That a *pauper* should be advised to *buy  
gold* and *raiment*, and *ointment*, might of  
itself shew what kind of buying is meant,  
even if Isa. lv. 1, “*Nay, without money  
and without price,*” had not clearly defined  
it. Yet notwithstanding such cléar warning  
not to go wrong, the Roman-Catholic  
expositors have here again handled the  
word of God deceitfully, and explained, as  
Lyra, “Buy, ie. with good works;”  
Cornelius-a-lapide, “The word *buy* signifies  
that a man must do many things  
and contribute many things in order to  
be fit to receive these gifts from God.”  
The term, in fact, continues the irony.  
“All this lofty self-sufficiency must be  
expended in the labour of getting from  
Me these absolute necessaries.” So most  
of the later expositors. So even the  
Roman-Catholic Stern, but disguising the  
truth under an appearance of *some* price  
being given: “What is the price? Has  
not the Lord Himself said that she is poor  
and pitiable and naked and wretched?  
She must give up her heart to Christ,  
her feelings, thoughts, and active work;  
must entirely give up herself to the Lord  
for His own possession, Matt. xiii. 45, 46”)  
**gold from me** (who am the source of all  
true spiritual wealth, Eph. iii. 8) [**fresh**]  
**burnt from the fire** (the **from** gives the  
sense of being just fresh from the burning  
or smelting, and thus not only tried by the  
process, but bright and new from the  
furnace. This is better than, with many  
Commentators, to make the **from** almost  
equivalent to *by*, signifying the source  
from which the *burning* comes.

In  
the interpretation, this gold represents all  
spiritual *wealth*, in its sterling reality, as  
contrasted with that merely imaginary  
sort on which the Laodiceans prided themselves.  
It is narrowing it too much to  
interpret it as *charity*, or *faith*, or indeed  
any one spiritual grace, as distinguished  
from the sum total of them all), **that thou  
mayest be** (literally, mayest have become,  
viz., by the purchase) **rich; and white garments**  
(Düsterdieck rightly remarks that  
the white garments are distinct from the  
gold only in being a different image in the  
form of expression, not really in the thing  
signified. On the meaning, see ver. 4,  
ch. vii. 14, xix. 8. The lack of *righteousness*,  
which can be only bought from Christ,  
and that at the price of all fancied righteousness  
of our own, is just as much a  
*poverty* as the other), **that thou mayest  
be clothed, and that the shame of thy  
nakedness be not made manifest** (the  
choice of the word seems as if some particular  
time were in view when such  
manifestation would take place. If we  
are to assign one, it will naturally be that  
of the Lord’s coming, when *“we must all  
be made manifest before the judgment-  
seat of Christ,”* 2 Cor. v. 10: when the  
Lord of the Church will come to see his  
guests, and all not clad in the wedding  
robe will be cast out, Matt. xxii. 11 ff.);  
**and collyrium** (eye-salve; the use of  
which is apparent from what follows.  
The *collyrium* was so called from its  
shape, being a stick or roll of ointment for  
the eyes, in the shape of a bread-cake) **to  
anoint thine eyes, that thou mayest see**(in the spiritual interpretation, this collyrium  
will import the anointing of the Holy  
Spirit, which, like the gold of His unsearchable  
riches, aud the white garment  
of His righteousness, is to be obtained  
from Him, John xvi. 7, 14; Acts ii. 33;  
and also at the price of the surrender  
of our own fancied wisdom. The analogy  
of 1 John ii. 20, 27 is not to be overlooked:  
see notes at those places).

**19.]** Importing that these rich proofs of  
Christ’s love are only to be sought by  
such as the Laodiceans in the way of  
rebuke and chastisement: aud reciprocally,  
as tending not to despair, but  
to encouragement, that rebuke and chastisement  
are no signs of rejection from  
Christ, but of His abiding and pleading  
love, even to the lukewarm and careless.  
**I** (emphatically prefixed: I, for my part: