

OIM UPDATE

March 2019

While it was a brutal move in terms of some of the physical challenges, our family and ministry are finally relocated to the McKinney, Texas area. In many regards, this is our “full circle” return to the community where our “spiritual scavenger hunt,” beginning in 1996, had its first stop before moving to Honduras and beyond. In retrospect, I vividly remember that next destination on the circuitous search for usefulness in God’s Kingdom on Earth in order to serve Him, because the relocation required physically disconnecting from the North Texas community and leaving business and family ties behind.

Nonetheless, the Holy Spirit-inspired request to “sell everything except what can be placed in two twenty foot containers and move to Honduras,” was certainly not anything I would have ever conceived in my wildest dreams! But the door was wide open and the urging to follow His lead absolutely apparent. Still, the heartfelt desire to fervently seek the Lord’s perfect will for your life has consequences. . . . After all, Margaret and I were adamantly convinced that the Holy One had orchestrated our life circumstances in such a manner that we were totally open to whatever it was He wanted us to do. Consequently, if relocation to a foreign land was part of the journey, we simply wanted to be obedient. Through persistent prayer and counsel with many, the decision to uproot three children from their school environments was not made lightly, but with holy fear and anticipation.

In particular, I remember counsel from a Messianic Jewish brother living in Hawaii, who when asked for his opinion, he simply replied with these verses from the Messiah Yeshua that gave me reason to pause:

“And as they were going along the road, someone said to Him, ‘**I will follow You** wherever You go.’ And Yeshua said to him, ‘The foxes have holes, and the birds of the air *have* nests, but the Son of Man has nowhere to lay His head.’ And He said to another, ‘**Follow Me.**’ But he said, ‘Permit me first to go and bury my father.’ But He said to him, ‘Allow the dead to bury their own dead; but as for you, go and proclaim everywhere the kingdom of God.’ And another also said, ‘**I will follow You, Lord;** but first permit me to say good-bye to those at home.’ **But**

Yeshua said to him, 'No one, after putting his hand to the plow and looking back, is fit for the kingdom of God'" (Luke 9:57-62, NASU).

Obviously, the "red letter" statement from Yeshua at the conclusion of these comments absolutely got my attention! The concept of placing my hand on a plow with my eyes firmly fixed on Yeshua, so we could plow in a straight line "without looking back" at our previous life choices, made me wonder about the cloud of witnesses that had been given a similar assignment during their Earthly sojourns:

"Therefore, since we have so great a cloud of witnesses surrounding us, let us also lay aside every encumbrance, and the sin which so easily entangles us, and let us run with endurance the race that is set before us, **fixing our eyes on Yeshua**, the author and perfecter of faith, who for the joy set before Him endured the cross, despising the shame, and has sat down at the right hand of the throne of God" (Hebrews 12:1-2, NASU).

Thankfully through increasing measures of faith, and especially Margaret's gift of faith, our family has learned through all the tests, trials, and relatively modest tribulations to trust and obey His voice and follow His lead. Consequently, we have come full circle to where our servant's walk with Him commenced, and given a home that has blessed us beyond any expectations! Now on to the next assignment!

Providentially along the way, even before the united "hunt" with Margaret and the children, the Lord had me involved with substantial relationship building because of my innate salesman personality. In fact, I eventually realized that the spiritual gifts of exhortation and administration that I was given, supernaturally empowered me to not only envision outcomes, but most importantly, see the potential of collaborative activities between others called into ministry. However, now that my focus was on advancing God's Kingdom on Earth, rather than

putting together commercial real estate transactions, the opportunities began to unfold. But of course, in God's time and economy, things move along at His pace and not our own. So patience is of ultimate importance, and definitely a fruit of the Spirit! So now some forty years of being led by the Lord, many of the relationships which have been developed over that period of time are finally coming together for God's purposes, and not mine.

Two maturing associations specifically include the Lindsay family of Christ for the Nations, and the Chernoff family of the Messianic Jewish Alliance of America. From my limited perspective as a student of history, and in particular the progress of God's work among humanity from Creation as found in the Holy Scriptures, it is apparent that the Holy One has used various individuals and families to advance His will among the created order. In particular, when He can align three generations, like Abraham, Isaac, and Jacob/Israel, to work in conjunction with His will, great leaps forward in His plan for the world He fashioned can and are achieved. Hence, the inauguration of God's unfolding strategy to utilize God's "chosen people" to offer salvation to mankind, and ultimately, the "light to the nations" through the revelation given to the Israel of God (Galatians 6:16) concerning His Son's sacrificial atonement for the sin of humanity.

With that in mind, the Almighty seemingly worked to accomplish two sorely needed goals during the Twentieth Century that had been lying somewhat dormant for many years. In my unvarnished humble opinion, He chose to use two family units in order to do two things: (1) restore the use of the gifts of the Spirit to Christendom, and (2) get the Jewish people to believe that Yeshua was and is the Messiah of Israel. In order to achieve those objectives, He chose the Gordon and Freda Lindsay family to reintroduce the wayward Body of Christ to the ongoing availability of the spiritual gifts, and the Martin and Johanna Chernoff family to foster the nascent rebirth of Messianic Judaism. Thankfully, the two generations which followed their patriarchal and matriarchal leads, have followed through their predecessors inspired leads and have faithfully continued in their parent's critical work, as the return of the Messiah Yeshua approaches.

