8 THE APOCALYPSE [on. i, 4  
  
elements, which would cause its rejection, at the  
close.  
The contrary order to this is observed, where the  
transition is from evil to good: as in the seven parables  
of Matt. xiii.  
There the four parables which precede speak of the  
hand of man and Satan for evil: the three which follow  
exhibit the hand of God outstreiched for good.  
Where unmixed evil is found in the seven, the  
arrangement is different: as in the seven heads of  
Antichrist, where the division is into jive, one, one  
(ch. xvii.).  
To these seven churches John sends “ Grace and  
peace.” This is characteristic of the present dispensa-  
tion. ‘“‘ Grace ” stands opposed to law ; “ peace ” to war.  
When this dispensation ends, justice and war are sent on  
the Gentiles, and on Israel.  
But why is the Holy Spirit called “ the Seven Spirits ” ?  
It seems probable that he is so called, from his relation  
to “the seven churches ;”’ as indicating the fullness of  
grace and power for all their need. How great the im-  
portance of the throne in this book is seen herein, that  
even the Holy Spirit takes his name from his relation to it.  
The Holy Spirit is described as God’s agent for rule, as  
executing the counsels of the enthroned One. In the  
Acts and Epistles the Holy Spirit is viewed, not as in  
heaven, but as present on earth.  
“The seven Spirits that are before the throne.” No  
wonder, then, that the Churches themselves are referred  
to it, and that demands of equity from the throne are  
laid before them.  
Here grace and peace flow from the seven Spirits to  
“the seven churches of Asia.” But in the neat dispensa-  
tton it is “the seven Spirits of God sent forth into all  
the earth.”  
These three titles of Jesus are not His personal position