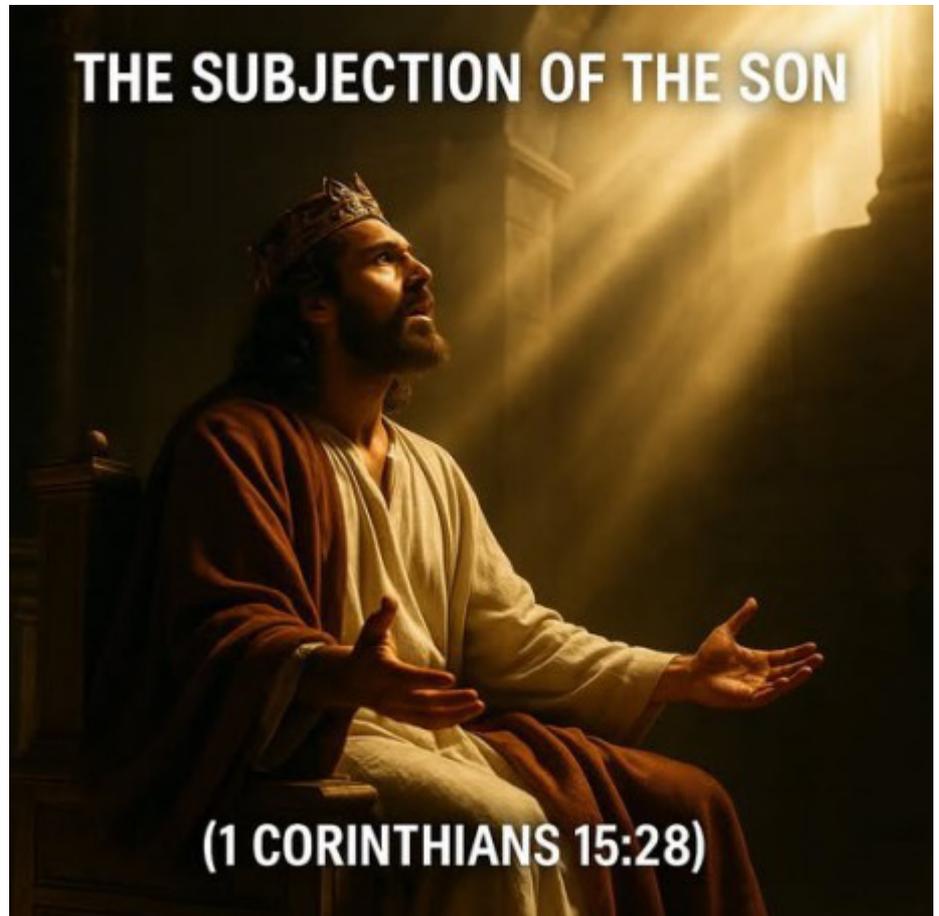


Fulfilled Prophecies

[Home](#) > [S](#) > [Share on Facebook](#)

[FACEBOOK LINK](#)

The Subjection of the Son (1 Corinthians 15:28)



By Dan Maines

The Subjection of the Son (1 Corinthians 15:28)

1 Corinthians 15:28

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.

† Paul is not teaching that Christ ceases to be God. The Son is eternally divine, one with the Father and Spirit (John 10:30). His subjection here is the act of presenting the completed kingdom to the Father in perfect unity.

† This is the language of order within the Godhead, not of inferiority. The Son's obedience shows His finished mission, not a loss of divinity.

† Irenaeus (Against Heresies 5.36) wrote that Christ "sums up all things" and hands them to God, showing the plan fulfilled.

John 17:4-5

I glorified You on the earth, having accomplished the work which You have given Me to do. And now You, Father, glorify Me together with Yourself, with the glory which I had with You before the world existed.

† Jesus declared that He had eternal glory with the Father before creation. His subjection at the end means returning the finished kingdom to the Father, not losing His place as God.

Philippians 2:6-8

Who, as He already existed in the form of God, did not consider equality with God something to be grasped, but emptied Himself by taking the form of a bond-servant and being born in the likeness of men. And being found in appearance as a man, He humbled Himself by becoming obedient to the point of death, death on a cross.

† Christ always existed in the form of God. His humility did not remove His deity, it revealed it. The subjection in 1 Corinthians 15:28 is the same humility: freely obeying the Father's will and completing redemption.

† Athanasius explained that the Son's subjection is the restoration of all things to God, not a lowering of the Son Himself.

1 Corinthians 15:56

The sting of death is sin, and the power of sin is the law.

† This explains how death was destroyed. Death's power came through the Law of the Old Covenant. When that Law was

removed in AD 70, the sting of death was broken, and life in Christ was revealed.

Isaiah 25:7-8

And on this mountain He will swallow up the covering which is over all peoples, even the veil which is stretched over all nations. He will swallow up death for all time, and the Lord God will wipe tears away from all faces.

† Paul's teaching that death would be abolished is rooted in Isaiah's prophecy. In Christ's finished work, this was fulfilled. The veil of separation was removed, and covenantal death was swallowed up.

† Revelation 21:4 echoes the same promise, showing its fulfillment in the new covenant kingdom.

Daniel 12:2, 7

Many of those who sleep in the dust of the ground will awake, these to everlasting life, but the others to disgrace and everlasting contempt... And I heard the man clothed in linen, who was above the waters of the river, as he raised his right hand and his left toward heaven, and swore by Him who lives forever that it would be for a time, times, and half a time; and as soon as they finish shattering the power of the holy people, all these events will be completed.

