distinguishing it from a mere vision of sleep; and that this speech was made *“as they departed from him.”* Both Mark and Luke add, that Peter knew not what he said : and Mark**—***“for they were sore afraid.”* The speech was probably uttered with reference to the sad announcement recently made by our Lord, and to which his attention had been recalled by the converse of Moses and Elias.

It is one of those remarkable coincidences of words which lead men on, in writing, to remembrances connected with those words, that in 2 Peter i. 14, 15, *tabernacle and decease* (*exodus*, as here) have just been mentioned before the allusion to this event: see note there.

**Lord**] *Rabbi*, Mark,**—***Master*, Luke.

5.] *them*, viz. our Lord, Moses and Elias. St. Luke adds, *“they feared as they entered into the cloud.”* That the Apostles did not enter the cloud, is shewn by the voice being heard **out of the cloud.** The **hear him,** and disappearance of the two heavenly attendants, are symbolically connected,**—**as signifying that God, who had spoken in times past to the Fathers by the Prophets, henceforth would speak by His Son.

Vv. 6, 7 are peculiar to Matthew.

9.] No unreality is implied in the word vision, for it is expressed by *“what they had seen”* in Mark and in Luke: see Num. xxiv. 3,4. St. Luke, without mentioning the condition of time imposed on them, remarkably confirms it by saying, *“they told no man in those days... .”*

10.] The occasion of this enquiry was, that they had just seen Elias withdrawn from their eyes, and were enjoined not to tell the vision. How *then* should this be? If this was not the coming of Elias, *was he yet to come?* If it was, how was it so *secret* and so short?

On ver. 12, see note on ch. xi. 14.

Our Lord speaks here plainly *in the future,* and uses the very word of the prophecy Mal. iv. 6, The *double* allusion is only the assertion that the Elias (in spirit and power) who foreran our Lord’s first coming, was a partial fulfilment of the great prophecy which announces the *real Elias* (the words of Malachi will hardly bear any other than a personal meaning), who is to forerun His greater and second coming.

14—21.] HEALING oF A POSSESSED Lunatio. Mark ix. 14—29. Luke ix. 87—42. By much the fullest account of this miracle is contained in Mark, where