

## V CHAPTER 13 - The Victory

Ellen White's readers are aware of her fondness for three themes, the great controversy between Christ and Satan, the saving ministry of Jesus Christ, and sanctification, or the victorious life of the Christian. All three of these favorite subjects are presented in the topic of chapter 13, "The Victory."

The temptation of Christ in the wilderness is surely to be understood as a presentation of the conflict of the ages. The hunger and deprivation endured by Jesus speak to the humiliation of his incarnation. His victory over the temptations through faith in God and reliance on His word serve as the model for victorious Christian living in a world where Christ's foes still seek to defeat His followers.

It will come as no surprise, then, to find that Ellen White often touched on the theme of Christ's temptations. The Desire of Ages gives two full chapters to this subject. Our research index on the content of chapter 13 which covers the second and third temptations contains over 60 references to the same. Ellen White's first presentation of the subject in SG took 41 sentences. A series of early articles in The Review and Herald of 1874 on the temptations of Christ may be read today in Selected Messages I, pages 271-289.<sup>1</sup> The Spirit of Prophecy, chapter VI, coverage of the last two temptations took 60 sentences.

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<sup>1</sup>These articles appeared in the August 4, 18, and

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The textual tradition behind chapter 13 includes manuscripts and letters, testimonies, and articles in the various journals of the Adventist church. The full literary collection Marian Davis could have compiled need not be presented here. What is important to note, however, is the literary independence of chapter 13 from these earlier documents. We found very little literary dependence upon earlier Ellen White texts in the composition of 127 sentences.

Our study of these earlier documents has, nevertheless, proved very fruitful in advancing our general knowledge of Ellen White's literary methods. Accordingly, we have included 246 sentences from several earlier texts. Our reasons for making such an extended investigation of this chapter will soon be clear.

Ellen White did not always develop her comments on the temptations in the same way; she did not in every instance confine certain comments to certain temptations or speak on the second two independent of the first. Our random selection of chapter 13, however, forces an arbitrary division. We must exclude chapter 12 on "The Temptation," along with any literary sources directly reflected in those Ellen White comments on Christ's wilderness experience.

While we honored this division of content in the DA text, we did not maintain this separation for the pre-DA

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September 1 issues of the RH and a month earlier in The Signs of the Times. They were also reprinted as part of the Redemption Leaflets.

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material. The earlier documents evidently served as part of Marian Davis' "scrapbook" of Ellen White's writings on the life of Christ. Much of their content does appear in the DA text even though the literary expression of her thoughts varies from that found in the earlier materials. Their special value for our study lies in the evidence these pre-DA texts provide for our understanding of Ellen White's use of source materials.

For the most part these previous writings on Christ's temptations have been presented in a separate section of this chapter.<sup>1</sup> We wanted to avoid any confusion with the DA text and to list the earlier material in a consecutive text form. Any attempt to match the content of the various documents to the DA text would have necessitated breaking up the text into separate units and scattering them throughout the DA text presentation.

Those readers who are interested in comparing the content of the early documents with the content of the DA text should consult Appendix B (at the end of this chapter) where we indicate to which DA sentences the former would best correspond. In other words, we have allowed Appendix B of this chapter to follow the same arrangement as for other chapters, even though the largest proportion of pre-DA sentences have been separated from the main body of the DA text and placed some pages later.

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<sup>1</sup>The texts are described and presented following the DA text. See below pages 141 to 170.

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We have included several parallels from Ellen White's earlier writings to show how similar to, and yet how different from, these texts is the DA material. These sentences do not occur in any particular order. They are integrated into the DA text where they appear to be making the same point. The non-dependency of the DA text verbally and the nature of the content do not permit us to establish the accuracy of their placement. In fact some of the sentences no doubt apply more specifically to the content of chapter 12. The location is not crucial for the role they play in this study.

Redemption Leaflets, Numbers 1 and 2, 1874, provided a few sentences identified as 1RL or 2RL.<sup>1</sup> The references signified by Lt(la) specify sentences from an Ellen White letter to a church brother in 1872. The (la) is the White Estate number for this letter, and the number following indicates the sentence. The portion of the letter we have used was published in the compilation, Our High Calling.<sup>2</sup> The abbreviation SP has been used before and here refers to the Spirit of Prophecy, Volume II, chapter VI, "Temptation of Christ," published in 1877. The sentence and page

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<sup>1</sup>The sentences from pages 48-50 of Redemption Leaflet #1 have been taken from an 1877 printing. According to the Comprehensive Index to the Writings of Ellen G. White, Vol. III (Washington, D. C.: The Ellen G. White Estate, Incorporated, 1963), p. 3196, these leaflets were first published as articles in The Signs of the Times and Review and Herald, and later were used in Spirit of Prophecy, Vol. II, 1877, and also in a series of pamphlets published the same year.

<sup>2</sup>The Ellen G. White Estate, Inc. (Review and Herald, Washington, D.C., 1961), p. 93.

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numbers follow. One sentence has been taken from The Bible Echo of 1892, where Ellen white published an article entitled, "Tempted in All Points Like as We Are."<sup>1</sup> The entry, 3T, refers to Testironies to the Church, Volume III. The sentence quoted was first published as a part of Testimony for the Church, No. 25, 1874.<sup>2</sup>

In all references where only one number appears following the identifying letters, the number refers to the page of the text. For example, 3T 482.6 indicates that the sentence may be found just over halfway down (6/10ths of the way) page 482 in volume 3 of the Testimonies.

We have usually listed the Ellen White text on the left (facing) page, and the source parallels on the right-hand page. Where no sources appear for the complete text page of Ellen White material, and we can use the right (facing) page also for the Ellen White text, without otherwise disturbing our regular format, we will do so.

William Hanna's Life of Christ is the only source furnishing literary parallels for chapter 13 and the few earlier texts which we have listed possible supporting texts. We shall have more to say about likely source materials under the section on the pre-DA texts below.

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<sup>1</sup>The Bible Echo and Signs of the Times, Nov. 15, 1892 (Melbourne, Australia: Bible Echo Publishing House).

<sup>2</sup>First published by The Steam Press, Battle Creek, Michigan.

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DA1/124 "THEN the devil taketh Him up into the holy city, and setteth Him on a pinnacle of the temple, and saith unto Him, If Thou be the Son of God, cast Thyself down: for it is written,--"He shall give His angels charge concerning Thee: And in their hands they shall bear Thee up, Lest at any time Thou dash Thy foot against a stone." (B2)

DA2/124 Satan now supposes that he has met Jesus on His own ground. (I1)

DA3/124 The wily foe himself presents words that proceeded from the mouth of God. (I1)

DA4/124 He still appears as an angel of light, and he makes it evident that he is acquainted with the Scriptures, and understands the import of what is written. (I1)

DA5/124 As Jesus before used the word of God to sustain His faith, the tempter now uses it to countenance his deception. (I1)

DA6/124 He claims that he has been only testing the fidelity of Jesus, and he now commends His steadfastness. (I1)

DA7/124 As the Saviour has manifested trust in God, Satan urges him to give still another evidence of His faith. (I1)

DA8/124 But again the temptation is prefaced with the insinuation of distrust, "If Thou be the Son of God." (I1)

DA9/124 Christ was tempted to answer the "if;" but He refrained from the slightest acceptance of the doubt. (I1)

DA10/124 He would not imperil His life in order to give evidence to Satan. (I1)

DA11/125 The tempter thought to take advantage of Christ's humanity, and urge him to presumption. (I1)

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DA12/125 But while Satan can solicit, he cannot compel to sin. (11)

DA13/125 He said to Jesus, "Cast Thyself down," knowing that he could not cast Him down; for God would interpose to deliver Him. (11)

DA14/125 Nor could Satan force Jesus to cast Himself down. (11)

DA15/125 Unless Christ should consent to temptation, He could not be overcome. (11)

DA16/125 Not all the power of earth or hell could force Him in the slightest degree to depart from the will of His Father. (11)

DA17/125 The tempter can never compel us to do evil. (11)

DA18/125 He cannot control minds unless they are yielded to his control. (11)

DA19/125 The will must consent, faith must let go its hold upon Christ, before Satan can exercise his power upon us. (11)

DA20/125 But every sinful desire we cherish affords him a foothold. (11)

DA21/125 Every point in which we fail of meeting the divine standard is an open door by which he can enter to tempt and destroy us. (11)

DA22/125 And every failure or defeat on our part gives occasion for him to reproach Christ. (11)

DA23/125 When Satan quoted the promise, "He shall give His angels charge over Thee," he omitted the words, "to keep Thee in all Thy ways;" that is, in all the ways of God's choosing. (11)



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DA24/125 Jesus refused to go outside the path of obedience. (I1)

DA25/125 While manifesting perfect trust in His Father, He would not place Himself, unbidden, in a position that would necessitate the interposition of His Father to save him from death. [H/75-77/94] (P2)

2SP94/94 But Jesus came off victor from the second temptation, by spurning the sin of presumption. (I2)

2SP95/94 While manifesting perfect trust in his Father, he refused to voluntarily place himself in such peril that it would be necessary for the Father to display divine power in order to save his Son from death. [H/75-77/94] (P2)

BE(92)5 But while manifesting perfect trust in his Father, He refused to place Himself in a position which would necessitate the interposition of his Father to save Him from death. [H/75-77/94] (P2)

2RL48.6 But to do this unbidden, and to experiment upon his Father's protecting care and love, because dared by Satan to do so would not show his strength of faith. [H/77-80/94] (P2)

DA26/125 He would not force Providence to come to His rescue, and thus fail of giving man an example of trust and submission. (I1)

DA27/125 Jesus declared to Satan, "It is written again, Thou shalt not tempt the Lord thy God." (B2)

DA28/125+ These words were spoken by Moses to the children of Israel when they thirsted in the desert, and demanded that Moses should give them water, exclaiming, "Is the Lord among us, or not?" Exodus 17:7. (B2)

DA29/126 God had wrought marvelously for them; yet in trouble they doubted Him, and demanded evidence that He was with them. (I1)

75-80/94 Jesus would rely to the very uttermost upon the Divine faithfulness, upon God's promised care and help; but he would not put that faithfulness to a needless trial. If put by the devil in a position of difficulty and danger, he will cherish an unbounded trust in God, and if extrication from that position be desirable, and no other way of affecting it be left, he will even believe that God will miraculously interpose in his behalf. But he will not of his own accord, without any proper call or invitation, for no other purpose than to make an experiment of the Father's willingness to aid him, to make a show of the kind of heavenly protection he could claim; he will not voluntarily place himself in such a position. He was here on the pinnacle of the temple, from that pinnacle there was another open, easy, safe method of descent; why should he refuse to take it if he desired to descend; why fling himself into open space? If he did so unasked, unordered by God himself, what warrant could he have that the Divine power would be put forth to bear him up. God had indeed promised to bear him up, but he had not bidden him cast himself down, for no other purpose than to see whether he would be borne up or no; to do what Satan wished him to do, would be to show not the strength of his faith, but the extent of his presumption. [Hanna, LC]

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DA30/126 In their unbelief they sought to put Him to the test. (11)

DA31/126 And Satan was urging Christ to do the same thing. (11)

DA32/126 God had already testified that Jesus was His Son; and now to ask for proof that He was the Son of God would be putting God's word to the test,--tempting Him. (11)

DA33/126 And the same would be true of asking for that which God had not promised. (11)

DA34/126 It would manifest distrust, and be really proving, or tempting, Him. (11)

DA35/126 We should not present our petitions to God to prove whether He will fulfill His word, but because He will fulfill it; not to prove that He loves us, but because he loves us. (11)

DA36/126 "Without faith it is impossible to please him: for he that cometh to God must believe that He is, and that He is a rewarder of them that diligently seek Him." Heb. 11.6. (11)

DA37/126 But faith is in no sense allied to presumption. (11)

DA38/126 For presumption is Satan's counterfeit of faith. (11)

DA39/126 Faith claims God's promises, and brings forth fruit in obedience. (11)

DA40/126 Presumption also claims the promises, but uses them as Satan did, to excuse transgression. (11)

DA41/126 Faith would have led our first parents to trust the love of God, and to obey His commands. (11)

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DA42/126 Presumption led them to transgress His law, believing that His great love would save them from the consequence of their sin. (I1)

DA43/126 It is not faith that claims the favor of Heaven without complying with the conditions on which mercy is to be granted. (I1)

DA44/126 Genuine faith has its foundation in the promises and provisions of the Scriptures. (I1)

DA45/126 Often when Satan has failed of exciting distrust, he succeeds in leading us to presumption. (I1)

DA46/126 If he can cause us to place ourselves unnecessarily in the way of temptation, he knows that the victory is his. (I1)

DA47/126 God will preserve all who walk in the path of obedience; but to depart from it is to venture on Satan's ground. (I1)

DA48/126 There we are sure to fall. (I1)

DA49/126 The Saviour has bidden us, "Watch ye and pray, lest ye enter into temptation." Mark 14:38. (B2)

DA50/126 Meditation and prayer would keep us from rushing unbidden into the way of danger, and thus we should be saved from many a defeat. [H/153/98] (I2)

Lt(1a)4 There are many who profess to be followers of Christ, claiming by their faith to be enlisted in the warfare against all evil in their nature, yet who, with hardly a thought, plunge into scenes of temptation that would require a miracle to bring them forth unsullied. [H/151/98] (P1)

[See following page]

151/98 Or what again shall we say of him who, fairly committed to the faith of Christ, and embarked in the great effort of overcoming all that is evil in his evil nature, plunges, with scarce a thought, into scenes and amid temptations such that it would need a miracle to bring him forth unscathed? [Hanna, LC]

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Lt(1a)6 The promises of God are not for us to claim rashly, to protect us while we rush on recklessly into danger, violating the laws of nature, or disregarding prudence and the judgment God has given us to use. [H/153/98]  
(P1)

3T482.65 God's precious promises are not given to strengthen man in a presumptuous course or for him to rely upon when he rushes needlessly into danger. [H/153/98] (P2)

DA51/126 Yet we should not lose courage when assailed by temptation. (11)

DA52/126 Often when placed in a trying situation we doubt that the Spirit of God has been leading us. (11)

DA53/126 But it was the Spirit's leading that brought Jesus into the wilderness to be tempted by Satan. (11)

DA54/126 When God brings us into trial, He has a purpose to accomplish for our good. (11)

DA55/126+ Jesus did not presume on God's promises by going unbidden into temptation, neither did He give up to despondency when temptation came upon Him. (11)

DA56/129 Nor should we. (11)

DA57/129 "God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it." (B2)

DA58/129 He says, "Offer unto God thanksgiving; and pay thy vows unto the Most High: and call upon Me in the day of trouble: I will deliver thee, and thou shalt glorify Me." 1 Cor. 10:13; Ps. 50:14, 15. (B2)

DA59/129 Jesus was victor in the second temptation, and now Satan manifests himself in his true character. (11)



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153/98 Many and most precious indeed are the promises of Divine protection and support given us in the word of God, but they are not for us to rest on if recklessly and needlessly we rush into danger, crossing any of the common laws of nature, or trampling the dictates of ordinary prudence and the lesson of universal experience beneath our feet. [Hanna, LC]

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DA60/129 But he does not appear as a hideous monster, with cloven feet and bat's wings. (I1)

DA61/129 He is a mighty angel, though fallen. (I1)

DA62/129 He avows himself the leader of rebellion and the god of this world. (I1)

DA63/129 Placing Jesus upon a high mountain, Satan caused the kingdoms of the world, in all their glory, to pass in panoramic view before Him. (B2)

DA64/129 The sunlight lay on templed cities, marble palaces, fertile fields, and fruit-laden vineyards. (I1)

DA65/129 The traces of evil were hidden. (I1)

DA66/129 The eyes of Jesus, so lately greeted by gloom and desolation, now gazed upon a scene of unsurpassed loveliness and prosperity. (I2)

2RL52.2 The eye of Jesus for a moment rested upon the glory presented before him; but he turned away, and refused to look upon the entrancing spectacle. [H/121,122/97] (P1)

2RL51.55 This last temptation was the most alluring of the three. [H/94/95] (P1)

2SP116a/96 The eyes of Jesus rested for a moment upon the scene before him; he then turned resolutely from it, refusing to dally with the tempter by even looking upon the enchanting prospect he had presented to him; [H/121,122/97] (P2)

2SP112/96 This last temptation was designed to be the most alluring of all. [H/94/95] (P2)

DA67/129 Then the tempter's voice was heard: "All this power will I give Thee, and the glory of them: for that is delivered unto me; and to whomsoever I will I give it. (B2)

