



# Spurgeon's Notes on Mark

- 9:5** - Peter had enough wit left to wish to stay where he was; and, sometimes, when we are with our Lord "in the mount" we can only say the same.
- 9:8** - Moses is gone and Elijah is gone, but Jesus remains. And it is much the same with us now, and we are content that all others should go that we may have only Jesus.
- 9:9** - All this glory and only three men to see it, and these three must be silent about it "till the Son of man were risen from the dead."
- 9:12** - Notice that even when our Savior was answering his disciples' question about Elijah and John the Baptist, he introduced into that answer something about his own death. That subject was always before his eyes—he never forgot it
- 9:15** - I think there must be some truth in the common traditions that the face of our Lord Jesus still shone with the light of the transfiguration. Surely it was not an amazement at the mere fact of seeing him whom they had so often seen. But his face, I don't doubt, glowed as the face of Moses did when he came down from the mount. There is an attractive glory about Christ.
- 9:17** - There is no case so bad that if we bring it to Jesus, he cannot meet it.
- 9:19** - I suppose our Lord's rebuke was meant especially for his disciples. Christ does not speak as if he were tired of his life and wished to get away from his disciples, but this is his way of saying how disappointed he is that these learners have learned so little. Unbelief is a great trouble to Christ. I never read that he said to the poor or to the sick, "how long shall I be with you? How long shall I suffer you?" I never read that he expressed any weariness of human ignorance, or scarcely even of human sin, but when it is a matter of *unbelief*, then it stings him, and he cries, "O faithless generation, how long shall I be with you?" Often he must derive more pain than pleasure from communion with many of his people. How grieved he must often be to see their slowness to learn, their readiness to forget, and the difficulty with which they can be brought to live the lessons he so carefully imparts to them.
- 9:22** - The father identified himself with his child. When fathers and mothers pray, they should use the plural, as this man did. That is the way to pray for every sinner we bring before Christ. We must join ourselves to the poor soul for whom we are pleading.
- 9:23** - In verse 22 the man said, "if thou canst do any thing." Even though it was almost covered up, the Savior still fastened on the one utterance of unbelief. Jesus replies in verse 23, "if thou canst?" Jesus said to him, "all things are possible to him that believeth." It is not "if I can" but "if you can."
- 9:24** - Here was faith, even though it was mixed with unbelief. It was a faith that made him pray, and the Lord Jesus Christ found that faith.
- 9:26** - The devil knew he had to go out, so like a bad tenant, he did all the mischief he could before he left. Satan often acts in this fashion--just when Christ has come to cast him out, he drives the poor soul into deeper despair and, perhaps, into greater sin than he ever fell into in all his life.
- 9:28** - Faith alone will not accomplish everything. Faith must be accompanied by prayer, and prayer must be, at least sometimes in special cases, attended with fasting.