rising from the grave;—then there is an  
end of all significance in language, and  
Scripture is wiped out as a definite testimony to any thing. If the first resurrection is spiritual, then so is the second,  
which I suppose none will be hardy enough  
to maintain: but if the second is literal,  
then so is the first, which in common with  
the whole primitive Church and many of  
the best modern expositors, I do maintain,  
and receive as an article of faith and hope).  
{6} **Blessed** (see ch. xiv. 13, xix. 9) **and holy  
is he that hath part in** (the expression  
is peculiar to St. John) **the first resurrection: over such persons the second death**(ch. ii. 11, xxi. 8: and bear in mind what  
is said of our Lord Himself, Rom. vi. 9)  
**hath not power, but they shall be priests  
of God and of Christ, and they** [shall]  
**reign with Him** (Christ) **a** (or, the)  
**thousand years.**

7—10.] *Loosing of Satan at the end of  
the millennium : gathering together and  
destruction of the nations: final condemnation of Satan.*{7}**And when the thousand years are completed, Satan shall be loosed out of his  
prison** (see ver. 3. The prophetic future  
is here used: but in ver. 9 the historic form  
with past tenses is resumed), {8} **and shall go  
forth to deceive the nations which are in  
the four corners of the earth** (there will  
be nations on earth besides the saints reigning with Christ, who during the binding of  
Satan have been quiet and willing subjects of the Kingdom, but who on his being let  
loose are again subjected to his temptations, which stir them into rebellion against  
God), **Gog and Magog** (compare Ezek.  
xxxviii. and xxix. throughout. This which  
is here prophesied is the great final fulfilment of those chapters. And the names  
Gog and Magog, taken from those, had  
been used in the rabbinical books to signify  
the nations which should in the latter days  
come up to Jerusalem against the Messiah.  
So the Jerusalem Targum on Num. xi. 27,  
“At the end of the last days, Gog and  
Magog and their armies shall go up to  
Jerusalem, and shall fall by the hands of  
Messiah the king, &c.” This name Magog  
occurs Gen. x. 2, as that of a son of  
Japhet, in company with brethren whose  
names mostly belong to northern and north-eastern nations: Gomer (Kimmerians),  
Madai (Medians), Meshech (Muscovites),  
&c. With these however are joined in  
Ezek. xxxviii. 5, Persians, Ethiopians, Libyans. Josephus renders the word *Scythians*, and so Jerome: Suidas, “Persians.”  
It seems to be a general name for the  
northern nations, and Gog, if at least we  
may follow the analogy of Ezekiel, xxxviii.  
2, is their prince) **to gather them together  
to the** (well-known) **war: of whom the  
number** [of them] **is as the sand of the sea,  
{9} And they went up** (the historical past  
tense is here resumed) **upon the breadth of  
the earth** (i. e. entirely overspread it) **and  
encompassed the camp of the saints, and**