see called the battle of Armageddon or the dealing with Armageddon. There is actually three passages in Revelation that either look forward to Armageddon or describe Armageddon.

But as we start into this passage today, chapter 14:14 and following, I just want to remind us that in chapter 14 there are two groups of three angels. The passages that we've looked at so far in verses 6 and 8 and 9 talks about another angel and another angel is just referencing to, John is seeing many angels in his vision and we're now focusing on this period of time and so we have another angel. Then it says followed by an angel in verse 8 and the third angel. So, we're talking about two separate groups of angels different from ones that we've looked at in the past.

Now we get down to verse 14 and we see that as we're reading here, we'll read the verse first. John says, "And I looked, and behold a white cloud, and upon the cloud one sat like unto the Son of man, having on his head a golden crown, and in his hand a sharp sickle." Verse 15, "And another angel." This is another angel from the group of three that we've looked at but notice that it wasn't an angel that John talks about that is sitting on the cloud. This is a personage, he says, "And upon this cloud one that was like unto the Son of man." What do we automatically think about when we see the term "the Son of man." Jesus and, of course, we looked at that also in chapter 1 where John is writing about Jesus walking in the midst of the churches and being described as the Son of man. In fact, I don't know of any passages of Scripture where the term of "Son of man" being used didn't refer to Jesus. The book of Matthew uses that term for Jesus over 25 times. So precedence would pretty much tell us that whenever we see that term, that's probably who the writer is talking about. This is different, or he is different from the angels that are then spoken of previously and the ones that we're looking at in the passage this morning.

Verse 15 says, “And another angel came out of the temple, crying with a loud voice to him that sat on the cloud,” to Jesus, “Thrust in thy sickle, and reap: for the time is come for thee to reap; for the harvest of the earth is ripe. And he that sat on the cloud thrust in his sickle on the earth; and the earth was reaped.” Now, we're going to be looking at this passage and some other passages from Scripture that definitely is talking about judgment upon the earth.

However, I would temper this passage a little bit with reminding us to go back and look at, if you would, turn back to Matthew. This is of the time when Jesus was ministering with his disciples and he's teaching them of several events or several things and this was a parable in verse 24. It says, “Another parable put he forth unto them, saying, The kingdom of heaven is likened unto a man which sowed good seed in his field: But while men slept, his enemy came and sowed tares among the wheat, and went his way. But when the blade was sprung up, and brought forth fruit, then appeared the tares also. So the servants of the householder came and said unto him, Sir, didst not thou sow good seed in thy field? from whence then hath it tares? He said unto them, An enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up? But he said, Nay; lest while ye gather up the tares, ye root up also the wheat with them. Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn.”

The consideration here that I'd like us to maybe compare a little bit is the fact that in the passage that we read in verse 15, it says for the harvest of the earth is ripe and we could compare to the passage when Jesus is saying when the harvest comes, then we will gather up and the tares will be gathered and bundled and burned but the wheat gathered into my barn. Now, while we typically think about at the battle of Armageddon or of the wars of the people coming against Christ at the end time, that it is totally destructive and yet if we think about this passage in Matthew, there are going to be some that will be saved unto eternal life or be taken into God's barn and not burned in destruction. So, there is even a possibility here that this passage could be considered to be both judgment and salvation for those that have been trusting in the Lord.

As we continue on in verses 17 and following, it says, “And another angel came,” and I will say that continuing on in this passage definitely is related to the judgment of Christ upon the earth. It says in verse 17, “And another angel came out of the temple which is in heaven, he also having a sharp sickle. And another angel came out from the altar, which had power over fire; and cried with a loud cry to him that had the sharp sickle, saying, Thrust in thy sharp sickle, and gather the clusters of the vine of the earth; for her grapes are fully ripe. And the angel thrust in his sickle into the earth, and gathered the vine of the earth, and cast it into the great winepress of the wrath of God.”

Obviously, in this passage or in this verse, the gathering or the harvesting, it is specifically only into the winepress of the wrath of God. Now, there is a subsequent passage or a supporting passage in the book of Isaiah. Isaiah 63. From now on actually what we're going to be basically doing today is looking at Scriptures and comparing some

of the things that we find in the Old Testament. Pastor Bill, of course, keeps reminding us that the book of Revelation, while we often think about it as being new is really reiteration of some of the things that have already been told to us in the Old Testament reinforced in Revelation. There are obviously some new areas of awareness that we get in Revelation but turning back to Isaiah 63, we read, "Who is this that cometh from Edom." Edom in the Old Testament was representative, I would say the antithesis of the god-fearing people. It represents the nations that were anti-God. Edom was a representation of those that opposed God's people.

