

The Virgin Birth

Lesson 3

Study Of Old Testament Prophecies

1. Genesis 3 discusses the fall of man and the part Satan (the serpent) played in it. (Gen. 3:1-19).

a. God's warning to Adam and Eve. (Gen. 2:16,17).

GEN 2:16 And the Lord God commanded the man, saying, "From any tree of the garden you may eat freely;

GEN 2:17 but from the tree of the knowledge of good and evil you shall not eat, for in the day that you eat from it you shall surely die. "

b. Satan's lie. (Gen. 3:1,4).

GEN 3:1 Now the serpent was more crafty than any beast of the field which the Lord God had made. And he said to the woman, "Indeed, has God said, 'You shall not eat from any tree of the garden?'"

GEN 3:4 And the serpent said to the woman, "You surely shall not die!

c. Satan is called "the serpent." (2 Cor. 11:3; Rev. 12:9, 14, 15, 20:2).

2. A curse was placed on Adam because of his disobedience. (Gen. 3:17-19).

GEN 3:17 Then to Adam He said, "Because you have listened to the voice of your wife, and have eaten from the tree about which I commanded you, saying, 'You shall not eat from it'; Cursed is the ground because of you; In toil you shall eat of it All the days of your life.

GEN 3:18 "Both thorns and thistles it shall grow for you; And you shall eat the plants of the field;

GEN 3:19 By the sweat of your face You shall eat bread, Till you return to the ground, Because from it you were taken; For you are dust, And to dust you shall return. "

a. Man had been expected to work and take care of the garden. (Gen. 2:15).

GEN 2:15 Then the Lord God took the man and put him into the garden of Eden to cultivate it and keep it.

b. Man would now have to work much harder for the rest of his life. (Gen. 3:18, 19).

c. The curse of hard work was placed on Adam and his descendants.

3. A curse was also placed on Satan and Eve. (Gen. 3:14-16).

GEN 3:14 And the Lord God said to the serpent, "Because you have done this, Cursed are you more than all cattle, And more than every beast of the field; On your belly shall you go, And dust shall you eat All the days of your life;

GEN 3:15 And I will put enmity Between you and the woman, And between your seed and her seed; He shall bruise you on the head, And you shall bruise him on the heel. "

GEN 3:16 To the woman He said, "I will greatly multiply Your pain in childbirth, In pain you shall bring forth children; Yet your desire shall be for your husband, And he shall rule over you."

a Verses 14 and 15 speak of the curse place on "the serpent" [Satan].

1) Satan had used “the serpent” as his agent to tempt man.

2) The serpent’s curse is symbolizing the shame and curse that would come to Satan.

b. Verse 16 speaks of the curse placed on woman, and sets forth that woman would suffer much pain in child birth.

1) Women can thank Eve for the great pain of childbearing.

2) They can thank her for man having authority over his wife. (1 Tim. 2:11-13).

1TI 2:11 Let a woman quietly receive instruction with entire submissiveness.

1TI 2:12 But I do not allow a woman to teach or exercise authority over a man, but to remain quiet.

1TI 2:13 For it was Adam who was first created, and then Eve.

3. Genesis 3:15 is called the protevangelium - the first hint or reference to the gospel [good news] and the virgin birth.

- This term “protevangelium” means the first gospel proclamation or prophecy.
- Technically Genesis 3:15 is actually a second prophecy [good news] in regard to mankind. (Gen. 1:26).

GEN 1:26 Then God said, "Let Us make man in Our image, according to Our likeness; and let them rule over the fish of the sea and over the birds of the sky and over the cattle and over all the earth, and over every creeping thing that creeps on the earth." “Image” does not mean we look like God. “God is Spirit” and not fleshly. (Jn. 4:24; Matt. 16:19). Man is made in the “image” of God in that he is a creature of authority and has dominion over creation.

- It should be called “deuterevangelium” from the Greek “deuteros” [second] and “euangelion” [gospel].
- “Protevangelium” is not a Bible term, but a term used by men to describe what many believe is the meaning of this verse.

And I (God) will put enmity between you (the serpent, Satan) and the woman (Eve), and between your (serpent's, Satan's) seed (descendants) and her (Eve's) seed (descendant or descendants); he (seed of woman) shall bruise you (Satan) on the head, and you (Satan) shall bruise his (seed of woman) heel."

a. The traditional interpretation goes like this.

