

# Mark 9:14-32

1. This is the last driving out of a demon recorded by Mark
2. Mark provides more detail than do Matthew or Luke.
3. Jesus is glorified in the presence of the disciples, but the disciples are still failing to:
  - a. Understand
  - b. Drive out a demon
4. Matthew 17:14-20 and Luke 9:37-43

9:14 – “And when they came to the disciples, they saw a great crowd around them, and scribes arguing with them.

2532 [e]	2064 [e]	4314 [e]	3588 [e]	3101 [e]	3708 [e]	3793 [e]	4183 [e]	4012 [e]	846 [e]	2532 [e]	1122 [e]	4802 [e]	4314 [e]			
Kai	elthontes	pros	tous	mathētas	eidon	ochlon	polyn	peri	autous	kai	grammateis	syzētountas	pros			
14	Καὶ	ἔλθόντες	πρὸς	τοὺς	μαθητὰς	,	εἶδον	ὄχλον	πολὺν	περὶ	αὐτοὺς	,	καὶ	γραμματεῖς	συζητοῦντας	πρὸς
	And	having come	to	the	disciples	,	they saw	a crowd	great	around	them	,	and	scribes	arguing	with
	Conj	V-APA-NMP	Prep	Art-AMP	N-AMP		V-AIA-3P	N-AMS	Adj-AMS	Prep	Pro-AM3P	Conj	N-AMP	V-PPA-AMP	Prep	

Verb - Present Participle Active -

846 [e]  
autous  
αὐτούς .  
them  
Pro-AM3P

1. “arguing” – *syzetountes* – “to examine together”, “to dispute”

9:15 – “And immediately all the crowd, when they saw him, were greatly amazed and ran up to him and greeted him.

2532 [e]	2112 [e]	3956 [e]	3588 [e]	3793 [e]	3708 [e]	846 [e]	1568 [e]	2532 [e]	4370 [e]	782 [e]	846 [e]						
kai	euthys	pas	ho	ochlos	idontes	auton	exethambēthesan	kai	prostrechontes	ēspazonto	auton						
15	καὶ	εὐθύς	πᾶς	ὁ	ὄχλος	,	ιδόντες	αὐτόν	,	ἐξεθαμβήθησαν	,	καὶ	προστρέχοντες	,	ἠσπάζοντο	αὐτόν	.
	And	immediately	all	the	crowd	,	having seen	Him	,	were greatly amazed	,	and	running to [Him]	,	were greeting	Him	
	Conj	Adv	Adj-NMS	Art-NMS	N-NMS		V-APA-NMP	Pro-AM3S		V-AIP-3P		Conj	V-PPA-NMP		V-IIM/3P	Pro-AM3S	

1. “were greatly amazed” – *exethambethesan* –
  - a. *thambos* means “amazement” refers to a sense of wonder or to be stunned due to suddenness or unusualness of the phenomenon
  - b. *ex-* means “out from” or “to”
  - c. Together *exthambeo* (here *exethambethesan*) means “out of one’s senses with the result being amazement to the level of wonder”
  - d. This combination is always used as a response to:
    - i. A miracle
    - ii. Jesus’ teaching
  - e. Mark does not explain why the crowd was “greatly amazed” when they saw Jesus. It could be:
    - i. Jesus’ sudden appearance after the nine remaining disciples had failed to drive out the demon.
    - ii. Crowd was excited to see Jesus
    - iii. Although Jesus told the three disciples not to tell anyone about the Transfiguration, it could have been the glow or light that remained on Jesus as it did from Moses’ face when he was in the presence of God.
      1. The Lord’s glory remained on Moses’ face

2. Jesus was the Lord so it radiated from him...thus, it could have remained on the three disciples faces since they, like Moses, were in the presence of the Lord. The text does not say this.
3. This may be the best understanding of the “great amazement”

9:16 – “And he asked them, “What are you arguing about with them?”