After all, when one studies the history of the followers of the God of Abraham, Isaac, and Jacob, after the resurrection of the Messiah Yeshua, one discovers that the "one new man" that resulted from the

sacrificial death of Yeshua was initially extremely successful in advancing the claims of the salvation available to all who believed in the blood atonement provided at Golgotha/Calvary:

"For He Himself is our peace, who made both *groups into one*, and broke down the barrier of the dividing wall, **by abolishing in His flesh the enmity. . .that in Himself He might make the two into one new man, thus establishing peace**, and might reconcile them both in one body to God through the cross, by it having put to death the enmity. And He came and preached peace to you who were far away, and peace to those who were near; **for through Him we both have our access in one Spirit to the Father**. So then you are no longer strangers and aliens, **but you are fellow citizens with the saints, and are of God's household**, having been built upon the foundation of the apostles and prophets, **Messiah Yeshua Himself being the corner stone, in whom the whole building, being fitted together is growing into a holy temple in the Lord; in whom you also are being built together into a dwelling of God in the Spirit**" (Ephesians 2:14-22, NASU).

Clearly for almost three hundred years, the good news of salvation went forth with great success among the Greeks, Romans, and others in the Mediterranean basin and beyond, and far away as South Asia. Accompanied by great miracles, signs and wonders, the claims of the gospel went to the far reaches of the known world until the number of believing-Gentiles began to overwhelm the number of Jews, who had inherited and preserved the oracles of God found in the Torah and Tanakh (Romans 3:2). However, because the predominant lingua franca of that period of time was Greek and increasingly Latin, the Hebrew Scriptures began to take less prominence, as the Greek New Testament became the dominant source for light and truth. Unsurprisingly, the enemy of our souls, the accuser of the brethren was taking note. Subsequently through his nefarious means, he exploited the fleshy nature of mankind with influential demonic powers that ultimately led to the refutation of many of what were termed "Jewish rabbinical" rituals (i.e., Jewish feasts, circumcision, dietary laws, Sabbath observance, etc.). The basic conclusion was that because of the supremacy of Yeshua's sacrifice, the "Jewish" means of obedience to the dictates of Torah were no longer necessary to follow, and were altered by different traditions that through syncretism began to celebrate the birth of

Yeshua, His resurrection, and congregate on the first day of the week (Sunday).

Hence in a matter of time, the first Council of Nicea in 325 C.E. began a series of councils, politically initiated by the Roman Emperor Constantine, to “unify” the church. But in essence what they accomplished was to start rebuilding “brick by brick” the wall of partition that had been demolished some 300 years earlier, as noted above in Ephesians 2:14-22. Nevertheless in God’s ultimate strategy to get the good news to the nations, He used the reconstructed “invisible” barrier for nearly 1700 years to evangelize the world with the gospel of Yeshua’s atoning death, and eventual solution for mankind to achieve forgiveness and a loving relationship with the Heavenly Father. Thankfully, one knows from the Holy Texts by the Apostle Paul “that God causes all things to work together for good to those who love God, to those who are called according to His purpose” (Romans 8:28, NASU), and from the words attributed to Joseph that “as for you, you meant evil against me, but God meant it for good in order to bring about this present result, to preserve many people alive” (Genesis 50:20, NASU), that the Creator is simply executing His salvific plan for the world through these circumstances.

But as is oft repeated, timing is everything. As the Nineteenth Century progressed, the Lord not only stirred up in the hearts of Believers to evangelize the Jewish people, He also inspired Jews, particularly scattered in Europe, to envision a return to the Holy Land that for nearly 400 years had been occupied by the Turkish Ottoman Empire. Lamentably, the bloodiest century ever recorded, cost the loss of millions of lives through two horrific World Wars, pogroms, holocausts, and genocides. Nevertheless, the end result was the reconstitution of the State of Israel in 1948. Providentially, that was the same year that the “Voice of Healing” magazine chronicling the activities of the ongoing (for decades since the outpouring of Azuza Street revivals) healing ministries, was conceived by Gordon and Freda Lindsay. Contemporaneously, Martin and Johanna Chernoffs were engaged in Jewish ministry and beginning to obtain leadership positions with the evolving Hebrew Christian Alliance of America (HCAA), that was initially formed in 1915.

But another dramatic move of the Spirit occurred in conjunction with the liberation of Jerusalem from the Jordanians by the Israeli De-

fense Force following the Six Day War of early June, 1967. By that season of spiritual harvest, the Spirit of God was moving hearts toward salvation. Still the wiles of the devil were hard at work trying to subvert what God was doing among His people in the Land of Israel, and Believers worldwide. At that time period, and for a number of years, the American culture (most prominent provider of resources for advancing the gospel worldwide) went through a very tumultuous time with the death of prominent national figures, the Civil Rights movement, the sexual revolution, the hippie/drug expansion, the war in Vietnam, and the discomfiting results of anti-war activities. In many respects, the cultural upheaval was used to bring many young, searching Jewish people to faith in the Messiah Yeshua, as they were seeking truth and answers for many questions after the realities of the Holocaust were revealed and coupled with the cultural clashes. The salvation of younger Jewish people, perhaps concerned about the end of the age by books like the *The Late Great Planet Earth* and these other factors, began to multiply.

