

IV CHAPTER 10 - The Voice in the Wilderness

John the Baptist is a central figure in four chapters of DA. Chapter 10, "The Voice in the Wilderness," covers the birth, wilderness life, and ministry of John. His reaction to the request of Jesus for baptism is treated in chapter 11; the relation of John's ministry to that of Jesus is the theme of chapter 18, "He Must Increase;" and chapter 22 concerns the "Imprisonment and Death of John."

It is not surprising to find duplication of content when a given character is treated in four different chapters. For example, chapter 11 in comparing the background of John and Jesus prior to the baptism of Jesus by John once again refers to the wilderness experience of John which Ellen White had covered in chapter 10. In chapter 22, page 218, we read that John spoke plainly to the "princes and soldiers, publicans and peasants." We find a similar statement in sentence 158 of chapter 10, "Princes and rabbis, soldiers, publicans, and peasants came to hear the prophet."

It is therefore very possible that we have missed some parallels in Ellen White's writings on John because our random sample includes only one of the four chapters on John. It is very likely that the sources surveyed included comments on the content of chapter 10 in the context of subject matter treating another aspect of the life and ministry of John. Since the scope of this research project has forced us to bypass these other content areas, there is

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no way of knowing if such writings contain literary parallels. This problem should not cause great concern, however, because, as indicated at the beginning, this study is not to be taken as an exhaustive treatment of Ellen White's use of sources.

The life and work of John the Baptist is also a popular theme for sermons which compare the ministry of Jesus and John and which liken the life and ministry of John to that of Christians who would prepare the world for the second advent of Christ. It is very possible that Ellen White would have found the writings of various early advent preachers particularly helpful in addressing this subject. We may recall the statement from the introduction to her earlier work, The Great Controversy, where she admits to using such materials on occasion.¹ Once again we are reminded of the limited nature of our study. Our investigation has concentrated on 19th century (and earlier) books on the life of Christ. We have purposefully, for lack of time and assistance but not of interest or relevance, ruled out any careful survey of sermons, whether those of her Adventist associates or those she is likely to have read in the books and journals of her times.

Ellen White's earliest writing on John appears in a general summary statement one paragraph in length in Spiritual Gifts, I, pp. 29,30 [1858]. Throughout the years following we often find her pencil tracing the life and

¹Ellen G. White, Great Controversy, p. xii.

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ministry of this remarkable individual as she urges health reform, simple living, and consecration to God for those who have been called of God to join the movement dedicated to preparing the way for the Lord's second coming.¹

Among the relatively few handwritten documents of Ellen White yet remaining in the White Estate collection we located a few pages on the life and work of John the Baptist. On page 1 of Diary Book 20, carrying the date of 1894, the following words are found in the general context of counsel regarding the location of the school to be built in Australia, and educational work in general.

Our minds have been much exercised day and night in regard to our Schools. Where shall they be conducted and what shall be the education and training of the youth? Where shall our school be located? I was awakened at one o'clock this morning with a serious burden upon my Soul. As the subject of education has been presented before me in different times in a variety of figures and illustrations, and with direct specifications upon one point and at another time upon another point and the different aspects have been illustrated I feel that we have much to learn. We are ignorant in many things. In the life of John the baptist, in the life of Christ, I have tried to present that which has been presented to me. Our schools should not be located in cities but away from our cities. We are under obligation to God to study this subject candidly for it is worthy of close critical examination upon every side. John the Baptist was the greatest prophet Christ declared that was born of woman and that prophet was led by the spirit of God into the wilderness away from the contaminating influences of the cities to receive an education to qualify him to receive his instructions more purely from God than from any of the learned schools.²

¹Cf. 3T, 61-63 (Testimony #21, 1872) and The Health Reformer, Vol. 15, No. 2, February, 1880.

²The quotation as presented is a typescript taken directly from the handwritten diary of Ellen White without editing except for a few punctuation marks. The edited text

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The text continues for another page drawing lessons from the experiences of John and applying them to those who are called to prepare the way of the Lord. We did not find any direct use of this diary material in the composition of chapter 10 nor did we find any sources for its literary expression.

A second Ellen White handwritten text on John the Baptist was found in Diary Book 26 under the date of April 21, 1897. The excerpt was written from Sunnyside, Cooranbong, N. S. W., Australia, and carries the title, "For he shall be great in the sight of the Lord." The article begins with a reference to John and quotations from Luke 1 describing his birth and the words of the angel to Zacharias. After a few paragraphs on John the emphasis shifts to the main concern of the article. Ellen White is stressing that true greatness is measured by faith and obedience toward God and not by the intellect, money, or favorable birth. Our search did not uncover any literary sources for the construction of this writing nor did we find any specific use made of it in chapter 10 or in any of the other published writings of Ellen White. The diary material is of interest to us, however, due to the relatively little

was published under "Special Testimonies on Education," February, 1894, and may also be found in Fundamentals of Christian Education (Nashville: Southern Publishing Association, 1923), pp. 310, 311.

It is also of interest to note how in this quotation Ellen White describes the content of her revelatory experiences and claims that she has endeavored to present the life of Christ as it was presented to her.

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extant handwritten material on the life of Christ.

It appears that Marian Davis used only one previous writing of Ellen White on John the Baptist for chapter 10. The structural base for the chapter was evidently taken from chapter III of Spirit of Prophecy, II, "Life and Mission of John." Though this work was published in 1877 the text is substantially the same as found in a series of articles published in the Review and Herald, Vol. 41, January 7 and 14, 1873. We shall have cause to refer to the text of an article from The Youth's Instructor, January 7, 1897, but it is not possible to claim for sure that the article was used to develop chapter 10 for the DA text. It is very likely that Ellen White would have written chapter 10 sometime before 1897 in view of the fact that the entire work of 87 chapters was published in 1898.

In our efforts to uncover the textual tradition behind the writing of DA we were led to the foreign language editions on the life of Christ, in particular the French, the first edition of which was published in Basel, Switzerland, in 1887.¹ In comparing the DA text of chapter 10 with its counterpart in the French edition, Chapter IV of La Vie de Jesus-Christ notre Seigneur, "Jean-Baptiste," we were intrigued to discover materials which are not in Spirit of Prophecy, Vols. II & III, nor in the other Ellen White writings in our possession. Of special interest were the

¹For further details on the writing, publication, and content of Ellen White's French edition of the life of Christ see Introduction, Part II.

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literary parallels from John Cunningham Geikie's work on the life of Christ, The Life and Words of Christ, first published in England in 1877. A copy of an 1880 edition of Geikie's life of Christ was found in the private library or "sitting room bookcase" of Ellen White at the time of her death.

The text of the French edition of Ellen White's life of Christ presented some special problems for the research project. The White Estate has no manuscripts from the Spirit of Prophecy text for this chapter which dates from 1873. As pointed out in the Introduction to our research project, chapter II, we also have no record of Ellen White's adding to the life of Christ materials while in Europe. In addition, we have no Ellen White text of the content of chapter 4 of the French edition in English and we have no French edition of Geikie's work. International bibliographies, including a listing of the National Library of France, indicate that no French translation was ever made of Geikie's life of Christ. In order to demonstrate the parallels between Ellen White's French text and Geikie's English text and to avoid the charges that we distorted the English translation of the French text of Ellen White, we asked Dr. William Van Grit, Chairman of the Modern Languages Department of Pacific Union College to provide the English translation of the Ellen White text. The translation was made without any knowledge that we would be comparing it with Geikie's English text. For those

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readers who know French and would like to check our translation we have provided the relevant portions of the French edition of Ellen White's life of Christ along with the translation in English. The French text is indicated by Vie (Life) and Geikie's work, The Life and Words of Christ, is represented by the abbreviation LC. Since the French edition of the life of Christ is not just a translation of Spirit of Prophecy but very similar to The Desire of Ages in format and in some places appears to represent an intermediate stage of the text tradition on the way to becoming what we know as DA, we have not indented the text even though it dates some ten years earlier.

Four sources in addition to Cunningham Geikie will be represented in the literary parallels located for chapter 10. The Life of Our Lord and Saviour Jesus Christ, by John Fleetwood is also indicated by the symbol LC. We used an 1860 edition by J. W. Bradley of Philadelphia. Ellen White had available an 1852 edition of Fleetwood in her private library at Elmshaven, California, during her last years. William Hanna's Life of Christ, 1863 edition published by the American Tract Society of New York, is also referred to by the letters LC. The White Estate's copy of this work carries Ellen White's personal signature. Another literary source reflected in the writing of this chapter is a work by George Jones, Life Scenes from the Four Gospels, which we have abbreviated with the letters LSFG. The 1868 edition by J. C. Carrigues & Co. of Philadelphia was also found in

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Ellen White's personal library at the time of her death. The White Estate library has a copy of this same edition signed by Ellen White. The fourth source is John Kitto's Daily Bible Illustrations;..., a six-volume work first published in 1850. We used an 1881 edition by Robert Carter & Brothers of New York. The abbreviation for Kitto's work is DBI.

The working manuscript of DA had first entitled chapter 10, "John the Baptist," as did the French edition of the life of Christ. Other than this type of editorial change, the working manuscript on this chapter substantially represents the present text of DA.

In the text presentation which follows we have chosen to include the material from Ellen White's French "Life of Christ" even though it does not in every case relate to the content of the DA text, nor does it always contain source parallels. Our purpose is to present the corresponding French text in as complete a form as practicable and yet follow the story line of the DA text as closely as possible. Where the French does not directly relate to the DA text we did not use indentation. The indented French text more clearly relates to, or "modifies" the content of the DA sentence.

The Desire of Ages - Chapter 10 - ELLEN G. WHITE

DA1/97 From among the faithful in Israel, who had long waited for the coming of the Messiah, the forerunner of Christ arose. (11)

DA2/97 The aged priest Zacharias and his wife Elisabeth were "both righteous before God;" and in their quiet and holy lives the light of faith shone out like a star amid the darkness of those evil days. (11)

DA3/97 To this godly pair was given the promise of a son, who should "go before the face of the Lord to prepare His ways." (11)

DA4/97 Zacharias dwelt in "the hill country of Judea," but he had gone up to Jerusalem to minister for one week in the temple, a service required twice a year from the priests of each course. [G/61.8] (P2)

DA5/97 "And it came to pass, that while he executed the priest's office, his lot was to burn incense when he went into the temple of the Lord." (B2)

SP4/41 The Romans claimed the right to appoint men to the priesthood, and to remove them from office at will. [H/43,45/71] (P2)

SP6/41 The priests, not being divinely appointed, abused their office, and were unfaithful in their ministrations. [H/43,45/71] (P2)

Vie21/49 Dans l'offrande journaliere de l'encens, il y avait toujours deux sacrificateurs qui officiaient.

Vie21/49 In the daily offering of incense, there were always two sacrificing priests who officiated. [G/1/69] (P1)

Vie22/49 L'un d'eux portant l'encens, l'autre un vase de charbons qu'il repandait sur l'autel des parfums dans le lieu saint.

61.8 The services at the Temple in Jerusalem, where alone sacrifices could be offered, were entrusted to the care of each course in rotation, for a week of six days and two Sabbaths, and, hence, the member of each, whose ministrations might be required, had to go up to Jerusalem twice a year. [Geikie, LC]

43,45/71 The emperor now claimed and exercised the right of investiture, and appointed and deposed as he pleased. This dependence on Rome, not only for the appointment but for continuance in it, necessarily generated great servility on the part of aspirants to the office, and great abuses in the manner in which its duties were discharged. [Hanna, LC]

1/69 The daily incense offering required the ministration of two priests, . . . [Geikie, LC]

Vie22/49 One of the two carrying the incense, the other a vessel of charcoal which he poured on the altar of incense in the Holy Place. [G/1/69] (P2)

Vie23/49 Le premier sacrificateur parsemait ensuite l'encens sur les charbons brulants.

Vie23/49 The first priest then sprinkled the incense on the burning embers. [G/2/69] (V2)

Vie24/49 On regardait cela comme un office particulièrement sacre et honorable, le sacrificateur etant ainsi amene plus directement en presence de Dieu que dans aucun autre acte de son sacerdoce journalier.

Vie24/49 This office was considered a particularly sacred and honorable one, the priest being thus brought more directly into the presence of God than in any other act of his daily priesthood. [G/2/69] (P2)

Vie25/49 Il n'etait permis a personne de faire ce service une seconde fois, le sacrificateur etant choisi chaque jour parmi ceux qui n'avaient pas encore officie.

Vie25/49 No one was allowed to do this service a second time, the sacrificing priest being chosen every day among those who had not yet officiated. [G/2,3/69] (P2)

Vie26-28/49 Le moment d'offrir l'encens matin et soir, etait d'un interet particulier pour le peuple qui etait venu dans la cour du temple pour adorer Dieu. Avant de se placer en la presence de Dieu par le sacerdoce du sacrificateur officiant, ils devaient sincerement sonder leurs coeurs et faire la confession de leurs peches. Puis ils devaient prier silencieusement en tournant leur visage du cote du lieu saint, et leur priere montait ainsi avec la fume de l'encens.

