

# *The Purple Pulpit*

Installment #18

September 16, 2018

## **The Son's Subjection to the Father**

I remember with fondness preaching at a weekly open mic night at the university in our town and meeting a young unsaved student named Lynn. After my monologue proclamation of the good message of Jesus Christ I invited interested inquirers to speak with me personally. She responded and we spoke of the claims of Christ. One of her conceptual obstacles to believing was what she confidently affirmed as her understanding of the Bible's teaching: that it taught that women were inferior to men. I informed her that such was not so. She remonstrated that she knew that it was because of the command to wives that they be subject to their husbands. One of the evidences that I set forward (that, if my memory serves me, was compelling to her) was that Jesus was asserted in the Scriptures to be equal with the Father (Jn. 5:18; Phil. 2:5,6) and He was also said to be subject to Him in recognition of the Father's greater role (Jn. 14:28). Subjection doesn't imply inferiority of essence or value. Shortly this woman would believe in our Lord Jesus Christ and become the new creation we all know as our beloved sister Abigail.

Referencing this truth of the Lord's subjection to an Equal, His Father, we want to today teach on this inter-Trinitarian subjection of the Son to His Father. The first thing to recognize is that it is a subjection relative to positions and roles within the Godhead, and as

such isn't relegated only to the days of the Lord's flesh. On the brink of His incarnation, and thus, just pre-incarnate, the Son speaks of entering humanity as a subjection to the Father's will. Such presupposes an act of the Son's will before inhabiting humanity (Heb. 10:5-7). Also, in His glorified state post-resurrection and ascension, He received the Revelation from His Father (Rev. 1:1). Again, deep into the future, and so long past the days of His humiliation, when the fullness of the kingdom is established and the last enemy is nullified, the Lord will deliver the kingdom to the Father and be subject to Him (1 Cor. 15:24-28). You see that, though of course the Son was subjected to the Father in His humanity, learning obedience through the things He suffered (Heb. 5:8), He was always voluntarily subjected to the Father even in His Deity. In His Godhood He was acting in obedience to the Father to raise His own humanity to life in resurrection (Jn. 10:17,18). All of the times that the Lord would speak of being sent by the Father witnesses to this same subjection to the Father (Mt. 10:40; 15:24; 21:37; Mk. 9:37; 12:6; Lk. 4:18; 4:43; 9:48; 10:16; Jn. 3:34; 4:34; 5:23,24,30,36,37,38; 6:29,39,40,44,57; 7:16,18,28,29,33; 8:16,18,26,29,42; 9:4; 10:36; 11:42; 12:44,45,49; 13:20; 14:24; 15:21; 16:5; 17:3,8,18,21,23,25; 20:21). These also testify of the Subject/Object relationship between Father and Son that necessitates a Trinitarian rather than a modalist understanding of the distinguishing of Persons in the Trinitarian Godhead.

In His incarnate pre-glorification days (Jn. 13:32; 17:1,5; 12:16; Acts 3:13) the Lord Jesus emptied Himself (Phil. 2:7) to be subject to the Father as a Man at every moment, to

the point of pouring out His soul unto death from a cross (Isa. 53:12; Phil. 2:8). Indeed, His death was the ultimate obedience of a life that always did the things that were pleasing to the Father (Jn. 8:29).

In summary, the Lord Jesus Christ, the Son of God is and always was subject to the Father in Deity. He was and always will be subject to the Father in His humanity. His subjection applies to His eternal, incarnate, and glorified life.