None of the available distractions, however, kept the Holy Spirit from actively choosing various inspired Jewish couples from founding Messianic Jewish congregations and synagogues throughout the 1970s-1990s and beyond. By the mid-1970s, the senior Chernoffs were formally positioned in leadership roles with the HCAA and wisely understood that in order to reach the greatest number of Jewish people for the Messiah, that a name change of the alliance was necessary. After all, many older Jews were still grieving and upset about the term "Christian," primarily because they had been taught for centuries that many of the Crusades, Inquisitions, Pogroms, and Holocausts were done in the name of "Christ." Even the label Jewish was more acceptable than Hebrew because the Jews were finally at a point where being "Jewish" was not something to avoid, but instead, something to embrace because of the long history of this unique "chosen" people. Thus, the Hebrew Christian Alliance of America was "rebranded" as the Messianic Jewish Alliance of America from 1973-75. Over the past four decades, the three Chernoff children, Joel, David, and Hope, have nurtured the organization to the point where it is now the leading voice of the Messianic Jewish community worldwide. Efforts in humanitarian aid with the Joseph Project in Israel, the Ethiopian Relief project, and recently, the Alliance for Israel Advocacy, have propelled the MJAA to

the forefront among many outstanding Messianic Jewish ministering to Israel and the Jewish people with different specific calls. In addition, the third Chernoff generation are at different entry levels in ministry, as they mature in their respective walks with the Messiah, and realize that incredible potential of the “three generation” pattern established throughout the Scriptures.

On a somewhat parallel track, Gordon and Freda Lindsay were founding the Christ for the Nations Institute (CFNI) in 1970, to take the gospel to the nations, as being led by the Holy Spirit with all of His gifts available to those called to evangelize, train, and equip the masses coming to faith in Yeshua. Among other things, helping roof church building structures has inspired many of the CFNI graduates to venture into unknown lands, or return to their native countries equipped to not only take the gospel to the people, but establish fellowships and congregations that can teach, equip, disciple, and encourage new followers of the Messiah to grow in their faith and discover their call for service to the Almighty One. In additions, the third generation of Lindsays are now taking on positional responsibility and authority to carry on the legacy of Gordon and Freda, and their children Carole (Shira), Gilbert, and Dennis. Once again, the third generation may yet see even greater results than what their forebears ever imagined.

I could elaborate further, but in order to NOT turn this article into a treatise of sorts, let me just conclude by stating that I believe the Holy One has great things in store for a collaborative effort of some sort to utilize the faithful work and positions inherited by the descendants of the Lindsays and Chernoffs. It is difficult to ascertain exactly what that will be, but things are moving along at the Father’s pace and it is indeed a privilege to be at the very least, a witness of what He is doing at this point in time. With a CFNI facility in Jerusalem and a strong presence of the MJAA in Israel and great favor with the Israeli government authorities, the Lord knows exactly what He wants to do through these families and the divine positioning and responsibilities they have received.

May we all pray that through whatever occurs in the years ahead, it will all be done to glorify the Holy One of Israel, the Messiah Yeshua, and help advance His Kingdom on Earth, until He returns. . .

“Yet we do speak wisdom among those who are mature; a wisdom, however, not of this age, nor of the rulers of this age, who are passing

away; but we speak God's wisdom in a mystery, the hidden *wisdom*, **which God predestined before the ages to our glory; the wisdom** which none of the rulers of this age has understood; for if they had understood it, they would not have crucified the Lord of glory; but just as it is written, **'Things which eye has not seen and ear has not heard, and which have not entered the heart of man, all that God has prepared for those who love Him.'** For to us God revealed *them* through the Spirit; for the Spirit searches all things, even the **depths of God"** (1 Corinthians 2:6-10, NASU).

After all, according to Yeshua, when He addressed His disciples at the Last Supper Passover *seder*, He responded with these comments about the future "greater" works of His followers:

"Do you not believe that I am in the Father, and the Father is in Me? The words that I say to you I do not speak on My own initiative, but the Father abiding in Me does His works. Believe Me that I am in the Father, and the Father in Me; otherwise believe on account of the works themselves. **Truly, truly, I say to you, he who believes in Me, the works that I do shall he do also; and greater works than these shall he do; because I go to the Father.** And whatever you ask in My name, that will I do, that the Father may be glorified in the Son. If you ask Me anything in My name, I will do *it*. If you love Me, you will keep My commandments. **And I will ask the Father, and He will give you another Helper, that He may be with you forever; that is the Spirit of truth, whom the world cannot receive, because it does not behold Him or know Him, but you know Him because He abides with you, and will be in you"** (John 14:10-17, NASU).

