

HYPOTASSO (Part One)

For centuries now, it has been taught that wives are to submit to their husbands. It has also been taught that the husband is the servant leader of his wife. But Jesus never taught submission for wives; nor did He teach servant leadership for husbands. He simply taught servant hood for all. Now, the reason why Christ did not teach submission for wives was because He taught that submission was to God – for no one can serve two masters. Indeed, if a woman submits to her husband in everything, then she submits to God in nothing. Likewise, the reason why Christ did not teach servant leadership for husbands was because He taught that One is our leader, Christ – for no one can serve two masters. Indeed, if One is a wife’s leader, and that leader is her husband, then Christ cannot be her leader. Therefore, it is clear from the teachings of Christ, that the doctrine of submission [from one person to another] is a false doctrine. It is a teaching of man and not of God.

In both this section and the next, I will go over the word “hypotasso” in depth in order to show how its true meaning harmonizes perfectly with God’s Word. The typical translation of this word, as “submit” or “subject”, should be suspect because many of the verses that contain it contradict God’s Word. Hence, these contradictions are not to be ignored but are to be taken seriously as they are an indication of something more serious than a misinterpretation. For God’s Word will never contradict itself. God’s Word is always in complete harmony.

Now before I begin, I need to explain that the Greek to English dictionary and index in the Strongest NIV Exhaustive Concordance has the word “hypotasso”, which is in verbal form, listed as being used a total of thirty-eight times in the New Testament. It also has the word “hypotage”, the noun form of “hypotasso”, listed as being used a total of four times. I believe, however, that the word “hypotage” is a different word altogether from that of “hypotasso” and has a different meaning altogether. As a result, I believe that the word “hypotage” is actually used thirteen times in the Bible [four in noun form and nine in verbal form], and the word “hypotasso” is used twenty-nine times. Therefore, because I believe that both the words “hypotasso” and “hypotage” have different meanings from what the translators list them to be, I will go over all forty-two of their uses.

In addition, I need to explain briefly that Greek is a highly inflected language. This means that Greek words change form (the Greek spelling) in order to indicate the role that it plays in the sentence. As a result, the words “hypotasso” and “hypotage” will be used with different forms,

as I will list the Greek beside the English in each passage that we go over. (Note: The English word(s) will appear in bold print.)

Now, in this section, I will not go in chronological order of the way these words appear in the Bible, but would like to start with 1 Corinthians 15: 27-28. The reason I would like to start here is because it is here that we will see concrete evidence of the true meaning of the word “hypotasso”. I also want to go over 1 Corinthians 15: 20-26 because of a mistranslation in verse twenty-four, so that we can get a full understanding of just exactly what Paul is trying to tell those in Corinth in verses 20-28. We will need to compare Scripture with Scripture to do this, so this passage will be the most involved and complex passage for me to explain.

Now in the fifteenth chapter of 1 Corinthians, the word “hypotasso” is used four times and the word “hypotage” is used twice, and all six uses appear in verses 27-28. 1 Corinthians 15: 27-28^{NASB} reads as:

27“**For HE HAS PUT** (hypetaxen) **ALL THINGS IN SUBJECTION** UNDER HIS FEET. But when He says, ‘All things **are put in subjection** (hypotektai),’ it is evident that He is excepted who **put** (hypotaxantos) all things **in subjection** to Him. 28When all things **are subjected** (hypotage) to Him, then the Son Himself also **will be subjected** (hypotagesetai) to the One who **subjected** (hypotaxanti) all things to Him, so that God may be all in all.”

Now to understand this passage correctly we first need to find out the correct meaning of the word “hypotasso”. So, what does the word “hypotasso” mean? Well, we have a clue in the passage that we just read in verse twenty-seven. Notice, in verse twenty-seven, the NASB translators have put a portion in all capital letters; 27“**For HE HAS PUT ALL THINGS IN SUBJECTION UNDER HIS FEET.**” And they have put this portion in all capital letters to help the reader understand that Paul is quoting from the Old Testament. For Paul quotes King David in Psalm 8: 6, who spoke by prophetic utterance from the Holy Spirit. But notice the difference between each of these renderings.

