

**Scriptures and Doctrine :: A Fruitful Meditation on Revelation 20 - by King James I & IV**

**A Fruitful Meditation on Revelation 20 - by King James I & IV, on: 2007/8/3 15:05**

A Fruitful Meditation on the 20th Chapter of Revelation, Verses Seven Through Ten

By His Majesty King James I & IV

**THE TEXT**

7. And when the thousand years are expired, or ended, Satan shall be loosed out of his prison.

8. And shall go out to deceive the people, which are in the four quarters of the earth, even Gog and Magog, to gather them together to battle, whose number are as the sand of the sea.

9. And they went up to the plain of the earth, which compassed the tents of the Saints about, and the beloved City: but fire came down from God out of the heaven, and devoured them.

10. And the devil that deceived them, was cast into a lake of fire and brimstone, where that beast and that false prophet are, and shall be tormented even day and night for evermore.

**THE MEDITATION**

Of all books, the Holy Scripture is most necessary for the instruction of a Christian. Of all the Scriptures, the Book of Revelation is the most pertinent for this, our last Age, as a prophesy of the latter times. I have selected this piece as most proper for the action we presently have in hand.

Now, after the Apostle John had prophesied of the latter in the 19th Chapter, he sums up the whole of the prophecy in the 20th chapter. Within the 20th chapter are found three principal points:

1. First, the state of the Church, from Christ's time to the days of the Great Defection, or falling away of the Antichrist and his followers, is described in the first six verses;
2. Second, the Great Defection, or falling away, in verses seven through ten;
3. Third, the punishment of the wicked in the great Day of Judgment, verses ten through fifteen.

The Apostle's express meaning here is this: after Satan has bound a thousand years (during which time the Saints triumph in the Earth), he shall at last break loose again, and for a short time rage upon the earth worse than he did before. But in the end he will be overcome and confounded forever.

Knowing the summation of the chapter, we come now to the exposition and meaning of the Verses. We will first expound or "lay open" by way of Paraphrase the difficulty of the words. Next, we will investigate the meaning of them. Lastly, we shall note what is most important of all.

**THE FIRST PART**

Let us now consider the order of events: First, Satan breaks loose from his bonds; Second, the Great Defection or Falling Away; Third, the final defeat of the wicked.

First, Satan here means not only the Dragon, the arch-enemy of Christ and his Church, but also all the persons and powers in whom he rules, by whom he rules, and by whom he speaks and works his cruel and evil intentions. Especially the Antichrist, the false prophet, and his clergy, who join with the Dragon in Chapter 16, verse 17 and together form "the beast" as Christ and his Church are called one Name, "Christ" because we share the same godly intent for Good and affect the Kingdom of Heaven here on Earth, (I. COR 12:12), so Satan and his synagogue are here called "Satan", because of their unholy union of evil and the all the cursed abominations that flow outward from them.

The “thousand years”, are but an approximation of time, a phrase or manner of speech often used by the Holy Spirit in the Scriptures, meaning “a great number of years”.

Second, the prison from where he is loosed is Hell, a place the Spirit of God calls his prison for two reasons:

1. Because during this present age he is prevented from walking on the earth as he did long ago (II PET. 2:4, JUD 1:6). He was sent to his torment as is testified and witnessed by the miracle at Genezareth among the Gadarens, (MATT 8:28)
2. Second, because after the consummation or end of the world, he will be perpetually imprisoned therein forever, as is written in the same chapter (verse 10).

Finally, he is loosed from hell:

1. by interruption and hindering;
2. for the judgment of men;
3. by the abolition or overthrow of the sincere preaching of the Gospel and the insincere use of the Sacraments, which are seals and pledges of the promises contained therein, and the lawful exercise of Christian discipline. Both the Word and the Sacraments, while maintained in purity, are called in the first verse the “great chain” by which the devil is bound and signified by the white horse, governed by the Lamb.(REV 6:2).

So the meaning of the seventh verse is this: The devil, having been bound, and his power and tools having been restrained for a very long time by the sincere preaching of the Gospel, is at last set loose from hell by an overwhelming flood of many new errors and notable evil instruments which culminate in the Antichrist and his clergy. These not only re-infect the earth with evil, but rule over the whole world because of the decline of the true Christian doctrine, the dwindling number of the faithful who follow it, and the day-by-day increase of doctrinal errors. The nations will follow them, believing their lies, hating the truth, and taking pleasure in unrighteousness. (II THE. 2:11-12) This is how Satan escapes his cage.

Now, after Satan is loosed, he goes out to seduce and beguile the nations of the earth. He obtains them, though by certain degrees his tyranny and oppression are apparent, and his evil influence explodes in some nations more than in others: For as all the Saints are inspired of God to do good, and they do good by degree according to the measure of grace granted to them, so all that do evil are inspired by Satan, and work his very same evil in varying degrees according to the extent that unclean spirit possesses them. By diverse objects and means he allures them to do his will: some by ambition; some by envy; some by malice; some by fear; and so forth. This is his first work.

Secondly, he gathers God and Magog to battle, in number like the sand of the Sea. He and his slaves are inclined to violence and war, have mighty armies, are very numerous, and inflamed with cruelty. The rulers of these armies, or the armies themselves, that go forth to wage war are two, and named Gog and Magog.

Gog in Hebrew is called “Hidden” and Magog, “Revealed”, to signify the two types of men Satan shall possess. Gog, the hidden army, are the hypocrites. Magog, the revealed army, are the avowed or open enemies to God. It is said that Satan will in the latter times rule again over the world. He will excite the nations under the banners of these two enemies to God, both the hypocritical and the open, to spread themselves in great multitudes upon the Earth.

