

**Notes on the Greek New Testament**  
**Day 235 – August 23<sup>rd</sup> – 1 Corinthians 15:1-28**

**Works frequently referenced in these notes on 1 Corinthians**

John Drane	<i>Paul</i> , Lion Publishing, Berkhamstead, 1976
Leon Morris	<i>The First Epistle of Paul to the Corinthians</i> , Tyndale New Testament Commentary, 2 <sup>nd</sup> Ed., IVP, Leicester, 1985
Anthony C Thistleton	<i>The First Epistle to the Corinthians</i> , The New International Greek Testament Commentary, Eerdmans, Grand Rapids, 2000

**Chapter 15**

Thistleton cites Barth who says that this chapter "forms not only the close and crown of the whole epistle, but also provides the key to its meaning from which light is shed onto the whole." It concerns the nature of the Gospel which centres in the cross and resurrection. It demonstrates that the gospel concerns the sovereign grace of God who "gives life to the dead" (Rom 4:17). Thistleton writes, "Paul could not introduce a theology of the resurrection before the notion of the cross as the 'ground and criterion' of Christian identity and lifestyle had been fully reappropriated. A context of religious triumphalism and complacency leaves no conceptual space for the 'transformative reversal' of death and resurrection. Resurrection epitomises 1:31, 'let the person who glories, glory in the Lord,' Divine action is directed toward the *dead*, who cannot contribute to their welfare. This underlines both divine sovereignty and divine grace."

What were the erroneous beliefs which Paul addresses in this chapter? This is the subject of much debate but it would seem that there were people who were so influenced by Greek modes of thinking that they would not allow for any place in their hope and understanding for a resurrection *of the body* (cf. Acts 17:32). It may well have been that they alleged rather that the resurrection had already occurred (cf. 2 Tim 2:18). Thistleton, outlining this view, says, "If Christian believers have already been raised with Christ to a new mode of life, all that happens at death is the dissolution of the physical body, while the already existing 'pneumatic' or 'spiritual' nature continues its existence without the husk of the body. In various forms this approach is linked with an overrealised eschatology and sometimes with spiritual enthusiasm." Further than these possibilities it is difficult to be clear about the views of those at Corinth which Paul seeks to correct in this chapter.

**Verse 1**

Γνωρίζω δὲ ὑμῖν, ἀδελφοί, τὸ εὐαγγέλιον ὃ εὐηγγελισάμην ὑμῖν, ὃ καὶ παρελάβετε, ἐν ᾧ καὶ ἐστήκατε,

γνωρίζω make known, disclose, know

"I give you to know" Dale Martin suggests that this is a rebuke for the 'strong' who are proud of their knowledge. Paul's opening word of this chapter suggests that their knowledge is defective or incomplete.

On εὐαγγέλιον see Dunn *The Theology of Paul*, pp 164-169 who argues that the term is rare outside of the NT and within the NT is largely (60 out of 76 occurrences) Pauline. He concludes "it is probable that it was Paul himself who coined the usage of a new technical term for his own proclamation." Nevertheless, the *content* of Paul's message is not novel to Paul. "Paul endorses the shared pre-Pauline tradition which both *proclaims the death and resurrection of Christ and interprets it in terms of the saving and transforming power of God as this receives explanation and intelligibility within the frame of reference provided by the [Old Testament] scriptures.*" Thistleton

παρελάβετε Verb, aor act ind, 2pl

παραλαμβανῶ take, receive, accept

ἐστήκατε Verb, perf act indic, 2 pl ἰστημι

intrans in pf stand, stand firm

"REB's 'have taken your stand' indicates *present* stability on the basis of past action as well as present state." Thistleton

**Verse 2**

δι' οὗ καὶ σφύζεσθε, τίνι λόγῳ εὐηγγελισάμην ὑμῖν, εἰ κατέχετε, ἐκτὸς εἰ μὴ εἰκῆ ἐπιστεύσατε.

Paul moves from the gospel as declared (its objective content) to the gospel in its effects (its saving power).

σωζῶ save, rescue, heal

The present tense has continuous force.  
"There is a sense in which salvation is once for all ... and there is also a sense in which it is progressive (e.g. 1:18; 2 Cor 2:15). It is to this progressive character of salvation that Paul directs attention." Morris

The focus here is on the future. The gospel to which they responded when it was first proclaimed is the gospel which still saves. They have no need of any other.