6“...You have put all things under His feet.” (Psalm 8: 6)

27“**For HE HAS PUT ALL THINGS IN SUBJECTION UNDER HIS FEET.**” (1 Corinthians 15: 27)

Now the question is, “Why would there be a difference between the two sentences if one author is directly quoting the other?” Did Paul decide to add to the prophecy of King David? Did he decide to give the prophecy his own little twist? No! Paul is **NOT** adding words or changing the inspired words of David. It is the NASB translators that are. For Paul is quoting the same words that the original author wrote in Psalms; the only difference is Paul is not

speaking in the Hebrew as David was. Paul instead puts his words into Greek because the people he is writing to speak and read Greek, not Hebrew. So Paul carefully chooses words in the Greek that most accurately represent what the author was saying in the Hebrew. And since the Hebrew word “sit” (translated as “put” in Psalm 8: 6) means “to place, to put, or to set”^[1], Paul chooses the word “hypotasso” in the Greek, which also means “to place, to put, or to set”. For if Paul chose a word in the Greek that meant “to subject” when the original word that he is quoting from in the Hebrew meant “to place, to put, or to set” then he would have been doing an injustice to God’s Word by quoting Scripture with a different meaning. But I believe that Paul stayed true to the intended meaning which is why he chose the word “hypotasso”. I believe the word “hypotasso” in the Greek has the same meaning as “sit” in the Hebrew – “to place, to put, to set”. I do not believe its meaning is “to subject”. “Hypotasso” is a word of placement; **NOT** a word of subjection. When this is understood then we come to the correct rendering of ²⁷“For **HE HAS PUT** (hypetaxen) ALL THINGS UNDER HIS FEET” in verse twenty-seven of 1 Corinthians 15 just as we do in Psalm 8: 6.

Now the subtle tweak given to this word may not seem like much at first, but it makes a huge difference in the accurate translation of Scripture which we will see as we go along. For the translators err by always giving this word of placement a low placement; they make it into a word of subjection. However, a word of placement only indicates that something is being placed. One must read the context of the passage to see just where that placement is because things can be placed high as well as low. As a matter of fact, things can be placed in a wide variety of different ways so the context is absolutely essential in finding out just how something is placed. So, in verse twenty-seven, it is the words “under His feet” that are denoting just how and where the placement is, not the word “hypotasso”. The word “hypotasso” is only indicating that something is being placed. Indeed, it is the words “under His feet” that are denoting the subjection. So again, the context surrounding the word “hypotasso” is vitally important as it will always tell us how something is being placed.

Now that we understand that the word “hypotasso” is a word of placement, verse twenty-seven should read as, ²⁷“For **HE HAS PLACED** (hypetaxen) ALL THINGS UNDER HIS FEET.’ But when He says, ‘All things **are placed** (hypotetaktai),’ it is clear that it is apart from the One who **placed** (hypotaxantos) all things to Him.”

Now we move to verse twenty-eight. Verse twenty-eight reads as, ²⁸“When all things **are subjected** (hypotage) to Him, then the Son Himself also **will be subjected** (hypotagesetai) to the One who **subjected** (hypotaxanti) all things to Him, so that God may be all in all.” Now here in verse twenty-eight, we have a most egregious mistranslation of the word “hypotage”. For it is saying that Christ Himself also will be subjected. But is this correct? Will Christ be subjected?

Are not the Father and Son One? Are they not always in total agreement with one another? What would be the reason for this subjection if they are One and always in total agreement? How long will it last? Will it be temporary or permanent? And why would God subject the One whom He has exalted to His right hand? Also, how would God be “all in all” by the subjection of Christ? And most of all, why would God subject our precious risen Lord, who suffered a barbaric, torturous, and humiliating death in our place; on our behalf? Is this what will happen to our King whose name is above all names?

I will tell you plainly that I do not believe that Christ will be subjected. As a matter of fact, this is the **ONLY** place in the entire Bible, both Old and New Testaments, where I could find that Christ, while in the heavenly presence of the Father, would be subjected and I believe it is due to the mistranslation of this word. I believe that Christ will not be subjected but rather that He will only be exalted, magnified, glorified, honored and highly praised by the Father. This exaltation of Christ by the Father is seen throughout both the Old and New Testaments. This glorification of Christ is the treatment that is befitting our King.

