bringing out the glistening of each separate  
portion of his clothing.

**8. no man any more]** i.e. **none of those who appeared**,  
but (‘*nay on the contrary*’) **Jesus  
alone**.

**9-11.]** {9} Two remarkable   
additions occur in our text;—ver. 10, which  
indicates *apostolic authority*, and that of  
*one of the Three*;—and the last clause of  
ver. 12.

**what the rising from the  
dead should mean** does not refer to the  
*Resurrection generally*, for it was an  
article of Jewish belief, and connected with  
the times of the Messiah; but to *His  
Resurrection as connected with his Death;  
the whole* was enigmatical to them.

**12.]** Meyer and others render, and **how is  
it written of the Son of Man? That he  
must**, &c, making this last clause the  
answer to the question. But not to   
mention that such a sentence would be without  
example in our Lord’s discourses, the sense  
given by it is meagre in the extreme. As  
it stands in the text, it forms a counter-question   
to that of the Apostles in ver. 11.  
*They asked* **Why say the scribes that  
Elias must first come?** Our Lord answers -  
it by telling them that it is even so; and  
returns the question by another: **And how  
is it (also) written of the Son of Man,  
that he, &c?** Then comes the conclusion  
in ver. 13 with **But I say unto you,**  
stating that Elias *has come*, and leaving  
it therefore to be inferred that the sufferings   
of the Son of Man were close at  
hand. Notice how the **it is written of**,  
twice occurring, binds both together. Just  
as the first coming of the Son of Man is to  
suffer and to die, so has the first coming  
of Elias been as it was written of him;  
but there is a future coming of Elias to  
restore all things, and of the Son of Man  
in glory. See farther in notes on Matthew.

**14—29.]** HEALING OF A POSSESSED  
LUNATIC. Matt. xvii, 14—21. Luke ix.  
37—42. The account of St. Mark is by far  
the most copious: and here, which is very  
rarely the case in the official life of our  
Lord, the three accounts appear to have  
been *originally different and independent.*  
The descent from the mountain was on the