Vie26-28/49 The moment of offering the incense morning and evening, was of a particular interest for the people who had come into the temple court to worship God. Before placing themselves in God's presence by the priesthood of the officiating priest, they had to sincerely examine their hearts and make the confession of their sins. Then they had to pray silently while turning their faces in the direction of the Holy Place, and their prayer thus rose with the smoke of the incense. [G/4,6/69] (I2)

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1/69 . . . one of whom bore the incense in a special vessel; the other, glowing embers in a golden fire-pan, from the altar of burnt sacrifice before the entrance of the Holy Place, and these he spread on an altar within. [Geikie, LC]

2/69 The first priest then sprinkled the incense on the burning coals, . . . [Geikie, LC]

2/69 . . . an office held so honourable that no one was allowed to perform it twice, since it brought the offering priest nearer the Divine Presence in the Holy of Holies than any other priestly act, and carried with it the richest blessing from on high, which all ought to have a chance of thus obtaining. [Geikie, LC]

3/69 Like the rest of the sacred functions, it was determined daily by lot. [Geikie, LC]

4/69 During the burning of the incense, each morning and night, the worshippers in the different courts remained in silent prayer, their faces towards the holy spot where the symbol of their devotions was ascending in fragrant clouds towards heaven; their fondest hope being that their prayer might rise up, odorous and well-pleasing like it, towards Jehovah. [Geikie, LC]

Vie 29/49+ Tandis que les sacrificateurs entraient matin et soir dans le lieu saint ou se trouvait le chandelier a sept branches, brulant jour et nuit,--souvenir constant de celui qui, enveloppe de la colonne de feu, avait ete le protecteur d'Israel,--le sacrifice journalier etait pret a etre offert sur l'autel des sacrifices dans le parvis exterieur.

Vie 29/49+ While the priests entered morning and evening into the Holy Place where the candlestick of seven branches was found, burning day and night--constant memory of Him who, enveloped in the column of fire, had been the protector of Israel,--the daily sacrifice was ready to be offered on the altar of burnt offerings in the outer court. [G/5/69]
(P1)

Vie30/50 C'est ainsi que le sacrifice expiatoire et les nuces odoriferantes de l'encens, symbole des prieres du peuple, s'unissaient dans l'esprit de tout Israel.

Vie30/50 It is in this manner that the expiatory sacrifice and the sweet-smelling clouds of incense, symbol of the prayers of the people, united themselves in the spirit of all Israel. [G/6/69] (P1)

Vie31/50 Les heures fixees pour ces offrandes, connues sous le nom de sacrifice du matin et sacrifice du soir, etaient regardees comme sacrees, et elles en vinrent a etre considerees comme le temps fixe pour la priere du matin et pour la priere du soir dans toute la nation juive.

Vie31/50 The fixed hours for these offerings, known under the name of morning sacrifice and evening sacrifice, were considered as sacred, and they came to be considered as the fixed time for morning and evening prayer in all the Jewish nation. [G/7a/69] (P2)

Vie32/50 Tandis que le sacrificateur se tenait devant l'autel des parfums, et qu'en dehors la fumee de l'autel des holocaustes montait, les prieres offertes par les fideles assemblees dans les cours du temple se repetaient a travers le monde entier, partout ou il y avait quelque Juif pieux.

Vie32/50 While the sacrificing priest stood before the altar of incense, and while outside the smoke of the altar of burnt offerings rose, the prayers offered by the assembled faithful in the temple courts were repeated across the whole world, everywhere where there was a pious Jew. [G/7b/69] (P1)

5/69 While the priests entered, morning and evening, into the Holy Place, with its seven lamps burning night and day for ever, the memento of the awful presence in the pillar of fire that had guarded them of old, and its table of "continual bread" of the presence--a male lamb, with the due fruit and drink-offering connected with such a sacrifice, was ready to be offered on the great altar of burnt offering outside. [Geikie, LC]

6/69 The atoning sacrifice, and the clouds of incense, the outward symbol of the prayers of the people, were thus indissolubly associated, and so holy were they in all eyes, that the hours sacred to them were known as those of the morning and evening sacrifice. [Geikie, LC]

PP353.9

7a/69 They served, still further, to set a time, throughout the Jewish world, for the morning and evening prayers of all Israel, [Geikie, LC]

PP354.0

7b/69 and thus, when the priest stood by the incense altar, and the flame of the burnt offering, outside, ascended, the prayers offered in the Temple courts were repeated all over the land, and even in every region, however, distant, to which a godly Jew had wandered.

PP353.7

[Geikie, LC]

Vie33-35/50 Les chretiens ont dans cet exemple l'autorite de leur culte du soir et du matin. Dieu aime l'ordre. Tandis qu'il condamne un culte qui ne consiste qu'en ceremonies, d'ou l'esprit est absent, il prend plaisir a abaisser ses regards sur ceux qui l'aiment et le craignent, et qui, sur toute la terre, s'inclinent devant lui matin et soir, recherchant le pardon de leurs peches commis, et presentant leurs requetes pour obtenir les graces dont ils ont besoin.

Vie33-35/50 The Christians have in this example the authority of their evening and morning worship. God loves order. While he condemns a worship that consists of none other than ceremonies, where the spirit is absent, he takes pleasure in watching those who love him and fear him, and who, in all the earth, bow before him morning and evening, searching for the forgiveness of the sins they committed, and presenting their requests for obtaining the graces (favours) which they need. (I1)

Vie36/50 Il etait echu par sort a Zacharie d'offrir l'encens journalier.

Vie36/50 It fell to Zacharias by lot to offer the daily incense. [G/8/70] (B1)

DA6/97 He was standing before the golden altar in the holy place of the sanctuary. (I2)

Vie37/50 Dans ses vetements blancs du sacerdoce, il officiait dans le lieu saint afin que la fumee de l'encens avec les prierces des saints montat devant Dieu, preparant la voie a la fumee du sacrifice de l'autel des holocaustes.

Vie37/50 In his white garments of the priesthood, he officiated in the Holy Place so that the smoke of the incense with the prayers of the saints ascended before God, preparing the way to the smoke of the sacrifice of the altar of burnt offerings. [G/9/70] (P1)

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8/70 On the day when our narrative opens, the lot for the daily incense offering had fallen on Zacharias. [Geikie, LC]

9/70 In his white sacerdotal robes, with covered head and naked feet, . . . he entered the Holy Place, that the clouds of the incense, which symbolized Israel's prayers, might herald the way for the smoke of the victim presently to be burned in their stead. [Geikie, LC]

Vie38/50 Dans ce lieu sacre, qui n'etait separe que par un voile du lieu tres saint, ou Dieu avait manifeste sa presence auguste, Zacharie etait emu au sentiment de la solennite et de l'importance de son office.

Vie 38/50 In this sacred place, which was separated only by a veil from the Most Holy Place where God had manifested His majestic presence, Zacharias was moved by the sentiment of the solemnity and the importance of his office. [G/10/70]
(P2)

Vie39/50 Au son de la cloche qui annoncait que le sacrifice allait etre place sur l'autel des holocaustes, tous les sacrificateurs et les levites se rendirent a leurs places marquees dans les cours du temple.

Vie39/50 At the sound of the bell which announced that the sacrifice was going to be placed on the altar of burnt offerings, all the priests and the Levites went to their marked places in the courts of the temple. [G/9,11a/70]
(V2)

Vie40/50 Zacharie et son compagnon commencerent les devoirs de leur charge.

Vie40/50 Zacharias and his companion started the duties of their post. [G/11b/70] (V2)

Vie41/50 Les charbons furent poses sur l'autel, l'assistant du sacrificateur se retira.

Vie41/50 The coals were placed on the altar, the priest's assistant withdrew. [G/12a/70] (V2)

Vie42/50+ Zacharie se trouve seul en presence des lampes toujours allumees et de l'autel embrase.

Vie42/50+ Zacharias finds himself alone in the presence of the always lighted lamps and the glowing altar. [G/12b/70]
(V2)

Vie43/51 Il repand l'encens sur les flammes, et une odeur suave s'eleve en nuage, symbole des prieres d'Israel montant a Dieu de toutes les parties de la terre.

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10/70 In a place so sacred, separated only by a veil from the Holy of Holies, the awful presence chamber of the Almighty--a place where God had already shown that He was near, by human words to the officiating priest--at a moment so solemn, when it had fallen to him to enjoy an awful honour which most of his brethren could not expect to obtain, and which could never be repeated, he must have been well-nigh over-powered with emotion. [Geikie, LC]

9,11a/70 . . . at the tinkling of the bell which announced that the morning or evening sacrifice was about to be laid on the great altar, . . . At the tinkling of the bell all the priests and Levites took their stations through the Temple courts, [Geikie, LC]

11b/70 and he and his helper began their ministrations. [Geikie, LC]

12a/70 And now the coals are laid on the altar, the helping priest retires [Geikie, LC]

12b/70 and Zacharias is left alone with the mysterious, ever-burning, lamps, and the glow of the altar which was believed to have been kindled, at first, from the pillar of fire in the desert, and to have been kept unquenched, by miracle, since then. [Geikie, LC]

DA7/97 The cloud of incense with the prayers of Israel was ascending before God. [G/13/70] (P1)

Vie43/51 He scatters the incense on the flames, and a sweet-smelling odor ascends as a cloud, a symbol of the prayers of Israel ascending to God from every part of the earth. [G/13/70] (V2)

Vie44/51 Comme intercesseur choisi pour son peuple, il unit ses supplications a celles des fideles.

Vie44/51 As chosen intercessor for his people, he unites his supplications to those of the faithful. [G/14/70] (V2)

DA8/97 Suddenly he became conscious of a divine presence. [G/7/70] (P3)

DA9/97 An angel of the Lord was "standing on the right side of the altar." (B1)

DA10/97+ The position of the angel was an indication of favor, but Zacharias took no note of this. [G/7/70] (I2)

Vie49/51 Pendant que ses prieres montaient au ciel, un ange du Seigneur lui apparut, se tenant debout au cote droit de l'autel des parfums, position qui signifiait que l'Eternel etait favorable a son peuple.

Vie49/51 While his prayers ascended to heaven, an angel of the Lord appeared to him, standing at the right side of the altar of incense, a position signifying that the Lord was favorable to his people. [G/7/70] (P2)

DA11/98 For many years he had prayed for the coming of the Redeemer; now heaven had sent its messenger to announce that these prayers were about to be answered; but the mercy of God seemed too great for him to credit. (I1)

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13/70 He pours the incense on the flames, and its fragrance rises in clouds, which are the symbol of the prayers of Israel, now rising over all the earth. [Geikie, LC]

14/70 As the intercessor for his people, for the time, he, too, joins his supplications. [Geikie, LC]

7/70 While he prays, there stands a mysterious Presence before him, on the right side of the altar, the side of good omen, as the angels, afterwards, appeared at the right side, in the Holy Sepulchre, and as Christ was seen, by the Martyr Stephen, standing on the Right Hand of God. [Geikie, LC]

Vie48/51 Il deplorait la triste condition dans laquelle se trouvait son peuple degenerate, disperse ca et la a cause de leur eloignement de Dieu, et le retrait de ses soins protecteurs; et il demandait ardemment la venue du Redempteur si longtemps attendue.

Vie48/51 He deplored the sad condition in which his degenerate people found itself, dispersed here and there because of the estrangement from God, and the withdrawal of His protecting cares; and he fervently asked for the coming of the Redeemer so long awaited.
(11)

DA12/98 He was filled with fear and self-condemnation.
(11)

Vie50/51 Zacharie fut saisi de frayeur.

Vie50/51 Zacharias was stricken by fright. (11)

DA13/98 But he was greeted with the joyful assurance: "Fear not, Zacharias: for thy prayer is heard; and thy wife Elisabeth shall bear thee a son, and thou shalt call his name John. (B2)

DA14/98 And thou shalt have joy and gladness; and many shall rejoice at his birth. (B2)

DA15/98 For he shall be great in the sight of the Lord, and shall drink neither wine nor strong drink; and he shall be filled with the Holy Ghost. . . . (B2)

DA16/98 And many of the children of Israel shall he turn to the Lord their God. (B2)

DA17/98 And he shall go before Him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord. (B2)

DA18/98 And Zacharias said unto the angel, Whereby shall I know this? for I am an old man, and my wife well stricken in years." (B2)

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2/20 . . .for it was unnatural in him to think that he and his wife Elizabeth, who were advanced in years, should have a son; nay, he intimates his doubts concerning it in these words: "Whereby shall I know this? for I am an old man, and my wife well stricken in years." [Fleetwood, LC]

DA19/98 Zacharias well knew how to Abraham in his old age a child was given because he believed Him faithful who had promised. [F/6/21] (I2)

SP52/44 Zacharias was as much astonished at the words of the angel, as he was at his appearance.
[F/5/21] (P1)

DA20/98 But for a moment the aged priest turns his thought to the weakness of humanity. [F/6/21] (P3)

DA21/98 He forgets that what God has promised, He is able to perform. [F/6/21] (P3)

SP55/44 Zacharias for a moment forgot the unlimited power of God, and that nothing was impossible with him. [F/6/21] (P1)

SP56/44 He did not call to mind the case of Abraham and Sarah, and the fulfillment of the promise of God to them. [F/6/21] (P2)

Vie58/52 Le coeur est lent a accepter d'etre soulage d'un chagrin et de deceptions que l'on a longtemps endure.

Vie58/52 The heart is slow in accepting to be relieved of a sorrow and of deceptions that we have endured for a long time. [G/27/71] (I2)

Vie59/52 La foi est lente a saisir les promesses de Dieu et a s'en rejouir.

