

THE RESURRECTION OF THE DEAD.

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## Known from the Beginning.

**T**HERE are various divine truths which are characteristic of Christianity. These truths were not revealed until the Holy Ghost came down from heaven consequent upon the glorification of the Lord Jesus. But the resurrection of the dead is not one of them. Heb. vi. 1-2 says so in language too plain to be misunderstood. In the earlier ages of the world's history this great truth was known and acknowledged. Thus Abraham, when called to offer up Isaac, accounted that "God was able to raise him up, even from the dead" (Heb. xi. 19). Job, who lived in all probability soon after the flood, expressed himself thus upon this subject: "Man lieth down and riseth not: till the heavens be no more, they shall not awake, nor be raised out of their sleep" (Job. xiv. 12). In a yet more luminous passage (which has ever given delight to pious readers) he says: "I know that my Redeemer liveth, and that He shall stand in the latter day upon the earth; and though after my skin worms destroy this body, yet in my flesh I shall see God," etc. (Job xix. 25-26). The Psalmist also is very explicit in such passages as Psalms xvi. 9-11; xvii. 15.

Accordingly the Apostle was only giving expression to a well-known truth when, in his defence before Felix, he affirmed: "I have hope toward God . . . that there shall be a resurrection of the dead, both of the just and unjust" (Acts xxiv. 15). Martha, too, gave utterance to the common Jewish belief when she said concerning her brother: "I know that he shall rise again in the resurrection at the last day" (John xi. 24). Of course there have been those in all ages who have challenged a truth so unacceptable to

the mind of sinful man. The Sadducees of our Lord's time—the "Higher Critics" of the first century—are notable examples of this. On one occasion they confronted the Lord with what they considered a "poser"—the case of the woman who had seven husbands. They wished to know whose wife she would be in the resurrection. They were promptly rebuked as knowing neither the Scriptures nor the power of God. As regards the Scriptures (i.e., the Old Testament writings) the Saviour showed how the resurrection is inferentially taught in such a passage as Exod. iii. 6, which He forthwith quoted before them. "As touching the dead that they rise: have ye not read in the book of Moses, how in the bush God spake unto him, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob? He is not the God of the dead, but the God of the living: ye therefore do greatly err" (Mark xii. 18-27). The learned men of Athens thought it great nonsense when Paul went amongst them preaching "Jesus and the resurrection." The historian says: "When they heard of the resurrection of the dead, some mocked; and others said, We will hear thee again of this matter" (Acts xvii. 16-34). But learned men are not always wise. Of some it is written: "Professing themselves to be wise, they became fools" (Rom. i. 22). And it must not be forgotten that "the world by wisdom knew not God" (1 Cor. i. 21).

The resurrection is not a truth to be reasoned out from natural premises. It is a revelation from God to be received by faith. No greater miracle can be imagined. If God is able to invade the realms of death and call forth once more men who have disappeared from the ken of their fellows for several thousand years, surely nothing is impossible to Him. Death manifestly lies upon men everywhere as the wages of sin, but death is not all. Resurrection must surely come, with its recompense from God for both the righteous and the sinner.

## **A Moral Necessity.**

AN important question arises here. Is man a being without reason, and therefore without responsibility, like the beasts

that perish? If so, the discussion of our present subject is just so much vapour. It is as foolish to speak of resurrection for man as it would be to speak of it for the horse. "If the dead rise not, let us eat and drink, for to-morrow we die" (1 Cor. xv. 32).

What kind of being then is man? Certainly Scripture attributes parts to him which neither angels nor animals possess. "Spirit and soul and body" is the apostolic account of the human order (1 Thess. v. 23). Going back to the beginning, we find that the Lord God first formed the man of the dust of the ground, and then breathed into his nostrils the breath of life, and so he became a living soul (Gen. ii. 7). Life is thus something altogether distinct from the physical frame. With this the whole teaching of Holy Scripture agrees from its first book to its last. The death of the body is indeed the end of all things for the horse and the dog, but not for their gifted master, man. The latter must rise again; and until that momentous event takes place, all the departed are in conscious being in the spirit world, in circumstances either of bliss or of woe (Luke xvi. 19-31; 2 Cor. v. 6-8; Phil. i. 23).

