promise to Peter, in Matthew, vv. 17–19.

**22.**] **As far as slain** is nearly verbatim with Mark: the last clause nearly so with Matthew. And yet, according to the Commentators, St. Mark has *compiled his account from St. Matthew and St. Luke*. The *almost* verbal agreement of the three in so solemn and sad an announcement, is what we might expect. Such words would not be easily forgotten.

**23.**] **to them all**—”*having called the multitude with His disciples*,” Mark. There is no allusion to what He had said *to Peter* in this all.

**25.**] **himself** is “*his life*” in Matthew, Mark:—**his life**, in the highest sense.

**26.**] After **words** St. Mark adds “*in this adulterous and sinful generation*.” ‘The Glory is threefold: (1) *His own*, which He has to and for Himself as the exalted Messiah: (2) *the glory of God*, which accompanies Him as coming down from God’s Throne: (3) *the glory of the angels*, who surround Him with their brightness.’ Meyer.

**27.**] See note on Matthew, ver. 28.

**28–36.**] THE TRANSFIGURATION. Matt. xvii. 1–8. Mark ix. 2–8. I have commented on the relation of the three accounts in the notes on Mark, and on the Transfiguration itself in those on Matthew, which treat also of the additional particulars found here.

**28.**] **about an eight days** is “*after six days*” in Matthew and Mark, the one reckoning being *exclusive*, the other *inclusive.*

**to pray**] See on ch. v. 16. This Gospel alone gives us the purpose of the Lord in going up, and His employment when the glorious change came over Him.

**31.**] This decease is expressed in the original by the word **exodus**, *going forth*, which could be no other than His *death*.

**which he should accomplish**, literally, **fulfil,**—by divine appointment.

**32.**] Not ‘*when they were awake*,’ as A.V., which is not the sense of the word,— but **having kept**