121-122/97 The eye of Jesus may for a moment have been dazzled by the offer made, and this implied neither imperfection nor sin, but it refused to rest upon the seducing spectacle. It turned quickly and resolutely away. No sooner is the bribe offered than it is repelled. [Hanna, LC]

94/95 The third, had, however, a special adaptation to Christ's personal character and position at the time, and this very adaptation lent to it peculiar strength, making it, as it was the last, so also the most insidious, the most alluring of the three. [Hanna, LC]

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DA68/129 If Thou therefore wilt worship me, all shall be Thine." (B2)

DA69/129 Christ's mission could be fulfilled only through suffering. (I1)

2SP111/95+ He promised to put Christ in possession of all the kingdoms without suffering or peril, if he would make one concession, and that was to acknowledge Satan his superior, and pay him homage.  
[E/106,108/96] (P2)

DA70/129 Before Him was a life of sorrow, hardship, and conflict, and an ignominious death. (I1)

DA71/129 He must bear the sins of the whole world. (I1)

DA72/129 He must endure separation from His Father's love. (I1)

DA73/129 Now the tempter offered to yield up the power he had usurped. (I1)

DA74/129 Christ might deliver Himself from the dreadful future by acknowledging the supremacy of Satan. (I1)

DA75/129 But to do this was to yield the victory in the great controversy. (I1)

DA76/129 It was in seeking to exalt himself above the Son of God that Satan had sinned in heaven. (I1)

DA77/129 Should he prevail now, it would be the triumph of rebellion. (I1)

DA78/129 When Satan declared to Christ, The kingdom and glory of the world are delivered unto me, and to whomsoever I will I give it, he stated what was true only in part, and he declared it to serve his own purpose of deception. (I1)

106, 108/96 He will offer them all to him at once, without a single blow being struck, a single peril encountered, a single suffering endured. . . . In one great gift he will make over his whole right of empire over these kingdoms of the world to Christ, suffer him at once to enter upon possession of them, and clothe himself with all their glory. This is his glittering bribe, and all he asks in return is that Jesus shall do him homage as the superior by whom the splendid fief was given, and under whom it is held. [Hanna, LC]

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DA79/129 Satan's dominion was that wrested from Adam, but Adam was the vicegerent of the Creator. (11)

DA80/129 His was not an independent rule. (11)

DA81/129 The earth is God's, and He has committed all things to His Son. (11)

DA82/129 Adam was to reign subject to Christ. (11)

DA83/129 When Adam betrayed his sovereignty into Satan's hands, Christ still remained the rightful King. (11)

DA84/129+ Thus the Lord had said to King Nebuchadnezzar, "The Most High ruleth in the kingdom of men, and giveth it to whomsoever He will." Dan. 4:17. (11)

DA85/130 Satan can exercise his usurped authority only as God permits. (11)

DA86/130 When the tempter offered to Christ the kingdom and glory of the world, he was proposing that Christ should yield up the real kingship of the world, and hold dominion subject to Satan. (11)

DA87/130 This was the same dominion upon which the hopes of the Jews were set. (11)

DA88/130 They desired the kingdom of this world. (11)

DA89/130 If Christ had consented to offer them such a kingdom, they would gladly have received Him. (11)

DA90/130 But the curse of sin, with all its woe, rested upon it. (11)

DA91/130 Christ declared to the tempter, "Get thee behind Me, Satan: for it is written, Thou shalt worship the Lord thy God, and Him only shalt thou serve." (B2)

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DA92/130 By the one who had revolted in heaven the kingdoms of this world were offered Christ, to buy His homage to the principles of evil; but He would not be bought; He had come to establish a kingdom of righteousness, and He would not abandon His purpose. [H/108/96] (I2)

DA93/130 With the same temptation Satan approaches men, and here he has better success than with Christ. (I1)

DA94/130 To men he offers the kingdom of this world on condition that they will acknowledge his supremacy. (I1)

DA95/130 He requires that they sacrifice integrity, disregard conscience, indulge selfishness. (I1)

DA96/130 Christ bids them seek first the kingdom of God, and His righteousness; but Satan walks by their side and says: Whatever may be true in regard to life eternal, in order to make a success in this world you must serve me. (I1)

DA97/130 I hold your welfare in my hands. (I1)

DA98/130 I can give you riches, pleasures, honor, and happiness. [H/156a/99] (P2)

Lt(1a)10 But Satan comes to us with worldly honor, wealth, and the pleasures of life. [H/156a/99] (P1)

Lt(1a)11 These temptations are varied to meet men of every rank and degree, tempting them away from God to serve themselves more than their Creator. [H/156b/99] (P1)

Lt(1a)13 "All these things will I give thee," says Satan to man. [H/157a/99] (P1)

Lt(1a)14 "All this money, this land, all this power, and honor, and riches, will I give thee;" and man is charmed, deceived, and treacherously allured on to his ruin. [H/157b/99] (I2)



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108/9 In one great gift he will make over his whole right of empire over these kingdoms of the world to Christ, suffer him at once to enter upon possession of them, and clothe himself with all their glory. This is his glittering bribe, and all he asks in return is that Jesus shall do him homage as the superior by whom the splendid fief was given, and under whom it is held. [Hanna, LC]

156a/99 Thrones and kingdoms, and all their glory, are not held out to us, but the wealth and the distinctions, the honors and the pleasures of life-- [Hanna, LC]

156b/99 these in different forms, in different degrees, ply with their solicitations all of us in every rank, from the highest to the lowest, tempting us away from God to worship and serve the creature more than the creator, who is blessed for evermore. [Hanna, LC]

157a/99 A spectacle not so wide, less gorgeous in its coloring, but as sensuous, as illusive as that presented to Jesus on the mountain-top, the arch-deceiver spreads out before our eyes, whispering to our hearts, "All this will I give you;" [Hanna, LC]

157b/99 all this money, all that ease, all that pleasure, all that rank, all that power; but in saying so he deals with us more treacherously than he dealt with Christ of old. [Hanna, LC]

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DA99/130 Hearken to my counsel. (11)

DA100/130 Do not allow yourselves to be carried away with whimsical notions of honesty or self-sacrifice. (11)

DA101/130 I will prepare the way before you. (11)

DA102/130 Thus multitudes are deceived. (11)

DA103/130 They consent to live for the service of self, and Satan is satisfied. (11)

Lt(1a)15 If we give ourselves up to worldliness of heart and of life, Satan is satisfied. [H/159/99] (P2)

DA104/130 While he allures them with the hope of worldly dominion, he gains dominion over the soul. (11)

DA105/130 But he offers that which is not his to bestow, and which is soon to be wrested from him. (11)

DA106/130 In return he beguiles them of their title to the inheritance of the sons of God. (11)

DA107/130 Satan had questioned whether Jesus was the Son of God. (11)

DA108/130 In his summary dismissal he had proof that he could not gainsay. (11)

2RL54.1 Satan had asked Christ to give him evidence that he was the Son of God, and he had in this instance the proof he had asked. [H/125a/97] (P2)

DA109/130 Divinity flashed through suffering humanity. (11)

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159/99 He asks from us no bending of the knee, no act of outward worship; all he asks is, that we believe his false promises, and turn away from God and Christ to give ourselves up to worldliness of heart and habit and pursuit.  
[Hanna, LC]

125a/97 Satan had wanted Jesus to give him some proof of his divine power, and now he gets it; [Hanna, LC]

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DA110/130 Satan had no power to resist the command.  
[H/125b/97] (P2)

2RL54.15 At the divine command of Christ, he was  
compelled to obey. [H/125b/97] (P1)

DA111/130 Writhing with humiliation and rage, he was forced  
to withdraw from the presence of the world's Redeemer. (I1)

DA112/130 Christ's victory was as complete as had been the  
failure of Adam. (I1)

DA113/130 So we may resist temptation, and force Satan to  
depart from us. (I2)

Lt(la)16 The Saviour overcame the wily foe,  
showing us how we may overcome. [H/161/99]  
(P2)

Lt(la)17 He has left us His example, to repel  
Satan with Scripture. [H/163/99] (P3)

Lt(la)18 He might have had recourse to His  
own divine power and used His own words, but  
His example would not then have been as useful  
to us. [H/166,167/99] (P1)

DA114/130+ Jesus gained the victory through submission and  
faith in God, and by the apostle He says to us, "Submit  
yourselves therefore to God. (I1)

DA115/131 Resist the devil, and he will flee from you.  
(I1)

DA116/131 Draw nigh to God, and He will draw nigh to you."  
James 4:7, 8. (I1)

DA117/131 We cannot save ourselves from the tempter's  
power; he has conquered humanity, and when we try to stand  
in our own strength, we shall become a prey to his devices;  
but "the name of the Lord is a strong tower: the righteous  
runneth into it, and is safe." Prov. 18:10. (I1)

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125b/97 gets it as that command is given which he must instantly obey. [Hanna, LC]

161/99 But if it be to the very same temptations as those which beset our Lord and Master, that we are still exposed, let us be grateful to him for teaching us how to overcome them. [Hanna, LC]

163/99 He had the whole armory of heaven at his command; but he chose only one instrument of defence, the word, the written word, that sword of the spirit. [Hanna, LC]

166,167/99 He did not need to have recourse to it. A word of his own spoken would have had as much power as a written one quoted; but then the lesson of his example had been lost to us--the evidence that he himself has left behind of the power over temptation that lies in the written word. [Hanna, LC]

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DA118/131 Satan trembles and flees before the weakest soul who finds refuge in that mighty name. (11)

DA119/131 After the foe had departed, Jesus fell exhausted to the earth, with the pallor of death upon His face. (11)

DA120/131 The angels of heaven had watched the conflict, beholding their loved Commander as He passed through inexpressible suffering to make a way of escape for us. (11)

DA121/131 He had endured the test, greater than we shall ever be called to endure. (11)

DA122/131 The angels now ministered to the Son of God as He lay like one dying. (11)

DA123/131 He was strengthened with food, comforted with the message of His Father's love and the assurance that all heaven triumphed in His victory. (11)

DA124/131 Warming to life again, His great heart goes out in sympathy for man, and He goes forth to complete the work He has begun; to rest not until the foe is vanquished, and our fallen race redeemed. (11)

DA125/131 Never can the cost of our redemption be realized until the redeemed shall stand with the Redeemer before the throne of God. (11)

DA126/131 Then as the glories of the eternal home burst upon our enraptured senses we shall remember that Jesus left all this for us, that He not only became an exile from the heavenly courts, but for us took the risk of failure and eternal loss. (11)

DA127/131 Then we shall cast our crowns at his feet, and raise the song, "Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing." Rev. 5:12. (B2)

The Desire of Ages - Chapter 13 - SOURCES

PRE-DESIRE OF AGES WRITINGS OF ELLEN WHITE NOT UTILIZED IN  
THE DA TEXT

This special section of Ellen White texts, along with their literary source parallels, has been added to allow us further to demonstrate Ellen White's use of sources in her writings on the life of Christ. We did not include this material under the DA text presentation because the Ellen White text is not close enough in verbal siimilarity to indicate it was used in the composition of the DA text, even though her material reflects the same general content of this chapter.



## Pre-DA Texts on the Temptations of Christ

The introduction to this research report has clearly shown that The Desire of Ages was not entirely an original composition. This life of Christ project was first designed to be a revision of The Spirit of Prophecy text based primarily upon the writings of Ellen White completed since the publication of the SP text. Our research has also pointed out that where Ellen White had not commented on the life of Christ, Marian Davis would often suggest additional material be provided. These new manuscripts would not be the DA text, but rather writings to be added to the collection of texts from which the DA chapter was to be constructed. These earlier writings naturally, therefore, provide the clearest evidence as to the nature and extent of Ellen White's use of literary sources.

In this special section we present evidence of literary dependency from three sources. As explained earlier, by our separating the previous writings from the DA text presentation we can list the full text portion treating our general topic in its original sequence without disturbing the DA text format.

The first part of this section will include additional sentences from the Redemption Leaflets and SP, Vol. II, not included with the DA text because we were not sure where these earlier texts were to be inserted to match the DA content.

Fifty consecutive sentences in the sequence, in which

## Pre-DA Texts on the Temptations of Christ

they appear in Book 14 of Ellen White's diary journals, follow the Redemption Leaflets sentences. This section of the Ellen White text apparently carries the title, "Christ's Humiliation," and treats the temptations of Christ in a general fashion. The diary is dated 1890--hence the reference symbol Di(90). The text begins on page 272 of the diary, though the sentences we have selected for presentation here start with sentence 15, found on page 274. After sentence 43 on page 281, there appears to be a break in the diary material. Page 282 carries the date of January 4, 1890, and treats another subject. Since Ellen White returns to the topic of Christ's humiliation on page 283, we continue to list the sentences as they appear in the diary.<sup>1</sup> At this point another break occurs in the diary, and the "Humiliation of Christ" theme is picked up again on page 293 and continues to the top of page 295.<sup>2</sup> These pages of the diary furnish the text for sentences 56-64 of our presentation.

We have made our typescript of Ellen White's handwritten text preserving for the reader spelling errors and textual form. Through this presentation the reader will be able personally to evaluate Ellen White as a writer, noting her literary style and use of sources.

We have not presented the uncorrected text of Ellen

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<sup>1</sup>This material is found in sentences 44-50. Page 283 begins with sentence 51 and ends with 55.

<sup>2</sup>Pages 284-290 contain another diary entry for January 4, 1890, and pages 291 and 292 are blank.

## Pre-DA Texts on the Temptations of Christ

White to emphasize her errors. To the contrary, Ellen White may be seen to be a very able writer on her own. Our intention was to allow Ellen White to be read as Ellen White, and to avoid any confusion over just what changes in the text were made by us, had we undertaken to present a corrected text.

The full text of these portions of Diary Book 14 may be found in Appendix D. We have included photocopies of the original manuscript as well as our typescript. Sentence numbers as we have divided the text have been inserted for the convenience of the reader.

A second series of sentences from an Ellen White diary completes this special section on pre-DA writings on the temptations of Christ. These final 139 sentences are from Book 32 and are identified as Di(99).<sup>1</sup> Sentence 1 is found at the top of page 5 of the diary where the following notation also appears, "Copied for L. C." (Copied for Life of Christ).<sup>2</sup> Evidently this material formed part of Marian Davis' collection on the life of Christ even though it was not selected for the published DA text. Our text represents our best efforts to reproduce the handwritten text of Ellen

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<sup>1</sup>Since the diary carries the date of 1899 we have maintained the 1899 date in our identification of this diary material. We do know from comparing the 1897 manuscript and Signs article of 1898, that this diary material was written before 1899, and therefore before the publication of the DA in 1898. A single Ellen White diary book often contained material from several different years. The reference to 1889 on page 25 of the diary suggests the text was written at that time.

<sup>2</sup>The earlier pages have to do with Christ fulfilling the prophecy of Genesis 49:10.

## Pre-DA Texts on the Temptations of Christ

White. In some places we have made the sentence divisions and regularized punctuation and capitalization accordingly. Photocopies of the diary pages from which our sentences have been taken may be found in Appendix D. The handwritten text contains interlinear changes and corrections which are of interest.

These comments on the temptations of Christ were also utilized to some degree in an Ellen G. White manuscript which was copied on December 9, 1897, and carries the stamped signature of Ellen White.<sup>1</sup> We have included this document in Appendix D to establish the fact that the diary material must have been written earlier than 1899, as it is dated, and to demonstrate how the writings of Ellen White were edited to serve various needs of the church.<sup>2</sup> In this manuscript entitled, "Christ's Mission to Earth," Ellen White ranges over the life of Christ, touching on the meaning of his incarnation, temptation, and teachings. Because only scattered references to the temptation appear in this document, we did not list them in the text presentation.

A third stage in the development of a text tradition stemming from the diary text, appears to have been the Signs article, "Tempted in All Points Like as We Are," published about six months before The Desire of Ages was completed.<sup>3</sup>

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<sup>1</sup>The initials of the copyist, "M. V. H.," stand for Minnie Hawkins.

<sup>2</sup>See Appendix D, Introduction to Diary Book 32 for details on the correspondence between the diary and MS 143.