In John 17: 5 Jesus prayed, ⁵“Now, Father, glorify Me together with Yourself, with the glory which I had with You before the world was.” Now this prayer of Jesus’ is very important for us to understand. Jesus shared the glory with His Father before the world was even in existence. And for all eternity past, there was not a time when Christ did not fully share this glory with the Father before the earth was formed. But then, for some amazing reason that is beyond my comprehension, Elohim said, ²⁶...“Let Us make humankind in Our image...” (Genesis 1: 26) So He created humans in His own image; and He loved His beloved, but His beloved fell. Those whom He had created transgressed and grieved His heart. They were lost; so very lost. The evil one had captured His beloved. But God wanted them back. The Father and the Son were in total agreement on how to redeem their beloved. And because He loved them so, God sent His Son, His one and only Son who shared His glory, to save and redeem them. Thankfully, Christ was willing. He, for a time, gave up that glory which He had shared with His Father from eternity past. He gave up the glory that was His before the world was; the glory that was rightfully His. But He gave up that glory because He was on a mission; a mission to redeem the lost; a mission to redeem God’s beloved. And He had to become like us in order to reach us. So Christ, who being in very nature God, was made for a little while lower than God, because He did not consider equality with God a thing to be grasped; but He willingly emptied Himself, taking the form of a bond-servant and being made in the likeness of humans, He was found in appearance as a man. He was brought forth from the womb by the One who sent Him; for Christ was born a defenseless baby. But the Father had His eye on Him; for He trusted the Father when upon His mother’s breasts. He grew in wisdom and the grace of God was upon

Him. And finally, for the sake of His beloved, He humbled Himself by becoming obedient to the point of death, even death on a cross.

But thankfully the story doesn't end here. Christ has risen. He has been exalted to the right hand of the Father. He has been raised from the lower status that He willingly took when He was sent to save us, when He was made for a little while lower than God. He has accomplished the will of the Father and has redeemed His beloved. And now that He has accomplished God's redemption for us and was resurrected, He once again shares that same equality and glory with God that was His before the foundation of the earth was laid. He has been exalted to the right hand of God and is thus equal with Him once again. The Father has only highest praise for the Son. He has not denied His prayer. (John 17: 5) The Father has glorified Christ together with Himself. He has crowned Him with glory and honor. And one day God will make it known to all that Christ is King of kings and Lord of lords and there will be no one who will not see His glory. The Father will **NOT** subject Christ; for it is His will that Christ only be exalted. The following verses confirm this exaltation of Christ.

13 "Behold, My servant will prosper, He will be high and lifted up and greatly exalted." (Isaiah 52: 13 ^{NASB})

13 "...One like a Son of Man was coming, and He came up to the Ancient of Days and was presented before Him. 14 And to Him was given dominion, glory ..." (Daniel 7: 13-14 ^{NASB})

32 "This Jesus God raised up again, to which we are all witnesses. 33 Therefore having been exalted to the right hand of God..." (Acts 2: 32 ^{NASB})

13 "The God of Abraham, Isaac and Jacob, the God of our fathers, has glorified His servant Jesus..." (Acts 3: 13 ^{NASB})

31 "He is the one whom God exalted to His right hand as a Prince and a Savior..." (Acts 5: 31 ^{NASB})

20 "...which He brought about in Christ, when He raised Him from the dead and seated Him at His right hand in the heavenly *places*, 21 far above all rule and authority and power and dominion..." (Ephesians 1: 20-21 ^{NASB})

9 "For this reason also, God highly exalted Him, and bestowed on Him the name which is above every name..." (Philippians 2: 9 ^{NASB})

8 "But of the Son *He says*, 'YOUR THRONE, O GOD, IS FOREVER AND EVER...'" (Hebrews 1: 8 ^{NASB})

So, I cannot see any hint of the subjection of Christ by the Father anywhere in the Bible with the single exception of this mistranslated verse in 1 Corinthians 15. And as I said before, I believe

this error comes from the improper translation of the word “hypotage”. But what does “hypotage” mean? I believe, from doing a word study, that the true meaning of “hypotage”, with its different forms, is will, willed, appointed by the will of, willing, willingness, etc. Further proof that this is the correct meaning will be reinforced in “Hypotasso (Part Two)” in showing how it is used in each passage. But for now, in verse twenty-eight, I believe that Paul is saying that Christ Himself also will be “willed”, or more appropriately, “appointed by the will” of the Father, **NOT** subjected by the Father. And this will happen right after the Father has willed all things to Christ. Therefore, I believe verse twenty-eight should read as, ²⁸“But as soon as all things **are willed** (hypotage) to Him, then also the Son Himself **will be appointed by the will** (hypotagesetai) of the One who **placed** (hypotaxanti) all things to Him, so that God may be all in all.”