Vie59/52 Faith is slow at grasping the promises of God and rejoicing in them. (I1)

Vie60/52 Zacharie pouvait croire le message concernant la naissance du Messie; mais la prediction qu'un fils lui naitrait lui semblait d'un accomplissement impossible.

Vie60/52 Zacharias could believe the message concerning the birth of the Messiah; but the prediction that a son would be born to him seemed to him an impossible fulfillment.
[G/28/71] (P1)

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5/21 The good old priest was as much astonished at the subject of his mission as he was at the appearance of the messenger; and esteeming it impossible that his wife, thus advanced in years, should conceive a son, weakly demanded a sign, to confirm his belief in the fulfilment of the promise, though he knew the authority of the angel was derived from the God of truth. [Fleetwood, LC]

6/21 But, as it is the lot of humanity to err, Zacharias had, for that time, forgot that nothing was impossible to Omnipotence, as well as that it was not the first time the aged were caused to conceive and bear children. The least reflection would have reminded him that Sarah had conceived and borne Isaac when she was far advanced in years; [Fleetwood, LC]

27/71 But the heart is slow to receive the access of any sudden joy, and to lay aside disappointment. [Geikie, LC]

28/71 The thought rises in the heart of Zacharias that the glad tidings of the birth of the Messiah may well be true, but, as to the son promised his wife, stricken in years as she is, can it be possible? [Geikie, LC]

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DA22/98 What a contrast between this unbelief and the sweet, childlike faith of Mary, the maiden of Nazareth, whose answer to the angel's wonderful announcement was, "Behold the handmaid of the Lord; be it unto me according to thy word"! Luke 1:38. (11)

DA23/98 The birth of a son to Zacharias, like the birth of the child of Abraham, and that of Mary, was to teach a great spiritual truth, a truth that we are slow to learn and ready to forget. (11)

DA24/98 In ourselves we are incapable of doing any good thing; but that which we cannot do will be wrought by the power of God in every submissive and believing soul. (11)

DA25/98 It was through faith that the child of promise was given. (11)

DA26/98 It is through faith that spiritual life is begotten, and we are enabled to do the works of righteousness. (11)

DA27/98 To the question of Zacharias, the angel said, "I am Gabriel, that stand in the presence of God; and am sent to speak unto thee, and to show thee these glad tidings." (11)

DA28/98 Five hundred years before, Gabriel had made known to Daniel the prophetic period which was to extend to the coming of Christ. (11)

DA29/98 The knowledge that the end of this period was near had moved Zacharias to pray for the Messiah's advent. (11)

DA30/98 Now the very messenger through whom the prophecy was given had come to announce its fulfillment. (11)

DA31/99 The words of the angel, "I am Gabriel, that stand in the presence of God," show that he holds a position of high honor in the heavenly courts. (11)

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DA32/99 When he came with a message to Daniel, he said, "There is none that holdeth with me in these things, but Michael [Christ] your Prince." Dan. 10:21. (I1)

DA33/99 Of Gabriel the Saviour speaks in the Revelation, saying that "He sent and signified it by His angel unto His servant John." Rev. 1:1. (I1)

DA34/99 And to John the angel declared, "I am a fellow servant with thee and with thy brethren the prophets." Rev. 22:9. (I1)

DA35/99 Wonderful thought--that the angel who stands next in honor to the Son of God is the one chosen to open the purposes of God to sinful men. (I1)

DA36/99 Zacharias had expressed doubt of the angel's words. (I1)

DA37/99 He was not to speak again until they were fulfilled. (I1)

DA38/99 "Behold," said the angel, "thou shalt be dumb, . . . until the day that these things shall be performed, because thou believest not my words, which shall be fulfilled in their season." (B2)

SP57/44+ Zacharias received a confirmation of the angel's message, "Behold, thou shalt be dumb, and not able to speak, until the day that these things shall be performed, because thou believest not my words which shall be fulfilled in their season." [F/8,9/21+] (B1)

SP58/45 He was soon made to realize the verity of the divine mission. [F/10a/21] (P1)

SP59/45 The angel had no sooner departed than he was struck dumb. [F/10a/21] (V2)

8/21 His curiosity was, indeed gratified, but in a manner that carried with it at once a confirmation of the promise, and a punishment of his unbelief. [Fleetwood, LC]

9/21 As he had verbally testified his doubt of the fulfilment of the prediction of the angel, he was punished with the loss of his speech, which was to continue to the very day in which the prediction should be accomplished: "Behold, thou shalt be dumb, and not able to speak, until the day that these things shall be performed, because thou believest not my words, which shall be fulfilled in their season." [Fleetwood, LC]

10a/22 Zacharias soon received an awful testimony of the divinity of the mission of Gabriel, who was no sooner departed than he was struck dumb; [Fleetwood, LC]

DA39/99 It was the duty of the priest in this service to pray for the pardon of public and national sins, and for the coming of the Messiah; but when Zacharias attempted to do this, he could not utter a word. [F/3,10b/20,22] (P2)

SP60/45 The particular office of Zacharias was to pray in behalf of the people, for pardon of public and national sins, and to earnestly pray for the coming of the long-expected Saviour whom they believed must redeem his people. [F/3/20] (P1)

SP61/45 When Zacharias attempted to pray, he could not utter a word. [F/10/22] (P1)

Vie45/51 Il confesse ses propres peches, les peches de sa famille et les peches de sa nation, et prie que Dieu veuille accepter le sacrifice d'expiation de l'agneau qui allait etre offert.

Vie45/51 He confesses his own sins, the sins of his family and of his nation and prays that God is willing to accept the sacrifice of expiation of the lamb that was going to be offered. [G/16/70] (P2)

DA40/99 Coming forth to bless the people, "he beckoned unto them, and remained speechless." (B2)

DA41/99 They had waited long, and had begun to fear, lest he had been cut down by the judgment of God. (I1)

DA42/99 But as he came forth from the holy place, his face was shining with the glory of God, "and they perceived that he had seen a vision in the temple." (I1)

DA43/99 Zacharias communicated to them what he had seen and heard; and "as soon as the days of his ministration were accomplished, he departed to his own house." (B2)

SP66/45 He made signs to them that an angel had appeared to him in the temple, and because of his unbelief he was deprived of the power of speech, until the prediction of the angel should be fulfilled. [F/10c/22] (P1)

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3/20 Besides, he was a priest of the course of Abia, whose particular office was to pray on behalf of the people, for public and national blessings; so that it is reasonable to think that on all occasions of public worship he prayed most earnestly for the accomplishment of the prophecies relative to the appearance of the long-expected Messiah, who was promised as a general blessing to all the nations of the earth. [Fleetwood, LC]

10b/22 for when he came to pray in the course of his office during the oblation of his incense, he could not utter a word, [Fleetwood, LC]

16/70 It was, doubtless, that the sins of the nation, his own sins, and the sins of his household, might be forgiven; that Jehovah would accept the atonement of the lamb presently to burn on the great altar in their stead; and that the long-expected Hope of Israel, the Messiah foretold by prophets, might soon appear. [Geikie, LC]

10c/22 . . . and was under a necessity of making signs to the people that an angel had appeared to him in the temple, and that he was deprived of the faculty of speech, as a punishment for his doubting the fulfilment of an event which had been foretold concerning him. [Fleetwood, LC]

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DA44/99 Soon after the birth of the promised child, the father's tongue was loosed, "and he spake, and praised God. (11)

DA45/99 And fear came on all that dwelt round about them: and all these sayings were noised abroad throughout all the hill country of Judea." (B2)

DA46/99+ And all they that heard them laid them up in their hearts, saying, What manner of child shall this be!" (B2)

DA47/100 All this tended to call attention to the Messiah's coming, for which John was to prepare the way. (11)

DA48/100 The Holy Spirit rested upon Zacharias, and in these beautiful words he prophesied of the mission of his son: "Thou, child, shalt be called the prophet of the Highest: For thou shalt go before the face of the Lord to prepare His ways; To give knowledge of salvation unto His people By the remission of their sins, Through the tender mercy of our God; Whereby the Dayspring from on high hath visited us, To give light to them that sit in darkness and in the shadow of death, To guide our feet into the way of peace." (B2)

DA49/100 "And the child grew, and waxed strong in spirit, and was in the deserts till the day of his showing unto Israel." (B2)

DA50/100 Before the birth of John, the angel had said, "He shall be great in the sight of the Lord, and shall drink neither wine nor strong drink; and he shall be filled with the Holy Ghost." (B2)

DA51/100 God had called the son of Zacharias to a great work, the greatest ever committed to men. (11)

DA52/100 In order to accomplish this work, he must have the Lord to work with him. (11)

DA53/100 And the Spirit of God would be with him if he heeded the instruction of the angel. (11)

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DA54/100 John was to go forth as Jehovah's messenger, to bring to men the light of God. (I1)

DA55/100 He must give a new direction to their thoughts. (I1)

DA56/100 He must impress them with the holiness of God's requirements, and their need of His perfect righteousness. (I1)

DA57/100 Such a messenger must be holy. (I1)

DA58/100 He must be a temple for the indwelling Spirit of God. (I1)

DA59/100 In order to fulfill his mission, he must have a sound physical constitution, and mental and spiritual strength. (I1)

DA60/100 Therefore it would be necessary for him to control the appetites and passions. (I1)

DA61/100 He must be able so to control all his powers that he could stand among men as unmoved by surrounding circumstances as the rocks and mountains of the wilderness. [H/33/70] (I2)

SP96/47 John was fitting himself, by the privations and hardships of his secluded life, to so control all his physical and mental powers that he could stand among the people as unmoved by surrounding circumstances as the rocks and mountains of the wilderness that had surrounded him for thirty years. [H/33/70] (I2)

YI(97)26 John accustomed himself to privations and hardships, that he might be able to stand among the people as unmoved by circumstances as the rocks and mountains of the wilderness that had surrounded him for thirty years. [H/33/70] (P3)

YI(97)27 A great work was before him; and it was necessary that he should form a character that would not be swerved from right and duty by any surrounding influence. [H/33/70] (P3)

33/70 It may, in truth, in no small measure have served to fit him for his peculiar work that--removed from all influences which must have served, had he lived among them, to blunt his sense of surrounding evils, and to mould his character and habits according to the prevailing forms and fashions of Jewish life--he was carried by the Spirit into the desert to be trained and educated there, thence, as from a watch-tower, to look down upon those strange sights which his country was presenting, undistractedly to watch, profoundly to muse and meditate, the fervor of a true prophet of the Lord kindling and glowing into an intenser fire of holy zeal; till at last, when the hour for action came, he launched forth upon his brief earthly work with a swift impetuosity, like a rush of those short-lived cataracts, yet with a firmness of unbending will and purpose, like the stability of those rocky heights among which for thirty years he had been living. [Hanna, LC]

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DA62/100 In the time of John the Baptist, greed for riches, and the love of luxury and display had become widespread. (I1)

DA63/100 Sensuous pleasures, feasting and drinking, were causing physical disease and degeneracy, benumbing the spiritual perceptions, and lessening the sensibility to sin. (I1)

DA64/100 John was to stand as a reformer. (I1)

DA65/100+ By his abstemious life and plain dress he was to rebuke the excesses of his time. (I1)

DA66/101 Hence the directions given to the parents of John--a lesson of temperance by an angel from the throne of heaven. (I1)

DA67/101 In childhood and youth the character is most impressible. (I1)

DA68/101 The power of self-control should then be acquired. (I1)

DA69/101 By the fireside and at the family board influences are exerted whose results are as enduring as eternity. (I1)

DA70/101 More than any natural endowment, the habits established in early years decide whether a man will be victorious or vanquished in the battle of life. (I1)

DA71/101 Youth is the sowing time. (I1)

DA72/101 It determines the character of the harvest, for this life and for the life to come. (I1)

DA73/101 As a prophet, John was "to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord." (B2)

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DA74/101 In preparing the way for Christ's first advent, he was a representative of those who are to prepare a people for our Lord's second coming. (11)

DA75/101 The world is given to self-indulgence. (11)

DA76/101 Errors and fables abound. (11)

DA77/101 Satan's snares for destroying souls are multiplied. (11)

DA78/101 All who would perfect holiness in the fear of God must learn the lessons of temperance and self-control. (11)

DA79/101 The appetites and passions must be held in subjection to the higher powers. (11)

DA80/101 This self-discipline is essential to that mental strength and spiritual insight which will enable us to understand and to practice the sacred truths of God's word. (11)

DA81/101 For this reason temperance finds its place in the work of preparation for Christ's second coming. (11)

DA82/101 In the natural order of things, the son of Zacharias would have been educated for the priesthood. (11)

DA83/101 But the training of the rabbinical schools would have unfitted him for his work. (11)

DA84/101 God did not send him to the teachers of theology to learn how to interpret the Scriptures. (11)

DA85/101 He called him to the desert, that he might learn of nature and nature's God. (11)

DA86/101 It was a lonely region where he found his home, in the midst of barren hills, wild ravines, and rocky caves. (11)

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DA87/101 But it was his choice to forego the enjoyments and luxuries of life for the stern discipline of the wilderness. (11)

YI(97)8b . . . and he chose to separate himself from the world, and make the wilderness his home. [H/25b/70] (P2)

YI(97)9 He denied himself the ordinary comforts of life; his food was simple; his clothing, a garment made of camel's hair, and confined about the waist by a leathern girdle. [H/25c,25d/70] (P2)

