

we can see them with our eyes or not, and this includes "thrones," "dominions," "principalities," and "powers" which are probably four different classes of angels, for in the first part of this verse he says, "For by him" or a better translation would be "For in him," i.e. Jesus, "were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers."

Paul then says that Jesus is the agent of creation, for he says, "All things were created by him," and then he says that Jesus is the goal of creation, for he says "all things were created...for him."

In this verse then Paul says that Jesus is the cause of creation, i.e., the one who is responsible for bringing it into existence; the agent of creation, i.e., the one who actually created it; and the goal of creation, i.e., the one for whom it was created.

Jesus then is the creator in the fullest sense of the word, and this is why He is sovereign over all creation.

In verse 17 Paul says that Jesus precedes the creation, for he says, "he is before all things," and then he says that Jesus preserves the creation, for he says "by him all things consist," i.e., cohere or hold together.

Now in verses 16 and 17 Paul makes it clear that Jesus isn't part of the creation, for in verse 16 he says that Jesus produced the creation, and if Jesus produced the creation, He certainly can't be part of it, unless we say that Jesus produced Himself which is a logical impossibility.

In verse 17 Paul says that Jesus preceded the creation, and if Jesus preceded the creation, He certainly can't be part of it, for if He is part of it, then Jesus preceded Himself, and that also is a logical impossibility.