

## X CHAPTER 46 - He Was Transfigured

The brief chapter on the transfiguration draws on the gospel records as found in Matthew 17:1-8, Mark 9:2-8, and Luke 9:28-36.

Apart from an occasional reference to this episode when discussing such topics as the prayer life of Jesus or the death of Moses, Ellen White's treatment of the transfiguration is limited to her two earlier accounts of the life of Christ. In Spiritual Gifts, Vol. I, chapter VI is dedicated to this event. Most of the 51 sentences of this chapter, however, deal with the earthly life and death of Moses. A few sentences are given to the life and translation of Elijah. Only the first five and the last six sentences comment on the actual transfiguration experience. These eleven sentences are largely descriptive with no extensive elaboration. We found no indication of the use of sources in the composition of this short survey.

The primary source from the previous writings of Ellen White for the composition of chapter 46 is found in chapter XXVIII of The Spirit of Prophecy, Vol. II. The 77 sentences of this commentary on "The Transfiguration" begin by setting the stage for the actual mountain-top incident. The first 29 sentences treat the first announcement of His passion by Christ following the confession of Peter. This content is covered by Ellen White in chapter 45 of DA, "The Foreshadowing of the Cross." Likewise, the last nine sentences of the SP account introduce us to the exorcism

## He Was Transfigured

miracle that takes place at the foot of the mountain when Jesus and the three disciples descend the next morning. This episode is treated in chapter 47 of DA, "Ministry."

In our listing of the source parallels from the pre-DA textual materials we have included some sentences from these opening and closing portions of the SP account even though the content does not parallel that of DA chapter 46. Since our evaluations of the DA text are made independent of and do not include the evaluations of the earlier texts, these additional sentences will not distort our findings for chapter 46. These extra sentences do, however, have a related value. The source parallels they contain and the larger context of the SP coverage of the transfiguration provide additional evidence that Ellen White was using Walks and Homes of Jesus by Daniel March when writing the SP account. In chapter V of this work March opens his discussion of "Tabor," his location for the mount of transfiguration, with comments on Jesus' earlier remarks to the disciples on the cross and His sufferings. He also closes his chapter with some references to the healing of "the lunatic child" (p. 170) and relevant spiritual lessons to be drawn from these experiences associated with the mountain of transfiguration.

In addition to March's work dating from 1866 and which we have already introduced as March WHJ, six other sources will be represented in the text presentation. The lives of Christ by William Hanna, John Fleetwood, and George Jones as

## He Was Transfigured

well as the sermons of Henry Melvill have appeared in chapters already reviewed. The reference, Cumming, SR-Mt, is used to identify the Sabbath Evening Readings on the New Testament. St. Matthew.<sup>1</sup> We have referred to W. R. Nicoll's life of Christ as Nicoll, LC.<sup>2</sup>

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<sup>1</sup>John Cumming, Sabbath Evening Readings on the New Testament. St. Matthew (Boston: John P. Jewett & Co., 1855), hereafter referred to as Sabbath Readings--Matthew.

<sup>2</sup>W. R. Nicoll, The Incarnate Saviour. A Life of Jesus Christ (Edinburgh: T. & T. Clark, 1881), hereafter referred to as Life of Christ.

2SP1/324 As the time drew near when Jesus was to suffer and die, he was more frequently alone with his disciples.

2SP2/324 After teaching the people all day, he would repair with his disciples to a retired place and pray and commune with them.

2SP3/324 He was weary, yet he had no time to rest, for his work on earth was hastening to a close, and he had much to do before the final hour arrived.

2SP4/324+ He had declared to his disciples that he would establish his kingdom so firmly on earth that the gates of hell should not prevail against it.  
[M/16/146] (V2)

2SP5/325 Jesus, in view of his approaching trial, gathered his disciples about him and opened their minds regarding his future humiliation and shameful death at the hands of his persecutors.

2SP6/325 The impulsive Peter could not for a moment endure the thought, and insisted that it could not be.

2SP7/325 Jesus solemnly rebuked Peter's unbelief in suggesting that prophecy should not be fulfilled in the sacrifice of the Son of God.

2SP8/325 Jesus then proceeded to explain to his disciples that they also must suffer for his name, bear the cross in following him, and endure a corresponding humiliation, reproach, and shame with that of their Master, or they could never share his glory. [M/22/147] (P1)

2SP9/325 His sufferings must be followed by theirs, and his crucifixion must teach them that they should be crucified to the world, resigning all hope of its pomp and pleasure. [M/23/147] (P1)

16/146 He had just told them, in the most solemn and explicit terms, that he would establish his kingdom in the earth so firmly that the gates of hell should not prevail against it. [March, WHJ]

17/147 He had commended Peter for declaring his confidence in his divine character. [March, WHJ]

18/147 He had said, that his Father in heaven had made that revelation to the believing disciple. [March, WHJ]

19/147 He had claimed the crown and accepted the title of God's anointed Son. [March, WHJ]

20/147 And now he says that he must go to Jerusalem, submit to shame and torture, and be put to death. [March, WHJ]

21/147 Now he rebukes Peter with the utmost severity, for daring to hint that such a dreadful thing could not come to pass. [March, WHJ]

22/147 After having excited their hopes to the highest pitch, he even goes on to tell them that they too must bear the cross and suffer shame, or they can never share his glory. [March, WHJ]

23/147 His own suffering must be completed in them, and his crucifixion to the world must be perpetuated in the experience of his disciples for all time. [March, WHJ]

2SP10/325 Previous to this declaration, Jesus had frequently spoken to his disciples of his future humiliation, and he had resolutely discouraged all their hopes of his temporal aggrandizement; but they had so long been accustomed to look upon Messiah as one who would reign as a mighty king, that it had been impossible for them to relinquish entirely their glowing expectations.

2SP11/325 But now the words of Jesus were unmistakable.

2SP12/325 He was to live, a humble, homeless wanderer, and to die the death of a malefactor.

2SP13/325 Sadness oppressed their hearts, for they loved their Master; but doubt also harassed their minds, for it seemed incomprehensible that the Son of God should be subjected to such cruel humiliation.

2SP14/325+ They could not understand why he should voluntarily go to Jerusalem to meet the treatment which he told them he should there receive.  
[M/27/148] (P1)

2SP15/326 They were deeply grieved that he should resign himself to such an ignominious fate, and leave them in greater darkness than that in which they were groping before he revealed himself to them.

2SP16/326 The thought suggested itself to their minds that they might take him by force to a place of security, but they dared not attempt this as he had repeatedly denounced all such projects as the suggestions of Satan. [M/28/148] (I2)

2SP17/326 In the midst of their gloom they could not refrain from comforting themselves occasionally with the thought that some unforeseen circumstance might avert the fearful doom that awaited their Lord.

