



A Commentary upon the Book of the Revelation

Lectures on Chapters 4–11

By James Durham



NAPHTALI PRESS SPECIAL EDITIONS

IV

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A COMMENTARY UPON THE BOOK OF THE REVELATION

LECTURES ON CHAPTERS 4–II

By JAMES DURHAM

*A new critical edition with additional material from a 1653 manuscript,
containing an early form of the lectures*

Edited by Chris Coldwell

This publication was made possible by the generous and enthusiastic
sponsorship of the Reverend Martin L. Hawley

*All scripture is given by inspiration of God, and is profitable for doctrine, for reproof,
for correction, for instruction in righteousness: That the man of God may be perfect,
thoroughly furnished unto all good works. 2 Timothy 3:16–17. Blessed is he that
readeth, and they that hear the words of this prophecy, and keep those things which
are written therein: for the time is at hand. Revelation 1:3. Behold, I come quickly:
blessed is he that keepeth the sayings of the prophecy of this book, Revelation 22:7.*

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This second volume of James Durham's
A Commentary upon the Book of the Revelation
is dedicated by the Reverend Martin L. Hawley
in the honor of his mentors,
Dr. David Calhoun, Dr. David Chapman,
Dr. Jay Sklar, and Dr. Jamie Grant.

And the seventh angel sounded; and there were great voices in heaven,
saying, The kingdoms of this world are become the kingdoms of our Lord,
and of his Christ; and he shall reign for ever and ever.

Revelation 11:15

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EDITOR'S PREFACE

THIS VOLUME of James Durham's *Commentary upon the Book of the Revelation*, dealing with chapters 4–11, is the second of a projected three-volume edition, published in the Naphtali Press Special Editions series. For this edition, the text of the Old Paths 2000 edition was used as a base text and collated anew against the 1658 first printing. A word for word comparison with the 1788 edition was used to check for missing or dissimilar words or phrases. Where issues arose, a collation was made with all prior editions. Due to the fact that the errata given in the first edition was poorly written and often ignored or followed incorrectly by later publishers, these have all been checked in all ten of the prior editions. A collation of which editions did and which did not make the corrections or make them correctly are given in footnotes. A listing of the prior editions is given on the verso of the short title page following this preface and a much more detailed listing is given in volume one.

There are ten prior editions of Durham's lectures, counting the 2000 edition, and treating the two 1658 first editions as distinct, though the same setting of type. Because of the latter fact, it was assumed the two editions are identical except for the title page imprint information. However, there is one key difference. The Edinburgh edition, perhaps because it was printed where those responsible for its production after Durham's death had access, has considerably expanded errata from that of the London printing. The London edition noted 104 errata to correct in the text, while the Edinburgh added many more for a total of 173 errata. This was not known before the publication of volume one. This mistake is regrettable and the editor offers his apologies for not actively running down a copy of the Edinburgh errata until after volume one had gone to print. Corrigenda for volume one appear at the end of this volume.

In general the 1660 second and Glasgow 1680 fourth edition by Robert Sanders appear to have made some use, but not consistently, of the longer Edinburgh errata, while the rest did not. There are some unexplainable instances, where the change was one that no astute editor could have made without consulting either the Edinburgh errata or one of these two editions, but it is unclear why in those instances this was done and the vast majority of the time it was not. This new edition is the first to make full use of both errata for the most accurate text of Durham's 1658 published lectures.

As noted in volume one, the text also has been collated against a recently identified manuscript text. Durham began lecturing on Revelation in the morning Lord's Day worship service on February 6, 1653, and had reached the single lecture on chapter ten on March 12, 1654 (the only two for which there are known dates at this writing). By best estimate he likely finished the series by May, 1656, which assumes a week skipped due to Durham's share

of the daily weekday lecture in Glasgow every fifth week (which seems to align with the known dates).

In volume one, text portions were given in notes and in the appendix where the published and manuscript texts differed substantially, with fewer full manuscript lectures. For this volume, after the first lecture, it was deemed preferable to give these lectures in full in the appendix. This increased the length substantially, and consequently, the new biography of Durham intended for this present volume will appear with the updated bibliography in the third and final volume, D.V.

