apostles, ere the Holy Ghost descended at Pentecost.

THE DEAD IN CHRIST.

13. “And I heard a voice out of the heaven saying, ‘Write,  
blessed are the dead who die in the Lord from henceforth.’  
‘Yea,’ said the Spirit, ‘that they may rest from their labours, for  
their works follow with them.’”  
  
 “Blessed are the dead who die in the Lord from  
henceforth.” So consolatory are these words, that  
there is a natural tendency to apply them to the  
saints of Christ who have fallen asleep in Him, ever  
since these words were penned. But that is not legitimate  
The saying comes in chronologically: it follows  
the third angel’s message. It applies to the times  
when the Wild Beast is raging and destroying Christ’s  
people.  
 The expression “from henceforth,” is to be construed with “The dead who die in the Lord.”1 Blessed  
are those who die in the Lord, after the persecution of  
Antichrist has begun. The dead are blessed in that  
day as conquerers of the Wild Beast.  
 The blessed ones here spoken of seem to be the  
company for whose death the martyred ones of former  
ages were directed to wait. vi. 11. Then the full  
vengeance for blood shed was to descend. Accordingly  
it is now poured out in the seven bowls (vials).  
 What is the standing of those here described? It  
is not Jewish. They are “in the Lord,” as opposed to  
“in Adam,” or “in the flesh.” Phil. 16.

1 ’Απάρτι qualifies the word which it adjoins. Matt. xxvi. 29,  
64; John i. 52. So in a similar case. If a verb with νϋν follows,  
νϋν, and not μακαριος, qualifies the verb. Luke vi. 21, 25; xvi.  
15. The contrary is seen Luke i. 48. The ’απάρτι qualifying  
μακαριος were out of place. Luke ii. 29; v. 10; xii. 52; 2 Cor.  
v. 16.