uses deeds. He chastens. Heb. xii. 5, 6; 1 Cor. xi. 32;  
2 Sam. vii. 14.  
 The “I” is emphatic. It is designed to hint to us,  
that it is often quite otherwise with mistaken human  
love. It conceals, denies, pampers the faults of those it  
loves: till their wickedness attains fearful dimensions.  
So did David deal with his sons, Absalom and Adonijah;  
and both requited him with rebellion. Fathers and  
mothers! learn a lesson from Christ! His love is not  
blind to what is evil. He seeks in grace to remove it.  
 Rebuke is not unfrequently the result of enmity, and  
it outsteps all measure of truth. Not so our Lord’s.  
 “Be zealous therefore: and repent!”  
 They were to become fervent in love and zeal! “But is  
that in a man’s power?” Not directly. But a consideration of the truths which woke his first love would be the  
way to effect it. Those were no transient circumstances;  
but deep truths fitted to call forth love in its fullness.  
 They were to repent! To see and own the wants  
and defects pointed out, and to seek to remedy them in  
the manner required by the Lord. The love of the  
world had driven out the love of Christ. They were  
to put aside the things which had cooled them, and by  
prayer, study of God’s word, and meditation, to recall  
those truths, which would make the fire of zeal burn  
anew. The thorns had choked the good seed. They  
must pluck up the lusts of other things which had  
entered in, and give the good seed room.

20. “Behold I stand at the door, and knock: if any hear  
my voice, and open the door, I will enter in to him, and sup  
with him, and he shall sup with me.”

This is not, as it is usually regarded, the Saviour’s  
call to the unconverted. Jesus displays His grace to His  
backslidden people. It was their duty to seek and call  
on Him. But finding them cool, He seeks to arouse  
them. He represents Himself as one attempting to obtain