Thirdly, the armies will ascend upon the plains of the earth, presumptuously and proudly, bragging of their numbers and force, and thinking none shall be able to overcome them. They will surround and besiege the camps of the Saints, and their beloved City – that is, the handful of the faithful beloved of the Lord. Trusting in their overwhelming numbers, like the sand of the sea, the enemies of God will wage a cruel and unceasing war against the Saints.

The Elect are called both Saints and Beloved because they are in the love of God. Selected and severed out from the world, they are grafted into Christ in whom they are counted, found justified, sanctified, and worthy of love and endless glory. Their faithful fellowship is compared to tents, and to a Beloved City, to signify their continual warfare on earth against sin, Satan, and all his instruments of evil. These Elect share mutual amities and friendly communion in love amongst themselves. They join together to maintain the Good cause that their God has clothed them with. But they are few in number to signify the mighty and all-sufficient protection and defense, either in prosperity or adversity, flowing from God for them.

for just aid against all powers that can pursue them. By their wholehearted reliance on God, they become as fair as the Moon, as pure as the Sun, as terrible as an army with banner (CANT 1:6:9). "Yea, as a great City, and iron pillar and wall of Brass against the whole earth" (JER 1:18).

The summation of Satan's doings after he is loosed is this: He will deceive the nations; He will gather an innumerable number of hypocritical enemies of God, and open enemies of God, to his unholy cause; And then he and his slaves will boast and war against the Chosen of God and His Gospel.

But what is the destiny of those who follow Satan? A most terrible destiny. For fire will come down from heaven to devour them. The devil that deceived them, and all his slaves and instruments of evil such as the Beast and the false Prophet, will be cast into the Lake of Fire and Brimstone to be tormented day and night incessantly for all eternity – however loud their boasts and however near they appear to come to their purpose, their doom is the same.

Our God of heaven is the Palace and the Throne. He proves his mercy towards his own, and doles out justice upon his enemies.

He will send plagues and destruction, both ordinary and extraordinary, upon them. Ordinary, by revealing their wickedness by the thundering mouths of true pastors, which is often called fire in the Scriptures. Extraordinary, by all the corporal plagues and wars He sends to destroy them from the earth, and unimaginable torment forever and ever in hell.

Next, we explore the exposition and interpretation of the words.

## THE SECOND PART

Now we will explore the interpretation of the sentences according to the order used in the first part of this exposition. First we must know how long these thousand or many years lasted, when they were/are, and how soon Satan will be loosed. This time is found in the sixth chapter as the Lamb opens by His Providence the first three Seals of the secret book of God. This is when the white, red, and black horses run their course in the world. During this time (which is also called his "binding") the Devil's power merely lurked in the world. The Gospel flourished in a reasonable purity many hundreds of years after Christ, as the Ecclesiastical histories bear witness. The Gospel continued a long while in great purity, which is signified by the course of the white horse. These faithful professors were under the cross, signified by the blood red horse. And they were terribly troubled by heretics, signified by the black horse. These same heresies are also symbolized by Wormwood that fell in the Fountains of waters during the sounding of the third trumpet, and by the waters that the dragon spewed out of his mouth in pursuit of The Woman in chapter twelve. This time spanned from the time of Christ to a little after Augustine's days.

However, after the bloody Sword of persecution ceased, the whole Church began to be defiled with many heresies, which, when ripened, will produce and bring forth the Antichrist, signified by the pale horse in the fourth seal. Antichrist is also identified with the king of the Locusts after the sounding of the fifth trumpet, with Babylon in the chapters eleven and eighteen, by the second beast rising out of the sea in the chapter thirteen, and by the woman clad with scarlet in chapters seventeen. The overspreading of heresies and the antichrist breeding in their smoke is herein identified as the loosing of Satan.

Now after he is loosed he universally deceives the nations. He gathers Gog and Magog with countless armies to war, climbs the plains of the earth, and completely surrounds the Tents of the Saints, and the Beloved City round about.

Now because these events are already explained in more detail in other parts of Revelation, I will shortly use them to make the matter clearer by juxtaposing scripture beside itself, expounding every one scripture by another.

In the ninth Chapter, the antichrist sends out his locusts, or Ecclesiastical orders, to entice the world by charm and alluring appearances so they will yield to his, and the locusts', abominable heresies. He will prevail over the vast majority.

In the eleventh Chapter, he persecutes the Saints, kills the two witnesses, and rejoices with the kings of the earth over their deaths – as these two withhold his full attainment of glory on Earth.

In Chapter thirteen, he blasphemes God by usurping his power on Earth. By the advice and assistance of the false Prophet, or false Church, he will send out his Images or Ambassadors through the world, persecuting and destroying those that will not obey him nor his slaves, and will not acknowledge his supremacy.

No one will be able to buy or sell or use civil society that will not acknowledge his supreme power and dignity.

In the sixteenth Chapter, God plagues the antichrist for his abuses. He will be so far from repentance that he will create a new sort of vermin, that is, a new Ecclesiastical order. These are called frogs and they will entice the Princes of the earth to join with him and war against the faithful. They will attempt to utterly destroy them.

Now we shall join all these together and discover their meaning. There will arise an antichrist, the arch-enemy to God and his Church. He will create and lead a false and hypocritical Church. He will claim supreme authority over the entire Earth. He will usurp the power of God on Earth. He will deceive men with abusing locusts, or priests. He will persecute the faithful. None will dare openly resist him. In the end, as his kingdom decays, and the true Church begins to prosper, he will by a new sort of deceiving spirits, gather together the Kings of the earth in great multitudes, like the sands of the Sea, and will join, or at least have a tentative alliance with the other great open enemy (Magog). He will take these combined forces and surround the camps of the faithful, besiege the beloved City, and war against the Saints. But he will not receive the victory. He and his followers are rewarded with shame and confusion.

