

In verse 17 Paul also says that Jesus preserves the creation, and this implies that Jesus is separate from the creation, and that He preserves the entire creation.

In verses 16 and 17, therefore, Paul makes it clear that Jesus isn't part of the creation, and thus the phrase "the first-born of all creation" can't mean that Jesus was the first-created of all creation.

However, the Jehovah's Witnesses try to get around this problem by inserting the word "other" in these verses. They say that the word "other" is inserted in Luke 13:2 and 4 because it is implied by the context, and if it can be inserted in those verses because it is implied by the context, the word "other" can be inserted in these verses for the same reason. Therefore, they translate these verses "because by means of him all (other) things were created in the heavens and upon the earth, the things visible and the things invisible, no matter whether they are thrones or lordships or governments or authorities. All (other) things have been created through him and for him. Also, he is before all (other) things and by means of him all (other) things were made to exist."⁹

Now it is true that in Luke 13:2 and 4, the word "other," though not in the Greek New Testament, is clearly implied by the context, but the only way the word "other" can be implied by the context in these verses is for the phrase "the first-born of all creation" to mean that Jesus was the first-created of all creation, but there is no evidence to prove that is what this phrase means. As we have already indicated, if this is what Paul wanted to say, he would have used the Greek word which means "first-created," but Paul didn't use that word because that isn't what he wanted to say. Furthermore, if the phrase "the first-born of all creation" means that Jesus was the first-created of all creation, then

⁹New World Translation of the Holy Scriptures, p. 1274.