

**Colossians 1:16, 17 tells us that Jesus created the universe; yet in Isaiah 44:24 God says that He created “all alone” and “by Myself.”**

Response: The apostle Paul, the writer of Colossians 1:16, 17, certainly did not have the understanding that Jesus was the Creator. In his speech at the Aeropagus he spoke of “*God who made the world and everything in it.*” In closing he added, “*The times of ignorance God overlooked, but now He commands all men everywhere to repent, because He has fixed a day on which He will judge the world in righteousness by a man whom He has appointed, and of this He has given assurance to all men by raising him from the dead.*” It is evident from this passage that Paul believed that the God who made all things is someone distinct from the *man* whom He has resurrected and appointed. -- Acts 17:24, 30, 31

Colossians 1:16, 17 says that “*in [the Son] were created all things, the things in the heavens, and the things on the earth... all things through him and for him have been created. And he is before all things and all things in him have stood together.*” Yet, as noted above, God (the Father) clearly states in the Bible that He created “*all alone*” and “*by Myself.*” -- Isaiah 44:24; see also Job 9:8

What is meant when the text says that all things were created “*in,*” “*through,*” and “*for.*”<sup>20</sup> Jesus? And in what sense does this context mean that he is “*before*” all things? God created other intelligent life-forms as free moral agents; that is, they can think independently of His way of thinking if they wish. That at some point in time such intelligent, free-thinking beings would act contrary to His moral standards was highly probable. Knowing that disobedience would likely occur within the created order, God designed a way to restore it to the quality of His righteous standards. This means of restoration, or plan of salvation, has as its foundation the Savior, Jesus Christ. Hence, he existed within the plan of God “*before*” the creation, and the plan of creation existed “*in*” him, and came into being “*through*” [because of] him, though he did not personally “*create*” the universe. As a reward for his faithfulness, God planned on giving him full control over creation, so in this way it was created “*for*” him. -- 1 Corinthians 3:11; 1 Peter 1:19, 20

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<sup>20</sup> The prepositions used in these verses by the KJV are “*by,*” “*by,*” and “*for.*” The NKJV and some other translations use “*by,*” “*through,*” and “*for.*” Some translations use “*in,*” “*through,*” and “*for.*” The Greek text reads “*en,*” “*dia,*” and “*eis.*” All translations I checked translate *dia* as *through* except for the KJV; and all translate *eis* as *for*. How should *en* be translated since translations are split on this point? In this same verse the phrase “*in the heavens*” occurs. The Greek preposition used here is *en* and is translated as *in* by all translations including the KJV. So the KJV translates the same preposition with two different words in the same verse. If *in* is the correct translation of the Greek *en*, Paul does not write that ‘*all things were created by*’ Jesus. [Prop # 20]