<sup>3</sup>Signs of the Times, June 9, 1898. The manuscript sent

## Pre-DA Texts on the Temptations of Christ

We have included sentences from this article in our text presentation under the symbol of ST(98) followed by the sentence number. When the text of the diary has been duplicated exactly, we have not included it in our text. We do, however, list the sentence number where the sentence is repeated in the Signs article. The complete text of the article may be found in Appendix D where we use the reprint from Selected Messages, Volume I.<sup>1</sup>

The primary value of these documents for our study lies in the evidence they provide for Ellen White's personal use of literary sources in her writings on the temptations of Christ. We should not overlook, however, their importance for our investigations into the issue of Ellen White's use of literary assistants. A comparison of the original diary material with MS 143, 1897, and the Signs article reveals that these literary assistants were really editors. Sentences, even parts of sentences, have been divided, recombined, omitted, or whatever. The basic content remains, but a new composition in form and style emerges.

The literary sources, used in the writings on Christ's temptation include those also used in chapters 3 and 10. But in addition to the works on Christ by Fleetwood, Hanna, and Harris, Ellen White in this chapter uses a sermon of Henry Melvill and selections from Glory of the Redeemer by

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to the Signs was prepared by Minnie Hawkins and carries the date of March 28, 1897 (Article File, 1898, #13).

<sup>1</sup>Selected Messages is a more accessible source than are the issues of the Signs.

Pre-DA Texts on the Temptations of Christ

Octavius Winslow.<sup>1</sup> Our sign for this source is [Winslow, GR1.

Walter Rea and Ron Graybill have previously called our attention to Ellen White's use of Melvill, particularly his sermon, "The First Prophecy," which is the Melvill source used in chapter 13.<sup>2</sup> We label this source as [Melvill, FP]. We are not aware of previous notice being given on Winslow. Here Ellen White is borrowing from his chapter on "The Glory of the Redeemer in His Humiliation." Three books by Winslow, including the one Ellen White used in writing on Christ's temptation, were found in her private library at the time of her death. Our brief survey of the other works led us to conclude that Ellen White probably found Winslow's devotional writings very helpful.

No attempt has been made to list all of Ellen White's use of these sources in her pre-DA writings. For example, Harris and Melvill also appear in the Ellen White letter to J. H. Kellogg, K-43-95, mentioned in our review of chapter 3 above. What we have included is adequate to support our claims for Ellen White's use of sources and to illustrate the manner in which her materials were edited for publication.

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<sup>1</sup>Winslow, Octavius, The Glory of the Redeemer in His Person and Work (Philadelphia: Lindsay and Blakiston, 1855)

<sup>2</sup>In 1982, the Ellen G. White Estate published a report on Ellen White's use of Melvill, "Henry Melvill and Ellen G. White: A Study in Literary and Theological Relationships" by Ron Graybill, Warren H. Johns, and Tim Poirier. Our text of Melvill's sermon is taken from Melvill, Henry, Sermons, ed. by C. P. McIlvaine, 3rd edition (New York: Stanford & Swords, 1844), pp. 9-19.

1RL2/48 Christ's human nature endured the pangs of hunger. [F/50.9] (P2)

1RL3/48 While emaciated and suffering, Satan came to him with a covering of light, as one of the bright angels from glory, hoping to deceive and ensnare the Son of God, whom he regarded as his rival. (11)

1RL4/48 Satan reasoned with Christ thus: If the words spoken after his baptism were indeed the words of God, that he was the Son of God, he need not bear the sensations of hunger; he could give him proofs of his divinity by showing his power in changing the stones of that barren wilderness into bread: "If thou be the Son of God, command that these stones be made bread." [F/50.9] (P2)

1RL6/48 Christ meets Scripture with Scripture, by citing the words of Moses, "Man shall not live by bread alone; but by every word that proceedeth out of the mouth of God." [F/51.3] (B1)

1RL9/48 Being defeated here, Satan tries another device. [F/51.5] (P1)

1RL13/49 Satan, by an insulting taunt, urged Christ to prove his mission by casting himself down from the high eminence whereon he had placed him, declaring that God had promised that angels should bear him up. [F/52.2] (P2)

1RL28/50 This presumptuous blasphemy, and insult to Jehovah, excited the indignation of Christ, and led him to exercise his divine authority, and command Satan in an authoritative, dignified manner to desist. [F/51.9] (P1)

2RL39.7 He found Christ in the desolate wilderness without companions, without food, and in actual suffering. [H/44/91] (P3)

50.9+ But, at the expiration of the forty days, when the blessed Jesus had endured the keenest hunger, the tempter, to make proof of the divinity of his mission, insolently demanded why he bore the sensations of hunger, since, if he was the Son of God, he must have power to change the stones of that dreary wilderness into bread. [Fleetwood, LC]

51.3 But our blessed Saviour repelled his device by citing the words of Moses, which implied that God, whenever it seemed good in his sight, could, by extraordinary means provide for the support of the human race. "Man shall not live by bread alone, but by every word of God." Luke iv. 4. [Fleetwood, LC]

51.5 Satan, being defeated in his effort, took him to the top of a very high mountain, and, thinking to work on him by another artifice . . . [Fleetwood, LC]

52.2 . . . by a taunt of insolence, urged him to prove the truth of his mission by casting himself down from thence, citing, as an encouragement for him to comply with his desire a text from the Psalms: [Fleetwood, LC]

51.9 This blasphemy, as well as insolence, incited the blessed Jesus to exert his divine authority and command him, in a peremptory manner, to desist. [Fleetwood, LC]

44/91 'If thou be really the Son of God, as I have so lately heard thee called--but canst thou be? can it be here, and thus, alone in these desert places, foodless, companionless, comfortless, for so many days, that God would leave or trust his son? [Hanna, LC]



2RL39.9 He hoped to shake the confidence of Christ in his Father, who had permitted him to be brought into this condition of extreme suffering in the desert, where the feet of man had never trod.

[H/48/92] (P2)

2RL47.7 He admitted that he was right in the wilderness, in his faith and confidence that God was his Father under the most trying circumstances.

[H/63,64/93] (P2)

2RL47.8 He then urged Christ to give him one more proof of his entire dependence upon God, one more evidence of his faith that he was the Son of God, by casting himself from the temple. [H/65/93] (P3)

2SP93/94 Satan was well aware that if Christ could be prevailed upon to fling himself from the temple, in order to prove his claim to the protection of his Heavenly Father, he would by that very act, exhibit the weakness of human nature. [H/68/93] (I2)

2RL52.3 When Satan solicited homage, Christ's divine indignation was aroused, and he could no longer tolerate his blasphemous assumption, or even permit him to remain in his presence. [H/124/97]

(P2)

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Di(90)15 He was face to face not with a hideous monster as is represented with bats [sic] wings and cloven feet but a beautiful angel of light apparently just from the presence of God, and his deceiving powers which was [sic] so great that the third of the heavenly angels were induced to believe him to be right and unite with him against God and his Son Jesus Christ. (I1)

48/92 The temptation is here twofold: to shake if possible Christ's confidence in Him who had brought him into such a condition of extreme need, and to induce him, under the influence of that distrust, to exert at once his own power to deliver himself, to work a miracle to provide himself with food. [Hanna, LC]

63, 64, 65, 68/93 "I acknowledge that you have been right in the wilderness, that you have acted as a true Son of the Father. You have given, in fact, no mean proof of your entire confidence in him as your Father. . . . But come, I ask you now to make another and still more striking display of your dependence in all possible conjunctures on the Divine aid. . . . as you fling yourself into the yielding air; [Hanna, LC]

124/97 . . . in anger too at the base condition coupled with the bribe, and as if he who offered it could no longer be suffered to remain in his presence he calls the devil by his name, and says: "Get thee hence, Satan;. . . [Hanna, LC]

Di(90)16 And now was Satan's personal contact in this world with Christ of a most determined character [sic] for if Satan succeeded here in his strong and wily efforts he was conqueror and the Prince of the World [sic] but all his claims to the kingdoms of the world he knew was [sic] false and could not be sustained unless he should overcome Christ. (I1)

Di(90)17 It is impossible to take in the depth [sic] and the force of these temptations unless the Lord shall bring man where he can open these scenes before him by a revelation of the matter and then compassed with humanity it can only be but partially comprehended. (I1)

Di(90)18 His assaults were prepared for the circumstances in accordance [sic] with the exalted character [sic] with which he had to deal. (I1)

Di(90)19 If he gains the victory in the first temptation he would secure him in all the rest [sic] (I1)

Di(90)20 Satan had never aimed his darts at so shining a mark. [W/78/132] (P1)

Di(90)21 Our Lords [sic] trial and test and proving shows that he could yield to these temptations else the battle was all a farce. [W/81/132] (P2)

Di(90)22 But he did not yield to the solicitation of the enemy thus evidencing that the human nature of man united with the divine nature by faith may be strong and withstand Satans [sic] temptations. [W/81/132] (I2)

Di(90)23 Christ [sic] perfect humanity is the same that man may have through connection with Christ. [W/81/132] (I2)

Di(90)24 As God Christ could not be tempted any more than he was not tempted from his allegiance [sic] in heaven [W/82/132] (I2)

Di(90)25 But as Christ humbled himself to the nature of man he could be tempted. [W/82/132] (I2)

78/132 Never were the assaults of the prince of darkness more fearful, never were his fiery darts more surely aimed and powerfully winged, and never had so shining a mark presented itself as the object of his attack than now.  
[Winslow, GR]

81/132 Our Lord's exposure to temptation, and his consequent capability of yielding to its solicitations, has its foundation in his perfect humanity. [Winslow, GR]

82/132 It surely requires not an argument to show that, as God, he could not be tempted, but that, as man, he could.  
[Winslow, GR]

Di(90)26 He had not taken on him even the nature of the angels but humanity perfectly identical with our own nature except without the taint of sin.  
[W/83,84/132] (P1)

Di(90)27 A human body [sic] a human mind [sic] with all the peculiar properties [sic] he was bone [sic] brain and muscle [sic] a man of our flesh.  
[W/85,86a/132,133] (P1)

Di(90)28 He was compassed with the weakness of humanity and the circumstances of his life was [sic] of that charicter [sic] that he was exposed to all the inconvenience [sic] that belong to men [sic] not in wealth or in ease [sic] but in poverty and want and humiliation. [W/86c/133] (I2)

Di(90)29 He breathed the very air man must breath  
[sic] [W/87/133] (P1)

Di(90)30 he [sic] trod our earth as man [sic]  
[W/87/133] (P1)

Di(90)31 He had reason [sic] conscience [sic] memory [sic] will and affections of the human soul which was united with his divine nature. [W/89/133] (P1)

Di(90)32 Our lord [sic] was tempted as man is tempted [sic] [W/90/133] (P1)

Di(90)33 he [sic] was capable of yielding to temptations as are human beings. [W/91/133] (P1)

Di(90)34 His finite nature was pure and spotless but the divine nature that led him to say to Philip he [sic] that hath seen me hath seen the Father [sic] also was not humanized [sic] neither was humanity deified by the blending or union of the two natures  
[W/92-94/133] (I2)

Di(90)35 each [sic] retained its essential charicter [sic] and properties. [W/95/133] (V2)

Di(90)36 But here we must not become in our ideas common and earthly and in our perverted ideas we must not think that the liability of Christ to yield to Satans [sic] temptation degrades his humanity and he possesses the same sinful corrupt propensities as man. [W/96/133] (I2)

83,84/132 His inferior nature was finite and created; it was not angelic, it was human. It was perfectly identical with our own,--in its entire exemption from all taint of sin, only excepted. [Winslow, GR]

85,86a/132 A human body and a human mind were his, with all their essential and peculiar properties. He was "bone of our bone, and flesh of our flesh:" [Winslow, GR]

86c/133 he was encompassed with all the weaknesses, surrounded by all the circumstances, exposed to all the inconveniences, that belong to our nature. [Winslow, GR]

87/133 He breathed our air, trod our earth, ate our food. [Winslow, GR]

89/133 Reason, conscience, memory, will, affections, were essential appendages of that human soul which the Son of God took into union with his Divine. [Winslow, GR]

90/133 As such, then, our Lord was tempted. [Winslow, GR]

91/133 As such, too, he was capable of yielding. [Winslow, GR]

92-94/133 His finite nature, though pure and sinless, was yet necessarily limited in its resources, and weak in its own powers. Touching his inferior nature, he was but man. The Godhead, as I have before remarked, was not humanized,--nor was the humanity deified, by the blending together of the two natures. [Winslow, GR]

95/133 Each retained its essential character, properties, and attributes, distinct, unchanged, and unchangeable. [Winslow, GR]

96/133 But let no one suppose that a liability in Jesus to yield to Satan's temptation, necessarily implies the existence of the same sinful and corrupt nature which we possess. [Winslow, GR]

Di(90)37 The divine nature combined with the human made him capable of yielding to Satans [sic] temptations [W/98/133] (I2)

Di(90)38 here [sic] the test to Christ was far greater than that of Adam and Eve, for Christ took our nature fallen but not corrupted; and would not be corrupted unless he received the words [of] Satan in the place of the words of God (I1)

Di(90)39 [The concept that he] was not capable of yielding to temptation places him where he cannot be a perfect example for man and the force and the power of this part of Christ [sic] humiliation [sic] which is the most eventful [sic] is no instruction or help to human beings. [W/98/133] (P2)

Di(90)40 But the facts of this history is [sic] not a fable but a living [?] active [?] experience [sic] and would rob Jesus of his greatest glory [sic] allegience [sic] to God which enshrouded him as a garment in this world on the field of battle with the relentless foe [W/99/133+] (P2)

Di(90)41 and [sic] he is not reckoned with the transgressor because he descended in his humiliation to be tempted as man would be tempted and his nature was that of man capable of yielding to temptation [W/100a/134] (I2)

Di(90)42 His very purity and loveliness [sic] was [sic] assailed by a fallen foe [sic] the very one that he [sic] became corrupted and been [sic] ejected from Heaven [W/109b/135] (P1)

Di(90)43 How deeply and cruelly must Christ have felt this humiliation. . . . [W/110/135] (P1)

Di(90)44 If we only knew the result of our course of action on others [sic] charicters [sic], how precious would be regarded our present opportunities, of doing good in the service of the Master in winning souls to Christ. (I1)

Di(90)45 Many, many opportunities are passed carelessly by when had we known it was our last opportunity we would have had to use our entrusted talants [sic] by presenting [winning?] invitations to the ones with whom we associate to come to [thel] Saviour for pardon and forgiveness of sins [sic] (I1)

98/133 To deny his capability of succumbing to temptation, were to neutralize the force, beauty, and instruction of this eventful part of his history altogether. [Winslow, GR]

99/133 It were to reduce a splendid fact to an empty fable, a blessed reality to a vague supposition; it were to rob Jesus of the great glory which covered him when left alone, the victor on this battle-field. [Winslow, GR]

100a/134 And yet, that he must necessarily be sinful in order to be thus capable of yielding, does not follow; [Winslow, GR]

109b/134 his reverence for, and allegiance to his Father assailed, and his very purity tampered with by a fallen and corrupt spirit whom he had ejected from heaven? [Winslow, GR]

110/135 Ah, how deeply and keenly he must have felt it to be so, the first moment he was brought into contact with this arch-fiend, and subtle foe of God and man! [Winslow, GR]



Di(90)46 When we look upon the faces that no longer recognize us who are passing from us into eternity. [sic] What [sic] thoughts will suggest themselves of improved opportunities [sic] (11)

Di(90)47 Let us each resolve to live each day as though that day was [sic] our last for ourselves; [sic] the last that we have to impress their minds [sic] (11)

Di(90)48 how [sic] much sorrow would be saved us [sic] how many keen regrets (11)

Di(90)49 We need to connect ourselves closely with Jesus Christ and receive that we may give to others (11)

Di(90)50 we [sic] need his blessing upon us always [?] that we shall not hurt or bruise one of God's little ones. (11)

Di(90)51 Christ's humiliation (11)

Di(90)52 How do angels fallen look upon this pure and uncontaminated [?] One. [sic] the Prince of life [sic] through the different stages of his humiliation when they look upon the scene, [sic] the Son of the Living God humiliated to take upon himself the nature of man, and meet the strong man armed with all his weapons of deception and falsehood to overcome Jesus Christ, (11)

Di(90)53 and [sic] every victory gained how precious it is (11)

Di(90)54 It is in behalf of the human family exalting [sic] elevating [sic] ennobling the Workmanship of God (11)

Di(90)55 and [sic] Satan that has been at work for centuries to do the work of degrading [sic] debasing and prostituting [?] all his powers to do his hellish work. . . . (11)

Di(90)56 The Humanity of Christ received the fallen foe and engaged in battle with him (11)

Di(90)57 he [sic] was sustained in that conflict by divine power just as man will be sustained by his being a partaker of the divine nature. (11)

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Di(90)58 He gained victory after victory as our champion [sic] the Captain of our Salvation (I1)

Di(90)59 and [sic] the divine approval of God and all the universe of heaven flowed into his soul (I1)

Di(90)60 his [sic] nature was shocked almost unto death but the heavenly angels ministered unto the suffering one [W/113b,113c/135] (I2)

Di(90)61 All heaven rejoiced because humanity [sic] the workmanship of God [sic] was placed in an elevated scale with God (I1)

Di(90)62 by [sic] the signal victory gained Christ was more than conqueror [sic] leaving the way open that man may be more than conqueror through Christs [sic] merits because he loved [?] him [W/113d/135] (I2)

Di(90)63 The Son of the Infinite God is brought into the tenderest sympathies with the tempted church. [W/113e/135] (P1)

Di(90)64 He knows how to succor those who shall be tempted because he was himself tempted. (I1)

E. G. WHITE DIARY, BOOK 32, 1899

[The following 139 sentences from Diary Book 32 were penned at least as early as June, 1898, though more likely in 1897. The designation, ST(98)11 stands for sentence 11 in the Signs article of 1898. The text of the Signs article is quoted when it differs from the diary text. When the two texts are identical we merely indicate the reference in the Signs article where the same sentence appears.]

