124 ST. MATTHEW. XVII.   
 wilt, 4 Jet us make here three tabernacles; one for thee, and   
 2Pet117 one for Moses, and one for Elias. 5\* he yet spake,   
 behold, a bright cloud overshadowed them: and behold a   
 beni. voice out of the cloud, which said, >This is my beloved   
 abet, Son, °in whom I am well pleased; ‘hear ye him. ®\* And   
   
   
 @ Deut.   
 viigaa. when the disciples heard it, they fell on their face, and   
 fDan, viii: were sore afraid. 7 And Jesus came and ‘touched them,   
 18 Bev. and said, Arise, and be not afraid. 8 And when they had   
 lifted up their eyes, they saw no man, save Jesus only.   
 ® And as they came down from the mountain, \* Jesus   
 ech, xvi. charged them, saying, Tell the vision to no man, until the   
 Son of man be risen again from the dead. 1° And his dis-   
   
   
 huni ciples asked him, saying,» Why then say the scribes that   
 Elias must first come?’ 4 And ¢ Jesus answered and said   
 imate unto them, Elias truly {ghall first come, and ‘restore all   
 ye ‘heat, things. 12\* But I say unto you, That Elias is come already,   
 T2:2v/s0. and they knew him not, but 'have done unto him what-   
 meh.xvtt, soever they listed. Likewise ™shall also the Son of man   
 achta suffer of them. 15\*Then the disciples understood that he   
 spake unto them, of John the Baptist. 14 And when they   
 4 read, I will make. ® read, he.   
   
   
 £ some of the oldest authorities truly cometh and shall restore.   
   
 distinguishing it from a mere vision of 9.] No unreality implied in the   
 sleep; and that this speech was made vision, for is expressed by “what they   
 “ae they arted from him.” Both had seen” in Mark and in Luke: see Num.   
 Mark and Luke add, that Peter knew not xxiv. 3,4. St. Luke, without mentioning   
 what he said : and Mark—“ for they were the condition éime imposed on them, re-   
 sore .’ The speech was probably markably confirms it saying, “they told   
 utte with reference to the sad an- 0 man in those days... .”   
 nouncement recently made by our Lord, 10.] The occasion of enquiry was,   
 and to which his attention had been re- they had just seen Elias from   
 called w the converse of Moses and Elias, their eyes, were enjoined not to tell   
 t is one of those coin- the vision. How then should this be?   
 cidences of words which lead men on, in If this was not the coming of Elias,   
 writing, to remembrances connected with was he yet to come? If it was, was   
 those words, that in 2 Peter i. 14, 15, it so secret and so short? On ver.   
 tabernacle and decease (exodus, as here) 12, see note on ch. xi. 14. Our   
 have just been before the allu- Lord speaks here plainly in the   
 sion to this see note there. and uses the very word of the prophecy   
 Lord] Rabbi, Mark,— Master, Luke. Mal. iv. 6, The double allusion is only   
 5.] them, our Lord, Moses and Elias. the assertion that Elias (in spirit   
 St. Luke adds, feared as they entered power) who foreran our Lord’s coming,   
 into the cloud.” That the Apostles did was a partial of the great pro-   
 not enter the is shewn by the voice pheey which announces the real Elias   
 being heard out of the cloud. The hear words of Malachi will hardly bear any   
 him, and disappearance of the two hea- other than 2 personal meaning), who is   
 venly attendants, are symbolically con- to forerun His greater second coming.   
 nected,—as signifying that who had 14—21.] Hkatina oF A POSSESSED   
 spoken in times to the Fathers the Lunatio. Mark ix. 14—29. Luke ix.   
 Prophets, henceforth speak by His 87—42. By much the fullest of   
 Son. Vv. 6, 7 are to Matthew. this miracle is contained Mark, where