

God will make the subject of this Psalm His first-born. The idea expressed in the second line explains what God means when He says He will make the subject of this Psalm His first-born, and that is that He will make the subject of this Psalm "higher than the kings of the earth," i.e., He will make the subject of this Psalm sovereign over them. The word "first-born" then denotes a position of sovereignty.

Thus we see that the phrase "the first-born of every creature" should be translated "the first-born of all creation," and that it means that Jesus is sovereign over all creation. It doesn't mean that Jesus was the first-created of all creation, for if that is what the Apostle Paul wanted to say, he would have used the Greek word *πρωτόκτιστος* which means "first-created."⁷ However, the Apostle Paul didn't use that word because that isn't what he wanted to say. Instead, he used the Greek word *πρωτότοκος* which is translated "firstborn"⁸ because he wanted to say that Jesus is sovereign over all creation, and this word expresses that idea.

In this part of the passage then the Apostle Paul deals with the horizontal relationship that exists between Jesus and the creation, and that relationship is that He is sovereign over it.

The Apostle Paul then assigns the reason why Jesus is sovereign over all creation, and the reason is that He created it. This reason is assigned in verse sixteen.

In the first part of this verse Paul says that Jesus is the cause of the creation of all the things that are in heaven and that are in earth whether

⁷A Patristic Greek Lexicon, p. 1200.

⁸Thayer's Greek-English Lexicon of the New Testament, p. 55.