And putting both verses together, 1 Corinthians 15: 27-28 should read as, ²⁷“For **HE HAS PLACED** (hypetaxen) ALL THINGS UNDER HIS FEET.’ But when He says, ‘All things **are placed** (hypotetaktai),’ it is clear that it is apart from the One who **placed** (hypotaxantos) all things to Him. ²⁸But as soon as all things **are willed** (hypotage) to Him, then also the Son Himself **will be appointed by the will** (hypotagesetai) of the One who **placed** (hypotaxanti) all things to Him, so that God may be all in all.”

Also, as I mentioned previously, there is another mistranslation in 1 Corinthians 15: 24. Verses 20-26 ^{NASB} read as, ²⁰“But now Christ has been raised from the dead, the first fruits of those who are asleep. ²¹For since by a man *came* death, by a man also *came* the resurrection of the dead. ²²For as in Adam all die, so also in Christ all will be made alive. ²³But each in his own order: Christ, the first fruits, after that those who are Christ’s at His coming, ²⁴then *comes* the end, when He hands over the kingdom to the God and Father, when He has abolished all rule and all authority and power. ²⁵For He must reign until He has put all His enemies under His feet. ²⁶The last enemy that will be abolished is death.”

Now because of the mistranslation in verse twenty-four, it is very hard to tell whether parts of this passage are talking about the Father or Christ, because both the Father and Christ are in view in verse twenty-four. For example, it says, ²³“...Christ, the first fruits, after that those who are Christ’s at His coming, ²⁴then comes the end, when He (Christ) hands over the kingdom to the God and Father, when He (the Father or Christ?) has abolished all rule and all authority and power. ²⁵For He (the Father or Christ?) must reign until He has put all His enemies under His feet.” However, we know from Psalms 110: 1 that Paul has to be speaking of the Father in verses 24-25 because Psalm 110: 1 ^{NASB} says, ¹“The LORD (Father) says to my Lord (Christ): ‘Sit at My right hand until I make Your enemies a footstool for Your feet.’” However, this doesn’t make sense because, in verse twenty-four, Christ is the One who hands over the kingdom to the

Father. And if Christ hands over the kingdom to the Father then wouldn't it be Christ who is reigning until He abolishes all rule and authority and power? But the reason that this passage is confusing is because the translators have translated the Greek article "toi" as "to the" when they should have translated it as "the". For what Paul is actually saying is, ²⁴"...then comes the end, when He hands over the kingdom, the God and Father, as soon as He abolishes all rule and all authority and power..." Indeed, Paul is not saying that Christ will hand over the kingdom "to" the God and Father; rather, he is saying that the One who hands over the kingdom "is" the God and Father. And the reason that Paul has to specifically state "the God and Father" here, is because up until now, in verses 20-23, he has only been talking about Christ, so Paul now has to clarify that he is now talking about the God and Father. If he left out the words "the God and Father", his readers would have thought he was still talking about Christ. So the text is actually saying that it is the God and Father who will hand over the kingdom to Christ, after He (the Father) has abolished all rule and all authority and power. Therefore, verses 20-26 should read as, ²⁰"But now Christ has been raised from the dead, the first fruits of those who are asleep. ²¹For since by a man *came* death, by a man also *came* the resurrection of the dead. ²²For as in Adam all die, so also in Christ all will be made alive. ²³But each in his own order: Christ, the first fruits, after that those who are Christ's at His coming, ²⁴then *comes* the end, when He hands over the kingdom, the God and Father, when He (Father) has abolished all rule and all authority and power. ²⁵For He (Father) must reign until He has put all His (Christ's) enemies under His (Christ's) feet. ²⁶The last enemy that will be abolished is death."

Also, something that is important to note before we go on is that the word that is translated as "kingdom", in verse twenty-four, is "basileia" in the Greek. This word means "kingdom", but it also means "kingship" and "royal rule".^[2] Therefore, the Father is not only handing over the "kingdom" to Christ, but also the "kingship" and the "royal rule". For verse twenty-five does say that God the Father must **reign until**... And the word that is translated as "reign" is "basileuo" in the Greek and means "to reign as a king".^[3] Also, the word that is translated as "until" is "achri" in the Greek and means "until, up to, as far as, as long as".^[4] So the Father will reign right up to the time when He has put all Christ's enemies under Christ's feet; then He will hand over the kingdom, the kingship, the royal (or sovereign rule) to Christ.