κατεχω hold fast, keep

τίμι λόγω εὐηγγελισάμην ὑμῖν εἰ κατέχετε 'if you hold fast to the substance of the gospel that I proclaimed to you.'

ἐκτος εἰ μὴ except, unless  
εἰκη adv. in vain, for nothing

"If men's grasp on the gospel is such that they are not really trusting in Christ, their belief is groundless and empty. They have not saving faith." Morris

### Verse 3

Παρέδωκα γὰρ ὑμῖν ἐν πρώτοις, ὃ καὶ παρέλαβον, ὅτι Χριστὸς ἀπέθανεν ὑπὲρ τῶν ἁμαρτιῶν ἡμῶν κατὰ τὰς γραφάς,

παραδίδωμι hand or give over, deliver up  
πρωτος, η, ον first, foremost, prominent

ἐν πρώτοις 'first and foremost', 'of first importance'

παρέλαβον Verb, aor act ind, 1s & 3pl  
παραλαμβάνω receive, accept

Paul stresses the way in which he has not made up the gospel but has passed it on faithfully. Neither do the Corinthians have any liberty to alter the message. "*The juxtaposition of confession in the saving efficacy of the cross and the divine vindication or glorification of Christ in the resurrection feature in virtually all of these passages as an emergent core pattern of the earliest Christian confessions or creeds within the pages of the New Testament.*" Thistleton

ἀπέθανεν Verb, aor act indic, 3s ἀποθνήσκω  
die, face death

"Edwards ... sees in this verse 'a distinct statement that the doctrine of Christ's death was a propitiatory sacrifice for sin 'as' an essential aspect of the gospel (cf. 1:17; 2:2; Gal 3:1; Rom 4:25)... The word ὑπὲρ expresses the same notion as τιμῆς [bought with a price] in 6:20... Here therefore, as in 2 Cor 5:21, ὑπὲρ is synonymous with ἀντι." Thistleton  
On 'for our sins, Calvin comments, "That is to say, He took our curse upon himself ... a sacrifice of expiation of our sins."

ἁμαρτια, ας f sin

κατὰ τὰς γραφάς Cf. Gal 1:4, also Lk 24:25-27, 44-46. On the import of this phrase, see CH Dodd, *According to the Scriptures*. The allusion may particularly be to Is 53, though Blomberg notes that "the first Christian writers saw *all* of the Scriptures pointing to Christ."

### Verse 4

καὶ ὅτι ἐτάφη, καὶ ὅτι ἐγήγερται τῇ ἡμέρᾳ τῇ τρίτῃ κατὰ τὰς γραφάς,

ἐτάφη aor pass indic, 3s θάπτω bury

"Underlines not only the reality of Christ's death but also the reality of his resurrection: had he not been 'buried', the genuine occurrence of either or both might lie more readily open to question." Thistleton

In context it alludes to the reality of the empty tomb.

ἐγήγερται perf pass indic, 3s ἐγείρω raise

Note the perfect tense and its implication – he is risen.

τρίτος, η, ον third

κατὰ τὰς γραφάς "relate[s] this divine act of vindication and sovereign action to *the theme of promise*. Its occurrence rests not only on divine power and divine grace, but also on *divine faithfulness* to vindicate his obedient messianic agent." Thistleton. Thistleton also stresses that the resurrection of Christ is foundational to the life of the people of God both now, and on the last day. "Rom 8:11 summarises the Pauline logic formulated more fully in 1 Corinthians 15: 'if the Spirit of *him who raised Jesus from the dead* dwells in you, then *the God who raised Christ Jesus from the dead* will also give life to your mortal bodies through his indwelling Spirit' (REB, my italics). God will raise *the in-Christ corporeity who are identified with Christ* in the event in which God raised Christ."

### Verse 5

καὶ ὅτι ὤφθη Κηφᾶ, εἶτα τοῖς δώδεκα·

ὤφθη Verb, aor pass indic, 3s ὄραω trans  
see, observe, perceive; pass. appear  
Κηφας, α m Cephas (Aramaic equivalent of Πέτρος, rock).

εἶτα adv. then, and then

δώδεκα twelve

The 'twelve' is a general name for the apostles even though there were no longer twelve. 'The twelve' is not a Pauline term (Paul uses the phrase 'the apostles'). Its use here suggests a pre-Pauline confession.

