366 ST. LUKE. xi.   
   
 tuatt.is.0: them said, He casteth out devils through 4 Beelzebub the   
   
 exatt s. chief of the sign from 16 And others, tempting him, £ sought   
 174 he, ‘knowing their   
 iJanit® thoughts, said unto them, Every kingdom divided against   
 iteelf is brought to desolation ; and a house divided against   
 a house falleth. 18 If Satan also be divided against him-   
 self, how shall his kingdom stand? because ye say that I   
   
 cast out devils through 4 Beelzebub. 19 And if I by   
   
 4 Beelzebub cast out devils, by whom do your sons cast   
 them out? therefore shall they be your judges. \* But if   
 A Exod. I\* with the finger of God cast out devils, no doubt the   
 19. kingdom of God is come upon you. \*! When Fa strong   
 1 Matt, 29. man armed keepeth his palace, his goods are in peace:   
 ‘Mark 27. 22 but ™ when a stronger than he shall come upon him, and   
 m Isa. 18.   
 Col, 16, overcome him, he taketh from him all his armour wherein   
 amatt.xts. he §¢rusted, and divideth his spoils. 235 He that is not   
 with me is against me: and he that gathereth not with   
 4 in the original, Beelzebul.   
 ¥ render, the.   
 5 render, had trusted.   
   
 be drawn that these persons were not rather than in comparison with himeelf.   
 Pharisees (as has done), and con- The strong man is the adversary,   
 ently that the charge from Satan ; his palace this present world, —   
 ifferent 16.] This is John xii. 81; xiv. xvi. 11. His goods   
 not mentioned here by St. Matthew, but or tools, —are the suns of men,—   
 farther on in the discourse, 38. No 2 Tim. ii, 26; 1 John v. 19 ih).   
 distinction can be drawn, as Greswell With these ie’bo clothed “acd armmt’ oy   
 done, for the purpose of maintaining that rather with their capacities, which he   
 the two incidents were distinct, furbishes and brightens for his with   
 “a sign” and “a sign heaven :” this whole armour ¥. the devil,   
 ql) ote Lord answers the both by way of contrast, “whole armour of   
 places by the , the si; jonas; God, Eph. vi. 11—20. Without these   
 see also Tatas end (2) the or- arms and tools he would be powerless:   
 dinary Jewish idea attached to a sign the evil one must have evil men—some-   
 imply from heaven : see notes on thing tive of evil—to work 5   
 Matt. xvi. 1. 17.) knowing their But these Stronger than he takes from   
 thoughts : so Matthew also, 25. him, and divides his spoils, hii. 12.   
 20. with the lebraistically king) by the He divides his —turns to His own   
 of God,” Matthew. done ‘By the Spirit of use and that of His all that good   
 be established, much attempts. The which the enemy had corrupted into evil.   
 one expression explains the other. What The Stronger had alread:   
 same. close 21.) This parabolic sentence into the strong house—the Saviour,   
 polotetiy Tea xlix. 24, lili. will be into the world—and was robbing him of   
 membered that the Baptist called the his captives, and making them into His   
 Lord by this name, & stronger, one who own disciplee—e. Mary taking fro   
 is mightier—placing after it, it true, others: bat the work was not fully com-   
 “than J,” but still it as indicative pleted yet, the Lord, in His death,   
 of the Almightiness of the Son of God, overcame him that had the power of   
 i.e. devil. And that His   
 is still ;—He is   
 him one Ca another,—:   
 of men by power of His Cope till   
 the end, when Pow (Rev. xx.1 bind   
 him in the abyss; and though