8—15. . ST. MATTHEW. 79   
 of heaven is greater than he. 121 And from the days of   
   
   
 John the Baptist until now the kingdom of heaven suffereth   
 violence, and the violent take it by force. 18 For all the k Mal.   
 prophets and the law prophesied until John: 14 and if ye fixe 12,   
 will receive it, this is \* Elias, which was for to come.’ La   
 15! He that hath ears [° ¢o hear], let him hear. 1%   
   
   
 D render, shall come. © omitted in some of the best MSS.   
   
 the Kingdom—standing on the threshold and thronged the doors where He was,   
 —but never having himself ; these, and would (John vi. 16) take Him by   
 “in the Kingdom,” subjects and citizens force to make Him aking. But our Lord   
 and indwellers the realm, swhose does not mention this so much to com-   
 ship is in heaven. He, the friend of the mend the violent persons, as shew the   
 Bridegroom: they, however weak and undoubted fact that He that should come   
 unworthy members, His Body, and His was come :—that the kingdom of heaven,   
 Spouse. 12.] The sense of this which before had been the subject of   
 verse has been much disputed. qa) the tant prophecy, a closed a treasure   
 verb rendered “ violence”’ has hid, was now sndoubtedly upon earth   
 been taken in a middle sense; ‘forcibly (Luke xvii. and note), laid to the   
 introduces itself, in with molence,’ entrance of men, spread out that might   
 as in the similar passage Luke xvi. 16. take. Thus this verse connects ver.   
 Certainly such a sense agrees better 28, “ Come unto Me all,” and with Luke   
 “is. which we find in Luke, xvi. 16, “every man presseth into it.”   
 than the passive but it seems Compare also with this throwing open of   
 inconsistent with the latter half of the the kingdom of heaven for all to press   
 verse to say if breaks by force, into, the stern prohibition in Exod. xix.   
 then that others break by force into it. 12, 18, and the comment on it in Heb.   
 (2) the verb is passively ; ‘ xii. 18—24. 18, 14.] The whole body   
 violence.’ And thus the construction of of testimony as yet has -ophetic,—   
 the verse is consistent: the violent the Law and Prophets, from the first till   
 take it by force.’ Believing this latter Zacharias the priest and Simeon and   
 interpretation to be right, now come Anna prophesied; and according to the   
 to the question, in what sense are these declaration of prophecy itself, in   
 words spoken? Is the verb in & good or the spirit and power of Elias, was the   
 a bad sense? Does it mean, ‘is taken by forerunner of the great subject all pro-   
 force,’ and the following, ‘and men vio- Phecy. Neither this—nor the testimony   
 lently press in for their of it, as of our Lord, ch. xvii. 12—is inconsistent   
 Sor plunder ;’—or does it mean, ‘is vio- with John’s own denial that he was Elias,   
 lently resisted, violent men tear it to John i. 21. For (1) that question was   
 pieces!’ (viz. its nents, the Scribes evidently asked as implying a re-   
 and Pharisees ?) is latter meaning ance of the actual Elias upon : and   
 Dears no sense as connected with the dis- (2) our Lord cannot be understood in   
 course before us. The subject is not the either of these passages as meaning that   
 resistance made to the of heaven, the prophecy of Malachi iv. 5 received   
 bat the difference between a prophesied full completion in John. For as in other   
 and a present kingdom of heaven. The prophecies, so in this, have a partial   
 fifteenth closes this and the fulfilment both of coming of the Lord   
 complaints of the arbitrary prejudices and of His forerunner, while the great   
 of ‘this generation’ begin with ver. 16. and com falfilment is yet future—   
 We conclude then that these words imply at the great day of the Lord. Mal. iv. 1.   
 From the days of John the Baptist un! The words here are not ‘which was for   
 now (i. inclusively, the beginning to come,” but are strictly who   
 of his ching), the of heaven shall come. Com; ch, xvii. where   
 is pressed poe and violent persons— the future is The if ye will (are   
 eager, ardent multitudes—seize on it. willing to) receive it must be taken as   
 Of the truth of this, our referring to the partial sense the ful-   
 Lord’s subsequent reproaches for filment implied: for it (and is to this   
 we have abundant proof from the multi- day) the belief the Jews that Elias in