Resurrection is a moral necessity for man. Because he is a responsible creature there must needs be a place where, and a time when, he must hand in his account to the great Arbiter of the universe. The divine governmental principle is laid down in Gal. vi. 7-8: "Whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting." It is vain to suppose that the reaping is altogether in this world; the sober facts of every day speak otherwise. That there is a large amount of reaping in the present life is undeniable; but it is also most certain that man's whole crop of desert is not garnered in on this side of the grave. Have we not seen men in their haughtiness and pride defrauding their fellows throughout their career, living in lust and folly, and then descending to the grave full of honour and prosperity? Have we not also seen the pious and the humble tormented with grief and pain through life, and then passing hence

without any appreciable alleviation of their condition? If this life is all, such things are inexplicable. So frequently do these things happen, that if we judged by the sight of our eyes we would be disposed to think that the arrangements of the universe put a deliberate premium upon oppression and wickedness. Even so excellent a saint as Asaph was well-nigh shipwrecked when, in an unbelieving moment, he looked at these things apart from God. He says: "My feet were almost gone; my steps had well-nigh slipped. For I was envious at the foolish (or, the arrogant) when I saw the prosperity of the wicked. For there are no pangs in their death; but their strength is firm. They are not in trouble as other men; neither are they plagued like other men," etc. (Psa. lxxiii.). The prophet found no relief from his torturing thoughts until he went into the sanctuary and looked at matters in the light of God and of eternity. Then he understood.

There is a hereafter for man. In the resurrection world there will be a perfect adjustment of all that is crooked and tangled here. To that world the people of God, in the midst of their anguish and wrongs, here ever looked forward with faith and desire. To carry the whole weight of earthly responsibilities upon our shoulders out of this world up to the judgment throne is madness and ruin. Happy is the man who, recognising that there is a God of judgment whom he must meet, and an eternal future which he must face, humbly acknowledges himself a sinner here and now, seeking pardon and grace in virtue of the Saviour's atoning blood. Such an one has nothing to fear when the toils and cares of life are laid down, and he steps forward into the limitless beyond.

## **Christ's Resurrection.**

THE resurrection of Christ is an event of the profoundest possible importance. If this fact could be discredited, there is nothing for us all but hopeless despair. For He condescended to go into death in order to make atonement for human sin and guilt; and if there be any doubt as to His return from the tomb, how can we possibly know whether

His sacrifice, stupendous as it was, has been accepted by God or not? Thank God, the resurrection of Christ is one of the best attested facts in the world. In the providence of God everything connected with it contributed to make it incontestable. The efforts of His enemies, both civil and ecclesiastical, in sealing the sepulchre and setting a watch; the artless way in which His friends describe, to their own shame, their surprise at seeing Him again; the number of persons to whom He manifested Himself during the forty days, and the immediate and permanent establishment of the first of the week as a sacred day for Christians, are all proofs that no fraud has been perpetrated.

The Lord Jesus was not the first person to be called forth from the tomb. Several earlier cases might be cited, such as the widow's son at Zarephath (1 Kings xvii. 17-24), the daughter of Jairus (Mark v. 35-43), and Lazarus (John xi.); but there is no comparison between their resurrection and that of our Lord and Saviour. The claim of death was not cancelled for any of these. They were simply restored to their loved ones for a time, only to die again at a later date, and so await with all others the resurrection "at the last day" (John vi. 39). But "Christ being raised from the dead dieth no more; death hath no more dominion over Him" (Rom. vi. 9). To John in Patmos He could introduce Himself thus: "Fear not; I am the first and the last, and the Living One; and I was dead, and behold, I am alive for evermore, and I have the keys of death and of Hades" (Rev. i. 17-18). The resurrection of Christ is thus a fact full of divine significance. It is not only the token of God's acceptance of His atoning sacrifice, as we have already observed; it is the complete triumph of man over death, and over "him that had the power of death, that is, the devil" (1 Cor. xv. 21; Heb. ii. 14). As far as His people are concerned, Christ has nullified death, and has brought life and incorruptibility to light through the Gospel (2 Tim. i. 10).

