

Now continuing in Revelation, chapter 14, at verse 14, John said,

Then I looked, and behold, a white cloud, and on the cloud sat One like the Son of Man, having on His head a golden crown, and in His hand a sharp sickle. And another angel came out of the temple, crying with a loud voice to Him who sat on the cloud, “Thrust in Your sickle and reap, for the time has come for You to reap, for the harvest of the earth is ripe.” So He who sat on the cloud thrust in His sickle on the earth, and the earth was reaped (Revelation 14:14-16 NKJV).

Let us pause there. This is the time of reaping. It will be followed by a similar action but a different result. Just some comments as we go, “a white cloud” and “One like the Son of Man.” We see the cloud featuring very prominently in Scripture.

- One of the earliest manifestations of a cloud is when the Lord came down on Mount Sinai draped in a cloud. In that case, it was not a white cloud; it was a thick, dark cloud because, here, this was a picture of yet being veiled.¹ Mankind is not able to stand in the presence of divine revelation and revealing until he has been prepared to do so.
- Christ came to the earth and died, and upon His ascension to heaven there is a reference to another cloud, and that is a cloud of heaven receiving Him out of their sight.² So Christ, in a sense, reentered a mystery and sent the Holy Spirit with the specific intent of revealing that mystery and revealing the mystery to the church.³ The Man who ascended up and the very act of His ascent was an indication that He resumed a prior position, the one He had before He came into the world, veiled, as it were, if you use “cloud” there in one of its many meanings

This transcript is presented with the hope of preserving the authenticity and spirit of the spoken message, while addressing areas that may require clarification in the written form. All Scripture quotations in the footnotes are from the NKJV Bible, unless otherwise noted.

¹ See Exodus 19:16-20; 20:21; Deuteronomy 4:11.

² See Acts 1:9: “Now when He had spoken these things, while they watched, He was taken up, and a cloud received Him out of their sight.”

³ See John 16:12-14: “I still have many things to say to you, but you cannot bear *them* now. However, when He, the Spirit of truth, has come, He will guide you into all truth; for He will not speak on His own *authority*, but whatever He hears He will speak; and He will tell you things to come. He will glorify Me, for He will take of what is Mine and declare *it* to you.”

as “covering,” having the effect of veiling. The revealing of Christ, of course, would come by the Holy Spirit and would come through the church which is His Body.

So to speak of “One like the Son of Man sitting on a cloud” may well be a reference to some form or act or activity of the Body of Christ. Here, He is revealed, whereas previously, in His appearing in clouds, He had been veiled. One of the reasons that this does not appear to be the Lord Jesus Christ Himself—but merely an appearing like Him—would be His likeness is in His Body. On “a white cloud” would simply mean He is no longer veiled, and this would suggest a gathering in to the Body of Christ of those who are about to be reaped from the earth. One of the powerful statements that supports that idea is that no angel ever gives a command to Christ. But here it references an angel who came out of the temple, crying with a loud voice to Him who sat on the cloud, “Thrust in Your sickle and reap, for the time of the harvest has come.” By the way, the angel here comes out of the temple, and the reference is to the temple in heaven. The word here for “temple” is the word *naos*,⁴ as opposed to the normal word for temple which is *hieron*.⁵ The *hieron* reference is to a building, a structure. But the *naos* is actually the dwelling place of God or where God would have dwelt; so the sanctuary of God, as it were, is the *naos*.

It would appear that there is a communication between the Body of Christ in heaven and the Body of Christ on the earth. All angels are messengers, but the message is communicated from the Body of Christ in its place in heaven to the earth, and that communication is the same in heaven and on the earth. The methodology by which this is communicated is referred to as an angel, but we always know that the One behind any communication within the Body of Christ, whether it be the Body of Christ in heaven or on earth, is the Holy Spirit. It is not uncommon for the Body of Christ in heaven to be referred to as “a great cloud of witnesses.”⁶

⁴ See *naos*, Strong’s Greek 3485 - <https://biblehub.com/greek/3485.htm>

⁵ See *hieron*, Strong’s Greek 2411 - <https://biblehub.com/greek/2411.htm>

⁶ See Hebrews 12:1: “Therefore we also, since we are surrounded by so great a cloud of witnesses, let us lay aside every weight, and the sin which so easily ensnares us, and let us run with endurance the race that is set before us, ...”

The notion is of “a cloud” and “One like the Son of Man sitting on the cloud” being spoken to by “an angel” or a “sent one” in heaven and there becoming a corresponding action on the earth. So there is a speaking out of the *naos* or the temple in heaven to the ones on the cloud—representing the earth and the revealed Body of Christ in the earth—with the instruction to thrust in the sickle because the time of the harvest has come. If you put that all together, it would appear that the message comes from heaven to the saints on the earth who are now glorified; they have come to their point and place of maturity, and they are being able to speak with the authority of heaven on the earth. It is the mature saints, and to the mature saints is given the command to make these decrees now on the earth, to gather in those who are to be gathered in. And that happens. In a very matter of fact way, it is said, “He who sat on the cloud thrust in His sickle on the earth, and the earth was reaped” (Revelation 14:16). This is pretty much like in the Book of Genesis when it says, “God said, ‘Let there be light,’ and there was light.”