Now whether the Pope bears these marks or not, let any indifferent man judge. I think it expounds itself: Does he not usurp Christ's office by calling himself Universal Bishop and Head of the Church? Does he not play the part of Apollyon, and Abaddon, the king of the Locusts, the Destroyer, the Son of Perdition, in dealing and exchanging souls between heaven, hell, and his imagined purgatory at his pleasure? Does he not blaspheme in denying salvation to us by the imputation of Christ's righteousness? Moreover, has he not sent forth and abused the world with innumerable orders of locusts and shavelings? Has he not ruled over the world these many hundreds of years? Consider those, burned at the stake, that dared deny any part of his usurped supremacy!

Has he not of late, seeing his kingdom beginning to decay, sent out the Jesuits, his last and most pernicious vermin, to agitate his slaves, the Princes of the earth, to gather together in one league in his defense? Does he not persecute every person that truly professes Christ? And where the open enemy of God, the Turk, was at war with him for centuries before, is there not a truce among them that the faithful may be the more easily rooted out? Are not the armies presently assembled and persecuting the Saints in France? In Flanders it is likewise. It is the same in Germany, where the Bishop of Cologne has been displaced.

And what is being imagined and prepared against this Isle? Do we not daily hear the rumors? Considering all reports and probabilities it will be soon.

Therefore, we must judge if now is the time these scriptures refer to, and if the prophecy's will be soon declared in due time.

### THE THIRD PART

Now we come to the last part, what we may learn of this place, which I will shortly touch in a few points, and so make an end.

First, the devil is loosed by the rising of the Antichrist for the just punishment of the unthankful world that hates the truth and delights in lies, and the manifestation of God's Chosen that held fast to the truth.

There are two things to note about this: One is that the Devil is sent for instruction—that because of man's willful Fall from the truth (as Paul says), God justly sends the great abuser, Satan, to the world with efficacy of lies to spiritually tyrannize the conscience by heresies and to corporally punish their bodies by the civil sword. Therefore, we must fear to fall from the truth revealed and professed by us that we may be free from such diabolical punishment.

The other purpose of his release is for our comfort. The tyranny of the Antichrist will sift the chaff from the corn, as our Master says. As the condemnation will be infinitely worse for the backslidden, the perseverant Elect who stand in the end will receive the double crowns of glory. Blessed therefore are they that persevere and stand out until the end, for they shall be saved.

Second, all the nations in the four quarters of the earth will be deceived, and their companies will gather together to fight in numbers as the sands of the sea. We are taught that the defection or falling away under the Antichrist is general. No visible Church is there. And then one of two things follow (or both):

The Church may be corrupted and err;

The Church may lurk and be unknown for a certain space.

Thirdly, Satan is not content only to deceive the nations and rally his slaves and tools to his call. He and his slaves bear an implacable and unappeasable malice against God in His members (the Elect and Chosen of the Most High); the devil never ceases like a roaring Lion (as Peter says) and attacks the saints to devour them. His rage is most notable in the twelfth and thirteenth chapters of Revelation. Here we see the dragon spew great rivers of waters out of his mouth (that is, infinite heresies and lies) to swallow up the woman. After she escapes the flood, he raises up another beast out of the sea, (the bloody Roman Empire by the sword), to devour her and her seed. This beast receives a deadly blow, and then another beast is raised out of the earth, which is the Antichrist, who rules not only by heresy, but also by the sword.

The devil, seeing that no mist of heresies can obscure or darken the Gospel in the hearts of the faithful, and that the cruel sword of persecution cannot stay the success of Christ's kingdom, raises up the Antichrist with both his swords, to the effect that as one of them says, That which Peter his keys could not, Paul his sword should. And this is happening at this present time. As he witnesses the true Church stand firm through absurd heresies, his last refuge will be to root them out by the sword.

Fourth, the armies of the wicked will surround the tents of the Saints and besiege the holy City with overwhelmingly vast numbers. But this is no great surprise, as we are informed that the wicked will always outnumber the righteous. Therefore our Master says, Many are called, but few chosen. And again, Wide is the way that leads to destruction, and many enter thereat - but narrow is the way that leads to life, and few enter thereat. Thus he calls the wicked the world, and the Devil the prince of the world.

Fifth, there will be an agreement between Gog and Magog. The Turk is the open enemy, and the Pope is the hypocritical, or hidden, enemy. Although they are otherwise at odds to one another, yet they will agree to destroy the righteous in odium terti, as Herod the Jew and Pilate, the gentile, together agreed to crucify our Lord. Together, Gog and Magog, will persecute the faithful.

Sixthly, the compassing of the Saints and the besieging of the beloved City seem to declare the existence of a false church. For the wicked seek the faithful and only the faithful, not the hypocrites, are those that are sought. The wicked are the besiegers and the faithful the besieged.

Seventh, the use of symbolism, phrases, and peculiar manners of speech contained in this chapter are taken from other books in the Bible. For instance, that fire comes down from Heaven here as well as in the story of in the Book of Kings when Elias calls fire down in Achazias and his soldiers. Symbols like this are repeated so often in Revelation that it is imperative to expound the meanings by using scripture to interpret scripture if we are to be sure our understanding is correct.

Eighthly, even as they approach the pinnacle of their height and power, we must remember two things about the final destiny of the wicked:

One, although God allows the wicked to continue filling up their cups of iniquity, he always strikes them down in the end, first in this world, and next in the world to come. Just as He delivers His Church in this world, and yet they enjoy perpetual glory in the world to come:

Two, after the great persecution and the destruction of the wicked the day of Judgment will follow. This is declared in the eleventh verse of this same chapter. However long or short the span of time between their destruction and the day of Judgment is known only to God. But we are certain that the world will remain until the consummation.

