

But, then, notice the next phrase: "the firstborn of all creation." Now, Paul has talked about the vertical relationship of Jesus to God. Now he is going to talk about the horizontal relationship of Jesus to all creation. What is the relationship that Jesus has to all creation? We are told here that He is the firstborn of all creation. What does the word "firstborn" mean? Does the firstborn mean the first one who was born in the family? No, that is not what it means. The firstborn is a position. You say, well, how do you know it is a position? Let's just look at the evidence a little bit.

Abraham had two sons. One was Ishmael and one was Isaac. Which one was born first? Ishmael was born first, and then Isaac was born. Who had the right of the firstborn? Isaac had the right of the firstborn. Now, Isaac had two children, Jacob and Esau. Who was the first one out of the womb? Esau was. Who had the right of the firstborn ultimately? Jacob did. He got it from Esau. Now, if it refers to the first one born in the family how do you explain that? It refers to a position.

Jacob had twelve children. I am not going to take time to go through the whole list for you; you can do that. Who was the firstborn? Reuben--he was the first son who was born. But who had the right of the firstborn? The one who had the right of the firstborn was Judah, who was his fourth son. Judah was not the first one who was born. He was the fourth son. But Judah had the right of the firstborn.

You see, this was a position. And not only is it a position, but it is a position of sovereignty. We have this brought out in Psalms 89:27. Turn there for a moment. Here we have what we call in Hebrew a synthetic parallelism. Let me just briefly explain that. A synthetic parallelism simply means you have two