113b,113c/135 the shock which his humanity sustained,--the mighty power by which he was upheld,-- [Winslow, GR]

113d/135 the signal victory which he achieved,--the Divine consolation and comfort which flowed into his soul as his vanquished enemy retired from the conflict, leaving him more than conqueror,-- [Winslow, GR]

113e/135 and above all, the close and tender sympathy into which he was now brought with the tempted church! [Winslow, GR]

Di(99)1 The temptation in the wilderness was a most trying ordeal. (I1)

Di(99)2 What a picture was this for Heaven to look upon. (I1)

ST(98)11 What a sight was this for Heaven to look upon! (I1)

Di(99)3 Christ who knew not the least moral taint of defilement or sin took our nature in its deteriorated condition which was humiliation indeed greater than finite man can comprehend. [W/43,46/128,129] (I2)

ST(98)12 Christ, who knew not the least taint of sin or defilement, took our nature in its deteriorated condition. [W/43,46/128,129] (P2)

ST(98)13 This was humiliation greater than finite man can comprehend. (I1)

Di(99)4 He was holy, harmless, undefiled; separate from sin and sinners. [W/44/128] (V2)

Di(99)5 There must be not the faintest lines of misgiving in regard to the perfect freedom from sinfulness in the human nature of Christ. [W/45a/129] (P2)

ST(98)79 We should have no misgivings in regard to the perfect sinlessness of the human nature of Christ. [W/45a/129] (P1)

Di(99)6 Our faith must be an intelligent faith looking unto Jesus in perfect confidence in full and entire faith in the atoning sacrifice. [W/45b/29] (I2)

[Cf. ST(98)80]

Di(99)7 This is essential that the soul may not be enshrouded in darkness. [W/45c/129] (P2)

[Cf. ST(98)81]

Di(99)8 The least taint of sin in Jesus Christ, Satan would have bruised his head, but he could only touch the heel. [W/46/129;M/15a.1,.2] (P2)

[Cf. ST(98)74,75]

43/128 The assumption of our nature, in its depressed and bruised condition, constituted no small feature in the abasement of the Son of God. [Winslow, GR]

46/129 As a single leak must have sunk the ark beneath the waves, so the existence of the slightest taint of sin in Jesus would have opened an inlet through which the dark billows of Divine wrath would have rolled, plunging both himself and the church he sustained in eternal woe. [Winslow, GR]

44/128+ That, in the strong language of the Holy Spirit, he was "holy, harmless, undefiled, and separate from sinners," is a truth we cannot too distinctly affirm, or too earnestly maintain. [Winslow, GR]

45a/129 The least misgiving touching the perfect sinlessness of the human nature of our Lord, [Winslow, GR]

45b/129 tends to weaken the confidence of faith in the atonement, [Winslow, GR]

45c/129 and so to enshroud in darkness the hope of the soul. [Winslow, GR]

[See 46/129 above.]

15a.1 He touched the heel, he could not touch the head of the Mediator. [Melvill, FP]

Di(99)9 Had the head beer touched, the hope of the whole race has perished. [M/15a,1,.2] (I2)

[Cf. ST(98)76]

Di(99)10 Divine wrath would have come upon Christ as upon Adam, and himself, and the church would have no hope. [W/46/129] (I2)

[Cf. ST(98)77,78]

Di(99)11 "He knew no sin." [W/48a/129] (B1)

[Cf. ST(98)72]

Di(99)12 He was the Lamb without blemish. [W/48b/129] (V2)

[Cf. ST(98)73]

Di(99)13 This Holy Substitute is able to save to the uttermost for he presented to the wondering universe perfect and complete humility in his human character and perfect obedience to all the requirements of God. [W/49a/129] (I2)

[Cf. ST(98)82]

Di(99)14 This is why repenting, believing man may be made the righteousness of God in Jesus Christ. [W/49b/129] (B1)

[Cf. ST(98)84]

Di(99)15 Taking upon himself man's nature in its fallen state does not make Him in the least a participant in their sins. [W/51a,51b/129] (I2)

ST(98)69 In taking upon Himself man's nature in its fallen condition, Christ did not in the least participate in its sin. [W/51a,51b/129] (I2)

Di(99)16 Notwithstanding he is subject to infirmities and weaknesses of the flesh with which humanity was encompassed, "that it might be fulfilled which was spoken by Esaias the prophet saying, Himself took our infirmities and bear our sicknesses." [W/51b,52/129] (P1) (B1)

[Cf. ST(98)70]

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15a.2. . . if he could have profaned, by a solitary thought, the sanctuary of his soul; then it would have been the head which he had bruised; and rising triumphant over man's surety, he would have shouted, "Victory!" [Melvill, FP]

[see 46/129 above]

48a/129 He "knew no sin," [Winslow, GR]

48b/129 he was the sacrificial "Lamb without spot." [Winslow, GR]

49a/129 And because he presented to the Divine requirement a holy, unblemished, and perfect obedience and satisfaction, [Winslow, GR]

49b/129 we who believe are "made the righteousness of God in him." [Winslow, GR]

51a,51b/129 But his taking up into subsistence with his own, our nature in its fallen condition, comprehends the sinless infirmities and weaknesses with which it was identified and encompassed. [Winslow, GR]

52/129 "That it might be fulfilled which was spoken by Esaias the prophet, saying, Himself took our infirmities and bare our sicknesses." [Winslow, GR]



Di(99)17 When we contemplate that Jesus was on this earth a man of sorrows and acquainted with grief, that in order to save fallen man from eternal ruin he for our sakes became poor that we through his poverty might be made rich, it should lay in the dust all our pride and put to shame all our vanity and reveal to us our sin of self sufficiency [sic]. [W/53/129+] (I2)

[Cf. ST(98)26,19]

Di(99)18 Behold him making the wants and trials and griefs and sufferings of sinful man his own. [W/53/129] (P1)

[Cf. ST(98)27]

Di(99)19 Can we not take home the lesson that God personally and sympathetically entered into humiliation of the sufferings and bruises of the soul in consequence of sin and yet he was without spot. [W/54/130] (P2)

[Cf. ST(98)28]

Di(99)20 He was touched with the feelings of our infirmities in all points tempted like as we are tempted. [W/55/130] (B1)

[Cf. ST(98)71]

Di(99)21 God was manifest in the flesh. [W/29/128] (B1)

[Cf. ST(98)14]

Di(99)22 He humbled himself. [W/29/128] (B1)

[Cf. ST(98)15]

Di(99)23 What subject for thought deep [sic] earnest contemplation. [W/30/128] (P3)

Di(99)24 So infinitely great that he was the Majesty of heaven and he stooped so low, yet without losing one atom of his dignity or lessening in any degree his glory and yet steps still [sic] still lower, [sic] he was in his own world which he made yet in poverty in the depths of abasement and humiliation among men. [W/31,32,35/128] (P2)

[Cf. ST(98)17,18]

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53/129+ And when I see him weeping, bowed down with grief, and enduring privation, when I behold Him making the wants, and sorrow, and sufferings of others His own, what do I learn, but that my Lord and Master was truly a "Man of sorrows and acquainted with grief"? [Winslow, GR]

54/130 Is there any spectacle more affecting, than thus to behold the incarnate God, entering personally and sympathetically into all the humiliations of my poor, bruised, vile nature, and yet remaining untouched, untainted, by its sin? [Winslow, GR]

55/130 Taking my weaknesses, bearing my sicknesses, sorrowing when I sorrow, sighing when I sigh, weeping when I weep, touched with the feeling of my infirmities, in all points tempted like as I am! [Winslow, GR]

29/128 "God was manifest in the flesh,"--"He humbled himself." [Winslow, GR]

30/128 Oh, it is an amazing truth! [Winslow, GR]

31,32,35/128 So infinitely great was he, he could thus stoop without compromising his dignity, or lessening his glory. But, if possible, a step still lower did he seem to descend. . . . Here was the God-man sinking, as it were, in the depths of abasement and humiliation below the human. [Winslow, GR]

Di(99)25 He stated, "The foxes have holes and the bird [sic] of the air have nests, but the Son of man had not where to lay his head.." [W/69b/131] (B1)

[Cf. ST(98)20]

Di(99)26 He submitted to insult and mockery and contempt [sic] to ridicule [sic] to bear false statements [sic] to hear his message freighted with love and goodness and mercy misapplied, misstated, and himself called the Prince of Devils because he had the divine power to testify to his being the Son of God, for no one could do the works that he did do unless his power came from heaven. (11)

ST(98)21 Christ submitted to insult and mockery, contempt and ridicule. (11)

ST(98)22 He heard His message, which was fraught with love and goodness and mercy, misstated and misapplied. (11)

ST(98)23 He heard Himself called the prince of demons, because He testified to His divine Sonship. (11)

Di(99)27 What moved his own nation to throw such scorn upon Jesus? (11)

Di(99)28 It was the purity and sinlessness of Christ's humanity that stirred up such Satanic hatred, because truth was revealing falsehoods. (11)

Di(99)29 He [sic] Satan, had declared that the sin of Adam revealed that human beings could not keep the law of God, and he thus sought to carry the universe with him in this decision. (11)

ST(98)1 After the fall of man, Satan declared that human beings were proved to be incapable of keeping the law of God, and he sought to carry the universe with him in this belief.

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69b/131 . . . "The Son of man hath not where to lay his head," was the heart-rending acknowledgment extracted from his lips. [Winslow, GR]

Di(99)30 Christ came to the earth, taking humanity and standing as man's representative, to show in the conflict and controversy with Satan that he was a liar, that man, as God created him, connected with the Father and the son, could obey every requirement of God. (11)

[Cf. ST(98)29]

Di(99)31 God speaking through his servants declares, "and his commandments are not grievous." (11)

[Cf. ST(98)30]

Di(99)32 Sin separated man from his God and, keeping or maintaining this separation, Satan's words would appear to be truth. (11)

Di(99)33 Christ came to unmask Satan and reveal him as a liar, pure truth against error. (11)

ST(98)31 It was sin that separated man from his God, and it is sin that maintains this separation. (11)

ST(98)2 Satan's words appeared to be true, and Christ came to unmask the deceiver. (11)

Di(99)34 Christ came that through trial and disputing of Satan's claims in the great conflict, he should demonstrate the matter, that a ransom had been found, that no less than the Majesty of heaven would undertake in man's behalf, taking man's nature and with the same facilities that man may obtain, he will stand the test and proving of God as man must stand the same test and trial. (11)

ST(98)3 The Majesty of heaven undertook the cause of man, and, with the same facilities that man may obtain, withstood the temptations of Satan as man must withstand them. (11)

Di(99)35 Divinity and humanity combined, he was victor, and man was not left in his human strength in the warfare with Satan, but divine power was placed upon man that, at the seeking and asking of man, man may become a partaker of the divine nature, "let him take hold of my strength and make peace with me and he shall make peace with me, saith the Lord." (11)

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Di(99)36 He overcomes the corruption that is in the world through lust. (I1)

ST(98)83 Divine power is placed upon man, that he may become a partaker of the divine nature, having escaped the corruption that is in the world through lust. (I1)

ST(98)4 This was the only way in which fallen man could become a partaker of the divine nature. (I1)

Di(99)37 Now Satan sees that his true character before all the universe of heaven and all the worlds which God had created would go wholly on the side of God, and his prospect of future influence with these would be cut off entirely. (I1)

[Cf. ST(98)66,67]

Di(99)38 Christ's humanity has demonstrated for eternal ages the matter which would settle the controversy. (I1)

ST(98)68 Christ's humanity would demonstrate for eternal ages the question which settled the controversy. (I1)

Di(99)39 The enmity in the prophecy in Eden was to be universal, not confined merely to Satan and the Prince of Life, but be felt by all mankind between the serpent's seed and the seed of the woman.  
[M/12a.3,.4] (I2)

[Cf. ST(98)32,33,34,35]

Di(99)40 The seed of Satan is wicked men who resist the Spirit of God, who will call his law, as did their father the Devil, a yoke of bondage. [M/12a.5] (I2)

Di(99)41 He that committeth sin is of the Devil. (I2)

Di(99)42 Sin is the transgression of the law. (I1)

12a.3,.4 And we are bound. . . to examine whether . . . we might infer from the terms of the prophecy, that the placed enmity would be partial, not universal. The enmity is to subsist, not merely between Satan and the woman, but between his seed and her seed. [Melvill, FP]

12a.5 But the seed of Satan can only be interpreted of wicked men. [Melvill, FP]



Di(99)43 The enmity was supernaturally put between the seed of the woman against the seed of the Devil.  
[M/11b.6] (P1)

ST(98)36 The enmity put between the seed of the serpent and the seed of the woman was supernatural. [M/11b.6] (P1)

Di(99)44 With Christ the enmity was in one sense natural, in another, supernatural as human [sic] and divinity was [sic] combined. [M/13b.2] (I2)

[Cf. ST(98)37]

Di(99)45 Never was the enmity developed in such marked degree as when Christ was a resident of this earth, his divinity clothed with humanity. [M13b.1] (I2)

[Cf. ST(98)38]

Di(99)46 Never had there been a being upon the earth that hated sin with so perfect a hatred as Jesus Christ. [M/13b.3] (V2)

[Cf. ST(98)39]

Di(99)47 He had seen its deceiving, infatuating power upon the holy angels which resulted in their revolt, and all his power was enlisted against Satan. (I1)

[Cf. ST(98)40]

Di(99)48 This is the secret which stirred up Satan with such an intense hatred against Christ. [M/13b.4,.7] (I2)

[Cf. ST(98)44]

Di(99)49 The truth was flashing its light in the purity and holiness of Jesus Christ amid the moral darkness wherewith Satan had enshrouded the world and thus was exposing his falsehoods and deceiving character of sin, and spoiling his corrupting influence. (I1)

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11b.6 And accordingly it has come to pass, that there is enmity on the earth between man and Satan; but an enmity supernaturally put, and not naturally entertained. [Melvill, FP]

13b.2 It was in Christ Jesus in one sense naturally, and in another supernaturally. [Melvill, FP]

13b.1 Now the enmity was never put in such overpowering measure, as when the man Christ Jesus was its residence. [Melvill, FP]

13b.3 And never did there move the being on this earth who hated sin with as perfect a hatred, or who was as odious in return to all the emissaries of darkness. [Melvill, FP]

13b.4,.7 It was just the holiness of the Mediator which stirred up against him all the passions of a profligate world, and provoked that fury of assault which rushed in from the hosts of reprobate spirits. . . . The great secret of the opposition to Christ lay in the fact, that he was not such an one as ourselves. [Melvill, FP]

ST(98)42 In His life the light of truth was flashed amid the moral darkness with which Satan had enshrouded the world. (11)

ST(98)43 Christ exposed Satan's falsehoods and deceiving character, and in many hearts destroyed his corrupting influence. (11)

Di(99)50 Satan and the whole lust [host] of fallen beings was determined to urge the warfare most vigorously, for there stood one in the world, so pure he was a perfect representation of the Father, and in character and practices was a refutation of Satan's misrepresentations of the character of God. (11)

[Cf. ST(98)45]

Di(99)51 The pure life and holiness of God was heaven's light in contrast with Satanic darkness, truth pure and heavenly in contrast with error and darkness. (11)

Di(99)52 Thus a perpetual reproach of all sin was in a world of sensuality and sin, because of his spotless righteousness who did not sin, neither was guile found in his mouth. (M/13b.5) (P1)