1) Children were ordinarily referred to as "his seed" - that is as the seed of man.

2) The Bible does not normally speak of the "seed of woman."

b. It is said there is no other use of "zera" (seed) in the Hebrew Bible that has a feminine third person singular possessive suffix.

1) It is argued the words "her seed" proves Moses was referring to the virgin birth of Jesus.

2) Jesus was the "seed" [child, offspring] of woman - the virgin Mary. (Lk. 1:26-35).

3) Galatians 4:4 speaks of Christ being “born of woman.”

GAL 4:4 But when the fulness of the time came, God sent forth His Son, born of a woman, born under the Law,

a) This verse does not exclude a virgin birth, but it is not affirming or denying it.

b) All humans are “born of woman.” (Job 14:1).

JOB 14:1 "Man, who is born of woman, Is short-lived and full of turmoil.

c) The words “sent forth” do confirm the pre-existence of God’s Son. See Phil. 2:5-8; Jn. 1:1-3; 8:58.

d) No mere human is either pre-existent or eternal as was Christ.

4) Galatians 3:16 is a singular use of "seed." See Genesis 22:18

GAL 3:16 Now the promises were spoken to Abraham and to his seed. He does not say, "And to seeds," as referring to many, but rather to one, "And to your seed," that is, Christ.

GEN 22:18 "And in your seed all the nations of the earth shall be blessed, because you have obeyed My voice."

a) “Seed” can be singular or plural in this verse.

b) The pronoun “he,” in Genesis 3:15, seems to point to a single descendant.

c) Galatians 3:16 confirms the singular use of “seed” in Genesis 22:18.

d) It is possible that “seed” is used with a singular meaning in Genesis 3:15 when speaking of Eve’s seed - “her seed.”

5) See Galatians 3:29 and Genesis 22: 17 for the plural use of word “seed”

GAL 3:29 And if you belong to Christ, then you are Abraham's offspring [lit. seed], heirs according to promise.

GEN 22:17 indeed I will greatly bless you, and I will greatly multiply your seed [pl. you] as the stars of the heavens, and as the sand which is on the seashore; and your seed [pl. you] shall possess the gate of their enemies.

6) It is said that the serpent (Satan) would "bruise the heel" of Jesus. He would cause Jesus to be put to death.

7) Jesus would bruise the "head" of Satan.

8) Jesus would overcome sin and death and bring on the downfall and condemnation of Satan.

9) This defeat was accomplished by His sinlessness, His vicarious death, His resurrection, His universal power, His second coming, and utter defeat of Satan and His enemies.

b. It is true Jesus was born of woman (the virgin Mary), but it is questionable Genesis 3:15 has reference to the virgin birth of Jesus.

1) No New Testament writer ever appeals to this scripture or uses it in any way.

2) **This is strange if this verse has reference to the virgin birth of Jesus.** They did quote scriptures that referred to the birth of Christ. (Mic. 5:2; Isa. 7:14; Psa. 132:11).

3) Unknown to the English reader is the fact that "zera” (seed) has the second person feminine possessive suffix in three cases in the Hebrew Bible

a) It is used to describe "the seed" (descendants) of Hagar. (Gen. 16:10).

GEN 16:10 Moreover, the angel of the Lord said to her [Hagar], "I will greatly multiply your descendants [seed] so that

they shall be too many to count."

- b) The Hebrew literally has "seed."
 - c) It has reference to her unborn child [Ishmael] and descendants of Hagar. (Gen. 16: 10, 11, 12, 15; 21:13).
- 4) Note: "Zera" is a collective noun and may be considered either as singular (Gen. 4:25; 21:13; 1 Sam. 1:11) or plural.

GEN 4:25 And Adam had relations with his wife again; and she gave birth to a son, and named him Seth, for, she said, "God has appointed me another offspring [Lit. seed] in place of Abel; for Cain killed him." Singular use of "seed."

GEN 21:13 "And of the son of the maid I will make a nation also, because he is your descendant [Lit. seed]." Singular use of "seed"

ISA 1:11 And she [Hannah] made a vow and said, "O Lord of hosts, if Thou wilt indeed look on the affliction of Thy maidservant and remember me, and not forget Thy maidservant, but wilt give Thy maidservant a son [Lit. a male seed], then I will give him to the Lord all the days of his life, and a razor shall never come on his head."