**Verse 6**

ἔπειτα ὄφθη ἐπάνω πεντακοσίοις ἀδελφοῖς  
ἐφάπαξ, ἐξ ὧν οἱ πλείονες μένουσιν ἕως ἄρτι,  
τινὲς δὲ ἐκοιμήθησαν·

ἔπειτα then, afterwards

ἐπάνω adv. over, more than

πεντακοσιοι, αι, α five hundred

This may be a reference to the incident recorded in Mat 28:16ff

ἐφάπαξ adv. once for all time, at one time

μένω remain, stay

ἕως until

ἄρτι now, at the present

The phrase "is clearly calculated to provide further evidential support for the resurrection of Jesus; anyone who is disposed to be sceptical will find a formidable gallery of witnesses wanting to testify that they have seen him alive" Paul did not regard the resurrection "as some sort of ineffable truth beyond history; rather, it was an event ... for which historical eyewitness testimony was readily available. Hayes

κοιμαομαι sleep, fall asleep, die

For this use of *sleep*, see 1 Thess 4:13f. he term "carries with it the grammar of being *awakened* at the resurrection."

**Verse 7**

ἔπειτα ὄφθη Ἰακώβω, εἶτα τοῖς ἀποστόλοις  
πᾶσιν·

"Nothing more is known of the appearance to *James*. Nor is it certain which James is meant. Most think that it is James the Lord's brother, and that it was this appearance which led to his conversion and through him to that of his brothers." Morris

"That ... Jesus 'appeared to James' ... evidently produced in James a revolutionary effect comparable to that which a similar experience later produced in Paul himself." Bruce

**Verse 8**

ἔσχατον δὲ πάντων ὡσπερὶ τῷ ἐκτρόματι  
ὄφθη κάμοι.

ἔσχατος, η, ον last; ἐσχατον παντων last of all

ὡσπερὶ as, as though

ἐκτρωμα, τος η abnormal birth, miscarriage

"The emphasis lies in the *undeserved grace of God* (explicated further on v.10), who chooses to give life and new creation to those reckoned as dead, or, in Paul's case, both a 'miscarried, aborted foetus' whose stance had been *hostile* to Christ and to the people of God." Thistleton

"This abortive birth makes the grace of God all the more evident in Paul's case than if he had grown up in Christ little by little, step by step." Calvin

"Paul perceives himself as one who was unable to contribute anything to an encounter in which God's sovereign grace was all, even to the extent of giving life to one who was humanly beyond all hope. This precisely reflects the theme of resurrection as God's sovereign gift of life to the dead (not to those who already possess capacities of self-perpetuating survival) throughout this chapter." Thistleton

κάγω a compound word = και ἐγω

"Paul puts his vision on the road to Damascus on the same level as the other resurrection appearances. He thinks of himself as the last in the line of those who have seen the Lord."

Morris

**Verse 9**

ἐγὼ γάρ εἰμι ὁ ἐλάχιστος τῶν ἀποστόλων, ὃς οὐκ εἰμι ἰκανὸς καλεῖσθαι ἀπόστολος, διότι ἐδίωξα τὴν ἐκκλησίαν τοῦ θεοῦ·

ἐλαχιστος, η, ον least, smallest, insignificant

ἰκανος, η, ον worthy, sufficient, fit

διότι because, for,

διωκω persecute, pursue

"As Munck and others have shown, Paul's persecuting the church underlines the sovereign initiative of God's grace as intervening gift and allows no room for so-called psychological explanations concerning supposed subconscious guilt feelings which 'contribute to the experience of sovereign call.' Paul compares this call to that of Jeremiah 'before birth' (cf. Gal 1:13-17 and 1 Cor 9:16-18)." Thistleton

**Verse 10**

χάριτι δὲ θεοῦ εἰμι ὃ εἰμι, καὶ ἡ χάρις αὐτοῦ ἡ εἰς ἐμὲ οὐ κενὴ ἐγενήθη, ἀλλὰ περισσότερον αὐτῶν πάντων ἐκοπίασα, οὐκ ἐγὼ δὲ ἀλλὰ ἡ χάρις τοῦ θεοῦ ἡ σὺν ἐμοί.