2SP18/326 Thus they sorrowed and doubted, hoped and feared, for six long, gloomy days. [M/32/148] (P2)

24/147 Six days intervened between the time of making these startling disclosures to his followers and the transfiguration. [March, WHJ]

25/147 To them, the days were full of sadness and perplexity. [March, WHJ]

26/147 They had many reasonings with themselves, as they journeyed southward from Cesarea Philippi beside the waters of Merom, and along the shores of the sea of Galilee, toward the fatal city, where ignominy and death awaited their Master. [March, WHJ]

27/148 As they went on day after day from village to village, and from one province to another, it must have seemed passing strange to them, that he could go, voluntarily and unbidden, to meet the very doom which would be the ruin of all their hopes, and grief to all their hearts. [March, WHJ]

28/148 They could not venture to remonstrate, or to dissuade him from his purpose; for he had already denounced all such interference as suggestions of Satan. [March, WHJ]

29/148 They could not renounce all hope that he might yet prove himself to be the Son of the Highest, because he was daily putting forth his mighty power in such works as no mere man could do. [March, WHJ]

30/148 Their minds were still dazzled and allured by the glory and riches which they hoped to enjoy with him in his earthly kingdom. [March, WHJ]

31/148 And yet all the while he was leading them towards the scene of his rejection and shame, his crucifixion and death. [March, WHJ]

32/148 Six days are past by them in utter perplexity and sorrow. [March, WHJ]

2SP19/326 Jesus was acquainted with the grief and perplexity of his disciples, and he designed to give them additional proof of his Messiahship, in order that their faith might not utterly fail them in the severe ordeal to which they were soon to be subjected. [M/33/148] (P2)

DA1/419 EVENING is drawing on as Jesus calls to His side three of His disciples, Peter, James, and John, and leads them across the fields, and far up a rugged path, to a lonely mountainside. [M/34,40/149,150] (P2)

2SP20/326 As the sun was setting he called his three most devoted disciples to his side, and led them out of the noisy town, across the fields, and up the steep side of a mountain. [M/37,40/150] (P1)

DA2/419 The Saviour and his disciples have spent the day in traveling and teaching, and the mountain climb adds to their weariness. [M/46/150] (V2)

2SP22/326 He had taught the people and healed the sick throughout the entire day; but he sought this high elevation because he could there find retirement from the crowds that continually sought him, and time for meditation and prayer. [M/46,39/150] (I2)

DA3a/419 Christ has lifted burdens from mind and body of many sufferers; He has sent the thrill of life through their enfeebled frames; [M/47/150] (P1)

DA3b/419 but He also is compassed with humanity, and with His disciples He is wearied with the ascent. [M/48/151] (P1)

2SP23/326 He was very weary, and was much fatigued in toiling up the steep ascent. [M/48/150] (P1)

2SP24/326 The disciples were also tired, and, although they were accustomed to this practice of retiring into the solitudes for prayer, they could not help wondering that Jesus should attempt to climb this rugged mountain, after such a day of fatigue. [M/46,39/150] (I2)



The Desire of Ages - Chapter 46 - SOURCES

33/148 And now the time has come when the disciples must receive some additional testimony to the Messiahship of their beloved Master, or they will lose all faith in his divine mission; they will no longer look to him as the one to redeem Israel. [March, WHJ]

34/149 It is drawing towards evening. [March, WHJ]

37/149 The snowy heights of distant Hermon are reddening in the glow of the setting sun. [March, WHJ]

38/149 Mount Carmel casts its lengthening shadows far up the plain of Esdraelon. [March, WHJ]

39/150 The deep silence which settles down upon the solitudes of nature, invites to retirement, meditation and prayer. [March, WHJ]

40/150 And now the Master calls the three favorite disciples to himself, and makes his way out of the noisy town, across the open fields and the wild pasture lands, and up the steep ascent of the mountain. [March, WHJ]

41/150 It is a rounded and dome-like elevation, pushed up to a great height, out of the bosom of the plain. [March, WHJ]

42/150 The evening cloud sweeps beneath the summit, and the light of the setting sun lingers long upon the top, after it has left the plain below. [March WHJ]

46/150 He has spent the day in travel and in teaching, and this mountain climb at night adds a heavy weight to the weariness that demanded rest before the evening came. [March WHJ]

47/150 His hand has lifted the burden of infirmity from many shoulders, and sent the thrill of life into many a worn and wasted frame. [March, WHJ]

48/150 But he himself is as much fatigued with the steep ascent as the impetuous Peter or the gentle John. [March WHJ]

DA4/419 The light of the setting sun still lingers on the mountain top, and gilds with its fading glory the path they are traveling. [M/42/150] (P1)

DA5/419 But soon the light dies out from hill as well as valley, the sun disappears behind the western horizon, and the solitary travelers are wrapped in the darkness of night. [H/16,17/330] [M/55/152] (P2)

DA6/419 The gloom of their surroundings seems in harmony with their sorrowful lives, around which the clouds are gathering and thickening. (I1)

DA7/419 The disciples do not venture to ask Christ whither He is going, or for what purpose. [M/49/151] (V2)

DA8/419 He has often spent entire nights in the mountains in prayer. [M/50/151] (P1)

DA9/419 He whose hand formed mountain and valley is at home with nature, and enjoys its quietude. (I1)

DA10/419 The disciples follow where Christ leads the way; yet they wonder why their Master should lead them up this toilsome ascent when they are weary, and when He too is in need of rest. [M/51/151] (P3)

DA11/419 Presently Christ tells them that they are now to go no farther. (I1)

DA12/419+ Stepping a little aside from them, the Man of Sorrows pours out His supplications with strong crying and tears. [M/67,68/154] (P2)

DA13/420 He prays for strength to endure the test in behalf of humanity. [M/71/154] (P1)

16,17/330 The sun sinks in the west beneath the waters of the Great Sea as the top of the mountain is reached. Night begins to draw its mantle round them, wrapping in obscurity the world below. [Hanna, LC]

55/152 Far away in the west, the waves of the Mediterranean glow, like molten gold, where the sun has sunk beneath the horizon. [March WHJ]

49/151 They do not ask him whither he is going, or for what purpose he leads them away to the solitude of the mountain just as night is setting in, and they all need repose and protection in the homes which they have left behind. [March WHJ]

50/151 They have known him many times to spend the whole night in desert places, or upon lonely mountains in prayer, and they do not need to ask him for what purpose he leads them forth from the noisy crowd or the quiet homes of men at the evening hour. [March WHJ]

51/151 They go because he asks their company; and yet they think it strange that he must needs add this lonely watching in the chill air of night, to the weariness and exhaustion of the day. March [WHJ]

67,68/154 To such a place the Man of sorrows goes to spend the whole night in prayer. And as his supplication continues hour after hour, with strong crying and many tears, the disciples grow weary with watching and they fall asleep. March, WHJ]

71/154 They have only tried to divert his mind from such that they may watch with him while he prays for strength to meet the terrible conflict, they slept as they slept again in Gethsemane, leaving him to bear his great agony alone. [March WHJ]

2SP30/327 Hour after hour, with tears and importunity, he supplicated for strength to bear his afflictions and for grace to be bestowed upon his disciples that they might bear the terrible trials that awaited them in the future. [M/68,71/154] (I2)

DA14/420 He must himself gain a fresh hold on Omnipotence, for only thus can He contemplate the future. (I1)

DA15/420 And He pours out His heart longings for His disciples, that in the hour of the power of darkness their faith may not fail. (I1)

DA16/420 The dew is heavy upon His bowed form, but He heeds it not. [M/66/154] (I2)

DA17/420 The shadows of night gather thickly about Him, but He regards not their gloom. (I1)

DA18/420 So the hours pass slowly by. (I1)

DA19/420 At first the disciples unite their prayers with His in sincere devotion; but after a time they are overcome with weariness, and, even while trying to retain their interest in the scene, they fall asleep. [M/68/154] (I2)

DA20/420 Jesus has told them of His sufferings; He has taken them with Him that they might unite with Him in prayer; even now He is praying for them. [M/70,71/154] (I2)

DA21/420 The Saviour has seen the gloom of His disciples, and has longed to lighten their grief by an assurance that their faith has not been in vain. (I1)

DA22/420 Not all, even of the twelve, can receive the revelation He desires to give. (I1)

DA23/420 Only the three who are to witness His anguish in Gethsemane have been chosen to be with Him on the mount. [C/163.9] (P2)

