

14:14

14 Then I looked, and behold, a white cloud, and on the cloud sat One like the Son of Man, Little guesswork is needed here. Revelation 1 opens with the reality of the coming of the **Son of Man** (1:7), and then gives us a vision of **the Son of Man** (1:13).

having on His head a golden crown, It is this crown given mockingly by His enemies when He came at first:

Matthew 27:29 When they had twisted a crown of thorns, they put it on His head, and a reed in His right hand. And they bowed the knee before Him and mocked Him, saying, "Hail, King of the Jews!" 30 Then they spat on Him, and took the reed and struck Him on the head.

If that crown was one of humiliation intended for a criminal, then it was my crown. If that crown was intended to shame a law breaker to deter offenders, then it was my crown. It was not our Lord's crown.

Stephanos is the Greek word and the meaning is related to the wreath on and around the head of a person "elevated in rank" or the winner of games.¹

It is that which is worn by elders and given to the Father (Revelation 4:10). It is seen on Jesus' head but one time and it is not when you might think (Revelation 19 contains *diadema*).

and in His hand a sharp sickle. 15 And another angel came out of the temple, The same **temple** we spoke of in 7:17 and in chapters 21 and 22 when discussing the New Jerusalem and its temple-less-ness. **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." 16 So He who sat on the cloud thrust in His sickle on the earth, and the earth was reaped.**

1. **The Son of Man and life (Revelation 1:18)** is the first (and most recent) mention of the Son of Man and the first thing He mentions is that He "was dead." It is this "Son of Man," formerly identified as a "lamb that was slain who has prevailed" (Revelation 5:5-6).
2. **The Son of Man gives this crown to His people (Revelation 2:10).** (1 Corinthians 9:25; 2 Timothy 4:8; James 1:12; 1 Peter 5:4).

Revelation 2:10 Do not fear any of those things which you are about to suffer. Indeed, the devil is about to throw some of you into prison, that you may be tested, and you will have tribulation ten days. Be faithful until death, and I will give you the crown of life.

3. **The Son of Man gives rest to His people (14:13).** There is no doubt that the reader is to enjoy the aftermath of such well-wishing because there is One Who defeated death sitting on a cloud.

It seems logical, then, that the "resting saints" of verse 13 are awaiting their "reaping" and gathering into an abode separate from those being judged. That is to say, we are careful to note it is the "Son of Man" who gathers the grain (Revelation 14:14-16), and it is an angel that gathers the grapes (14:17-20). We await the Son of Man, primarily. **This is the patience of the saints.** This is the "gathering of the wheat into the barn" (Matthew 13:30).

This also has ramifications to the reality that we are recipients of this same victory over death: though some may lie in the ground, yet they await full redemption. Perhaps Makant, in her work "the Practice of Story" has it said best:

"Redemption is not dependent upon human ability to imagine it so or upon a chink in the armor of suffering, but upon the character of nature and power of God. Redemption depends upon the hope that

¹ "G4735 - stephanos - Strong's Greek Lexicon (KJV)." Blue Letter Bible. Web. 8 Mar, 2017.
<<https://www.blueletterbible.org//lang/lexicon/lexicon.cfm?Strong's=G4735&t=KJV>>.

God is faithful, that the same God who delivered Israel from slavery in Egypt and who raised Jesus from the dead is indeed bringing new life out of suffering.”²

4. The Son of Man is responsible for reaps His people (14:15-16).
5. The Son of Man will vanquish His enemies (14:17-20). “Pastor Bill, I thought this was the reaping of the believer. It is indeed, but it introduces the rest of the chapter (14:17-20) where we see that some will die. May it also be said that He is risen without the approval of those who have rejected Him (14:9-11).³

²Mindy Makant *The Practice of Story-Suffering and the Possibilities of Redemption* (Waco: Baylor University, 2015), 32.

³“smoke before God” like the prayers of the saints (8:3); equally as pleasing.