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Rice Memorial Missionary Baptist Church

Apostle Walter F. Camp, Presiding Senior Pastor
Pastor David K. Baker III, 2nd Presiding
802 W. 15th, Little Rock, AR 72202, 501-416-5894
www.RiceMemorialBaptistChurch.org

Powerful Faith

Definitions in **bold letters** are from **Strong's** Exhaustive Concordance
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or Roget's Thesaurus – **March 6, 2016**

Mark 9:14- 29

Introduction: In this chapter, we have, **I.** Christ's transfiguration upon the mount (v. 1-13).
II. His casting the devil out of a child, when the disciples could not do it (v. 14-29).
III. His prediction of his own sufferings and death (v. 30-32). **IV.** The **check** he gave to his disciples **for disputing who should be greatest** (v. 33-37); and to John for rebuking one who cast out devils in Christ's name, and did not follow with them (v. 38-41). **V.** Christ's discourse with his disciples of the danger of offending one of his little ones (v. 42), and of indulging that in ourselves, which is an offence and an occasion of sin to us (v. 43-50), most of which passages we had before, Mt. 17, and 18.

(Source: <http://www.biblestudytools.com/commentaries/matthew-henry-complete/mark/9.html>)

Mark 9:14, And when he came to **his disciples**, he **saw a great multitude** about them, and the SCRIBES **questioning (controvert [OPPOSE by reasoning])** with them.

NOTE: ...came to his disciples,... The other nine, who were left at the bottom of the mountain, and were waiting for him: **he saw a great multitude about them: and the Scribes questioning with them;** disputing and contending with them about their master, his doctrines and miracles, and their mission and authority from him; **insulting** them, on account of their inability to dispossess a dumb spirit, hereafter related.

(Source: <http://www.studylight.org/commentaries/geb/view.cgi?bk=mr&ch=9#1>)

Mark 9:15, And straightway **all the people**, when they beheld him, were **greatly amazed**, and **RUNNING** to him saluted him.

NOTE: Greatly amazed ... This has been taken by some to indicate that Jesus' face still bore some traces of the glory of the transfiguration; but, since that would have been to nullify the Saviour's injunction of secrecy imposed on the three, **their amazement** must have derived from something else. Perhaps it was in the fact that, when they looked up from the mess they were in, they were amazed to find the answer to their problems, not in themselves, but in the Lord. It was certainly so with the **nine** frustrated **disciples** who had failed to cure the boy.

(Source: <http://www.studylight.org/commentaries/bcc/view.cgi?bk=mr&ch=9#1>)

Thought 1. Luke's account says they came down the NEXT day. So, this is another reason it's unlikely Jesus' face still had some residue of glory showing. But, for him to come in the "nick of time", when he's needed, as we know, and have experienced, is really amazing!

Luke 9:37, And it came to pass, that on the **next day**, when they were **come down** from the hill, much people met him.

Mark 9:16-17, And he **asked the scribes**, What **question ye (dispute [argue in opposition])** with them? And **ONE** of the multitude answered and said, Master, I have brought unto thee **my son**, which hath a **dumb (mute) spirit (demon)**...

NOTE: one of the multitude answered and said,... The **Scribes** made **no reply**, being afraid to engage with him, whom they had often found too hard for them; and the disciples, if they were spoken to, were silent, through **SHAME**, because they had not succeeded in the **CURE** of the person brought to them, which gave **their enemies** an handle against them: wherefore the **parent** of the afflicted child made answer, saying; the occasion of this debate between the Scribes, and thy disciples, is as follows: **Master, I have brought unto thee my son, which hath a dumb spirit;** signifying, that he had HEARD much of him, as a very great man, and HE BELIEVED him to be a master in Israel, who was **famous** BOTH for **doctrine** and **miracles**, and therefore (for this reason) he **BROUGHT** his son to him, to be cured by him; but Christ not being in the way, he proposed him to his disciples, who attempted it without success. The case of his son was, he had a "dumb spirit". The Evangelist Matthew says he was "lunatic", Matt. 17:15; and by his account of him it appears, that he had the "epilepsy", or falling sickness; and which, when **upon him**, TOOK AWAY the use of **his speech**

Matthew 17:14-15, And when they were come to the multitude, there came to him a certain man, kneeling down to him, and saying, Lord, have mercy on my son: for he is **lunatic (be moon-struck, i.e. crazy [deranged {disturbed}, weakened, in MIND.]**)...