Many of the differences between the two texts are minor and of the nature of refinements, one word for another, etc. Others differences are more significant. Durham often heavily reworked some lectures, adding material (in addition to the excursions which did not form a part of the original lectures), or omitting material, such as many of the uses and applications. One benefit of having the manuscript text is now seeing some of the more direct applications and uses Durham made to his Glasgow congregation in the Inner Kirk of the cathedral, that were cut from the text published for a wider audience.

The aim of this new edition is to present as correct a text as possible, which would also be accessible to the twenty-first century reader. To that end, the text has been revised as far as possible without marring the author's work to reflect contemporary spelling, punctuation, and usage, including paragraph breaks and correction or addition of numbering where needed. Overuse of italics has been removed, limiting it to mostly emphasis, Latin, and Scripture quotations. Words or insertions supplied by the editor are in [square brackets]. Bracketed words or phrases that are italicized define or replace the preceding archaic or Scottish words or phrases. Most Scottish and archaic words with a simple modern equivalent have been replaced throughout the text without notice (e.g., betwixt/between, sure/surely, anent/about, suppose/suppose, etc.); others are retained and defined to preserve Durham's Scots.

There were no marginal notes in the original text. In this volume, all footnotes are editorial. These notes comment on historical context possibly raised in the text, or on text variations in prior editions or in the 1653 manuscript text, or are bibliographic in nature. Most if not all of Durham's references to other works have been traced, and further information or clarification provided. Some extraneous phrases or words have been omitted (e.g. "in," with Scripture references, etc.), and some words have been inserted silently as needed, such as "in" or "and," and abbreviations expanded. In some instances of Durham's topsy-turvy syntax, phrases have been reordered within a sentence to clarify the meaning. This is usually done without notice, but if significant, the repositioned words appear between {braces}. In noting differences between the 1658 published and the 1653 manuscript text, text within 「upper markers」 are the latter, while the 1658 published text appears in ˘lower markers˘.

A COMMENTARY UPON THE BOOK OF THE REVELATION

By JAMES DURHAM

LECTURES ON CHAPTERS 4-II

Abbreviations of Common References

ANF	<i>The Ante-Nicene Fathers</i> . Edited by James Donaldson et al. 10 volumes. Buffalo: The Christian Literature Company, 1885.
Bellarmino, Opera	Roberti Bellarmini, <i>Opera Omnia</i> . 12 volumes. Paris: Ludovicum Vivès, 1870–1874.
DSL	<i>Dictionary of the Scots Language</i> , www.dsl.ac.uk .
Jamieson	John Jamieson, <i>An Etymological Dictionary of the Scottish Language</i> . Paisley: Alexander Garner, 1879–82.
NPNF1	<i>A Select Library of the Nicene and Post-Nicene Fathers, first series</i> . Edited by Philip Schaff. 14 volumes. Buffalo: The Christian Literature Company, 1886–1890.
NPNF2	<i>A Select Library of the Nicene and Post-Nicene Fathers, second series</i> . Edited by Philip Schaff and Henry Wace. 14 volumes. Buffalo: The Christian Literature Company, 1890–1900.
MSRev2	MS REV2. Commentary on Book of Revelation. 1653. Tooled Leather binding. Prior ownership, Rev. Mr. [Wm?] Brown. 19x15 cm. Pages unnumbered. New College Library Archives and Manuscripts. University of Edinburgh.
PG	<i>Patrologiae cursus completus, series Graeca</i> . 166 volumes. Petit-Montrouge, Apud J.-P. Migne, 1857–1866.
PL	<i>Patrologiae cursus completus, series Latina</i> . 217 volumes. Petit-Montrouge: Apud J.-P. Migne, 1844–1855.
Wright	Joseph Wright, <i>The English Dialect Dictionary</i> . 6 vols. London: Oxford University Press, 1898–1905.

Editions

1658	<i>A Commentarie upon the Book of The Revelation</i> . Edinburgh: Christopher Higgins, 1658. London: Stationers, 1658.
1660	Amsterdam: John Fredericksz Stam, 1660.
Anderson 1680	Edinburgh: Heir of A. Anderson, 1680.
Sanders 1680	Glasgow: Robert Sanders, 1680.
1739	Glasgow: William Duncan, 1739.
1764	Glasgow: John Brice, 1764.
1764	Glasgow: David Niven for James Spence, 1788.
1799	Falkirk: Robert Renny, 1799 (2 vols., octavo).
2000	“A Commentary on Revelation.” Willow Street, Pa.: Old Paths Publications, 2000.

