understanding it in the higher sense, life here and  
hereafter.

**27.**] A further revelation  
of this important chapter respecting the  
Son of Man. He is to be JUDGE OF ALL—and, as in ch. xiii. 41, is to appear with  
*His* angels, and in the glory of His Father  
—the “*glory which thou hast given me,*”  
John xvii. 22. Mark and Luke place here,  
not this declaration, but that of our ch.  
x. 33. Our Lord doubtless joined the two.  
Compare ch. xxiv. 30; xxv. 31.

**For**implies, “And it is not without reason  
that I thus speak: a time will come when  
the truth of what I say will be shewn.”

**his work**, considered as *a whole*:  
his *habit of action*.

**28.**] This declaration refers, in its full meaning, certainly  
*not to the transfiguration which follows*, for  
that could in no sense (except that of being  
a *foretaste*: compare Peter's own allusion  
to it, 2 Pet. i. 17, where he evidently treats  
it as such) be named ‘the Son of Man  
coming in his Kingdom,’ and the expression,  
**some... shall not taste ef  
death, till...**, indicates a distant event,—  
but *to the destruction of Jerusalem*, and  
the full manifestation of the Kingdom of  
Christ by the annihilation of the Jewish  
polity; which event, in this aspect as well  
as in all its terrible attendant details, was  
a *type* and *earnest* of the final coming of  
Christ. See John xxi. 22, and compare  
Deut. xxxii. 36 with Heb. x. 30. This  
dreadful destruction was indeed judgment  
beginning at the house of God. The interpretation of Meyer, &c., that our Lord  
referred to His *ultimate glorious coming*,  
the time of which was hidden from Himself (see Mark xiii. 32: Acts i. 7), is self-contradictory on his own view of the Person of Christ. That our Lord, in His humanity in the flesh, *did not know* the  
day and the hour, we have from His own  
lips: but that *not knowing it*, He should  
have uttered a determinate and solemn  
prophecy of it, is utterly impossible. His  
**verily I say unto you** always introduces  
His solemn and authoritative revelations  
of divine truth. The fact is, there is a  
reference back in this discourse to that in  
ch. x., and the *coming* here spoken of is the  
same as that in ver. 23 there. Stier well  
remarks that this cannot be the great and  
ultimate coming, on account of the terms  
of the announcement, which imply that  
they *should taste* of death *after they had  
seen* it, and would therefore be inapplicable  
to the final coming. This is denied by  
Wordsworth, who substitutes for the simple  
sense of “*shall not taste of death,*” the  
far-fetched one, “shall not feel its bitterness,” “shall not taste of the death of the  
*soul*,” and then, thus interpreting, gives  
the prophecy, as it seems to me, the very  
opposite of its plain sense: “they will not  
taste of death till I come: *much less will  
they taste of it then.*”

**CHAP. XVII. 1–13.**] THE TRANSFIGURATION. Mark ix. 2–13. Luke ix.  
28–36. This weighty event forms the  
solemn installation of our Lord to His  
sufferings and their result. Those three  
Apostles were chosen to witness it, who  
had before witnessed His power over death  
(Mark v. 37), and who afterwards were  
chosen to accompany Him in His agony  
(ch. xxvi. 37),and were (John xx. 2: Mark  
xvi. 7) in an especial sense witnesses of  
His resurrection. The Two who appeared  
to them were the representatives of the  
*law* and the *prophets*: both had been removed from this world in a mysterious  
manner:—the one without death,—the  
other by death indeed, but so that his  
body followed not the lot of the bodies  
of all; both, like the Greater One with  
whom they spoke, had endured that supernatural fast of forty days and nights:  
both had been on the holy mount in the  
visions of God. And now they came, endowed with glorified bodies before the  
rest of the dead, to hold converse with the  
Lord on that sublime event, which had  
been the great central subject of all their  
teaching, and solemnly to consign into  
His hands, once and for all, in a  
symbolical and glorious representation, their  
delegated and expiring power. And then  
follows the Divine Voice, as at the Baptism, commanding however here in addition the *sole hearing and obedience* of  
Him whose power and glory were thus