SP72/45+ The prophet John separated himself from his friends and kindred, and made his home in the wilderness. [H/25b/70] (P2)

SP73/46 He denied himself of the ordinary comforts of life. [H/25c/70] (P1)

DA88/101 Here his surroundings were favorable to habits of simplicity and self-denial. (11)

DA89/101 Uninterrupted by the clamor of the world, he could here study the lessons of nature, of revelation, and of Providence. (11)

DA90/101 The words of the angel to Zacharias had been often repeated to John by his God-fearing parents. (11)

DA91/101 From childhood his mission had been kept before him, and he had accepted the holy trust. (11)

DA92/101 To him the solitude of the desert was a welcome escape from society in which suspicion, unbelief, and impurity had become well-nigh all-pervading. [H/24,25/70] (12)

DA93/101 He distrusted his own power to withstand temptation, and shrank from constant contact with sin, lest he should lose the sense of its exceeding sinfulness. (11)

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24/70 All that we are told is that till the time of his showing unto Israel he was in the desert, in those wild and lonely regions which lay near his birthplace, skirting the northwestern shores of the Dead sea. [Hanna, LC]

25a/70 True to the angelic designation, accepting the vow that marked him as a Nazarite from his birth, [Hanna, LC]

25b/70 John separated himself early from home and kindred, retired from the haunts of men, buried himself in the rocky solitudes of the wilderness, letting his hair grow till it fell loose and dishevelled over his shoulders, [Hanna, LC]

25c/70 denying himself to all ordinary indulgences, whether of food or dress, [Hanna, LC]

25d/70 clothing himself with the roughest kind of garment he could get, a robe of hair-cloth bound around him with a leathern girdle, [Hanna, LC]

25e/70 satisfying himself by feeding on the locusts and wild honey of the desert. [Hanna, LC]

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DA94/102 Dedicated to God as a Nazarite from his birth, he made the vow his own in a life-long consecration.
[H/25a/70] (P2)

DA95/102 His dress was that of the ancient prophets, a garment of camel's hair, confined by a leather girdle.
[K/169.6] (P2)

DA96/102 He ate the "locusts and wild honey" found in the wilderness, and drank the pure water from the hills.
[K/169.6] (P2)

SP75/46 His clothing was a garment made of hair-cloth, confined about the waist with a leather girdle. [H/25d/70] (P1)

DA97/102 But the life of John was not spent in idleness, in ascetic gloom, or in selfish isolation. [H/26,29/70] (P2)

YI(97)11 So far from being lonely, gloomy, or morose, he enjoyed his life of simplicity and retirement, and his temperate habits kept all his senses unperverted. [H/26/70] (I2)

YI(97)12 And John was not indolent. (P2)

DA98/102 From time to time he went forth to mingle with men; and he was ever an interested observer of what was passing in the world. [H/30/70] (P3)

DA99/102 From his quiet retreat he watched the unfolding of events. [H/30/70] (P3)

DA100/102 With vision illuminated by the divine Spirit he studied the characters of men, that he might understand how to reach their hearts with the message of heaven. (I1)

DA101/102 The burden of his mission was upon him. (I1)

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[See above Hanna, 25a]

169.6 He was clad in a dress which would wear well, and required no care, such as Elijah, and other ancient prophets wore. . -- a rough, but stout and serviceable, robe of camel's hair, or of camel's hair and wool combined, bound about the waist by a broad girdle of stiff leather. His food was "locusts, and wild honey" from the rocks, aided doubtless by the wild products of the soil. [Kitto, DBI]

[See above Hanna, 25d, 25e]

26/70 But it was not in a morose or ascetic spirit that he did so. [Hanna, LC]

27/70 He had not fled to those solitudes in chagrin, to nurse upon the lap of indolence regrets over bygone disappointments; nor had he sought there to shroud his spirit in a religious gloom deep as that of Engedi and Adullam, . . [Hanna, LC]

29/70 Though dwelling apart from others, avoiding observation, and shunning promiscuous intercourse, he was not wasting those years in idleness heedless of the task... [Hanna, LC]

30/70 Through the loopholes of retreat we can well imagine the Baptist as busily scanning the state of that community upon which he was to act. [Hanna, LC]

31/70 When he stepped forth from his retirement, and men of all kinds and classes gathered round him, he did not need any one to tell him who the Pharisees, or the Sadducees, or the publicans were, or what were their peculiar and distinctive errors. [Hanna, LC]

32/70 He appears from the first to have been well informed as to the state of things outside the desert. [Hanna, LC]

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DA102/102 In solitude, by meditation and prayer, he sought to gird up his soul for the lifework before him. (11)

SP84/46 A great work was before him, and it was necessary that he should form a character unbiased by any surrounding influence. [H/33/70] (P2)

SP89/47 He feared his character would be molded according to the prevailing customs of the Jews, and he chose the wilderness as his school, in which his mind could be properly educated and disciplined from God's great book of nature. [H/33/70] (P2)

DA103/102 Although in the wilderness, he was not exempt from temptation. (11)

DA104/102 So far as possible, he closed every avenue by which Satan could enter, yet he was still assailed by the tempter. (11)

DA105/102 But his spiritual perceptions were clear; he had developed strength and decision of character, and through the aid of the Holy Spirit he was able to detect Satan's approaches, and to resist his power. (11)

DA106/102 John found in the wilderness his school and his sanctuary. (11)

DA107/102 Like Moses amid the mountains of Midian, he was shut in by God's presence, and surrounded by the evidences of His power. (11)

33/70+ It may, in truth, in no small measure have served to fit him for his peculiar work that--removed from all the influences which must have served, had he lived among them, to blunt his sense of surrounding evils, and to mould his character and habits according to the prevailing forms and fashions of Jewish life--he was carried by the Spirit into the desert to be trained and educated there, thence, as from a watch-tower, to look down upon those strange sights which his country was presenting, undistractedly to watch, profoundly to muse and meditate, the fervor of a true prophet of the Lord kindling and glowing into an intenser fire of holy zeal; till, at last, when the hour for action came, he launched forth upon his brief earthly work with a swift impetuosity, like the rush of those short-lived cataracts, yet with a firmness of unbending will and purpose, like the stability of those rocky heights among which for thirty years he had been living. [Hanna, LC]

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DA108/102 It was not his lot to dwell, as did Israel's great leader, amid the solemn majesty of the mountain solitudes; but before him were the heights of Moab, beyond Jordan, speaking of Him who had set fast the mountains, and girded them with strength. (11)

DA109/102 The gloomy and terrible aspect of nature in his wilderness home vividly pictured the condition of Israel. (11)

DA110/102 The fruitful vineyard of the Lord had become a desolate waste. (11)

DA111/102 But above the desert the heavens bent bright and beautiful. (11)

DA112/102 The clouds that gathered, dark with tempest, were arched by the rainbow of promise. (11)

DA113/102 So above Israel's degradation shone the promised glory of the Messiah's reign. (11)

DA114/102 The clouds of wrath were spanned by the rainbow of His covenant-mercy. (11)

DA115/102 Alone in the silent night he read God's promise to Abraham of a seed numberless as the stars. (11)

DA116/102+ The light of dawn, gilding the mountains of Moab, told of Him who should be as "the light of the morning, when the sun riseth, even a morning without clouds." 2 Sam. 23:4. (11)

DA117/103 And in the brightness of noontide he saw the splendor of His manifestation, when "the glory of the Lord shall be revealed, and all flesh shall see it together." Isa. 40:5. (11)

DA118/103 With awed yet exultant spirit he searched in the prophetic scrolls the revelations of the Messiah's coming,--the promised seed that should bruise the serpent's head; Shiloh, "the peace giver," who was to appear before a king should cease to reign on David's throne. (11)

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DA119/103 Now the time had come. (11)

DA120/103 By the sure word of the Lord, already the Christ was born. (11)

DA121/103 Isaiah's rapt portrayals of the Messiah's glory were his study by day and by night,--the Branch from the root of Jesse; a King to reign in righteousness, judging "with equity for the meek of the earth;" "a covert from the tempest; . . . the shadow of a great rock in a weary land;" Israel no longer to be termed "Forsaken," nor her land "Desolate," but to be called of the Lord, "My Delight," and her land "Beulah." Isa. 11:4; 32:2; 62:4, margin. [G/264.6] (12)

DA122/103 The heart of the lonely exile was filled with the glorious vision. (11)

DA123/103 He looked upon the King in His beauty, and self was forgotten. (11)

DA124/103 He beheld the majesty of holiness, and felt himself to be inefficient and unworthy. (11)

DA125/103 He was ready to go forth as Heaven's messenger, unawed by the human, because he had looked upon the Divine. (11)

DA126/103 He could stand erect and fearless in the presence of earthly monarchs, because he had bowed low before the King of kings. (11)

DA127/103 John did not fully understand the nature of the Messiah's kingdom. (11)

DA128/103 He looked for Israel to be delivered from her national foes; but the coming of a King in righteousness, and the establishment of Israel as a holy nation, was the great object of his hope. (11)

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264.6 Isaiah, especially, had excited in him a faith so deep and intelligent that Jesus rebuked his fears, when perplexed and doubting, by a quotation from that prophet's Messianic predictions. [Geikie, LC]

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DA129/103 Thus he believed would be accomplished the prophecy given at his birth,--"To remember His holy covenant; . . . That we being delivered out of the hand of our enemies Might serve Him without fear, In holiness and righteousness before Him, all the days of our life." (11)

DA130/103 He saw his people deceived, self-satisfied, and asleep in their sins. [G/264.3] (P2)

DA131/103 He longed to rouse them to a holier life.
[G/264.3] (I2)

DA132/103+ The message that God had given him to bear was designed to startle them from their lethargy, and cause them to tremble because of their great wickedness. [J/12/23]
(P2)

DA133/104 Before the seed of the gospel could find lodgment, the soil of the heart must be broken up. (11)

DA134/104 Before they would seek healing from Jesus, they must be awakened to their danger from the wounds of sin. (11)

DA135/104 God does not send messengers to flatter the sinner. (11)

DA136/104 He delivers no message of peace to lull the unsanctified into fatal security. (11)

DA137/104 He lays heavy burdens upon the conscience of the wrongdoer, and pierces the soul with arrows of conviction. (11)

DA138/104 The ministering angels present to him the fearful judgments of God to deepen the sense of need, and prompt the cry, "What must I do to be saved?" (11)

DA139/104 Then the hand that has humbled in the dust, lifts up the penitent. (11)

264.3 he was, above all men, fitted to rouse the sleeping conscience of Israel, and to lay bare the self-deceptions and sins of even the religionists of the day. [Geikie, LC]

12/23 for the cry of the Baptist that the kingdom of heaven was at hand, repeated over all the country, had startled the people out of the lethargy wrought by oppressions, or by a fear that God had withdrawn from them. [Jones, LSFG]

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DA140/104 The voice that has rebuked sin, and put to shame pride and ambition, inquires with tenderest sympathy, "What wilt thou that I shall do unto thee?" (11)

DA141/104 When the ministry of John began, the nation was in a state of excitement and discontent verging on revolution. [H/47-51/72] (P2)

SP97/47 The state of public affairs when John's work commenced, was unsettled. [H/47-51/72] (P2)

SP8/41 The whole country felt their oppression, and revolt and dissension were the result of this state of things. [H/47-51/72] (P2)

DA142/104 At the removal of Archelaus, Judea had been brought directly under the control of Rome. (11)

DA143/104 The tyranny and extortion of the Roman governors, and their determined efforts to introduce the heathen symbols and customs, kindled revolt, which had been quenched in the blood of thousands of the bravest of Israel. (11)

DA144/104 All this intensified the national hatred against Rome, and increased the longing to be freed from her power. (11)

DA145/104 Amid discord and strife, a voice was heard from the wilderness, a voice startling and stern, yet full of hope: "Repent ye; for the kingdom of heaven is at hand." [H/54/72] (P2)

SP98/47+ Discord and insurrection were prevailing, when the voice of John was first lifted up, like the sound of a trumpet pealing forth from the wilderness, thrilling the hearts of all who heard with a new and strange power. [H/54/72] (P2)

DA146/104 With a new, strange power it moved the people. (11)

DA147/104 Prophets had foretold the coming of Christ as an event far in the future; but here was an announcement that it was at hand. (11)

47-51/72 Such a state of things among the governing authorities fomented the popular animosity to the foreign rule. The whole country was in a ferment. Popular outbreaks were constantly occurring. The public mind was in such an inflammable condition that any adventurer, daring enough and strong enough to raise the standard of revolt, was followed by multitudes. Among those insurrectionary chiefs, etc. [Hanna, LC]

54/72 Such was the state of public affairs and of the public feeling, when a voice, loud and thrilling like the voice of a trumpet, issues from the desert, saying, "Repent ye, for the kingdom of heaven is at hand." [Hanna, LC]

DA148/104 John's singular appearance carried the minds of his hearers back to the ancient seers. [J/2,3/17] (P2)

SP101/48 They saw, in the singular dress and appearance of this prophet, a resemblance to the description of the ancient seers . . . [J/3/17] (P2)

DA149/104 In his manner and dress he resembled the prophet Elijah. [J/3/17] (P1)

DA150/104 With the spirit and power of Elijah he denounced the national corruption, and rebuked the prevailing sins. (I1)