CHAPTER FOUR

LECTURE ONE

After this I looked, and, behold, a door was opened in heaven: and the first voice which I heard was as it were of a trumpet talking with me; which said, Come up hither, and I will shew thee things which must be hereafter.

2. *And immediately I was in the spirit; and, behold, a throne was set in heaven, and one sat on the throne.*

3. *And he that sat, was to look upon like a jasper and a sardine stone: and there was a rainbow round about the throne, in sight like unto an emerald.*

└ FOLLOWS THAT PART of this book,¹ which is properly prophetical, for John now has a second call *to come up*, that he may have *things which were to be hereafter* shown unto him. Before we speak particularly to the words, it will be fit to premit² some things in reference to the prophetical part which follows, for our more easy and clear uptaking [*comprehending*] thereof and proceeding therein.

First, It is to be remembered that on chapter one, verse 19, we did divide this book in three sorts of things, to wit: 1. The things that then were. 2. The things which John had seen in his time. 3. The things which were to come thereafter. The first sort of things have been already spoken unto in the second and third chapters. That part of the prophecy which follows must then contain the other two, to wit, the things which John saw in his time and which were to follow after that. Both these are comprehended under this expression, *things which must be hereafter* (v. 1). For that phrase is not to be taken strictly as if all that follows were prophecies of things and events following the time of John's having this revelation manifested to him; because we will see in the sixth and twelfth chapters, the prophecy begins at the rise of the gospel and the white horse, his beginning to conquer, and the woman's travailing under persecution, both which came some length before this revelation was written. Therefore, they are said to be the things which were to be thereafter, not because there was nothing of these events already come to pass, or begun to be fulfilled, as the former reason clears, but because the great part of them were of that nature, and also because the events which John had seen to be fulfilled in their beginnings, were but in perfecting, and so, in some respect,

1. The first few pages of this lecture differ in organization if not in content, from the text in *MSRev2*, the known surviving manuscript of the original form of the lectures before edited for publication by Durham. See the Appendix, page 435. As in the first volume, words within 「upper markers」 denote text in the manuscript not in the published lectures, and words within └lower markers┘ denote text in the published lectures not in the manuscript.

2. *Premit* (Sc.): *ib. tr.* To state beforehand, set out prior to another statement, premise, preface, prefix (*DSL*).

might be said to be to come thereafter also: upon which grounds the whole book was called a prophecy (1:3). And so, when this book is divided in two parts, the things which John saw, that is, the things which were in his time, are comprehended under one expression with things that were to come. Again, when it is divided in three sorts of things (as in 1:19), things to come are taken more properly and strictly as comprehending only such things as were for the time to be fulfilled. And this is the reason why sometimes it is divided in two, sometimes in three parts, yet both to one purpose.

Secondly, The great subject and matter of all that is coming is comprehended in this word, *I will show thee things which must be hereafter*: which is not to be extended to all events that were to fall out to all the world,³ but to chief events that were to fall out in the church, as concerning her thriving, persecution, etc., and what was to befall the enemies thereof unto the end of the world. Also, it is to be observed according to the former advertisement, that we are not to fix the beginning of these events at the time of John's having this prophecy revealed to him, but are to begin with the gospel's rise and the first preaching thereof unto the Gentiles after Christ's ascension, which we conceive is comprehended under that expression, *the things which John had seen*, as was said (1:19).

Thirdly, The prophetic part of this book is ordinarily divided in six visions or six prophecies. For when it is divided in seven, the first three chapters are accounted one. Now whether we call them visions or prophecies, it is not much upon the matter; for every vision comprehends a distinct prophecy, and contrarily, so that it will come to the same thing. When they are accounted seven, they are thus reckoned: The first vision is in chapters 1–3. The second is in chapters 4–6. The third is in chapters 7–11. The fourth vision is in chapters 12–14. The fifth is in chapters 15 and 16. The sixth is in chapters 17–19. And the seventh is in chapters 20–22, to the end of what is prophetic. But of this division, we will speak more particularly [in] chapter 6, lecture 1.

