These deeds of grace go not *before* them, to procure  
their acceptance with God; but *follow after*, as the  
result of their reception on the ground of Another’s  
righteousness.

THE HARVEST.

14. “And I saw, and behold a white cloud, and on the cloud  
one like a 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 shouting with great voice to him that sat upon the cloud,  
15. ‘Send thy sickle and reap; for the hour to reap is come, for  
the harvest of the earth is dried up.’ 16. And the sitter on the  
cloud cast his sickle on the earth, and the earth was reaped.”

Antichrist is the mighty sun of persecution (Matt.  
xiii. 6) which develops alike the produce of field and of  
vineyard. The good seed and the tares both run  
quickly to ripeness.  
 The Saviour appears on a “cloud.”  
 This is “the Presence” of Christ 1 so often mentioned.  
It is first seen (in chapter x.) in connection  
with *Israel*, then in connection with the rapture of the  
saints as in Matt. xxiv. 30, 31, 37-41.  
 The cloud is the Saviour’s heavenly car: the Harvest  
is gathered to the heavenly garner where the Son of Man  
is. ’Tis no common reaping or reaper. The reapers  
of earth are seldom either rich, or conquerors, or crowned  
with any crown; much less with a crown of gold.  
 The cloud portends wrath to earth: but Jesus is the  
bow in the cloud, and portends blessing. Instead of  
a bow He bears the curved sickle.  
 While Jesus is the Lamb in reference to the First-fruits,  
He is “the Son of Man” in reference to the  
Harvest. We see that His action is taking out of the  
earth those who have been abiding on it during the day  
of Tribulation. But the First-fruits are on high already.  
 The sitter on the cloud is “like a Son of Man.”  
  
1 Παρουσία, Wrongly translated “coming.”