DA151/104 His words were plain, pointed, and convincing. [J/20/24] (I2)

SP103/48 In simplicity and plainness he pointed out the errors and crimes of men. [J/20/24] (I2)

SP110/49 His discourses were plain, pointed, and convincing. [J/20/24] (I2)

DA152/104 Many believed him to be one of the prophets risen from the dead. [J/3/17] (I2)

DA153/104 The whole nation was stirred. (I1)

DA154/104 Multitudes flocked to the wilderness. (I1)

DA155/104 John proclaimed the coming of the Messiah, and called the people to repentance. (I1)

SP108/48 His discernment of character and spiritual sight read the purposes and hearts of those who came to him, and he fearlessly told, both rich and poor, the honorable and the lowly, that without repentance of their sins, and a thorough conversion, although they might claim to be righteous, they could not enjoy the favor of God, and have part in the kingdom of the Messiah, whose coming he announced. [H/82,83/74] (P2)

DA156/104 As a symbol of cleansing from sin, he baptized them in the waters of the Jordan. [G/275.7+] (P2)

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2,3/17 . . . a large gathering of excited people around a man of singular appearance, who was making a most wonderful announcement, and was engaging in a baptismal rite of startling significance. He was a gaunt ascetic; in his dress and manner, and in his authoritative language, reminding all who saw and heard him of the old prophets; and indeed, in his appearance so much resembling Elijah, that the query was immediately started in every man's mind, whether he was not actually that prophet risen from the dead. [Jones, LSPG]

20/24 The teachings of John were plain and simple. [Jones, LSPG]

82,83/74 His quick, keen, spiritual insight at once detected the veiled deceit that lay in their doing so, and in the very spirit which his great Master afterwards displayed, he proceeded to denounce their hypocrisy, giving them indeed the very title which Jesus bestowed on them. John's whole ministry, his teaching and baptizing, if it meant anything, meant this, that without an inward spiritual change, without penitence, without reformation, no Israelite was prepared to enter into that kingdom whose advent he announced. [Hanna, LC]

DA157/104 Thus by a significant object lesson he declared that those who claimed to be the chosen people of God were defiled by sin, and that without purification of heart and life they could have no part in the Messiah's kingdom.
[G/275.7+] [H/82,83/74] (P2)

DA158/105 Princes and rabbis, soldiers, publicans, and peasants came to hear the prophet. (I1)

DA159/105 For a time the solemn warning from God alarmed them. (I1)

DA160/105 Many were brought to repentance, and received baptism. (I1)

SP106/48 The people, as if with common consent, came to him repenting, and confessing their sins, and were baptized of him in Jordan. [H/64,65/73] [F/1/44]
(P1)

SP115/49 He was successful in his ministry.
[F/1/44] (V2)

DA161/105 Persons of all ranks submitted to the requirement of the Baptist, in order to participate in the kingdom he announced. [F/1/44] (P2)

SP116/49 Persons of all rank, high and low, rich and poor, submitted to the requirements of the prophet, as necessary for them in order to participate in the kingdom he came to declare. [F/1/44] (P1)

DA162/105 Many of the scribes and Pharisees came confessing their sins, and asking for baptism. [F/2/45] (P2)

SP117/49 Many of the scribes and Pharisees came to him, confessing their sins, and were baptized of him in Jordan. [F/2/45] (P1)

275.7+ A new symbol was needed, striking enough to express the vastness of the change he demanded. . . . "He was a good man," says Josephus, "and urged the Jews who were willing to live worthily, and to show uprightness one to another, and piety towards God, to be baptized. For baptism was approved of by him, not as a means of obtaining one to another, and piety towards God, to be baptized. For baptism was approved of by him, not as a means of obtaining pardon for some sins only, but for the purity of the whole body, when the soul had been cleansed beforehand by righteousness." On baptism, in itself, he set no mysterious sacramental value. It was only water, a mere emblem of the purification required in the life and heart, and needed an after baptism by the Holy Spirit. [Geikie, LC]

64, 65/73 It would seem as if with one consent the entire population of the southern part of Palestine had gathered around the Baptist, and for the time were pliant in his hands. It may have facilitated their assemblage if, as has been conjectured, it was a Sabbatic year when John began his work, and the people, set free from their ordinary labors, were ready to follow him, as he led them to the banks of the Jordan to be baptized. [Hanna, LC]

1/44+ He proved very successful in his ministry, as he enforced the doctrine of repentance because the kingdom of heaven was at hand: persons of all degrees and professions flocked to him, confessed their sins, were baptized in Jordan and submitted to whatever the prophet prescribed as necessary to obtain an inheritance in that kingdom the approach of which he came to declare. [Fleetwood, LC]

2/45 Among the converts were many of the Pharisaical tribe, some of whom confessed their sins and were likewise baptized in Jordan. [Fleetwood, LC]

DA163/105 They had exalted themselves as better than other men, and had led the people to entertain a high opinion of their piety; now the guilty secrets of their lives were unveiled. [F/3/45] (I2)

DA164/105 But John was impressed by the Holy Spirit that many of these men had no real conviction of sin. (I1)

SP118/49 The confessions made by the Pharisees astonished the prophet; for they had exalted themselves as better than other men, and had maintained a high opinion of their own piety and worthiness. [F/3/45] (P2)

SP119/49 As they sought to obtain remission of their sins, and revealed the secrets of their lives, which had been covered from the eyes of men, the prophet was amazed. [F/3/45] (I2)

DA165/105 They were timeservers. (I1)

DA166/105 As friends of the prophet, they hoped to find favor with the coming Prince. (I1)

DA167/105 And by receiving baptism at the hands of this popular young teacher, they thought to strengthen their influence with the people. (I1)

DA168/105 John met them with the scathing inquiry, "O generation of vipers, who hath warned you to flee from the wrath to come? (B2)

DA169/105+ Bring forth therefore fruits meet for repentance: and think not to say within yourselves, We have Abraham to our father: for I say unto you, that God is able of these stones to raise up children unto Abraham." (B2)

DA170/106 The Jews had misinterpreted God's promise of eternal favor to Israel: "Thus saith the Lord, which giveth the sun for a light by day, and the ordinances of the moon and of the stars for a light by night, which divideth the sea when the waves thereof roar; The Lord of hosts is His name: If those ordinances depart from before Me, saith the Lord, then the seed of Israel also shall cease from being a nation before Me forever. [F/4/45] (B1)

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3/45 The conversation [sic] of the Pharisees surprised the Baptist, knowing that they maintained a high opinion of their own sanctity, for which reason it was very astonishing that they should express any desire of obtaining a remission of their sins. [Fleetwood, LC]

4,5/45 In short, he was much surprised to find the whole nation so affected by his threatenings, especially as he knew they expected salvation, on account of their being of the seed of Abraham,--a conceit which they cherished, and which they seem to have derived from a misrepresentation of the following passage: "Thus saith the Lord, who giveth the sun for a light by day, and the ordinance of the moon and the stars for a light by night; who divideth the sea when the waves thereof roar; the Lord of Hosts is his name: If those ordinances depart from before me, saith the Lord, then the seed of Israel also shall cease from being a nation before me forever. Thus saith the Lord: If the heaven above can be measured and the foundation of the earth searched out beneath, I will also cast off the seed of Israel for all that they have done." [Fleetwood, LC]

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DA171/106 Thus saith the Lord; If heaven above can be measured, and the foundations of the earth searched out beneath, I will also cast off all the seed of Israel for all that they have done, saith the Lord." Jer. 31:35-37.
[F/5/45] (B1)

DA172/106 The Jews regarded their natural descent from Abraham as giving them a claim to this promise. (11)

DA173/106 But they overlooked the conditions which God had specified. (11)

DA174/106 Before giving the promise, He had said, "I will put My law in their inward parts, and write it in their hearts; and will be their God, and they shall be My people. . . ." (B2)

DA175/106 For I will forgive their iniquity, and I will remember their sin no more." Jer. 31:33, 34. (B2)

DA176/106 To a people in whose hearts His law is written, the favor of God is assured. (11)

DA177/106 They are one with Him. (11)

DA178/106 But the Jews had separated themselves from God. (11)

DA179/106 Because of their sins they were suffering under His judgments. (11)

DA180/106 This was the cause of their bondage to a heathen nation. (11)

DA181/106 Their minds were darkened by transgression, and because in times past the Lord had shown them so great favor, they excused their sins. (11)

DA182/106 They flattered themselves that they were better than other men, and entitled to His blessings. (11)

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[See above Fleetwood, LC/4,5/45]

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DA183/106 These things "are written for our admonition, upon whom the ends of the world are come." 1 Cor. 10:11. (B2)

DA184/106 How often we misinterpret God's blessings, and flatter ourselves that we are favored on account of some goodness in us! (I1)

DA185/106 God cannot do for us that which He longs to do. (I1)

DA186/106 His gifts are used to increase our self-satisfaction, and to harden our hearts in unbelief and sin. (I1)

DA187/106 John declared to the teachers of Israel that their pride, selfishness, and cruelty showed them to be a generation of vipers, a deadly curse to the people, rather than the children of just and obedient Abraham. (I1)

DA188/106 In view of the light they had received from God, they were even worse than the heathen, to whom they felt so much superior. (I1)

DA189/106 They had forgotten the rock whence they were hewn, and the hole of the pit from which they had been digged. (I1)

DA190/106+ God was not dependent upon them for the fulfilling of His purpose. (I1)

DA191/107 As He had called Abraham out from a heathen people, so He could call others to His service. (I1)

DA192/107 Their hearts might now appear as lifeless as the stones of the desert, but His Spirit could quicken them to do His will, and receive the fulfillment of His promise. (I1)

DA193/107 "And now also," said the prophet, "the ax is laid unto the root of the trees: therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire." (B2)

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DA194/107 Not by its name, but by its fruit, is the value of a tree determined. (I1)

DA195/107 If the fruit is worthless, the name cannot save the tree from destruction. (I1)

DA196/107 John declared to the Jews that their standing before God was to be decided by their character and life. (I1)

DA197/107 Profession was worthless. (I1)

DA198/107 If their life and character were not in harmony with God's law, they were not His people. (I1)

DA199/107 Under his heart-searching words, his hearers were convicted. (I1)

DA200/107 They came to him with the inquiry, "What shall we do then?" (B2)

DA201/107 He answered, "He that hath two coats, let him impart to him that hath none; and he that hath meat, let him do likewise." (B2)

DA202/107 And he warned the publicans against injustice, and the soldiers against violence. (I1)

DA203/107 All who became the subjects of Christ's kingdom, he said, would give evidence of faith and repentance. (I1)

DA204/107 Kindness, honesty, and fidelity would be seen in their lives. (I1)

DA205/107 They would minister to the needy, and bring their offerings to God. (I1)

DA206/107 They would shield the defenseless, and give an example of virtue and compassion. (I1)

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DA207/107 So the followers of Christ will give evidence of the transforming power of the Holy Spirit. (11)

DA208/107 In the daily life, justice, mercy, and the love of God will be seen. (11)

DA209/107 Otherwise they are like the chaff that is given to the fire. (11)

DA210/107 "I indeed baptize you in water unto repentance," said John; "but He that cometh after me is mightier than I, whose shoes I am not worthy to bear: He shall baptize you with the Holy Ghost and with fire." Matt. 3:11, R. V., margin. (B2)

DA211/107 The prophet Isaiah had declared that the Lord would cleanse His people from their iniquities "by the spirit of judgment, and by the spirit of burning." (B2)

DA212/107 The word of the Lord to Israel was, "I will turn My hand upon thee, and purely purge away thy dross, and take away all thy tin." Isa. 4:4; 1:25. (B2)

DA213/107 To sin, wherever found, "our God is a consuming fire." Heb. 12:29. (B2)

DA214/107 In all who submit to His power the Spirit of God will consume sin. (11)

DA215/107 But if men cling to sin, they become identified with it. (11)

DA216/107 Then the glory of God, which destroys sin, must destroy them. (11)

DA217/107 Jacob, after his night of wrestling with the Angel, exclaimed, "I have seen God face to face, and my life is preserved." Gen. 32:30. (B2)

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DA218/108 Jacob had been guilty of a great sin in his conduct toward Esau; but he had repented. (11)

DA219/108 His transgression had been forgiven, and his sin purged; therefore he could endure the revelation of God's presence. (11)

DA220/108 But wherever men came before God while willfully cherishing evil, they were destroyed. (11)

DA221/108 At the second advent of Christ the wicked shall be consumed "with the Spirit of His mouth," and destroyed "with the brightness of His coming." 2 Thess. 2:8. (B2)

DA222/108 The light of the glory of God, which imparts life to the righteous, will slay the wicked. (11)

DA223/108 In the time of John the Baptist, Christ was about to appear as the revealer of the character of God. (11)

DA224/108 His very presence would make manifest to men their sin. (11)

DA225/108 Only as they were willing to be purged from sin could they enter into fellowship with Him. (11)

DA226/108 Only the pure in heart could abide in His presence. (11)

DA227/108 Thus the Baptist declared God's message to Israel. (11)

DA228/108 Many gave heed to his instruction. (11)

DA229/108 Many sacrificed all in order to obey. (11)

The Desire of Ages - Chapter 10 - SOURCES

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DA230/108 Multitudes followed this new teacher from place to place, and not a few cherished the hope that he might be the Messiah. [F/8/46] (I2)

SP214/57 The people thought that John might be the promised Messiah. [F/8/46] (P1)

SP218/57 He did not aspire to worldly honor or worldly dignity, but was humble in heart and life, and did not assume honors that did not belong to him. [F/8/46] (P2)

SP219/57 He assured his followers that he was not the Christ. [F/8/46] (P2)

SP220/57 John, as a prophet, stood forth as God's representative, to show the connection between the law and prophets, and the Christian dispensation. [H/125/78] (I2)

SP221/57 His work and ministry pointed back to the law and the prophets, while he, at the same time, pointed the people forward to Christ, as the Saviour of the world. [H/125/78] (I2)

DA231/108 But as John saw the people turning to him, he sought every opportunity of directing their faith to Him who was to come. (I1)

8,9/46 . . . they began to conjecture that John might be the promised Messiah, and were even ready to pronounce him the Redeemer of Israel; so that, had he aspired to worldly dignity, he might, for a time, have shone in all the grandeur of human pomp, and claimed a regard superior to the sons of men. But, pious in principle and humble in heart, he could not arrogate honors of which he was conscious of his unworthiness; and therefore honestly undeceived his numerous followers by assuring them that, so far from being the glorious person promised, he was only his forerunner,
[Fleetwood, LC]

125/78 Meanwhile, let us dwell a moment on the place and office which the ministry of John occupied midway between the old and the new economy. "The law and the prophets were until John." In him and with him they expired. [Hanna, LC]

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Analysis

In our analysis of chapter 10 we noted two special characteristics of Ellen White's work. In the writing of this chapter, Ellen White is largely revising her earlier comments in Spirit of Prophecy, II, even though she had written much on the topic of John the Baptist in various articles and manuscripts. It is also very clear from the reading of the 231 sentences of chapter 10, 62 pages of DA text and sources, that Ellen White exerted a great deal of independence in the composition of this chapter on John the Baptist. These two features deserve special comment before moving to the general analysis of our findings.