2532 [e]	1905 [e]	846 [e]	5101 [e]	4802 [e]	4314 [e]	848 [e]
Kai	epērōtēsen	autous	Ti	syzēteite	pros	hautous
<b>16</b>	<b>Καὶ</b>	<b>ἐπηρώτησεν</b>	<b>αὐτούς</b> ,	<b>Τί</b>	<b>συζητεῖτε</b>	<b>πρὸς αὐτούς</b> ?
<b>And</b>	<b>He asked</b>	<b>them</b>	<b>What</b>	<b>are you disputing</b>	<b>with</b>	<b>them</b>
Conj	V-AIA-3S	PPro-AM3P	IPro-ANS	V-PIA-2P	Prep	PPro-AM3P

1. Mark always emphasizes the humanity of Jesus, thus here Mark records Jesus asking a question to gain information.
  - a. Jesus is tired in 4:38
  - b. Jesus is amazed in 6:6
  - c. Jesus is disappointed in 8:12
  - d. Jesus asked for information 9:16
  - e. Jesus is displeased in 10:14
  - f. Jesus is angry in 11:15-17
  - g. Jesus sorrowful in 14:34

2.

9:17 – “And someone from the crowd answered him, “Teacher, I brought my son to you, for he has a spirit that makes him mute.

2532 [e]	611 [e]	846 [e]	1520 [e]	1537 [e]	3588 [e]	3793 [e]	1320 [e]	5342 [e]	3588 [e]	5207 [e]	1473 [e]	4314 [e]	4771 [e]	2192 [e]
Kai	apekrithe	autō	heis	ek	tou	ochlou	Didaskale	ēnenka	ton	huion	mou	pros	se	echonta
<b>17</b>	<b>Καὶ</b>	<b>ἀπεκρίθη</b>	<b>αὐτῷ</b>	<b>εἷς</b>	<b>ἐκ</b>	<b>τοῦ ὄχλου</b> ,	<b>Διδάσκαλε</b> ,	<b>ἤνεγκα</b>	<b>τὸν υἱόν</b>	<b>μου</b>	<b>πρὸς σέ</b> ,	<b>ἔχοντα</b>		
<b>And</b>	<b>answered</b>	<b>Him</b>	<b>one</b>	<b>out of</b>	<b>the</b>	<b>crowd</b>	<b>Teacher</b>	<b>I brought</b>	<b>the</b>	<b>son</b>	<b>of me</b>	<b>to</b>	<b>You</b>	<b>having</b>
Conj	V-AIP-3S	PPro-DM3S	Adj-NMS	Prep	Art-GMS	N-GMS	N-VMS	V-AIA-1S	Art-AMS	N-AMS	PPro-G1S	Prep	PPro-A2S	V-PPA-AMS

4151 [e]	216 [e]
pneuma	alalon
πνεῦμα	ἄλαλον ;
a spirit	mute
N-ANS	Adj-ANS

9:18 – “And whenever it seizes him, it throws him down, and he foams and grinds his teeth and becomes rigid. So I asked your disciples to cast it out, and they were not able.”

2532 [e]	3699 [e]	1437 [e]	846 [e]	2638 [e]	4486 [e]	846 [e]	2532 [e]	875 [e]	2532 [e]	5149 [e]	3588 [e]	3599 [e]	2532 [e]
kai	hopou	ean	auton	katalabé	rhéssei	auton	kai	aphrizei	kai	trizei	tous	odontas	kai
18 καὶ	ὅπου	ἐάν	αὐτὸν	καταλάβῃ	, ῥήσσει	αὐτόν ;	καὶ	ἀφρίζει	, καὶ	τρίζει	τοὺς	ὀδόντας	, καὶ
and	whenever	if	him	it seizes	it throws down	him	and	he foams	and	gnashes	-	his teeth	and
Conj	Adv	Conj	PPro-AM3S	V-ASA-3S	V-PIA-3S	PPro-AM3S	Conj	V-PIA-3S	Conj	V-PIA-3S	Art-AMP	N-AMP	Conj

3583 [e]	2532 [e]	2036 [e]	3588 [e]	3101 [e]	4771 [e]	2443 [e]	846 [e]	1544 [e]	2532 [e]	3756 [e]	2480 [e]
xérainetai	kai	eipa	tois	mathetais	sou	hina	auto	ekbalósin	kai	ouk	ischysan
ξηραίνεται	. καὶ	εἶπα	τοῖς	μαθηταῖς	σου	, ἵνα	αὐτὸ	ἐκβάλωσιν	, καὶ	οὐκ	ἴχυσαν .
is withering away	And	I spoke	to the	disciples	of You	that	it	they might cast out	and	not	they had power
V-PIM/P-3S	Conj	V-AIA-1S	Art-DMP	N-DMP	PPro-G2S	Conj	PPro-AN3S	V-ASA-3P	Conj	Adv	V-AIA-3P

