REVELATION. II. 20—22,   
   
 AUTHORIZED VERSION.   
 AUTHORIZED VERSION REVISED. i   
 as I love, I rebuke and chasten: be I rebuke and chasten : be   
 zealous therefore, and repent. 20 Be- zealous therefore, and re-   
 “1 stand at the door, and pent. 2 Behold, I stand   
 hold, at the door, and knock:   
 - Knock : xif my man hear my voice, if any man hear my voice,   
 and open the door, ¥I will come in and open the door, I will   
 ‘io Wha, Glan cayp cntth (AR, al come in to him, and will   
 he with me, \*! Ile that overcometh, sup with him, and he with   
 me. 21 To him that over-   
 cometh will I grant to sit   
 it is one of My ways, which are unlike Rhoda to have asked, “Who is there?”   
 men’s ways), a8 many as I love (not, as and Peter to have answered, It may   
 Grotius, “meaning those whom T have de- not\_be uninstrnetive to fill up this con-   
 termined only not to cast out and abjure ; nexion in a similar manner. “It is 1,”   
 Dut in its fullest and most blessed sense y often hear, if it   
 Nor is the assertion addressed only to the vill the reason of an unexpected   
 hetter portion of the church, bné to all knock at the door of its sambers; or we   
 eall to repentance; as is may compare Sol. Song, v. 2, “Zé is the   
 evident from the words next following), I voice of my beloval that knocketh, saying,   
 rebuke and chasten (the rebuking, the Open to me”), and open the door (lite-   
 convineing of sin, producing conviction, rally, “shall have heard,” “shall have   
 is a portion of the eae chastening: the opened :” but it wonld he pedantry thus   
 latter may extend very much wider than to render in our language. On the sense,   
 the former, even to judgments and personal see Sol. Song, v. 6. Our verse is a   
 infliction, which, however they may sub- striking and decisive testimony to the prac-   
 serve the purpose of convicting, are not, tieal freedom of our will to receive or reject   
 properly speaking, part of it. Rebuke the heavenly Guest : without. the réeogni-   
 pertains to words, chastisement to stripes.” tion of which, the love and tenderness of   
 Ansbert)} be zealous then (in thy habit the saying become a hideous mockery.   
 of Christian life), and repent (begin that We then open the door ta Christ, when we   
 life of zeal an act, decisive and effective, admit Him, His voice, His commands, His   
 of change of purpose, Change of pnrpose example, to a share in onr inner counsels   
 must, in the fact, precede zeal, which is and sourees of action. To say that this   
 the effectual working in a man’s life that can be done without His grace, is igno-   
 change of purpose). 20.] Behold, I rance: to say it is done only by that grace   
 stand at the door, and knock (the r irresistibly exerted, is far worse,—it is, to   
 ference to Sol. Song, v. 2, is too plain deprive His gracions pleadings of all   
 to be for a moment doubted : and if so, ing), Twill exter im to him, and T will sup   
 the interpretation must be grounded in with him, and he with me (the imagery is   
 that conjugal relation between Christ and taken from the usages of intimate hospi-   
 the chureh,—Christ and the soul,—of tality. But whereas in these it would be   
 which that tnysterions book is expressive. merely the guest who wonld sup with the   
 'This being granted, we may well say, host who lets himn in, the guest becomes   
 the vivid depiction of Christ standing at himself the host, because He is the bread   
 the door is introduced, to bring home to of life, and the Giver of the great feast of   
 the lukewarm and careless the trath ft things and of the grent marriage supper   
 of His constant presence, which she was (Matt, viii. xxv. 1 ff; Rev. xix. 7, 9].   
 50 deeply forgetting. His knocking was St. John is especially fond of reporting   
 taking place partly by the utterance of and, which is more, to our being Lord   
 these very rebukes, partly by every inter- in close union with John vi. 56 [x. 38], xiv.   
 ference in judgment and in mercy. When- in His Kingdom).—He sit that at His table   
 ever His hand is heard, He is knocking (sce above, Christ into our hearts will lead   
 the door. But it is not His hand only that to Ilis becoming our guest, ever present   
 may be heard: see below): if any man   
 hear my voice (here we have more than   
 the mere sound of his knock: He speaks.   
 See Acts xii, 13 f., “As Peter knocked   
 at the door”. . . ‘when she knew Peter's   
 voice.”—In that case we must conceive