66/154 The dew falls like rain at evening, and the morning wind will come from perpetual snows. [March WHJ]

68/154 And as his supplication continues hour after hour, with strong crying and many tears, the disciples grow weary with watching and they fall asleep. [March WHJ]

70,71/154 He has told them of the great woe that will come upon him before another summer begins. They have only tried to divert his mind from such gloomy anticipations; and now, when he has taken them aside with him while he prays for strength to meet the terrible conflict, they sleep as they slept again in Gethsemane, leaving him to bear his great agony alone. [March WHJ]

163.9 And these three, too, were selected to witness that agony and bloody sweat in the garden of Gethsemane; and they needed to see this great glory, that they might descend from the Mount, and be prepared to endure that so great agony. [Cumming, SR, I]

DA24/420+ Now the burden of His prayer is that they may be given a manifestation of the glory He had with the Father before the world was, that His kingdom may be revealed to human eyes, and that His disciples may be strengthened to behold it. [M/72/155] (P2)

DA25/421 He pleads that they may witness a manifestation of his divinity that will comfort them in the hour of His supreme agony with the knowledge that He is of a surety the Son of God and that his shameful death is a part of the plan of redemption. [M/72/155] (P2)

DA26/421 His prayer is heard. [M/73/155] (P1)

DA27/421 While He is bowed in lowliness upon the stony ground, suddenly the heavens open, the golden gates of the city of God are thrown wide, and holy radiance descends upon the mount, enshrouding the Saviour's form. [M/74,75/155] (P2)

DA28/421 Divinity from within flashes through humanity, and meets the glory coming from above. (I1)

DA29/421 Arising from His prostrate position, Christ stands in godlike majesty. [M/75,76/155] (P2)

DA30/421 The soul agony is gone. [M/75/155] (P2)

DA31/421 His countenance now shines "as the sun," and His garments are "white as the light." [M/76/155] (I2)

2SP39/328 He arises from his prostrate position, and stands in God-like majesty; the soul-agony is gone from his countenance, which now shines with a serene light, and his garments are no longer coarse and soiled, but white and glittering like the noon-day sun. [M/75,76/155] (P2)

DA32/421 The disciples, awaking, behold the flood of glory that illuminates the mount. [M/77/155] (P1)

The Desire of Ages - Chapter 46 - SOURCES

72/155 Their indifference must have been the more distressing to him for the reason that he was praying especially for such a manifestation of his glory before their eyes as would heal their unbelief, and help them to be reconciled to the humiliation and death which awaited him at Jerusalem. [March, WHJ]

73/155 And the mighty Mediator is not left to pray unheard. [March, WHJ]

74,75/155 Suddenly, as if the golden gates of heaven had been thrown wide, and the splendor of the eternal throne had been poured upon the holy mount, the bending suppliant is clothed with a glory above the brightness of the sun. No longer prostrate in an agony of prayer, he seems to sit enthroned amid the radiance of light ineffable. [March WHJ]

221.2 the Divinity in Christ glowed forth through his mortal frame [Jones, LSFG] (Cf. Fleetwood, LOL 182.2 and others)

75/155 No longer prostrate in an agony of prayer, he seems to sit enthroned amid the radiance of light ineffable. [March, WHJ]

76/155 His countenance wears the aspect of serene and godlike majesty, and his garments shine like the drifted snow beneath the noonday sun. [March, WHJ]

77/155 The sleeping disciples are wakened by the flood of glory covering the whole mount. [March WHJ]

2SP40/328 The sleeping disciples are awakened by the flood of glory that illuminates the whole mount.  
[M/77/155] (V2)

DA33/421 In fear and amazement they gaze upon the radiant form of their Master. [M/78/155] (P2)

2SP41/328 They gaze with fear and amazement upon the shining garments and radiant countenance of their Master. [M/78/155] (P1)

2SP56/330 But as they suddenly awake from profound slumber, and behold the sublime vision before them, they are filled with rapture and awe. [M/82/156]  
(P1)

DA34/421 As they become able to endure the wondrous light, they see that Jesus is not alone. [M/78/155] (I2)

DA35/421 Beside Him are two heavenly beings, in close converse with Him. [[H/30/331] (P2)

2SP37/328 But God selects Moses and Elijah to visit Christ and converse with him in regard to his coming sufferings at Jerusalem. [H/31/331] (B1)

DA36/421 They are Moses, who upon Sinai had talked with God; and Elijah, to whom the high privilege was given--granted to but one other of the sons of Adam--never to come under the power of death. [M/79/155] (I2)

2SP44/328+ They are Moses, who talked with God face to face amid the thunder and lightnings of Sinai, and Elijah, that prophet of God who did not see death, but was conducted to Heaven in a chariot of fire.  
[M/79/155] (P2)

2SP45/329 These two, whom God had seen fit to favor above all others who ever lived upon earth, were delegated by the Father to bring the glory of Heaven to his Son, and comfort him, talking with him concerning the completion of his mission, and especially of his sufferings to be endured at Jerusalem. [M/79/155+] (I2)



78/155 Gazing with wonder and alarm upon the shining robes and the changed countenance of their Master, they see that he is not alone. [March WHJ]

82/156 The disciples are confused and bewildered by the sudden waking and by the awful vision. [March, WHJ]

30/331 It was given them to listen to, and so far to understand, the converse they were holding with Jesus, as to know that they were speaking to him about the decease he was to accomplish at Jerusalem. [Hanna, LC]

79/155+ The great lawgiver, who conversed with Jehovah amid the thunders and the darkness of Sinai, and the mighty prophet who was taken up in a chariot of fire have come down from their heavenly rest to pay their homage to their King and to talk with him of the appointed completion of his mission, while his disciples sleep. [March WHJ]

DA37/421 Upon Mount Pisgah fifteen centuries before, Moses had stood gazing upon the Land of Promise. (11)

DA38/421 But because of his sin at Meribah, it was not for him to enter there. (11)

DA39/421 Not for him was the joy of leading the host of Israel into the inheritance of their fathers. (11)

DA40/421 His agonized entreaty, "I pray Thee, let me go over, and see the good land that is beyond Jordan, that goodly mountain, and Lebanon" (Deut. 3:25), was refused. (B2)

DA41/421 The hope that for forty years had lighted up the darkness of the desert wanderings must be denied. (11)

DA42/421 A wilderness grave was the goal of those years of toil and heart-burdening care. (11)

DA43/421 But He who is "able to do exceeding abundantly above all that we ask or think" (Eph. 3:20), had in this measure answered His servant's prayer. (11)

DA44/421 Moses passed under the dominion of death, but he was not to remain in the tomb. (11)

DA45/421 Christ Himself called him forth to life. (11)

DA46/421 Satan the tempter had claimed the body of Moses because of his sin; but Christ the Saviour brought him forth from the grave. Jude 9. (11)

DA47/421 Moses upon the mount of trasfiguration was a witness to Christ's victory over sin and death. (11)

DA48/421+ He represented those who shall come forth from the grave at the resurrection of the just. (11)

98b.7 Moses died and was buried, yet he appeared in his own, though glorified body; and thus represented those saints who are to come up from the grave and stand with Christ in a re-animated and spiritual form. Elias, on the contrary, died not, but was translated without passing through the sepulchre; hence, he was the representative of those saints, who, living when Christ shall appear, shall be changed without seeing corruption. [ Melvill, S(43)]

DA49/422 Elijah, who had been translated to heaven without seeing death, represented those who will be living upon the earth at Christ's second coming, and who will be "changed, in a moment, in the twinkling of an eye, at the last trump;" when "this mortal must put on immortality," and "this corruptible must put on incorruption." I Cor. 15:51-53. (I1)

