ST. LUKE. XIII.   
   
 kee John vil. for \*many, I say unto you, will seek to enter in,   
 HiL6. Bom. and shall not be able. %%Y! When once the master of the   
 ix. 31. \* house is risen up, and ™hath shut to the door, and ye   
 1 Pa,   
 "begin to stand without, and to knock at the door, saying,   
 meh. vi. ® Lord, [\* Lord,] open unto us; and he shall answer and   
 oMst iL: gay unto you, °I know you not whence ye are: % then   
 shall ye begin to say, We have eaten and drunk in thy   
 » Matt vit.t9: and thou hast taught in our streets. %7\*P But   
   
 aay. 4. he shall say, I tell you, I know [> you] not whence ye are ;   
 =. ‘depart from me, all ye workers of iniquity. % 4' There   
 © kee arya, shall be weeping and gnashing of teeth, \*when ye shall   
 sksavitu. gee Abraham, and Isaac, and Jacob, and all the prophets,   
 in the kingdom of God, and you yourselves thrust out.   
 29 And they shall come from the east, and from the west,   
   
 and from the north, and from the south, and shall sit   
 t Matt, 90:   
 3110 Mark down in the kingdom of God. 5 And, behold, there are   
 Y render, From the time when.   
   
 § omitted by several ancient authorities. Perhaps it was inserted from Matt.   
 xxv. 11.   
 & vender, And. D omit. © vender, workmen.   
 4 render, There shall there be. The first is local,—« in place.””   
 ® render, being thrust.   
 scription of broad and narrow perhaps also to His having so often sat   
 not here inserted, probably by this time, at meat in the houses of various persons   
 the narrow door (or gate was a familiar (the drinking must not be as   
 image. In what follows must not meaning any thing different from the   
 understand, ‘shall seek to dy it, and eating :—the expression is a general one   
 shall not be able:’—the emphasis of the for taking a meal); as applied to Chris-   
 command is, seek to enter at the narrow tians, to the eating and drinking whereof   
 door: for many shall seek to enter (clse- those were anticipatory. Both   
 where), and shall not be able. After these are merely in His presence ;—v   
 enter is to supplied, in places, into different from the drinking ‘with you”   
 salvation, or into the Kingdom of God. of which He speaks Matt. xxvi. 29, and   
 25.) A reason why this ve is 0 from “J will sup with him and he with   
 important :—because there will be a day me,” Rev. iii. thou hast taught   
 when the gate will shut. The figure is in our streets] directly to   
 the usual one,—of and shuts the the . to whom the words were spoken ; and   
 none are afterwards admitted. case) the ther, in fuller sense, all among whom   
 from the of his family. These the end as- the Gospel is preached, till the end.   
 ver. 25,—and the second member of the . workmen of iniquity] This un-   
 sentence begins with Then shall ye begin usual expression seems to mean, persons   
 &c. to say The door is shut, ye begin to engaged sn the and receiving the   
 stand without and knock. On the spiri- Of unrighteousness : —see Matt. vii. 23,   
 tual import, see note on Matt. xxv. 11. where “ye that work lawlessness” (20   
 IT know you not whence ye are: literally) to it. 28, 29.] See   
 i.e. ‘Ye are none of my family—have no Matt. viii. 11, 12, notes. The   
 relationship with me.’ 26. We have verses occur here in different :   
 eaten and drank in thy presence] As ‘ Ye Jews, who neglect the endea-   
 applied to the assembled crowd, these vowr to enter now, shall weep and gnash   
 words refer to the miracles feeding,— your teeth when ye see the saints, Jens   
 ‘and Gentiles, the Kingdom of God, axd   
 ourselves exc! ? (see ch. 23).   
 these two verses is the answer to