ST(98)41 The purity and holiness of Christ, the spotless righteousness of Him who did no sin, was a perpetual reproach upon all sin in a world of sensuality and sin. (M/13b.5) (P2)

Di(99)53 With what intense interest was this controversy watched by the loyal angels and the unfallen worlds, as the honor of the law of God was being vindicated. (11)

[Cf. ST(98)61]

Di(99)54 Not merely for this world, but for the universe of heaven and the worlds that God had created was to have [sic] the controversy forever settled. (11)

[Cf. ST(98)62]

13b.5 There was thrown a perpetual reproach on a proud and sensual generation by the spotlessness of that righteous individual, "who did no sin, neither was guile found in his mouth." [Melvill, FP]

Di(99)55 Satan saw God, whom he had charged with the attributes himself [sic] possessed, revealed in Christ in his true light, of a compassionate, merciful God, not willing that any should perish, but that all sinful men come to repentance and should have eternal life. (11)

ST(98)46 Satan had charged upon God the attribute he himself possessed. (11)

ST(98)47 Now in Christ he saw God revealed in His true character--a compassionate, merciful Father, not willing that any should perish, but that all should come to Him in repentance, and have eternal life. (11)

Di(99)56 This was what enraged Satan. (11)

Di(99)57 It was not wholly the absence of external honor and riches and glory which caused the Jews to reject Jesus, but it was [the] Son of righteousness, shining amid the moral darkness in such distinct rays, it revealed the contrast between sin and holiness, purity and defilement, and such light was not welcome to them. [M/13b.7] (12)

Di(99)58 Christ was not such an one as themselves, and every miracle which he wrought did convince some of his divine character, answering to them to specifications of Messiah in prophecy; but those who did not receive this light of heaven set themselves the more determinedly against this evidence to mislead the people. [M/13b.7] (12)

Di(99)59 Had a man in the common walks of life done the same works in miracles that Christ done [sic], all would have given credence that he was working by the power of God. [M13b.9+] (P3)

Di(99)60 The sick were healed, persons afflicted with demoniac demonstrations were healed and sitting at the feet of Jesus clothed and in their right mind, lepers and paralytics were healed, the dumb spoke, the ears of the deaf were opened, the dead were brought to life and that which Christ specified would characterize his work, the poor would have the Gospel preached to them. (11)

13b.7 We are accustomed to think that the lowliness of his condition, and the want of external majesty and pomp, moved the Jews to reject their Messiah; yet it is by no means clear that these were, in the main, the producing causes of rejection. [Melvill, FP]

13b.7 The great secret of the opposition to Christ lay in the fact, that he was not such an one as ourselves. [Melvill, FP]

13b.9+ The peasant, who could work the miracles which Christ worked, would be admitted, on all hands to have mightier engines at his disposal than the prince who is clothed with the ermine and followed by the warriors. [Melvill, FP]

Di(99)61 The Jews were expecting an earthly prince to deliver them from that which the Lord had told them would take place if they did not keep the way of the Lord in obeying his statutes and his commandments, and his laws. [M/14a.1] (I2)

Di(99)62 The Jews had made their proud boasts that Israel's king, the star arising from Judah, would break their thralldom and the Jewish nation would be a kingdom of Priests. [M/14a.4] (I2)

Di(99)63 They could have borne this disappointment better than the righteous denunciations [sic] of every abomination in the land. [M/14a.5] (I2)

Di(99)64 He laid bare in parables their professed sanctity as whited sepulchers deceiving the people by pretensions to sanctity. [M/14a.5] (P1)

Di(99)65 The teachings of Christ is [sic] the sowing of the seed to be afterwards transplanted and cultivated by his disciples. [H/xxv.8] (P1)

Di(99)66 He scattered the heavenly grain like precious pearls here and there which minds and hearts who desired light and knowledge would skillfully gather up as precious treasures sent them from heaven. [H/xxv.7] (I2)

Di(99)67 After his resurrection, then opened he their understanding, that they might understand the scriptures. [H/xxiv.5] (B1)

Di(99)68 Everything seemed to be transposed by the working of the arts of Satan. (I1)

Di(99)69 Truth was covered up with [sic] rubbish of error, hidden from finite sight, and the special work of Christ was occupied in adjusting the claims between heaven and earth. [H/xxxv.6] (I2)

Di(99)70 The inordinate attachment to earthly things had eclipsed the heavenly, and put the Lord out of their sight and knowledge, and false theories as false gods which they cherished and worshipped in the place of God. [H/xxxv.6] (I2)

14a.1 And if the Jews looked for a Messiah who would lead them to mastery over enemies, then, we contend, there was everything in Christ to induce them to give him their allegiance. [Melvill, FP]

14a.4 . . . if that strength dwelt in Jesus which had discomfited Pharaoh, and broken the thraldom of centuries. . . . [Melvill, FP]

14a.5 They could have tolerated the meanness of his parentage; for that was more than compensated by the majesty of his power. They could have endured the lowliness of his appearance . . . But the righteous fervor with which Christ denounced every abomination in the land; the untainted purity by which he shamed the "whited sepulchres" who deceived the people by the appearance of sanctity;. . . [Melvill, FP]

xxv.8 His teaching is the seedplot in which the great doctrines of grace were first sown, to be afterwards transplanted and cultivated in the inspired ministry of the apostles. [Harris, GT]

xxv.7 'For Christ," saith Milton, 'gives no full comments, or continued discourses, but speaks oft in monosyllables, like a master, scattering the heavenly grain of his doctrine like pearls here and there, which requires a skilful and laborious gatherer.' [Harris, GT]

xxiv.5 And after his resurrection, 'he said unto them, these are the things which I spake unto you, while I was yet with you. . . . Then opened he their understanding, that they might understand the Scriptures; . . . [Harris, GT]

xxxv.6 Much of the preaching of Jesus was occupied in adjusting the claims between heaven and earth; . . . A prevailing characteristic of man, as portrayed in scripture, is an inordinate attachment to the world. [Harris, GT]



Di(99)71 The tempter said to Christ, "If thou wilt worship me, all the kingdoms of the world shall be thine." (B2)

ST(98)57 "The devil taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them; and saith unto him, All these things will I give thee, if thou wilt fall down and worship me" (Matt. 4:8, 9). (B2)

Di(99)72 Intense worldliness has been one of Satan's most successful temptations to keep the minds and hearts of men so completely filled with worldly attractions and worldly business that there is no room for heavenly things. (I1)

Di(99)73 The work of Jesus Christ was to set forth truths more spiritual and deep because of their importance than they had ever heard before from rulers, scribes and elders. [H/xxiv.2] (I2)

Di(99)74 The sayings of Christ are to be appreciated not merely in that measure of understanding of those who heard him, but in their important bearings which he himself attached to them. [H/xxiii.9+] (P1)

Di(99)75 He took the old, old truths which [sic] himself was the originator and placed them before his hearers in heaven's own light. (I1)

Di(99)76 How different were their meaning [sic]! (I1)

Di(99)77 what [sic] a flood of meaning and brightness and spirituality was brought into the explanations of these truths! (I1)

Di(99)78 When Christ referred to his humiliation, rejection, and crucifixion, the disciples would not take in his meaning. [H/xxiv.3] (P3)

Di(99)79 It had been a part of their education to expect Christ to set up a temporal kingdom, and when he spoke of his sufferings, they could not comprehend his words. [H/xxiv.3] (I2)

xxiv.2 Second, his own practice contains a warrant for this canon; for how often do we find him applying it to the interpretation of the Old Testament: expounding some of its truths in a sense more spiritual and profound, than even the original propounders themselves conceived. [Harris, GT]

xxiii.9+ First, that, in direct contradiction to this proposition, it is a well-known canon of scripture interpretation, that 'the sayings of our Savior are to be apprehended, not merely in that sense to which the views of his hearers at the time could reach, but in the sense which he himself attached to them.' [Harris, GT]

xxiv.3 Third, his express declarations, and the confessions of his apostles, harmonize with it. They frankly acknowledge, that when he adverted to the nature and necessity of his sufferings, they understood not his meaning. [Harris, GT]

Di(99)80 He reproved them because of their slowness of apprehension. [H/xxiv.3] (V2)

Di(99)81 He promised that when the comforter should come that he would bring many things to their remembrance. [H/xxiv.4] (P2)

Di(99)82 The truth that is opened to the understanding, which the mind grasps as truth, is capable of constant expansion and new developments, while looking it [sic], the truth is seen in its bearings on life and character and becomes more clear and certain and beautiful while the mind grasps it in its preciousness, in its heavenly properties, and all who take hold upon it becomes [sic] elevated, ennobled, sanctified. [H/xxiv.7] (P3)

Di(99)83 The Light of the world is sending his divine rays back to enlighten the earlier Jewish economy and the truth relating to himself in figures and types, and the minds that through false interpretation of Scripture have been accepting the sayings of men as the commandments of God now look to God himself as the Author of all truth and man's inventions and traditions as unreliable, and not only so, but dangerous, for they place men where God should be. [H/xxiv.9] (I2)

Di(99)84 The sayings of men are put where a Thus saith the Lord should be. (I1)

Di(99)85 The light and life, Jesus the world's redeemer [sic], after his resurrection, shows he possesses the key and he unlocks the treasure house of the old testament [sic], opens and explores hidden things. [H/xxiv.9] (I2)

Di(99)86 He separates the precious truth from superstitious errors and devisings and imaginings of men, and yet many truths he had to say to his disciples which [sic] could not be said because they did not advance with the shining of the light which was flashed upon the whole Levitical laws and the sacrificial offerings. [H/xxiv.9] (P2)

Di(99)87 They had become corrupted with the traditions of men. (I1)

xxiv.3 He reproached them with their slowness of apprehension. [Harris, GT]

xxiv.4 He promised his Spirit to recall his sayings to their minds as so many lost truths. [Harris, GT]

xxiv.7 Fourth, it seems to be necessary for the moral development of our nature, that the truth employed should be such as is itself capable of constant expansion and new developments;--that, like its Divine original, it should brighten while we are looking at it; heighten while we are aspiring to reach it; and thus elevate us to itself, the standard of perfection. [Harris, GT]

xxiv.9+ And what is the Jewish economy, if we desire to reach its interior truths, but a vast, profound, elaborated enigma, to which the gospel indeed brings us the key,--but the opening and exploration of which is yet incomplete: excusing, if not justifying the opinion of Origen, that 'a clear understanding of the reasons of the Israelitic economy, and of all the Levitical laws, belongs to the privileges of the future life.' [Harris, GT]

Di(99)88 Therefore, the minds of his disciples do not comprehend important matters of truth even in 1889, for the same reason. (I1)

Di(99)89 Christ assigned [sic] why he could not say the many things he longed to say to them because they did not advance with the light, embrace the light and follow on to still greater brightness as Providence leads the way. (I1)

Di(99)90 So dull have been the comprehension of even those who teach the truth to others that many things cannot be opened to them until we reach heaven. (I1)

Di(99)91 It ought not to be so, but as men's minds become narrow they think they know all, and set one stake after another in points of truth as they have only a glimpse of it and close the mind as though there was [sic] no more room for them to learn; and should the Lord attempt to lead them on, they will not take up with this increased light, but hug the spot where they think they see a glimmering [sic] of light when it is only a link in the living chain of truths and promises to be studied to find entrance into the mind. [H/xxv.4] (I2)

Di(99)92 They have only a rough outline of what is to follow. [H/xxv.4] (P1)

Di(99)93 The entire system of Judaism was the Gospel veiled. [H/xxv.5] (V2)

Di(99)94 For, very far are human minds from grasping in the teachings of Christ old truths in new settings, but I have been shown that those who will not consider are like the Jews. (I1)

xxv.4 . . . but that in some of the earliest and simplest links of the living chain, there is traceable a promise, a mute prophecy of all the rest, a rough outline of all that is to follow; [Harris, GT]

xxv.5 In like manner, the entire system of Judaism was one compacted prophecy of the gospel, a presentiment of Christianity. [Harris, GT]

Di(99)95 It is humbling to their dignity and pride to work the mines of truth, the harmonious relation of truth like links in a chain. [H/xxvi.3,.4] (I2)

Di(99)96 Just as fast as the mind is quickened by the spirit of God to comprehend the light and in humbleness of mind appropriate it that it shall be diffused to others and effect back glory to God in increased light. [H/xxvi.3] (I2)

Di(99)97 Development of truth will be the reward of the humble-hearted diligent man who fear [sic] God, who walk [sic] with God. [H/xxvi.3] (P2)

Di(99)98 Many, very many who are teachers are generally content with a supposition in regard to the truth. [H/xxvi.4] (P2)

Di(99)99 They have crude ideas and are content with a surface work in searching for truth, taking for granted they have all that is essential. [H/xxvi.4] (P3)

Di(99)100 They take the sayings of men and are too indulgent to put themselves to vigorous, earnest labor represented as digging for the truth as for hidden treasure. [H/xxvi.4,.7] (I2)

Di(99)101 Sharp clear conceptions truth will never be the reward of indolence. [H/xxvi.4] (I2)

Di(99)102 Investigation of every point that has been accepted as truth would richly repay the earnest seeker in finding precious gems of old truths in new settings. [H/xxvi.6,.7] (I2)

Di(99)103 In closely investigating every jot and tittle in ideas of truth that we think is established truth beyond controversy, in comparing Scripture with Scripture, searching to see if there is no flaw in the interpretation of Scripture, errors may be discovered; and while digging in the mines of truth, examining the ore, precious jewels will be found of inestimable value. [H.xxvi.7] (I2)

Di(99)104 Jesus would have the searcher of the Scriptures [sic] truths of vital importance to their present and eternal interest sink down the shaft deeper in the mines of truth which they have been working upon, and if the Spirit of research is properly conducted there will be discovered lodes of precious golden treasury. [H/xxvi.9+] (P3)

xxvi.3 . . . but it may be suggested, that even with their inspired epistles in our hand, and regarding those epistles in the light of commentaries on the sayings of our Lord, there yet remain to be discovered in his teaching, new aspects of some truths, the immeasurable compass of others, and harmonies subsisting between them all, beyond the perception of ordinary vision; and the development of which is reserved to reward the pious industry of the devout and vigorous mind. [Harris, GT]

xxvi.4 The church of God has been too generally content with the great surface-truths of revelation,--those which we have only to stoop for in order to possess,--but which are made so obvious and placed so near, not as a premium to indolence, but in accommodation to our moral incuriousness and necessities; . . . [Harris, GT]

xxvi.7 'The kingdom of heaven'--in the sense of celestial truth--'is like treasure hid in a field; the which, when a man hath found, he hideth; and for joy thereof, goeth, and selleth all that he hath, and buyeth that field;' and buyeth it in order that he may ransack, and turn up every part of it, and make himself master of all its treasures. And further, it is as if the same man, while digging for more coins and concealed jewels, should unexpectedly happen on a vein of precious ore. Hitherto, we have done little more than collect, estimate, and classify the more accessible treasures. [Harris, GT]

xxvi.9+ But let the shaft which is already begun, be sunk deep enough, and the labors of the mind be properly conducted, and the discovery of many a rich and precious lode will demonstrate that the great globe itself is not more interlaced with golden veins, and filled with precious things, than the field of revelation: the storehouse of the unsearchable riches of Christ. [Harris, GT]



Di(99)105 The Scripture is the field, for it is the storehouse of the unsearchable riches of Christ. [H/xxvi.9+] (Pl)

Di(99)106 This was the character of the teachings of Christ. [H/xxvii.2] (Pl)

Di(99)107 I am the Way, the Truth, and the Life. (Il)

Di(99)108 The rich treasures of truth opened before the hungry starving people attracted and charmed their senses. (Il)

Di(99)109 It was so in contrast with the dry lifeless spiritless expositions of the old testament scriptures [sic], and the miracles which he wrought kept constantly before the minds the glory and honor of God. (Il)

Di(99)110 He seemed to his hearers to be a messenger direct from heaven for he spoke not to their ears, but to their hearts. (Il)

Di(99)111 After listening to Christ, the doctrines and teachings of the priests and rulers was [sic] dry and painful to the senses, and the priests and rabbis saw they could not hold the people. (Il)

Di(99)112 This excited the jealousy and hostility of the dignitaries of the temple and synagogue. (Il)

Di(99)113 He stood forth in his humility but in majesty and dignity as one born to command. (Il)

Di(99)114 A power attended him wherever he went and hearts were melted into tenderness, and earnest desire was created to be in his presence to listen to his voice which uttered truths with solemn melody. (Il)

Di(99)115 And Satan was earnest and determined in his enmity against Christ. (Il)