The resurrection of Christ was plainly predicted a thousand years before the great event took place. The following passages of Scripture will suffice to establish this

assertion :—Psa. xvi. 9-11 ; Acts ii. 22-32 ; Psa. xl. 1-3 ; Isa. liii. 12. Moreover, He foretold it Himself in the well-known passages :—“ Destroy this temple, and in three days I will raise it up.” “ As Jonah was three days and three nights in the whale’s belly, so shall the Son of man be three days and three nights in the heart of the earth ” (John ii. 19 ; Matt. xii. 40). The disciples, too, were instructed to expect His speedy return from the tomb, and to meet the Lord afterwards in Galilee (Luke xviii. 31-33 ; Matt. xxvi. 32).

Every word thus spoken beforehand was fulfilled to the letter. Behold the triumphant Saviour, on the very day of His resurrection, coming into the midst of His assembled disciples, saying, “ Peace be unto you,” and shewing them His wounded hands and side (John xx. 19-20). It was no mere phantom, but a tangible Man (though in a spiritual body, and no longer subject to earthly conditions), who thus gladdened the hearts of His own. “ Behold My hands and My feet, that it is I Myself ; handle Me and see ; for a spirit hath not flesh and bones, as ye see Me have ” (Luke xxiv. 39). Behold Him again, forty days later, ascending from Olivet, before the eyes of His disciples, the cloud and the attendant angels attesting His glory (Acts i. 9).

There is thus a Man in heaven, seated at the right hand of power. It is the same Person who both descended into the lower parts of the earth (i.e., the grave), and who ascended up far above all heavens, that He might fill all things (Eph. iv. 10). He is Man for ever, yet truly God, “ for in Him dwelleth all the fulness of the Godhead bodily ” (Col. ii. 9). Sacred mystery ! His mighty victory has covered the divine name with lustre, and it has secured eternal blessing for every sinner who believes.

## **Two Resurrections.**

THE resurrection of Christ is thus an indisputable fact ; the resurrection of all others who have died will be no less a certainty when God’s time comes for it. But here arises a question of the deepest interest and importance. Is it the divine intention to raise the whole human family at one and

the same moment; or does Scripture indicate more than one resurrection? If the general consensus of Christian opinion were authoritative, there is in store but one great day of recall from the tomb, described in the Anglican Book of Common Prayer as "the general resurrection at the last day." But human opinion, however unanimous, is in no wise authoritative in such a matter. He who would know the truth as to it must inquire what God has said, and His voice is only to be heard in Holy Scripture.

The bare suggestion of more than one resurrection is sufficient to raise the standard of revolt in some minds. It may conceivably be urged that Martha said concerning her brother, "I know that he shall rise again in the resurrection at the last day" (John xi. 24); and that this pious woman, the representative too of a believing family, looked for something akin to that of which the English Prayer Book speaks. But let it not be forgotten that Martha spoke prior to the death and resurrection of our Lord Jesus Christ. Life and incorruptibility have been brought to light through the Gospel (2 Tim. i. 10); in other words, the revelation of God to men since the accomplishment of the Saviour's mighty victory contains clearer light concerning the great beyond than could possibly be granted in earlier days. As for the term, "the last day," we hope to say more thereon presently.

Turn now to Luke xiv. In this chapter we see the Lord at dinner in the house of a Pharisee. He observed the scramble for the chief seats, and He rebuked His fellow guests for their self-seeking. He observed also the very select company which had been called together that day, and He counselled His host the next time he spread a feast to invite "the poor, the maimed, the lame, and the blind," adding in verse 14, "and thou shalt be blessed, for they cannot recompense thee; for thou shalt be recompensed at the resurrection of the just." Here we have a most important utterance from the lips of the Lord—a plain hint that the "just" are to have a resurrection exclusively their own. As the Apostle said in Acts xxiv 15, there shall indeed be "a resurrection of the dead, both of the just and unjust,"

but our Lord's words just quoted indicate that the two classes will not be raised simultaneously. "The resurrection of the just" manifestly carries with it blessing and recompense.

Turn next to Luke xx. Here we have the Lord dealing with the quibble of the Pharisees concerning the woman who had the seven husbands. In His reply He said: "The children of this world marry, and are given in marriage; but they which shall be accounted worthy to obtain that age (not "world"—see R.V. margin), and the resurrection from the dead, neither marry nor are given in marriage; neither can they die any more: for they are equal unto the angels; and are the children of God, being the children of the resurrection" (Luke xx. 34-36). Now here we have a resurrection which some (but not all) "shall be counted worthy to obtain," and it is distinctly called "the resurrection from (or, from among) the dead," not simply the "resurrection of the dead," as in Acts xxiv. 15. A selective resurrection is clearly the point in mind. This accounts for the Apostle's earnest language in Phil. iii. 11, so feebly rendered in the Authorised Version, "If by any means I might attain unto the resurrection of the dead." Canon Fausset rightly expresses the Apostle's aspiration thus: "from out of the rest of the dead."

