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Doctrinal Studies Bible Church
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Series: History of the Shemites

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1 Cor.15:24-28
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SUBJECTION FOLLOWS RESURRECTION

This is the fourth lesson from 1 Cor.15:1-58. This series of lessons are designed to show the importance of resurrection in the Theology for Missions.

Paul opens our lesson text with the temporal adverb (eita) [**then**]. It is used to introduce the next responsibility of Lord Jesus Christ following the dispensational order of resurrection (1 Cor.15:20-23) "**Then comes the end.**"

Paul gives a Greek grammatical outline of this Subjection following Resurrection. He used the conjunction (**hotan**) [**when**] plus the subjective mood four times. It gives the outline for "**Then comes the end.**"

This lesson will study <u>five aspects</u> of Subjection follows Resurrection.

It will help us understand what Paul meant by "And **when** all things are subjected to Him, **then** the Son Himself also will be subjected to the One who subjected all things to Him that God may be all in all." (1 Cor.15:28)

1. Once again Paul used the Greek grammar to outline his theological argument of the importance of the doctrine of the Resurrection to the theology for missions.

Paul is teaching that soteriology (first advent of Jesus Christ/ salvation) and eschatology (Second Advent/ end of human history) are doctrinally linked.

Paul linked them together in Greek grammar of (hotan) [when] and (eita) [**then**] **comes the end.**

(1 Cor.15:23-24a) **When** He delivered (paradidomi/ p.a.subj.3ps) up the kingdom to God and Father – **then** comes the end.

(1 Cor.15:24b) **When** He has abolished (katargeo/ a.a.subj.3ps) all rule and all authority and power - **then** comes the end.

(1 Cor.15:25-27) **When** He says, All things are put in subjection, it is evident that He is accepted who put all things in subjection to Him – **then** comes the end.

(1 Cor.15:28) **When the end comes** - then the Son Himself also will be subjected (hupotasso/ f.m.ind.3ps/ middle voice of submission to the sovereign will) to the One who subjected all things to Him, that God may be all in all. **DID YOU NOTICE THE DIFFERENCE?**

2. An important messianic eschatological prophecy is quoted in 1 Cor.15:25 (Ps.110:1).

(Ps.110:1) "The Lord says to my Lord: '**Sit** as My right hand **until** I make Your enemies a footstool for Your feet.'" (Matt.22:41-46; Acts 2:29-36; Heb.1:13; 10:12-13; 1 Cor.15:25-27)

"**Sit**" is a reference to Jesus reigning in session (first advent) "**until**" operation Footstool (Second Advent).

This shows the theological link between soteriology (first advent) and eschatology (Second Advent). Operation footstool is the doctrinal concept of all enemies being totally conquered (Josh.10:24-25).

This theological link is important to understand the complete redemptive role of Jesus Christ in the plan of God in human history.

3. The first prophecy of Operation Footstool was given with the first gospel in Gen.3:15 (Protoevangelism)

(Gen.3:15) “And I will put enmity between you and the woman, and between your seed and her seed; He shall bruise you on the head, and you shall bruise Him on the heel.” (Gal.3:16)

(Rom.16:20) “The God of peace will soon crush Satan under your feet.”

(Ps.8:6) “You make Him to rule over the works of your hands; you have put all things under His feet.”
(1 Cor.15:27-28; Heb.2:5-8)

4. The resurrected Lord Jesus Christ sits on the throne and reigns in session (all things under His feet/ 15:25) waiting until Operation Footstool and His Second Advent (Eph.1:20-23; Col.2:9-10; 3:1; Heb.1:1-4, 13; Acts 2:33-36; 1 Pet.3:22).

(1 Cor.15:25) “For He **must reign until** He has put all His enemies under His feet.”

(1 Cor.15:26-27) The last enemy to be abolished is death (ho thanatos). This is the **third (when/ then)** (Gen2:17; Rom.5:12; 1 Cor.15:22; Rev.20:14-15).

Jesus Christ will reign in sovereignty until the END of human history. As the Son, Jesus Christ is equal in essence and person but subject to God in rank and position. **This is the key for the use of hupotasso five times in (1 Cor.15:27-28)** (Luke 2:51/ example).

5. At the end of His mediatorship of redemptive history, the last volitional act of Jesus will be to put Himself under subjection to sovereignty of God His Father (mission completed/ HIs last tetelestai/ John 19:30/ It is finished!).

(1 Cor.15:28) “And **when** (hotan) all things (ta panta/ npln) are subjected (hupotasso/ a.p.subj.3ps) to Him, **then** (tote) the **Son Himself** (autos/ nsm) also will be subjected (hupotasso/ f.middle.ind.3ps) to the One who subjected (to hupotasso/ a.a.ptc.dsm) all things to Him, that God may be (eimi/ p.a.subj.3ps) all (ta panta in all.” (Eph.1:4-5; 1 Pet.1:20; John 17:5, 24; 1 Cor.15:27-28)