Fourthly, These visions or prophecies that are to come are again to be distinguished in principal prophecies and such as are explicatory only. We call these principal prophecies of things to come that are principally and primarily such; that is, which hold forth distinct matter in themselves not held forth in any former prophecy of that kind, and so, in respect of the matter contained in them and time which they relate unto, they differ one from another. Of this sort are the prophecies of the seven seals (chapter 6), of the seven trumpets (8–11), and of the seven vials (15, 16), for these have a dependency one upon another, carrying the prophecy of the estate of the church on from John's

3. 1658: "events to all were to fall out in the world." The Edinburgh 1658 errata, which was significantly expanded over that in the London 1658 edition, instructed to change the text as indicated. The 1660, Sanders 1680, 1764, and 1788 editions all made the correction. The 1739 and 1799 read "all events that were to fall out in the world." Anderson's 1680 and the 2000 retained the original reading and made no correction. In general, the 1799 edition follows the 1739, while the 1788 follows the more aggressively edited 1764 edition.

time unto the end of the world, and yet, neither of them do express what has been contained in any of the other. Again, we call these explicatory prophecies which contain no new matter nor relate to any other time different from the former prophecies, but are explicatory of the same things contained in some of these principal prophecies under other types and expressions. Of this sort are the third vision (chapters 12–14), which is explicatory of the first two principal visions of the seals and trumpets, and the two other visions that are from chapter 17 to the close, which are explicatory of the vials, especially of the last three. For the first of them explains the fifth and sixth vials in chapters 17–19. The second is explicatory of the seventh vial (20, 21, etc.). So that, in sum, there are three principal prophecies set down in one form, to wit, of *seven seals*, *seven trumpets*, *seven vials*, and again, other three that are less principal and explicatory, which are expressed by other types, according to the division formerly laid down, of which more may be said when we come to that sixth chapter already referred unto.

Fifthly, The form of this book, as to the manner of God's revealing these prophecies, would be observed. For to make things the more clear and plain to John, that which was to come is represented to him in vision as already acted; and for this end, John, in the Spirit, is brought to heaven to behold this comedy (to call it so) or tragedy. For it may be called a comedy in respect of the godly, whose affairs have a sad beginning, but a joyful close; but in respect of the wicked, it is a tragedy; for they have a seeming sweet and pleasant beginning, but a sad and sorrowful close. And because the Lord thinks good to represent these things to John in this manner, there are several things in the progress of this prophecy which are brought in for this very end, as the speaking and acting of several persons and parties, diverse interludes, and songs, etc., which are not so much for bringing forth any distinct matter or prophecy, as to make up that form wherein the Lord thinks fit to reveal this prophecy: for preventing, therefore, of excessive and too curious diving⁴ to find out mysteries in these things beyond the scope, we would take notice of this advertisement, which we may more particularly consider in these instances:

First, To all these principal prophecies, there are some things preparatory wherein the Lord sets forth His majesty and glory, thereby to rouse up John and others to carry the more humbly and reverently in the search of these prophecies. Such is this part of the vision [in] chapters 4 and 5, which is preparatory to the prophetic part following. For in them, the Lord, as it were, represents the place where this great comedy is acted, describes the actors, and shows the nature of the things which are to be acted; but these preparations are not properly prophetic as {are} the visions themselves which hold forth the things that are acted; yet the allusion which may be gathered from such representations in their general strain and scope is not to be despised.

4. *Dive*: 4.*fig.* To enter deeply or plunge *into* (a matter): to penetrate.

Secondly, We will find plain words of doctrine mixed in with the darkest prophecies, as *blessed are they that die in the Lord, blessed are they that keep their garments clean*, etc. In which and such like words there is a plain doctrinal and comfortable meaning, the Lord thereby sweetening the darker prophecies and giving His people somewhat to feed on in the search of these, as was once formerly hinted, yet from the scope of such sentences and their being inserted in such places, and such like, some light may be gathered for understanding of what is prophetic beside them.