Then it says, "Who is this that cometh from Edom, with dyed garments from Bozrah?" Bozrah was the capital city of Edom. "This that is glorious in his apparel, travelling in the greatness of his strength? I that speak in righteousness, mighty to save. Wherefore art thou red in thine apparel, and thy garments like him that treadeth in the winefat?" In Revelation, it said that the grapes are going to be gathered and thrown into the winepress of the wrath of God and here we have a similar prophecy where now God is coming against those that are represented by Edom.

"I have trodden the winepress alone; and of the people there was none with me: for I will tread them in mine anger, and trample them in my fury; and their blood shall be sprinkled upon my garments, and I will stain all my raiment. For the day of vengeance is in mine heart, and the year of my redeemed is come. And I looked, and there was none to help; and I wondered that there was none to uphold: therefore mine own arm brought salvation unto me; and my fury, it upheld me. And I will tread down the people in mine anger, and make them drunk in my fury, and I will bring down their strength to the earth." Another translation, the ESV, has this last verse, "I trampled down the peoples in my anger. I made them drunk in my wrath and I poured out their life blood on the earth."

Looking, then, also in Revelation back to our passage in Revelation 14:20. After we see that the angel is reaping of the earth and those that are being reaped, that are thrown into the winepress of the wrath of God, "And the winepress was trodden without the city, and blood came out of the winepress, even unto the horse bridles, by the space of a thousand and six hundred furlongs." Depending on the translation that you might be looking at, some call it the stadia or stadium is the word we get our stadium from and it was a place of games and racing and the distance around it was called a stadia and it's approximately 600 feet. Of course, here we have 1,600 furlongs in the King James and in the NAS says about 200 miles and depending on how you do your translating, it's going to come out about 185-200 miles in length. Now, whether this is going to be exactly that distance or if it's just talking about a significant amount of distance and I'll show us here in a minute on a map, approximately the area that we're talking about. But also the term of the blood being even "unto the horses' bridles." Again, it's an example of using an analogy of something flowing, the blood flowing in such great amounts that I don't believe it's going to be literally to the horses' bridles because that would be a pretty good amount for over 200 miles but it is a significant measure of showing how horrific this bloodshed is going to be. It's going to be messy. It's not going to be a pleasant thing.

Zechariah 14:1-5 says, “Behold, the day of the LORD cometh, and thy spoil shall be divided in the midst of thee. For I will gather all nations against Jerusalem to battle; and the city shall be taken, and the houses rifled, and the women ravished; and half of the city shall go forth into captivity, and the residue of the people shall not be cut off from the city. Then shall the LORD go forth, and fight against those nations, as when he fought in the day of battle. And his feet shall stand in that day upon the mount of Olives, which is before Jerusalem on the east, and the mount of Olives shall cleave in the midst thereof toward the east and toward the west, and there shall be a very great valley; and half of the mountain shall remove toward the north, and half of it toward the south. And ye shall flee to the valley of the mountains; for the valley of the mountains shall reach unto Azal: yea, ye shall flee, like as ye fled from before the earthquake in the days of Uzziah king of Judah: and the LORD my God shall come, and all the saints with thee.” Here we have the setting of when Christ returns to the earth, lands on the Mount of Olives and splits the mount in half and the armies of the world are going to come to fight against the Lord.

Joel 3:12-15. Again, there's a lot more context here in these passages and so we're kind of focusing on a few verses from the context but, again, it's talking about the coming of the Lord or the preparing for that day. Verse 11 starts, “Hasten and come, all you surrounding nations, and gather yourselves there. Bring down your warriors, O LORD. Let the nations stir themselves up and come up to the Valley of Jehoshaphat; for there I will sit to judge all the surrounding nations. Put in the sickle, for the harvest is ripe.” Recognize that term from the passage we looked at in Revelation? “Put in the sickle, for the harvest is ripe. Go in, tread, for the winepress is full. The vats overflow, for their evil is great. Multitudes, multitudes, in the valley of decision! For the day of the LORD is near in the valley of decision. The sun and the moon are darkened, and the stars withdraw their shining.” We've seen that type of relationship before when we've been looking at the times coming just before or about the time of Christ's second return when he comes to earth.