DA50/422 Jesus was clothed with the light of heaven, as He will appear when He shall come "the second time without sin unto salvation." (I1)

DA51/422 For He will come "in the glory of His Father with the holy angels." Heb. 9:28; Mark 8:38. (I1)

DA52/422 The Saviour's promise to the disciples was now fulfilled. (I1)

2SP74/336 Previous to his transfiguration, Jesus had told his disciples that there were some then with him who should not see death until they should see the kingdom of God come with power. (I1)

2SP75/336 In the transfiguration on the mount, this promise was fulfilled, for they there saw the kingdom of Christ in miniature. (I1)

DA53/422 Upon the mount the future kingdom of glory was represented in miniature,--Christ the King, Moses a representative of the risen saints, and Elijah of the translated ones. (I1)

DA54/422 The disciples do not yet comprehend the scene; but they rejoice that the patient Teacher, the meek and lowly One, who has wandered to and fro a helpless stranger, is honored by the favored ones of heaven. [M/97/158] (I2)

2SP58/330 For a brief space the disciples behold their Lord glorified and exalted before their eyes, and honored by the radiant beings whom they recognize as the favored ones of God. [M/97/158] (I2)

97a.8 Now, our idea of the transfiguration is simply that this was a type of Christ's second advent; so that what was exhibited in miniature on Tabor, that august scene in unmeasured magnificence hath yet to overawe this congregation. We principally ground this upon the sayings of Christ, which in all the three accounts of the evangelists, immediately precede the account of the Transfiguration: "Verily, I say unto you, there be some standing here which shall not taste death till they see the Son of man coming in his Kingdom." [Melvill, S(43)]

97/158 This meek and lowly Jesus, who, for two years and a half had been going to and fro a homeless wanderer through all Judaea, is disclosed on the holy mount as the son of the Highest, to whom the patriarchs and prophets of the olden time render homage, in whom the mighty spirits of the blessed world recognize their King. [March, WHJ]

DA55/422 They believe that Elijah has come to announce the Messiah's reign, and that the kingdom of Christ is about to be set up on the earth. [F/5/182] (P2)

2SP59/330+ They believe that Elias has now come, according to prophecy, and the kingdom of Christ is to be set up on earth. [F/5/182] (P2)

DA56/422 The memory of their fear and disappointment they would banish forever. (I1)

DA57/422 Here, where the glory of God is revealed, they long to tarry. (I1)

DA58/422 Peter exclaims, "Master, it is good for us to be here: and let us make three tabernacles; one for Thee, and one for Moses, and one for Elias." (B2)

2SP60/331 Even in the first glow of his amazement, Peter plans for accommodating Christ and the ancient worthies. [M/81/156] [F/1/183] (P2)

DA59/422 The disciples are confident that Moses and Elijah have been sent to protect their Master, and to establish His authority as king. (I1)

DA60/422 But before the crown must come the cross. [M/8/145] (P2)

DA61/422 Not the inauguration of Christ as king, but the decease to be accomplished at Jerusalem, is the subject of their conference with Jesus. [M/102/159] (I2)

DA62/422 Bearing the weakness of humanity, and burdened with its sorrow and sin, Jesus walked alone in the midst of men. (I1)

5/182 This disciple imagined that Jesus had now assumed his proper dignity, that Elias was come, according to Malachi's prediction, and the Messiah's kingdom was at length begun. [Fleetwood, LC]

81/156 And these ancient worthies are fully aware of the awful tragedy to be accomplished at Jerusalem, the announcement of which from the lips of their Master had so greatly tasked their faith and afflicted their hearts. [March WHJ]

1/183 Accordingly, he thought it was necessary to provide some accommodation for his Master and his august assistants, . . . [Fleetwood, LC]

8/145 The cross was borne by the king, that his redeemed subjects might share his crown. [March WHJ]

172.5 Let us build **three tabernacles** where we may live and worship for ever." He would, like most of us, have the crown without the cross. [Cumming, SR-Mt]

102/159 The decease, which Christ was to accomplish at Jerusalem, was already known to the inhabitants of heaven. [March, WHJ]

The Desire of Ages - Chapter 46 - ELLEN G. WHITE

DA63/422 As the darkness of the coming trial pressed upon Him, He was in loneliness of spirit, in a world that knew Him not. (I1)

DA64/422 Even His loved disciples, absorbed in their own doubt and sorrow and ambitious hopes, had not comprehended the mystery of His mission. (I1)

DA65/422 He had dwelt amid the love and fellowship of heaven; but in the world He had created, He was in solitude. (I1)

DA66/422 Now heaven had sent its messengers to Jesus; not angels, but men who had endured suffering and sorrow, and who could sympathize with the Saviour in the trial of His earthly life. [N/42.2] (P2)

DA67/422 Moses and Elijah had been colaborers with Christ. (I1)

DA68/422 They had shared his longing for the salvation of men. (I1)

DA69/422 Moses had pleaded for Israel: "Yet now, if Thou wilt forgive their sin--; and if not, blot me, I pray Thee, out of Thy book which Thou hast written." Ex. 32:32. (B2)

DA70/422+ Elijah had known loneliness of spirit, as for three years and a half of famine he had borne the burden of the nation's hatred and its woe. (I1)

DA71/425 Alone he had stood for God upon Mount Carmel. (I1)

DA72/425 Alone he had fled to the desert in anguish and despair. (I1)

DA73/425 These men, chosen above every angel around the throne, had come to commune with Jesus concerning the scenes of his suffering, and to comfort Him with the assurance of the sympathy of heaven. (I1)



240.6 Since He could not speak even to His own disciples of His great death, how welcome it must have been for Him to commune with Moses and Elias, who could speak of it with the calm wisdom and satisfying sympathy of Heaven! [Nicoll, LC]

242.1 We know from other parts of the gospel what solace our Lord found in the sympathy of heaven. Though Pharisees might frown and jeer when sinners were saved, there were mirth and music in the presence of the angels of God. Here He was not ministered to by angels. Those who spoke to Him knew more than angels could of His sorrow in His work, and of the meaning of death. Still it is the sympathy of heaven that is here given as a cordial to help Him on. [Nicoll, LC]

[Cf. DA66/422 and Nicoll, LC above]

DA74/425 The hope of the world, the salvation of every human being, was the burden of their interview. (11)

DA75/425 Through being overcome with sleep, the disciples heard little of what passed between Christ and the heavenly messengers. [F/2/182] (P3)

2SP55/330 By permitting themselves to be so overcome by sleep, the disciples had lost the conversation between the Heavenly messengers and the glorified Redeemer. [F/2/182] (P2)

DA76/425 Failing to watch and pray, they had not received that which God desired to give them,--a knowledge of the sufferings of Christ, and the glory that should follow. (11)

DA77/425 They lost the blessing that might have been theirs through sharing His self-sacrifice. (11)

DA78/425 Slow of heart to believe were these disciples, little appreciative of the treasure with which Heaven sought to enrich them. (11)

DA79/425 Yet they received great light. (11)

DA80/425 They were assured that all heaven knew of the sin of the Jewish nation in rejecting Christ. (11)

DA81/425 They were given a clearer insight into the work of the Redeemer. (11)

DA82/425 They saw with their eyes and heard with their ears things that were beyond the comprehension of man. (11)

DA83/425 They were "eyewitnesses of His majesty" (2 Peter 1:16), and they realized that Jesus was indeed the Messiah, to whom patriarchs and prophets had witnessed, and that He was recognized as such by the heavenly universe. [M/97/158] (P1)

