

Living in Life Union with Holy Spirit
Session 7: The Authority-Submission Connection

Although there is not a particular verse of scripture that states “*you must submit in order to walk in authority*,” there are texts where the concept of authority (*exousia*) is indirectly tied with submission. Either through the exercise of authority requiring submission from others or through the submission of one authority to a higher one.

Defining Submission

Strong’s Definition:

Submission – G5293 – *hupotassó* – from G5259 and G5021; to subordinate; reflexively, to obey: --be under obedience, put under, subdue unto, (be, make) subject, be (put) in subjection, submit self-unto.

Interlinear Concordance:

- I. To _____, to subordinate
- II. To _____, put in subjection
- III. To subject oneself, _____
- IV. To _____ to one’s control
- V. To _____ to one’s admonition or advice
- VI. To obey, be subject

This word was a Greek _____ term meaning “to arrange [troop divisions] in a military fashion under the command of a leader.” In non-military use, it was “a _____ of giving in, cooperating, assuming responsibility, and carrying a burden.”

Romans 13:1 NKJV

Let every soul be subject (*hupotassó*) to the governing authorities (*exousia*). For there is no authority (*exousia*) except from God, and the authorities (*exousia*) that exist are appointed (*tassó*) by God.

Romans 8:7 NKJV

Because the carnal mind is enmity against God; for it is not subject to the law of God, or indeed can it be.

James 4:7 NKJV

Therefore, submit to God. Resist the devil and he will flee from you.

Further examples: 1 Corinthians 14:32-34; 1 Corinthians 16:16; Ephesians 1:22; Ephesians 5:21-24; Colossians 3:18; Titus 2:5-9; 1 Peter 3; 1 Peter 5:5

1 Corinthians 15:22-28 NKJV

For as in Adam all die, even so in Christ all shall be made alive. 23 But each one in his own order: Christ the firstfruits, afterward those who are Christ's at His coming. 24 Then comes the end, when He delivers the kingdom to God the Father, when He puts an end to all rule and all authority (*exousia*) and power. 25 For He must reign till He has put all enemies under His feet (*hupotassó*). 26 The last enemy that will be destroyed is death. 27 For "He has put all things under His feet (*hupotassó*)," But when He says "all things are put under Him (*hupotassó*)," it is evident that He who put all things under (*hupotassó*) Him is excepted. 28 Now when all things are made subject to Him (*hupotassó*), then the Son Himself will also be subject (*hupotassó*) to Him who put all things under (*hupotassó*) Him, that God may be all in all.

Christ's Example

First, Exousia is present: The delegated authority to the cosmic powers will come to an end when Christ overcomes and subdues them under His own authority/exousia.

Second, Submission is Clear: Creation submits to Christ and Christ submits to the Father.

Third, Authority & Submission Converge with Jesus: The delegated authority of Jesus is being exercised as He subdues all His enemies. Then, His own submission to the Father's ultimate authority is immediately exercised. Total authority and total submission converge in Christ.

This is the clearest link—Jesus' authority (*exousia*), given by the Father (**John 17:2**), is wielded fully, yet He submits it back, modeling the _____.

1 Corinthians 15:1-5, 12-14. 20-28 TPT

24 Then the final stage of completion comes, when He will bring to an end every other rulership, authority, and power, and He will hand over His kingdom to Father God. 25 Until then He is destined to reign as King until all hostility has been subdued and placed under His feet. 26 And the last enemy to be subdued and eliminated is death itself. 27 The Father has placed all things in subjection under the feet of Christ. Yet when it says, "all things," it is understood that the Father does not include Himself, for He is the one who placed all things in subjection to Christ. 28 However, when everything is subdued and in submission to Him, then the Son Himself will be subject to the Father, who put all things under His feet. This is so that Father God will be everything in everyone!

Trinitarian Framework

1. The Father: _____ of Exousia

- **Role as Delegator:** The Father is the origin of Christ's authority— "**God has put all things in subjection under his feet**" (v. 27)
- **Ultimate Authority:** Verse 27 establishes the Father as the supreme source, not subject to Christ's reign. His authority (*exousia*) is un-derived, the fountainhead of all authority.
- **Trinitarian Implication:** The Father's role as the one who "puts" and to whom the kingdom is delivered, "**He will hand over His kingdom to Father God**" (v.24) This verse reflects His primacy in the Trinity's economic order (how God works in creation), not a superiority of essence.

The _____ and the _____.

2. The Son: The One Who _____ and _____ Exousia

- **Delegated Exousia:** Christ's authority is given—**"The Father has placed all things in subjection under the feet of Christ"** (v. 27). This echoes our earlier text from **Matthew 28:18** **"all authority has been given to Me,"** showing His authority (exousia) is from the Father, a passive reception within His divine sonship.
- **Active Exercise:** Christ **"will bring to an end every other rulership, authority, and power"** (v. 24) and reigns until "all enemies" are subdued (v. 25). His exousia is active—conquering death (v. 26) and enforcing divine order. This mirrors His earthly ministry (e.g., Mark 1:27, authority over demons), now cosmic in scope.
- **Submission to the Father:** **"the Son Himself will be subject to the Father"** (v.28) is the climax. After wielding exousia fully, Christ hands the kingdom back, submitting to the Father. This is both passive (He is subjected) and active (He chooses to deliver).
- **Trinitarian Implication:** Christ's equality with the Father (**John 10:30, "I and the Father are one"**)

coexists with functional subordination. His exousia is _____—He's no mere agent—but exercised in submission, reflecting eternal relational roles,

_____.

3. The Holy Spirit: Implied Presence

- **Absence in Text:** The Spirit isn't mentioned in **1 Corinthians 15:24-28**, but His role is implicit in the work of redemption and authority. [Jesus could not be resurrected without the Presence of Holy Spirit.](#)

Connection to Other Texts:

Acts 1:8: "You will receive power (dynamis) when the Holy Spirit has come upon you"

—the Spirit _____ the disciples with Christ's delegated exousia.

John 16:13-15: "When the Spirit of truth comes... he will take what is mine and declare it to you. All that the Father has is mine."

The Spirit _____ the Father's and Son's authority to believers.

1 Corinthians 12:3: "No one can say 'Jesus is Lord' except in the Holy Spirit"

—the Spirit _____ to Christ's exousia.

- **Trinitarian Implication:** Holy Spirit is the one who enables and empowers Christ. He is also the One who works within believers, the church, to complete the Trinity's work of redemption. Holy Spirit's work of glorifying the Son must have taken place in order for the Son to deliver the kingdoms to the Father.

- ❖ _____: _____ and _____ the kingdom,
He is the _____.
- ❖ _____: _____ the Father's will, reigning and
submitting.
- ❖ _____: (Implied) _____ and _____,
bridging Father and Son to creation.

Redemption's Scope:

The Trinity collaborates: the Father _____, the Son _____, the Spirit _____.

Christ's exousia _____ enemies, His submission _____ the kingdom, and the Spirit _____ its reach (**Acts 1:8**).

Model for Us:

Believers wield delegated exousia (**Luke 10:19**) and submit to Christ (**Ephesians 5:24**), mirroring the Son's submission to the Father—a Trinitarian pattern for the church.