



# SUNDAY CLASS

5/17/09

## Key Verses: Matthew 17: 14-21

### Matthew 17:14 (New International Version)

REFER TO: MARK 9:14-29; LUKE 9:37-43

#### The Healing of a Boy with a Demon

**<sup>14</sup>When they came to the crowd, a man approached Jesus and knelt before him.**

"We have here the miraculous cure of a child that was lunatic and vexed with a devil.

Observe, A melancholy representation of the case of this child, made to Christ by the afflicted father. This was immediately upon his coming down from the mountain where he was transfigured.

**\*\*\*Note, Christ's glories do not make him unmindful of us and of our wants and miseries.**

Christ, when he came down from the mount, where he had a conversation with Moses and Elijah, did not take state upon him, but was as easy of access, as ready to poor beggars, and as familiar with the multitude, as ever he used to be.

This poor man's address was very importunate; he came kneeling to Christ.

importunate:1 : troublesomely urgent : overly persistent in request or demand <importunate creditors> 2 : [TROUBLESOME](#)

**\*\*\*Note, Sense of misery will bring people to their knees.**

Those who see their need of Christ will be earnest, will be in good earnest, in their applications to him; and he delights to be thus wrestled with."

\*\*\*MATTHEW HENRY COMMENTARY ON THE WHOLE BIBLE

### Matthew 17:15 (New International Version)

**<sup>15</sup>"Lord, have mercy on my son," he said. "He has seizures and is suffering greatly. He often falls into the fire or into the water.**

Two things the father of the child complains of.

"1. The distress of his child (v. 15); **"Lord have mercy on my son."**

**\*\*\*Note, Parents are doubly concerned to pray for their children, not only that are weak and cannot, but much more that are wicked and will not, pray for themselves.**

2. The disappointment of his expectation from the disciples (v. 16); **"I brought him to thy disciples, and they could not cure him."**

Christ gave his disciples power to cast out devils (Matthew 10:1, 8), and therein they were successful (Luke 10:17); yet at this time they failed in the operation, though there were nine of them together, and before a great multitude. "

\*\*\*MATTHEW HENRY COMMENTARY ON THE WHOLE BIBLE

### **Matthew 17:16 (New International Version)**

**<sup>16</sup>I brought him to your disciples, but they could not heal him."**

"Christ permitted this, (1.) To keep them humble, and to show their dependence upon him, that without him they could do nothing.

(2.) To glorify himself and his own power. It is for the honor of Christ to come in with help at a dead-lift, when other helpers cannot help. Elisha's staff in Gehazi's hand will not raise the child: he must come himself.

**\*\*\*Note, There are some special favors which Christ reserves the bestowment of to himself; and sometimes he keeps the cistern empty; that he may bring us to himself, the Fountain.**

But the failures of instruments shall not hinder the operations of his grace, which will work, if not by them, yet without them."

\*\*\*MATTHEW HENRY COMMENTARY ON THE WHOLE BIBLE

### **Matthew 10:1 (New International Version)**

#### **Jesus Sends Out the Twelve**

<sup>1</sup>He called his twelve disciples to him and gave them authority to drive out evil spirits and to heal every disease and sickness.

## Mark 6:7 (New International Version)

### Jesus Sends Out the Twelve

Then Jesus went around teaching from village to village. <sup>7</sup>Calling the Twelve to him, he sent them out two by two and gave them authority over evil spirits.

## Luke 10:17 (New International Version)

<sup>17</sup>The seventy-two returned with joy and said, "Lord, even the demons submit to us in your name."

## Matthew 17:17 (New International Version)

<sup>17</sup>"O unbelieving and perverse generation," Jesus replied, "how long shall I stay with you? How long shall I put up with you? Bring the boy here to me."

"He chid those about him (v. 17); "O faithless and perverse generation!"