Di(99)116 Evil angels conspired with evil men and the whole energies of apostacy was [sic] aroused because one stood in their midst unlike themselves. (Il)

xxvii.2 This, indeed is predicable of every part of Scripture; but, for the reasons already glanced at, it applies especially to the teachings of Christ; . . .  
[Harris, GT]

Di(99)117 The whole confederacy of darkness was watching critically a semblance of a chance to rise in triumph over the divine and human substitute and surety for the human race, that he might shout "Victory!" and the world and its inhabitants forever become his kingdom. [M/15a.2] (I2)

[Cf. ST(98)63]

Di(99)118 But Satan reached only the heel. [M/15a.1] (V2)

Di(99)119 He could not touch the head. [M/15a.1] (V1)

Di(99)120 The circumstances of his birth was [sic] divine, but was [sic] treated by his own nation, those who had blinded their eyes to spiritual things, as a blot and stain upon him. (I1)

Di(99)121 These insinuations and charges against him was [sic] a small part of the abasement he endured in his life, not easy for humanity to bear. (I1)

Di(99)122 There was not a part of the bitterness which he did not taste and the bitter woe and curse which he did not endure that he might bring many sons and daughters into glory. (I1)

Di(99)123 He was in his youth subject unto his parents, an example to all youth in obedience and honoring his parents. (I1)

Di(99)124 He was the Majesty of heaven but in the divine plan he must descend from his high and holy estate to take humanity that humanity might touch humanity and divinity combine with humanity by [taking] hold of divinity. (I1)

Di(99)125 In his youth he learned the trade of a carpenter and employed his time in earning his bread by the sweat of his brow. [W/59,63c/130,131] (P2)

Di(99)126 Thus he honored physical labor and gave this as a lesson in his practical life, in his lowly occupation, which should be an encouragement to strengthen every human being in performing the common place [sic] duties of life that Jesus labored and toiled to provide for his own temporal wants; and he was God in human flesh. [W/63c,65/131] (I2)

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15a.2 . . . if he could have profaned, by a solitary thought, the sanctuary of his soul; then it would have been the head which he had bruised; and rising triumphant over man's surety, he would have shouted "Victory!" [Melvill, FP]

15a.1 He touched the heel, he could not touch the head of the Mediator. [Melvill, FP]

59/130 Until the age of thirty he lived a life of entire seclusion from the world; and, as he was "subject unto his parents," doubtless his early years were employed in assisting his father in his lowly calling; thus, with his own hands ministering to his temporal necessities. [Winslow, GR]

63c/131 in early life, by the sweat of his brow, he did literally provide for his own temporal sustenance. [Winslow, GR]

65/131 How does it dignify the most lowly occupation, sweeten the heaviest trial, and lighten the deepest care, to reflect, "thus lived, and laboured, and toiled, the incarnate God!" [Winslow, GR]

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Di(99)127 His entire life was marked with humility, and everything connected with Christ was not after the world's habits and customs and practices. (11)

Di(99)128 What a lesson is given to the Christian churches throughout the world not to exalt themselves above Jesus, the Majesty of heaven, their Redeemer. (11)

Di(99)129 What do they find in the example of Christ for their feelings of superiority, keeping themselves apart from their fellow men, hiding themselves from their own flesh? (11)

Di(99)130 Because one has obtained more of this worlds [sic] goods than his neighbor, because the world honors the wealthy and despises the poor, will those who claim to follow Jesus do this? (11)

Di(99)131 Who's [sic] leading and example are they imitating? (11)

Di(99)132 Certainly not the example of him who said, "I came to preach the Gospel to the poor, to heal the broken hearted," etc. (11)

Di(99)133 Satan controls the minds of men in their devotion and love of the world. (11)

Di(99)134 They are so attached to worldly things that all kinds of sins will be committed in order to gain some worldly advantage. (11)

Di(99)135 Satan thought to succeed with Christ on this point. (11)

Di(99)136 He thought that the humanity of Christ might easily be overcome by his temptations, but Christ was not moved. (11)

Di(99)137 God must be supreme in every mind. (11)

Di(99)138 Christ used the only weapons justifiable for human beings to use, that is the word of him who is mighty in council, "It is written." (11)

Di(99)139 Man is dazed and charmed with the glitter and tinsel of the world. (11)



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### Analysis

The second and third temptations of Jesus are covered in 127 sentences out of which only eight show literary dependency. What is even more striking is the absence of any obvious literary dependency on earlier writings. It seems strange to us to find in this chapter virtually a new composition when so much Ellen White material was available for Marian Davis to edit. In fact, a note written at the top of the diary material on the temptations of Christ in Book 32 reads "copied for L.C.," meaning "life of Christ."

We do have evidence in the diary texts that Ellen White was still producing new articles on the temptation as late as 1897 and even later. Here again, however, we are surprised at the rather free use of sources in the diary material and the relatively independent writing of the chapter 13.

Two possible solutions come to mind, either one or both of which would account for the evidence. It is possible we have missed the source or sources providing the major support for this chapter. On the other hand, having written so much on the topic through the years, Ellen White was very familiar with the content. It could well be that given the evangelical purposes of this new work on the life of Christ, Ellen White pulled together the ideas which so often had been on her mind and wrote a new composition.

However chapter 13 was written, its content is clearly more practical and more personal than is the earlier SP

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text. Its sentences are also much shorter. The theology is simply put and not as developed as in the diary comments.

### Source Analysis - The Desire of Ages

This chapter rates as quite independent using our evaluation scale. In Table 1, page 173, 110 of the 127 sentences have been designated as (I1) or Strict Independence. As Table 2 on page 174 shows, of the remaining 17, nine sentences were from the Bible and on that basis omitted from evaluation. The other eight were divided between Simple Paraphrase (three sentences) and Partial Independence (five sentences). Excluding the Bible verses the average value for the total chapter is .14. If we weigh only the sentences which show some dependency, the average rate is 2.1.<sup>1</sup>

All eight sentences where literary dependence is found contain parallels to William Hanna's Life of Christ. The dependent sentences involve theology, assumed attitudes on the part of Christ and Satan, and general comment. We found no particular reason why a source would have been used in these sentences and not in others when it is clear Ellen White was truly adopting the expressions of others, at least in a partial way, in her other writings on the topic of chapter 13.

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<sup>1</sup>The full testing of all 127 sentences and their evaluations is provided in Appendix A.



TABLE 1

EVALUATIONS OF LITERARY PARALLELS FOR CHAPTER 13

Ellen White Text

TEXT	1 Strict Verbatim V1	2 Verbatim V2	3 Strict Paraphrase P1	4 Simple Paraphrase P2	5 Loose Paraphrase P3	6 Source Bible B1	7 Partial Independence I2	8 Strict Independence I1	9 Bible B2	TOTAL
01. DA	00	00	00	03	00	00	05	110	09	127
02. 1RL	00	00	02	03	00	01	00	01	00	07
03. 2RL	00	00	03	05	02	00	00	00	00	10
04. SP	00	00	00	04	00	00	02	00	00	06
05. BE	00	00	00	01	00	00	00	00	00	01
06. Lt(1a)	00	00	06	03	00	00	01	00	00	10
07. 3T	00	00	00	01	00	00	00	00	00	01
08. Di(90)	00	01	11	03	00	00	11	24	00	50
09. Di(99)	01	06	09	10	06	08	33	65	01	139
10. ST(98)	00	00	02	02	00	00	01	16	01	22
TOTALS PRE-DA	01	07	33	32	08	09	48	(106)	(02)	246

TABLE 2

DISTRIBUTION OF SOURCES FOR CHAPTER 13

Desire of Ages Text

TEXT	1	2	3	4	5	6	7	8	9	TOTAL
V1 Strict Verbatim	00	00	00	03	00	00	05	00	00	08
V2 Verbatim	00	00	00	03	00	00	05	00	00	08
P1 Strict Paraphrase	00	00	00	03	00	00	05	00	00	08
P2 Simple Paraphrase	00	00	00	03	00	00	05	00	00	08
P3 Loose Paraphrase	00	00	00	03	00	00	05	00	00	08
B1 Source Bible	00	00	00	03	00	00	05	00	00	08
I2 Partial Independence	00	00	00	03	00	00	05	00	00	08
I1 Strict Independence	00	00	00	03	00	00	05	00	00	08
B2 Bible	00	00	00	03	00	00	05	00	00	08
TOTAL	00	00	00	03	00	00	05	00	00	08
01. Bible	00	00	00	03	00	00	05	00	00	08
02. Hanna	00	00	00	03	00	00	05	00	00	08
TOTALS DA Text	00	00	00	03	00	00	05	00	00	08
									(09)	17

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### Source Analysis - The Pre-DA Text

We have argued earlier that the preceding writings of Ellen White usually show closer dependency than the final compositions. The evidence in support of this contention was the DA text when compared to writings produced much earlier in time or even when written within the same decade.

But if our studies in connection with chapter 13 are supported by evidence from other chapters, we shall have to modify our position slightly. Diary material written at the very time the DA text was being produced shows Ellen White was clearly using sources and her sentences indicate closer dependency. The question of dependency is not necessarily, then, a matter of when in Ellen White's life of writing she did the writing. It is rather an issue of how close we are to Ellen White's hand.

At the same time, however, we would not want to suggest that everything that comes from the hand of Ellen White is in some sense dependent on a source. The manuscripts reviewed in connection with this chapter have portions which we have designated as Strict Independence. In point of fact the first 14 verses of Di(90), which were not included here because of their content, were largely independent as far as we could tell. The list provided in Appendix B for chapter 13 also reveals long sections where Ellen White is writing on her own.

The final answer to Ellen White's use of sources awaits a thorough study of Ellen White's use of sources as found in

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her handwritten documents, regardless of the content. Our investigation of the DA text is proving helpful but the evidence we are accumulating seems to suggest we are too far along in the development of the literary tradition when we get to the published stage of the text to recover the actual literary work of Ellen White.

In the 246 sentences of pre-DA text presented in connection with chapter 13, 106 were listed as (I1) or Strict Independence and two were Bible verses on the topic. The remaining 138 sentences reflect the literary influence of five sources. Table 1 (see above) indicates that the sentences with the greatest dependency were found among her diary writings. The distribution list presented in Table 3, page 177, shows us that Winslow supplied nearly twice as many parallels as did any one of the three other major sources.

It is quite possible we have missed some parallels between these writers and Ellen White by reason of duplication and arrangement of content. All parallels have been located through personal notice and memory. We have not had the advantage of computer-assisted search programs.

Take for example Di(99)117, 118, 119. On the first two passes we evaluated these three sentences of the diary material as strictly independent along with sentences immediately before and after. Earlier Ellen White was following Harris. On previous readings we noted nothing that indicated a parallel here. But on the third pass the

TABLE 3

DISTRIBUTION OF SOURCES FOR CHAPTER 13

Pre-Desire of Ages Text

TEXT	1	2	3	4	5	6	7	8	9	TOTAL
01. Bible	V1 Strict Verbatim	V2 Verbatim	P1 Strict Paraphrase	P2 Simple Paraphrase	P3 Loose Paraphrase	B1 Source Bible	I2 Partial Independence	I1 Strict Independence	B2 Bible	02
02. Fleetwood	00	00	02	03	00	01	00		00	06
03. Hanna	00	00	09	13	03	00	03		00	28
04. Harris	00	02	05	04	04	01	14		00	30
05. Melvill	01	02	04	01	01	00	12		00	21
06. Winslow	00	03	13	10	01	07	19		00	53
TOTALS Pre-DA	01	07	33	31	09	09	48	--	(02)	140

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word "victory" in Di(99)117 and the following two sentences caught our attention. Sure enough, Ellen White was repeating herself in the same document. Returning to Di(99)8 and 9, where Ellen White had used the same general expression, we also found the associated parallel from Melvill. The second use of the source in the same document making virtually the same point results in closer parallels than the earlier use.

It is very likely we have missed other parallels for this and similar reasons. Once again, we repeat the warning that our tabulations should not be taken as precise totals.

The parallels found in these pre-DA writings should not overshadow the 106 independent sentences where Ellen White's role as a writer is to be recognized. Nearly 50% of the sentences in both diary excerpts were evaluated as Strict Independence. In addition, these two texts have 44 sentences showing Partial Independence.

We have already commented on the general differences between the earlier writings, particularly SP and the DA text. We also found the diary materials to be more theological and general than the DA text. More detailed analysis cannot be attempted here. There is one curious difference between the DA text and the earlier SP account, however, that seemed to beckon for our special attention.

We found no subsequent comment in Ellen White writings on the temptations of Christ that picks up on the brief reference in SP, II, chapter VII, to John's unwelcomed visit

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to Christ at the time of His temptation experience. In the SP account the telling of the experience is presented in the context of Christ's first miracle in Cana of Galilee but in the DA text Ellen White has no reference to John's encounter with Jesus in chapters on the temptation or in chapter 15, "At the Marriage Feast."

The SP account of this extra-biblical story is presented below. No doubt it was omitted from the DA text for the very reason that it does not appear in the gospels of Matthew and Luke where the temptation of Christ is recorded.

The telling of this incident of Christ's wilderness experience in the setting of the home of Mary, the mother of Jesus, just prior to the marriage feast at Cana is strikingly similar to a story we found in the fictionalized account of the life of Christ by J. H. Ingraham. Ingraham's work, The Prince of the House of David; or Three Years in the Holy City,<sup>1</sup> is cast in the form of letters written from the perspective of an eyewitness by a certain Adina, a Jewish lady living in Jerusalem, to her father in Egypt. The letters relate the incidents in the life of Jesus of Nazareth from His baptism by John to His crucifixion. Ingraham was rector of Christ Church and St. Thomas Hall, Holly Springs, Mississippi.

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<sup>1</sup>Ingraham's work was first copyrighted in 1859. Our text was the 1888 edition by Roberts Brothers, Boston, which appears to be a reprint of the author's revision, 1864.

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We have no record of Ellen White's ever having this particular book in her library though she did have another work by this same author in her personal library at the time of her death. The conversational style of the presentation, the lack of strong verbal parallels and the post-temptation context of the story place it out of our patterns of comparison.

We do, however, feel that the similarities between the accounts, the extra-biblical nature of the story and the temptation context of the story itself merit its inclusion in the temptation textual materials, particularly the closing chapter on the temptation narrative.

On the following two pages, opposite to the SP account, we have recorded Ingraham's text taken from pages 155 to 157.

Ingraham, J. H. The Prince of the House of David;...

"John has seen Him," answered Lazarus, seriously, "ask him, and he will tell you all."

We looked at John, who sat sad and pensive, as if he were dwelling in his mind upon some painful, yet tender sorrow. The eyes of my cousin Mary, which always caught their lustre from his, were shaded with an inquiring look of sympathy and solicitude.

"You are not well, I fear," she said, placing her fair hand upon his white brow, and putting back the hair from his temples. "You have been long away, and are weary and ill."

"Weary, Mary? I shall never complain of weariness again, after what I have beheld."

"What have you seen?" I asked.

"Jesus in the desert; and when I remember Him there, I shall forget to smile more."

"You found Him, then?" I eagerly asked.

"Yes, after days of painful search. I found Him in the very centre of the Desert of Ashes, where foot of man had never trodden before. I saw Him upon His knees, and heard His voice in prayer. I laid down the sack of bread and fishes, and the skin of water I had brought with me to succor Him, and with awe drew near where He stood."



Spirit of Prophecy, Vol. II, Chapter VII

"The Marriage at Cana"

1/98+ - AFTER this, Jesus returned to Jordan, as has been previously stated, and was declared by John to be the "Lamb of God that taketh away the sin of the world."

2/99 - At this time, also, he chose John, Andrew, Simon, Philip, and Nathanael, for his disciples, all of which has been recounted in connection with the history of John the Baptist.

3/99 - Jesus now entered upon the great work of his life.

4/99 - There was to be a marriage in Cana of Galilee.

5/99 - The parties were relatives of Joseph and Mary.

6/99 - Christ knew of this family gathering, and that many influential persons would be brought together there, so, in company with his newly-made disciples, he made his way to Cana.

7/99 - As soon as it was known that Jesus had come to the place, a special invitation was sent to him and his friends.

8/99 - This was what he had purposed, and so he graced the feast with his presence.

9/99 - He had been separated from his mother for quite a length of time.

10/99 - During this period he had been baptized by John and had endured the temptations in the wilderness.

11/99 - Rumors had reached Mary concerning her son and his sufferings.

12/99 - John, one of the new disciples, had searched for Christ and had found him in his humiliation, emaciated, and bearing the marks of great physical and mental distress.

