**hot** [compare Rom. xii. 11] keeps its  
meaning of *fervent*, warm and earnest in  
the life of faith and love, **cold** cannot  
here mean “dead and cold,” as we say of  
the listless and careless professor of religion:  
for this is just what these Laodiceans  
were, and “what is expressed by  
the word rendered **lukewarm** below. So  
that we must, so to speak, go further into  
coldness for the meaning of **cold**, and  
take it as signifying, not only entirely  
without the spark of spiritual life, but  
also and chiefly, by consequence, openly  
belonging to the world without, and  
having no part nor lot in Christ’s church,  
and actively opposed to it. This, as  
well as the opposite state of spiritual fervour,  
would be an intelligible and plainly-  
marked condition: at all events, free from  
that danger of mixed motive and disregarded  
principle which belongs to the  
lukewarm state: inasmuch as a man in  
earnest, be he right or wrong, is ever a  
better man than one professing what he  
does not feel. This necessity of interpretation  
here has been much and properly  
pressed by some of the later Commentators,  
but was by the older ones very generally  
missed, and the coldness interpreted  
of the mere negative absence of spiritual  
life): **would that thou wert cold or hot: {16} so**  
(expresses the actual relation of facts to the  
wish just expressed, as not fulfilling it:  
“seeing that this is not so”) **because  
thou art lukewarm, and neither hot nor  
cold, I shall soon spue thee out of my  
mouth** (it being the known effect of the  
taking of lukewarm water, to produce  
vomiting.

**I shall soon** is a mild  
expression, carrying with it a possibility  
of the determination being changed, dependently  
on a change in the state of the  
church).

**17, 18.]** In these verses, the  
*lukewarmness* is further expanded, as inducing  
miserable unconsciousness of defect  
and need, and empty self-sufficiency. And  
the charge comes in the form of solemn  
and affectionate counsel. {17} **Because** (forms  
the reason of *I advise* below: *seeing that*)  
**thou sayest [that] I am rich, and am  
become wealthy, and have need in nothing**  
(the three expressions form a climax:  
the first giving the act of being  
rich, the second the process of baving  
become so [in which there is not merely  
outward fact, but some self-laudation:  
see Hosea xii. 8], the third the result,  
self-sufficingness. From the whole context  
it is evident that not, as many have  
imagined, outward worldly wealth, but  
imagined spiritual riches, are in question.  
The imagined spiritual self-sufficingness  
was doubtless the natural growth of an  
outwardly prosperous condition: but the  
great self-deceit of which the Lord here  
complains was not concerning worldly  
wealth, which was a patent fact, but  
concerning spiritual, which was a baseless  
fiction), **and knowest not that thou**(emphatic; “thou, of all others ;” corresponding  
to the use of the articles  
below) **art the wretched and the pitiable  
one** (in both cases, as distinguished above  
others, as the person to whom above all  
others the epithets belong. And these  
epithets are especially opposed to the idea  
that there was no want of any thing), **and  
poor and blind and naked** (observe, the  
counsel which follows takes up these three  
points in order, thereby bringing them out  
as distinct from and not subordinate to the  
two preceding), {18} **I advise thee** (there is a  
deep irony in this word. One who *has  
need of nothing,* yet needs counsel on the  
vital points of self-preservation) **to buy**(at the cost only of thy good self-opinion.