"**Chid** : intransitive verb : to speak out in anger or displeased rebuke"

This is not spoken to the disciples, but to the people, and perhaps especially to the scribes, who are mentioned in Mark 9:14, and who, as it should seem, insulted over the disciples, because they had now met with a case that was too hard for them. Christ himself could not do many mighty works among a people in whom unbelief reigned. It was here owing to the faithlessness of this generation, that they could not obtain those blessings from God, which otherwise they might have had; as it was owing to the weakness of the disciples' faith, that they could not do those works for God, which otherwise they might have done. They were faithless and perverse.

**\*\*\*Note, Those that are faithless will be perverse; and perverseness is sin in its worst colors.**

\*\*\*MATTHEW HENRY COMMENTARY ON THE WHOLE BIBLE

## John 14:9 (New International Version)

<sup>9</sup>Jesus answered: "Don't you know me, Philip, even after I have been among you such a long time? Anyone who has seen me has seen the Father. How can you say, 'Show us the Father'?"

## John 20:27 (New International Version)

<sup>27</sup>Then he said to Thomas, "Put your finger here; see my hands. Reach out your hand and put it into my side. Stop doubting and believe."

## *Philippians 2:15 (New International Version)*

<sup>15</sup>so that you may become blameless and pure, children of God without fault in a crooked and depraved generation, in which you shine like stars in the universe

**\*\*\*Note, [1.] The faithlessness and perverseness of those who enjoy the means of grace are a great grief to the Lord Jesus. Thus did he suffer the manners of Israel of old, Acts 13:17-19.**

## *Acts 13:17-19 (New International Version)*

<sup>17</sup>The God of the people of Israel chose our fathers; he made the people prosper during their stay in Egypt, with mighty power he led them out of that country, <sup>18</sup>he endured their conduct for about forty years in the desert, <sup>19</sup>he overthrew seven nations in Canaan and gave their land to his people as their inheritance.

**[2.] The longer Christ has borne with a perverse and faithless people, the more he is displeased with their perverseness and unbelief; and he is God, and not man, or else he would not suffer so long, nor bear so much, as he doth."**

\*\*\*MATTHEW HENRY COMMENTARY ON THE WHOLE BIBLE

## *Matthew 17:18 (New International Version)*

<sup>18</sup>Jesus rebuked the demon, and it came out of the boy, and he was healed from that moment.

"He cured the child, and set him to-rights again. He called, Bring him hither to me. Though the people were perverse, and Christ was provoked, yet care was taken of the child.

**\*\*\*Note, Though Christ may be angry, he is never unkind, nor doth he, in the greatest of his displeasure, shut up the bowels of his compassion from the miserable; Bring him to me.**

**\*\*\*Note, When all other helps fail, we are welcome to Christ, and may be confident in him and in his power and goodness.**

See here an emblem of Christ's undertaking as our Redeemer.

(1.) He breaks the power of Satan (v. 18); "Jesus rebuked the devil,"

as one having authority, who could back with force his word of command.

**\*\*\*Note, Christ's victories over Satan are obtained by the power of his word, the sword that comes out of his mouth, Revelation 19:21.**

### *Revelation 19:21 (New International Version)*

<sup>21</sup>The rest of them were killed with the sword that came out of the mouth of the rider on the horse, and all the birds gorged themselves on their flesh.

Satan cannot stand before the rebukes of Christ, though his possession has been ever so long. It is comfortable to those who are wrestling with principalities and powers, that Christ hath spoiled them, Colossians 2:15. The lion of the tribe of Judah will be too hard for the roaring lion that seeks to devour."

\*\*\*MATTHEW HENRY COMMENTARY ON THE WHOLE BIBLE

### *Zechariah 3:2 (New International Version)*

<sup>2</sup> The LORD said to Satan, "The LORD rebuke you, Satan! The LORD, who has chosen Jerusalem, rebuke you! Is not this man a burning stick snatched from the fire?"