χάριτι Noun, dat s χάρις, ιτος f grace

"We come to the heart of Paul's point. Undeserved, unmerited 'grace' (χάρις) which springs from the free, sovereign love of God alone and becomes operative in human life not only determines Paul's life and apostolic vocation but also characterises all Christian experience, not least the promise of resurrection and the reality of the activity of Christ as Lord." Thistleton

ἐμὲ Pronoun, acc s ἐγω

What he is, is sheer gift.

κενος, η, ον empty, to no purpose  
 ἐγενήθη Verb, aor indic, 3 s γινομαι  
 περισσότερος, α, ον adj here as adv more  
 κοπιαω work, work hard, labour

The grace of God is seen in God's transforming power at work in men and women: it is dynamic, not static. Such grace saves, equips and empowers.

"Grace has shaped his entire life and character as an apostolic agent *through whom* God chooses to reach and transform others... The emphasis on 'labour' reminds us that difficulty and cost in Christian work, far from suggesting an absence of God's grace, presupposes the gift of such grace to prosecute the work through all obstacles (see 2 Cor 11:23-17). The theme of grace in and through 'weakness' is one which Paul constantly urges to Corinth." Thistleton Paul is careful to emphasise that though he has accomplished much, none of it can be credited to him.

### Verse 11

εἴτε οὖν ἐγὼ εἴτε ἐκεῖνοι, οὕτως κηρύσσομεν  
 καὶ οὕτως ἐπιστεύσατε.

εἴτε if, whether

ἐκεῖνος, η, ο demonstrative adj. that, those  
 κηρυσσω preach, proclaim

Paul emphasises that there is only one gospel, whether preached by him or the other apostles. This is the gospel they believed. There is none other for them now. "Ecumenicity" is not the lowest common denominator in a miscellany of individual experiences. For Paul it is defined by the *common kerygma* of a *shared, transmitted gospel tradition*, anchored in the death and resurrection of Jesus Christ as ἐν πρώτοις (15:3)." Thistleton

### Verse 12

Εἰ δὲ Χριστὸς κηρύσσεται ὅτι ἐκ νεκρῶν  
 ἐγήγερται, πῶς λέγουσιν ἐν ὑμῖν τινες ὅτι  
 ἀνάστασις νεκρῶν οὐκ ἔστιν;

νεκρος, α, ον dead

ἐγήγερται Verb, perf pass indic, 3 s ἐγειρω  
 raise

Note the force of the perfect, 'was raised and continues to live.'

πως how? in what way?

Expresses astonishment, 'how can it be that one who has professed to accept the gospel and believe in Christ can now deny the resurrection!'

ἀναστασις, εως f resurrection, raising up

On the views at Corinth which Paul is opposing, see the note at the beginning of this chapter.

### Verse 13

εἰ δὲ ἀνάστασις νεκρῶν οὐκ ἔστιν, οὐδὲ  
 Χριστὸς ἐγήγερται·

The resurrection of Christ is not just an odd event, it is central to an understanding of God's purposes towards mankind.

"These verses underline *Paul's expectation that believing Christians will respect logical coherence and rational thought*. He does not hesitate to appeal to it." Thistleton.

### Verse 14

εἰ δὲ Χριστὸς οὐκ ἐγήγερται, κενὸν ἄρα τὸ  
 κήρυγμα ἡμῶν, κενὴ καὶ ἡ πίστις ὑμῶν,

κενος, η, ον see v.10

κηρυγμα, τος η what is preached,  
 message, proclamation

"So central are the truth claim and event of the resurrection of Christ that if the linchpin is removed a multiple of dependent derivatives collapses: (i) the content and currency of the gospel; (ii) the authenticity of the Christian faith; (iii) the truthfulness of testimony to the acts of God (v.15); (iv) liberation from the destructive and damaging power of sin (v.17); and (v) the irretrievable loss of believers who have died (v.18)." Thistleton

### Verse 15

εὐρισκόμεθα δὲ καὶ ψευδομάρτυρες τοῦ θεοῦ,  
 ὅτι ἐμαρτυρήσαμεν κατὰ τοῦ θεοῦ ὅτι ἤγειρεν  
 τὸν Χριστόν, ὃν οὐκ ἤγειρεν εἴπερ ἄρα νεκροὶ  
 οὐκ ἐγείρονται.