13/99 - Jesus, unwilling that John should witness his humiliation, had gently yet firmly dismissed him from his presence.

14/99 - He wished to be alone; no human eye must behold his agony, no human heart be called out in sympathy with his distress.

15/99+ - The disciple had sought Mary in her home and related to her the incidents of this meeting with Jesus, as well as the event of his baptism, when the voice of God was heard in acknowledgment of his Son, and the prophet John had pointed to Christ, saying, "Behold the Lamb of God . . ."

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"How did you find Him there?" I asked, with that painful interest which exacts all details.

"By His footsteps in the sand and ashes. I saw where He sat down to rest, and where two nights He reposed upon the ground. I expected to find Him perished, but each day I discovered His progressing footsteps and followed them. As I now drew near Him, I heard Him groan in spirit, and He seemed to be borne down to the earth by some mortal agony. He was, as it were, talking to some invisible evil beings who assailed Him.

"Rabbi! good Master, I said, I have brought thee food and water. Pardon me if I have intruded upon thy awful loneliness, which is sacred to some deep grief; but I weep with thee for thy woes, and in all thy afflictions I am afflicted. Eat, that thou mayest have strength to endure thy mysterious sufferings.

"He turned His pale countenance full upon me, and extended towards me His emaciated hands, while He smiled faintly, and blessed me and said:

"'Son, thou art very dear to me. Thou shalt one day be afflicted for me, but not now, and then understand wherefore I am now a sufferer in the desert.'

"Let me remain with thee, Divine Messiah, I said.

"'Thou believest, then, that I am He?' he answered, regarding me with love.

"I replied by casting myself at His desert-parched feet, and bathing them with my tears. He raised me, and said, 'Go thy way presently. When the time of my fasting and temptation is past, I will see thee again.'

"Nay, I will not leave thee, I asserted.

"'If thou lovest me, beloved, thou wilt obey me,' he answered, with a tone of gentle reproof.

"But thou wilt first eat of the bread I have brought, and drink of the water, I entreated.

"'Thou knowest not what temptation thou art offering to me,' he replied, sadly. 'Thou hast not enough for thine own needs. Go, and leave me to gain the victory over Satan, the Prince of this world, for which I was led by the spirit thither!'

"I once more cast myself at his feet, and He lifted me up, kissed me, and sent me away. Oh, you would not have known him! Worn and emaciated by long abstinence, weak through suffering, He looked but the shadow of himself.<sup>1</sup> He could not have lived thus if there had not been a divine power within to sustain him! His existence so long, for He had been in the desert five weeks without food, when I found him, was a miracle in itself, proving the power of God to be in him!" [Ingraham, PHD, 155-7]

<sup>1</sup>The possible parallel hinges on the overall similarity of content and not on a few words. In Spiritual Gifts, Vol. I, p. 31, written earlier than Ingraham's text, Ellen White wrote, "I saw that the Son of God was pale and emaciated through fasting and suffering."

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### Redaction Analysis - DA Text

The literary independence of the DA text and the general pattern of the composition suggest that Ellen White is working from the biblical narrative, particularly Matthew's account. She adds her spiritual appeals from time to time as well as her practical spiritual lessons in harmony with the evangelistic nature of this publication.

### Redaction Analysis - the pre-DA Text

Ellen White does not utilize her earlier treatments of the temptation episode in the life of Christ in the DA account. These previous writings when viewed on their own merits, however, do exhibit clear dependency upon literary sources. This dependency extends beyond the verbal and sentence parallels to include literary structure, particularly in the two diary texts. In these writings, with few exceptions, we have found the development of the story line and its theological commentary closely follows that of the source being used.

This is not to say that Ellen White is totally subject to the thematic arrangement of her sources. Appendix C clearly shows that she is not bound to the source. She appears to work with blocks of material from more than one writer, inserting blocks of her own independent composition at will. Once again it would appear that a fair evaluation would emphasize both the derivative and original nature of her work.

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### Summary

Our research project thus far has shown each chapter of The Desire of Ages to have a charm and excitement of its own. Surely chapter thirteen is no exception. We look forward to the time when careful scrutiny can be given to each of the 87 chapters of Ellen White's life of Christ.

Our review of chapter 13 on the completion of Christ's temptation may be summarized as follows:

1. We found no primary source material for the DA text which appears to be from a literary point of view a new composition. If Marian Davis compiled this chapter from the earlier writings of which there were many, the literary connection between this chapter and the previous writings remains hidden.

We did locate two documents in Ellen White's original hand, one of which has never been published. A second text in her personal hand permits us to follow the editing process through the copying stage to the published form. These two handwritten texts on Christ's temptation merit further study not only in respect to the use of sources, which is very much in evidence, but also in terms of the role of Ellen White's literary assistants.

2. The scrapbook of writings on the temptation of Christ would have been replete with previous writings.

While most single articles would not be longer than the DA text of 127 sentences, the diary entry on the same subject written sometime around 1897 contains 156 sentences.

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Of course we must also bear in mind that Ellen White's DA text has more than one chapter dedicated to the temptation of Christ. Chapter 12 on the first temptation contains at least 242 sentences.

No final statement can be made comparing the extent of the DA text with the earlier writings until the full textual tradition on this subject is included in the study. The content overlaps between the DA chapters as well as between the earlier articles.

In any case the apparent independence of chapter 13 as well as its comparative order argue against the text of the DA being a larger treatment due to a greater use of sources. That argument may apply, however, to the multiplication and extent of earlier writings. Only further study will provide the conclusive answer.

3. The content generally stressed the various associated motifs of the great controversy between Christ and Satan and the nature of Christ's temptations which both in origin and victory are instructive for the Christian. The earlier writings did not generally have the strong spiritual appeals which the DA text presents in harmony with its objectives as an evangelistic tool for those not of the Adventist faith.

4. No significant differences appear between the DA account and the earlier writings. The omission in the DA text of John's visit to Christ in the wilderness of temptation is of interest on two accounts. Nowhere else in

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Ellen White's profuse writings on the topic have we noted a further reference to this incident and it does carry some resemblance to a fictionalized account by Ingraham. Further study is required before one may speak with any certainty of Ellen White's use of Ingraham here.

5. Eight of the 127 sentences of chapter 13 or six percent of the entire chapter reveals literary dependence.

6. Ellen White used nine sentences to present Bible texts on the topic. Eighty-seven percent of the chapter or 110 of the 127 sentences were evaluated as being Ellen White's independent work.

7. Literary dependency was evident in three sentences involving Simple Paraphrase and five sentences of Partial Independence. Omitting the Bible verses the dependency rate for the entire chapter was 0.14. If our rate of dependency is calculated only for those sentences when dependency has been established, the dependency rate is 2.1.

8. There is no apparent major use of sources in the writing of chapter 13.

9. Ellen White is indebted only to Hanna's Life of Christ in the literary composition of this chapter.

10. Five sources were identified from the study of the pre-DA text. In addition to the lives of Christ by Fleetwood and Hanna, Ellen White used The Great Teacher by Harris, a sermon by Henry Melvill and some material from The Glory of the Redeemer by Octavius Winslow.

11. The DA text is striking in its freedom from

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literary parallels, whether of contemporary literary sources or prior Ellen White writings. Her previously written works, however, especially the two diary excerpts, are remarkable for their many literary parallels and for the nature of this literary dependency. The diary texts were written in the 1890s and exhibit frequent use of paraphrase with some verbatim expressions.

12. The lack of any significant dependency in the DA text gives us no grounds for comparing the content of dependent and independent sentences in chapter 13.

13. The strong independence of chapter 13 suggests that Ellen White and/or her literary assistants were responsible for the construction of the text. It does not appear to be a redaction of the earlier SP text. The chapter appears to follow the temptation story as presented in Matthew's gospel interspersed with comments and spiritual appeals directed at the general reader. The content is fully in harmony with the stated purpose for writing The Desire of Ages.

14. We did not completely cover each of the earlier works of Ellen White. Where we followed the Ellen White text for an extended sequence of sentences we also found at times a similar sequence of parallels from a given source or a series of independent sentences. The redaction of the Ellen White text paralleled that of a source only for a given section of material. She moved back and forth between various sources and her own comments.

## The Victory

Our study of chapter 13 shows Ellen White to be in control of her writing, whether in her use of sources or in her independent materials. Though her general writings on the subject of Christ's second and third temptations exhibit a great deal of literary parallels, especially at the level of her handwritten text, the DA text appears to be for the most part her own work.



THE DESIRE OF AGES SENTENCE EVALUATIONS FOR CHAPTER 13

No.	Source	Dependency	No.	Source	Dependency
001.	Bible	B2	051.		I1
002.		I1	052.		I1
003.		I1	053.		I1
004.		I1	054.		I1
005.		I1	055.		I1
006.		I1	056.		I1
007.		I1	057.		B2
008.		I1	058.		B2
009.		I1	059.		I1
010.		I1	060.		I1
011.		I1	061.		I1
012.		I1	062.		I1
013.		I1	063.	Bible	B2
014.		I1	064.		I1
015.		I1	065.		I1
016.		I1	066.	Hanna LC/121/97	I2
017.		I1	067.	Bible	B2
018.		I1	068.	Bible	B2
019.		I1	069.		I1
020.		I1	070.		I1
021.		I1	071.		I1
022.		I1	072.		I1
023.		I1	073.		I1
024.		I1	074.		I1
025.	Hanna LC/75-77	P2	075.		I1
026.		I1	076.		I1
027.	Bible	B2	077.		I1
028.	Bible	B2	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.		I1	088.		I1
039.		I1	089.		I1
040.		I1	090.		I1
041.		I1	091.	Bible	B2
042.		I1	092.	Hanna LC/108/96	I2
043.		I1	093.		I1
044.		I1	094.		I1
045.		I1	095.		I1
046.		I1	096.		I1
047.		I1	097.		I1
048.		I1	098.	Hanna LC/156a/99	P2
049.	Bible	B2	099.		I1
050.	Hanna LC/153/98	I2	100.		I1

THE DESIRE OF AGES SENTENCE EVALUATIONS FOR CHAPTER 13

No.	Source	Dependency	No.	Source	Dependency
101.		I1	151.		
102.		I1	152.		
103.		I1	153.		
104.		I1	154.		
105.		I1	155.		
106.		I1	156.		
107.		I1	157.		
108.	Hanna LC/125a/97	I2	158.		
109.		I1	159.		
110.	Hanna LC/125b/97	P2	160.		
111.		I1	161.		
112.		I1	162.		
113.	Hanna LC/161/99	I2	163.		
114.		I1	164.		
115.		I1	165.		
116.		I1	166.		
117.		I1	167.		
118.		I1	168.		
119.		I1	169.		
120.		I1	170.		
121.		I1	171.		
122.		I1	172.		
123.		I1	173.		
124.		I1	174.		
125.		I1	175.		
126.		I1	176.		
127.	Bible	B2	177.		
128.			178.		
129.			179.		
130.			180.		
131.			181.		
132.			182.		
133.			183.		
134.			184.		
135.			185.		
136.			186.		
137.			187.		
138.			188.		
139.			189.		
140.			190.		
141.			191.		
142.			192.		
143.			193.		
144.			194.		
145.			195.		
146.			196.		
147.			197.		
148.			198.		
149.			199.		
150.			200.		

Pre-Desire of Ages Ellen White Text Evaluations for Chapter 13

No.	Text	Eval.	DA	No.	Text	Eval.	DA
001.	1 RL 2/48	P2	12	051.	Di (90) 47	I1	60
002.	1 RL 3/48	I1	12	052.	Di (90) 48	I1	60
003.	1 RL 4/48	P2	12	053.	Di (90) 49	I1	60
004.	1 RL 6/48	B1	12	054.	Di (90) 50	I1	60
005.	1 RL 9/48	P1	12	055.	Di (90) 51	I1	60
006.	2 RL 39.7	P3	12	056.	Di (90) 52	I1	60
007.	2 RL 39.9+	P2	12	057.	Di (90) 53	I1	60
008.	2 RL 47.7	P2	7	058.	Di (90) 54	I1	60
009.	2 RL 47.8	P3	7	059.	Di (90) 55	I1	60
010.	2 SP 93/94	I2	7	060.	Di (90) 56	I1	60
011.	2 SP 94/94	I2	25	061.	Di (90) 57	I1	60
012.	2 SP 95/94	P2	25	062.	Di (90) 58	I1	60
013.	BE (92) 5	P2	25	063.	Di (90) 59	I1	60
014.	2 RL 48.6	P2	25	064.	Di (90) 60	I2	60
015.	1 RL 13/49	P2	32	065.	Di (90) 61	I1	60
016.	Lt (1a) 4	P1	50	066.	Di (90) 62	I2	60
017.	Lt (1a) 6	P1	50	067.	Di (90) 63	P1	60
018.	3T 482.6	P2	50	068.	Di (90) 64	I1	60
019.	Di (90) 15	I1	60	069.	2 RL 52.2	P1	66
020.	Di (90) 16	I1	60	070.	2 RL 51.5	P1	66
021.	Di (90) 17	I1	60	071.	2 SP 116a/96	P2	66
022.	Di (90) 18	I1	60	072.	2 SP 112/96	P2	66
023.	Di (90) 19	I1	60	073.	2 SP 111/95+	P2	69
024.	Di (90) 20	P1	60	074.	2 RL 52.3	P2	91
025.	Di (90) 21	P2	60	075.	1 RL 28/50	P1	91
026.	Di (90) 22	I2	60	076.	Lt (1a) 10	P1	98
027.	Di (90) 23	I2	60	077.	Lt (1a) 11	P1	98
028.	Di (90) 24	I2	60	078.	Lt (1a) 13	P1	98
029.	Di (90) 25	I2	60	079.	Lt (1a) 14	I2	98
030.	Di (90) 26	P1	60	080.	Lt (1a) 15	P2	103
031.	Di (90) 27	P1	60	081.	2 RL 54.1	P2	108
032.	Di (90) 28	I2	60	082.	2 RL 54.1	P1	110
033.	Di (90) 29	P1	60	083.	Lt (1a) 16	P2	113
034.	Di (90) 30	P1	60	084.	Lt (1a) 17	P3	113
035.	Di (90) 31	P1	60	085.	Lt (1a) 18	P1	113
036.	Di (90) 32	P1	60	086.	Di (99) 1	I1	127
037.	Di (90) 33	P1	60	087.	Di (99) 2	I1	127
038.	Di (90) 34	I2	60	088.	ST (98) 11	I1	127
039.	Di (90) 35	V2	60	089.	Di (99) 3	I2	127
040.	Di (90) 36	I2	60	090.	ST (98) 12	P2	127
041.	Di (90) 37	I2	60	091.	ST (98) 13	I1	127
042.	Di (90) 38	I1	60	092.	Di (99) 4	V2	127
043.	Di (90) 39	P2	60	093.	Di (99) 5	P2	127
044.	Di (90) 40	P2	60	094.	ST (98) 79	P1	127
045.	Di (90) 41	I2	60	095.	Di (99) 6	I2	127
046.	Di (90) 42	P1	60	096.	Di (99) 7	P2	127
047.	Di (90) 43	P1	60	097.	Di (99) 8	P2	127
048.	Di (90) 44	I1	60	098.	Di (99) 9	I2	127
049.	Di (90) 45	I1	60	099.	Di (99) 10	I2	127
050.	Di (90) 46	I1	60	100.	Di (99) 11	B1	127

