There was, I believe, a *divinely-appointed form of  
church government*, the same in all the seven before us.  
Each Church has its angel: there is but one angel to  
each Church. *Each angel is independent of the other*.  
There is no epistle to *the angel of the seven churches*.  
Each ruled the one Church found in each of the seven  
cities. He did not preside over the many churches of a  
country. This order was, I suppose, the complete and  
divine order. As the number of the churches is the  
dispensationally-perfect one of seven, so is the organization the perfect one, as designed by Christ.  
 Why are the angels and churches symbolized? The  
principle which, I believe, runs through the symbols  
of the Apocalypse, is, *that where any thing or person  
has two places, when it is in its natural place, it is described literally; but when away from it, it takes another  
form, and is represented in symbol*. The churches were  
literally on earth, and hence are literally addressed in  
the two next chapters. But they are only mystically  
and spiritually in heaven, and hence they are represented emblematically there.  
 “And the seven lamp-stands are (the) seven churches.”  
*Each Church was an assembly of believers*. All the  
believers in every city should be united in one fellowship. There was, in the day of its perfection, but one  
Church to each city; and but one government. This is  
represented by there being but one star, and one lamp  
to each city. Believers are designed of God to constitute  
one body. When viewed in relation to heaven, and the  
temple of the new covenant, they are a lamp-stand.  
*We are already in heavenly places representatively*. We  
are soon to be *really*, and in body there. (chap. vii.)  
We are *mystically*, while on earth, *part of the furniture  
of the heavenly sanctuary*. We are *soon* to be *priests  
really there*.  
 *Believers are not presented in this book* as *priests*