A few words now on Rev. xx. 4-6. In the first of these verses we have the whole host of the saved presented to our view, and then we are told: "The rest of the dead lived not again until the thousand years were finished. This is the first resurrection. Blessed and holy is he that hath part in the first resurrection; on such the second death hath no power (or, authority), but they shall be priests of God and of Christ, and shall reign with Him a thousand years." Here is language that is plainness itself, albeit the passage is found in a symbolical book. There is a resurrection for the "blessed and holy"; and the whole Millennial kingdom of the Lord Jesus must intervene between it and the resurrection of all others. Here on earth a sharp distinction is divinely drawn between those who believe and those who believe not, between those who respond to the grace of God



and those who reject it ; how much more when this world is left behind for ever ? As another has said : " There is no thought of confounding in another world what God has separated in this." Of necessity, therefore, there must be two resurrections, totally distinct from each other both in time and character.

### Some Difficulties.

THERE are however a few passages of Scripture which present difficulties to some minds when the fact of two resurrections is mentioned. We will briefly consider some of them.

Let us take John v. 28-29 first. The Saviour had just been speaking of His quickening power in connection with the Gospel, whereby men spiritually dead enter into the possession of eternal life. He then added : " Marvel not at this : for the hour is coming, in the which all that are in the graves shall hear His voice and shall come forth ; they that have done good, unto the resurrection of life ; and they that have done evil, unto the resurrection of damnation (or judgment)." The Son of God thus quickens men's souls today, and by-and-bye He will quicken men's bodies also. " The latter He will surely do on one great day," some will exclaim. But John v. 28-29 does not say so. True, the Lord does not indicate in this passage the length of time that must elapse between " the resurrection of life " and " the resurrection of judgment " (for dispensations are never the theme in John's writings), but He does most certainly distinguish between the two, and designates each resurrection with divine suitability.

Let us glance next at Dan. xii. 2. " Many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt." This passage, we submit, does not refer to physical resurrection at all. If it does, why the word " many," seeing that all must rise from the dead ? Why also the expression " the dust of the earth," which, while frequently used in Scripture

in the sense of humiliation, is never, so far as we remember, employed in connection with the tomb? Let us be careful to read the passage with its context. In chapter xi. 36-45 we have prophetically described the evil doings of Judah's last king (the Antichrist), and of his antagonists; in chapter xii. 1 we learn that "at that time" the Archangel, who stands specially charged with the interests of God's ancient people, will arise for their final deliverance; at that epoch there will be a time of unparalleled trouble (the "great tribulation" of Matt. xxiv. 21); and then will take place the resurrection described in Dan. xii. 2. This manifestly occurs before the Millennial kingdom—a thousand years therefore before the resurrection of the dead as described in Rev. xx. 12. What then does the passage teach? The national revival of the bulk of Israel's people after ages of degradation and obscurity amongst the Gentiles. The two tribes (i.e., the Jews) are before us in verse 1, as passing through the Antichristian tribulation; and the ten tribes are presented to us in verse 2, as brought out of their hiding places, some for blessing and some for divine judgment. The following passages of Scripture, carefully considered, will be found to amply confirm this view: Ezek. xxxvii. 11-13; Isa. xxvi. 14-19; Rom. xi. 15.

There remains to be considered our Lord's words "the last day," employed in John vi. 39-40 in connection with the resurrection of His own saved people. If this means the last day of time then our contention as to a special resurrection for believers a thousand years in advance of the resurrection of unbelievers must fall to the ground. But does "the last day" necessarily mean this? It is a safe canon of interpretation that no one passage of Scripture can possibly contradict any other, all being alike given by the infallible Spirit of God. Now Rev. xx. 5 is express that a whole dispensation must come in between the resurrection of believers and that of all others. Accordingly John vi. 39-40 cannot refer to the last day of time. To use borrowed words, "The last day has a broad moral force like the day of the Lord in 2 Pet. iii. Between John vi. 39-40 and xii. 48 the Millennium intervenes, the last day beginning a little

before, and ending a little after it. It is a vague or general expression of the entire closing scene, when man's day is over, and God acts in power."