I hereby exhort thee: It is everyone's duty on this Isle to do two things: We must consider our state of affairs and we must decide what to do about it. We are threefold besieged: First, we are besieged spiritually by the heresies of the Antichrist. Second, we are besieged as members of the true, persecuted, Church. Third, there is the issue of his great corporeal armies.

Now, our actions must be conformed to our state of affairs. First, we must call for God's help. Second, we must be assured by His Holy Word and constantly hear the promises contained therein. Third, since we may with good conscience

tand in defense of the tents of the Saints & the Beloved City, we must encourage one another to use lawful resistance, and join together as warriors of one Camp, and citizens of one beloved City, for maintenance of the good cause God has clothed us with, and in defense of our liberties, natural country, and lives. God has promised to give us victory over them, not only in the world to come, but also in this world also. Therefore, let us be assured by trusting in our God with great strength of faith, cease to mistrust his promises, and let go of our incredulity or unbelief. For when we doubt we become worthy of double punishment.

The stronger they wax, and the nearer they come to their wicked goals, the faster approaches their destruction, and the happy day of our delivery. For kind, and loving, true, and constant, careful, and watchful, mighty, and revenging is he that promised it. To whom be praise and glory forever.

A M E N.

**A Fruitful Meditation on Revelation 20 - by King James I & IV (original 1590's), on: 2007/8/3 15:07**

A Fruitful Meditation,  
Containing a Plaine  
and Easie Exposition,  
or laying open of the VII VIII. IX. and X. Verses  
of the 20. Chapter of the Revelation,  
in forme and manner of a Sermon.

keywords: King James I, Revelation 20, meditation, King James VI & I  
[click here to read this meditation on a white background](#)

Editor's Note: (1) All underline is for emphasis and is not found in original document. (2) Original spellings are in tact (e.g., "shall" is "shal", "go" is "goe", etc.) (3) for ease of reading typographical changes are reflected. For instance "i" becomes "j", so "iudge" is rendered "judge". Again, "u" becomes "v" so "deuill" is "devill", etc. (4) Marginal notes found in the original document, are now indicated between brackets and placed where each seems most appropriate--sometimes as a subtitle, sometimes next to the applicable text. Whatever the case, they are found in brackets. (4) spelling was not completely standardized so Antichrist may also be Antechrist, etc.

**T H E T E X T.**

7. And when the thousand yeers are expired, or ended, Satan shall be loosed out of his prison.
8. And shall goe out to deceive the people, which are in the foure quarters of the earth, even Gog and Magog, to gather them together to battaile, whose number are as the sand of the sea.
9. And they went up to the plaine of the earth, which compased the tents of the Saints about, and the beloved Citie: but fire came downe from God out of the heaven, and devoured them.
10. And the divel that deceived them, was cast into a lake of fire and brimstone, where that beast and that false prophet are, and shalbe tormented even day and night for evermore.

**T H E M E D T I A T I O N.**

As of all Bookes the holy Scripture is most necessary for the instructon of a Christian, and of all the Scriptures, the Book of the R E V E L A T I O N is the most meete for this our last aage, as a Prophetie of the latter times: so have I selected or chosen out this place thereof, as most proper for the action we have in hand presently. For after the Apostle John had prophetied of the latter, in the ninetheenth Chapter afore-going, he now in this twentieth Chapter gathered up a summe of the whole, wherein are expressed three heads or principall points.

1. First, the happie estate of the Church, from Christs dayes, to the dayes of the defection or falling away of the Antichrist, in the first sixe verses of this 20. Chapter.
2. Next, the defection or falling away it selfe, in this place that I have in hand, to wit, the seventh, eight, ninth, and tenth verses.
3. Thirdly, the generall punishment of the wicked in the great day of Judgement, from the tenth verse unto the end of the Chapter.

The Apostle his meaning in this place then is this, That after that Satan then had bene bound a thousand yeeres, which did appeare by his discourse afore-going, of the Saints triumphing in the earth, hee shall at last breake forth againe loose, and for a space rage in the earth more then ever before: but yet shall in the end be overcome and confounded forever.

It resteth now, knowing the summe, that we come to the exposition or meaning of the Verses; and first expound or lay open by way of a Paraphrase the hardness of the words, next declare the meaning of them, and thirdly note what we should learne of all.

## THE FIRST PART.

As touching the wordes in them for order sake, wee may note: (1) First Satan his loosing: (2) next his doing, after he is loosed: (3) and last his unhappie successe.

Then for the first, by Satan is meant not onely the Dragon, enemie to Christ and his Church, but also with him all the instruments in whom he ruleth, and by whom he uttereth his cruell and crafty intentions, specially the Antichrist and his Clergie, joyned with the Dragon before in the 16. Chap. verse 17. and called the beast, and the false prophet. For as Christ and his Church are called after one Name, Christ, by reason of their most strait and neere vision, and heavenly effects flowing therefrom, I. Cor. 12.12. So Satan and his sinagogue are here rightly called Satan, by reason of their union, and cursed effects flowing therefrom. These thousand yeeres, are but a number certaine for an uncertaine, which phrase or maner of speaking, is often used by the Spirit of God in the Scriptures, meaning a great number of yeeres.

Moreover, the prison whereout he is loosed, is the hels, which by the Spirit of God are called his prison, for two causes: (1) One, because during the time of this world, at times appointed by God, he is debarred from walking on the earth, and sent thither, greatly to his torment, as was testified or witnessed by the miracle at Genezareth among the Gadarens, Mat the. 8.28. (2) Next, because that after the consummation or end of the world, he shall be perpetually or for ever imprisoned therein, as is written in the same Chapter, ver. 10.