1. The disciples could drive out demons in:

- a. Mark 3:14-15 - *“And he appointed twelve (whom he also named apostles) so that they might be with him and he might send them out to preach and have authority to cast out demons.”*
- b. and they had done so in 6:12-13 – *“So they went out and proclaimed that people should repent. And they cast out many demons and anointed with oil many who were sick and healed them.”*

2. Epileptic-like symptoms caused by the demon. Two things:

- a. Epilepsy
- b. Epileptic-like symptoms caused by a demon

9:19 – **“And he answered them, “O faithless generation, how long am I to be with you? How long am I to bear with you? Bring him to me.”**

3588 [e]	1161 [e]	611 [e]	846 [e]	3004 [e]	5599 [e]	1074 [e]	571 [e]	2193 [e]	4219 [e]	4314 [e]	4771 [e]	1510 [e]	2193 [e]	4219 [e]
Ho	de	apokritheis	autois	legei	Ὁ	genea	apistos	heós	pote	pros	hymas	esomai	heós	pote
19 Ὁ	δὲ	ἀποκριθεῖς	αὐτοῖς	, λέγει	, Ὁ	γενεὰ	ἄπιστος !	ἕως	πότε	πρὸς	ὑμᾶς	ἔσομαι ?	ἕως	πότε
-	And	answering	him	He says	O	generation	unbelieving	Until	when	with	you	will I be	Until	when
Art-NMS	Conj	V-APP-NMS	PPro-DM3P	V-PIA-3S	I	N-VFS	Adj-VFS	Prep	Conj	Prep	PPro-A2P	V-FIM-1S	Prep	Conj

430 [e]	4771 [e]	5342 [e]	846 [e]	4314 [e]	1473 [e]
anexomai	hymōn	pherete	auton	pros	me
ἀνέξομαι	ὑμῶν ?	φέρετε	αὐτὸν	πρὸς	με .
will I bear with	you	Bring	him	to	Me
V-FIM-1S	PPro-G2P	V-PMA-2P	PPro-AM3S	Prep	PPro-A1S

1. Two (and a third in 9:21) “How long” questions with a point were asked by Jesus:

- a. “How long am I to be with you?”
  - i. Frustrated that Jesus presence with the disciples had not resulted in greater understanding, greater faith, greater trust
  - ii. A greater faith was expected
- b. “How long am I to bear with you?”
  - i. The burden Jesus experienced being in their unbelieving, non-understanding presence.
  - ii. A greater faith would make the burden lighter
- c. “How long has this been happening to him?”
  - i. The compassion Jesus experienced that caused him to continue in spite of the first two rhetorical questions.
  - ii. A greater faith would be the result of Jesus’ compassion

2. “Unbelieving generation” was aimed at:

- a. The disciples

- b. The father
- c. The crowd
- d. The scribes
- e. (the religious leaders who had previously rejected him before he left Galilee)
- f. (that generation of Jews?)
- g. (all mankind at all times?)

3. Jesus, as God, clearly saw himself as separate from “this generation”

9:20 – “And they brought the boy to him. And when the spirit saw him, immediately it convulsed the boy, and he fell on the ground and rolled about, foaming at the mouth.

2532 [e]	5342 [e]	846 [e]	4314 [e]	846 [e]	2532 [e]	3708 [e]	846 [e]	3588 [e]	4151 [e]	2112 [e]	4952 [e]	846 [e]			
Kai	ēnenkan	auton	pros	auton	kai	idōn	auton	to	pneuma	euthys	synesparaxen	auton			
20	Καὶ	ἤνεγκαν	αὐτὸν	πρὸς	αὐτόν	καὶ	ἰδὼν	αὐτόν	,	τὸ	πνεῦμα	εὐθύς	συνεσπάραξεν	αὐτόν	,
	And	they brought	him	to	Him	And	having seen	Him	the	spirit	immediately	threw into convulsions	him		
	Conj	V-AIA-3P	PPro-AM3S	Prep	PPro-AM3S	Conj	V-APA-NMS	PPro-AM3S	Art-NNS	N-NNS	Adv	V-AIA-3S	PPro-AM3S		