Therefore, I would translate verses 20-28 as follows:

²⁰"But now Christ has been raised from the dead, the first fruits of those who are asleep. ²¹For since by a man *came* death, by a man also *came* the resurrection of the dead. ²²For as in Adam all die, so also in Christ all will be made alive. ²³But each in his own order: Christ, the first fruits, after that those who are Christ's at His coming, ²⁴then *comes* the end, when the God and Father hands over the sovereign rule, as soon as He abolishes all rule and all authority and

power. ²⁵For He must reign until He has put all His enemies under His feet. ²⁶The last enemy that will be abolished is death. ²⁷'For HE HAS PLACED ALL THINGS UNDER HIS FEET.' But when He says, 'All things are placed,' it is clear that it is apart from the One who placed all things to Him. ²⁸But as soon as all things are willed to Him, then also the Son Himself will be appointed by the will of the One who placed all things to Him, so that God may be all in all."

Now, to be certain on whether or not this is the correct translation, we need to look at the prophecy of King David. For the whole reason that Paul was quoting King David in verse twenty-seven was because he was explaining David's prophecy in greater detail to those in Corinth about what would happen when the end comes. In David's prophecy will we see Christ handing over the sovereign rule to God or will we see God handing over the sovereign rule to Christ? Will we see the subjection of Christ after all things have been placed under His feet or will we see Christ being appointed by the will of God after all things have been placed under His feet? The prophecy given through King David is as follows:

⁴"What is man that You take thought of him, and the Son of Man that You care for Him?
⁵Yet You have made Him for a little while lower than God, and You crown Him with glory and majesty! ⁶You make Him to rule over the works of Your hands; You have put all things under His feet." (Psalm 8: 4-6)

So here, in David's prophecy, we can clearly see that after God the Father has put all things under Christ's feet then the Father will make Christ to rule over the works of His hands. (Notice the "past tense" in the last part of verse six and the "present tense" in the first part of verse six.) Indeed, God the Father is handing over the sovereign rule (and kingdom, the works of His hands) to Christ. So, we have complete harmony between David's prophecy and Paul's detailed explanation of what will happen when the end comes. For just as David's prophecy says that God will make Christ to rule over the works of His hands after He puts all things under Christ's feet, so also Paul explains that Christ will be appointed by the will of the Father after the Father puts all things under His feet. Also, it is very important to note that there is not even the slightest hint anywhere in the prophecy of King David that Christ will be subjected, which shows us that Paul is not saying that Christ will be subjected. For God's will is that Christ only be exalted. Furthermore, when Paul says that God will be "all in all" in verse twenty-eight, he means that God will first put all things **UNDER** Christ's feet, and then God will appoint Christ **OVER** the works of His hands. Indeed, this is the way that God will be "all in all".

Also, you may have noticed that I made several changes in the above translation of Psalm 8: 4-6 from that of the NASB. For one, I have capitalized the words that are referring to Christ. For in this passage, the first part of Psalm 8: 4 is talking about a human man. It says, ⁴"What is man that You take thought of him..." And the Hebrew word for man here is "enosh". "Enosh" refers to

mortal humankind with an emphasis on frailty.^[5] However, verse four then switches to speaking of Christ. For it continues and says, 4“...and the Son of Man that You care for Him?” And the Hebrew word for man here is not “enos” but rather “adam”. “Adam” also refers to humankind but also often assumes messianic significance and can refer to the Messiah.^[6] So the first part of verse four speaks of humans, and then it switches over and speaks of Christ, the Son of Man. Now the other change that I made is I added the words “for” and “while” in verse five. This is because the Hebrew word “m^e at” can mean either “little (of size)”, “few (of quantity)”, or “short (of time)”.^[7] One must determine, by the context, which is in view. And since Christ **emptied** Himself and took on the form of a **bond-servant**, I would say that He was made more than just “a little” lower than God. Therefore, I believe that “m^e at” means “short (of time)” here, and is referring to the time that Christ was on earth. Thus, I believe that the Hebrew word “m^e at” should be translated as “for a little while” in verse five, not as “a little”.