Literary analysis, whether involving style, source, or redaction, can hardly avoid some study of the content. We remind the reader once again, however, that our concern is in the main with the literary writing or composition and not with the ideas being expressed. We have not given content the careful scrutiny that we have given to verbal expression even though some attention will be given to the nature of Ellen White's blocks of independent material under the discussion of redaction analysis.¹

¹We often run into instances of parallel ideas between a source text and that of the Ellen White text. This similarity of content, particularly in extra-biblical details, is especially interesting though outside the scope of our investigation. One example noticed in this chapter has to do with John being instructed by his parents, DA90 and 91. The context clearly indicates that Ellen White has been following the story as earlier presented in SP and as developed by Hanna in his life of Christ. We found no reference to this role of John's parents in the SP context

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The expansion of Ellen White's coverage of the great controversy between Christ and Satan from her rather succinct treatment in her first writings to the five-volume series entitled "The Conflict of the Ages" has been explained on the basis of her use of sources. In this connection it is interesting to note how the DA material compares with the SP text written some 20 years earlier.

Chapter III of SP on "The Life and Mission of John" has 37 paragraphs divided into 225 sentences. Chapter 10 of DA has 46 paragraphs with 231 sentences. Both the paragraphs and sentences of the later chapter are generally shorter than the earlier work. The SP text has been seriously reworked in terms of sentence structure, combination of thoughts, and order of arrangement. In column I of Table A on page 100 the SP paragraphs have been listed in their numerical sequence, and in column II the comparative DA paragraphs are registered. The letters "a", "b", "c", etc., indicate the sub-sections, or roughly the sentences within the paragraph. This subdivision allows us to show where similarities and differences occur within a given paragraph. The blank spaces in column II indicate where the SP content is missing from chapter 10. The added material in the DA

but in Hanna we read a statement very close in content to the two sentences in DA yet the literary expressions are diverse enough to merit our giving Ellen White an independent rating. According to Hanna, LC/29/70, John was not ". . . heedless of the task for the performance of which the life he led was intended, as we presume he must have been informed by his parents, to prepare him."

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text consists of the following paragraphs: 14b, 16, 19d, 19e, 24, 25, 26, 27, 28, 29, 30, 31a, 32b, 33a, 37a, 38, 40c, 40f, 44, and 45.

If we translate these figures into content, we find that Ellen White did not carry over into the DA text, at least in this chapter, the lengthy description of conditions in Judea in the time of John, the comments on how different were the words of the people from their actions, the biblical quotes on the blessings and cursings of God for obedience and disobedience, a paragraph on the lack of repentance for disobedience, John's lessons on practical obedience which took over one page of the SP text, and a few miscellaneous sentences. The new material in DA apart from a sentence here and there consisted largely of John's study of the Old Testament prophecies which related to the coming of the Messiah and some material strengthening her spiritual appeals to her readers. Substantially the two chapters are very similar though the arrangement of the content has been thoroughly revised.

The literary independence noted for this chapter may not be entirely the work of Ellen White's personal hand due to the nature of this editorial work. Two illustrations will clearly show how the work of revising and compiling the texts necessitates a change in the sentence composition and literary expression. The resulting sentence structure shows independence in literary expression even though it is obvious that Ellen White is working from her earlier text

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which clearly shows the literary dependency. One example may be found in sentences 150 and 155.¹ It is clear from the context that she is echoing SP108 yet her two DA sentences are nowhere near as long as the SP sentence, and the dependency on Hanna, which rated a (P2) for her literary expression in SP108, is not at all apparent for the DA sentences. The same could be said for DA160 when compared with SP106/48 and the sources of Hanna and Fleetwood.

The DA text, while mostly an edited edition of the earlier SP text may also include portions of revised Ellen White articles. Sentence 87 of the DA seems to reflect the content of The Youth's Instructor, 1897, as well as the earlier SP text, of 1877. Yet the reworking of the text so changes the literary expression that in terms of literary dependency we feel it merits an independent rating. But this editing could well have been that of Marian Davis working either with the SP or the YI text, or perhaps even with both earlier texts. If Ellen White did the editing by combining the work of earlier articles the resulting combination merits the independent rating in terms of literary expression even though the work upon which her DA text is based is clearly dependent in its literary expression.

These two examples have been mentioned, not in order to lessen the impact of Ellen White's obvious independence in the production of most of this chapter, but because our

¹See Table 4 on page 116 for a list of these and other examples.

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concern is to provide a balanced report and to argue for caution in taking the evaluations of the DA text as being the final word. We must continually remember that we are evaluating a text which is a compilation not only of earlier writings but which perhaps includes in places a return to the source or to new sources for added literary help. At the stage we have the DA text it is no longer possible to untangle the various strands of text tradition and it may prove profitable to do some additional studies in several chapters of the Spirit of Prophecy or Patriarchs and Prophets in the interest of checking on the degree to which the results of our study can be said to be representative of the writing methods of Ellen White. Perhaps our study of the remaining chapters of the DA text will shed further light on these problems.

Source Analysis - The Desire of Ages

Ellen White covered the early life and ministry of John the Baptist in 231 sentences. Table 1 on page 104 breaks this total into the various categories of independence or dependence and shows that 166 sentences, or 72 percent of the total 231, registered as Strict Independence. Of the remaining 65 sentences, 30 were taken from the Bible. Adding these two categories of non-source sentences we have a total of 196 or 85 percent of the sentences in this chapter credited independently to Ellen White or the Bible.

TABLE 1

EVALUATIONS OF LITERARY PARALLELS FOR CHAPTER 10

Ellen White Text

TEXT	1	2	3	4	5	6	7	8	9	TOTAL
01. DA	00	00	02	15	05	03	10	166	30	231
02. SP II	00	02	12	14	00	01	06	00	00	35
03. YI (97)	00	00	00	03	02	00	01	00	00	06
04. Vie de Christ	00	07	06	07	00	01	02	04	00	27
TOTALS PRE-DA	00	09	18	24	02	02	09	(04)	(00)	68
	V1	V2	P1	P2	P3	B1	I2	I1	B2	
	Strict Verbatim	Verbatim	Strict Paraphrase	Simple Paraphrase	Loose Paraphrase	Source Bible	Partial Independence	Strict Independence	Bible	

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The balance of 35 sentences were scattered over five categories of dependency.

If we apply our scale of values to the nine categories, giving the value of zero to category (I1), Strict Independence; one to category (I2), Partial Independence; and continue this scale through all levels of dependency until we come to category (VI), Strict Verbatim, with a value of seven; the average literary dependency for the 231 sentences of the chapter is 0.50. If we omit the independent category from our scale the average dependency for chapter 10 is 2.9.

The 35 literary parallels found in the DA text were related to five sources as identified in Table 2 on page 106. Fleetwood, Geikie, and Hanna accounted for most of the parallels, 27 out of 35, with roughly the same distribution of parallels among them. Of the eight remaining parallels, Jones is credited with five. The parallel category showing greatest use was Simple Paraphrase with 15 occurrences; we registered 10 parallels under Partial Independence.

There is no predominant use of sources nor of a given source in this chapter of DA. Ellen White made almost as much use of the Scriptures as she did the sources in the construction of this chapter. What actually stands out in our analysis of chapter 10 is the non-use of sources. As the sentence evaluations for chapter 10 shown in Appendix A indicate, Ellen White's own hand is quite visible in the text of chapter 10. There are at least seven blocks of

TABLE 2

DISTRIBUTION OF SOURCES FOR CHAPTER 10

Desire of Ages Text

TEXT	V1	V2	P1	P2	P3	B1	I2	I1	B2	TOTAL
01. Bible	00	00	00	00	00	00	00	00	30	30
02. Fleetwood LC	00	00	00	03	02	02	03	00	00	10
03. Geikie LC	00	00	01	03	01	01	03	00	00	09
04. Hanna LC	00	00	00	04	02	00	02	00	00	08
05. Jones LSFG	00	00	01	02	00	00	02	00	00	05
06. Kitto DBI	00	00	00	02	00	00	00	00	00	02
07. Hanna/Fleetwood	00	00	01	00	00	00	00	00	00	01
TOTALS DA Text	00	00	03	14	05	03	10	00	(30)	65

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Ellen White material at least six sentences in length each scattered throughout the 231 sentences of this chapter. In the first block of 16 independent sentences, 22 through 37, the role of the angel Gabriel is emphasized. The second block of 10 sentences stresses the holiness which John was to reach in order to be an effective worker for the Lord. In the third block, consisting of 30 sentences, John is presented as a representative of those who must prepare the way for the Lord's second advent. From sentence 101 to 129 Ellen White treats the special training of John's wilderness school. After two shorter sections where the result of John's training is described and the nature of his message is covered, Ellen White refers to some source material to describe the reaction of the people and religious leaders to the preaching of John. The final section from sentence 172 through 229 explains the spiritual lessons to be drawn from the message of John and its practical value for Christians of all time, particularly those awaiting the second advent.

From this analysis of the DA text it is clearly evident that Ellen White is in charge of her material. Though she occasionally leans on other writers, the arrangement and subject content of this chapter are definitely to be credited to her.

Source Analysis - Pre-Desire of Ages

In view of the frequent use Ellen White made of the life and ministry of John the Baptist in her writings, it is

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somewhat surprising to find so little from the earlier articles on the theme of this chapter. Apart from a few sentences from The Youth's Instructor on the topic of "A Lesson from One of God's Prophets,"¹ it appears that Marian Davis used only chapter III of Spirit of Prophecy, II.

The length and content of the chapter III in SP and that of chapter 10 in DA have been shown to be quite similar. The figures from Table 3, page 109, and Appendix B evaluations for chapter 10 indicate that Ellen White used sources at least as often and generally more closely for the earlier SP chapter than she did in writing chapter 10. The figures from Table 1 above indicate that the SP text contained 2 Verbatim and 12 Strict Paraphrase against only 2 Strict Paraphrase for the DA text. The French edition is even more striking in its similarity to Geikie. If our translation is a fair representation of Ellen White's original work there are nine Simple Verbatim parallels in the French life of Christ where the DA text had none.

We have included the material from the French edition of the life of Christ because the work is credited to Ellen White and the text contains some very close parallels to Cunningham Geikie's work on the life of Christ.² Since we know of no English text by Ellen White and we have no knowledge that Marian Davis knew French, we are led to conclude that Ellen White referred to the source directly in

¹February 7, 1897.

²The Life and Works of Christ, (New York: United States Book Company, n.d.).

TABLE 3

DISTRIBUTION OF SOURCES FOR CHAPTER 10

Pre-Desire of Ages Text

TEXT	1	2	3	4	5	6	7	8	9	TOTAL
01. BGM								04		04
02. Fleetwood IC	00	02	09	04	00	01	01	00	00	17
03. Geikie IC	00	07	06	07	00	01	02	00	00	23
04. Hanna IC	00	00	03	12	02	00	04	00	00	21
05. Jones ISFG	00	00	00	01	00	00	02	00	00	03
TOTALS Pre-DA	00	09	18	24	02	02	09	04	(00)	68
	V1	V2	P1	P2	P3	B1	I2	I1	B2	
	Strict Verbatim	Verbatim	Strict Paraphrase	Simple Paraphrase	Loose Paraphrase	Source Bible	Partial Independence	Strict Independence	Bible	

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the case of such sentences as DA7, DA8 and DA10 which do not appear in the SP text. It is possible that Ellen White had in her possession in Australia a copy of the textual additions to SP which were translated into the French life of Christ edition earlier. But since we have some evidence from sentences 130, 132, 145 and 149 that Ellen White was referring to the sources at the time she was writing this chapter of DA, the parallels between the French edition and DA could be accounted for on this same basis. It seems likely that both writings go back to the same literary source rather than the later Ellen White text to her earlier writing.

