

# 1 Corinthians 15:28

Authorized King James Version (KJV)

And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all.

## Analysis

**And when all things shall be subdued unto him** (ὅταν δὲ ὑποταγῇ αὐτῷ τὰ πάντα)—The aorist passive subjunctive hypotagē (ὑποταγῇ, "shall be subjected") indicates future certainty. Christ's victory over all hostile powers is guaranteed, not merely possible. The phrase ta panta ("all things") is comprehensive—nothing escapes Christ's lordship.

**Then shall the Son also himself be subject unto him that put all things under him** (τότε καὶ αὐτὸς ὁ υἱὸς ὑποταγήσεται τῷ ὑποτάξαντι αὐτῷ τὰ πάντα)—Christ's subjection to the Father is voluntary, loving submission within Trinitarian relationship. The purpose clause follows: **that God may be all in all** (ἵνα ᾗ ὁ θεὸς πάντα ἐν πᾶσιν)—the ultimate goal is God's glory filling all things. This is not pantheism (God is everything) but panentheism properly understood—God's presence and glory permeating redeemed creation.

## Historical Context

Early church debates about Christ's nature wrestled with this verse. Subordinationists used it to argue Christ's inferiority; orthodox theology responded that eternal generation and economic subordination don't contradict essential equality. The Son eternally proceeds from the Father (John 1:1-2) yet functionally submits in redemptive work.

## Related Passages

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**Romans 2:1** — Judging others

**Matthew 25:31** — Final judgment

## Study Questions

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1. How does Christ's voluntary submission to the Father model leadership and authority for believers?
2. What does 'God all in all' mean—how will redeemed creation manifest God's glory?
3. How does understanding economic Trinity help make sense of Christ's deity and submission?

## Interlinear Text

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ὅταν	δὲ	ὑποτάξαντι	αὐτῷ	τὰ	πᾶσιν	τότε	καὶ	αὐτῷ
<b>when</b>	<b>And</b>	<b>be subject</b>	<b>him</b>	G3588	<b>all</b>	<b>then</b>	<b>also</b>	<b>him</b>
G3752	G1161	G5293	G846		G3956	G5119	G2532	G846

ὁ	υἱὸς	ὑποτάξαντι	τῷ	ὑποτάξαντι	αὐτῷ	τὰ	πᾶσιν
G3588	<b>the Son</b>	<b>be subject</b>	G3588	<b>be subject</b>	<b>him</b>	G3588	<b>all</b>
	G5207	G5293		G5293	G846		G3956

ἵνα	ἥ	ὁ	θεὸς	τὰ	πᾶσιν	ἐν	πᾶσιν
<b>that</b>	<b>may be</b>	G3588	<b>God</b>	G3588	<b>all</b>	<b>in</b>	<b>all</b>
G2443	G5600		G2316		G3956	G1722	G3956

## Additional Cross-References

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**Colossians 3:11** (Parallel theme): Where there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free: but Christ is all, and in all.

**1 Corinthians 3:23** (References God): And ye are Christ's; and Christ is God's.

**Ephesians 1:23** (Parallel theme): Which is his body, the fulness of him that filleth all in all.

**1 Corinthians 11:3** (References God): But I would have you know, that the head of every man is Christ; and the head of the woman is the man; and the head of Christ is God.

**Philippians 3:21** (Parallel theme): Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself.

**1 Corinthians 12:6** (References God): And there are diversities of operations, but it is the same God which worketh all in all.

**John 14:28** (Parallel theme): Ye have heard how I said unto you, I go away, and come again unto you. If ye loved me, ye would rejoice, because I said, I go unto the Father: for my Father is greater than I.