15—18. COLOSSIANS. 447   
   
 AUTHORIZED VERSION. AUTHORIZED VERSION REVISED.   
 were all things created, all things created, the things in   
 that are in heaven, and the heavens, and the things on the   
 that are in earth, visible earth, things visible and things   
 and invisible, whether they invisible, whether they be thrones,   
 be thrones, or dominions, or ‘dominions, or principalities, or i Rep. sits.   
 or principalities, or pow- powers: all things have been created   
 ers: all things were cre- kby him and for him: 17 and ‘he Rom.   
 ated by him, and for him: himself is before all things, and in ?¥eh)   
 Wand he is before ali him all things subsist. 1 1 Go,   
 things, and by him all is the head of the body, the church: §'%&   
 things consist. %8 And he   
 is the head of the body, the 18 And ™he miu 6.   
 church: who is the begin- Es   
 ning, the firstborn from 2.   
 ve   
   
 both these, than in strict construction it remains fixed, and it is sufficient,   
 where it stands. “ First-born of every there is testimony borne to the existence   
 creature” will then imply, that Christ was of different degrces and categories in the   
 not only first-born of His mother in the world of spirits above; but all attempts   
 world, but first-begotten of His Father, more precisely to fix these degrees,   
 before the worlds,—and that He holds what is written in the New Test., belong to   
 the rank, as compared with every created the fanciful domain of theosophy”): the   
 thing, of first-born in dignity: BECAUSE, whole universe (see above on ail things,   
 &e., ver. 16, where this assertion is justi- ver. 16) has been created (not now of the   
 fied. See below on ver. 18): 16.] mere act, but of the resulting endurance of   
 because (explanatory of the words “ first- creation—leading on to the “subsisting”   
 born of all creation”—it must be so, below) by Him (instrumental: He is the   
 seeing that nothing can so completely agent in creation—the act was His, and   
 refute the idea that Christ Himself is in- the upholding is His: see John i. 3,   
 cluded in creation, as this verse) in Him and for Him (with a view to Him: He is   
 (as the conditional element, prz-existent the end of creation, containing the reason   
 and all-including : not ‘dy Him,’ as A. in Himself why creation is at all, why   
 this is afterwards, and isa it is as it is. See my Sermons on Divine   
 fact from the present one, though implied Love, Serm. M8 17.] and He Him-   
 in it) were all things created (was created self (emphatic, His own person) is (as in   
 the universe would better give the force John viii. of essential existence “ was”?   
 of the Greek singular with the collective might have been used, as in John i. 1: but.   
 neuter plural, which it is important here to as Meyer well observes, the Apostle keeps   
 preserve, as ‘all things’ may be thought of the past tenses for the explanatory clauses   
 individually, not collectively—viz.), things referring to past facts, vy. 16, 19) before   
 in the heavens and things on the earth (in time; bringing out one side of the   
 (an inexact designation of heaven and primo-genitive above: not in rank, as   
 earth, and all that in them is, Rev. x. 6), the Socinians), all things, and in Him (as   
 things visibleand thingsinvisible, whether its conditional element of existence, see   
 (these latter be) whether lordships, above on “in him,” ver. 16) the universe   
 whether governments, whether authori- subsists (‘keeps together,’ held together   
 ties (these or nearly these distinctive in its present state:’ “Not only did He   
 classes of the heavenly powers occur in a call it out of nothing into being, but He   
 more general sense in Eph. i. where see also holds it together now.” Chrysostom).   
 note. It would be vain to attempt to 18—20.] Relation of Christ to the   
 assign to each of these their places in the Church (see above on ver. 15). 18.]   
 celestial world. Perhaps the Apostle chose And He (emphatic; not any angels nor   
 the expressions as terms common to the created beings: the whole following passage   
 doctrine of #~ “slossian false teachers and has a controversial bearing on the errors of   
 his ow~ he occurrence of so very the Colossian teachers) is the Head of the   
 similar a cavatogue in Eph. i. 21, where no body, the Church (the genitive is one of   
 such object could be in view, hardly looks apposition, inasmuch as iv ©’ ~ al, it is   
 as if such a design were before him. the church which is, not w. \_. possesses,   
 Meyer well remarks, “ For Christian faith the body): who (as if it been said, ‘in