by the traveller. It is a minute mark of  
truth, that he describes the appearance of  
persons as he doubtless had often had  
occasion to do during the failing of sight  
which had ended in his blindness. By  
no possibility can the words convey three  
different stages of returning vision: “I  
see men. I see them standing still, and  
dimly, as trees. I see them walking.”  
For thus the **for** is altogether passed over,  
and **walking** taken out of its place, and  
most unnaturally made into a sentence by  
itself.

**25.]** If the marginal reading  
were adopted, the meaning would be, **He  
saw plainly** (the work of that instant),  
**and was thoroughly restored, and**   
(thenceforward) **saw all things clearly**. But the  
text is in much uncertainty.

**26.]** See above in this note,—and the various  
readings in my Greek Test. The **neither**  
and **nor** both carry a separate climax with  
them: he was not even to *go* into the  
village, no, nor so much as tell it to *any  
who dwelt in the village.*  
  
**27—30.]** {27} CONFESSION OF PETER. Matt.  
xvi. 13—20. Luke ix. 18—21. With the  
exception of the introduction in Luke, which  
describes the Lord to have been *alone  
praying, and joined by his disciples,*—  
and the omission of the praise of and   
promise to Peter by both St. Mark and St.  
Luke, the three are in exact accordance.  
On this latter omission no stress must  
therefore be laid as to the character of  
*Mark's Gospel*, as has been done.

**31–IX. 1.]** ANNOUCEMENT OF HIS  
APPROACHING DEATH AND RESURRECTION.   
REBUKE OF PETER. Matt. xvi.  
21—28. Luke ix. 22—27. St. Luke omits  
the rebuke of Peter. St. Mark adds, ver.  
32, **he spake that saying openly**: and, in  
the rebuke of Peter, that the Lord said  
the words **looking on his disciples**. In vv.  
34, 35, the agreement is close, except that