**awake** through the whole. The word seems to be expressly used here to shew that it was *not merely a vision*, seen in sleep.  
  
**33.**] **as they departed**, i.e.  
**while they were departing:**—the words  
were said with a desire to hinder their  
departure.

**not knowing what he said**—from fear and astonishment—”*for they were sore afraid,*” Mark.

**34.**] There is no difference in the accounts, as has been imagined: the **as they departed...,** ver. 33, is only an additional particular, and the rest is exactly in accordance. Notice however the remarkable word **chosen** of the correct text: and compare the references,—in which places *only* in the New Testament the term is applied to the Son of God. Compare also Ps. lxxxix. 3. 19: Isa. xliii. 10 (cited in Matt. xii. 18).

**36.**] St. Luke gives the *result* of our Lord’s command to them: the *command itself* is related in Matthew ver. 9, and Mark ver. 9.

**37–42.**] HEALING OF A POSSESSED PERSON. Matt. xvii. 14–21. Mark ix. 14–29. The narrative in Mark is by far the most copious and I have there commented at length on it.

**37. the next day**] The transfiguration probably took place *at night*,—see on Matt. xvii. 1,—and this was in the morning. St. Luke omits the whole discourse concerning Elias (Matthew and Mark, vv. 9–13).

**38.**] **he is mine only child** is peculiar to Luke.

**43–45.**] OUR LORD’S SECOND ANNOUNCEMENT OF HIS DEATH. Matt. xvii.