Every reader should perceive that if all classes are to be raised simultaneously, and then together set before the great judgment throne, present assurance of salvation is impossible. Yet upon this point Scripture is very emphatic. We hear the Saviour saying of His believing ones in John v. 24, "shall not come into judgment"; the Holy Ghost says of them in Rom. viii. 1, "there is therefore now no condemnation to them which are in Christ Jesus"; and lower down in the same chapter believers are taught to say, "who shall lay anything to the charge of God's elect? It is God that justifieth: who is he that condemneth?" Christ having died for our sins, and now gone above, every sinner who believes in His name stands clear of every possible charge, and is introduced into Christ's own relationship with the Father. A broad moral gulf separates these from all others, even in this life. Is it not therefore morally suitable that God should markedly distinguish His own when the great act of resurrection takes place? We conclude therefore that "the general resurrection at the last day" is a theological fiction, not to be entertained for one moment by those who would understand the mind of God as revealed in Holy Scripture.

## **The First Resurrection.**

"THE first resurrection" is a term used twice in Rev. xx. to distinguish the resurrection of the sons of God from that of all others; but it must not be understood to imply that even all the sons of God will be raised upon one grand occasion. Scripture indicates several distinct parts in the first resurrection, one of which indeed is already past. We will point out the various parts in their proper order.

There is first the resurrection of Christ Himself, with a few others accompanying. 1 Cor. xv. 20 tells us "Christ is risen from the dead, and become the first-fruits of them that

slept." He is thus the pattern Man. As the sheaf represents the great harvest soon to be garnered in, so the risen Christ is the representative of all who believe in His name. God intends to do for them exactly what He has done for Him. From Matt. xxvii. 52 we learn that "many bodies of the saints which slept arose, and came out of the graves after His resurrection, and went into the holy city, and appeared unto many." In this startling way did God show, in the moment of Christ's victory, what that victory has secured for His believing people. Their deliverance from the power of death will be as complete as His own.

The second part in the first resurrection is clearly defined in 1 Cor. xv. 23: "Every man in his own order: Christ the first-fruits; afterward they that are Christ's at His coming." Here we have the blissful portion of all who have died in faith from Abel's day down to the moment of the Lord's return. All these "are Christ's," and His first act, when He descends from heaven with a shout according to 1 Thess. iv. 16, will be to rescue them from the cold grasp of the grave. In the same moment, in the twinkling of an eye, He will change all His living ones, that all may enter together the Father's house on high (1 Cor. xv. 51-52). How soon it may be ere the graves of the saints are rifled of their precious contents none can say, but "the coming of the Lord draweth nigh" (James v. 8).

When the world is cleared of all true Christians at Christ's coming, pandemonium will ensue. Amongst other horrors the Antichrist will be brought to light, and will deceive millions from his seat in Jerusalem. At that crisis God's Spirit will commence a mighty work amongst the multitudes who (to our shame be it said) have never heard the present gospel of the grace of God. Consequently fresh witnesses will arise, who will stand for God amid the gross darkness and apostasy of Christendom's closing days. We read of two witnesses who boldly protest in Jerusalem itself, in the very teeth of the dread deceiver (Rev. xi.). Whether the number "two," occurring as it does in a symbolical book, should be taken literally, or whether it is simply intended to indicate a sufficiency of witnesses for God's purpose in

that day, we are not prepared to affirm positively. But this fact is certain, that by the authority of the Beast (not the Antichrist, but the supreme civil power) they are killed. During three and a half days their bodies lie in the open street, while their enemies rejoice that their tormenting voices have been silenced. Then we read: "And after the three and a half days the breath of life from God entered into them, and they stood upon their feet; and great fear fell upon them which saw them." And they (or I) heard a great voice from heaven saying unto them, 'Come up hither.' And they ascended up to heaven in the cloud; and their enemies beheld them" (Rev. xi. 11-12). We regard this as the third part in the first resurrection.