Finally, let me conclude with this reminder of what Believers should and can expect when being led by the Holy Spirit of God:

"Now to Him who is able to do exceeding abundantly beyond all that we ask or think, according to the power that works within us, to Him be the glory in the ecclesia and in Messiah Yeshua to all generations forever and ever. Amen" (Ephesians 3:20-21, NASU).

As always, your prayers and financial support for our ministry efforts are greatly appreciated, as we endeavor to advance God's Kingdom on Earth through a growing variety of projects!

Shalom,
Mark Huey

That God May Be All in All

by J.K. McKee

The following has been excerpted from Salvation on the Line, Volume II: The Nature of Yeshua and His Divinity

"Moreover we are even found to be false witnesses of God, because we testified against God that He raised Messiah, whom He did not raise, if in fact the dead are not raised. For if the dead are not raised, not even Messiah has been raised; and if Messiah has not been raised, your faith is worthless; you are still in your sins. Then those also who have fallen asleep in Messiah have perished. If we have hoped in Messiah in this life only, we are of all men most to be pitied. But now Messiah has been raised from the dead, the first fruits of those who are asleep. For since by a man *came* death, by a man also *came* the resurrection of the dead. For as in Adam all die, so also in Messiah all will be made alive. But each in his own order: Messiah the first fruits, after that those who are Messiah's at His coming, then *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. For He must reign until He has put all His enemies under His feet. The last enemy that will be abolished is death. For HE HAS PUT ALL THINGS IN SUBJECTION UNDER HIS FEET [Psalm 8:6]. But when He says, 'All things are put in subjection,' it is evident that He is excepted who put all things in subjection to Him. When all things are subjected to Him, then the Son Himself also will be subjected to the One who subjected all things to Him, so that God may be all in all" (1 Corinthians 15:15-28, NASU).

To the Apostle Paul, Yeshua the Messiah's resurrection from the dead, is essential to the good news or gospel (Romans 1:3-4; 4:25; 6:4-5; 8:34; 10:9). He bluntly tells the Corinthians, "But if there is no resurrection of the dead, not even Messiah has been raised" (1 Corinthians 15:13), or "If there's no resurrection, there's no living Christ" (The Message). Given the gravity of Yeshua's resurrection in not just conquering death, but inaugurating the future age to come breaking into the present—without such a resurrection, Paul has to say, "if Christ has not been raised, then our proclamation is without foundation, and so is your faith" (1 Corinthians 15:14, HCSB). Rhetorically, Paul goes even further, by announcing to the Corinthians, "And we apostles would all be lying about God—for we have said that God raised Christ from the grave. But that can't be true if there is no resurrection of the dead" (1 Corinthians 15:15, NLT). If there is no resurrection of the dead, Yeshua was not raised, and Paul and the Apostles are all guilty of bearing false witness (Exodus 20:16; Deuteronomy 5:20; cf. Mark 10:19; Matthew 19:18; Luke 18:20). In the view of Proverbs 19:5, "A false witness will not go unpunished, and he who tells lies will not escape."

David Prior explains how significant the resurrection of Yeshua is to those who believe in Him:

"[I]f he did nothing of the sort, if Jesus was another guru-figure and in fact an imposter, it is nothing short of blasphemy to link the name of God almighty with such a person. The only convincing reason for linking God to the person and work of Jesus is the fact of his resurrection. Only God has power over death: if Jesus rose from the dead, God raised him."¹

If the Corinthians deny the future resurrection of the dead, then there was no resurrection of Yeshua from the dead: "For if the dead are not raised, not even Messiah has been raised" (1 Corinthians 15:16). If Yeshua the Messiah was not raised from the dead, then this necessarily begs the question about the Corinthians' current spiritual state, as Paul tells them, "And if Christ be not raised, your faith is vain; ye are yet in your sins" (1 Corinthians 15:17, KJV). If Yeshua the Messiah was not resurrected from the dead, then Paul is forthright in his conclusion: "you have not, after all, been released from your sins" (New Jerusalem Bible), or "our sins have never been forgiven" (Phillips New Testament). **Without the resurrection of Yeshua** to conquer the power of death (Romans 6:1-11) and insure God's own of the future He has promised in His Word of a restored Kingdom to Israel and eventual New Heavens and New Earth—then those who have believed in Yeshua have believed in lies, and they decisively return to a pre-Messiah, broadly hopeless, condition (Ephesians 2:1-3, 11-12; 4:17-19).

How are readers to approach Paul's statement in 1 Corinthians 15:18, "Then those also who have fallen asleep in Messiah have perished"? Is this to say that those who have died can only exist in the future, by virtue of the future resurrection, and are presently in some kind of unconscious state? Richard B. Hays comes close to this, by saying, "They have simply been destroyed by death and consigned to eternal oblivion."² Given the future orientation in view of an eternity where the One True God is acknowledged as supreme (1 Corinthians 15:28), it is best for us to not view 1 Corinthians 15:18 from the standpoint of it somehow saying that without the resurrection, people will not exist again. Yeshua's own response to the Sadducees, who denied the resurrection, is that there must be a resurrection because Abraham, Isaac, and Jacob were to be regarded as "living" (Mark 12:25-27; Matthew 22:31-33; Luke 20:37-39). This would affirm that figures like the Patriarchs are presently in a disembodied state, albeit temporary, until the future reanimation of their mortal remains at the resurrection.