εὐρισκω find, discover

ψευδομαρτυς, υρος η false witness, one  
 who gives false testimony

μαρτυρεω bear witness, testify

εἴπερ since, if it is true that

ἄρα carries here the classical sense 'as they say'

The gospel is not a system of philosophy or a moral code but the declaration of what God has done in Christ. If the dead are not raised then the whole gospel is a sham and those who preach it are liars.

### Verse 16

εἰ γὰρ νεκροὶ οὐκ ἐγείρονται, οὐδὲ Χριστὸς  
 ἐγήγερται·

The importance of this argument is clear from the way in which vv 16 & 17 repeat the points made in vv 13 & 14.

**Verse 17**

εἰ δὲ Χριστὸς οὐκ ἐγήγερται, ματαία ἡ πίστις ὑμῶν, ἔτι ἐστὲ ἐν ταῖς ἀμαρτίαις ὑμῶν.

ματαιος, α, ον worthless, futile, useless  
ἔτι still, yet

"Christ dead, without resurrection would be a condemned, not a justified Christ. How could he justify others?" Godet

"Ye are yet in your sins, because Christ is yet in your sins. And your faith, committing you to Christ, uniting you to Christ, makes you share with him in whatever is his condition, in whatever is his fate. You cannot be better off than he is." Candlish

"The words can be given a second meaning. If Christ was not raised they would still be living in their sins like any pagan. But they have a new power over sin stemming from faith in the risen Christ. Therefore Christ must have been raised." Morris

**Verse 18**

ἄρα καὶ οἱ κοιμηθέντες ἐν Χριστῷ ἀπόλωντο.

κοιμηθέντες Verb, aor pass ptc, m nom pl

κοιμαομαι see v.6

ἀπολωντο Verb, aor midd indic, 3 pl

ἀπολλυμι destroy; midd be lost, perish

There is no new day of awakening for them without the resurrection.

**Verse 19**

εἰ ἐν τῇ ζωῇ ταύτῃ ἐν Χριστῷ ἠλπικότες ἐσμέν μόνον, ἐλλεινότεροι πάντων ἀνθρώπων ἐσμέν.

ζωη, ης f life

ἠλπικότες Verb, perf act ptc, m nom pl

ἐπιζω hope, hope in

"The perfect ἠλπικοτες ἐσμεν ... carries the idea, 'we have set our hope and continue to hope.'" Morris

μονος, η, ον i) adj only, alone; ii) adv μονον only, alone

Thistleton suggests that the positioning of μονον also carries the force of hope *in Christ only*. He seeks to express the double meaning in the translation '... placed hope in Christ with nothing beyond.'

ἐλεινοτερος, α, ον most pitiable

comparitive of ἐλεινος, η, ον pitiable

"If Christ be not raised, the very peace and reconciliation which make this life at its worst not only tolerable, but even desirable to believers in Jesus, are themselves a delusion." Candlish

**Verse 20**

Νυνὶ δὲ Χριστὸς ἐγήγερται ἐκ νεκρῶν, ἀπαρχὴ τῶν κεκοιμημένων.

νυνι (originally an emphatic form of νυν)

now

The *now* is logical rather than temporal, 'but as a matter of fact', cf. Heb 9:26; 1 Cor 5:11.

ἐγήγερται see v.4 and the note there on perfect tense

νεκρος, α, ον see v.12

ἀπαρχη, ης f firstfruit, first portion (set apart to God)

Cf. Rom 8:23; 11:16. The firstfruits was the first of the harvest which was dedicated to God (Lev. 23:10f). Jesus was not the first to rise from the dead, he himself raised some, such as Lazarus. Nevertheless, Christ is the first to gain resurrection life – to enter into a life no longer subject to death. His resurrection is the "pledge and proof of the resurrection of his people." Hodge

κοιμαομαι see v.6

**Verse 21**

ἐπειδὴ γὰρ δι' ἀνθρώπου θάνατος, καὶ δι' ἀνθρώπου ἀνάστασις νεκρῶν.

