*Divine nature*, as Father, Son, and Spirit. *Four* represents the material world, or *the creature*.  
 *Seven*, then, or the *addition of four and three*, signifies the *Divine and human brought into contact;* such a  
contact as obtains in *dispensations*. But as dispensations  
are only trials of man under various conditions ap-  
pointed of God, so the *series of sevens do not  
abide*.  
 *Twelve*, on the other hand, is the number of *eternal  
perfection*. It is composed (as well as seven) of three and  
four, only in a far more intimate state of union. Twelve  
is *three multiplied into four*. Thus it represents *the  
creature by grace taken into close and intimate connexion  
with the Deity*. Hence, as we shall afterwards see, *seven  
does not once occur* in the eternal city of the just; but  
*only twelves*.  
 Only *seven churches* then are taken, because the  
*Church was set on its trial*, and *could not abide*. So it  
was with Judaism. The many sevens that appeared in  
it noted it as a dispensation that was not to continue for  
ever. Similarly, the *sevens* which prefigure *the millennium*, exhibit *that* as another arrangement of God  
*which is to be but temporary*.  
 Another point also is worthy of notice: the manner  
in which the seven is divided. *Seven is usually divided  
into four and three, the four preceding*. But in the  
Epistles to the seven churches, *three precedes the four*,  
The first three Epistles are separated from the four last  
by the place given to that exhortation which runs  
through them all—the call on every hearer to listen.  
In the three first epistles this *precedes* the promise to the  
conqueror. In the four last it comes *after*.  
 Now the meaning of this arrangement I take to be,  
that the *Church was about to fall from its standing*.  
The divine glory and grace were to be visible in the  
*early stages* of the Church, the human and earthly