

denotes a literal living again, yet not always, and may be, in the text disputed, as elsewhere, spiritually applied. Certainly *thanatos*, in the term rendered second death, often in the New Testament put in antithesis to spiritual life, is made a consequence of not being blessed and holy, which is the same thing with deadness in sin. The entire construction of the passage indeed leads to the conclusion, that the first death, alluded to as causing the second death is not natural, but spiritual.

Again, the words "on such the second death hath no power," implies that over even the blessed and holy, a first death *had* had power. This cannot be natural death, for all the blessed and holy, in this sense, do not die, many are only changed, being found alive at the last day. The only death that can apply to all, is spiritual, not literal. To make the conclusion so arrived at, still clearer, it must be remembered, the subjects of this first resurrection are said to *reign* as well as live, and that too as *priests*. Now in what priestly capacity can departed saints be said to reign? Not as mediators. As true Protestants, we hold that there is but one regal mediator between God and man, the man Christ Jesus. The only other priestly power assignable in the exercise of which, they may be said to live again, is that of spiritual sacrifices, and for which, according to Peter, 1 Ep. ii. 5, 9, saints, as a holy and royal priesthood, are divinely appointed. But, in the case of departed saints, the time of personal sacrifice has passed away. The revival of their sacrificial, world-renouncing spirit, therefore, in the hearts, and lives of christians in the latter-day glory, is obviously the thing meant. Herein, we have indeed a living again, and reigning with Christ, in the power of his resurrection. This living and reigning in its full manifestation, is reserved for the great period of gospel liberty denoted by the binding of Satan now to be considered.

In regard to the announcement "the rest of the dead lived not again until the thousand years were finished," it has been too generally admitted that, under a spiritual or evangelic view, there is much difficulty. The difficulty, on investigation however, wholly disappears. The *living again* after the millenium must be meant in the same sense, as the *living before* that period. Now it has already been shown in regard to the righteous, that the idea is a revival of their self-denying, unworldly spirit. So by parity of reasoning, when the god of this world is loosed from his thousand years' confinement, there will be a reviving of the spirit of worldliness. Then, as before his confinement, Satan again goes forth to deceive the nations; producing, for a season, a wide spread apostacy and consequent gathering of hostile hosts in all quarters of the world, or as the revelator expresses it, "on the breadth of the earth." That the living again of the rest of the dead is to be understood, of a revived worldly spirit, clearly appears from Dan. vii. 12, where we are told that the three beasts, corresponding to the gold, silver and brass of Nebuchadnezzar's image, representing so many worldly dynasties—though they lost their dominion, had their lives, or according to the marginal reading, their life prolonged for a season and a time. That is, the spirit of their common worldliness lived in opposition to the kingdom not of this world, until to the Son of Man was "given glory and dominion," all nations people and languages serving him; the dominion of the ten horned beast being at last completely destroyed, so leaving the entire field (see v. 26, 27 of ch. last quoted) to the saints of the Most High. Thus in both the prophetic and apostolic vision, the kingdoms of the world are seen becoming the kingdoms of God and of Christ. Thus the spirit of the wicked dead which had lived through many thousand years in pagan, papal and political ascendancy,