### *Matthew 8:26 (New International Version)*

<sup>26</sup>He replied, "You of little faith, why are you so afraid?" Then he got up and rebuked the winds and the waves, and it was completely calm.

### *Mark 1:25 (New International Version)*

<sup>25</sup>"Be quiet!" said Jesus sternly. "Come out of him!"

### *Luke 4:35 (New International Version)*

<sup>35</sup>"Be quiet!" Jesus said sternly. "Come out of him!" Then the demon threw the man down before them all and came out without injuring him.

### *Jude 1:9 (New International Version)*

<sup>9</sup>But even the archangel Michael, when he was disputing with the devil about the body of Moses, did not dare to bring a slanderous accusation against him, but said, "The Lord rebuke you!"

### *Matthew 17:19 (New International Version)*

<sup>19</sup>Then the disciples came to Jesus in private and asked, "Why couldn't we drive it out?"

"They ask the reason why they could not cast out the devil at this time (v. 19); "They came to Jesus apart."

**\*\*\*Note, Ministers, who are to deal for Christ in public, have need to keep up a private communion with him, that they may in secret, where no eye sees, bewail their weaknesses, their infirmities, in their public performances, and enquire into the cause of them.**

*We should make use of the liberty of access we have to Jesus apart, where we may be free and particular with him. Such questions as the disciples put to Christ, we should put to ourselves, in communing with our own hearts upon our beds; Why were we so dull and careless at such a time? Why came we so much short in such a duty? That which is amiss may, when found out, be amended."*

\*\*\*MATTHEW HENRY COMMENTARY ON THE WHOLE BIBLE

### **Matthew 17:20 (New International Version)**

***<sup>20</sup>He replied, "Because you have so little faith. I tell you the truth, if you have faith as small as a mustard seed, you can say to this mountain, 'Move from here to there' and it will move. Nothing will be impossible for you."***

*"Christ gives them two reasons why they failed. (1.) "It was because of their unbelief, v. 20."*

*When he spoke to the father of the child and to the people, he charged it upon their unbelief; when he spoke to his disciples, he charged it upon theirs; for the truth was, there were faults on both sides; but we are more concerned to hear of our own faults than of other people's, and to impute what is amiss to ourselves than to others. When the preaching of the word seems not to be so successful as sometimes it has been, the people are apt to lay all the fault upon the ministers, and the ministers upon the people; whereas, it is more becoming for each to own his own faultiness, and to say, "It is owing to me." Ministers, in reproving, must learn thus to give to each his portion of the word; and to take people off from judging others, by teaching all to judge themselves; It is because of your unbelief. Though they had faith, yet that faith was weak and ineffectual.*

**\*\*\*Note, [1.] As far as faith falls short of its due strength, vigor, and activity, it may truly be said, "There is unbelief." Many are chargeable with unbelief, who yet are not to be called unbelievers.**

**[2.] It is because of our unbelief, that we bring so little to pass in religion, and so often miscarry, and come short, in that which is good.**

*Our Lord Jesus takes this occasion to show them the power of faith, that they might not be defective in that, another time, as they were now; "If ye have faith as a grain of mustard-seed, ye shall do wonders, v. 20."*

*Some make the comparison to refer to the quality of the mustard-seed, which is, when bruised, sharp and penetrating; "If you have an active growing faith, not dead, flat, or insipid, you will not be baffled thus." But it rather refers to the quantity;*

*"If you had but a grain of true faith, though so little that it were like that which is the least of all seeds, you would do wonders."*

*Faith in general is a firm assent to, a compliance with, and a confidence in, all divine revelation. The faith here required, is that which had for its object that particular revelation by which Christ gave his disciples power to work miracles in his name, for the confirmation of the doctrine they preached. It was a faith in this revelation that they were defective in; either doubting the validity of their commission, or fearing that it expired with their first mission, and was not to continue when they were returning to their Master; or that it was some way or other forfeited or withdrawn.*

