They have “the faith of Jesus.” They are “*in* the  
Lord,” and so are His *members*. Eph. v. 30. This is  
spoken of none but those of the Church, as I suppose.  
“Those also which *sleep in Jesus* (or are put to sleep  
by Jesus) will God bring with him.” “The *dead in  
Christ* shall first rise” (1 Thess. iv. 14, 16). So also,  
“They which are fallen asleep *in Christ* are perished”  
(1 Cor. xv. 18). There is no doubt that these last are  
words used to describe those of the Church. Why  
should we doubt it of those in the Apocalypse?  
 The peculiar blessedness of these peculiarly-tried  
saints seems to be that their resurrection follows almost  
instantly on their departure. The Harvest is the next  
scene of God’s acting, and it embraces them.  
 Generally the life of a Christian should be one of  
service, as a labourer in his Father’s vineyard. But in  
those days, service for Christ is peculiarly hazardous  
and oppressive. They wrestle with “*wild beasts*” in a  
more fearful sense than Paul at Ephesus. 1 Cor. xv.  
In the mention of their labours, their sufferings, of course,  
must be taken into the account. Earth is full of agitation and suffering; they by death enter rest.  
 The mention of “the Spirit” here (not “the seven  
Spirits of God,” as in chapters iv. and v.) seems to me  
to confirm strongly the reference to those of the Church.  
Thus is the Holy Ghost spoken of in the seven epistles.  
 “He that hath an ear, let him hear what *the Spirit*  
saith unto the churches” (ii. 7). So also Rev. xxii.  
16, 17. “I Jesus have sent mine angel to testify unto  
you these things in the churches. I am the root and  
the offspring of David, and the bright and morning star.  
And *the Spirit* and the bride say, ‘Come.’”  
 Their services and sufferings have not been unnoticed, and will not be forgot. Reward is, of course,  
implied: they are seeds sown, and will be sheaves  
borne in their joyful bosoms at last.