**that day**.

**4.**] **for we also....** expressed here more strongly than in Matthew, as the plea for the exercise of  
the divine forgiveness to us,—‘*for it is  
our own practice also to forgive:*’ but  
notice the difference—there is no **sin** in  
this second case, between man and man,  
only the ordinary business word of this  
world.

**5.**] Now follows a parable on  
continuing instant in prayer, of the same  
nature as that in ch. xviii. 2. ff. In both  
parables, the argument is that called  
à fortiori;’ “if *selfish man* can be won  
by prayer and importunity to give, and  
*unjust man* to do right, much more certainly shall the *bountiful* Lord bestow, and  
the *righteous* Lord do justice,” Trench;  
who further remarks, that here intercessory prayer is the subject of the parable;  
there, *personal*. And, that we must remember that all reluctance on the part  
of God to answer our prayers is not real,  
but *apparent* only, and arises from deeper  
reasons working for our good: whereas  
the reluctance in these two parables is  
*real*, arising from selfishness and contempt  
of justice.

**6. in his journey**] In the  
East it was and is the custom to travel  
late at night, for coolness sake.

Why  
**three** loaves does not appear. I forbear to  
give the allegorical interpretations of the  
number, which abound: the significance  
of the *thing asked for*, see below on ver.  
13.

**7.**] We have an interesting fragment of domestic life here given us. The  
door is ‘barred,’ not only ‘shut;’ there is  
the trouble of unbarring it: the *father*  
and *children* are in bed (observe how in  
all the parables which place the Father, or  
the Husband, before us, the *Mother*, or the  
*Bride, does not appear*); and he cannot  
(i.e. will not, *cannot* from being overcome by reluctance) rise and give to him.

**8.**] The word is too mildly rendered in the A. V. by *‘importunity*.” It  
should be, as in margin, **shamelessness**.  
It is presupposed here that the postulant  
goes on knocking and asking.

**9.**]  
What follows is in the closest connexion.  
and will not bear the idea that it is transferred here merely as being appropriate.  
The **asking, seeking, knocking,** all answer  
to the *features of the parable*.

**10.**]  
declares to us not merely a result observable here among men, (in which sense it is  
*not universally true,*) but a *great law of  
our Father's spiritual Kingdom*: a clause  
out of the eternal Covenant, which cannot  
be changed.

**11—13.**] {13} Our Lord sets  
forth the certainty of our obtaining the  
Holy Spirit, (*the unspeakable gift*, in  
which all other *good gifts* are included,)  
from our Father, by another ‘à fortiori’  
argument, drawn from the love of earthly  
parents, so far less careful and tenderly  
wise than He is over His children.

For the rest, see notes on Matt. vii. 7 ff.  
The *egg* and *scorpion* are added here.