

will be in subjection to Him in order that God, the Father "may be all" i.e., supreme "in all," i.e. in everything.

Thus we see that there is perfect agreement between this passage and the doctrine that Jesus is God.

The last passage I want to examine is I Corinthians 11:3. This passage says "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."

The Jehovah's Witnesses say that this passage teaches that Jesus isn't God because the Apostle Paul says that "the head of Christ is God."

However, the phrase "the head of Christ is God" doesn't mean that Christ isn't God, but it means that Christ as the God-man is subordinate to God, the Father, just as the physical body is subordinate to the head. This phrase then refers to a positional difference that exists between Christ as the God-man and God, the Father, and not to a difference in nature. This is supported by the fact that the Apostle Paul also says in this passage that "the head of the woman is the man." This doesn't mean that the woman is inferior in nature to the man, for the woman and the man are equal in nature, but it means that the woman is subordinate to the man. It is a positional difference, therefore, that is in view, and just as the woman is subordinate to the man even though they are equal in nature, so Christ as the God-man is subordinate to God, the Father, even though they are equal in nature.

This interpretation is consistent with the context, for in the context the Apostle Paul informs the Corinthian believers of the principle of order and subordination which God has established in the universe and which is essential to its being. This principle is that the woman is subordinate to the man; the man is subordinate to Christ; and Christ as the God-man is subordinate to God, the