If one does not believe in the resurrection of the dead, "It follows also that those who have died within Christ's fellowship are utterly lost" (1 Corinthians 15:18, NEB). This is because, more than anything else, the work of the Messiah is something that involves far more than just the present human experience. Paul informs the Corinthians, "If in Christ we have hope in this life only, we are of all people most to be pitied" (1 Corinthians 15:19, ESV). Without the resurrection of Yeshua, all one has at best is a good moral and spiritual example to consider, for proper conduct on Planet Earth today: *tē zōē tautē...monon* (τῆ ζωῆ τᾶύτη...μόνον), "this life only." David E. Garland asserts, "if Christ is not raised, then the relationship with Christ and any

¹ David Prior, *The Message of 1 Corinthians* (Downers Grove, IL: InterVarsity, 1985), 264.

² Richard B. Hays, *Interpretation, A Bible Commentary For Teaching and Preaching: 1 Corinthians* (Louisville: John Knox Press, 1997), 261.

hope based on that relationship cannot continue beyond the grave.”³ Those who have died, apparently believing in Yeshua, are to be regarded as having “perished” (1 Corinthians 15:18) to all of the presumed promises of the world to come, and at best exist in the world of Sheol (cf. Isaiah 14:9-11, 18-20).

Paul will explain to the Corinthians in 1 Corinthians 15:20-34 some of the significant dynamics of the resurrection of the dead, not just in relation to the sacrifice of Yeshua the Messiah and for future salvation history—but also for living in the present. He asserts, “But now Messiah has been raised from the dead, the first fruits of those who are asleep,” something akin to how “He is the first of a great harvest of all who have died” (1 Corinthians 15:20, NLT). The analogy of Yeshua being first fruits, for certain, is drawn from the Torah (Exodus 23:19; Leviticus 2:12; Deuteronomy 18:4). F.F. Bruce actually concludes, “This analogy may have come the more readily to Paul’s mind if he was writing between Passover (5.7f.) and Pentecost (16.8): the presentation of the first fruits soon after Passover inaugurated the seven weeks which terminated at Pentecost (Lev. 23.15ff; cf. verse 4 above).”⁴ Of course, it also has to be noted how later in this letter Paul will speak of, “the household of Stephanas, that they were the first fruits of Achaia” (1 Corinthians 16:15), and elsewhere of “my beloved Epaphroditus, who is the firstfruits of Achaia to Christ” (Romans 16:5, NKJV), indicating a greater harvest of Believers in particular regions. Yeshua’s resurrection is the first fruits of the resurrection (cf. Romans 8:29; Colossians 1:18), the historical reality of which is intended to assure skeptical Believers of the future resurrection to come at His return (1 Thessalonians 4:13-18).

The significance of Yeshua the Messiah’s Incarnation, and His identification as the Second Adam, is expressed by Paul in how, “For since death came through a human being, the resurrection of the dead has also come through a human being” (1 Corinthians 15:21, NRSV). The sin of Adam and Eve resulted in the curse of death being passed on to all human beings (Genesis 3:17-19; Romans 5:12, 14-15), whereas the Incarnation, perfect life, sacrifice, and resurrection of the Messiah have brought redemption and new life to all who receive Him (Romans 5:17, 21; 6:4; Ephesians 2:5-6). Paul exclaims, “For just as in connection with Adam all die, so in connection with the Messiah all will be made alive” (1 Corinthians 15:22, CJB/CJSB). The life provided by the Messiah indeed does involve the future resurrection of the dead (John 5:25), but also involves the future realities of the Millennial Kingdom (Revelation 20:6) and beyond. Anthony C. Thiselton further indicates, especially as we will evaluate Paul’s words which follow,

“[T]he 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**.”⁵

³ David E. Garland, *Baker Exegetical Commentary on the New Testament: 1 Corinthians* (Grand Rapids: Baker Academic, 2003), 703.

⁴ F.F. Bruce, *New Century Bible: 1 and 2 Corinthians* (London: Oliphants, 1971), 145.

⁵ Anthony C. Thiselton, *New International Greek Testament Commentary: The First Epistle to the Corinthians* (Grand Rapids: Eerdmans, 2000), 1225.

Yeshua the Messiah, as the Second Adam, is to be properly regarded as the first fruits of the resurrection (1 Corinthians 15:20), with the righteous to be resurrected from the dead subsequent to His Second Coming: "But there is an order to this resurrection: Christ was raised as the first of the harvest; then all who belong to Christ will be raised when he comes back" (1 Corinthians 15:23, NLT). Paul here does not go into detail regarding the intermediate state before death and the resurrection, but elsewhere in his letters he does describe a going to be with the Lord in Heaven, a temporary disembodiment, prior to the resurrection (2 Corinthians 5:8; Philippians 1:23; cf. Hebrews 12:23; Revelation 6:9). Once again, we need to be reminded of how the thrust of the Holy Scriptures is one of resurrection and permanent embodiment in the Messianic Age and Eternal State; the thrust of the Holy Scriptures is not one of permanent disembodiment.