Thirdly, There are some interludes of songs and playings upon harps mentioned in several places, which are not properly prophetic in themselves, but, as circumstances in a parable, they are brought to make the intended mold of this book complete and to make a connection between the parts and prophecies thereof. These, indeed, are not to be abstracted from or extended beyond their particular scope respectively, yet are they so wisely expressed by the Lord that even they may be subservient to the understanding of the matter contained in the principal prophecies to which they belong. Of this same nature, we take {to be} the representations of diverse parties, as actors in this comedy, as sometimes angels, sometimes beasts, sometimes elders, etc., which, no doubt, is wisely done by the Lord and wants [*lacks*] not signification; yet, we do think that deep mysteries are not to be drawn from such expressions, except something in the current and strain of the prophecy evidence that same to aim at such things, as at least a part of their scope.

Fourthly, We will also find many expressions borrowed from the Old Testament and from the manner of the prophets therein, especially from Daniel, Ezekiel, and Zechariah; yet, often these expressions are to set forth a different thing from what was principally intended by them under the Old Testament, as {will be clear} by considering the particulars in the progress [*as we progress*].

We come now to the preparation to the first prophecy in the fourth and fifth chapters, which also, in some respect, may be called preparatory to all the visions that follow. It has two parts. The fourth chapter holds out the majesty of God, the Creator, and expresses His praise, considering Him as such. The fifth chapter holds out the glory and majesty of our Lord Jesus Christ, the Mediator and Redeemer. This is not to be understood as if the Son were not honored in the fourth chapter with the Father, or the Father with the Son in the fifth. For that cannot be, seeing they are one God, and the honor that is given in both chapters is divine. But the works of creation and redemption being the grounds upon which all creatures, especially the redeemed, are obliged to praise God, and the great evidences of His manifold glory, therefore, both of them are explicitly spoken to and the Lord under both these considerations taken up, thereby to express Him to be the more eminently and singularly glorious. So, when the ground of the praise is given in 4:11, it is, *Thou art worthy, O Lord, to receive glory, and honour, and power: for thou hast created all things, and for thy pleasure, they are and were created*. Again, in the fifth chapter, the work of redemption is mentioned,

as we may gather from 5:9, 12, yet so as both are put together in the same thanksgiving (5:13).⁵

In this fourth chapter,⁵ beside some circumstances making way to the vision, we have these three principal things: 1. A stately description of the majesty of God, who is described in His own appearance as sitting upon a throne like a jasper and a sardine stone, etc. (v. 3), which sets forth (to speak so) the posture wherein God appears to John, thus stately in majesty. They are excellent expressions, and yet they come far short of the thing they represent; but they are the furthest that men can win to, to wit, by things known, to express _{or} someway to conceive _{an} unconceivable thing. 2. We have a description of His train and attendants set out at large from the beginning of verse 4 to verse 8, wherein God is described from all the royal attendants that wait on Him and the excellent and stately way He is waited upon. 3. From the midst of verse 8 to the end _{of the chapter,} we have a description of the glory of God from the work and exercise that these attendants are about. For [in] verse 8, it is said, *They rest not day and night, saying, Holy, holy, holy, Lord God Almighty, which was and is, and is to come*, and the expressions of all the glory they gave Him are set out in several circumstances to the end.

The scope is to set forth to John and all the church, the majesty of God, the giver⁶ of this revelation, the Creator of all things, He that guides all this world and rules His church; and [this is done] _{at the entry} to put an impression of the majesty of this God upon John and upon all that should read and hear these things that follow, _{for} which end, He began with such visions to Ezekiel (Ezek. 1), to Isaiah (Isa. 6), and to John (chapter 1 of this book).⁷

To come more particularly to the words: there are in the first and second verses, four⁷ circumstances that make way to the vision. 1. *After this*, that is, after the first vision spoken of in the first three chapters. For though it is likely (as 1:10) John had all this revelation revealed to him in one day from the Lord, yet the Lord gave him some breathings between visions, first things present and then things to come being revealed to him, which is one cause why the prophecies and visions of this book _{are} distinguished from each other.⁸

2. The second circumstance observable is the Lord's giving access to John to see what he saw. *Behold, a door was opened in heaven*. What is meant by *heaven* here, whether the church militant, which is often in this book and in scripture called *heaven*, or whether the third heaven spoken of [in] 2 Corinthians 12:2, we shall not insist on it. What John saw was concerning the visible church and for their behoof and advantage, but it is likely the place where John saw these things in vision was even that which we call heaven literally, God extraordinarily making way to him to look in where His glory

5. From this point the manuscript is more similar to the published lecture. Minor differences in words or word forms are not noted.