Now, I would also like to point out that this prophecy of David’s (Psalm 8: 4-6) is also in harmony with Daniels prophecy which states:

13“I kept looking in the night visions, and behold, with the clouds of heaven One like a Son of Man was coming, and He came up to the Ancient of Days and was presented before Him. 14And to Him was given dominion, glory, and a kingdom, that all the peoples, nations and *men of every language* might serve Him. His dominion is an everlasting dominion which will not pass away; and His kingdom is one which will not be destroyed.” (Daniel 7: 13-14 ^{NASB})

So here, in Daniels prophecy, we see that the Ancient of Days, the Father, is giving the Son of Man, Christ, dominion (ruling control), glory (crowned with glory and majesty), and a kingdom (the works of God’s hands) just as He has in David’s prophecy. Therefore, these two prophecies are extremely important to note and are two examples of why it is so vital to compare Scripture with Scripture. For we should not see Paul’s detailed explanation to those in Corinth veer from these two prophecies. And indeed, Paul’s teaching corresponds to both. For neither prophecy shows any subjection of Christ by God; and both prophecies show that the Father will one day hand over the “kingdom, kingship, royal or sovereign rule” to Christ.

Also, Revelation 11: 15-17 ^{NASB} says in relation to Christ, 15“Then the seventh angel sounded; and there were loud voices in heaven, saying, ‘The kingdom (basileia) of the world has become *the kingdom* of our Lord (Christ) and of His (the Father’s) Christ; and He (Christ) will reign forever and ever.’ 16And the twenty-four elders, who sit on their thrones before God, fell on their faces and worshiped God, 17saying, ‘We give You thanks, O Lord God (Christ), the Almighty, who are and who were (who is and who was), because You have taken Your great power and have begun to reign.’”

So here, in Revelation, we can see that Christ **RECEIVES** the “basileia” at the end. This is further proof that, in 1 Corinthians 15: 24, the God and Father hands over the “basileia” to Christ at the end. For if Christ was handing it over to the Father, as it is translated in 1 Corinthians 15: 24, then it would mean that Christ “had” the kingdom, kingship, royal or sovereign rule up until the time when He handed it to the Father. However, Revelation 11: 15-17 makes it clear that the kingdom of the world “has become” Christ’s, that He “has begun” to reign, meaning Christ did not have the kingdom, kingship, royal or sovereign rule in the past, but the Father did. So again, in Revelation, at the end, we see the “kingdom, kingship, royal or sovereign rule” of the world being given to Christ by the Father. And we see Christ reigning, from this time forth, forever and ever.

And finally I would like to go over Hebrews 2: 5-9 because the author of Hebrews tells us some very important things. In this portion of Scripture, the word “hypotasso” is used four times. Here, the author of Hebrews also quotes King David in Psalm 8: 4-6. It reads (with my modifications), ⁵“For He did not **place** (hypetaxen) to angels the world to come, concerning which we are speaking. ⁶But one (King David) has testified somewhere, saying, ‘WHAT IS MAN, THAT YOU REMEMBER HIM? OR THE SON OF MAN, THAT YOU CARE FOR HIM? ⁷YOU HAVE MADE HIM FOR A LITTLE WHILE LOWER THAN GOD; YOU HAVE CROWNED HIM WITH GLORY AND HONOR, AND HAVE APPOINTED HIM OVER THE WORKS OF YOUR HANDS; ⁸YOU **HAVE PLACED** (hypetaxas) ALL THINGS UNDER HIS FEET.’ For in **placing** (hypotaxai) all things to Him, He left nothing to Him that is disobedient (*anypotakton). But at this present time we do not yet see all things **placed** (hypotetagma) to Him. ⁹But we do see Jesus, the One having been made for a little while lower than God, now crowned with glory and honor because of the suffering of death, so that by the grace of God on behalf of everyone He might taste death.” Note: The Greek word **“anypotaktos”*, means “rebellious, disobedient, not made subject to”.^[8] *“Anypotaktos”* is listed as a separate word and is not listed under the word “hypotasso”.

So here, we can clearly see once again that Christ will be appointed by the will of the Father after all things have been placed under His feet. Nowhere in this passage does it speak of the subjection of Christ after all things have been placed under His feet. So again, Paul is not saying that Christ will be subjected by the One who placed all things to Him, but rather that He will be appointed by the will of the One who placed all things to Him. We can also see by this passage that when all things are placed to Christ by the Father, nothing will be left to Him that is rebellious, disobedient, or not made subject to Him. This too matches what Paul has stated in 1 Corinthians 15. For Paul has stated in verse twenty-four that the Father will abolish all rule and all authority and power before He hand’s over the sovereign rule to Christ. Furthermore, the author of Hebrews tells us that at this present time we do not yet see all things placed to Christ.