† Daniel connects the resurrection with the shattering of the power of the holy people, the destruction of Jerusalem and the temple.

† This happened in AD 70, matching Paul's teaching in 1 Corinthians 15. The "resurrection" Daniel foresaw was covenantal: the raising of God's people into everlasting life in Christ, while the covenant-breakers were cast into judgment.

† Eusebius (Ecclesiastical History 3.5) confirms that the church fled Jerusalem before its destruction, understanding these prophecies were coming to pass in their own generation.

Hebrews 10:19-22

Therefore, brothers and sisters, since we have confidence to enter the holy place by the blood of Jesus, by a new and living way which He inaugurated for us through the veil, that is, His flesh, and since we have a great priest over the house of God, let's approach God with a sincere heart in full assurance of faith.

† This is what Christ's work as Mediator accomplished. He removed the barriers and opened the way to the Father. His subjection means that He has completed this work perfectly.

† Augustine wrote that God being "all in all" means His glory fills His people directly, because of the Son's finished work.

Revelation 5:6

And I saw between the throne and the elders a Lamb standing, as if slain, having seven horns and seven eyes, which are the seven spirits of God sent out into all the earth.

† Christ is forever the Lamb who was slain and forever God the Son who reigns in power. His sacrifice never loses its effect, and His deity never changes.

† His subjection is triumph, God the Son presenting the kingdom to His Father, so that God is revealed as all in all.

John 5:23

So that all will honor the Son just as they honor the Father. The one who does not honor the Son does not honor the Father who sent Him.

† This rules out any idea of eternal inferiority. The Son is to be honored equally with the Father, showing His full deity even in His subjection.

Colossians 2:9

For in Him all the fullness of Deity dwells in bodily form.

† Christ does not lose His deity when He subjects Himself to the Father. The fullness of God continues to dwell in Him eternally. His subjection is the final display of His unity with the Father, not a surrender of divinity.

Historical Witness – Josephus

† Josephus, a Jewish historian and eyewitness to the destruction of Jerusalem in AD 70, records that the temple was burned, sacrifices ceased, and the priesthood was cut off (Wars 6.4.5). This event was the visible marker of the end of the Old Covenant system.

† Without the temple, there was no altar, no sacrifices, and no priesthood, proving that Christ's new and living way had fully replaced the old.

† This confirms Paul's words in 1 Corinthians 15 and Daniel 12: the kingdom had been handed over, the Law that gave death its power was removed, and life in Christ was revealed.

How it applies to us today

† This verse proves we live in a finished work. We are not waiting for Christ to become victorious. He already reigns and has delivered the kingdom to the Father. That means we are not a people of delay, but a people of fulfillment.

† This changes how we read Scripture. We don't look for future temples, sacrifices, or mediators. We already have direct access to the Father through Christ, the eternal Son of God. Anything that adds to His work denies what He has already accomplished.

† This changes how we see the world. Christ has destroyed every enemy, including death, and given us eternal life. That is why Paul says God is all in all, because through Christ, His presence fills His people, His kingdom, and His creation.

† This changes how we face trials. We don't fight as though victory depends on us. We live in the finished victory of Christ. Even in suffering, we know nothing can undo what He has secured. The Son has not lost His glory, He reigns with the Father and Spirit forever.

† This changes how we live every day. We are citizens of a kingdom that cannot be shaken. Our lives are to reflect the reality that God is all in all. That means we pray with confidence, we walk with hope, and we serve with boldness. We don't live in fear of what is to come. We live in the confidence of what has already been fulfilled.

† This is the fulfilled perspective we proclaim at Fulfilled Prophecies †

Source Index

† John 10:30 – Christ and the Father are one

† John 17:4-5 – Christ's eternal glory with the Father

† Philippians 2:6-8 – Christ equal with God, humbled in obedience

† 1 Corinthians 15:56 – Death's sting is sin, power of sin is the Law

† Isaiah 25:7-8 – Death swallowed up forever, veil removed

† Daniel 12:2, 7 – Resurrection tied to the shattering of Israel's power

† Revelation 21:4 – God wipes away every tear

† John 5:23 – The Son honored equally with the Father

† Colossians 2:9 – Fullness of Deity dwells in Christ bodily

† Irenaeus, Against Heresies 5.36 – Christ summing up and handing over the kingdom

† Athanasius, Orations Against the Arians 1.43 – Subjection as restoration, not inferiority

† Augustine, City of God 22.30 – God all in all in His people

† Ignatius of Antioch, Ephesians 7 – Christ called "our God"

† Tertullian, Against Praxeas 2 – The Father and the Son are both God, one God

† Nicene Creed (AD 325, 381) – Christ "true God from true God"

† Josephus, Wars 6.4.5 – Destruction of the temple in AD 70

† Hebrews 10:19-22 – Access to God through Christ

† Revelation 5:6 – Christ eternally the Lamb who was slain

† 2 Timothy 1:10 – Christ abolished death and brought

immortality

Share on Facebook

Links

Facebook Link

<https://www.facebook.com/groups/1349070089314462/posts/1815169309371202/>

Fulfilled Prophecies <https://www.facebook.com/groups/1349070089314462/>

Dan Maines

<https://www.facebook.com/groups/1349070089314462/user/100001027365819/>

You may share this article freely without permission as long as you include credit to Dan Maines and/or a link to the Fulfilled Prophecies Group.