Speaking in broad, salvation-historical terms, after the resurrection of the dead, Paul narrates how "Then is the end, when He delivers the kingdom to God, even the Father [*tō Theō kai patri*, τῷ θεῷ καὶ πατρὶ], when He makes to cease all rule and all authority and power" (1 Corinthians 15:24, LITV). Some discussion can be raised by examiners about the nature of the Millennium here (cf. Revelation 20),⁶ but Paul's point involves highlighting the significance of the resurrection, and how the resurrection (Philippians 3:20-21) involves a defeat of the cosmic powers (Ephesians 1:20-21; Colossians 2:15; cf. Daniel 7:14) and then the inauguration of the Eternal State. Recognizing the resurrection of the righteous as a significant, future point in history for the redeemed, it is most appropriate here for *telos* (τέλος) to be rendered as "culmination," as the CJB/CJSB has, "then the culmination, when he hands over the Kingdom to God the Father, after having put an end to every rulership, yes, to every authority and power." Other versions have "the grand consummation" (The Message), or "the end, the goal" (Kingdom New Testament).

Among commentators, Ben Witherington III draws out his view that with the return of the Messiah and a defeat of various powers and authorities, that the supremacy of Yeshua over leaders like the Roman Caesar is what is being emphasized. He concludes, "[Paul] refers to the *parousia* [παρουσία] of Christ in 15:23, as opposed to the appearing of Caesar, and to Christ subjugating all kings and kingdoms when he appears in 15:24, as opposed to the boast of Caesar to have already done so in imposing his *pax Romana*."⁷ Roy E. Ciampa and Brian S. Rosner appear to go even farther than this, actually comparing the reign of Yeshua over the world, and then the transition anticipated, to a Roman general going out into the provinces and asserting Roman political control. They conclude,

"Verses 24-28 reflect the motif of a dominion gone astray and needing to be crushed so that the proper dominion might be restored. The general idea would have been familiar to anyone in the Roman Empire. Just as a Roman emperor would send out his leading general to put down seditious movements and rebellious vassal states and restore the emperor's authority throughout the empire, God has sent Christ to

⁶ Roy E. Ciampa and Brian S. Rosner, *Pillar New Testament Commentary: The First Letter to the Corinthians* (Grand Rapids: Eerdmans, 2010), pp 765-766.

⁷ Ben Witherington III, *Conflict & Community in Corinth: A Socio-Rhetorical Commentary on 1 and 2 Corinthians* (Grand Rapids: Eerdmans, 1995), 297.

subdue all rebellion and opposition, to destroy all the enemies of God's kingdom, and to restore all of creation to its proper submission to the Father for his glory and the good of all creation."⁸

Garland looks at the powers and authorities to be defeated from a much more supernatural vantage point, stating, "since death is named as the last of these powers, it is likely that he has in mind powers from the spirit world. These enemies and archenemies of God all take the side of death, the last and greatest of the opponents to be defeated. They all challenge the lordship of Christ and must be defeated."⁹ He also mentions the usage of the verb *katargeō* (καταργέω), a major definition being "to cause someth. to lose its power or effectiveness, invalidate, make powerless" (BDAG),¹⁰ and directs how "It is best to translate it here as 'dethrone,' 'abolish,' or 'overthrow,' rather than 'destroy.' This allows for the possibility of Christ's reconciling all things (Col. 1:20)."¹¹

A hint of the thousand-year Millennium (Revelation 20:1-6) is detectable in Paul's statement, "For He must reign until He has put all His enemies under His feet" (1 Corinthians 15:25). There is a probable connection with Psalm 110:1 here: "The LORD says to my Lord: 'Sit at My right hand until I make Your enemies a footstool for Your feet.'" With the verb *katargeō* employed, Paul asserts how "The last enemy to be abolished is death" (HCSB), or "The last enemy to be overthrown will be death" (Goodspeed New Testament). In the Eternal State, the negative power of death (cf. Psam 49:14; Jeremiah 9:21) will be something that the righteous will never have to experience any more,¹² as Isaiah 25:8 exclaims, "He will swallow up death for all time, and the Lord GOD will wipe tears away from all faces, and He will remove the reproach of His people from all the earth; for the LORD has spoken." This is picked up again in Revelation 21:4, "and He will wipe away every tear from their eyes; and there will no longer be any death; there will no longer be any mourning, or crying, or pain; the first things have passed away."

While there are definitely futuristic components to be experienced, associated with the Second Coming and general resurrection of the righteous, Paul was one who regarded death as an already-defeated foe, in his later statement of 2 Timothy 1:10: "our Savior Messiah Yeshua...abolished death and brought life and immortality to light through the gospel."

