celebrate *God’s rest in the work of Christ completed in  
resurrection*. The Lord’s supper is fitly associated with  
the Lord’s day.  
 Some have supposed the meaning of the passage before us to be, that John was in spirit transferred into  
“the great and terrible Day of the Lord.” In that  
case a different expression in the Greek would have  
been used for “the Lord’s Day.” And the *churches* are  
*no longer recognized*, when that *day of justice is begun*.  
They are *witnesses of the mercy of God*. Besides, the  
nineteenth verse of this chapter proves that the  
churches are spoken of as the things then existing.

1l. “What thou seest, write in a book, and send to the seven  
churches: unto Ephesus, and unto Smyrna, and unto Pergamos,  
and unto Thyatira, and unto Sardis, and unto Philadelphia, and  
unto Laodicea.”

John was to *write what he saw*. It appears, from  
hints dropped in the course of the prophecy, that John  
wrote at once, while the *objects were before him*, and  
while the words were sounding in his ears. “Out of  
the throne *are proceeding* lightnings” (iv. 5). “A great  
hail *is descending* out of heaven on men” (xvi. 21).  
 *God Himself charged that these sights should be  
described*. How important then! *How merciful the  
transmission by writing!* Had they been handed down  
by memory how much would have remained now?  
What God thinks worthy of being written, may we  
account worthy of all diligent study!  
 The first chapter (*or at least the first ten verses*) are  
a sort of introduction and preface, *written after the rest  
of the book;* and of great importance to all who would  
understand its bearing.  
 These *seven churches were not*, I believe, *prophetic  
of seven successive states of the Church*. They were  
*specimens* of “*the things that* ARE,” *not prophetic of  
what was to be*. They gave a fair average of the