The concluding part is shown to us in Rev. xx. 4. We will quote the passage at length. "And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus and for the Word of God; and those which had not worshipped the Beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years." The enthroned ones of the first part of this verse are the "caught up" saints of 1 Thess. iv. 17, seen in Rev. xix. 11-16 as the heavenly armies following the King of kings when He bursts forth from heaven to judge and make war. To these are now added two groups of martyrs who will be slain during the Antichristian period. Those "beheaded for the witness of Jesus and for the Word of God" are indetical with the souls under the altar in Rev. vi. 9-11, and are evidently preachers. Those slain because they would neither worship the Beast nor receive his mark are identical with the victors of Rev. xv. 2-4, who stand upon the sea of glass, having the harps of God. These are rather passive resisters than open protestants—men of the Shadrach, Meshach, and Abednego type, who would rather die than sin against their God. The raising of these groups of sufferers completes the first resurrection. Not again is the quickening voice of the Son of God heard until a thousand years later, when His glorious reign is ended. "Blessed

and holy is he that hath part in the first resurrection." It is the fruit of sovereign grace—grace which flows to us upon the righteous basis of the Saviour's atoning blood.

## **The Abolition of Death.**

IT was quite unnecessary and altogether misleading, to introduce the italic word "cometh" into the English translation of 1 Cor. xv. 24. The Revisers of 1881 have, unfortunately, repeated the blunder of their predecessors of 1611. We will quote the verse at length, with that which goes before it, that the teaching of the Apostle may be clearly before the reader. "Every man in his own order: Christ the first-fruits; afterward they that are Christ's at His coming. Then [cometh] the end, when He shall deliver up the kingdom to God, even the Father; when He shall have put down all rule and all authority and power." We have already shown that our Lord's Millennial reign follows His coming and the first resurrection. If, therefore, a thousand years must intervene between verses 23 and 24, the word "cometh" is an unwarrantable interpolation, suggesting as it does that the end follows immediately. "Then the end" is what the Spirit wrote; which language (as another has said) "simply indicates subsequence," without laying down precisely when the closing scene must come.

All who have part in the first resurrection will reign with Christ. Most wonderful honour for His saints! During the lengthy period of His kingdom the once-crucified Lord will subjugate all His foes. The tremendous slaughter at the beginning (described in Rev. xix. 11-21; Zech. xiv. 1-3; Isa. lxiii. 1-6, etc.) will be followed by judgment upon every antagonist who dares to lift up his head in the day of His power. Psalm ci., Isa. lxv. 20, among other Scriptures, are decisive as to this. The final test for men will take place when Satan is loosed from his prison for a brief season when the thousand years are ended. A big revolt will ensue, with swift destruction from heaven (Rev. xx. 7-9).

This solemn event brings dispensations to a close. Time then gives place to eternity. But at the epoch of the dissolution of all things, the resurrection of the lost takes place. The description of it, with the judgment of the great white throne, is given in Rev. xx. 11-15. No trumpet sound will be heard in that dread day; the trumpet call being connected with God's people only (1 Cor. xv. 52; Num. x.). The voice of the Son of God will resound, and even His most obstinate enemies will be constrained to obey the summons. The apocalyptic seer says, "Death and hell (i.e., Hades) delivered up the dead which were in them; and they were judged every man according to their works." This means that death will hand up the body and Hades the soul that both may be re-united for ever. The complete man will thus stand before the Judge to be confronted with the divine record of his life and ways. The resurrection of the body, whether we think of believers or unbelievers, is a truth beyond our comprehension, but nothing is more plainly taught in Holy Scripture. Rev. xx. 14 adds: "And death and Hades were cast into the lake of fire. This is the second death." In this vivid way is described the abolition of death, the end of its long reign over the bodies of men as the fruit of sin and departure from God. Death's office is obviously no more required when it delivers up the dust of the lost at the last dread assize. Death—"the last enemy"—being thus destroyed, the reign of the Son of man terminates. Other kingdoms have had their rise and fall; not so the kingdom of the Lord Jesus. Suddenly with overwhelming force, will it appear, and will crush everything before it (Dan. ii. 44); it will be at the zenith of its power and glory when its faithful Administrator delivers it up to God. "When all things shall be subdued unto Him, then shall the Son also Himself be subject unto Him that put all things under Him, that God may be all" (1 Cor. xv. 28). The supremacy of the triune God will at last be established, never again to be disputed by Satan, man, or any other creature, while eternal ages roll.

