16—19. REVELATION. 973   
   
   
 AUTHORIZED VERSION. AUTHORIZED VERSION REVISED.   
 thou mayest be rich; and fresh smelted from the fire, that   
 white raiment, that thon thou mayest be rich; and \* white   
 mayest be clothed, and aiment, that thou mayest be clothed,   
 that the shame of thy and that the shame of thy nakedness six. 8,   
 nakedness do not appear ; may not be made manifest ;   
 and anoint thine eyes tlh and   
 eyesalve, that thou mayest eye-salve + i ine yes, t So att   
 see. 19 As many as I love, to anoint thine eyes, t Setter.   
 that thou mayest see. 19 t Ag many tdoby.   
 As many 4005 7h.   
 12, Med. 5,0.) dames   
 That a pauper should be advised to buy ments (Disterdieck rightly rema r   
 gold and raiment, and ointment, might of the white garments are distinct from the   
 itself shew what kind of buying is meant, gold only in being a different in the   
 even if Isa, Iv, 1, “Nay, without money form of expression, really in the th   
 and without price,” Wad uot clearly signified. Ou the meaning, see ver.   
 it. Yet notwithstanding such warn- ch. vii. Lf, xix. 8. The Inck of righteous   
 ing not to go wrong, the Roman-Catholie ness, whieh ean be only bought from Christ,   
 expositors have here again handled the and that at the price of all fancied righte-   
 word of God deccitfully, and explained, as ousness of our own, is just as much a   
 Lyra, “Buy, ie. with good works ;” poverty as the other), that thou mayest   
 Cornelins-a-lapide, “The word buy sig- be clothed, and that the shame of thy   
 nifies that a aman must do muny things nakedness be not made manifest (the   
 and contribute many things in order to choice of the word scems as if some par-   
 be fit to receive these gifls from God.” ticular time were in view when such   
 The term, in fact, continues the irony. manifestation would take pltce. If we   
 “All this lofty self-sufficiency must be are to assign one, it will be that   
 expended in the labour of getting from of the Lord’s coming, when “we must ald   
 Me these absolute necessaries.” So most guests, and manifest before in the wedding   
 of the later expositors. So even the robe will Christ,” (cye-salve; the “when );   
 Roman-Catholie Stern, but disguising the which of is apparent will come to follows.   
 truth under an appearance of some price The collyrinm was so called from its   
 being given: “What is the price? Has shape, being a stick or roll of oitment for   
 not the Lord Himself said that she is poor the eyes, in the shape of a bread-eake) to   
 and pitiable and naked and wretched ? anoint thine eyes, that thou mayest sce   
 She must give up her heart to Christ, (in the spiritual interpretation, this colly-   
 her feelings, thoughts, and active work ; rinm will import the anointing of the Holy   
 must entirely give up herself to the Lord Spirit, which, like the gold of His un-   
 for His own possession, Matt. xiii. 16”) searehable riches, aud the white garment   
 gold from me (who am the source of all of His righteousness, is to be obtained   
 true spiritual wealth, Eph. iii. [fresh] from Him, John xvi. 7, 14; Acts ii. 33;   
 burnt from the fire (the from gives the and also at the price of the surrender   
 sense of being just fresh from the burning of our own fancied wisdom. The analogy   
 or smelting, and thus not only tried by the of 1 Jolin ii. 20, 27 is not to be over-   
 process, but bright and new from the looked : sce notes at those places).   
 turnace. This is better than, with many 19,] Importing that these rich proofs of   
 Commentators, to make the from alnost Christ’s love are only to be songht by   
 equivalent to dy, signifying the source snch as the Laodiceans in the way of   
 from which the burning comes. In rebuke and chastisement: aud recipro-   
 the interpretation, this gold represents all cally, as tending not to despair, but   
 spiritual wealth, in its sterling reality, as to encouragement, that rebuke and chas-   
 contrasted with that merely imaginary tisement are no signs of rejection from   
 sort on which the Laodiccans prided them- Christ, but of Ilis abiding and pleading   
 selves. It is narrowing it too much to love, even to the lukewarm and careless.   
 interpret it as charity, or faith, or indeed I (emphatieally prefixed: I, for my part:   
 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 gar-