day following the transfiguration, Luke,  
ver. 37,

**14.]** The scribes were   
probably boasting over the disciples, and   
reasoning from their inability to *that of their  
Master also*.

As Stier remarks, there  
is hardly such another contrast to be  
found in the Gospel as this, between the  
open heaven and the sons of glory on the  
mount, and the valley of tears with its  
terrible forms of misery and pain and   
unbelief. I have already in the notes to   
Matthew spoken of the noble use made of this  
contrast in the last and grandest picture  
of the greatest of painters—the   
Transfiguration of Raffaele.

**15.]** The Lord’s countenance probably retained traces of  
the glory on the mount; so strong words  
**as were greatly amazed** would hardly  
have been used merely of their surprise  
at His sudden approach: see Exod. xxxiv.  
29, 30. *That* brightness, however,   
*terrified* the people: this *attracts* them: see  
2 Cor. iii. 7-18.

**16.] them** (first time), i.e. ‘*the multitude*,’   
regarding the Scribes as *a part of the* multitude. *One  
of the multitude answers.*

**17.] unto thee—**i.e. *intended* to do so, not being  
aware of His absence. From Luke, ver. 38,  
we learn that this was his *only* son.

**dumb**, i.e. *causing* deafness and dumbness,  
and fits of epilepsy; see Luke xi. 14.  
  
**18.]** The words rendered **pineth away** may  
perhaps mean **becomes** **dry** or **stiff**.

**19.] O faithless generation**, not addressed  
to *the man*, as unbelieving,—nor to the   
disciples,—but *generally*, to the race and  
generation among whom the Lord’s   
ministry was fulfilled. The additional words  
“*and perverse*” (Matthew, Luke) are probably  
from Deut. xxxii. 5; see further ib. ver. 20,  
where “*faithless*” is also expressed by  
“*children in whom is no faith*.” The  
question is not asked in a spirit of longing  
to be gone from them, but of holy   
impatience of their hardness of heart and  
unbelief. In this the father, disciples,  
Scribes, and multitude are equally   
involved.

“The kingdom of Satan, in  
small and great, is ever stirred into a  
fiercer activity by the coming near of the  
kingdom of Christ. Satan has great  
wrath, when his time is short” (Trench,  
Mir. 365). Vv. 21—27 are peculiar to  
Mark.

**21.]** The Lord takes occasion  
to enquire thus of the father, to bring  
in the trial of his faith.

**22.]** See Matthew, ver. 15. **if thou canst do any  
thing]** This bespeaks, if *any* faith, at most  
but a very ignorant and weak one.

**us**—the wretched father counts his child’s  
misery his own: thus the Syrophenician  
woman, Matt. xv. 25, *help* **me**.