REVELATION. Tt.   
   
 AUTHORIZED VERSION REVISED. AUTHORIZED VERSION.   
   
 thou wert cold or hot. 16$o then| thou wert cold or hot.   
 beeause thou art Iukewarm, and 16 So then because thou   
 tsoreoofme neither thot nor cold, I shall soon art lukewarm, and neither   
 three spue thee out of my mouth. 17 Be- cold nor hot, I will spue   
 iter ovens f thee out of my mouth.   
 atte %, cause thou sayest,\*I am rich, and 17 Because thou sayest, I   
 I have become wealthy, and have am rich, and increased   
 need of nothing; and knowest not with goods, and have need   
 others art the of nothing; and knowest   
 tiv rhe.tteson thou one, all ft the pitiable not that thou art wretched,   
 and miserable, aud poor,   
 ater and one, and poor and blind and naked : and blind, and naked: 18 I   
 canes, 1S T counsel thee \*to buy of me gold | counsel thee to buy of me   
 gold tried in the fire, that   
 fincient being divided. risa.lv.d Matt. xi $4. xxv.0,   
 hot [compare Rom. xii, keeps its lukewarmuess is further expanded, as in-   
 meaning of fervent, warm and earnest in ducing miserable unconscionsness of defect   
 the life of faith and love, cold cannot and need, and empty self-sufficiency. And   
 here mean “dead and cold,”” as we say of the charge comes in the form of solemn   
 the listless and careless of re- and affectionate counsel. Because (forms   
 gion: for this is just what these Lao- the reason of I advise below: seeing that)   
 were, and “what is expressed by thou sayest [that] I am rich, and am   
 the word rendered lukewarm below. So become wealthy, and have need in no-   
 that we must, so to speak, go further into thing (the three expressions form a cli-   
 coldness for the meaning of cold, and max: the first giving the act of being   
 take it as signifying, not only entirely rich, the second the process of baving   
 without the spark of spiritnal life, bnt become so [in which there is not merely   
 also and chiefly, by consequence, openly outward fact, but some self-laudation   
 belonging to the world without, ant see Hosea xii, the third the result,   
 having no part nor Jot in Christ’s ehurch, self-sufficingness. From the whole con-   
 and actively opposed to it. This, as text it is evident that not, as many have   
 well as the opposit. of spivitual fe imagined, outward worldly wealth, but   
 vour, would be an intelligible and plain} imagined spiritual riches, are in question.   
 marked condition : at all events, free from The imagined spiritual self-sufficingness   
 that danger of mixed motive and dis- was doubtless the natural growth of an   
 regarded principle which belongs to the outwardly prosperous condition: but the   
 Inkewarm state: inasmuch as a man in great self-deceit which the Lord here   
 earnest, be he right or wrong, is ever a complains was not concerning worldly   
 better man than one professing what he wealth, which was a patent faet, but   
 does not feel. This necessity of inter- coneerning spiritual, which was a base-   
 pretation here has been mnch and properly less fiction), and knowest not that thou   
 pressed by some of the later Comments- (emphatic; “thou, of all others ;” cor   
 tors, hut was by the older ones very gene- responding to the use of the articles   
 rally missed, and the coldness interpreted below) art the wretched and the pitiable   
 of the mere nega : s one (in both cases, as distinguished above   
 life) : that thou wert cold or hot : so others, as the person to whom above all   
 (expresses the actual relation of to the others the epithets belong. And these   
 wish just expressed, as not fulfilling i epithets are especially opposed to the idea   
 “seeing that this is not so”) because that there was no want of any thing), and   
 thou art lukewarm, and neither hot nor poor and blind and naked (observe, the   
 cold, I shall soon spne thee out of my counsel which follows takes up these three   
 mouth (it being the known eflect of the points in order, thereby bringing them ont.   
 taking of lukewarm water, to prodnee 8 distinet and not subordinate to the   
 vomiting. I shall soon is a mild two preceding), I advise thee (there is a   
 expression, carrying with it a possibility deep irony in this word. One who has   
 of the determination being changed, de- need of nothing, yet needs counsel on the   
 pendently on a\_ change in the state of the vital points of Self-preservation) to buy   
 chureh). 17, 18.] In these verses, the (at the eost only of thy good self-opinion.