Finally, he is loosed by interruption or hindering, and for the most part, to the judgement of men, abolition or overthrow of the sincere preaching of the Gospel, the true use of the Sacraments, which are seales and pledges of the promises contained therein, and lawfull exercise of Christian discipline, whereby both Word and Sacraments are maintained in purity, called in the first verse the great chaine, where the divell is bound and signified by the white horse, goverened by the Lamb. Chapt 6. verse 2. So the meaning of all this 7 verse is this: The divel, having bene bound, and his power in his instruments having bene restrained for a long space, by the preaching of the Gospel, at the last he is loosed out of hell by the raising up of so many new errors and notable evil instruments, especially the Antichrist and his Clergie, who not onely infect the earth anew, but rule also over the whole, through the decrease of true doctrine, and the number of the faithful following it, and the dayly increase of errors, and nations following them, and beleiving lies hating the truth, and taking pleasure in unrighteousness, 2 Thess. 2.11, 12. And thus farre for Satan his loosing.

Now to the next, his doing after he is loosed. First he goeth out to seduce or beguile the nations that are into the foure corners of the earth, and they become his, though in certaine degrees his tyrannie and travaile appeareth, and bursteth out in some more then in others: For as all that doe good, are inspired of God thereto, and doe utter the same in certaine degrees, according unto the measure of grace granted unto them: so all that doe evill, are inspired by Satan, and doe utter the same in divers degrees, according as that unclean spirit taketh possession in them, and by divers objects and means, allureth them to doe his will, some by ambition, some by envie, some by malice, and some by feare, and so forth: and this is the first worke.

Secondly, he gathereth God and Magog to battell, in number like the sand of the Sea, and so he and his inclined to battell and bloodshed, have mightie armies, and in number many, inflamed with crueltie. The special heads and ruler of their armies, or rather rankes of their confederats, to goe to battell and to fight, are twaine, here named Gog and Magog; Gog in Hebrew is called Hid, and Magog Revealed, to signifie that in two sorts of men chiefly Satan shall utter himselfe, to wit, hypocrites, adn avowed or open enemies to God: It is said then that Satan shall in the latter times rule a new over the world, who shall stirre up the nations under the banners of these two enemies to God, the hypocriticall and open to spread themselves in great multitudes upon the earth.

Thirdly, they shall ascend upon the plaine of the earth, presumptuously and proudly, bragging of their number and force, and thinking none shall be able to resist their rage: They shall compass and besiege the campes of the Saints, and beloved Citie, that is, the handfull of the faithful beloved of the Lord, against whome, trusting in their untellable number, like the sand of the sea, they shall make a cruell and uncessable warre.

The elect are called Saints and beloved, because they are in the love God selected and severed out, and by grace engraffed in Christ, in whom they are counted and found justified, sanctified, worthy of love and endless glorie: Their faithful fellowship is compared to Tents, and to a Citie beloved, to signifie their continuall warfare in the earth against Satan and sinne, with all his instruments: their mutual amitie, and friendly conjunction in love among themselves, and joyning together to maintaine the good cause that their God hath clad them with: but chiefly to signifie the mightie and al-sufficient protection or defence in prosperity and adversity, flowing from God for their just aide against all powers that can pursue, whereby they also become faire as the Moone, pure as the Sunne, terrible as an armie with banner, Cant. 1.6.9. Yea as a

defenced Citie, and iron pillar and wals of Brasse against the whole earth, Jerem. 1.18.

The summe then of Satan his doing after he is loosed, is this: hee shall deceive the nations: he shall gather an infinite number of hypocrites and open enemies together, inflamed with crueltie, and these shall in pridefull presumption fiercely bend themselves against the chosen of God, and his trewth professed by them.

But what at last shall the successe be? Surely most unhappy: for fire shall come downe from heaven and devoure them, and the divell that deceived them, and all his instruments, chiefly the Beast and the false Prophet shall be cast in a lake of fire and brimstone, and shall be tormented day and night incessantly for ever and ever: that is, how greatly soever their brags be, how neere soever they shall appeare to be to obtaine their purpose, God from heaven, as the pallace and throne, wherefrom hee giveth proove of his mercie towards his owne, and of his justice toward his enemies, shall send plagues and destruction, as well ordinary, as extraordinarie upon them: Ordinarie, by revealing their wickednesse by the thundering mouthes of trew pastors, which is oft called fire in the Scriptures: Extraordinarie, by all corporall plagues to their utter destruction, and untellable torment for ever in the hels. Thus farre for the exposition or paraphrase of the words.

#### THE SECOND PART.

Now followeth the interpretation of the sentence according to the order used in the first part. And first we must know what time these thousand or many yeres was in, and when, and how soon Satan was loosed. This time is to be found in the sixt Chapter, in the opening of the first three seales of the secret booke of God his providence by the Lambe, to wit, the time when the white, red, and blacke horses had their course in the world: And to speake more plainely, the Divell his power did lurke, which is called his binding, and the Gospel did flourish in a reasonable puritie many hundreth yeeres after Christ, as the Ecclesiasticall histories beare witnesse: For in great puritie the Gospel did continue long, which is signified by the course of the white horse, albeit the professors were under the crosse signified by the red horse, and troubled wonderfully by heretickes, signified by the black horse, by wormewood that fell in the Fountaines of waters in the third trumpet, and by waters that the dragon spewed out of his mouth, in the vision of the Dragon and the woman, chapt. 12. This time did endure from Christ a space after Augustine his dayes, when the bloodie Sword of persecution ceasing, the whole Church began to be defiled with divers heresies, which comming unto a mature and ripe heape, did produce or bring forth the Antechrist, signified by the pale horse in the fourth seale, by the king of the Locusts in the fift trumpet, by Babylon in the 11. and 18. Chapter, by the second Beast rising out of the sea in the 13. Chapter, and by the woman clad with scarlet in the 17. Chapter. The arisings of the heresies, and the Antichrist breeding of their smoake, is in this place called the loosing of Satan.

Now followeth after this his loosing, what he doeth: He deceiveth the nations universally: he gathereth Gog and Magog with untellable armies to fight, he climeth upon the plaine of the earth, he compasseth the tents of the Saints, and the beloved Citie about: These are his doings.

Now because these actions are most lively declared in other places of the same booke, I will shortly alleadge them to make the matter cleere by conference of places, expounding every one another. It is said in the ninth chapter, that the Antichrist shall send out his locusts or Ecclesiasticall orders, by faire allurements to entice the world, to yeeld to his and their abominable heresies, and shall prevaile over the most part. It is said in the 11. chapter, that he shall persecute the Saints, kill the two witnesses, and shall rejoyce with the kings of the earth, for their killing, as having beene the onely lets to his full glory. It is said in the 13. chapter, that he shall blaspheme God in usurping his power, that by the advice and assistance of the false Prophet, or false Church, hee shall send out his Images or Embassadors through the world, persecuting and destroying them that will not obey him and them, and acknowledge his supremacie; yea, none shall be suffered to buy or sell, or use civill societie, that acknowledgeth not his supreme power and dignity. It is said in the 16. chapter, that God plaguing him for these foresaid abuses, he shall be so farre from repentance, as by the contrarie he shall finde out a new sort of vermin, that is, a new Ecclesiasticall order, which are called their frogges, who shall moove and entice the Princes of the earth to joyne with him, and make warre against the faithful, pressing utterly to destroy them: and of that battell, and the end thereof doeth this place make mention.

Now shortly joyne all these together, and so obtaine the meaning. There shall arise an Antichrist and enemy to God and his Church: hee shall be head of a false and hypocritical Church: hee shall claime a supreme power in earth: he shall usurpe the power of God: he shall deceive men with abusing locusts, he shall persecute the faithful: none shall be found that dare openly resist him: In the end, feeling his kingdome decay, and the trew Church beginning to prosper, he shall by a new sort of deceiving spirits, gather together the Kings of the earth in great multitudes like the sands of the Sea, and by joyning or at least suffering of that other great open enemy, he shall with these numbers compass the camps of the faithful, besiege the beloved Citie, make warre against the Saints: but victorie shall he not have, and shame and confusion shall be his, and all his partakers in the end.

Now whether the Pope beareth these markes or not, let any indifferent man judge; I thinke surely it expounds it selfe: Do



eth he not usurpe Christ his office, calling himselfe universall Bishop and head of the Church? Playeth he not the part of Apollyon, and Abbadon the king of the Locusts and destroyer, or sonne of perdition, in chopping and changing of soules betwixt heaven, hell, and his fantasticke or imagined purgatorie at his pleasure? Blasphemeth he not, in denying us to be saved by the imputation of Christ his righteousness? Moreover, hath he not sent forth and abused the world with innumerable orders of luctst and shavelings? Hath hee not so fully ruled over the world these many hundreth yeeres, as to the fire went hee, whosoever he was, that durst deny any part of his usurped supremacie?

And hath he not of late dayes, seeing his kingdome going to decay, sent out the Jesuites, his last and most pernicious vermin, to stirre up the Princes of the earth his slaves, to gather and league themselves together for his defence, and rooting out all them that professe Christ truely? And whereas the open enemy of God, the Turke was under bloody warres with him ever before, is there not of late a truce among them, that the faithful may be the more easily rooted out? And are not the armies presently assembled, yea upon the very point of their execution in France against the Saints there? In Flanders for the like; and in Germanie, by whom already the Bishop of Collein is displaced? And what is prepared and come forward against this Ile? Doe we not daily heare, and by all appearance and likelihood shall shortly see? Now may we judge if this be not the time, whereof this place that I have made choice doeth meane, and so the due time for the revealing of this Prophecie. Thus farre for the interpretation of the sentence or meaning.

### THE THIRD PART.

Now I come to the last part, what we may learne of this place, which I will shortly touch in a few points, and so make an end.

And first of the devill his loosing by the rising of Antichrist, for the just punishment of the unthankfull world hating the truth, and delighting in lies, and manifesting of this owne chosen that stucke to the trewth; we have two things to note: One for instruction, that the justice of God in respect of man his falling wilfully from the trewth, (as Paul saith) justly did send to the world the great abuser with efficacy of lies; as well to tyrannize spiritually over the conscience by heresie, as corporally over their bodies by the civill sword. And therefore we must feare to fall from the trewth revealed and professed by us, that we may be free from the like punishment.

The other for our comfort, that this tyrannie of the Antichrist, sifting out the chaffe from the corne, as our Master sayeth, shall tend to the double condemnation of the fallers backe, and to the double crowne of glory, to the perseverers or standers out to the end. Blessed therefore are they that persevere or stand out to the end, for they shall be saved.

Next, the number of nations in the foure quarters of the earth deceived, and companies gathered together to fight like the sand of the sea, Wee are taught, that the defection or falling away under the Antichrist, was generall, and so no visible Church was there: where two things doe follow: One, the Church may be corrupted and erre: another, the Church may lurke and be unknowne for a certaine space.