It would appear that this reaping is not about the message we are used to thinking about, which is an evangelistic message. No. Because you never reap newly planted seed; there is nothing to reap, nothing to harvest. So this command is given, as it were, to gather up those who belong to Christ who are on the earth, who have gone full term and have become mature. So everything here indicates a mature church being called together. This is consistent with the subsequent admonition that is given in the Book of Revelation, a few chapters over in chapter 18. There, the message is, “Come out of her, My people.” Cut your ties of whatever kind they may be. The hour is late. These systems are falling. The harlot church is beyond the point of repentance; her heart is hardened, and there is no saving her. She will be destroyed along with the beast upon which she sits. “Come out of her, My people.”⁷

But here, in just the preface to this process, it is simply that the command is given from heaven into the earth to reap the earth. And the likeness of Christ in the earth today is the Body of Christ, sitting, as it were, on a cloud of witnesses, or sitting on a cloud unveiled, a white cloud. So He is visible, the Body of Christ is visible in the earth, and now has the mandate to gather in and gather

⁷ See Revelation 18:4-5: “And I heard another voice from heaven saying, ‘Come out of her, my people, lest you share in her sins, and lest you receive of her plagues. For her sins have reached to heaven, and God has remembered her iniquities.’”

up out of all the nations those who did not receive the mark of the beast, who did not compromise their stance but held firmly to the person and the teachings and the commandments of the Lord Jesus Christ. So that is done. That is done: they are gathered in.

Then another angel came out of the temple [the naos] which is in heaven, [Another angel comes out of the temple in heaven, and this angel:] he also having a sharp sickle.

And another angel came out from the altar, who had power over fire, and he cried with a loud cry to him who had the sharp sickle, saying, “Thrust in your sharp sickle and gather the clusters of the vine of the earth, for her grapes are fully ripe” (Revelation 14:17-18, comments added in brackets).

You will note that there is a distinction:

- When it refers to the people of God, that harvest, it simply says, “Thrust in Your sickle, for the time has come to reap, for the harvest of the earth is ripe” (Revelation 14:15). In one instance, those to be reaped are referred to as “the harvest,” and that would be the Body of Christ, all those who belong to Christ. They are to be gathered in as a “harvest.”
- But in the second instance, the command is to “Thrust in Your sharp sickle and gather the clusters of the vine of the earth, for her grapes are fully ripe.” This is not described as a harvest. This is described for what it is: configurations of clusters of grapes that are fully ripe. This is no one’s harvest.

God only intends to harvest that which belongs to Him. The rest are subject to His wrath. All of what persons do opposed to Christ has no eternal value. It does not matter how much money you made, how big an empire you built, how lauded your name is upon the earth, none of that matters. It is clusters of grapes on the vine but not a harvest. They are gathered in as if they were a harvest, but only to be crushed—crushed in the winepress of the wrath of God; and that wine is unfit for any consumption. It flows for 1600 furlongs.⁸ This is waste of an incredible proportion. “For what

⁸ See Revelation 14:19-20: “So the angel thrust his sickle into the earth and gathered the vine of the earth, and threw *it* into the great winepress of the wrath of God. And the winepress was trampled outside the city, and blood came out of the winepress, up to the horses’ bridles, for one thousand six hundred furlongs.”

shall it profit a man, if he shall gain the whole world, and lose his own soul. Or what shall a man give in exchange for his soul?” (Mark 8:36-37).

And this shows it as the works of mankind. Whatever you dedicated your life to do now comes under judgment, and it is gathered in the fashion of a harvest, and it is pressed out so that we know what it is. But instead of wine for the consumption of the King, these are called the grapes of wrath. I think this is where the author John Steinbeck got the title for his book, *The Grapes of Wrath*. Or maybe the song that is very popular; it is one of those American anthem-like songs:

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.⁹

The winepress of the wrath of God is the venue in which the grapes of the vine are pressed out and overflow and spill and run for 1600 furlongs. I will come to that in a moment to explain what that is. It is waste. It is really colossal, unimaginable waste: worthless fruit, ripe but worthless, bitter, tainted, contaminated, unfit for consumption. It is processed in the winepress of the wrath of God. God presses it out. To look at the fruit of that vine and to look at the harvest of the earth from God’s harvesting, to look at them growing, there may not appear to be much distinction between the grape varieties, and you surely could not tell while they are yet on their respective vines what is the taste and whether or not they are suitable for consumption.

You know, Jesus referred to us, in the Gospel of John, in the metaphor of wine grapes. For example, He said, “I am the true vine,” which would indicate that there can be false vines. “I am the true vine, and My Father is the husbandman who prunes the true branches so that it bears much fruit.” And He once said to His disciples, “You are already clean because of the word which I have spoken to you, and you are released to bear much fruit.”¹⁰ Any form of grape that arises that is not

⁹ Opening lyrics from “Battle Hymn of the Republic” by Julia Ward Howe.

