30—43. ST, MARK. 255   
   
 devils in thy name, and he followeth not us: and we   
 forbad him, because he followeth not us. 89 But Jesus   
   
 said, Forbid him not: °for there is no man which shall do o1orzi.3,   
 a miracle in my name, that can lightly speak evil of me.   
 40 For Phe that is not against us is on 4 our part. 41 4 For page Matt   
 whosoever shall give you a cup of water to drink ' in my Ge   
 name, because ye belong to Christ, verily I say unto you,   
   
 he shall not lose his reward. #2 And whosoever shall   
 offend one of [® these] little ones that [t believe in me], it   
 is better for him that a millstone were hanged about his   
 48° if thy hand "Watt   
 neck, and he were cast into the sea. xvill.   
 offend thee, cut it off: it is better for thee to enter into   
 @ many old authorities read, yOu and your.   
 T read, by reason that: see note.   
 5 omitted by some ancient authorities in that case supply the.   
 t this is read: some ancient authorities have only ; others,   
   
 have faith, which is most likely right.   
 in thy Name, be receiving Thee; were we urport of his weighty saying. For this   
 doing right when we forbade one who is the very fault the disciples, they   
 used thy Name, but did not follow us?’ -laid outward and visib! communion   
 “Let those observe this,” says Bengel, with them as the decisive of com-   
 “who bind on spiritual gifts canonical munion with the Lord: and this very   
 succession.” This man actually did fault the Lord rebukes with his repu-   
 the very Apostles were specially diatory you.” Still, is a propriety,   
 appointed to do: and our Lord, so far a tempering the rebuke with a gracious   
 from prohibiting, encoura; him; see reminiscence of their with Him, and   
 Nam. xi. 26—29. 38.] See 1 Cor. something exceedingly suiting belong   
 xii. 3. The very.success of the miracle to Christ below, in us and our. In the   
 will awe him, and prevent him from soon divided state of the critical the   
 or lightly speaking evil me. We reading must be ever doubtful. 41)   
 must beware of supposing that applica- This verse does not take up the discourse   
 cation of this is to confined to from ver. 87, some think, but is imme-   
 working of a miracle—ver. 40 shews that diately connected with ver. 40:—‘Even   
 it is weighty maxim of Chris- thé emallest service done in my Name   
 tian toleration charity, caution to shall not be unrewarded—much more   
 men how they ume to limit the should not so great an one as casting   
 of the Spirit of God to any sect, suc- of devils be The original   
 cession, or form of Church ; com- bas in the name that: i.e, by that,   
 pare Phil. i. 40.] This say- but not without an allusion my name,   
 ing is not inconsistent that in Matt. which furnishes the reason.   
 xii. 30. They do not refer to the samo ye belong to Christ] The only in the   
 thing. This is said of outward con- Gospels where this expression used. St.   
 JSormity—that, of inward unity of pur- Paul it; see reff. Rom. 9:   
 pose—two widely differing things. On 1 Cor. iii. 42.] See Matt. xviii.   
 that saying, see note there. On this, we 48—48.] These solemn repetitions   
 may say—all those who, notwithstandi: of former declarations (see v. 29;   
 outward differences of communion an xviii. 9) are by no means to be   
 vernment, believe in and preach Jesus as arbit: insertions by this or that   
 rist, bitterly and uncharitably Evangelist, as the truth of what was   
 opposing each other, are declared uttered by our Lord. Vv. 44, 46,   
 to be helpers of each other's 48 are only Mark ; they are cited   
 work. O that all Christians would re- Isaiah (see reff.), the prophecy is of   
 member this! Stier (Red. J. iii. 24) the carcases of those who hare trans-   
 st ‘5 recates the reading us an gressed against the Lord. This triple   
 earn taal in the mouth of our Lord tition gives and leaves no   
 here confuses and destroys the whole doubt of the discourse having -been ver-