Luke 9:38, And, behold, a man of the company cried out, saying, **Master**, I beseech thee, look upon my son: for he is mine **only child**.

And so the Jews ascribe dumbness to the violence of a disease: thus they ask^{F7}Jarchi in Misn. Gittin, c. 7. sect. 1.; "what is "Cordiacus" (kardiakov)? one that has a disorder which affects the heart, and causes a deliquium (a fainting and swooning away), but a man, אלם שנטש, "who is become dumb", through the force of a disease;" which was the case of this child: though this **disease did NOT arise from natural causes**, but from a **diabolical possession**; for he had a spirit, ...a devil...

(Source: <http://www.studylight.org/commentaries/geb/view.cgi?bk=mr&ch=9#1>)

Thought 1. This explanation reveals that even though ALL diseases in the earth have their origin in Adam's **SIN**, which was spiritual, the reason a person has a disease can be, and is MOST often caused by **NATURAL** or physical things, which means the **CURE** can be by natural means. So, God gives doctors and others the wisdom and knowledge about the physical things that should be done in order for health to be restored.

1 Timothy 5:23, Drink no longer **water**, but use a **little WINE** for thy stomach's sake and thine often **infirmities (disease, sickness)**.

NOTE: Observe, It is a **little wine**, for ministers **must not** be given to **much wine**; so much as may be for the **health of the body**, not so as to distemper (DISEASE; to disorder) it, for God has made wine to **REJOICE** man's heart. **It is the will of God** that **people should take ALL due care of their BODIES**.
(Source: <http://www.biblestudytools.com/commentaries/matthew-henry-complete/1-timothy/5.html>)

Thought 2. But, if the disease is caused by, and reinforced by a "demon", then it must be cast out to bring healing. The truth is no physical medicine can have any effect on spirits. And by the way, the MIND is NOT physical; it's spirit. As spirits, our mind uses our brain, since, by God's design, it's connected to it. So, in reality, the mind is helped only by God's word and his Spirit. This is why **HIS word/HIS truth** is so important to the mind.

John 6:63, It is the **SPIRIT** that **quickeneth (revitalize, give life)**; the **flesh profiteth**

nothing: the WORDS that I speak unto you, they are SPIRIT, and they are LIFE.

James 1:21 ...receive with **meekness (humility)** the **engrafted (implanted)** WORD, which is ABLE to **save (deliver or protect (literally or fig.): --HEAL)** your souls (**MIND**).

Mark 9:18, And wheresoever he taketh him, he **teareth (convulse [affect by regular spasms])** him: and he **FOAMETH**, and **gnasheth** (strike together) with his teeth, and **pineth away (wither)**: and I spake to thy disciples that they should cast him out; and they could not.

Matthew 17:15-16 ...and sore **vexed**: for oftentimes he falleth into the **fire**, and oft into the water. And I brought him to thy disciples, and they could not cure him.

Luke 9:39, And, lo, a **spirit (demon)** taketh him, and he suddenly crieth out; and it **teareth** him that he **FOAMETH** again, and **bruising** him hardly departeth from him.

Foameth defined 875, froth [throw out foam or bubbles] **at the mouth in epilepsy** (The "falling sickness," so called because the patient falls suddenly to the ground; a disease characterized by paroxysms (or fits) occurring at interval and attended by sudden loss of consciousness, and convulsive motions of the muscles. *Dunghlison*..)

