364 ST. LUKE. xI.   
 And lead us not into   
 every one that is indebted to us. 5 And he said   
 temptation [1; but deliver us from evil].   
   
 unto them, Which of you shall have a friend, and shall go   
 unto him at midnight, and say unto him, Friend, lend me   
 three loaves ; for a friend of mine in his journey is come   
 to me, and I have nothing to set before him? 7 And he   
 from within shall answer and say, Trouble me not: the   
 door is now shut, and my children are with me in bed; I   
 behxt, cannot rise and give thee. § I say unto you, »Though he   
 will not rise and give him because he is his friend, yet   
 because of his ™importunity he will rise and give him as   
 ema. vit7; many as he needeth. ®°And I say unto you, Ask, and it   
   
   
 x14." John shall be given you; seek, and ye shall find; knock, and it   
 shall be opened unto you.   
 iil. 10 For every one that asketh   
 receiveth ; and he that seeketh findeth; and to him that   
 amitvil® Lnocketh it shall be opened. 114 Ifa son shall ask bread   
 of any of you that is a father, will he give him a stone?   
 or if he ask a fish, will he for a fish give him a serpent ?   
   
 | omit ; see note.   
 ™ render, shamelessness.   
 that day. 4.) for we also... . ex- ment of domestic life given us. The   
 pressed here more strongly than in Mat- door is ‘barred,’ only ‘shut ;’ there   
 thew, as the plea for the exercise of the trouble of unbarring it: the father   
 the divine forgiveness to us,—‘for it is and children are in bed (observe how in   
 our own practice also to forgive: but all the which place the Father, or   
 notice the difference—there is no sin in the Husband, before us, Mother, or the   
 this second case, between man and man, Bride, does not appear); and he cannot   
 only the ordinary business word of this (i. e. not, cannot from being over-   
 world. 5.] Now follows parable come by reluctance) rise give to him.   
 continuing instant in the same 8.) The word is too mildly ren-   
 nature as that in ch. xvili. ff. In both dered in the A. V. by ‘importunity.” It   
 parables, the argument is that called ae be, as in margin, shamelessness.   
 ‘& fortiori “if selfish can be won it presupposed here that the postulant   
 by prayer and importunity to give, and goes on knocking and asking. 9.5   
 unjust man to do right, much more cer- at follows is in closest connexion.   
 tainly shall the subject of bestow, and rede not bear the idea that is trans-   
 the righteous Lord do justice,” Trench fer ere merely as being appropriate.   
 who further remarks, that here the part The asking, » ken , all answer   
 of God to answer our prayers is real, to the of the 10.)   
 but apparent only, and arises deeper declares to us not merely a observ-   
 reasons working for our good: whereas able here among men, (in which sense is   
 the reluctance in these two bles is not universally true,) a great law of   
 real, arising selfishness contempt our Father's spiritual a clause   
 of justice. 6. in his journey] In tl out of the Covenant, which cannot   
 East it was and is the custom to travel be changed. 11—18.] Our Lord sets   
 late at for coolness Why forth the certainty of our obtaining the   
 three loaves not appear. I forbear Holy Spirit, (the unspeakable gift, in   
 give the allegorical of the which all other good gifts are i   
 number, which abound: the significance from our Father, by another ‘a fortiori’   
 of the thing asked for, see below on ver. argument, drawn from the love of   
 138. 7-] We have an interesting parents, so far less and tenderly   
 wise than He is over children.   
 For the rest, see notes on Matt. vii. ff.   
 The egg and scorpion are added here.