*Perhaps their Master's absence with the three chief of his disciples, with a charge to the rest not to follow them, might occasion some doubts concerning their power, or rather the power of the Lord with them, to do this; however, there were not, at present, such a strong actual dependence upon, and confidence in, the promise of Christ's presence with them, as there should have been. It is good for us to be diffident of ourselves and of our own strength; but it is displeasing to Christ, when we distrust any power derived from him or granted by him.*

*If ye have ever so little of this faith in sincerity, if ye truly rely upon the powers committed to you, ye shall say to this mountain, Remove. This is a proverbial expression, denoting that which follows, and no more, **"Nothing shall be impossible to you."***

*They had a full commission, among other things, to cast out devils without exception; but, this devil being more than ordinarily malicious and inveterate, they distrusted the power they had received, and so failed. To convince them of this, Christ shows them what they might have done.*

**\*\*\*Note, An active faith can remove mountains, not of itself, but in the virtue of a divine power engaged by a divine promise, both which faith fastens upon.\*\***

\*\*\*MATTHEW HENRY COMMENTARY ON THE WHOLE BIBLE

### [Matthew 21:21-22 \(New International Version\)](#)

<sup>21</sup>Jesus replied, "I tell you the truth, if you have faith and do not doubt, not only can you do what was done to the fig tree, but also you can say to this mountain, 'Go, throw yourself into the sea,' and it will be done. <sup>22</sup>If you believe, you will receive whatever you ask for in prayer."

### [Mark 11:23 \(New International Version\)](#)

<sup>23</sup>"I tell you the truth, if anyone says to this mountain, 'Go, throw yourself into the sea,' and does not doubt in his heart but believes that what he says will happen, it will be done for him.

### [Luke 17:6 \(New International Version\)](#)

<sup>6</sup>He replied, "If you have faith as small as a mustard seed, you can say to this mulberry tree, 'Be uprooted and planted in the sea,' and it will obey you.

### [John 11:40 \(New International Version\)](#)

<sup>40</sup>Then Jesus said, "Did I not tell you that if you believed, you would see the glory of God?"

## 1 Corinthians 13:2 (New International Version)

<sup>2</sup>If I have the gift of prophecy and can fathom all mysteries and all knowledge, and if I have a faith that can move mountains, but have not love, I am nothing.

## Mark 9:23 (New International Version)

<sup>23</sup>"If you can?" said Jesus. "Everything is possible for him who believes."

## Mark 13:31 (New International Version)

<sup>31</sup>Heaven and earth will pass away, but my words will never pass away.

## Matthew 17:21 (King James Version)

<sup>21</sup>**Howbeit this kind goeth not out but by prayer and fasting.**

"Because there was something in the kind of the malady, which rendered the cure more than ordinarily difficult (v. 21); **"This kind goes not out but by prayer and fasting."**

*This possession, which works by a falling-sickness, or this kind of devils that are thus furious, is not cast out ordinarily but by great acts of devotion, and wherein ye were defective."*

**\*\*\*Note, [1.] Though the adversaries we wrestle, be all principalities and powers, yet some are stronger than others, and their power more hardly broken.**

**[2.] The extraordinary power of Satan must not discourage our faith, but quicken us to a greater intenseness in the acting of it, and more earnestness in praying to God for the increase of it; so some understand it here; "This kind of faith (which removeth mountains) doth not proceed, is not obtained, from God, nor is it carried up to its full growth, nor drawn out into act and exercise, but by earnest prayer."**

**[3.] Fasting and prayer are proper means for the bringing down of Satan's power against us, and the fetching in of divine power to our assistance.**

*Fasting is of use to put an edge upon prayer; it is an evidence and instance of humiliation which is necessary in prayer, and is a means of mortifying some corrupt habits, and of disposing the body to serve the soul in prayer. When the devil's interest in the soul is confirmed by the temper and constitution of the body, fasting must be joined with prayer, to keep under the body."*