

The fifth passage I want to examine is I Corinthians 15:28 which says, "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."

The Jehovah's Witnesses say that this passage teaches that Jesus isn't God because the Apostle Paul says that the Son will "be subject unto Him," i.e., God, the Father, "that put all things under him." However, when Paul says that the Son will be subject to God, the Father, he doesn't mean that the Son will be subject to Him because the Son isn't God, but he means that the Son will be subject to Him because God, the Father is positionally greater than the Son as the God-man.

It is like a king who has a son. The king and his son both have a human nature, and therefore, they are equal in nature. Yet, the son is subject to the king, not because the son is inferior in nature to him, for they both have the same nature, but because the king is positionally greater than the son. The same is true with God, the Father and the Son. They are both God, and therefore, they are equal in nature. Yet, the Son will be subject to God, the Father, not because He is inferior in nature to Him, for they both have the same nature, but because God, the Father, is positionally greater than the Son as the God-man. When the Apostle Paul says that the Son will be subject to God, the Father then, he is clearly speaking about a positional difference that exists between God, the Father and the Son as the God-man, and not a difference in nature.

When we look at the context, we see that this interpretation fits it, for in the context the Apostle Paul says that when God, the Father brings all things into subjection to the Son, the Son will turn the administration of His kingdom over to Him, and when that happens, then, in addition to all other things being in subjection to God, the Father, "the Son also himself" as the God-man