Thirdly, of that that Satan is not content onely to deceive, except hee also gather to the battell his instruments; we are informed of the implacable or unappeaseable malice, borne by Satan and his instruments against God in his members, who never ceaseth like a roaring Lyon (as Peter sayth) to goe about assailing to devoure. This his malice is notably laid forth in the 12. and 13. Chapt. of this Booke: For it is said, that when he had spewed out great rivers of waters, that is, infinite heresies and lies to swallow up the woman, and notwithstanding shee was delivered therefro, yet againe hee raised up a beast out of the sea, the bloody Romane Empire by the sword, to devoure her, and her seed; and that being wounded deadly, yet hee raiseth another beast forth of the earth, which is the Antichrist, by heresie and sword joyned together\* to serve his turne: So the devill, seeing that no mist of heresies can obscure or darken the Gospel in the hearts of the faithful, and that the cruell sword of persecutors cannot stay the prosperous successe of Christ his kingdome, hee raiseth up the Antichrist with both his swords, to the effect that as one of them saith, That which Peter his keyes could not, Paul his sword should: And so hath he done at this time; for seeing the true Church will not be abused with the absurd heresies, for last refuge, now rooted out must they be by the civill Sword. \*Editor's note: the pope claims both temporal and spiritual sovereignty over the nations of the earth.

Fourthly, of their great numbers, able to compass about the tents of the Saints, and to besiege the holy Cities, we are informed that the wicked are ever the greatest part of the world: And therefore our Master sayth, Many are called, few chosen? And againe, Wide is the way that leadeth to destruction, and many enter thereat - but narrow is the way that leadeth to life, and few enter thereat. Also hee calleth them the world, and the Devill the prince of the same.

Fiftly, the agreeance of Gog and Magog, the Turke the open enemy, and the Pope the covered enemy, to this persecution, declareth the rooted hatred of the wicked against the faithful: who though they be otherwise in enmitie among themselves, yet agree in this respect, in odium terty, as did Herod and Pilate.

Sixtly, the compassing of the Saints, and the besieging of the beloved City, declareth unto us a certaine note of a false Church, to be persecution: for they come to seeke the faithfull; the faithfull are those that are sought: The wicked are the besiegers; the faithful the besieged.

Seventhly, in the forme of language, and phrase or maner of speaking, of fire comming downe from heaven here used, and taken out of the Booke of the Kings, where, at Elias his prayers, with fire from heaven were destroyed Achazias his souldiers: as the greatest part of all the words, verses, and sentences of this booke are taken and borrowed of other parts of the Scripture, we are taught to use onely Scripture for interpretation of Scripture, if we would be sure, and never swarve from the analogie of faith in exounding, seeing it repeateth so oft the owne phrases, and thereby expoundeth them.

Eightly, of the last part of the confusion of the wicked, even at the top of their height and wheele, we have two things to note: One that God although he suffereth the wicked to run on while their cup be full, yet in the end he striketh them, first in this world, and next in the world to come; to the deliverance of his Church in this world, and the perpetuall glory of the same in the world to come: The other note is, that after the great persecution and the destruction of the pursuers, shall the day of Judgement follow: For so declareth the 11. verse of this same Chapter; but in how short space it shall follow, that is onely knowne unto God; Onely this farre are we certaine, that in the last estate, without any moe generall mutation, the world shall remaine till the consummation and end of the same.

To conclude then with exhortation: It is al our duties in this Isle at this time, to do two things: One, to consider our estate: An other to conforme our actions according thereunto: Our estate is, we are threefold besieged: First, spiritually by the heresies of the antichrist: Secondly, corporally & generally, as member of that Church, the which in the whole they persecute:

Thirdly, corporally and particularly by this present armie. Our actions then conformed to our estate are these: First, to call for helpe at God his hands: next, to assure us of the same, seeing we have a sufficient warrant, his constant promise expressed in his word. Thirdly, since with good conscience we may, being in the tents of the Saints, & beloved Clty, stand in our defence, encourage one another to use lawful resistance, and concurre or joyne one with another as warriors in one Campe, and citizens of one beloved City, for maintenance of the good cause God hath clad us with, and in defence of our liberties, nature cuntry, and lives: For since we see God hath promised not only in the world to come, but also in this world, to give us victory over them, let us in assurance hereof strongly trust in our God, cease to mistrust his promise, and fall through incredulitie or unbelief: For then are we worthy of double punishment: For the stronger they waxe, and the neerer they come to their light, the faster approacheth their wracke, and the day of our delivery: For kind, and loving, true, and constant, carefull, and watchfull, mighty, and revenging is he that promiseth it: To whom be praise and glory for ever.

A M E N.

\*As a Christian monarch, King James I was an important force in restraining the authority of the Popes. In the dark ages Roman Catholicism dominated and killed monarchs with its reign of terror. Many criticise His Majestie for proponing the Divine Right, yet that strong belief made it possible for the Protestant Reformation in England to take place, mature AND SPREAD to the rest of the globe. Popery was still burning Christians at the stake in the 1500s. King James was born in 1566 and was well acquainted with the Great Whore and her workings.

Back to His Majesty King James VI & I Index.

**Re: A Fruitful Meditation on Revelation 20 - by King James I & IV (original 1590' - posted by Eli\_Barnabas (), on: 2007/8/**

Quote:

-----Third, there is the issue of his great corporeal armies.  
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This last statement sums up the whole mentality of this kind of thought. The belief that the Kingdom of God is NOW was the great motivator for carnal, man-enforced kingdoms to execute their dominion in the earth under the guise of Christianity. The people thought they were serving God by battling for the king and contending for the physical realm.

