kingdom shall be given up to the  
Father, the Humanity in which that kingdom   
was won, shall be put off: nay, the  
very fact of Christ in the body being the  
firstfruits of the resurrection, proves that  
His body, as ours, will endure for ever: as  
the truth that our humanity, even in glory,  
can only subsist before God *by virtue of*  
HIS Humanity, makes it plain that He will  
be VERY MAN to all eternity,

**the kingdom**] That kingdom, which in its  
fullest sense is then *first* His. At this very  
time of *the end*, Matt. xxv. 34, He first  
calls Himself by the title of THE KING.  
The name will no sooner be won, than laid  
at the feet of the Father, thus completing  
by the last great act of Redemption the  
obedience which he manifested in his Incarnation,   
and in His death.

**all rule, &c.,** not *only hostile* power and government,   
but as the *context necessitates*, ALL  
power. Christ being manifested as universal   
King, *every* power co-ordinate with  
His must come under the category of *hostile*:   
all *kings* shall submit to Him: the  
*kingdoms* of the world shall become the  
Kingdoms of the Lord and of His Christ:—  
and see the similar expressions Eph. i. 21,  
where speaking by anticipation, the Apostle  
clearly indicates that *legitimate* authorities,  
all the powers that he, are included. Compare by  
all means Rev. xi. 15.

**25.**] See on  
the last verse:—this is the divine appointment   
with regard to the mediatorial kingdom,   
that it should last *till*, and only till,  
all enemies shall have been subdued to it.

**till he** ... viz. Christ, not *the  
Father*: it is parallel with the former  
sentence, “*when* **He** *shall have done away,  
&c.,*” and included in the mediatorial acts  
of Christ, who in His world’s course goes  
forth “*conquering and to conquer,*” Rev.  
vi. 2. It is otherwise in ver. 27: see  
there.

**26.**] Death is *the last enemy,*  
as being the *consequence of sin:* when he  
is overcome and done away with, the whole  
end of Redemption is shewn to have been  
accomplished. Death is personified, as in  
Rev. xx. 14.

**27.**] *Scriptural proof of the above declaration.*

**He**, viz., from the Psalm,  
GOD, the *Father*.—See on the Psalm itself,  
Heb. ii. 7 ff. notes.

**when he shall  
declare...**] The meaning then is: ‘when  
God, who in Ps. viii. 6 has announced the  
subjection, shall hereafter have declared  
that this subjection is *come to pass.*’—  
This *form* of expression was suggested to  
the Apostle by his having already expressed.  
himself in the words of a *saying of God.*

**28.**] On the sense, see above. “The  
interpretations, that *subjection* is only an  
hyperbolical expression for the *entire harmony   
of Christ with the Father* (Chrysostom   
and others): the limitation of it to  
His human nature (Theodoret, Augustine,  
and others), with the *declarative* explanation   
that it will then *become plain to all,*  
*that Christ even in regard of His kingship  
is, on the side of His Humanity, dependent*