In 1 Corinthians 15:27, The Apostle Paul makes light of Psalm 8:6, speaking of the dignity of humanity in general, "You make him to rule over the works of Your hands; You have put all things under his feet."¹³ Hebrews 2:5-9 employs the statement of Psalm 8:6 to speak to the issue of Yeshua the Messiah's identification with humanity. Paul, however, goes further than this, as Yeshua being a Second Adam is

⁸ Ciampa and Rosner, pp 767-768.

⁹ Garland, *1 Corinthians*, 710.

¹⁰ BDAG, 525.

¹¹ Garland, *1 Corinthians*, pp 710-711.

¹² For some useful observations, consult the FAQ entry on the Messianic Apologetics website, "Afterlife, negates need for resurrection."

¹³ An inclusive language version like the NRSV stresses humanity in general being addressed here, actually changing the singulars to plurals: "You have given them dominion over the works of your hands; you have put all things under their feet."

the exemplar of what a true human person should be. When Yeshua reigns over the Earth in the Millennium, He will widely represent what was intended for Adam and Eve at the beginning. Those who rule and reign with the Messiah during this time (cf. Revelation 20:4), will decisively be associated with the new humanity represented in His salvation-historical work. Noting the presence of Psalm 8:6 in 1 Corinthians 15:27, Craig S. Keener concurs,

"In 15:27, Paul quotes from LXX Ps 8:7 (ET Ps 8:6), which he links by *gezerah sheva* (i.e., connecting texts by keywords, here, 'feet'; and probably the idea of reigning in Ps 8:6 and Ps 110:2). Psalm 8's 'son of man' (Ps 8:4; NRSV: 'mortals') who is 'a little lower than God' (8:5; although the LXX familiar to Paul's audience reads 'lower than angels,' as in Heb 2:7) probably alludes to the first humans' commission to rule (Gen 1:26-28, a text Paul elsewhere mines: 1 Cor 11:7-9). Thus, Paul is already (as in 15:22) preparing for his exposition of the contrast between the first and eschatological Adam (15:45-49), and the humankind implied in each."¹⁴

Ciampa and Rosner also state, "Christ as the last Adam retrieved the situation the first Adam lost. It is an explicitly christological use of the Old Testament, with the Old Testament notion of corporate representation as its presupposition; Christ represents his people (see 15:22-23)."¹⁵ This is important to keep in mind, how it is Yeshua in His humanity, as the Messianic King (Isaiah 9:7), who will deliver over (1 Corinthians 15:24) the Millennial Kingdom to His Father, and the Eternal State is thus inaugurated. Paul specifies, "But when He says, 'All things are put in subjection,' it is evident that He is excepted who put all things in subjection to Him" (1 Corinthians 15:27), an obvious reference to the Father not being subjected to Yeshua ruling as the representative of redeemed humankind.

As it appears in most Bibles, 1 Corinthians 15:28 reads, "When all things are subjected to him, then the Son himself will also be subjected to him who put all things in subjection under him, that God may be all in all" (ESV). There are some significant questions which have been raised from 1 Corinthians 15:28 about the nature of the Messiah, specifically in terms of what it means for Him to be subordinated here. Is this an indication that Yeshua the Son might not actually be God, or at least might it be an indication that Yeshua the Son is (permanently) subordinate to God the Father? There is little doubting that from the Gospels, the incarnated, human Yeshua submitted Himself to do the will of the Heavenly Father (Mark 14:36; Matthew 26:39; John 4:34; 5:19; 7:16; 17:4). It should also be apparent, for those who hold to a high Christology of Yeshua being God, that veneration or worship of Yeshua is not independent from veneration or worship of the Father (Romans 16:27; Philippians 2:9-11; Galatians 1:3-5).

Many evangelical Christians consider Yeshua the Messiah to be equal to the Father in His Divinity (cf. Philippians 2:6), but functionally subordinate to the Father. Craig S. Blomberg is a commentator who states, "Although God the Son is *essentially* equal to the Father, he remains *functionally* subordinate, just as his glorified humanity keeps him distinct from what he was prior to the incarnation."¹⁶ Represent-

¹⁴ Craig S. Keener, *New Cambridge Bible Commentary: 1-2 Corinthians* (Cambridge: Cambridge University Press, 2005), 127.

¹⁵ Ciampa and Rosner, 776.

ing a relatively classic Twentieth Century perspective on 1 Corinthians 15:28 is Harold W. Mare, who views the Son's delivering up of His Millennial Kingdom to the Father, as widely an administrative action:

"If there were inherent inferiority, the present tense would be expected—i.e., 'he is ever subjected to the Father.' But the future aspect of Christ's subjection to the Father must rather be viewed in light of the administrative process in which the world is brought from its sin and disorder into the order by the power of the Son, who died and was raised and who then, in the economy of the Godhead, turns it all over to God the Father, the supreme administrative head. All this is to be done so that God will be recognized by all as sovereign, and he—the triune God—will be supreme (cf. Rev 22:3-5)."¹⁷