The Desire of Ages - Chapter 46 - SOURCES

2/182 The disciples, it seems, did not see the beginning of this transfiguration; happening to fall asleep at the time of prayer, they lost that pleasure, together with a great part of the conversation which these two prophets held with the only-begotten Son of God. [Fleetwood, LC]

97/158 [Jesus] is disclosed on the holy mount as the son of the Highest, to whom the patriarchs and prophets of the olden time render homage, in whom the mighty spirits of the blessed world recognize their King. [March WHJ]

DA84/425 While they were still gazing on the scene upon the mount, "a bright cloud overshadowed them: and behold a voice out of the cloud, which said, This is My beloved Son, in whom I am well pleased; hear ye Him." (B2)

DA85/425 As they beheld the cloud of glory, brighter than that which went before the tribes of Israel in the wilderness; as they heard the voice of God speak in awful majesty that caused the mountain to tremble, the disciples fell smitten to the earth. [M/86,90/157] (P1)

2SP66/331 When the disciples beheld the awful cloud of glory, brighter than that which went before the tribes of Israel in the wilderness, and when they heard the voice of God peal from the cloud, in accents of majesty that caused the mount to tremble as if shaken from its foundation, they could not endure the grandeur that oppressed their senses, and fell smitten to the ground. [M/86,90/157] (P1)

DA86/425 They remained prostrate, their faces hidden, till Jesus came near, and touched them, dispelling their fears with His well-known voice, "Arise, and be not afraid." [H/42-44/332] (P1)

2SP67/331 Thus they remained upon their faces, not daring to look up, till Jesus approached and raised them from the ground, dispelling their fears with his well-known, cheering voice, saying, "Arise, and be not afraid." [F/9/183] (P1)

DA87/425 Venturing to lift up their eyes, they saw that the heavenly glory had passed away, the forms of Moses and Elijah had disappeared. [H/46/332] (P2)

DA88/425 They were upon the mount, alone with Jesus. [H/46/332] (P1)

2SP71/336 In a brief space of time the favored disciples had beheld the extremes of glory and of grief. [M/169.3] (I2)

86,90/157 And while he is yet speaking, the awful cloud of the Shechinah's glory that went before the tribes in the wilderness, overshadows them, and out of the cloud comes the divine voice which had spoken from the tabernacle of Moses and from the temple of Solomon. . . . When the disciples, smitten to the ground by the terror of "the voice from the excellent glory," lift up their eyes again, they see no man but Jesus only. [March, WHJ]

42-44/332 Jesus comes, touches them. The touch restores their strength. He says, "Arise, and be not afraid." [Hanna, LC]

9/183 . . . they fell on their faces, and continued in that posture till Jesus approached, raised them up, and dispelled their fears, saying unto them, "Arise, and be not afraid." [Fleetwood, LC]

46/332 The voices have ceased, the forms have vanished, the glory is gone; they are alone with Jesus as at the first. [Hanna, LC]

169.3 These two utmost extremes of glory and of grief, the heavenly transfiguration and the earthly toil and sorrow, etc. March, WHJ]

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2SP72/336 Jesus, descending the mount where he had been transfigured by the glory of God, where he had talked with the messengers of Heaven, and been proclaimed the Son of God by the Father's voice issuing from the radiant glory, meets a revolting spectacle, a lunatic child, with countenance distorted, gnashing its teeth in spasms of agony which no mortal could relieve. [M/170.3] (I2)

The Desire of Ages - Chapter 46 - SOURCES

170.3 At the foot of the mount is seen the lunatic child, with distorted and deathlike countenance, gnashing his teeth and convulsed with agony; [March WHJ]

## He Was Transfigured

### Analysis

Ellen White covers the story of the transfiguration in one of the shortest chapters of her life of Christ. The 88 sentences of chapter 46 form 89 units of evaluation since we divided sentence 3 into two parts. According to our study 48 sentences have been identified as Ellen White's own work and three sentences involve biblical quotations. It is possible that some of these sentences were influenced by a literary source according to our source analysis.

### Source Analysis - The DA Text

Table 1 on page 424 shows that Ellen White used a literary source for 38 of the 89 sentences we list for chapter 46. These dependent sentences measured out as either Strict Paraphrase (15) or Simple Paraphrase (11) for the most part. Eight units were rated as showing Partial Independence and two sentences met the criteria for Verbatim and Loose Paraphrase. According to the value we have arbitrarily placed on these varying degrees of dependency, the overall dependency of the entire chapter is 1.64. When only the actual dependent sentences are tallied the average rate of dependency is 3.7. In terms of percentage, 54 percent of the chapter's contents is independent and 43 percent dependent.

These dependent sentences are to be attributed largely to the work of one literary source. A synopsis of the literary parallels located for chapter 46 appears in Table 2



TABLE 1

EVALUATIONS OF LITERARY PARALLELS FOR CHAPTER 46

Ellen White Text

TEXT										
	1	2	3	4	5	6	7	8	9	
	V1	V2	P1	P2	P3	B1	I2	I1	B2	TOTAL
	Strict Verbatim	Verbatim	Strict Paraphrase	Simple Paraphrase	Loose Paraphrase	Source Bible	Partial Independence	Strict Independence	Bible	
01. DA	00	02	11	15	02	00	08	48	03	89
02. 2SP	00	02	09	07	00	01	08	02	00	29
TOTALS PRE-DA	00	02	09	07	00	01	08	(02)	(00)	29

## He Was Transfigured

on page 426. The Walks and Homes of Jesus by Daniel March furnished 30 of the 38 parallels with the remaining eight scattered among Cumming's commentary on Matthew and three lives of Christ.<sup>1</sup>

A few sentences of chapter 46 exhibited verbal parallels with sources known to have been used by Ellen White elsewhere in the composition of DA but nevertheless were not rated as dependent. Sentences 49 and 53 of DA contained verbal similarities when compared to a few sentences from Henry Melvill's sermon on "The Transfiguration," preached in 1834.<sup>2</sup> The content, however, was so common and the parallel terms so typical of commentary on this topic that literary dependency did not appear conclusive. We have listed the quotations from Melvill nevertheless and have included the underlining. The reader can judge for him-/herself as to dependency.

Other examples where we have included possible parallels without evaluation may be found in connection with DA28 where we quote from George Jones;<sup>3</sup> DA60 where a sentence from John Cumming's life is very close to the

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<sup>1</sup>The lives of Christ by John Fleetwood and William Hanna have been discussed in the earlier chapters of this study. W. Robertson Nicoll's work was introduced in the opening section of this chapter. March covers much of the same ground in his chapter on "The Holy Mount," The Days of the Son of Man (New York: A. D. F. Randolph, 1881). His revisions clearly show, however, that Ellen White here is dependent on Walks and Homes of Jesus.

<sup>2</sup>Henry Melvill, Miscellaneous Sermons, Vol. I (London: "The Pulpit" Office, Glasshouse Yard, 1843).

<sup>3</sup>George Jones, Life-Scenes from the Four Gospels, 3rd ed. (Philadelphia: J. C. Garrigues & Co., 1868).

TABLE 2

DISTRIBUTION OF SOURCES FOR CHAPTER 46

Desire of Ages Text

TEXT	1	2	3	4	5	6	7	8	9	TOTAL
01. Bible	V1 Strict Verbatim	V2 Verbatim	P1 Strict Paraphrase	P2 Partial Paraphrase	P3 Loose Paraphrase	B1 Source Bible	I2 Partial Independence	I1 Strict Independence	B2 Bible	03
02. Cumming SR-Mc	00	00	00	01	00	00	00	00	00	01
03. Fleetwood LC	00	00	00	01	01	00	00	00	00	02
04. Hanna LC	00	00	02	02	00	00	00	00	00	04
05. March WHJ	00	02	09	10	01	00	08	00	00	30
06. Nicoll LC	00	00	00	01	00	00	00	00	00	01
TOTALS DA Text	00	02	11	15	02	00	08	—	(03)	41

## He Was Transfigured

parallel we list from March; and DA66 where a second quote from Nicoll is left without evaluation.

