BEFORE HIS WORKS OF OLD. *I was set up from everlasting, from the beginning, or ever the earth was*” (22, 23).  
Here the Saviour’s being the beginning of God’s  
way, is not meant to deny His creative power, for  
He is declared to be in existence *before* God’s works.  
But the chief passage bearing on the question is the  
following—“His dear Son—who is the image of the  
invisible God, *the first-born of every creature*.” Does  
not that imply, then, that Jesus is a creature, though  
the first-produced creature? No! “*For by Him 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: *all things were  
created by Him, and for Him, and He is* BEFORE ALL  
THINGS, and by Him all things consist (are upheld).  
And He is the head of the body the Church: who is  
*the beginning*, the First-born from the dead”: Col. i.  
16-18. This is not only full to the point, but it seems  
definitely to be pointed at by our Lord, as that is the  
epistle, the only one in which *Laodicea* is mentioned,  
and that four times. On the second occasion the Holy  
Spirit directs that the epistle to the Colossians should  
be read in Laodicea.

15. “I know thy works, that thou art neither cold nor hot.  
I would thou wert cold or hot. 16. Thus, because thou art  
lukewarm, and neither cold nor hot, I am about to 1 vomit thee  
out of my mouth.”

At this point I have to correct an error, which runs  
through all the commentaries on this epistle which I  
have seen. Because Jesus expresses so much displeasure  
against this angel and Church, it is assumed that  
therefore, he, and those in communion, were *unconverted  
and hypocrites*.2 This cannot be. The churches

1 Μέλλω.  
2 The Copyists, led by examples in common speech, wrote  
“the church *of the Laodiceans*.” But Christ bid John write  
to “the church *in Laodicea*.” Not all Laodicea were believers.