The SP sentences do not show any dependency on Geikie and this is to be expected. Geikie's work on the life of Christ was published in the same year, 1877. The earliest record we found for Ellen White's use of Geikie was in her French life of Christ published ten years after Geikie's book.

There is some question whether The Youth's Instructor article was used by Marian Davis. The portion of the text which relates to what we find in the DA text also is found in the SP text. The article in YI could have been developed with the use of the earlier SP text and these few sentences need not have been derived from a new look at Hanna's work on the life of Christ. There is, however, just enough difference in a few sentences from the earlier SP text and

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just enough added similarity to the source text to raise the possibility of a direct dependency on Hanna for the DA text.

Redaction Analysis - The Desire of Ages

As may be seen from Table A, page 100, apart from the opening of the chapter which in the DA text begins with material found in paragraph three of the SP text, there are many structural parallels between these two works of Ellen White. And while Geikie's comparable chapter carries the identical heading as does the DA text, "The Voice in the Wilderness," and Ellen White has clearly borrowed from Geikie's work on the life of Christ, the structure and general content of the two chapters are very dissimilar. The same can be said for Hanna's chapter entitled "The Forerunner."

The relatively little use made of sources in the composition of chapter 10 and the way in which that use is scattered throughout the lengthy chapter of 231 sentences argues for independence in the structuring of the composition. Unless we have missed a source for the large independent sections of this chapter we can only conclude that Ellen White had taken as her foundation the basic structure and content of chapter III of SP and modified it to present John as the model for Christians living in the last days before the second advent of Christ. She has used the references to the call for repentance by John for the basis of her appeal to the people who will read her material to accept Jesus Christ and prepare for His soon return.

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Redaction Analysis - Pre-DA Text

We have already indicated that the content and length of this chapter compare favorably with that of chapter III of Spirit of Prophecy, II, and that the structure of Ellen White's earlier writing did not follow that of either Geikie or Hanna. The same may be said for Fleetwood. Ellen White used these writers but her development is different. Geikie moves from the birth of John to his early training, the geographical area of his wilderness life, his food, desert life, and personal character. He then treats Pilate, the office of the Baptist, and opens the next chapter with Messianic expectations. Hanna begins, as does Ellen White and the Bible, with the account of the announcement to Zechariah but soon moves into John's retirement into the desert, the inauguration of his prophetic ministry, Jewish and Roman history during the recent decades, and John's message of repentance. Hanna gives great attention to the baptism of John and the reaction of the people, particularly the religious leaders, to John's special ministry. The last part of this section of Hanna treats the character of John as a prophet and his inferior standing in relation to Christ. Fleetwood treats in some detail the birth announcement of John to Zechariah and then gives equal space to the angel's visit to Mary and the announcement of the birth of the Messiah. He continues the narrative returning to the birth of John, then to the response of Joseph to the news of Mary's pregnancy, to the birth of Jesus, to Pilate,

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and to the preaching of John.

Chapter III of Spirit of Prophecy opens with comments on the condition of the Jewish people at the time of John's birth, follows with the appearance of the angel to Zechariah in the temple, the words of the angel, the special work of John, the reaction of John to the message of the angel, John's life in the desert including his own personal feelings and attitude toward his calling, the purpose of John's work for the Jewish nation and their reactions to his call to repentance. The spiritual nature of John's work as well as the desired and actual spiritual response of the people is stressed by Ellen White.

Certain segments of chapter III of SP do follow the development of thought as presented in the source used for that portion of the chapter. The French edition quite consistently follows Geikie and there are groups of sentences in the SP text which reveal dependency upon either Hanna or Fleetwood for the most part. Since we did not examine the full SP chapter for literary dependency we have no basis for making any claims for major sections of the chapter following the literary arrangement of the sources indicated by the partial study. The list of literary sources for the pre-DA material of this chapter as presented in Appendix C does show that there is not always the same continuity in the source text as we find in the SP text. For example, using the list of pre-DA sources for chapter 10 as found in Appendix C, lines 001 and 002 show that SP 4 and

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6 of page 41 have parallels found in Hanna, 43, 54 of page 71. Yet line 051 presents a parallel between SP 97 on page 47, some distance from sentence 6 of page 41 mentioned earlier, and lines 47-51 of Hanna page 72. At the same time this same listing shows that sentences on page 49 of SP beginning with 115 (see lines 059-062 of the same Appendix C chart) follow right along with the sentences beginning on page 44 of Fleetwood. Since we have not made a study of all the sentences of the SP chapter involved we have no idea how many more sentences of this text are parallel to one or more of the sources already indicated in this partial study.

We cannot give further attention to the redaction of the pre-DA material since our work with the DA text is more than we can adequately cover. Nevertheless this brief excursion into the earlier text tradition seems to indicate that in this chapter of SP Ellen White structures her composition independent of the sources. Literary dependency, however, is evident in the thematic development of certain subunits of the composition.

One clear example may be found in the material from Geikie's life of Christ used in the French edition. In 27 sentences in Vie de Christ Geikie is used 23 times and in nearly the same order.¹

Once again our studies have shown that as with source analysis, redaction analysis of the DA text may well be

¹The listing may be found in the chapter 10 chart provided in Appendix C. Further, we are assuming for lack

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served by a study of the structure of earlier texts, particularly those which give evidence of being similar in content and extensive enough to serve as a model for the later revision.

of contrary evidence that Ellen White is the author of the English text behind the French edition.

Before summarizing our findings for chapter 10 let us consider further the comparison between the DA text and the earlier SP coverage on John the Baptist. From Table 4 on page 116 we may note some examples which seem to indicate that Ellen White often shows greater literary dependency in the materials written prior to the production of the DA text. Since these closer parallels are not limited to the writings from her midlife period (1870s) but are also found in her articles dated as late as 1887 when the French edition of Vols. II and III of Spirit of Prophecy was published, we cannot account for this use of sources as indicating a change in Ellen White's literary practices.¹ It would appear more reasonable to account for the literary independence of the DA text on the basis of the rewriting and editorial activities of Ellen White and Marian Davis in producing an integrated text largely compiled from earlier separately written documents. It will be interesting to see if the analysis of the remaining chapters of DA supports this tentative conclusion.

TABLE 4

Desire of Ages and Pre-DA Text Evaluations Compared

Chapter 10

Same Sentence - Similar Words

No. -	<u>DA Text</u>	Eval.	<u>Pre-DA Txt.</u>	Eval.	<u>Pre-DA</u>	Eval.
01. -	<u>DA7/97</u>	<u>P1</u>	<u>Vie43/51</u>	<u>V2</u>	_____	_____
02. -	<u>DA21/98</u>	<u>P3</u>	<u>SP55/44</u>	<u>P1</u>	_____	_____
03. -	<u>DA161/105</u>	<u>P2</u>	<u>SP116/49</u>	<u>P1</u>	_____	_____
04. -	<u>DA162/105</u>	<u>P2</u>	<u>SP117/49</u>	<u>P1</u>	_____	_____

Same Thought - Modified Construction

01. -	<u>DA36/99</u>	<u>I1</u>	<u>SP57/44+</u>	<u>B1</u>	_____	_____
02. -	<u>DA37/99</u>	<u>I1</u>	<u>SP58/45</u>	<u>P1</u>	_____	_____
03. -	<u>DA38/99</u>	<u>B2</u>	<u>SP59/45</u>	<u>V2</u>	_____	_____
04. -	<u>DA39/99</u>	<u>P2</u>	<u>SP60,61/45</u>	<u>P1</u>	_____	_____
05. -	<u>DA61/100</u>	<u>I2</u>	<u>YI(97)26,27</u>	<u>P3</u>	_____	_____
06. -	<u>DA87/101</u>	<u>I1</u>	<u>YI(97)8b</u>	<u>P2</u>	_____	_____
07. -	<u>DA150/104</u>	<u>I1</u>	<u>SP108/48</u>	<u>P2</u>	_____	_____
08. -	<u>DA155/104</u>	<u>I1</u>	<u>SP108/48</u>	<u>P2</u>	_____	_____
09. -	<u>DA160/105</u>	<u>I1</u>	<u>SP106/48</u>	<u>P1</u>	_____	_____

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Summary

Chapter 10 has raised some special problems by reason of its content. It is only one of a number of chapters in DA on the subject of John the Baptist and limiting our search for parallels to this chapter may have led us to overlook some parallels. Other parallels may have been missed within writings of Ellen White's associates or popular Protestant preachers because we did not include sermons in our search. Nevertheless, granting the various kinds of limitations, we would summarize the evidence of this chapter as follows.

1. Handwritten comments on John the Baptist may be found today in two of Ellen White diaries, Books 20 and 26, dated 1894 and 1897 respectively. We did not find any evidence, however, that these materials were used in the composition of chapter 10 or in connection with the only pre-DA text which postdates the diary material, The Youth's Instructor of January 7, 1897.

2. Ellen White's writings contain many references to John the Baptist and his ministry but judging from the literary expression it would appear that only one, chapter III of Spirit of Prophecy II, was seriously used. We list the 1897 article from The Youth's Instructor but with its date so close to the publication of the finished text of The Desire of Ages, we cannot be sure some material was taken from the pre-published text of DA and presented as a separate article. Whatever the case, the parallels between

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the YI article and this chapter are so few that it matters little for our conclusions.

We have not compared the four chapters on John the Baptist in DA to the three chapters in SP (III, IV, and V) which treat the same general contents but if our sentence count is correct the DA text is only six sentences longer than Chapter III of SP. The expansion of Ellen White's comments on John the Baptist are more to be found when comparing her first writing in Spiritual Gifts with the Spirit of Prophecy text. The SC text of 1858 used 12 sentences whereas the SP text of 1877 (1873 in article form) used 225.

3. In addition to the diary materials noted under 1 above there are numerous references in the writings of Ellen White on the work of John the Baptist. John's life style, character, and ministry were understood by Ellen White as ideal models for the people of God preparing for the second advent. This same material was published in the series known as Redemption Leaflets, The Review and Herald, and Early Writings.

These earlier articles were in the main written for fellow Adventists and except for broad generalities would not have suited the evangelistic purposes of the DA text.

4. There is no appreciable or significant difference between the DA text and the earlier SP text on which the DA text is built. The content is modified in arrangement and Ellen White adds to the earlier text her spiritual appeals.

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The DA text was being produced as a book to be sold by colporteurs. The DA was designed to be an evangelistic book to be sold to the public at large in contrast to the earlier work designed for advent believers. The changes appear to be consistent with the new objective.

5. Out of a total of 231 sentences, 35 or 15% of the chapter's sentences show literary dependency.

6. Ellen White was credited with 166 of the 231 sentences, or 72 percent of the chapter, and 30 sentences were attributed to the Bible.

7. The sentences involving literary parallels were roughly divided between Simple Paraphrase (15) and Partial Independence (10). Two sentences were evaluated as Strict Paraphrase, five as Loose Paraphrase, and three as Source Bible.

The dependency rating for the entire chapter of 231 sentences, less the 30 Bible quotations, is .50. If we exclude the independent sentences and evaluate the average degree of dependency for those sentences showing source influence the rating is 2.9.

8. No one source seems to have contributed significantly to the verbal expressions and arrangement of this chapter. Ellen White departs from the sources to draw her spiritual lessons from the life and ministry of John.

9. Ellen White used occasionally the writings of five authors in the construction of chapter 10: The Life and Words of Christ by John Cunningham Geikie; The Life of Our

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Lord and Saviour Jesus Christ by John Fleetwood; William Hanna's Life of Christ; Life Scenes from the Four Gospels by George Jones; and a source book by John Kitto, Daily Bible Illustrations . . .

Ellen White exhibits great independence in this chapter, not only in her literary expression but also in the extent to which she develops a given theme; we found no apparent area of interest or type of content excluded from her use of sources. The evidence from chapter 10 suggests she felt free to borrow general commentary material, whether spiritual, devotional, historical, or psychological. Geikie's, Fleetwood's, or Hanna's comments on John's character, feelings, or personal attitudes are included along with descriptions of the priestly services and wilderness life.

10. Four of the sources mentioned under 9 above were used in the writing of the earlier texts of Ellen White on John's life and ministry. We found no earlier parallels to Kitto's work in the partial review given to these earlier documents.

Our limited survey did show that Ellen White exhibits greater dependency in these pre-DA materials.

11. The special feature associated with our study of chapter 10 is the use made of Geikie in the earlier life of Christ published in the French language. The French work does not exist in English. It is a revision of Ellen White's earlier publication, Spirit of Prophecy, volumes II

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and III. Yet in the chapter on John the Baptist it departs from the SP text in the treatment of Zecharias' priestly ministry in the temple and in the process depends heavily on Geikie's life of Christ. The DA also omits this portion of the French edition even though it does have a few parallels from Geikie at a later point in the story.

12. The independent sentences of the DA text appear to focus on two general concerns of Ellen White. John's life and ministry were an excellent model for Christians living in the expectation of Christ's second advent. In addition, his life of holiness and his dedication were exemplary for true Christians living in a sinful world. These themes which were also present in the SP text become generalized for all Christians in the DA.