2532 [e]	4098 [e]	1909 [e]	3588 [e]	1093 [e]	2947 [e]	875 [e]
kai	pesōn	epi	tēs	gēs	ekylieto	aphrizōn
καὶ	πεσῶν	ἐπὶ	τῆς	γῆς	, ἐκυλίετο	, ἀφρίζων
and	having fallen	upon	the	ground	he began rolling around	foaming
Conj	V-APA-NMS	Prep	Art-GFS	N-GFS	V-IIM/P-3S	V-PPA-NMS

9:21 – “And Jesus asked his father, “How long has this been happening to him?” And he said, “From childhood.

2532 [e]	1905 [e]	3588 [e]	3962 [e]	846 [e]	4214 [e]	5550 [e]	1510 [e]	5613 [e]	3778 [e]	1096 [e]	846 [e]	3588 [e]	1161 [e]	2036 [e]			
Kai	epērotēsen	ton	patera	autou	Posos	chronos	estin	hōs	touto	gegonen	auto	Ho	de	eipen			
21	Καὶ	ἐπηρώτησεν	τὸν	πατέρα	αὐτοῦ	,	Πόσος	χρόνος	ἐστὶν	ὡς	τοῦτο	γέγονεν	αὐτῷ	?	Ὁ	δὲ	εἶπεν
	And	He asked	the	father	of him		How long	a time	is it	that	this	has been	with him	-	And	he said	
	Conj	V-AIA-3S	Art-AMS	N-AMS	PPro-GM3S		IPro-NMS	N-NMS	V-PIA-3S	Adv	DPro-NNS	V-RIA-3S	PPro-DM3S	Art-NMS	Conj	V-AIA-3S	

1537 [e]	3812 [e]
Ek	paidiothen
Ἐκ	παιδιόθεν
From	childhood
Prep	Adv

1. Again, Jesus asks a question. Possibly to reveal how long this suffering had been going on.

9:22 – “And it has often cast him into fire and into water, to destroy him. But if you can do anything, have compassion on us and help us.”

2532 [e]	4178 [e]	2532 [e]	1519 [e]	4442 [e]	846 [e]	906 [e]	2532 [e]	1519 [e]	5204 [e]	2443 [e]	622 [e]	846 [e]	235 [e]	1487 [e]				
kai	pollakis	kai	eis	pyr	auton	ebalen	kai	eis	hydata	hina	apolesē	auton	all'	ei				
22	καὶ	πολλάκις	καὶ	εἰς	πῦρ	αὐτόν	ἔβαλεν	,	καὶ	εἰς	ὑδάτα	,	ἵνα	ἀπολέσῃ	αὐτόν	.	ἀλλ'	εἴ
	And	often	both	into	fire	him	it casts	and	into	waters	that	it might destroy	him	But	if			
	Conj	Adv	Conj	Prep	N-ANS	PPro-AM3S	V-AIA-3S	Conj	Prep	N-ANP	Conj	V-ASA-3S	PPro-AM3S	Conj	Conj			

5100 [e]	1410 [e]	997 [e]	1473 [e]	4697 [e]	1909 [e]	1473 [e]
ti	dynē	boēthēson	hēmin	splanchnistheis	eph'	hēmas
τι	δύνη	, βοήθησον	ἡμῖν	, σπλαγχνισθεῖς	ἐφ'	ἡμᾶς
anything	You are able [to do]	help	us	having compassion	on	us
IPro-ANS	V-PIM/P-2S	V-AMA-2S	PPro-D1P	V-APP-NMS	Prep	PPro-A1P

1. “If you can” –

- a. Jesus can
- b. But, does this father know who Jesus is?

9:23 – “And Jesus said to him, “If you can’! All things are possible for one who believes.”

