88 ST. MATTHEW. x.   
   
 shall be your judges. % But if I cast out devils by the   
 +pen .. Spirit of God, then t the kingdom of God is come unto you.   
 {ais aL, (99 y   
 Isa, atx. Or else how can one enter into a strong man’s house,   
 and spoil his goods, except he first. bind the strong man ?   
 and then he will spoil his house. 80 He that is not with   
 year use MC is against me; and he that gathereth not with me   
 Lakext'10. geattereth abroad.   
 81 Wherefore I say unto you, ’ All   
 &o.: x. manner of sin and blasphemy shall be forgiven unto ¥ men :   
 6. = the Vatican MS. reads, you men.   
   
   
 idea that our Lord would have solemnl: named above. Grotius and others under-   
 compared with his own miracles, stand it as merely a general proverb,   
 drawn inferences from, a system of im- the “me” to mean ‘any one,’ and here   
 posture, which on that supposition, apply to Satan, the sense being, ‘If Ido   
 Pharisees must have known to be such. not promote Satan's kis which TF   
 L infer that the sons of Pharisees have proved that I do not, then I be   
 did really cast devils, and I think his adversary.’ But this is all   
 view is confirmed by what the multitudes improbable: see below on gathereth and   
 said in ch. ix. where upon the dumb scattereth. We must regard it as a say-   
 speaking after devil was cast out they ing setting to us generally entire   
 exclaimed, “It never was so seen in Is- and complete digjunction the two king-   
 rael :”’ that this was a com- doms, of Satan and God. There is and   
 plete healing than they had ever seen be- can be in the world no middle party:   
 fore." The difficulty arisen mainly they who are not with Christ, do not   
 from forgetting that miraclea, euch, are with Him,—are against Him and   
 no test o truth, but have been permitted ‘is and as far as in them lies are   
 to, and prophesied of, false and undoing it. See Rom. viii. 7. And thus   
 teachers. See Exodus vii. 22; viii. ch. the saying connects itself the follow-   
 xxiv. 24, &c.: Deut. xiii. There is ing verse:—this being the case, Where-   
 an important passage in Martyr, in fore I say Pree hari fied seed   
 which he says that the Name of the Son belying of the present power of the Holy   
 of God Himself never failed to cast out Spirit of God working in and for His   
 prea Leetete ae of the Jewish Wingdom, assumes a character   
 ings, prophets, and patriarchs, failed. awful. This saying is no inconsistent   
 « But,” he adds, “if you used the Name with thet in Mark ix. 40: Luke ix. 60.   
 of mean the of Isaac, and Jacob, That is not a conversion of this, for   
 in the sense convicting you Irensus says the terms of the respective propositions   
 that by this the Spirit Luke God] Exod. are not the same. See note on Mark   
 viii. even in his time. Jerome, Chry- ix. As usual, this saying of   
 but merely, others unto (upon) you: not Lord reached further than the mere occa-   
 ‘is already upon Pica i.e. ‘before you sion to it referred, spoke forcibly   
 looked for it,’—as Stier Wesley. to those many half- hesitating   
 29.) Luke has the word “a stronger” persons who flattered that they   
 ied to the in this verse; title could strike out a line avoiding equally   
 given to our Lord by the Baptist, ch. the persecution men and the rejection   
 11 and parallels see also xl. 10; xlix. of Christ. He informed them (and in-   
 24, 25; liii. Compare note on Luke xi forms us also) the impossibility such   
 21 f. which is the fuller report this an endeavour. In the gathereth there   
 bolic saying. 80.] These isan allusion to the of gathering the   
 ve been variously understood. Chrysos- harvest: see ch. xiii. John xi. 52,   
 tom and Euthymius understand them to for soattereth, John x. 12, in all which   
 refer to devil: Bengel, Schleiermacher, places the words exactly bear out their   
 and Neander, to the Jewish exorcists sense here. 81, 32.] Wherefore, be-   
 cause this is the case: last note. No-   
 tice again the I unto you, used by our   
 Lord when He makes some revelation of   
 things hidden from the sons of men: sce   
 ch. vi. and xviii. 10, and ver. 36