A close scrutiny of such similarities between the various accounts being compared will clearly reveal the complexity of literary comparison, especially if one wants to avoid "parallelomania" (seeing parallels where none really exist). The situation is further complicated when you add the biblical text and Ellen White's earlier comment(s). Take for example DA86 and 2SP67 which follows immediately. The early text shows a greater degree of dependency upon Fleetwood than does the later DA text if you discount the addition of "touched them." In both sentences the Bible is also being quoted briefly. The only gospel to report these words of Jesus is Matthew. But Matthew is also the only evangelist to record that Jesus "touched them," an expression not found in Fleetwood.

We know that Ellen White is using the Bible in this chapter as well as Hanna and Fleetwood. March does not elaborate on this detail of the story. We also know that she is working with her earlier material. Now how are all these sources to be separated out so that we may with some degree of confidence identify the one source behind this particular sentence? Our solution was to indicate by including 2SP67 that Ellen White is reworking her earlier text which used Fleetwood and adding some detail from Hanna. We therefore list the special source for DA86 as Hanna. Ellen White would not have needed to use the Bible here

## He Was Transfigured

because we have no independent biblical quotation and the Bible is already being quoted by Hanna. The fact that Ellen White uses Hanna in the following two sentences, DA87 and 88, would appear to confirm our choice of Hanna over the Bible for the source of DA86.

We readily admit that the evidence is not above confutation. We only argue that if we are limited to using one source for each sentence except where that seems impossible,<sup>1</sup> the more likely solution was the Hanna option.

We have already pointed out above that this chapter is largely based on chapter XXVIII of The Spirit of Prophecy, Vol. II.<sup>2</sup> Our analysis of the dependent sentences of this earlier writing revealed that March's Walks and Homes of Jesus is the major literary source. Our tabulation presented in Table 3, page 429, lists 23 parallels from March and four from Fleetwood and Hanna. We have not evaluated all 77 sentences of the earlier text but those included in our analysis usually rate the same as or higher than the DA text when it comes to literary dependency. We have listed in Table 4, page 430 those where the content is similar enough to allow this kind of comparison. There are exceptions, however, as the second section of the table shows.

In several of the previous chapters of our study we have included a table listing the parallel sentences between

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<sup>1</sup>Cf. 2SP60 following DA58.

<sup>2</sup>See page 406.

TABLE 3

DISTRIBUTION OF SOURCES FOR CHAPTER 46

Pre-Desire of Ages Text

TEXT	1	2	3	4	5	6	7	8	9	TOTAL
01. EGM	00	00	00	00	00	00	00	02	00	02
02. Fleetwood LC	00	00	01	02	00	00	00	00	00	03
03. Hanna, LC	00	00	00	00	00	01	00	00	00	01
04. March WHJ	00	02	08	05	00	00	08	00	00	23
TOTALS Pre-DA	00	02	09	07	00	01	08	02	(00)	29

TABLE 4

Desire of Ages and Pre-DA Text Evaluations Compared

## Chapter 46

Same Sentence - Similar Words

No. -	<u>DA Text</u>	Eval.	Pre- <u>DA</u> Txt.	Eval.	Pre- <u>DA</u>	Eval.
01. -	<u>DA 1/419</u>	<u>P2</u>	<u>2SP 20/326</u>	<u>P1</u>	_____	_____
02. -	<u>DA 32/421</u>	<u>P1</u>	<u>2SP 40/328</u>	<u>V2</u>	_____	_____
03. -	<u>DA 33/421</u>	<u>P2</u>	<u>2SP 41/328</u>	<u>P1</u>	_____	_____
04. -	<u>DA 36/421</u>	<u>I2</u>	<u>2SP 44/328</u>	<u>P2</u>	_____	_____
05. -	<u>DA 55/422</u>	<u>P2</u>	<u>2SP 59/330</u>	<u>P2</u>	_____	_____
06. -	<u>DA 75/425</u>	<u>P3</u>	<u>2SP 55/330</u>	<u>P2</u>	_____	_____
07. -	<u>DA 85/425</u>	<u>P1</u>	<u>2SP 66/331</u>	<u>P1</u>	_____	_____
08. -	<u>DA 86/425</u>	<u>P1</u>	<u>2SP 67/331</u>	<u>P1</u>	_____	_____

Same Thought - Modified Construction

01. -	<u>DA 2/419</u>	<u>V2</u>	<u>2SP 22/326</u>	<u>I2</u>	_____	_____
02. -	<u>DA12,13/419</u>	<u>P1,P2</u>	<u>2SP 30/327</u>	<u>I2</u>	_____	_____

## He Was Transfigured

the DA text and the earlier writings of Ellen White used in the composition of the later DA text. That data for this chapter may be found under Table A on page 432.

This dependency of the DA text on earlier materials from the pen of Ellen White, particularly The Spirit of Prophecy, should not surprise us. In a letter to W. C. White, Marian Davis, Ellen White's major literary assistant for the production of The Desire of Ages, wrote:

Whatever plan we follow, there is much work to be done if the book [Desire of Ages] is finished at all as it should be. Considering that the very cream has been taken from a large part of the old book [The Spirit of Prophecy], and has been put into everybody's hands, it seems a pity that this new work should have nothing fresh for many of its most important chapters. It seems a pity too, that the most important part of the book should be the part to be hurried and slighted. Again, the chapters as they stand in the old book need a thorough revision and rearrangement for the new. You know what criticisms this will excite. If we can add fresh matter it will help the case. I do not write these things to complain of difficulties, but because I think, so far as possible, we should understand the situation just as it is.<sup>1</sup>

It is clear from this comment of Marian Davis and from the general introduction to this investigation that the objectives in producing this new life of Christ included both the necessities of including the old material and adding "fresh matter." The writers also recognized the need for a "rearrangement" of the chapters.

The comparison provided by Table A reveals that the intentions for the new publication are supported by the evidence from chapter 46. We have also included a few

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<sup>1</sup>Marian Davis letter to Elder W. C. White, August 9, 1897.



TABLE A

LISTING OF PARALLEL SENTENCES FOR CHAPTER 46

	<u>2SP</u>	<u>DA</u>		<u>2SP</u>	<u>DA</u>
001.	[1-19]	Chapt. 45	046.	58	(54)
002.	20	(1) <sup>1</sup>	047.	59	(55)
003.	21-25	(2,3)	048.		56
004.	26	(4)	049.		57
005.	27	(5)	050.	60	(58)
006.	28	6	051.	62,63	(59)
007.		7	052.	64	(60)
008.		8	053.		61
009.		9	054.		62
010.		10	055.		63
011.		11	056.		64
012.	29,30	(12,13)	057.		65
013.		14	058.	46	(66)
014.		15	059.		67
015.	31	16,17	060.		68
016.	32	18	061.		69
017.	33	(19)	062.	47	(70-72)
018.	34	(20)	063.		
019.		21	064.		
020.		22	065.	45,46	(73)
021.		23	066.		74
022.	35	(24,25)	067.	55	(75)
023.	36	(26)	068.		76
024.	37		069.		77
025.	38	(27)	070.		78
026.		28	071.		79
027.	39,57	(29-31)	072.		80
028.	40	(32)	073.		81
029.	41	33	074.		82
030.	42	(34)	075.		83
031.	43	(35)	076.	65,76	(84)
032.	44,45	(36)	077.	66	(85)
033.		37	078.	67	(86)
034.	49,51a	(38)	079.	68	(87,88)
035.		39	080.		88
036.		40	081.	[69-73]	Chapt. 47
037.	51b	(41)	082.		
038.	52	(42)	083.		
039.		43	084.		
040.	53	(44)	085.		
041.	54	(45,46)	086.		
042.	77	(47-49)	087.		
043.		50	088.		
044.		51	089.		
045.	74,75	(52,53)	090.		