3588 [e]	1161 [e]	2424 [e]	2036 [e]	846 [e]	3588 [e]	1487 [e]	1410 [e]	3956 [e]	1415 [e]	3588 [e]	4100 [e]		
Ho	de	Iésous	eipen	autō	To	Ei	dynē	panta	dynata	tō	pisteuonti		
23	Ὁ	δὲ	Ἰησοῦς	εἶπεν	αὐτῷ	,	Τὸ	Εἰ	δύνη ?	πάντα	δυνατὰ	τῷ	πιστεύοντι .
-	And	Jesus	said	to him	-	If	You are able	All things	are possible	to the [one]	believing		
Art-NMS	Conj	N-NMS	V-AIA-3S	PPro-DM3S	Art-ANS	Conj	V-PIM/P-2S	Adj-NNP	Adj-NNP	Art-DMS	V-PPA-DMS		

- 1. The issue is not more or greater faith. The issue is understanding the object of your faith.
  - a. Romans 10:17 – “So faith comes from hearing, and hearing through the word of Christ.
  - b. Hebrews 11:6 – “Without faith it is impossible to please him, for whoever would draw near to God must believe that he exists and that he rewards those who seek him.”

Three systems for the believer to establish the Christian life during phase two are pagan, religious ignorance or Word of God.

**RELIGIOUS IGNORANCE**  
Replaces the Word of God and is based on:

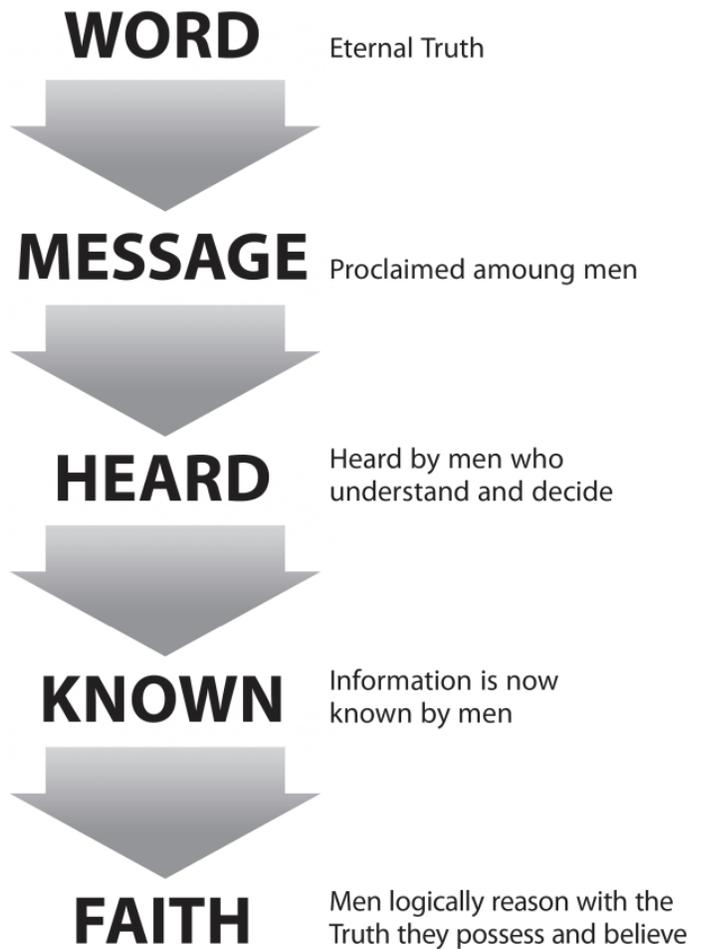
- 1 **MYSTICISM** - Direct spiritual communication
- 2 **EMOTIONALISM** - God's will is what seems right
- 3 **LEGALISM** - Regulations and asceticism that flatters worshipper
- 4 **DISCONNECTED BIBLE REFERENCES** - Verses out of context or with personal interpretation
- 5 **RELIGIOUS TRADITIONS IN POST-CHRISTIAN CULTURE** - Remains of a past Christian influence
- 6 **SINCERITY IN DECEPTION**

After entering salvation (phase one) the believer can chose to establish their lives, values and world view (phase two) on one of these systems:

- Pagan
- Religious Ignorance
- Word of God

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    graph TD
      B1[BELIEVER - PHASE ONE] --> B2[BELIEVER - PHASE TWO]
      B2 --> C1[CHOICE: PAGAN]
      B2 --> C2[CHOICE: RELIGIOUS IGNORANCE]
      B2 --> C3[CHOICE: WORD OF GOD]
      C1 --> D1[DIRECTION: DESTRUCTION]
      C1 --> D2[DIRECTION: CONFUSION]
      C2 --> D1
      C2 --> D2
      C3 --> D3[DIRECTION: RENEW MIND]
      D1 --> R1[RESULT: CHAOS]
      D2 --> R1
      D3 --> R2[RESULT: FRUIT]
  
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9:24 – “Immediately the father of the child cried out and said, “I believe; help my unbelief!”

