and note.

**24.**] St. Mark states (iii.  
22) that this accusation was brought by  
the “*scribes who came down Jerusalem;*” Luke (xi. 15), by “*some of them,*”  
i.e. of the multitude. the charge itself, Trench remarks, ‘A rigid monotheistic religion like the Jewish, left but one way  
of escape from the authority of miracles,  
which once were acknowledged to be indeed such, and not mere collusions and  
sleights of hand. There remained nothing  
to say but that which we find in the N.T.  
the adversaries of our Lord continually  
did say, namely, that these works were  
works of hell.’

**25.**] The Pharisees  
said this covertly to some among the multitude; see Luke, vv. 15, 17. “There is at first sight a difficulty in the argument  
which our Saviour draws from the oneness  
of the kingdom of Satan: viz. that it  
seems the very idea of this kingdom, that  
it should *be this anarchy*; blind rage and  
hate not only against God, but each part  
of it warring against every other part.  
And this is most deeply true, that hell is  
as much in arms against itself as against  
Heaven: neither does our Lord deny that  
*in respect of itself* that kingdom is infinite contradiction and division: only He  
asserts that in relation to the *kingdom of  
goodness* it is at one: there is one life in  
it and one soul in relation to that. Just  
as a nation or kingdom may embrace  
within itself infinite parties, divisions, discords, jealousies, and heartburnings: yet,  
if it is to subsist as a nation at all, it must  
not, *as regards other nations*, have lost  
its sense of unity; when it does so, of  
necessity it falls to pieces and perishes.”  
Trench, Miracles, p. 58. We may observe  
(1) that our Lord here in the most solemn  
manner re-asserts and confirms the truths respecting the kingdom of evil which the  
Jews also held. The *kingdoms* are so set  
parallel with one another, that the denial  
of the reality of the one with its *chief*, or  
the supposing it founded merely in assent  
on the part of our Lord to Jewish notions, inevitably brings with it the same  
conclusions with regard to the other.  
They are both *real*, and so is the conflict  
between them. (2) That our Lord here  
appeals not to *an insulated case* of casting out of devils, in which answer might  
have been made, that the craft of Satan  
might sometimes put on the garb and  
arts of an adversary to himself for his  
own purposes,—but to the *general and  
uniform tenor of all such acts* on his part,  
in which He was found as the continual  
Adversary of the kingdom of Satan. (3)  
That our Lord proceeds to shew that the  
axiom is true of all human societies, even  
to a family, the smallest of such. (4) That  
He does *not* state the same of an individual man, ‘*Every man divided against  
himself falleth,*’ rests upon deeper grounds,  
which will be entered on in the notes on  
vv. 30, 31.

**27.**] The interpretation  
of this verse has been much disputed;  
viz. as to whether the casting out by the  
sons of the Pharisees (**scholars,—disciples;**  
see 2 Kings ii. 3 and passim) were real or  
pretended exorcisms. The occurrence mentioned Luke ix. 49 does not seem to apply;  
for there John says, *Master, we saw one  
casting out devils* **in thy Name**, which  
hardly could have been the case with those  
here referred to. Nor again can the *vagabond Jews, exorcists*, of Acts xix. 13 be  
the same as these, inasmuch as they also  
named over the possessed *the name of the  
Lord Jesus*: or at all events it can be no  
such invocation which is *here* referred to.  
In Josephus (Antt. viii. 2. 5) we read that  
Solomon “left forms of exorcism, by which  
they cast out demons so that they never  
return. And,” he adds, “this kind of cure  
is very common among us to this day.”  
It is highly necessary to institute this  
enquiry as to the reality of their exorcisms:  
for it would leave an unworthy impression  
on the reader, and one very open to the  
cavils of unbelief, were we to sanction the