<sup>1</sup>Parentheses indicate modification of earlier text form.

## He Was Transfigured

verses from the opening and closing of the SP chapter on the transfiguration to show how the arrangement of the chapter differs in the two books on the life of Christ. We also added some sentences from the opening of March's chapter to show that Ellen White was following the thought development of March even when she departs from him in the literary expression. Of course it should also be recognized that both writers are following the general line of Matthew's narration of the events leading up to the transfiguration.

### Source Analysis - The Pre-DA Text

The only major treatment of the transfiguration of Jesus not used as source material for chapter 46 and written earlier than the DA text is found in Spiritual Gifts, Vol. I, chapter VI. We did not find that Ellen White used literary sources in writing the 51 sentences of the SG material on the topic under consideration.

### Redaction Analysis - The DA Text

The arrangement of chapter 46 follows the general outline of Luke's gospel for the transfiguration story. The introduction and closing of the earlier SP text have been omitted and in a few places the basic order of the major portion of the account varies from the former commentary as Table A reveals.

Hanna does not develop the narrative in chapter XVI of his life of Christ. He first presents the basic story and

## He Was Transfigured

then raises a series of questions which he then proceeds to answer. Only occasionally did his work serve the interests of Ellen White.

From Appendix A we may note that March is used heavily in the first 36 sentences of the DA text. The sentences from March appear in approximately the same order as they exist in his text. But this agreement is largely due to the nature of the content which follows the biblical narrative. In these sentences we read of Christ's going up the mountain with His disciples (1-11), His praying (12-26), the transfiguration (27-31), and the disciples awaking to see the glorious sight (32-36).

At this juncture Ellen White begins to elaborate on the text. She comments on the life and work of Moses and Elijah (37-49), the meaning of their appearance with reference to Christ's second coming (50-53), the misunderstanding of the disciples (54-60), the real purpose of the appearance of the Old Testament worthies (61-84), and then wraps up the story with the testimony of the Father and the resulting fright of the apostles (84-88).

We therefore conclude that the redaction of chapter 46 is the work of Ellen White and Marian Davis. Of course the earlier SP text also played a role in the chapter arrangement even if its order needed revision.

### Redaction Analysis - The Pre-DA Text

The only pre-DA text of Ellen White treating the

## He Was Transfigured

transfiguration was her coverage in Spirit of Prophecy, Vol. II. Our studies show that Ellen White should be credited with the structuring of this earlier text. Appendices B and C show that source parallels influenced 27 of the 77 sentences of the SP text on the transfiguration. The remaining 50 sentences, or 65% of the chapter, give Ellen White plenty of room to stamp her individuality on the basic form of the chapter. We would not want to rule out the influence of March on the general limits of the SP account. We have already indicated above that the transfiguration story in 2SP begins and ends as does the account of March in Walks and Homes of Jesus.

We draw our analysis to a close with a brief reference to the chapter's content and literary dependency. The dependent sentences are heaviest in the narrative sections. The sources appear to be most helpful in the descriptive areas. Ellen White departs from the use of sources in her development of the appearance of Moses and Elijah and in her comments on the real purpose of the revelation. It is not that she is always independent when developing the discursive sections. It is just more likely that the majority of her independent work will be found in such passages.

One interesting departure from March occurs in DA27. March uses the qualification "as if" when referring to the opening of the golden gates of heaven. Ellen White declares that "the golden gates are thrown wide."

## He Was Transfigured

Ellen White's text often distills the essence from the descriptive material of the source and allows the action of the narrative to move more swiftly. One example of this concise treatment is found in DA7 and DA8 when compared to March49/151. The duplication is avoided and the description is kept crisp and free of too many details.

### Summary

Chapter 46 is short and specifically limited to the transfiguration episode in the life of Christ. The opening sentence takes Jesus and the three disciples, Peter, James, and John to an unidentified mountain. After 87 additional sentences the story closes with the same four on the mountain. The return trip to the valley floor and the healing of the boy with an "unclean spirit" are left to chapter 47.

Our study of this brief account by Ellen White yields the following data.

1. There are no extant handwritten or even typescript manuscripts of chapter 46.

2. The only earlier writings Marian Davis could have located for developing a new chapter on this topic was chapter VI of Spiritual Gifts, Vol. I and chapter XXVIII of Spirit of Prophecy, Vol. II. The two earlier accounts involved together 40 sentences more than the 88 sentences of the DA text. Since the transfiguration chapter is only eleven sentences longer in DA than in 2SP we can hardly

## He Was Transfigured

speaking of an expansion of the story, particularly when the tendency of the DA text is toward shorter sentences. There are only nine more source parallels in the DA text than are to be found in the SP text. The question of expansion is more aptly applied to the enlarged SP text over the former SG text, than to the DA text. The SP account took 26 additional sentences and shows 27 literary parallels when compared to the SG text of 51 sentences and no literary parallels. The actual transfiguration narrative is much expanded in SP over the eleven verses of SG and the source parallels are heaviest in this section. The comments on Moses and Elijah are fewer in the SP account than in the earlier SG chapter on the transfiguration.

3. The DA text is limited strictly to the story of the transfiguration. The SP chapter includes content that in the DA account is covered by chapters 45 and 47. Chapter 46 is definitely a revision and rearrangement of the earlier text of SP.

4. There are no significant differences in the content of the DA text when compared to the earlier material apart from the fact that the SP text does not limit itself to the transfiguration experience.

5. We found 43 percent of the 89 sentences,<sup>1</sup> or 38 sentences, exhibiting some degree of literary dependency.

6. After excluding the three quotations from the Bible

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<sup>1</sup>Chapter 46 has 88 sentences, but sentence 3 was divided into two parts making a total of 89 evaluation units.

## He Was Transfigured

we evaluated 48 sentences, or 54 percent of the chapter, as independent.

7. According to the evaluation scale for literary dependency the average rate of dependency for the 38 sentences involving parallels was 3.7. When all sentences are included in the evaluation the average dependency rate dropped to 1.6.

8. The main literary source used in the composition of this chapter was Walks and Homes of Jesus by Daniel March. It was used in 30 of the 41 dependent sentences.

9. Some limited use was made in chapter 46 of four writers other than March. Hanna's Life of Christ furnished four parallels, Fleetwood's The Life of our Lord and Saviour supplied two, and Cumming's Sabbath Readings - Matthew and Nicoll's life of Christ, The Incarnate Saviour, each provided one.

10. The SP chapter on the transfiguration also depended on March's Walks and Homes of Jesus for 23 of its parallels. A few sentences were dependent on the lives of Christ written by John Fleetwood and William Hanna.

11. Since the content of the DA text is for the most part a revision of the SP account it is not surprising to find the same sources being used in generally the same way. The earlier text is often found to be either equal to or more dependent than the later DA text. We also found parallels in the DA text not present in the earlier account. Ellen White must have returned to the same source used

## He Was Transfigured

earlier when writing the new revision.