- 5) It is used of the descendants of Rebecca. (Gen. 24:60).

GEN 24:60 And they blessed Rebekah and said to her, "May you, our sister, Become thousands of ten thousands, And may your descendants [seed] possess The gate of those who hate them."

- a) Her immediate children are not under consideration.
 - b) This is not referring to a virgin birth.
 - c) Isaac was to be the father of Rebecca's children.
- 6) Plants in Adonis gardens grow from seed planted by Israel. (Isa. 17:11)

ISA 17:11 In the day that you plant it you carefully fence it in, And in the morning you bring your **seed** to blossom; But the harvest will be a heap In a day of sickness and incurable pain.

- 7) Israel is a feminine noun in Hebrew.
- a) This case is not relevant to the question we are discussing.
 - b) The only grammatical difference between the cases of Hagar and Rebecca and that of Eve is that in the one case the third person feminine is used while in the other two the second person feminine is used.
- 8) The use of "her seed," in Genesis 3:15, would not exclude a virgin birth, but it is a weak argument for it.
- 9) Revelation 12:17 speaks of the dragon who makes war "with the rest of her offspring [seed]."
- a) No thinking person could suppose this verse has anything to do with the virgin birth because "her offspring" is used.
 - b) "The rest of her offspring" are believing people.
 - c) **"Seed" may be used collectively in Genesis 3:15 for the descendants or posterity of Eve and Satan.**

d) The “he” may suggest “seed” has a singular use in this verse and refers to Jesus.

e) Some take “he” to be used in a collective sense like the word “seed” used in reference to “the serpent.”

f) The pronoun “he” is used in a collective sense of “he, she, everyone” in John 6:47 and John 3:36.

10) **Another interpretation goes like this.**

a) The children of Eve would suffer much at the hands of Satan.

b) Every time the descendants of Eve do right and overcome Satan it is a defeat of him.

c) Those who trust in Jesus will defeat Satan and spend eternity in heaven.

11) Jesus is the One who will destroy the devil and his works. (1 Jn. 3:8; 12:31; Matt. 12:29; Heb. 2:14).

1JO 3:8 the one who practices sin is of the devil; for the devil has sinned from the beginning. The Son of God appeared for this purpose, that He might destroy the works of the devil.

JOH 12:31 "Now judgment is upon this world; now the ruler of this world shall be cast out.

MAT 12:29 "Or how can anyone enter the strong man's house and carry off his property, unless he first binds the strong man? And then he will plunder his house.

HEB 2:14 Since then the children share in flesh and blood, He Himself likewise also partook of the same, that through death He might render powerless him who had the power of death, that is, the devil;

12) Satan cannot condemn those who live faithfully in Christ. (Rom. 8:1).

ROM 8:1 There is therefore now no condemnation for those who are in Christ Jesus.

13) One day Jesus will cast him into hell. (Matt. 25:41; Rev. 20:10).

MAT 25:41 "Then He will also say to those on His left, 'Depart from Me, accursed ones, into the eternal fire which has been prepared for the devil and his angels;

REV 20:10 And the devil who deceived them was thrown into the lake of fire and brimstone, where the beast and the false prophet are also; and they will be tormented day and night forever and ever.

Summary

- Some who believe in the virgin birth hold that Genesis 3:15 prophesies the virgin birth.
- Some who believe the verse does not prophesy a virgin birth contend it describes a struggle between the descendants of Satan and the descendants of Eve.
- It is argued that every time the descendants of Eve do right it is a defeat of him and the righteous will ultimately defeat him through Christ.
- Some believe it is not a prophecy of the virgin birth, but it does prophesy that the “seed” Jesus would defeat and destroy Satan. This argument is on the basis of the pronoun “he.”

4. Isaiah 9:6,7 is a prophecy of Christ.

ISA 9:6 For a child will be born to us, a son will be given to us; And the government will rest on His shoulders; And His name will be called Wonderful Counselor, Mighty God, Eternal Father, Prince of Peace.

- a. This verse does specifically prophesy a virgin birth, but it implies it.
- b. No mere human child could be rightly called by these wondrous names and then fulfill what is taught and implied by them.
- c. Note all the glorious names and descriptions given the child to be born.
 - 1) “Wonderful” - This word denote the awesomeness, the greatness of the child to be born. It may be a name of the glorious Messiah or it may modify “Counselor” and be rendered “Wonderful Counselor.” See NASB & NIV.
 - a) It did not refer to the physical appearance of Jesus. Jesus did not have physical beauty. (Isa. 53:2).