This means that the Father is still reigning and has not yet handed over the sovereign rule to Christ, which also matches what Paul has stated in 1 Corinthians 15. For in verses 24-25 Paul has stated that the God and Father will hand over the sovereign rule at the end. For as Hebrews 10: 12-13 ^{NASB} says, ¹²“...but He, having offered one sacrifice for sins for all time, SAT DOWN AT THE RIGHT HAND OF GOD, ¹³waiting from that time onward UNTIL HIS ENEMIES BE MADE A FOOTSTOOL FOR HIS FEET.” And finally, the author of Hebrews tells us that although all things have not yet been placed to Christ, He has now been crowned with glory and honor because He suffered death. He has made purification of sins and has been exalted to the right hand of the Father. The glory that He shared with the Father before the world was, has been restored.

I would also like to explain, in reference to my translation of Hebrews 2: 5-9, why I believe the author of Hebrews, in verse seven (also verse nine), is saying that Jesus Christ was made for a little while lower than God, not angels as the NASB has rendered. The reason why I believe the author of Hebrews is saying that Jesus Christ was made for a little while lower than God is because the author of Hebrews is **directly quoting** King David in Psalm 8: 4-6. And King David clearly stated that Christ would be made for a little while lower than “Elohim” which means “God; plural of majesty”. But the question is, “Why would the author of Hebrews choose the word “angelous”, meaning “messengers”, when referencing God?” I believe it was to emphasize the fact that Elohim was the “Messengers” of long ago. For the author did say in Hebrews 1: 1 ^{NASB}, ¹“God, after He spoke long ago to the fathers in the prophets in many portions and in many ways, ²in these last days has spoken to us in His Son...” And since the people he/she was writing to would have been familiar with King David’s prophecy, they would have understood the point that was being made. They would have understood that Christ was made for a little while lower than the One (Elohim; plural of majesty) who spoke to their forefathers many years before. For just as the apostle John refers to Christ as the “Light” to stress that He is the Light of the world in the first chapter of John, so also the author of Hebrews refers to God as “Messengers” to stress that He is the One who spoke to their forefathers many years before.

Note: I chose to translate the Greek word “angelous” as “God” instead of as “Messengers” in Hebrews 2: 7 & 9 because there is no article (tous/the) before the word “angelous” in these verses as there is in 1 Corinthians 11: 10.

I would also like to point out one more thing in relation to the prophecy of King David. It is obvious that the translators of the NASB think that David’s prophecy is referring to man, not Christ. They believe that all things will one day be put under man’s feet, not Christ’s feet. This is evident by the lower case letters in Psalm 8: 4-6 and is confirmed by the lower case letters

(and lower case capital letters) in Hebrews 2: 6-8 and the upper case letters in Hebrews 2: 9. (They believe that Hebrews 2: 6-8 is speaking of man and that Hebrews 2: 9 is speaking of Christ.) However, it is also clear that the translators of the NASB believe that 1 Corinthians 15: 27-28 is referring to all things being placed under Christ's feet because of the upper case letters in verses 27-28. So let me ask a simple question. If 1 Corinthians 15: 27-28 is referring to all things being placed under Christ's feet, then wouldn't the **original prophecy**, from which Paul is quoting, also be talking about all things being placed under Christ's feet? And if all things are placed under Christ's feet, then how can all things be placed under man's feet? Which is it? Are all things placed under Christ's feet? Or are all things placed under man's feet? Indeed, the prophecy in Psalms is referring to Christ because Paul is talking about Christ when he quotes King David's words. Furthermore, throughout the first two chapters of Hebrews the author explains that Christ is far superior to angels. Would then, the author of Hebrews, in chapter two verses 5-8, veer from this topic to explain how the world will one day be placed to man instead of angels? Indeed, no! In these verses the author of Hebrews is still explaining that Christ is superior to angels. The world to come will be placed to Christ. Indeed, all things will one day be placed under Christ's feet! In addition, the author of Hebrews, after quoting David's prophecy (vss. 6-8), then specifically names Jesus as the One who was spoken of in David's prophecy (vs. 9). Therefore, there is no disputing that King David's prophecy is referring to Christ.

When King David uttered his prophecy many years ago, he spoke of the future to come. But now two parts of David's prophecy have been fulfilled. Christ was made for a little while lower than God when He emptied Himself on our behalf, and Christ has been crowned with glory and majesty after being exalted to the right hand of the Father. But also, two parts have not yet been fulfilled. Not yet are all things placed under Christ's feet, and as a result, the sovereign rule has not yet been handed over to Him; for that will happen when the end comes as Paul has explained to those in Corinth.