2112 [e]	2896 [e]	3588 [e]	3962 [e]	3588 [e]	3813 [e]	2036 [e]	4100 [e]	997 [e]	1473 [e]	3588 [e]	570 [e]	
Euthys	kraxas	ho	patēr	tou	paidiou	elegen	Pisteuō	boēthei	mou	te	apistia	
24	Εὐθύς	κράξας ,	ὁ	πατὴρ	τοῦ	παιδίου	ἔλεγεν ,	Πιστεύω ;	βοήθει	μου	τῇ	ἀπιστία !
	Immediately	having cried out	the	father	of the	child	was saying	I believe	help	of me	the	unbelief
	Adv	V-APA-NMS	Art-NMS	N-NMS	Art-GNS	N-GNS	V-IIA-3S	V-PIA-1S	V-PMA-2S	PPro-G1S	Art-DFS	N-DFS

1. Faith is the beginning, but faith can and should increase with growth.

9:25 – “And when Jesus saw that a crowd came running together, he rebuked the unclean spirit, saying to it, “You mute and deaf spirit, I command you, come out of him and never enter him again.”

3708 [e]	1161 [e]	3588 [e]	2424 [e]	3754 [e]	1998 [e]	3793 [e]	2008 [e]	3588 [e]	4151 [e]	3588 [e]	169 [e]	3004 [e]	
Idōn	de	ho	Iēsous	hoti	episyntrēchei	ochlos	epetimēsen	tō	pneumati	tō	akathartō	legōn	
25	Ἴδὼν	δὲ	ὁ	Ἰησοῦς	ὅτι	ἐπισυντρέχει	ὄχλος ,	ἐπετίμησεν	τῷ	πνεύματι	τῷ	ἀκαθάρτῳ ,	λέγων
	Having seen	now	-	Jesus	that	was running together	a crowd	He rebuked	the	spirit	-	unclean	saying
	V-APA-NMS	Conj	Art-NMS	N-NMS	Conj	V-PIA-3S	N-NMS	V-AIA-3S	Art-DNS	N-DNS	Art-DNS	Adj-DNS	V-PPA-NMS

846 [e]	3588 [e]	216 [e]	2532 [e]	2974 [e]	4151 [e]	1473 [e]	2004 [e]	4771 [e]	1831 [e]	1537 [e]	846 [e]	2532 [e]	3371 [e]	1525 [e]
autō	To	alalon	kai	kōphōn	pneuma	egō	epitassō	soi	exelthe	ex	autou	kai	mēketi	eiselthēs
αὐτῷ ,	Τὸ	ἄλαλον	καὶ	κωφὸν	πνεῦμα ,	ἐγὼ	ἐπιτάσσω	σοι ,	ἔξελθε	ἐξ	αὐτοῦ ,	καὶ	μηκέτι	εἰσέλθης
to it	-	Mute	and	deaf	spirit	I	command	you	come	out of	him	and	no more	may you enter
PPro-DN3S	Art-VNS	Adj-VNS	Conj	Adj-VNS	N-VNS	PPro-N1S	V-PIA-1S	PPro-D2S	V-AMA-2S	Prep	PPro-GM3S	Conj	Adv	V-ASA-2S

1519 [e]	846 [e]
eis	auton
εἰς	αὐτόν .
into	him
Prep	PPro-AM3S

1. The demon is called these things, but is actually an unclean spirit causing muteness and deafness as in the NRSV “You spirit that keeps this boy from speaking and hearing.”:

- Unclean spirit
- Mute spirit – the demon is not mute since it will cry out when it leaves
- Deaf spirit

2. Commanded:

- “come out”
- “Never enter him again”

9:26 – “And after crying out and convulsing him terribly, it came out, and the boy was like a corpse, so that most of them said, “He is dead.”

