In the first part of this passage then the Apostle Paul deals with the vertical relationship that exists between Jesus and God, and that relationship is that Jesus is the exact representation of God. He is God! This is why Jesus said in John 14:9, "he that hath seen me hath seen the Father."

In the next part of this passage the Apostle Paul deals with the horizontal relationship that exists between Jesus and the creation. This relationship is defined in the words, "the first-born of every creature." The words "every creature" in this phrase should be translated "all creation," and the word "of" should be translated "in relationship to." Thus the phrase "the first-born of every creature" should be translated "the first-born in relationship to all creation."

The word "first-born" in this phrase denotes a position of sovereignty. This becomes evident as we observe the way *this word is used in* the Old Testament, ~~uses this word~~. For example, Abraham had two sons. They were Ishmael and Isaac. Ishmael was born first but Isaac had the right of the first-born. Isaac had two sons. They were Esau and Jacob. Esau came out of his mother's womb first, but Jacob eventually obtained the right of the first-born. Jacob had twelve sons. Reuben was born first, but Judah who was his fourth son possessed the right of the first-born. It is evident then that the word "first-born" denotes a position, and Psalm 89:27 makes it clear that this position is one of sovereignty, for in Psalm 89:27 we read, "Also I will make him my first-born, higher than the kings of the earth."

Here we have what we call in Hebrew poetry a synthetic parallelism. A synthetic parallelism is where the idea expressed in the second line of the parallelism adds something fresh to or explains the idea expressed in the first line of the parallelism. In this passage the idea expressed in the second line explains the idea expressed in the first line. The idea expressed in the first line is that