12. Dependent and independent sentences appear to treat the same content. No type of content can be ruled out as a possible candidate for exhibiting literary dependency. This chapter did show more dependency, however, in the descriptive sentences than in the discursive comment.

13. The literary arrangement of chapter 46 appears to follow the general pattern of the Lukan account. Ellen White elaborates on the meaning of the experience for Jesus and His disciples more so and in a different way than do the sources. She draws lessons which were meaningful for Christ and for the disciples. The reader must identify with the disciples to obtain the lesson. March, on the other hand, more directly relates the lessons to the spiritual experience of the reader.

14. The outer limits of the chapter on the transfiguration in 2SP agree with March. Both begin with the confession of Peter, the announcement of the passion, and then come to the story of the transfiguration. Both end with reference to the healing miracle at the foot of the mountain following the transfiguration. The SP account differs in omitting the long section on spiritual lessons to be drawn from the story but otherwise is close to March on the transfiguration itself. This similarity in reporting the basic story is perhaps due to both writers' following Scripture rather than to Ellen White's using the order of March.



THE DESIRE OF AGES SENTENCE EVALUATIONS FOR CHAPTER 46

No.	Source	Dependency	No.	Source	Dependency
001.	M/34,40/149,150	P2	049.		I1
002.	March WHJ/46/150	V2	050.		I1
003a.	March WHJ/47/150	P1	051.		I1
003b.	March WHJ/48/150	P1	052.		I1
004.	March WHJ/42/150	P1	053.		I1
005.	March WHJ/55/152	P2	054.	March WHJ/97/158	I2
	(HannaLC/16,17/330)		055.	Fleetwood LC/5/182	P2
006.		I1	056.		I1
007.	March WHJ/49/151	V2	057.		I1
008.	March WHJ/50/151	P1	058.	Bible	B2
009.		I1	059.		I1
010.	March WHJ/51/151	P3	060.	March WHJ/8/145	P2
011.		I1	061.	March WHJ/102/159	I2
012.	March WHJ/67,68/154	P2	062.		I1
013.	March WHJ/71/154	P1	063.		I1
014.		I1	064.		I1
015.		I1	065.		I1
016.	March WHJ/66/154	I2	066.	Nicoll/ISLJC/42.2	P2
017.		I1	067.		I1
018.		I1	068.		I1
019.	March WHJ/68/154	I2	069.		I1
020.	March WHJ/70,71/154	I2	070.		I1
021.		I1	071.		I1
022.		I1	072.		I1
023.	Cumming SR-Mt/163.9	P2	073.		I1
024.	March WHJ/72/155	P2	074.		I1
025.	March WHJ/72/155	P2	075.	Fleetwood LC/2/182	P3
026.	March WHJ/73/155	P1	076.		I1
027.	March WHJ/74,75/155	P2	077.		I1
028.		I1	078.		I1
029.	March WHJ/75,76/155	P2	079.		I1
030.	March WHJ/75/155	P2	080.		I1
031.	March WHJ/76/155	I2	081.		I1
032.	March WHJ/77/155	P1	082.		I1
033.	March WHJ/78/155	P2	083.	March WHJ/97/158	P1
034.	March WHJ/78/155	I2	084.	Bible	B2
035.	Hanna LC/30/331	P2	085.	March WHJ/86,90/157	P1
036.	March WHJ/79/155	I2	086.	Hanna LC/42-44/332	P1
037.		I1	087.	Hanna LC/46/332	P2
038.		I1	088.	Hanna LC/46/332	P1
039.		I1	089.		
040.	Bible	B2	090.		
041.		I1	091.		
042.		I1	092.		
043.		I1	093.		
044.		I1	094.		
045.		I1	095.		
046.		I1	096.		
047.		I1	097.		
048.		I1	098.		

Pre-Desire of Ages Ellen White Text Evaluations for Chapter 46

No.	Text	Eval.	DA	No.	Text	Eval.	DA
001.	2SP 4/324+	V2		051.			
002.	2SP 8/325	P1		052.			
003.	2SP 9/325	P1		053.			
004.	2SP 14/325+	P1		054.			
005.	2SP 16/326	I2		055.			
006.	2SP 18/326	P2		056.			
007.	2SP 19/326	P2		057.			
008.	2SP 20/326	P1	1	058.			
009.	2SP 22/326	I2	2	059.			
010.	2SP 23/326	P1	3b	060.			
011.	2SP 24/326	I2	3b	061.			
012.	2SP 30/327	I2	12	062.			
013.	2SP 39/328	P2	31	063.			
014.	2SP 40/328	V2	32	064.			
015.	2SP 41/328	P1	33	065.			
016.	2SP 56/330	P1	33	066.			
017.	2SP 37/328	Bl	35	067.			
018.	2SP 44/328	P2	36	068.			
019.	2SP 45/329	I2	36	069.			
020.	2SP 74/336	I1	52	070.			
021.	2SP 75/336	I1	52	071.			
022.	2SP 58/330	I2	54	072.			
023.	2SP 59/330+	P2	55	073.			
024.	2SP 60/331	P2	58	074.			
025.	2SP 55/330	P2	75	075.			
026.	2SP 66/331	P1	85	076.			
027.	2SP 67/331	P1	86	077.			
028.	2SP 71/336	I2	88	078.			
029.	2SP 72/336	I2	88	079.			
030.				080.			
031.				081.			
032.				082.			
033.				083.			
034.				084.			
035.				085.			
036.				086.			
037.				087.			
038.				088.			
039.				089.			
040.				090.			
041.				091.			
042.				092.			
043.				093.			
044.				094.			
045.				095.			
046.				096.			
047.				097.			
048.				098.			
049.				099.			
050.				100.			

Pre-Desire of Ages Ellen White Literary Sources for Chapter 46

No.	Text	Sources	No.	Text	Sources
001.	2SP 4/324+	M/16/146+	050.		
002.	2SP 8/325	M/22/147	051.		
003.	2SP 9/325	M/23/147	052.		
004.	2SP 14/325+	M/27/148	053.		
005.	2SP 16/326	M/28/148	054.		
006.	2SP 18/326	M/32/148	055.		
007.	2SP 19/326	M/33/148+	056.		
008.	2SP 20/326	M/37,40/150	057.		
009.	2SP 22/326	M/46,39/150	058.		
010.	2SP 23/326	M/48/150	059.		
011.	2SP 24/326	M/46,39/150	060.		
012.	2SP 30/327	M/68,71/154	061.		
013.	2SP 39/328	M/75,76/155	062.		
014.	2SP 40/328	M/77/155	063.		
015.	2SP 41/328	M/78/155	064.		
016.	2SP 56/330	M/82/156	065.		
017.	2SP 37/328	H/30/331	066.		
018.	2SP 44/328	M/79/155	067.		
019.	2SP 45/329	M/79/155+	068.		
020.	2SP 74/336		069.		
021.	2SP 75/336		070.		
022.	2SP 58/330	M/97/158	071.		
023.	2SP 59/330+	F/5/182	072.		
024.	2SP 60/331	M/81/156 (F/1/183)	073.		
025.	2SP 55/330	F/2/182	074.		
026.	2SP 66/331	M/86,90/157	075.		
027.	2SP 67/331	F/9/183	076.		
028.	2SP 71/336	M/169.3	077.		
029.	2SP 72/336	M/170.3	078.		
030.			079.		
031.			080.		
032.			081.		
033.			082.		
034.			083.		
035.			084.		
036.			085.		
037.			086.		
038.			087.		
039.			088.		
040.			089.		
041.			090.		
042.			091.		
043.			092.		
044.			093.		
045.			094.		
046.			095.		
047.			096.		
048.			097.		
049.			098.		
			099.		