Pre-Desire of Ages Ellen White Text Evaluations for Chapter 13

No.	Text	Eval.	DA	No.	Text	Eval.	DA
101.	- Di (99) 12	V2	127	151.	- ST (98) 42	I1	127
102.	- Di (99) 13	I2	127	152.	- ST (98) 43	I1	127
103.	- Di (99) 14	Bl	127	153.	- Di (99) 50	I1	127
104.	- Di (99) 15	I2	127	154.	- Di (99) 51	I1	127
105.	- ST (98) 69	I2	127	155.	- Di (99) 52	P1	127
106.	- Di (99) 16	Bl	127	156.	- ST (98) 41	P2	127
107.	- Di (99) 17	I2	127	157.	- Di (99) 53	I1	127
108.	- Di (99) 18	P1	127	158.	- Di (99) 54	I1	127
109.	- Di (99) 19	P2	127	159.	- Di (99) 55	I1	127
110.	- Di (99) 20	Bl	127	160.	- ST (98) 46	I1	127
111.	- Di (99) 21	Bl	127	161.	- ST (98) 47	I1	127
112.	- Di (99) 22	Bl	127	162.	- Di (99) 56	I1	127
113.	- Di (99) 23	P3	127	163.	- Di (99) 57	I2	127
114.	- Di (99) 24	P2	127	164.	- Di (99) 58	I2	127
115.	- Di (99) 25	Bl	127	165.	- Di (99) 59	P3	127
116.	- Di (99) 26	I1	127	166.	- Di (99) 60	I1	127
117.	- ST (98) 21	I1	127	167.	- Di (99) 61	I2	127
118.	- ST (98) 22	I1	127	168.	- Di (99) 62	I2	127
119.	- ST (98) 23	I1	127	169.	- Di (99) 63	I2	127
120.	- Di (99) 27	I1	127	170.	- Di (99) 64	P1	127
121.	- Di (99) 28	I1	127	171.	- Di (99) 65	P1	127
122.	- Di (99) 29	I1	127	172.	- Di (99) 66	I2	127
123.	- ST (98) 1	I1	127	173.	- Di (99) 67	Bl	127
124.	- Di (99) 30	I1	127	174.	- Di (99) 68	I1	127
125.	- Di (99) 31	I1	127	175.	- Di (99) 69	I2	127
126.	- Di (99) 32	I1	127	176.	- Di (99) 70	I2	127
127.	- Di (99) 33	I1	127	177.	- Di (99) 71	B2	127
128.	- ST (98) 31	I1	127	178.	- ST (98) 57	B2	127
129.	- ST (98) 2	I1	127	179.	- Di (99) 72	I1	127
130.	- Di (99) 34	I1	127	180.	- Di (99) 73	I2	127
131.	- ST (98) 3	I1	127	181.	- Di (99) 74	P1	127
132.	- Di (99) 35	I1	127	182.	- Di (99) 75	I1	127
133.	- Di (99) 36	I1	127	183.	- Di (99) 76	I1	127
134.	- ST (98) 83	I1	127	184.	- Di (99) 77	I1	127
135.	- ST (98) 4	I1	127	185.	- Di (99) 78	P3	127
136.	- Di (99) 37	I1	127	186.	- Di (99) 79	I2	127
137.	- Di (99) 38	I1	127	187.	- Di (99) 80	V2	127
138.	- ST (98) 68	I1	127	188.	- Di (99) 81	P2	127
139.	- Di (99) 39	I2	127	189.	- Di (99) 82	P3	127
140.	- Di (99) 40	I2	127	190.	- Di (99) 83	I2	127
141.	- Di (99) 41	I1	127	191.	- Di (99) 84	I1	127
142.	- Di (99) 42	I1	127	192.	- Di (99) 85	I2	127
143.	- Di (99) 43	P1	127	193.	- Di (99) 86	P2	127
144.	- ST (98) 36	P1	127	194.	- Di (99) 87	I1	127
145.	- Di (99) 44	I2	127	195.	- Di (99) 88	I1	127
146.	- Di (99) 45	I2	127	196.	- Di (99) 89	I1	127
147.	- Di (99) 46	V2	127	197.	- Di (99) 90	I1	127
148.	- Di (99) 47	I1	127	198.	- Di (99) 91	I2	127
149.	- Di (99) 48	I2	127	199.	- Di (99) 92	P1	127
150.	- Di (99) 49	I1	127	200.	- Di (99) 93	V2	127

Pre-Desire of Ages Ellen White Text Evaluations for Chapter 13

No.	Text	Eval.	DA	No.	Text	Eval.	DA
201.	Di (99) 94	I1	127	251.			
202.	Di (99) 95	I2	127	252.			
203.	Di (99) 96	I2	127	253.			
204.	Di (99) 97	P2	127	254.			
205.	Di (99) 98	P2	127	255.			
206.	Di (99) 99	P3	127	256.			
207.	Di (99) 100	I2	127	257.			
208.	Di (99) 101	I2	127	258.			
209.	Di (99) 102	I2	127	259.			
210.	Di (99) 103	I2	127	260.			
211.	Di (99) 104	P3	127	261.			
212.	Di (99) 105	P1	127	262.			
213.	Di (99) 106	P1	127	263.			
214.	Di (99) 107	I1	127	264.			
215.	Di (99) 108	I1	127	265.			
216.	Di (99) 109	I1	127	266.			
217.	Di (99) 110	I1	127	267.			
218.	Di (99) 111	I1	127	268.			
219.	Di (99) 112	I1	127	269.			
220.	Di (99) 113	I1	127	270.			
221.	Di (99) 114	I1	127	271.			
222.	Di (99) 115	I1	127	272.			
223.	Di (99) 116	I1	127	273.			
224.	Di (99) 117	I2	127	274.			
225.	Di (99) 118	V2	127	275.			
226.	Di (99) 119	V1	127	276.			
227.	Di (99) 120	I1	127	277.			
228.	Di (99) 121	I1	127	278.			
229.	Di (99) 122	I1	127	279.			
230.	Di (99) 123	I1	127	280.			
231.	Di (99) 124	I1	127	281.			
232.	Di (99) 125	P2	127	282.			
233.	Di (99) 126	I2	127	283.			
234.	Di (99) 127	I1	127	284.			
235.	Di (99) 128	I1	127	285.			
236.	Di (99) 129	I1	127	286.			
237.	Di (99) 130	I1	127	287.			
238.	Di (99) 131	I1	127	288.			
239.	Di (99) 132	I1	127	289.			
240.	Di (99) 133	I1	127	290.			
241.	Di (99) 134	I1	127	291.			
242.	Di (99) 135	I1	127	292.			
243.	Di (99) 136	I1	127	293.			
244.	Di (99) 137	I1	127	294.			
245.	Di (99) 138	I1	127	295.			
246.	Di (99) 139	I1	127	296.			
247.				297.			
248.				298.			
249.				299.			
250.				300.			

Pre-Desire of Ages Ellen White Literary Sources for Chapter 13

No.	Text	Sources	No.	Text	Sources
001.	1 RL 2/48	F/50.9	051.	Di (90) 47	
002.	1 RL 3/48		052.	Di (90) 48	
003.	1 RL 4/48	F/50.9	053.	Di (90) 49	
004.	1 RL 6/48	F/51.3	054.	Di (90) 50	
005.	1 RL 9/48	F/51.5	055.	Di (90) 51	
006.	2 RL 39.7	H/44/91	056.	Di (90) 52	
007.	2 RL 39.9+	H/48/92	057.	Di (90) 53	
008.	2 RL 47.7	H/63,64/93	058.	Di (90) 54	
009.	2 RL 47.8	H/65/93	059.	Di (90) 55	
010.	2 SP 93/94	H/68/93	060.	Di (90) 56	
011.	2 SP 94/94	H/80/94	061.	Di (90) 57	
012.	2 SP 95/94	H/75-77/94	062.	Di (90) 58	
013.	BE (92) 5	H/75-77/94	063.	Di (90) 59	
014.	2 RL 48.6	H/77-80/94	064.	Di (90) 60	W/113b/113c
015.	1 RL 13/49	F/52.2	065.	Di (90) 61	
016.	Lt (1a) 4	H/151/98	066.	Di (90) 62	W/113d/135
017.	Lt (1a) 6	H/153/98	067.	Di (90) 63	W/113e/135
018.	3T 482.6	H/153/98	068.	Di (90) 64	
019.	Di (90) 15		069.	2 RL 52.2	H/121,122/97
020.	Di (90) 16		070.	2 RL 51.5	H/94/95
021.	Di (90) 17		071.	2 SP 116a/96	H/121,122/97
022.	Di (90) 18		072.	2 SP 112/96	H/94/95
023.	Di (90) 19		073.	2 SP 111/95+	H/106,108/96
024.	Di (90) 20	W/78/132	074.	2 RL 52.3	H/124/97
025.	Di (90) 21	W/81/132	075.	1 RL 28/50	F/51.9
026.	Di (90) 22	W/81/132	076.	Lt (1a) 10	H/156a/99
027.	Di (90) 23	W/81/132	077.	Lt (1a) 11	H/156b/99
028.	Di (90) 24	W/82/132	078.	Lt (1a) 13	H/157a/99
029.	Di (90) 25	W/82/132	079.	Lt (1a) 14	H/157b/99
030.	Di (90) 26	W/83,84/132	080.	Lt (1a) 15	H/159/99
031.	Di (90) 27	W/85,86a	081.	2 RL 54.1	H/125a/97
032.	Di (90) 28	W/86c/133	082.	2 RL 54.1	H/125b/97
033.	Di (90) 29	W/87/133	083.	Lt (1a) 16	H/161/99
034.	Di (90) 30	W/87/133	084.	Lt (1a) 17	H/163/99
035.	Di (90) 31	W/89/133	085.	Lt (1a) 18	H/166.167/99
036.	Di (90) 32	W/90/133	086.	Di (99) 1	
037.	Di (90) 33	W/91/133	087.	Di (99) 2	
038.	Di (90) 34	W/92-94/133	088.	ST (98) 11	
039.	Di (90) 35	W/95/133	089.	Di (99) 3	W/43,46/128
040.	Di (90) 36	W/96/133	090.	ST (98) 12	&129
041.	Di (90) 37	W/98/133	091.	ST (98) 13	
042.	Di (90) 38		092.	Di (99) 4	W/44/128
043.	Di (90) 39	W/98/133	093.	Di (99) 5	W/45a/129
044.	Di (90) 40	W/99/133+	094.	ST (98) 79	W/45a/129
045.	Di (90) 41	W/100a/134	095.	Di (99) 6	W/45b/129
046.	Di (90) 42	W/109b/135	096.	Di (99) 7	W/45c/129
047.	Di (90) 43	W/110/135	097.	Di (99) 8	W/46/129
048.	Di (90) 44				M/15a.1, .2
049.	Di (90) 45		098.	Di (99) 9	M/15a.1, .2
050.	Di (90) 46		099.	Di (99) 10	W/46/129
			100.	Di (99) 11	W/48a/129

Pre-Desire of Ages Ellen White Literary Sources for Chapter 13

No.	Text	Sources	No.	Text	Sources
101.	- Di (99) 12	W/48b/129	151.	- ST (98) 42	
102.	- Di (99) 13	W/49a/129	152.	- ST (98) 43	
103.	- Di (99) 14	W/49b/129	153.	- Di (99) 50	
104.	- Di (99) 15	W/51a,b/129	154.	- Di (99) 51	
105.	- ST (98) 69	W/51a,b/129	155.	- Di (99) 52	M/13b.5
106.	- Di (99) 16	W/51b,52/"	156.	- ST (98) 41	M/13b.5
107.	- Di (99) 17	W/53/129	157.	- Di (99) 53	
108.	- Di (99) 18	W/53/129	158.	- Di (99) 54	
109.	- Di (99) 19	W/54/130	159.	- Di (99) 55	
110.	- Di (99) 20	W/55/130	160.	- ST (98) 46	
111.	- Di (99) 21	W/29/128	161.	- ST (98) 47	
112.	- Di (99) 22	W/29/128	162.	- Di (99) 56	
113.	- Di (99) 23	W/30/128	163.	- Di (99) 57	M/13b.7
114.	- Di (99) 24	W/31,32,35"	164.	- Di (99) 58	M/13b.7
115.	- Di (99) 25	W/69b/131	165.	- Di (99) 59	M/13b.9+
116.	- Di (99) 26		166.	- Di (99) 60	
117.	- ST (98) 21		167.	- Di (99) 61	M/14a.1
118.	- ST (98) 22		168.	- Di (99) 62	M/14a.4
119.	- ST (98) 23		169.	- Di (99) 63	M/14a.5
120.	- Di (99) 27		170.	- Di (99) 64	M/14a.5
121.	- Di (99) 28		171.	- Di (99) 65	H/xxv.8
122.	- Di (99) 29		172.	- Di (99) 66	H/xxv.7
123.	- ST (98) 1		173.	- Di (99) 67	H/xxiv.5
124.	- Di (99) 30		174.	- Di (99) 68	
125.	- Di (99) 31		175.	- Di (99) 69	H/xxxv.6
126.	- Di (99) 32		176.	- Di (99) 70	H/xxxv.6
127.	- Di (99) 33		177.	- Di (99) 71	Bible
128.	- ST (98) 31		178.	- ST (98) 57	Bible
129.	- ST (98) 2		179.	- Di (99) 72	
130.	- Di (99) 34		180.	- Di (99) 73	H/xxiv.2
131.	- ST (98) 3		181.	- Di (99) 74	H/xxiii.9+
132.	- Di (99) 35		182.	- Di (99) 75	
133.	- Di (99) 36		183.	- Di (99) 76	
134.	- ST (98) 83		184.	- Di (99) 77	
135.	- ST (98) 4		185.	- Di (99) 78	H/xxiv.3
136.	- Di (99) 37		186.	- Di (99) 79	H/xxiv.3
137.	- Di (99) 38		187.	- Di (99) 80	H.xxiv.3
138.	- ST (98) 68		188.	- Di (99) 81	H/xxiv.4
139.	- Di (99) 39	M/12a.3,.4	189.	- Di (99) 82	H/xxiv.7
140.	- Di (99) 40	M/12a.5	190.	- Di (99) 83	H/xxiv.9
141.	- Di (99) 41		191.	- Di (99) 84	
142.	- Di (99) 42		192.	- Di (99) 85	H/xxiv.9
143.	- Di (99) 43	M/11b.6	193.	- Di (99) 86	H/xxiv.9
144.	- ST (98) 36	M/11b.6	194.	- Di (99) 87	
145.	- Di (99) 44	M/13b.2	195.	- Di (99) 88	
146.	- Di (99) 45	M/13b.1	196.	- Di (99) 89	
147.	- Di (99) 46	M/13b.3	197.	- Di (99) 90	
148.	- Di (99) 47		198.	- Di (99) 91	H/xxv.4
149.	- Di (99) 48	M/13b.4,.7	199.	- Di (99) 92	H/xxv.4
150.	- Di (99) 49		200.	- Di (99) 93	H/xxv.5

Pre-Desire of Ages Ellen White Literary Sources for Chapter 13

No.	Text	Sources	No.	Text	Sources
201.	- Di (99) 94		251.	-	
202.	- Di (99) 95	H/xxvi.3,.4	252.	-	
203.	- Di (99) 96	H/xxvi.3	253.	-	
204.	- Di (99) 97	H/xxvi.3	254.	-	
205.	- Di (99) 98	H/xxvi.4	255.	-	
206.	- Di (99) 99	H/xxvi.4	256.	-	
207.	- Di (99) 100	H/xxvi.4,.7	257.	-	
208.	- Di (99) 101	H/xxvi.4	258.	-	
209.	- Di (99) 102	H/xxvi.6,.7	259.	-	
210.	- Di (99) 103	H/xxvi.7,.8	260.	-	
211.	- Di (99) 104	H/xxvi.9	261.	-	
212.	- Di (99) 105	H/xxvi.9+	262.	-	
213.	- Di (99) 106	H/xxvii.2	263.	-	
214.	- Di (99) 107		264.	-	
215.	- Di (99) 108		265.	-	
216.	- Di (99) 109		266.	-	
217.	- Di (99) 110		267.	-	
218.	- Di (99) 111		268.	-	
219.	- Di (99) 112		269.	-	
220.	- Di (99) 113		270.	-	
221.	- Di (99) 114		271.	-	
222.	- Di (99) 115		272.	-	
223.	- Di (99) 116		273.	-	
224.	- Di (99) 117	M/15a.2	274.	-	
225.	- Di (99) 118	M/15a.1	275.	-	
226.	- Di (99) 119	M/15a.1	276.	-	
227.	- Di (99) 120		277.	-	
228.	- Di (99) 121		278.	-	
229.	- Di (99) 122		279.	-	
230.	- Di (99) 123		280.	-	
231.	- Di (99) 124		281.	-	
232.	- Di (99) 125	W/59,63c	282.	-	
233.	- Di (99) 126	W/63c,65	283.	-	
234.	- Di (99) 127		284.	-	
235.	- Di (99) 128		285.	-	
236.	- Di (99) 129		286.	-	
237.	- Di (99) 130		287.	-	
238.	- Di (99) 131		288.	-	
239.	- Di (99) 132		289.	-	
240.	- Di (99) 133		290.	-	
241.	- Di (99) 134		291.	-	
242.	- Di (99) 135		292.	-	
243.	- Di (99) 136		293.	-	
244.	- Di (99) 137		294.	-	
245.	- Di (99) 138		295.	-	
246.	- Di (99) 139		296.	-	
247.	-		297.	-	
248.	-		298.	-	
249.	-		299.	-	
250.	-		300.	-	