of *the broad and narrow ways* is  
not here inserted, as probably by this time,  
the **narrow** **door** (or **gate** was a familiar  
image. In what follows we must not  
understand, ‘shall seek to enter *by* *it*, and  
shall not be able:’—the emphasis of the  
command is, **seek to enter** at the *narrow  
door:* **for many shall seek to *enter*** (else-where), **and shall not be able**. After  
**enter** is to be supplied, in both places, *into  
salvation*, or *into the Kingdom of God*.

**25.]** A reason why this strive is so important :—because there will be a day  
when the gate will be *shut*. The figure is  
the usual one,—of a *feast*, at which the  
householder entertains (in this case) the  
members of his family. These being assembled, he rises and shuts the door, and none are afterwards admitted. ‘The **from the time when extends** to the end of  
ver. 25,—and the second member of the  
sentence begins with **Then shall ye begin  
&c. to say** *The door is shut*, **ye begin to  
stand without and knock.** On the spiritual import, see note on Matt. xxv. 11.  
**I know you not whence ye are:**  
i.e. *‘Ye are none of my family—have no  
relationship with me.’*

**26. We have eaten and drank in thy presence]** As  
applied to the *then assembled crowd*, these  
words refer to the miracles of feeding,—

perhaps also to His having so often sat  
at meat in the houses of various persons  
(the drinking must not be as  
meaning anything different from the  
*eating* :—the expression is a general one  
for taking a meal); as applied to Christians, to the eating and drinking whereof  
those miracles were anticipatory.

Both these are merely in *His presence* ;—very  
different from the drinking ‘with you”  
of which He speaks Matt. xxvi. 29, and  
from *“I will sup with him and he with  
me,”* Rev. iii. 20.

**thou hast taught in our streets]** Applicable directly to those  
to whom the words were spoken ; and further, in its fuller sense, to all among whom the Gospel is preached, even till the end.

**27. workmen of iniquity]** This unusual expression seems to mean, *persons engaged in the hire and receiving the wages  
of unrighteousness* : —see Matt. vii. 23,  
where *“ye that work lawlessness”* (20  
literally) answers to it.

**28, 29.]** See Matt. viii. 11, 12, and notes. The  
verses occur here in a different connexion :  
‘ Ye Jews, who neglect the earnest endeavor to enter now, shall weep and gnash your teeth when ye see all the saints, Jews  
‘and Gentiles, in the Kingdom of God, and  
yourselves excluded’ (see ch. xvi. 23).  
int these two verses is the real, answer to