ISA 53:2 For He grew up before Him like a tender shoot, And like a root out of parched ground; He has no stately form or majesty That we should look upon Him, **Nor appearance that we should be attracted to Him.**

Note: We have no idea of what Jesus looked like except that He was a Jew. All we know about His appearance is based on Isaiah 53:2 and the imagination of artists.

- b) Jesus did not have wealth in this world, but was born poor and remained poor throughout His life. (Matt. 8:20).
 - c) He was, however, “Wonderful” in every other way.
 - d) He was sinless, though in the flesh, during His earthly sojourn. (1 Pet.2:22; 1 Jn. 3:5; Heb. 4:15; 2 Cor. 5:21; Heb. 7:26). He was constantly tempted by Satan. (Matt. 4:1-11; Lk. 4:13; Heb. 4:15).
 - e) He was the Son of God, Sinless, Kind, Merciful, the Greatest Teacher, had miraculous power like none other, and died and was raised from the dead that those trusting in Him would be saved.
 - f) There are not enough adjectives to describe the Wonderful, Awesome, Marvelous, Magnificent Jesus.
- 2) “Counselor” - NIV and NASB both have “Wonderful Counselor.” ASV has “Wonderful Counselor” in footnote, but “Wonderful” in the text. NKJV has “Wonderful Counselor.”
 - a) Jesus would be the One who would be perfectly qualified to advise all humanity and show men how to please God and how to have eternal life with God.
 - b) He had been with the Father throughout eternity and spoke the words of His Father. (Jn. 1:1-3; 3:34; 5:30; 14:10, 14:24; 17:8).
 - c) We must hear and obey Him to enter heaven. (Matt. 3:17; 17:5; Jn. 3:36; 14:6; Heb. 5:9; Matt. 7:21).
 - d) The Hebrew writer also stressed the importance of hearing Jesus. (Heb. 1:2).

HEB 1:2 in these last days has spoken to us in His Son, whom He appointed heir of all things, through whom also He made the world.

e) We must hearken to the One who has “all authority.” (Matt. 28:18).

f) Those rejecting Christ’s authority will be lost forever being subject to the wrath of God. (Jn. 3:36; Rom. 5:9).

3) “Mighty God” - see Matt. 1:23; Jn. 1:1-3; 20:28; Heb. 1:8. “Mighty” is used of God, the Father in Isaiah 10:21.

MAT 1:23 "Behold, the virgin shall be with child, and shall bear a Son, and they shall call His name Immanuel," which translated means, "God with us."

JOH 1:1 In the beginning was the Word, and the Word was with God, **and the Word was God.**

JOH 1:2 He was in the beginning with God.

JOH 1:3 All things came into being by Him, and apart from Him nothing came into being that has come into being.

JOH 20:28 Thomas answered and said to Him, "My Lord and my God!"

HEB 1:8 But of the Son He says, "Thy throne, O God, is forever and ever, And the righteous scepter is the scepter of His kingdom.

Note: Jesus was and is Deity. (Jn. 10:30; 14:9; Col. 1:15, 2:9; Phil. 2:5-8).

4) “Everlasting Father” - Lit “Father of eternity.” See footnote in ASV. - It does not mean that Jesus is the Father. The Bible does not teach the Father, the Son, and the Holy Spirit are the same Person. (Matt. 3:16,17; 28:19, 20; 2 Cor. 13:14). See also John 3:16; Rom. 5:8.

a) Jesus is not a created Being, but He is eternal and “all things” were created by Him. (Jn. 1:3; Heb. 1:3; Col. 1:15-17; 1 Jn. 1:2).

b) No one with a human father could be rightly called “Mighty God” or “Everlasting Father.”

c) All humans are finite, but not the glorious Son of God! As Deity He was infinite in all His attributes.

d) The words “Father of eternity” might also have the idea of Jesus being the source of eternal life. (Jn. 3:16; 3:36; 6:47).

5) “Prince of peace”

a) Through the death of Jesus those who accept Him are at peace with God. (Rom. 5:1,10; Eph. 2:13, 14; Col. 1:20).

ROM 5:1 Therefore having been justified by faith, we have peace with God through our Lord Jesus Christ,

ROM 5:10 For if while we were enemies, we were reconciled to God through the death of His Son, much more, having been reconciled, we shall be saved by His life.

