

John Gill's Exposition of the Bible

Ver. [19](#). *As many as I love I rebuke and chasten, &c.*] The persons the objects of Christ's love here intended are not angels, but the sons of men; and these not all of them, yet many of them, even all who are his own by his father's gift and his own purchase; and who are called his church, and sometimes represented as such who love him and obey his commands: the instances of his love to them are many; as his suretyship-engagements for them, his assumption of their nature, dying in their room and stead, paying their debts, procuring their peace and pardon, bringing in a righteousness for them, purchasing their persons, his intercession for them, preparations in heaven, supplies of grace, and frequent visits in a kind and familiar manner; and as for the nature of his love, it is free and sovereign, everlasting and immutable, and it is matchless and inconceivable, it is strong and affectionate, and as his father loved him; and such are rebuked by Christ, not in a way of wrath, but in a tender manner, in order to bring them under a conviction of their sin and of their duty, and of their folly in trusting in, or loving any creature more than himself, and of all their wrong ways; and they are chastened by him, not in a vindictive, but in a fatherly way, which is instructive and teaching to them, and for their good. This seems to refer to some afflictions which Christ was about to bring upon this church, by some means or another, to awaken her out of her sloth and security, and which would be in love to her, and the end be to rouse her zeal and bring her to repentance. Some think this respects the Gog and Magog army, which will encompass the camp of the saints, and the beloved city; but that will not be till after the thousand-years' reign, and besides will be no affliction to them; rather it designs the unchurching them, signified by spewing them out of his mouth, ver. [16](#) *be zealous, therefore, and repent*; zeal was what was wanting in this church; which is nothing else than hot, fervent, and ardent love, love in a flame; whereas she was neither cold nor hot, but lukewarm, Christ would have her be *zealous* for God; for his cause and interest, for his Gospel, ordinances, and the discipline of his house, and against every thing that is evil; against all false worship, all errors in doctrine, all sin and iniquity; and to be zealous of good works, and in the worship of God, both private and public: and *repent*; in an evangelical way, of her lukewarmness, remissness, and supineness; of her pride, arrogance, and vain boastings of herself; and of her self-sufficiency, self-dependence, and self-confidence.

Ver. [20](#). *Behold, I stand at the door and knock, &c.*] The phrase of standing at the door may be expressive of the near approach, or sudden coming of Christ to judgment, see [James 5:9](#) and his knocking may signify the notice that will be given of it, by some of the immediate forerunners and signs of his coming; which yet will be observed but by a few, such a general sleepiness will have seized all professors of religion; and particularly may intend the midnight cry, which will, in its issue, rouse them all: *if any man hear my voice*; in the appearances of things and providences in the world: *and open the door*; or shew a readiness for the coming of Christ, look and wait for it, and be like such that will receive him with a welcome: *I will come unto him, and sup with him, and he with me*; to and among these will Christ appear when he comes in person; and these being like wise virgins, ready, having his grace in their hearts, and his righteousness upon them, he'll take them at once into the marriage-chamber, and shut the door upon the rest; when they shall enjoy a thousand-years' communion with him in person here on earth; when the Lamb on the throne will feed them with the fruit of the tree of life, and lead them to fountains of living water, and his tabernacle shall be among them.