

Strong's G5293 Hupotasso

5293. ὑποτάσσω *hupotássō*; fut. *hupotáxō* from *hupó* (5259), and *tássō* (5021), to place in order. To place under in an orderly fashion.

(I) Act., to subjugate, place in submission.

(A) In [Rom. 8:20](#), “For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope.” “Was made subject” is *hupetágē* (aor. pass. indic. 3d person sing. of *hupotássomai*). God is the implied agent of the action of subjugation. The word “creature” is *ktísis* (2937), meaning creation, and by extension creature, which is more particularly expressed in *ktísma* (2938). Reference here is to the whole creation, animate and inanimate. The word *ktísis* in [Rom. 8:22](#) is correctly translated “creation” and presented as travelling or being in distress. God made the whole creation including mankind “subject” to vanity because of man’s disobedience to God’s specific command ([Gen. 2:16, 17](#)). Man did not believe God’s threatened judgment of death as the consequence of disobedience (*parakoé* [3876]). Had God not imposed this, He would have proven Himself untrue. God subjugated man and his environment to vanity (*mataiótēs* [3153], futility, aimlessness). Because God alone can give true meaning and lasting purpose to life, autonomous man (*kósmos* [2889], the world of fallen humanity) separated from God in death, is left to define and give purpose to his existence, a task at which he has dismally failed. Apart from God, he has a meaningless existence. Thus the pass. use of the word *hupotássō* is similar to the act. use. God subdues and the creation is subdued. There is not a voluntary acquiescence by the creation. This is clearly expressed with the phrase *ouch hekoúsa* (*ouch*, from *ou* [3756], not; *hekoúsa*, fem. of *hekón* [1635], voluntarily, willingly), “not willingly.” The second use of *hupotássō* is in the aor. act. part. *hupotáxanta*, the one who subdued. God imposed futility upon creation, but as He did He gave hope. Right from the beginning He planned man’s redemption ([Rom. 8:22, 23](#)) in and through His only begotten Son, Jesus Christ ([Gen. 3:15](#); [Rom. 5:1, 5](#)).

(B) Other instances of the act. voice of *hupotássō*, to subdue: **(1)** [1 Cor. 15:27](#): “For he hath put all things under his feet [*hupétaxen*, aor. act. 3d person sing. referring to forcible subjection]. But when he saith, All things are put under him [*hupotétaktai*, perf. pass. ind. indicating forcible subjugation], it is manifest that he is excepted, which did put all things under him [*hupotáxanti*, aor. act. indic. 3d person, indicating forcible subjugation].” This speaks of Christ ([15:24](#)) when in the end He will hand over the kingdom to God the Father. After Christ “has put all things under His feet,” He then submits Himself to the Father as the Messiah, having accomplished His task of redemption. **(2)** [Phil. 3:21](#): “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.” The word “subdue” is *hupotáxai* (aor. act. inf.) and indicates the total subjugation of everything including the body of our humiliation (*tapeínōsis* [5014]), a humiliation brought about by our disobedience and fall in and through Adam. **(3)** [Heb. 2:5](#): “For not unto the angels hath he put in subjection

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[*hupétaxen*, aor. [act. 3d](#) person, speaking of God not placing the world under angels, but under His Son] the world to come, whereof we speak.” See [Heb. 2:8](#) where the act. *hupétaxas* (aor. [act. 2d](#) person), *hupotáxai* (aor. act. inf.), and *hupotetagména* (perf. pass. part.) are used.

(II) Middle Voice. *hupotássomai*, to subject oneself, place oneself in submission.