EPH 2:13 But now in Christ Jesus you who formerly were far off have been brought near by the blood of Christ.

EPH 2:14 For He Himself is our peace, who made both groups into one, and broke down the barrier of the dividing wall,

COL 1:20 and through Him to reconcile all things to Himself, having made peace through the blood of His cross; through Him, I say, whether things on earth or things in heaven.

b) Jesus did not give men outer peace, but warned His disciples would be persecuted. (Matt. 5:10-12; Jn. 15:20-23). See 2 Tim. 3:12.

c) He gives inner peace to His followers. (Jn. 14:27; 16:13; Phil. 4:6,7).

JOH 14:27 "Peace I leave with you; My peace I give to you; not as the world gives, do I give to you. Let not your heart be troubled, nor let it be fearful.

JOH 16:33 "These things I have spoken to you, that in Me you may have peace. In the world you have tribulation, but take courage; I have overcome the world."

PHI 4:6 Be anxious for nothing, but in everything by prayer and supplication with thanksgiving let your requests be made known to God.

PHI 4:7 And the peace of God, which surpasses all comprehension, shall guard your hearts and your minds in Christ Jesus.

1)) This inner peace comes from knowing one is right with God.

2)) This inner peace comes from knowing that others or the horrible tragedies that may befall us cannot separate us from God's love. (Rom. 8:31-39).

3)) This inner peace comes from the spiritual blessings in Christ. (Eph. 1:3).

4)) This inner peace comes from knowing that heaven is in one's home. (1 Pet. 1:4).

d) Jesus taught His disciples to be "peacemakers." (Matt. 5:9). See Rom. 12:18; 14:19.

e) Jesus did not retaliate evil for evil and taught His disciples they must act in the same way. (Matt. 5:38-42).

f) Some question or deny that Jesus was "the Prince of peace" based on Matthew 10:34-37.

MAT 10:34 "Do not think that I came to bring peace on the earth; **I did not come to bring peace, but a sword.**

MAT 10:35 "For I came to set a man against his father, and a daughter against her mother, and a daughter-in-law against her mother-in-law;

MAT 10:36 and a man's enemies will be the members of his household.

MAT 10:37 "He who loves father or mother more than Me is not worthy of Me; and he who loves son or daughter more than Me is not worthy of Me.

1)) The words "I did not come to bring peace, but a sword" are taken out of context to teach Jesus promoted violence.

2)) This is distortion of the teachings of Christ. Neither Christ or the apostles taught or practiced violence. Peter was strongly rebuked for his violence. (Matt. 27:51-53; Jn. 18:10-11).

3)) This passage has reference to those who would commit their lives to Jesus.

4)) Jesus was not teaching His disciples to be violent, but was emphasizing the consequence of following Him.

5)) The apostles and other believers would be in great danger - "as sheep in the midst of wolves." (Matt. 10:16).

6)) They would be persecuted by the enemies of Christ and even by members of their own household. (Matt.

10:21, 35,36).

7)) Jesus was a peacemaker and taught His disciples to be peacemakers, but His disciples would be persecuted and even put to death because of their dedication to Him. (Lk. 21:16, 17).

e. Isaiah 9:7 shows verse 6 refers to Jesus - the Messiah.

ISA 9:7 There will be no end to the increase of His government or of peace, On the throne of David and over his kingdom, To establish it and to uphold it with justice and righteousness From then on and forevermore. The zeal of the Lord of hosts will accomplish this.

1) The One spoken of here would sit “on the throne of David” and would reign “over his kingdom.”

a) David reigned on an earthly throne for some 40 years - 1010 to 970 B.C..

b) Jesus, the Son of God and the Messiah, would reign forever in heaven.

2) Christ in the One prophesied here. (Psa. 132:11; Acts 2:29-36).

PSA 132:11 The Lord has sworn to David, A truth from which He will not turn back; "Of the fruit of your body I will set upon your throne.

ACT 2:29 "Brethren, I may confidently say to you regarding the patriarch David that he both died and was buried, and his tomb is with us to this day.

ACT 2:30 "And so, because he was a prophet, and knew that God had sworn to him with an oath to seat one of his descendants upon his throne,

ACT 2:31 he looked ahead and spoke of the resurrection of the Christ, that He was neither abandoned to Hades, nor did His flesh suffer decay.