13. The structure of chapter 10 is Ellen White's. None of the writers from whom Ellen White borrowed in the writing of sentences or in the arrangement of literary units within the chapter arranged their work on John in the way Ellen White did. A general chronological order may be found in Luke's gospel and this arrangement no doubt influenced Ellen White as well as other writers.

14. The one earlier text used to any major extent by this chapter was chapter III of SP. This earlier work, insofar as our examination revealed, used sources for certain subsections. Within these sections the SP text reflects the structure of the sources. The arrangement of chapter III of SP as a whole, however, appears to be the

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work of Ellen White.

We did not examine the entire chapter on John from the French work by Ellen White, but the section on Zecharias as mentioned under 11 above shows striking similarities with Geikie's treatment of this part of the narrative.

Our study of chapter 10 has left us with the intriguing problem of the French edition. Would a closer review of this earlier life of Christ result in more special additions such as those found in the Zecharias story? How does this French work compare with the earlier English text of SP volumes II and III? Would it be more accurate to describe it as a revised edition of the SP material than to call it a translation?

THE DESIRE OF AGES SENTENCE EVALUATIONS FOR CHAPTER 10

No.	Source	Dependency	No.	Source	Dependency
001.		I1	051.		I1
002.		I1	052.		I1
003.		I1	053.		I1
004.	Geikie LC/61.8	P2	054.		I1
005.	Bible	B2	055.		I1
006.		I1	056.		I1
007.	Geikie LC/13/70	P1	057.		I1
008.	Geikie LC/ 7/70	P3	058.		I1
009.	Geikie LC/ 7/70	B1	059.		I1
010.	Geikie LC/ 7/70	I2	060.		I1
011.		I1	061.	Hanna LC/33/70	I2
012.		I1	062.		I1
013.	Bible	B2	063.		I1
014.	Bible	B2	064.		I1
015.	Bible	B2	065.		I1
016.	Bible	B2	066.		I1
017.	Bible	B2	067.		I1
018.	Bible	B2	068.		I1
019.	Fleetwood LC/6/21	T2	069.		I1
020.	Fleetwood LC/6/21	P3	070.		I1
021.	Fleetwood LC/6/21	P3	071.		I1
022.		I1	072.		I1
023.		I1	073.	Bible	B2
024.		I1	074.		I1
025.		I1	075.		I1
026.		I1	076.		I1
027.		I1	077.		I1
028.		I1	078.		I1
029.		I1	079.		I1
030.		I1	080.		I1
031.		I1	081.		I1
032.		I1	082.		I1
033.		I1	083.		I1
034.		I1	084.		I1
035.		I1	085.		I1
036.		I1	086.		I1
037.		I1	087.		I1
038.	Bible	B2	088.		I1
039.	F LC/3,10b/20	P2	089.		I1
040.	Bible	B2	090.		I1
041.		I1	091.		I1
042.		I1	092.		I1
043.	Bible	B2	093.		I1
044.		I1	094.	Hanna LC/25a/70	P2
045.	Bible	B2	095.	Kitto DBI/169.6	P2
046.	Bible	B2	096.	Kitto DBI/169.6	P2
047.		I1	097.	Hanna LC/26-29/70	P2
048.	Bible	B2	098.	Hanna LC/30/70	P3
049.	Bible	B2	099.	Hanna LC/30/70	P3
050.	Bible	B2	100.	Hanna LC/31,32/70	I2

THE DESIRE OF AGES SENTENCE EVALUATIONS FOR CHAPTER 10

No.	Source	Dependency	No.	Source	Dependency
101.		I1	151.	Jones LSFG/20/24	I2
102.		I1	152.	Jones LSFG/3/17	I2
103.		I1	153.		I1
104.		I1	154.		I1
105.		I1	155.		I1
106.		I1	156.	Geikie LC/275.7+	P2
107.		I1	157.	G/275.7+H/82.83/74	P2
108.		I1	158.		I1
109.		I1	159.		I1
110.		I1	160.		I1
111.		I1	161.	Fleetwood LC/1/44	P2
112.		I1	162.	Fleetwood LC/2/44	P2
113.		I1	163.	Fleetwood LC/3/45	I2
114.		I1	164.		I1
115.		I1	165.		I1
116.		I1	166.		I1
117.		I1	167.		I1
118.		I1	168.	Bible	B2
119.		I1	169.	Bible	B2
120.		I1	170.	Fleetwood/4/45	B1
121.	Geikie LC/264.6	I2	171.	Fleetwood/5/45	B1
122.		I1	172.		I1
123.		I1	173.		I1
124.		I1	174.	Bible	B2
125.		I1	175.	Bible	B2
126.		I1	176.		I1
127.		I1	177.		I1
128.		I1	178.		I1
129.		I1	179.		I1
130.	Geikie LC/264.3	P2	180.		I1
131.	Geikie LC/264.3	I2	181.		I1
132.	Jones LSFG/12/23	P2	182.		I1
133.		I1	183.	Bible	B2
134.		I1	184.		I1
135.		I1	185.		I1
136.		I1	186.		I1
137.		I1	187.		I1
138.		I1	188.		I1
139.		I1	189.		I1
140.		I1	190.		I1
141.	Hanna LC/47-51/72	P2	191.		I1
142.		I1	192.		I1
143.		I1	193.	Bible	B2
144.		I1	194.		I1
145.	Hanna LC/54/71	P2	195.		I1
146.		I1	196.		I1
147.		I1	197.		I1
148.	Jones LSFG/2.3/17	P2	198.		I1
149.	Jones LSFG/3/17	P1	199.		I1
150.		I1	200.	Bible	B2

THE DESIRE OF AGES SENTENCE EVALUATIONS FOR CHAPTER 10

No.	Source	Dependency	No.	Source	Dependency
201.	Bible	B2	251.		
202.		I1	252.		
203.		I1	253.		
204.		I1	254.		
205.		I1	255.		
206.		I1	256.		
207.		I1	257.		
208.		I1	258.		
209.		I1	259.		
210.	Bible	B2	260.		
211.	Bible	B2	261.		
212.	Bible	B2	262.		
213.	Bible	B2	263.		
214.		I1	264.		
215.		I1	265.		
216.		I1	266.		
217.	Bible	B2	267.		
218.		I1	268.		
219.		I1	269.		
220.		I1	270.		
221.	Bible	B2	271.		
222.		I1	272.		
223.		I1	273.		
224.		I1	274.		
225.		I1	275.		
226.		I1	276.		
227.		I1	277.		
228.		I1	278.		
229.		I1	279.		
230.	Fleetwood LC/8/46	I2	280.		
231.		I1	281.		
232.			282.		
233.			283.		
234.			284.		
235.			285.		
236.			286.		
237.			287.		
238.			288.		
239.			289.		
240.			290.		
241.			291.		
242.			292.		
243.			293.		
244.			294.		
245.			295.		
246.			296.		
247.			297.		
248.			298.		
249.			299.		
250.			300.		

Pre-Desire of Ages Ellen White Text Evaluations for Chapter 10

No.	Text	Eval.	DA	No.	Text	Eval.	DA
001.	2SP 4/41	P2	5	051.	2SP 97/47	P2	141
002.	2SP 6/41	P2	5	052.	2SP 8/41	P2	141
003.	Vie 21/49	P1	5	053.	2SP 98/47+	P2	145
004.	Vie 22/49	P2	5	054.	2SP 101/48	P2	148
005.	Vie 23/49	V2	5	055.	2SP 103/48	I2	151
006.	Vie 24/49	P2	5	056.	2SP 110/49	I2	151
007.	Vie 25/49	P2	5	057.	2SP 108/48	P2	155
008.	Vie 26-28/49	T2	5	058.	2SP 106/48	P1	160
009.	Vie 29/49+	P1	5	059.	2SP 115/49	V2	160
010.	Vie 30/50	P1	5	060.	2SP 116/49	P1	161
011.	Vie 31/50	P2	5	061.	2SP 117/49	P1	162
012.	Vie 32/50	P1	5	062.	2SP 118/49	P2	164
013.	Vie 33-35/50	I1	5	063.	2SP 119/49	I2	164
014.	Vie 36/50	B1	5	064.	2SP 214/57	P1	230
015.	Vie 37/50	P1	6	065.	2SP 218/57	P2	230
016.	Vie 38/50	P2	6	066.	2SP 219/57	P2	230
017.	Vie 39/50	V2	6	067.	2SP 220/57	I2	230
018.	Vie 40/50	V2	6	068.	2SP 221/57	I2	230
019.	Vie 41/50	V2	6	069.			
020.	Vie 42/50	V2	6	070.			
021.	Vie 43/51	V2	6	071.			
022.	Vie 44/51	V2	6	072.			
023.	Vie 49/51	P2	10	073.			
024.	Vie 48/51	I1	11	074.			
025.	Vie 50/51	I1	12	075.			
026.	2SP 52/44	P1	19	076.			
027.	2SP 55/44	P1	21	077.			
028.	2SP 56/44	P2	21	078.			
029.	Vie 58/52	I2	21	079.			
030.	Vie 59/52	I1	21	080.			
031.	Vie 60/52	P1	21	081.			
032.	2SP 57/44+	B1	38	082.			
033.	2SP 58/45	P1	38	083.			
034.	2SP 59/45	V2	38	084.			
035.	2SP 60/45	P1	39	085.			
036.	2SP 61/45	P1	39	086.			
037.	Vie 45/51	P2	39	087.			
038.	2SP 66/45	P1	43	088.			
039.	2SP 96/47	I2	61	089.			
040.	YI (97) 26	P3	61	090.			
041.	YI (97) 27	P3	61	091.			
042.	YI (97) 8b	P2	87	092.			
043.	YI (97) 9	P2	87	093.			
044.	2SP 72/45+	P2	87	094.			
045.	2SP 73/46	P1	87	095.			
046.	2SP 75/46	P1	96	096.			
047.	YI (97) 1	I2	97	097.			
048.	YI (97) 12	P2	97	098.			
049.	2SP 84/46	P2	102	099.			
050.	2SP 89/46	P2	102	100.			

Pre-Desire of Ages Ellen White Literary Sources for Chapter 10

No.	Text	Sources	No.	Text	Sources
001.	2SP 4/41	H/43,45/71	051.	2SP 97/47	H/47-51/72
002.	2SP 6/41	H/43,45/71	052.	2SP 8/41	H/47-51/72
003.	Vie 21/49	G/1/69	053.	2SP 98/47+	H/54/72
004.	Vie 22/49	G/1/69	054.	2SP 101/48	J/3/17
005.	Vie 23/49	G/2/69	055.	2SP 103/48	J/20/24
006.	Vie 24/49	G/2/69	056.	2SP 110/49	J/20/24
007.	Vie 25/49	G/2,3/69	057.	2SP 108/48	H/82,83/74
008.	Vie 26-28/49	G/4,6/69	058.	2SP 106/48	H/64,65/73
009.	Vie 29/49+	G/5/69	059.	2SP 115/49	F/1/44
010.	Vie 30/50	G/6/69	060.	2SP 116/49	F/1/44
011.	Vie 31/50	G/7/69a	061.	2SP 117/49	F/2/45
012.	Vie 32/50	G/7/69b	062.	2SP 118/49	F/3/45
013.	Vie 33-35/50		063.	2SP 119/49	F/3/45
014.	Vie 36/50	G/8/70	064.	2SP 214/57	F/8/45
015.	Vie 37/50	G/9/70	065.	2SP 218/57	F/8/46
016.	Vie 38/50	G/10/70	066.	2SP 219/57	F/8/46
017.	Vie 39/50	G/9,11a/70	067.	2SP 220/57	F/125/78
018.	Vie 40/50	G/11b/70	068.	2SP 221/57	H/125/78
019.	Vie 41/50	G/12a/70	069.		
020.	Vie 42/50+	G/12b/70	070.		
021.	Vie 43/51	G/13/70	071.		
022.	Vie 44/51	G/14/70	072.		
023.	Vie 49/51	G/7/70	073.		
024.	Vie 48/51		074.		
025.	Vie 50/51		075.		
026.	2SP 52/44	F/5/21	076.		
027.	2SP 55/44	F/6/21	077.		
028.	2SP 56/44	F/6/21	078.		
029.	Vie 58/52	G/27/71	079.		
030.	Vie 59/52		080.		
031.	Vie 60/52	G/28/71	081.		
032.	2SP 57/44+	F/8,9/21+	082.		
033.	2SP 58/45	F/9/21	083.		
034.	2SP 59/45	F/9/21	084.		
035.	2SP 60/45	F/3/20	085.		
036.	2SP 61/45	F/10b/22	086.		
037.	Vie 45/51	G/16/70	087.		
038.	2SP 66/45	F/10c/22	088.		
039.	2SP 96/47	H/33/70	089.		
040.	YI (97) 26	H/33/70	090.		
041.	YI (97) 27	H/33/70	091.		
042.	YI (97) 8b	H/25b/70	092.		
043.	YI (97) 9	H/25c25d/70	093.		
044.	2SP 72/45+	H/25b/70	094.		
045.	2SP 73/46	H/25c/70	095.		
046.	2SP 75/46	H/25d/70	096.		
047.	YI (97) 11	H/26,27/70	097.		
048.	YI (97) 12	H/27/70	098.		
049.	2SP 84/46	H/33/70+	099.		
050.	2SP 89/46	H/33/70+	100.		