6. *MSRev2* reads "revealer."

7. *MSRev2* reads "three or four."

8. *MSRev2* reads "are diverset."

was manifested. And it is called here *an opening of a door in heaven*, and there showing him things to come concerning His church, which were afterward to fall out, yet, this is now shown unto John in vision as if it were the present time acted in a kind of comedy [*play*] before him, and therefore, may either be supposed to be revealed to him in heaven or in a trance represented to him as if it were there. And it agrees best with the scope that it be thus understood, to wit, that heaven should be in this manner opened to John, and things revealed to him there, which he was to reveal to the church.⁹

3. The third circumstance is the voice ⁷of a trumpet⁷ which he heard and what it said, *and the first voice which I heard*, etc., that is, “the former voice which I heard,” 1:10, 11, the voice of our Lord Jesus Christ, which said there, *I am Alpha and Omega, the first and the last*; that same voice speaks again and renews John’s commission to come, and see, and write, and the voice bids him, *come up hither, and he will show him*, etc., to tell that a heavenly mind is a great ¹⁰furtherance¹⁰ to acquaintance with the mysteries of God, and earthly-mindedness is a great hindrance and obstruction; and then He proposes what things He has to show him, *Things which must be hereafter*. So that in the explication and application of this revelation, we are not to look back to the four monarchies, but to Christ’s way with His church in the days of the gospel, ¹¹according to the first general which we premitted.¹¹

4. The fourth circumstance is, *And immediately I was in the spirit* (v 2), whereby, it is likely, there has been some interval between the ecstasy he was in, in 1:10, and this ecstasy of spirit he is now in, and it is the second way how our Lord Jesus fits John to receive these following mysteries. First, He carries up his affections and makes him heavenly, and then ravishes him in the spirit, whereby (as 1:10), in an extraordinary way, John is, ¹²as it were,¹² taken out of himself, put in an ecstasy, impressions of things to come made on his spirit, and palpably and visibly made discernible to him ¹³in a spiritual way as if he had seen them with his bodily eyes.¹³

We come now to the vision itself. And in it, we have: 1. God’s throne (to speak so) set forth. 2. Himself sitting on it. 3. ¹⁴A description of¹⁴ His glory as He sits upon it.¹¹

1. *Behold, a throne was set in heaven*. These are borrowed expressions, for God needs not a material throne, neither has He any such in heaven; but as among kings, thrones are used as seats for judgment and for places where they appear in their royalty, so the same similitude is borrowed here to set out the sovereignty of God in heaven, and in earth, and in His church (especially His gospel-church), ¹⁵which is called His throne (Jer. 3:17), for in it,¹⁵ He has an absolute dominion and government and is continually exercising ¹⁶and

9. *MSRev2*: ⁷yet in a vision acted in a kind of comedy as present to him that were afterward to be performed on earth, and it grieves [*agrees*] well with the order that heaven should be opened to John and things revealed to him there, which he was to reveal to the church.⁷

10. *MSRev2*: ¹⁰a great step¹⁰.

11. *MSRev2*: ¹¹He is described in¹¹.

acting, that government as a king on His throne. It holds out: (1) Not only God's greatness and power, but (2) His absolute dominion and sovereignty, and (3) His actual exercising of that power and sovereignty.¹²

2. Which is further held out in the second expression, *one sat on the throne*: the throne is not empty, but has one sitting on it, acting and exercising that power. Such words are frequent in scripture. *The Lord's throne is in heaven; his eyes behold, his eye-lids try the children of men* (Ps. 11:4). It expresses what is meant by His throne, to wit, His absoluteness, and sovereignty in government, and His justice and severity, being angry with the wicked every day [Ps. 7:11].