(A) In the relation of a wife to her husband: **(1)** [Eph. 5:22](#); [Col. 3:18](#); [1 Pet. 3:1, 5](#); [Titus 2:5](#). In these verses the duty of the wife to submit herself to her own husband is clearly enunciated ([Gal. 3:28](#); [1 Pet. 3:7](#)). Although there is an ontological spiritual equality between men and women, there remain physical, positional and functional differences. There are designated functions for a husband and a wife which man cannot change because God has ordained them. Any endeavor to effect change will bring frustration, vanity, and emptiness (*mataiótēs* [\[3153\]](#) in [Rom. 8:20](#)). God has made one woman to become a wife to one man, and she is so constituted by God Himself. But this is not due to her being inferior to her husband, for they are both equal before God. It is a willing personal subjection demonstrated in [Eph. 5:21](#), “submitting yourselves [*hupotassómenoí*] one to another in the fear of God.” The word translated “one to another” is *allélois* ([240](#)), in the pl. dat. indicating equality of all concerned. In society all humans, all men and women in various positions of leadership or following and dependence, are equal, yet their functions vary and their responsibilities are diverse. We are all equal before God and the laws of society, and yet we have varying functions and responsibilities. If we accept certain functions under a fellow-human, we must subject ourselves to that individual to accomplish a common goal. So it is with a wife placing herself in the proper and divinely-fitted position under her husband. Only a wife can bear children, and to do this she must subject (*hupotássetai*) herself to her husband. The functions are equally important although different. And they are different not because we want them to be, but because God made them to be so. **(2)** [1 Cor. 14:34](#): “Let your women [wives, see XI *guné* [{1135}](#)] keep silence in the churches: for it is not permitted unto them to speak; but they are commanded to be under obedience [*hupotássesthai*, **pres. mid. inf.**], as also saith the law.” If, as some believe, *guné* has specific reference to wives and not to women in general, then Paul is here ordering the wives in the church to submit themselves to their husbands.

(B) In the relation of Jesus as a child of twelve years of age to his parents, Mary, His mother, and Joseph, His stepfather: “And was subject unto them” ([Luke 2:51](#)). The meaning here is identical to *hupakoúō* ([5219](#)), to obey, which is the response commanded of children toward their parents ([Eph. 6:1](#); [Col. 3:20](#)).

(C) In relation to the law of God: “Because the carnal mind is enmity against God: for it is not subject [*hupotássetai*, pres. mid. indic. 3d person sing.] to the law of God, neither indeed can be” ([Rom. 8:7](#)). The law of God is spiritual, and since man is mere flesh (i.e., sinful, fallen), he cannot subject himself to it. The implication is that when man becomes spiritual, he is able to submit himself to God ([Rom. 8:5](#)). The same attitude holds for a wife. If she recognizes the godly bond of marriage, it is easy for her

to submit herself to her husband (*hupotássetai*). The *hupotagé* (5292), submission, is in response to a husband's love and the mystery of the bond of marriage ([Eph. 5:25, 32](#)).

(D) In relation to the righteousness of God and Israel: "For they [Israel collectively], being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves [*hupetágēsan*, aor. mid. indic. 3d person pl.] unto the righteousness of God" ([Rom. 10:3](#)). They did not recognize that God's dealings with them were just and consequently they would not submit themselves to Him.

(E) In relation to government authorities ([Rom. 13:1, 5](#); [Titus 3:1](#); [1 Pet. 2:13](#)), a Christian must place himself under their authority.

(F) In relation to submitting oneself to a true prophet: "And the spirits of the prophets are subject to the prophets" ([1 Cor. 14:32](#)). When a person has the spirit of a prophet, discerning what constitutes true prophecy, the declaration of God's revelation, he will yield to other prophets who wish to speak in public worship.

(G) In relation to those ministering ([1 Cor. 16:15, 16](#)).

(H) In relation to Christ by the Church ([Eph. 5:24](#)).

(I) In relation to God the Father of spirits by the believers ([Heb. 12:9](#); [James 4:7](#)).

(J) In relation to masters by servants ([Titus 2:9](#); [1 Pet. 2:18](#)).

(K) In relation to the older by the younger ([1 Pet. 5:5](#)).

(L) In relation to Christ by angels, authorities and powers ([1 Pet. 3:22](#)).

(III) Passive, to be subjugated without consent or willingness.

In the subjection of demons or evil spirits to the seventy disciples sent out by Jesus ([Luke 10:17, 20](#)), these disciples noted to Jesus the power they had over demons saying, "Lord, even the devils [*daimónia* {1140}, demons] are subject unto us through thy name." The verb used is *hupotássetai* ([Luke 10:20](#)). This is in the pres. pass. indic. form which indicates that the subjugation of demons or evil spirits was done by force in the name of Christ ("through thy name" [[Luke 10:17](#)]). In this sense the pass. form, *hupotássomai*, has the same meaning as *hupakouō* (5219), to obey, as in [Matt. 8:27](#); [Mark 1:27](#) referring to demons; [4:41](#); [Luke 8:25](#) referring to the storm at sea.

Deriv.: *anupótaktos* (506), unsubdued; *hupotagé* (5292), submission, dependent position.