*in thy Name*, be receiving Thee; were we  
doing right when we forbade one who  
used thy Name, but did not follow us?’  
“Let those observe this,” says Bengel,  
“who bind on spiritual gifts to canonical  
succession.” This man actually did what  
the very Apostles themselves were specially  
appointed to do: and our Lord, so far  
from prohibiting, encourages him; see  
Num. xi. 26–29.

**39.]** See 1 Cor. xii. 3. The very.success of the miracle  
will awe him, and prevent him from soon  
or lightly speaking evil of me.

We must beware of supposing that the   
application of this saying is to be confined to the  
*working of a miracle*—ver. 40 shews that  
it is general—a weighty maxim of   
Christian toleration and charity, and caution to  
men how they presume to limit the work  
of the Spirit of God to any sect, or   
succession, or outward form of Church;   
compare Phil. i. 16–18.

**40.]** This saying is not inconsistent with that in Matt.  
xii. 30. They do not refer to the sam  
thing. This is said of *outward conformity*—  
that, of *inward unity of purpose*—  
two widely differing things. On  
that saying, see note there. On this, we  
may say—all those who, notwithstanding:  
outward differences of communion and  
government, *believe in and preach* Jesus  
Christ, without bitterly and uncharitably  
opposing each other, are hereby declared  
to be *helpers forward of each other's  
work*. O that all Christians would   
remember this! Stier (Red. J. iii. 24)  
strongly deprecates the reading **us** and  
**our**: “the **us** in the mouth of our Lord  
here confuses and destroys nearly the whole  
purport of his weighty saying. For this  
is the very fault of the disciples, that they  
laid down outward and visible communion  
with *them* as the decisive criterion of   
communion with the Lord: and this very  
fault the Lord rebukes with his   
repudiatory you.” Still, there is a propriety,  
a tempering the rebuke with a gracious  
reminiscence of their unity with Him, and  
something exceedingly suiting the **belong**  
**to Christ** below, in **us** and **our**. In the  
divided state of the critical evidence, the  
reading must be ever doubtful.

**41.]** This verse does not take up the discourse  
from ver. 37, as some think, but is   
immediately connected with ver. 40:—‘Even  
the *smallest* service done in my Name  
shall not be unrewarded—much more  
should not so great an one as casting out  
of devils be prohibited.’

The original  
has **in the name that**: i.e, **by reason that**,  
but not without an allusion to **my name**,  
which furnishes the reason.

**ye belong to Christ]** The only place in the  
Gospels where this expression is used. St.  
Paul it; see reff. and Rom. viii. 9:  
1 Cor. iii. 4

**42.]** See Matt. xviii. 6.

**43—48.] {44}** These solemn repetitions  
of former declarations (see Matt. v. 29;  
xviii. 8, 9) are by no means to be regarded  
as arbit: insertions by this or that  
Evangelist, but as the truth of what was  
uttered by our Lord.   
  
Vv. 44, 46, 48 are only in Mark; they are cited from  
Isaiah (see Isa. lxvi. 24), where the prophecy is of  
the *carcases of those who have   
transgressed against the Lord*. This triple  
repetition gives sublimity, and leaves no  
doubt of the discourse having been