3.¹³ God in His glory and excellency is held out as sitting on His throne (v. 3), in other sort of robes than ever were seen on the greatest that ever were in the world. *He that sat on the throne, was to look upon like a jasper, and sardine stone: and there was a rainbow round about the throne, in sight like unto an emerald.* These are expressions, not of His form (for He is purely spiritual and unconceivable), but borrowed to set forth His splendor and glory, and because that which men usually think most excellent is gold and precious stones, these are made use of for this end. There are two stones mentioned for resembling of His glory; the first is a jasper, an exceeding precious stone; it was one of those precious stones that was put in Aaron's breastplate (Exod. 28:20), and it is among those stones wherewith the foundations of the walls of the *New Jerusalem* are said to be garnished (Rev. 22:19 [*sic* 21:19]).¹⁵ And because one stone is not sufficient, even but to resemble¹⁶ the glory and splendor of the majesty of God, there is another added, to wit, the *sardine stone*, which is also precious as the former was. These [stones] being unknown to us, we shall not insist to describe them. For the scope is clear, to wit, to point out this, that God is admirably and inconceivably excellent, even so excellent that all the most precious things in earth, being put together, are but poor shadows and infinitely disproportionable resemblances of that excellency which is in Him.¹⁷

A second thing whereby this glory is set forth is,¹⁸ and *there was a rainbow*

12. *MSRev2*: "that greatness, power, and sovereignty."

13. The numbering of the third point was omitted in the published text but present in the manuscript *MSRev2*.

14. *MSRev2*: "that that folk think"

15. Rev. 22:19 for 21:19 (all editions). *MSRev2* has it correct.

16. *MSRev2*: "is not enough even to resemble the glory."

17. "and so excellent in glory, that folks cannot conceive what a person can be that's like precious stones and far beyond them, they being but a wee shadow or dark resemblance to hold out His glory by."

18. In *MSRev2* this paragraph reads: "The second thing whereby his glory is set out is and there was a rainbow round about the throne, where Ezekiel 1:28, where from v. 8 [to] 28 the same description is nearby set out, a firmament, and a throne, and one sitting on it, and the rainbow are spoken of, as the appearance of this bow that is in the cloud in the day of rain, so was the appearance of the brightness round about. As there is a throne improperly

round about the throne, in sight like unto an emerald. In Ezekiel 1 (where the same description is almost in the same terms), there is a firmament, a throne, one sitting on it, and a rainbow; as the appearance of the bow that is in the clouds in the day of rain, so was the appearance of the brightness round about: the scope in both places is to show the glorious majesty of God, who, as He has a throne attributed to Him improperly to express His sovereignty, so has He this as a cloth of state over His throne, thereby to show how far His sovereignty and majesty is beyond the greatest monarchs on earth. For He only *hath immortality, and dwells in a light that no man can approach unto, whom no eye hath seen, nor can see* (1 Tim. 6:16). Therefore, [He] is justly called the *only Potentate* (v. 15), all others being but slaves and worms in comparison with Him. And that this bow is compared to an *emerald* is to show that it was a more glorious thing than that rainbow in the clouds which is visible to us. This rainbow, 10:1, is said to *be upon his head*, whereby it would seem that it is something which He does (as it were) account His crown and diadem of glory. It is likely that respect is here had to that covenant which the Lord made with Noah, that the waters should not overflow the earth, whereof this rainbow was given as a sign and seal for the confirmation thereof (Gen. 9:13), and the mentioning of it here and [in] chapter 10, is not to relate to that particular promise, that the earth should not be drowned but is to relate unto the covenant of God's grace through Christ Jesus with His true church. For when it is called *a bow, in sight like unto an emerald*, it points out an excellency beyond the ordinary rainbows, and so may be thought to relate to a more excellent covenant. And, indeed, considering that this is an eminent piece of the Lord's glory, and, as it were, a crown, we can apply it to no other thing.┘

┘ In reference to the scope in these places, it holds forth:¹⁹ (1) That this glorious God, who is the Creator of all, is a God who has condescended to covenant with His people. (2) It holds forth that this gracious condescending of His to enter in covenant with them is a main part of His glory and majesty,

attributed to God, so is this as His cloath [*clothing*] of state, to set out the excellent glory that is round about God, if we may, [as if] there is anything about an infinite majesty [in such descriptions]. And this rainbow is said to be *in sight like an emerald*, another precious stone of an excellent nature and color. And this rainbow that is said to be round about the throne is said, chapter 10, to be upon His head. It is like that some respect is here had to that covenant the Lord made with Noah that the water should not overflow the earth; where of the rainbow was a figure and seal of confirmation, Gen. 9:13. And it's borrowed to [set] out in this vision God's appearing to John not only absolute sovereign and Creator but as God in covenant with him, shining in the glory of His grace in the covenant of grace and begin(?) [being] as it were clothed with that as a special part of that glory wherein He shines and delights to appear.⁷ Some words or thoughts appear to be missing and words have been inserted along the lines of Durham's noting in the published lecture above, how improperly they set out God's majesty.

