

that the more part said, He is dead" (26).

1. Like an unwelcome tenant being evicted, the demon did as much damage as possible upon leaving.
2. The effect upon the boy was the appearance of a corpse.

C. Lifted up by the Lord's hand: "But Jesus took him by the hand, and raised him; and he arose" (27).

1. "And the demon went out of him: and the boy was cured from that hour" (Matt. 17:18b).
2. "But Jesus rebuked the unclean spirit, and healed the boy, and gave him back to his father" (Luke 9:42b).
3. The touch of the Master's hand was sufficient then, as always, for believers.

V. REASON FOR THE DISCIPLES' FAILURE (9:28,29).

A. How is it: "And when he was come into the house, his disciples asked him privately, How is it that we could not cast it out" (38)?

1. According to Matthew 17:20, the Lord's first answer was, "Because of your little faith (unbelief)."
2. The lack was failure to appropriate, by faith, the power earlier given them (Mark 6:7), not an insufficiency of power in Jesus.

B. The power of faith: "And he saith unto them...verily I say unto you, If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you" (Matthew 17:20). (On the condition of perfect faith).

C. The power of God in believers: "And he said unto them, This kind can come out by nothing, save by prayer" (29).

1. Failing to pray, they had left God out, depending upon mere human power.
2. This shows that miracle-working power was not given to those of weak faith.
3. Faith expressed in prayer was one means of calling upon God's power.

VI. EFFECT: "And they were all astonished at the majesty of God" (Luke 9:43).

STUDIES IN MARK--LESSON TWENTY-SIX

Healing of the Demoniac Boy

Mark 9:14-29; Matt. 17:14-20; Luke 9:37-43

INTRODUCTION -

I. LESSON LINKS AND CONTEXT.

- A. From the holy mount where Peter, James and John witnessed the Lord transfigured in glory with Moses and Elijah, Jesus and the three descended into the valley of human need and service.
- B. They found a distressed father, a horribly afflicted son, a group of nine discouraged apostles, pestering scribes and a waiting multitude.
- C. The contrast between the glory of the mount and the distress in the valley is typical: life with Christ is filled with both its sublime and its moments of distress.

II. NATURE AND IMPLICATIONS OF THE LESSON.

- A. The compassion of the Saviour, whose Father sent him from eternal glory, now brought Jesus into the valley of human need, where, thankfully, he was welcomed.
- B. There are too many like Peter, who want to build tabernacles for Jesus away from sin and suffering, but who neglect to enter the fields of Christian service.

DISCUSSION -

I. JESUS MEETS A GREAT MULTITUDE (Mark 9:14,15; Luke 9:37).

- A. Scribes questioning: "And when they came to the disciples, they saw a great multitude about them, and scribes questioning with them" (14).
 1. "On the next day" (Luke 9:37), after the transfiguration, "when they were come down from the mountain."
 2. They "came to the disciples," the nine who were left behind.
 3. The scribes questioning the disciples had doubtless gathered to see if they would heal the boy, and, seeing failure, had begun to exult and dispute in a caviling manner.
- B. All greatly amazed: "And straightway all the multitude, when they saw him, were greatly amazed, and running to him saluted him" (15).
 1. Why they were amazed is not stated. Since Jesus enjoined secrecy of the transfiguration upon the

disciples, it is unlikely his face shone, as some "explain" it.

2. Their amazement was likely prompted by "the sudden and opportune" coming of Jesus upon the scene. His coming silenced a multitude and edified his disciples, as well as bringing joy to a father and son.

II. THE FAILURE OF THE DISCIPLES (Mark 9:16-18; Luke 9:38, 39; Matthew 17:14-16).

- A. What question: "And he asked them, What question ye with them" (16)?

He directed this question to the scribes, revealing to them, evidently, that he knew all. This may have both silenced and rebuked them for their undue exultation.

- B. I brought thee my son: "And one of the multitude answered him, Teacher, I brought unto thee my son, who hath a dumb spirit" (17).

1. "For he is mine only child" (Luke 9:38).
2. "There came to him a man, kneeling to him, and saying, Lord, have mercy upon my son: for he is epileptic (KJV: lunatic), and suffereth grievously..." (Matt. 17:14b,15).

- C. The affliction: "And wheresoever it taketh him, it dasheth him down: and he foameth, and grindeth his teeth, and pineth away:" (18a).

1. "And behold, a spirit taketh him, and he suddenly crieth out; and it teareth him that he foameth, and it hardly departeth from him, bruising (mauling, shattering) him sorely" (Luke 9:39; Matt. 17:15b).
2. The child was deaf, dumb (as far as articulate sounds), and epileptic, in this case caused by an evil spirit or demon which possessed him.
3. The symptoms were of an epileptic, but more than this was involved.

- D. Thy disciples were not able: "And I spake to thy disciples that they should cast it out; and they were not able" (18b).

1. "And I besought thy disciples...and they could not" (Luke 9:40).
2. "And they could not cure him," because of "little faith" (Matt. 17:16,20).
3. Whether absence of Jesus, fear of the scribes, or the complicated nature of the horribly afflicted boy caused the weakness

of faith in the apostles is not revealed (cf. Matt. 17:20).

4. Though they had been given power to cast out demons (Mark 6:7; Matt. 10:11), there was no reason to accuse the disciples of perversity except to the extent they were faithless (Matt. 17:17).

- E. "And he answereth them and saith, O faithless generation, how long shall I be with you? how long shall I bear with you? bring him unto me" (19).

III. JESUS QUESTIONS THE FATHER OF THE BOY (9:20-24).

- A. "And they brought him unto him: and when he saw him, straightway the spirit tare him grievously; and he fell on the ground, and wallowed foaming" (20).

1. "And as he was yet a coming, the demon dashed him down, and tare him grievously" (Luke 9:42a).

2. This demonstrated the truth expressed by the father.

- B. "And he asked his father, How long time is it since this hath come unto him? And he said, From a child. And oft-times it hath cast him both into the fire and into the waters, to destroy him: but if thou canst do anything, have compassion of us, and help us. And Jesus said unto him, If thou canst! All things are possible to him that believeth" (21-23).

1. Jesus used the man's own words in reply: "If thou canst!"
2. The lack was not in divine power but in Jewish unbelief.
3. Compare the faith of the Gentile centurion with his and ours.
4. The failure of the disciples may have disheartened the father.
5. But "all things are possible," according to God's will and grace, to "him that believeth."

- C. I believe: "Straightway the father of the child cried out, and said, I believe; help thou mine unbelief" (24).

1. A sincere confession of faith and ardent entreaty for more faith for himself and help for his son.
2. Let us pray for God's help in overcoming whatever hinders our weak faith from becoming strong.

IV. THE EVIL SPIRIT REBUKED AND CAST OUT (9:25-27).

- A. By the Lord's word: "And when Jesus saw that a multitude came running together, he rebuked the unclean spirit, saying unto him, Thou dumb and deaf spirit, I command thee, come out of him, and enter no more into him" (25).

1. The crowd was evidently growing larger.
2. The command was such as to cure the boy and prevent re-entry of the demon.

- B. He came out: "And having cried out, and torn him much, he came out: and the boy became as one dead; inasmuch