ἐπειδὴ since, because, for

θανατος, ου m death

ἀναστασις see v.12

"Paul now draws an analogy between two uniquely representative men: Adam, head of the old creation, in whom all die, and Christ, head of the new creation, 'the first-born from the dead' (Col 1:18; cf. Rev 1:8) in whom all are to be *made* alive in resurrection." Bruce. For Christ as second Adam, compare Romans 5:12-21. "Adam's sin brought disaster not only on himself, but also on all his posterity. But if Adam's sin had far-reaching consequences, so had Christ's resurrection. It concerned not himself only, but also all who should believe on Him. Just as death came into the world through Adam, so did life come into the world through Christ. Paul's repeated *by man* points to the reality of the incarnation. Christ was as truly man as was Adam." Morris

"The argument that humanity is, simply as a brute fact, bound up in the solidarities, vulnerabilities, and consequences of the life and destiny of Adam finds its saving parallel in the gospel assurance that the new humanity is bound up in the solidarities, atoning work, and resurrection victory and promise of Christ as the 'last' (i.e., eschatological) Adam (see 15:45)." Thistleton

**Verse 22**

ὡσπερ γὰρ ἐν τῷ Ἀδὰμ πάντες ἀποθνήσκουσιν, οὕτως καὶ ἐν τῷ Χριστῷ πάντες ζωοποιηθήσονται.

ὡσπερ as, even as  
ἀποθνήσκω die, face death, be mortal  
ζωοποιηθήσονται Verb, fut pass indic, 3 pl  
ζωοποιεῶ give life, make alive

The *all* points to necessary and inescapable consequence. All in Adam (the whole of the human race) are subject to death. *All in Christ* (every believer) are heirs to the life he has gained. There is no support here for universalism.

**Verse 23**

ἕκαστος δὲ ἐν τῷ ἰδίῳ τάγματι· ἀπαρχὴ Χριστός, ἔπειτα οἱ τοῦ Χριστοῦ ἐν τῇ παρουσίᾳ αὐτοῦ·

ἕκαστος, η, ον each, every  
ἰδιος, α, ον one's own  
τάγμα, τος η proper order, turn  
ἔπειτα then, afterwards

"This proper arranged order explicates both (a) the logic of firstfruits (v.20) as temporally prior to *the rest of the harvest* and (b) the actual situation that Christ has been raised (perfect, 15:4, 12, 14, 16, 17, 20), whereas those in Christ will be raised (future 15:22, 49, 51, 52, 54). ἔπειτα indicates a firmly marked sequence: then or afterward; but may carry more emphasis: *thereafter*, then afterward, since it is often used in deliberate 'enumerations ... of time and order.' (Grimm-Theyer)" Thistleton

παρουσία, ας f coming, arrival, presence

**Verse 24**

εἶτα τὸ τέλος, ὅταν παραδιδῶ τὴν βασιλείαν τῷ θεῷ καὶ πατρί, ὅταν καταργήσῃ πᾶσαν ἀρχὴν καὶ πᾶσαν ἐξουσίαν καὶ δύναμιν,

εἶτα adv. then, and then

"There are some who hold that we now come to a third τάγμα or 'order' ... This is not impossible, but it seems unlikely." Morris. The term τέλος will not bear the sense 'last group.'

τέλος, ους η end, conclusion  
ὅταν when

παραδιδῶ Verb, pres act subj, 3 s  
παραδίδωμι hand over, deliver up

The present subjunctive is read by p<sup>46</sup> A D but N reads παραθῶ (aorist subjunctive) while B and G read παραδίδωμι (which might be indicative or subjunctive). The present subjunctive with ὅταν is open ended, leaving the timing unspecified.

καταργεῶ render ineffective, do away with  
ἀρχη, ης f beginning, first principle, power  
ἐξουσία, ας f authority, right, power

"Paul's use of πᾶσαν ἀρχὴν καὶ πᾶσαν ἐξουσίαν καὶ δύναμιν reflects what originally denotes the superhuman agencies of apocalyptic, including demonic powers, but may in Paul indicate *every structural power* against which the individual *qua individual* is helpless and held in bondage as victim. Paul neither asserts nor denies that 'demonic' or 'supernatural' power may be included, for he sees all oppressive structures which hinder God's purposes or entrap the human person as instruments which, in effect, represent forces which are hostile to God (see above on 2:6 and 2:8). Corporate and structural sin and evil are 'bigger' and more sinister than the sum of individual acts and attitude, since they form an oppressive network and godless ethos which holds individual persons in a grip of bondage and evil influence." Thistleton  
"Paul's thought is that Christ will at the last have full and complete authority over all things and all men, and that he will then 'deliver up' this authority, this rule, to His Father." Morris

**Verse 25**

δεῖ γὰρ αὐτὸν βασιλεύειν ἄχρι οὗ θῆ ἅπαντας τοὺς ἐχθροὺς ὑπὸ τοὺς πόδας αὐτοῦ.