The statement which necessarily requires our attention from 1 Corinthians 15:28 is *hina ē ho Theos [ta] panta en pasin* (ἵνα ᾗ ὁ θεὸς [τὰ] πάντα ἐν πᾶσιν), "that God may be all in all." It is to be rightly protested that this is a statement of universalism, something akin to, "so that God may be everything to everyone" (Moffat New Testament), and with it perhaps the hope that the unrighteous may actually become "saved" and not consigned to eternal punishment. Instead, this is to be correctly approached as involving the unchallenged reign of God: "God will rule completely over all" (Good News Bible) or "God's rule is absolutely comprehensive" (The Message). The Deuteronomy 6:4 *Shema* explicitly claims that the God of Israel is the One True God (also: Deuteronomy 4:35, 39; 1 Kings 8:60; Isaiah 45:5; 46:9), and history is moving in a definite direction where "the LORD will be king over all the earth; in that day the LORD will be *the only* one, and His name *the only* one" (Zechariah 14:9). Gordon D. Fee is correct in his conclusion,

"Nothing lies outside of God's redemptive purposes in Christ, in whom all things finally will be 'united' (Eph. 1:9-10). Therefore, at the death of death the final rupture in the universe will be healed and God alone will rule over all beings, banishing those who have rejected his offer of life and lovingly governing all those who by grace have entered into God's 'rest.'"¹⁸

There are good reasons for examiners to actually conclude that Yeshua's subjection to God in 1 Corinthians 15:28, involves Him as the representative of redeemed humanity as Second Adam (1 Corinthians 15:21, 27), in His Incarnation as Messianic King, especially given how Yeshua will be reigning over the Eternal State (Revelation 3:21; 22:3), and not the Father exclusively. Philip B. Payne proposes, in view of the source text *hina ē ho Theos [ta] panta en pasin*, that it is most appropriate for us to view the statement along the lines of, "that the Godhead may be all in all." He directs,

"...1 Cor 15:28....may be better translated as 'so that the Godhead (ὁ θεός) may be all in all.' The shift from 'God the Father' in verse 24 to 'the God' in verse 28 makes sense as indicating a shift in reference from the Father to the Godhead. This is also suggested by what it affirms, namely, that God 'may be all in all.' This final

¹⁶ Craig Blomberg, *NIV Application Commentary: 1 Corinthians* (Grand Rapids: Zondervan, 1994), 298; also Keener, *1-2 Corinthians*, 127; Gordon D. Fee, *New International Commentary on the New Testament: The First Epistle to the Corinthians* (Grand Rapids: Eerdmans, 1987), 760.

¹⁸ Fee, *1 Corinthians*, 760.

statement, 'that God may be all in all,' is more appropriate as an affirmation of the oneness and encompassing authority of the Godhead than a restricted reference to the Father. Other statements by Paul show that he did not believe in the new age, God the Father would be everything to the exclusion of Christ...{quoting Romans 9:5; Ephesians 1:20-22}...Consequently, 'the God' in 1 Cor 15:28 makes best sense as referring to the Godhead..."¹⁹

With a salvation-historical transition to occur, with the Incarnate Yeshua ruling and reigning in the Millennial Kingdom, to the totality of God ruling and reigning, then 1 Corinthians 15:28 can indeed (and probably should) be translated to reflect this: "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 the Godhead may be all in all" (PME). This is a most proper way to avoid any difficulties present among those who might think that in the Son being subjected to God, that the Son is somehow not God. The issue is actually an administrative shift from the Incarnate (yet exalted) Son, to God in totality ruling and reigning over the New Creation.²⁰

¹⁹ Philip B. Payne, *Man and Woman, One in Christ: An Exegetical and Theological Study of Paul's Letters* (Grand Rapids: Zondervan, 2009), pp 134-135.

²⁰ To be sure, there are many evangelical Christian theologians who do not favor the perspective here, "that the Godhead may be all in all," and instead believe in some permanent subordination of the Son to the Father, which can actually leave an open door to some wondering whether or not Yeshua the Son is genuinely God, or instead a supernatural yet created agent. As is indicated by a selection of literature produced in the past decade or so, the debate between examiners over the subordination of the Son to the Father being limited to Yeshua's Incarnation, or being something permanent, involves more differences of approach to contemporary male-female relations and gender role debates (apparently reflective of the relationship of the Son to the Father) and women in ministry controversies, than it does to actual Christology and Yeshua's Divinity:

Kevin Giles, *The Trinity & Subordinationism: The Doctrine of God & the Contemporary Gender Debate* (Downers Grove, IL: InterVarsity, 2002); *The Eternal Generation of the Son: Maintaining Orthodoxy in Trinitarian Theology* (Downers Grove, IL: IVP Academic, 2012); Millard J. Erickson, *Who's Tampering with the Trinity? An Assessment of the Subordination Debate* (Grand Rapids: Kregel, 2009); Dennis W. Jowers and H. Wayne House, eds., *The New Evangelical Subordinationism? Perspectives on the Equality of God the Father and God the Son* (Eugene, OR: Pickwick Publications, 2012); Bruce A. Ware & John Starke, eds., *One God in Three Persons: Unity of Essence, Distinction of Persons, Implications for Life* (Wheaton, IL: Crossway, 2015).