14—27. ST. MATTHEW.   
 87   
   
 David? %\*But when the Pharisees heard it, they said, reb-t.«   
 ° This fellow doth not cast out devils, but by Beelzebub the   
 prince of the devils. % And ¥ Jesus \*knew their thoughts, \*$5%t'4,   
 and said unto them, Every kingdom divided against itself “"\*\*   
 is brought to desolation; and every city or house divided   
 against itself shall not stand: 26 and if Satan cast out   
 Satan, he is divided against himself; how shall then his   
   
 kingdom stand. 27 And if I by Beelzebub cast out devils,   
   
 by whom do your ¥ children cast them out? therefore they   
 U render, This man. V some of the oldest MSS, read He.   
 W render, S028.   
   
 and note. 24.) St. Mark states (iii. the part of our Lord to Jewish no-   
 22) that this accusation was brought by tions, inevitably with it the same   
 the “scribes who came down Jeru- conclusions with to the other.   
 salem ;” Luke (xi. by “some of them,” They are both real, and 80 is conflict   
 i.e. of the multitade. the charge it- between them. (2) That our Lord here   
 self, remarks, ‘A rigid monotheistic appeals not to an insulated case of   
 religion like Jewish, left but one way ing out of devils, which answer might   
 of escape from the authority of miracles, have been made, that the craft of Satan   
 which once were acknowledged to be in- might sometimes put on the ‘b and   
 deed such, and not mere collusions and arts of an adversary to himself for his   
 sleights of There remained nothin, own purposes,—but to the general and   
 to say but that we find in N. T. uniform tenor of all acts on his   
 the adversaries of our Lord continually in which He was found as the continual   
 did say, namely, that these works were Adversary of the kingdom of Satan. ®   
 works of hell.” 25.) The Pharisees That our Lord proceeds to shew that the   
 said this covertly some among the mul- axiom is true of all societies,   
 titude; see Luke, vv. 15, 17. “There is to a family, smallest of such. (4)   
 at first sight difficulty the argument He does 81. state the same of an indi-   
 which our Saviour draws from the oneness of this verse has been much disputed   
 of the kingdom of Satan: viz. that it viz. as falleth,’ the casting out by the   
 seems the very idea of ki mm, that which will be entered on in the notes H   
 it should be thie ; blind rage and see 2 Kings ii. and passim) were real or   
 hate not only against God, but each part pretended exorcisms. The occurrence   
 of it warring against every other tioned Luke ix. does not seem to apply   
 And this is deeply true, is for there John says, Master, we saw one   
 as much in arms against itself against casting owt devils in thy Name, which   
 Heaven: neither does our Lord deny that hardly could have been the case those   
 in respect of itself that kingdom is in- here referred to. Nor again can the   
 finite and division: He bond Jews, exorcists, of xix. 18 be   
 asserts that in relation the kingdom of the same as these, inasmuch as they also   
 oodness it is at there is one life named over the possessed the name of the   
 it and one soul in relation that. Just Lord Jesus: or at all it can be no   
 as a nation or kingdom may embrace such invocation is here referred   
 within itself parties, dis- In Josephus (Antt. 2. 5) we read that   
 cords, jealousies, heartburnings : yet, Solomon “left forms of by which   
 if it to subsist as nation at all, must they cast out demons so that they never   
 not, as regards other nations, have lost return. And,” he adds, “this kind cure   
 ita sense of unity; when it does so, of is very common among us to this day.”   
 necessity it falls pieces and perishes.” It is highly necessary to institute thi:   
 Trench, Miracles, p. We may observe enquiry as the reality their exorcisms   
 (1) that our Lord here the most solemn for it leave an unworthy impression   
 manner LS crtal ned ory an ee Cie on the reader, and one very open to the   
 respecting the ki m of evil whic! cavils of unbelief, we to sanction the   
 Jews ‘also’ The kingdoms are so sct   
 parallel with one another, the denial   
 of the reality the one with its chief,