testified.

There can arise no question of the *absolute historical reality* of this narration. It is united by definite marks of date with what goes before; and by intimate connexion with what follows. It cannot by any unfairness be severed from its context. Nor again is there any thing mentioned which casts a doubt on the reality of the appearances (see below, on vision, ver. 9). The persons mentioned *were seen all—spoke—and were recognized.* The concurrence between the three Evangelists is exact in all the circumstances, and the fourth alludes, not obscurely, to the event, which it was not part of his purpose to relate; John i. 14. Another of the three spectators distinctly  
makes mention of the facts here related, 2 Pet. i. 16—18. I cannot but add, having recently returned from the sight of the wonderful original at Rome, that the great last picture of Raffaelle is one of the best and noblest comments on this portion of the Gospel history. - The events passing, at the same time, on, and under, the Mount of Transfiguration, are by the painter combined, to carry to the mind of the spectator the great central truth,  
*There is none but Christ to console and to glorify our nature.* It is a touching reflection, that this picture was left unfinished by the painter, and carried in his funeral procession.

**1.]** *“About an eight days after these sayings,”* Luke ix. 28. The one computation is inclusive, the other not ; or perhaps, from the *“about”* being inserted, the one is precise, the other roughly stated. The time of the transfiguration was probably *night*, for the following reasons. (1) St. Luke informs us that the Lord had gone up to the mount *to pray*; which He usually did at night (Luke vi. 12; xxi. 87; xxii. 89: Matt. xiv. 28, 24 al.). (2) All the circumstances connected with the glorification and accompanying appearances would thus be more prominently seen. (3) The Apostles were *asleep*, and are described, Luke, ver. 32, as *‘having kept awake through it.’* (4) They *did not descend till the next day* (Luke, ver. 37), which would be almost inexplicable had the event happened by day, but a matter of course if by night.

**an high mountain]** The situation of this mountain is uncertain. It was probably not Tabor, according to the legend; for on the top of Tabor then most likely stood a fortified town (De Wette, from Robinson). Nor is there any likelihood that it was Panium, near Caesarea Philippi, for the six days would probably be spent in journeying; and they appear immediately after to have come to Capernaum. It was most likely one of the mountains  
bordering the lake. St. Luke speaks of it merely as *“the mountain”* (country).  
Stanley, Sinai and Palestine, p. 399, contends for Hermon: as does, though doubtingly, Dr. Thomson, The Land and the Book, p. 231. Stanley thinks that our Lord would still be in the neighbourhood of Caesarea Philippi: and that “it is impossible to look up from the plain to the towering of Hermon, almost the only mountain which deserves the name in Palestine, and one of whose ancient titles (‘the lofty peak’) was derived from this very circumstance, and not be struck with its appropriateness to the scene.... High up on its southern slopes there must be many a point where the disciples could  
be taken ‘apart by themselves.’ Even the transient comparison of the celestial splendour with the snow, where alone it could be seen in Palestine, should not perhaps be wholly overlooked.”

2.] **was transfigured** =*“the fashion of his countenance was altered,”* Luke. In what way, is not stated; but we may conclude from what follows, by being lighted with radiance both from without and from within.

**white as the light** = *“white and glistening,”* Luke; = *“exceeding while [as  
snow] so as no fuller on earth can white them,”* Mark.

**3.]** There need be no question concerning the *manner* of the recognition of Moses and Elias by the disciples: it may have been intuitive and immediate. We can certainly not answer with Olshausen, that it may have arisen from subsequent information derived from our Lord, for Peter's words in the next verse preclude this. St. Luke adds, *“who appeared in glory, and spake of his decease, which he should accomplish in Jerusalem.”*

**4.]** St. Luke inserts, that the Apostles *had been asleep,* but wakened through this whole occurrence ; — thereby