NOTE: ...wheresoever he taketh him,.. The spirit, or devil, whether it be near fire, or water, whatsoever danger, or dangerous place: **he teareth him**; or throws him into it, or dashes him against it; or inwardly racks, tortures, and convulses him: **and he foameth**; at the mouth, like one that is MAD (disordered in intellect): **gnasheth with his teeth**; through the excessive pain he is in: **and pineth away**; his flesh is withered, DRIED UP, and consumed away.

(Source: <http://www.studylight.org/commentaries/geb/view.cgi?bk=mr&ch=9#1>)

Thought 1. When we understand HOW faith IN God works, we can also recognize when a person has it by what they say and DO. One way or another, because they have faith in him, they'll "Call upon his name." The MAN who brought his son TO the disciples DID SO, because of his faith in God. From what he understood about Jesus and his disciples doing the work of God, he believed once he got to them, they would cast out this demon as he had HEARD them do for other people. God is faithful to always REWARD faith in him through those vessels who also have faith. This is where the man is with these NINE apostles who are NOT doing their part.

Hebrews 11:6, But **without FAITH** it is **impossible** to **please him**: for he that COMETH to God must believe that he IS (*God: the highest Authority*), and that he is a **REWARDER** of them that diligently (with constant [STEADY] application) seek him.

Romans 10:13, For whosoever shall call upon (**INVOKE for aid**) the **name (authority)** of the Lord shall be **saved (deliver, --heal, make whole)**.

Mark 9:19, He answereth him, and saith, O **faithless (disbelieving) generation**, how long shall I be with you? how long shall I **suffer (put up with:--bear with)** you? bring him unto me.

NOTE: The evident **exasperation** (irritation) of Jesus here is understandable. All of Israel were in the process of rejecting the Lord. The **scribes**, so diligent in the situation, were opposing the Lord with every conceivable device, their efforts having had a **perceptible influence** even on the **Twelve**, and only the Saviour's great **LOVE** of mankind motivated him to go forward. How frustrating such a situation must have been for Jesus.

(Source: <http://www.studylight.org/commentaries/bcc/view.cgi?bk=mr&ch=9#1>)

Mark 9:20, And they brought him unto him: and when he saw him, straightway the spirit **tare**

(move and act with turbulent violence) him; and he fell on the ground, and wallowed **foaming**.

NOTE: ...the spirit tare him; threw him into a **violent fit**, **shook** him, and **convulsed** him in a dreadful manner; knowing his time was short, and being filled with indignation (resentment) and rage, that he should be obliged, as he knew HE MUST, to leave the child very speedily; and was therefore resolved to do all the mischief, and put him to all the pain he could... (Source: <http://www.studyight.org/commentaries/geb/view.cgi?bk=mr&ch=9#1>)

Mark 9:21, And he **asked** his **father**, How long is it ago since this came unto him? And he said, Of a **child (from infancy)**.

NOTE: The question, asked as if to bring into **strong relief** the chronic, and therefore seemingly hopeless, character of the possession, is peculiar to this Gospel, as is the circumstantial account of the falling oft-times "into the fire and into the waters."
(Source: <http://www.studyight.org/commentaries/ebc/view.cgi?bk=mr&ch=9#1>)

Thought 1. Here is another opportunity to point out that Jesus asked this question, as he did other questions, because he really did NOT know the answer. Remember, he was a MAN, born of God, made like Adam, who was anointed by God, to work as the Prophet of Deuteronomy 18. So, he KNEW only what his Father revealed to him, as it is today with us.

Mark 9:22, And **ofttimes** it hath cast him into the fire, and into the waters, to destroy him: but if thou canst DO any thing, have **compassion** on us, and **help us**.