So, I believe that the above is the correct interpretation of 1 Corinthians 15: 20-28, and it is in complete harmony with the rest of Scripture. The mistranslation of the word "hypotage" has our wonderful Savior in a position of subjection when in reality He will be appointed over the works of God's hands by the will of the Father. Furthermore, the word "hypotasso" is a word of placement, not a word of subjection. Thankfully, God has preserved the true meaning of the word "hypotasso" for us through Paul's quote of Scripture. For we need to understand that the Psalms were written by David because he was moved by the Holy Spirit. David did not prophesy by his own will, but by God. The divine prophecy given to him was the Word of God and he wrote it down in a Scroll for future generations to come. Many centuries later, Paul quoted the Scripture that had been written by the hand of David because he was teaching

those in Corinth about what would happen when the end comes. Certainly Paul, the servant of the Lord, would not have changed or misquoted God's inerrant Word that had been written in the Scroll from many centuries earlier. But over the centuries, men have changed God's inerrant Word to suit their own agenda. They have not held God's inerrant Word in high esteem but have shown their contempt by changing its words. They have kept women in bondage when Christ has set them free. Many men want desperately to hold to their doctrine of lies in order to keep women in bondage so that they can have control. But bondage is not God's will for His beloved daughters and as we go along we will see the proper placement of the daughters that He so cherishes.

PSALM 8: 4-6

(Prophecy given through King David)

4“What is man (^enos) that You take thought of him, and the Son of Man (adam) that You care for Him? 5Yet You have made Him for a little while lower than God, and You crown Him with glory and majesty! 6You make Him to rule over the works of Your hands; You have put all things under His feet.”

1 CORINTHIANS 15: 20-28

(Paul expounds upon King David’s prophecy)

20“But now Christ has been raised from the dead, the first fruits of those who are asleep. 21For since by a man *came* death, by a man also *came* the resurrection of the dead. 22For as in Adam all die, so also in Christ all will be made alive. 23But each in his own order: Christ, the first fruits, after that those who are Christ’s at His coming, 24then *comes* the end, when the God and Father hands over the sovereign rule, as soon as He (Father) abolishes all rule and all authority and power. 25For He (Father) must reign until He has put all His (Christ’s) enemies under His (Christ’s) feet. 26The last enemy that will be abolished is death. 27‘For HE (Father) HAS PLACED ALL THINGS UNDER HIS (Christ’s) FEET.’ But when He says, ‘All things are placed,’ it is clear that it is apart from the One (Father) who placed all things to Him (Christ). 28But as soon as all things are willed to Him (Christ), then also the Son Himself will be appointed by the will of the One (Father) who placed all things to Him (Christ), so that God may be all in all.”

HEBREWS 2: 5-9

(Author of Hebrew’s expounds upon King David’s prophecy)

5“For He did not place to angels the world to come, concerning which we are speaking. 6But one has testified somewhere, saying, ‘WHAT IS MAN, THAT YOU REMEMBER HIM? OR THE SON OF MAN, THAT YOU CARE FOR HIM? 7YOU HAVE MADE HIM FOR A LITTLE WHILE LOWER THAN GOD; YOU HAVE CROWNED HIM WITH GLORY AND HONOR, AND HAVE APPOINTED HIM OVER THE WORKS OF YOUR HANDS; 8YOU HAVE PLACED ALL THINGS UNDER HIS FEET.’ For in placing all things to Him, He left nothing to Him that is disobedient. But at this present time we do not yet see all things placed to Him. 9But we do see Jesus, the One having been made for a little while lower than God, now crowned with glory and honor because of the suffering of death, so that by the grace of God on behalf of everyone He might taste death.”

References

¹Goodrick, E. W., & Kohlenberger III, J. R. (1990). *Strongest NIV exhaustive concordance*. Grand Rapids, MI: Zondervan.

²Goodrick, E. W., & Kohlenberger III, J. R.

³Goodrick, E. W., & Kohlenberger III, J. R.

⁴Goodrick, E. W., & Kohlenberger III, J. R.

⁵Goodrick, E. W., & Kohlenberger III, J. R.

⁶Goodrick, E. W., & Kohlenberger III, J. R.

⁷Goodrick, E. W., & Kohlenberger III, J. R.

⁸Goodrick, E. W., & Kohlenberger III, J. R.