See, I believe in a corporeal Kingdom of God, but only once Jesus comes. HE procures it. HE enforces it. HE rules over it; and we will reign with Him. However right now, we have nothing to hold onto this earth, for it is a "present evil world" under the control of "powers and principalities" ruled by the "god of this age". But praise God the One True King will return at "the time of the restitution of all things" and establish His Kingdom in the "age to come."

:-) We have got to meet for coffee! (for other SI readers, Corey and I are currently living in the same city)

**Re: A Fruitful Meditation on Revelation 20 - by King James I & IV - posted by UniqueWebRev (), on: 2007/8/6 3:24**

To the most Reverend Archbishop Corey of H:

After reviewing the most reverent work of His Majesty, King James I of England, and King James IV of Scotland, of glorious memory, it appears that His Late Majesty may have confused the Tribulation with the winding up of the years of the Millenium, and mixed local politics and religion into the deciphering of prophecy.

Because of the detailed nature of the corrections to be made to His Late Majesty's Great Work and Meditation, the undersigned will endeavour to complete such corrections to His Majesty, King James I of England and King James IV of Scotland's suppositions prior to the extent of the Tribulation occurring upon us.

We request the Archbishop Corey of H to grant sufficient time for a full exposition of the matter.

With Respect,

Forrest Anderson

**Re:, on: 2007/8/6 4:43**

*To her Ladyship, Forrest, Duchess of Anderson, Voice of the Crown:*

*Sink me, if we may be so bold? His Majesty King James I of England and King James IV of Scotland was privy to the highest levels of education in both Statecraft and Religion. He exhibited a keen foresightedness in national matters and zealousness in matters of faith. Was it not His Majesty that commissioned the 1611 Bible to be published nationally? Was it not His Majesty's son that was beheaded by the conspirators? Have not the Monarchs of the world fallen over this past three hundred fifty years into disarray and impotence?*

*Odd's fish, my dear!*

*We beg Her Ladyship to discover more works by His Majesty and to bend her powerful mind into the wonderful things contained therein. For as Solomon himself once declared, "Where the word of a king is, there is power." (ECC 8:4)*

*We thank Her Ladyship for both her continuing patronage and extensive expertise in theological interpretation and translation. We eagerly await Lady Forrest's corrections to His Majesty, King James I of England, and King James IV of Scotland's aforementioned and most ingenious manuscript.*

*With Fear,*

*Sir Corey Hayes, Bt (Baronet)*

**Re: A Fruitful Meditation on Revelation 20 - by King James I & IV - posted by UniqueWebRev (), on: 2007/8/6 21:27**

To the most excellent Baronet, Sir Corey Hayes,

With respect, sir, to your missive kindly placed in my hands not an hour since, I must protest my gratitude, and indeed, my great debt to yourself, as an adjunct to the Crown.

Where England, and the Majesties of the Crown of so great a land, have such an excellent minister of Religious Affairs and Articles of Interest to the State thereof, such as you, my dear Sir Corey, cannot cease to grow ever more into the hearts of their subjects, as myself.

I protest that my humble greeting to yourself was not meant to denigrate the very great works of his most Royal Highnesses, King James I of England, and King James IV of Scotland. Indeed, sir, it was my very great eagerness to be of service to all good Christians everywhere, by merely adding what little knowledge I myself may have on the troublous subjects raised in the most Holy Book of Revelation by His most gracious Majesty, of glorious memory, that hastened my pen to my own dismay.

As you have indeed advised me, sir, I will again review all the works of King James I of England, and King James IV of Scotland, with particular intent towards the few verses mentioned, by His Majesty, of the 20th book of Revelation.

I am indeed emboldened to the work of offering the few words and insights as have been vouchsafed to me, through much study, and the gracious help of the Holy Spirit, Who indeed is the Teacher of us all.

Such a great work, will, of course, take some little time, but I may hope, sir, to place a small volume of scriptures that have come to my attention, and leave them to your own examination, before the dread events themselves come upon us.

With gratitude and thankfulness for your kindness,

I remain,

Forrest,  
Duchess of Anderson

**Re:, on: 2007/8/6 22:55**

:~P Sink Me! :~P

**Re:, on: 2007/8/6 23:04**

*To the Luminous Lady Forrest, Duchess of Anderson,*

*Your Grace,*

*We urgently await your indispensable insight into King James I of England and King James the IV of Scotland's profusion of literary works and desperately hope we are in consonance with Her Grace's coruscating magnanimousness.*

*Sincerely,*

*Sir Corey Hayes Bt.*

**Re: A Fruitful Meditation on Revelation 20 - by King James I & IV - posted by UniqueWebRev (), on: 2007/8/7 2:55**

By hand~ The Right Honourable Sir Corey Hayes Bt.

Sir Corey,

Pertaining to the urgency of the request, nay demand, sir, that you have placed upon me, I have decided to forsake all but that need which is pressing upon me, to complete the work you have alluded to.

Consequently, I am retiring to my country house to obtain the quiet needed for a full rendering of my efforts into the verses studied by his most glorious majesty, King James I of England and King James IV of Scotland.

I only regret that I will be of necessity, be somewhat removed from Town for the present, and thus will be deprived of the assistance of such learned men as yourself, in the study of the verses.

Naturally, I will not, at this time, make an attempt upon the whole of the works of that great Prince, King James I of England and King James IV of Scotland, of late memory, lest I be immured in the desert of the countryside for much longer than the summer.

Indeed, the mere three verses of Chapter 20 of the Book of Revelation will be more than sufficient to take all of my poor efforts for much longer than that period.

In the event of my endeavour into this large matter making supernumerable advances, I shall forward such conclusions as I have reached, by special messenger.

With regard,

Forrest  
Duchess of Anderson