NOTE: ...ofttimes it hath cast him into the fire,... When he has been near it; so that one part or other of his body has been scorched, or burnt, and his life in danger: **and into the waters to destroy him:** when he has been near any brook, or river, it has thrown him into it, in order to drown him, as into the fire to burn him. The Ethiopic version before fire and water reads, "into the deep"; meaning either the sea or some deep pit, or off a precipice. All this is said to aggravate the case, and show the miserable condition the child was in, from the frequency of the fits, and the danger he was exposed to: **but if thou canst do any thing.** This man's **FAITH was very weak**, and perhaps weaker than when he first came from home with his child.
(Source: <http://www.studyight.org/commentaries/geb/view.cgi?bk=mr&ch=9#1>)

Thought 1. The father is having to work at keeping HIS FAITH from being further affected by what he sees and knows is happening to his son.. Notice how he turns his EYES toward Jesus to ASK for God's help in this case. If we don't WORK at keeping our EYES on Jesus, his word, and the authority he has from God, we will faint. The spiritual principle is no matter how bad things get or seem to be, keep your EYES on Jesus, which means look only at his WORD that contains God's PROMISES. He's the author and finisher of our faith. Like Jesus did, we've got to LOOK to the JOY.

Hebrews 12:1-2 ...let us run with **patience (cheerful or HOPEFUL endurance)** the race that is set before us; **LOOKING** unto JESUS the author and finisher of our FAITH; who for the **JOY** that was set before him endured the cross, **DESPISING** the **shame**, and is set down at the right hand of the throne of God.

Despising defined 2706, to THINK (have the mind occupied on some subject) **against** (in opposition), **disesteem** (disregard [to slight] [to disregard] from the consideration that a thing is of little value and unworthy of notice.).

Mark 9:23, Jesus said unto him, IF thou canst BELIEVE (put in TRUST with), all things are **possible** to him that **BELIEVETH**.

TRUST, reliance or RESTING of the MIND on the integrity (honesty), veracity, JUSTICE,

friendship or other sound principle of another person.

Thought 1. What Jesus did was encourage the man to CONTINUE to trust in God and his Prophet as he had done when he first set out. He came because of what he wanted and most of all, because of what he BELIEVED would happen. Jesus was letting the man know, I'm not like my disciples. So, continue, or KEEP your trust where it IS. Don't throw away your FAITH, because all things are possible to those who KEEP IT.

Mark 9:24, *And straightway the father of the child cried out, and said with tears, Lord, **I BELIEVE;** help thou mine **unbelief** (DOUBT [uncertainty]).*

NOTE: Who is he who cannot identify with this distraught parent in his experience of **faith** with an admixture (BLEND) of doubt? Unbelief is never very far away from faith; and their name is legion who, like Peter of old, walk over tempestuous waves one moment and sink into faithless despair the next.

(Source: <http://www.studyight.org/commentaries/bcc/view.cgi?bk=mr&ch=9#1>)

Thought 1. Scripture says, Peter took his eyes off Jesus and SAW the noise of the wind, And began to sink because of doubt. This man had doubt (uncertainty) because he SAW the unrewarded effort of the disciples to cast out this demon. So, his hope began to sink. Today, there are people whose faith is affected with some doubt in God because they SEE WEAK ministers who are NOT allowing God to work through them. They're bad examples.

Mark 9:25, *When Jesus saw that the people came running together, **he rebuked** the foul spirit, saying unto him, Thou **dumb and deaf spirit,** I **charge (command)** thee, come out of him, and **enter no more** into him.*

NOTE: Christ saw the people come running together, expecting to see the issue of this trial of skill, and therefore kept them in suspense no longer, but **rebuked** the **foul spirit;** the **unclean spirit,** so it should be rendered, as in other places. Observe, **1.** What the charge was which Christ gave to this unclean spirit; "Thou dumb and deaf spirit, that **makest** the **poor child dumb and deaf,** but shalt thyself be made to hear thy doom, and not be able to say any thing against it, come out of him immediately, and enter no more into him. Let him not only be brought out of this fit, but let his fits never return." (Source: <http://www.biblestudytools.com/commentaries/matthew-henry-complete/mark/9.html>)

Mark 9:26, *And the **spirit** cried, and **rent (convulse [affect by regular spasms])** him sore, and **came out of him:** and he was as one dead; insomuch that many said, He is dead.*

NOTE: ...**spirit cried, and rent him sore,**.... We rightly supply, "the spirit", as do the Syriac and Persic versions, "the demon"; for it was he, and NOT the child, that cried, and made an **hideous noise,** at his ejection; being filled with wrath and rage, that he must be obliged to quit the possession he had so long held; and therefore, in spite and malice, before it left him, shook and tore him, and threw him into dreadful convulsions: **and came out of him;** though sore against his will, being obliged to it, by the superior power of Christ:

and he was as one dead: that is, the child, when the devil had left him, **lay as still** as if he had no breath, nor life in him:

insomuch that many said, he is dead; really dead: that there was no life in him, nor any hopes of his coming to himself again.