δεῖ impersonal verb it is necessary, must

It is the stated purpose of God that defines this necessity – δεῖ. There is nothing that can frustrate God's sovereign purposes.

βασιλευω rule, reign

ἄχρι (and ἄχρις) prep with gen; ἄχρι οὗ until, when

θῆ Verb, aor act subj, 3 pl τιθεμι place, set, appoint

ἐχθρος, α, ον enemy, one hated

πόδας Noun, acc pl πους, ποδος m foot

Cf. Ps 110:1, though Hayes thinks that there is also clear allusion to Ps 8:6. "Although he is already Ruler of the world, only at his coming again will Christ annihilate all that possesses lordship, claims power, and exercises force (1 Cor 15:24)." Pannenberg

**Verse 26**

ἔσχατος ἐχθρὸς καταργεῖται ὁ θάνατος,

ἔσχατος, η, ον adj last, final

The present passive καταργεῖται may suggest that the destruction has already begun in Christ's resurrection.

**Verse 27**

πάντα γὰρ ὑπέταξεν ὑπὸ τοὺς πόδας αὐτοῦ.  
ὅταν δὲ εἶπῃ ὅτι πάντα ὑποτέτακται, δηλὸν ὅτι  
ἐκτὸς τοῦ ὑποτάξαντος αὐτῷ τὰ πάντα.

ὑποτασσω subordinate, put in subjection

Cf. Psalm 8:6. "Paul now quotes from Ps 8:6 to explain the dynamics of how ἄνθρωπος (as in v.22), through whom death came, can come to receive 'dominion over all things.' Ps 8:5-8 provides a commentary on the creation of humankind in the image of God as God's vice-regent over the earth (Gen 1:26-30). As in Heb 2:5-8, the glorious destiny of mankind to be 'crowned with glory and honour' and to receive 'dominion over the works of thy hands' (Ps 8:5, 6a) reaches its climax in 'Thou hast put all things under his feet' (Ps 8:6b; Heb 2:a). Heb 2:6b adds, 'God left nothing that is not made subject.' The author to the Hebrews explains that whereas humankind *qua humankind* failed to achieve what God purposed, through *Jesus* the original role was reacquired, and the sovereignty described in Psalm 110 (LXX Psalm 109) was restored. Paul conjoins the same two psalms in vv 24-27 here: 'Christ as the last Adam, the 'son of man'... retrieved the situation which the first Adam lost.' (Bruce) Psalm 8 and Psalm 110 stand together not only in Hebrews but also in Eph 1:20-22."

Thistleton

ὅταν see v.24

ὑποτέτακται Verb, perf pass indic, 3 s

ὑποτασσω

δηλός, η, ον evident δηλόν (ὅτι) it is evident (that)

ἐκτός prep with gen outside of, except

ὑποτάξαντος Verb, aor act ptc, m gen s

ὑποτασσω

"Paul's point ... is that God the Father has given to the Son unlimited sovereignty over all creation. That, however does not involve any infringement of the Father's own sovereignty." Morris. Christ is the means by which the goal of God's purpose is brought about.

This does not undermine the deity of Christ.

"Paul is not speaking of the essential nature of either Christ or of the Father. He is speaking of the work that Christ has accomplished and will accomplish." Morris

Neil Richardson suggests that Paul is here correcting an error of the 'Christ group' at Corinth (cf. 1:12) who exalted Christ *at the expense of or in place of* God.

**Verse 28**

ὅταν δὲ ὑποταγῇ αὐτῷ τὰ πάντα, τότε αὐτὸς ὁ  
υἱὸς ὑποταγήσεται τῷ ὑποτάξαντι αὐτῷ τὰ  
πάντα, ἵνα ἢ ὁ θεὸς πάντα ἐν πᾶσιν.

ὑποταγή, ης f obedience, submission

τοτε then, at that time

ὑποταγήσεται Verb, fut pass indic, 3 s

ὑποτασσω

ὑποτάξαντι Verb, aor act ptc, m dat s

ὑποτασσω

ἢ Verb, pres subj, 3s εἶμι

ἵνα ἢ ὁ θεὸς [τὰ] πάντα ἐν πᾶσιν Cf. Rom 11:36.