2532 [e]	2896 [e]	2532 [e]	4183 [e]	4682 [e]	1831 [e]	2532 [e]	1096 [e]	5616 [e]	3498 [e]	5620 [e]	3588 [e]	
Kai	kraxas	kai	polla	sparaxas	exēlthen	kai	egeneto	hōsei	nekros	hōste	tous	
26	Καὶ	κράξας ,	καὶ	πολλὰ	σπαράξας ,	ἐξῆλθεν ;	καὶ	ἐγένετο	ὡσεὶ	νεκρὸς ,	ὥστε	τούς
	And	having cried out	and	much	having thrown him into convulsions	it came out	and	he became	as if	dead	in order for	-
	Conj	V-APA-NMS	Conj	Adj-ANP	V-APA-NMS	V-AIA-3S	Conj	V-AIM-3S	Adv	Adj-NMS	Conj	Art-AMP

4183 [e]	3004 [e]	3754 [e]	599 [e]
pollous	legein	hoti	apethanen
πολλοὺς	λέγειν	ὅτι	ἀπέθανεν .
many	to say	that	he was dead
Adj-AMP	V-PNA	Conj	V-AIA-3S

1. “like a corpse” may, but not absolutely, indicate the boy was dead since Jesus “took him by the hand and lifted him up, and he arose” is the same terminology Mark used for raising the little girl, Jairus’s daughter. Three verbs are repeated from Mark 5:41-42:
  - a. Grasping
  - b. Raising
  - c. Getting up

9:27 – **“But Jesus took him by the hand and lifted him up, and he arose.”**

	3588 [e]	1161 [e]	2424 [e]	2902 [e]	3588 [e]	5495 [e]	846 [e]	1453 [e]	846 [e]	2532 [e]	450 [e]	
	ho	de	lēsous	kratēsas	tēs	cheiros	autou	ēgeiren	auton	kai	anestē	
27	ὁ	δὲ	Ἰησοῦς	, κρατήσας	τῆς	χειρὸς	αὐτοῦ	, ἤγειρεν	αὐτόν	, καὶ	ἀνέστη	.
	-	And	Jesus	having taken	by the	hand	him	raised up	him	and	he arose	
	Art-NMS	Conj	N-NMS	V-APA-NMS	Art-GFS	N-GFS	Pro-GM3S	V-AIA-3S	Pro-AM3S	Conj	V-AIA-3S	

9:28 – **“And when he had entered the house, his disciples asked him privately, “Why could we not cast it out?”**

1. The key to understanding their failure may be in their question, “Why could we not cast it out?” There confidence rested in themselves, their previous performance, their position, etc.
2. The disciples need to have more confidence in Jesus and his authority. Yet, Mark has indicated they needed more understanding.

9:29 – **“And he said to them, “This kind cannot be driven out by anything but prayer.”**

	2532 [e]	2036 [e]	846 [e]	3778 [e]	3588 [e]	1085 [e]	1722 [e]	3762 [e]	1410 [e]	1831 [e]	1487 [e]	3361 [e]	1722 [e]	4335 [e]
	Kai	eipen	autois	Touto	to	genos	en	oudenī	dynatai	exelthein	ei	mē	en	proseuchē
29	Καὶ	εἶπεν	αὐτοῖς	, Τοῦτο	τὸ	γένος	ἐν	οὐδενὶ	δύναται	ἐξελεῖν	, εἰ	μὴ	ἐν	προσευχῇ
	And	He said	to them	This	-	kind	by	nothing	is able	to go out	if	not	by	prayer
	Conj	V-AIA-3S	Pro-DM3P	DPro-NNS	Art-NNS	N-NNS	Prep	Adj-DNS	V-PIM/P-3S	V-ANA	Conj	Adv	Prep	N-DFS

1. Why prayer?
  - a. To get more power?
  - b. To get more spiritual?
  - c. To seek more understanding, insight and confidence in the Lord? ← They needed to be more dependent on God.
2. Notice Jesus does not pray in these verses, but he has prayed previously to seek strength and guidance to do God’s will, but not his own will. Jesus was dependent on the Father.
3. Jesus is calling them to a greater understanding and dependence on God.

9:30-32 – **“They went on from there and passed through Galilee. And he did not want anyone to know, for he was teaching his disciples, saying to them, “The Son of Man is going to be delivered into the hands of men, and they will kill him. And when he is killed, after three days he will rise.” But they did not understand the saying, and were afraid to ask him.**

4. This is Jesus’ second of three predictions of his death.