(Source: <http://www.studyight.org/commentaries/geb/view.cgi?bk=mr&ch=9#1>)

Mark 9:27, *But Jesus **took him by the hand,** and **lifted him up;** and **he arose.***

NOTE: "Took hold of the hand of the child", as the Persic version renders it; **and lifted him up;** from the ground, on which he was cast by the spirit; **and he arose:** this is

omitted in the Syriac and Arabic versions, though in one edition of the latter, according to De Dieu, it is rendered, "and he stood"; to which is added, "and went into his own house". The Persic version, instead of this clause, reads, "and **the child was healed**"; and all the expressions show, that he was **perfectly well**.

(Source: <http://www.studylight.org/commentaries/geb/view.cgi?bk=mr&ch=9#1>)

Mark 9:28, And when he was come into the house, his disciples **asked him privately**, **Why could not we cast him out?**

NOTE: They enquired of him privately why they could not, that wherein they were defective might be made up another time, and they might **not again** be thus **publicly shamed** and he told them. (Source: <http://www.studylight.org/commentaries/mhm/view.cgi?bk=mr&ch=9#1-13>)

Mark 9:29, And he said unto them, **This kind** can come forth by nothing, but **by prayer** and **fasting**.

Matthew 17:20-21, And Jesus said unto them, Because of your **unbelief** (weak FAITH): for verily I say unto you, If ye have **FAITH** as (LIKE) 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. Howbeit **this KIND** goeth not out but by prayer and fasting.

Thought 1. When we put Mark 9:29 with Matthew 17:20-21, we see "this kind" is not referring to a specific kind of demon. It's pointing to a "STRONG FAITH" LIKE a mustard seed has to CONTINUALLY grow until it successfully becomes a tree. It's a faith that comes only by spending "quality time" with the Father. TIME meditating his word daily, PRAYING (communing: talking and listening) to him, being instructed, being reminded of his will, ways, work, and having a constant memory of him being the highest authority in existence. Also, seeing the need to remain submissive to him.

Furthermore, as we do this, we should do without food for a meal or two, or a day or more, which is called FASTING. We do it because: "Father, I want to seek your face and hear from you. And I just don't have an appetite for physical food."

Therefore, regardless of the opinions of our brothers and sisters, scripture reveals that their WEAK FAITH is why they were unable to cast out this demon. Remember, when he first appointed them, Jesus said he'd given them power over ALL demons.

Luke 9:1, Then he (Jesus) called his **TWELVE** disciples together, and gave THEM power and authority over **ALL devils** (including Judas), and to cure diseases.

Mark 6:7, 12-13, And he called unto him the **TWELVE**, and began to send them forth by two and two; and gave them power over unclean spirits... And they went out, and preached... And **THEY** (including Judas) **cast out MANY devils**.

Thought 2. This reveals Judas was NOT a devil from the beginning. But, Jesus KNEW from the beginning, Judas would betray him. He sent them out by twos. If Judas had not also cast out devils, etc., it would've been known. From this, we see he also had a ministry as an apostle, but he FELL FROM it.

John 6:64, But there are some of you that believe not. For Jesus **knew** from the **beginning** who they were that believed not, **and WHO** should **BETRAY** him.

Acts 1:24-25, And they **prayed**, and said, Thou, Lord, which knowest the hearts of all men, **shew** whether of these **two** thou hast **chosen**, That he may take part of this **ministry** and **APOSTLESHIP**, from which **Judas** by transgression **FELL**...