¹⁰ See John 15:1-3 KJV: “I am the true vine, and my Father is the husbandman. Every branch in me that beareth not fruit he taketh away: and every *branch* that beareth fruit, he purgeth it, that it may bring forth more fruit. Now ye are clean through the word which I have spoken unto you.”

properly tended by the vinedresser is really... Vines that bear no fruit of this kind are cut off and reserved for burning.¹¹ In John, chapters 13 through 15, He develops this principle right alongside the new commandment—“This is My commandment, that you love one another as I have loved you” (John 15:12)—measuring the fruit on the vine by love.

The love of self does not qualify. Self-love, that psychological construction that is referred to as self-love, does not qualify as grapes to be harvested for the consumption of the Lord. For the fruit that He consumes is that which He Himself, being the vine, produces by connection to and attachment to the heavenly Father. “If you have seen Me, you have seen My Father who is in heaven” (John 14:7-11).

I just wanted to do a little bit on the clusters of grapes because it is well represented in the Scriptures. And although metaphorical, the meaning is well established in plain and ordinary passages of the Scripture where strong metaphors are not used beyond the point of the suggestion of an illustration by the metaphor. “I am the vine, and My Father is the Husbandman.” Or, “I am the vine, you are the branches, bearing fruit if you remain in Me. If you remain in Me and My words remain in you, then you will bear much fruit. And herein is My Father glorified, that you bear much fruit.”¹² That is distinguished from, as it were, untended wild grapes, maybe bush vines in some vernacular.

And the winepress was trampled outside the city, [That is an indication of a position outside of grace, so there is nothing of the fruit, nothing of the processed result that has eternal value.] and blood came out of the winepress, ... (Revelation 14:20a, comment added in brackets).

¹¹ See John 15:6: “If anyone does not abide in Me, he is cast out as a branch and is withered; and they gather them and throw *them* into the fire, and they are burned.”

¹² See John 15:5, 7-8: “I am the vine, you *are* the branches. He who abides in Me, and I in him, bears much fruit; for without Me you can do nothing. . . . If you abide in Me, and My words abide in you, you will ask what you desire, and it shall be done for you. By this My Father is glorified, that you bear much fruit; so you will be My disciples.”

I think it is interesting that instead of speaking of wine coming out of the winepress, it is blood. I think this is indicative of the full cycle of what comes out of Cain. When Cain's activities are mentioned, God said to him, "Your brother's blood cries out to Me from the ground" (Genesis 4:10). The fruit of this grape is the blood of the saints. In short, it murders the saints. And the conflation of grape juice/wine and blood is a well-established principle in the Scriptures. When Jacob gave the prophetic words concerning Christ while he addressed Judah, Jacob, speaking of Christ, said,

*Binding his donkey to the vine,
And his donkey's colt to the choice vine,
He washed his garments in wine,
And his clothes in the blood of grapes (Genesis 49:11).*

Jesus is depicted as having a robe on, which was dipped in blood, and on the robe and also on His thigh is written: "KING OF KINGS AND LORD OF LORDS."¹³ So the conflation of wine and blood is a biblical principle; it is well established in the Scriptures when it moves freely between the agricultural metaphor and its application to human circumstances.

...and blood came out of the winepress, up to the horses' bridles [at the depth of the bridle of a horse], for one thousand six hundred furlongs (Revelation 14:20b, comment added in brackets).

The blood came up to the horses' bridles for one thousand six hundred furlongs. Sixteen hundred furlongs would indicate 4 by 4, which is the perfect square, 4 by 4 by 100. So it is symbolic. It spreads out well beyond any actual reference to Israel and encompasses, as it were, the whole earth. It is a metaphor for the reaping of the whole earth, even though the scene would appear to be around Mount Zion in Jerusalem. The implications of this apply upon and apply to the whole earth.

¹³ See Revelation 19:15b-16: "He Himself will rule them with a rod of iron. He Himself treads the winepress of the fierceness and wrath of Almighty God. And He has on *His* robe and on His thigh a name written: KING OF KINGS AND LORD OF LORDS."

So the earth is reaped of two crops:

1. One crop is that which is gathered in into the House of God, and it will not be this gentle and kind message that we are used to.
2. The other reaping is of those whose lives were characterized by disobedience, even bloodshed. The fruit of that life and the fruit of those lives in the aggregate have no eternal value. Poured out, they are pressed out in the winepress of God's wrath, which is to say the fury of God's indignation will consume the wicked and their works on the earth as the age concludes. And as that occurs, the wine (blood) will spill out upon the ground and run for—a figure of speech meaning—the whole earth. It is not fit for any consumption because it lived for itself and dies to itself.

When we return, we will go into the 15th chapter of the Book of Revelation where final matters are being summarized. In chapter 16, we will see the continuation of that. And in chapter 17, there is a specific set piece to focus upon the false church. That is what lies ahead for us in the ensuing messages.

I am Sam Soleyn. Join me as we continue our study. I will see you then. Bye-bye.