ACT 2:32 "This Jesus God raised up again, to which we are all witnesses.

ACT 2:33 "Therefore having been exalted to the right hand of God, and having received from the Father the promise of the Holy Spirit, He has poured forth this which you both see and hear.

ACT 2:34 "For it was not David who ascended into heaven, but he himself says: "The Lord said to my Lord," Sit at My right hand,

ACT 2:35 Until I make Thine enemies a footstool for Thy feet. "'

ACT 2:36 "Therefore let all the house of Israel know for certain that God has made Him both Lord and Christ-- this Jesus whom you crucified."

3) Christ's kingdom is not a physical kingdom, but a spiritual one. (Jn. 18:36; Lk.17:20, 21; Heb. 12:28).

JOH 18:36 Jesus answered, "**My kingdom is not of this world.** If My kingdom were of this world, then My servants would be fighting, that I might not be delivered up to the Jews; but as it is, My kingdom is not of this realm."

LUK 17:20 Now having been questioned by the Pharisees as to when the kingdom of God was coming, He answered them and said, "The kingdom of God is not coming with signs to be observed;

LUK 17:21 nor will they say, 'Look, here it is!' or, 'There it is!' For behold, **the kingdom of God is in your midst.** "

ASV has “the kingdom of God is within you.” Greek has “entos” [ehn **tahs**] meaning “within, inside, among.” See NIV that also has “within,” but it has “among” in the footnote.

HEB 12:28 Therefore, since **we receive a kingdom** which cannot be shaken, let us show gratitude, by which we may offer to God an acceptable service with reverence and awe; “We receive” in present tense.

a) Those looking for a physical kingdom have misunderstood the nature of God's kingdom.

b) It is a spiritual kingdom, and one enters it by being “born of water and Spirit.” (Jn. 3:5). See Tit. 3:5.

JOH 3:5 Jesus answered, "Truly, truly, I say to you, unless one is born of water and the Spirit, he cannot enter into the kingdom of God.

TIT 3:5 He saved us, not on the basis of deeds which we have done in righteousness, but according to His mercy, by the washing of regeneration and renewing by the Holy Spirit,

c) Jesus is now at the right hand of God reigning as King, and now has “all authority.” (Acts 2:32-36; Matt. 28:18).

d) The kingdom [the church] existed in the 1st century coming into existence on the 1st Pentecost following the resurrection of Christ. (Matt. 3:1, 4:17; Mk. 9:1; Acts 8:12; Col. 1:13; Heb. 12:28; Rev. 1:6).

MAT 3:2 "Repent, for the kingdom of heaven is at hand."

MAT 4:17 From that time Jesus began to preach and say, "Repent, for the kingdom of heaven is at hand."

MAR 9:1 And He was saying to them, "Truly I say to you, there are some of those who are standing here who shall not taste death until they see the kingdom of God after it has come with power.

ACT 8:12 But when they believed Philip preaching the good news about the kingdom of God and the name of Jesus Christ, they were being baptized, men and women alike. Note the kingdom is no longer being preached “at hand,” but present.

COL 1:13 For He delivered us from the domain of darkness, and transferred us to the kingdom of His beloved Son,

HEB 12:28 Therefore, since we receive a kingdom which cannot be shaken, let us show gratitude, by which we may offer to God an acceptable service with reverence and awe;

REV 1:6 and He has made us to be a kingdom, priests to His God and Father; to Him be the glory and the dominion forever and ever. Amen.

e) Christ will reign until He comes again and destroys all His enemies. (Lk. 20:43; 1 Cor. 15:25; Heb. 1:13; 10:13).

f) He will then turn the kingdom back to the Father. (1 Cor. 15:24-28).

1CO 15:24 then comes the end, when He delivers up the kingdom to the God and Father, when He has abolished all rule and all authority and power.

1CO 15:25 For He must reign until He has put all His enemies under His feet.

1CO 15:26 The last enemy that will be abolished is death.

1CO 15:27 For He has put all things in subjection under His feet. 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.

1CO 15:28 And when all things are subjected to Him, then the Son Himself also will be subjected to the One who subjected all things to Him, that God may be all in all.

1)) Jesus will overcome “all His enemies” at His coming.

2)) The “last enemy” is “death” that will be destroyed at the general resurrection. (Jn. 5:28, 29; Acts 24:15).

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