Chapter 16:12-16 of Revelation says, “And the sixth angel poured out his vial upon the great River Euphrates; and the water thereof was dried up, that the way of the kings of the east might be prepared.” We mentioned this once before in one of our lessons and here is a map of where the River Euphrates is this blue line that comes through Asia Minor here or through this part of the Middle East and this passage is talking about the armies from the east and God is preparing that the river not be a hindrance to these kings and these armies that are coming to enjoin the battle that is going to happen in Israel or around this area, the area that we have heard and heard and heard about, the battle of Armageddon.

As we continue on in the passage in Revelation 16, it says, “And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty. Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame. And he gathered them together into a place called in the Hebrew tongue Armageddon.”

So, here we have another reference. Obviously, we haven't made it to chapter 16 and we're going to jump ahead also to chapter 19. We haven't talked about that yet in Revelation so we're going to get another chance to visit this but jump ahead with me to chapter 19 and then basically verses 17-23 but I want to go back to verse 11 and we see that the heavens are opened and a white horse, "and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war. His eyes were as a flame of fire, and on his head were many crowns; and he had a name written, that no man knew, but he himself. And he was clothed with a vesture dipped in blood: and his name is called The Word of God. And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean. And out of his mouth goeth a sharp sword, that with it he should smite the nations." I think it's interesting that the armies are coming with him who is on the white horse but it doesn't say that the armies are fighting. "It is him who has the sharp sword coming out of his mouth and it is he that smites the nations and he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness and wrath of Almighty God. And he hath on his vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS. And I saw an angel standing in the sun; and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, Come and gather yourselves together unto the supper of the great God." That sounds a little gross to me. Do you know what the supper is going to be? You're going to read it here in a minute but he's calling the fowls of the air and the beasts and so forth. This battle at this point is going to be so horrific. Again, as I said, in the passage we looked at in chapter 14, the description is the blood flowing is to the horse's bridle. It's going to be so horrific that it says here, verse 18 in this passage in chapter 19, talking to the beasts and the fowls, "That ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all men, both free and bond, both small and great. And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army."

What you have is setting the stage for the beast and the false prophet and the armies of the beast and the false prophet all coming from all directions. I assume, coming from this way, coming from Africa, coming from Asia. All converging, they are going to converge on this area which is the focus of the world at the end of the tribulation. Christ returns and, of course, we've had the beast and the false prophet and the antichrist that have set up their kingdoms and are ruling from this area of the world and now the King of kings and the Lord of lords is descending to the mount and the armies are amassing from all over to come and try to defeat the King of kings and the Lord of lords. The description is "out of his mouth." Just with his mouth, they are going to become the feast for the birds of the field.

Continuing on in chapter 19, verse 20, "And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone." So, we have the beast and the false prophet that are captured by God or his angels. I still like how Pastor Bill says that Satan is not the enemy of God. He's the enemy of the Archangel Michael. Satan is no match for God

so there is nothing that is even a contest. So, I can imagine that at this point, this is Dick Button speaking, this is speculation, but I can just see the King of kings and the Lord of lords saying, "Okay Michael, go and take care of my easy stuff. Grab that false prophet, grab that beast and throw them into the Lake of Fire."

And it says then in verse 21, "And the remnant," or the rest, "were slain with the sword of him that sat upon the horse, which sword proceeded out of his mouth: and all the fowls were filled with their flesh." We're talking massive, massive destruction of people.

Just to talk about this a little bit and I'm going to flip back and forth: here we have Jerusalem that is the seat of the authority of the age that we're looking at in the time of the tribulation. We have the beast and the false prophet and the antichrist that are all working out of this area around Jerusalem. Then we have the kings of the world that are amassing and coming towards this area. Christ comes to the Mount of Olives which is just outside of Jerusalem here in this area. It says in one of the passages we read that he's going to rule from this area over the Valley of Jehoshaphat and the Valley of Jehoshaphat, I don't have it specifically, I couldn't find a map that had it totally identified, but it's somewhere in this area just outside of Jerusalem.

Them, of course, we have the Megiddo and you can kind of tell from the topography here, this area running right along through here, of course, is the River Jordan, down into the Dead Sea and the valley up by Megiddo and this is kind of like a relief amongst the mountains so if this distance from up here down until the Dead Sea is not quite 200 miles, it's less than 180-160 but if you can imagine from all the way up here all the way down to the bottom of the Dead Sea down here in this area, is approximately the distance of that description in Revelation 14. That area is going to be so full of bodies and destruction that it is like blood running to the depth of a horse's bridle.