15—29, ST. MARK. 258   
 SIf thou canst »ob,x13,   
 and help us. %3 Jesus said unto him,   
 [ibelieve,] all things are possible to him that believeth. Luke xvil.6   
   
 % And straightway the father of the child cried out, and   
 said [i with tears,] [\* Lord,] I believe; help thou mine   
 unbelief. \*% When Jesus saw that the people came running ,   
 together, he rebuked the foul spirit, saying unto him,   
 Thou dumb-and deaf spirit, 1I charge thee, come out of   
 him, and enter no more into him. % And the spirit cried,   
 and rent him sore, and came out of him: and he was as   
   
 one dead; insomuch that ™ many said, He is dead. 27 But   
   
 Jesus took him by the hand, and lifted him up; and he   
 arose. 28 And when he was come into the house, his   
 disciples asked him privately, Why could not we cast him   
 out? 2 And he said unto them, This kind can come forth   
 by nothing, but by prayer [™™ and fasting.)   
   
 1 omitted in many ancient authorities. See note,   
 J omit, with nearly all ancient X omit.   
 1 the I is emphatic, ™ Jiterally, many, i.e. most of those   
   
 MM omitted by our two oldest MSS. See on 1 Cor. vii. 5.   
 23.) The most probable of the ori- himself to the father as a Creator and   
 ginal here Jesus said to him the bringer out of faith before He heals   
 “Ifthou canst believe, things are,” : his son. In the struggle of his anxiety,   
 a saying which doubtless He often the strength of Faith is borx, the aid   
 on similar occasions, Some, omitting the of Christ, in soul empty of it   
 believe, would set an interrogation after - There is analogy in the Lord’s   
 canst, and suppose our Lord to be citing treatment of the father for the spon-   
 the Father's words: “didst thow say, sorial engagement in infant The   
 ‘If thou canst?’—all things are,” &c. child is by its infirmity incapacitated   
 Others, as Dr. suppose it to it is therefore father’s faith which is   
 —‘ Believe what you have expressed by tested; and when that is the child   
 your if thou canst,’ &c. But both these is healed. The fact is, that the analogy   
 renderings involve of construction rests far deeper: viz. the ‘inclusion’   
 and expression not usual in the Gospels. of ‘the old man’ in Adam and the ‘new   
 The if thou canst believe is a manifest man’ in Christ: see Rom. v. 12—21.   
 reference to the if thou canst do any 25.] This took place a distance   
 thing before, and meant to convey a re- from the crowd, among those who had   
 proof, as the father’s answer testifies. run forward to meet our Lord, ver. 16.   
 The sentence, aleo, Iam mistaken, I charge thee] The nal pro-   
 is meant to convey an intimation that noun is emphatic, as to want   
 healing was not to be an answer to that of power on the part the disciples.   
 challenge, so that Lord’s power was to is the only place 26. we have See ch.   
 be challenged and proved,—but an answer charge as enter no more 6, 8: Rev. i.   
 to faith, which (of course by laying ing the 9, in The answer tenacity   
 on Him who is Almighty) can do all of this kind ver. 29) of the dis-   
 things. - %4.] Nothing can be more ciples in the generation, by tell-   
 touching and living this whole most ing them “ Because of your unbelief.”   
 masterly and wonderful narrative. The The assurance also occurs which was   
 poor father is out into a sense of repeated Matt. xxi. 21, where see notes.   
 the unworthiness of his and “ the This kind] That there are kinds,   
 little spark of faith which is kindled in   
 his soul reveals him the abysmal deeps   
 of unbelief which are there.” (Trench,   
 . 867.) “Thus,” remarks Olshausen (B.   
 Gomm: i, 584), the Redeemer shew