that all the saints of God must refuse to do  
either) {12} **is the endurance of the saints,  
who keep the commandments of God  
and the faith of Jesus** (the faith, that is,  
which has Him for its object). {13} **And I  
heard a voice out of heaven** (whose,  
is not told us, and it is in vain to speculate: certainly not, as Hengstenberg,  
from the spirits of the just themselves. The  
command, **write**, would rather point to the  
angel who reveals the visions to the Evangelist, ch.i.1, and compare ch. iv. 4), **saying,  
Write, Blessed are the dead who die in  
the Lord from henceforth** (the connexion  
is not difficult. The mention of the endurance of the saints brings with it the certainty of persecution unto death. ‘The present proclamation declares the blessedness  
of all who die not only in persecution, but  
in any manner, in the Lord, in the faith and  
obedience of Christ And the special command to write this, conveys special comfort to those in all ages of the church who  
should read it. But it is not so easy to  
assign a fit meaning to **from henceforth**.  
Being thus joined with the former sentence,  
it must express some reason why this  
blessedness is to be more completely  
realized from this time when it is proclaimed, than it was before. Now this  
reason will quickly appear, if we consider  
the particular time, in connexion with  
which the proclamation is made. The  
harvest of the earth is about to be reaped;  
the vintage of the earth to be gathered.  
At this time it is, that the complete blessedness of the holy dead commences: when the garner is filled and the chaff cast out.  
And that not on account of their deliverance from any purgatorial fire, but because  
of the completion of this number of their  
brethren, and the full capacities of bliss  
brought in by the resurrection. Nor can  
it legitimately be objected to this, that  
the deaths implied must follow after the  
proclamation, For no doubt this would  
be so, the proclamation itself being anticipatory, and the harvest not yet actually  
come). **Yea, saith the Spirit** (the utterance of the voice from heaven still  
continues. The affirmation of the Spirit  
ratifies the blessedness proclaimed, and  
assigns a reason for it), **that they shall**(so literally) **rest from their labours: for  
their works follow with them** (**for**, which  
has seemed so difficult, and which apparently gave rise to the alteration in the  
text, is in fact easily explained. ‘They *rest*  
from their labours, because the time of  
working is over, their works accompanying  
them not in a life of activity, but in blessed  
memory; wherefore not labour, but rest is  
their lot).

**14—20.**] THE VISION OF THE HARVEST AND THE VINTAGE.

**14—16.**]  
THE HARVEST. {14} **And I saw, and behold  
a white cloud, and upon the cloud one  
sitting like unto the Son of man** (i.e. to  
Christ, see ch. i, 13 note. This clearly is  
our Lord Himself, as there), **having on  
his head a golden crown** (in token of His  
victory being finally gained : see ch. xix.12),  
**and in His hand a sharp sickle. {15} And an-  
other angel** (besides the three angels before