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 outstretched 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 *five, one, one*  
(ch. xvii.).  
 To these seven churches John sends “*Grace and  
peace*.” This is characteristic of the present dispensation. “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 importance 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 *next dispensation* it is “the seven Spirits of God *sent forth into all  
the earth*.”  
 *These three titles of Jesus are not His personal position*