19. This paragraph was added and is not in *MSRev2*.

which He accounts to be as a crown unto Him. (3) It holds forth that as the Lord does not reveal His glory to His people abstractly, but in the way of His covenant, so, His people cannot win to the comfortable thoughts of the majesty of God, nor ought to look on His glory, but as under that relation. (4) And more particularly, it is added here to confirm John in this, that though the church was to meet with many persecutions and trials at first from heathens, yet should she not be overwhelmed with the same, [any] more than the earth can be overwhelmed again with water; and though after that Antichrist and enemies within should trouble her by errors and heresies, yet should she also be kept from being drowned by them; and therefore, when the Lord begins the consolatory part of the second principal prophecy and comes to comfort John against the trials of Antichrist in the beginning of the tenth chapter, He does here again appear with this bow upon His head, to show that He is no less mindful of His covenant with His people, and of their preservation from being overwhelmed by enemies, than He is of that promise which He made to Noah in the place formerly mentioned.]

From the scope, OBSERVE 1. The great necessity and advantage that there is for all that would know God and the mind of God, to be rightly instructed what God is. It is the first lesson that all, whether ministers or others, should learn to have right thoughts and impressions of the majesty of God and a right conviction of that glory that is in Him.²⁰

OBSERVE 2. As this is requisite to the uptaking [*understanding*] of God's mind in anything, so it is particularly applicable to this book. There can be no uptaking of the mind of God in these mysteries till we be rightly instructed what God is and have the impression of His majesty on our hearts: (1) Because it sets out His absoluteness and government over His church, whether in the times of bloody persecution or of prevailing errors;²¹ in all these God sits on His throne governing. (2) That the faith of God's people may be confirmed in expecting the performance of the promises to them and the execution of the judgment here pronounced on their enemies, notwithstanding of many intervening difficulties; the eyeing of God's absoluteness and dominion makes for this.²² (3) The looking on God's

20. For this paragraph *MSRev2* has this additional text: “that is in Him. And we would lay it upon you from the way the Lord takes in the Old and New Testament wherever He is to reveal His mind to set His servants and people to take it up, He has ordinarily descriptions of Himself. Hence, “thus saith the Lord,” is often repeated and “thus sayeth the high and lofty one,” etc. to tell that there can be no profiting in nor right uptaking of the mind of God except the heart be rightly affected with God and the mind stayed with thoughts of His greatness and absoluteness.”

21. *MSRev2* reads: “errors, like Samalee [Samuel], in all these...”

22. *MSRev2* reads: “eyeing of God's absoluteness is necessary at the entry to this part of this book to stay our curiosity, and the needless vain searching that curious spirits...” *MSRev2* seems to have omitted text and merged points 2 and 3. This indicates that *MSRev2* may not have been the only manuscript text of the lectures if the published text has the corrected text.

absoluteness is necessary at the entry to this part of this book, to stay our curiosity and the needless vain searching that curious spirits may decline to, and so go a-whoring from the scope and turn aside to vain jangling, whereby they obscure rather than clear the meaning. We close this, wishing for this impression in our meddling with any part of God's Word, and especially in meddling with this prophecy.

[_OBSERVE 3. Where God is rightly seen,²³ He will be seen exceeding[ly] stately and glorious: O so wonderful! Whom nothing can resemble, whom no tongue can express, nor eye behold, nor heart conceive! What were it to imagine thousands of mountains of the most precious stones imaginable and thousands of sun's shining in their brightness? These are inconceivably short of God and the glory that is in Him. What an excellent happiness will that be to dwell with this God forever, to behold His face, to see Him as He is, and to be capacitate[d] [*made capable*] (to speak so) to know Him, as we are known of Him? Wonder and admire at Him, who is glorious in holiness, fearful in praises, doing wonders, terrible in majesty, and in all perfections past finding out. To Him, be praise forever. Amen.]

23. This final paragraph was added and is not in *MSRev2*. The ending of the prior paragraph left unchanged with "We close this," was the original close to the lecture.